

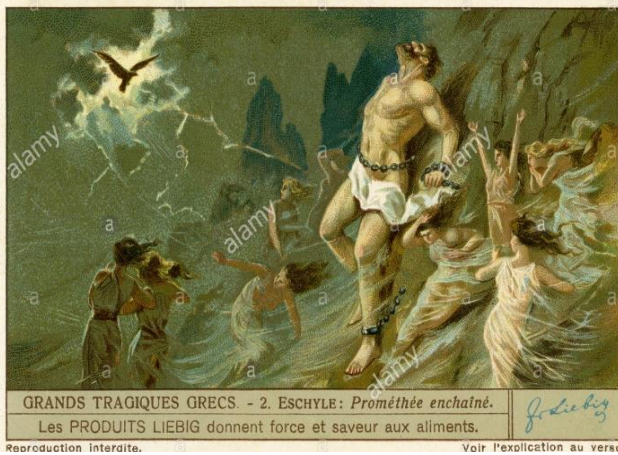
THE CAUCASUS HISTORY

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Overview

The Caucasus is one of the most diverse, ethnically and linguistically, and challenging region on earth. It has been regarded as a land of conflict. The Caucasus' cultural and political history is the most turbulent one that reflects a complex succession of peoples and influences from many neighboring countries. It is the earliest urban civilizations developed from the 2nd millennium. There have been many routes of



migration, invasion, and trade. However, it was an area isolated, and had no border with Europe.

The name Caucasus is mentioned for the first time in an ancient Greek playwright Aeschylus's tragedy *Prometheus Bound* in the 5th century BCE.

According to Greek mythology, it was during the 8th century that Greek mariners who were sailing along the Black Sea began to build colonies in the North Caucasus, and traveled along the western coastal plain of Georgia, Colchis.

Plinius the Elder, in his *Natural History* (*Naturalis Historia*) (77-79 CE) sees the origin of the name

of the Caucasus in the Scythian words *kroy-khasis* (white with snow).

The name Caucasus later appears in a Georgian Chronicle *Kartlis Tskhovreba* (Life of Kartli) in the 5th century CE .

In the 19th century German linguist, Orientalist and traveler Julius Klaproth in his *Geographisch-historische Beschreibung des ostlichen Kaukasus* (Geographical and historical description of the eastern Caucasus) mentions that the origin of the name Caucasus must come from Persian name *Kuh-i Kaf*, which means the mountain of Kaf.

The Caucasus is divided into north and south. The northern part of the Caucasus is named the *Ciscaucasus* (Severnyj Kavkaz) and the southern part of the Caucasus - the *Transcaucasus* (Zakavkazye).

The South Caucasus includes three independent states: Armenia, Azerbaijan and Georgia.

The North Caucasus is comprised of seven autonomous republics and they are all under the jurisdiction of the Russian Federation: the autonomous republics Kabardino–Balkaria, Adygea, Karachay–Cherkessia, North Ossetia, Chechnya, Ingushetia and Dagestan.

EVENTS

Paleolithic period (Stone Age) Hunter-Gatherer Societies

During the Paleolithic period (500,000–10,000 BCE), the archeological findings tell us that the roots of the early people in the Caucasus territory go back to the distant past, the period of a primitive-communal system; and that the first humans came to Eastern Europe during the very early period of the Stone Age, approximately 700,000 years ago. Archeologists have found evidence that showed the beginning of the expansion began from the south; and these people began to settle in Abkhazia and Armenia.

During the Paleolithic period almost all humans survived by hunting and gathering. Such societies were generally small in size and with no distinct social classes. Stone Age peoples used natural formations such as caves and overhangs as shelter from the elements, and later they made tents to live in. The tools used by the people who lived in these caves were generally made from flint and were very basic in design, requiring only a few strokes to make. These stone tools were then used to prepare wood and bone to create other tools and implements.



*Archeological Findings in the Caucasus –
The medieval village Dmanisi, Georgia*

Humans have been settled in the Caucasus since 200,000 BCE. During the excavations 1.8 million year-old prehuman remains were discovered.

Mesolithic Age (Middle Stone Age) – Hunter-gatherer societies

During Mesolithic period (10,000–8000 BCE) people learned how to make spears and arrows to use in hunting. Fishing became important. As they left their sedentary life and habitats and followed a mobile hunting way of life, their

shelters became temporary tents. In winter they lived in caves and dugouts.

The Gobustan (Azerbaijan) National Historical-Artistic Preserve depicts several human figures, and possibly a representation of a boat.

During this period they also built small rafts and boats to use the rivers and lakes to move to their new habitats. This new way of life turned large patrimonial collectives into constantly moving small groups that lived by hunting and fishing.



Neolithic Age (New Stone Age) - Agricultural Societies

During the Neolithic period (8000–5000 BCE) the most important development was the transition from simply gathering to a production economy.

People began to unite, forming the basis for the creation of ethnic groups. They began to deal with agriculture for the first time, and cattle breeding (sheep, goats, pigs etc.). The earliest pottery was found in Göytepe and Hacı Elamxanlı Tepe, Azerbaijan.

Early Neolithic Age

Eneolithic/Chalcolithic period (Copper Stone Age)(5000–3000 BCE)

Emergence of the first state societies

During this age, in addition to farming and cattle breeding, the development of metal working increased. The tribes lived near copper and tin deposits and began to use metals for their tools (lead, bronze, gold, silver and tin).



The primitive-communal system was replaced by slaveholding societies. Large-scale slaveholding societies appeared in the north of the Black Sea and Transcaucasus. This development led to the emergence of larger tribal unions and large cultural communities.

They discovered the wheel and potter's wheel, and the first fortified settlements were established. In addition, they had strong ties with the Near East.

A pottery from the Leyla-Tepe culture in the Agdam district of Azerbaijan

Rock art panels found at

Gobustan, in Azerbaijan (the Bronze Age)



Early Bronze Age - Maykop Culture (3700-3000BCE)

The tribes of the Maykop culture mostly settled in the northwestern and central part of the North Caucasus.

Early Bronze Age - Kura-Araks Culture (4000-2000BCE)

The main archeological findings of the Kura-Araks Culture were found in the eastern part of the North Caucasus and in the South Caucasus.



4,000-Year-Old Burial with Chariots in Georgia

Middle Bronze Age - Trialeti Culture (2000-1000BCE)

The artifacts discovered in Georgia and Armenia showed similarities to those that were found in Iraq and in Iran.

Middle Bronz Age - Dolmen Culture (2000BCE)

This culture spread to the Caucasus and the Black Sea area. The excavations in Abkhazia and Georgia show that the people of the Caucasus built burial tombs (dolmens) that look like stone tables.

Dolmen near the Zhane river in the North Caucasus



Late Bronze Age - Koban Culture-Bronze (1100-400BCE)

The archeological findings show the existence of other cultures that emerged in the North Caucasus. Together with the Koban culture, the Kayakent-Kharachoy and Kobyakov cultures also existed in the same area and show many similarities.

In particular, the Vainakh nation were claimed to be descendants of the Koban and Kayakent-Kharachoy cultures, who were in contact with the Scythians, Sarmatians and Alans in the north and the Georgians, Armenians and Persians in the south.

During this Age, the first tribal unions such as the Diaukhi, Kolkha, Cimmerians, etc. emerged.

Early Trading Routes

The area continued to grow and became more attractive for traders. They used an ancient trade route along the Hrazdan River (from Iran to Georgia) called the Early Silk Route.

Traders also brought goods from the Far East to the Black Sea by using the Caspian and Black Sea route.



Early Iron Age

In the 8th and the 7th century BCE, iron replaced bronze and stone. In the 4th century CE, iron was widely used in the Caucasus. This was also the time when the first class societies and state formations such as Iberia, Kolkhis and Caucasian Albania appeared. There were also tribal unions like the Scythians, Sarmatians and Alans who made a contribution to the formation of the Ossetians and neighboring peoples. New kingdoms such as Assyria and Urartu (Ararat) emerged.



The development of iron tools had a profound impact on almost all aspects of society, including trade, crafts and agriculture. In the early Iron Age the practice of nomadic pastoralism became widespread across the steppes of Eurasia. However, the need to follow their herds and disputes over pastureland led to increasing conflict among nomadic peoples. These conflicts stimulated the formation of large-scale alliances between tribes, and the appearance of the earliest states. As a result, both small, fortified urban centers and even true cities began to develop in this period. In addition, Greek colonization of

the northern Black Sea coast, followed by the founding of Greek city-states began in the 7th century BCE. It is at this point that this region of southern Russia and its people come onto the historical stage. They appear in Assyrian, Greek and Roman sources due to their commercial and cultural links with these civilizations.

Kingdoms in the South Caucasus

Assyrians and Urartians (Kingdom of Ararat or Kingdom of Van)

After the Hittite Empire and Mitanni (Hurrian, Indo-Aryan) in Syria broke apart, and Egypt and Babylon lost their power, new powers such as the Assyrians and Urartians ¹ appeared.

In the 13th century BCE, Assyria became a threat for the Armenians when King Salmanasar I led campaigns to the region. Therefore, the Armenian tribes and Urartians united against the Assyrians, and later they formed a centralized state named Urartu in the 9th century with its capital Tushpa (present-day Van).



Ancient Urartu Culture: Tree of Life, 1200 BCE

During the reign of king Sarduri I Urartian territory was expanded. During Argishti I and Sarduri II, the kingdom stretched from the South Caucasus to Iran and Turkey. Urartu was called Arminiya in Old Persian.

For a while, the Urartians prevented the Assyrians from using the trade routes between Asia and the West. However, as a result of repeated Assyrian attacks, Urartu lost its strength in 714 BCE. The Cimmerians

who had been in the region since 1200 BCE led campaigns against already weakened Urartu. Urartu began to decline in 713 BCE and finally disappeared from history in 590 BCE.

Cimmerians

The earliest people of Indo-European origin in the South Caucasus, the Cimmerians (c.1000-200 BCE) were ancient mounted nomads who settled in southern Russia and in the north of the Caucasus in the 8th-7th centuries BCE. However, the name *Cimmerian* is ambiguous in the ancient sources as it is unclear whether it refers to a specific group or whether it is a general term for any nomadic Iranian-speakers in the steppes north of the Black Sea. In his book the *Histories* (5th century BCE) the Greek historian Herodotus (c. 484-420 BCE) indicated that the Cimmerians established their control north of the Caucasus and the Black Sea by the 8th century BCE. By about 800 BCE, the Cimmerians were ousted by the Iranian-speaking Scythians. Some of the latter group travelled from Transcaucasia to Anatolia and then into northern Mesopotamia, which was subject to their raids for almost twenty years. After the defeat

¹ Proto-Armenians came into contact with Urartians in the 3rd-2nd millennium BCE.

of the Urartians, the Cimmerians moved into Western Anatolia and conquered Phrygia in 696 BCE, defeated Lydia in 652 BCE. After that the Cimmerians began to decline, and later they were wiped out by the Assyrians.

The Cimmerians descended from the sedentary *Srubna (timber-grave) culture* of the 2nd millennium BCE. Their economy was based on agriculture and livestock breeding. The Cimmerian culture of Russia is also linked with the Transcaucasian culture of Gandzha-Karabakh. Scholars believe that the Sarmatians, too, descended from the *Srubna* culture in the Volga River region and the *Andronovo culture* (c. 2000–900 BCE) which developed in the southern Ural steppes and included the Scythians, Sarmatians and Alans.

Scythians

The Scythians were Indo-European, Iranian tribes who migrated from Central Asia in the 8th century BCE. By the time of the Scythians, social organization was far more complex. Although pastoralists, the Scythians created alliances formed from a large number of tribes, and had their own armies made up



primarily of pastoral nomads. Scythian ruling dynasties were above the tribes, giving them the ability take advantage of the resources, military and economic, of many small groups, and to coordinated their activities.

Over time, as the Scythians adopted a more sedentary lifestyle and became more assimilated into local agricultural populations, their system of government became more established. Despite these developments, the Scythians dynasties lacked the permanence or

the bureaucratic traditions of a true state. These strong, homogenous tribal alliances were comprised of Thracians and Proto-Slavs in the West, Finnish tribes in the north-east, and ancestors of the Adyghe people. This was the earliest class state system ruled by an aristocracy and divided into regions where the inhabitants were engaged in agriculture and cattle breeding.

Eventually, trade would be as important as tribute in the Scythians' acquisition of manufactured goods. From the 6th century they began to trade with the Greek colonies along the northern Black Sea coast for precious metals, wines, olive oil, metalwork in bronze, silver and gold. The Scythians also had services to sell, particularly military services. They served as mercenaries for cash payments or prestige goods.

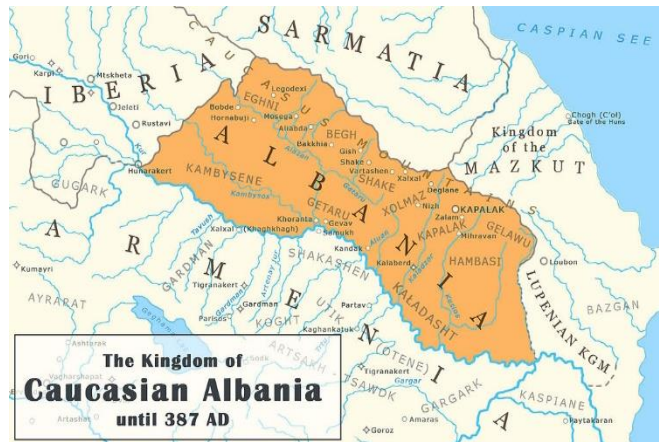


Gold Scythian belt buckle discovered in Mingachevir, Azerbaijan, 7th century BCE

They engaged in a war with the Cimmerians for 30 years and drove the Cimmerians out of their territory north of the Caucasus. As a result, the Scythians expanded their territory to the north of the Caucasus and into today's Azerbaijan.

Scythia was strong enough to resist the occupation of the Persian king Darius I in 513 BCE. Their relations worsened, and a war broke out in 339 BCE in which the Scythian king Atheios died, leading to the decline of Scythia.

Caucasian Albanians



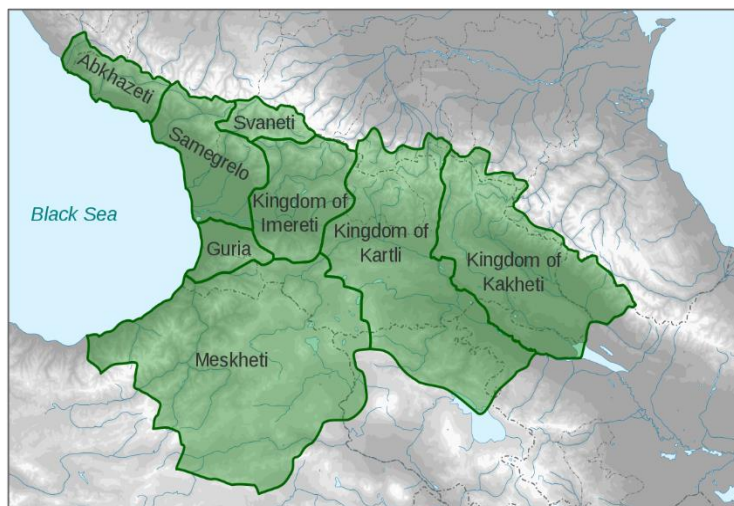
A stone with inscriptions in the Caucasian Albanian language, found in Mingachevir, Azerbaijan

In the 1st century, Strabo in his *Geographica* gave a description of people who lived in northern Azerbaijan, a territory known then as Caucasian Albania. For centuries Caucasian Albania was under the domination of Persian kingdoms. They ruled the area from the 2nd century BCE to the 8th CE century. The Seljuks expanded into the territory in the 11th century, and the indigenous Albanian people were assimilated.



Georgian Kingdoms

In the 12th century BCE, between Euphrates and Chorokhi rivers the very early Georgian tribal union, called Diaukhi was formed.



On the Black Sea coast, Kolkhis and Kartli were the other Georgian tribal unions that appeared around the 13th century BCE. At the beginning they were constantly at war with Diaukhi. They later consolidated into one nation.

Kingdom of Diaukhi

The Kingdom of Diaukhi, the first Georgian tribal union, emerged in northeastern Anatolia in the 12th century BCE.

Kingdom of Kolkhis In the 6th century BCE, the kingdom of Kolkhis was the second tribal union which emerged in the valley of the Rioni River. The ports of

Kolkhis were important for trade between Europe and the Caucasus.

Kingdom of Kartli

The kingdom of Kartli was established around 300 BCE by Parnavaz I Mtskheta. It was situated on a very important commercial route which connected Caucasian Albania, Armenia and Turkey.

Kingdom of Armenia

The Armenian kingdom, which replaced Urartu in the 6th century BCE, became the first Armenian state, and later became a satrapy of the Achaemenid Empire established in the 6th century BCE by Cyrus the Great. During this period, the territory was ruled by the Orontid (Yervanduni) Dynasty. Until Alexander the Great conquered the territory in the 4th century BCE, it remained a separate province.

The land of Armenia divided into two regions:

Greater Armenia (*Armenia Maior*) was situated east of the Euphrates. It includes contemporary Armenia, northeastern Anatolia and parts of northern Persia.



Lesser Armenia (*Armenia Minor*) was situated west of the Euphrates.

Other Armenian kingdoms were Sophene, Commagene and Cilicia.

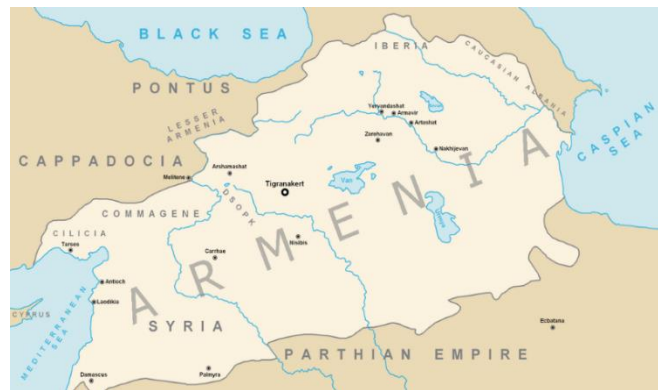
After the collapse of Urartu, the land came to be under the administration of the Persian Median Empire and the Scythians.

Armenians arrived in Anatolia in the 8th century BCE and intermingled with Urartu. Then the Orontid Dynasty came to power in Anatolia (570 BCE-200 BCE). Later the territory was conquered

by the first Persian Empire, the Achaemenids. The Orontid Dynasty controlled the region and it remained a satrapy of the Achaemenids until Alexander the Great's conquest in the 4th century.

Artashesian Dynasty

The Artashesian (Artaxiad) Dynasty ruled Armenia from 189 BCE until the Romans came in 12 CE. Their territory included Greater Armenia, Sophene and Lesser Armenia and parts of Mesopotamia.



Kingdoms in the North Caucasus

Sarmatians

The Sarmatians, a confederation of nomadic Iranian tribes (Aorsians, Alans, Roxolani, Siraces, and lazyges), replaced the Scythians and settled in the north Caucasus around the 6th century BCE. They were a nomadic people of Iranian origin, and first appear in the historical record in Eastern Europe, south of the Urals and east of the Don River, in the 8th century BCE. However, they vanished when their land was overrun by the Huns in the late 4th century CE and were displaced by a Germanic tribe, the Goths. The Sarmatians are first mentioned in Herodotus's *Histories*. They are known as the Roxolani, an ancestor of the Sarmatians and the Alans. A later Iranian nomadic tribe, the Alans, who lived in the North Caucasus are believed to be the descendants of the Sarmatians.

The Sarmatians were organized not on the basis of individual ethnic tribes, but rather on the basis of tribal confederations. This was a result of their assimilation of various other ethnic groups in the process of their long movement to the west.



The Sarmatians were organized in a strict hierarchy. At the top were the *argaragantes*, the aristocratic military elite, and at the bottom were the slaves, the *limigantes*, who were the true labor force. Sarmatian society remained nomadic, with tribes moving in *kibitkas*, covered wagons, or on horseback. Sarmatian society retained some matriarchal characteristics (for example, women could be warriors until they married) in its early period, however this would change over time. With increasing tribal organization, the power of military leaders increased, and changes in tactics, armor, weapons and riding equipment (the metal stirrup) all led to women being excluded from a military role in Sarmatian society.

The Sarmatians were nomadic traders and metal workers who engaged in hunting and in pastoral occupations. A measure of their power can be seen in the fact that the Greek colonies settled in the northern shores of the Black Sea were forced to pay tribute to the Sarmatians. Their herds provided them with most of their basic needs, such as food and clothing. During the winter the Sarmatians lived in the southern Russian steppes between the Black and Caspian Seas and close to the large rivers. In the spring they would migrate north to find summer pastures.

Alans

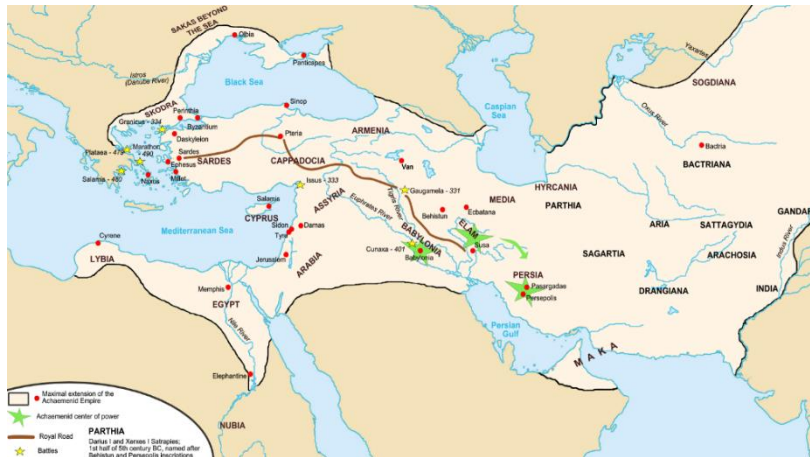
In the second half of the 1st century CE, the Alans, a Iranian nomadic people, began to replace the Sarmatians and expanded their territory from the Don river to the Caucasus Mountains.

In the 3rd and 4th centuries, when the Goths and the Huns arrived, they were forced to move to the west.

Some of the Alans stayed under the rule of the Huns. The remaining Alans were forced by the Mongols into the Caucasus, where they appear as the Ossetians.

The Empires that Ruled the Caucasus

The Caucasus history has experienced numerous conquest by the empires from the south, the north, the west and the east. The area became very important to Persia for their trade into the north creating a passage over land and over sea. The Caspian Sea was enclosed inland body of water that was located on Persia's northern border. It was heavily used for trade between adjacent empires. One of them was Persian Empire. The extensive coast line of the Caspian Sea allowed Persia to built its navy and to train.



Persian Achaemenid Empire (550 -330 BCE): The first Persian Empire, Achaemenid Empire was founded by Darius I the Great in the 6th century BCE, and it dominated the Caucasus region between 550 – 330 BCE.

Persian rule in the North Caucasus (Cis-Caucasus) area did not last long. In the South Caucasus (Transcaucasus), the Armenian state became a Persian satrapy in the 6th century BCE. In 559 BCE, the Persian king Cyrus

the Great annexed the area. In 330 BCE, the Greek king Alexander of Macedon (the Great) launched a campaign against the Achaemenid Empire and conquered the whole territory. Armenia became independent and recognized Greek rule. After Alexander's death in 323 BCE, his empire was split into three.

Hellenistic Seleucid Empire (312-63 BCE): Alexander's general, Seleucus I Nicator founded the Seleucid Dynasty and conquered the Achaemenid Empire and it became part of the Hellenistic Seleucid Empire.

Lesser Armenia became an independent Armenian kingdom. By the end the 3rd BCE, almost all Armenian lands, provinces of the Armenian Kingdom Sophene and Armenia Proper included, came under Seleucid control. However, the Seleucids did not exert full authority. In 190 BCE, they were defeated by the Romans. Taking advantage of this situation, the Armenian king Artashes (Artaxias) I the



Great revolted against the Seleucids, and liberated the lands of Greater Armenia in 189 BCE, and established the Artashesian dynasty (190 BCE- 12 CE).

Roman Control (1st century BCE): Around 100 BCE, the Roman Empire expanded its rule over the Caucasus and extended the Empire's borders from the Caspian Sea to Egypt.

The Armenian king Tigranes II the Great, whose empire became a part of the East Roman Empire, united all the Armenian lands. He also constructed four large cities called Tigranakert.

Tigranes II the Great united all the split provinces such as Sophene, part of Lesser Armenia, Media Atropatene and parts of Iberia and Caucasian Albania, under his territory. He also created a political union with the King of Pontus and Armenia Minor, Mithradates VI.

Parthian Empire (247BCE-224CE):

When the Seleucids began to decline, the Parthian Empire gained control over the eastern provinces of the Empire in the 3rd century BCE. The Parthian Empire began to expand westward, and the Kingdom of Armenia and the late Roman Republic stopped their advance. They were only partially successful in the Caucasus, and their conquest in Armenian lands was short-lived.



Kingdom of Pontus (281BCE-62CE):

In 104–103 BCE, the king of Pontus Mithridates VI, after the annexation of Great Colchis and parts of Lesser Armenia, concentrated on Anatolia. Towards the end of the 2nd century BCE Mithridates VI's expansion to the east began to annoy the Roman Empire and resulted in constant state of war with each other.

The king of Pontus, Mithridates VI and the Armenian king Tigranes II established a political and military union against the

Romans.

In 70 BCE the Roman general Lucullus conquered all of Mithridates VI's territories, and the Pontian king had to flee to Armenia with the help of his son-in-law Tigranes II. Tigranes II refused to return Mithridates VI, and as a result the Romans attacked Armenia in 69 BCE. However, Lucullus had to go back to Rome to suppress a mutiny. Mithridates VI regained his lost territories with the help of Tigranes II. In 66 BCE Lucullus was succeeded by Pompeius Magnus. The war against Mithridates VI continued.

Mithridates VI escaped to Colchis. In 65 BCE Pompeius pursued Mithridates VI as far as Colchis, and from there he moved eastward and gained control of the region.

Roman Control in the South Caucasus:

The Romans gained control over the entire South Caucasus, but they did not want to rule the territory directly because of the great cultural differences. Therefore, they created vassal states, and the local rulers were allowed to govern independently.

During the Roman occupation Colchis was in political turmoil, Kartli and Albania became allies of Rome, and Armenia was forcibly subjugated.

Arshakid Dynasty (Partian):



The Roman Empire (265 B.C.-167 A.D.) had expanded from the city of Rome until it included the whole land around the Mediterranean.

The Armenian king Artavazd II, who came to power in 53 BCE with the help of the Parthians, fought for independence from Rome. When Parthia was weakened, and could not support Armenia, the Romans forced Armenia to recognize Roman sovereignty.



By the end of the 1st century BCE Parthia gained its strength back and began to challenge Rome to establish its influence in Armenia, and to make Armenia its own province.

The Romans and the Parthians eventually reached an agreement to make Armenia (Arshakid) subject to their joint rule. In reality, Roman influence was minimal, while Parthia's influence was strongly felt.

In 66 CE, the Roman emperor Nero crowned Tiridates I of Parthia. Tiridates I had been the king of Armenia since 62 CE, but he had to make his dependence on Rome known publicly. This was the period when the Arshakid Dynasty appeared in semi-independent Armenia.

Roman rule in Kartli and Caucasian Albania:

Kartli was not depended on Rome, and together with Caucasian Albanians, they revolted against Rome. The Romans defeated the Kartlian king Pharnabas I in 36 BCE, and established a military union with the Kartlians. This union strengthened Kartli.

Roman inscription in Gobustan National Park in Baku



During the reign of king Parsman II, Kartli extended its borders, became more independent, and began to oppose Rome. In the second half of the 2nd century, Roman influence in Kartli increased. Caucasian Albania remained a sovereign state until it was conquered by the Romans in the 2nd century CE.

Persian Sassanids and Eastern Rome:

The Sassanian Dynasty (224-651) was founded by Ardashir I after the fall of the Arshakid Parthian (Armenia), and they began to impose their religion, Zoroastrianism.

In the late 3rd century, the Roman Empire began to disintegrate, and its capital was moved from Rome to Constantinople.

In 313, the Roman emperor Constantine allowed freedom of religion. Christianity began to spread in the Caucasus, especially in Armenia and in Kartli.



Eastern Rome and Kingdom of Lazika:

During the early 3rd century Kolchis was weakened, and a new kingdom, Lazika (Egrisi) appeared in western Georgia.

In the early 3rd century, Roman control over the region ended with the support of the Sassanids. However, this did not last too long, and the Romans regained power in Lazika.

The Kingdom of Lazika became an important buffer zone between the Sassanid and the Eastern Roman empires until the 7th century. Later, the Kingdom of Lazika became an Abkhazian territory under Eastern Roman authority.

Sassanid Empire - Vassal Kartli:

As a part of the Sassanid Empire, Kartli was ruled by the Sassanid king Shapur I (240–270).

In the 4th century, Christian Kartlians established a political and military union with the Romans to fight against the Sassanids. However, Rome had been weakened, they could not defend Kartli, and in 368 the Sassanid King Shapur II conquered Kartli and deposed the Kartli king Saurmag II.

With the help of Rome, Saurmag II forced Shapur II to sign an agreement. Part of Kartli was ruled by Saurmag II and the rest of Kartli was ruled by a Sassanid official. At the end of the 5th century Kartli officially became a Sassanid vassal state.

Caucasian Albania during the Sassanid Empire:

Caucasian Albania was under the rule of the Sassanids, but it was partially autonomous.

For the Sassanids, Albania was an important place to control the mountain passes of the Caucasus chain to prevent any attacks by nomadic tribes from the Northern Caucasus.

Because the North Caucasian nomadic tribes made an alliance with Rome, the Sassanids used the Caucasian Albanians to fight against them.

However, in the 5th century, the Caucasian Albanians began to unite with many Turkic tribes coming from Central Asia and Siberia, and in 450–451 the Albanians together with these tribes revolted against the Sassanids. Caucasian Albania gained its independence in 629.



Armenia, 387-591 A.D.



Persian Armenia – Eastern Roman Armenia:

To end the Sassanids rule in their territory, the ruler of the Armenian Arshakids asked for help from Rome. But, the Sassanids defeated the Romans, killed the king, and replaced him with a pro-Sassanid Armenian.

Later, with the help of the Romans, the Armenian Tiridates III took the throne. The Sassanids lost a major battle against Rome, and they had to sign a 40-year peace agreement and recognize Armenia and Kartli as Roman protectorates. After the end of the 40-year peace agreement, fighting resumed between the Sassanids and

the Romans.

While the king of Armenia, Tiridates III was dealing with the Armenian aristocracy, the Sassanids invaded Armenia. In 387, Armenia was divided: the Romans took the western part, and Sassanians the eastern part.

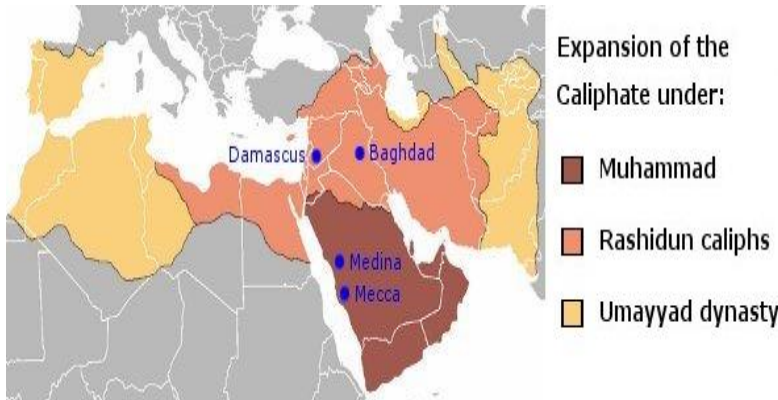
Sassanid and Eastern Roman Empires:

Arshakid Armenia stayed as a vassal state of the Sassanid Empire until 428, and after that the Armenian aristocrats (nakharars) took power.

Sassanid – Roman wars continued for decades (420–560), and in 561, a new demarcation line between the two empires was established, but fighting continued until the early 7th century.

Arab Conquest of the Caucasus Rashidun and Umayyad Caliphates:

After the death of the prophet Mohammed in 632, the Arab invasion of the Caucasus started.



During the rule of his successors, the Rashidun and Umayyad Caliphates, the North Caucasus turned into a place for the rapid expansion of Muslim power.

The Arab conquest caused the Sassanid Empire to collapse, and the Byzantine Empire’s military and economic might waned.

In 637, the 3rd Caliph Uthman Ibn Affan (Osman) captured Media Atropatene (southern Azerbaijan) in

the Southern Caucasus. As a result, Islam began to spread in the region.

Armenia and Georgia were invaded in 642, and in 650 Armenia fell. The Arabs did not stay in Armenia. The Arabs reached Daghestan in the east and Kartli in the west. Tbilisi was captured in 645, but the Arabs could not take Lazika because it was still under Byzantine control. Caucasus Albania was also subjugated.

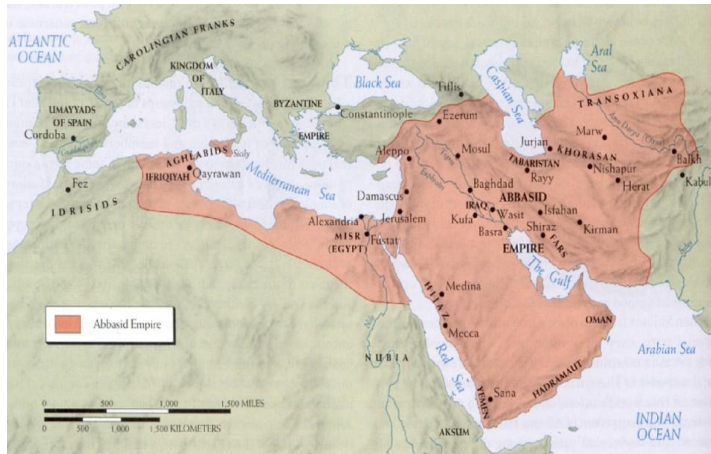
The Arabs called the whole of the South Caucasus the Emirate of Arminiya (Armenia, Georgia, Caucasus Albania).

The Arabs, during the reign of Umar, reestablished their influence in Atropatene between 639 and 643.

Umayyad Caliphate (661-750):

By the 8th century, the Arabs had established control over part of the Northeastern Caucasus and the entire South Caucasus. Lazika was still under Byzantine control.

Armenia was ruled 200 years by the Arabs as a military post, granting the Armenian provinces some autonomy.



Arab Abbasid Dynasty 749-1258:

In the second half of the 8th century when the Abbasid Dynasty came to power, they conquered Armenia, built their garrisons in Armenian towns, and opened its plains to the Khazars to drive the Armenian peasants into the mountains.

Turkic Khazar Empire (650-1048):

The semi-nomadic Khazars (Qasar) settled in the steppes north of the Caucasus Mountains in the middle of the 6th century. The Khazars were a tribe of Turkic origin who later adopted Judaism around 740.

The Khazars established the largest political organization in Eastern Europe.

The Khazars became dominant in the lands of Rus' in the 7th century. They collected taxes from the Volga Bulgars and some East Slavic tribes that were subject to them. The Khazars halted the Arab assaults that threatened Europe in the 8th century and brought peace, stability and religious tolerance to the region.

When the Khazars made an alliance with the Byzantine Empire, it became a buffer state between the Byzantine Empire and the Umayyad Caliphate. The coalition forces of the Khazars and the Byzantines fought against the Sassanids, the Umayyads and the Abbasids.

Khazaria

In 642, the Arabs reached Derbent and came close to the borders of Khazaria. The Eastern Caliphate of Bagdat crossed the Caucasus and conquered the entire Black Sea area and Eastern Europe.

The Khazars had developed their military technology to a high level. The land of the Khazars became a buffer state for the trade between Christians and Muslims. It is possible that both spheres of influence put pressure on the Khazars to adopt the Judaism.

All gold and silver mines in the Caucasus was controlled by the Khazars. Khazaria was an important trading center and the traders were Jews, Arabs and Byzantines. The main source of revenue for the Khazars was custom duties collected from these traders.

When the Khazars invaded Armenia, an Arab–Khazar war broke out in 721. However, the Arabs did not invade Khazaria and did not occupy the Northern Caucasus. The control of Transcaucasia and the North



Caucasus stayed under the Khazars, but the Umayyad Caliphate tried to spread their influence in the region. After the establishment of Khazar control in the region, the Arabs withdrew.

The campaign in 737 was the end of large-scale warfare between the two powers. The war with the Khazars weakened the Umayyad army heavily, and a few years later the dynasty fell in 750.

The End of the Byzantine influence and Arab Domination:

The weakened Arab state lost their domination in the Caucasus region. After the Arabs left the area, Caucasian Albania broken into several principalities. Lazika declared its independence from the Byzantine Empire and became the kingdom of Abkhazia in 799. Kartli and Kakheti were split into small kingdoms.

Bagrationi Dynasty:

It was the Bagrationi Dynasty that united all the separate Georgian principalities in 1008. One of the branches of this dynasty, the Bagratunis established their influence in Armenia and subjugated the Armenian noble families in 885.



This dynasty later split into several branches in the 10th century, and later the entire territory was conquered by the Byzantines and Seljuks by the 11th century. The only areas the Arabs controlled were northern part of Arran (Shirvan) and Tbilisi.

Discussion/Questions

1-We know that early human settlements were well established in the Caucasus by 200,000 BCE. What was their origin?

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- 5- Grousset, R., *The Empire of the Steppes, A History of Central Asia*, Rutgers University Press, New Jersey, 1991, Ch. 1.

POLITICAL HISTORY

Government:

Proto-states consisted of several dozen tribes, and initially they were ruled by their chieftains and later by elected military leaders, who carried the title *King*. All prehistoric nomadic tribes did not form a formal government, but remained tribal in structure.

Initially, early people were organized in tribal groups, but these tribal groups were not ethnic in character. Not until the Neolithic period does it appear that tribal groups united to form larger units that would become the basis for later ethnic groups.

In addition, these prehistoric communities were composed of autonomous groups and villages, and did not organized themselves into any form complex enough to be regarded as a state. However, the

formation of sedentary groups resulted in social organization at the level of chiefdoms with a fair degree of social stratification.

South Caucasus:

Armenia: The Kingdom of Urartu was ruled by the King and he had absolute power in the name of the god Haldi. It was a monarchic and theocratic system where the god Haldi protected the King and he was also the head priest. The king relied on a close circle of advisors. The Kingdom was a loose confederation of small kingdoms and tribal states. Each was ruled by loyal aristocrats appointed by the King.

In the 1st CE, the Armenian King was the head of the country and ruled with the help of his Court, consisted of his sons and his brothers, and members of aristocracy who were close to the King. From among them, the King appointed heads of various public services: *Hazarapet* (economy), *Sparapet* (Army), *Tagadir Aspet* (diplomatic affairs), *Senekapet* (judicial affairs) and *Krmapet* (supreme Priest).

Georgia: The Kingdom of Iberia was ruled by a king. However, when it was under Persian control, it was ruled by a *marzpan* (governor). As a result of Persian influence, the first king of Iberia, Pharnavaz adapted the governance system of the Persian Empire as a model for his state. He formed a state in which Egrisi-Colchis became an autonomous duchy, and Iberia was organized into seven duchies.

Azerbaijan: The early state formations appeared in the southern parts of today's Azerbaijan in the 3rd millennium BCE. The independent State of Caucasian Albania was established at the beginning of 3rd centuries BCE. The Albanian tribes governed by a king. There were also large tribal unions in the northern part of Albania ruled by tribal leaders. Stratification existed within the tribes. At the top of the layers the tribal leaders, followed by warriors and pagan priests. The state structure was centralized. There was also a council of elders that depended on the ruler.

North Caucasus:

Chechnya: According to the linguistic and archeological evidence, the Nakhs (Vainakh) people inhabited the highlands of the North Caucasus in the 4th and the 5th century BCE. The Nakh languages carry a few words of early Indo-European origin, testifying to relations with the Bronze Age steppe populations. They were tribal unions ruled by chieftain. They were under the rule of the Alans and the Khazars sometimes as their vassals or as their allies. Under the Hurrian and Urartu Kingdoms in 2,000-1,000 BCE, the Nakhs established a very powerful state, with strong central leadership.

The earliest state formation in the North Caucasus was *Sindikia* (5th to the 4th centuries BCE) where the communal tribal system remained the primary form of social organization. Transition from this communal tribal system to the class system leading to the emergence of social inequality of unequal status in society was accomplished at the beginning of the 2nd millennium BCE.

Discussion/Questions

1- What was the Persian impact on the state structure in the Caucasus?

Reading

1- Chernykh, E.N., *Nomadic Cultures in the Mega-Structure of the Eurasian World*, Academic Studies Press, 2017.

2- Grousset, R., *The Empire of the Steppes, A History of Central Asia*, Rutgers University Press, 2002.

3- Khachikyan, A., *History of Armenia, A Brief Review*, Edit Print, 2010.

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https://www.circassianworld.com/pdf/The_Vainakhs_George_Anchabadze.pdf

MILITARY:

South Caucasus:

Armenia: The Urartian King commanded the army in the name of the god Haldi. His military consisted of infantry, heavy armored cavalry (Ayruzdi), and chariot warriors. The military was organized into units of 3000 fighters each that, in turn, were divided into groups of 50–man battalions. The entire male population had an obligation to serve in the military. Each local nakharar (nobility) provided 25,000 to 40,000 men for the army. There were also *Levies* (soldiers) who were drafted from the commoners.

Georgia: The Iberians used heavy cavalry and light infantry commanded by a king. They were heavily under the military influence of the Persians through their cultural and military contacts. Shida Kartli as a special region ruled by a *spaspet* (army commander). The Georgian army comprised of *Tavadi* (Prince), *Monaspa Guard* (Royal Guard), *Aznavari* (nobles), *Batoni* (lords), *Amirspasalar* (commander-in-chief), *Aznavari cavalry* (nobles heavy cavalry), *Tadzreuli* (heavy infantry), *Qrma* (light infantry), *Metsikhovne* (spearman) and *Monapire* (borderman).

Azerbaijan: The Albanian military consisted of heavy cavalry (22,000) and infantry (60,000) in the 1st century BCE.

Under the influence of Parthian cultural and military, the iron armor included into the Albanian cavalry.

North Caucasus:

Chechnya: The Nakh people were mountain dwellers, remained at the tribal level and had a military organization comprised of small bands of warriors *gheri* and their leaders *byachi*. They ambushed and plundered villages, captured people and their livestock.

Discussion/Questions

1. How did the South Caucasus people organize their military forces?

Reading

- 1- Chernykh, E.N., *Nomadic Cultures in the Mega-Structure of the Eurasian World*, Academic Studies Press, 2017.
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- 3- Khachikyan, A., *History of Armenia, A Brief Review*, Edit Print, 2010.
- 4- Batmaz, A. "War And Identity In The Early History Of Urartu", *Anatolian Iron Ages 7 The Proceedings of the Seventh Anatolian Iron Ages Colloquium Held at Edirne, 19–24 April 2010*, Edited by Altan Cilingiroglu and Antonio Sagona, PEETERS, 2010, pp.23-50
- 5- Rayfield, D., *Edge of Empires, A History of Georgia*, Reaktion Books, 2012.
- 6- <https://www.eng.kavkaz-uzel.eu/articles/1894/>

SOCIAL HISTORY

CLASS:

South Caucasus:

Georgia: In Georgia, a class of wealthy aristocrats who later became rulers of the south Caucasus were led by a sovereign whose authority was hereditary. According to the *Geographica* written by Strabo, the Georgian population was divided into groups: at the top were the king and aristocrats, then the clergy, knights, landlords, and slaves.

Armenia: Armenian social stratification carried influences of Persian customs. The monarchy was at the top. The nobles, knights, city dwellers, laborers, peasants came after the monarch, and slaves were the lowest class. Slave labor was mainly used in the construction of palaces, fortresses, temples and irrigation canals.

Azerbaijan: During ancient times, there were state organizations in the south and large tribal unions in the north of the Caucasian Albania. These unions were governed by tribal leaders. Within the tribal unions, at the top of the layers, tribal leaders, warriors and priests. Second layer included military officials and farmers, the third layer consisted of common people. There were a fourth class of free men who engaged with agriculture, crafts and trade.

North Caucasus: The Nakh people were a clan-based and egalitarian society. Chechen (and Ingush) society has always been unstratified. Each clan was ruled by a chieftain. Clans and villages were autonomous. Clans were different sizes but equal in status.

Discussion/Questions

1. How did the Persians influence the social structure of the South Caucasus?

Reading

- 1- Chernykh, E.N., *Nomadic Cultures in the Mega-Structure of the Eurasian World*, Academic Studies Press, 2017
- 2- Khachikyan, A., *History of Armenia, A Brief Review*, Edit Print, 2010.
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- 5- Zardabli, Ismail bey, *The History of Azerbaijan*, Rossendale Books, 2014.

GENDER:

South Caucasus:

Georgia: Under the influence of Persian culture, polygamy was practiced. The roles of women and their individual freedom were severely limited in society. Women took care of domestic work.

Women traditionally held a prestigious place in Georgian society and were treated with great respect. Nevertheless, they were sometimes regarded as a minor evil, disease spreading spirits (dobilni).

Armenia: In ancient times, there were female rulers in Armenia like Erato, Parandzem, Zapel. The kings' wives also had important role in courts. The women were considered as head of the family structure. They even joined in military operations.

Azerbaijan: During the tribal community, people were united via a kinship of mother line. Women played a very important role. In Caucasian Albania, there were women warriors, Scythian, Sarmatian and Saka, fighting on horseback.

During the 8th - 7th century BCE, this matriarchal family structure began to disappear after the Bronze Age, when the male labor required more power and strength to handle hardwork.

In the 1st century BCE, the semi-nomadic Sakas allowed their women to have many rights and to serve in the army.

North Caucasus:

Chechnya: According to ancient sources, there were warrior women in the North Caucasus. They were isolated from men and took part in expeditions, rode on horseback, and *hunted*.

Discussion/Questions

1. What was the role of the women in the military?

Reading

- 1-Chernykh, E.N., *Nomadic Cultures in the Mega-Structure of the Eurasian World*, Academic Studies Press, 2017
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- 5-https://www.azer.com/aiweb/categories/magazine/ai131_folder/131_articles/131_amazons.html

INNOVATION:



South Caucasus: Stone age people developed new technologies to make different types and sizes of stone tools, such as the spears and arrows they used to hunt. Acheulian handaxes were found on the Javakheti Plateau, Georgia.

Late Bronze age people invented the wheel to use for both the potter's wheel, as well as creating a revolution in transportation. In a burial site in Georgia, archeologist discovered two chariots, each with four wooden wheels from the late 15th century BCE.

Pottery fragments of ceramic jars recovered from the sites of

Gadachrili Gora and Shulaveris Gora carried residues showing that the production of wine dates back 9.000 years.



Invention of the Georgian

alphabet: According to Georgian chronicle *The Lives of the Kings of Kartli*, the proto-Georgian script *Asomtavruli* was invented in the 4th century BCE by King Parnavaz I of Iberia. According to the Georgian chronicler Leonti Mroveli, King Parnavaz spread the Georgian language and created Georgian *mtsignobroba*, "script" or "literacy".

The oldest inscriptions (5th century) were found in the church of *Bolnisi Sioni* near Tbilisi.

Lelo burti: It was an ancient football that had some notable similarities to rugby played with a field ball.

Armenia:

First Unified State: The Kingdom of Van was established in the 9th century and it was the first unified state on the territory of the Armenian Plateau which existed from the till the 6th centuries BCE.

Alphabet: The early inscription used by the Urartian Kingdom was the Assyrian cuneiform and the language of the Urartu known as *Urartian* did not belong to Indo-European language family.

With the adoption of Christianity in the 4th century, the creation of the Armenian alphabet by Mesrop Mashtots in the 5th century was a pivotal invention in the development of Armenian history and national identity.

Irrigation system: Artificial irrigation system was created by carving tunnels in solid rock. 70 km-long irrigation canal was built by the king Menua in the 9th century from the Hoşap Valley to Van.

Duduk: The *Duduk's* history in Armenia was dated to 1st century BCE. Besides Armenia, the *Duduk* can be found in the whole Caucasus.

Azerbaijan: Between the 2nd and the 1st millennium BCE, Mannaeans established the most powerful state in the south of Azerbaijan. They had knowledge on the medicine, astronomy and geometry. Around Lake Urmia, they constructed irrigation channels.

North Caucasus: Bronze age people in the North Caucasus created copper and tin deposits and used metals for their tools as found in Baksan River Gorge, Kabardino-Balkaria.

Wheeled wagons were also discovered in the Northern Caucasus during the second half of the 3rd millennium BCE.

In the 4th millennium BCE, a metal spear *the Khalkhan* and *the Ghagha* were used for personal defence.



Discussion/Questions

1. What do the new discoveries tell us about the development of ancient technologies?
2. In what different fields did the invention of the wheel have an impact?

Reading

- 1- Chernykh, E., *Nomadic Cultures in the Mega-Structure of the Eurasian World*, Academic Studies Press, 2017.
- 2-Grousset, R., *The Empire of the Steppes, A History of Central Asia*, Rutgers University Press, 2002.
- 3-Palumbi, G., "The Early Bronze Age of the Southern Caucasus", <https://www.oxfordhandbooks.com/view/10.1093/oxfordhb/9780199935413.001.0001/oxfordhb-9780199935413-e-14>
- 4- Owen, J., "4,000-Year-Old Burial with Chariots Discovered in South Caucasus" <https://www.livescience.com/46513-ancient-chariot-burial-discovered.html>
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ECONOMY

Agriculture, animal husbandry and cottage industries constituted the basic dynamics of the traditional economy of the peoples of the Caucasus. The main crops they grew were barley, wheat, millet and maize. Archeological finds (9000 year old wine jars) showed that the wine production was an early element of the Georgian economy. Carpet weaving was an economic activity in Russia, Dagestan, Armenia and Caucasian Albania.

TRADE: Foreign trade was undoubtedly the primary factor in shaping the policy of all the kingdoms in the Caucasus.

South Caucasus:

Georgia: In the Black Sea port of Dioskiras (Abkhasia) and Sarapana (Shorapani) there were active trading on the Phasis River in 550.

Colchis closely connected with the Greeks through trade. They imported artifacts, including Greek painted pottery for the storage and transported oil, honey and wine.

Armenia: In the Kingdom of Urartu, the most developed fields of economic activity was based on agriculture, farming, cattle breeding, winemaking and horse breeding.

In the Kingdom, the slave trade was another major activity. Slaves built irrigation systems with channels and water reservoirs providing water for agriculture in river valleys.

The state conducted military campaigns to get booty, and to establish control over international trade which provided a serious economic return for the state. Ani was a major commercial and trade center.

The coins found in large quantities in archeological excavations indicate that in the Georgian states trade was highly developed and the states were very wealthy. The people of Colchis imported goods from neighboring Greece and Persia, and they traded in gold and precious metals.

During the Artashesian period, private economic enterprises such as *dastakerts* and *agaraks* emerged.

Azerbaijan: In Atropatena, the bilateral trade connections were built with the other Caucasian states, Mesopotamia, Asia, Black Sea and Mediterranean Sea.

In the Caucasian Albania, domestic and foreign trade were the major sources of their income. The caravan routes passed through the coast of the Caspian Sea and connected the East with the West.

The Caucasian Albania was also rich in minerals. The caravans transported gold, silver, copper, iron, copper, fine salt, red quartz etc. The goods from India were transported to the Black Sea through the Amu-Darya and the Caspian Sea.

North Caucasus: In the Early Bronze Age, Mesopotamian cultural influence became stronger in the North Caucasus due to increased trade and economic contacts and migrations from the Mesopotamia to the North Caucasus. They also built strong ties with the Georgian states for trade and military purpose against the threat of the Arabs invasion. The Vainakhs also established trade connections with the Middle East.

Discussion/Questions

1. How did the early settlers conduct their trade, and which routes did they use?

Readings

- 1- Chernykh, E., *Nomadic Cultures in the Mega-Structure of the Eurasian World*, Academic Studies Press, 2017.
- 2-Grousset, R., *The Empire of the Steppes, A History of Central Asia*, Rutgers University Press, 2002.
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CULTURAL HISTORY

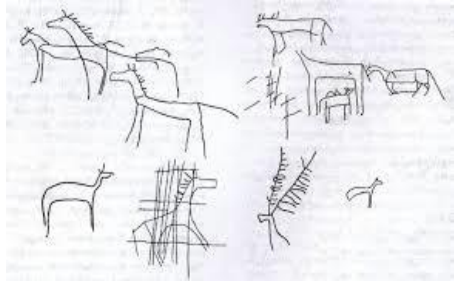


VISUAL ARTS:

Painting:

South Caucasus: Cave painting was found in Gobustan, Caucasian Albania, depicting people fishing. This rock art dates back to Paleolithic period.

In Ordubad Rayon, archeologists also found cave paintings (Gamigaya petroglyphs) depicting dancing individuals dating back to the Bronze age.



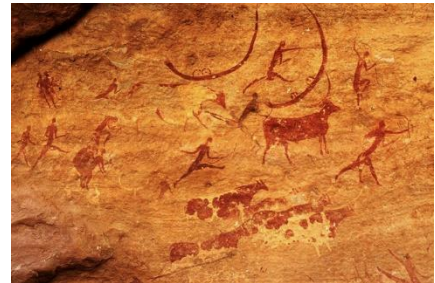
In the Tsalka Municipality, Georgia the archeologists discovered the Trialeti petroglyphs which carried geometric images and animal shapes.



In Sukhumi a marble stela was found in the 5th century BCE, portraying a young man and a women.

There were pieces of the carved stone chancel-barrier found in Tsebelda church portraying scenes from the Old and New Testament from the 7th and 8th centuries.

North Caucasus: Around Lake Kezenoyam, the archeologists found cave paintings depicting individuals and boat.



In Khasaut Gorge, near the town of Kislovodsk, in the North Caucasus region of Russia archeologists found cave paintings depicting running and hunting people and animals.



On the walls of the mosque of Old Kahib in Dagestan and Chechnya ancient petroglyphs were preserved.



Architecture:

Georgia: In the 4th millennium BCE, the structures were round and built of mud bricks formed like termite mounds. There were also *kurgan* burials which had survived from the early Bronze age period.

Cyclopean Buildings: The *Cyclopean buildings* and *fortresses* like *Shaori* were built with large stone blocks during the Bronze Age in Georgia.

Armenia: Urartian architecture has foundations on cut rocks for mud brick buildings as in the Erebuni fortress.

Grave Architecture:



These Urartian structures are built in the bulwark. Small burial chambers are constructed inside the main hall.



Urartian Castle (Castle of Van): The Urartian Castle was built in the 9th century BCE. The building is made of two materials: on the bottom floor non-mortared basalt and in the rest of the building mud-brick is used.

Fortress of Garni: The Fortress of Garni is built on a high cliff extending over the Azat River Gorge and was built in the 3rd century BCE.

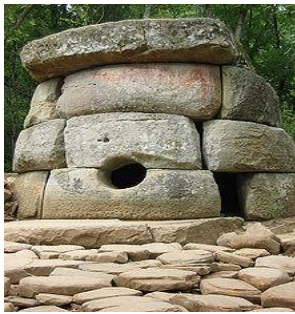
Azerbaijan: A four-column structure, the *ateshgah* (the fire altar) is a castle-like



ancient Zoroastrian structure in Baku.

North Caucasus

Chechnya:



Dolmens: Examples of Bronze Age architecture are megalithic structures called *dolmens* (burial chambers) found in the northwestern Caucasus. These monuments are dated to between the end of the 4th millennium and the beginning of the 2nd millennium BCE. The dolmens were built with huge stone blocks and look like tables. Archeologists have found dolmens near the Zhane river and in Gelendzhik in the Krasnodar area and in Abkhazia.

Wattle Houses: The Vainakhs had small wattle houses made of clay.

Sculpture:

South Caucasus



Georgia: One of the best examples of the Bronze age sculpture was *The Tamada Statue*, which was the symbol of the toast master of the earliest wine making, found in Vani, Georgia from the 7th century BCE.

Bronze sculptures which belong to the Hellenistic world from the 4th to 1st centuries BCE, were discovered in Vani, Georgia. The most significant piece was called *Torso of a youth*.

A golden lion discovered in Tsnori, Kakheti from the second half of the 3rd millenium BCE .



Armenia: Large carved monolithic stones are found known as *vishap-k'ar* (serpent or dragon stones) dated from the 2nd and 1st millennia BCE.



in Chechnya.

Azerbaijan:

Stone Idols: On a stone stamp found in Mingachevir the carved pattern is interpreted as the clothes of a human. This stamp is dated to the 3rd century BCE and is marked by the sign of a hexagonal sun.



North Caucasus

Chechnya: This plane-relief grave stele, dated to the 4th- 5th BCE, depicts a man with a dagger in his right hand, and was found in the village of Meskety

Readings:

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- 2-<http://karabakhfoundation.com/heritage-center-online/cultural-topics/architecture/>
- 3- Jaimoukha, A., *Chechens A Handbook*, Routledge, 2005.
- 4- Ibragimov, T., *Sculptural Arts in Caucasian Albania*, Baku, 2019.

Questions:

1- What does the number and quality of the varied artifacts found in the caucasus indicate about the level of culture and sophistication of these ancient people?

PERFORMING ARTS:

Theater:

South Caucasus

Georgia: Traces of an ancient Georgian theater, which dates back to the 3rd century BCE have been found in Uplistsikhe.

Sakhioba: Georgia has the oldest theater, called the *Sakhioba*, which dates from the 3rd century BCE. It lasted until the 17th century.

Armenia: The theater in Armenia began as a religious ritual, with *gusans* (troubadours) singing songs praising the nobleman's ancestors. There were also *voghbergus* (tragedians), and *katakagusan* (comedians).

The first Armenian theater was built during the reign of Tigran the Great in Tigranakert in 69 BCE. Tigran's son, Artavazd II built the second theater in the old capital of Artashat and became the first Armenian playwright with his numerous tragedies and orations.

Azerbaijan: In Azerbaijan, the appearance of the theater was closely linked with ancient holidays and traditional dances. Ancient traditional ceremonies, like *Sayachy*, *Novruz*, and *Gevsech* all carried some theatrical features by having choirs, dancers, and dialogues in dramatic plays. For example, in Novruz, there is a game called Kosa-Kosa that has a plot, dramatic scenes and actors wearing masks and special clothes.

North Caucasus

Chechnya: Theatrical features were attested in religious festivals, in wartime, at youth parties, and during music and dancing contests.

Dance:

South Caucasus: As depicted in the Gamigaya petroglyphs, dancing is a very old tradition in the Caucasus.

Georgia: According to the *Anabasis* written by the Greek historian Xenophon in the 3rd century BCE, dancing and songs were used by the Georgians. The Georgian *Khorumi*, a war dance, originated in the 6th century BCE.

In a bowl dated back to the 2nd millennium BCE found in Trialeti, a carved circle dance scene shows that in Georgia dance and songs were used for ritual purposes (to show respect to *Shushpa* – the Moon God) and hunting (to show respect to the Goddess Dali).

In Bagineti, a female figure performing ritual dances to show respect to the God of fertility is found carved on a bone dated back to the 6th century BCE.

Khorumi

The dance *Khorumi* is an ancient dance which belonged to Diaokh and Colchis. It was an exclusively male dance.

Armenia: There are rock paintings depicting scenes of dancing found in the town of Sisian in the Syunik province of Armenia dating back to the Paleolithic Era.

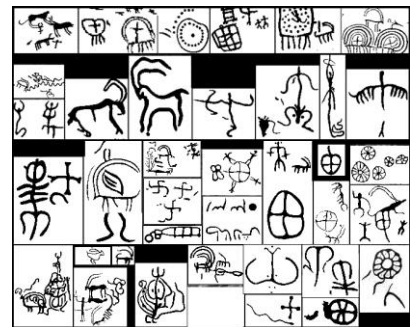


Maidens.

Azerbaijan: The dance scenes in the Gobustan rock pictures show that people performed dances for ritual purposes and to ensure success in the hunt.

North Caucasus

Chechnya: From the Koban culture, small bronze figures from the 3rd millennium BCE depicted men performing a ritual dance on tiptoes. The dances of the Vainakh people carry some features of the old legends and myths and were accompanied by music, as in the *Dance of Old Men*, *Dances of Young Men*, and *Dances of the*



Music

South Caucasus

Georgia: In the 1st century BCE, the Greek historian Strabo wrote that the Georgians performed multi-voiced chants as they went into battle. According to another Greek historian, Xenophon in the 3rd century BCE, Georgians sang secular, military and dancing songs.

Armenia: Armenians had long tradition of singing songs, both secular and religious. Movsēs Xorenac'i made comments on the ancient ceremonial hymn for the birth of the god Vahagn dating back to the 3rd millennium BCE.

Azerbaijan: The Caucasian Albanian culture had polyphonic choral songs. The three most ancient musical instruments were found in Mingachevir Water Basin - a *tutak*, *zurna* and *ney* made of clay or bone.

North Caucasus:

Chechnya: Polyphonic music arose in the Vainakh land in the pre-Christian era. Polyphonic singing was part of their rituals to appease the spirits. The music of the Vainakhs included songs that were secular, for the dance and military.

Discussion / Questions:

1. What did ancient people depict in cave paintings and petroglyphs? What was their purpose?
2. What were the purposes of sculptures for the ancient inhabitants of Russia?
3. For what purpose were the dolmens and kurgans constructed?
4. How did the ancient Armenian folk dance originate?

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RELIGION

South Caucasus -Paganism and Zoroastrianism

Georgia: The ancient Georgians were pagan, and worshiped multiple deities and idols. A new religion, *Zoroastrianism* arrived in the Kingdom of Iberia in the 2nd Century BCE from Persia.

Armenia: The religion of Urartu was polytheistic. Local people worshiped the forces of nature such as wood as a symbol of life.

During the Achaemenid Empire, under the impact of Persian culture, *Zoroastrianism* began to spread in the region.

The Armenian cross-stones (*khachkars*) carry a fiery Zoroastrian sun-circle beneath the cross.

Azerbaijan: Polytheistic idolatry, fire-worshipping, Zoroastrianism and polytheism all existed until Islam arrived in Azerbaijan.

Zoroastrianism: Zoroastrianism lasted from the 6th century BCE to the 7th century AD. Atropatena became the center of Zoroastrianism. One Zoroastrian temple has been found in Ganzak, the capital of Atropatena.

North Caucasus:

Chechnya: The Vainakh people practiced a mix of animism, totemism, paganism and, later, Zoroastrianism. Animism is the most ancient religion, dating back to the Palaeolithic Age. The Vainakh practiced clan totemism where the clan was identified with a natural object.

Paganism: The paganism in the Vainakh society was a mixture of animism, totemism and polytheism that dated back to the Neolithic Age. Paganism lasted until the 16th century.

Discussion/Questions

- 1- Does Caucasian Christianity still carry traces of Zoroastrianism?
- 2-What would motivate a people to abandon their ancestral beliefs and adopt a foreign religion?

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Postclassical Period

Overview

The name Caucasus is mentioned first time in an ancient Greek play writer Aeschylus's tragedy *Prometheus Bound* in the 5th century BCE. According to the Greek sources, in 1600 BCE the Hittites called the inhabitants of the Southern coast of the Black Sea Kaz-kaz. Also according to the Greek mythology, it was during the 8th century Greek mariners who were sailing along the Black Sea began to built colonies in the North Caucasus, and traveled along the western coastal plain of Georgia, Colchis.

Plinius the Elder's *Natural History* (Naturalis Historia) (77-79 CE) derives the name of the Caucasus from the Scythian *kroy-khasis* (white with snow). Later, the name Caucasus appears in a Georgian Chronicle *Kartlis Tskhovreba* (Life of Kartli) in the 5th century CE .

In the 19th century German linguists, Orientalist and traveler Julius Klaproth in his *Geographisch-historische Beschreibung des ostlichen Kaukasus* (Geographical and historical description of the eastern Caucasus) mentions that the origin of the name Caucasus must come from Persian name *Kuh-i Kaf*, which means the mountain of Kaf.

The Caucasus is one of the most diverse, ethnically and linguistically, and challenging regions on earth. It has been regarded as a land of conflict, and the Caucasus' cultural and political history is a most turbulent one that reflects the complex succession of peoples and influences from many neighboring countries. Although many routes of migration, invasion, and trade have passed through it, the Caucasus was an isolated region, and had no border with Europe.

The Caucasus is a bridge between Europe and Asia. The borders of the Caucasus are the Kuma–Manych geological depression to the north bounded by the Sea of Azov and Kerch Strait and the Black Sea on the west, and the Caspian Sea on the east.

Early kingdoms and empires like the Achaemenid Empire, the Seleucid Empire, the Roman Empire, the Parthian Empire, the Pontus Kingdom, the Sassanid Empire, the Byzantine Empire, Abbasid Dynasty, Khazar Empire, Seljuks, Mongols and Russians all had ambitious designs on the Caucasus. Many empires have passed through the Caucasus and many feudal dynasties frequently replaced one another in conquests that were generally motivated by economics. The Caucasus has been an arena of incessant conflicts stemming from the struggles with aggressors like the Russians, Ottomans, Persians, Arabs and the Khanates of the Golden Horde who attempted to control this strategic area.

Even after so many centuries of invasion and foreign domination, the war-torn Caucasus has been able to survive and continued to develop and preserve their unique culture and traditions.

Events

Kievan Rus 880-1240



Kiev and played a great role in early Kievan history. They were active and successful traders; and maintained lively commercial contacts with the Arabs, the Byzantines, and various Asian societies. In the 8th and 9th centuries, many East Slavic tribes paid tribute to the Khazars.

Khazar domination in the region lasted until their defeat by the Kievan prince Svyatoslav I in 966. The Kievan State began to expand its territory and attacked the Khazars to end their dominance in the region. The Kievan prince Svyatoslav I stopped paying tribute to the Khazars and conquered their capital Itil (Atil) in 967.

Following this, the Khazar–Byzantine alliance collapsed. Trade and collection of tribute were the Khazars' main source of revenue, and their decline began with the loss of their primary source of income. Kievan Rus took over most of the Khazar lands.

During the reign of Svyatoslav I the Khazar fortress of Sarkel was conquered. A new Russian city, Belaya Vezha, was built in Sarkel and a new Russian trading outpost Tmutarakan in the Taman peninsula appeared. These cities became commercial centers for trade between the Caucasus and the Near East.

The Byzantines, too, lost their power in the region. A Byzantine bishop had been sent to reside in Tmutarakan. When Tmutarakan fell, the weakened Byzantines had to recognize Rus, and a confederation of Kievan Rus and Byzantine forces attacked the Khazars and defeated them in 1016.

Pechenegs

In the south, the Kievan Russians were also fighting the Pechenegs. Weakened by constant wars, the Pechenegs lost their strength and were destroyed completely towards the end of the 11th century.

Cuman-Kipchak Confederation

The first Eastern Slavic state, the Kievan State, was established to the north of Khazaria in the Caucasus in the 9th century. In this century, Khazaria continued to be the main zone of commerce between northern Europe and southwestern Asia. It was the Rus and the Pechenegs from the north who ended their domination in the Caucasus in the 10th century.

Khazar civilization influenced the early development of the first East Slavic state at

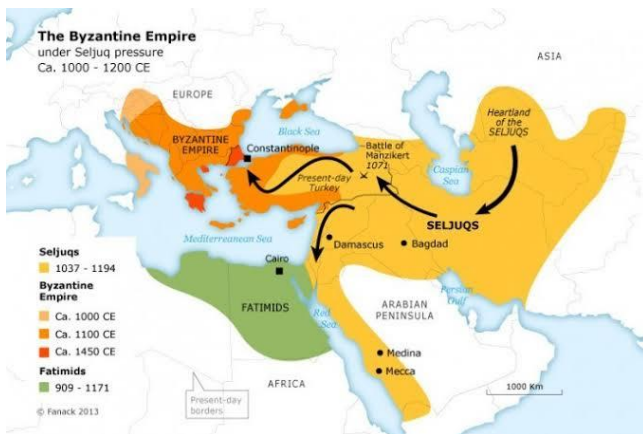


A nomadic Turkic people related to the Pechenegs who formed a tribal confederation were the Cumans, also known as the Polovtsy or Kipchaks. They set up the Cuman- Kipchak confederation which also included tribes of the North Caucasus. Most of the North Caucasus was part of the confederation.



In the 10th century, the Cumans extended from the southern part of Central Asia to the upper Irtysh River. The western branch of the Cumans were in close contact with Kievan Rus'; based on the chronicles, the first encounter between Rus' and the Cumans took place in 1055 and resulted in a peace agreement. In the wake of their defeat by the Mongols in Subcaucasia in 1220, the Cuman khans sought, and received, aid from the princes of Rus'. Nonetheless, even the combined Rus'-Cuman forces were no match for the

Mongols who defeated them in 1223 at the Kalka River. The Cumans suffered the same fate in 1237 during the Mongols' second invasion of Eastern Europe. It was in this same period of the late 13th-early 14th century that both the Cumans and the Tatars converted to Islam.



Seljuks in the South Caucasus

The Seljuks established a powerful nomadic empire in 1040, which included most of Central Asia and Persia. During the reign of Sultan Alp Arslan, the Seljuks's intention was to invade the Byzantine Empire. Alp Arslan captured south Georgia and western Armenia in 1064-1068.

Battle of Malazgirt (Manzikert)

Georgia and Armenia had to pay annual tribute to keep their autonomy. Byzantine territory was invaded in 1068, and the Byzantines were defeated in 1071 at the Battle of Malazgirt.

Shortly afterwards, Alp Arslan was killed by his political enemies, and in 1077 the Seljuk Empire split into the Seljuk sultanate of Rum in Anatolia and the Great Seljuks. The Seljuk sultanate of Rum established its partial control over the South Caucasus.

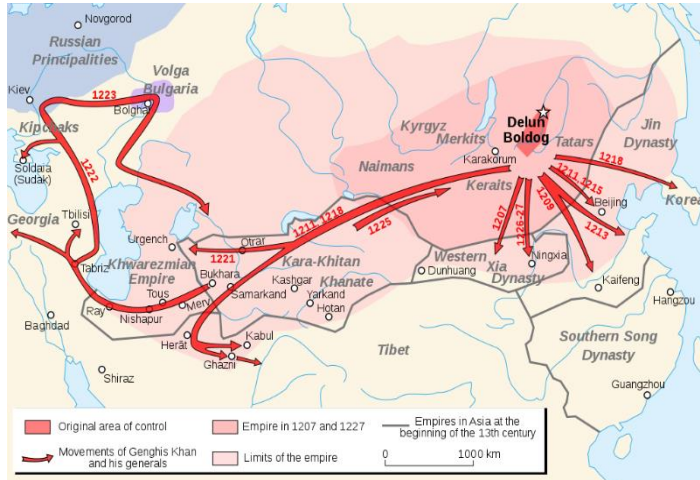
In 1092, the Seljuk vizier Nizam-al-Mulk was killed, and Malik Shah died soon after. The Seljuk state fell into turmoil. After the Seljuks lost their power, King David IV of Georgia refused to pay tribute to them and expelled the Seljuks from Kartli. Georgia was completely freed from Seljuk rule at the Battle of Didgori in 1121.

In order to repel the Seljuk invasion and to save the kingdom of Cilicia, Armenians became an ally of the Mongols.

In 1136, the Great Seljuks began to decline and the Sultan appointed an atabek to rule over the remainder of the South Caucasus and northern Persia. Later these atabeks began to fight against the Great Seljuks and also fought against the Georgians. This atabek state collapsed in 1225 when the Mongols conquered the region.

By 1207, during the reign of Queen Tamar of Georgia, a coalition between Armenia and Georgia was established to liberate the northeastern part of Armenia from the Seljuks, a region which included the cities of Ani, Kars and Dvin.

Under Tamar, the region reached its Golden Age and literature, fine arts and music were well-developed.



Mongol Conquest of the Caucasus

The Mongols first appeared in the Caucasus in 1220. They reached the Armenian plains and from there they moved towards the northern Caucasus and occupied Georgia.

The Mongols then reached the lowlands of Dagestan and Chechnya. They invaded Alania in 1222. To protect their territory, the Alans made an alliance with the Cumans,

but later the Cumans broke the alliance at the request of the Mongols. The Mongols defeated the Alans, and the Cumans learned a hard lesson when they were vanquished in 1223.

Khwarezmian Dynasty and the Mongols

In 1220, the Mongols attacked Bukhara and the Khwarezmian capital Samarkand. Shah Ala ad-Din Muhammad died during this assault. The new shah, Jalal ad-Din Mingburnu continued struggling against the Mongols in the Caucasus. He was able to gather his army and launched an assault in Azerbaijan in 1225 and attacked Georgia and looted Tbilisi in 1226.

A full-scale Mongol conquest of the Caucasus and eastern Anatolia began in 1236, in which the Kingdom of Georgia, the Sultanate of Rum, the Empire of Trebizond, and the Armenian Kingdom of Cilicia were subjugated. The Caucasus for the Mongols was a gateway to Russia and the Black Sea. To revive trade between Europe and Asia, they secured the Great Silk Road.

After they defeated the Georgians and the Armenians, the Mongols continued north to invade Kievan Rus.

Ilkhanate and the South Caucasus

At the beginning of Mongol domination the local rulers were left alone in the South Caucasus. In 1243, permanent formal taxes were enacted which resulted in several uprisings. The Mongols began losing control over khanates in the Caucasus, Russia, and Central Asia.

It was the Ilkhanate state, which became a separate khanate after the fragmentation of the Mongols, which invaded the whole South Caucasus in 1256.



The Ilkhans had conquered the North Caucasus in 1235. During the time of Ögödei Khan, Ilkhanate troops began to invade Kievan Rus. The weakened Kievan state collapsed in 1240. In 1240, except for Dagestan, Chechen and Ingush territory, the conquest of the North Caucasus was completed.

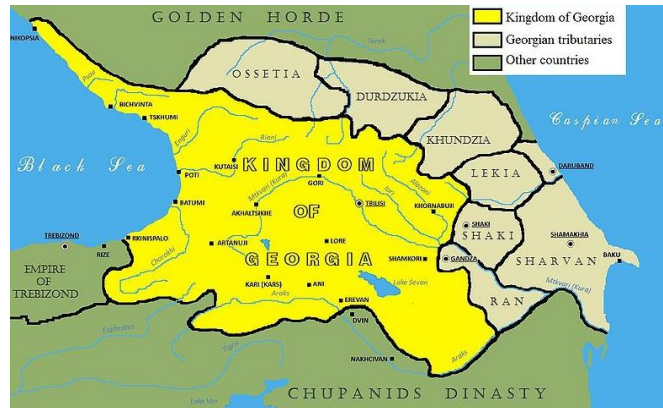
Ilkhanate and Golden Horde

Around 1260, relations between the leaders of the Mongol states grew worse. There was a constant fight between Hulegü, the ruler of the Ilkhanate

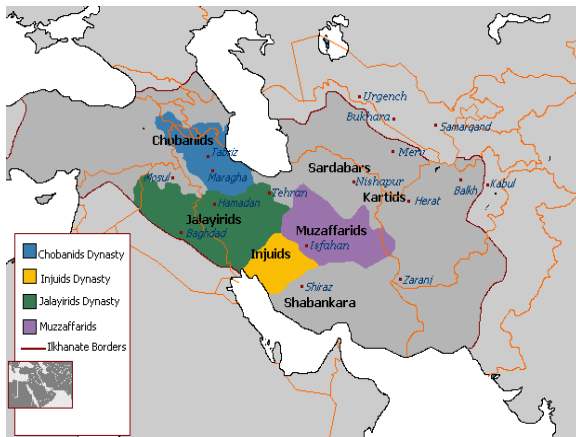
state and Berke, khan of the Golden Horde. Berke invaded the South Caucasus and Hülegü conquered the North Caucasus.

The Golden Horde got support from the Muslim Mamluks in Egypt and Muslim Turks in Asia Minor. The Ilkhanate state eventually lost power, and the South Caucasus was left in chaos.

King Giorgi V, taking advantage of this chaotic situation, liberated Eastern Georgia in 1320 and annexed western Georgia.



Armenia and Arran fell under the influence of two Mongol successor states: the Chobanids and the Jalayirids. 1357 the Golden Horde regained control of Arran. But, the Jalayirids pushed the Golden Horde out of the South Caucasus and established full control over the region. In 1374 the Jalayirids split and lost control of the region.



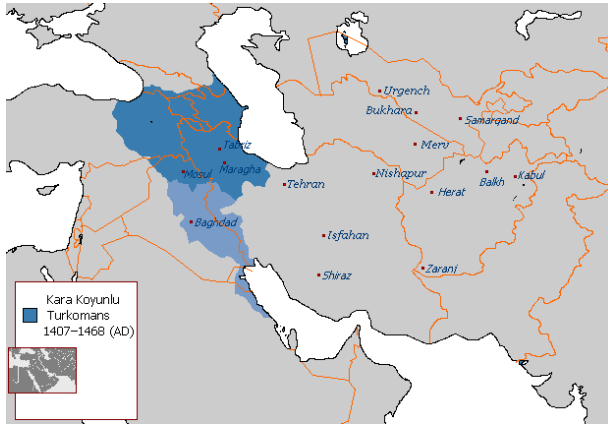
Timurid Empire 1370-1507



The Turco-Mongol Timur the Lame began to conquer lands in Persia and the Caucasus. The ruler of the Golden Horde, Khan Tokhtamysh, noticing the problems in the South Caucasus, launched an attack on Arran and Armenia in 1385. But Timur the Lame reached the South Caucasus in 1386 and subdued Armenia and Georgia.

Timur chased Tokhtamysh into the Chechen plains and finally defeated him in 1395. Timur also reached Dagestan and occupied the territory by 1396.

After Timur died in 1405, his son Mirza took control in the Caucasus, but he also died two years later.



Horde of Qara Qoyunlu

After the death of Timur, his successor Mirza Shah took control of the Caucasus, however, he died two years later. The Turkmen Horde of the Qara Qoyunlu (Black Sheep Turkomans), a vassal of Jalajirids, gained control over Arran. They ruled Azerbaijan, Armenia, northwest Iran and eastern Turkey.



Horde of Ak Koyunlu

The Horde of the Ak Koyunlu (White Sheep Turkomans) took over Armenia after Timur's death, and completely conquered the entire territory of the Kara Koyunlu in 1468.

Kingdom of Georgia Disintegrates

After the conquest of Constantinople by the Ottomans in 1453, the Georgian kingdom lost trade links with Byzantium and began to disintegrate. The kingdom was divided into four princedoms: Kartli, Kakheti and Imereti and Meskheti (Samtskhe).



Later the small kingdom Svaneti, Guria, Abkhazia and Odishi were also separated from the Imereti princedom.

End of the Mongol Rule

A civil war caused the Golden Horde to split in 1440; and the Kazan, Astrakhan and Crimea khanates broke away from the Golden Horde.

Kiev fell after the decline of the Byzantines, a main trading partner and a major source of their wealth. The Kievan state, besides internal fights, fragmented again and fell.

The ruler of the new Muscovite state, Ivan III, ended to the domination of the Golden Horde in 1480.

After the end of the Mongol occupation in 1480, the Russian rulers embarked on an expansionist course which lasted for centuries.



Russian Expeditions in the Caucasus

The Russians began their expedition to the Caspian and the North Caucasian steppe in the 16th century. In 1552, Ivan IV (the Terrible)'s forces annexed the Kazan khanate, enhancing his prestige. One of the

main reasons behind this was Russia's interest in gaining access to warm-water seas by extending the empire towards Persia and India. Kazan was vital to Moscow's eastern trade. It was also an outpost to challenge British interest in Central Asia and Persian trade for fur.

The conquest of Kazan had been motivated by economics. Ivan IV also wanted to obtain new farm lands. With the annexation of Kazan, Russian peasants began to move into the fertile lands in Volga and Kama river basins.

The destruction of the Tatar Khanate and the conquest of the Astrakhan Khanate in 1556 marked the beginning of Russia's interest in the Caucasus. With the conquest of Kazan, Russia became a multiethnic state, and the conquest of Astrakhan allowed the Russians to gain access to the Caspian Sea.

The first Russian advance into the northern steppes of the Caucasus ended in a military setback. Muscovy managed to expand into what is now the Stavropol and Krasnodar areas and in 1559, built one fortress at Tarki on the mouth of the Sunzha, and another in 1567 at the point where the Terek and Sunzha rivers merged. However, the Russians lost their war against the Ottomans and Dagestanis in 1604 and were pushed back to Astrakhan.

In the same period, the Russians also began to implement policies to assimilate the Circassians. There are claims that Ivan IV's marriage to Maria Temrukovna, a Circassian woman and the daughter of the powerful Kabardian Prince Temriuk, was the justification for the Russian expansion into the Caucasus.

In the North Caucasus, some Chechen princes supported the Russians. In 1583, the Chechens made an alliance with the Cossacks led by Shikh-Murza Okotsky and assaulted Ottoman troops that were crossing from Derbent to the Sea of Azov to help the Crimean Khanate. The Ottoman troops were defeated and their transit from Derbent to the Sea of Azov was hampered.

Chechen princes even helped the Russians to build a fortress Terek Gordok in 1587. Shikh-Murza Okotsky became the first Chechen ambassador in the tsarist court.

In 1604, Tsar Boris Godunov also tried to use the North Caucasus as a gateway for his planned actions in Persia for both political and economic reasons, but was defeated by the joint forces of the Dagestanis and the Ottomans in 1605. The Russian forces in Sunja, Sulak and Terek were all destroyed and the Russian forces had to pull back to Astrakhan.

The first time Russian troops appeared in Georgia, in the South Caucasus in the 15th century, was when the Kakheti Kings sent an Embassy to Tsar Ivan IV the Terrible in Moscow, who sent the first Russian detachment to Georgia. But the Georgian King, pressured by Persia, was obliged to ask the Russian troops, quartered in Kakheti fortresses, to leave the country.

In 1567, Ivan IV sent 500 soldiers to Georgia. The Crimean Khan, an Ottoman vassal, was angered by the Russian maneuver and destroyed Moscow in 1571, together with Ukrainians under ataman Dashkevitch, who took part in their march on Moscow.



The Persian Safavid Empire

In 1501 the Safavids seized control of the Ak Koyunlu territory. Shah Ismail I expanded his territory to the South Caucasus, Persian Azerbaijan and most of Iraq with the help of the Qizilbashi. Shi'i Islam became the official religion of the dynasty, and the Qizilbashi were Shi'i militant groups who originated in Azerbaijan and Anatolia from the late 13th century. Some of them contributed to the formation of the Safavids.

In the 16th and 17th centuries, the Safavids and the Ottomans raided the northeast Caucasus many times, but never fully established their control over

it.

Safavid and Ottoman Empires - Battle of Chaldiran

The Ottomans saw the rise of the Safavids and Shia Islam as a threat in eastern Anatolia. In 1514 the Ottoman sultan Selim I invaded Armenia, which was under the control of the Safavids. However, the Safavids were not ready to confront the Ottomans and they left the area. However, the Ottoman forces defeated the Safavid army at the Battle of Chaldiran and captured their capital, Tabriz. Despite their victory, the Ottomans decided to retreat because they did not want to spend the winter there.

This Ottoman–Safavid war lasted 40 years and only ended with the Treaty of Amasya in 1566 which lasted 20 years. With this treaty, the Safavids lost most of eastern Anatolia and Armenia. Armenia and Georgia were divided equally between the two Empires. The treaty also demarcated the border between the Safavid and the Ottoman empires.

The Safavid ruler Shah Tahmasp many times incorporated the Caucasus into the Safavid Empire. They held the eastern part of Georgia and Azerbaijan till 1553.

Later, Shah Abbas I expanded Safavid rule and increased his influence in the North Caucasus. He deported thousands of Georgians, Armenians and Circassians to Persia. With this, he managed to reduce the power of the Qizilbash and replaced it with the Caucasians. This system survived until the fall of the Qajar Dynasty in 1925.



The Ottoman-Safavid War - Battle of Childir 1578–1590

After the death of Shah Tahmasp, The Ottoman sultan Murat III conquered most of the South Caucasus. The new Shah Ismail II showed hostility to the Ottomans' presence in the Caucasus. Murat III's troops began to cross the Georgian border and the fragmented Georgians could not halt their advance. In 1578, the Ottomans defeated the joint Safavid-Georgian forces in the Battle of Chyldyr. The Ottomans annexed Tiflis and Derbent, and gained access to the Caspian Sea.

In 1590, Shah Abbas I had to sign the Treaty of Constantinople with the Ottomans and ceded the South Caucasus to them. However, the Persians quickly regained their strength and Shah Abbas I forced the Ottomans out of Persian Azerbaijan and the South Caucasus around 1622.

During the reign of Sultan Murat IV, the Ottomans controlled the entire South Caucasus except for western Georgia, and ended the war with the Treaty of Zuhab signed in 1639. Armenia was divided between the Ottomans and the Persians till 1914. After Shah Abbas I died in 1629, western Georgia and Kartli fell under Safavid control. Although Kakheti resisted the Persians and hoped to get help from the Ottomans and the Russians to unite the divided land, this support never came. Having built a good relationship with the Persians, Kartli secured its territory, but never gained its independence.

Discussions/Questions:

- 1- What were the long-term effects of the Persian Safavid occupation of the Caucasus?
- 2- What was the impact of the Mongol conquest in the South Caucasus?

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POLITICAL HISTORY

Government:

South Caucasus

Georgia: In Georgia, the state administration was centralized, and the government structure rested on a highly developed feudal system. In this feudal state, the kings enjoyed the highest authority. There was also a royal darbazi (advisory committee), which could pass legislation. The nobles were allowed to keep their domains in trust from the sovereign, but in return they had to provide support to the king during his campaigns.

The central administration consisted of five viziers (ministers), the chancellor, the minister of war, the lord chamberlain, the chancellor of the exchequer, and the atabeg (lord). The provinces were ruled by eristavi (frontier governor) till the 13th century and they had exceptional privileges and autonomous rights. The towns were headed by an amiri and large cities were governed by an amirt-amiri.

The Vilayet of Gurjistan was created by the Mongols and included the whole South Caucasus. It was divided into eight tumans. Five of them belonged to Georgians, the remaining three tumans were Armenian. The Mongols did not rule the Vilayet directly, instead the kings were allowed to rule their own

domains after the Khan gained their trust. The governing system was different in each vilayet since the Mongols preferred to use the local, already existing governing structure. They sent their Darughachi or Basqaqs to monitor the Georgian administration closely so that tributes were collected and taxes were paid.

Under Persian rule, the Georgian kingdoms continued to reign locally over a collection of smaller states. However, under Ottoman rule, the administrative system was divided into vilayets (provinces) which were governed by a vali (governor general) or pasha (high military official) appointed by the sultan. The provinces included sanjaks (subprovinces) that were governed by a mutasarrif (lieutenant governor).

By the 16th century, western Georgia and Armenia had fallen under Ottoman rule, and became Ottoman pashalyks (provinces). Within his province, the pasha had the highest administrative, financial and military authority. Provinces consisted of sanjaks (sub province) and were governed by beys (provincial governor).

Armenia: At the top of the Armenian state was the King. The King ruled the state with the help of the court. He had unlimited power and made all decisions, however, he also consulted with the State Council.

The state's ruling class consisted of major and minor feudal landlords. Major feudal lordship was hereditary. Minor landlords gained their positions based on their service. The State Council included only major landlords.

When the Mongols completed the conquest of Armenia, and captured Northern Iraq and Syria in 1244, the Georgian and Armenian states became their vassals. The Mongols followed a policy of eliminating the local ruling class and noble families, and abolished the traditional Armenian feudal statehood, incorporating their territory with the adjacent states.

After the Mongol invasion ended in the 15th century, several independent states formed in Georgia and Azerbaijan.

It was during Qara Qoyunlu, the rulers of the dynasty began to appoint Armenian princes as rulers in the provinces.

In the late 16th century, when the Ottoman Empire conquered the whole of Transcaucasia, the Ottoman authorities built up their relations with the local rulers following the vassal pattern.

Under the suzerainty of the Persians, Armenian administrative units were called khanates. In Armenian khanates, the khan was appointed by the Persian Shah and he was the highest authority. The Christian population had to pay head and land taxes. Only the clergy was exempt from these taxes.

In Eastern Armenia, there were a few principalities such as Zeytun, Artsakh, Syunik and Gardman that maintained their autonomy. They were ruled by meliks (kings) who held the highest authority. They had their own vassal population, troops, and holdings. However, the khans and meliks all had to pay tax to the Royal Treasury, and they were also required to join the Shah's army with their armies.

Azerbaijan: The Caucasian Albanian state was ruled by a prince who was entitled to issue laws and lead the military forces. There was also an Advisory Council and the head of the Council was the Albanian prince. Caucasian Albania, which included today's territory of Azerbaijan, dissolved in the 8th century.

During the Abbasid Caliphate, Azerbaijan became part of the Caliphate's territory. In the 9th century, as the Caliphate lost its strength this led to the appearance of a number of independent states like Shirvanshahs, Shaddadis, Ravvadids, Sallarids and Sajids in the Caliphate. These states were ruled by individual commanders and former Arab successors. Urban administrative institutions formed and improved in this period.

During the period of the Seljuks, the territory became the vassal of the empire and was governed by atabegs and the states of the Shirvanshah (located in the modern Azerbaijan Republic, from the mid-9th century to the early 16th century) and Eldenizs dynasties governed by an emir. The members of ruling dynasty were called khass or taj.

The Mongol conquest left a devastating impact on the Azerbaijani people, and from 1239 to 1358-1359 the territory was the part of the state of Ilkhanate. During this period, the territory was ruled by Mongol generals and divided among the ruling dynasty and the military-nomadic aristocracy.

Under the Ottomans the seat of provincial governance was built in the Ganja-Qarabagh vilayet (province) governed by a vali (governor).

Provinces were composed of sanjaks (district) ruled by a sarasgar. The sanjaks were split into smaller military-administrative units called mahal and nahiyas. There were also smaller areas like sanjaksbeks, naibs and katkhudas that were controlled by local feudal officials.

North Caucasus:

Chechnya: The tribal Vainakh society was organized as clans (Teips or Taips) and the clans were incorporated into the larger feudal structure with a èèla (the prince) ruling over a number of vassals. There were feudal principedoms established like Simsim.

Within that society people were united in family groups called *Tsa* (house). The Teips were united by a tribal group of *Gars* (branch) and *Tsa*'s were part of these *Gars*. The Teips had their own council of elders, the *Mexk-kxel*, and the members of the Teips were democratically elected member of the *Tsa*. The unions of the Teips were called *Tukkhum* which supervised the clans with a Board of Participants called *Teipan-Khelli* and united the clans to fight outsiders.

Many Vainakh clans tended to be established either in the mountains or in the plains. Within Vainakh society, there were also free highland communities of independent peasants residing in the mountains.

Discussion/Questions

- 1- What factors prevented regions of the Caucasus from being influenced by the forms of government in nearby neighboring states, despite being influenced by their cultures? What made them conservative in this aspect?
- 2- How were the societies in the North Caucasus classified?

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MILITARY:

South Caucasus:

Georgia: Under the Seljuks, there was a regular army and peasant militia formed to stop their colonization. The Georgian Royal army also invited mercenaries from Germany, Italy, and as from Kievan Rus as well. King David IV established a regular army which included the aznaurs (the gentry) and 40,000 peasants, and created a royal guard detachment of 5000 horsemen. He implemented a major

military reform in 1118–1120. He also invited 40,000 Kipchak mercenaries from the north Caucasian steppes to Kartli to join his army and to settle in Georgia with their families. He brought these mercenaries to use against the Seljuks, and David IV personally trained the army.

For the Georgian rulers, it was vital to gain the trust and to make alliance with the Northern Caucasus mountaineers who controlled the Caucasus passes and provided the Georgian army with auxiliary detachments.

In the 13th century, during Mongol rule, the Georgians were required to participate in the military expeditions of the khans. Each tuman had to provide 10,000 soldiers.

The Georgian Spasalar or Amirspasalar (commander-in-chief) were the highest officials in the Persian army and in the Kingdom of Georgia that lasted till the late 15th century.

In the 16th century, during Shah Abbas, the *ghulams* (slave military corps) were created which were composed of Circassians, Georgians, and Armenians. The Georgian *ghulams* (slave corps) held key military positions and prominent status at the royal Persian court.

Armenia:

The Armenian kings had a regular army and the military included the Royal Guard and the Armed Forces. These soldiers were raised and trained by *Nakharars* for royal orders and the *Zoranamak* (Military Register) kept the records of the list of all feudal landowners and determined the terms of their vassal military service. The size of the army was around 100,000. The commander-in-chief was referred to as *sparapet*.

The Armed Forces were divided into 4 divisions and they were commanded by *bdeshkh*. The Royal Guard was under the control of a military commander, a *maghkhaz*.

Azerbaijan:

The military aristocracy (emirs) and military commanders played an important role in the system of urban administration.

Under the Safavids, the regular army troops included: the ghulams (slave military corps), cavalry which consisted of Georgians, Armenians, Circassians and other North Caucasus nationalities to reduce the influence of the Qizilbash aristocracy in Persian Azerbaijan), the musketeers-tufengchies, the artillery-gunners, feudal militia kurchies and militias of the provinces.

In the 16th-17th centuries, the army was composed of military forces commanded by the provincial beylerbey. The military forces included several thousand soldiers for each beylerbey.

North Caucasus:

Chechnya: Like their society, the Vainakh army was also organized by clan. They used the guerrilla tactics that they were familiar with from fighting in mountains and forests.

During the Mongol invasion, they built strategically located military defense towers and fortification and developed a system of coordinated defense. Senior clan elders ran the clans and a military clan elder took over in time of war.

Discussion/Questions

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SOCIAL HISTORY

CLASS:

South Caucasus:

Georgia: In the 13th century, the Georgian nation was split into patroni (lord, master), and qma (vassal or serf).

The aristocrats or upper-class nobles were divided into two classes: Tavadi and Didebuli. Eristavi was another class name used for the prince and upper-class nobles till the 14th century. The lowest member of this class were called Aznauri.

Till the 18th century, Georgia had a traditional class structure, partly sharing the class structure of the Ottomans and the Persians. The country was ruled by kings, and below the king there were princes of various ranks and major and minor landed gentry.

Armenia: In the 2nd century CE, at the top of the social strata was the king. The state's ruling class was divided into major and minor feudal landlords. Major feudal lordship was hereditary, while minor landlords gained their positions based on their service. The State Council included only major landlords. The nakharars (princely lords) were the real masters and they had their own armies. For example, the Bagratuni family was one of the nakharars. The nakharars governed by ter or nahapet. The second rank was the azats (ostaniks - knights) comprised of middle and minor nobility. At the lowest strata were the Ramiks and shinakans (peasants), and struks (slaves).

Azerbaijan:

In the 10th - 12th century, the leading class was composed of the king, who was both head of the army and ruler, clergymen, warriors, farmers and ordinary people. The peasants were divided into two groups: uluc and azad (free) peasants.

In the 15th century, the feudal leading class included the Sultan, military aristocracy-amirs and commanders of military garrison, meliks (local settled nobility), civil bureaucracy, and the clergy (theologians and lawmakers).

In the 16th and 17th century, at the top of the strata was the shah who had unlimited authority, then came military aristocrats, supreme Shia confessors, civil aristocrats and main local aristocrats. The main part of the urban population was composed of craftsmen and tradesmen. Big land-owners, merchants, clergy, and administrative officers had the highest status in the urban population.

North Caucasus:

Chechnya: The social structure of the North Caucasian society was based on the clan or tribal system. The tribal bonds were very strong among the Vainakhs in determining their social and political relations. Within the Vainakh society, there was no aristocracy. They were composed of large families and clans and their members considered themselves free and equal to each other.

At the top of the feudal structure was the èèla (the prince) followed by the nobility, uzdens (vassals and clergymen), halkhoi (freemen), yalkhoi (servants), lesh (serfs), and finally yiisarsh (the slaves and war captives).

At the lowest level of the social structure, there was an extended family. These families shared common property and responsibilities. Closely related extended families formed a clan, and the unification of the clans formed the tribes.

Discussion/Questions

- 1- How could the tribes stick to tribal bonds and elect their leaders through a democratic system in the North Caucasus?
- 2- How did the people in the South Caucasus preserve their traditional class system despite numerous invasions and occupations?

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GENDER:

South Caucasus:

Georgia: Women played a significant role in medieval Georgia. For example, the Virgin Mother was considered the protector of Georgia and Saint Nina spread Christianity in Iberia. There were female rulers: Queen Tamar - the first ruler of Georgia, Rusudan (Queen Regnant) from the Bagratuni dynasty - ruled Georgia in the 13th century, and Ketevan of Kakheti ruled Georgia in the 16th century.

Georgia adopted chivalric attitudes towards women. Concepts such as the Earth (dedamitsa), mother language (deda ena), central pillar of house (dedabodzi), the Sun (mze) and capital (dedakalaki) all had female meanings.

Armenia: The equality between men and women was respected in Armenia as mentioned in the rules of *Ashtishat* from 4th century which allows women to administer the family property, and *Shahapivan* from 5th century which gives equal rights to both women and men to decide their marriage.

The women's rights were also mentioned in secular legal documents in the *King Vachagan's Codex* from the 5th century.

In medieval Armenia, although the society was patriarchal, women were highly respected. In the 12th century, the Armenian scholar Mkhitar Gosh's Law code (*Datastanagirk*) forbade violence against women and it contained severe penalties against anyone who violated it. It described the role of men and women

in the family, equality between men and women and expressed the importance of women having an education, marriages managed by mutual consent, and of the recognition of women's honor, respect, and dignity. Armenian women were also allowed to have property, and to sell or buy lands without their husbands' consent.

Azerbaijan: In medieval Azerbaijan, women played an important role in society. Besides household work, women took part in cultivating the land and even became warriors when needed. In the medieval miniatures, women were depicted armed and fighting on horseback. The medieval Azerbaijani epos *Kitabi-Dede Korkut* written in the 11th century mentioned women warriors like Burla khatun and Banuchichak. Mansati Ganjavi was the first female poet in Azerbaijan in the 12th century. Another poet, Nizami Ganjavi in his poem *Khosrov and Shirin* depicted the wife of the Sasanid king Khosrov II, Shirin as a brave women riding a horse.

North Caucasus: Medieval Chechen society's structure was firmly based on equality. The Chechen code of honor required moral and ethical behavior, generosity and protection of women' honor.

Discussion/Questions

1. What forms of gender roles and relations were assimilated by Muslim Chechens and Azerbaijanis?
- 2- How do Christian Georgians and Armenians describe and explain gender roles and practices in their society?

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INNOVATIONS:

Georgia:

Christianity: Kartli was converted to Christianity in the 4th century and Christianity became the state religion. Conversion of the country into Christianity was followed by the translation of the Old and New Testament into the Georgian language.

Sitkvis kona: The Georgian scholar Sul Khan-Saba Orbeliani created the first dictionary of the Georgian language, *Sitkvis kona* in the 17th century.

Chonguri: This musical instrument which dates back to the 12th century was a strummed bowl-lute chordophone like a panduri. Unlike the three-string Panduri, the Chonguri has 4 strings.

Irrigation system: In the 13th century, a complex irrigation network of 53,000 hectares of land was built in Samgori and the Alazani .

Alphabet: Based on the chronicles, the Georgian alphabet was created by King Parnavaz of Georgia in the 3rd century. The development of the Georgian script went through three major stages: Asomtavruli (Mrglovani) was the oldest script from the 5th century. Nuskhuri (Khutsuri) was used in the 9th century. The third alphabet, Mkhedruli dating back to the 10th century, is used currently.

Armenia:

Alphabet: The invention of the Armenian alphabet by Mesrop Mashtots in the 5th century under the Arshakuni dynasty marked the beginning of the Golden Age of Armenian culture and was a major metamorphosis in Armenian history. Armenian historian Movses Khorenatsi's book *History of Armenia* is the earliest known historiographical work written in Armenian alphabet.

Mesrop Mashtots also was the first to open schools in Armenia where education was conducted in the Armenian language. In the 11th century, the hamalsarans (universities) opened in Armenia.

There were many Armenian philosophers such as Paruyr Haykazn, Yeznik Koghbatsi and Davit Anhaght from the 5th century and Hovhannes Imastaser from the 11th century.

Christianity: Zoroastrian Armenians converted to Christianity in the 4th century, and they were the first Christian nation in the world. Christianity created the philosophical or ideological foundations for the centralized state and it strengthened the position of the monarchy by placing the king at the top of the sociopolitical strata. The Armenians were one of the first nations to translate the Bible into their own language, Armenian.

Khachkars (cross-stones): A medieval national form of art are the khachkars created in Armenia like those at Momik (14th century) and Kiram (16-17th centuries).

Azerbaijan:

Islam: In the 11th century, with the arrival of the Seljuks and Sunni Islam, the ethnic composition was changed in Azerbaijan. However, the conversion of Azerbaijan to Shia Islam happened under the Safavid Empire in the 16th century.

Mugham: Mugham belongs to the system of modal music and may have derived from the Persian musical tradition. In the 16th–17th centuries the art of mugham evolved from a folk genre to become a musical form played in the palace. In this period a dastgah (Persian musical modal system) form starts to develop in the structure and forms of mugham.



Nuzhe: This is an Azerbaijani stringed instrument. The nuzhe was made on the basis of the cheng and qanun (instrument). The nuzhe was invented by the prominent music expert Safi al-Din al-Urmawi in the 13th century.

Carpet Weaving: This art was originally developed in Guba, Shirvan, Ganja, Gazakh, Karabakh and around Baku. Carpet weaving dates back to the 2nd millennium BCE. Geometric designs, and pictures of vegetative patterns decorate Azerbaijani carpets.

North Caucasus

Chechnya:

Phandar: The phandar is an old traditional, three-string plucked musical instrument made of walnut wood with a stretched body, a flat top and a curved lower deck.



Carpet Weaving: The weaving of carpets dates back to ancient times. The Istang was a thin felt carpets distinguished with their peculiar pattern. People hang the Istang horizontally on the walls of the guest-room and the master's chamber.



Chechen Alphabet: The first Cyrillic-based Chechen alphabet was created and introduced in Tbilisi in 1862 by the Chechen Qedi Dosov (Kedy Dosoyev) and Peter von (Karlovich) Uslar.

First Chechen School: To increase literacy in Chechnya, the first ethnic Chechen school was opened in Grozny in the 1860s by Peter Karlovich Uslar. Uslar and Dosov

compiled the first Chechen textbooks.

Vainakh tower: To avoid the threat of invasions by nomadic hordes, the Vainakhs built their first defense towers in the 13th – 14th centuries. This was a kind of multi-floor structure that was used for dwelling or defense (or sometimes both).



SCIENCE:

South Caucasus:

Georgia: There were Muslim scientists in Georgia who worked at the Maragha Observatory which was founded in the 13th century.

Fakhr al-Din al-Khilati: Khilati was a mathematician, philosopher and astronomer. He developed the Tusi couple for medieval planetary theory in 1247.

Abul Fazl Hubaysh Tiflisi: Hubaysh was an astronomer who had two works on astronomy written in Persian: *Introduction to the Study of the Stars* and *Description of the Stars*.

Abuserisdze Tbeli: Tbeli was a theologian and astronomer who worked at the Maragha Observatory, and also made important contribution to astronomy.

King Vakhtang VI of Kartli: King Vakhtang's book *The Book on Mixing Oils and Making Chemistry* made a considerable contribution to the field of chemistry in the 17th century.

Alexander Batonishvili: Alexander was the first commander of artillery in Georgia. He wrote the first study of artillery science which was used as a manual in the Georgian army.

Armenia: According to Armenian historians Movses Khorenatsi and Elishe, the Armenians made medical discoveries in the 7th century. The natural sciences successfully continued to develop in the next centuries.

Davit Anhaght: Anhaght was the first scientist of the Medieval Armenian non-religious philosophy and he was also a member of Neo-Platonic school in the 6th century. His major work was *The Definition of Philosophy*.

Mkhitar Heratsi: Heratsi was an Armenian physician who wrote the book *Relief of Fevers* in 1184, an encyclopedic study which included issues related to diet, surgery and psychotherapy.

Amirdovlat of Amasia: Amirdovlat was a physician who wrote books on medicine and science in the 15th century. He was the author of the books *The Lore of Medicine* (anatomy, pathology, hygiene) and *Akhrabadin* (pharmaceutics).

Anania Shirakatsi (Ananias of Shirak): Shirakatsi was a mathematician and the founder of astronomy in Armenia. In his *Knnikon* (Canon) he shows his fascination with the theoretical and practical questions of medicine in the 17th century.

Azerbaijan:

Seyid Yahya Bakuvi: Bakuvi was a scientist and philosopher who authored numerous works on philosophy, astronomy and math. His famous philosophic works were *Sharkh-I Gulshani-raz* (Comments to flower garden of secrets) and *Asrar at-Talibin* (Secrets of searchers of the truth).

Nakhchivani Najmaddin ibn Ahmad ibn Abubakr ibn Mohammad: Ibn Mohammad was a philosopher who worked in the Maragha observatory. He did researches on the problems of peripatetic philosophy, logic and nature.

Fazil Faridaddin Shirvani: The astronomer Shirvani dedicated his life to the study of heavenly bodies and gathered several grids of the celestial sky.

Nakhchivani Mohammad ibn Hindushah ibn Sanjar ibn Abdullah al-Girani an-Nakhchivani: Al Girani was a scientist who authored two works. The first was *Sihah al-fors*, completed in 1328, a dictionary of 2300 words and phrases in Farsi language. His second work was *Dastur al-katib fi tayin al-maratib* (The Instructions for the secretaries to determine the degrees) written in 1366. The book covered the entire range of social, legal and military topics that a high-level bureaucrat would need to know.

Discussion/Questions

- 1- What was the political benefit of the invention of the Armenian alphabet?
- 2- How did the Azerbaijanis benefit from the adoption of Arabic alphabet?

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ECONOMY

TRADE:

South Caucasus

Georgia: The Georgian economy, which was based on agriculture, improved with a sophisticated irrigation system and productivity was increased with the development of a large Georgian plough. A centralized government facilitated domestic and international trade.

Tbilisi became a commercial, domestic and international trade center which sat on the routes of the Silk Road that linked China, Central Asia, and the West. From Tbilisi, Georgian caravans carried raw silk, clothes, wine, fruits, vegetables, nuts (walnuts), furs and some herbs (madder) to Persia and the Ottomans. Kakhetian horses, called gurji, were also exported to Persia.

Armenia: In the 9th century, the independent Armenian principalities were united and a trade alliance was made with Byzantium. Ani became a commercial and trade center.

In the 11th century, Armenia exported a variety of manufactured goods and raw materials, including jewelry, silver, copper, iron, horses and mules, fish, fruit, wine, walnut wood, metalwork, glassware, ceramics, textiles and red dye.

In the early 13th century, Armenian merchants established transit trade with neighboring countries. Cilicia became the main trade center along the Silk Road conducting an active trade with Western European countries like Venice, Genoa and Marseille. Cilicia produced purebred horses, wool items, wines and exported them to the West. Caravans carrying Chinese silk, Indian spices, gems and gold jewelry, and Russian furs, transported these goods to Europe and to the Middle East. From the East, they imported silk, cotton, spices and precious stones for sale to Europe.

During the Mongol domination, domestic trade declined and international trade came to a halt, due to lost trade links with the Byzantine Empire.

In mid-15th century, the Ararat province became the new economic center with Yerevan being its new administrative center.

Azerbaijan: The city Barda, the capital of the Caucasian Albania since the 5th century, served as a major trading center on the Silk Road connecting the Middle East and Near Eastern countries with Europe. The merchants transported oil, wool, flax, cotton, minerals, salt, cotton, dyes and medicines to European countries.

The cities of Shirvan and Shamakha were the main sites for silk production. From Shirvan, the caravans transported oil, spice (salt), herbs (madder, saffron), raw silk and silk clothes, carpet and carpet items, ceramic, glass, copper and wood dishes, weapons, jewelry, fruits and vegetables to the other cities of Caucasus and Middle Eastern countries.

The cities of Shirvan, like Baylakan, produced candies and ceramic dishes, Baku provided oil and salt, Shamakha exported raw silk and silk clothes, also the river of Kur provided various kind of fish to export.

North Caucasus:

Chechnya: Agriculture, cattle breeding, crafts and trade were the basis of their economy. They conducted their trade with North Caucasians, Georgia, Russia and eastern countries.

Long-distance foreign trade activities had also been a stable component of the Vainakh's local economy along a side artery of the Silk Road since the 8th century connecting the Northwestern Caucasus with Central Asia and India.

Carpet weaving and carpet products, cotton and flax were produced and transported in Derbend. With the Russian expansion, the Vainakhs' trade fell into the hands of the Russians.

Discussion/Questions

- 1- What role did Silk Road trade play in the cultural and economic development of the Caucasus?
- 2- What role did the peoples and states of the Caucasus play in the Silk Road trade?

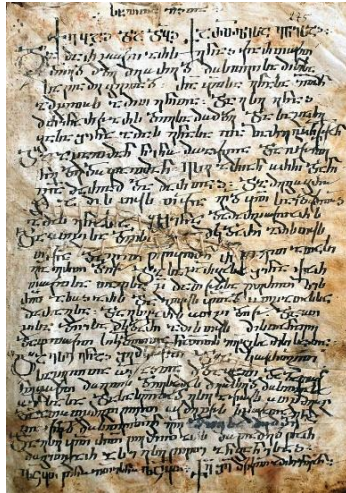
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CULTURAL HISTORY

VISUAL ARTS:

PAINTING:

South Caucasus:

Georgia: In the 9th – 10th centuries, monks like Ioane Zosime and Arsen Iqaltoeli began to reform the Georgian literary language and developed calligraphy.

During the reign of Queen Tamar, Georgian art, especially illustrated manuscripts and miniature painting reached their peak. One of these manuscripts, the Vani Gospels, was an illustrated manuscript that belongs to the end of the 12th century and was composed at the request of Queen

Tamar.

Icon Painting: Georgian icon painting appeared in the 10th century. The most ancient one was the Mother of God with the Child and St. Barbara.

Georgian art reached its peak towards the end of the 12th century when the Georgian state was independent and powerful. One example is the icon of the Forty Martyrs of Sebaste.

The Khakhuli triptych was one of the largest enamel artworks created in Georgia depicting the Virgin Mary. It comprised 115 examples of Byzantine and Georgian cloisonné enamel brought from Constantinople and Georgia in the 8th - 12th centuries.

Three-dimensional painting with central perspective iconography developed in Georgia between 10th -13th century.

The Ksani valley Largvisi became a center for icon painting in the 14th century. Under the influence of Byzantine art, a number of icons were created there in the 14th - 15th centuries.

Mural Painting: The monastery Vardzia contained frescos dating from the 12th century, including a portrait of Queen Tamara.



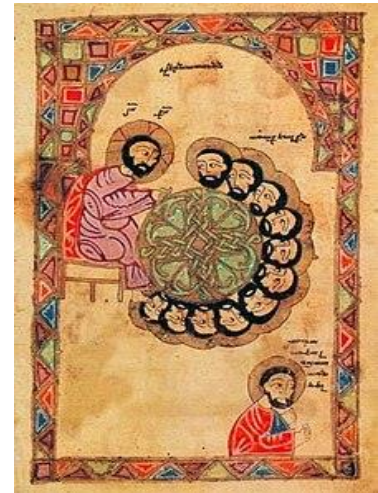
The monastery David-Garedja exhibits the best quality mural paintings from the 17th century. This period also witnessed wide introduction of European art, especially icon painting in Georgia.

Armenia:

Miniature Painting: Armenian painting, mostly miniatures in religious manuscripts developed between the 9th and 17th centuries. These miniatures combined Western ideals with Eastern colors and themes.

Armenian miniature illustrative art gained its peak in the 10th and 14th centuries. Toros Rosslin and Sargis Pitsak were famous for their choice of colors and innovative solutions in iconography.

Stone Carving - Khachkars: In Armenia, Khachkars (cross-stones) were carved stones, a traditional monument that looked like a flat vertical stone with an image of a cross in the middle that represented the Tree of Life. Each khachkar has a unique character, and they can have different sizes.



Azerbaijan: In Azerbaijan decorative art dated back to the 8th-10th centuries.

Miniature Painting: In Azerbaijan, miniature paintings by Abdilmomin Mahammad al-Khoyi first appeared in the manuscript of *Varga and Gulsha* in the 13th century.

Maragha, Tabriz and other towns of Azerbaijan became centers for calligraphy and miniature painting. One of the best miniatures of the 14th century is contained in the manuscript of the Great Tabriz Shahname (Demott Shahname).

A new style of miniature was introduced in the 15th century by the Tabriz school. The best illustrations of this style appeared in the poems *Khosrov and Shirin* and *Mehr and Mustary* by the artist Abd al-Hayy.

Miniature art reached its peak in the 16th century. Manuscripts by Shah and Darvish and Khamsa with their miniatures were the best illustrations of this period.



North Caucasus:

Chechnya: The Vainakh people were masters of stone carving. A dominant motif in traditional art was plant ornaments, the crescent, sun and water waves.

ARCHITECTURE:

South Caucasus:

Georgia:



Cruciform style: With the acceptance of Christianity, the construction of churches gained rapid improvement, and gradually a unique cruciform style of church architecture developed, evident in the basilica-type churches of Bolnisi and Urbnisi (5th century) and the cruciform domed Jvari Church (6th century).

Cross-dome style: The Georgian cross-dome style of architecture became

a characteristic feature of most medieval Georgian churches. One of the examples was the Gelati Monastery. The Bagrati Cathedral in Kutaisi, the Ikalto Monastery complex and Academy, and the Svetitskhoveli Cathedral in Mtskheta also belong to this style of architecture.



In the 13th century, Georgian architecture reached a new level and is well represented in the Gelati Cathedral, the domed church at Tighva, the churches of Ikolta and Betania, and the rock-carved monastic complexes of David Gareja and Vardzia.

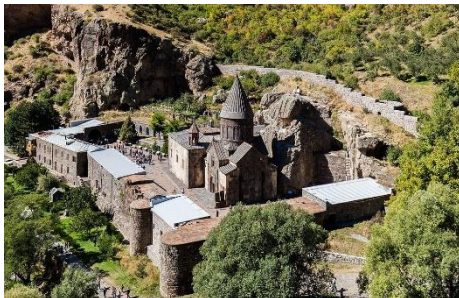
Armenia:

Basilicas: After the adoption to Christianity, the first Armenian churches were built between the 4th and 7th century. The early churches were mostly basilicas, arched structures with supporting columns. The construction of one of the best examples of early Christian architecture, the *Echmiadzin Cathedral* (Cathedral of the Only Begotten) belongs to the 4th century. It was built on the spot of a pre-Christian temple in Vagharshapat (Echmiadzin).

Cupola Cone: By the 5th century the typical cupola cone in the center had become widely used.

Hripsime style - dome structures: By the 7th century, centrally-planned Hripsime style churches were being built with niched buttress. The church of St. Hripsime has remained active throughout the centuries, and up to the present.

One of the best example of central dome structures was the *Temple of Zvartsnots* built in the mid-7th century with a three-story pyramidal structure set on strong circular columns.



Between the 9th and the 14th centuries, Armenian architecture reached its zenith. *The Monastery of Geghard*, the *Temple of Surb Khach* on Akhtamar Island built by the architect Manuel and the *Church of Noravank* built by Momik are all examples of this revival period. Haghpat and Haritchavank were built in this period. *The Monastery of Geghard* was partially carved in adjacent solid rock and the rest of the structure blends in with the surrounding landscape. Momik's church of Noravank was richly decorated with images of Our Lord and the angels, and this was a new style in Armenian architecture.

After the invasions of Armenia by the Timurids and the destruction of the Armenian kingdom of Cilicia by the Mamluks at the end of the 14th century, architectural activity halted for nearly 250 years, and there were no new structures built until the 17th century.

The 17th century was another revival period under the rule of the Safavids. The churches at Mughni and Shoghakat at Etchmiadzin are churches built in this period.



Azerbaijan:

Dome Building: After the adoption of Christianity by the Caucasus Albanians, till the 7th century, basilicas replaced the pagan structures. The best examples of this period are the basilica in the village of Qum, a complex of temples in Minghachavir, Kilisadagh in the Gabala district, Mamruk in the Azqatala district, and Lekit in the Qakh district which reflect the high level of culture of that period.

With the arrival of Islam, the formation of architecture received a new style reflecting the new religion as in the Juma

Mosque built in the village Sundu of Shamakhi in the 8th century.

In the 9th – 10th century, one of the distinguished examples of architecture built on the banks of the river Agoglan, in Azerbaijan was the monastery Amaras.



Nakhchivan School - Tower

Building: The use of towers with several identical sides was an important characteristic of the Nakhchivan School's architecture. The prominent figure of tower building in Azerbaijan was Ajami Abubakr oglu Nakhchivani. He was also the founder of the Nakhchivan School of Architecture in the 12th century. He built the Usif Kuseyir Oglu tomb (locals called it the Atababa dome) and the Momina Khatun tomb.

In the 12th century, a cylindrical eight story, 28 meter structure Maiden Tower was built by architect Massoud the son of Davud alongside a natural oil well

in Baku.



Shirvan School: The Palace of the Shirvanshahs built in the 15th century by the Shirvanshah dynasty is the best example of Shirvan architecture. The Shirvan School was famous for the type of stone used, asymmetry and the carving style of the architects in the main building.



North Caucasus:

Chechnya: From the 12th century, the temple Tkhaba-Yerdy was the most significant Christian monument in Chechnya and Ingushetia.

Also, Alby-Yerdy and Targhim were churches constructed in Ingushetia and on the territory adjacent to Chechnya in the same period.



Vainakh tower: The Vainakh tower that was used for dwelling or defense in the Middle Ages was a kind of multi-floor structure assembled from large stones. These architectural techniques reached their peak in the 15th – 17th centuries.

In this period, numerous defense towers were built to defend the population from the raids of hostile communities. These constructions were built in Doshkhakle, Orsoi, Kart



and Tsecha-Akhk and mostly in the valley of the River Argun (ancient tower complexes -Vaserkelovsky complex, Tazbichi, Ikolchi, Upper Cockatoo, Meshi, Motsar, Nicara, Ushkaloi).

SCULPTURE:

South Caucasus

Georgia: Under the influence of Hellenistic and Persian sculpture, relief sculpture was developed, and the earliest examples of reliefs are located in the basilica *Bolnisi Sioni* in the 5th century, carved in the interior of the church. The relief depicts zoomorphic shapes with geometric and vegetal patterns. Stone crosses in medallions are featured throughout the reliefs that cover the facades of the church. The stone crosses, dating back to the 6th- 7th century, are surrounded with carved images.



The reliefs adorning the church of *Jvari* in Mtskheta are another example from this period. On facades of the church, there are carved images of the local governors

eristavi of Kartli and commissioners.

The 8th - 9th centuries are regarded as a transitional period with new forms of expression in Georgian sculpture. Some of the best examples of this period were *Ashot Kourapalates* in the Opiza Monastery and *David III of Tao* from the Oshki Monastery.

The 10th century was a period of development of new tendencies in reliefs as witnessed in the figure of *Ashot Kukhi*, the *Commissioner of Tbeti Cathedral*. Georgian artists sought to emphasize the figures by making them stand out from the surface.

At the beginning of the 11th century, the reliefs on church facades with their sophisticated forms exhibited a high level of artistry and technique. One of the best examples of reliefs from this period are found in the *Nikortsminda Cathedral*, the *Cathedral Svetitskhoveli* and the *Cathedral Samtavisi*.





In the 12th century, there was a tendency to shift from carved figures to geometric and vegetal ornamentations as in the *Church of Pitareti* and the *Church of St. Saba* in Sapara.

Political and economic developments halted the development of sculpture till the 17th century. The 17th century witnessed a revival of stone carving with eclectic elements as found in the *Ananuri Church of the Dormition* and *Sagarejo church of the Holy Apostles St. Peter and Paul*.

Armenia: In

Armenia, the temple of Garni built in the Ionic order of Hellenistic temple architecture from the first century displays geometric and floral reliefs.



In the 6th and 7th centuries, Armenian churches had carved figures around the windows and in the space above the doorways as witnessed in the Cathedrals Zvartnots, Odzun, Ptghni and Mren. In the Cathedral Zvartnots, there were four supporting pillars with carved gigantic heraldic eagles wrapping around the sides.

In the 10th century, the *Cathedral of the Holy Cross, Aghtamar* displayed the most sophisticated carvings covering the entire façade. Other monasteries like Tatev, Geghart, Hovhannavank, Haghpat, Sanahin and Tsakhatskar also had similar stone carvings.

Obelisks: Rectangular rock obelisks with figures of saints are found outside of the Church of Odzun from the 8th century.

Carved Stelae (Stone monuments): There is also a large body of upright stone monuments in the form of four-sided stelae from the 5th to 7th centuries. The stelae depicting saints were placed on the grounds of churches as the ones at Talin.

Khachkars: Khachkars (cross-stones) were carved stones looked like a flat vertical stone with an image of a cross in the middle that represented the Tree of Life. Each khachkar has a unique character, and they can have different sizes. Some small khachkars were inserted into the walls of churches as in Hovhannavank. They were mostly used as gravestones or as memorials.

Azerbaijan:



Stone carved sculpture was widely used in Caucasian Albania. The Minghachevir Church Complex had four temples built in the 4th and 7th centuries. Stone carvings depicting people, animals, and mythical animals are also found in the Shirvanshahs' monument *Sabayil Castle* built in the 13th century in Baku Bay.



North Caucasus

Chechnya: In the 12th century temple *Tkhaba-Erdyi*, on both sides there are two standing figures. One of them is in the garments of a priest and has two bunches of grapes on his shoulders. The other figure holds a cross and a sword. In the upper part, next to the model of the church is carved a hand with a construction angle bar.

PERFORMING ARTS:

DANCE:

South Caucasus

Georgia: Dance in Georgia was a parallel development with agriculture and animal husbandry. The Kakhetian dance *Tsangala da Gogona* included features of agriculture such as sowing and watering.

Samaia: The folk dance *Samaia* was an old pagan dance. It was performed by three women who represented Queen Tamar of Georgia and her glory.

Armenia: In the 5th century **Movsés Xorenats'i** himself mentioned that the old descendants of **Aram (Armenians)** talk about the lyre, their songs and dances in their ballads.

In his *Parallel Lives*, the Greek historian Plutarch also mentioned Armenian traditional dances.

Shalakh: The dance *Shalakh* performed by two men in order to gain the affection of a woman was one of the oldest dances in Armenia.

Yarkhushta: Known from the early Middle Ages, the *Yarkhushta* was a warrior dance performed only by men in the Sassoun province of **Western Armenia**. In medieval times, before a battle the army used to perform this dance that looked like a fight between two warriors.

Azerbaijan:

Asma Kasma was one of the oldest wedding dances accompanied by a song called *Asma Kasma*. It was a dance with some dance features and few jumps.

Abayi was a dance of the middle ages from the Shaki and Zaqatala regions in Azerbaijan. This dance was performed by a group of people making exaggerated movements, and was accompanied by music.

The national dance *Kochari*, was a type of Yalli (halay), which had a rhythm, accompanied by a balaban (duruk) and nagara (a type of drum).

North Caucasus

Chechnya: The most important characteristic feature of Chechen dance was collectiveness. The main themes of the dances were usually love, freedom and pride. In traditional dances, both men and women performed together.

One of the traditional medieval Vainakh dances was the *Bakkiychu nekhan khelkhar* (Dance of the Elderly), better known as lezginka performed by middle-aged people. Each village had its own version like Atagi, Gudermes, Shali.

Other traditional dances were the *Nokhchi dance*, *Dance of the Daggers* and *Dance of the Dzhigit* performed by men.

MUSIC:

South Caucasus

Georgia: Georgian folk music was mostly choral and polyphonic chanting. Polyphonic singing in Georgian music dates back to the introduction of Christianity at the beginning of the 4th century.

Georgian hymnography: In the 10th century, the monks like Ioane-Zosime developed Georgian hymnography.

Armenia:

Psalms: With the adoption of Christianity, monks began to write psalms (religious songs) and sermons. The first psalms were written by the monk Mesrop Mashtots and the patriarch Sahak Partev. The Priest Komitas, composer Stepanos Syunetsi and Hovhan Odzetsi further developed psalms during 7th and 8th centuries.

The psalms produced by Grigor Magistros, Petros Getadardz, Hovhannes Sarkavag, Hovhannes Erznkatsi and Nerses Shnorhali between the 11th and 12th centuries, are considered the masterpieces of this genre.

Sharakans (Chants): In the 7th century, Barsegh Chon, Anania Shirakaci and Komitas Aghtstsi were the first writers of a collection of sharakans called *Chonyntir sharaknots*. Armenian music reached its level of highest development between the 10th and 14th centuries. Mesrop Mashtots and his students wrote Sharakans sung in masses, and in the 12th century *Sharakans* were composed by the hymn composer Nerses Shnorhali.

New Musical Notation - Khazes: An Armenian special system of music notation was developed called *Khazes* (Haza) by Stephanos Syunetsi in the 8th century.

Gusans: *Gusans* were the travelling bards performing music and singing epical songs.

Azerbaijan:

New Musical Notation: A new system of musical notation found in the *Treatise on Music* was created by Sefieddin Urmavi in the 13th century.

Mugham: *Mugham* was developed based on the traditional Persian musical modal system *dastgah*. In the 15th century, the singers of the *Mugham* sang the *gazals* (odes) of Fuzuli, Habibi and Khata.

North Caucasus

Chechnya: One of the most important features of Vainakh folk music was polyphonic singing which could be performed in both religious and secular songs. Usually, the songs were performed without musical instruments.



Dechig-pandur: Some of the songs were accompanied by an instrument called a *dechig-pandur*, a three-string plucked instrument.

Phandar: A three-string plucked musical instrument, the phandar was similar to the panduri, used in Chechnya and Ingushetia.

Illii: In the 13th century, the songs performed by bards included heroic ballads, *Illii* (or *illancha*), which were performed by male singers and depicted the struggle for freedom.

Yish: *Yishs* were comic, romantic, melancholic and love ballads sung by women. The lyrics were written by the singers themselves.

Nazmanash: The religious *nazmanash* (hymns) were performed by both male and female singers.

THEATER:

South Caucasus

Georgia: Georgian culture has been under the influence of both the Christian and Muslim (Sufi) religions since the 12th century. The king Teimuraz I gave Georgian poetry new direction with his translations of verses from Persian literature. He also germinated Georgian theater with his verse dialogues used by masked actors to entertain the Russian envoys in Kutaisi.

Giorgi Avalishvili, a diplomat, writer and dramatist, was the forefather of the first Georgian National Theater founded in Tiflis in 1791. He was also the writer of the first Georgian drama called *King Teimuraz*.

Armenia: In Armenia the great advances in theater were made in the 5th century. Even though from the 7th century to the 9th century these advances were slowed down by the Arab invasion, the theater was able to survive.

The 11th and the 14th centuries marked the recovery period of the Armenian theater. Different types of dramas (tragic, erotic, love, mime, comic, epic) began to be performed in the Armenian Cilicia area.

In the 18th century, the secular dramas from Europe were translated into the Classical Armenian language. These plays were not performed frequently at theaters, but mostly used at schools in teaching Classical Armenian. Plays were written by the *The Mekhitarists* clergy who contributed to the development of the Western Armenian Theater and performed by the students.

Azerbaijan:

In the Middle Ages, religious dramas like *Shabih* spectacles that were performed in the month of Muharram were the most common theatrical performances. In the 16th century, under the rule of the Safavids, *Shabih* was widely used. Folk performances played a great role in the development of the professional theater of Azerbaijan. Besides *Shabih*, the artists performed *godu-godu*, *kavsaj*, *yel baba*, *gudul*, *yugh*, *lal oyunu*, *garavelli*, *laghlaghi* in open spaces. The performances in open spaces continued until the second half of the 19th century.

North Caucasus

Chechnya: The earliest written accounts of Chechen dancing belong to 18th century European travelers.

The main sources of the medieval Chechen theater were the ancient pagan rituals and folk culture. For example, worshippers prayed the Mother of Cold, who symbolized evil, not to bring bad frost and not to destroy their livestock. After children ate treats presented on an oak branch, fire was placed on a log that had been kept from the old year. An adult would pray to the embodiment of good, the Father of Winter. Afterwards, embers from this sacred fire were taken home by the worshippers.

In the 16th century, these rituals turned into humorous theatrical acts. One of the best examples of this ritual is *Belkhi*, a collective effort to help a resident to build a house or to help him in harvesting his crops. This ritual was accompanied by music, singing, dancing and jokes. Boys and girls performed comic plays with a dialogue sung by a male solo and choir on the one side, and a female solo and choir on the other side.

Discussion / Questions:

- 1- What type of cultural influence did the Persians and the Ottomans have on the South Caucasus?
- 2- How were the inhabitants of the North Caucasus able to preserve their culture under strong influence of Russia?

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RELIGION

South Caucasus:

Georgia: Persian Zoroastrianism (Mazdaism) and Georgian Paganism were the official religion in Kartli when Christianity appeared in Georgia. By the early 4th century, Christianity was proclaimed as the state religion of Iberia (eastern Georgia). In the 4th century, first the Queen of Iberia and then King Mirian were converted to Christianity by St. Nino. With the adoption of Christianity, the Georgian alphabet was invented and the Bible was translated into Georgian in the 5th century. All of Western Georgia became Christian in the 5th century. Abkhazia and Lazica were Christianized in the 6th century.

By the 7th century, the Georgian and Armenian churches split and followed different church doctrines. Also, the Islam introduced by the Arabs affected Georgian cultural and political life for the next 1,300 years. Georgia became an autonomous vassal state of the Arab caliphate in the second half of the 7th century.

In the same century, the Georgian Apostolic Autocephalous Orthodox Church (founded in the 1st century) was administered by two ecclesiastical units under the jurisdiction of Constantinople: the Metropoly of Phasis and the Archdiocese of Sebastopolis, and the liturgy was conducted in Greek. It was in the 8th and 9th centuries that the language of the liturgy became Georgian.

Armenia: Christianity arrived in Armenia in the 1st century. Trdat the Great declared Christianity as the official religion of Armenia and founded the Armenian Apostolic Church in 301.

At the beginning, the liturgy in the Armenian Church was conducted in Greek and Syriac. There was a need to create an alphabet to understand church practices and the Armenian alphabet was created in 405 by Mesrop Mashtots.

In the middle of the 5th century, the Sassanians, having perceived the acceptance of Christianity to be a direct threat to their domestic and geopolitical interests, forced the Armenians to convert to Zoroastrianism. The Sassanians' relations with Armenia deteriorated and they began to conduct campaigns to destroy the Armenian church. They appointed a *marzpan* (governor) to Armenia in 428, introduced new taxes, terminated the tax-free status of the church and appointed a *mogpet* (Zoroastrian religious leader) to the supreme court. Pro-Byzantine nakharars and the church leaders organized riots against the Sassanians and also requested military assistance from the Byzantine Emperor, but they received no support. After that, the Armenian Apostolic Church was separated from the Byzantine Orthodox Church and became fully independent.

The Arabs implemented a tolerant policy towards the Armenian Christians. With the creation vassal principalities in 862, Armenia began to enjoy administrative and ecclesiastical autonomy.

Under the Mongols, the Armenian church enjoyed a privileged status. However, with the conversion of the Mongol elite to Islam in the late 13th century, the Armenian Church and the Christian faith came under attack.



The Karakoyunlu rulers were tolerant towards the Armenians and the ruler Jihanshah allowed the See of the Armenian Apostolic Catholicos to be moved from Cilicia to Yerevan in 1441.

Azerbaijan:

Christianity: In 4th century, *Christianity* was expanding at a fast rate in the western and the northern parts of Caucasian Albania. The autocephalic Albanian Church was founded in the 6th century continued

to exist till 1836.

Zoroastrianism

In Caucasian Albania *Zoroastrianism* exerted strong influence over the region. Some of the population refused to convert to Christianity and continued to practice *Zoroastrianism*, although some of them adopted Christianity.

To increase its influence in the region, the Russian Empire abolished the independent Albanian Church and united the Albanian Patriarchate with the Armenian Church.



Islam: *Islam* was introduced in Azerbaijan during the conquest of the Arabs in the 7th century. With the arrival of the Seljuks in the 11th century, Sunni Islam began to spread its influence in Azerbaijan, especially in Mughan, Mil, and in the territory of the Caspian Sea.

During the Mongol invasion, between the 13th and the 15th centuries, *Sufism* began to spread its influence in the region. However, in the 16th century, the Safavid Dynasty took power in Persia and declared Shia Islam as their state religion. When they established their control over Azerbaijan, Shia Islam began to exert its influence in the region. The majority of the population converted to Shia Islam in Azerbaijan, while a portion of the population remained Sunni.

Hurufism: A new sect of Sufism, *Hurufism* appeared in the late 14th-early 15th centuries in Azerbaijan. Hurufis claimed that the Koran should be interpreted via a system of letters, and the number 7 was considered sacred.

North Caucasus:

Chechnya: The pre-Islamic Vainakh had an eclectic religion and believed in a plethora of deities. They adapted many religious beliefs from animism, totemism, paganism, Zoroastrianism, Christianity and Islam.

Zoroastrianism: The Vainakhs practiced pagan customs till the 16th century. Later, under Persian influence, Zoroastrianism dominated the region.

Christianity: By the 6th century some Chechens had converted to Christianity under the influence of Georgian Orthodox missionaries who were trying to spread Christianity among the Nakh peoples. They were able to convert some highland teips, and Christian influence reached its peak in the 12th century. However, after the Mongol conquest of Georgia, these proselytizing efforts to Christianize the highland teips ended because the Vainakh people lost their contact with the Georgians. As a result they went back to their old pagan practices and customs (lamkerst). The Bats (Tushetians – Vainakh people) were the only people who adopted Christianity in the 16th century.

Islam: The Mongol invasion ended Christian influence in the region, and they began to spread Islam in the North Caucasus in the 13th century. Islam began to spread to Chechnya from Daghestan in the 17th century. The Chechens followed the Shafii School of Sunni Islam. However, their religion carried vestiges of their ancient customs and the traditions of Zoroastrianism, Sunni practices, Sufi and Christian rituals.

Discussion/Questions

1-What type of impact did the conquest of the Mongols have on the society, religion and political system in the Caucasus?

2- How did the Persian domination impact on the religions of the Caucasus?

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PHILOSOPHY

South Caucasus

Georgia:

Peter the Iberian: Prince Peter the Iberian was a philosopher and the one of the founders of *Christian Neoplatonism* in the 5th century.

Ioane Petritsi: Petritsi was another the *Neoplatonist* philosophers in the 11th century. He was famous for his translations of Aristotle, Proclus, Nemesius, Ammonius Hermiae, and many other philosophical works.

Euthymius the Athonite: Athonite was was a monk and a philosopher from the 11th century. He made translations of many religious treatises and philosophical works like the translation of *Wisdom of Balahvari*. He also translated philosophical, religious and legal texts from Greek to Georgian.

Arsen Iqaltoeli: Iqaltoeli was a churchman and a philosopher from the 12th century. He translated from Greek major doctrinal and polemical works and published them in his book *A Book of Teachings* (Dogmatikon). He was under the influence of Aristotelianism.

Ephrem Mtsire: Mtsire was a Georgian monk who served in Antioch. He was also a theologian and a philosopher from the 12th century translating the works of Pseudo-Dionysius the Areopagite, Basil of Caesarea, Ephrem the Syrian, and John of Damascus. He was the author of the *Tale on the Reason for the Conversion of the Georgians*.

Armenia:

David the Invincible: David was a Neoplatonist philosopher from the 6th century. He wrote his works in Greek, but they have survived only in Armenian translations. He wrote introductory handbooks to teach beginners. His translations were the best examples of the Hellenistic tradition in Armenian literature of the 6th to 8th centuries.

Hovnan Mayravanetsi: Mayravanetsi was an theologian and philosopher addressing the issues of social justice under Christian teaching, and was the follower of Miaphysitism.

Hovhannes Imastaser: Imastaser was a philosopher and theologian. Imastaser standardized the Armenian prayer book and Psalter.

Gregory of Tatevatsi: Tatevatsi was a philosopher and theologian from the 15th century. He was a follower of Miaphysitism. His writings were against uniting the Armenian church with Rome. In 1397, he wrote the *Book of Questions*, a basic and comprehensive theological outline.

Azerbaijan:

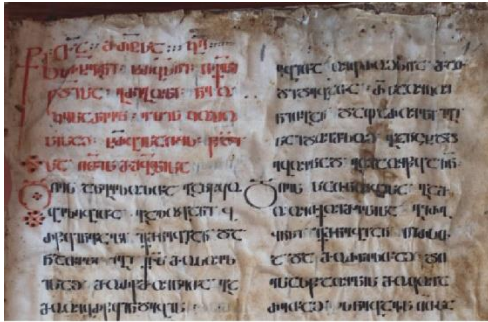
Seyid Yahya Bakuvi: Bakuvi was a scientist and a philosopher from the 15th century. He was the author of philosophic treatises like *Comments to the Flower Garden of Secrets* (Sharkh-I Gulshani-raz), *Secrets of Searchers of the Truth* (Asrar at-Talibin).

LITERATURE

South Caucasus

Georgia: The earliest Georgian hagiographic literary text was *Martyrdom of St. Shushanik* (Shushanikis tsameba) written by Jacob Tsurtaveli from the 5th century. The text carried features of the pre-Christian writing tradition.

Translations: Georgian literature began to develop after the spread of Christianity. It was heavily influenced by Byzantine, Persian and Arab culture. After the conversion to Christianity, Georgian writers began to translate both religious and secular works from Greek, Arabic, Persian, Armenian and Syriac. Monasteries became major centers in the development of the early literary works and played an important role in the further development of the Georgian literary tradition. After the invention of the Georgian alphabet, the Gospels were among the first works translated into Georgian from ancient Armenian.



Hagiographic Literature: *The Life of Saint Nino* (a life of a Greek woman who ministered to the Georgians to convert them to Christianity) and the *Martyrdom of the Holy Queen Shushanik* are the earliest attested Georgian hagiographic literature from the 5th century.

In the 10th – 11th centuries, the Georgian chronicler Leonti Mroveli and a monk and theologian Eprem Mtsire translated numerous works of hagiographic literature into Georgian.

Homiletic Works: Homiletic-hagiographic works were collected in the *Mravaltavi* (Book of Multiple texts). Another homiletic work was the two sermons of *Saint Sophron of Jerusalem* translated by Eprem Mtsire in the 9th century.

Chronicles: Two early works, *Moktsevai Kartlisai* and *Kartlis Tskhovreba* contain various historical sources.

The anonymous *Passion of Evstati of Mtskheta* is a document from the second half of the 6th century that explains Christian doctrine. In the 10th century, a series of stories titled *Georgia's Appeal* provided new information for the adoption of Christianity by claiming that the origins of Christianity in Georgia could be associated with a young native woman named Nino.

Biographical Works: In Georgia, the most popular genre of historical writing became the biography. The first original work was the *Life of St. Shushanik* written in the 5th century.

The works that originated in the monasteries in southwestern Georgia were about the career and personality of a religious leader, St. Gregory of Khandzta from the 9th century.

Hymnographical Works: There were many hymnographical works written towards the end of the 10th century. A comprehensive hymnographic collection belongs to Mikel Modrekili. King David IV Aghmashenebeli wrote *Hymns of Repentance* in 1120 depicting his humility and zeal.

Secular literature: The first secular literature was Mose Khoneli's *Amiran-Darejaniani* from the 12th century.

Odes: Iovane Shavteli's *Abdulmesia* and Grigol Chakhrukhadze's *Tamariani* were odes praising the Christian virtues of King David the Builder and Queen Tamar.

Epic Poems: *The Knight in the Panther's Skin* written by Shota Rustaveli in the 12th century is considered the best Georgian national poem of the Golden Age during Queen Tamar's reign. It was about the adventures of three heroes who defend their country and queen.

During the Mongol invasions in the 13th century, Georgian cultural life began to decline. Literary efforts in this period were limited to copying old manuscripts. Then, with the fall of the Byzantine Empire in 1453, Georgia was separated from Christian Europe.

The 15th and the 18th centuries witnessed the continuation of the influence of Persian literature. For example, Serapion Sabashvili-Kedelauri's *Rostomiani* was a copy of the Persian epic the *Shahname*. King Archil's *Visramiani* was a direct translation of an old Persian *Vīs and Rāmīn* written by Fakhruddin As'ad Gurgani. However, this was also the period that marked the beginning of a period of revival in Georgian literature with King Archil's great contributions *The Lay of Archil* and *The Dialog between Teimuraz and Rustveli*.

In 1625 King Teimuraz I wrote his original poem *The Book and Passion of Queen Ketevan* about his mother's martyrdom, soon after her death.

Armenia: After Mesrop Mashtots created the Armenian alphabet in the 5th century, Armenian culture and literature began to flourish. Mashtots himself was one of the first Armenian poets. The *Sharakans* (chants) were considered first as poetry chanted during religious services by the Armenian monks.

Translations: The translation of the Holy Scriptures from Syriac into Armenian in the 5th century is considered the first written literature. Between the 5th and 13th centuries historical works from Greek like *Eusebius of Caesarea*, *Socrates*, *Platon*, *Aristotle* and the *Jewish War of Josephus* were translated into Armenian. With such translations, the national literary language was enriched.

Oral literature: The Armenian epic poem *Sassountsi Davit* from the 8th century passed from generation to generation through oral tradition. It depicted a hero and his long-lasting struggle against the Arab conquerors and liberation from them.

Spiritual literature: In 10th century, the Armenian monk, theologian and poet Krikor Naregatsi in his study titled *The Book of Lamentations* combined sacred images with his personal feelings, judgements and true confessions.

Poetry: In the 11th century, the rise of Armenian poetry was attributed to the works of the poet Krikor Naregatsi. Krikor authored hymns, chants, panegyrics and homilies. Nerses Shnorhali also made important contributions to the development of Armenian poetry. He wrote epic poems and songs in Armenian, and was the founder of the Cilician school of poetry.

The poet Nahapet Kuchak, an *ashough* (minstrel) who lived in the 16th century, was known for his *hairens* (quatrains with 15 syllables) depicted his homeland, exile, love and desires.

Fables: Vardan Aygektsi and Mkhitar Gosh were intellectuals famous for their numerous fables which reflected their real world. Aygektsi's fable collection, the *Book of the Fox* (Aghvesagirq) was first published in Amsterdam in 1668.

Prose: The fictional prose of Mkhitar Gosh acquired a distinctive character. His 190 parables reflect the 12th century socio-political situation of Armenia, which had achieved independence. The figurative heroes of the parables are diverse: celestial bodies, various species of flora, animals, and humans. They contain numerous domestic and historical conversations, and exhilarating stories reflecting everyday life in which human relationships are being created.

Verse: In the 13th and the 16th centuries, the dimension of verse increased. These works touch upon the themes of love, nature, social life, alienation and moral education. They express the hardships of the people and individuals, patriotic moods and touch on philosophical issues of social status, life, death, the soul, and the body.

In the poetry of phased opposition to the development of secular ideas, doctrinal trends are secondary. Even after the 14th century, there were still inventions in which, opposed to the principles of Christian doctrine, human preference is given to material aspirations. Anthems dedicated to the Apostles, Christians, national saints and shrines reflect more mundane than religious phenomena.

In the 15th century, Armenian poets like Mkrtych Naghash began to use more secular themes such as love, grief, nature, and his journeys. Another famous poet who wrote about love, compassion, and philosophy of life was Nahapet Kuchak. The poet Grigoris Akhtamartsi depicted the suffering of his people and the foreign invasion of his country.

Naghash Hovnatan was one of the best known representative of secular poetry in the 17th century. Hovnatan also wrote numerous satirical and romantic songs and odes.

Azerbaijan: Caucasian Albanian written literature is attested in the form of epigraphic manuscripts dating back to the 5th century.

Poetry: In the 7th century, the Caucasian Albanian poet Devdek wrote an elegy on the death of Javanshir.

The anonymous epic poetry in the *Book of Dede Qorqud* that consists of twelve stories depicting the struggle of the Oghuz Turks with Pechenegs and Kipchaks for independence, was originally written in 11th century.

During the period of the Seljuks, with Nizami Ganjavi's *Treasure of Secrets* (the *Khamsa*), *Khosrov and Shirin*, *Leyli and Mejnun*, *Yeddi gezal* (Seven Beauties) and *Iskendername*, Azerbaijani literature reached its peak and the literature entered a Renaissance period.

Nasreddin Tusi, Maragali Ovhadı and Arif Ardabili followed the traditions of Nizami. Nasreddin Tusi, wrote a moral-didactic work called *Ahlaki-Nasiri*. Maragali Ovhadı's epic poems *Jami-Jem* and *Dehname* made an important contribution to Azerbaijan epic poetry. His *Fahhadnameh* was written under the influence of Nizami in 1369.

Izzeddin Hasanoglu wrote many poems in Azerbaijani and Persian, and he was well-known with his *divan* and *ghazals*.

Hurufism: In the 14th century a religious-political movement, a protest against radical religious dogmas called Hurufism existed in Azerbaijan. The founder of Hurufism, Fazlallah Naimi was a poet who wrote on the theories of Hurufism in his *Divan*, *Javidan-namah*, *Mahabbat-namah*, *Arsh-namah* and *Nawm-namah*. The other representative of Hurufism was the poet and thinker Imadeddin Nasimi who founded Turkic classical *arūḍ* poetry. Nasimi was also the first lyricist who wrote *ghazals* (philosophical poems) in Azerbaijani.

Imadaddin Nasimi was also one of the Hurufi mystical poets of the late 14th and early 15th centuries and he authored a *Divan* and *Ghazals*. The poets Fuzuli and Shah Ismail Khatai followed Nasimi and further developed his tradition.

In the 16th century, Shah Ismail Khatai wrote his *Divan*, *Dahnamah* (Ten Epistles) and didactic epic *Nesihatname* in Azerbaijani by using motifs from traditional Azerbaijani folk poetry.

The same century witnessed an epic book *Dede Qorqud* which consists of twelve stories reflecting the oral tradition of the Oghuz nomads.

The poet and thinker Mahammad Fuzuli played a very important role in the development of Azerbaijani literary language with his romance *Leyli and Mejnun* in the 16th century. Fuzuli's prose *Shikayetname* was another influential work.

The folk epics *Ashiq Garib*, *Abbas and Gulgaz*, *Asli and Kerem*, and *Koroghlu* were the folk poetries of the 17th century.

North Caucasus

Chechnya: With the adoption of Islam, the Arabic alphabet became the first Chechen literary script towards the end of the 17th century and it was used as the literary, scientific and business language. Chechen literature flourished under the influence of translations of theological sources of Sufi belief, ethical treatises poetry, and love songs from Turkish, Persian and Arabic between the 17th and 18th centuries. The Chechen population, residing in mountainous areas on the border of Georgia, used the Georgian alphabet between the 8th -19th centuries.

Teptars (Family Chronicles): A majority of *Teptars* were thoroughly revised in the 17th century, after the Chechens had adopted Islam and Arabic writing.

Illis (epic songs): The *Illies* continued their existence in the medieval period. Their composition was about the struggle for equality against the oppression of the local rulers.

Nart Sagas (folk epic): The Nakh legends included a group called the *Nart-Orxustxoi* and these legends described the Narts as aggressive brigands, who fought against popular heroes.

Questions:

1- What motivated medieval writers to compose histories and biographies?

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EARLY MODERN PERIOD

Overview

In the early 18th century, the Caspian region became a very important arena for geopolitical competition for the Ottomans, the Persians, the Arabs, and the Russians. Particularly, after the loss of the the Azov territory to the Ottomans as a result of Peter the Great's failed Prut campaign in 1711, as the only place to gain access to the Black Sea, the Caspian Sea became much more important for Russia with its trade routes that connected Asia and the Middle East with Europe. Although the area was always under foreign invasion, the war-torn Caucasus people, with that many nationalities, religions, languages and cultures, managed to survive and were able to develop their culture and preserve their traditions.

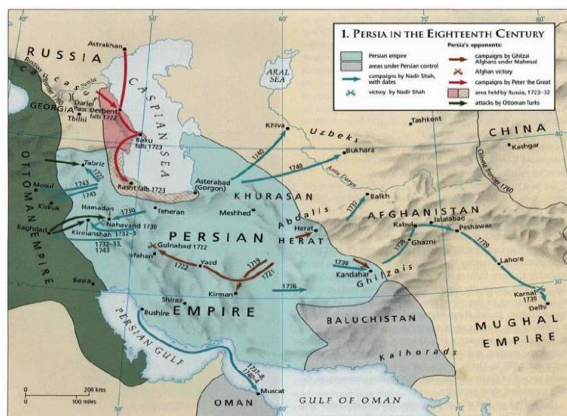
Events:

Early in the 18th century, Russia continued to spread its influence from the Northern Caucasus to the Black Sea and the Caspian coast. For Russia, the Caucasus was an obstacle to their reaching the Black Sea.

At the beginning of the 18th century, Safavid dynasty began to decline increasing tension between the Russia and the Ottomans over the Caspian region. Russia was particularly interested in the western Caspian coast, one of the major trade routes known as *Smaller Silk Road*, connecting the East and the West.

Taking advantage of this situation, Peter I (the Great) decided to establish its complete control over the Caspian area to exclude the Ottomans from trade route. Peter's attempts to gain a foothold in the Caspian territory also was an indication that he intended to march on India.

While the Ottomans were dealing with the Safavids to gain control over Georgia, the Russians had established their full control over the Caspian territory.



Using the weakness of the Safavids, Peter I launched his Persian Campaign. He took the Caspian coastal region of Dagestan in 1722 and captured Baku in 1723. Russian troops also reached the southern Caspian shores in the Persian provinces of Gilan, Shirvan and Mazanderan. *The Treaty of St. Petersburg* was signed between the Safavids and the Russians in 1723. The Safavids ceded all the territory captured in the Caucasus.

Peter I was aware that the Ottoman sultan Ahmet III was also interested in the region. However, he did not want to start a war with the Ottomans since they had already gained control over Tbilisi in the summer of

1723.

In 1724, the *Treaty of the Partition of Persia* was signed between the Russian and the Ottoman empires dividing large portions of the territory of Persia between them. With this treaty, Russia was able to keep most of the Caspian border region. The Russians had to recognize the Ottoman's influence in the Caucasus. Both parties were engaged in a race to occupy more Safavid territories.

The Safavid Empire regained its strength during Nadir Shah Afshar, and in 1735 the *Ganja Treaty* was signed between Russia and Persia. This treaty required that Russia leave all the lands, Baku, Derbent and Dagestan annexed in 1722–1724. The treaty was also viewed as a defense alliance against the Ottoman Empire.

The Ottoman Empire was not satisfied with the *Ganja Treaty* and sent its forces to Dagestan. To strike back, Russia sent its troops to the Crimea. A war broke out between Russia and the Ottoman Empire both in the Caucasus and in Europe. As an ally, Austria joined the war in 1737 against the Ottoman Empire, but the Ottoman forces defeated the Austrian forces at Grocka and the Austrians had to sign a separate treaty in Belgrade on August 21. In August 1739, the Russians, the Austrians and the Ottomans began to negotiate, but they did not reach an agreement. The Russian army crossed the Dnieper river, defeated the Ottomans at Stavuchany in 1739.

Russo-Turkish War, 1735-1739 - Treaty of Niš

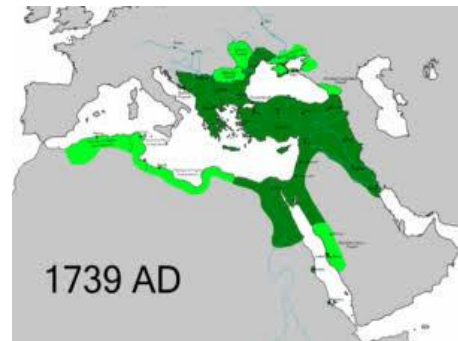
There was also a growing threat of Swedish invasion which began from the north. This forced Russia to sign the *Treaty of Niš*. With this treaty, Kabarda became a buffer zone between Russia and the Ottoman Empire, and Russia gave up their claim to Crimea and Moldavia. However, they were able to keep a port at Azov.

This treaty increased the tension between the Russians and the Ottomans in the Caucasus and the Crimea. In the following two decades the Ottomans continued campaigning on the Northwestern Caucasus and gained control over the Adyghe tribes.

In 1760, Russia continued its advance in the Caucasus and gained foothold in Kabarda, Ossetia and Georgia violating the Treaty.

In 1768, there was an internal conflict within Poland when the two powers got involved. The Cossaks in service of the Russians had entered the Ottoman territory while they followed a Polish Bar Confederation force. The Ottoman Empire blamed the Cossacks murdering its subjects in Balta. The Russian authorities denied the accusation. The Ottomans declared war on Russia. While the Ottomans made an alliance with the Polish Bar forces, Russia got support from Great Britain.

In 1768, the Ottomans also received support from France and Austria and attacked Russia in Ukraine and in the Caucasus. Campaign was a failure for both sides.



In 1770 naval battle took place near the Chesma Bay of the Aegean Sea coast.

The Russian Navy met the Ottoman Navy in the Chios strait, forced it to retreat to the Chesma Bay. The Ottoman Navy was totally destroyed.

In 1771 the Dardanelles were blocked, while the Ottoman trading in the Mediterranean Sea was stopped.

e Russian troops seized the Perekop and occupied the Crimea.

On November 1 1772 Russia signed a treaty with the Crimea, as a result the Crimea became independent from the Ottomans and came under the protection of Russia.

In June 1773 main forces of the Russian Army crossed the Danube.

On June 9 the Russian forces defeated the Ottoman forces near Kozludzha. The same day Ottoman unit defeated by Turtukan.

Russian troops blocked the Shumla, Ruse and Silistra fortresses and crossed the Balkans.



The Russian Army with the Ottomans signed the *Treaty of Kuchuk Kainardji* on July 10, 1774 in Bulgaria and ended the Ottoman control of the Black Sea and provided a diplomatic basis for future Russian intervention in internal affairs of the Ottoman Empire.



According to the peace treaty, the Crimean Khanate gained independence and went under the control of Russia. Also, Russia inherited a considerable part of the northern coast of the Black Sea.

With this treaty, the Ottoman rights were severely limited, and Kabardia was transferred to Russia.

Ingushetia was integrated into the Russian Empire in 1770 and was followed by North

Ossetia four years later.

In 1783, Russia defeated the Crimean khanate and obtain full control over the Azov and Black seas.

Annexation of Georgia

After the Safavids, the Afsharid dynasty came to power in 1736. They controlled Iran, Armenia, Georgia, Azerbaijan, and parts of the North Caucasus. After the death of the Afsharid ruler Nadir Shah, eastern Georgia became half-independent during Georgian king Irakli II and to protect his kingdom, he improved relations with Russia. The *Treaty of Georgiyevsk*, signed in 1783, made Kartli–Kakheti a Russian protectorate.

The Ottomans led a military campaign in eastern Georgia, but they were not successful. The Ottomans also lost control over western Georgia.

Persian Qajar Dynasty and the South Caucasus

The Qajar Dynasty began to rule in 1785. The conquest of the South Caucasus was started in 1795; the Yerevan and Karabakh khanates and Tbilisi were subjugated. Catherine II the Great sent her troops to help the Georgians. The Russians gained control of the region between the Black Sea and Caspian Sea, and the political fragmentation of the Georgian Empire and the Azeri inhabited areas made Russian expansion into the South Caucasus easier.

After Catherine II's death, Pavel I wanted to establish a pro-Russian South Caucasian federation to defend itself without Russian help.

Qajar ruler Agha Muhammad Khan used this pretext to send his troops to Georgia. But, he was killed by the Russians. Georgian ruler Irakli II also died and the successor Giorgi II asked Russia for military assistance in 1799, but died a year later.

Questions:

- 1- Why was the Caspian Sea geopolitically important for the Persians?
- 2- What strategic goal did the Ottomans have in the Caucasus?
- 3- What was the geostrategic importance of Crimea for the Russians?

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GOVERNMENT:

South Caucasus:

GEORGIA: Georgia was a feudal monarchy in which the king had control over everything, but his power was limited by the nobility. The central administration was led by *the vizirs* (ministers) appointed by the monarch. The local administration of provinces was carried out by *the eristavs* (civil servants). The merchants in cities established special committees to provide economic aid to the eristavs. The king summoned the council of senior nobility, *the darbasi* to discuss affairs of state. Most high level positions were filled by the hereditary nobles or by royal appointments.

ARMENIA: The king was the highest authority in Armenia, however, the second class, the *nakharars* (princely lords) of the country were the real land owners and masters.

During the Ottoman period, Armenia was divided into *vilayets* (provinces), governed by pashas appointed by the Sultan. Within a vilayet, the pasha held the highest administrative, financial and military authority. Judges called *kadis* were selected by the Muslim clergy. Vilayets consisted of *sanjaks* (sub-province) governed by *beys* (lord).

During the Persian rule, the administrative units were called *khanates* ruled by khans. They not only had administrative, but also financial, judicial and military authority, and were appointed by the Shah.

After the Russian conquest, the Armenian king, chosen by the Russian tsar, had the authority to have his own seal and create his own currency.

AZERBAIJAN: In the mid of the 18th century, with the death of Nadir Shah the Afshar Dynasty lost power over the territory of Azerbaijan, and the country disintegrated into khanates, sultanates and meliks ruled by khans and sultans. The khanates were not independent political entities, and the southern khanates were still under nominal Persian suzerainty. The feudal fragmentation of the country into local states resulted in the political and the military decline of the country and unification of Azerbaijani lands as part of a single state failed.

During Russian rule, a military officer was appointed to establish control in the Caspian regions by dividing these regions into *mahal* (districts). The districts were governed by district lords and naibs, whose positions were inherited. Districts were divided into *nahiya* (areas) and ruled by a yuzbashi (lieutenant). Villages were governed by *yuzbashi* and *kendkhuda* (village headman). Cities were ruled by *kelenter* and *galabeyi*. Russian officers were in charge of military-political power.

The Ottomans established their control by dividing the country into military-administrative units, provinces and beylerbeyis. Provinces were divided into *sanjaks* (administrative district), and the sanjaks were also divided into smaller military-administrative units, *mahal* (sub-district) and *nahiyas* (rural sub-district). The local feudal officials appointed *sanjaks* (head of sanjak), *naibs* (governor) or *katkhudas* (deputy) to rule the smaller districts.

North Caucasus

CHECHNYA: Until the Russian conquest, the Chechens were a semi- independent nation with many autonomous clans headed by a respected elder and all decisions were made by elected national councils.

MILITARY:

South Caucasus:

GEORGIA: Georgian military organization was rather loose and informal. The Georgian king had armed forces and his power depended on their loyalty. The Georgian royal armies were composed of feudal recruits. The recruits were armed with muskets, spears, and swords, and were mostly cavalry. The Georgian commander-in-chief carried the title of *sardar* (Persian), or general.

King Vakhtang VI created a *mtsvelta jari* (standing army) to deal with rebellious lords.

There were also troops of mercenaries called *banners* grouped in each kingdoms. The soldiers of each banner were selected from the domains of the nobles. Each banner was commanded by either the noble himself or by a member of the Georgian royal family and they were composed of nine to ten thousand men.

There were also *qurchis* commanded by the *qurchi-bashi* (royal bodyguard). They were recruited from the Qizilbash tribes.

ARMENIA: Under the Safavids, the administrative units were called *khanates*. The khan held the highest military authority. The Armenian kings had a regular army and the military. Armenians were in the service of Persian shah and had ties with the *ghulams* (slave soldiers). The 18th century commander Mkhitar Sparapet led an Armenian army in their struggle for independence in Syunik region.

In Ottoman-ruled Armenia, the country was divided into provinces, *vilayets*, that were governed by *pashas* who had the highest military authority.

AZERBAIJAN: During the Ottoman rule, the country was divided into military-administrative units, *provinces* and *beylerbeyis*. Provinces were made up of sanjaks (district). The sanjaks were also divided into smaller military-administrative units, *mahal* and *nahiyas*. The Sultan appointed the *Sarasgar* (head soldier) to govern the provinces during the military operations.

North Caucasus

CHECHNYA: The Chechen army consisted of detached forces of mountaineers who united their forces to defend themselves against their enemy. They used guerrilla tactics against invaders, launching unexpected attacks followed by a fast retreat. Their villages (auls) were well fortified. Sometimes villages would join together into larger villages in order to defend the land, property, and lives of their community members. All the boys in villages were considered future *jiggits* (soldiers) who would defend their clan and village.

Questions

1- Despite being occupied by various foreign powers over the centuries, how were the peoples of the Caucasus able to preserve their traditional forms of government and military organization?

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CLASS:

South Caucasus

GEORGIA: At the top of the social stratum was the monarch. The upper class was divided into three classes: the senior nobility, *didebulni*; the lesser nobility, *aznaurni*; and the lowest class who worked as officials in the king's estates, the *msakhurni*. The lower classes included the urban population, free peasantry, serfs, and slaves.

ARMENIA: At the top of the social stratum was the king. As the second class, there were nobles, the *nakharars*, who had princely status in the country. The *nakharars* also survived in the region until the end of the 18th century. Under the Persians, *the Melik's* (princes) were another class that played an important role in defending the Armenian character of their country against occupants.

AZERBAIJAN: In the 18th century, at the top of society were the khans, sultans, meliks, clergy, beys, aghalars, and elbeyi. The khan was the head of the country and possessed unlimited power. Below him were the khan's council and the courts that played an essential role in the administrative system of the khanates. The court organs were divided into the divan, shariat and asnaf. Beys and aghalars had control over the peasants. The peasants were divided into raiyyats, rancbars and elats. The elbeyi fulfilled a military obligation.

North Caucasus

CHECHNYA: In the 18th century, the *tukhultaip* egalitarian system continued. Social distinctions in Chechen society were based not on class, but rather on geographic tribal unions called *tukhums* which consisted of a number of clans called *taips*. Each clan has its own supreme council of elders. The council included the oldest taip members called *aksakkals*.

GENDER

South Caucasus

GEORGIA: At the beginning of the 18th century, the king Vakhtang VI wrote *The Book of Law* depicting the legislative life and cultural transformations of Georgia. *The Book of Law* also had articles protecting women's rights. For example, article 64 showed that if a woman complained of domestic violence her husband could be severely punished. This book was similar to the medieval *Dzeglisdeba* by King George V the Brilliant. In the 18th century, women were considered independent and legally, economically and politically active persons.

ARMENIA: The 18th century writer and philosopher and author of the first Armenian Constitution Shahamir Shahamirian talked about gender equality and the *equal* participation of *women* in political and social *life*.

AZERBAIJAN: 18th century Azerbaijani women's roles were shaped largely by Islamic ideology and patriarchal culture. However, there were courageous women like Tuti Bike of Darband, the wife of Fatali Khan, showing the existence of female labour force replacing men in industry, transportation and agriculture.

North Caucasus

CHECHNYA: Chechens had a society based on equality between the sexes. Women not only assisted men in defending their auls, but also fought together with men.

Questions

- 1- Why did women's status in society decline over the centuries?
- 2- Why did society in the Caucasus become increasingly stratified in the 18th century?

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ECONOMY

INNOVATION

South Caucasus

GEORGIA:

Dasturlamali: King Vakhtang IV compiled a law code called the *dasturlamali*, which ranked citizens by blood price between 1704 and 1708.

Quartuli ghrammatika: King Vakhtang IV wrote this grammar textbook in 1753.

First Modern Poetic Treatise on Versification: Mamuka Baratashvili wrote the first poetic treatise *Chashniki anu leksis stsavlis tsigni* in 1731. It was an innovation that employed the use of medieval Georgian meters and themes.

Typography: In 1709, the first typography was founded in Tbilisi in 1709 by Antimoz Iverieli. His student Michael Ishtvanovich also led an organization to establish typography houses on the right bank of the river Mtkvari. In this printing house the epic poem *The Knight in the Tiger's Skin* by Shota Rustaveli was printed for the first time.

The books that were published in Tbilisi in the second half of the 18th century mostly covered general subjects and religion.

First Chemistry book: King Vakhtang VI of Kartli wrote *The Book on Mixing Oils and Making Chemistry* containing 72 pages.

First Dictionary of Georgian Language: Georgian diplomat, scientist and writer Sul Khan-Saba Orbeliani (1658–1725) created the first dictionary of the Georgian language, *Sitkvis kona*.

Geographical Atlas: The *Geographical Atlas* written by Vakhushti Batonishvili was the first complete study of Georgian territory.

ARMENIA: The *Dictionary of Haikazian (Armeian) Language* was first published in Venice in the middle of the 18th century.

Printing house: The Catholicos Simeon of Yerevan in Etchmiadzin founded the first printing house and paper mill in Armenia in 1771. Many books were published in this printing house. The first Armenian periodical *Azdarar* (Herald) was published in Armenian in Madras, India, in 1794.

AZERBAIJAN:

Carpet Weaving: In 18th century one of the most important innovation was the carpet weaving. There were factories in Shamakhi producing silk cloths.

Nuzhe: The *nuzhe* is a string instrument based on the çeng and qanun, and was invented by the prominent music expert Safi al-Din al-Urmawi.[[]

North Caucasus

CHECHNYA:

Arbas: In the 18th century, a two wheeled Chechen cart was invented to carry captives.

TRADE

South Caucasus

GEORGIA: The revenue of the Georgian monarchs was obtained from crownlands, farms, the thermal spa waters of Tiflis, the taxes paid by shopkeepers, and taxes imposed on the feudal lords, the merchants and the peasantry. Tiflis was situated on important trade routes, and had officials who served as viceroys of the Persian shah. Trade was mostly conducted mainly by exchange.

ARMENIA: Armenian merchants established trade links with the East to import silk, cotton, spices and precious stones to Europe. Armenia and Russia also signed commercial treaties to hold a monopoly over commerce through the Caspian Sea. Russian merchants also gained free access to Armenian markets.

In Alaverdi and Kapan the copper-mining industry began to develop; brandy and wine, cotton and leather were transported from the Ararat valley.

AZERBAIJAN: With the establishment of khanates new cities were developed as the centers of craft and trade. The khanates built trade relations with India, Persia, Russia and the Ottoman Empire.

In the city Quba Chichi carpets were woven for foreign markets. Afshar carpets were produced in Urmia. Silk clothes were manufactured in Shamakhi and the city Shaki became a center of silk.

Azerbaijan was also rich in natural resources. Oil was exported to Russia, Tiflis, Istanbul, Persia and India. From Garabakh, Nakhichevan and Ganja traders transported silver, copper and other resources. In addition, salt was exported from Baku and Nakhichevan to many regions of South Caucasus.

North Caucasus

CHECHNYA: Control over the North Caucasus was strategically important for Russia to gain access to the trade route to oil-rich Chechnya.

Questions

- 1- What factors made the Caspian Sea important in regional trade?
- 2- Which Caucasus state had rich petroleum resources?

RELIGION

South Caucasus

GEORGIA:

Christianity: During the periods of invasion by Muslim powers (Persian and Ottoman), Georgians remained mostly Christian in the 18th century. However, some rulers converted to Islam.

Islam: King Vakhtang VI was summoned to receive his authorization from the Safavid Shah to rule in Kartli. However, the shah demanded his conversion to Islam. In 1703, Vakhtang VI became the ruler of the kingdom of Kartli and in 1716, he adopted Islam.

There were other Georgian kings and aristocrats like David XI of Kartli, Jesse of Kakheti and Simon II of Kartli who also converted to Islam and served as courtiers to the Iranian Safavid, Afsharid and Qajar dynasties.

Church Council: In 1705, the King Vakhtang VI established a church council and demanded them reorganize the Georgian Orthodox church and select a new catholicos patriarch.

ARMENIA:

Mekhitarists: In the 18th century, there was a religious and cultural awakening. The theologian and monk Mekhitar of Sebaste established a group called *the Mekhitarist Order* in Constantinople. The Mekhitarists were a monastic order of the Armenian Catholic Church. They contributed to the religious and cultural awakening with their publications of lost ancient Greek texts and with their research on the classical and modern Armenian languages.

AZERBAIJAN:

Sunni-Shia Sectarian Conflict: In the latter years of Safavid rule, Sunni resentment against their Shii rulers led to open rebellion that coincided with the Afghan attacks. In support of this rebellion, Sunni forces from northern Azerbaijan and Daghestan moved south as far as Shamakha and Ganja. In their wake Ottoman and Russian armies were able to occupy northern Azerbaijan, but were soon expelled when the Persians brought the region back under their domination. These developments highlighted the political significance of the deep Sunni- Shii divide in Azerbaijan, a division that was of greater social and political significance than that between Muslims of both groups and non-Muslims.

In the 18th century, there was a major attempt to reconcile the Sunni and Shia sects of Islam. When the military commander from Afshar tribe Nadir became ruler of the Afsharid Dynasty in 1736, he put an end to the influence of the Safavid Dynasty in the region. Nadir introduced a series of religious reforms to ease differences between Sunni and Shia sects. First he banned the cursing of the first Rashidi Caliphs practiced in Shia prayers. Nadir began to wear a hat called *Kolahi-Naderi* indicating that he respected all four Rashidi Caliphs. Reflecting the Sunni practice of naming juridical schools after their founders, Nadir began to refer to mainstream Twelver Shias as *Jafari*, and even attempted to gain recognition of the *Jafaris* as a fifth legal school on par with the four major Sunni schools. Although this effort was ultimately unsuccessful, the Ottomans did agree to permit Shii Muslims to join Sunnis in the annual Hajj (pilgrimage) to Mecca.

After the 18th century there were no further major outbreaks of violence between Sunni and Shii in Azerbaijan. In part, this was due to the growing weakness of both the Ottomans and the Persians which left the khanates in Azerbaijan relatively independent and with populations that overwhelmingly Sunni or Shii. The northern khanates of Derbent and Quba were Sunni, while the Shii predominated in the south. However, the religious makeup of the khanates was of little political consequence.

North Caucasus

CHECHNYA: When Islam finally became the predominant religion in Chechnya in the early 18th century it resulted in a mass exodus of Chechen Christians across the Terek River into territories inhabited by Cossacks. These refugees were assimilated into the Russian-speaking Cossack community over time.

The position of Islam in Chechnya was consolidated in the late 18th century with the resistance to the Russians expansion into the North Caucasus led by Sheikh Mansur. Acting not only as a military resistance leader, Sheikh Mansur also delivered passionate sermons calling on his followers to lead moral, religious lives and practice asceticism and condemning blood feuds, ignorance, hypocrisy, greed and immorality.

Question:

- 1- Why did Sunni-Shia Sectarian Conflict exist in Azerbaijan?
- 2- Why did some Georgian kings convert to Islam?

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SCIENCE

South Caucasus

GEORGIA: In the 18th century, new Georgian printing press was created to print books in Georgian.

Artillery Science: Vakhtang VI wrote a manual for artillery science in Georgian later used as a in the Georgian army.

Astrology: Vakhtang VI studied astrology, authored a Persian-Georgian dictionary of astronomy, and translated from Persian *Ziji* and *The Book of Creation*. He also wrote two books *Khelta* and *Kvinklos*.

Veterinary Science: Georgian prince and scholar *Bagrat Batonishvili* authored first veterinary study *Samkurnalo tskhenta da skhvata pirutkvta* in Georgian which laid the foundation for veterinary science in Georgia.

Schools of Kartvelology and Rustvelology: Georgian historian and philologist *Teimuraz Bagrationi* founded schools of Kartvelology and Rustvelology. His books included *History of Georgia* (1832), *History of Ancient Colchis* (1840), and *The Knight in the Panther's Skin* (1843).

ARMENIA:

Zakaria of Agulis: Zakaria authored a manuscript called *Patmut`iwn T`agayori Parsits`* (History of the Persian King) written in Armenian.

Abraham Yerevantsi: Yerevantsi was a historian known for his works the *History of the Persian king* and the *History of the Wars fought by the Ottomans over Armenian and Persian cities*.

AZERBAIJAN: In the 18th century, science was developing under difficult circumstances. There was an essay entitled *Khanadane Sefevi* on Safavid period written in the Azerbaijani language.

Molla Muhammed al-Cari authored *Chronicle of Car in 18th century* and talked about the struggle of the Carians against Nadir Shah.

There were poets who created new genres like *qoshma* and *bayati* and followed the Fuzuli's traditions.

Questions:

1- What does the fact that science in the Caucasus continued to develop despite difficult circumstances, say about the importance of scientific inquiry?

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ART

PAINTING

South Caucasus

GEORGIA: At the beginning of the 18th century, Georgian artists followed the medieval style of painting with concrete details of landscape and interior. The iconostasis sometimes followed Russian style as in Katskhi, but sometimes Greek style as in at Mghvimevi. But after 1720, the artists followed more European models. They also developed a new style with a mixture of Oriental and Western patterns still carrying an Orthodox approach.

The first easel art and portraits began to appear in Georgia in the second half of the 18th century. The Georgian painters Ioseb Turkestanishvili, Grigol and Solomon Meskishvilis, Nikoloz Apkhazi mastered the European style of painting in Russia. Unfortunately, the work of these painters was not studied at all.

ARMENIA: This was the period marked by the continuous development of Armenian illustrative art. The best examples were *the Portrait of Solomon I* and *Prince Bagrat, Son of Giorgi XII*.

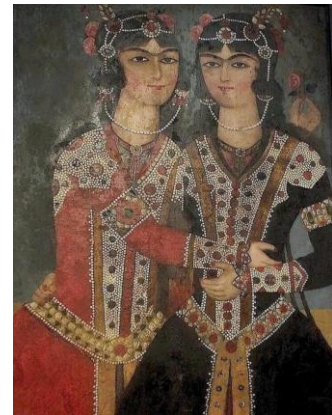
AZERBAIJAN: In the 18th century, the artists went to Europe to get education. Under the European influence, Azerbaijani art developed a new style called Qajar style as in the work of Allahverdi Afshar's *The lovers*.



In the Palace of Shaki Khans, there were images of people and animals, and battle and hunting scenes painted on the walls by the artists Abbasgulu, Aligulu, Gurban Ali, Gambar Garabaghi, Shukur.

North Caucasus

CHECHNYA: After the adoption of Islam by the Chechens in the 17th century, images of people and animals were strictly forbidden, and fine art gained abstract, stylized forms.



SCULPTURE



South Caucasus

ARMENIA: In Khizan province in St. Khach monastery a stone carving was found dated back to 1750.

ARCHITECTURE

South Caucasus

GEORGIA: The 18th century Tbilisi royal palaces were built in the Persian style.

The Palace of Queen Darejan: The palace was built for the king Erekle II's wife, Queen

Darejan. It also functioned as a castle to protect its inhabitants from invasions of foreign occupiers.



Kulbiti Church: Kulbiti church's façade was covered with reddish ashlar decorated with carved images.

The structure of the church reflected traditional Georgian architectural style with its arches on the dome, carved stonework and the ornaments on the cornices.

Church of Holy Virgin: The church of Holy Virgin built in the center of Tskhinvali. It had dome. The church walls were built with stone and brick.

Beloti Fortress: The fortress was built in the Patara Liakhvi River gorge belonged to the Eristavs of Ksani. It was built of stone and travertine. The fortress includes four towers. Three of them were

circular in plan, whereas the fourth, used as a dwelling, was five-angled.

Batonis Tsikhe (Castle): The complex was built in the 17th – 18th century which included two royal basilica chapels, bathhouses, defensive wall and large circular corner towers. The palace has a rectangular building with a central hall with columns, arches and four balconies (ayvān) and some sections of the palace reflected Persian influence.

Amilakhvari Castle: The complex built in the 17th–18th century. It had three castles belonged to a noble family of Amilakhvari. The main castle included a rectangular fortress, a church, and two towers.

ARMENIA: In the 18th century, there was a large scale resettlement of the Armenians to Russia and Europe.



ZERBAIJAN:

Palace of Shaki Khans: During the feudal period, many palaces and citadels were built. One of them was *Palace of Shaki Khans* built in 1763 by Muhammed Hasan Khan. The two-story palace was built with raw bricks, river stones, plane trees and oaks. The palace consisted of 6 rooms, 4 corridors and 2 balconies.

Govher Agha Mosque: Mosque was built in Shusha, Nagorno-Karabakh. It was built of stone while the two minarets were made of bricks.

Bayat Castle: The castle consisted of defence walls, bath house, market place and a mosque. It was built with backed bricks.

Shahbulag (Tarnakut) Castle: Large castle complex had a rectangular architectural design consisted of one rectangular tower, mosques, houses, baths and a market place. The Castle's external walls supported with semicylinder towers. It is constructed with limestone and dimension stone.



Panahabad (Shusha) fortresses: The defensive walls of Shusha fortress were made of stone and lime. The castle is constructed in Arran style of architecture and had a circular guard towers.

Sardar Palace: The palace was built in Erivan in 1798 during Huseyn-Ali khan's son, Mahmud. Its architecture was similar with the the Shaki Khans Palace. It had a square wide building many rooms, halls and corridors.

North Caucasus



CHECHNYA: After the conversion to Islam in the 18th century, the Chechen pyramidal-stepped roof style of towers was ceased.

The buildings were made of clay-faced wattle, cane roofs and mud floor. 18th century monuments at Etkala and Khimoi reflected the Islamic style. But, the minarets were shaped like combat towers.

MUSIC:

South Caucasus

GEORGIA: Till the 18th century, Georgian artists were under the influence of Middle-Eastern style since Georgian aristocrats regularly spent time in Persia and the Georgian kings had professional musicians like the Armenian musician *Sayat Nova*.

Ashughs:

Sayat Nova: Nova was a poet and a musician of the King Erekle II at the Armenian court and he wrote poems and performing them in Georgian, Armenian, and Azeri languages in Persian melodies.

Besarion Zakarias dze Gabashvili (Besiki): The Georgian poet Besiki was also a musician at the court of King Erekle II. He sang his songs accompanied by *saz* and *tar* and used oriental poetry such as *mukhambazi* and *baiati*.

Starting from the 18th century, the Georgian music was under Russian and European influences and many foreign musicians travelled to perform in Tbilisi.

During the reign of king Archil II great contributions to the musical culture were made with his *Dghisa Da Ghamisa Gabaaseba* (Conversation between Day and Night) and *Sarke Tkmulta* (The Mirror of the Told).

Sulkhan-Saba Orbeliani: Georgian scholar Orbeliani wrote his dictionary *Sitqvis Kona* (The Dictionary of Georgian Modes and Idioms) which he also included musical terminology and many important sources on Georgian music.

Vakhushti Batonishvili: Batonishvili also authored *Geography of Georgia* (Sakartvelos Georgapia) including some information about the Georgian musical culture.

ARMENIA:

Gusans: Folk music singers were called gusans. One of them was *Sayat-Nova* (*Harutyun Sayatyan*) who was a poet, singer and a composer.

Sharkans: *Sharkans* were hymns or prose written in *khaz* (a system of notation) and sang with a rhythm and pitch. Many women like Khosrovidukht of Goghtn and Sahakdukt of Siunik contributed to the development of *sharkans*.

Ashughs: The ashughs were the heirs of the gusans. The most notable ashugh was Sayat Nova (*Harutyun Sayatian*) was the first folk-song writer and performer.

In the 18th century, the ashughs were fully connected with the Armenian national school of ashughs.

AZERBAIJAN

Mugham: Mugham was performed by *khananda* (a singer) and *dastgah* (a trio). During this century, *tasnifs* (songs) were also included to mughams.

Ashiqs: Ashiq art was usually performed in coffee houses in all the major cities of east and west Azerbaijan in Iran. The most prominent ashiqs were Khasta Gasim and Abdalgulabli Valeh.

North Caucasus

CHECHNYA:

IIIi: Heroic ballads *IIIi* were also performed by male singers in the 18th century, depicting the struggle for freedom, their battles for protecting their land and community.

DANCE:

South Caucasus:

GEORGIA:

Khorumi: Khorumi was a war dance from Adjara in Georgia. It was based on the numerous invasions of the country dating from the 18th century. It was performed by only a few men. The dance incorporates the

themes of war, the courage of Georgian soldiers and the celebration of victory. Khorumi was accompanied by instruments such as the *doli* (drum) and the *chiboni* (bagpipe).

ARMENIA: In Armenia dance closely resembled the old traditional dances in the 18th century. Foreign invasions forced large segments of the society to move to other countries, and they brought their dances with them.

AZERBAIJAN: The old ritual dances constituted the basis of various national dances like labor ("shepherds"), ceremonial (ritual, wedding), common, military, sport, round, game and others.

North Caucasus

CHECHNYA: In the 18th century Chechens had dances with people making a large circle sitting and singing and challenging young dancers by making jumps and throwing each other down. Then they hold their hands and made a circle. Their songs were accompanied by oboe, bagpipes and flute.

THEATRE:

South Caucasus:

GEORGIA: In Georgia, among the performing arts, theatre became particularly important as part of feasts and festivals that were held at the royal court.

The first professional Georgian theater was established by Giorgi Avalishvili and Gabriel Maiori at Erekle II's court in 1790. They translated the plays of some Russian and European authors into Georgian, but also created original dramas.

ARMENIA:

Mekhitarists: In Armenia, the Mekhitarists played a major role in the development of the Western Armenian Theatre. They wrote original plays and translated European plays into Classical Armenian. For example, the Mekhitarists published Homer's *The Iliad*.

Minstrel School: Minstrel school was established by Naghash Hovnatan. The famous mistrels were Savat Nova and Naghash Hovnatan.

Questions:

1- In what ways were the arts of the Caucasus influenced, both positively and negatively, by outside cultures?

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LITERATURE

South Caucasus

GEORGIA: By the 18th century, the Georgian literature revived with the publication of Shota Rustaveli's epic poem *The Knight in the Panther's Skin*. In this lyrical poem, the author depicted the adventures of three heroes who defended their country and queen.

At the beginning of the 18th century, the King Vakhtang VI made an important contribution to Georgia's literary life by establishing the first printing house. As a poet himself, he translated many poems from Persian and wrote his poetic text *Martirika*.

The King Vakhtang VI also established commissions to translate foreign treatises and founded *Rustvelology* (the study of Rustaveli's epic).

Sulkhan Saba Orbeliani: Orbeliani was the author of the first encyclopedic dictionary of the Georgian language, *Sitkvis kona* and he also wrote many didactic fables like *Sibrdzne Sitsruisa* and *Stsaviani*.

Mamuka Baratashvili: Baratashvili was well-known with his 63-verse poem called *Qeba mefisa bakarisa* and with his first poetic work *Chashniki anu leksis stsavlis tsigni* written in Georgian. He also began to use new poetic meters.

David Guramishvili: Guramishvili composed an autobiographical poetry, *Davitiani* and wrote poetry on the misfortunes of Georgia and his own life.

Timothy Gabashvili: Gabashvili was a travel writer who wrote his *Mimosvla* in 1759 in which he depicted his experiences throughout Caucasia and the Middle East.

Besarion Zakarias dze Gabashvili (Besiki): The Georgian poet Besiki wrote heroic odes like *On the Battle of Aspindza* and *The Battle of Rukhi* and love poems *I Entered a Garden of Melancholy*, *I Understood Your Accusations* and *The Blackbirds*. Besiki also used eastern poetic forms such as the *mukhambazi* and *baiati*.

ARMENIA: In the 18th century, the literary genre *lyricism* in Armenian literature was developed in three lines: religious patriotic poems which were aimed at educating people in Christian values and spirit, secular cantos which were written on satirical and social motives, and folk-gusan songs which consisted of folk, national-gusan and ashugh.

Troubadours (Ashugh)

Sayat Nova: One of the prominent Armenian ashughs of this century was Sayat-Nova. He performed his songs in Georgian, Turkish, and Armenian.

Naghsh Hovnatán: Hovnatán was also a poet and an ashugh like Nova. He founded the new Armenian minstrel school, following medieval Armenian lyric poetry.

AZERBAIJAN:

Molla Veli Vidadi: In his works, such as *Vafiq*, *Chokdandir*, *Aghlarsan* and *Musibatname*, Vidadi depicted historical events and feudal oppression, hopelessness and loneliness during the oppressive khanate period. Vidadi also wrote lyric poems. He was the master of *goshma* (Ashugh folk poetry).

Molla Penah Vaqif: The vizier of Karabakh khanate, Vaqif wrote poems. The main subject of Vaqif's creativity was describing love. After he was murdered on the order of Karabakh khan and his works were destroyed, later a number of his poems were collected and published in 1856 by Mirza Yusuf Nersesof.

North Caucasus

CHECHNYA:

Illis: *Illis* continued to be one of the most important genres in Chechen literature depicting the heroic acts of young men to protect their community and their land. The *Illis* ends with the victory of the main character.

Chechen literature was also enriched during the Persian, Arab and the Ottoman conquests after the adoption of Arabic script and through the translations of Oriental poetry and love lyrics from Arabic into the Chechen language.

Questions:

1- How did the literature of outside cultures influence the local literatures of the Caucasus?

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19TH CENTURY

Overview

Until the invasion of the Russians in the early 1800s, the Caucasus was under the domination of two powerful Muslim empires, the Persian and the Ottoman. Following this, the South Caucasus (Transcaucasia) was organized as a Russian colonial region. However, after the annexation of the territory by the Russian Empire, the borders of the Caucasus constantly shifted due to constant fighting. Despite this, the region's trade remained linked, as it had been for centuries, to the major east-west Eurasian trade routes, and the Baku-Derbent-Tiflis route formed its own smaller side-branch of the Silk Road.

Religiously, the region was divided between Christians and Muslims. Christianity was intimately tied to the identities of the Georgians and Armenians, while in Azerbaijan and among the diverse peoples of the North Caucasus Islam predominated. Although these religious and ethnic divisions in the Caucasus had long existed, modern political developments generally deepened them.

Events:

Persian Qajar Dynasty and the South Caucasus

The Qajar Dynasty began its rule in 1785, and the conquest of the South Caucasus was started in 1795, which resulted in the Yerevan and Karabakh khanates and Tbilisi being subjugated. In response, Catherine II the Great sent her troops to help the Georgians. The Russians gained control of the region between the Black Sea and Caspian Sea, and the political fragmentation of the Georgian Empire and the Azeri inhabited areas made Russian expansion into the South Caucasus easier.

After Catherine II's death, Pavel I wanted to establish a pro-Russian South Caucasian federation to defend itself without Russian help. The Qajar ruler Agha Muhammad Khan used this as a pretext to send his troops into Georgia, but he was killed by the Russians. The Georgian ruler Irakli II also died and his successor Giorgi II asked Russia for military assistance in 1799, but died a year later. Pavel I used this situation to incorporate Kartli-Kakheti into the Russian Empire in 1801. This annexation marked the beginning of the colonization of the South Caucasus. Fragmentation in Georgia came to an end.

The Qajars saw the Russian involvement in the Caucasus as a direct threat to their authority there, and, as a result, the first Russo-Persian war (1804-1813) started in June 1804. The war started when Georgian troops sent by Alexander I attacked Erevan. The Qajar ruler Abbas Mirza attacked the Russians in Talysh and Qarabagh, but could not win the war. The Russians were able to chase the Persian troops back and conquered half of eastern Armenia and Ganja.

In 1813, Persia was forced to sign the *Gulistan Treaty* confirming the supremacy of Russia. Dagestan, Georgia and the Karabakh, Ganja, Sheki, Shirvan, Quba, Derbent, Baku and Talysh khanates fell under Russian control.

Russo-Turkish War - Bucharest Treaty, 1812

Russia crossed the Caucasus and annexed Georgia, the western half of which had been nominally Turkish. In 1807, the Ottoman sultan Selim III declared war on Russia, but just before the Napoleonic invasion of Russia, they signed the *Bucharest Treaty* in 1812, recognizing Georgia, Imereti, Samegrelo and Abkhazia as Russian territory, while the Ottomans retained control of Akhalkalaki, Poti, and Anapa.

Russo-Persian War 1826-1828

In 1826, the Qajar Shah Abbas-Mirza took the fortress of Shusha, capital of the Karabakh khanate. The Russians responded by conquering Yerevan and Eastern Armenia.

The *Treaty of Turkmenchay* signed in 1828 left the khanates of Nakhchivan and Yerevan to Russia and made the Araks the border between the two empires.

Russo -Turkish War 1828-1829

During the reigns of Nicholas I and Mahmut II, war between the two empires flared up again. The war stemmed from Russian dissatisfaction with the results of the *Treaty of Bucharest*, and the Greek rebellion and Russia's support for it.



The Russians captured Kars and Erzurum in the east of Anatolia, the ports of Anapa and Poti in Georgia and the fortress of Ahiska.

The *Treaty of Adrianople* was signed in 1829, and in it the Ottomans gave up their claims to the South Caucasus.

Russia ceded Kars and Ardahan to the Ottomans, but the Straits of the Dardanelles and the Bosphorus were opened to Russian warships. It was a decisive war in establishing Russian domination of the Caucasus region².



Caucasian War 1817-1864

The people of the North Caucasus were against the Russian dominance in their territory, and began to revolt. In Chechnya and Dagestan there were resistance movements against the Russians, and the Abkhaz and Circassian people in the west also revolted. However, the Ossetians and Ingush remained loyal to the tsar.

The Caucasus imposed two of the most different types of war on an invading army: 1- mountain warfare and 2- forest warfare. It supplied numerous advantages to the highlanders fighting an irregular war.

Russia had to fight these two different wars in two separate theaters, and it was very difficult for the Russian army to deal with the highlanders.

In 1817, during the reign of Alexander I, Russian forces led by Yermolov applied military and economic means of control in the mountainous regions of the North Caucasus. But, in the following years, although the Sunzha line was heavily fortified, it was attacked by the Chechens and Dagestanis.

General Yermolov's career came to an abrupt end, and he was replaced by General Paskevich in 1827 because Nicholas I suspected his connection with the Decembrists³. General Paskevich conducted punitive campaigns of colonization, which caused fierce resistance among the Chechens and the Dagestanis.

² The war partly stemmed from Russian dissatisfaction with the results of the previous war of 1806-1812. At the end, the Treaty of Bucharest was signed just before the Napoleon's invasion. Although the Russians defeated the Ottomans, they were forced to settle for small gains because of the need to concentrate all their forces against Napoleon.

³ Revolutionaries.



Muridism – Sheikh Shamil

Towards the end of the 1820s Muridism developed in Dagestan and spread to Chechnya. Although the Ingush, Kumyks, Kabardians and Avars had pro-Russian stance, a Caucasian Imamate was founded in 1828.

In 1837, Shamil, who led the fight against the Russians for 25 years, was able to increase his authority and succeeded in stopping the Russian advance. He was the first murid who undertook a serious attempt to create an indigenous Islamic state.

The start of the Crimean War (1853–1856) gave a new impetus to the Murids, especially in the western part of the Caucasus.

While the Ottomans seized Tbilisi, Shamil's Murids captured Tsinandali. However, the Ottomans were defeated in 1854, his murids were driven back by the Russians from Georgia. In 1859, Shamil was captured and the Imamate ceased to exist. He was exiled first to Kaluga (near Moscow), then Kiev. He died in Medina in 1871.



Russia's Operations against the Circassians

After Shamil was captured, the only peoples in the Caucasus who had not been subdued were the Circassians, the Abazins and the Ubykhs.

The Russians executed multiple operations to change the demography in the region by killing and expelling all the inhabitants and transferring their lands to Russian and Cossack settlers. This allowed the government to consolidate its power in the region.

Forced

Migrations in the North Caucasus

The Caucasian people's struggle for independence ended up with their forced resettlement. Many were expelled to the Ottoman Empire, and many of these died in overcrowded boats and of disease.

Russian Administrative Reforms - Abolition of Serfdom

After the abolition of serfdom in 1861 by Alexander II, the Caucasus people demanded similar reforms. In 1866 a special Committee for Serf Issues was formed in Tbilisi, but it was dissolved in 1871. Serfdom in Dagestan was abolished in 1868 and in Azerbaijan in 1870.



Divide and Rule Policy in the North Caucasus

In the 1860s, the entire North Caucasus was divided into provinces (guberniya), districts (oblast) and each of these was further subdivided into counties (okrugs). Khanates in the Caucasus were abolished. In 1864 local governments were created in the form of a so-called zemstvo system.

Legal System in the North Caucasus

Among the North Caucasus nations *adat* and *Sharia* remained in use, but imperial legislation was used in cases where the Sharia failed to provide a solution.

Nationalism and Conflicts in the South Caucasus:

Georgian-Abkhazian Conflict, Georgian-Ossetian Conflict

Throughout history, Abkhazia has belonged to different empires. In 1578, it became a protectorate of the Ottomans. However, the origins of the Abkhaz conflict go back to the 18th century.

The Russian army was deployed to Georgia starting in 1783, when the Georgian king Erekle II signed the Treaty of Georgievsk and his kingdom became a satellite state of the Russian Empire. Direct annexation took place in the first decade of the 19th century. The principality of Abkhazia came under Russian protection in 1809, but its self-administration continued till 1864.

By the 1860s, relations with the Tsarist government had become strained. The establishment of Russia's dominance in the region and the demographic changes started the conflict between Georgians and Abkhazians.

In 1864 the Tsarist government abolished local autonomies and in 1866 Abkhaz peasants revolted against the policy of serfdom by Alexander II. Military force was used to crush the revolt in Sukhumi, the main city in Abkhazia.

Abkhazians who took part in the 1866 Lykhny uprising



Local feudal lords helped the Russians to suppress the uprising. Many people were brought to trial and some of them were executed. To punish the peasants, the Russian government decided to recover redemption payments from the peasants for the land they owned.

The Abkhazians revolted again in 1877 during Russo-Turkish war (1877-1878). The cause of the last Russo-Turkish war was the Russian attempt to liberate the Orthodox Christian Slavic people of the Balkan peninsula from the Ottomans. The war ended on terms favorable to Russia (*the Treaty of San Stefano* in 1878), and Russia claimed several provinces in the Caucasus. During the war, 60 per cent of Abkhazians were forced to emigrate to Ottoman territory.

In 1883, Abkhazia was integrated into the Sukhumi district in western Georgia.

Reforms in Religion: The statute of 1830 was issued primarily to resolve internal conflict and to weaken religious dissent caused by religious heterogeneity through isolation on the Empire's Transcaucasian periphery. According to the statute, to tolerate the non-Orthodox people in the Russian Empire, they should be completely isolated from the Russian Orthodox population. The statute of 1830 was also aimed at starting the process of Russian colonization of Transcaucasia.

Vorontsov Reforms: In 1845, Prince Mikhail Vorontsov was appointed as the first viceroy of the Caucasus. He started a new school system using native languages and recruited locals into his administration which allowed them to gain access to Russian imperial society. His reforms led to thirty thousand Georgians having their aristocratic status officially recognized in St. Petersburg and became service gentry.

Urban Reforms: During the Russian conquest, the Transcaucasus was urbanized for the first time. The cities Tiflis, Baku and Batum became new European style metropolises with their different nationalities.

Russification: *Russification* became stricter in the late 19th century, and, as a result of this, nationalist movements in the Caucasus, Finland, Ukraine, the Baltic and Poland increased. Oppressed non-Russian ethnic minorities who opposed the tsarist authorities and discrimination joined Russian radicals and played an important role in the revolutionary movements in Russia. This alarmed the government, with the result that they adopted stricter discriminatory measures.

Russification had been implemented through a number of strategies, which could be divided into two groups: The first was the use of mechanisms to affect demography, the economy and the physical environment; the second was the use of measures affecting language, language technology, language status and education.

Russian language management was not a means nor had the desire to destroy all other languages. Consistent Russification began only in the second half of the 19th century and stopped with the elites. Peasants and members of other social strata maintained their linguistic, religious and ethnic identities. In the Caucasus, it was never effective beyond the main urban centers. Russification, instead of increasing the loyalty of the subjects, inspired nationalist movements.

Questions:

- 1- According to the statute of 1830, to tolerate the non-Orthodox people in the Russian Empire, they should be completely isolated from the Russian Orthodox population. With such a policy toward its non-Russian, non-Orthodox subjects, is it possible to successfully rule a multiethnic empire?
- 2- To what degree did Russification affect the demography in the region?

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GOVERNMENT:

SOUTH CAUCASUS

GEORGIA: In the 18th century, the Georgian princes had unlimited power over their estates. The king appointed the highest noble official, the *mouravi*, to govern the towns and the countryside. This position was a hereditary privilege.

In 1801, Georgia was forcibly incorporated into the Russian Empire. With the annexation of Georgia by the Russians, the previous social structure of Georgian society, *patronqmobā* (lord-vassal relationship), was transformed into the structure of *batonqmobā* (master-serf relationship).

The Code of Laws of Vakhtang, the *Dasturlamali*, a collection of directives and instructions on state government, remained in effect under Russian rule into the 1840s.

In 1891, the annexation of Georgia by the Russian Empire was complete. The Russians abolished the Georgian Statehood, did not allow the Georgians to practice their culture, traditions and Georgian language, and they closed the Georgian Church. The ruling of the Russian monarchical state in Georgia lasted until the collapse of the monarchy in 1917.

ARMENIA:

At the beginning of the 19th century, Armenia fell under Russian government control and they established a centralized state. Tsar Nicholas passed a decree approving the creation of the Armenian Province. The Russian government granted the Province a communal self-government. However, Nicholas dissolved the Province in 1840 and many Armenian nobles and religious notables were exiled beyond the Caucasus. After the Armenian nobility disintegrated, peasants and middle-class people (craftsmen or merchants) formed the majority of Armenian society.

In 1836, the Russian government passed a statute, the *Polozhenie*, reducing the political power of the Armenian religious leadership and the Catholicos. However, the Armenian Church was allowed to maintain its autonomy, and the Armenian Church became the dominant element in the affairs of the Russian Armenians by the mid 19th century.

In 1844, Nicholas united all of Cis- and Transcaucasia into a single *Caucasian Viceregency* (Kavkazskoe Namestnichestvo) under the control of the central power of the Sixth Section of His Majesty's Own Chancellery. Prince Mikhail S. Vorontsov was appointed as the first viceroy. Armenian leaders began to support the Russian administrators.

In 1846, the Transcaucasus was split into the *guberniya* (governorate) of Tiflis, Shemakha, Kutais and Derbent, and these in turn into *uyezdy* (counties) and *uchastki* (districts). Tiflis guberniya included Erevan, Nakhchivan, and Alexandropol counties constituting Russian Armenia.

AZERBAIJAN: The Russian government abolished the khanates and created a curfew system of governance based on a commandant management system. Russian officers, who were assigned as commandants, had the same rights than former khans and were loyal to Russia. The administrative and judicial reform introduced in 1840 cancelled out the curfew system of governance. Khanates and sultanates became provinces and districts. Provinces and districts were governed by a *commandant*. Villages were under the control of *kandkhudas* and *yuzbashis*.

NORTH CAUCASUS

CHECHNYA: When the Russians took power in the Caucasus, they began to disperse the local inhabitants. 22,000 Chechens were sent to the Ottomans as elements known for their political unreliability and several thousand more were executed or exiled to Siberia.

In the mid-19th century, there were nine *tukkhums* and a hundred *teips*. Each teip had a council of elders headed by *thamda* (civilian chief) and discussed current problems with the representatives from each of the teips. Tukkhums were formed as a union with common territory and a common language. Normally, *tukkhums* had no leader, but when there was an outside threat, they would elect leaders quickly and give them authority to deal with it.

The village elders, *dai*, also played an important role in preventing conflict and keeping their society stable.

Caucasian Imamate: The Caucasian Imamate was an Islamic theocratic state established by the imams in Dagestan and Chechnya to fight against the Russians during the Caucasus campaign in the mid-19th century.

The Imamate was split into military administrative units called *naibats* ruled by *naibs* appointed by the imams. They had administrative, military and judicial power. They sometimes commanded military operations. In 1839, the Russian authorities decided to put an end to the Imamate.

MILITARY:

SOUTH CAUCASUS

GEORGIA: During the early 19th century, Georgia was annexed by the Russian Empire. The Russian authorities attempted to establish a regular military service in Georgia by taking advantage of Georgian military potential. They even forced the Kartli-Kakheti population to join in the Russian army, but the Georgians fought fiercely to resist the Russians.

ARMENIA: After the Russians established their rule in the South Caucasus, the Armenian population provided all kinds of support to the Russian armies during their military activities. Units of Armenian volunteers fought in all battles side by side with Russians and provided intelligence.

AZERBAIJAN: During Russian rule, Russian military officers played an important role in the administration in the territory. The provinces were administered by military commandants who reported to higher ranking officers who, in turn, reported to chief commander of the Caucasus. During the Russian Empire, ordinary people deprived from military service, and they had to pay various taxes instead. Only high nobles and intellectuals were allowed to send their children to military schools in Russia.

NORTH CAUCASUS

CHECHNYA: Russian authorities formulated a policy to split the remote mountain tribes and help the weakest of them since the mountainous part of Chechnya was practically inaccessible for the Russian army. The Chechen mountaineers developed a hit and run strategy to protect their land and their community. The Russian government appointed general Ermolov as the commander-in-chief of the Russian forces in the Caucasus in 1816 to change the course of events in favour of the Russian Empire.

The Imamate had a permanent army of five thousand and also had a volunteer corps of 48 thousand. The Imams also had private Guards of a thousand select soldiers. There were also the *murtazeks* (guardians). Each family had to send one armed warrior to the Imamate. In several villages, people producing firearms and ammunition were exempted from military service.

CLASS:

SOUTH CAUCASUS

GEORGIA: During the Russian annexation, Georgian society was hierarchical, and the country was still ruled by royal families. Below them were the princes, the *tavadi*, and below the princes there were two

classes of nobility: *aznauri* or *takhtis aznauri* which were dependent on the king, and *mtsire aznauri* which served the princes, *aznauri*, and the Church. Peasants made up the bulk of Georgian society. Later all royal families were deposed by the Russians and exiled elsewhere in the Empire.

ARMENIA: When the Russians moved in Armenia in the 19th century, the Armenian nobility disintegrated and what left in Armenia were the middle class (craftsmen or merchants) and a mass of peasants. Under Russian rule, the middle class prospered when capitalism and industrialization arrived in Transcaucasia.

AZERBAIJAN: The Khanates were ruled by the Khans. After the annexation by the Russians, the Khanates were dissolved and the territory was administered by Russian officials. After the khanates overthrown, the higher class became the *bays*. The peasants constituted the lower class. The second class were *kandkhudas*. The third class was consisted of merchants and artists.

NORTH CAUCASUS:

CHECHNYA:

The basis of Vainakh social structure was the *teip* (tribe). Each *teip* had a council of elders led by *thamda* (civilian chief). *Teips* consisted of several *gars* (clans). At the beginning of the 19th century, there were 130 *teips*. Two-thirds of them formed nine *tukkhums* which were Chechen; the five *tukkhums* were Ingush; and the rest belonged to the outside tribal unions.

Questions:

1- Based on the readings, did the Russians implement cultural assimilation or administrative assimilation during the 19th century?

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GENDER:

SOUTH CAUCASUS

GEORGIA: Women in Georgia made great contribution to education by increasing literacy. One of the women who was considered to be one of the first feminists in Georgia, **Lela Gaprindashvili** opened the first school for girls from impoverished families in her apartment in Tbilisi in 1883, which taught sewing and needlecraft. In her *Romani didkhevashi*, *Orena da quche*, *Gurgenaulis babo*, Gaprindashvili dealt with relations between individuals, social customs and morals, and the status of women in Georgian society.

ARMENIA: At the beginning of the 19th century Armenian society provided few opportunities for women. Armenian educational institutions made a significant contribution to the development of culture by opening 300 hundred elementary and high schools for girls and boys in Armenia.

AZERBAIJAN: Although women's roles were significantly determined by Islamic ideology and traditional, patriarchal Azerbaijani culture which saw women as caregivers in the home in the 19th century, the political, economic and cultural caveats gave women an incentive to increase their literacy and to join in public life and activities. Schools were opened for girls, like the one in Shamakhi at the house of a



wealthy aristocrat, which provided new opportunities for women such as Khurshudbanu Natavan (poet) and Gonchabeyim (poet) to be active in the public life. Natavan also was the founder of the first literary society *Majlisi-Uns* (*Society of Friends*) in Azerbaijan. Many writers and intellectuals from every region in Azerbaijan joined in her literary society.

NORTH CAUCASUS

CHECHNYA: In Chechnya women often volunteered in defending their auls. They provided help to warriors and fought with men side by side against the enemy in the 19th century.

Questions:

1- Why, even in the 19th century, were women still treated as second class citizens and denied access to education in some societies?

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ECONOMY

INNOVATIONS

SOUTH CAUCASUS

GEORGIA:

Bagrat Batonishvili: In 1807 and 1818, with his veterinary treatises, among them *Samkurnalo tskhenta da skhvata pirutkvta*, Bagrat Batonishvili laid the foundation for veterinary science in Georgia.

Petre Melikishvili: As a scientist of organic chemistry, Melikishvili developed *Stereochemical Theory* and discovered one class of organic compounds called *Glycidacids* (named after him).



ARMENIA: Until the 19th century, Classical Armenian (5th century) or *Grabar* was the language used in the Armenian literary works. The *Michitarists* simplified Classical Armenian and compiled a new vernacular grammar.

The Armenian philologist, Khatchatour Abovian also made radical changes in the grammar of Classical Armenian. His first historical novel, *Verk Haiastani* (*Wounds of Armenia*), was written in this newly created (Yerevan) dialect.

AZERBAIJAN:

Movlizada Mahammad Hasan Ismayil oglu Shakavi: He was a religious leader who was the sixth Sheikh ul-Islam (Islamic Leader) of the Caucasus. He was known for his translation of the Quran into the Azerbaijani language.

Hesen Bey Melikzâde Zerdâbî: In 1875, *Zerdâbî* published a newspaper called *Ekhinchi* which marked the beginning of the Azerbaijani press.

Tar: The long-necked plucked lute, the *Tar* went through some renovations in the second half of the 19th century. The musician Mirza Sadiq Asad changed the traditional Persian tar structure by increasing the number of its strings to 11.



Khurshidbanu Natavan: Natavan was the woman who founded the first literary society, the *Majlisi-Uns* (*Society of Friends*), in Azerbaijan.

NORTH CAUCASUS:

CHECHNYA:

Discovery of Oil: Oil was discovered near Grozny in 1893.

A New Written language: The Vainakhs had no alphabet until the 19th century. In 1862, the first Cyrillic-based Chechen alphabet was created and published in Tbilisi in 1862 by Qedi Dosov (Kedy Dosoyev) and Baron Pyotr Karlovich Uslar. Uslar played a significant role in promoting literacy in the Chechen language by opening the first ethnic Chechen school in Grozny in the 1860s.

Dzhemal-Eddin Mustafin, Akhmatkhan Tramov and Edyk Bocharov created the first Chechen elementary school book in 1866.

TRADE:

SOUTH CAUCASUS

GEORGIA: In Georgia, little trade was conducted through Sukhumi which was a free port opened to foreign shipping and foreign vessels traded freely at Sukhumi and Redut-Kale. Trade with Persia and with Turkestan continued, and trade on the Black Sea resumed.

ARMENIA: In the middle of the 19th century Armenian merchants controlled a large portion of the trade between the South-Caucasus and Russia and conducted trade across the world. The mining industry continued to develop for local needs and for export to Russia. Salt was extracted from the mines in Kokh and Nakhichevan and copper from the mines in Alaverdi and Kapan and exported to Russia.

AZERBAIJAN: Based on the Turkmenchay Treaty, Russian trade ships maintained the right to sail freely in the Caspian Sea. The trade ships of Persia also had the right to sail along the shores of the Caspian Sea. The increase in demand for agricultural products by the Russian Empire expanded the development of trade relations in Azerbaijan.

NORTH CAUCASUS

CHECHNYA: With the industrial exploitation that started in 1893, oil and petroleum production became a major source of income for the region and Grozny became an important industrial center.

Questions:

1- If the Caucasus lacked oil and other valuable natural resources, would the Russians still have wanted to conquer and to dominate the region?

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RELIGION

SOUTH CAUCASUS

GEORGIA: When Georgia was annexed by the Russian Empire, the Russian Orthodox Church took control over the Georgian Orthodox Church, the autocephaly of the Georgian Orthodox Church was annulled by the Russian authorities in 1811, and the Catholicos Anton II was deported to Russia.

Bahá'í Faith: The Bahá'í Faith, established by Bahá'u'lláh in the 19th century, spread across the Caucasus and appeared in Georgia in 1850.

ARMENIA: In 1836, the Russian government enacted a statute, the *Polozhenie*, which reduced the political power of the Armenian religious leadership and established full control over the Catholicos and the mother church of Echmiadzin. However, the Russian authorities also allowed the Armenian Church to maintain its autonomy. Initially, the Russian government intended to establish three Christian states in the South Caucasus: a restored Albania, Armenia and Georgia. After the Turkmenchay Treaty, the Armenization of the Caucasus Albanians began and the Albanian autocephalous church was dissolved.

Azerbaijan: In late 19th century, the majority of the population of Russian Azerbaijan was Shia. Hostility between the Sunnis and the Shia decreased due to Azerbaijani nationalism which developed in the late 19th century that preached a common Turkic heritage and opposed Iranian religious influences.

The other religious sect was the Sunni. In the 1830s, Sunnis were the majority in northern Azerbaijan, however in the 1860s, Tsarist authorities deported the Sunnis to the remote region of Siberia.

Bahá'í Faith: In the second half of the 19th century, the largest community of Bahá'ís was established in Baku and they received official recognition from the authorities.



CHECHNYA: By the mid 19th century, all Chechens were converted to Islam blended with their traditional ancient customs and superstitions. Arabic was the language of religious instruction.

Zikrism: Zikrism, a Sufi branch, was introduced in Chechnya in the second half of the 19th century by the Sheikh Kunta-haji Kishiev. Kishiev required his followers (Muridists) to follow the Shariat. In their gatherings Zikrists danced and sang loudly.

PHILOSOPHY

SOUTH CAUCASUS

GEORGIA:

Solomon Dodashvili: Dodashvili was a Georgian philosopher and linguist who wrote *Logic, Methodology of Logic*, and *Brief Grammar of Georgian language*.

During his stay in Russia, under the influence of the Decembrist Revolt in 1825, he was exposed to Enlightenment ideas and the Russian free-thinkers. In 1831, Dodashvili established a circle in Georgia to discuss overthrowing the Russian authorities and bringing the Georgian monarchy back.

ARMENIA:

The philosophical thought in Armenia in the 19th century carried the influence of the European ideologies. Many leading European and Russian philosophers' works were translated into Armenian.

Armenian philosophers like Khachatur Abovian, Mikael Nalbandian and Gabriel Patkanian, under the influence of the Enlightenment thinkers, made great contributions liberate schools and education from the church's influence and they also began the dissemination of scientific knowledge in Armenian society with their work. At the end of the 19th century social thought was developing around the ideas of Marxism.

AZERBAIJAN

Ali bey Huseyn oğlu Huseynzade: Huseynzade was an Azerbaijani philosopher, writer, thinker, and the creator of the modern Flag of Azerbaijan. Huseynzade always advocated the moral values of society, and was under the influence of the Pan-Turkist ideology.

Questions:

1- What motivated the Russian Orthodox Church to annul the Georgian church's autocephaly and take direct control of it?

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SCIENCE

SOUTH CAUCASUS

GEORGIA:

Bagrat Batonishvili: In 1807 and 1818, Bagrat Batonishvili (Bagrationi) published several veterinary treatises, including *Samkurnalo tskhenta da skhvata pirutkvta*, that in effect laid the foundation for veterinary science in Georgia.

Petre Melikishvili: Melikishvili developed Stereochemical Theory. Melikishvili found one of the classes of organic compounds *Glycidacids*.

Michael Hospital: This was a medical center which was built in 1868 and provided medical service for the whole Caucasus. Many Georgian physicians like M. Chiangyan and S. Alexi-Meskhishvili continued to work on traditional folk medicine.

ARMENIA:

Nersisyan School: This school was opened in 1824 by Bishop Nerses V Ashtaraketsi, and made great contributions to Eastern Armenian education.

Gevorkian Seminary: The Seminary was opened on 18 May 1869 at the Mother See of Holy Etchmiadzin by Catholicos Gevorg IV. The Gevorkian Seminary aimed at preparing teachers for the science of education, psychology, logic and philosophy.

Abbot Michitar: Michitar authored first vernacular grammar and he also published books in this new dialect of the Armenian language.

Khatchatour Abovian: Abovian was an Armenian philologist who made radical changes in the grammatical construction of classical Armenian and modernized it.

AZERBAIJAN:

Alexander Kasimovich: Kasimovich was an orientalist, historian and philologist. He wrote *Assab as-Sayyar* (Seven Planets) on the history of the Crimean khans from 1466 to 1737 and *The Study of the Uyghur* on the Ancient Uyghurs in 1841. His greatest historical work was *Báb and the Bábis: Religious and Political Unrest in Persia in 1848-1852*, which he published in 1865.

Zeynalabdin Shirvani: The Azerbaijani geographer Zeynalabdin Shirvani, in his *Riyadh as-Sayahat* (The Flower Garden of Journeys) talked about the countries he had visited in the East. *Hadaiq as-Sayahat* (The Gardens of Journeys) gave detailed description of the Middle East. In *Bustan as-Sayahat* (The Flower Bed of Journeys) Shirvani provided geographic, cultural and ethnographic information about the

places he had visited. His philosophical *Kashf ul-Maarif* (The Discovery of Enlightenment) included beliefs and theories and his meetings with famous scholars.

NORTH CAUCASUS

CHECHNYA: In the second half of the 19th century, Umalat Laundaev authored his first historical and ethnographic work titled *The Chechen Tribe*.

Questions:

1- Did science develop in the Caucasus as a result of scientific developments in Europe?

Readings:

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ART

PAINTING

GEORGIA:

Portrait School of Tiflis: At the beginning of the 19th century, the *Portrait School of Tiflis* replaced the *Ceremonial portraits* of 18th century Georgian art with Romantic and Realistic portraits. The artists mostly portrayed single noble men or women, but they also made *Double portraits*. With their art, Gigo Gabashvili and Mose Ivanovich Toidze greatly contributed to the development of painting in Georgia.

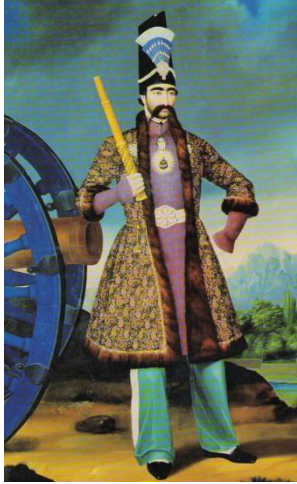
Gigo Gabashvili (Giorgi): Gabashvili was one of the founders of Realism in Georgia. Gabashvili established his art studio in Tbilisi in 1897. His most famous paintings were *After the Rain*, *Tea Merchant*, *Mullah*, *Old Citizen* and *Ancient Eastern Weapons Shop*.



Mose Ivanovich Toidze: Toidze studied at the St. Petersburg Academy of Arts in 1896 and in 1899 he began to live in Tbilisi.

Mose Toidze The Village 1898

ARMENIA: Armenian painting developed in the 19th century thanks to the contributions of the artists like portrait painter Hacop Hovnatanian.



Hacı Hovnatyan: Portrait artist Hovnatyan was the founder of the modern Armenian Painting School. He developed his own technique of portraits of wealthy people, princes, nobles, clerics etc. The portrait of Ali Ibn Abi Talib and the portrait of Naser al-Din Shah Qajar were his well known portraits.

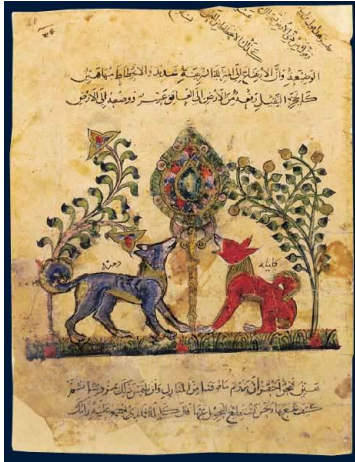
Hacı Hovnatyan Naser al-Din Shah

AZERBAIJAN: Under European and Russian influence, traditional Azerbaijani romanticism was substituted with realistic trends. One of the representatives of this period was Mirza Kadym Irevani. He was the founder of easel painting, and one of his more famous portraits was his *Portrait of young man*.

Azerbaijani art, under the influence of the Realism, developed new genres to address political and social problems. In magazines

like *Molla Nasraddin* artists such as A. Azimzade and Kh. Musayev, who were engaged in graphic art, began to use satirical graphics and illustrations.

An illustrative artist and a wall-painter, Mir Mohsun Navvab was well known for his illustrations in his own *Bahr-ul-Khazan* manuscripts and with his paintings of the famous Govhar Agha mosque in Shusha. Gambar Garabaghi was another wall-painter that painted the interiors of the houses in Shusha.

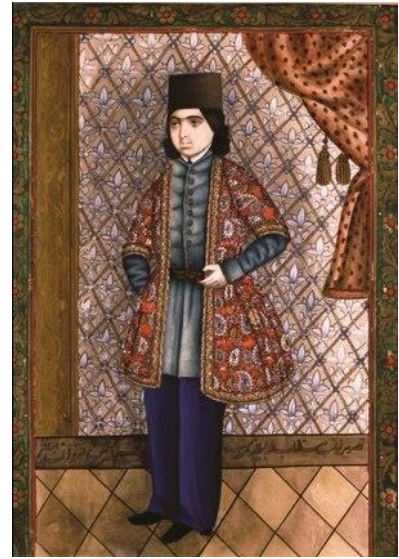


Azerbaijani miniaturist Avazali Mughanli was well-known for his *Kalila and Dimna*. Other miniaturists were Mirza Aligulu (*Shahnameh*) and Najafgulu Shamakhili (*Yusuf and Zulaikha*).

NORTH CAUCASUS

CHECHNYA: Portraitist Pyotr Zakharov was the first painter in Chechnya. He was sent to the Imperial Academy of Arts in St. Petersburg. His works included his *Self*

portrait, and *Portrait of I.F. Ladygensky* and *Portrait of Aleksey Petrovich Yermolov*.



SCULPTURE

SOUTH CAUCASUS

GEORGIA:

Iakob Nikoladze: Nikoladze was considered as the founder of modern Georgian sculpture.

AZERBAIJAN: A stone sculpture of sheep was found in Azerbaijan in the 19th century.

ARCHITECTURE:



SOUTH CAUCASUS

GEORGIA: In 1801, the Georgian kingdom was abolished by the Russian Empire and it was incorporated into the Empire as a province. The architectural style of Georgia was replaced by the Russian classical style in all public buildings. The façades of the private houses in the cities were built in classical style, but their balconies and courtyards preserved their traditional Georgian style.



Until the beginning of the 20th century, the most common type of buildings in eastern and southern Georgia were structures partially cut into the ground and roofed by timber or stone called *darbazi*. With the arrival of the Russians, the structure of architecture for social buildings changed due to foreign architects - Russians, Germans and Italians. In the second half of the century, the first Georgian architect Svimon Kldiashvili laid the foundations of Georgian architecture with his first building of Tbilisi University and the Sukhumi Cathedral. A new style of buildings called *odasakhli* appeared in western Georgia, which combined elements of peasant structures and noble residences.

At the end of the 19th century, the Georgian architecture began to revive. The most prominent examples were the building of the *Bank of the Nobility* and the *Kvashveti Cathedral of St. George* in Tbilisi.

ARMENIA: With the arrival of the Russians in the 19th century, new styles of architecture, and constructions made of black tuff appeared in Yerevan and Gyumri. A number of buildings were built in historical district the Kumayri of Alexandropol and Erivan.

AZERBAIJAN:

After the Russian advance in Azerbaijan, new types of buildings such as theaters, schools, hospitals, and houses were constructed based on the European traditions. Specifically Baku, with the development of the oil industry, became one of the largest cities in Russia.

Traditional architecture declined due to the unavailability of national architects. The European Architectural Schools (St. Petersburg Civil Engineering Institute and the Emperor's Academy of Arts) also contributed to the construction of buildings in Baku.



The first theater building in Azerbaijan was built in the second half of the 19th century in Shamakhi by G. Hadjibabayev in 1858, and the Tagiyev theater was built in 1883 in Baku.

in 1896.

Traditional style architecture schools survived as in the *Beyler mosque* in Baku, built by Mohammed Haashim Al-Bakuvi and Mirali an-Nagi bin Seyyid Huseyn in 1895) and *the Gasim bey mosque* by Mashadi Mirza Gafar Ismayilov



The architect Karbalai Safikhan Garabagi rebuilt the *Imamzade complex* in Barda in 1868, and built *the Agdam mosque* in 1868, *the Ashagi mosque* in 1874, *the Juma mosque* in Shusha in 1883, and *the Hadji Alakbar mosque* in 1890 in the traditional style.



Palace of Seyid

Mirbabayev: The three-storey palace built in Baku looked like a French Renaissance-style building and was constructed on the basis of an earlier structure by the architect Pavel Stern.

Palace of De Boure: The palace was built on the basis of a project of the architect Nicholas von der Nonne in 1891–1895 on the order of Leo De Boure. The façade of the building was symmetrical on

each side of its central axis.

NORTH CAUCASUS

CHECHNYA: Numerous buildings in Chechnya were constructed for defensive purposes. The houses were built so that they could be easily dismantled and moved in case of invasion. In the early 19th century, there were many watchtowers built in the valley of the Argun Gorge and Cheberloi Canyon. Most of them were destroyed during the Caucasian War and the Chechen deportation in 1944.



MUSIC

SOUTH CAUCASUS

GEORGIA: Classical music arrived in Transcaucasia at the end of the 19th century. Symphonic orchestras and a branches of the Russian Musical Society were established in Baku and Tbilisi.

Ioane Batonishvili: At the beginning of the 19th century, Ioane Batonishvili published the comprehensive *Kalmasoba* and *Musikis Sakhelmdzghvanelo* (Music Manual) and gave detailed information about the Georgian musicians of ancient times, secular and sacred music, and the structure of Georgian choir.

Davit Machabeli: In the second half of the 19th century, Georgian national music began to revive with the restoration of church hymns and folk songs. In his *Kartvelta Zneoba* (the Morality of the Georgians) Machabeli discussed the preserving the Georgian traditional chants.

Committee for the Revival of Georgian Chant: In 1860, the *Committee for the Revival of Georgian Chant* was established in Tbilisi. The Committee tried to revive the ancient traditional musical culture by transcribing and publishing church hymns, and providing valuable information about Georgian chants.

Georgian Folk Ensemble: The Georgian Folk Ensemble was established by Meliton Balanchivadze in 1882 and the first concert was held in Tbilisi.

Georgian Choir: The first ensemble was established in Georgia in 1885 and became part of the national liberation movement against the Russian occupation.



Tiflis Imperial Opera Theater: The first opera theater was built by an Italian architect Giovanni Scudieri, who had come to Tbilisi from Odessa in 1851. Italian opera singers and ballet dancers performed operas of the Russian and the European composers. In 1874, the theater completely burned down and was reopened in 1896.

Meliton Balanchivadze: Balanchivadze was an opera singer and composer who wrote his first Georgian opera called *Daredzhan Insidious* in 1897.

ARMENIA:

In Armenia, the genre of instrumental music was developed and there were medium size instrumental ensembles and symphony orchestras like the *Sinanyan Orchestra* (1861-1896) in the mid-19th century.

Sghomon Sghomonian: Sghomonian was an Armenian priest, musicologist, composer, arranger, singer, and choirmaster, who is considered the founder of the Armenian national school of music. He is recognized as one of the pioneers of ethnomusicology.

Gusan Sheram: Sheram was a *gusan* (poet-musician) and *ashug* (folk musician). He was the founder of the modern *gusan*.

Makar Grigori Yekmalyan: Yekmalyan was an Armenian composer, teacher and choirmaster who graduated from the Echmiadzin seminary. He wrote the *Patarag* the Divine Liturgy in 1892.

AZERBAIJAN: In the second half of the 19th century, *majlises* (musical gatherings) were held in Baku, Shamakhi and Karabakh.

Uzeir Hajibeyli: In the 19th century, the composer Hajibeyli made valuable contributions to Azerbaijan music with his operas *Leyli ve Mejnun* and *Koroghlu*.

Khanande: Khanande were the singers of *Mugham*. A trio musicians who played the *tar* (long-necked plucked lute), the *kamancheh* (bowed musical instrument) and the *daf* (tambourine) accompanied Khanande singers. Usually, the khanande played the *daf*. The most prominent singers were Haji Husu and Cabbar Karyagdioglu.

Haji Husu and Mir Mohsun Navvab: Husu was a mugham singer, and Navvab was a poet and musician. Together Haji Husu and Mir Mohsun Navvab established a musicians' association in Shusha in

the 1880s and discussed the current issues related to mugham. They also created a circle to train young singers. Navvab wrote a book called *The Art of Music*.

Jabbar Karyagdioglu: Khananda Karyagdioglu recorded 500 Azerbaijani folk songs and his own 250 songs, and he authored a book called *Azerbaijan Folk Songs*.

Ashuq music: Ashuq music continued to develop. Ashiq Ali and Ashiq Alasgar were highly regarded ashuqs of Azerbaijani folk songs.

NORTH CAUCASUS

CHECHNYA: Chechen professional music culture began in the mid-19th century. The first notation of Chechen folk songs was compiled and recorded first by a Russian officer Ivan Klinger, who spent several years in captivity in Chechnya and was followed by other officers and writers throughout the 19th century.

Nazm: The *Nazm* was a genre of religious songs in between the phases of the *zikir* ceremonies during the Caucasian wars fought against the invaders, the Russians.

DANCE:

SOUTH CAUCASUS

GEORGIA:

Georgian Ballet Theater: The Georgian Ballet Theater was opened in 1886. Vakhtang Chabukiani was the leading dancer in the theater. Chabukiani incorporated Georgian characteristics into classical ballet.



Zemkrela: The *Zemkrela* was a folk dance in Georgia. In *zemkrela*, men formed tight circles and held one another's hands. There was sometimes a second or a third line of dancers who stood on the shoulders of each other. When the speed of the dance increased, the dancers who stood on the shoulders jumped down.

woman slowly joined in the circle by shuffling her feet, the man followed her to get her attention.

Kartuli: The *Kartuli* was another folk dance that began with a man slowly walking in front of young women and inviting one of them to dance with him. While the

ARMENIA: Armenian folk dances *barer* (dance with instrument) was accompanied by musical instruments like *tahul* (drum), *tar* (lute), *zourna* (oboe), *mey* (shepherd's flutes), *shvi* (whistle flute) and *daf* (tambourine), and *bari-yerker* (song-dances) were accompanied by songs like *Gadagayin Bar* and *Ey Maral Aghtchig*.

In the cities, starting in the 19th century, piano, violin, clarinet, and other European instruments accompanied the dances.

AZERBAIJAN:

Shamakhi dancers: The Shamakhi dancers were the principal dancers of the entertainment groups that existed in Shamakhi up to the late 19th century.



Turaji: The Azerbaijani folk female dance from the 19th century. The girls performed this dance by raising their arms depicting a flying bird.

NORTH CAUCASUS

CHECHNYA: In the mid - 19th-century, in Chechnya, a mystical Sufi dance, the *zikk* (circular male dance) was introduced by the Qadiriya Sufi order.

THEATER

SOUTH CAUCASUS

GEORGIA: The theater always played an important role in the formation of the collective consciousness of Georgians. It was a place where the writers reflected their critical views and anti-Russian feelings through their satire.

Giorgi Eristavi: Eristavi was the first Georgian dramatist, playwright, and the founder of a modern Georgian theater. In 1850, he opened his own theater, however, due to a lack of government funding the theater was shut down.

Kote Marjanishvili: Marjanishvili was a theater director and the founder of the first national theater.

Rustaveli Theater: The Rustaveli Theater was opened in 1878, and was named after Georgia's national poet Rustaveli. Artists performed Georgian, Russian and European classics on the stage. One of them was Giorgi Eristavi's son, the dramaturg David Eristavi's play *The Homeland*.

ARMENIA: Armenian theater played an important role in recreating a common Armenian identity in the Caucasus in the 19th century.

Harutyun Alamdaryan: Alamdaryan made a great contribution to Eastern Armenian Drama. He established an amateur theatrical group in Tiflis in 1834 and staged several European plays.

Khachadour Abovian: Abovian was Alamdaryan's student and he wrote his first play *Aghchegan Sera* (The Girl's Love) in the Eastern Armenian dialect.

Galoust Shermazarian: The playwright Galoust Shermazarian produced his satirical play, *Karapet Episcoposi Ararknera* (The Deeds of Bishop Karapet) in the mid-19th century.

Gabriel Sundukian: Sundukian was the Eastern Armenian playwright from the late 19th century. He was also the founder of Armenian Drama. In 1863, his first play, *Sneezing at Night's Good Luck* was staged in an Armenian theater of Tiflis. He also authored a play called *Pepo* in 1871.

AZERBAIJAN:

The establishment of the Azerbaijani National theater dates back to the second half of the 19th century. Shusha became a major center for theater performances. There were writers, teachers and intellectuals that organized theater performances in clubs and theaters in Shusha.

Mirza Fatali Akhundov: The First Azerbaijani playwright was Mirza Fatali Akhundov. He produced the comedies *Serguzesti- Veziri- xani- Lenkeran* and *Hadji Gara* in 1873 which addressed the social problems that existed within conservative societies. The same year Hasan bey Zardabi, Necef Bey Vezirov and Esger Aga Gorani staged Akhundov's comedy *Hacı Gara* in Baku. His comedies *Khyrs-quldurbasan*, *Musyo Jirdan* and *Dervish Mesteli shah* were performed in Shusha.

By the end of the 19th century, theater performances were staged in the Azerbaijani language. Najaf bey Vazirov, Hashim bey Vazirov, Nariman Narimanov, Abdurrahim bey Hagverdiyev, Jalil Mammadguluzadeh and Suleyman Sani Akhundov followed Akhundov's footsteps and continued to organize theatrical performances.

CINEMA

SOUTH CAUCASUS

GEORGIA:

Rustaveli National Theater: The first cinema in Georgia, the *Rustaveli National Theater*, was established in Tbilisi on November 16, 1896 as an *Artists' Society*.



AZERBAIJAN: The history of cinema in Azerbaijan began on 2 August, 1898. The first silent movies were documentaries like *Oil Gusher in Balakhany*, *Fire of the Bibi Heybat Oil Gusher*, *You're Caught Up* and *Caucasian Dance* all filmed in 1898 and directed by A.M. Mishon.

Questions:

1- How did the societies in the Caucasus balance accepting outside innovations while still preserving their culture and traditions?

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LITERATURE

SOUTH CAUCASUS

GEORGIA:

In the first half of the 19th century, after Georgia was annexed by the Russian Empire, Georgian literature fell under the influence of Romanticism. Poets, among them Alexander Chavchavadze, Grigol Orbeliani and Nikoloz Baratashvili, began to discuss Georgia's past and the Russian presence. Under the influence of the Enlightenment, Chavchavadze began to make translations from the French philosophers. While his

poems like *Gogcha*, *Vai droni*, *Droni*, *Isminet msmenno*, *Kavkasia* expressed his sorrow for Georgia's past, his poem *Siyvarulo dzalsa shensa* was considered one of the best representatives of romantic poems in Georgian literature. In his poem *Bedi Kartlisa* (Georgia's Fate), Baratashvili also gave voice to his deep emotions about the Russian occupation. Orbeliani's poems *Iaralis*, *Mukhambazi*, and *Sadghegrdzelo anu omis shemdeg ghame Ikhini Erevnis siakhloves* reflected his patriotism and humanity.

In the mid-19th century, Realism was replaced by Romanticism. Writers began to publish satirical novels which criticized and ridiculed Georgian bourgeois society. One writer, Giorgi Eristavi wrote the satirical comedies *Dava any tochka da zapetaia* (1840) and *Gakra* (1849) criticizing Georgian society. The dramatist Lavrenti Ardaziani wrote a novel, *Solomon Isakich Mejganuashvili*, which talked about the new middle class and discussed the problems between between the bourgeois society and the nobles. Another realist writer, Daniel Chonkadze, in his novel *Suramis tsikhe*, took a critical look at the serfdom issue, the nobility, and the clergy.

Tergdaleulni Writers: The second half of the 19th century witnessed young writers known as *Tergdaleulni*, educated in St. Petersburg University, starting a political national movement in Georgia. They were the most progressive figures who played an important role in the national revival of Georgia and the Georgian language and literature. These writers were against Tsarist rule, and at the same time fighting with the older generation of writers, the so called *Mtkvardaleulni*, in their use of the medieval language in their publications. Inspired by European liberal reforms, they sought to liberate Georgia, to revive culture and to increase literacy by using the vernacular language in their publications so that they were accessible to the public. One of the most influential of these writers was *Ilya Chavchavadze*. He made a great contribution to Georgian realist literature with his satirical works *Sakhrchobelaze*, *Katsia-adamiani? Kako-qachaghi*, *Otaraant kvrivi* and *Mgzavris tserilebi* by portraying the moral decline of contemporary Georgian society comparing with the life of the common people. With Chavchavadze, the poet *Akaki Tsereteli* also took an active role in the development of national consciousness in Georgia. He was the founder of the Georgian Drama Society and wrote many poems like *Alexandra* (1860), *Simghera mkis dros*, *Glekhis aghsareba* (1863), *Tsitsinatela* (1869), *Gazapkhuli* (1881), *Amirani* (1883), *Chaghara* (1886) and *Satfos*, *Gantiadi* (1892).

Georgian prose writer *Alexander Kazbegi* portrayed the struggle of the highlanders against Tsarist rule and their detailed oppressive life in his *Eliso* (1882), *Mamismkveleli* (1882), *Tsiko* (1883) and *Khevisberi Gocha* (1884).

Vazha Pshavela depicted the everyday life of the Georgian highlanders and the beauty of the mountainous landscapes in his epics and poems such as *Aluda Ketelauri*, *Bakhtrioni*, *Gogotur* and *Apshina*, *Eteri* and *Mindia*.

The writer Egnate Ninoshvili wrote many short stories and novels which described the hard, oppressive life of Georgian peasants under Tsarist rule in Georgia as in his *Gogia Uishvili* (1890), *Lake Paliastomi* (1891), *Simona* (1892) and *Kristine* (1893). Ninoshvili was also one of the founders of *Mesame Dasi* (Third Generation), first Marxist organization established in 1892 in Tbilisi. Joseph Stalin joined in this organization in 1898.

ARMENIA: In the 19th century, due to the church's declining influence, literature became increasingly secular. Through translations, the Armenians became acquainted with Russian and German writers who portrayed social themes as in Aleksander Movsesian's (Shirvanzade)'s novel *Chaos* which portrayed the life of a large industrial city.

Under the influence of Russian and European writers, Romanticism showed its influence in Eastern Armenian literature. Romantic writers in Eastern Armenian literature between 1860 and 1890 became acquainted with the Russian *Populist* (Narodnik) ideas and formulated an Armenian identity by depicting the common Armenian people and their social life. Another writer who was under the influence of *Populism* (Narodnism) was Perch Proshian, who also portrayed the common people of an Armenian village.

The founder of modern Eastern Armenian literature was *Khachatur Abovian* who authored a great number of books for children. In his novel *Wounds of Armenia* (Verk Hayastani) published in 1858, he depicted the struggles against religious and ethnic oppression, events during the Russian-Persian wars and the unification of Eastern Armenia with Russia. In this novel, he did not use the literary language called *Grabar* (used in the Church), but a new literary language called *Ashkharabar* introduced by Mikael Nalbandian. Mikael Nalbandian was also the first Armenian poet who discussed political issues of that era in his works. In his poem *Liberty*, he raised the question of freedom.

AZERBAIJAN: At the beginning of the 19th century, with the incorporation of Azerbaijan into the Russian Empire, Azerbaijani literature gained a new aspect. Russian and pro-Western tendencies and realist-secular motives began to appear in the literature.

Under the influence of Russian and Western literatures, the writers Abbasgulu aga Bakikhanov, Mirza Shafi Vazeh and Ismayil bey Qutqashinli began to reflect humanistic ideas in their work. Qutqashinli wrote two books, *Safarnama* and *Rashid beg and Saadat khanum*. *Safarnama* included his travel memories in the Middle East. *Rashid beg and Saadat khanum* was a romantic story written in French and published in Warsaw.

Another 19th century Azerbaijani writer, Abbasgulu agha Bakikhanov was known with his *Riyadh al-Quds* (The Holy Garden) written in Azerbaijani. He wrote his book inspired by the religious influence of the Muslim communities in Quba. His *Golestan-e Eram* (The Blooming Flower Garden) was written in Persian and covered the history of the East Caucasus from Ancient Times to the early 19th century. Bakikhanov's first fiction work, *Ketab-e Asgariyyeh* (The Book of Asgar) written in Persian, was a love story of two young people and their tragic end.

The poet, dramaturg, literary critic and the first realist writer Mirza Fatali Akhundov published his first work *The Oriental Poem* on the death of the Russian poet Alexander Pushkin in 1837. Akhundov also wrote plays like *The Tale of Mollah Ibrahimkhalil the Alchemist* (1850), *The Tale of Monsieur Jordan the Botanist and the Celebrated Sorcerer*, *Dervish Mastali Shah* (1850), *The Tale of the Bear that Caught the Bandit* (1851), *The Adventures of the Vizier of the Khan of Lenkeran* (1851), *The Adventures of the Mean Knight or Haji Qara* (1852) and *The Tale of the Defense Lawyers* (1855). They were the first Western-style realist plays in Azerbaijan literature. He also wrote a short realistic historical novel called *The Deceived Stars*.

Gasim bey Zakir was considered one of the founders of satirical poetry and critical realism. In his works, Zakir criticized the arbitrary behavior of the tsarist officers, landlords and clergy. Zakir also wrote some poems in Persian.

Heyran Khanim was another poet of the 19th century who wrote lyrical poems such as ghazals (short poems composed of rhyming couplets - Bayt), rubais (verses of a poem composed of four lines) and gasidas (odes) in the Azerbaijani and Persian languages. Khurshudbanu Natavan and Fatma khanum Kamina were other women writers in the 19th century. Natavan led the *Majlis- Uns* (Society of Friends) in Shusha.

Beyt us-safa: Azerbaijani intellectuals established a *Literary Council* called *Beyt us-safa* (Comfort) in the middle of the 19th century at the home of the poet Mahammad Safa in Shamakhi to discuss literature, art and philosophical issues. The head of the Council was a poet and an enlightener, Seyid Azim Shirvani. Mollah Agha Bikhud, Aghababa Zuhuri, and Alakbar Gafil were among the members of the Council.

Fovjul-fusaha: Another literary Council called *Fovjul-fusaha* (Group of Orators) was established in Lankaran led by the poet Mirza Ismail Gasir. The other members of this Council were Molla Alakbar Ajiz, Huseyngulu Shuris and Mirza Isa Khayali.

The other literary societies were *Guba Gulistan Literary Gatherings*, *Ordubad Ajumeni-Suara* (The Assembly of Poets), *Shemakha Beytus-Safa* (The house of Healing), *Majmaus-Suara* (The Assembly of Poets), and *Majlis- Uns* (Society of Friends).

NORTH CAUCASUS:

CHECHNYA: In the 1870s, the Chechen writers Chakh Akhriev and Umalat Laudaev narrated travel accounts mostly focusing on social, political and economic issues.

After the incorporation of Chechnya into the Russian Empire, some writers began to use the Cyrillic alphabet. It was the Russian general Ivan Bartolomei who authored first Chechen primer in 1866 which composed of the translations of the Chechen proverbs, funny stories and heroic tales.

Questions:

- 1- In the 19th century, why was literature the primary means of social criticism and calls for societal reforms?
- 2- If the Russification was intended to suppress local cultures, why did literature in local languages develop so extensively in the 19th century? Does this indicate that the Russian policy was primarily aimed at administration?

Readings:

- 1- <http://www.visions.az/en/news/469/f54688b3/>
- 2- <https://azerbaijan.az/en/related-information/93>
- 3- <https://ostarmenia.com/en/tag/literature/>
- 4- Mikaberidze A., *Historical Dictionary of Georgia*, The Scarecrow Press, Inc., 2007.
- 5- Jaimaoukha, A.M., *The Chechens: A Handbook*, RoutledgeCurzon, 2005.

20TH CENTURY

Overview

The conquest of the North and the South Caucasus and the incorporation of these regions during the Russian Empire made subsequent social, cultural, economic, and political changes in the region. With the Bolshevik Revolution a radical transformation of all aspects of life was carried out. New socialist structure, resistance, social conflicts, subjugation, cooperation, liberalization and democratization all these historical periods and events dramatically altered the fabric of society in the area.

EVENTS:

Tensions in the South Caucasus

The first Russian revolution took place in 1905. It started in St. Petersburg and gradually expanded to other major cities of the empire.



Genocide of Azerbaijanis 1905-1907

Inter-ethnic tensions grew among Azeris and Armenians, and there were clashes between them mainly in Baku, Nakhchivan, Nagorno Karabakh and Ganja.

World War I - the Caucasus Campaign

Battle of Sarykamysh (22 December 1914 -17 January 1915)

The *First World War* was an event which had a decisive influence not only on the subsequent development of the Ottoman Empire, but also the

Russian Empire, and played a major role in the world history of the 20th century.

By 1914, Russia was included in the system of international alliances that had developed in Europe, and could not remain aloof from a world conflict objectively; but also did not meet its national interests by pulling out of the war. The war, which was called the *Second Patriotic War* (*Vtoraja otechestvennaja vojna*) or the *Great World Patriotic War* (*Velikaja vsemirnaja otechestvennaja vojna*) in Russia, in many respects determined the historical destiny of Russia.

The *Sarykamysh Operation* was an operation which took place as part of the *Caucasus Campaign* during the First World War, and it was an engagement between the Russian and Ottoman empires which took place from December 22, 1914 to January 17, 1915.

The Ottoman Empire joined the Central Powers in August 1914. The main desire of the Ottoman Empire in the Caucasus was to regain control over its territories, Artvin, Ardahan, Kars, and the port of Batumi in Eastern Anatolia that were lost during the *Russo-Turkish War* (1877–1878).

For the Russians, the Caucasus Front had secondary importance in comparison to the Eastern Front. They were afraid to campaign in the Caucasus to recapture Kars, and the port of Batumi.



The Ottoman Empire along with Germany planned an offensive along the Caucasus mountains, aiming at diverting Russian forces and achieving some major breakthroughs. Germany and the Ottoman Empire believed that a Caucasus Campaign against Russia by the Ottoman forces, even if lesser in strength, would have a diversionary effect on the Russian forces.

Enver Pasha with German officers in the Caucasus Front

The Operation, started on December 22, 1914 in harsh winter conditions and was completed on January 17, 1915, with the Russian Caucasus army under command of the general A. Z.

Myshlayevsky against the 3rd Ottoman army under the leadership of the general of Enver-pasha.

At the beginning of the war, the Ottomans had their Third Army based in the region with Hasan Izzet Pasha as commander in chief of the 3rd army, while the Russians lined up their Caucasus Army under the command of the the Chief of Staff, General Nikolaj Yudenich. The deputy count Vorontsov-Dashkov was the nominal commander-in-chief. The assistant of the military unit was general Myshlayevsky.



Enver Pasha, supreme commander of the Ottoman armed forces, aimed at conquering the Russian Caucasus reaching Baku, where they could capture the oilfields and eventually extending Ottoman control over the whole of Central Asia and Afghanistan to threaten British India. He wanted to encircle the Russians, force them out of Ottoman territory, and take back Kars and Batumi. After this attack in winter, the Turks who were not killed, either froze to death or died from typhus.



The Sarykamysh Operation ended with the full defeat of the Third Army which was completely destroyed. While the operation resulted in a Russian victory, the Ottomans suffered severe casualties. The Ottoman Third Army had 118,000 men army and by January 1915, 15,000 died of typhus, 7,000 were taken prisoners, 10,000 were wounded, totalling 60,000 casualties. This was in part due to their lack of preparedness and equipment to cope with the harsh winter conditions,

thousands of soldiers died from hypothermia as they crossed the Allahüekber Mountains. Russians losses, on the other hand, were 16,000 killed in action and 12,000 dead of disease, mostly due to frostbite.

The Ottoman troops that occupied Tabriz in neutral Persia also were driven back by the Russian forces. The Russian forces started a new campaign on Eastern Anatolia in spring 1916 and began to control part of the southern Black Sea coast. Grand Duke Nikolay (He was the grandson of Nicholas I), the Russian

commander, was ready for a major assault in the spring of 1917, but due to the February Revolution which resulted in the abdication of Nicholas II and the formation of a Provisional Government, he was forced to terminate his plans and the Russian forces had to withdraw from the Caucasus.

The South Caucasus in 1917

During the February Revolution of 1917, a Menshevik administration was established in the South Caucasus. When the Bolsheviks took power, the Menshevik administration in the South Caucasus did not recognize the Bolsheviks; and they formed an independent *Transcaucasian Commissariat* (Sejm)⁴.

There were no open calls for independence in the Caucasus. When the Commissariat was formed, they refused to recognize the power of the Council of People's Commissariat led by Lenin.

But, the Southern states had no intention of completely separating from Russia. They were wanted to see the results of the elections to the *Constituent Assembly* that would be held on November, 1917. There were fifteen parties joined the election, among them *Georgian Social Democrats* (Mensheviks), Azerbaijani *Musavatists* and Armenian *Dashnaks*. All of the parties obtained 73% of the electoral votes. The Bolsheviks, on the other hand, received only 4.4% of the electorate.

The first *Transcaucasian Federative Republic* was created in April 1918. It lasted till May 1918. The Federation fell apart forming three republics of Azerbaijan, Armenia and Georgia.

Treaty of Brest–Litovsk

The Bolsheviks and the Central Powers signed the Treaty of Brest–Litovsk ending Russia's participation in World War I in March 1918. Through this treaty Russia gave away the Baltic States to Germany, and Kars, Ardahan and Batumi to the Ottoman Empire. Russia also had to recognize the independence of Ukraine. In April, the Ottomans also established control over western Armenia and Adjara in Georgia.

The Transcaucasian Sejm sent a telegram to Petrograd saying that they do not recognize the Brest-Litovsk Treaty, since they do not recognize the Bolsheviks.

First independent Democratic Federative Republic of Transcaucasia



On 22 April 1918, the first independent Democratic Federative Republic of Transcaucasia was established in the South Caucasus by the Menshevik Provisional Government, but it was abolished very soon in May 1918. The Federation fell apart forming three republics of Azerbaijan, Armenia and Georgia.

Right after the abolition of the Democratic Federative Republic of Transcaucasia, Georgia declared independence on 26 May 1918 and became a German protectorate in order to prevent Georgia from being occupied by the Ottomans. Azerbaijan government sided with

the Ottomans. And Armenia was getting help from the Russian and the British governments. Azerbaijan followed Georgia and declared their independence on 28 May 1918. Armenia also declared their independence on 28 May 1918.

⁴ It is replaced in Nov. 1917 with OZAKOM (Special Transcaucasian Committee).

On 28 May 1918, at the *Battle of Sardarapat* the Armenians stopped the Ottoman advance and declared their independence. On 4 June 1918, Armenia was forced to sign the Treaty of Batum. They gave away Kars, Ardahan and Batum to the Ottomans.

On 4 June 1918, the Azerbaijan Democratic Republic and the Ottomans signed a *Peace and Friendship Agreement*. This agreement allowed the establishment of a Ottoman Military Mission in Ganja.

Battle of Baku (June – September 1918)

With help of the Ottomans Azerbaijani forces started their advance into Baku and captured the city.



The British forces established control over several oil fields and hold Baku in July and August, but were defeated by the Azerbaijani and the Ottoman army on 15 September 1918. The British was in the Caucasus to fight against Communism as a reaction to a threat from Germany and the Ottomans, and to protect India to stop pan-Islamism spreading from Afghanistan.

Baku was liberated from the Bolsheviks, Socialist Revolutionaries, Dashnaks, Mensheviks and British forces on 15 September 1918.

November 1918 brought the war to an end.

The *Armistice of Mudros* signed on 11

Pro-Ottoman *Southwest Caucasian Democratic Republic* was established in Kars in December, 1918 . However, it was abolished by the British in April 1919. The Kars province was put under Armenian rule in 1919.

Disputes in the South Caucasus

A war breaks out between Armenia and Georgia in the Javakheti region in 1918.

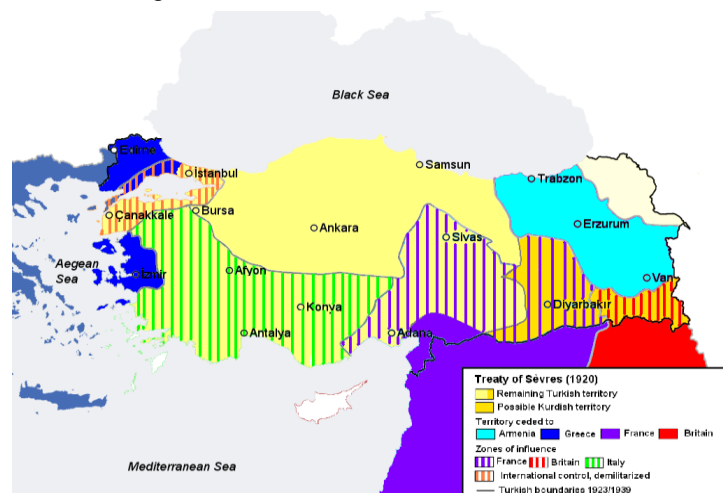
In order to stop the Ottoman advance, the Georgian troops entered Lori which was populated mostly by Armenians. Hostilities began between Armenia and Georgia.

There were also clashes in Nagorno-Karabakh. The Armenian forces captured Shusha and destroyed half of the city.

Treaty of Sèvres (10 August 1920)

The *Treaty of Sèvres* signed after defeat of Central Powers. It marks the beginning of the partitioning of the Ottoman Empire. The Ottomans paid compensations to Armenia and also recognized the independence of Armenia.

The Ottomans took Kars in October 1920. On 2 December 1920 Armenia and the



Ottoman Empire signed the *Treaty of Alexandropol* which restored the old border and end the war.

On 16 March 1921, Turkey and the Soviet Union signed the *Treaty of Moscow* which recognized the territory of Turkey under the terms of the National Oath (Misak-ı Milli). Turkey ceded Sarp and Batum to Georgia. Nakhchivan remained under Azerbaijan's protectorate. Full sovereignty and security of Turkey were recognized. *The Treaty of Kars*, which was signed 7 months later, recognized the today's borders between Turkey and the South Caucasus states.

The Civil War (1917–1921)

After the collapse of the Russian Empire, the Bolsheviks seized power. Since the beginning of the Revolution, there were many opponents against the Bolsheviks. Provisional Government which was control by the Mensheviks, Socialist Revolutionaries for a while supported the Bolsheviks. But, after the Constituent Assembly elections to form a new government where Bolsheviks won 175 and the Socialist Revolutionaries won 370 seats; and Lenin used Red army to close the Assembly, they took a different path and in summer of 1918, a group from the Socialist Revolutionaries, Kadets, Mensheviks monarchist and generals which were called the Whites, began a civil war against the the Bolshevik led Red forces.

There were still supporters of the Tsar, army officers were angry; and because Lenin had secretly signed the Treaty of Brest-Litovsk in March 1918. Not only it became unpopular in many circles, but also it had shown to many how weak the Bolsheviks were. The Treaty cost Russia about a million square miles. Russia was required to pay three billion roubles in war reparations.

North Caucasian Soviet Republic Mountain People's Republic

In January 1920, the Whites were defeated by the Bolsheviks and the North Caucasus fell under the Bolshevik control.

Several Bolshevik Soviet Republics was established in the North Caucasus by the Soviets in 1918. These republics later incorporated into the *North Caucasian Soviet Republic*.

In May 1918 a *Mountain People's Republic* was established by North Caucasian people to separate themselves from the Soviets.

The Mountain People's Republic later fell under the control of the North Caucasian Soviet Republic.

The White Army, led by the General Denikin by early 1919, took control over the North Caucasus, resulted in the dissolution of the North Caucasian Soviet Republic.

A *North Caucasian Emirate* was established by Uzun Haji. It was under the protection of the Ottoman Empire. It included Dagestan and Chechnya. They failed to drive White Army troops back and became dependent on the Bolsheviks.

South Caucasus under the Soviet Rule

The Southern states established a new provisional government, called the *Transcaucasian Commissariat*, which consists of three Armenians, three Azerbaijanis, and three Georgians. It lasted only a month. After that the regional authority of the Provisional Government in the South Caucasus *the Special Transcaucasian Committee* (OZAKOM) took control in the South Caucasus. However, this committee also had limited authority.

In 1918, in order to secure their borders, Azerbaijan, Georgia and Armenia did not want to break with the Bolsheviks until a new constitutional assembly was formed.



Since the Bolsheviks had support in Baku, they were able to form the Baku Commune in Baku in 1918, however, it was short-lived, and also they faced strong reaction from the Armenian *Dashnaks* and the Azerbaijani *Musavat Party*.

The Soviet Socialist Republic of Azerbaijan was established on 28 April 1920. The Soviet Socialist Republic of Armenia came into being on 20 November 1920. The Soviet Socialist Republic of Georgia came into existence on 25 February 1921. Abkhazia, South Ossetia, Nagorno-

Karabakh autonomies were created.

The three republics, Georgia, Armenia and Azerbaijan united on 13 December 1922 in the *Transcaucasian Soviet Federative Socialist Republic*. It was dissolved on 5 December 1936.

Stalin

After the February Revolution 1917, Stalin from Georgia was appointed as a commissar for nationalities to handle the issues in the South Caucasus. He also served as commissar for worker-peasant inspection. In 1921, he conducted forcible incorporation of his native Georgia into the Soviet Union. He crushed the Georgian cultural elite. Stalin was interested in the South Caucasus, because it was a source of raw materials, oil, and food supplies.

The Menshevik Georgia did not recognize the Bolsheviks. The Bolsheviks entered Georgia and captured Tiflis on February 25 1920, to suppress an uprising in the Armenian-populated district of Borchalo. Later, the Bolsheviks conquered western Georgia. Menshevik government fell.

At the beginning, the Bolsheviks did not touch the independence of the Caucasian republics. But, in 1921, they gained control of the entire Caucasus, and called their conquest a liberation from the oppressive nationalist bourgeois regimes.

The Soviets claimed that they conquered the Caucasus with the intention to modernize, industrialize, educate, but at the same time Sovietize the Caucasus and create a new Soviet nation. This meant to Sovietize all aspects of life. Modernization meant both the destruction of old traditions, increasing literacy, creating a new Soviet man, and emancipation for women and technological progress.

To create a new type of Soviet Caucasus identity the borders of the Transcaucasus were closed. They had no ties with the outside world.

When Stalin visited Georgia as the Bolshevik commissar for nationalities in July 1921, and he was given a hostile reception at two Party meetings because of his harsh methods he used against his nation.



When the *Transcaucasian Federation* had been set up, the Georgian Bolsheviks did not like forcible political and social transformation implemented by the central government in Georgia, and they resigned in October 1922. Georgians wanted to preserve autonomy from Moscow.

When the Bolsheviks consolidated their power in the Caucasus, Stalin began to crush all vestiges of Georgian nationalism. Although the independence of Armenia, Azerbaijan, and Georgia was recognized by the Bolsheviks, Stalin closed all the independent institutions in Georgia and arrested all the dissent.

August Uprising 1924

Armenia's Dashnak and Azerbaijan's Musavat parties were both dissolved in 1923. The Menshevik Party was dissolved in 1924. Resistance was strongest in Georgia. There was an uprising in western Georgia in August 1924 aimed at restoring the independence. It was suppressed violently. The Cheka and the Red army, under the orders of Stalin, killed four thousand people, and sent thousands into exile in the far north of Russia.

But, even under this brutality of the new regime, the 1920s was regarded as an era of state-nation building and economic reconstruction in the Caucasus. With their policies the Bolsheviks aimed at creating a Soviet nation.

Korenizatsia (Nativization)

The Bolshevik policy towards the minority nationalities after the Revolution, *Korenizatsiya* (nativization), was designed to unite all the nations of the USSR into a single socialist community with a uniform national culture, in order to modernize and assist the non-Russian nationalities.

Within the broad framework of building socialism, this policy was intended to grant collective rights to national groups who had been the targets of Tsarist oppression and whose rights had been denied under the old regime.

The Commissariat of Enlightenment or *Narkompros* was charged with Russian instruction in non-Russian schools.

One aspect of this was the language policy, implemented by *Narkomnats* which was charged with the oversight of nationality and minority issues. It was established in 1917 to serve as an intermediary between the central Soviet organs and address such problems as standardizing each local language, spreading it as the common language of communication within the population, changing the lexicon to meet the needs of a modern industrial society, increasing literacy and creating new alphabets.

Lenin was more concerned about Russian nationalism as a danger than about the nationalisms of the minorities. The main goal was to raise the cultural level of the backward people to the level of the Russians so that it would be possible to create a genuine sense of Soviet nationalism.

In fact, the main purpose of the *korenizatsiya* was to create communist cadres for each nationality. To do this, they had to make Soviet power attractive to non-Russians, allow them to learn the new system with their own language and give them incentives to participate in the new political system. It also accelerated the cultural, economic, and political development of non-Russian peoples.

This policy strengthened national identity, encouraged the use of local languages, and created an native *nomenklatura* (people held key administrative positions, small elite group). After supporting the placement of non-Russians into leading positions in the party and integrating them into the Socialist order, the Bolsheviks began to introduce full-scale industrialization.



Korenizatsia basically meant raising a new generation from the non-Russians and raising their culture and literacy. The policy also was aimed at bringing local leaders to serve in the administration of the national republics with their own cadres and

strengthening the Soviet power over these nationalities.

The Azeri, Abkhaz, Ossetian, and Lezgin nations were all given a new Latin alphabet. Many people were able to receive an education for the first time in their mother tongues.



Local national cadres were joined into the labor unions and the party organs. These peoples had a chance to use their own languages, and to study in national academies.

During the period of national independence between 1918 and 1920, an important number of the national cadres were promoted to the ranks of the Bolsheviks.

The Soviets had created a hierarchy of nations. According to this hierarchy, the Armenians and Georgians were considered as advanced Western nationalities since they had an ancient written alphabet. This classification allowed the Armenians and Georgians to rapidly advance through the Soviet ranks. However, the Azerbaijanis were classified as a nation in formation, meaning that they were seen as a people in need of Soviet assistance in their development.



Collectivization

Collectivization was imposed from 1929 and was a brutal experiment. Stalin wanted to transfer all peasant land into new agricultural collective farms in which all peasants had to join and contribute their livestock and tools. The Collectivization system allowed Stalin establish control over the agricultural production of the whole country.

The peasants resisted by killing their livestock rather than submitting to the new collective farms, but the Caucasus got off lightly, compared to Ukraine and parts of Russia. Stalin called on the secret police and the army to crush resistance.

The peasants destroyed farm machinery and tools and killed their animals. Rich peasants, the Kulaks, escaped collectivization. Stalin considered the Kulaks dangerous enemies of socialism. Therefore, most Kulaks were deported to remote parts of the country. Many others were arrested and sent to the labor camps.

The Collectivization was aimed at increasing food production. The chaotic atmosphere and bad weather conditions resulted in poor harvest in both 1931 and 1932. The government continued to collect the grain. That left peasants without food in the regions of the Ukraine and north Caucasus. The result was catastrophic famine.

The Sovietization reached its peak in 1937–1938. To change the demography, Russians were resettled in the Caucasus republics to decrease the percentage of local inhabitants.

Religious practices were banned. Mosques, churches and madrasas were shut down, and religious leaders were persecuted. Russian became the only language of instruction.

Harsh Economic Measures - Stalin's Five-Year Plans

The government began to control every aspect of economic life. The Five-year plans were designed to transform the Soviet Union into an economic superpower. They placed emphasis on heavy industry, however, they all failed to reach the desired level of success.

In 1932, Stalin made Georgian secret police chief Lavrentiy Beria first Party secretary of the Transcaucasian Federation. Beria brought terror to the Caucasus and exterminated the intelligentsia of the Caucasus.

Beria exercised total control over the South Caucasus and began to use terror against the nations. He forced the Armenian party leader, Agahasi Khanjian into suicide. He poisoned the party leader of Abkhazia Lakoba. Most of the old Georgian Bolsheviks were killed - Budu Mdviani, the recipient of Lenin's last letter, and Abel Enukidze, the godfather of Stalin's first wife.

New Soviet Constitution of 1936

Article 13 of the new Soviet Constitution of 1936 dissolved the Transcaucasian Federation and recognized Armenia, Azerbaijan, and Georgia as union republics.

From 1937, the Bolsheviks regarded Azerbaijanis as a separate nation and stopped categorizing them as Turks. The folklore, literature, and history of the three nationalities were promoted. Georgia gained primacy over its minorities in Abkhazia and South Ossetia, the Georgian script was imposed on the two nations, and Abkhazian and South Ossetian schools were closed.

“Friendship of Peoples”?

Stalin's ideology “the friendship of peoples,” meant that the dominant rhetoric of the Empire, “Russian patriotism”, made a comeback. Russian-language education became compulsory in non-Russian schools, and Russian history and literature were included in the curriculum. In the Caucasus, new Cyrillic alphabets were imposed on the Azeri, Lezgin, (North) Ossetian, and Talysh languages.

Deportations

One of the most traumatic events in the Caucasus was the deportation of one million people in the 1940s.



After the Germans left the Caucasus, many Caucasian peoples were deported on the basis of their alleged collaboration with the Germans and harboring sympathies for foreign powers. This was the official justification for mass deportations between 1937 and 1949.

In 1937, thinking that a war with Germany was inevitable, Stalin ordered the deportation of the Armenians and Azerbaijanis to Central Asia.

In 1941, all German citizens living in the Caucasus

were deported to Central Asia and Siberia.

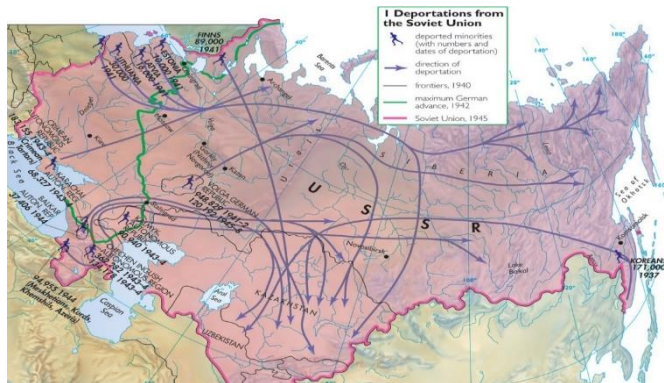
The Karachay were deported in the summer of 1943, and Chechens and Ingush on 23 February 1944. These people lost their autonomy and their lands were distributed to the neighbouring administrative units.

Balkars, Meskhetian Turks, and Kurds were deported on 8 March 1944.

The deportations created artificial national minorities in Central Asia and Siberia. These transplanted peoples from place to place had to cope with their new foreign environment and climatic settings. Many people died from cold and starvation.



Stalin and Beria organized the deportation of almost all ethnic groups with a Turkic connection from Georgia on account of their being allies of the Turks in a potential war with Turkey.



Their homelands were legally eliminated, their cemeteries destroyed, and their culture were erased from the official records. However, most were allowed to return home in the 1950s by Nikita Khrushchev.

Great War of the Fatherland (WWII) (1941-1945)

The Soviet Union was not prepared for the impending war when Hitler's armies entered Soviet territory. Stalin did not pay any attention to the warnings, since he was not expecting

any hostile act from Hitler, because the two parties had signed the Molotov-Ribbentrop non-aggression pact in Moscow in 1939. This pact was signed by Stalin to buy time to build up the Soviet army that was badly weakened by the purge of the army officers in 1937, while Hitler signed it to invade Poland, and then deal with France and Britain in the west without having to fight the Soviets on a second front in the east.

As a result of the Soviet armies' unpreparedness and poor organization the first stages of the war went well for the Germans.

One army went through the Baltic states, and a second army went eastward to Poland threatening Moscow. In the south, a third army occupied western Ukraine. A smaller force moved to the south, occupied Kuban and advanced towards the Caucasus capturing Stavropol, Krasnodar, Maykop and Pyatigorsk and began to threaten Mozdok.

For Hitler the South Caucasus was very important, since it would provide Germany with fuel and oil. In fact, he had attacked Russia in 1941 to reach the South Caucasus region.



Operation Barbarossa was executed to advance towards Stalingrad and to knock the Soviet Union out of the war. On April 5, Hitler began to carry out the *Fall Blau* operation.

This operation was planned to reach the Volga and to capture the Caucasus oilfields of Baku, and the Germans were able to capture vast areas of land as well as several oil fields.

Hitler was particularly interested in Stalingrad, and decided to cut all the supplies going into Stalingrad. However, the Red Army defeated the Germans at Stalingrad through the *Operations Uranus* and

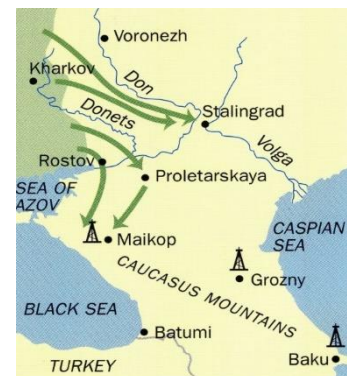
Little Saturn. This defeat forced the Germans and the other Axis powers to retreat from the Caucasus.

On 25 July, 1942, during the *Battle of the Caucasus*, there were short series of clashes in the North Caucasus between the Transcaucasian front, the Soviet North Caucasian front and the German troops.

The Germans also executed *Operation Edelweiss* to control of the Caucasus, to seize the oil fields of Azerbaijan, and to capture the Middle East and India. The German troops captured Cherkessk, Nalchik, Stavropol, Krasnodar, Maykop and Mozdok. However, they could not get oil from Maykop because the Soviets had demolished the oil fields before they left.

Battle of Stalingrad

The North Caucasian front was defeated by the Germans, but in September 1942, the Transcaucasian front was able to block the way to the Grozny oilfields and mountain passes fell under the control of the South Caucasus. In January 1943, the Soviets launched counter-attacks to liberate the North Caucasus. Finally, Hitler was defeated in *the Battle of Stalingrad* and had to pull his troops out of the Caucasus in April 1943.



Post-Stalin Period - Khrushchev's Thaw

Following Stalin's death in March 1953, a new stage of development at home and abroad began. National awakening and social development had taken place in the north and the south Caucasus, and there were frequent street protests and riots in the Caucasus. In 1956, there were riots in Tbilisi, Georgia and two years later in Sumgait, Azerbaijan. The Soviets suppressed the riots and protests brutally. Many people died during the incursion.



In 1956, most of the deported nations were allowed to return to their native lands, but they did not receive full rights. The Ingush could not go back to their Prigorodnyy Rayon, since the Ossetians had been forced to settle there. Similarly, the Chechens could not return to their Aukhovskiy Rayon, since the Laks had been forcibly settled there. In addition, the Meskhetian Turks could not return to Georgia till 1966.

Mikhail Gorbachev - Perestroika & Glasnost

In 1985, the Soviet Union was a shadow of its former self. It was still the massive, multinational, totalitarian state it had been for nearly 70 years, but the economy was crumbling. Oil was declining in both demand and value. Agriculture and industry were stagnating, major shortages and possibly even famine would follow.

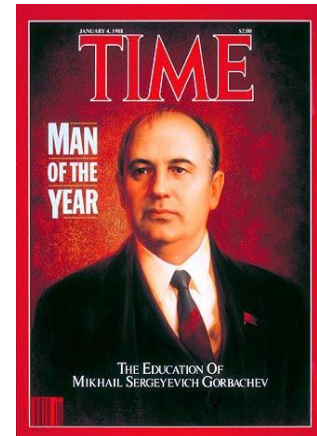
The Soviet command economy began to collapse. The Soviet republics were conducting 98 percent of their trade with other republics, and less than ten percent of the South Caucasus trade was conducted within the region itself. When the borders and railways were closed after 1989, it resulted in economic collapse. The Caucasian high-scaled shadow economy which involved goods and services paid in cash and not declared for tax, was competing with the legal one. This highly organized corruption became a part of the political system.

The war in Afghanistan was another major strain on both the national budget and Party legitimacy. It was in this climate that Gorbachev was appointed as the head of the Soviet Communist Party.

When he became the secretary-general of the Soviet Union in 1985, he executed the programmes of glasnost and perestroika which sparked nationalist and pro-independence movements in the Baltics, the Caucasus and Central Asia.

On 9 April 1991 the Republic of Georgia declared independence, but this was not recognized by the Soviet Union. Azerbaijan followed on 30 August and Armenia on 23 September, and the Soviet Union was officially dissolved on 8 December 1991.

The Soviet Union and the South Caucasus separated after a union that lasted two hundred years. For the three Caucasus states to reconstruct a functioning economy and security took at least a decade.





Collapse of the Soviet Union - North Caucasus - Hotbed for Different Political Groups

After the collapse of the Russian Empire, during the Bolshevik revolution of 1917, the North Caucasus found itself in turmoil and the fighting continued in the area till 1923.

In the North Caucasus, there were competing groups that were fighting over different political objectives. There were series of short-lived independent political entities operated in the area.

The leaders of the Soviet Union met with a serious challenge in controlling of the North Caucasus, promised Muslim communities national self-determination.

Through this policy, the Soviets were able to gain trust of the new revolutionary Muslim groups who were attracted to nationalist ideas.

Strategy of Divide and Rule

The Soviets initially were very cautious when they implement their policies in reducing the role of sharia law and religious institutions.

The Soviet Union leaders continued to use the imperial state's policy of divide and rule towards the Sufi religious leaders and the other religious leaders in the Caucasus.

Pressure on Religious Institutions

Towards the mid-1920s, the Soviets decided that they need to reshape the political and economic nature in the North Caucasus. They initiated a program to disarm the local people, to weaken the influence of the clergy and the nationalist people.

Sharia courts and muftiates were closed in 1926. The first muftiate was established during Catherine II the Great in 1788.

In 1928 there was a full-scale assault on religious authorities in parallel with the collectivization campaign. These policies created widespread violent resistance. In 1930s, the North Caucasus went through a wave of political arrests.

State schools followed a program to keep children away from religious influence and banned the Arabic language. The Soviets enforced its language and alphabet policy, and Latin alphabet instruction became obligatory at schools. Later the Latin alphabet was replaced with the Cyrillic script.

New Border Realignments and Creation of New Dependable Nations

A process of territorial and administrative demarcation was introduced between 1922 and 1936. This process established new ethno-territorial political entities, and it was followed by border adjustments and territorial transfers. This resulted in further resentment, and increased hostility between neighbouring communities.

The Circassian people of the north-western Caucasus were divided into the new nationalities of Adyge, Cherkess and Kabard. They combined different nationalities into single territorial units, such as the Kabardino-Balkarya autonomous oblast which was created in 1922. They removed some units altogether, for example they dissolved the Checheno-Ingush autonomous republic in 1944. The main part of Stalin's national policy was the creation of a new dependable nations.

Replacement of Local Leaders

In the first half of the 20th century most of the Communist Party and government leaders of the North Caucasus were removed and replaced with people loyal to Moscow. The new leaders began to extend Moscow's control over the region.

They also introduced a series of anti-Islam campaigns. Mosques were destroyed in the Muslim parts of the Caucasus.

Anti-Islam Campaigns



The anti-Islam campaigns of the 1920s and 1930s resulted in the destruction of much of the intellectual culture of Islam in the North Caucasus, which had flourished in the late 18th century and lasted until 1917.

They closed *maktabs* (Islamic elementary schools) and interrupted the Islamic religious education, while the alphabet change prevented the new generation from having access to Islamic culture and their past history. Deprived of their rights, people became confined to parallel (unofficial) Islam which was dominated by Sufism and local traditional practices.

The cover of the magazine Bezbozhnik in the League of Militant Atheists 1929.

The switch from the Arabic script to Latin ensured that new generations were away from Islamic literature.

Stalin and World War II

When the German forces continued advancing, the Soviet leaders began to fear that some Muslim communities might shift their loyalties.

They eased their earlier policy, relaxed restrictions against religion, and officially recognized Islam.

The German Army began to conquer the North Caucasus in 1942 and occupied some parts of the region till 1943. In order to get support from the local Muslims, Germans closed collective farms, opened mosques, and granted sovereignty to the people who were ready to cooperate. Between 1943-1944, Stalin loaded entire ethnic groups into cattle wagons, and exiled them to Central Asia and Siberia to punish them for their collaboration with the Germans. Thousands of people died.



*Germany Promises Support for Sovereignty
People of the Caucasus! We will Free You from the Bolshevik*

When Stalin died in 1953, in the North Caucasus, Islam enjoyed a relative stability and the *tariqas* turned into symbols of national affiliation and solidarity. Covert practices and networks developed among the younger generation.

Integration of Islam into the Soviet System

In the 1960s, Islam and its clerics fully integrated into the Soviet system. The muftiats were allowed greater freedom. In the late 1970s, there were 300 officially registered and 700 unregistered mosques in the Soviet Union.

In the 1980s, Soviet involvement in the war in Afghanistan raised tensions and the Soviets exercised strict controls on religion.

After Stalin, the Soviets began to promote national identities in the North Caucasus. The non-ethnic Russian groups started to make important social, economic and political progress. Republics offices were filled with national cadres. People were able to get higher education.

The advancement of the non-ethnic Russian populations weakened the position of the Russians and caused an outmigration of the Russians from the late 1960s. Their departure prevented the Soviets from finding loyal local cadres. The role of Russian language was weakened.

During the Perestroika, the weakness of central authority resulted in nationalist movements seeking political sovereignty. Cultural and linguistic demands increased in the North Caucasus.

There was a continuing border conflicts in Nagorno-Karabakh in Azerbaijan; in Abkhazia and South Ossetia in Georgia; in North Ossetia and Ingushetia in the Russian Federation.

To promote solidarity and unity among the peoples of the region, the *Confederation of the Peoples of the Caucasus* was founded in 1990 on the eve of the collapse of the Soviet Union. This Confederation later got involved in the 1992–1993 war in Abkhazia, Georgia.

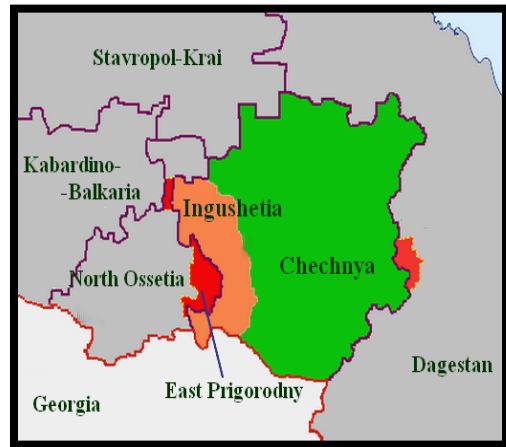
Newly Imported Movement – Salafism

After the collapse of the Soviet Union, the younger generation began to challenge the older Islamic elite. Political parties appeared inspired by different trends of Islamic thought.

Political liberalization and a relaxation of border control opened Muslims to external influences, Salafism (Wahhabism). Salafism first began to spread in the North Caucasus from Dagestan, later it spread to Chechnya. Salafists denied Sufism, they were Sunni and supported the implementation of Sharia.

The essence of the Soviet policy in the North Caucasus was to instigate fragmentation in the region and to create separate new national identities. The new authorities of the newly created nations had to get accustomed with a new system and had to promote national self-determination. Frequent border shifts and deportations increased the tension in the region. People began to demand territorial change and structural reform in the North Caucasus.

In the early 1990s, Boris Yeltsin called on regional leaders to “take all the sovereignty they could swallow”. It sped up nationalist mobilization in the North Caucasus, and this resulted in the declarations of sovereignty by autonomous republics, regions and districts. Chechnya proclaimed its independence in November 1991.



The Law on the Rehabilitation of Repressed Peoples was issued in 1991. Through this law the borders were altered and the status of many administrative units were changed in the North Caucasus.

Ingushetia was separated in 1992 from Chechnya (two nations had been joined administratively in 1934, and they gained the status of Chechen-Ingush Autonomous Republic in 1936), but the borders were not defined for the new republic of Ingushetia. This created a border conflict between the Chechens and Ingush over the district of Sunzhensky.

But the issue was resolved with the creation of two separate administrations each handling their own population.



There was also a border dispute between the Ingush and the North Ossetians over Prigorodny and part of Vladikavkaz. These two districts were populated by Ingush people. Trouble started when the Ingush Autonomous region merged with the Chechen Autonomous region, and Vladikavkaz went under the control of North Ossetia and Prigorodny became a part of the Chechen-Ingush Autonomous Soviet Republic. In 1944, the Prigorodny district was transferred to North Ossetia during World War II, when the Ingushs and the Chechens were accused of collaborating with the Nazis and deported to

Central Asia and Siberia.

When they returned to their homeland in 1957, Prigorodny was still under the control of North Ossetia. The Ingush demanded the reunification of the Prigorodny district. Tensions reignited towards the end of the Soviet Union in 1991. However, Prigorodny district remained as part of North Ossetia with a decree issued by Boris Yeltsin in 1992.

Kabardin-Balkar Conflict

Demands for ethnic sovereignty prompted by the *Territorial Rehabilitation Law* threatened to split Kabardino-Balkaria ASSR into two different territories: Kabardin (Circassian) and Balkar (Turkic). Stalin deported the entire Balkar population to Central Asia in 1944. They were accused of collaborating with Nazi Germany. When they returned to their homeland in 1957, disputes over land started. In 1992, the Balkars demanded secession from Kabardino-Balkaria. Russia rejected their demand. Tension is likely to continue.

Violent Conflict among Sufi Islam and Salafism

After the Soviet Union collapsed, Russia's power in the North Caucasus was weakened and the political influence of the local leaders was diminished. They urgently needed to strengthen their relationship with the local elites, rather than to build institutions to improve the conditions in the region. Yeltsin was concerned about regional leaders and their arbitrary attitude.

Russia's bilateral arrangements to keep the stability in the region increased the privileges of the executive leaders of the republics, rather than promoting democratization. As a result, the Russian government lost its control of the Muslim communities there.

This resulted in the emergence of fiefdoms legitimized by pseudo-democracy in the North Caucasus, and the appearance of fragmented Islamic religious groups: some were the adherents of traditional forms of Islam that emerged along ethnic lines like the Sufis, the others had a more radicalist approach like the Salafis. The supporters of traditional Islam did not want to accept the new muftis since it belonged to an Avar ethnic group in Dagestan. This resulted in a power struggle over who would control the Islamic institution. There were clerics in remote areas who stayed outside the control of the muftiat. They began to assert their influence in the region and to fight for legitimacy.

The Salafists, on the other hand, kept themselves outside the system and distanced themselves from the authorities and did not get involved in any ethnic competition.

A violent rivalry erupted between those who followed the traditional Islam and the defenders of radical Islam. Chechnya and Dagestan was a hotbed for this struggle.

The Federal government did not know how to handle this new situation and decided to support the traditionalists, the Sufi Islam, but the complex political and social situation in the region kept the Russians on the margins of the events.

Until Gorbachev, Islamic practices operated in its illegal form, but after 1990s, the North Caucasus experienced religious revival. Nationalist sentiments provided a major impulse for this religious revival.

However, the crime and corruption continued to spread because of the inability of the authorities and the traditional clerics to find any strategy to suppress the local conflicts.

Spreading crime and corruption in the region helped the Salafists. The Salafists appeared in Dagestan in the late 70s. Their main objectives were to attract young people with their radical ideology, especially with the movement's combination of religious faith. Socially active young people began to support them.

Salafism had influence on the insurgency in Chechnya from the mid-1990s.

To fight against the influence of the Salafism, religious and secular authorities decided to cooperate and declared Spiritual Board of Muslims of Dagestan in 1994 to be the only institution representing the interest of Dagestani people.

The Salafists began to receive financial help from international Islamic organizations. The government sent troops into Dagestan. They surrounded some villages in Dagestan and began to arrest Salafist imams, destroyed their buildings and mosques and burned all propaganda publications.

This policy sent the Salafists into hiding, and they stopped struggling with the Sufis, and began to struggle with the regional and central authorities causing further instability.

The radical Islamist movements began to spread across the region after the persecution of Salafists. However, their influence in the region was limited because they showed no tolerance to any national cultural traditions in the North Caucasus.

To avoid the government military operations many people began to migrate, and taking advantage of this situation, the Salafist shifted their location by joining the masses of migrants and began to operate in other republics.

The Salafists now appeared in the capitals of North Ossetia and Kabardino-Balkaria; in Nogay villages in Dagestan, Stavropolsky kray and Karachay-Cherkessia.

The Strategic Importance of Chechnya

Chechnya is a strategically important place in that it is a buffer zone for Russia against the Islamic world to its south. For Russia, main threat comes from the South Caucasus. Therefore, for Russia political control over the South Caucasus is a priority in the country's foreign policy.

Another reason that increases the political importance of Chechnya is oil industry. Chechnya is vital place in the transportation of Caspian oil from Azerbaijan and Kazakhstan. But, foreign companies do not transport oil from Chechnya via Grozny because it is unstable, and Chechnya is a hot-bed for international crime, narcotics, arm-trade and hijacking. The Russian government attempted to eliminate Dzhokhar Dudayev. A direct Russian military confrontation with the Dudayev's regime began in December 1994.



First Chechen War (1994 -1996)

The first of the important events before war was the seizure of power in the Checheno-Ingush Autonomous Republic by Dzhokhar Dudayev in 1991 who later proclaimed an independent Chechen Republic of Ichkeria. Russia and the international community did not recognize this republic.

There was continues fighting along the border between Chechnya and Ingushetia and the Russian government sent troops to the area.

In June 1992, the Russian government past a Law on the Formation of the Ingush Republic confirming the separation Ingushetia from Chechnya. In April 1993, Dudayev annuled the Chechen parliament and Chechnya found itself in disarray. Many ethnic Russian fled Chechnya.

In December 1994 federal troops were sent in to reinstate the federal government's authority in Chechnya. Grozny turned into a rubble. This sparked *the First Chechen War*.

Budyonovsk Hospital Hostage Crisis

During the First Chechen War, to end the war, the Chechen insurgents used guerrilla tactics and launched a series of hostage raids. In 1995, an ultimatum was issued by Shamil Basayev to cease hostilities and to start negotiations, otherwise they would conduct raids for hostages. They also demanded the Russian officials to bring a number of journalist to the scene.



The insurgents seized a hospital in the southern city of Budyonovsk in Stavropol Kray, taking around 2000 hostages. To show how serious they were in their demands, they killed one hostage. And then when the journalists did not appear at the scene on time, they killed five more hostages.

Hostages Released from the Hospital at Budyonovsk

President Boris Yeltsin sent Russian reinforcements to free the remaining hostages. The siege lasted three days. Special forces attacked the hospital compound on the fourth day. The insurgents showed fierce resistance. More than hundred people were killed

during crossfire. In the end, both sides began negotiations and signed a cease-fire agreement. After all the hostages were released, the Chechen rebels pulled back to their safe havens.

The first Chechen war destroyed Russia's connection with the region and ended in defeat of the Russian forces. It resulted in the emergence of authoritarian politics, the expansion of radical Islam, the increased corruption and criminality. Many ethnic Russians took refuge elsewhere in the Russian Federation. This resulted in the decline of social and economic life in the region.

Shift from Nationalist Agenda towards Islamist Aims

During the First Chechen War, international jihadi fighters were active in Chechnya. Some of them, under the leadership of an Arab Amir Khattab, joined in Chechnya's fight.

Chechen leaders such as Shamil Basayev, Arbi Barayev and Movladi Udugov cooperated with this group. The Chechen war transitioned from its nationalist objective towards more Islamist one.

Dzhokhar Dudayev was assassinated in a Russian rocket attack in April 1996. In May, President Yeltsin invited Dudayev's successor Zelimkhan Yanderbiev to the Kremlin. In June, Chechen and Russian authorities signed an agreement in Nazran, Ingushetia. The Russian troops left Chechnya.

However, the Russian government renewed its military operations right after the Russian presidential elections held in June 1996 annulling the Nazran agreement.

The Chechen insurgents gained control over Grozny in August 1996, and on 31 August, Russia and Chechnya signed a peace agreement in Khasavyurt, Dagestan.

Chechen Presidential Elections – Struggle for Power

In January 1997, presidential elections were held in Chechnya. Russia supported Aslan Maskhadov, and he won 60 per cent of the vote.

The animosity between Aslan Maskhadov and Shamil Basayev increased. It resulted in a struggle for power. They was no agreement on the status of the Chechen state, on the issue of the relations of Islam to the state, and on the degree of their relations with the federal state.

Basayev organized many guerrilla activities like Budyonnovsk hostage taking during the Chechen war. During the elections, he won 20 per cent of the vote and he became prime minister.

Pro-Russian Maskhadov was not able to consolidate his power. As a result, he lost control over the tribal groups (teip) and could not stop criminal activities.

In 1998, fighting intensified between the traditionalists and the radicals in Chechnya. Maskhadov had to discuss the situation with the federal government officials and felt the need to contact with other North Caucasus leaders.

Basayev sought to gain support from local fighters and wanted to start Islamization process in the North Caucasus.

Maskhadov lost control over the local forces. In order to reduce Basayev's monopoly over Islam, Maskhadov imposed Sharia law and a Shura in 1999.

Basayev's followers demanded that Chechnya should be united with Dagestan to built a single independent Islamic state.

On 2 August 1999, a Chechen headed army with a group of militants crossed Chechnya's border with Dagestan. The Chechen militants invaded Dagestan to help the local Chechen separatist and get support of them. Russian army was sent in Dagestan to fight against the Chechen militants. Chechen and Dagestani combined forces began to fight against Russian troops. The Chechen separatists were driven back to Chechnya.

The leaders of Dagestan condemned the Chechen invasion and demanded Maskhadov stop supporting the Chechen separatists.



In September 1999, over a ten day period, the Chechen militants bombed an apartment building in Dagestan, two in Moscow, and one in southern Russia, killing 300 people. There were several other explosions in Russia.

This gave Putin the pretext for launching an anti-terrorist operation to restore Russian authority in the region. He ordered the Russian army reenter Chechnya and and

this ignited *the Second Chechen War* in 1999.

To stabilize the situation in the North Caucasus, Putin appointed key regional officials loyal to Moscow. This operation was followed by territorial and administrative realignment of the region and increased militarization in the region. The Russian government carried out over a thousand operations.

Shifting the Balance of Power – Top-down Measures

In May 2000, Putin implemented a set of measures designed to consolidate central authority over the regions to reduce instability in the region. This was his justification for increased centralization.



Seven federal districts were created for the convenience of operations, and he appointed each district officials and state prosecutors to carry out the laws of the Russian Federation. All the federal institutions designed to adjust the new system. Putin also launched a policy of merging smaller regions into their larger neighbours.

The success in Chechnya increased Putin's popularity in the presidential election in March 2000. In June, Chechnya was placed under direct presidential rule.

He appointed the chief mufti of Chechnya, Akhmad Kadyrov as the head of the government in Chechnya.



Putin gave the Russian Government full authority to appoint or remove leaders of republics.

In 2002, Putin introduced a new set of economic and political reforms and indicated that all the regional leaders had agreed on these new arrangements.

Terrorist attacks by Chechen separatists against civilians in Russia increased. One of the incidents was the taking of hostages inside a Moscow theatre Dubrovka in October 2002. 912 people were held hostage in the theatre for

three days. 50 armed militants wearing explosives threatened to kill all the hostages if the Russian government did not end the aggression. The Russian special forces (Spetsnaz) stormed the theatre and killed 40 militants. 130 hostages died during the operation because of adverse reactions to the gas.

In 2001 Putin had replaced the president of Ingushetia, Ruslan Aushev, who had been a critic of Putin's approach to Chechnya and appointed Murat Zyazikov.



But, the Beslan school siege in North Ossetia in September 2004 gave Russia an excuse to abolish elections for regional leaders, and the leaders of Dagestan, Kabardino-Balkaria and North Ossetia were all replaced in 2005–2006 by Putin appointees. More than 300 civilians, police, and soldiers were killed. There was another terrorist attack in October 2005 to the town of Nalchik in Kabardino-Balkaria killing more than 50 people.

Putin's replacement of the local elites with his own candidates indicated that Russian government has imperialistic intentions to maintain control in the region. This policy was designed to suppress the political power of the regional elites to challenge Moscow.

However, his new set of reforms did not have profound impact. Some of the republics did not carry out his reforms.

Questions:

- 1- Describe which events brought Russia into the WWI? Why was the Caucasus Front important for Russia?
- 2- What was wrong with the policy implemented by the Russian government in Chechnya?
- 3- Why did the Menshevik administration and the Transcaucasian Sejm in the South Caucasus not recognize the Bolsheviks?
- 4- How were results of the elections for the *Constituent Assembly*? Why did Lenin abolish the Assembly?

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GOVERNMENT:

SOUTH CAUCASUS

GEORGIA: When the Bolsheviks came to power, the Russian Provisional Government established a *Special Transcaucasian Committee* (Ozakom) to govern the region in March 1917. In November 1917, the *Transcaucasian Commissariat* was replaced by a *Special Transcaucasian Committee*. They were anti-Bolshevik and sought the separation of Transcaucasia from the Bolshevik Russia.

From 1918 to 1921, Georgia was an independent state. The Red army occupied Tbilisi in February 1921, and the government of Georgia was forced to flee. From 1921 to 1991 the Soviet Socialist Republic of Georgia was one of the 15 republics of the Soviet Union.

First Secretaries of the Communist Party of Georgia began to rule from 1921 to 1991.

On 6 January 1992, Georgia was governed by a *Military Council* for two months. In 1995, the Constitution of Georgia was adopted and presidential and parliamentary elections were held to elect a president and his cabinet.

ARMENIA: After the fall of the Empire, the newly established Provisional Government abolished the Governor of the Transcaucasia in March, 1917 and formed the *Special Transcaucasian Committee*. Regional, provincial (marzer), city and rural commissariats were formed to act as local government institutions. In May 1919, the cabinet authorized the Ministry of Internal Affairs to organize Zemstvos (local assemblies). Local authority at the community level was held by mayors or village elders. There were also the district (gavarak) assemblies and the county (gavar) assemblies.

The Bolsheviks established the *Armenian Committee* (Armenkom) within the structure of the Russian Communist Party in September 1919. First Secretaries of the Communist Party of Armenia began to rule from 1920 to 1991.

In 1996, presidential elections were held to elect a president and his cabinet ministers.

AZERBAIJAN: A *Provisional Revolutionary Committee* took control in Azerbaijan on 28 April 1920, and established a new government called the *Council of People's Commissars of Azerbaijan SSR*.

However, after the announcement of the Constitution of Azerbaijan SSR in 1921, the *Revolutionary Committee* was abolished and *Central Executive Committee* took over as a supreme legislative body. The Central Executive Committee was also replaced with the legislative body *Supreme Soviet* in 1937.

In Azerbaijan SSR, the President was the head of state, and the state government was established on the principle of the division of powers: legislative, executive and judicial.

The *Milli Mejlis* (National Assembly) replaced the Supreme Soviet in 1994, and after a semi-presidential system was formed it was officially abolished in 1995.

NORTH CAUCASUS

CHECHNYA: During Soviet rule, Chechnya and Ingushetia were united to form the Chechen-Ingush Autonomous Soviet Socialist Republic. A centralized form of government was established during the Soviet Union. With the dissolution of the Soviet Union in 1991, an independence *Chechen National Congress* (Chechen Republic of Ichkeria), was established. Some Chechen tribes were under the control of regional major *teips* which began to struggle for control the territory causing instability in the region. In October 1991, Dudayev became the elected president of the Chechen-Ingush Republic. On December 10, 1992, the Chechen-Ingush Republic was officially divided into the Ingush Republic and the Chechen Republic. Both republics were ruled by the Kremlin-appointed officials.

Besides the Russian controlled regional government, there was also a dual power, the secessionist government of Ichkeria which was not recognized by the Soviets. In 1991, Ichkeria became a member of the *Unrepresented Nations and Peoples Organization*. Aslan Maskhadov became president of the Republic of Ichkeria. The Republic lasted till 2000. Since the declaration of independence in 1991, there has been an continuing conflict between secessionist officials and federally appointed officials to establish control over the same territory.

MILITARY:

SOUTH CAUCASUS

GEORGIA:

Georgian Legion: The *Georgian Legion* was established in 1915 during the World War I by a former German vice-consul in Tbilisi, Count Friedrich Werner von der Schulenburg who received support from the German Empire-based Committee of Independent Georgia to restore Georgia's independence from the Soviet Union. The enlisted soldiers were Georgian émigrés and prisoners of war.

Tetri Giorgi: *Tetri Giorgi* was a military organization that was formed in the mid-1930s commanded by German officers and Georgian emigres.

National Guard: The Defence Forces were created on December 20, 1990 by order of President Zviad Gamsakhurdia. In January 1991, the Soviet President Mikhail Gorbachev ordered Gamsakhurdia to stop the formation of the *National Guard*.

When the Soviet Union collapse, Georgia did not have military forces. National Guard and Land Forces were created on the basis of old Soviet formations. Military was composed of volunteers and Georgian officers served in the Soviet army.

The Soviet Army's 31st Army Corps stationed in Georgia left Kutaisi by the end of July 1993. The transferring of Transcaucasian Military District facilities, weapons and artillery began in 1992 and lasted till 1997.

The ground forces were comprised of five brigades: the 1st brigade (National Guard), the 2nd brigade stationed in Senaki, the 11th brigade stationed in Tbilisi, the 21st brigade stationed in Kutaisi, and the 25th brigade stationed in Adjara. There was also an artillery brigade, formed in November 1993.

ARMENIA: The Armenian Red Army was created in 1920 and provided the Soviet Red Army's 7th Guards Combined Arms Army of Transcaucasian Military District. It was composed of three ground brigades with three regiments and three battalions in each regiment, three cavalry regiments, three artillery regiments, five separate batteries, one plane, 3 motor rifle divisions, 10 cars, 20 trucks and two armored vehicles.

AZERBAIJAN:

Caucasian Native Cavalry Division: The Savage Division of the Imperial Army was formed in 1914 and was transformed into Caucasian Native Cavalry Division in 1917. It included Muslim volunteers of the Caucasus peoples.

Azerbaijani Special Corps: It was the first military unit of the Transcaucasian Commissariat created after Caucasian Native Cavalry Division in 1917 as part of. It was comprised of 5,000 men who served in the old Russian Imperial Army.

Red Army of Azerbaijan: In 1920, the Azerbaijani Red Army was created based on the Azerbaijan National Army of the Azerbaijan Democratic Republic.

Special Forces of Azerbaijan: The special forces were established in April 1999 under the Ministry of Defense. This unit consisted of officers and warrant officers who served in the First Nagorno-Karabakh War of 1991–1994.

NORTH CAUCASUS

CHECHNYA:

Kadyrovtsy: This is a personal paramilitary security force in Chechnya, loyal to the head of the Chechen Republic Akhmad Kadyrov. The Kadyrovtsy fought against the Russian Armed Forces in the First Chechen War, and in the Second Chechen War in 1999. After Akhmad Kadyrov was assassinated, his son Ramzan Kadyrov became the head of the Kadyrovtsy.

ECONOMY:

TRADE:

SOUTH CAUCASUS

GEORGIA: Having subtropical coastal regions, Georgia produced many of scarce and exotic goods for the Soviet Union. Fast growing Georgian trade networks provided trade throughout the Union. 95 percent of the tea and 90 percent of the citrus, flowers, tobacco and wine were produced in Georgia

After the collapse of the Soviet Union, the Georgian trade networks broke down in the changing political atmosphere. Georgian trade within Eurasia was limited with the newly established borders and international trade cut down the demand for Georgian products.

To increase trade relations between Georgia, Ukraine, Azerbaijan and Moldova, the *GUAM* (Organization for Democracy and Economic Development) was established in 1997.

ARMENIA: At the beginning of the 20th century, the copper industry was developed in Armenia and provided 28 percent of the total copper production of Russia. The second most exported productions were wines, vodka, and cognac. They also exported some agricultural products to Russia such as cheese, processed cotton and wool.

After the fall of the Soviet Union, many Armenian trade enterprises lost their markets. Also, the disruptions caused by the Nagorno-Karabakh war and the blockades to trade had a very bad impact on the national economy.

AZERBAIJAN: In 1912, the Azerbaijani internal and external trade conducted from Baku, Lankaran and Astara ports. In 1918, 1 million 300 thousand tons of oil were transported to the Soviet Union. Rice, cotton, silk, sugar, fruits, vegetables, tobacco and dried fish were also exported to the Russia.

The export of Azerbaijani oil provided through the Baku-Batumi oil pipeline and with the construction of the Baku-Julfa railway in 1919, Azerbaijan signed trade agreements with foreign companies and obtained the right to export Baku petroleum to the European countries through the Batumi port.

In 1941, Baku was occupied by the Germans, and the transporting of Baku oil was controlled by the Germans.

In 1994, foreign trade was liberalized. During the OSCE summit held in Istanbul on November 18, 1999, the presidents of Azerbaijan, Georgia and Turkey signed an agreement on the transportation of raw-oil via pipeline of Baku-Tbilisi-Ceyhan.

In 1997, in order to increase trade relations between Georgia, Ukraine, Azerbaijan and Moldova, the *GUAM Organization* was established.

NORTH CAUCASUS

CHECHNYA: Chechnya had political importance for Russia because of the oil industry. It is vital place in the transportation of Caspian oil from Azerbaijan and Kazakhstan. But, foreign companies do not transport oil from Chechnya via Grozny because it is unstable, and Chechnya is a hot-bed for international crime, narcotics, arms-trade and hijacking.

Questions:

- 1- Why did the *Special Transcaucasian Committee (Ozakom)* last only a short time?
- 2- When there were so many tribes in Chechnya that were under the control of regional major *teips*, how could the Russian state establish control over the territory and exercise their policies?

Readings:

1-Voter, M., "Familiar Strangers in the Soviet Marketplace: Georgian Trade Networks between the Caucasus and Moscow"

<https://www.wilsoncenter.org/publication/familiar-strangers-the-soviet-marketplace-georgian-trade-networks-between-the-caucasus>

2- The Economic Transition in Armenia, International Monetary Fund Speech given at the American University of Armenia, Yerevan, July 31, 2001

<https://www.imf.org/en/News/Articles/2015/09/28/04/53/sp073101>

3- *The Armenians Past and present in the making of national identity*, Edited by Edmund Herzig and Marina Kurkchian, RoutledgeCurzon, 2005

CLASS:

SOUTH CAUCASUS:

GEORGIA: In the 1920s-1930s, all the classes existed during the Russian Empire (the nobels, clergy, merchants, townsman, rich peasants *kulaks*) were forcibly moved from their homeland, deprived of their possessions, or totally eliminated. The Proletariat was the new ruling class. After Lenin introduced the New Economic Policy (NEP) a new class, the so called *Nepman* (private entrepreneurs), appeared and it was liquidated as a class at the end of the 1920s.

The Soviet Union's official doctrine was to built classless society where everybody was equal, and to establish the *dictatorship of the proletariat*. However, after the 80s, this system changed and the ruling class became high-ranking party officials and the people who held key administrative positions called the *Nomenklatura*.

With the Collectivization during Stalin, there was a new class *kolkhozniki*, peasants who worked in collective farms. The other class *sluzhashchie* (white color employees).

ARMENIA:

The instrument of revolution was not the peasantry, but the urban working class. At the top of the social ladder was an urban bourgeoisie, merchants and industrialists. These groups also controlled the developing market economy in the Caucasus. The official Soviet Armenian threefold classification consisted of *sluzhashchie* (white color employees – state officials), workers and peasants. Baku had a developing Armenian middle class, that was loyal to the Russian administration. During Stalin's Collectivization, a new class of peasants, *kolkhozniki* were united in collective farms. The class of land owners was liquidated.

AZERBAIJAN: The majority of Azerbaijanis were peasants. In late 1918, Baku had a developing Armenian middle class. There was also a working class working in the oil industry. During Collectivization, peasants, *kolkhozniki* were united in collective farms.

NORTH CAUCASUS:

CHECHNYA: Chechen society was organized as a *tukkhum* (unions of clans) and there were about 100 mountain and 70 plain *teips*. Each *teip* had its own elected council of elders. The head of the council was a civilian chief (thamda). *Teips* are divided into *gar* (branches), and *gars* into *nekye* (patronymic families). During the Soviet Union, the village assemblies with their councils of elders were abolished. The Soviets weakened traditional *teip* institution. Since 1990, new *teip* structures were created. After the dissolution of the Soviet Union in 1991, the Chechen National Congress was formed and elected its president.

GENDER

SOUTH CAUCASUS:

GEORGIA: At the beginning of the 20th century, the national Georgian culture assigned women the role of breadwinner, housekeeper and mother. Under the Soviets, most urban women were allowed to work. Top-level political and business jobs were less available for women. Only few could have positions in the military, in the government and in law enforcement. The largest sector of female employment was agriculture. Women began to play a more active role in Georgian politics after the dissolution of the Soviet Union. Between 1995 and 2004, 18 female deputies were elected to the parliament. Women had equal access to education with men.

ARMENIA: In April 1917, a document issued by Catholicos Gevorg V urging the Armenian communities to respect the rights of women, their political participation in national affairs and their rights to vote for and to be elected into offices. Besides assigning role of motherhood and housekeeper, the Soviet authorities urged the liberation of women from housework and family life and encouraged women to work in political institutions. In 1990s, women made up 30 percent of the Armenian Supreme Soviet. Few women were allowed to have membership in the Politburo.

AZERBAIJAN: With establishment of the Democratic Republic of Azerbaijan in 1918, women become active members in public life. The Soviets encouraged women to become literate. The Institute of Pre-school education for Women established in 1921. In 1922, the Institute was converted into a Female Teacher-training Institute. In 1923, first women journal *Sharg Gadini* (Oriental Woman) was published in Azerbaijan .

Women substituted for men during the World War II when men went to the front. There were women pilots like Leyla Mamedbeyova and Zuleykha Seyidmamedova, and ship captains like Shovkat Salimova.

After independence, women's role in the society increased. However, the equal rights of women and the status of women in social and political life was not fully respected.

In 1995, Azerbaijan officially accepted the *Convention on the Elimination of All Forms of Discrimination Against Women* (CEDAW).

Women's empowerment and enhancement of their status in society was emphasized at the first *Congress of Women of Azerbaijan* on the 25th of September 1998 which was the first women's forum held in Azerbaijan.

NORTH CAUCASUS

CHECHNYA: Chechens are patriarchal. But, women are highly respected and valued. During the Soviets, the Russian schools provided basic education for girls, and by 1932 more than 2,250 Chechen girls received education. By the late 1930s, some Chechen women with professional qualifications occupied responsible positions in the government and began to work as doctors, teachers and became party members.

The war in Chechnya had a profound effect on gender roles in Chechen society. When men were at war, women had to act as protectors of their families, and even can take leading roles in society which caused resentment among men.

Chechen women's status was lower, and their choices were much more limited than men. Their behaviour was under close scrutiny by both women and men.

Questions:

1- Although the Soviet authorities urged the liberation of women from housework and family life and encouraged women to join in public life, why was women's status still lower, and their choices were much more limited than men in all the Caucasus states?

Readings:

- 1- Layton, K.S., *Chechens Culture and Society*, Palgrave MacMillan, 2014.
- 2- Gachechiladze, R. "The Social Structure of the Population as a Social Dimension of the Democratic System (the Case Study of the Republic of Georgia)", NATO programme of "Democratic Institutions Fellowship", Department of Human Geography, Tbilisi State University, Tbilisi, Georgia, 1995-1997
- 3- Fitzpatrick, S. "Ascribing Class: The Construction of Social Identity in Soviet Russia", *The Journal of Modern History*, Dec., 1993, Vol. 65, No. 4 (Dec., 1993), pp. 745- 770
- 4- Payaslian, S., *The History of Armenia: From the Origins to the Present*, PalgraveMacMillan, 2007.
- 5- Jaimoukha, A., *The Chechens, A Handbook*, RoutledgeCurzon, 2005.

INNOVATIONS

SOUTH CAUCASUS:

GEORGIA: The *Georgian Academy of Sciences* was established in February of 1941. Physiologist Academician I. Beritashvili was one of the founder of the Institute of Physiology in 1935. There were discoveries in physical-chemical biology: discovery of isoprene emission from plants by G. Sanadze in the *Institute of Botany Georgian Academy of Sciences* in 1956; and the creation of differential scanning microcalorimetry to study thermodynamic characteristics of biological macromolecules in the *Institute of Physics Georgian Academy of Science* in 1965.

ARMENIA:

Ellipsoid method: Ellipsoid algorithm (polynomial-time algorithm) invented by Leonid Khachiyan was an iterative method for minimizing convex functions to solve linear programs.

Mergelyan's theorem: It is an analysis on the uniform approximation of functions of one complex variable by polynomials introduced by the mathematician Sergei Mergelyan in 1951.

Markarian galaxies: Astrophysist Benjamin Markarian discovered ultraviolet light from far galaxies.

BTA-6 Large Altazimuth Telescope: It is a 6 metre optical telescope was designed by Bagrat K. Ioannisiani in 1959 and placed at the *Special Astrophysical Observatory* in the Zelenchuksky District.

Cosmic Biology: Cosmic Biology was founded by Biochemist Norair Sissakian who made contributions to the biochemistry of sub-cell structures and technical biochemistry.

AZERBAIJAN:

Balaban: It is cylindrical-bore, double-reed wind instrument that was first used in Azerbaijan orchestra, when the *Orchestra of Folk Instrument* was established in Azerbaijan in 1931.

Meykhana: It is a literary and folk rap tradition appeared in 1920, including an improvised song performed by one or more people.

Neft Daslari: The oil platform *Neft Daslari* was built at 1,100 metres beneath the Caspian Sea in 1949 and it was the world's first offshore oil platform.

SCIENCE

SOUTH CAUCASUS

GEORGIA:

Georgian Historical-Ethnographic Society: The Georgian Historical-Ethnographic Society was established in 1907. The Society's members worked on the identification and protection of ancient Georgian historical monuments.

During Soviet rule, science, culture, and economy began to improve rapidly. New industrial facilities were built in Rustavi, Chiatura, Zestaponi, Batumi, and Tkibuli. There were Zemo-Avchala and Rioni hydroelectric stations were built, and the railroad network was expanded throughout the country.

The Menshevik government of Georgia established the Tbilisi State University in 1918 under the leadership of Georgian historian Ivane Javakhishvili. The Soviets also founded many institutes like the Georgian Polytechnic Institute, Georgian Agricultural Institute, Tbilisi Medical Institute, Tbilisi Academy of Arts etc.

The Faculty of Medicine of Tbilisi State University was built in September 1918 and many famous Georgian scientists and doctors studied in this University were M. Tsinamdzgvishvili, V. Asatiani, K. Eristavi, V. Zhghenti, A. Tsulukidze, Av. Zurabashvili, P. Sarajishvili, and S. Khechinashvili.

In 1941, the Georgian National Academy of Sciences was established by a resolution of the Council of People's Commissars of the Georgian SSR.

After the collapse of the Soviet Union, scientific researches significantly dropped due to lack of funding for the development of science by the Georgian government.

Arnold Chikobava: Chikobava was a linguist and philologist. He was one of the founders of the Georgian Academy of Sciences. He was the opponent of Nicholas Marr's monogenetic "Japhetic" theory of language.

David Lordkipanidze: Lordkipanidze conducted excavation at Dmanisi and discovered the hominin fossil (skulls of an early hominin) named *Homo georgicus* (reclassified as *Homo erectus*).

ARMENIA:

Khachatour Koshtoyants: Koshtoyants was a physiologist who studied the theoretical foundations of evolutionary physiology and the problems of the evolution of functions of the organisms. In addition, he conducted research on the subject of neurotransmission.

Mikhail Chailakhyan: In 1936, Chailakhyan introduced the existence of a universal plant hormone, *florigen* in flowering. He worked on the agricultural applications of phytohormones and synthetic analogs.

Ezras Hasratyan: He was a neurophysiologist studying higher activity within the nervous system. He was well-known with his theory of adaptability of the nervous system.

AZERBAIJAN:

Mirali Seyidali oglu Qashqai: Qashqai was a geologist, who worked in the field of geomorphology and stratigraphy. He made valuable contribution to the studies of petrology and mineralogy studies in Azerbaijan.

Farman Gurban oglu Salmanov: Salmanov was a geologist who discovered big oil fields in Western Siberia in Tyumen Oblast in 1961.

Hajibey Farajulla oglu Sultanov: Sultanov was an astronomer and former head of the *Shamakhy Astrophysical Observatory*. Sultanov's main works tackle celestial mechanics and the genesis of the Solar System, as well as the origin, structure and evolution of the asteroid belt and minor planets. Sultanov developed the hypothesis that a ring of minor planets formed as a result of successive disintegrations of few larger primary bodies that emerged at the beginning of the evolution of protoplanetary material.

Ashraf Iskandar oglu Huseynov: Huseynov was a mathematician who made contributions to the studies of nonlinear singular integral equations, differential equations, potential theory and functional analysis.

NORTH CAUCASUS

CHECHNYA:

Vazif Meylanov: Meylanov authored a mathematical theory of real-variable function "Sequences of closed sets of bounded variation converging in the deviation metric" published in 1974.

Questions:

1- Why after the demise of the Soviet Union, scientific researches significantly dropped in the Caucasus states?

Readings:

- 1-<http://kartvelologi.tsu.ge/public/en/arqive/3>
- 2- Boryskina, Y., "In focus: Georgia", Cell Cycle, 9:19, 3848-3850

PAINTING

SOUTH CAUCASUS

GEORGIA:

Niko Pirosmani: Pirosmani was a naïve painter focused mostly on the environment, people, animals, and food. He was the only Georgian animalist.



During the Soviet rule, the main themes of the artists were the life of the workers, patriotism, historical events, and the harmony between the surroundings and people.

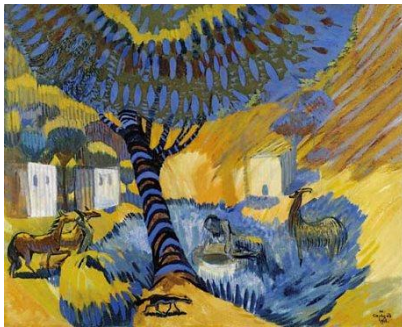
Bagrat Shvelidze: Bagrat Shvelidze depicted the strong patriotism of young Georgians as in the *Remembering the Fallen Sons* (1972).

Radish Tordia: Tordia was a painter of figurative art. His romantic female portraits such as *Woman in Green* (1999) and *Melancoly* (1998), provided all the details of a woman's life, her moods, her feelings, and her expectations.



ARMENIA:

Alexander Bazhbeuk-Melikian: Melikian was a painter and sculpture depicted female figures dancing, working in a circus, magicians, jugglers, exotically dressed women, women at stage performances etc.



Martiros Sarian: Sarian was the best Armenian landscape painter who was also the founder of a modern Armenian national school of painting. Her paintings were known with their rich colors and simple natural forms.

Minas Avetisian: Avetisian was nature painter, who depicted the nature of his birth place Jajur, the religion, poor people, mountains, and fields.



AZERBAIJAN:



Azim Azimzade: Azim Azimzade was an illustrator, painter and caricaturist. In his paintings, he often used the themes of society's injustices, educational opportunities and women's rights. Azimzade created a thematic series where he examined social inequality, as in *Wedding of the Rich People* and *Wedding of the Poor People*.

Wedding of the Poor People, 1931

Gazanfar Khalykov: In his paintings, Khalykov depicted historical and modern themes.



Khalykov's self portrait

Sattar Bahlulzade: Bahlulzade was an artist of landscape painting who depicted nature with his surrealistic style.

Tahir Salahov: Salahov depicted real life without any idealization as in his *At the Caspian Sea*, 1967. He became the First Secretary of the Artists'



Union of the USSR (1973–1992), Vice-President of the Russian Academy of Arts.

NORTH CAUCASUS

CHECHNYA: Painting and graphic art in Chechnya were born only after 1917.

The Union of Painters of the Chechen-Ingush ASSR was established in 1943.

Amandi Asukhanov: Asukhanov was a landscape painter who depicted his native land in his works as in *Lilac Castle*, and *Views of My Native Land*.

Zamir Yushaev: Yushaev was a surrealist artist. He depicted his people and his native land as in *the Letter on Mother*.



SCULPTURE

SOUTH CAUCASUS



GEORGIA:



Zurab Tsereteli: Tsereteli was a painter, sculptor and architect who created the tallest statue in the world, *the statue of Peter the Great* in downtown Moscow. He served as the President of the Russian Academy of Arts since 1997.

Chronicle of Georgia: This monument was built by Zurab Tsereteli in 1985. It is located near the Tbilisi sea. At the top, Tsereteli depicted half features of the kings, queens and heroes, and on the bottom part, there were scenes from the life of Christ.



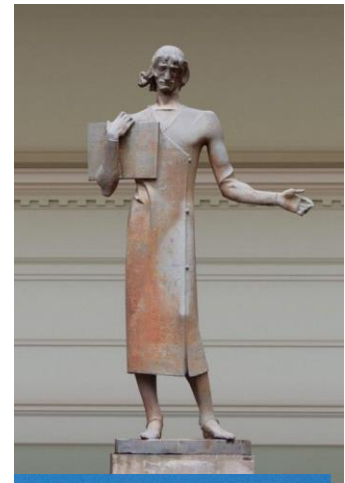
Iakob Nikoladze: In 1922, Nikoladze became the first teacher at the Faculty of Sculpture at the Tbilisi State Academy of Arts. His most famous sculptures were: *The Old Jew* (1896), *The Wind* (1905), *Salomea* (1906), and *Grieving Georgia* (1913).

Iakob Nikoladze Wind 1905



Kartlis Deda was a monument built by Elguja Amashukeli in Tbilisi in 1958. It stands on the top of Sololaki hill.

Merab Berdzenishvili: Georgian sculpture Merdzenishvili's monumental sculptures were monuments of David Guramishvili (1959), Shota Rustaveli (Tbilisi), Giorgi Saakadze (Kaspi), Medea (Bichvinta), Didgori Memorial (Digori), Soldier's Father (Gurjaani), Ketevan (Tbilisi), and King David *Aghmashenebeli* (Tbilisi).



Tamara Abakelia: Abakelia was a sculptor and theatre designer. She made works depicting WWII as in *We will revenge* (1944).

Merab Merabishvili: Merabishvili was a sculptor, and an academician. He created the *monuments of Alexander Griboedov* in Tbilisi (1961), *King Erekle II* in Telavi (1972), and *Peter Bagrationi* in Tbilisi (1984) and Moscow (1999).

King Erekle II



Aragveli monument, Zhinvali



300 Aragveli Monument was built in 1959 by A. Bakradze to immortalize 300 brave Georgian soldiers from the Aragvi Valley who sacrificed themselves for their country in the Krtsanisi battle near Tbilisi.

ARMENIA:

Aytsemnik Urartu: Urartu was another 20th century sculptor known with his statue *the Girl with Pitcher* in 1939.

Sargis Baghdasaryan: Baghdasaryan was a sculptor known with his work *We Are Our Mountains* (1967) a monument carved into the tuff outside Stepanakert.

Getik Baghdasaryan: Baghdasaryan was a sculptor in Yerevan created his work with tuff as in *The Pope's Monument* in Echmiadzin (1982), *Hazaran Blbul* in Arzni (1982), *Zitan* symposium in Ijevan (1985), *Zangezur Gateways* (1987) and many more.



Ghukas Chubaryan: Chubaryan was a sculptor of post-Stalin period famous with his basalt *Monument of Mesrop Mashtots*, the decorative ornaments on the government building (1950) and the facade of Yerevan Opera House (1980).

Monument of Mesrop Mashtots, 1962

Tereza Mirzoyan: Mirzoyan created the bust of Armenian physician Amirdovlat Amasiatsi and Bronze bust of the father of Armenian medicine of the 12th century *Mkhitar Heratsi* in Yerevan. She also created the sculpture called *Loves me, doesn't love me* in the late 1980s.



Ara Shiraz: Shiraz was an Armenian sculptor. He became the president of the *Artists' Union of Armenia* in 1987. He created many statues like the statue of Yeghishe Charents in Charentsavan (1977), the statue of Paruyr Sevak in Yerevan (1978), the statue of Aleksandr Miasnikian in Yerevan (1980), the statue of William Saroyan in Yerevan (1984), the statue of Tigran Petrosian in Yerevan (1989), the statue of Hovhannes Shiraz in Yerevan (1989) and the statue of Sergei Parajanov in Yerevan (1999).



AZERBAIJAN:

In the early 20th century, numerous statues, decorative monuments and busts created by Azerbaijani sculptors.

Ibrahim Guliyev: He was famous with his monument called *Motherland* in Ganja. In 1955 he also created the portrait bust of V. Lenin.

Fuad Abdurrahmanov: Fuad Abdurrahmanov was one of the founders of Soviet monumental sculpture. He created monumental statue of *Nizami* (1946), statue of Samed Vurgun (1961), statue of Mehdi Huseynzadeh (1973) and many others.

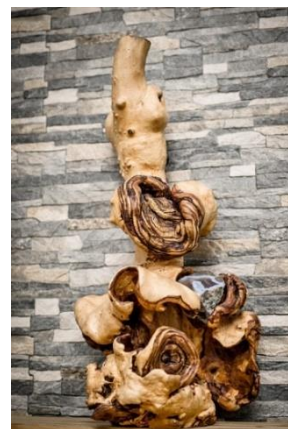
Jalal Garyaghdı: After Fuad Abdurrahmanov, Garyaghdı's statues made valuable contribution to the development of Azerbaijani monumental statue art. He is famous with his statue of Molla Penah Vagif (1939). Garyaghdı created a monument to the satirical poet Sabir in 1958 in Baku. He also made a portrait of Niyazi, Rashid Behbudov, Mirza Alakbar Sabir, Jahangir Jahangirov and Khurshidbanu Natavan.



Omar Hasan oğlu Eldarov: Eldarov was another sculptor in Azerbaijan. He sculpted portrait of Sattar Bahlulzade, a bust of Muslim Mogomayev, monument of Huseyn Javid (1993), monument of Mammed Amin Rasulzade (1995) and memorial to Fizuli.

Tokay Habib oğlu Mammadov was a sculptor and the head of the Union of Artists of Azerbaijan in 1970-1972. He was well-known with his bronze busts to veterans of war, Adil Guliyev, Bahaddin Mirzoyev; sculptural portrait of Samad Vurgun (1987), a monument to Nasimi (1979).

Zivar Mammadova: Mammadova was the first woman sculptor of Azerbaijan. Mammadova created portrait sculptures of eminent people in Azerbaijan like the sculptures of Azim Azimzade, Huseynqulu Sarabski, Meshadi Azizbayov, Idris Suleymanov, Uzeyir Hajibeyli and others. She was also known with her sculpture of the *Farmers women* (1940).



NORTH CAUCASUS

CHECHNYA:

Ilyas Dutaev: Dutaev was a wood-sculptor, and a pioneer in the art of miniature wood-carving. His works reflected national culture and traditions. His works included *Gluttons*, *Expectation of a Son* and *Dancing Son*.

Iles Tataev: Tataev was a wood-sculptor who created *The Tenth Wave*, *When a Man Loses His Head*, *A Radar of the Planet*, *A Lady with a Dog*, *An Idea*, *Danko*, *Salvador Dali—Symphony*, and *Motherhood*.

ARCHITECTURE

SOUTH CAUCASUS

GEORGIA: The 20th century Georgian architecture shows diversity from Modernism to Neo-Gothic and Neo-Romantic architecture. Radical change in architecture began.

Circular architecture was a common design used in Georgian Soviet architecture as in *Palace of Ceremonies* built by the architects V. Jorbenadze and V. Orbeladze under the influences of German avant-garde expressionism. The similar structure also was used in the *Archaeological Museum*.

Chronicle of Georgia: The monument was built by Zurab Tsereteli in 1985. It was a chronicle of the history of Georgia situated at the top of a large set of stairs. There are 16 pillars, at the top, there are figures of half kings, queens and heroes, at the bottom the life of Christ was depicted.



Late Soviet architecture shows futuristic elements as in the *Institute of Physiology* built in 1986 by architects V. Gelashvili, T. Todradze, D. Kostov, D. Tevdoradze, and O. Phanozashvili.



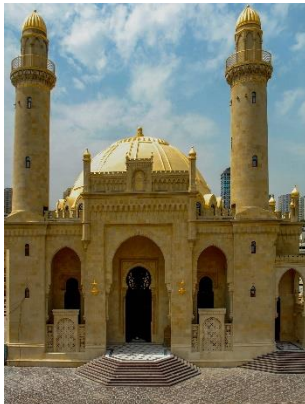
ARMENIA: One of the architects of the 20th century was Baghdasar Arzoumanian. He built many civil and church buildings in Armenia. He is the architecture of the *City Hall of Vanadzor*, *Erebuni Museum*, *David of Sassoun metro station* and the *Degustation Hall* at Yerevan Brandy Factory.



The other well-known architects were Rafael Israyelyan, G. Kochar, E. Tigranyan, S. Safaryan, etc. Today the masters of Armenian architecture are S.Gurzadyan, S. Kalashyan, L. Khristaforyan, and R. Asratyan.



AZERBAIJAN:



At the beginning of the 20th century, during the oil boom period, modern style architecture dominated the buildings in Azerbaijan carrying Mauritanian, Romanic and Gothic elements as in the *Ismailiyye Palace* and the *Theatre of Mailov Brothers*.

Zirvarbay Ahmadbayov was one of the early architects of the 20th century who built the *Baku-Blue Mosque*, *Taza Pir Mosque* and *Murtuza Mukhtarov Mosque*.

During the Soviet period, working settlements in Absheron, Binagadi, Rasulzade, Bakikhanov, Mammadyarov and Montino were all built by the Soviets.



The *Polytechnical Institute of Azerbaijan* was constructed in 1929. The architects S.Dadashov and M.Useyinov built the *the Oil Academy* in 1932 and the *Pedagogical Technical School in Gazakh* in 1933.





The Nizami Theatre and the former building of the Ministry of Food Industry of the Republic of Azerbaijan (1937-1939) built by S.Dadashov and M.Useynov combined the techniques of the antique Greek and Renaissance architecture with the national traditional architecture.

The characteristics of the Soviet style architecture were to be found in the building of the *Ministry of Internal Affairs of the Republic of*

Azerbaijan built in the 50s. Other constructions that were built around the same time were *Lenin's Central Museum* built by H. Majidov in 1955, *M.F. Akhundov's Republican Library* built by M.Useynov in 1960, and the *Azerbaijan State Theater of Drama* built by G. Alizade and M. Mammadov in 1960.



The Soviet-engineered metro of the Baku was opened in



1967. The second line, the Nizami Subway, was opened in 1976. These subways have typical features of the Soviet style of architecture and fine arts blended with national Azerbaijani motifs. The other lines were completed in 1985 and in 1989.

NORTH CAUCASUS

CHECHNYA: In Chechnya, big towns, especially Grozny had Soviet style of architecture. After World War II, monotonous standard and utilitarian architecture began to appear in Chechnya. In the second half of the century, skyscrapers and prefabricated buildings were erected in Chechnya.

MUSIC

SOUTH CAUCASUS

GEORGIA:

Dimitri Arakishvili: Arakishvili was a Georgian composer who collected traditional music and 500 folk songs during his travels from 1901–1908. In 1918, he became the director of the Tbilisi Conservatory. He was well-known with his first book on *Georgian folk music* published in 1916 and his second book *East Georgian Folk Songs* published in 1948. He was also the director of the Union of Georgian Composers since 1932. He was the author of the opera *Tqmuleba Shota Rustavelze* (1914).

Zachary Paliashvili: Paliashvili served as a director of the Georgian Philharmonic Society from 1908–1917. In 1922, he became the chief conductor of the Tbilisi Opera Theater. He directed the Tbilisi Conservatory from 1919–1932. He was the author of the operas *Abesalom and Eteri* (1919), *Dusk* (1923), and *Latavra* (1928).

Meliton Antonovich Balanchivadze: Balanchivadze founded *the Kutaisi Music College* in 1918 and became the director of the Department of Music of the Georgian Commissariat of Education, directed the Batumi School of Music and the Kutaisi Music College from 1921–1937. He made valuable contributions to the development of the modern Georgian opera.

Konstantine Potskhverashvili: Potskhverashvili worked as a director of the State Academic Choir of Georgia between 1921–1935. He was the author of the operas *Manana* and *Armazi*, symphonic works *Overthrow of Idols* and *Amirani*, chorus songs *Song of Victory*, *Lashkruli*, *Adjarian Makruli*.

Vano Muradeli: Georgian composer Vano Muradeli wrote patriotic songs about his motherland. He composed the operas *The Great Friendship* (1948) and *October* (1961). He became the director of the Composers' Union of Georgia in 1938–1939.

Rustavi Ensemble: Rustavi Ensemble was a folk music ensemble established by a folklorist and singer Anzor Erkomaishvili in 1968. He united singers from various parts of Georgia to create choirs and a repertory of regional folk music.

National Anthem: The first Georgian national anthem, *Idide marad chveno samshblor* composed by Otar Taktakishvili was created in 1946 and used till 1991.

The second anthem, *Dideba zetsit kurtkheuls*, was created after the declaration of Georgia's independence in 1991.

Rustavi Choir: This choir was established in 1968, and performs traditional repertoires.

ARMENIA:

Komitas (Sghomon Sghomonian): Priest, composer and musicologist Komitas was the founder of the Armenian national school of music and father of ethnomusicology. He became the director of the Gevorgian Seminary choir. He collected, transcribed and annotated Armenian folk songs, and published a book consisted of 50 folks songs titled *One Thousand and One Songs* in 1903.

Armen Tigranian: Tigranian was a composer and conductor and he was the author of the five act opera *Anush*. His second opera *David Bek* was composed in 1940. He also wrote *Leily and Mejnun*, *Eastern Dance* for symphonic orchestra.

Sergei Zakharovich Aslamazyan: Aslamazyan was a composer, and a co-founder and a member of Komitas Quartet in 1925 - 1968. He created *Suite on Armenian Folk Songs* for string quartet in 1950, and *Variations on a Theme by Paganini* for string quartet in 1961.

Artemi (Harutyun) Ayvazyan: Ayvazyan was a composer, conductor, founder of the Armenian State Jazz Orchestra. He was the head of the Armenian State Estrada (Jazz) Orchestra till 1956.

Arno Babadjanian: Babadjanian was the follower of the Westernization trend combined with folkloric traditions in Armenia. Babadjanian wrote the *Heroic Ballade* for the piano and orchestra, and *Armenian Rhapsody*, for two pianos.

Aram Khachaturian: Khachaturian was another proponent of the Westernization of Armenian music. He wrote the Armenian state anthem, and composed the ballets *Gayane* in 1942 and *Spartacus* in 1956. He also wrote three symphonies and three concertos.

AZERBAIJAN:

Ashugs: The performances of Ashugs accompanied with musician with three-string violin, an eleven-string guitar, and a drum continued in the 20th century. The most popular song competitions among the ashugi called *dyishme*.

Azerbaijani songs were mostly performed solo. Choirs were not popular in Azerbaijan.

Mugham Mugham is an Azerbaijani modal system that has its roots in the Eastern musical culture.

There were mugham assemblies like *Mejlis-Faramushan* in Shusha, *Beytus-Safa* in Shamakhy and *Music Assembly of Mahmud Aga* in Baku.

Some Azerbaijani singers performing mugham during the Soviet Union were Alasgar Abdullayev, Gulu Astarov, Nariman Aliyev, Hagigat Rzayeva, Yavar Kalantarli and Zahra Rahimova.

Fikret Mashadi Jamil oghlu Amirov: Amirov was a composer who was the founder of symphonic mugam which was based on traditional folk songs.

He wrote symphonies *Shur* (1946), *Kurd Ovshari* (1949), *Azerbaijan Capriccio* (1961), *Gulistan Bayati-Shiraz* (1968), *The Legend of Nasimi* (1977) and an opera, *Sevil* (1953).

Uzeyir Gadjiyev: In the early 20th century, the Azerbaijani musicians began to blend Azerbaijani folk songs with the Western music genres. Uzeyir Gadjiyev was able to combine Eastern and Western traditions and became the first composer of classical music and opera. Under the influence of the Russian opera, he included songs from Russian operas by Ivan Glinka in his works. In 1908, Gadjiyev composed his first opera, *Leyli and Majnun*, then the second opera *Sheikh* in 1909. The other operas he wrote were *Rustam and Sohrab* (1910), *Asli and Karam* (1912), *Shah Abbas and Khurshid Banu* (1912), *Koroglu* and *Harun and Leyli* (1915). Gadjiyev also wrote the musical comedy *Arshin Mal Alan* in 1913, and composed the *National Anthem* of Azerbaijan in 1944. During the second half of the 20th century, with the initiative of Gadjiyev, tar and kamancha performances reached the higher level of development.

Kara Karayev: In the 1930s, Karayev combined the elements of the Western classical music with the elements of traditional Azerbaijani music and included folkloric instruments into the symphonic orchestra.

Muslim Magomayev: Magomayev was an composer and conductor. Magomayev wrote his first opera *Shah Ismail* under the influence of European opera written on the basis of an Azeri folk epic. He composed his second opera *Nargiz* in 1935 which consisted of Azerbaijani folk songs. Magomayev also wrote 15 rhapsodies. He gathered 300 Azerbaijani folk songs in a book called *The Collection of Azerbaijani Folk Songs*.

Afrasiyab Badal oghlu Badalbeyli: Composer Badalbeyli was the writer of librettos for the Azerbaijani opera *Bahadir va Sona* and the ballets *Giz Galasi*, *Garaja Giz* and *Gizil Achar*. Between 1950 – 1960, he wrote books on the history and development of classical music in Azerbaijan such as: *Discussions on Music and Musical Dictionary*.

NORTH CAUCASUS

CHECHNYA:

Ch'oedargoi (Bards): *Ch'oedargoi* were *bards* who composed and performed songs (including *illi*) like folk singer Imam Alimsultanov. Many songs were also written by bard Baudin Suleimanov.

Said-Emin Umarovich Dimayev: Folk musician, accordion (komuk or kekhat-pondur) player, composer. Dimayev served as an artistic director of the Chechen-Ingush State Philharmonic Society. He wrote chamber music, film music, overtures, and folk music.

Chechen-Ingush Philharmonic Society: Music schools opened in Grozny and in other towns in Chechnya during the Soviet rule. In 1936, the *Chechen-Ingush Philharmonic Society* and the *State Song and Dance Ensemble* were established. Musicians combined traditional Vainakh music with the Western classical music and gave public performances.

DANCE

SOUTH CAUCASUS

GEORGIA: Iliko Sukhishvili and Nina Ramishvili **were the founders of** Georgian national ballet.

Georgian State Dance Company: The *Georgian State Dance Company* was the first professional state dance company that performed folk dances and toured worldwide founded by Iliko Sukhishvili and Nina Ramishvili in 1945.

The Georgian Folk Dance Ensemble: Nino Ramishvili and Iliko Sukhishvili became artistic directors of



this Ensemble. In Georgian folk dances, the men leap high in the air and turn, clash the swords and throw the daggers on the floor. The women, in contrast, dances on their toes gracefully. Khevsuruli, Davruli, Khorumi, Suliko, Khanjluri, Kartuli, Svanuri, Mtiuluri, Samaia and Acharuli are among the folk dances performed by this Ensemble.

Rustavi Ensemble: The Rustavi Ensemble was created in 1968 by Anzor Erkomaishvili. Besides polyphonic singing, they perform national traditional dances.

Rustavi Ensemble dancers performing the Khevsuruli

Vakhtang Chabukiani: Chabukiani transformed the classical ballet by including Georgian characteristics. Chabukiani was not only a choreographer but he became an artistic director of the *Paliashvili Theatre of Opera and Ballet* (1941–1973). He became the ballet master and director of the *Tbilisi Choreographic Academy* (1950–1973). They staged the productions *Heart of the Mountains* (1941), *Sinatle* (1947), *Laurencia* (1948), *Gorda* (1950), *For Peace* (1953), *Othello* (1957), *Demon* (1961), *Bolero* (1971), *Hamlet* (1971), and *Apasionata* (1980).

ARMENIA: Traditional Armenian dances were performed with slow steps so that one could easily sing and dance simultaneously. The *barbashi* (dance leader) lead the people by facing and singing to the other dancers in the line. Dancing is always accompanied with a song, clapping of hands by the spectators, and musical instruments. Dancers might perform circle, solo or couple dances.

Many dance schools were established in Armenia in the 1920s: the *Alexandropol (Gyumri) Opera-Operetta Theater Group* (1923). *St. Mkhitarian's Household Dances* and *V. Avetikyan's Rhythm and Plastic Schools* (1923-1924). V. Aristakesyan opened the *State Dance Studio* in Yerevan in 1924.

The troupe of the Opera and Ballet Theater was opened in Yerevan in 1933, and in 1934, a ballet studio was created adjacent to the theater by V. Presnyakov.



Sabre Dance: The sabre dance was a dance performed by the dancers to display their skill with sabres as in the final act of Aram Khachaturian's ballet called *Gayane* (1942).

Norayr Mehrabyan: From 1973 to 1983 he was an artistic director of the Yerevan State Choreographic School. He was also the head of the State Dance Ensemble of Armenia. Between 1984 – 1986, he was an artistic director of the National Academic State Theatre of Opera and Ballet. He also created Barekamutyun Ensemble in 1987.

Barekamutyun Ensemble: Ensemble was created in 1987 by Norayr Mehrabyan. The *Barekamutyun* performs national folk dances and dances

of various nations.

AZERBAIJAN:

Kilim Arasy (Between the Rugs): During the folk dance *Kilim Arasy*, the dancer hides himself under a carpet makes gestures with his hands and his legs.

Maral Oyun (Deer Game): In *Maral oyun*, dancer wears a deer costume and imitates the animal's movements.

Afrasiyab Badal oğlu Badalbeyli: Badalbeyli wrote the first Azerbaijani ballet, *Giz Galasi* (Maiden Tower) in 1940 which was composed on basis of national dance music, mugham and classical ballet.

He also wrote *Khalg Gazabi* (The Popular Rage) in 1941, *Nizami* in 1948 and *Soyudlar aghlamaz* (Willows Don't Cry) in 1971. He authored a book on *The Azerbaijan State Opera and Ballet Theatre*.



The other composers Soltan Ismayil oghlu Hajibeyov who wrote second ballet *Gulshen* staged successfully at the Azerbaijan State Academic Opera and Ballet Theater in 1950; and Fikrat Amirov who wrote *Nizami* in 1947 and *Arabian Nights*, which premiered in 1979 were also valuable contributions to the history of the Azerbaijani ballet.

Ismayil Hidayetzade, Mehdi Mammadov, Adil Isgandarov, Sultan Dadashov and Firudin Safarov and conductors such as Niyazi, Ashraf Hasanov, Ahad Israfilzade, Rauf Abdullayev and Kamal Abdullayev were the directors who played a important role in the development of Azerbaijani ballet.

NORTH CAUCASUS

CHECHNYA:

Daymohk: The Children Dance Ensemble Daymohk consisted of 28 dancers who were chosen from school children aged 8 to 16 and five musicians from Grozny performed as duos or solos the traditional dances of Chechnya and other Caucasian nations. The Ensemble was established by Ramzan Akhmadov.

Lovzar: Lovzar was another Chechen children's dance ensemble founded in 1983 consisted of 30 boys and 30 girls performing traditional Chechen dance.

During the Soviet period, dance academies and choreographic institutes were established in Chechen-Ingushetia where the repertoires of the companies consisted of folkloric dances from the various nationalities in the North Caucasus.

State Folk Dance Ensemble *Vainakh*: The Chechen-Ingush State Folk Dance Ensemble was established in 1939 by Vakha Dakashev, Abdula Khamidov and Vakha Tataev. The Ensemble consisted of 15 dancers and a choir touring in different cities of the Soviet Union.

THEATRE

SOUTH CAUCASUS

GEORGIA:

Batumi Drama Society: In 1913, a Drama Society was established in Batumi, led by Ivane Meskhi. The management of the Drama Society formed a troupe of professional actors under the director Shalva Dadiani.

The development of Georgian theater was connected to an actor and director, Konstantine (Kote) Mardzhanishvili. He was the founder of the first national theater, which was named after him. Mardzhanishvili believed that the theater was an institution that could serve as a podium to present the most progressive ideas. He produced Oscar Wilde's *Salomé* in 1917. He was the head of the Rustaveli Theater in Tbilisi in 1922. He opened a drama theatre in Kutaisi in 1928. Later, the theatre was named after him and moved to Tbilisi in 1930. He staged his first play Ernest Toler's *Popola, We Are Living, The End of the "Nadezhda"* (1909), Dostoevsky's *Brothers Karamazov* (1910), Ibsen's *Per Gynt* (1912), Offenbach's *Die Schöne Helena* (1913), Mozart's *Entführung aus dem Serail* (1923), Eristavi's *Partition* (1823), Arakishvili's *The Tale of Shota Rustaveli* (1923), Shakespeare's *Hamlet* (1925), Kutateli's *Midnight Past* (1929), and Rossini's *William Tell* (1931) and many more. Marjanishvili had close contact with the Russian directors Stanislavsky and Nemirovich - Danchenko. He skillfully blended the features of the Russian and European theatrical tradition with the Georgian traditional features and worked on romantic and heroic themes.

Alexander (Sandro) Akhmeteli denounced Marjanishvili's support of the Soviet realism in Georgian artistic traditions, and he was against Stanislavski's system claiming that it was only suitable to Russian theater, but not to Georgian theater. After Marjanishvili, Akhmeteli became a theatre director of the Rustaveli theatre from 1926 to 1935. He also created his own artistic corporation called *Duruji*. Akhmeteli produced theater plays and operas such as Glebov's *Zagmuk* (1926), Shanshiashvili's *Anzor* (1928), Lavrenyov's *Break-up* (1928) Kirshon's *City of the Winds* (1929), Dadiani's *Tetnuldi* (1931), and Arakishvili's *The Tale of Shota Rustaveli*.

With the establishment of Bolshevik rule in Georgia, due to heavy censorship, theater plays shifted their focus on the life of peasants, workers, and Revolutionaries in the 1930s. During the World War II, Georgian theaters staged the plays that focused on Georgian past and nationalism. In the 1950s, theaters mostly staged works of European authors such as Shakespeare's *Othello*, *Antony and Cleopatra*, *Richard II*, and Sophocle's *Oedipus Rex* and many others.

In the 1960s–1980s, theaters began to part ways with realism and staged experimental performances. Robert Sturua was Georgian theater director who became famous with his own interpretation of classics like Shakespeare's plays *Richard III* (1979) and *King Lear* (1987), and Brecht's play *The Caucasian Chalk Circle* (1975). During the civil war in Georgia in the 1990s, the Rustaveli Theater staged the experimental plays such as *ABC*, *Macbeth*, *Lamara*, *Life Is a Dream*, *Irine's Happiness*, *Women-Snake* under the direction of Sturua.

Metekhi Youth Studio Theater: The theater was established in the 70s in Tbilisi in a church. They performed the Russian, Georgian and European classics like Ostrovsky's *How the Steel was Tempered*,

Shakespeare's *Hamlet* and *People*, a story called *Look at the Vine* which was based on a story by Sandro Mrevlishvili.

Tumanishvili Studio Theater of Film Actors: Theater opened by director Mikheil Tumanishvili in 1977. One of the most popular performances was *Chinchraka* that was based on actors' improvisation.

State Pantomime Theater: It was established in Tbilisi in 1982 under the directives of Amiran Shalikashvili.

Tbilisi Marionette Theater: Marionette theater was the only puppet-show theater established by director and screenwriter Rezo Gabriadze in 1981. Gabriadze made his puppets, costumes and designed the set and directed the shows. They performed not only Georgian, but also European and Russian classics like *Alfred and Violetta*, *The Autumn of my Spring* and *Marshal Fantiere's Diamonds*.

Youth Theater at Rustaveli Theater: The Youth theater was founded by the graduating class of academician Gizo Zhordania in 1986. They performed national and foreign dramas like the *Stepmother Samanishvili* and *The Diary of Anne Frank* in the memorial house where the playwright David Kldiashvili lived and took the actual objects and decoration from the museum.

ARMENIA: Armenian theater was based on the genre of psychological realism which emphasized the emotional environment of their personages.

New theatres were opened in Yerevan and other cities in the early 20th century. The Theatre of A. Mravyan was opened in Leninakan in 1928 and the Yerevan State Azerbaijan Theatre of J. Jabbarly was opened in 1928. Many theatres performed European dramas from Shakespeare, Schiller, Brecht and Ibsen. Playwright Gabriel Sundukyan was the founder of Armenian drama. He wrote his play *Love and Freedom* in 1910. He opened *Gabriel Sundukyan State Academic Theater* in 1922 in Yerevan, and it was named after him. The theater staged European (Camus's *Caligula*, Brecht's *Resistible Rise of Arturo Ui*), Russian (Chekhov's *Cherry Orchard*) and national plays (Sundukyan's *Testament*), and many others.

In the first half of the 20th century, the other playwrights and directors were Alexander Movsisian who adopted pen-name Shirvanzade who wrote the drama *Namus* (1911). Derenik Demirchian was a playwright who wrote *Nazar the Brave* (Kaj Nazar, 1923). Vardan Ajemyan was a director who opened the *Second Armenian State Theatre* (Gyumri State Theatre). He became a director of *Yerevan Sundukian Theatre* in 1939 and directed Alexander Shirvanzade's *For the Honour* (1939), Papazian's *Rock* (1944), Nairi Zarian's *Ara Geghetsik* (1946), William Saroyan's *My Heart is in the Mountains* (1961) and Aramashot Papayan's *The World, Yes, Turned Upside Down* (1967).

Paronyan Musical Comedy Theater: Paronyan Theater was founded in 1941 in Yerevan and it was named after Hakob Paronyan. Directors and actors Vardan Mkrtychi Ajemian and Karp Khachvankyan worked in this theater and opened the theater to a wide audience.

Yerevan State Institute of Theatrical Arts: In 1944, the Institute was established by the Armenian director Vavik Vardanyan in Yerevan. The Institute was merged with *State Academy of Fine Arts of Armenia* in 1953. In 1953, this Institute named *Yerevan State Institute of Art and Theater*. In 1994, it was divided into two separate institutions: *State Academy of Fine Arts of Armenia* and *Yerevan State Institute of Theater*.

AZERBAIJAN:

In the 20th century, the Azerbaijani writers N.Vezirov, A. Hagverdiyev, J. Mamedgulizade and S.S. Akhundov played an active role in the development of Azerbaijani theater, and the actors and producers such as N. Narimanov, U. Hadjybejov, M. Magomayev and J. Jabbarly made valuable contributions to

continued existence of national theater. Akhundov was the author of first Azerbaijani play *Vizier of Lankaran khanate*. He also wrote satirical plays and comedies.

During the first Russian Revolution of 1905, a realist drama troupe was formed under *Tekamul* newspaper. *Nijat Charity Union* established a united drama troupe in 1908 which performed the plays such as by A.Hagverdiyev's *Agha Muhammad Shah Qajar* (1907), S.Sami's *Blacksmith Gave* (1908), Mammadguluzade's *Robbers* (1907) and *Deadmen* (1916) in Taghiyev Theatre. When *Shafa Society* was established in 1912, they created a theatrical troupe. The Society invited actors from Nijat's troupe to take part in their theatrical performances.

Azerbaijan State Theatre was established in 1919 in Baku. All theaters were nationalized and they went under control of the government. In 1920, a *United State Theatre* was created which included Azerbaijani, Russian and Armenian drama and opera theatres. Troupes were closed, and Azerbaijani drama troupe was turned into *Azerbaijan State Academic Drama Theatre*. In 1923, this theater was renamed as *Baku Labor Theatre*. Theater staged Azerbaijani and Russian parodies and stage versions of Russian literature like N.V. Gogol's *The Overcoat*, A.S.Pushkin's *The little house in Kolomna*, *The Tale of the Priest and of His Workman Balda*, F.M.Dostoyevski's *The Grand Inquisitor* and many more. *Azerbaijan State Theatre of Young Spectators* opened in 1928 in Baku and *Azerbaijan State Theatre of Musical Comedy* was established in 1938.

Uzeir Hadjibeyov laid the foundation of Musical theater by staging of *Leyli and Majnun* in 1908. Hadjibeyov's musical comedies *Sheikh Senan*, *No matter this or that*, and *Arshyn Mal Alan*, Muslum Magomayev's *Shah Ismayil* and many others were performed in this theater.

Puppet Theatre was founded in 1931 by Jafar Jabbarly. The first play of the theater *Circus* staged in 1932. Puppet Theatre was performed at *Azerbaijan State Theatre of Young Spectators* in 1941-1946 and *Azerbaijan State Philharmonic Hall* in 1950.



There were no women-actresses in Azerbaijan, therefore the female roles were played by men. Ahmed Agdamski was one of the actors who played the female character *Leyli* in *Leyli and Majnun*, *Asli* role in *Asli and Karam*, *Minnat khanim* role in *Husband and wife* and *Tahmina* role in *Rustam and Zohrab*.

Professional theaters were established during the second decade of the 20th century. In the 1960s, new playwrights like G. Garayev took an experimental approach to theater with his play Shakespeare's *Antony and Cleopatra*.

In the 70s, young playwrights Nabi Khazri's plays like *Echo*, Anar's play *The Last Night of the Last Year* brought success to the development of Azerbaijan State Theater of Young Spectators.

Bakhtiyar Vahabzade made valuable contribution to the repertoire of the theatre with his plays like *The Sword on Our Way-Göktürk Tribe* (1998), *Where is the World Going* (1991), *The Second Sound* (1991).

NORTH CAUCASUS

CHECHNYA: The beginnings of Chechen theater were associated with Mahomet Mahomaev, Muslim Mahomaev and Nazarbek Sheripov. The writer Said Baduev was considered the founder of the Chechen national theatre. He was the author of the plays *The Red Fortress* (1930), *The Golden Lake*, and *Political Division* (1934).

Professional theater did not exist in Chechnya before 1917. The first Chechen professional theater companies were established in the 1920s performing Sultan Shadiev's and Magomed Gaisanov's *The Murid*, Danilbek Sheripov's *Alibek-Hajji of Zandak* and many others.

The first Chechen playwrights Said Baduyev, Arbi Mamakayev, Bilal Saidov and Khalid Oshayev were considered as the vanguards of the Chechen theater. Baduyev was well-known with his satirical comedies like *Every Day Is Not Bairam Even for a Mullah*, *Eid ul- Fitr* and his plays that he criticized the destruction of old customs, class struggle and collectivization as in his *The Changing Highlands*, *The Bolshevik Sewing Campaign*, *The Shepherd's Family*, *The Awakening* and *The Political Department*.

In 1931, *the Khanpasha Nuradilov Chechen Drama Theatre* was opened with the contributions of the stage directors Vladimir Shatov, Alexander Tuganov and Archil Chkhartishvili. The repertoire of the theater included plays written in the Chechen language.

A Puppet Theatre in Grozny was opened in 1935 under the directors Bilal Saidov, Garun Batukaev, and Khasan Shaipov performing the play *The Miraculous Rubber Shoes* and the first Chechen production *The Grey-Winged Dove*.

The *Zhukhurg Theatre* included comedies, dancing, pantomime performed during folk festivals and weddings by the actors wearing animal masks, animal skins or fur coats. Zhukhurg performances takes their inspiration from everyday life or from fairy tales.

The Chechen State Theater of the Young Spectator was established in 1937 in Chechnya. During the Chechen deportation in 1944, stage performances were stopped. It was not until 1958 the theaters began to open their stage in Chechnya.

In the 1980s, the playwrights dedicated their works to Chechen folklore and history as in the plays *The Black Plait* by Lechi Yakhiyev and *God Alone* by Said Hamzat Nunuyev.

CINEMA

SOUTH CAUCASUS

GEORGIA: The first Georgian movie was released on May 15, 1908. There were several movie theaters built in Georgia in the first half of the 20th century. The first documentary film *The Journey of Georgian Poet Akaki Tsereteli to Racha-Lechkhumi* (Akakis Mogzauroba) was released and directed by Vasili Amashukeli in 1912. The first feature film, *Berikaoba Keenoba* was directed by Aleksandre Tsutsunava in 1909. He also directed the other feature film *Christiné* in 1916.

In the 20s, there was a short period of commercialization, when the Soviet monopoly on movies was eased in Tbilisi, and the Georgian directors was able to make their own films, a mix of light entertainment and revolutionary ideology as in Ivan Perestiani's *Arsen Dzhordzhiashvili* (1921) and *Little Red Devils* (1923).

The Georgian film industry developed and was nationalized due to the establishment of the first film studio, *Goskinprom* (State Film Production organization) at *the Commissariat of People's Education* in 1921. *Arsena Jiorjashvili* (The Murder of General Griaznov) (1921) was the the first Georgian-made feature film directed by Ivan Perestiani. Perestiani also directed an adventure and action movie that depicted Civil War, *The Little Red Devils* (Tsiteli eshmakunebi) in 1923.

The Soviets began to crackdown on foreign films for the sake of ideological correctness in the 1930s and reduced the financial support. Movie theaters had material shortages, equipment was old, and the employees were underpaid. National cinema went into a state of dysfunction. The films were mostly

Russian productions and made in the Russian language with only a limited number being made in Georgian.

Socialist realism became the dominant theme especially between the 1930s and early 1950s and the cinema became a propaganda agent for Joseph Stalin. During World War II, the Soviets also started a campaign to promote patriotism. The films produced during the war depicted the Russians and other nationalities fighting together against fascist occupants as in *Georgii Saakadze* (1943).

The Tbilisi Cinematographic Studio was established in 1938. Large-scale historical epics were filmed in the 40s. Mikheil Chiaureli filmed *Georgii Zaakadze* (1943), who was the 17th century Georgian leader who defeated both the Turks and the Persians. Chiaureli also became Joseph Stalin's favorite director for his significant contribution to the creation of Stalin's personality cult. He produced *Velikoe Zarevo* (1938), *Giorgi Saakadze* (1942-1943), *Kliatva* (1946), *Padenie Berlina* (1950), and *Nezabivaemii god 1919* (1952) and the others.

After World War II, in Georgia a new generation of young artists and directors in movie industry was able to produce films free from official ideology. The Georgian film industry began to develop in the 50s - 60s, with the establishment of the *Gruziya Film Studio* and with the appearance of directors and screenwriters like *Tengiz Abuladze* and *Rezo Chkheidze* who together created the feature film *Magdanas Lurja* in 1954.

The directors Otar Ioseliani and Giorgi Shengelaia created short documentaries like *Tudzhi* (1964) without verbal commentary introducing a new wave in innovative feature films.

Between the late 60s and early 80s was considered as the golden age for the Georgian film industry. The film studios produced 60 films a year. *The Faculty of Cinema* was created at the *Shota Rustaveli Institute of Theater* in 1972, and later it became *the Tbilisi Institute of Theater and Film*. The screenwriter Rezo Gabriadze and the film director Eldar Shengelaia's collaborative films *Arachveulebrivi gamofena* (1968), *Sherekilebi* (1973) and *Tsiferi mtebi* (1983) were produced in this period.

This period also witnessed heavy censorship on movies. Some of the films like Otar Ioseliani's and Tengiz Abuladze's films were suppressed and kept away from public view. Abuladze's *Repentance* (1984) was banned for its semi-allegorical criticism of Stalin and its portrayal of the brutality of Stalin's purges. When the policy of *Glasnost* introduced in the Soviet Union in 1985, Abuladze's *Repentance* was released in 1987.

During the Georgian Civil War, due to economic crisis, the Georgian film industry began to decline in the early 1990s. In spite of that, film companies produced number of films and directors continued to stage films in Georgia. Géla Babluani directed *Udzinarta Mze* in 1992. Film director Dito Tsintsadze staged his film *Sakhli* (1991), *Stumrebi* (1991) and *Zghvarze* (1993). Many directors like Otar Ioseliani, Mikheil Kobakhidze, Nana Jorjadze and Dito Tsintsadze emigrated to Europe and Russia. The Georgian film industry began to flourish in 1993 and new film companies and film studios were opened. Private companies and international institutions also began to finance the production of documentaries, educational films and short movies.

ARMENIA: At the beginning the Armenian cinema was under the influence of the foreign filmmakers who traveled through the Caucasus.

The first movie filmed in Armenia was a documentary on the funeral of Khrimian Hayrig, Catholicos of all Armenians (1907), and the second was a documentary on the burial of Catholicos Matheos (1911) filmed in Etchmiadzin. In 1915, the first Armenian feature film directed by A. Minervin *Under the Rule of the Kurds* was released.

During the Soviet rule, the Armenian film industry was put under strict state control. In 1923, the *Armenian State Committee on Cinema*, *Goskino* was established to monitor all film production. In 1925, the first Armenian full-length feature film, realistic melodrama *Honor* (Namus) directed by Amo Bek-

Nazaryan was released. Nazaryan was also the writer and director of *Patricide* (1923), an innovative silent film *Zare* (1927), comedy *Shor and Shorshor* (1928), and the somber *Khaspush* (1928), the first Armenian sound film, the social drama *Pepo* (1935) and *Anahit* (1947).

Goskino (Armenkino, Yerevan Film Studio, Armenfilm, Hay film): In 1922, the *Armenian Council of People's Commissars* (Sovnarkom) passed a decree to nationalize all movie theaters. In 1923, *Sovnarkom* founded the *State Cinema Organization* (Goskino) and it became part of the *Commissariat of Political Education*, and the state appointed Daniel Dznuni as the director of the studio. The studio's name changed over the years. It was renamed as *Armenkino* in 1928, *Yerevan Film Studio* in 1938, *Armenfilm* in 1957 and *Hay film* named after Amo Bek-Nazarian. They also established a *State Photo and Film Factory* (Gosfotokino) was established in Yerevan creating a film laboratory that in 1924. This film factory was renamed as *Armenkino* in 1928.

There are other leading directors like Patvakan Barkhurdyan who directed *Evil Spirit* (1928), *Funeral of A. Spendiarov* (1928), *Five Right in the Target* (1928), *The Sixteenth* (1928), *Under the Black Wing* (1930), *Kikos* (1931), *A Child of Sun* (1933), and *The Guardsman's Wife* (1943); Amasi Martirosyan who directed *Gikor* (1934).

In the 50s and early 60s, every year the studio produced four feature films and they were mostly revolutionary fiction as in Erazm Karamyan's and Stepan Kevorkov's *Personally Known* (1958). Stepan Kevorkov also served as executive director of Armenfilm Studio between 1949-1951 and became the first secretary of the *Armenian Filmmakers' Union* 1956 to 1964.

By the mid-60s, Armenian national cinema experimented a new direction in film industry combining Soviet multinational framework with traditional one as in Frunze Dovlatyan's war story films *Hello, It's Me* (1966) and *The Brothers Saroyan* (1968); Henrik Malyan's *The Triangle* (1967) and *We and Our Mountains* (1970). Artavazd Peleshyan created radical aesthetic innovations by blending documentary film with poetic fiction as in his *The Color of Pomegranate* (1967).

Armenfilm was moved to a new studio in a Yerevan suburb in 1976. Director Edmond Keosayan was one of its directors who directed *The Elusive Avengers* (1966), *The New Adventures of the Elusive Avengers* (1968) and *The Crown of the Russian Empire or Once again the Elusive Avengers* (1971).

In the late 80s, with *Perestroika*, the strict control on the Armenian film industry was eased, however isolation from international markets continued.

After the independence, due to increasing economic hardships, Armenian film industry fell into a crisis similar to that in the former Soviet Union.

Some filmmakers such as Edgar Baghdasaryan, Albert Mkrtychyan, Armen Dovlatyan, and Suren Babayan were able to partner with foreign directors and have their film shown internationally.

AZERBAIJAN: The first Azerbaijani film *In the Realm of Oil and Millions* was produced in 1915 and directed by Boris Svetlov.

During the Soviets, the *Revolutionary Committee* of Azerbaijan issued a decree to nationalize all film studios in the country in 1920. With the Soviet monopoly on film industry, film studios made films combining Soviet ideology with casual entertainment. The government opened first film studio in Baku in 1922, and *Azerbaijani Photo and Film Administration* was founded in 1923.

The Legend of the Maiden Tower was the first Azerbaijani feature film released in 1924 and directed by Vladimir Balliuzek.

In 1926 - 1930, the studio was called *Azerbaijani State Cinema* (Azgoskino). The films produced in this studio were antireligious in tone as in *In the Name of God* (1925) by Abbas Mirza Sharif-Zade and in Bek-Nazaryan's *Sevil* (1929).

In 1930 - 1933, the studio was renamed as *Azkino*, and in 1933–1934 *Azfilm*. The films produced focused on forced industrialization as in the film *The First Komsomol Brigade* (1931).

In 1934–1935, the studio was called *Azgoskinprom*, and in 1935 - 1940 - *Azerfilm*. The studio produced its first sound film, *Baku's People* (1938) directed by Viktor Turin.

In 1941 - 1959, the studio was renamed as *Baku Film Studio*. One of the films produced in this studio was romantic musical-comedy *The Cloth-Peddler* (1945), based on an operetta *Arshin Mal Alan* written by Uzeyir Hajibeyov in 1910.

During World War II, the government started a campaign to promote patriotism and friendship in films by depicting the Russians and other ethnic groups fighting together against fascism as in *One Family* filmed in Baku in 1943 and to raise national pride by presenting struggles to unify the existing khanates by a hero in the film *Fatali Khan* directed by Efim Dzigan in 1947.

After World War II, film production was dropped drastically in Azerbaijan for more than ten years. By 1950, the film industry entered its most severe quantitative and qualitative crisis. After Stalin's death in 1953, the film industry began to flourish. Instead of state-manipulated propaganda films, the new generation of young directors, actors, and screenwriters began to create outspoken films about real people and their social problems. However, there were also remade movies like *The Twenty-six Commissars* (1965), *The Cloth-Peddler* (1966), and *Sevil* (1970) that showed a continuing financial crisis leading to restrictions on film production.

In the 1990s, with independence, the Soviet censorship was abolished and a new generation of filmmakers created the realist documentaries depicting political turmoil in Azerbaijan as in film *Broken Bridges* (1999) by director Rafiq Pooya.

NORTH CAUCASUS

CHECHNYA: During the Soviet rule, the film industry was controlled by the business of the State Committee of the USSR for Cinematography. This Committee discouraged any initiative and private projects, and the artists became puppets in the hands of the powerful bureaucrats.

There were film studios were built in towns and many villages of Chechen Ingushetia. Early actors were Dikalu Muzukaev and Dagon Omaev. Omaev was an actor played in *Gorets* directed by Murat Dzhusoity who also directed *Kuryer na Vostok* in 1991.

Film directors, writers and crew of the industry had to be the members of the *Union of Soviet Film-Makers* and the *Union of Soviet Cinema Workers*.

The first national films were created during the Soviet rule, and Iles Tataev was Chechnya's first film director, who directed *Gorskaya Novella* in 1979. He was one of the founder of the Chechen-Ingush film studio (1995) and served as a director. Tataev authored over 30 musical, folklore, feature films and documentaries.

Film director, screenwriter Sulambek Mamilov worked at the Gorky Studio in Moscow in the late 1960s, and produced Russian-language documentary, musical and feature films like *Extremely Dangerous People* (1979), *Ladies' Tango* (1983), *Day of Wrath (Dies Irae)* (1985), based on S. Gansovsky's short story, *A Golden Cloud Spent the Night* (1989) based on a tragic story of deportation, *Murder on Zhdanovskaya Street* (1992), and *Good Luck Gentlemen!* (1992).

Questions:

1- Why did the film industry enter its most severe quantitative and qualitative crisis in the 50s?

2- By looking at the developments in cultural life in all Caucasus states, can we claim that the Soviets made a significant contribution to the development of the social and political life of all the states, or by introducing Socialist ideology did they separate people from their past?

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RELIGION

SOUTH CAUCASUS

GEORGIA: Following the Russian annexation of Georgia, the autocephaly of the Georgian Orthodox Church that was abolished by the Russian authorities in 1811. In March of 1917, the Georgian Orthodox Church regained its autonomy and Kirion became the new patriarch.

After a brief restoration in 1917–1921, the Church was once again suppressed under Soviet rule when it was placed under surveillance of the *Committee for State Security* (KGB).

The Georgian church regained its autonomy and appointed a new Catholicos-Patriarch was elected when Russian rule ended in 1918. The Soviet regime carried out severe purges among Church officials and executed constant repression against Orthodox worship. Over a thousand churches were closed or destroyed by *Joint State Political Directorate* (OGPU) and many priests and monks were shot.

The Cheka arrested the new patriarch, Ambrosi and his senior clerics, when they applied the Genoa Peace Conference in 1922 and they were tried for treason in 1924 and sent to prison. Ambrosi was released in 1927 and died shortly after.

Kristepore became a new Catholicos-Patriarch of All Georgia from 1927. When Kristepore died in 1931, Kalistrate became Catholicos-Patriarch of All Georgia from June 21, 1932. With the help of Stalin, the Russian church recognized the Georgian autocephaly in 1943.

Georgian workers were forced to join in an organization called *League of Militant Atheists*. The organization was abolished in Georgia in 1947.

When the patriarch Ilia II became the head of the Georgian Orthodox Church in the late 1970s, Georgian Orthodox Church experienced a revival. The new patriarch imposed order and a new morality in church affairs. However, he was enthroned as Catholicos-Patriarch of all Georgia in 1978.

In 1988, the Soviets allowed the patriarch to open closed churches and consecrate them.

After independence in 1991, the number of churches and monasteries increased. In 1993, around 65 percent of Georgians were Georgian Orthodox, 11 percent were Muslim (Adjara, Chechen Kists and Azeris), 10 percent Russian Orthodox, and 8 percent Armenian Apostolic.

Several Protestant churches were left open. Ethnic Armenians living in Georgia belong to the Gregorian Christian Church. Judaism was practiced by the Jews residing in Tbilisi and Kutaisi. There were smaller denominations like Baha'is, Hare Krishnas, Buddhists and Kurdish Yezidis.

The Georgian Constitution provided freedom of religion and guaranteed respect and equal treatment of all religious denominations. The separation of church and state was established.

ARMENIA: The government was convinced that the liberation movement was guided by the Armenian Church. In 1903, by the order of G. Golitsyn, the Governor of the Caucasus, all property of the Armenian Apostolic Church was requisitioned and Armenian schools were shut down.

The Catholicos of All Armenians Mkrtych Khrimian denounced the anti-Armenian policy of Tsarist Russia. Armenian political parties-Dashnaks and Hunchakians together with Russian social democrats got involved in the struggle against the Tsarist regime. During the summer of 1905 there were strikes in Kars, Alexandrapole, Alaverdi and other cities of Eastern Armenia. The Tsar's government, concerned about the developing revolution and Armenian resistance, canceled its previous decree and returned the property requisitioned from the Armenian Church.

The Soviets committed themselves to shifting the values from traditional and religious to secular and socialist ones. The government strategy was to separate Armenians from their loyalty to their national church and replace it with a commitment to building a socialist Armenia. Many churches were closed and many priests were persecuted. The Catholicos Kevork V refused to recognize the atheist Soviet regime till 1927.

In the 40s, the persecution of the church stopped and some of the closed churches were reopened, and exiled clergy were allowed to return from Siberia in the late 1942. The clergy supported the state in their struggle against fascism, and the church leaders raised funds for Armenian military forces.

Armenia is a secular country and church and State are separated. Although the Armenian Apostolic Church is considered as a State church, it does not receive state funds. Armenian constitution guarantees religious freedom with the law "On the Freedom of Conscience and Religious Organizations" enacted in 1991.

In Armenia, 95 % of the population belongs to the Armenian Apostolic Church. Other ethnic denominations in Armenia are Catholic Church, Protestant Church, Assyrian Church, Nestorianism, Eastern Orthodoxy, Molokans, Islam, Judaism, Bahá'í Faith, Yezidism and Hinduism.

Hetanism: Hetanism is a neo-paganist movement in Armenia which was based on the work of the early-20th-century politician and philosopher Garegin Nzhdeh and his doctrine of *Tseghakron* (rejuvenation through national religion).

AZERBAIJAN: Freedom of religion in Azerbaijan is guaranteed in the constitution. The majority religion in Azerbaijan is Islam; two thirds are considered Shia and one third are Sunni.

Azerbaijan is a secular country and its Constitution guarantees the freedom of religion and each religion is equal before the law.

Other ethnic denominations in Azerbaijan are Orthodox Sunni Islam, the Russian Orthodox Church, Judaism and various Christian sects like Orthodoxy, Catholicism and Protestantism. Azerbaijan also has Molokans, Judaism, and the Bahá'í Faith.

Islam: With the establishment of the Soviet rule in Azerbaijan, the authorities cancelled *the Ministry of Religious Conviction* and *Sheyhulislamism* on 15 May 1920. Many mosques were shot down, muslim seminaries were closed and their clerics were persecuted. Between 1928 - 1980, the number of mosques in Azerbaijan fell from 1,400 to 16. Due to differences in practices and beliefs the Sunni and the Shiite muslims generally do not pray together, however after the closure of many mosques in Azerbaijan, these two groups began to worship together in mosques that were left open.

During World War II, the Soviets reopened the mosques and used religion in their struggle against German fascism in 1943. The Soviet authorities allowed the Azerbaijanis to establish the *Religious Department for Transcaucasia Muslims* was established in Baku and it became a center of all other religious communities of Islam. Akhund Agha Alizade was the first elected Sheyhulislam and he controlled *The Religious Department of Transcaucasia Muslims*.

Bahá'í Faith: In the early 20th century, the Bahá'í believers resided in Baku. During the Soviet rule, under the atheist policy of the state, the Bahá'í community almost disappeared and it was reactivated during Perestroika when state loosened controls on religions. The Bahá'í believers elected their own *National Spiritual Assembly* in 1992.

Traces of Zoroastrianism: Fire has strong associations in Azerbaijan. There are flares, 'eternal fires', arising from the surface seepage of oil and gas in Baku.

Fire also indicates that the peoples of Azerbaijan had under the cultural influences the fire-worshipping religion of Zoroastrianism or Mazdaism of Persia.

One of the great four fires that dominates the Zoroastrian world the King of Kings is located at Ganja in Azerbaijan (Land of Fire - Odlar Yurdu).



Zoroastrian Ateshgah (fire temple) is found in Baku and in Khinalig.

Zoroastrianism still manifested in the culture of Azerbaijan by lighting bonfires and candles on the eve of Novruz Holiday.

Even Caucasian Christianity still bear marks of the pagan and Zoroastrian world.

NORTH CAUCASUS

CHECHNYA: After the Soviet Union collapsed, Russia's power in the North Caucasus was weakened and the political influence of the local leaders was diminished. They urgently needed to strengthen their relationship with the local elites, rather than to build institutions to improve the conditions in the region. Yeltsin was concerned about regional leaders and their arbitrary attitude.

Russia's bilateral arrangements to keep stability in the region increased the privileges of the executive leaders of the republics, rather than promoting democratization. As a result, the Russian government lost control of the Muslim communities there.

This resulted in the emergence of fiefdoms legitimized by pseudo-democracy in the North Caucasus, and the appearance of fragmented Islamic religious groups: some were the adherents of traditional forms of Islam which emerged along ethnic lines like the Sufis, the others had a more radicalist approach like the Salafis.

Sufis (Traditional Islam): The supporters of traditional Islam did not want to accept the new muftis since they belonged to the Avar ethnic group in Dagestan. This resulted in a power struggle over who would control over Islamic institutions. There were clerics in remote areas who stayed outside the control of the muftiat. They began to assert their influence in the region and to fight for legitimacy.

Salafis (Wahhabists - Radical Islam): The Salafis appeared in Dagestan in the late 70s. Their main objectives were to attract young people with their radical ideology, especially with the movement's combination of religious faith and militantism. Socially active young people began to support them. Salafism had influence on the insurgency in Chechnya from the mid-90s. The Salafis kept themselves outside the system and distanced themselves from the authorities and did not get involved in any ethnic competition. A violent rivalry erupted between those who followed traditional Islam and the defenders of radical Islam. Spreading crime and corruption in the region helped the Salafists. The Federal government did not know how to handle this new situation and decided to support the traditionalists, Sufi Islam, but the complex political and social situation in the region kept the Russians on the margins of events.

Until Gorbachev, Islamic practices operated in its illegal form, but after the 1990s, the North Caucasus experienced a religious revival. Nationalist sentiments provided a major impulse for this religious revival. In addition, the spread of crime and corruption continued because of the inability of the authorities and the traditional clerics to develop any strategy to contain the local conflicts. The spreading crime and corruption in the region helped the Salafists

To fight against the influence of the Salafism, religious and secular authorities decided to cooperate and declared *Spiritual Board of Muslims of Dagestan* in 1994 to be the only institution representing the interest of the Dagestani people.

However, the Salafis began to receive financial help from international Islamic organizations. The government sent troops into Dagestan. They surrounded some villages in Dagestan and began to arrest Salafist imams, destroyed their buildings and mosques and burned all propaganda publications. This policy sent the Salafis into hiding, and they stopped struggling with the Sufis, and began to struggle with the regional and central authorities, causing further instability.

The radical Islamist movements began to spread across the region after the persecution of Salafis. However, their influence in the region was limited because they showed no tolerance to any national cultural traditions in the North Caucasus.

To avoid the government military operations many people began to migrate, and, taking advantage of this situation, the Salafis shifted their location by joining the masses of migrants and began to operate in other republics.

The Salafis now appeared in the capitals of North Ossetia and Kabardino-Balkaria; in Nogay villages in Dagestan, Stavropolsky kray and Karachay-Cherkessia.

Sharia Law: The animosity between pro-Russian Aslan Maskhadov and Shamil Basayev increased. It resulted in a struggle for power. Basayev sought to gain support from local fighters and wanted to start Islamization process in the North Caucasus. Pro-Russian Maskhadov lost control over the local forces. In order to reduce Basayev's monopoly over Islam, Maskhadov imposed Sharia law and a Shura in 1999.

PHILOSOPHY

SOUTH CAUCASUS

GEORGIA: Prior to the Soviets, there were philosophers who worked under the influence of German philosophy, especially, Kant. Geronti Kikodze published his work "Nation, Language and Aesthetic Culture" in 1909, "The Life and Ethical Ideal" in 1910 where he defended Kantian philosophy against Nietzschean and Marxist philosophies that spread in Georgia after 1901.

Shalva Nutsubidze: In 1918, the first philosophical society, the *Joane Petritsi Philosophical Society*, was founded in Tbilisi through Shalva Nutsubidze's efforts. Shalva Nutsubidze studied the history of Georgian philosophy in the 1930s. While he was in Germany, he created a philosophical doctrine, called *Alethiologian Realism*. He also developed the *Theory of the Eastern Renaissance* and the *Nutsubidze-Honigmann Theory*. Nutsubidze was also one of the founders of the Tbilisi State University, and he became the Dean of the Department of History of World Literature, Doctor of Philosophy (1944).

He authored: "Bolzano and the Theory of Science: The Principles of the Alethology" (1973), "An Introduction to Philosophy (The Problem of Knowledge)" (1974), "Peter the Iberian and the Philosophical Legacy of Antiquity" (1975), the first book *The History of Georgian Philosophy* (1983), the second book *The History of Georgian Philosophy* (1985).

In 1946, *the Institute of Philosophy* was founded at the Academy of Sciences. The philosophers Z. Kakabadze, N. Chavchavadze, V. Kvachakhia fought against the domination of the Socialist Realist depiction in Aesthetics.

K. Bakradze: Bakradze under the influence of B. Russell, published the 2nd edition of his book *System and Method in Hegel's Philosophy* (1958). He also published his books *The Method of Analysis in Bourgeois Philosophy* (1960), *Modern Positivism* (1961), *The Problem of Origin of Cognition by Husserl and Russell* (1969).

A. Bochorishvili: Georgian philosopher A. Bochorishvili opened the Department of Philosophical Anthropology at the Institute of Philosophy in 1967. He authored three volume *Principles of Psychology* (1957-1962), *Phenomenological Aesthetics* (1966), *Theoretical Principles of Philosophical Anthropology* (1976).

Seit Devdariani: Devdariani was a philosopher who, due to his fervent political activities against Soviet rule, was executed during Joseph Stalin's Great Purge. Devdariani wrote several books on philosophy. One of them was a three-volume *History of Georgian Thought*. This book disappeared after his execution. Only one chapter on "18th-century Catholicos Anton I" survived and was published in 1989.

Merab Mamardashvili: Mamardashvili was a philosopher and was the chair of the Department of the Tsereteli Institute of Philosophy of the Georgian Academy of Sciences between 1987-1990. He was fired from many of his teaching posts and from the editorial board of the journal *Problems of Philosophy*. He was not allowed to travel abroad for two decades. Under the influence of the French philosopher René Descartes and Immanuel Kant, Mamardashvili devoted his works to analyse rationalist theory of perception, worked on philosophical gnoseology, metatheory of language and consciousness, the relationship between culture and consciousness and the fundamental role of consciousness in human experience. He was the author of *The Process of Analysis and Synthesis* (1958), *Forms and Contents of Thinking* (1968), *The Problem of Objective Method in Psychology* (1977), *The Arrow of Cognition* (1978), *Classic and Non-classic Ideals of Rationality* (1984), *Conscious and the Philosophical Calling* (1988), *Cartesian Meditations* 1993) and many others.

ARMENIA: In 1944, the *Sector of Philosophy* was founded in the Academy of Sciences. In 1969, the Sector was turned into *The Institute of Philosophy, Sociology and Law of National Academy of Sciences of Armenia*. The philosophers studied issues on the dialectic of the relations of production, the issues of the philosophy of labor and technology, social progress of socialist humanism, on issues of correlation between ideology and politics, of science-based management of the society etc.

With the spreading ideas of Marxism and Leninism, the works that were published gained a new perspective in dealing with the problems of societal evolution. The philosophers like Vladimir Osipov contributed to the social issues of the education system as well as of labor, technology and scientific and technological revolution. He authored *Socio-Philosophical Analysis of Contemporary Theory of Lifelong Education* (1989), *School - Yesterday, Today and Tomorrow* (1986), *Education System and Scientific-Technological Revolution* (1985) etc.

Other philosophers like Alakhverdian worked on sociological and political issues of the life while Gevorg Poghosyan studied on the issues of methodology and techniques of applied sociological research.

AZERBAIJAN: In the early 20th century, the Bolsheviks propagated Marxism in Baku. Marxist-Leninist ideology became dominant in Azerbaijan. When the Soviet power was established in Azerbaijan, all the activities of hostile ideologies and the study of non-Marxist philosophy were banned; dialectical and historical materialism became dominant ideology in philosophical thought. In the 20s, the philosophers Huseyn Javid, Jafar Jabbarli, Nariman Narimanov, Mammad Amin Rasulzadeh and Heydar Huseynov made valuable contributions to the development of this discipline.

Most of the researches were done at the Baku University, however, when the university closed between 1930-1934, all the researches transferred to the Azerbaijani Scientific Research Institute. The study of Philosophy was institutionalized in 1945 as part of Azerbaijani Academy of Science. The Institute included the departments Dialectical and Historical Materialism, History of Philosophy, Ethics and Esthetics, and Scientific Atheism. The philosophers worked in this institution studied both classics of western philosophy and Azerbaijani themes as in G.N. Guseinov's *19th century Azerbaijani Thought* published in 1952. The philosophers in this institution also studied classics of eastern philosophy and philosophical works of Nizami and Khagani.

In the 60s, the Institute began to increase their research on scientific atheism as in the articles "Science Refutes Religious Revelations" (1965), "The Formation of Aetheistic Worldview of Azerbaijani People" (1967), "The Ideology of Islam and its Critique in Azerbaijan in the Early 20th Century" (1973) and "Aetheistic Motifs in Azerbaijani Oral Tradition" (1973) etc.

One of the proponents of the Enlightenment, the supporter of the Marxist-Leninist philosophy, Nariman Narimanov discussed the principles of dialectical and historical materialism in his article "The path of knowledge of Communism" which was a manuscript written in the Azerbaijani and Russian. He also created philosophical terminology in the Azerbaijani language.

There were a group of Azerbaijani philosophers who opposed the proletarian dictatorship and Marxist philosophy in exile like the philosophers A. Agaoglu, A. Huseynzade M.E. Rasulzadeh, Hussein Baykara, Afandiyev Asif Gasim oglu and others.

Afandiyev Asif Gasim oglu (Asif Ata) founded the *Ethic and Aesthetic Moral Upbringing Club* in 1976. Based on Western philosophical thought, he created a doctrine that concerned with human morality and creation of a wise man, and advocated that without the moral improvement of man, the improvement of a society was not possible contradicting the Marxist theory.

After the collapse of the Soviet Union, the Marxist-Leninist ideology rapidly declined in popularity in Azerbaijan.

Questions:

1- After the Soviet Union collapsed, Russia's power in the North Caucasus was weakened and the political influence of the local leaders were diminished. They urgently needed to strengthen their relationship with the local elites, rather than to built institutions to improve the conditions in the region. Why would not the Russian authority try to promote democracy, rather than increasing the privileges of the executive leaders of the republics?

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LITERATURE

SOUTH CAUCASUS

GEORGIA:

In the early 20th century, the *Tsisperkantslebi group* was founded under the guidance of the poet Grigol Robakidze that played an important role in the development of the Georgian poetry and prose. The aim of this group was to combine the traditional Georgian culture with modern trends. They were under the influence of symbolism. Following the Bolshevik rule in Georgia, some of the members of the group emigrated to Europe like Grigol Robakidze who escaped to Germany. The authors works were banned in Georgia until the collapse of the Soviet Union in 1991. Later the poets Paolo Iashvili, Titsian Tabidze, Galaktion Tabidze, Nikolo Mitsishvili, Kolau Nadiradze and Valerian Gaprindashvili joined this group.

During the Stalinist purge in the 1930s, those writers who did not use socialist themes in their works were persecuted by the Soviet authorities for their "decadent" style of lyrics that carried both symbolism and mysticism as seen in the poems of Titsian Tabidze and Paolo Iashvili. Tabidze was sent to prison and he died there, and Iashvili was pursued until he shot himself inside the building of the *Georgian Writers' Union* in July 1937. Another writer, Galaktion Tabidze, survived the purges, however, he committed suicide in 1959.

Regardless of strict censorship, the control on the content of the works and the strong emphasis on Socialist idealism, the Georgian writers never give up producing. One of these writers was Konstantine Gamsakhurdia. He wrote several historical novels *Dionisos ghimili*, *Mtvaris motatseba*, *Didostatis marjvena*, *Vazis kvaviloba* and *Davit Aghmashenebeli* and used a new style of phrasing and syntactic structure.

The other writers like Leo Kiacheli authored *Gvadi Bigva*, *Tavadis Kali Maya*, *Almasgir Kibulan* and *Khaki Adzba*. Anna Kalandadze wrote her short and personal poems in the 1940s. Grigol Abashidze wrote classical style poems combining the themes from past and present, historical symbolism and philosophy, and authored historical novels like *Lasharela*, *Didi ghame* and *Tsotne dadiani anu kartvelta datsema da amaghleba*.

In the late 1950s, during Khrushchev's Thaw period, the first secretary of Georgian Communist party, Vasili Mzhavanadze suppressed literary circles and censored the journals. The periodicals like *Literaturnaia Gruzia*, *Mnatobi*, and *Tsiskari* were put under control of party officials. In the 1960s and the early 1970s, book publishing was directly controlled by the Party.

The poet Mukhran Machavariani was a poet of this oppressive period and was the author of the poems *Poems* (1955), *The Red Sun and the Green Grass* (1958), *Silence Without You* (1958). He also translated many European writers' poems into Georgian.

The short story writer Giorgi Shatberashvili wrote his short stories like *Mkvdris mze* in 1959. Nodar Dumbadze published his first anthology of short stories *Sopleli bichi* in 1960.

With Eduard Shevardnadze's liberal tendencies, the government allocated more financial aid for the development of Georgian literature, cinema and theater. In the 1970s, there were number of literary journals published: *Kritika* (1972), *Saunje* (1974), and *Gantiadi* (1972).

The writer Chabua Amirejibi wrote his epic *Data Tutashkhia* in 1975 while he was in prison in Siberia. It was a story of the tragic life of a Georgian criminal, Data Tutashkhia, who lived in the Imperial Russian period. He also wrote *Gora Mborgali* in 1978 depicting his experiences in his whole life, but it was not published until 1995.

The writer Otar Chiladze wrote novels combining myth and history as in his *Gzaze erti katsi midioda* (1973), *Kovelman chmmena mpovnelman* (1976), and *Rkinis teatri* (1981). He also authored the novel *Avelum* (1995) that depicted the disastrous years of 1989-1991.

Rezo Mishveladze was known with his novelettes and short stories like *Mtsukhri* (1983), *Elda* (1987), *Ganacheni* (1990), *Samotsdarva akhali novella* (1997), and *Ai kvekana* (1999).

ARMENIA: At the beginning of the 20th century, the development of lyrical poems dedicated to the writers like Avetik Isahakian who connected national views with European thought, depicting the conflict between society and the individual and the tragic lives of the Armenian people.

Yeghishe Charents was another poet who combined new and traditional ideas in his poetry as shown in his *Dantesque Legend* (1916), *Soma* (1918), *Charents-Name* (1922), *Uncle Lenin* (1924), *Country of Nairi* (1926), *Epic Sunrise* (1930) and *Book of the Way* (1934). He became a victim of the Stalinist repressions.

The Armenian writers mostly used heroic stories like the struggle for independence and unification of the country in their work. Among those writers, there were the poets Rafael Patkanian, Hovhaness Hovhannisyán, Vahan Teryán, the prose writers and the poets Avetik Isahakian, Ghazaros Aghayan, Perch Proshian, the playwright Gabriel Soundukian, the novelists Nar-Dos and Muratsán.

The poet and prose writer Hovhaness Tumanian wrote lyrics, fables and epic poems. He was the author of the poems *David of Sassoun* (1902), *The Capture of Fort Tmuk* (1902), *A Drop of Honey* (1909), *The End of Evil* (1908). Under the Communist system, which restricted the freedom of expression of the writers, Tumanian wrote his *The Shah and the Peddler* (1917).

During the time of the minister of Public Education and Art Nikol Axbalyan of the First Republic of Armenia, a new political and cultural life began in 1918. Axbalyan formed an Armenian literary company that held literary and cultural activities, and also published books. However, when the First Republic ceased to exist as an independent state in 1921, the company's activities stopped.

During the Sovietization of Armenia, with the imposition of the official dogma of Socialist Realism, Armenians were subjected to restraints beyond their control, writers were not allowed to use nationalistic themes, and the Communist party implemented anti-Western and restrictionist sentiments in literature demanding only the promotion of Socialist Realism not only in literature but also in art. Armenian literature endured constant tension created by the Politburo of the Soviet Communist Party's Central Committee.

The writers who were not able to comply with party requirements were banned from publishing their works and they were even prosecuted. For instance, Aksel Bakunts was arrested due to his writing, a story of an old man who complained about land scarcity in Armenia.

Goskomizdat (The State Committee for Publishing) began to censor literature, banning any publication not conforming to official ideology. Some writers like Azat Vshtuni showed his support to the new regime with his poem *Dictator* (1925) encouraging worker solidarity. Early Soviet Armenian literature depicted the Communist ideology and centralized statehood.

In the early 30s, there was a new futurist literary society called *Three's Group*, founded by Yeghishe Charents, Gevorg Abov and Azat Vshtuni who rejected the artistic legacy of the past, used new language, new styles and new methods. In 1934, the Armenian Writers' Union was formed.

Poetry, historical novels and patriotic ballads distanced writers like Hovhannes Shiraz from Soviet realities. In the late 1950s, many Armenian writers condemned the Stalin's rule and raised questions of the Soviet reality in their works published in the *Armenian Writers' Journal* and in the Armenian weekly *Literary Journal*.

In the late 60s, a new generation of Armenian writers like Paruyr Sevak, Gevorg Emin, Silva Kaputikyan and Hovhannes Shiraz emerged criticising the corruption of the Soviet administration.

As Soviet censorship eased, Modernist and Avantgarde writers like Artem Harutyunyan wrote poetries like *Land of signs* (1977) and *Letter to Noah and other poems* (1997) that did not fit Socialist Realism.

AZERBAIJAN: At the beginning of the 20th century, Azeri literature was under the impact of the three revolutions: the *First Russian Revolution* (1905), the *Iranian Constitutional Revolution* (1906-1911), and the *Young Turk Revolution* (1908). The writers like Alakpar Sabir in Azerbaijan expressed their hopes of revolutionary awareness in their poetry. Sabir wrote satirical poems like *Hophop*, *Abunasr Şeybani* and advocated the linguistic independence of Azerbaijani from Turkish.

There were many magazines and periodicals published in Baku between 1905-1917. These periodicals published articles on the issue of purification of the language from the influence of Ottoman Turkish spread through the movement of Pan-Turkism. The writer Gasanbek Melikov promoted cultural unification and the creation of a unified Turkic language for Turkic people in his articles that were published in *Heyat* newspaper in 1905. The proponent of Pan-Turkism was Ali bey Huseynzade who published his views in his magazine called *Fuyuzat* criticising the policies of the Tsarist government. Jalil Mammad Quluzade founded the satirical magazine, *Molla Nasraddin* which depicted the social and economic life and criticized the obsolete customs practiced in the Caucasus in the early 20th century.

The poet Muhammad Hadi was considered the founder of Romanticism. He became a patriot for freedom under the influence of pan-Turkic tendencies and wrote poems *Neghmeyi-ehrarane*, *Dushizeyi-hurriyete*, *Huriyi-herriyete*, *Edvari-teceddud* and *Esari-inqilab* and published them in *Heyat*, *Fuyuzat* and *Burhani-Tereggi* journals.

Under the Soviets, especially in the 1930s, writers like Huseyn Javid, Salman Mumtaz, Qurban Musayev, Taqi Shahbazi, Ali Nazim, and Mikail Mushfiq who were the members of the Union of Writers of Azerbaijan became the victims of Stalin's purges. Artistic qualities declined due to the imposed norms of Socialist Realism and strict political monopoly. Among the writers who escaped Stalin's purges were Samad Vurgun, Jafar Jabbarli, and Ilyas Effendiyev.

During World War II, literature became the instrument for war propaganda. Many writers and poets who were members of the Union of Writers of Azerbaijan travelled to northern Iran and organized literary meetings between 1941-1946. Among these writers were the novelists Mammad Said Ordubadi and Mirza Ibrahimov, and the poets Suleiman Rustamov and Bakhtiar Vahabzade. However, Vahabzade also expressed critical sentiments against Stalin and the post World War II politics. He destroyed his early poetic works in 1952 due to his fear that they would be discovered by the authorities.

After the death of Stalin, during the de-Stalinization period, all the writers who suffered from the inhumane treatment of the state, had their reputations restored and their works were republished.

During the *Glasnost* period that aimed at reforming the outdated government and economic system, positive changes were effected in the cultural sphere in the sense that contact with the outside world increased and the banned writers were rehabilitated. The victims were portrayed as "the innocent" in the organ of the Writer's Union of Azerbaijan *Ababiyyat va Incasarat*. However, literature was still the exclusive possession of the Party and the writers' works were under strict control and were trapped within the prescribed boundaries.

NORTH CAUCASUS

CHECHNYA: In the early 20th century, the verse writers like S.Gaisumov, S.Sugaipov and A.Tuchaev wrote in Arabic.

Literature developed in Chechnya the 1920s with the contributions of the writers like A. Dudaev, S. Sagaipov, M. Salmurzaev, M. Mamakaev, S. Baduev and A. Nazhaev. Ahmat Nazhayev collected his stories in *Songs and Stories* published in 1923. The stories of the writers like Abdi Dudayev, Shirvani Sagaipov, Mahmad Salmurzayev and Issa Eldarkhanov were published in the newspaper *Serlo* in 1925.

The poet, prose-writer and playwright Said Baduyev was considered the founder of Chechen literature. In his works, he usually criticized the outdated customary laws, customs and traditions and their destructive impacts on people as in his short stories *Adats*, written in the 1920s. He also wrote the first Chechen novel, *Petimat* that depicted a woman who was fighting for her freedom.

In the 1930s, there were writers like Khalid Oshayev, Said-Bei Arsanov, Magomet Mamakayev and Shamsuddin Aiskhanov whose works portrayed the real life and the psychological effects of politics in Chechnya. Arsanov's novel *Two Generations*, published in 1931 depicting the peasants who joined the revolution. The poems *Gory Mountains* and *A Conversation with Mother* written by Magomet Mamakayev, *Guerrillas* written by Said Baduyev and *In the Chechen Mountains* written by Arbi Mamakayev all portrayed people hunted and downtrodden for centuries.

During Stalin's collectivization programme, Russian troops destroyed public and private library collections and thousands of books and their records were confiscated and obliterated during the deportation of the Chechen people in 1944; only a small number of teptars were rescued.

From the late 1950s till the early 1980s, new generation writers along with the old ones made valuable contributions to the development of the Chechen literature. Said-Bei Arsanov's novel *How You Get to Know What Friendship Means* shed the light on conflicts and clashes with the Russian administration, human relations and personal experiences. The Chechen writer Khalid Oshayev's novel *The Fiery Years* portrayed the Revolution in the margins of documentary records.

The prose writer and poet Magomet Mamakayev wrote his narrative poem *Talking With Mother* (1934) provided an insight into his boyhood years. In his books *The Ice Has Broken* (1958) and *The Motherland's Road* (1960) he used the genres of travelogue and essay. His epic novels were devoted to the Civil War as in *The Myriad of the Revolution* (1963) and a noble hero as in *Zelimkhan* (1967).

Questions:

- 1- Why did literature stay the exclusive possession of the Party and writers' works were kept under strict control in Azerbaijan even after the demise of the Soviet Union?
- 2- Regardless of strict censorship, the control on the content of the works and the strong emphasis on Socialist idealism, writers in all the Caucasus states never gave up producing. Does this show that the Soviets failed to create a genuine socialist society, but built a pseudo-socialism?

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