

CAUCASUS HISTORY – 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 region¹.

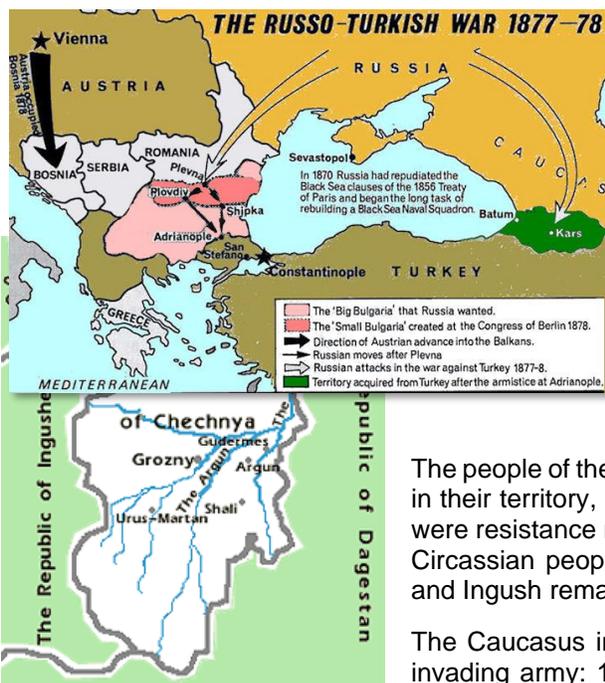
Caucasian War 1817–1864

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.



¹ 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.

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 Decembrists². General Paskevich conducted punitive campaigns of colonization, which caused fierce resistance among the Chechens and the Dagestanis.



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.

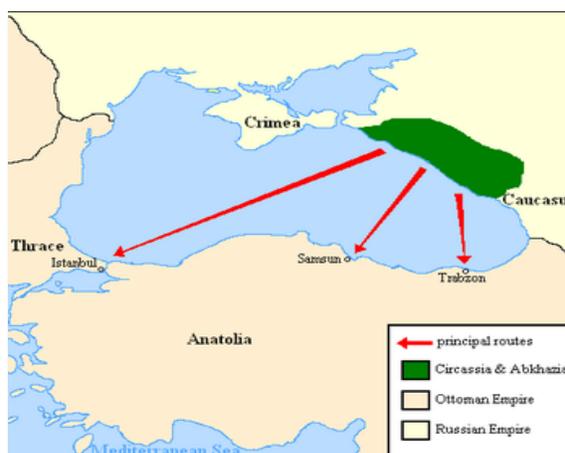
Migrations in the North Caucasus

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.

Forced



Divide and Rule Policy in the North Caucasus

² Revolutionaries.

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 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 dissolve 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

INNOVATION

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, Khatchatur 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 Kokhb 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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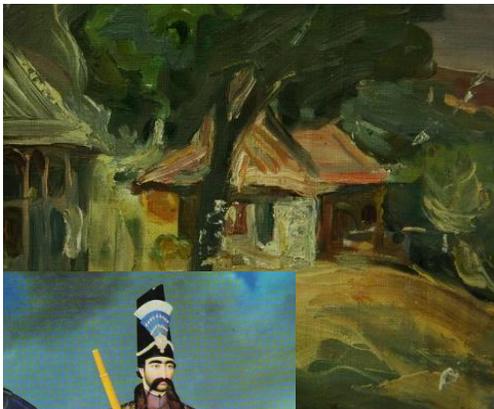
ART

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.

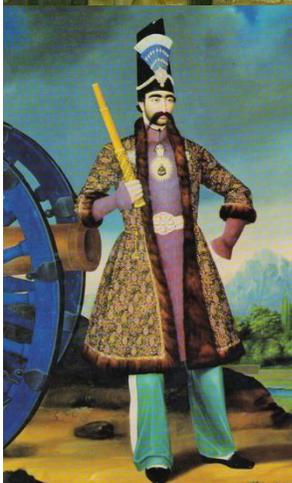
Gigo Gabashvili (Giorgi): Gabashvili was one of the founders of Realism in Georgia. Gabashvili established his art studio in Tbilisi in 1897. His most famous paintings were *After the Rain*, *Tea Merchant*, *Mullah*, *Old Citizen* and *Ancient Eastern Weapons Shop*.



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.



Hacop Hovnatanian: Portrait artist Hovnatanian 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.

Hacop Hovnatanian 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 Kadyb 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.

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 in 1896.



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 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.

Soghomon Soghomonian: Soghomonian 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.

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 woman slowly joined in the circle by shuffling her feet, the man followed her to get her attention.

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 *zikr* (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 *Haci Gara* in Baku. His comedies *Khrys-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 lkhini 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 *Satrfos, 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*. *Safarname* 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:

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- 5- Jaimaoukha, A.M., *The Chechens: A Handbook*, RoutledgeCurzon, 2005.