

1117 HEWITT, G. & KHIBA, Zaira. Male dress in the Caucasus: with special reference to Abkhazia and Georgia. *Languages of dress in the Middle East*. Ed. N.Lindisfarne-Tapper & B.Ingham. Richmond: Curzon, in association with the Centre of Near and Middle Eastern Studies, SOAS, 1997, pp.93-106

Abkha

1117 HEWITT, G. & KHIBA, Zaira. Male dress in the Caucasus: with special reference to Abkhazia and Georgia. *Languages of dress in the Middle East*. Ed. N.Lindisfarne-Tapper & B.Ingham. Richmond: Curzon, in association with the Centre of Near and Middle Eastern Studies, SOAS, 1997, pp.93-106

10380 HEWITT, B.G. Abkhazia: a problem of identity and ownership. *Transcaucasian boundaries*. Ed. J.F.R.Wright, S.Goldenberg, R.Schofield. London: UCL Press, 1996 (SOAS/GRC Geopolitics Series, 4), pp.190-225

Abkha

1006 ALEXSEEV, M.A. Early warning, ethno-political conflicts, and the United Nations: assessing the violence in Georgia/Abkhazia. *Nationalities Papers*, 26 ii (1998) pp.191-213

Abkha
Giraiten

13 EKİM 2003

BAKİMLİK YATIRIMLANDIRILAN
KİMLİKLERİN DOKÜMANI

1225 GOUSSEINOVA, Manana. Russian interests in the Abkhazian conflict and the position of the USA. *Journal of Slavic Military Studies*, 8 iii (1995) pp.470-475.

Abkha

04 EYLÜL 2000

SONRA GELEN DOKÜMAN

2115 KRUEGER, Heiko. Implications of Kosovo, Abkhazia, and South Ossetia for international law: the conduct of the community of states in current secession conflicts. *Caucasian Review of International Affairs*, 3 ii (2009) pp.121-142.

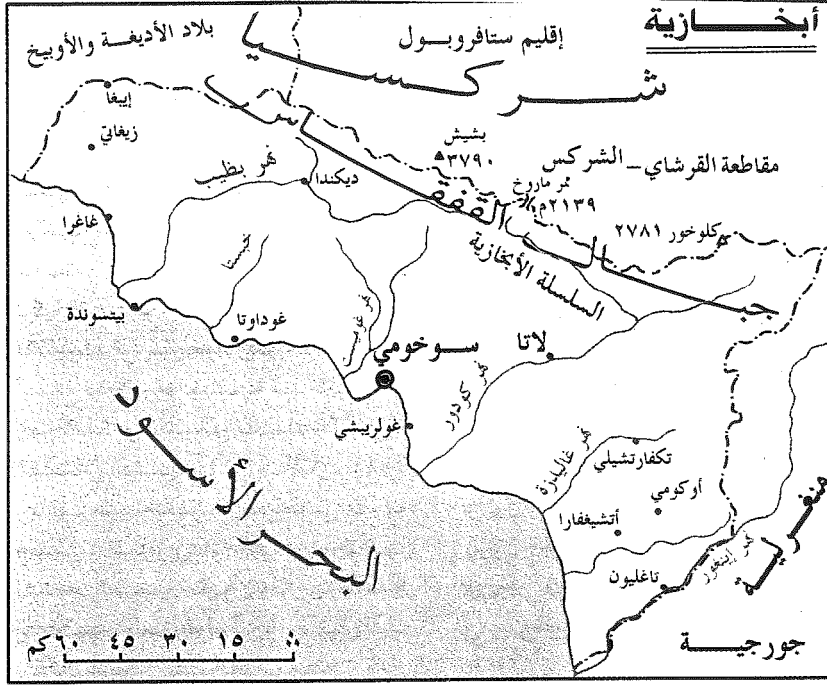
Abkhazya
Abzalar (Tert)

2009

10349 Appendix to documents from the KGB archive in Sukhum: Abkhazia in the Stalin years. Tr. Hewitt, B.G. *Central Asian Survey*, 15 ii (1996) pp.259-297

Abzga

EL-MEVSU'ATÜ'L-ARABIYYE, c. I, 1998 DIMAŞK, IRCICA KTP. 37716, s.



الأبخاز

الأبخاز Abkhaz قوم من سكان القفقاس الغربي وفرع من المجموعة الشركسية المكونة من الأديغة والأبخاز والأويخ المعدودين من أقدم أقوام القفقاس الأصليين من السلالة الإيبيرية - القفقاسية التي تضم الشركس [ر] والكرج. ويدعو الأبخاز أنفسهم أَسْوَا Aps-waa، وكان المسعودي أول من ميز الأبخاز من غيرهم، كالكرج الذين حكمتهم سلالة أبخازية، على أنهم «أمة تلي بلاد الألبان يقال لها الأبخاز منقادة إلى دين النصرانية».

تقع مواطن الأبخاز على الساحل الشرقي الأوسط للبحر الأسود بين نهري بظب وإينغور من جهة والبحر وجبال القفقاس [ر] من جهة أخرى. وتحيط بها من الشمال والشمال الشرقي مواطن الأويخ والأديغة، ومن الجنوب والشرق مواطن المنغوليين والكرج والسفان. وهي بلاد جبلية - تلية ترقى قممها إلى أعلى من 4000 م (قمة دومباي - أولغن 4646 م) مع شريط سهلي ساحلي ضيق متقطع، وتكثر فيها الأنهار وتغطي مرتفعاتها الغابات (50٪) وبقي أرضها البساتين والمزارع. أما مناخها فمعتدل فوق مداري بحري يجعلها من أنشط منتجعات سواحل البحر الأسود وأجملها.

يتميز الأبخاز من فروع الشركس الأخرى بموقعهم الجغرافي المتطرف المجاور للكرج، ويحجبهم عن بقية أقوام الشركس تلك النهاية الشمالية الغربية القائمة لجبال القفقاس، مما أدى إلى اختلاف لغتهم عن الشركسية الأم. مع أن اللغة الأبخازية هي فرع من المجموعة اللغوية المعروفة باللغة الأديغية - الأبخازية، وتشترك فروعها الثلاثة (الأديغية والأبخازية والأويخية) بنحو 2200 كلمة أساسية. وفيما عدا ذلك فإن المجتمع الأبخازي لا يختلف عن بقية الشركس فالعادات والتقاليد والفنون والأوضاع الاقتصادية والاجتماعية وغيرها واحدة عند الأبخاز والأديغة والأويخ.

ويتفرع الأبخاز إلى أكثر من عشر قبائل تضم نحو خمس وعشرين فرقة أو بطناً، أشهرها قبيلة الأبازة (الأباظة) التي يتكلم أبنائها لهجة أبخازية إلى جانب اللغة الأديغية التي تبناها الأبازة منذ القرن الخامس عشر عندما اجتازوا جبال القفقاس ليعيشوا مع قبائل الأديغة في الشمال. ويفسر هذا الواقع ترادف تسميتي الأبخاز والأبازة وعدم تمييزهم من الأديغة وبقية

من المنطقة منفي للمبعدين. ومع أن الأبخاز كانوا يتبعون مملكة جورجيا الغربية (لازيكية) اسماً، فقد ظلوا مستقلين طوال القرنين الثالث والرابع. وأعقب ذلك احتلال بيزنطة بلادهم عام 1224 م. وكانت النصرانية قد انتشرت بينهم مع وصول المؤثرات البيزنطية في القرنين السادس والسابع. وبعد مدة قصيرة (705 - 711 م) من النفوذ الفارسي وصل العرب المسلمون إلى ما وراء القفقاس، وامتد تأثيرهم إلى أبخازية منذ 737 م. لكن حاكمها ليون الثاني حافظ على استقلاله وتمكن من بسط نفوذ الأبخاز على غربي جورجيا وجوارها بين عامي 786 - 985 م.

ثم سيطر الجورجيون (الكرج) بعدها على أبخازية إلى أن استقلت عنهم عام 1239 م، وفي هذه الحقبة أخذ نشاط التجار الجنوبيين يتسع على سواحل شركسية وأبخازية حتى القرن الخامس عشر حين بدأ وصول التأثير العثماني وانتشار الإسلام بين الأبخاز. وقد بقي نفوذ العثمانيين في بلاد الشركس جلياً حتى القرنين السابع عشر والثامن عشر. وعندما حاول حاكم أبخازية قِلش بك شيرفاشيدزه التخلص من النفوذ العثماني بالاتصال بالروس وطلب مساعدتهم سنة 1808 م اشترطوا إلحاق بلاده بروسية، لكنه دفع حياته ثمناً لهذا الاتفاق، إذ قتله الأبخاز وأدى ذلك إلى دخول القوات

الشركس في البلدان العربية والإسلامية التي استوطنوها بعد أن احتلت روسيا أراضيهم وهجرتهم منها. وهناك عدد من المفكرين والفنانين والعسكريين وغيرهم من الأباظة المعروفين في كل من تركيا ومصر وسورية. عاش الأبخاز بلا حدود تفصلهم عن جيرانهم، وتاريخهم هو تاريخ الشركس خاصة وأقوام القفقاس الغربي والشمالي عامة. لكن علاقاتهم مع أقوام ما وراء القفقاس (الجنوبي) كانت أوثق من علاقات الشركس مع تلك الأقوام ومنهم الكرج، وبالتالي تآثر تاريخ الأبخاز بهذا الوضع المتميز.

يرجع استيطان أبخازية إلى العصر الحجري القديم، وإلى عهد حضارة الكوبان (نسبة إلى نهر الكوبان المعروف بنهر بَشِير) البرونزية التي شملت جميع أنحاء القفقاس الغربي والأوسط، وكذلك في زمن حضارة الكولخيد التي عاصرت حضارة الكوبان وقامت جنوبها. ولقد جاء اليونان على ذكرهم في الألف الأول قبل الميلاد ضمن قائمة القبائل الشركسية القديمة وتفرعاتها، حيث أقام اليونان مراكز تجارية لهم على سواحل شركسية و من ضمنها أبخازية وقرب عاصمتها الحالية صوخوم (صوخومي). كذلك وصلها الرومان وكان لهم حصن في موقع بيتسوندّه أحد موانئ أبخازية، أقامت فيه حامية عسكرية سنة 165 للميلاد، وقد جعلوا

07 EYLUL 1995

CAUCASUS WORLD
SERIES EDITOR NICHOLAS AWDE

PEOPLES OF THE CAUCASUS & THE BLACK SEA

1. The Armenians *edited by Edmund Herzig*
 2. The Georgians *edited by Nicholas Awde*
 3. The Azerbaijanis *edited by Nicholas Awde*
 4. The Chechens *Anna Zelkina*
 5. The Abkhazians *edited by George Hewitt*
- Forthcoming volumes include:*
6. The Circassians
 7. The Peoples of Daghestan
 8. The Ossetes
 9. The Ingush
 10. The Turkic Peoples of the Caucasus
 11. The Iranian Peoples of the Caucasus
 12. The Mountain Jews
 13. The Georgian Jews
 14. The Laz, Mingrelians & Svans
 15. The Ubykh
 16. The Displaced Peoples of the Caucasus in Soviet Times
 17. The Caucasus in Diaspora
 18. The Hemshin
 19. The Kalmyks
 20. The Cossacks
 21. The Ancient Peoples of the Caucasus
 22. The Crimean Tatars
 23. The Gagauz
 24. The Karaim

Other books in the Caucasus World series include:

- Storm Over the Caucasus: In the Wake of Independence
Charles van der Leeuw
- The Russian Conquest of the Caucasus *J. F. Baddeley* —
with a new Preface by Moshe Gammer
- Small Nations & Great Powers: A Study of Ethnopolitical Conflict in the Caucasus
Svante Cornell
- After Atheism: Religion & Ethnicity in Russia & Central Asia
David C. Lewis
- Georgia: In the Mountains of Poetry *Peter Nasmyth*
- Azerbaijan: A Quest for Identity *Charles van der Leeuw*
- Daghestan: Tradition & Survival *Robert Chenciner*
- The Georgian-Abkhaz War *Viacheslav A. Chirikba*
- Oil and Gas in the Caucasus & Caspian: A History *Charles van der Leeuw*
- The Literature of Georgia: A History (2nd, revised edition) *Donald Rayfield*
- Ancient Christianity in the Caucasus (Iberica Caucasia vol. 1)
edited by Tamila Mgaloblishvili
- A Bibliography of Articles on Armenian Studies in Western Journals, 1869-1995
V. N. Nersessian
- Armenian Perspectives *edited by Nicholas Awde*
- Armenian Sacred & Folk Music *Komitas (Soghomon Soghomonian)*
- The Armenian Neume System of Notation *R. A. Atayan*
- Armenian Monodic Music *Kb. S. Khushnaryan*
- Forthcoming:*
- The Languages of the Caucasus *edited by Alice Harris & Riëks Smeets*
Madder Red Robert Chenciner

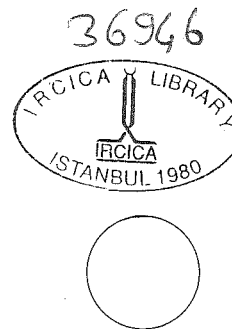
CAUCASUS LANGUAGES

1. Chechen Dictionary & Phrasebook
2. Georgian Dictionary & Phrasebook
3. Armenian Dictionary & Phrasebook
4. Azerbaijani Dictionary & Phrasebook

PEOPLES OF THE CAUCASUS

The ^{Абхазы}
Abkhazians
a handbook

edited by
George Hewitt



CURZON
CAUCASUS WORLD

1999

Surrey / England

1 NISAN 1999

دانشنامه جهان اسلام، (۳)، تهران ۱۳۷۶، IRCICA. DN 36948

بسکری، ابوالقاسم

۴۲۲

East and North Africa 1990, 36th ed., London 1989, 317;
The New Encyclopaedia Britannica, Micropaedia,
Epaulard 15th ed., Chicago 1991, s.v. "Biskra"].

/ ژ. دپوا (د. اسلام)؛ باضافاتی از (بریتانیکا) /

بسکری، ابوالقاسم، یوسف بن علی بن جبارة بن محمد بن عقیل هذلی مغربی بسکری، نحوی نابینا و متکلم و عالم به قرائات شاذ و مشهور قرآن در قرن پنجم. در ۴۰۳ به دنیا آمد. کثیرالسفر بود و از بسکریه مغرب به سرزمینهای شرقی جهان اسلام سفر کرد و از دورترین دیار مغرب تا باب فرغانه از محضر بسیاری از مشایخ علمی کسب دانش کرد و قرائتهای مختلف را فراگرفت (زرکلی، ج ۸، ص ۲۴۲؛ ذهبی، ج ۳، ص ۲۶۲؛ یاقوت حموی، ۱۹۶۵، ج ۱، ص ۶۲۵). در بغداد، از کسانی چون ابوالعلاء محمد بن علی بن یعقوب واسطی قرائت آموخت، در اصفهان، از حافظ ابونعیم احمد بن عبدالله اصفهانی (متوفی ۴۳۰) سماع حدیث کرد، و در نیشابور، نزد زین الاسلام ابوالقاسم قشیری (متوفی ۴۶۵) حدیث خواند و قشیری در مسائل نحوی از آرای او استفاده می‌کرد (ناصر یفینی، ص ۷۵۱-۷۵۲) علاوه بر این، از دیگر مشایخ حدیث نیشابور، چون احمد مغربی و حاکم نیشابوری و مَحَلَدی و حَفَاف و ابوبکر بن ابی القاسم (همان، ص ۷۵۲) سماع حدیث کرد. خواجه نظام الملک طوسی در ۴۵۸ او را در مقام مُدرّس قرائات قرآن در مسجد نظامیه نیشابور منصوب و برای او حقوق ماهانه مقرر کرد. بسکری در این منصب باقی بود تا در ۴۶۵ درگذشت (همان، ص ۷۵۱-۷۵۲؛ یاقوت حموی، ۱۳۵۵-۱۳۵۷، ج ۲، ص ۶۲). او در قرائات قرآن کتاب الکامل را نوشت (یاعنی، ج ۳، ص ۷۲؛ زرکلی؛ ذهبی، همانجاها).

منابع: محمد بن احمد ذهبی، العبر فی خبر من غیر، ج ۳، چاپ فواد سید، کویت ۱۹۸۴؛ خیرالدین زرکلی، الاعلام، بیروت ۱۹۸۹؛ ابراهیم بن محمد صرفینی، تاریخ نیشابور: المنتخب من السیاق، چاپ محمد کاظم محمودی، قم ۱۳۶۲؛ عبدالمهدی اسعد یاقعی، مرآة الجنان و عبرة الیقظان، بیروت ۱۴۱۷/۱۹۹۷؛ یاقوت حموی، معجم الادباء، مصر ۱۳۵۵-۱۳۵۷/۱۹۳۶-۱۹۳۸، چاپ افست بیروت [بی تا]؛ همو، معجم البلدان، چاپ فردیناند ووستنفلد، لایپزیگ ۱۸۶۶-۱۸۷۳، چاپ افست تهران ۱۹۶۵.

/ نورالله کسانلی /

بسکسک - آبازه (یا بسکسک - آبازه)، نام روسی یکی از اقوام مسلمان متعلق به شعبه آباسگی - چرکسی (آدیغه) از

تل، بدان رفت و آمد می‌کردند.

در قرن هشتم / چهاردهم، طایفه بنو مُزنی بارها به نفع فرمانروایان بجایه و تلمسان و فاس به حفصیان خیانت کردند. اما، در ۸۰۴/۱۴۰۲، سلطان ابوفارس باردیگر سلطه تونس را بر بسکریه برقرار کرد؛ ابوفارس آخرین حاکم از طایفه بنومزنی را به اسارت گرفت و، مانند موارد مشابه، «قائد»ی از ملازمان خود را به جای او نشانند.

با زوال حفصیان در اواخر قرن نهم / پانزدهم، بسکریه و زاب به اقطاع اعراب بادیه‌نشین دواویده درآمد. به گفته لئوی افریقایی (ص ۴۴۰)، در اواسط قرن دهم / شانزدهم، هنوز «نفوس بسیاری» در این شهر زندگی می‌کردند، اما مردم تهیدست بودند. در همین ایام بود که ترکان عثمانی، در پی لشکرکشیهای حسن آغا در ۹۴۹ و صلاح رئیس در ۹۵۹، بسکریه را تصرف کردند و قلعه‌ای در آن ساختند و پادگانی ایجاد کردند. قدرت عملاً در دست سران طایفه بوغکاز بود که به شیخ‌العرب ملقب شده بودند. در قرن هجدهم، صلاح بای، حاکم قسنطینه، طایفه بوغکاز را بسیار قدرتمند یافت و از طایفه بنو قنه رقیبی برای آنان تراشید. شهر بسکریه از این رقابت و از بدرفتاری ترکان عثمانی آسیب فراوان دید. ساکنانش رفته رفته شهر را ترک گفتند و بتدریج در روستاهای کوچکی در سراسر واحه پراکنده شدند.

پس از پیاده شدن فرانسویها در الجزیره (۱۲۴۵/۱۸۳۰)، رقابت همچنان ادامه یافت. قَرَحْت بن سعید، نماینده طایفه بوغکاز، سرانجام، از عبدالقادر یاری خواست؛ اما طایفه بنو قنه، پس از سقوط قسنطینه در ۱۲۵۴/۱۸۳۸، به فرانسویان پیوستند. در ۱۲۶۰/۱۸۴۴، بسکریه به اشغال دوک اُمال درآمد، و سال بعد پادگانی دائمی تأسیس، و بر روی ویرانه‌های قصبه قدیم قلعه‌ای ساخته شد. طایفه بنو قنه به صورت متنفذترین خاندان شهر باقی ماند و بیشتر مناصب حساس را در آن ناحیه به دست گرفت. این طایفه و طایفه بوغکاز بعدها (۱۳۱۷ ش / ۱۹۳۸) با یکدیگر از در آشتی درآمدند و متحد شدند. بسکریه به صورت قانونی پروتق درآمد و سپس کرسی ولایت و کرسی یکی از ملحقات حوزه نظامی تقورت، مرکز جامعه‌ای مختلط و نیز جامعه‌ای کاملاً مقتدر شد. در ۱۳۳۵ ش / ۱۹۵۶، کرسی شهرستان نو بنیاد بتهنه شد. اکنون مرکز اقتصادی زیبان است.

منابع:

'Abd Allah ibn 'Abd-'Aziz Bakri, *Description de l'Afrique septentrionale*, tr. Mac Guckin de Slane, Paris 1965; Jean Leon l'Africain, *Description de l'Afrique*, tr.; [The Middle

Appendix to Documents from the KGB archive in Sukhum. Abkhazia in the Stalin years*

Translation by B. G. HEWITT

Introduction

[The text of the 'slandorous' letter mentioned on pages 187-188 of the above-mentioned **Documents** as having been composed by Dzidzaria, Shinkuba and Shakryl in 1947 was published in 1992 as part of a book entitled *Abxazija: dokumenty svidetel'stvujut 1937-1953* (Sukhum: Alashara, pp 531-536), which in the main reproduces KGB archival material (since destroyed when the Georgian occupying forces deliberately burnt down the State Archives and the Abkhazian Research Institute in Sukhum in November 1992) describing in great detail the transportations of non-Abkhazians into Abkhazia during the period when Mingrelian L. Beria, Svan K'. Chark'viani and Georgian A. Mgeladze consecutively led the Communist Party of Georgia during these very years¹ and vigorously pursued the now notorious attempt to georgianize the Abkhazians. Incredibly (sc. in view of the wealth of material now available), one still finds Western commentators unwilling to accept the facts at face-value. Consider the following: discussing the question of linking 'the relative decline in the ethnic Abkhazian population in the 1930s and 1940s...with the efforts of Beria to build a strong power base in the ASSR', Jonathan Aves (1992, p 234) appends this footnote (No. 39): 'The "anti-Abkhazian policies" of the period, which included the closure of Abkhazian cultural institutions and the settlement of Georgians in Abkhazia, which Abkhazian nationalists² frequently imply were the expression of a Georgian nationalist programme carried out by Beria and Stalin, are **more sensibly understood in the context of Communist Party politics based on patronage networks**' (stress added). *Central Asian Survey* readers familiar with everything recently published on its pages relating to Abkhazia may confidently be left to judge for themselves how the facts are to be 'more sensibly understood'.

Having had the opportunity to familiarize themselves with the KGB files, to which the present offering serves as a belated appendix, readers may like to see

George Hewitt is at the School of Oriental and African Studies, University of London.

*In *Central Asian Survey*, 14(1), 1995, pp 155-189. Introduction and concluding remarks to this Appendix by G. Hewitt.

Abkhaz

DOKÜMANTASYON MERKEZİ

REVUE DU MONDE MUSULMAN

Abanalar

DÉCEMBRE 1923.

VOLUME LVI.

PREMIÈRE PARTIE

I

Les Causes politiques de l'islamisation en Russie.

PARIS

ÉDITIONS ERNEST LEROUX

28, RUE BONAPARTE (VI^e)

KRAUS REPRINT

Nendeln/Liechtenstein

1974

40

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

20 Eylül 2014

- 1511 CHIRIKBA, Viacheslav A. Abaza personal names.
Iran and the Caucasus, 17 iv (2013) pp. 391-400.

Abazalar
012646

in Nizami, Shattariyya—with his successor, Abū Fath Hidāyatallāh Sarmast (d. 1529), and Shaykh Zuhūr Hājī Hūdūr (d. 990/1524) active around Jawnpūr. Their followers, Muḥammad Ghawth (d. 970/1562) and his brother Shaykh Bahlūl (or Phūl, d. 1538), supported Mughal conquest (Kugle; Qadrī 1996). Under Muḥammad Ghawth's leadership, the Shattāriyya spread in Gujarat with Wajīh al-Dīn 'Alawī (d. 998/1590), in South India at Nagore, and from Mecca to Indonesia with 'Abd al-Ra'ūf Sinkel (d. 1104/1693).

BIBLIOGRAPHY

Abū l-Turāb Muḥammad 'Abd al-Jabbār Malkapūrī, *Mahbūb dhū l-minan: tadhkira-yi awliya-yi Dakkan* (Hyderabad n.d.), 1:632; Qazi Moinuddin Ahmad, *History of the Shattari Silsilah*, Delhi 2012; Aditya Behl, Simon Weightman, and Shyam Manohar Pandey (trans.), *Madhumalati. An Indian Sufi romance, by Mīr Sayyid Manjhan Shattārī Rājgirī*, Oxford 2000; Burhān al-Dīn Ibrāhīm Shattārī, *Risāla-yi Shattāriyya*, Hyderabad, Andhra Pradesh State Oriental Manuscript Library, Fārsī Taṣawwuf MS 745; Muḥammad Ghawthī Shattārī, *Gulzār-i Ābrār*, ed. Muḥammad Zaqī (Patna n.d.), 147–150; Devin DeWeese, *Spiritual practice and corporate identity in medieval Sufi communities of Iran, Central Asia, and India: the Khalvati/Ishqi/Shattari continuum*, in Steven Lindquist (ed.), *Religion and Identity in South Asia and Beyond: essays in honor of Patrick Olivelle*. London 2011; 'Abd al-Ḥaqq Muḥaddith Dihlawī, *Akhbār al-akhyār* (Delhi 1309/1891), 171; 'Abd al-Ḥayy Ḥasanī, *Nuzhat al-khawātir* (Hyderabad 1988), 3:95; Ghulām Sarūr Lāhorī, *Khazīnat al-asfiyā'* (Lucknow n.d.), 947; Najm al-Dīn Kubrā, *Risāla dar bayān-i tariqat-i Shattār. Al-uṣūl al-'ashara*, trans. Cyrus Ali Zargar, *The Ten Principles: theoretical implications of volition death in Najm al-Dīn Kubrā's al-Uṣūl al-'ashara*, *The Muslim World* 103/1 (2013), 107–30; Scott Kugle, *Heaven's witness: the uses and abuses of Muhammad Ghawth's Mystical Ascension*, *JIS* 14/1 (2003), 1–36; Khaliq Ahmed Nizami, *The Shattari saints and their attitude towards the state*, *Medieval India Quarterly* 1/2 (1950), 56–70; Khaliq Ahmed Nizami, *Shattāriyya*,

EI2; Fuḍayl Aḥmad Qadrī, *Ta'rikh-i mashrab-i Shattār*, Aligarh 1996; Fuzail Ahmad Qadri (Fuḍayl Aḥmad Qadrī), *Abu Yazid Bistami and Shattari Sufi thought*, *IC* 75/4 (2001), 79–95; Saiyid Athar Abbas Rizvi, *A history of Sufism in India* (Delhi 1989), 2:151–73.

SCOTT KUGLE

Abkhaz

The **Abkhaz** (Abkhāz) are inhabitants of the eastern Black Sea coast, in the Caucasus region. This ethnonym comes from Greek (ἀβασγοί) through Georgian (აფხაზები); the autonym is “Apswa.” Using primarily linguistic data, the origins of Abkhazians can be traced back to the Abeshla tribe of ancient Anatolia, first mentioned in Assyrian inscriptions of the twelfth century B.C.E. Greek sources of the fifth to first centuries B.C.E. mention the Heniochi as inhabiting the part of Colchis that is present-day Abkhazia. In the first century B.C.E., this territory became part of the kingdom of Lazica. At the beginning of the first millennium C.E., the Heniochi gave rise to the proto-Abkhaz tribes called Apsilae, Abasgoi, and Sanigs. The Byzantine Empire held religious, cultural, and political hegemony over their lands as an integral, if peripheral, part of the Greco-Roman world. The bishopric of Pitiunt (now called Pitsunda in Abkhaz) was founded as early as the fourth century C.E., and Christianity began to spread rapidly, culminating in its official adoption in the sixth century.

In 786 the first kingdom of Abkhazia was founded, comprising both Abkhazian and Georgian tribes. The first king and the founder of the Leonid dynasty, Leon II (r. 767–8 to 811–2), was a Khazar khān's grandson and a Byzantine emperor's cousin, which enabled him to gain

2489

~~217646 Abaza~~ 111257 Kosova
COPPIETERS, Bruno. La reconnaissance de
l'indépendance du Kosovo, de l'Abkhazie et de
l'Ossétie du Sud: une analyse normative. *Ordres et
désordres au Caucase*. Ed. Aude Merlin, Silvia
Serrano. Brussels: Editions de l'Université de
Bruxelles, 2010, pp.197-217.

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

27 Nisan 2014

Yeni Türkiye

77

bu sayıda

kafkaslar özel sayısı - VII

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

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

MUSA QASIMLI / GÜNTEKİN NECİFELİ / NAZİM MUSTAFA / SANİ TOFIGOĞLU HACİYEV / İKRAM AĞASİYEV / GÜNAY HAYDARLI / SEVİNÇ RAMİZZİ BAKİROVA / YAGUB MAHMUDOV / ELÇİN NECİYEV / NEBAHAT ARSLAN / ESED KURBANLI / KAMRAN İSMAYILOV / İLGAR NİFTELİYEV / KEMAL ÇİÇEK / ÖRHAN KAVUNCU / ATA ATUN / GAFFAR ÇAKMAKLI MEHDİYEV / REHA YILMAZ / SELÇUK DUMAN / AYGÜN ATTAR / NESRİN SARİAHMETOĞLU / KASIM HACİYEV / HAKKI BÜYÜKBAS / GİRAY SAYNUR DERMAN / MUSTAFA GÖKÇE / BERHAN SAHİNOĞLU / MÜRTEZA HASANOĞLU / ASİMMEMMEDOV / SEZAI ÖZÇELİK / SERGEİ MİNASYAN / MURAT GÜNEYLİOĞLU / AYNUR MUSAJEVA / HALİME KAZIMOVA / MARIAM ÇIKARTIŞEVİLİ / KEİŞÜKE WAKIZAKA / MEHMET BÜLENT ULUDAĞ / NEBİ GÜMÜŞ / İSMAİL HAKKI MERCAN / ZEYNEP TOPAL SERDAR / HAYRİ ÇAPRAZ / ALAEDDİN YALÇINKAYA / SENOL KANTARCI / ŞAHİN KEŞKİN / TOĞRUL İSMAYIL / THOMAS V. GAMKRELİDZE / NİNO SİLİĞADZE / CENAP ÇAKMAK / SİNEM ÖZYÜCEL / ÖZGÜR TÜRKER / TAMAR KIKNADZE / YELDA DEMİRAG / DAVID KITAİ / TSİŞANA ABDULADZE / MEHMET DİKKAYA / FURİYE YILDIRIM / MUHİTTİN ÜNAL / ALİK GABELİA / GÜL- ECE ERDELOVNA TRAP / SADIK MUFİT BİLGE / MAHİNUR TUNA PAPAPHA / ARKADİ İVANOVIÇ ÇAPUA / V. A. NYUSHKOV / VİYAÇESLAV A. ÇIRIKBA / TİMUR A. ACHUGBA / ZURAB ÇOTOBİÇ ÇAPUA / MUTLU YILMAZ

Bu dergi Yeni Türkiye Stratejik Araştırma Merkezi tarafından yayınlanmaktadır.



abhazya özerk cumhuriyeti ve abhazlar

Abhazya Cumhuriyeti'nin Yakın Geçmişine Genel Bir Bakış

650

(012646) Abazalar

Muhittin Ünal*

20 Şubat 2016

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

I- Abhazya'nın Çok Kısa Öz Geçmişi

Rus arkeolog Y. N. Voronov - P. V. Floronski, Rus Profesör Dr. Turçaninov, Prof. Ruslan Berozov, General İsmail Berkok, Araştırmacı-Yazar Aydın Osman Erkan, Dolmen uzmanı Rus V. İ Markov'in eserlerinde mevcut tarihi bilgilere göre antik ABASK ve APSİLİ halklarının torunları olan Abhazlar

4500-5000 yılı aşan bir zamandır aynı topraklarda otokton bir halk olarak yaşaya gelmişlerdir. Adige ve Ubih halklarıyla köken, dil ve kültür birlikteliği vardır.

M.S. VIII. yüzyılda Bizans İmparatorluğu'nun bölgede zayıflaması sonucu II. Leon Abhaz Krallığını kurdu. Kısa sürede Karadeniz sahilinin en güçlü devletlerinden biri haline gelen Abhaz Krallığı uzun bir devlet deneyimine sahiptir. Tarih kaynaklarında "Abhaz Krallığı", "Abhaz Kralı", "Kaan-ı Abhaz", "Abhaz Beyliği" gibi farklı adlarla yer aldıkları bilinmektedir. Zamanla Gürcistan toprakları da Abhaz Krallığı topraklarına katılmış, yönetim merkezi de AFFON'dan KUTAİSİ'ye taşınmış, XI. Yüzyıldan itibaren de hanedan evlilikleri yoluyla yönetim Kartvellerin Bagrationi hanedanı ile Abhaz hanedanlığı arasında karşılıklı gidip gelmiş, çoğu zaman da yan yana iki kardeş halk yönetimi olarak mevcudiyetlerini sürdürmüşler. Gürcü (Kartvel) Krallık yönetimi Moğol istilası ile gücünü kaybetmiş ayrı prenslikler halinde yaşarken 25.01.1784 tarihinde de Rusya'nun

(*) Kafkas Araştırma Kültür ve Dayanışma Vakfı (KAF-DAV) Başkanı.
(**) Bu yazı, Kafkas Kültür ve Dayanışma Vakfı (KAF-DAV) Araştırma Merkezi Arşivinde mevcut kitaplardan, dergilerden, makalelerden, Abhazya Dosyası I-II'den, son 25 yılda Abhazya - Gürcistan olayı hakkında kaleme alınmış mubtelif raporlardan, konferans ve panellerde sunulan tebliğlerden kısa kısa alıntılarla özet ve kronolojik olarak bilgilendirme amacıyla hazırlanmıştır.

3920 FABRY, Mikulas. The contemporary practice of state recognition: Kosovo, South Ossetia, Abkhazia and their aftermath. *Nationalities Papers*, 40 v (2012) pp. 661-676. "It is extremely unlikely that Russia's recognition of South Ossetia and Abkhazia in August 2008 would ever have occurred without the prior US-led recognition of Kosovo in February 2008."

Kosovo
111257
Ossetia
150249
Abkhaz 49
012646

4121 MATSUZATO, Kimitaka. Transnational minorities challenging the interstate system: Mingrelians, Armenians, and Muslims in and around Abkhazia. *Nationalities Papers*, 39 v (2011) pp. 811-831.

Armenians
051056
Abkhaz
012646

YAYINLANMIŞTIR
KİMLİK NO: 12646

12 Ağustos 2015

Abazalar (Trk)

The Abazinians

R. Abaza

The Abazinians are aborigines of the Caucasus.¹ In the course of the fourteenth to the sixteenth centuries, the forefathers of the contemporary Abazinians migrated to the Northern Caucasus from the Black Sea region, roughly from the area between the Tuapse and the Bzyb rivers.² Although a considerable part of the Abazinians migrated, some of them still continued to remain in the Black Sea region until 1864.³

Up to the 1860's, the Abazinians numbered approximately 60,000. At the present time, there are only about 20,000 in the Northern Caucasus living in villages in the Karachai-Circassian Autonomous Oblast, in two villages in the vicinity of Kislovodsk, in a number of settlements in the Kabardino-Balkar ASSR, such as Malka, and also scattered throughout the eastern part of the Adygei Autonomous Oblast (in Ulskoe, Koshekhabl, and other locations).⁴

The reduction in the number of Abazinians is explained as due to three basic reasons: 1) the amalgamation of the Abazians or the Adyge-Kabardinians (Circassians); 2) the decimation of large numbers of Abazinians, together with other Circassians, during the Russo-Caucasian wars; and 3) the mass emigration to Turkey of almost 30,000 Abazinians between 1858—64.⁵

The migration of the Abazinians to the North Caucasian foothills preceded the exit of the Kabardinians to the east of the Kuban basin. Some researchers (such as P. Butkov, N. Debu, Sh. Nogmov, L. Lopatinsky, and the Soviet researcher, L. Lavrov),⁶ have attempted to explain this as resulting from armed

action of the Abazinians against the Kabardinians, while other authors (such as K. Glavani, S. Bronevsky, L. Lyulye, and A. Berzhe)⁷ take the view that this occurred as a result of an agreement between the Abazinians and the Kabardinians. We accept the latter version since the Kabardinians at that time were the most powerful and numerous group which had themselves ousted the Ossetins and the Balkars from the lower territories to the mountains in the thirteenth and fourteenth centuries. This migration had been especially welcomed by Inal the Great, who had taken as his goal the unification of all the Circassians. In addition to this, Inal the Great was related to the most influential Abazinian prince, Ash, to whose daughter he was married.⁸ Thus, Inal had apparently succeeded in concluding an agreement with Prince Ash, whereby the latter was permitted to move all the Abazinians into Circassia to join those who had previously fled there. This played an important role in the unification of the Circassians and Inal placed great hopes on the Abazinians in this struggle.⁹

The struggle of the Circassians, together with the other people of the Northern Caucasus, against the Tsarist government for their freedom and independence is well known. It continued for more than one hundred years during which time the Abazinians took an active part.¹⁰

The Abazinians were divided into two principal groups: the Tapanta and the Shkarauau. The Tapanta were known among the Circassians as *Bashkyags*, while the Nogais called them *Altykesek Abaza* (Six-Lobe Abazinians) because of the ancient division of the Tapantas into six groups. U. K. Glavani (1724) called them *Beshkesek Abaza* (Five-Lobe Abazinians), since in the beginning of the eighteenth century they apparently consisted of only five groups. However, since the nineteenth century all documents have referred to them as *Altykesek Abaza*. The various groups of the Tapantas were named according to the family names the ruling princes: *Loos*, *Biberds*, *Dudarukos*, *Klyches*, *Kyaches*, and *Dzhantemirs*.

In the middle of the eighteenth century, the *Loos* lived with the other Tapantas along both banks of the Kuban River and in the region of the Kuban, Kuma, and Malka rivers. The numerous and powerful family of the prince of *Loos* (Seral-Ipa, Ali-Murza, Devlet-Girei, Mamat-Girei, and Ismail and Kazi Loos), claimed to be descended from the Arabian emirs,¹¹ but N. Kamenev tells

¹ L. I. Lavrov, "Abaziny. Istoriko-etnografichesky ocherk" (An Historical and Ethnographic Outline of the Abazinians), *Kavkazsky etnografichesky sbornik*, No. 1, Moscow, 1955, pp. 6, 8—9; *Polnoe sobranie russkikh letopisei* (A Complete Collection of the Russian Chronicles), Vols. I—XXV, Moscow-Leningrad, 1841—1949. (See the years, 1154, 1223, 1346, and 1395.)

² L. I. Lavrov, *op. cit.*, pp. 5, 27, 29.

³ *Ibid.*

⁴ *Ibid.*

⁵ *Ibid.*

⁶ P. G. Butkov, *Materialy dlya novoi istorii Kavkaza s 1720 po 1803 god* (Materials for a New History of the Caucasus from 1720 through 1803), Vol. I, Parts 1—3, St. Petersburg, 1869; N. F. Grabovsky, "Prisoedinenie k Rossii Kabardy i ee borba za nezavisimost" (The Annexation of Kabarda by Russia and Its Struggle for Independence), *Sbornik svedenii o Kavkazskikh gortsakh*, 9th ed., Tiflis, 1876; I. Debu, *O Kavkazskoi linii i prisoedinennom k nei Chernomorskom voiske, ili voobshche zamechaniya o poseiennykh polkakh, ograždnyushchikh Kavkazskuyu liniyu i o sosedstvennykh gorskikh narodakh* (The Caucasian Line and the Black Sea Forces Assigned to It, or General Remarks about the Regiments of Settlers which are Guarding the Caucasian Line and the Neighboring Mountain Peoples), St. Petersburg, 1829; Sh. Nogmov, "Istoriya Adykhetskogo naroda, sostavlenaya po predaniyam kabardintsev" (The History of the Adykhei People, Compiled from Legends of the Kabardinians), *Kavkazsky kalendar*,

Tiflis, 1861; L. G. Lopatinsky, "Zametka o narode adyge voobshche i kabardintsakh v chastnosti" (A Note Concerning the Adygei People in General and the Kabardinians in Particular), *Sbornik materialov dlya opisaniya mestnostei i plemen Kavkaza*, 12th ed., Tiflis, 1891. Quoted by L. I. Lavrov, *op. cit.*, p. 9.

⁷ K. Glavani, "Opisanie Cherkesii 1724 g." (A Description of the Circassians in 1724), *Sbornik materialov dlya opisaniya mestnostei i plemen Kavkaza*, 17th ed., Tiflis, 1893; S. Bronevsky, *Noveishie geograficheskie i istoricheskie izvestiya o Kavkaze* (The Latest Geographical and Historical Information about the Caucasus), Part 1, Moscow, 1823; L. Lyulye, *Cherkesiya. Istoriko-etnograficheskie stati* (Historical and Ethnographic Articles on Circassia), Krasnodar, 1927; A. Berzhe, "Vyселение gortsev Kavkaza" (The Expulsion of the Mountaineers from the Caucasus), *Russkaya starina*, Nos. 1, 2, and 10, St. Petersburg, 1882. Quoted by L. I. Lavrov, *op. cit.*, pp. 9—10.

⁸ L. I. Lavrov, *op. cit.*, p. 9.

⁹ R. Traho, *Cherkesy* (The Circassians), Munich, 1956, p. 17.

¹⁰ *Ibid.*, pp. 19—105.

¹¹ K. Glavani, *op. cit.*, p. 155. Quoted by L. I. Lavrov, *op. cit.*, pp. 23—26.

MAK 86... 02 EKIM 2007

place north of the Mughal capital of Āgra in 1119/1707, resulting in the death of A'zam and the accession of Prince Mu'azzam to his father's throne under the title of Bahādur Shāh I (1119–1124/1707–1712) (De La Fosse, 146–148). A manuscript of this work is held in Punjab University Library, Lahore (Munzawī, 4/3233; Āqā Buzurg, 21/266).

- H. *Majmū'a-yi qaṣā'id* (Collected Odes): These are devotional works written in praise of the Prophet Muḥammad and his family (Maḥwī, p. zā').

BIBLIOGRAPHY

Āqā Buzurg, *al-Dharī'a*; Abjadī, Mīr Muḥammad Ismā'īl b. Yūsuf, *Kullīyyāt* (Madras, 1944–1954); De La Fosse, Claude Fraser, *History of India* (London, 1905); Ethé, H., *Catalogue of Persian Manuscripts in the Library of the India Office* (Oxford, 1903); I'tisāmī, Y. et al., ed., *Fihrist-i Kitābkhānah-yi Majlis-i Shūrā-yi Millī* (Tehran, 1305 Sh.–/1927–); Maḥwī, Muḥammad Ḥusayn, *Muqaddima-yi kullīyyāt-i Abjadī* (Madras, 1944); Munzawī, *Khaṭīrī*; Storey, C. A., *Persian Literature* (London, 1927).

DEPARTMENT OF LITERATURE
TR. FARZIN NEGAHBAN

Abkhazia (Abkhāz) lies in the north-west Caucasus on the east coast of the Black Sea. Its present name is the Republic of Abkhazia. It comprises 8600 (Akiner, 222) or 8700 square kilometres (*Narody Kavkaza*, 2/373), and had a population of approximately 550,000 (1991 census), which had fallen by 2003 to an estimated 250,000 at a density of 29 per square kilometre. It is internationally recognised as part of Georgian territory, although it declared *de facto* independence from Georgia in 1994 and its status has been disputed ever since.

Abkhazia comprises a number of contrasting regions running from the Caucasus range down to the Black Sea, ranging from coastal forests and citrus plantations to perpetual snows and glaciers, and it extends from the river Psou in the north to the mouth of the Inguri river in the south.

The capital, Sukhumi (Sokhumi in Georgian, Sukhum in Russian), is situated on a wide bay of the Black Sea (Akiner, 222). In both Abkhazian and Russian the region is called Abkhazia (Akiner, 221; *Narody Kavkaza*, 2/373) and in Persian and Arabic literature Abkhāziyya. It has also sometimes been known as Abkhāzistān (*Türk Ansiklopedisi*, 1/74). The inhabitants of Anatolia called the Abkhazian people the 'Abaza' (*Türk Ansiklopedisi*, 1/14; in Arabic, 'Abāza'). In the Assyrian sources, as well as in other ancient sources including the Greek, the progenitors of the people of Abkhazia who called themselves 'Apsua' are described as settling on the Black Sea coast of the Caucasus. In the writings of ancient historians such as Arrian and Pliny, the ethnic Abkhaz people were known as 'Abaskoi' and 'Abasgi' (Bartol'd, 2(1)/861). In the writings of Procopius, the Byzantine historian of the 6th century CE, the inhabitants of the region are called the 'Abasgi' (2/533). The historians and geographers of the early Islamic centuries recorded a variety of forms: Ibn Khurradādhbih (p. 123), al-Iṣṭakhrī (p. 187), al-Mas'ūdī (1/226) and Yāqūt (1/78, 858, 2/58) give 'Abkhāz'; al-Ṭabarī used 'Abkhaz' (2/101) and Abū al-Fidā' (p. 374), 'Abkhās'; and Ibn Ḥawqal gives 'al-Lāyijān' and 'al-Abkhāz' (2/348); in the *Aḥsan al-taqāsīm* we find 'al-Abkhān', which is probably the result of a scribal error (al-Muqaddasī, 374); Ibn Rusta writes 'Lawghar' (p. 139). Marquart holds that 'Lawghar' is a misreading of 'Awghaz' and 'Awghaziyya' and is in fact identical to Abkhāz and Abkhāziyya (p. 176). Al-Balādhurī writes it as 'Afkhāz' and 'Afkhād' (p. 197). In addition to the people and the region, Abū al-Fidā' also refers to a city called 'Abkhās' (Abkhāz), writing that 'this mountain city is situated on the coast of the Baḥr al-Qarm (or Black Sea) overlooking a bay lying to the east of the city of Sukhum running slightly towards the north' (p. 338).

Human settlement in Abkhazia is thought to date back to the Paleolithic