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tinler)

- Dagestan
- Gurcistan

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Kafkasya
Ingushlar
Dagestan
Osetler

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Kosova
111257
~~Ossetia~~
~~150249~~
Abhazya
012646

DE YAYIMLANDIKTAN
GELEN DOKÜMAN

12 Ağustos 2015

150249

OSETLER

-
- 1 ALİ GENÇ, Hun istilasından Moğol hakimiyetine alanlar (Osetler), Karadeniz Teknik Üniversitesi, Yüksek Lisans, 2013

Yeni Türkiye

79

bu sayıda

kafkaslar özel sayısı - IX

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

kuzey kafkasya: genel değerlendirme, kuzey kafkas cumhuriyetlerine genel bakış / kuzey kafkasya'daki türk topluluklarına genel bakış / kuzey kafkasya'da stratejik bazı tespitler / kafkas dillerinin akrabalığı ve kafkaslarda bazı sosyo-kültürel tespitler, dağıstan özerk cumhuriyeti, dağıstan'da islamiyet, ulema ve mücahitler, çeçenistan özerk cumhuriyeti, çeçenya'da islamiyet ve sosyo-politik durum / çeçenlere rusların uyguladıkları soykırım ve çeçen bağimsizlik hareketleri / çeçen sanatına bir örnek, inguşetya özerk cumhuriyeti, siyasi ve sosyo-ekonomik meseleler / eğitim, folklor ve türkiye'deki inguş kahramanlar, kuzey osetya cumhuriyeti, kabartay-balkar, karaçay-çerkes ve adige cumhuriyeti, çerkesler, kafkas çerkeslerinin tarihinden sayfalar / kafkas çerkeslerinin sosyo-ekonomik yapısı hakkında tespitler / çerkeslerin dilleri ve sosyo-kültürel özelliklerine dair

CAHİT ASLAN / CİHAN ÇANDEMİR / ALEXANDER SEMENOV / M. S. ARSANUKAEVA / SAMI NOĞAY / Y. M. IDRİSOV / YÜCEL ÖĞÜRLÜ / SÖNMEZ CAN / ALMAZ İSMİLOVA / MUSA YEVNA / YUNUS EMİR / ÖZSARAY / NAHİT SERBES / İSBERALIMARASHVILI / İMPERİYAT ARSLANBERGONVA / ELAFIDARVA / YAGLE Z. BIRIYEV / REYHAN ŞAHİN / ALAFERİD / KERİMİKERBULÜNÜR / METANET V. BEHREMOMA / E. M. DALGAT / GÜLREKİHAN SÜTANRIKULU / CAFER BARLAS / İ. İ. HANMURZAYEV / ZAINAB AHMEDDİROVNA / MAGOMEDİMOVA / MUSA KAZIM GÜLCÜR / PATİMAT M. ALİBEKOVA / CEHAR DUDAYEV / MAIRBEKVATCHAGAEV / A. D. OSMAYEV / SEİCHİ KITAGAWA / MUSTAFA BUDAK / SEZAL ÖZÇELİK / ERGÜN ÖZAKÇORA / EROL YILDIR / M. M. KARTOEV / TİMUR HUSENOVİGH / MATİEV / BORIS MUHAMMED - GREVİCH HARSİEV / MAREM AHMETOVNA YALHAROEVA / MAREM DOLGHEVA / BORIS HARSİEV / LEMKA AGİYEVA TUĞANOVA / L. H. TANRIYEVA / MUHAMMED BEŞİR A. MATİEV / TEKİN AYCAN TAŞCI / ALE KUSHAN / ZALINAYASHKOVA / TUBİTAT DİDANA V. SOBAREVA / V. H. KİŞİGAROV / ÖZLEM GÜNGÖR / SHALYAHODARIKO SAEROVNA / RAYE B. UNAROKOVA / TAMARASHOVGENOVA / ETHEL GÜNGÖR / SEFER E. BEREZEG / ZAREMA A. TSEYEVA / ASKER PANES / FATİMA ANATOLEVNA OZOVA / ZAREMA AZDİNOVA / AZAMETK BOUZAR / NECDET HATAM / RUSLAN KHANAKHU / MADINAM PASTHOVA / MİHAİL M. MIJAYEV / M. A. SHABATSEVA / MARYET GISSOVNA KUEK

Bu dergi Yeni Türkiye Stratejik Araştırma Merkezi tarafından yayımlanmaktadır.



Tarihten Günümüze Osetler

(ISO 243) Osetler

Tekin Aycan Taşcı*

20 Subat 2016

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

Giriş

Yüzyıllar boyunca Orta Kafkasya'nın kuzey ve güneyinde varlık göstermiş olan Osetler, bugün Kuzey Kafkasya'da Federasyonu'na bağlı Kuzey Osetya (Alanya) Özerk Cumhuriyeti'nde, Güney Kafkasya'da *de-jure* Güney Osetya Cumhuriyeti'nde olmak üzere iki ayrı siyasi teşekkülde yaşamaktadır. İrk ve dil bakımından Kuzey Kafkasya'daki diğer halklardan ayrılmakla beraber bölgede en yoğun Hıristiyan nüfusa sahip halktır.

Osetlerin geçmişi hakkında ilk bilgi veren kaynakların başında Gürcü, Ermeni, Bizans, Rus yıllıkları ve Arap seyyahların notları gelmektedir. Fakat bu kaynaklarda geçen notlar kesin bilgi olarak kabul edilememekte, daha çok birbirleriyle karşılaştırılarak yorumlanmaktadır. Osetler hakkında ilk bilimsel çalışmalar, bölgenin Rus hakimiyetine girdiği XVIII. yüzyılın ikinci yarısından itibaren ekseriyetle Rus hükümetinin inisiyatifli ile gerçekleştirilmiştir. Bu dönemde ortaya konan çalışmalar günümüze dek ışık Oset tarih araştırmalarına ışık tutmaya devam etmektedir.

XVIII. yüzyıl sonlarından itibaren daha net bilgilerle aydınlatılmaya başlayan

Oset tarihinde iki önemli dönüm noktası göze çarpmaktadır. Bunlardan biri XII. yüzyıldaki Moğol akınları ile XIV-XV yüzyıllardaki Timur seferleri, diğeri ise 1774 Küçük Kaynarca Antlaşması sonrası Rusya'nın Orta Kafkasya'yı hakimiyetine almasıdır. Bunlardan ilki Osetlerin ataları olan Alan topluluklarının Oset ulusuna dönüşmesini sağlamıştır. İkincisinin sonuçları ise Kuzey-Güney Osetleri açısından Rusya'nın bölgede onlara biçtiği rollere paralel olarak farklı olmuş ve günümüze dek etkisi süren birçok önemli sonuçlar doğurmuştur.

Bu çalışmada Oset merkezli güncel sorunların ve Rusya'nın Kafkasya politikalarının yorumlanmasına fayda sağlayacağı düşünülmektedir. Oset tarihi Kuzey ve Güney Osetleri üzerinden incelenmeye çalışılacaktır.

Osetler Hakkında Genel Bilgi

Kendilerini "İron" (doğudakiler) ve "Digor" (batıdakiler) olarak adlandıran Osetleri tarihte Gürcüler "Oss", Araplar "Ass", Ruslar "Yass", Karaçay ve Balkar Türkleri "Az"- "As", Çerkes ve Tatarlar ise "Kuşa" (Kost) isimleri ile tanımlamıştır. Gürcü kaynaklarında geçen "Oss / Ovs" isimleri daha sonra Rusçaya "Osetin", oradan da Batı literatürüne "Oset" olarak geçmiştir.¹

Kesin bir başlangıç tarihi verilememekte birlikte Osetlerin eski çağlardan beri kuzeyde Kuban ve Laba'nın kaynaklarından Daryal'a kadar olan alanı, güneyde ise Mamişon ve Krestov vadileri arasındaki toprakları kapsayacak şekilde Orta Kafkasya'da yaşadıkları kabul edilmektedir.² Diğer taraftan Osetlerin Güney Osetya'ya ne zaman yerleş-

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(1) B.A.Kaloev (Sos.), *Osetin glazami Russkii i inostrannii putestvennikov (XIII-XIX vv.)*, Severo-Osetinskoe knizhnoe izdatelstvo, Orco-nikidze, 1967, s.87, 156, 175, 285, 286; V. Miller, "Osetin", *Entsiklopedicheskiy slovar*, Tom XXII, izdateli F.A.Brukgauz, I.A.Efron, S.-Peterburg, 1897, s.263; Ufuk Tavkul, *Kafkasya Geçceği*, Selenge yay., İstanbul, 2009, s.161.

(2) Vsevolod Miller, *Osetinskie etnyadi*, Çast tretiya, Moskva, 1887, s.7-11, 35, 43-45; V.B.Ptaf, "Material dlya istorii Osetin", *Sbornik svedeniya o Kavkazskikh gorakh*, Vpusk 5, 1871, s.37, 42-44; M.M.Bliev, R.S.Bzarov, a.g.e., s. 93

Yeni Türkiye

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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, şamahi ve zengezur katliamları / azerbaycan dağlık
karabağ özerk bölgesi ve hocalı katliamı / karabağ sorunu üzerine tespit
ve öneriler, gürcistan cumhuriyeti, gürcistan'da kimlik, ulus-devlet
inşası ve anayasal gelişim / gürcistan tarihi hakkında / gürcistan'ın dış
politikası ve stratejik sorunları / gürcistan - rusya ilişkileri / türkiye-
gürcistan ilişkileri / acaristan özerk cumhuriyeti ve acaralar / abhazya
özerk cumhuriyeti ve abhazlar / güney osetya özerk cumhuriyeti

MUSA QASIMLI / GÜNTEKİN NECEFLİ / NAZIM MUSTAFA / SANI TOFIGOĞLU
HACIYEV / IKRAM AGASIYEV / GÜNAY HAYDARLI / SEVİNÇ RAMİZKIZI
BAĞIROVA / YAGUB MAHMUDOV / ELCİN NECİYEV / NEBAHAT ARSLAN /
ESED KURBANLI / KAMRAN İSMAYILOV / İLGAR NİFTELİYEV / KEMAL ÇİÇEK
/ ORHAN KAVUNCU / ATA ATUN / GAFFAR ÇAKMAKLI MEHDIYEV / REHA
YILMAZ / SELÇUK DUMAN / AYGÜN ATTAR / NESRİN SARIAHMETOĞLU /
KASIM HACIYEV / HAKKI BÜYÜKBAŞ / GIRAY SAYNUR DERMAN / MUSTAFA
GÖKÇE / ERHAN ŞAHİNOĞLU / MÜRTEZA HASANOĞLU / ASİM MEMMEDOV /
SEZAI ÖZCELİK / SERGEI MINASYAN / MURAT GÜNEYLOĞLU / AYDUR
MÜSAVEVA / HALİME KAZIMOVA / MARIAM ÇIKARTIŞVİLİ / KEISUKE
WAKIZAKA / MEHMET BÜLENT ULUDAĞ / NEBİ GÜMÜŞ / İSMAIL HAKKI
MERCAN / ZEYNEP TOPAL SERDAR / HAYRİ ÇAPRAZ / ALAEDDİN
YALÇINKAYA / ŞENOL KANTARCI / ŞAHİN KESKİN / TOGRUL İSMAYIL /
THOMAS V. GAMKRELİDZE / NİNO SİLİĞADZE / CENAP ÇAKMAK / SİNEM
ÖZYÜCEL / ÖZGÜR TÜRKER / TAMAR KIKNADZE / YELDA DEMİRAG / DAVID
KİTAI / TSISANA ABDULADZE / MEHMET DİKKAYA / HURİYE YILDIRIM /
MUEHTİN ÜNAL / ALİK GABELIA / GÜL ECE ERDELOVNA TRAPŞ / SADİK
MURİT BİLGE / MAHİNUR TUNA PAPAPHA / ARKADI İVANOVİÇ ÇAPUA /
V. A. NYÜŞEKOV / VİYACEŞLAV A. ÇİRİKBA / TİMUR A.
ACHUGBA / ZURAB COTOBİC ÇAPUA / MUTLU YILMAZ

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güney osetya özerk cumhuriyeti

Kafkasya'da Etnik Çatışmalar Ekseninde 'Güney Osetya' Sorunu

774

(150249) Osetler

Şenol Kantarcı*

ADDE YAYIMLANDIKTAN
KURBA GELEN DOKÜMAN
20 Subat 2016

"Hayatını köle olarak yaşayan bir halkı
özgürleştirmek, özgür olmaya kararlı bir halkı kö-
leliğe mecbur etmek kadar zordur."

Makyavel

Giriş

Avrasya coğrafyasının Soğuk Savaş
sonrası 'Yeni Dünya Düzensizliği' olarak isim-
lendirilen ortamdaki en çok etkilenen sorunlu

bölgelerinden birisi Kafkasya olmuştur.¹ Sovyetler Birliği'nin dağılmasından hemen sonra Kafkasya dağları sıcak politik gerginliklere sahne olduğu gibi etnik çatışmaların yaşandığı kaynayan bir kazan haline dönüşmüştür.² Kafkasya bu dönemde hemen hemen eş zamanlı olarak eski Yugoslavya ile birlikte yaşamış olduğu savaş ve etno-politik kaos ortamından en ciddi manada etkilenen yerlerin başında gelmiştir.³ Nitekim eski Sovyet coğrafyasında meydana gelen sekiz sivil silahlı anlaşmazlığın beşi Kafkasya'da yaşanmıştır.⁴ Bölgede ortaya çıkan Karabağ, Güney Osetya, Abhazya, Kuzey Osetya ve Çeçenistan sorunları, yüz binlerce insanın ölümüne neden olduğu gibi yaklaşık iki milyon altı yüz bin kişiyi de yerlerinden yurtlarından etmiş ve onları, mülteci durumuna düşürmüştür. Zor durumda kalan bu insanlara, uluslararası toplumdaki daha çok bölge halkı yardımcı olmuş, onlara kucak açmıştır. Çatışmalar sonucunda Sovyet ekonomisinden pazar ekonomisine

(*) Prof. Dr., Akdeniz Üniversitesi İİBF Uluslararası İlişkiler Bölümü Öğretim Üyesi. skantarci@hotmail.com
(1) Svante E. Cornell, Small Nations And Great Powers: A Study of Ethnopolitical Conflict in The Caucasus, Curzon Press, London, 2001, s.17.
(2) Vicken Cheterian, War and Peace in the Caucasus: Ethnic Conflict and the New Geopolitics, Columbia University Press, New York, 2008, s.20.
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(4) The South Caucasus: A Regional Overview and Conflict Assessment, Prepared for the Swedish Agency for International Development Cooperation (SIDA), Stockholm, 2002, s.45.

The OSCE Mission to Georgia (1992-2004): The failing art of half-hearted measures

Victor-Yves Ghebali¹

RK

Created in November 1992, the Long-Term Mission to Georgia represents the second oldest of the OSCE's field missions presently still active, after the Spillover Mission to Skopje whose establishment took place in August of the same year. Under the OSCE 2004 unified budget, it has 22, 271,900 EURO at its disposal which ranks it just below the Mission to Kosovo (42,661,500 EURO). Initially set up with an authorized strength of 8 international staff, it presently includes over a hundred such agents. The Mission to Georgia was not established for the purpose of preventive diplomacy or post-conflict rehabilitation (functions for which the OSCE has real credentials), but to engage in what the Organization is obviously least fit: conflict resolution, or peace-making in United Nations-parlance. The Mission's basic aim is to contribute to the settlement of the issue of South Ossetia, one of the two territorial secessions confronting Georgia (the other having taken place in Abkhazia, a case under the jurisdiction of the United Nations).² South Ossetia belongs to the category of so-called 'frozen conflicts'. At the OSCE, the concept also refers to Nagorno-Karabakh (Azerbaijan) and Transdnistria (Moldova).³ In all three cases, the armed conflict ended with territorial secession, the defeat of the central authorities being largely due to the support provided by a third party — Armenia in Nagorno-Karabakh and Russia in Moldova and Georgia. The breakaway regions proclaimed themselves as sovereign States, but did not gain any international recognition. Their leadership argued that the respective populations did not constitute ethnic minorities, but peoples entitled to exercise the right of self-determination. Such conflicts are to be considered 'frozen' because they have led to situations where a military demarcation line established by a cease-fire (achieved by Russia) has become a *de facto* border, while all efforts towards political settlement have remained unsuccessful. Although entrenched in a low level of violence, frozen conflicts could — to the extent that the armed option remains a temptation for the central State — be reactivated.⁴

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² As regards Abkhazia, Georgia solicited the intervention of the UN and not of the OSCE, presumably because the latter's reaction to the South Ossetian case has been characterized by slowness and timidity.

³ The concept of 'frozen conflicts' appeared in § 3 of the Summary Conclusions to a 1998 Reinforced Meeting held by the Permanent Council on regional issues (CIO.GAL/75/98 of 2 November 1998). In 1999, Ambassador John M. Evans, the Head of Mission to Moldova, also used the concept in his ultimate speech to the Permanent Council (PC.FR/17/99 of 21 June 1999).

⁴ For more details on the category of frozen conflicts, see this author's 'The Role of the OSCE

وأعماله الصالحة، فهو خطاب مديح وإطراء أكثر منه سيرة تاريخية. كان لآراء أوسيبوس السياسية- اللاهوتية (مملكة قسطنطين بوصفها صورة عن مملكة الله) تأثير قوي في الأجيال اللاحقة وفكرة الأباطرة البيزنطيين والامبراطورية المسيحية التي هي نتيج لتاريخ العالم.

محمد الزين

اعتمد على مصادر كثيرة مفقودة وهو يتضمن قوائم بأسماء ملوك الكلدانيين والآشوريين والعبريين والمصريين والإغريق والرومان، وقد ترجمه القديس هيرونيμος Hieronymos إلى اللغة اللاتينية وزاد عليه، غير أنه فقد منه أجزاء كثيرة حتى اكتشفت ترجمة أرمنية له ساعدت في إكماله ونشره. أما كتابه عن حياة قسطنطين الذي يصور فيه تقوى الامبراطور

بين الله والشيطان، وكل الأحداث تمهد وتقود إلى انتصار المسيح ولذلك لُقّب بأبي التاريخ الكنسي. وقد أكمله المؤرخون البيزنطيون وعلى رأسهم سوزومينوس وسقراط وثيودوريت. وكتب أيضاً تاريخاً للعالم مرتباً بحسب السنين (كرونيكون Chronikon) قابل فيه أحداث التاريخين المقدس والدنيوي بدءاً من إبراهيم الخليل حتى عهد قسطنطين، وقد

مراجع للاستزادة:

- Oxford Dictionary of Byzantium (Oxford 1991).
- Lexikon der Antike (Leipzig 1977).

الموضوعات ذات الصلة:
أريوس - قسطنطين - نيقية.

- Oseller

■ أوسيتية الشمالية والجنوبية

يطلق اسم أوسيتية Ossetia على المنطقة الواقعة بين جمهورية تشيتشانية [ر] (الشيشان) في الشرق وجمهورية قبردينه - بلقارية [ر] في الغرب. وتضم جمهورية أوسيتية الشمالية المستقلة الداخلة في الاتحاد الروسي ومقاطعة أوسيتية الجنوبية المستقلة ذاتياً من جمهورية جورجيا.

١- جمهورية أوسيتية الشمالية: تقع في الوسط الشرقي لجبال القفقاس، وتمتد من الشمال إلى الجنوب نحو ١٢٥ كم، ومن الغرب إلى الشرق نحو ١٢٠ كم، ويحدها من الشرق جمهورية تشيتشانية وجمهورية أنغوشية، ومن الجنوب جمهورية جورجيا [ر]، أما من الغرب فتحدها جمهورية قبردينه - بلقارية الشركسية، ومن الشمال أراضي محافظة ستافروبول في روسيا الاتحادية، وتبلغ مساحتها نحو ٨٠٠٠ كم^٢ وتدخل في الاتحاد الروسي، وعاصمتها فلاديفكافاس Vladikavkas.

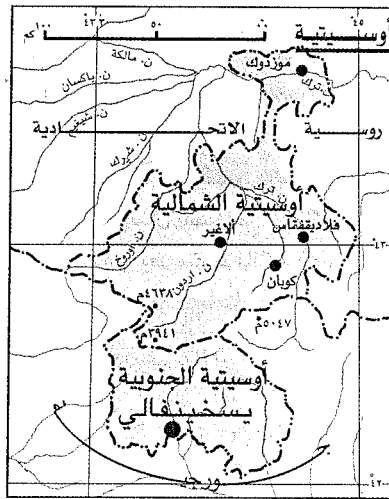
٢- أوسيتية الجنوبية: وهي مقاطعة ذات حكم ذاتي في جمهورية جورجيا وتتصل بأوسيتية الشمالية، تقع في وسط جبال القفقاس في الحوض الأعلى لنهري كورا وريون، وتحيط بها جمهورية جورجيا من جميع الجهات إلا الجهة الشمالية، إذ تحدها أوسيتية الشمالية التي هي امتدادها الطبيعي والإثني، تبلغ مساحتها نحو ٣٩٠٠ كم^٢، وعاصمتها تسخينفالي Tskhinvali.

تجري في أراضي أوسيتية الشمالية مجموعة من الأنهار أهمها وأطولها نهر التيرك (Terk (Terek (٦٠٠ كم) منها ١١٠ كم في أراضي أوسيتية الشمالية. ومن الأنهار الأخرى أوروخ (١٠٤ كم) وأردون (١٠١ كم) وغيزلدون (٨١ كم) وأرسدون (٤٨ كم).

أما في أوسيتية الجنوبية فغالبية الأنهار هي روافد الحوض الأعلى لنهري كورا وريون، كما تجري في أراضيها أنهار صغيرة، وتتبع من أراضيها بعض الأنهار التي تجري في أراضي جمهورية جورجيا.

نبات أوسيتية متنوع للغاية. فهناك الكثير من النباتات البرية والغابات والمروج الألبية التي تغطي ٣٠ - ٦٠٪ من مساحتها. وأهم أشجار غاباتها الزان الذي يشغل ٥٦٪ منها، وهناك الزيزفون والبلوط والدردار. وحيوانها متنوع أيضاً، مابين أصيل من المنطقة نفسها، أو دخيل عليها من مناطق أوربة أو آسيا الوسطى. فمن الحيوانات التي تعيش في جبال أوسيتية، التيس الجبلي والثور البري (دومباي Dombai)، وقط الغابات البري والخنزير البري والدب والذئب وغيره. وأوسيتية غنية بمعادنها فمن مناجمها يستخرج الزنك والقصدير والنحاس والفضة.

بلغ عدد سكان أوسيتية الشمالية عام ١٩٩٨ نحو ٦٥٥.٠٠٠ ألف نسمة وتزيد الكثافة السكانية على ١٤٠ ن/كم^٢. وتعيش



التكوينات الطبيعية لأوسيتية بشقيها (الجمهورية والمقاطعة) متنوعة للغاية، فهناك القمم الجبلية العالية والسهول الجبلية، إلى جانب عدد كبير من المنخفضات الأرضية الصغيرة. أما أعلى أجزاء الجبال فهي تلك الواقعة بين أوسيتية الشمالية والجنوبية (دجي مارا ٤٧٨٠ م، وأويلباتا ٤٦٤٩ م، وتيبلي ٤٤٣١ م). ومناخها قاري معتدل، تراوح معدلات الحرارة فيه بين ٤ درجات مئوية في كانون الثاني و ٢٤ درجة مئوية في تموز. وتراوح معدلات هطل المطر بين ٤٠٠ مم في سهل مزدوك و ٨٠٠ مم في منطقة السهول الجبلية. وتغطي الثلوج قمم الجبال دائماً حيث تتكوّن الجليديات.

RS

OVERVIEW

President Mikheil Saakashvili's announcement of a peace initiative in January 2005 was a positive step towards the peaceful resolution of the Georgian-South Ossetian conflict.[1] The measures proposed go in the right direction and match many Crisis Group recommendations[2] but little has actually been done. Without immediate and visible steps to back up President Saakashvili's words -- beginning by seriously addressing the refugee and displaced persons issue in order to build some mutual confidence before plunging directly into status questions -- there is a real danger that Georgia and South Ossetia could blunder into another military clash.

Relations remain tense, and exchanges of small-arms fire are frequent. No progress has been made in implementing the demilitarisation agreements following the clashes of August 2004.[3] Although media reports as this briefing went to press indicate it may have been dismantled, the Georgian side has maintained until recently a training camp for reserves in Dzevera, ten kilometres from Tskhinvali, the capital of South Ossetia.[4] South Ossetian "ministry of defence" personnel engage in military exercises and live-fire training in the zone of conflict, where any military formations other than the Joint Peace Keeping Force (JPKF) are forbidden by the Sochi Agreement, which ended the fighting in 1992. As the winter snows melt in the zone of conflict, inhabitants and political analysts alike fear a return to violence.[5]

The war caused massive displacement, shattering Georgian-Ossetian coexistence and pushing Ossetians from Georgia much closer to their ethnic kin in North Ossetia (Russian Federation).[6] Thirteen years after the ceasefire, up to 60,000 Ossetians displaced from Georgia have yet to regain property rights or be compensated for their losses.[7] According to the last pre-war census (1989),[8] 164,055 Ossetians lived in Georgia, 97,658 within what today can be considered as "Georgia proper".[9] Today in Georgia proper only 38,028 remain.[10] It is unlikely that a majority of the Ossetian displaced will ever return to Georgia. Nevertheless, if those who do want to return could regain their full rights as citizens, confidence and trust would be strengthened.

Through 2004, the office of the UN High Commissioner for Refugees (UNHCR) had facilitated return of only some 1,734 persons (513 families) from North Ossetia to South Ossetia and Georgia proper.[11] In 2004 the UN Office for the Co-ordination of Humanitarian Assistance (OCHA) found that with regards to Ossetians from Georgia, "an overwhelming number of IDPs [internally displaced persons] and returnees remain displaced...many if not most...reluctant to return to their places of origin".[12]

Since 1998, legislative drafts have been penned, international organisations have provided expert commentaries, and financial assessments of the cost of restitution and compensation have been made. In 1999, upon becoming a member of the Council of Europe (CoE), Georgia committed to take the necessary legislative measures to facilitate the restitution of ownership and tenancy rights or pay compensation within two years. It has yet to fulfil this commitment. In 2004 the government took only tentative steps to encourage return after President Saakashvili issued a decree allocating \$197,000 to assist 25 Ossetian families to regain their pre-war homes in the Borjomi valley.

If Tbilisi wants to show its political will to resolve the conflict through peaceful means, it should immediately implement unilateral measures to build confidence amongst the Ossetians, who do not

preliminary demonstration, the actors proper appear. The two main characters, Kawuklu and Pişhekâr, have, respectively, the same characteristics of those of Karagöz and Hacivad in the shadow theatre [see KARAGÖZ], likewise the character of Zenne "lady" (here a male actor in woman's dress) and the various other types representing the minority groups of the Ottoman empire: Jew, Armenian, Frank (here the Frenchman, or European, resident in Turkey) and the Anatolian peasant, here called Türk. The role of Bebe Ruhi of the shadow plays is here played by an actor genuinely a dwarf and hump-backed.

There are a large number of themes in common with the shadow theatre, and several of these are drawn from the repertoire of popular romances like those of Ferhâd and Şîrîn, Leylâ and Medjûn, etc. As in the Karagöz plays, these are stripped of their serious nature, enriched by comic elements and provided with a happy ending. What distinguishes the Orta Oyunu from Karagöz is, so it would appear, its mode of presentation: the coming together of living persons who are entirely free to draw comic effects from the mimes. A burlesque dialogue between Kawuklu and Pişhekâr is called *çene yarışması* "chin competition", a term signifying in Turkish "contest in gossiping, talking at length"; the two actors, drawing upon the term's ambiguity, reinforce their repartee with a miming contest which consists of twisting and deforming the chin to produce the most comic effects of the face.

Certain types of *taklid* "comic imitation" of the Turkish tradition attested from the 12th century onwards have some common features with the Orta Oyunu, but only the imitative element can be traced back to there. The same applies to the spectacle known as *kol oyunu* "entertainment with troupes" about which Ewliyâ Çelebi speaks. One could also compare the Orta Oyunu with the improvised street displays of rural areas. Nevertheless, with the full array of its characteristics, the Orta Oyunu is only attested in written sources after the beginning of the 18th century.

Some Orta Oyunu texts, transcribed rather late, have been published in the works of Martinovitch (one text in translation) and of Cevdet Kudret (nine texts). In the work of Selim Nûzhet Gerçek appears a list of 46 titles.

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(P.N. BORATAV)

ORTAÇ, YÜSUF DİYÂ (Yusuf Ziyâ Ortaç), Turkish poet and journalist, born on 23 April 1895 in Istanbul, the son of engineer Süleymân Sâmî and Hurriyye, died in 1968. He finished *Wefâ l'dâdîsi* in 1915. By then he had already showed an interest in writing poetry and had won a prize for one of his poems, which was published in *Türk yurdu*. He taught literature first in İzmit, then at Galatasaray lycée. His poetry followed the tradition of the nationalist poets of the time. His first book of poems, *Akından akına* was

published in 1916, followed by *Denk ufukları* in 1917, a work which aimed to give moral support to the army and the nation during the war. In 1918 he began to write satirical poems. He launched a journal called *Şa'ir* and wrote in the journal *Diken* using the pseudonym of Cimdik. In 1919 he published his satirical poems in *Şen kitab*, comprising twenty poems which criticise the social and administrative life of Istanbul. In 1922, he published *Ak baba*, a satirical magazine, with Orkhan Seyfi [q.v.], which became the forerunner of the journals of satire during the first years of the Republic. Yusuf Ziyâ wrote for the newspapers *İkdam* and *Cumhuriyet* between the years 1927 and 1933. In 1935, he published *Ayda bir* with Orkhan Seyfi Orhon as well as *Her ay*, a journal devoted to arts, economy and politics, and also the journal *Çınaraltı*. He left journalism to work as a literature teacher and later became an MP between the years 1946-54. In 1962 he published his last book *Bir rüzgâr esti* and until 1967 he worked for the magazine *Ak baba*. He died on 11 March 1968.

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ORUJ [see URUJ].

OSMAN DAN FODIO [see 'UṬHMÂN IBN FÜDÎ].

OSMAN DIGNA [see 'UṬHMÂN ABŪ BAKR DIGNA].

OSMAN NŪRÎ [see ERGİN, OSMAN NŪRÎ].

OSRUSHANA [see UBRUSHANA].

OSSETIANS, an Iranian-speaking people who live in the central part of the North Caucasus, primarily in the North Ossetian ASSR and neighbouring areas on the southern slopes of these mountains in Georgia. According to the 1989 census, of the approximately 598,000 Ossetians in the former Soviet Union, 335,000 live in North Ossetia and 164,000 in Georgia. Sixty-five thousand of the Ossetians living in Georgia live in what was the South Ossetian AO.

The Ossetians are divided into two major religious groups, the Orthodox Christian Ossetians (*Iron* and *Tuallag*) and those professing Sunni Islam, the *Digor* Ossetians. The Iron, or Eastern Ossetians, live primarily in eastern North Ossetia, and the Tuallag in Georgia. The Digors live primarily in the mountains and valleys of the northwestern part of Northern Ossetia, in a small portion of eastern Kabarda, and in the major Ossetian urban centre of Vladikavkaz.

The Muslim Ossetians are a relatively small minority, constituting between 20 to 30% of the Ossetian population. The ancestors of the Digors accepted Islam under the influence of the neighbouring Kabardinians between the 16th to 19th centuries. Although both Christianity and Sunni Islam are represented in Ossetia, both of these faiths form only a thin veneer over a strong residual influence of the ancient polytheist and animist beliefs of the north Caucasian tribes. Pagan rituals, deities and folkways of Caucasian culture have survived throughout Ossetia, mixing with traditional Christian and Islamic beliefs and

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OSSETIANS

RCS

Self-Determination Conflict Profile

Tskhinvali (South Ossetia), Georgia

By Robert M. Cutler

(We offer this analysis as part of FPIF's Self-Determination and Governance project. It does not necessarily reflect the views of the FPIF staff or the boards of either sponsoring organization. Comments are welcome. Please send to Tom Barry <tom@irc-online.org>.)



FOREIGN POLICY IN FOCUS

History

The Russian Empire annexed Ossetia in the first decade of the nineteenth century. After the Bolshevik Revolution, this became in March 1918 the Ossetian Autonomous Soviet Socialist Republic, renamed the Mountain Autonomous Republic in January 1920. In 1922, the section of this region south of the mountains became the South Ossetian Autonomous Oblast within the Georgian Soviet Socialist Republic. In 1989 it declared itself to be part of the Russian Soviet Federated Socialist Republic, then

declared itself sovereign in August 1990. In response, Georgia abolished South Ossetia's autonomous status within Georgia in December 1990. After South Ossetia declared independence (not internationally recognized, and as distinct from sovereignty) on November 28, 1991, Georgia in April 1992 reestablished the South Ossetian Autonomous Oblast.

An eighteen-month war stopped after a ceasefire agreement negotiated between the presidents of Russia and Georgia in June 1992. The resulting

Useful

دائرة المعارف بزرگ اسلامی، جلد سوم، تهران، ۱۳۸۰

by H. S. Nyberg, Wiesbaden, 1964, vol. I; *Le Zend-Avesta*, tr. J. Darmesteter, Paris, 1960.
محسن ابوالقاسمی

اوسترغوم، نک: استرگوم.

اوستیا، سرزمینی شامل دو بخش که بخشی از آن با نام «جمهوری خودمختار اوستیای شمالی» تابع جمهوری فدراتیو روسیه، و بخش دیگر آن با نام «استان خودمختار اوستیای جنوبی» تابع جمهوری گرجستان است.

نام گذاری: مردم اوستیا خود را «ایرن^۱» (BSE³, XVIII/556) و سرزمین خویش را «ایرستون^۲» (همان، XVIII/556, XXIII/150) می نامند. مردم اوستیا از بازماندگان قوم آلان (ه م) به شمار می آیند (گوالفسکایا، 6).

موقعیت جغرافیایی: مساحت اوستیای شمالی ۸ هزار کیلومتر مربع و اوستیای جنوبی ۳۹۰۰ کیلومتر است (BSE³, XXIII/150, XXX/336). اوستیا در دو سوی رشته کوههای قفقاز در منطقه میان ۴۲ و ۵ تا ۴۳ و ۲۰ عرض شمالی و ۶۱ و ۱۰ تا ۶۲ طول شرقی واقع است («فرهنگ دائرة المعارفی^۳»، XXII/263). سرزمین اوستیا پیش از تأسیس حکومت شوروی جزو امپراتوری روسیه بود. واقع بودن سرزمین اوستیا در دو سوی رشته کوههای قفقاز سبب شد که از دیدگاه تقسیمات کشوری، در حاکمیت شوروی، به دو شاخه بخش گردد (رضا، ۱۵۱-۱۵۲).

جمهوری خودمختار اوستیای شمالی در ۱۳۰۳/م ۱۹۲۴ ش استان خودمختار و در ۱۳۱۵/م ۱۹۳۶ ش جمهوری خودمختار شد. این جمهوری دارای ۸ بخش، ۶ شهر و ۷ شهرک، و مرکز آن شهر ولادی قفقاز است (BSE³, XXIII/150-151). جمعیت اوستیای شمالی در ۱۹۸۵/م ۱۳۶۴ ش، ۶۱۲ هزار نفر بوده است که ۷۱٪ آنها در شهرها سکنتی داشتند. جمعیت شهر ولادی قفقاز را در ۱۳۵۸/م ۱۹۷۹ ش حدود ۲۹۹ هزار نفر («فرهنگ دائرة المعارفی شوروی^۴»، 1185) و در ۱۹۸۵/م، ۳۰۳ هزار نفر برآورد کرده اند (رضا، ۱۵۹). آب و هوای اوستیا معتدل، و میزان بارندگی سالانه آن ۶۰۰ تا ۸۰۰ میلی متر و میانگین دمای آن در تابستان ۲۰ و در زمستان ۴- سانتی گراد است. ۶۱٪ زمینهای اوستیای شمالی، پوشیده از جنگل است (BSE³, XXIII/151). در جنوب اوستیای شمالی بلندترین قله کوههای قفقاز اوایلپات^۵ به ارتفاع ۴۶۴۹ متر و تیلی ۴۴۳۱ متر است. در این جمهوری روسها، اینگوشها، ارمنیها، گرجیها، اوکرائینها و قومها نیز سکنتی دارند (همانجا).

اوستیای جنوبی در ۱۳۰۱/م ۱۹۲۲ ش به صورت استان خودمختار درآمد. این استان شامل ۴ بخش، یک شهر و ۴ شهرک، و مرکز آن شهر تسخینوالی^۶ است. جمعیت اوستیای جنوبی در ۱۹۷۸/م ۱۰۳ هزار نفر بوده (همان، XXX/336) که رو به کاستی داشته، و در ۱۹۸۵/م، به ۹۹

اوستیایی، و به معنی سرود است. گاهان را از خود زردشت دانسته اند. گاهان ۱۷ یسن (ستایش) از یسنهای اوستا ست و به ۵ گاه تقسیم شده است. تقسیم بر اساس وزنی است که هر یک از گاهها دارند. گاهان منظوم به نظم هجایی است.

ویسپرد: ویسپ یعنی همه، ورد یعنی حامی. ویسپرد از ۲۴ کرده (فصل) تشکیل شده، و مطالب آن از یسنها گرفته شده است و همراه با یسنها خوانده می شود.

یشتها: یشت به معنای ستایش است. یشتها که شمار آنها ۲۱ است، در ستایش اهوره مزدا، امشاسپندان و ایزدان و نیایش آنها سروده شده اند. یشتها ظاهراً در اصل منظوم به نظم هجایی بوده اند.

وندیداد: وندیداد تصحیف ویدیو داد است. ویدیو داد به معنی قانون غیر دیوی است. وندیداد، نسک نوزدهم از نسکهای ۲۱ گانه اوستا ی دوره ساسانی است که به طور کامل باقی مانده است. زبانی که در وندیداد به کار رفته، نسبت به زبان به کار رفته در بخشهای دیگر اوستا جدیدتر است. وندیداد ۲۲ فرگرد (= فصل) دارد که غیر از فرگردهای اول و دوم و نوزدهم، بقیه شامل قوانین دین زردشتی است. این قوانین را مغان، پس از پذیرفتن دین زردشتی، وارد این دین کرده اند.

خرده اوستا: خرده اوستا به معنی اوستای کوچک، خلاصه ای است از اوستای دوره ساسانی. تدوین خرده اوستا را از آذرباد مهر اسپندان، موبدان موبد زمان شاپور دوم می دانند که مشتمل است بر انواع ادعیه مانند نیایشها، گاهها، «سی روزهها» و آفرینگان.

متنهای پراکنده: متنهای پراکنده بخشهایی از نسکهای اوستای دوره ساسانی هستند که از میان رفته اند:

هادخت نسک: هادخت نسک یکی از نسکهای اوستای ساسانی است. آنچه اکنون باقی مانده، ۳ بخش است: بخش نخست درباره دعای اشم و هو، و دو بخش دیگر درباره سرنوشت روح پس از مرگ است. این دو بخش به بندهای ۲۷-۳۲ فرگرد ۱۹ وندیداد شباهت دارد.

هیریدستان و نیرنگستان: هیریدستان در وظایف هیریدان و نیرنگستان در مقررات دینی است.

زند: این کلمه به معنی شرح و تفسیر است. در دوره ساسانیان اوستا را به زبان فارسی میانه ترجمه و تفسیر کرده اند. از زند این متنها برجای مانده است: یسنها، ویسپرد، وندیداد، خرده اوستا، هادخت نسک، هیریدستان و نیرنگستان.

مآخذ: ابوالقاسمی، محسن، راهنمای زبانهای باستانی ایران، تهران، ۱۳۷۵-۱۳۷۶ ش؛ هومو، شعر در ایران پیش از اسلام، تهران، ۱۳۷۴ ش؛ اوستا؛ بورداو، ابراهیم، مقدمه بر گاتها، بیسنی، ۱۳۳۱ ش؛ تفضلی، احمد، تاریخ ادبیات ایران پیش از اسلام، به کوشش زاله آموزگار، تهران، ۱۳۷۶ ش؛ نیز:

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Ossetian

They belong to the Sunni sect of Islam and believe in the Shafi school. The *musalyar* or *imam* (sacred specialist) is from their own community, who imparts religious teachings and officiates at marriage and death rites.

Traditionally, they exchange water and food with other communities, such as the Shafi, Moppila and Kutchi Memon, and also share water sources, burial grounds and visit religious shrines with them. They have made use of rural development and self-employment schemes.

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L.K.A. IYER

Ossetians

Community of USSR

While Muslims are a minority among the Ossetians, a rural people living in the Caucasus Mountains, they are the second largest group of Indo-Iranian-speaking Muslims in the Soviet Union (after the Tajik). Ossetians call themselves Iran and their land Iristan. One tribal division lives in the Digor River valley, and its members call themselves Digiron. It is the Digiron who comprise the Muslims among the Ossetians (Osseians, Ossetes, Ossets).

The Iranic language, Ossetian, has two dialects, Iron (eastern) and Digor (western), which is more archaic. Iron is the basis for Ossetian literature. There are many influences and derivations from other

Caucasian, Turkic and Russian languages. Ossetian is written in the Cyrillic alphabet.

Most Ossetians live in the mountainous North Ossetian Autonomous Soviet Socialist Republic, an area of peaks and valleys suitable primarily for stock breeding—cattle, sheep and goats. At least seven mountains in the area exceed the two-mile mark. Aerial photographs reveal a maze of valley and precipices which provide the rich background for the events in Ossetian legends.

Another smaller group of Ossetians lives on the forested plains of the South Ossetian Autonomous Oblast' in the Georgian Soviet Socialist Republic. These Ossetians are traditional farmers, living on collective farms raising crops and livestock.

In both northern and southern areas, Ossetians are known for their stone and wood carving and metal craftsmanship as well as gold and silver embroidering. A considerable number of Ossetians work in mining and steel industries.

There are approximately 583,000 Ossetians, of whom an estimated 40 per cent, or 233,000, are Muslims. The rest are Christian. In the north, where three-fourths of the Ossetians live, there is little reported animosity between the two groups. One reason for this may be the relative isolation of the Muslim Digiron in the mountainous northwestern Ossetia, limiting to a degree the amount of contact between this minority and the overwhelming number of Ossetian Christians. In Georgia, which is almost totally Christian, Muslims are traditionally looked down upon.

Thought to be descendants of the ancient Scythians, Sarmatians and Alans, the Ossetians consider the *Narts*, epic legends said to have parallels with Icelandic and Scandinavian sagas, to be the earliest items in their folklore. Unlike most Muslims of the Caucasus, Ossetians do not have large families—the average number appears to be about four or five members despite the fact that polygamy, while illegal, is widespread among both Muslims and Christians. Traditionally, Ossetian men have had concubines (*nomylus*, 'wife in name'), whose children were once considered illegitimate Soviet law now legitimizes such offspring.

RIS

Central Asian Survey (1999) 18(4), 501-534



Ossetiya—land of uncertain frontiers and manipulative elites

JULIAN BIRCH

Introduction

In this troubled century for the Caucasus region it might have been reasonable to expect that, as Russia's staunchest ally in the area, the Ossetiyan nation should have been the least troubled and best protected from all the turmoil going on around it. The Ossets had largely managed to coexist with their southern (Georgian) and eastern (Ingushi) neighbours while there was little pressure on resources or manipulation of their relationship by outside forces. However, from the early part of the century the stability started to break down.

Initially, Ossetiyan conflict with the Georgians became rife at the time of the Russian Civil War,¹ continuing until the Georgians, in the late 1980s, began to operate a practice, almost a declared policy, of ethnic cleansing, to solve the problem of the increasingly hostile relationship between the two peoples once and for all.² Subsequently, Stalinist ethnic policies in the 1940s, including deportation and reallocation of territory,³ gave rise to a second conflict, this time with the Ingushi. This culminated in the 1990s in a cleansing of the latter from the administrative unit of North Ossetiya by the Ossets.⁴ Thus two quite distinct, but not unrelated, ethnic cleansings occurred in Ossetiya in the late 1980s and early 1990s—respectively, in the south and the north-east of what the Ossets had come to regard as their territory. In the process, the Ossets moved from being the cleansed to being the cleansers of what was in fact disputed territory. Besides the deaths resulting from the conflicts came the additional problems of refugees and the future of relations between these neighbours.

It is not the intention here to dwell on the origin and course of the clashes of 1989-91 and 1992 but rather to consider the outcomes, the continued search to find more permanent solutions, the current state of play and possible developments in the future. This will also involve some reflection on the nature of the problems and the parts played in them by history and border conflicts on the one hand and local and central elites on the other.

The South Ossetiyan/Georgian conflict

The ostensible objective of this clash was to frustrate South Ossetiyan aspirations for autonomy from Georgia and then union with North Ossetiya in the

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ISSN 0263-4937 Print; 1465-3354 Online/99/040501-34 © 1999 *Central Asian Survey*

architecture, was the first study devoted to this field in the German language.

In spring of 1911 Diez returned to Vienna to become an assistant of Strzygowski. Believing, like his teacher, that the knowledge of Islamic art in northeastern Persia was of prime importance for understanding Islamic art in general, he made a research trip with Oskar von Niedermayer to Persia in the years 1912-14. The journey took them as far as Afghanistan, India, and a number of other Islamic countries. During his stay in Khorasan (10 March-10 April 1913), he surveyed architectural monuments but could not reach an agreement with the Persian authorities to excavate the city of Nišāpūr. He published the results of his studies and observations during the expedition in two volumes (*Churasanische Baudenkmäler*, Berlin, 1918 and *Persien, islamische Baukunst in Churasan*, Hagen, 1923). The first volume gave a survey of a number of important buildings in Khorasan, including tombtowers and part of the sanctuary of Mašhad. The second volume contained a discussion on construction principles of Persian brick buildings. Diez again took up the questions treated in these volumes in his article in the *Survey of Persian Art* (pp. 916-29) and in a more general work on Persian art (*Iranische Kunst*, Vienna, 1944). Among other results of the expedition was a volume published by Niedermayer on Afghanistan (*Afghanistan*, Leipzig, 1924), which included contributions on art history by Diez.

Diez returned to Vienna after serving in World War I and taught Early Christian and Islamic art. This was the beginning of a long teaching career which, from 1926 until his return to the Vienna University in 1939, took him to the Bryn Mawr College, Pennsylvania, U.S.A. During this period he was able to travel to India and the Far East. From 1943 to 1948 Diez taught Islamic art in Istanbul.

In 1925 he and H. Glück published *Die Kunst des Islam* (Berlin, 1925), which went through several editions. Diez was a contributor to the first edition of the *Encyclopaedia of Islam*. Other contributions include "Indian Influence on Persian Art and Culture" (*Eastern Art* 1, 1928, pp. 117-22), "Sino-Mongolian Temple Painting and Its Influence on Persian Illumination" (*Ars Islamica* 1, 1934, pp. 160-73), "A Stylistic Analysis of Islamic Art" (*Ars Islamica* 3, 1936, pp. 201-12 and 5, 1938, pp. 36-45), and "Simultaneity in Islamic Art" (*Ars Islamica* 4, 1937, pp. 185-89). His continued interest in the art of the Islamic countries, India, and the Far East is reflected by the contributions to his memorial volume, which appeared shortly after his death.

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D. Duda, pp. 111-12).

(JENS KRÖGER)

Osetler

DIGOR. Ossetic tribal name. The Digors, who number about 80,000 people or one-sixth of the Ossetic population, live mainly in the western districts of the former North Ossetian Autonomous Soviet Socialist Republic (ASSR), at the upper reaches of the Iräf (Russ. Uruk) river, but also in the Mozdok region of the same ASSR and in the Ozrek region of the former Kabard-Balkar ASSR (Isaev, p. 4).

In the indigenous dialect the name for both the tribe and its territory is *Digor(ä)*; the corresponding adjective with suffix *-on* is *digoron* "Digorian" (*digoron ävzag* "the Digor language"). In Iron, the Ossetic literary language, the forms are *Digur*, *diguron*. This name is also used for the Digors by the neighboring peoples of the North Caucasus (Abaev, 1959-89, I, p. 380). The origin and etymology of the word Digor is obscure. A connection with *Adiye*, the indigenous name of the Circassians (see ČARKAS), has been suggested (**diy-* plus the Circassian demonstrative pronoun *a-* "that"?), but hardly proved (Abaev, 1958-89, I, p. 380; Volkova, pp. 110ff.).

In former times the name Digor was apparently applied to a tribal community in the North Caucasus whose territory extended to the west beyond the borders of present-day Digoria. Pseudo-Moses of Khorene mentions Aštigor and Dik'or among the tribes of Sarmatia (the North Caucasus), at the upper reaches of the Kuban' and Terek rivers (p. 26; cf. Marquart, pp. 169-72). Unfortunately the text is ambiguous, and it is not clear whether both of these tribes are reckoned among the Alans or regarded as distinct nationalities (see also Miller, 1887, pp. 104 ff.; Gagloiti, pp. 152 ff.; Volkova, pp. 110 ff.; *Istoriya* I, pp. 45-46; Markwart, *Ērānšahr*, p. 105). Aštigor can be analysed as Aš (cf. *As*, an ancient tribal name used for the Alans; see *ASII*) and *Digor*, that is, "the Digor branch of the As."

In Georgian, Russian, and West European sources "from the 17th century and later Digor is found as a tribal and geographic name in the same sense it is used today; thus in the Georgian geography of Prince Vaxušti Bat'onišvili (1696-1757) the Digors (*digori*, *digorelni*) are frequently mentioned among the Ossetic tribes (index, p. 1006).

Like their Kabardian and Balkar neighbors, the majority of the Digors are traditionally Muslims, unlike their Iron kinsmen, who are mostly Christian. However, tribal pre-Islamic religious ideas and practices have largely held their ground or entered symbiotic relations with the Islamic creed (for a number of Digor religious and folkloric texts, see *Iron adämi sfäldištad* I-II, passim; see also Kaloev, passim).

The Digor dialect differs to a considerable extent from Iron, upon which the standard written language is founded. Digor literary publications are rare, and

The success of the rebel southern clans inspired nationalist sentiment in other Oromo regions. In 1970 several clan organizations united to form the Oromo Liberation Front (OLF), which supported the popular revolution that finally overthrew Ethiopia's feudal monarchy in 1974. Refused autonomy by the newly installed Marxist government, the OLF led a separatist campaign to establish an independent Democratic Republic of Oromia. Forced collectivization and strict Marxist control alienated the majority of the clans. The Oromo nationalist revolt spread even to the clans that had been assimilating into Amhara culture for decades.

The Communist government moved against the Oromo rebels in 1980-81, with mass arrests and the closure of churches and mosques, which the government claimed served as centers of sedition. Universal conscription, often at gunpoint, forced thousands of Oromo into the huge army fighting the ethnic insurrections in Tigre* and Eritrea in northern Ethiopia.

The OLF joined a coalition of insurgent groups in 1990. Allied to the northern rebel groups, the Oromo guerrillas moved on Addis Ababa from the south. Attacked on all sides the beleaguered Communist government began to collapse in early 1991, and in late May the Ethiopian capital fell to the rebel alliance. The rebels set up an interim government and in December 1991 granted autonomy to Ethiopia's numerous ethnic groups.

Oromo national leaders demanded a referendum on autonomy within two years, the demands splitting the national movement between the supporters of independence and those favoring autonomy within a loose federal system in Ethiopia. Territorial claims sparked violence between Oromo nationalists and rival peoples in several areas. The growing rift between the Oromo and their former allies worsened, and in June 1992 the OLF withdrew from Ethiopia's coalition government.

The Oromo alienation has prompted calls for secession. In mid-1993 the government moved against the OLF and other Oromo groups suspected of harboring separatist rebels, raising tensions in the region. The growing chaos in Ethiopia greatly increases the chances that the multiethnic state could splinter along ethnic lines. The Ethiopian government in November 1994 confirmed the right to secession by the state's various national groups. For Oromo nationalists this means that for the first time in their modern history, an independent Oromo state is a real possibility.

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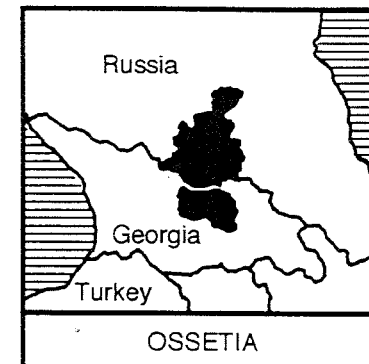
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OSSETIA

Iryston

CAPITAL: Dzaujikau (Vladikavkaz)



POPULATION: (95e) 838,000 : 722,000 Ossetians (Iristi) in Russia and Georgia. MAJOR NATIONAL GROUPS: (95e) Ossetian (Iristi) 56%, Russian 17%, Georgian 11%, Ukrainian 9%, Ingush 6%. MAJOR LANGUAGES: Ossetic, Russian, Georgian, Ingush. MAJOR RELIGIONS: Russian Orthodox, Sunni Muslim. MAJOR CITIES: (95e) RUSSIA (NORTH OSSETIA): Dzaujikau (Vladikavkaz) 335,000 (449,000), Mozdok 54,000, Beslan 48,000, Alagir 38,000, Ardon 22,000. GEORGIA (SOUTH OSSETIA): Tskhinvali 42,000.

GEOGRAPHY: AREA: 4,595 sq.mi.-11,904 sq.km. LOCATION: Ossetia lies in southern European Russia and north-central Georgia, occupying the northern and southern slopes of the central Caucasus Mountains and the lowlands of the Terek River and its tributaries to the north. POLITICAL STATUS: Ossetia has no official status; the region forms North Ossetia, a member state of the Russian Federation, and South Ossetia, a nominally autonomous region of the Republic of Georgia.

INDEPENDENCE DECLARED: 12 December 1990.

FLAG: The Ossetian flag, the official flag of North Ossetia, is a horizontal tricolor of white, purple, and yellow. OTHER FLAG(S): The flag of the South Ossetians is a horizontal tricolor of white, red, and yellow bearing a centered white, crouching snow leopard.

PEOPLE: The Ossetians, calling themselves Iristi and their homeland Iryston, are an Iranian people speaking an East Iranian language of the Iranian group of the Indo-Iranian languages. The language is spoken in two major dialects, I'iron in the north and Digor in the south. The only Iranian people in the Caucasus

11 HAZIRAN 1999

RK

Genetic Evidence Concerning the Origins of South and North Ossetians

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Summary

Ossetians are a unique group in the Caucasus, in that they are the only ethnic group found on both the north and south slopes of the Caucasus, and moreover they speak an Indo-European language in contrast to their Caucasian-speaking neighbours. We analyzed mtDNA HV1 sequences, Y chromosome binary genetic markers, and Y chromosome short tandem repeat (Y-STR) variability in three North Ossetian groups and compared these data to published data for two additional North Ossetian groups and for South Ossetians. The mtDNA data suggest a common origin for North and South Ossetians, whereas the Y-haplogroup data indicate that North Ossetians are more similar to other North Caucasian groups, and South Ossetians are more similar to other South Caucasian groups, than to each other. Also, with respect to mtDNA, Ossetians are significantly more similar to Iranian groups than to Caucasian groups. We suggest that a common origin of Ossetians from Iran, followed by subsequent male-mediated migrations from their Caucasian neighbours, is the most likely explanation for these results. Thus, genetic studies of such complex and multiple migrations as the Ossetians can provide additional insights into the circumstances surrounding such migrations.

Keywords: Ossetians, Y chromosome, mtDNA

Introduction

Ossetians are unique among the ethnic groups of the Caucasus region in that they are the only group to reside on both the north and south slopes of the central part of the Caucasus Mountains range. They are also of interest in that they speak an Iranian language, belonging to the Indo-European language family, whereas their geographic neighbours all speak Caucasian languages.

There are two main hypotheses concerning the origin of Ossetians. According to the first hypothesis, from the 7th century BC to the 1st century AD Ossetia came under Scythian-Sarmatian influence, which was succeeded

by the Alani, an Iranian-speaking warrior Sarmatian tribe. The Alani are then believed to be the direct ancestors of Ossetians (Miller, 1992). The second hypothesis describes the origin of Ossetians as descendants of one of the autochthonous groups from the Caucasus. According to this view Ossetians adopted an Iranian language, most likely from the Alani, in the early middle ages or possibly even earlier. It is believed that before this event Ossetians spoke a Caucasian language (Miller, 1992).

A number of population genetic studies have been carried out on Ossetian groups. Classical genetic markers (blood groups, serum proteins and red cell enzymes) were studied in several groups from South and North Ossetia (Inasaridze *et al.* 1990; Salamatina & Nasidze, 1993), and substantial genetic variability was found in these populations. North Ossetians showed greater similarity with North Caucasian groups than with South

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South Ossetia: Conflict Zone

M. Mayorov

THE RECENT POLITICAL CRISIS in Georgia pushed into the background a rise in tensions in Abkhazia, which preceded it and served as a pretext for the Georgian Parliament to pass, on October 11, 2001, a special resolution on the inexpediency of "the further presence of the CIS collective peacekeeping forces in the territory of Georgia." The resolution suggests that the Georgian President should "immediately pose before the UN, the OSCE, and the Governments of friend countries of Georgia this question: bringing international peacekeeping forces in the conflict zone instead of the Russian peacekeeping contingent."

It would not be out of place to remind the reader that the Kosovo events and the sending of a NATO contingent to Macedonia caused a pointed debate on the character and methods of pursuance of this kind of conflict-zone operations. One had the impression that the NATO strategists once again managed to convince the world community of the unconventionality of the situations in hand and of their exclusive right to decide the fates of peoples. Once again everyone was made as it were to act a pupil, to whom it was explained what missions faced the peacekeepers and what sort of action was necessary. Another thing was overlooked, however, to wit, teachers themselves occasionally needed taking a refresher course.

September 2000 saw publication, on orders from UN Secretary General Kofi Annan, of a report of the Panel on United Nations Peace Operations (Panel head Lahdar Brahimi). The report said that a number of UN operations held over the last ten years proved unsuccessful. Mostly it was connected with a change in the nature of conflicts that had occurred in the post-Cold War period. The Panel had to admit that at the present time the UN could hardly do what the international community had the right to expect from it. Short of significant changes in peacekeeping, an increase in funding, and firmer commitments on the part of UN member countries, the United Nations Organization would be unable to perform the vital tasks the international community posed before it in the course of peacekeeping and peacemaking operations.

Facts indicate that the "humanitarian interventions" the Western coun-

Mikhail Mayorov, Ambassador at Large, Ministry of Foreign Affairs of Russia; Russian Representative, Combined Control Commission for Settlement of the Georgian-Ossetian Conflict.

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DN: 55912

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أوسيتيا وإنغوشيا

نبذة عامة

كلم^٢. عدد سكانها نحو ١٣٠ ألف نسمة: أوسيتيون ٦٦٪، جورجيون ٢٩٪. جمهورية مستقلة استقلالاً داخلياً في إطار جورجيا. تقسيم أوسيتيا عائد إلى القرارات الإدارية التي اتخذها ستالين في عشرينات القرن الحالي (العشرين).

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جمهورية أوسيتيا الجنوبية: مساحتها ٣٩٠٠



أوسيتيون يلودون بالفرار إثر معارك تشرين الثاني ١٩٩٢.

Roger Caratini dictionnaire

des nationalités et des minorités
de l'ex-U.R.S.S.

PARIS CEDEX © Larousse, 1992

OLÛT — Langue mongole du groupe occidental, parlée dans la vallée de l'Ili, dans la RSS du Kazakhstan (l'Ili se jette dans le lac Balkhach). (Voir carte p. 272.)

OLTCHA — Langue toungouse* ; forme dialectale du golde* (= nanai). (Voir carte pp. 270-271.)

OROTCHENS — Peuple toungouse*, habitant sur la rive gauche de l'Amour. Leur nom vient de oron = « renne » : ce sont les « toungouses du renne » ; leur langue est l'orotchen. (Voir carte pp. 270-271.)

OROTCHES — Peuple toungouse*, installé entre le cours de l'Oussouri et la mer du Japon, ainsi que dans le Nord de l'île de Sakhaline ; leur langue est l'orotche. (Voir carte pp. 270-271.)

OSMANLIS — Synonyme d'Ottomans ; Voir l'article sur l'Empire Ottoman.

OSSÈTE (nom indigène : iron) — Langue indo-européenne appartenant au groupe iranien, parlée dans le Caucase. (Voir cartes p. 265 et pp. 266-267.)

L'ossète est un vestige des langues indo-européennes qui dominaient la région du Pont-Euxin et de la Russie méridionale avant que le slave ne les eut chassées (langues des Scythes, des Sarmates, des Roxolans, des Vénèdes, etc.) ; c'est la langue des anciens Alains. Il est parlé dans la RSSA d'Ossétie du Nord (environ 325 000 locuteurs) et dans la Région auto-

nome d'Ossétie du Sud, qui fait partie de la Géorgie, où il y a quelque 175 000 locuteurs. On y distingue un dialecte oriental, l'iron, et un dialecte occidental, le digor (région de Mozdok, sur le Terek). L'ossète s'écrivait à l'aide de l'alphabet cyrillique depuis le XIX^e siècle ; l'alphabet latin a été introduit en 1924.

OSSÈTES — Peuple indo-européen du Caucase, vivant dans la RSSA d'Ossétie du Nord, et dans la Région autonome d'Ossétie du Sud, en Géorgie. (Voir cartes p. 265 et pp. 266-267.)

Les montagnes du Caucase, aux pentes douces quand on l'aborde par le versant septentrional, sont couvertes ici de vergers, de vignes et de jardins ; la ville d'Ordjonikidzé s'étend sur les deux rives du Terek : elle est le point de départ de la fameuse route militaire du Caucase, qui était empruntée, jadis, par les caravanes venant de Perse et Turquie avant d'être la route des tentes et des canons. Nous sommes en Ossétie du Nord et, lorsque nous avons franchi la montagne par les gorges du Darial (les *Portes sarmates* des Anciens) et passé le col de la Croix, nous descendons à travers les *aoûls* (villages perchés) géorgiens, en Ossétie du Sud avant d'atteindre Tbilissi, la capitale géorgienne. Dans ces jardins et dans ces montagnes, nous évoquerons le souvenir de Pouchkine, de Gorki, de Maïakovski qui y ont séjourné, et nous songerons à Staline, l'« Ossète au large poitrail », qui est né non loin de là, à Gori, d'un père cordonnier.

Territoire — L'Ossétie du Nord est une République autonome à l'intérieur de la RSFSR (8 000 km², 638 000 habitants) ; les Ossètes représentent 50,5 % de la population, les Russes 33,9 %, les Ingouches et les autres peuples caucasiens de la région 8,1 % ; la capitale est Ordjonikidzé (300 000 habitants ; voir l'article sur le Caucase). L'Ossétie du Sud est

une Région autonome dépendant de la Géorgie (3 900 km², 99 000 habitants, dont 66,4 % d'Ossètes et 28,8 % de Géorgiens) ; la capitale en est Tskhinvali (34 000 habitants).

Histoire — Les Ossètes sont les descendants des Alains, qui avaient bâti un empire dans la région de la Caspienne, empire qui fut ruiné par les Huns en 375. Après ce choc, les Alains se divisent en bandes anarchiques et on les retrouve franchissant le Rhin avec les Germains en 406, certains de leurs chefs faisant ensuite cause commune soit avec les Romains, soit avec les Vandales. Ils finirent par se rallier à Rome et l'un des leurs, le roi Sangiban, barra la route à Attila devant Orléans. Par la suite les Alains passèrent en Espagne, en Andalousie, puis en Afrique où les rois vandales portaient le titre de « roi des Vandales et des Alains ».

Les Alains qui étaient restés entre la Caspienne et le Caucase furent christianisés au X^e siècle par le patriarche byzantin Nicolas le Mystique. On les trouve mentionnés par les écrivains arabes et autres au moment des invasions mongoles (voir l'article sur les Mongols) ; les Russes les appellent *Yasi*. Dispersés par les Mongols, les Alains se louent comme mercenaires, et on en rencontre même en Chine, au temps des empereurs mongols. Puis l'histoire des Alains devient muette et ce sont de paisibles agriculteurs que les Russes annexent, en même temps que les territoires caucasiens que leur concède le traité de Kutchuk-Kainardji, en 1774.

Dès qu'ils furent maîtres du territoire, les Russes firent bâtir la forteresse de Vladikavkaz (aujourd'hui : Ordjonikidzé), en 1784, pour surveiller la route du Caucase, vers lequel ils allaient se répandre au siècle suivant. En 1918, la région administrative dans laquelle se trouvait l'Ossétie (région du Terek) est érigée en République autonome ; en 1921, après la guerre civile, elle est réunie à d'autres territoires pour former la République autonome de la Montagne. En 1922 fut créée, à l'inté-

rieur de la Géorgie, la Région autonome d'Ossétie du Sud, et, en juillet 1924, la Région autonome d'Ossétie du Nord qui fut transformée en République autonome le 5 décembre 1936.

Depuis l'avènement de la *perestroïka*, l'Ossétie du Sud s'agite, atteinte par la fièvre nationaliste : elle réclame d'être rattachée à l'Ossétie du Nord, afin de préserver son identité culturelle, plus aisée à défendre dans le cadre de la Russie que dans celui de la Géorgie.

OSTYAK OU KHANTY — Langue finno-ougrienne, qui forme, avec le vogoul (= mansi) le sous-groupe des langues ougriennes de l'Ob. (Voir cartes pp. 269 et 270-271.)

Il ne faut pas confondre cette langue avec celle qu'on appelle parfois « l'ostyak de l'énisseï », qui est, en fait, une langue paléosibérienne*, le *ket**, parlée par les Kets.

L'ostyak est la langue des Khantys (ou Ostyaks ; « Khanty » est le nom indigène), parlée par 1 200 ou 1 500 locuteurs en Sibérie occidentale, depuis Narym, sur l'Ob, jusqu'à l'embouchure de ce fleuve. Les Ostyaks sont disséminés le long de l'Ob et de ses affluents.

OSTYAKS OU KHANTYS — Peuple de langue finno-ougrienne, implanté dans la basse vallée de l'Ob, en Sibérie occidentale. (Voir carte pp. 270-271.)

Les Ostyaks, qui ont conservé en partie leur chamanisme traditionnel, vivent dans les forêts entre l'Ob et l'Oural. Leur activité essentielle est l'élevage (des rennes et des chiens) ; ils pratiquent aussi la pêche et la culture du chanvre. Un district autonome national leur a été réservé (ils y voisinent avec les Mansis), dont le centre administratif est Nijnévartovsk, sur l'Ob, au Sud du territoire des Nénets.

- Karacay Balkaria
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The Fortieth Anniversary of the Sovietization of Daghestan, Kabardino-Balkaria, and North Ossetia

R. TAKOEV

March 1960 marked the fortieth anniversary of the establishment of Soviet power in the Daghestani, Kabardino-Balkar, and the North Ossetian ASSR's.

As the Soviet press reports, Daghestan now has 1,535 schools, 4 colleges and 26 special high schools, a branch of the Academy of Sciences of the USSR with three research institutes, about 1,200 libraries, agricultural clubs, and reading rooms, 56 urban and raion houses of culture, 4 national theaters, the ensemble of song and dance of the peoples of Daghestan and of the national dance *Lezginka*, 6 museums, more than 400 cinema units, 57 newspapers and journals in all the languages of the peoples of Daghestan. 6,000 doctors and medical personnel, more than 10,000 specialists with higher education and 20,000 with special high school education, and about 300 postgraduate researchers and holders of doctorates. The names of many Daghestani scholars, doctors of medicine, performers, composers, writers and poets are well-known far beyond the boundaries of Daghestan. The country has a large number of engineers, technicians, and other specialists.

Kabardinian-Balkar ASSR has numerous factories and plants, including large heavy industrial undertakings: it is known for mining, metallurgy, engineering, instrument manufacture, and for its tourist and mountaineering facilities. It has a theater with three companies — Kabardinian, Balkar, and Russian, a state philharmonic orchestra, a song and dance ensemble, a television center, a state university in Nalchik, several research institutes and museums. More than 8,000 specialists with college and high school qualifications are employed in industry and agriculture, and in cultural institutions. More than 10,000 students attend the Kabardinian-Balkar university and special high schools. General schools are attended by more than 70,000 pupils and have almost 4,000 teachers. Numerous periodical and academic material are published.

Very much the same was said about the achievements of the North Ossetian ASSR in the Soviet Press. In describing the history of Soviet rule in Daghestan, and in the Kabardinian-Balkar and the North Ossetian ASSRs, emphasis is placed on the colossal successes in the industrialization of the country and the development of its economy and culture. It is known that, as in all parts of the Soviet Union, some successes have been achieved in these national republics. The price at which these "successes" were attained is indicated by reports appearing in the periodical press in the North Caucasus during 1929—60.

— In Daghestan and Kabardinian-Balkaria the local authorities persecuted the mullahs and sheikhs, and accused them of anti-Soviet propaganda. Among those arrested were Ali-khadzhi Akushinsky, Guzun Abdurakhman, and Mahomed Said Ashuryalev.

— All individual farmers had to hand their property over to the kolkhozes and become kolkhozniks.

— The Daghestani supreme court sentenced the Ishrina brothers, Harshim and Mualim to death. Ramazan Osman-oglu, Yakhtona Velata, Karabek Ibragim, Khalil-oglu, and Yakub Mirza-oglu were accused of counterrevolution and sentenced to various terms of deprivation of freedom.

— On July 13, 1929, in Petrovsk, the Daghestani Oblast Party Committee denounced local nationalism.

— The Oblast Party Committee in Ossetia resolved to adopt a stringent approach to the promotion of local mountaineers to responsible posts lest the local apparatus should be "obstructed" by "narrow-minded" chauvinistic elements.

— Ex-general Fidarov of Ossetia, Sheikh Omar-Efendi, and Prince Murzaev of Daghestan were arrested as enemies of the Soviet regime.

— Kalmykov Betal, the head of the government of Kabardinian-Balkaria, was accused, together with his Party officials of "distorting" the class line, of "mutual contracts," and of "attempting to conduct everything on his own without outside interference."

— In connection with the collectivization and industrialization of the country, an unprecedented reign of terror occurred in the oblasts and republics of the North Caucasus. Revolutionary movements for the defense of the population increased in Daghestan, Kabardinian-Balkaria, and North Ossetia.

— In Petrovsk, Daghestan, the city soviet turned one of the churches into a club for the local GPU. Atheists removed the crosses and destroyed the fences in the Christian cemeteries.

— At Temir-Khan-Shura in Daghestan the local authorities closed a number of wealthy mosques. The carpets in the mosques were requisitioned.

— People in the Republic of the North Caucasus stopped sending their children to school because of the antireligious propaganda conducted in the schools.

— The newspaper *Krasny Daghestan* reported that eleven secretaries of raion Party committees were expelled from the Party and brought to trial. They were accused of disrupting collectivization and industrialization of the country and of collaborating with class enemies.

— In Petrovsk all the engineering and technical personnel engaged on the construction of the Solu-Chubutinsky canal on the river Terek, were arrested. They were accused of counterrevolutionary activity and sabotage.

— In his proclamation, Mukhtar Beka, the leader of the revolutionaries in Kuban, Karachai, Kabardinian-Balkaria, and Ossetia said: "We want neither Tsarist nor Communist rule. We wish to be free and manage our own country." Because of this, terror in the North Caucasus was intensified. Thus, in Ossetia about 200 people were arrested. Arrests also took place in Kabardinian-Balkaria, Daghestan, and in other republics and oblasts.

— The North Caucasian Communist historians Gatuev, Oshaev, Alborov, Eshba, Khaier, Takho-Godi, Samursky (Efendiev), Yandarov and others were accused of opportunism and their works were confiscated and banned.

— The chairman of the Council of People's Commissars of the Daghestani ASSR, D. Korkmasov, was removed from his post for not "coping" with his duties.

— During the starvation in the North Caucasus, the partisan movement increased at an unprecedented rate. (*Gortsy Kavkaza*, Paris, 1929—39, Nos. 4—40).

— In April 1935, in Daghestan, Abdul Dzhelal Kerimov, Mirzakhan and Kerim Amirarslanov, Nasrulla Mirzakhanov, Kemalutdin Khamza, Dzhemalutdin Ibragimov, Abdulla Isakov, and others were accused of organizing propaganda against the kolkhozes and were sentenced to death by the supreme court.

— In the Kabardinian-Balkar ASSR, Afaunov, head of the education department, was accused of "bourgeois nationalism."

— In Daghestan, Mahomed Iskhakov and Emanuil Emanuilov were arrested as "bourgeois nationalists" (*Severny Kavkaz*, Warsaw, 1934—38, Nos. 13—56).

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"supplementary" plots, as the Soviet government called them, were in fact the main source of food supply for the kolkhozniks.

Kolkhozes are divided into three categories according to their annual returns. The lowest or "backward" category, as it is called, predominates, while the top category is in the minority — there are only ten in the whole of the Georgian SSR. These top-grade kolkhozes, which are given every assistance from the government and which are efficiently organized, are the ones shown to prominent foreign visitors, which explains their enthusiasm and often hasty judgments on the kolkhoz system.

In an attempt to improve matters in the more backward collective farms, a system of fines and incentives was introduced. Rewards were offered in the form of more work-day units and the fines consisted in cutting the number of these units to which the kolkhoznik in question was entitled. Hopes that the fear of losing work-day units would induce kolkhozniks to produce more were, however, disappointed, because any increase in productivity only meant a saving for the state, which would buy up any produce delivered "voluntarily" in excess of the plan at government prices. Increased production did not in fact lead to a corresponding increase in the amount of produce distributed among the members of the kolkhoz, which remained unchanged.

When it became clear that these measures were not going to achieve the desired effect, changes were introduced in the system of payment for work. These changes did not affect kolkhozniks, however, but only top-grade workers such as kolkhoz chairmen and their deputies, team leaders and accountants. They came into force with a decree of the USSR Council of Ministers dated April 19, 1948, dealing with "measures to improve the organization, increase productivity and regulate payment for work in the kolkhozes"; other decrees were issued on the same subject.

The categories of workers listed above were allotted work-day units on the basis of the size of the area under crops in the kolkhoz, the number of livestock, the acreage of orchards and vegetable plots, etc. Another determining factor was whether the kolkhoz specialized in grain or cotton-growing. For a sowing area of 250 acres, including orchards and vegetable plots, 27 work-day units were allotted to kolkhoz chairmen and 30 work-day units for an area of 250—750 acres. For team leaders working in grain-growing kolkhozes, the equivalent was 30—35 and 35—40 work-day units respectively.¹⁷

Thus, by the terms of this decree, the kolkhozniks were put in an even worse position than before by being forced to work for the benefit of the state under the strict supervision of superiors who were materially interested in the results of their labor.

¹⁷ *Spravochnik predsedatelya kolkhoza* (The Kolkhoz Chairman's Vade Mecum), Moscow, 1956, Pt. I, pp. 156—62.

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Caucasian Review, C 6, 1958, Minih, s. 107-126

Literature on Ossetia and the Ossetians

T. TRILATI

02 ENM 2007

The Ossetians are the remnants of a once numerous Iranian tribe who occupied a considerable area in the Northern Caucasus, on the Lower Don¹ and along the Black Sea coast. As far as Mount Elbruz and beyond into the Upper Kuban region, the evidence of place-names proves that the area was once inhabited by the ancestors of the Ossetians.²

The Ossetians are thought to be the descendants of the North Caucasian Alans,³ who were called Os⁴ or Ovs in Georgian sources, Yas⁵ in Russian and As in Oriental and European sources and were Iranian by language and Caucasian by culture.⁶ The Os were also known as an Alanic tribe to the Armenian historian Moses of Khoren. Under this name they were also known to Byzantine historians.⁷

The antiquity of Iranian settlements in the Northern Caucasus is also attested by Greek inscriptions in Tyras, Olbia, Panticapaeum and particularly Tanais, where among non-Greek proper names there are a great many Iranian names, pointing to the presence of a considerable Iranian element among the local population.⁸

In Georgian chronicles, the Os are represented as a large and powerful people, with several tens of thousands of horsemen available as raiders. They also mention Ossetian kings and alliances of kinship between the Georgian Bagratid and Ossetian houses.⁹

Archeologically, there is evidence that the territory now occupied by the Ossetians was settled at a very early period. Stone implements of the upper paleolithic and neolithic ages have been found in North Ossetia.¹⁰ There are early and middle bronze age burial grounds near the villages of Galiat (Faskau), Kumbulta (Upper Rutkha) and Upper Koban (Zagli Barzond); tumuli have been found in the village of Digor, near Mozdok, etc.¹¹ Thus, there is

¹ "Don" in Ossetian means "water," "river,"

² K. F. Smirnov, "Itogi i ocherednye zadachi izucheniya sarmatskikh plemen i ikh kul'tury" (Our Present Knowledge and the Future Study of the Sarmatian Tribes and Their Culture), *Sovetskaya arkheologiya*, Academy of Sciences of the USSR, Moscow, 1953, Vol. XVII, pp. 133—48.

³ See article on the Ossetians in *Brockhaus i Eron*, St. Petersburg, 1897, Vol. XXII, pp. 263—67.

⁴ Hence "Ossetia" as the name of the country.

⁵ The Yas lived along the lower reaches of the Kuban River together with the Meotes.

⁶ *Bolshaya Sovetskaya Entsiklopediya* (BSE), (Large Soviet Encyclopedia), 2nd ed., Moscow 1955, Vol. XXXVIII, p. 348.

⁷ *Brockhaus i Eron*, St. Petersburg, 1897, Vol. XXII, pp. 263—67.

⁸ V. Miller, "Epigraficheskie sledy iranstva na yuge Rossii" (Epigraphic Traces of the Iranians in south Russia), *Zhurnal Ministerstva prosveshcheniya*, September, 1886, p. 20.

⁹ *Brockhaus i Eron*, St. Petersburg, 1897, Vol. XXII, pp. 263—67.

¹⁰ BSE, 2nd ed., Moscow 1955, Vol. XXXVIII, p. 348.

¹¹ *Ibid.*, 1st ed., Moscow, 1938, Vol. XXXIII, pp. 195—96.