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Georgian Muhajirs in Black sea Coast of Turkey

(Ethnomental markers and political-cultural issues of memories)

Specialty: History of Georgia

THIS DISSERTATION

(ANNOTATION)

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in History

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General review of the work

The actuality of the research theme-To study the issues of political and cultural memory, the analysis of this or that historical event has become one of the main direction of the study recently. The research provides to study not only historical (political processes, historical priors and others), but also ethnological aspects (ethno-cultural characteristics) as well. The joint analysis of these components gives an opportunity of their ethno-identification. Nowadays, both Georgian and Turkish scientists are quite actively investigating the descendants of Mujajirs, who are living in Turkey, they study their origin, whereas, in the past, it was impossible to speak about ethnic units, living in Turkey.

It was very actual to study ethno-mental characteristics of the descendants of Muhajirs, living in the Black sea region of Turkey, also, to study the changes of views related to the mentioned process on various stages of history, the issues of historical and political-cultural memory.

The study is also very actual from the point of view that, “Ethnic cleansing of Circassians” (Muhajir eviction) and the information related to it, is gradually deleted from people`s memory and is moved to the cultural memory. In particular, the generation, who still remembers the period of “Ethnic cleansing of Circassians” (Muhajir eviction) is greatly reduced and to get the knowledge about it would be impossible during the time. In accordance with the above mentioned, it is natural, that it`s necessary to write and keep the materials, which are still surviving.

Goals and Objectives of the study -“Ethnic cleansing of Circassians” (Muhajir eviction), as an important political event, became a centre of attention for many researchers, but ethno-mental characteristics, the issues of political and cultural memory of “Ethnic cleansing of Circassians” (Muhajir eviction) is less studied. It is known that, with the influence of historical processes, genetic characteristics is formed the ethno-mental character of this or that nation. In case of Muhajirs, the mentioned factors are added living in the foreign ethnic environmental conditions. The task of the dissertation work is exactly this – to reveal ethno-cultural or mental

characteristics of descendants of Muhajirs, residing in the Black sea region of Turkey and to study the issues of the memory, related to this process.

The goal of the research is to study the issues about the placement of Muhajirs on foreign place and its difficulties, the adaptation of the new geographical, social and ethnic environment and to study the issues of daily life of the descendants of Muhajirs and the issues related to this. Also, to study the settlements of descendants of Muhajirs, located in the Black Sea Region of Turkey. To find out the place of residence of their ancestors according to the regions and valleys.

The Republic of Turkey is conventionally divided into seven regions, but the resettlement area of Georgian Muhajirs consists of two regions. They are: Black Sea Region and Marmara Sea Region. It's especially important to study the settlements of descendants of Georgian Muhajirs in the Black sea region (Amasya, Düzce, Giresun, Ordu, Rize, Samsun, Sinop, Tokat). The results of the study will be a new acquisition for Georgian historical science.

To study the settlements of the descendants of Georgian Muhajirs is very important and it's a novelty for Georgian Historical science. Despite of the fact that, in recent years, to work in this direction is available for Georgian scientists, there are a certain results as well, the valley of the study is so widely spread that, there's still much work to be done.

Scientific novelty-The determinant of the value of the presented work and one of the innovations is that, there is represented oral retellings, which are directly written by the descendents of Muhajirs during the scientific expeditions. In the work it's studied the issues of historic and cultural memory of the descendants of Muhajirs, residing in various villages of the Black sea region of Turkey. Compact settlements of the descendants of Muhajirs are described according to the province and villages; It's given the list of the villages, where the descendants of Georgian Muhajirs live nowadays. As far as possible, it is represented the place of residence of the ancestors of the descendants of Muhajirs in the research regions in accordance with regions, valleys and villages; It's also described the number of household and the old surnames of the people, residing in some villages.

The work includes different kinds of studies, but the major data is based on the new

materials which have been got during the field-expedition works. Since 2012 year, the centre of Georgian studies of the faculty of humanities of Batumi Shota Rustaveli State University has arranged five long complex expeditions, including three of them were arranged in the Black sea region of Turkey. We took a part in two of them. The materials, which were got in the expeditions, are abundantly used in our work.

Besides that, on the basis of comparison of the description materials of Ottoman before “Ethnic cleansing of Circassians” (Muhajir eviction) and Russian after the “Ethnic cleansing of Circassians” (Muhajir eviction), we`ve tried to find out the number of Muhajirs, who were immigrated after the war of 1877-1878 years. There are different kinds of opinions between the Georgian researchers related to this issue, but we think that none of them is true. We think that, the number, which is predicted by us, is the closet to the real, but for some reasons, it couldn`t be still the real.

Methods of the study-The work is historical-ethnological study. So, First of all, we worked on the scientific-literature and archival materials related to the history of “Ethnic cleansing of Circassians” (Muhajir eviction), which were available for us; b) On the next stage, in order to obtain field materials, we took part in the field expeditions in the Black sea region of Turkey, or on our research valley.

It`s necessary to select the right method of the study, but everything can`t be determined in advance, especially when the field work is going on ethnically difficult region.

Caution was necessary in the area, which was populated by Georgians and it was necessary to be with them during a certain period of time, to observe and study the preserved traditions.

Any kind of historical fact should not be studied separately, in isolation, without taking into account the environmental conditions or events. We considered that it was necessary to use historical-comparative and complex-intensive methods which were received during the years by Georgian ethnographers.

We`ve used **interviews** and **observation** methods during the study. We`ve got the research material (oral histories) from the descendants of Muhajirs, living in nearby villages of

Black Sea Region of Turkey, especially through the Old people's interviews. We've selected people of different social layer and ages as informers. We've recorded folklore, historical and ethnological materials according to the questionnaire, drawn up in advance, there also were spontaneous questions during the conversation.

The procedure of interviews means to select an informer, to define place and time, to fix the answers and finally to draw up the materials. Observation is an universal method, which is used by all scientists. Observations means to describe the events and the facts, which's direct witness is the researcher. During the working process, we've observed the lifestyle of the descendants of Muhajirs, residing in the Black Sea region of Turkey and in general, the current processes in society. The observation on the field gave us an information on the issues of our interest. Observation method helped us to learn real situation in the natural conditions.

In the study, we've used expeditionary and stationary forms, what means to go to the populated area beforehand in order to collect the materials. It was established the relationship, the persons were selected, who would help and guide us in the future during the stationary form of (during the long lifetime) study.

It is also very important to use modern technology, photo-video equipments. Because Turkey is a difficult region from the ethnical point of view. It was difficult to define in advance what there would be in concrete populated area. It was not often possible to speak openly with "Descendants of Chveneburi". It was necessary to come closer to them and to acquaint with the reason of our arrival.

The Theoretical and practical importance of the work-It is also very important the practical value of the results of research. The results of the research can be used in secondary and higher education institutions. The work will significantly help both undergraduate and graduate students and in general, everyone, who is interested in the history of Muhajirs, who is interested to study modern life of the descendants of Muhajirs and its origin.

In the scientific circulation, there will be many new materials, which will be recorded from the descendants of Muhajirs, what also stipulates the theoretical and practical importance of the work.

The results of the study-The results, which have been given during the research process, have an important scientific value both point of view practical and theoretical as well. In scientific circulation enters ethnographical data about migrated Georgians in the Black sea region of Turkey in 80-years of 19th century, also photo materials, oral retellings, got from the descendants of Muhajirs, which helps us to have a certain idea about modern life of the descendants of Georgian Muhajirs, living in various villages and on the different kinds of issues related to it.

On the one hand the work presents the issues of institutional and oral memory related to “Ethnic cleansing of Circassians” (Muhajir eviction) and on the other hand, the obtained materials are very important in terms of studying and understanding of a number of issues of History of Georgia and ethnology.

Approbation of the work-The dissertation work has been done in the department of History, archaeology and ethnology of Batumi Shota Rustaveli State University, where its discussion-approbation was held on June 28, 2016 year (Protocol No 3).

Reviewers: NUGZAR ZOSIDZE and SULKHAN ALEKSAIA.

The author of qualification work was given a recommendation to get search academic degree.

Separate subchapters of the work has been published in the international scientific magazines and collection of works, it has been read at the international conferences.

Structure of the dissertation work-Qualification work “Georgian Muhajirs in Black sea Coast of Turkey(Ethno-mental markers and political-cultural issues of memories)” includes 186 pages and consists of introduction, four chapters, subchapters, conclusions, explanation of the words, list of used literature and appendices.

Introduction

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Appendices.

The content of the dissertation work-In the work, it has been studied the issues of historical and cultural memory of the descendents of Muhajirs, residing in the Black sea region of Turkey, it has been described the compact settlements of the descendants of Muhajirs on the basis of historical sources, scientific literature and obtained field materials; Also there has been given the list of villages, in which the descendants of Georgian Muhajirs live nowadays; It has been shown the place of residence of the previous generation of Muhajirs in the research region, according to the regions, valleys and villages.

Introduction-In the introduction of the dissertation work, it has been described the actuality of the research theme, aims and objectives, theoretical and practical importance of the study, the results of the study, scientific novelty, the methods of the study, also it has been shown the historiography related to the issue.

CHAPTER I.

III.1. Institutional Memory

In the last decades, Memory Studies was formed as one of the important direction of the interdisciplinary study. Its aim is to learn the ways of remembering the past and the methods of its reflecting in different time and space. A real bearer of the memory is an individual, but its memory is based on collective, group. Memory is a mediator between past and present, it concludes the judgment of forgetfulness or it gives a life to the past, it connects to each other people/community of people or separates them.

Collective memory is different from historical memory. It reflects this or that community, sediment in an active experience, while the historical memory is a specific group-historians-collective memory; Collective memory feels a constant evolution, it is the dialectical unity of remembering and forgetting. The information, which is kept in the institutional institutions, (museums, archives, memorials), represented by us, consists of diverse references about post-war situation of 1877-1878 years, peace-negotiations and about the reasons of “Ethnic cleansing of Circassians” (Muhajir eviction). In these materials, it is shown well the goals of Ottoman Empire and the goals of Russian as well. Also, interesting references are kept in the periodical materials of that time: “Droeba”, “Iveria”, “Obzori”. Magazines: “Iveria; “Footprint”, “Chveneburebi”. The information, kept in the mentioned publications complements the existing data in the archives documents.

Chapter II. “Ethnic cleansing of Circassians” (Muhajir eviction) –

Political and Economical priors

II.1. Political Priors

“Ethnic cleansing of Circassians” (Muhajir eviction) was stipulated by many factors. The migration of the population was included in the interests of both: Russia and Ottoman Empire. For two centuries Russia has been thinking how to settle itself in Caucasus, so that nothing was threatened to its dominance. In order to do this, it was necessary to make the incorporation (adjoin, reception) of the territory, which would be followed the decline of the local population through the wars. Also, it should be done the assimilation of the population or heir migration to the countries, under whose authority, they had already lived before. And on the emptied places, to settle down the people, who were considered as a loyal subjects (Homagers) of Russian Empire. Such were Greeks and Armenians, who were migrated from Ottoman. Generally, the policy, which was adopted by the Russia, aimed to reduce the local population, its influence on newly joined land, including in Adjara too and to strengthen Russian element instead of it. It would be easier for Russia to perform its colonialist objectives by migration of population.

The active propaganda of migration was made by Ottoman Empire too. With the migration of the population, who was distinguished with its high economic culture, it would contribute the agricultural absorption of the individual regions of the country (and the Turkish tribes, who were still wandering in Anatolia, in the conditions of indigenous life would give the example of conducting of agriculture). At the same time, in prospect, in possible war against Russia, of Muhajirs would be the reliable force. One of the essential reason to contribute “Ethnic cleansing of Circassians” (Muhajir eviction) was the aspiration of ruling circles of Ottoman Empire to fill the vast territories of Anatolia with hard-working, high-economic culture, fighter population.

II.2. Economical Priors

As we've already mentioned, one of the reason of migration of Georgian population in inland areas of Ottoman Empire was colonialist policy of Russia Empire. In order to accelerate the emigration process and at the same time to increase the number of migrated people, Empire created the relevant conditions, among them one of the major was worsened economic situation, created after post-war in the region. Russian empire, with prematurely discharged taxes, with worsening of duties and tax system, created the conditions to the local population to look for the refuge in Ottoman Empire. The scarcity of the land and common economic hardship, made by the dominance of Ottomans, was added the regime to declare Batumi, as Porto-Franco, as a main trading centre of a region (October 29, 1878 year), which made the severe economic hardship of population of the region of Batumi even more worsened. In order to carry out political goals was made the artificial worsening of economic situation, great damage made by war, destruction and desolation, Russian regime of Porto-Franco, unemployment. Of course, there were many other factors too: Fear (towards Russia), Propaganda (about the existence of Golden mountains in Ottoman empire), Coercion (from Ottomans and Dominant ranks), Religious (they come and convert to Christianity), Colonial Administration (in particular, their activity), to discharge premature taxes on population after war, unemployment of the local population, to remove nobles (Beys) from the work and to destroy the livelihood, unresolved problem of land ownership and many others. Together with economic, religious factor played an important role as well, which was the main support for preaching of migration. After the Russo-Turkish war of 1877-78 years, the belief of the local population, Islam was under threat and they were forced to migrate themselves and to seek refuge in foreign region, in this case, in Islam Ottoman. Mood, that "Ethnic cleansing of Circassians" (Muhajir eviction) was a part of struggle for firmness of belief, comes after generations.

II. 3. The results of “Ethnic cleansing of Circassians” (Muhajir eviction)

After the Russo-Turkish war was finished, historical South-west territories of Georgia with Adjara, which were in the membership of Russian Empire, joined to the rest of Georgia. Accordingly, the indigenous population stayed on their own ethnic territory. They kept the ethnical independency, the feature of Georgian lifestyle and culture, but from the religious point of view, they've undergone transformation and the result of it was that they became a religious (Muslim) minority in their own motherland. Religious differences were created a certain preconditions for alienation from fraternal Georgians. Russians didn't get newly joined Georgian population as Georgians and for Turkish people, they were not Turks.

The situation of Muhajirs was so difficult that they began to think to return back. The letters, which were sent to the relatives from the Muhajirs, tells us also about how difficult life had the immigrated Georgians in Ottoman. Muhajirs' difficult situation will become clear for us, if we look at the overall situation of Turkey of that time.

Defeated country in the war faced in front of desperate economic conditions, agriculture was ruined, the debt towards the European state was increased so much that Ottoman Empire was not able to pay it for 30 years. Many Muhajirs were settled down in Anatolia, from Caucasus, Balkans and Crimea.

After Russo-Turkish war of 1877-78 years “relative Georgians” were divided into two parts. One part remained in the part of Tsardom of Russia, and the others settled down on the inland areas of Ottoman. In both case, they didn't have their own state and there were in the management space of other countries. It's natural that in these conditions, it would be difficult to maintain your own individuality and ethnic “identity”. “We, Georgians are everywhere and we're seen nowhere” – noted statesman of Ottoman Hassan Pasha (Georgian Muslim) during the conversation with Isa Rachvelishvili, “None of the nation, except us, could keep its nuance, appearance in Ottoman. Everyone, who became Muslims, was completely degenerated, disappeared, mixed in Ottomans, and we've kept the name “Gurji” as we could and this means that Georgians Culture is stronger in national psychics”.

By 1879 year, the suburbs of Kobuleti-Chakvi-Batumi were almost emptied from the

ancient population. Then Greeks, Russians, Armenians were settled down on the emptied lands. And Georgian population, who were forced immigrated from Georgia to Ottoman, chopped down the forests in uninhabited areas, or they built Georgian villages on the place, where refugee Greeks and Armenians lived before.

Georgians continued the existence in culturally and traditionally different states (Russia, Ottoman), it's natural that this change would have a great influence on their mentality and culture. In the consciousness of Georgian society, who were left without statehood, split into two (first - religiously and then-territorially), seemed as if there were duality. The traditions, characterized for Georgian and other culture, resist each other.

Chapter III

Georgian Muhajirs In the Black Sea Region of Turkey

III.1. Administrative structure of Black Sea Region of Turkey

The smallest administrative unit in Turkey is Mahalle, or district. It is a part of the village or city. Mahalle of the village doesn't have an administration, Mahalle of the city is lead by the Mukhtar. According to the size, the next is village (Köy) and his head is Mukhtar too. The relation of the village and district isn't always homogenous. In one case, the district can be referred to as the area inside the settlements, in the second case the district can be a few kilometres away from the central part of the settled area and it can give an impression as an independent village. In this case, the determinant is Mukhtar area. Or One Mukhtar can manage several Mahalles and they can administratively be considered as one village. Sometimes, the opposite happens: one village is divided into two parts and they are formed as two independent populated settlement.

The next is Belde, which corresponds to Georgian borough. Population of Belde should be more than 2000. Sometimes Belde is created by the union of several village. Matching words of Belde in Turkish are Bucak and Kasaba, but these are so called folk terms and not official status. As for the cities, to recognize the populated settlement as a city depends on the political decision of the state and not necessarily on the number of population. In Turkey, there's a

different understanding of the city: a city is called the centre of the region (İlçe). So, the words İlçe and İl has the meaning of both: city (centre of the region or province), and the meaning of “region” and “province” itself as well. Except a few exclusions, the provinces in Turkey, as a rule has the same name, as their relevant capital of the province, which is also called as a central region.

The provinces of Turkey (geographical regions of Turkey), are grouped into 7 regions. They are: 1) Aegean Region (Ege Bölgesi), 2) Black Sea region (Karadeniz Bölgesi), 3) Region of Central Anatolia (İç Anadolu Bölgesi), 4) Region of Eastern Anatolia (Doğu Anadolu Bölgesi), 5) Marmara Region (Marmara Bölgesi), 6) the Mediterranean Region (Akdeniz Bölgesi), 7) Region of Southeastern Anatolia (Güneydoğu Anadolu Bölgesi). The division only serves the statistical goals and doesn't have any kinds of administrative division status. This is geographical structure and not administrative; So the regional division isn't official, but accepted. As for official administrative structure, regions are divided into provinces (geographical regions of Turkey). In whole, there are 81 provinces in Turkey, and black sea region consists of 18 provinces (geographical regions of Turkey), They are: the provinces of Amasia, Artvin, Bartın, Bayburt, Bolu, Çorum, Düzce, Giresun, Gümüşhane, Karabük, Kastamonu, Ordu, Rize, Samsun, Sinop, Tokat, Trabzon and Zonguldak. From these provinces, the compact settlements of Georgians are mainly in ten provinces.

III.2. Muhajirs' resettlement area and statistical data in the Black Sea Region of Turkey.

Muhajirs' resettlement area is wide in the black sea region of Turkey and includes different kinds of regions. Muhajirs are densely populated according to the regions. Various data are kept in Turkey about villages, which were inhabited by Georgians. It should be noted the list of Georgian villages, described by an American author Andrews. In 1935 year, in Turkey the legislation of surname has been adopted. Its aim is the passportization of the country, but Muslim Georgians, who had their own surnames by this law, they were not allowed to have these surnames and they were forced to get Turkish surnames. A long time passed and a certain part of the descendants of Muhajirs nearly forgot Georgian surname. This was especially

noticed among urban residents, who had left the villages. Nowadays, in Turkey, you can meet the people, who came from Georgia and who didn't remember their Georgian surnames, they only knew the fact that their ancestors were Georgians. The government of Ottoman changed the names of Georgian villages as well and today they're called as Turkish, but local habitants still remember Georgian names. As professor M. Chokharadze indicates, the villages, which are inhabited by the descendants of Georgian Muhajirs, are the following:

1. **Province of Amasya (Ili)** – 11 Georgian villages of the descendants of Georgian Muhajirs, they are:

Central region: Akiaz (Akyazı), Beldaghi (Beldağı), Chatalcham (Çatalçam), Chatma (Çatma), Chivi (Çivi), Eliktekke (Eliktekke), Yuvakoy (Yuvaköy).

Region of Tashova: Altinli (Altınlı), Ilipinar (Ilıpınar), Tatlipinar (Tatlıpınar);

Region of Sulova: Kilichaslan (Kılıçarslan).

2. **Province of Düzce (Ili)** – there are 23 villages:

Central region of **Düzce:** Aydinpinar (Aydınpinar), Asar (Asar), Golormani (Gölormanı), Doganli (Doğanlı), Yeshlicham (Yeşilçam), Muncurlu (Muncurlu), Musababa (Musababa), Findikliaksu (Fındıklıaksu), Chakirhajiibrahim (Çakırhacıibrahim); Chiftlikkoy (Çiftlikköy); Shimshir (Şimşir).

Region of Akchakoca: Doganjilar (Doğancılar), Esmehanim (Esmahanım), Melenagzi (Melenagzi), Ughurlu (Uğurlu), Chichekpınar (Çiçekpınar).

Region of Chilimli: Yeshilmahalesi (Yeşilmahalesi), Yeshiltefe (Yeşiltefe), Mahiraga (Mahırağa), Hizardere (Hizardere).

Region of Golyaka: Hamamustu (Hamamüstü), Hacıyakup (Hacıyakup).

Region of Ighilja: Kirik (Kırık).

3. **Province of Giresun (Ili)** – there are 20 villages.

central region: Anbaralani, Ichmesu (İçmesu), Yaykinlik (Yaykılık).

Region of Dereli: Akkaia (Bashchukuri).

Region of Bulancak: Damudure (Damudere), Ezeltere (Ezeltere), Guneykoy (Güneyköy), Hacet (Hacet), Karaagac (Karaağaç), Kayabashi (Kayabaşı), Kishla (Kışla), Kuchukdere

(Küçükdere), Odaduzu (Odadüzü), Tepeoren (Tepeören), Tokmadin (Tokmadin), Yenikoy (Yeniköy), Yeshiltepe (Yeşiltepe).

Region of Keshap: Kurbanpınar.

4. Province of Ordu (Ili): There are 129 villages of the descendants of Muhajirs.

Region of Unye: Aghidere Aghidere (Ağidere); Atakoy (Ataköy); Aydintepe (Aydintepe); Bashkoy (Başköy); Cevizdere (Cevizdere); Chatalpınar (Çatalpınar); Chataltepe (Çataltepe); Chinarcık (Çınarcık); Denizbuku (Denizbükü); Ekincik (Ekincik); Elmalık (Elmalık); Erenyurt (Erenyurt); Esenkale (Esenkale); Gobu (Göbü); Gunpınari (Günpınarı); Guzelyali (Güzelyalı); Hizarbashigunluk (Hızarbaşigünlük). Hizarbashikumarli (Hızarbaşıkumarlı); Inkur (İnkur); Kadılar (Kadılar); Killik (Killik); Kushdoghan (Kuşdoğan); Nadirali (Nadirli); Nurettin (Nurettin); Ortakoy (Ortaköy); Saraycık (Saraycık); Seylan (Seylan); Sofutepesi (Sofutepesi); Taflancık (Taflancık); Tepekoy (Tepeköy); Tekkiraz (Tekkiraz); Ughurlu (Uğurlu); Yavi (Yavı); Yayci (Yaycı); Yaylali (Yaylalı); Yazkonagi (Yazkonağı); Yenikizilcakese (Yenikızılcakese); Yenikent (Yenikent); Yenikoy (Yeniköy); Yuceler (Yüceler).

Fatsa region: Ayazli (Ayazlı); Baglaca (Bağlarca); Bacanak (Bacanak); Bozdagi (Bozdağı); Bucakli (Bucaklı); Duayeri (Duayeri); Dugunluk (Düğünlük); Hoylu (Hoylu); Hamlik (Hamlık); Islamdag (İslamdağ); Kabadagi (Kabakdağı); Karatash (Karatash); Karakucak (Karakucak); Konakbashi (Konakbaşı); Mehmetakif (Mehmetakif); Oluklu (Oluklu); Geykcheli (Geykçeli); Salihli (Salihli); Sazcilar (Sazcılar); Sudere (Sudere); Tahbatashi (Tahtabaşı); Ashagi tepe (Aşağı tepe); Yenikargicak (Yenikargıcak); Yusufu (Yusuflu); Jejilo (Cecilo).

Kumru District: Bali (Balı); Esence (Esence); Guneycik (Güneycik); Kadincik (Kadıncık); Kuchukakchakese (Küçükakçakese); Yeniakchaalan (Yeniakçaalan); Yenichokdegirmen (Yeniçokdegirmen); Yeni Divane (Yeni Divane); Yeniergen (Yeniergen); Yemishken (Yemişken).

Pershembe district: Bolatli (Bolatlı); Chaka (Çaka); Dereichi (Dereiçi); Efirli (Efirli); Gacali (Gacalı); Tongelduzu (Tongeldüzü); Selimiye (Selimiye); Shenyurt (Şenyurt); Yenikoy (Yeniköy).

Golkoy region: Cihadiye (Cihadiye); Chatak (Çatak); Ichyaka (İçyaka); Konak (Konak); Pashapinar (Paşapınar); Yuvapinar (Yuvapınar).

Central region of Ordu: Akkese (Akkese); Alembey (Alembey); Bahariye (Bahariye); Boztepe (Boztepe); Burhanettin (Burhanettin); Gunoren (Günören).

Korgan region: Duzdag (Düzdağ); Sarialich (Sarialıç); Soghukpınar (Soğukpınar); Yazlık (Yazlık); Yeshilalan (Yeşilalan).

Chaibash region: Akbaba (Akbaba); Chinar (Çınar); Kokluk (Köklük); Kurudere (Kurudere).

Gurgentepe region: Hasancik (Hasancık); Okchubel (Okçubel); Shirinkoy (Şirinköy).

Ulubey region: Akoluk (Akoluk); Refahiye (Refahiye); Yenisayaca (Yenisayaca).

Akkush region: Esentepe (Esentepe); Dumantepe(Dumantepe).

Ikizce region: Kaynarpinar (Kaynarpınar); Yaghdash(Yağdaş).

Kabaduz region: Kirazdere Yokushdibi (Kirazdere); (Yokuşdibi).

5. Rize province (Ili)

Fazar region: Hamidiye(Hamidyе).

6. Samsun Province (Ili) – there are 37 villages:

Salipazari region: Ayazma (Ayazma); Bichme (Biçme); Fidancik (Fidancık); Karadere (Karadere); Karacaoren (Karacaören); Karaman (Karaman); Kirgil (Kırgıl); Kizilot (Kızilot); Kushcighaz (Kuşcıgaz); Muslubey (Musbubey); Yenidoghan (Yenidoğan); Yeshil koyu (Yeşil Köyü); Yukarikestanepinari (Yukarıkestanepınarı).

Charshamba region: Ahubaba (Ahubaba); Chatak (Çatak); Gulyazi (Gülyazı); Karabahche (Karabahçe); Karamustafali (Karamustafalı); Kestanepinari (kestanepınarı); Ovacik (Ovacık); Yakaridikencik (Yukarıdikencik).

Terme region: Akchay (Akçay); Dumantepe (Dumantepe); Kesikkaya (Kesikkaya); Kocamanbashi (Kocamanbaşı); Koybucaghi (Köybucağı); Kushca (Kuşca); Ozyurt (Özyurt).

Ladiki region: Arslantash (Arslantaş); Ayvalisokaghi (Ayvalısokağı); Hacialipinar (Hacıalıpınar); Hamamayaghi (Hamamayağı).

Bafra region: Duzkoy (Düzköy); Gokcheaghac(Gökçeagaç).

Vezirkopru region: Yurtaghi (Yurtdağı).

Atakumi region: Karakovuk (Karakovuk).

7.Sinop Province (Ili) – There are 40 Georgian villages.

Central region of Sinop: Avdan (Avdan); Aloghlu (Aloğlu); Ahmetyeri (Ahmetyeri); Goller (Göller); Erikli (Erikli); Tangal (Tangal); Lala (Lala); Melekshah (Melekşah); Osmaniye (Osmaniye); Ordukoy (Orduköy); Sinecan (Sinecan); Kabali (Kabalı); Karapınar (Karapınar); Kilichli (Kılıçlı); Chobanlar (Çobanlar).

Erpelik Region: Abdurrahmanpasha (Abdurrahmanpaşa); Basharan (Başaran); Deghirmencili (Değirmencili); Erfelek (Erfelek); Veysel (Veysel); Tekke (Tekke); Yenicham (Yeniçam); Incemeydan (İncemeydan); Hamidiye (Hamidiye); Hasandere (Hasandere); Tufan (Tufan).

Gerze region: Akkirach (Akkıraç); Yaykil (Yaykıl); Yakadibi (Yakadibi); Yuvali (Yuvalı); Hizarchayi(Hizarçayı).

Ayancik region: Metan (Mestan); Pazarcik (Pazarcık); Goldaghi (Göldağı); Tevfikiye (Tevfikiye); Maden (Maden); Kiran harman(Kıran harman).

Turkely region: Sazkishla (Sazkışla); Kuzkoy (Kuzköy); Hacikoy (Hacıköy); Yaprakli Yapraklı).

8. Tokat Province (Ili) –there are 18 villages.

Niksar region: Asar (Asar); Akinci (Akıncı); Dalkaya (Dalkaya); Kokluce (Köklüce); Mercimekduzu (Mercimekdüzü); Musapinari (Musapınarı); Muhtarduzu (Muhtardüzü); Oluklu (Oluklu); Orenler (Örenler); Osmaniye (Osmaniye); Sorhun (Sorhun); Tepeyatak (Tepeyatak); Umurlu (Umurlu); Ustahasan (Ustahasan).

Erbaa region: Zoghallichukur (Zoğallıçukur).

Turhal region: Boyacilar (Boyacılar); Mufti mahalesi (Müfti mahalesi);

Central region of Tokat: Ekincik (Ekincik).

9. Kastamonu province:

Catalzeytin region: Hamidye (Hamidye).

There are different kinds of opinions between the scientists about a quantity of Georgian Muhajirs, residing in Turkey. The mentioned issue is presented in different ways in the official historiography. Herewith, it should be noted that, it's very difficult to determine the exact number of the migrated people, what itself is stipulated a number of objective reasons. First of all, in accordance with the Peace Treaty of Adrianopole, the population of the adjacent territory had a right for free exile-immigration. Thus, Russian party didn't make a description about migrated people, if we don't take into account several exceptions, If required, Ottoman party would done it. It should be said that, Georgian scientists were studying Local and Russian archives and the documents and sources, which are kept in book depository. Therefore, it's natural that in Georgian scientific works, there isn't any information about what fate Georgian Muslims had after migration. For some reasons, they don't have access to the Turkish historical sources.

About a number of migrated people, Z. Chichinadze names different figures in his work "Great Migration of Georgian Muslims in Ottoman", and the reference about it was given by Mufti Hasan Efendi Gverdadze, its number is determined with 150 000. Sh. Megrelidze foresees the circumstances that in several villages of Kvemo Ajara, were living the Abkhazians in whole and the main part of them were whole migrated. A number of the migrated Abkhazians is defined with 2-3 thousands by the author. Besides this, In the district of Batumi, Laz people were living and the part of them, 2 000 men were in Ajara too. Sh. Megrelidze decreases 4 000 men from a number of the migrated people, who were returned to the motherland and he suggests that a number of Muhajirs, who were migrated from Ajara is 5 000 men. According to V. Lisovski 38 000 men were migrated from Batumi to Ottoman. T. Sakhokia thinks that it's – 21 000, V. Iashvili thinks that a number of migrated people is 21 500 men. After summing up the statistical and archive data, J. Vardmanidze thinks that a number of Muhajirs is 28-30 thousands. But the real number was much higher. We've filled our work with the materials of Ottoman and Russian Description and on the basis of their comparison, more or less, we're approaching the figure, but for some reasons, it couldn't be the real too, but it would be much closer to it.

Political-economic and culture processes, which have been developed in recent decades, made it possible to carry out scientific expeditions in the residential areas of Georgian Muhajirs or in the state archives of Turkey as well, and as a result of it, in the scientific circulation enters very interesting materials, which has a great importance to study the issue.

In 2012 year, in the black sea region of Turkey, Prof. Z. Shashikadze obtained a document, which was created by the state officials of Ottoman, in which it's given the settlement process of Georgian Muhajirs in detail. This is the document, which is kept in the so called Fund of Grand-Vizier of Council of Ministers of Istanbul with the codes 291/1. It includes different kinds of regions and there's given an interesting statistical data about "Ethnic cleansing of Circassians" (Muhajir eviction). The information, which is kept in the document, belongs to the end of XIX Century, the period of Sultans Abdul Aziz (1861-1876) and Hamid II. Besides the Georgian Muhajirs, there's given information about Circassians, Abkhazians, and Crimean Dagestan Muhajirs. It's described in details how many persons (gender is indicated too) were immigrated from which village to which village or city. The given material includes only Black sea region. There's document, which include the information about Georgian Muhajirs, who were settled to the other region of Turkey, but they include more fragmentary information.

According to the analysis of the source, given in the work, a great number of Georgian Muhajirs were settled in the Black sea region. After Russo-Turkish war of 1877-78 years, from the territory of Ajara were migrated about 22 thousand people in the black sea region of Turkey. It's possible that this number isn't the exact one of the Muhajirs, who were settled in the black sea region of Turkey, because "Ethnic cleansing of Circassians" (Muhajir eviction) was not a single act, it was going for a certain period of time. Facts of Migration lasted till the 40-ies of XX century in the form of small groups. Besides this, there were many facts, when the migrated people, couldn't adapt the new environment for different reasons and returned to the native land. It should be noted one more circumstance, that in contrast of the population of Kobuleti, Valley of Adjaristskali and Machakhela, where ethnic picture was sustained in full, the population of City Batumi, should be more mixed. Therefore, the part of Muhajirs, who were migrated from Batumi, could be not Georgians at all.

There`s a separate column in the work, where is registered a number of people, who were temporary stopped. They`re described in the total number of the migrated people. It`s not clear if they settled there or there were allocated to the other area by the Ottoman Government.

IV Chapter.

“The issues of political and cultural memories”,

In the third chapter of the dissertation work **“The issues of political and cultural memories”**, it`s discussed oral information, got from the descendants of Muhajirs, ethno-mental features of the descendants of Muhajirs (wedding traditions, folk cooking, hospitality), which shows the similarities with the common-Georgian cultural traditions, also there`s analyzed the issues of functioning of Georgian Language.

IV.1. Oral Histories

The facts of the collective memory is very important elements, we gave a special importance to this or that motive, which is connected to the traditional Georgian culture. On the basis of summing up a certain issues of individual and collective memory, from the history, got from the descendants of Muhajirs, residing in some provinces of the Black sea region of Turkey, we can conclude the following:

1. **Giresun Province** (Ili) – There are 16 regions in the province of Giresun, between them, there are Georgian villages in five. Georgians of the province of Giresun mainly are from the valley of Ajaristskali, (now Khulo, Shuakhevi, Keda, regions of Khelvachauri; villages: Tkhillvana, Chvana, Tsoniarisi, Tskhmorisi, Jocho and others) are the descendants of the migrated Muhajirs. Georgian settlements are: in the regions of Piraziz (Piraziz), Keshap (Keşap), Dereli (Dereli), also in the central region of Giresun. In Bulanjak (Bulancak) - there are almost 13 Georgian villages. The older and middle aged generation speak in Georgian Language. Ne Generation doesn`t remember the ancestors` language. In the province of Giresun, there are 20 villages of the descendants of Muhajirs.

2. **Tokat Province** (Ili) - The majority of Georgian villages of Tojkat province is in the region of Niksar. There are several villages in Erba and Tuhral, also in the central region of Tokat. The part of the settlements belong to the descendants of Muhajirs, who are gone from Shavsheti, in particular, from Imerkhevi (villages: Daba, Ube, Ziosi, Khevtsruli, Bazgireti, Otkhkilde and others). There are also the settlements of the descendants of Muhajirs, who were migrated from Ajara (mainly from the region of Keda: Saghoreti, Agara and others). There are 18 villages of the descendants of Georgian Muhajirs in Tokat province.

3. **Province of Amasya** (ili) – There are Georgian villages in the central region of Amasya, Tashova and Sulova, there are almost 12 villages of the descendants of Muhajirs from Machakhela and Zemo Ajara. Besides this, in the region of Suluova, there's one village Kilicharslan, where live almost ten Georgian family, who was migrated from Tao, village Balkhi. The migration of Balkhi people is a result of inner migration processes of Turkey. They were migrated in Suluova in 30-ies of twentieth century. As for the rest of Georgians of Amasya, they are mainly the descendants of Muhajirs, migrated from the valley of Ajaristskali and Machakhela. Their villages of origin are, on the one hand Bzubzu, Beghleti, Bodzavari, Ghurta, Riketi, Danisparauli, Dioknisi, Tabakhmela; on the other hand – Efrati, Zedvake, Chikuneti, Chkhutuneti, Tskhemlara. There are 11 villages of the descendants of Georgian Muhajirs in the province of Amasya.

4. **Province of Ordu** (Ili) – one of the province of Ordu within the provinces of black sea region. There are 18 regions or İlçe in the province of Ordu. Most of Georgian villages are in the regions of Ünye and then in Patsa. As for villages, some of them are settled with “Chveneburebi” (Georgians) in whole and there are only two-or-three Georgian family in some of them. In total, Georgian settlements, in more or less number, are represented in 13 provinces. Most of Georgians in Ordu are the descendants of Muhajirs, migrated from the valley of Ajaristskali (region of Keda), Machakhela, regions of Khelvachauri and Kobuleti. There is a village İuvapınarı of people Imerkhevi in Golkoy. People of Imerkhevi live also in Pashapınarı, where there's also the village of Muhajir of the first generation, but in recent years it was joined to the city Golkoy. A great number of Georgians, residing in Georgian village of the

province of Ordu, were arrived from Batumi, Ajaraa and Machakhela after Russo-Turkish war of 1877-78 years. Although, the process of migration (“Ethnic cleansing of Circassians” (Muhajir eviction)), was slowly going on. There are 129 villages of the descendants of Georgian Muhajirs in the province of Ordu.

In the Muhajirs of Ordu, there can be singled out several flows of “Chveneburebi” (Georgians): Churuksu people (Kobuleti people), Machakeli people, Adjarians, Batumian (the smallest), each group is compactly populated. It’s visible that, the settlement is rarely mixed. We pay attention to this fact, because a century ago, when the inhabitants of Ajara went as Muhajir, they had already had in their ethno-mentality that “ Ajara is different, Churuksu is different, Machakhela is different”.

5. Province of Düzce (Ili) –in most villages of this region, the descendants of Muhajirs are migrated from Batumi and from the valley of Ajaristskali (regions of Khulo, Shuakhevi and Keda), there are only two settlement of the people of Machakhela and Nigalia. Their villages of origin are: Ghorjomi, Chala, Zemokhevi, Brili, Akhaldaba, Tsoniarisi, Gonio, Mirveti and others. There are 23 villages of the descendants of Georgian Muhajirs in the Province of Düzce.

6. Province of Samsun – As prof. M. Chokharadze says, there’s one Klarjian settlement, village Iurtdaghi (Base villages are: Ebrika, Shuakhevi, Valashi, Bagini, Devskeli), which is in the region of Vezirkopru. It’s possible that two Georgian villages also belonged to the region of Baphra. In other regions live the descendants of Muhajirs, who are migrated from the nearby villages of Batumi, Kobuleti, Machakhela and Keda. It’s difficult to ascertain the villages in many areas, but we can name: Dagva, Khutsubani, Village Kobuleti, Ortabatumi, Khelvachauri, Makho, Machakhlispiri, Chkhutuneti, Zedvake, Kvashta, Vaio, Makhuntseti, Bzubzu and others. Like other provinces, some villages are mixed and others are populated only with Georgians, some of them were founded by Muhajirs of the first Generation and in others, Georgians were settled later – as a result of migration. There are 37 Georgian villages of the descendants of Georgian Muhajirs in the province of Samsun.

7. Sinop Province (Ili) - the peculiarities of the Sinop settlements are that most of the villages are mixed. Rarely purely Georgian settlements are especially in the central region of

Sinop. Georgians, mostly live in a separate areas or they are scattered in society. Most of Georgians are the descendants from people of Nigali valley. You can also meet the migrated people from Kobuleti, Chackvi, machakhela and also from Zemo Ajara. As it's seen, we can assume that, between the Sinop Georgians are the class of the descendants of Georgian Muhajirs, who were moved from Ajara to Livana in 40-ies of 19th century and they settled on the basis of migrated people, and after that, in tens or twenties years of twentieth century, they were migrated to Turkey. There are 40 Georgian villages of the descendants of Georgian Muhajirs in Sinop province.

In the stories, written by the descendants of Muhajirs, a special place has the episodes, preserved about City Batumi. For Georgians, who are living in Turkey, in most cases Toponymy "Batumi" includes the whole Georgia, the whole motherland. When they say that – "Batumi is seen from this Tepe (Göbeklitepe)" – here it's not meant only city Batumi, but there's meant the homeland, which is left beyond the borders. The respect towards the ancestors is linked to Batumi (Georgia). For the descendants of Muhajirs, "Batumi" was remained such, how was described by the ancestors, who were came from Batumi: "Our ancestors came from Batumi", "My grandfather, Rizvan Aga came from Batumi" (village Salipazari, Samsun Province), "We are said, that we came from Batumi, Ajara" (Düzce Province – region of Chilimi), "We came from Batumi, there was our Grandpa's village" (Village Buharetin – Ordu province). In Turkish-Georgian memory, it is seen well the trace of trade-economic relations with Batumi, existed in the old times: "Our grandpa went there, they took cows to Batumi, they took food for sale and they brought money back". "Grandpas went to Batumi, bought clothes" and others.

Histories, which were told by the descendants of Muhajirs, once more proves the fact that, Muhajirs had had very difficult period. They had been going in the critical conditions - with ships, cartloads, they had only necessary things with them, what was easy to carry. Their only hope was to support with each other and the traditional experience in daily life and agriculture, in different field of workmanship, working habits, what they had given from their ancestors. It's clear how difficult was for them to reach the "perceived Land", some of them could not reach there, they died during on the way.... The newcomers was first settled in the

lowlands, where were dominated the fever, mosquitoes and flies. Muhajirs couldn't stand living in the seaside and they began to search new lands. Alternation of places was stipulated with both: economic and traditional factors as well, They were looking for historical lands, like their homeland, in the new land, where they would be able to arrange traditional agriculture for them. Muhajirs were choosing the land, like their homeland where they would be able to settle and build villages. Muhajirs took the plants of pear, apple, vine, nuts and fruit trees as well. Muhajirs were trying to arrange the native corner in the new land: they named Georgian names new villages and places of villages. The result of it was to appear the villages Borchkha, Kartla, Tkhilazori, Ajara, Zemo Kana (in the region of Marmara sea) and many others in the inner regions of Turkey. Muhajirs settled in new land according to the valleys and villages. So was created the villages for Kobuleti people (Chkurusu people), Ajarians (Ajaristskali valley), Batumians, Shavsheti people (and Machakhela people), Klarjeti people (rarely mixed) in Ottoman province.

Thus, the study related to the issues of political-cultural memory of Muhajirs, also oral retellings, should be continued, because, there're many cases when the descendants of Muhajirs don't remember Georgian surname, or village, from where their ancestors were migrated and they need the specification, but such retellings are closely related to the history, based on the facts and they are settled as sediment in People's memory.

IV.2. Ethno-Mental Markers of the descendants of Georgian Muhajirs

Data, represented by us, partly shows the issues, related to ethno-mentality and many issues need to be studied in details, but it's clear that, the cultural memory of Georgian population, residing in the mentioned regions, firmly preserved the peculiarities, which were typical for Georgian daily life and culture, what was one of the base for maintaining the identity in foreign environment. In all levels of wedding-relations have been noticed Georgian elements – especially the elements, which were characterized for Ajara, They kept wedding ceremony and customs in the same form, as it was during the migration period. (Engagement, sending an

ambassador, to block the way, the tradition when the queen was breaking the plate and etc). Part of wedding traditions and customs, what is still kept in the memory of the descendants of Georgian Muhajirs is the proof of that, these traditions are a part of common Georgian space. Data, which has been presented by us, shows the issues related to the wedding ceremony, only in part. Many problems require to be studied and discussed later.

Despite of the fact that, The wedding traditions of the Georgians, populated in the Black sea region of Turkey or in Turkey, had Turkish and Islam influence, they still remain Georgian in general, by which they distinguish themselves from the other ethnic units, or they make difference – between We and Others.

The influence of Georgian factors, is followed to wedding traditions as a kind of trace, but in modern life, there are many changes. There isn't so strongly dominated parents' unilateral decisions in today's wedding relationships, marriage between the couples, is based on man and woman's mutual agreement. It's simplified the elements, related to the wedding. Georgians choose sons between the children. The boy's birth is celebrated by shooting the guns, when the girl is born, they make a porridge from wheat flour. This tradition lasts till now, especially in the mountainous region of Ajara.

The institution of Georgians Marriage is a clear expression of the national and ethnic self-consciousness, which stipulated to keep old Georgian customs in Georgians life , who were migrated to Turkey. Over the years, living together with Turkish people, failed to make fundamental changes on Kinship system of Georgians, which was one of the determinant condition in marriage relationship.

Cooking traditions of the descendants of Muhajirs, makes similarities to the culinary art with Ajarian, Georgian, what indicates on the common genetic roof.

For the descendants of Georgian Muhajirs, guest is considered as God's mercy till now and is associated with respect. The descendants of Muhajirs consider that, the hospitality rules are brought "From Georgia" from their ancestors. During the centuries, Georgian hospitality traditions became a part of their daily life and it, as a Georgian Tradition, is firmly kept and

given to their descendants, but under the modern conditions, it gradually feels transformation with the other rules and traditions.

So, The descendants of Muhajirs, together with the other important elements of Georgian national life and culture, have brought nearly all genres of national oral speech (proverbs, poems, sayings), wedding traditions, Georgian rules of Hospitality, Georgian language till now, what was undoubtedly contributed by the compact settlement of Muhajirs.

IV.3. Georgian Language in the memory of the descendants of Muhajirs

During the time, despite of living in the foreign state, not a small part of Georgians, living in the research regions, still could to maintain and protect the ancestor`s language. This fact gets even more importance, if we take into account the current process in modern world, when from the ethno-demographical point of view, the languages of small ethnic group or even minority languages are disappearing or have already disappeared. During the centuries, despite of number of current processes, Georgian language turned out the hardest lever, which`s violation and dissolution could be done by neither political situation nor time, because it was the determinant of continuity of Georgians ethnic unity and culture. Ethnic Georgians allow Georgian Language to exist through the centuries and they kept it for us till now, as a unique source of ethno-cultural information.

In conclusion, we can say that, Georgian is spoken nearly everywhere by elder and middle aged generation. The reason of forgetting Georgian language is said that, living space of Georgian language is restricted and there is no longer its practical necessity. On of the most important factor of forgetting the language is modern environment and achievements of the civilization. But, it should be noted that, the assimilation process couldn`t delete their national identity from the memory of the Muhajirs descendants and most of them still remember their ancestors Georgians, “old Gurji” was.

Conclusion

Both in the scientific literature and in the sayings of the descendents of Georgian Muhajirs are shown well, what was the reason of migration of Georgian people from Georgia. One reason of Georgians migration to the inner region of Ottoman was colonialist policy of Russia. In order to increase the number of migrated people, the government created the relevant conditions: they make difficult tax policy, what was reflected on the economic situation of the inhabitants; they ignored the privileges of high rank; sow a seed of fear; They gave a wide scope to small-officer-officials, appointed in newly joined area and many others. Generally, the aim of Russian policy was to reduce Georgians, Georgians influence on the newly joined lands, especially in Ajara and instead of it to strengthen the Russian element.

The Ottoman Empire by immigration of population, who were distinguished with their high economic culture, at first contributed the economic utilization of a certain regions of the country (also it gave an example to the nomadic Turkish tribes), and at the same time in perspective, it would have a strong point in the form of Muhajirs in possible war against Russia.

People were exiled as Muhajirs not only from Ajara, but from Artvini province – from the valley of Murgul and Borchkha, which were joined after Russo-Turkish war. Unfortunately, these valleys would come soon back into possession of Turkey and from XVI century, they were added to the lands, which were took away for Georgians by Ottomans (historical Tao-Klarjeti), and Muhajirs, who had gone from these places, settled on the newly utilized area and had not returned back.

There are 280 villages in the Black sea region, which are inhabited by Georgian descendents. In the region, there are many villages of migrated people from Ajara–Ajaristskali valley, Machakhela, nearby villages of Batumi, Chakvi and Kobuleti.

Histories, which were told by the descendants of Muhajirs, once more proves the fact that, Muhajirs had had very difficult period. They had been going in the critical conditions – with ships, cartloads, they had only necessary things with them, what was easy to carry. Their only hope was to support with each other and the traditional experience in daily life and

agriculture, in different field of workmanship, working habits, what they had given from their ancestors. It's clear how difficult was for them to reach the "perceived Land", some of them could not reach there, they died during on the way....The newcomers was first settled in the lowlands, where were dominated the fever, mosquitoes and flies. Muhajirs couldn't stand living in the seaside and they began to search new lands. Alternation of places was stipulated with both: economic and traditional factors as well, They were looking for historical lands, like their homeland, in the new land, where they would be able to arrange traditional agriculture for them. Muhajirs were choosing the land, like their homeland where they would be able to settle and build villages.

Muhajirs were trying to arrange the native corner in the new land: they named Georgian names new villages and places of villages. So was created the villages for Kobuleti people (Chkurusu people), Ajarians (Ajaristskali valley), Batumians, Shavsheti people (and Machakhela people), Klarjeti people (rarely mixed) in Ottoman province.

We meet the settlements of the descendents of Muhajirs both in Seaside villages and cities and in inner regions of the country as well. Despite of the fact that a long time passed, the descendents of Muhajirs kept the elements, toponyms, name-&-Surnames, traditions, customs, Georgian language and others of Georgian life and culture till now.

It should be noted that, in such situation, when assimilation process is going in an accelerated pace in Turkey and different kinds of ethno-cultural values are lost, we should do our best and use cordial relations, which today is between Georgia and Turkey in order to study modern living culture of Muhajirs. Between Muhajirs, there is still the generation, who "remembers" their grandpa and grandma's "live" memories on the period of "Ethnic cleansing of Circassians" (Muhajir eviction), and with the reduction of their number, there is less possibility to get this knowledge.

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**The main provisions of the work are reflected in the following
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