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597].

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P. 669; Morony, 1982, Fig. 3, 4, 5].
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Mackenzie, 1966; Bruinessen, 1992; McDowall, 1996; Hasanpoor, 1999;
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— [] — : www.uniraq.org/electoral/;
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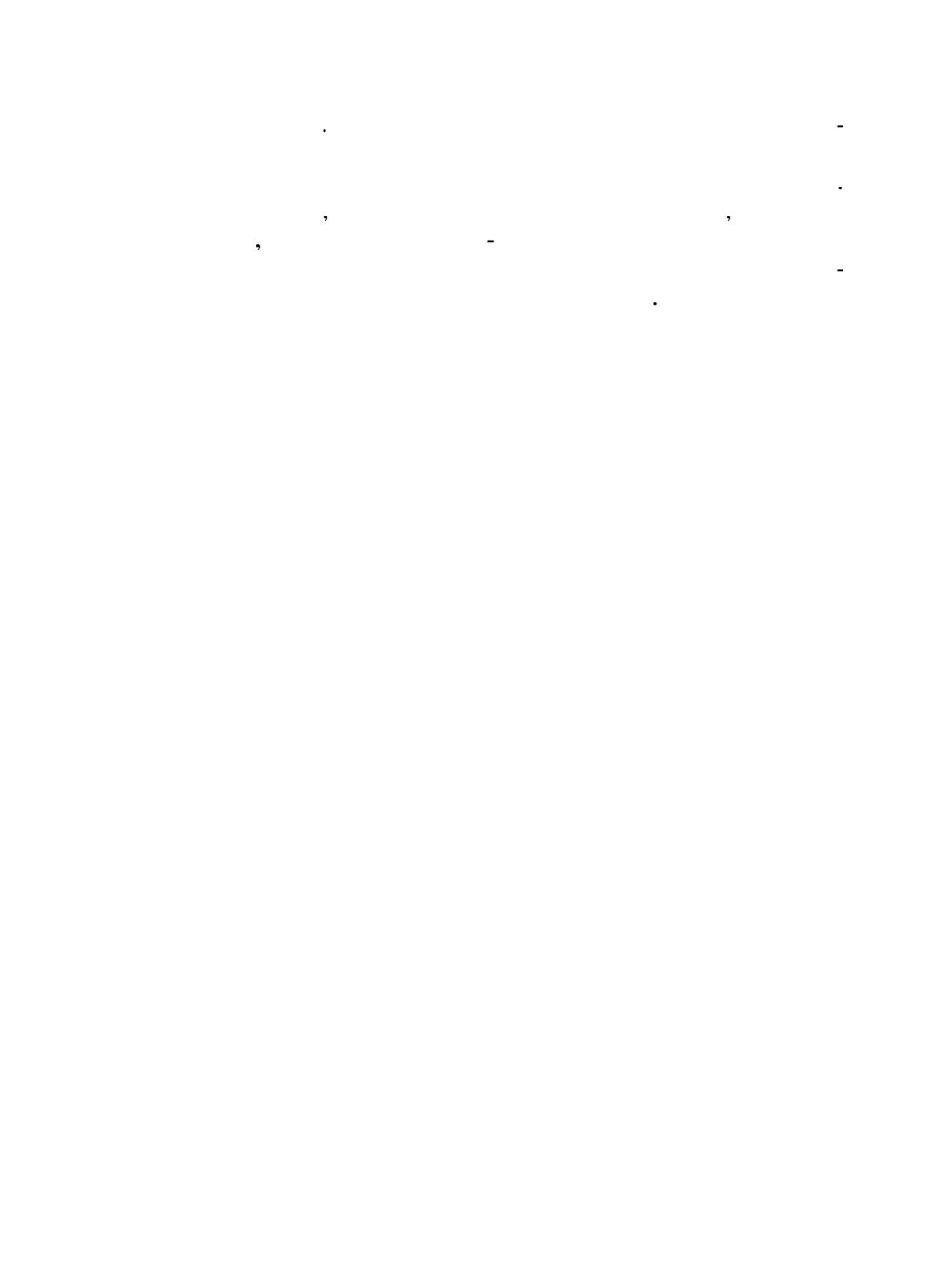
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SUMMARY

The second volume of "Lazarev's Readings" is devoted to 85-year of birth anniversary of Prof. M.A.Gasratjan (1924–2007), famous russian kurdologist and tukologist. There is his biography, list of his main publications, unpublished article about the activity of Kurdish political organizations of Turkish Kurdistan at the end of the XXth century and memories of his colleagues.

It collects the articles that were written on the base of reports of the II and III Conferences "Lazarev's Readings" that were held in 2011–2012. Akihiko Yamaguchi had made a report "Iran's Kurds" (*Akrad-e Iran*) in *Sharaf-name: Safavid Integration Policy and Forced Relocation of Kurdish Tribes to Khorasan*. Focusing on some Kurdish tribes transported to Khorasan during the 16th and 17th centuries, this paper aims to clarify how they came to the fore under the late Safavid state. Roughly speaking, we can divide into two categories those Kurdish tribes who accepted Safavid rule. The powerful ones were not always loyal to their sovereign and, to keep their independence, they sometimes revolted against the Safavids until the mid-seventeenth century. The more loyal tribes were called "Iran's Kurds" (*Akrad-e Iran*). These minor tribes accepted Safavid suzerainty without resistance and became the Safavids' faithful servants. Having no hereditary land to defend at all costs, they were easily transplanted to Khorasan. The radical reforms undertaken by Abbas I provided the transferred Kurdish rulers with a chance to rise in Safavid politics. Some of them were appointed governors in Khorasan as well as in other border regions, such as Kerman and the Persian Gulf. Some others built successful careers in the central administration. These developments had important implications for Iran's history. During its two centuries of existence, the Safavid state gradually transformed itself from a Turkmen state to a multi-ethnic one. Although prejudice against the Kurdish tribes continued to linger among the Safavid ruling elites, the participation of the Kurds in central and local administrations brought about a common understanding that even those of Kurdish origin could assume power in Iran's politics.

In article of O. I. Zhigalina "The Kurdology as the traditional Direction of the oriental Sciences in Russia" analyzes the origin and the development of the Kurdology in Russian empire, Soviet Russia and also in modern time.

The articles of Z. A. Yusupova (St-Petersburg) "On the History of Studies in the Kurdish Language in Russia and USSR" contains a brief account of scholarly studies in the Kurdish language (in its dialectal variations) accomplished by both Russian and European scholars. This process was initiated by P. Lerch (1856–1858), St.-Petersburg orientalist, author of a 3 volume work on the Kurds. A special tribute is paid in the article to Leningrad-St.-Petersburg kurdologists for their valuable contribution to studies in the dialects of Gorani, Avramani and Zaza.

A. I. Kolesnikov On Christianisation of the Kurds in Sasanian Persia (3rd–7th Cent. A.D.) According to Information of the Syriac sources The attempt is made in the paper to shed more light on disputable problems concerned the early history of Christianity in North Mesopotamia, namely: a) on the time of appearance of the first Christian communities in regions of the North Mesopotamia in general, and in Kurd lands in particular; b) on historical topography of Christian communities in Kurdistan; c) concrete examples of missionary activities in Kurd regions; d) confessional dividing of Christian communities in Kurdistan into Nestorian and Monophysite fractions.

M. Rzepka (Poland) in his article „Between reality and imagination. The Kurdish language in the 19th century Protestant missionary writings" analyses the activity of American and British missionaries during the 19th century in the Kurdistan region, inhabited by Assyrians, Armenians and Kurds, composed a vast collection of diaries, reports and scholar articles. Focused on educational and publishing matters, they considered a language as a missionary tool. Working mainly among Christians, they came into contact with the Kurdish Muslim population, which involved them into deliberations on the Kurdish language – its usage and users. Analyzing Kurdish as an object in the missionary narratives some questions arise. Who were the missionaries writing about Kurdish and what languages did they use? How did they describe the Kurds? What was the position of Kurdish in the inter-ethnic communication in that region?

How did the translation of the Bible – in the missionary eyes – rose the prestige of the language? Seeking the answers through the missionary texts (S. Rhea, E. Smith, H. Dwight, J. Perkins, F. Coan, C. H. Wheeler, H. Southgate, and others) we may conclude that Kurdish was not a language of primary use among the missionaries, but their imagination of it (as a form of corrupted Persian, a language without literature) influenced the stereotypical portrait of the Kurds they composed in their narratives.

E. I. Vasiljeva (St.-Petersburg) devoted his article to famous Kurdish Historiograph Mirza Ali-Akbar Kurdistani of the XIXth century.

J. S. Musaeljan (St.-Petersburg) in her article introduces some new information about the Harki tribe that was borrowed from the scientific books of some Russian and foreign authors.

B. Halatjan (St.-Petersburg) in her article analyses the History and the Culture of the region of Diarbakr in Turkey.

K. V. Vertjaev studies the political views of Sheikh Said Kurdi (1876–1960) in context of the Kurdish question in Kurdistan.

Z. A. Yusupova in her article “On the Question of the Ethnic and Linguistic Self-consciousness and Self-identity of Modern Kurds” addresses the ethnic and linguistic situation in modern Kurdistan which reflects the complexity of the ethnic, linguistic and religious processes in that country related closely to various social and political problems.

J. Bokhenska (Poland) in her article "The Cinema of Faith, Hope and Love. Realism and Metaphysics in Bahman Ghobadi films" made an attempt of thorough analysis of selected works of Bahman Ghobadi the well known Kurdish film director from Iran (films: *A Time for Drunken Horses*, 2000, *Marooned in Iraq*, 2002, *Turtles Can Fly*, 2004, *Half Moon*, 2006). Although many of his films were rewarded on several filmfestivals, they remained to be interpret in a very superficial way considering only the socio-political dimension of the plot. It is undoubtedly connected with the fact that Kurdish people used to be known as shepherds, poor refugees, immigrants or terrorist rather then the representatives of rich culture which remains to be completely unknown by the wide audience. However Bahman Ghobadi inspirations are rooted deep in his culture both folkloric and classical and it seems impossible to grasp the full meaning of his films without applying to the most important trans-

mission of the Kurdish cultural heritage. The main idea of this article is to explore the most significant links between Ghobadi films and Kurdish tradition as well as between his selected concepts and the ideas of such cinema great icons as Andrei Tarkovsky or Krzysztof Kieslowski.

M. A. Sapronova analyzed the stages of constitutional development of Iraq from the moment of adoption of the constitution in 1924 as well as the law in the article "On the autonomy of Kurdistan" and the attitude towards this law of the main political forces of Iraq. Separately the constitution adopted in 2005, the process of forming of the new legislation, further political and electoral process in Iraq, changes of situation in Kurdistan and conflict concerning Kirkuk are also analyzed in the article.

In the article "Kurdish question in ethnical Kurdistan in context of the events in Syria and the situation around Iran" O. I. Zhigalina studies the role of the Kurds of Kurdistan region of Iraq in the process of political consolidation of the Kurds of Syria and Turkey; some aspects of the Kurdish question in Turkey; the outlook and premises of the forming in future the Kurdish independent state.

S. M. Ivanov in his article "The Chances and outlook of the proclaim of the independence of Kurdistan of Iraq" deals with the political and social reforms in the Kurdish enclave of Iraq. He came to the conclusion that in current inner situation in Iraq and regional condition the forming of the independence of Kurdistan in Iraq is more an illusion than a reality.

G. I. Starchenkov undertakes an attempt to analyze political situation in ethnical Kurdistan in context of activity there the organizations of radical Islam. Destabilization of regional situation and the weakening of the American policy in Iraq are forced the leaders of the Kurdistan region to find new ways to get their political and economical aims.

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