

sions are summed up in Lockhart, pp. 87-88). Upon the news of Gorgin Khan's death, Kaiḳosrow (Kosrow Khan), who at that time was serving as *divānbeḡi* and *dāruḡa* of Isfahan, was appointed *sepahsālār* and *wālī* of Georgia, and sent to Qandahār to avenge his uncle. In the ensuing battle, which was lost by the Persian army, Kaiḳosrow was killed (ARA, VOC 1753, 23 June 1709, fol. 293v; Mostawfī, pp. 116, 168; Lockhart, pp. 89-91).

Bibliography: Algemeen Rijks Archief (ARA, Dutch National Archives), The Hague. Marie-Felicité Brosset, ed. and tr., *Histoire de la Géorgie depuis l'antiquité jusqu'au XIXe siècle*, 2 vols. in 3, St. Petersburg, 1854-57. Idem, ed. and tr., *Collection d'historiens arméniens*, 2 vols., St. Petersburg, 1874-76. Gregorio Pereira Fidalgo, *Relação da jornada que fez o Doutor Gregório Pereira Fidalgo*, ed. and tr. Jean Aubin as *L'ambassade de Grégoire Pereira Fidalgo à la cour de Châh Soltân-Hosseyn 1696-1697*, Lisbon, 1971. Parsadan Gorgidzhanidze, *Istoriia Gruzii* (History of Georgia), tr. R. K. Kiknadze and I. V. S. Puturidze, Tbilisi, 1990. Sayyed 'Abd-al-Hosyn Katunābādī, *Waḡā'e' al-sannin wa'l-'awam*, Tehran, 1352 Š./1973. Anne Kroell, ed., *Nouvelles d'Ispahan 1665-1695*, Paris, 1979. Judas Tadeusz Krusinski, *The History of the Revolutions of Persia*, 2 vols., London, 1728. David Marshall Lang, "Georgia and the Fall of the Safavid Dynasty," *BSOAS* 14, 1952, pp. 523-39. Idem, *The Last Years of Georgian Monarchy 1658-1832*, New York, 1957. Laurence Lockhart, *The Fall of the Safavi Dynasty and the Afghan Occupation of Persia*, Cambridge, 1958.

Moḡammad-Moḡsen Mostawfī, *Zobdat al-tawāriḡ*, ed. Behruz Gudarzi, Tehran, 1375 Š./1996. Moḡammad-Ebrahim b. Zayn-al-'Ābedin Naṡiri, *Dastur-e šahriārān: sālhā-ye 1105 tā 1110 hejri qamari, pādšāhi-e Šāh Solṡān Hoṡayn Šafawi*, ed. Moḡammad-Nāder Naṡiri Moqaddam, Tehran, 1373 Š./1994. *Nouveaux mémoires des missions de la Compagnie de Jésus*, Paris, 1723. Claude Charles de Peyssonnel, *Essai sur les troubles actuels de Perse et de Géorgie*, Paris, 1754. Charles Picault, *Histoire des révolutions de Perse, pendant la durée du dix-huitième siècle*, 2 vols., Paris, 1810. Roger Savory, *Iran under the Safavids*, Cambridge, 1980, pp. 243-46. Feodor I. Soimonov, "Auszug aus dem Tage-Buch des ehemahligen Schiff-Hauptmanns . . . Fedor Iwanowitsch Soimonov," in G. F. Müller, ed., *Sammlung russischen Geschichte* VII, St. Petersburg, 1762, pp. 155-530., L. Tardy, "Georgische Teilnahme an den persisch-afghanischen Kriegen 1711-1725 im Spiegel eines Missionsberichts," *Bedi Karlisa/Revue de Kartvélogie* 40, 1982, pp. 316-29. "Traduction d'un mémoire turc sur les origins de la révolution arrivée en Perse," Archives du Ministère des Affaires Etrangères, Paris, Perse 6, fols. 254-61. Zakaria the Deacon, *Mémoires historiques sur les Sofis*, tr. Brosset in idem, *Histoire de la Géorgie depuis l'antiquité jusqu'au XIXe siècle*, 2 vols. in 3, St. Petersburg, 1854-57.

(RUDI MATTHEE)

GORJESTĀN. See GEORGIA.

GORUH-E FARHANGI-E HADAF. See HADAF SCHOOLS.

GORUH-E FARHANGI-E K'ĀRAZMI. See K'ĀRAZMI Schools.

GORZ (or *gorza*; Av. *vazra-*, Mid. Pers. *warz*, Kurd. *gurz* "club, mace"), also referred to as *gorz-e gāvšārsār* (ox-headed club/mace), a weapon often mentioned and variously described in Iranian myths and epic. The name *gorz* and its descriptions can be found in most texts dealing with mythical, religious, and epic topics. *Gorz*, besides its function as an instrument of war, is referred to in ancient Iranian literature as an implement used by both divine entities and terrestrial figures as a symbol of the victory of justice over oppression and order over chaos. Its use as described in classical Persian texts, particularly in Ferdowsi's *Šāh-nāma*, characterizes it as the decisive weapon of choice in fateful battles (e.g., used by Ferēdun against Zāḡḡāk/Aži Dahāk; by Sām/Garšāsp to defeat Kākuy, the grandson of Salm and Zāḡḡāk, and to kill the dragon of Kašāfrud; by Gēv, q.v., in the expedition to Māzandarān; and by Rostam and Sohrāb in their encounter in combat; see *Šāh-nāma*, ed. Khaleghi, I, pp. 37, 224-25, 233, II, pp. 13, 171).

It is mentioned in Avesta as the special weapon of Mithra (*Yt.* 10.132) and Kərəsāspa-/Garšāsp (*Y.* 9.10). Kərəsāspa is portrayed as having long hair (*gaēsuš*) and wielding a club (*gaḡavarō*; see Reichelt, p. 2), while Mithra's club is described as being made of gold and bearing one hundred knobs and one hundred edges. It is also called the most solid and the most effective weapon in securing victory and as swift as imagination (*Yt.* 10.132).

The symbolic significance of club/mace can still be noticed among Zoroastrians of the present time, whose *mōbads* still carry ox-headed clubs, called *Gorz-e Mehr* and *Gorz-e Ferēdun*, as a symbol of their continuous battle against the forces of Evil. They believe that Mehr/Mithra swings his club three times each day over hell in order to prevent demons from tormenting the damned more severely than they deserve (Hinnells, p. 130; Boyce, 1968, p. 53).

The history and the descriptions of club/mace date from the time when Indo-Iranian tribes were still together. In Indian mythology, Indra owns a club/mace (*vajra-*) called the Thunderbolt of Indra and made of the bones of Riṡi Daḡiḡi, a sacred figure in the Vedic literature. It has been also referred to by many other names and descriptions, including sky-borne, splitter, destructive (Dowson, pp. 332-33).

In Middle Persian club/mace is described as a weapon easy to wield (*hu-waxm*; Mir Faḡrā'i, tr., pp. 66, 166). The majority of references to the use of mace and its descriptions in New Persian texts, are found in the *Šāh-nāma*, where it is mentioned more than 250 times as