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## Georgian kings on the political stage of the 16<sup>th</sup> century and the "Eastern Politics" of Spanish monarchy

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### Abstract

The present paper is an analytical study of the relationship between the 16th century Mediterranean main political forces, the Spanish Universal Monarchy, and the Ottoman Empire. Luis José Velázquez de Velasco (1722-1772), Marquis of Valdeflores and a well-known Spanish historian of the 18<sup>th</sup> century, was the first to call the Spanish literature of the 16<sup>th</sup> century a "Golden Age" in the common sense of the epoch. He divided the historiography of the development of the Castilian language into four parts. The reign of Carlos V and Felipe II had been placed in the third part, and was presented as the Golden Age of the Spanish language. Later this term went beyond literary periodization and, in general, by other authors it became the words that meant the global strength of the Spanish Empire. With the conquest of Constantinople by the Ottomans in 1453, a new Muslim shadow emerged in Europe from the east. The paper focuses on the ideological, military-strategic, economic, and cultural aspects of relations between the Spanish Habsburg dynasty and the Ottoman Empire. The historical framework is defined by the periodization of the reigns of Charles V and Felipe II. The aim of the research is to separate the contexts of "Mediterraneanism", "Atlanticism" and "Globalization" in the 16th century and to study them thoroughly.

**Keywords:** Mediterranean, Spanish monarchy, dynasty of Habsburgs, Ottoman Empire, battle of Lepanto

### Introduction

The political, strategic, economic, religious or social events of the Mediterranean in the 16th century make it impossible to place the word "Golden Age" in just a literary context. During this period, for the first time in the history of the Iberian Peninsula, a great global civilization emerged - the "Spanish Universal Monarchy". Historical reality is determined by ideas. The idea turned into an ideology became the basis for the great events that took place during the Spanish "Golden Age", the "Golden Age". In none of the directions or subsections of this study is it impossible to limit ourselves to a discussion of the Spanish monarchy. This geographical and historical space cannot be viewed in terms of just one empire, since the universal monarchy of Spain as a state individual transcends geographical, political, diplomatic, and socio-cultural frameworks. The global range of the Golden Age that we present in this article as "Mediterraneanism" includes the Spanish Empire and the American New World to the west, the Spanish and Italian kingdoms in central Europe, the Holy See of Rome and France, and South Africa the South African coast. And in the central part - a diverse intercultural region of the Mediterranean. The most important is the eastern part - the Ottoman Empire is on the main stage of the Mediterranean. Political, strategic, economic, religious, or social developments in the Mediterranean in the 16th century make it impossible to put the word "Golden Age" in a literary context alone. In this century, for the first time in the history of the Iberian Peninsula, a great global civilization took place - the "Spanish Universal Empire" <sup>[1]</sup>.

After ruling the eastern gates of the Mediterranean, the Ottoman Empire, like the Spanish monarchy, had to create a political, religious, and economic basis to assert its European legitimacy. One of the best ways, of course, was to create and expand an ideological platform.

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<sup>1</sup>It is remarkable that the Mediterranean as the meeting point of three continents, the "connecting element" of civilizations, its great importance for world historiography was first mentioned by Georg Friedrich Hegel, who in his book "Philosophy of History" described the Mediterranean as the center of world history. According to Hegel, individualism was characteristic of Greece while abstract universalism was characteristic of the Roman Empire,

In the case of Spain, the ideological basis was based more on the religious factor than in the Ottoman Empire and let us see why. It is not difficult to imagine the historical reality that we call "Mediterranean Diplomacy" during the study, that is, the time when the Mediterranean was divided in two, with the Spanish monarchy on the west gate and the Ottoman Empire on the east "Border". "Mediterranean Diplomacy" is not just a concept, but also a kind of chronology for the periodization of the Mediterranean. However, the chronological description of historical events in the Mediterranean did not begin until the 20th century. It is noteworthy that the Mediterranean, as the confluence of three continents, the "connecting element" of civilizations, emphasized its great importance for the first time in the historiography of Georg Friedrich Hegel. In his "Philosophy of History" he called the arid region "the center of world history".

In the 16th century, the controversy between the Spanish monarchy and the Ottoman Empire established the tradition of studying the "philosophy of history" and mega-history. This antagonistic relationship made it possible for the states of Western or Eastern Europe, also the kings of Georgia and the rulers of Safavid Iran to appear in the main action scene of the Mediterranean, which we refer to in this article as "Mediterraneanism".

The "Eastern Politics" of the Spanish monarchy encompasses the most important facts of the Mediterraneanism of the 16th century: The Ottoman-Spanish controversy, the anti-osmotic appeals of the Popes, the double politics of Venice, the inclusion of Eastern Europe against the Turks. The western politics of Georgia's individual kings emerge from Georgian historiography on the "world stage" [2].

The "peculiarity" of Georgia, which has been divided into kingdoms since 1490, is best seen in the discussion of the anti-osmotic coalition for the study of Georgian history. Even in continental Europe, the fall of Constantinople gave up hope of secular or spiritual rulers and of the "mercantilism" of the Mediterranean [3].

For the "Catholic West", Georgia's role as a mediator in the Iran-Ottoman conflict was remarkable. To clarify the essence of Georgia's strategic location and its participation in anti-Ottoman coalitions, European sources often pointed out that Georgia bordered the Trabzon Empire. In 1471 the Doge of Venice, Cristoforo Mauro, instructed Caterino Dzeno to designate the Georgian king as an "Eastern Mission" to interest the Georgian king in the connection with the West, since the Eastern Alliance with the Ottomans during the First Venice War (1463- 1479) was of great importance. In the XIV-XVIII centuries the chronicles of missionaries and European travelers fill the chronological pause of the "Kartlis Tskhovreba", which is the most remarkable collection of Georgian historical sources for the study of the centuries mentioned [4]. From 1490, Georgia was officially divided into the kingdoms of Kartli, Kakheti,

Imereti, and Samtskhe. In the 16th century the principalities of Samegrelo, Guria, Abkhazia and Svaneti were separated from Imereti. The Ottomans and the Persians took advantage of the disintegration of the country's unity and waged wars by continuing the conquest of Georgian lands. Among the Christian kings of the east, King George VIII von Kartli (1446-1466) was one of the first to send an ambassador to the Pope from 1458-1459 to take part in the anti-osmotic coalition. The meeting of the ambassadors of the Georgian king with the Spanish envoys is linked to the trip of the priest of the Church of the Kartli Kingdom, Kvirnilos, to Egypt in 1468-96. On the way back he met the Spaniards in Jerusalem and told them the story of the conquest of Granada by the Catholic kings and the defeat of the Arabs. The Georgians were very impressed with the announcement of the return of the Spaniards to Granada. The ambassadors brought Kvirnilos to Georgia. The Spaniards did not stay long in Kartli, King Constantine II von Kartli (1478-1505) sent them a letter to Pope Alexander VI. (1492-1503). During the reign of Constantine II, the Georgians also allied themselves with the Kingdom of Poland to be able to wage a common "divine war" against the Muslims. The Catholic world was particularly hopeful in attempting to organize anti-Ottoman campaigns after the Safavid dynasty (1501-1736) ruled Iran from 1501 and spoke out against the Ottoman Empire on the Eastern Front. During the Safavid reign, Spanish Catholic monarchs, including Felipe III, actively tried to use the Iran-Ottoman wars as a desirable condition. Under Shah Ismail I, Europe was given another hope of survival by the Turks. As prominent Georgian historian E. Mamistvalishvili notes, "The fall of Constantinople has puzzled all of Christianity [5]. The fall of Constantinople coincides with the reign of Juan II (1406-1454) in Spanish history. The King of Castile died on July 21, 1454, a year after the historic event. Only the chronicle of Alconero's chronicler Pedro Carrillo de Uete has survived for the history of this period. The chronicle was continued by the Bishop of Cuenca, Lope Barriento (1382-1469).

However, the year of the fall of Constantinople is not indicated in any of them. The Chronicle of Alconero covers the years 1420-1400, while the completed part of the Bariente describes the years 1398-1439. The chronicle of the birth of Fernando of Aragon by Lorenzo Galinde de Carvajal in the 16th century contains the first remark about the loss of the Byzantine capital [6]. Historical sources indicate that the fall of the Byzantine Empire was due to the sins of Christians. The door to the Ottoman Empire was full of fear and confusion. The exit from the historical storm and the perception of reality took place during the reign of the Catholic Kings. According to some historians, the fall of Constantinople allegorically conveys the personal confrontation between two emperors and two worlds. Pope Pius II (1458-1464) said of the "monster" from the east: "This is the second death of Homer and of Plato [7].

With the conquest of vast territories and interests across the

<sup>2</sup> T. KARCHAVA. About the international contacts of Georgian kings and the identity of their ambassadors at the end of the 16th century. Intellectual, N. 10. Tbilisi. 2009. pp. 64-78.

<sup>3</sup> Georgian political units appeared on the international stage with a "united front"; the Georgian mission left Pope Pius II with such a common ambassador in 1560 (KHUNDADZE, KIKALISHVILI, Tbilisi, 2012, pp. 19, 21).

<sup>4</sup> Kartlis Tskhovreba: "The life of Kartli" is a series of historical sources, the most important historical chronicle of the history of Georgia (Sakartvelo). Kartli is a central region of ancient and medieval Georgia, known to classical and Byzantine authors as Iberia.

<sup>5</sup> E. MAMISTVALISHVILI, From the History of Georgian Foreign Relations in the 1570s. Matsne, N. 3. Tbilisi: Science. 1971. ISSN 0132-6058. P.77.

<sup>6</sup> C. ROSELL, Chronicles of the kings of Castile: from Don Alfonso the Wise to the Catholics Don Fernando and Doña Isabella, Vol. II, Madrid: BAE. LXVIII. 1953. S. 681.

<sup>7</sup> [https://www.abc.es/historia/abci-conquista-musulmana-constantinopla-agonizante-resistencia-cristiandad-ignoro-gritos-auxilio-201706060212\\_noticia.html](https://www.abc.es/historia/abci-conquista-musulmana-constantinopla-agonizante-resistencia-cristiandad-ignoro-gritos-auxilio-201706060212_noticia.html)

ocean of Europe in the 16th century for Europe, the Spanish monarchy, and the Ottoman Empire, shipping already received a different burden. Geographical discoveries have influenced many factors and changed aspects of the interreligious and intercultural relationship between Christianity and Islam. In addition, the military peculiarity of the Ottoman Empire lay in the "necessity of war". At the same time, separate sea battles were replaced by large-scale battles. Until the beginning of the 15th century, pirates or sailors crossed the Mediterranean with a few exceptions, so that the ships were not far from the coast. In the 15th century, the Ottoman Empire initially faced the region's internal rival with its military and economic strategy - the Republic of Venice. Even after the rise of the Habsburgs, Venice was one of the most powerful states, having more military and merchant ships and dominating the silk caravan routes. The fall of Constantinople, Venice's main trading competitor, must have been a profitable factor for the Italian city under Mediterranean mercantilism, but it was the Ottomans that put Venice on an economic arc and severely curtailed its activity. The discovery of new trade routes made the Suez Canal and the Persian Gulf an important area of conflict of interest. Hormuz Fortress was a highly regarded naval facility for Muslims and Christians. His first arrest by the Portuguese took place in 1507 under the leadership of Alfonso d'Albuquerque. Due to the rebellious population, the Portuguese soon left Hormuz. Later, in 1515, they occupied Bahrain together with Hormuz. On June 7, 1494 Pope Alexander VI wanted. (1492-1503), with a secret political interest, signed the Treaty of Tordesillas between Spain and Portugal to separate the territorial border between the two monarchies. The world's waters were controlled by the two closest maritime powers. In the XVI-XVIII centuries Algerian and Tunisian sailors or pirates determined the course of events in the Mediterranean. Therefore, the attempt of the Ottomans to contact the famous North African seamen in accordance with their interests and to force them on their side served their maritime strategic interests.

In another attempt at an anti-Ottoman coalition, many other factors in the Habsburg-Ottoman controversy over the Mediterranean emerged in the sixteenth century. A novelty for Europe was the organized structure of the Ottoman Empire, as well as theological and pedagogical teachings. Fernand Brodel recognized the originality of the Ottoman Empire in the systematic organization of domestic politics. According to him, the jihad, "divine war", like the crusade, was caused by "bad economic weather". In contrast to the Spanish monarchy, the Ottomans made excellent use of the idea of a "new society" and an "agreed coexistence" in their foreign policy. The "harmless" participation of the peoples they conquered in Ottoman life and the inviolability of their religion were calculated.

The courage of the Gaza fighters made an initial political and ideological contribution to the capabilities of the Anatolian Islamic Empire. Military or religious questions served the ideology of the state. The mosques built in Bursa were political-ideological, as were the Topkapi Palace and Yedikule Castle, which were symbolic symbols. The reign of Orhan I (1326-1354) laid the foundation for the Ottoman sultans' claim to the inheritance of the Byzantine Empire. In 1347 the Byzantine Emperor John VI Kantakouzenos (1347-1354) proposed his daughter Theodora Maria Orhan. From this stage on, the manipulation of dynastic ideas by the

Ottoman sultans is expected.

The fall of Constantinople also blocked Georgia's way to Europe. The occupation of the Bosphorus, the downsizing of Byzantine areas, the fall of the Trabzon Empire tore the west and the east apart. The plan, Constantine XI, the daughter of the last Byzantine emperor von Kartli, King George III (1446-1466), Princess Mariam, with Constantine XI. Getting married was also important to some Georgian kingdoms, but apparently it was no longer implemented due to the fall of Constantinople and the death of the emperor. The secession of Christian Europe has evidently made the Georgian kingdoms very concerned. The only way to escape the Ottoman circle was to establish diplomatic relations with the Spanish Empire and the Pope.

The popes no longer had the power to turn Europe against Islam with previous "crusades" <sup>[8]</sup>. After the fall of Constantinople, Pope Nicholas V (1447-1455) called on at least September 30, 1453 on Christianity to lead a decisive crusade against the Turks <sup>[9]</sup>. The Bishop of Siena, the future Pope Pius II, also made a proposal for a common holy war between the Turks. One of the Christian kings, King George VIII von Kartli (1446-1466) in the years 1458-1459, was one of the first to send an ambassador to the Pope to take part in the anti-osmotic coalition <sup>[10]</sup>.

The meeting of the ambassadors of the Georgian king with the Spanish envoys is connected with the trip of the priest of the Church of the Kingdom of Kartli Kvirnilos to Egypt in the years 1468-96. The ambassadors brought Kvirnilos to Georgia and sent them 1478-1505 Constantine II, King of Kartli, a letter to Pope Alexander VI. (1492-1503) <sup>[11]</sup> At the time of Constantine, the Georgians also allied themselves with the Kingdom of Poland to be able to wage a joint "divine war" against the Muslims <sup>[12]</sup>. With regard to Poland and the Christian rulers of the East, we are following in the footsteps of the present study by giving a specific date in Georgian historiography, although we first followed the course of events.

The Catholic world particularly hoped for campaigns against the Ottomans after the Safavid dynasty (1501-1736) ruled Persia from 1501 and Persia confronted the Ottoman Empire on the Second Eastern Front <sup>[13]</sup>. During the reign of Shah Ismail I, Europe had one more hope of surviving the Turks. The defeat of the Ottomans by the Safavids in the Battle of Chaldiran on 23 <sup>[14]</sup>. August 1514 should be seen as a turning point in the history of the Spanish monarchy, the "Eastern policy" of the Mediterranean region.

Hoping for the victory of the Persians, Pope Leo X (1513-1521) asked Ferdinand of Aragon to form an anti-osmotic association <sup>[15]</sup>. However, the first Safavid Shah, Ismail I (1501-1524), managed to conclude a peace treaty with Suleiman I. As early as the 16th century, Charles V (King

<sup>8</sup> G. KHUNDADZE; V. KIKILASHVILI, From the History of Georgian-Polish Relations, Tbilisi. 2012. pp. 19-20.

<sup>9</sup> G. AIASANIA, Georgians and pre-Islamic Turks, Tbilisi, 2008. p. 177.

<sup>10</sup> G. AIASANIA, Georgians and pre-Islamic Turks, Tbilisi, 2008. p. 178.

<sup>11</sup> G. KHUNDADZE; V. KIKILASHVILI, From the History of Georgian-Polish Relations, Tbilisi. 2012. p. 23.

<sup>12</sup> G. AIASANIA, Georgians and pre-Islamic Turks, Tbilisi, 2008. p. 179.

<sup>13</sup> S. SHAW. History of the Ottoman Empire and Modern Turkey, The Gas Empire: Rise and Fall of the Ottoman Empire 1280-1808, Volume I. Cambridge. 1977, p. 77.

<sup>14</sup> T. KARCHAVA. About the international contacts of Georgian kings and the identity of their ambassadors at the end of the 16th century. Intellectual, N. 10. Tbilisi. 2009. p. 71.

<sup>15</sup> A. MIKABERIDZE. Georgia Historical Dictionary, Lanham: Rowman & Littlefield. 2015. p. 23.



Charles I of Spain) had the privilege of opposing the alliance between King Francis I of France (1515–1547) and Suleiman the Magnificent in the hope of Persia. In 1516, the Spanish king joined the idea of King Ludwig II of Hungary (1516–1526) and sent a letter to Shah Ismail<sup>[16]</sup>. 1523 The Shah of Persia announces a Latin letter to the Christian kings to the European envoy in which he declares that he will open his own front against the Ottomans.

However, the letter did not reach Charles V until 1524 after the death of Ishmael I. The Habsburgs tried to reunite with new forces against the Ottomans during the reign of the new Shah Tamaz I (1524–1576). In 1524 and 1528 the Spanish king sent envoy from his brother Austria, Count Ferdinand, to expedite the dispatch of an ambassador to the new Shah of Persia. The Austrian ambassador Gabriel Sanchez explained to Charles V that the Turks were trying to attack Budapest and convinced him of his motive to ally with the Persians. In January 1529, Sanchez again reminded the Habsburg king of Spain of a favorable time for his alliance with Persia; However, due to the Cambridge armistice with France in 1529, the Spanish monarch renounced an alliance with Persia<sup>[17]</sup>.

In 1532 the Grand Vizier of the Ottoman Empire, Ibrahim Pasha, occupied Safavid Iraq, which became the pretext for the start of the Ottoman-Persian War of 1532–1555<sup>[18]</sup>. The Ottomans took Bitlis, Tabriz and Baghdad in 1534.12 The Republic of Venice and the Holy See hoped to use the military confrontation between Turks and Iranians for an anti-Ottoman campaign.

Venice was already the initiator of the dispatch of an ambassador to Safavid Shah during the Ottoman-Persian War of 1532–1555<sup>[19]</sup>. In the years 1539–1541 a Venetian merchant, Michele Membre (1509–1594), was sent to Persia by a Venetian senator. He was on the island of Cyprus in the selection of the suitable candidate for the ambassador to Persia. There is speculation that Membre served as the official translator for the Senior of Venice, but according to the correct information, he studied economics with Bernardo Benedetti, a Venetian merchant, and when a proposal was made for a senior on the island, Benedict Links to Hormuz<sup>[20]</sup>.

In 1541 he returned to Europe via Portugal and asked for an audience with Charles V from Lisbon. The letter Membre sent to the emperor in May 2020, found in the Simancas archives, was published by the Humanities and Social Sciences Development Group in Madrid, and co-authored with Emilio Sola Castagno and the Arab professor Jose Coutillas from the University of Alicante. In the letter, Membre informs the Spanish king about his way to Persia and states that Shah Tamaz is benevolent and interested in the Christian king. However, he adds that His Majesty should not have much hope of the Persian ruler's

participation in the anti-osmotic campaign<sup>[21]</sup>.

It is easy to imagine that the Venetian secretary, Marquis of Vasto, Alfonso Davalos, who worked at the court of the Milanese ruler, at the end of Membre's ineffective embassy, worked out a plan for a peace treaty with the Ottomans and presented it to the monarch of the empire. According to Emilio Sola, Davalos' initiative should have been kept secret in order not to undermine the authority of the "messianic leader of Catholicism"<sup>[22]</sup>.

Davalos' argument was based on the idea: "At such a time it is difficult to think of defending against the Turks. The excitement of Christianity is so great that most of your secret or public rivals cannot be trusted. "Many who know and have experience in Turkish affairs are also distracted by the voices of this kingdom and they should be heeded for they say that the Turks are now more interested in the affairs of Persia and the East than Europe and Christianity." Interestingly, neither Madrid nor the Ottomans were able to sign a treaty with the Ottomans<sup>[23]</sup>. The defeat at Djerba in 1560 was one of the turning points in Ottoman-Spanish relations. Charles V realized that it was impossible to handle Ottoman military weapons just in the hope of geographical discoveries and precious metals imported from America.

As early as 1560–63, Philip II tried to build an alliance with Persia. On his initiative, Martin de Guzman also activated the participation of the Austrian royal court in the dispatch of an ambassador to Shah Tamaz I in 1563. Philip II personally worked out a project for the establishment of a military-political alliance with Persia and commissioned it from the English bishop Ber Jill.

As part of this project, several correspondences are kept in the Simancas archives<sup>[24]</sup>. The main idea of the project on the part of the Spanish king was the age of Suleiman the Magnificent<sup>[25]</sup>. The Spanish ambassador in Rome, Count Olivares - Enrique Gusman, has been involved in building a union with Persia since 1583. Gusman had been a representative of Spain in Rome since 1562, and it was with him that King Simon I of Kartli (1556–1569, 1578–1599) and Poland were accepted into another anti-osmotic coalition. In addition to the fight against the Ottomans, Simon I fought for the unification of the country. In the second half of the 1980s, the Ottomans conquered all of Transcaucasia. 1588 Simon I draws a line with the Ottomans: Kartli pays tribute, in return the Ottomans recognize the Christian king of Kartli. His actions played an important role in Kartli's foreign policy<sup>[26]</sup>.

Simon I's speech in Mediterranean International Politics provided certain kingdoms of Georgia with a special opportunity to participate in European political movements. We have already mentioned some inaccuracies in Georgian

<sup>16</sup> L. LOCKHART. European contacts with Persia, 1350–1736. The Cambridge History of Iran VI: The Timurid and Safavid Periods, Cambridge. 1986. pp. 381–382.

<sup>17</sup> AGS, Estado, leg. 1553, fol. 297.

<sup>18</sup> The Cambridge History of Islam. Malcolm Holt, P.; Lambton, Ann K. S.; Lewis, B. 1977, Cambridge University Press. p. 330.

<sup>19</sup> H. İNALCIK, The Rise and Fall of the Ottoman Empire, The Cambridge History of Islam: The Central Islamic Countries Since 977, 1918. Vol. 1B, Vol. 2, Cambridge. 1977. p. 330.

<sup>20</sup> S. PRETO, 1975. Venice and the Turks, Cultures of the Adriatic, 18, Florence. 1975. pp. 81–83.

<sup>21</sup> The letter is also very remarkable in terms of the description of the territories of Georgia. Michele Membre entered Georgia from the port of Poti, moved via Kutaisi, Gori, Tbilisi, and Lore to Armenia and then to Persia. AGS, Estado Guerra Antigua, leg. 21, fol. 79. In the above-mentioned letter to Emperor Charles V, the official traveler from Venice wrote that he arrived in Georgia on July 15 and was in the country until August 9.

<sup>22</sup> E. SOLA. Alfonso Dávalos, Marqués del Vasto, a shy Habsburg-Ottoman peace plan from 1541 on the Venetian initiative. ADF, CEDCS. 2020. pp. 5–8.

<sup>23</sup> AGS, Estado, leg. 1188, fol. 25.

<sup>24</sup> AGS, Estado, leg. 486, doc. 65.

<sup>25</sup> AGS, Estado, leg. 486, doc. 78.

<sup>26</sup> I. TABAGUA. Georgia: Past, Present, and Future. Historical Research: Modern Times and Present, No. 13 (29), University of Valladolid. 1993. pp. 57–58.

historiography on the subject. Through direct contact with the Spanish archives and studies, we can explain that Simon I's letter was not sent on February 8, 1588, but on February 5, 1583<sup>[27]</sup>. The inaccuracy of the date may be due to proofreading the print. Count Olivares writes to the King of Spain: "I will see that the Pope expresses his wish as much as possible and I offer him to contact the Christian princes in order to oppose the Turks on this matter to unite."

In the meantime, continue the relationship with Persia as has been done so far. For best results, now or later, send a person to Simeon and Alexander the Georgian to try to get out to the detriment of the Turks. For the same reason, His Majesty also sent a man to the King of Poland. "As we can see, Count Olivares calls Christian kings princes.

Towards the end of Philip II's reign, King Simon sends another letter of which two versions have survived: one in Armenian and the other dated August 24, 1596; Consists of 31 strings and its original language is the usual Greco-Byzantine koine. The main wish of Simon I was that the "King of Kings" of Spain had a clear idea of the political situation in Kartli, King Alexander II of Kakheti (1574-1601, 1602-1605) and Shah Abbas I of Persia (1587-1629) were ready. Goods to unite against the Turks<sup>[28]</sup>. This move was particularly marked after the Iran-Ottoman War of 1578-1590, in which Iran was defeated and consequently the Safavid dynasty sought to regain positions<sup>[29]</sup>. The King of Kartli should have been interested in creating a possible anti-Ottoman alliance, since Georgia was transferred to Ottoman rule with the Treaty of Constantinople. King Simon's desire to the Christian world of the West to help the Christian kings of the East and to fight the Ottoman Empire through joint actions was so great that the King of Kartli gave the Pope a letter of 1596 to the Pope of Rome and the Monarch of Spain referred to by the Pope as "spiritual father" and "greatest Pope of Rome". In the letter, he also noted that while he was alive, he would consider fighting the Ottomans<sup>[30]</sup>.

According to Spanish scientific literature, when the King of Kartli sent the second letter, he had a clearer idea of what was happening in Europe, unlike the 1583 letter, when Georgians believed that the King of Spain and Pope Europe came from both Rome ruled. In another attempt at an anti-Ottoman coalition, many other factors in the Habsburg-Ottoman controversy over the Mediterranean emerged in the sixteenth century.

## Conclusion

In conclusion we can make the following statement: In the 16th century, the main contrasts between the Spanish universal monarchy and the Ottoman Empire in the "Mediterranean" enabled us to combine global events in the Mediterranean into a new period in world history. Undoubtedly, the antagonism of Mediterraneanism is due to geographical discoveries. It was the desire to conquer the natural resources and territories of America that created tension at the western and eastern gates of the

Mediterranean, where both sides, the Universal Monarchy of Spain and the Ottoman Empire, faced the reality of a "forced" or "voluntary" presented authoritarian rule. Their aspirations were based on the following principle: the ruler of the world would be the one who would dominate America's wealth and ocean routes. The fame of the "Golden Age" lay in the manipulation of geopolitical movements in addition to the cultural aspects.

The coalition victory in the Battle of Lepanto was a decisive moment in the chronology of current historical events of the Mediterranean world. Despite the defeat in the battle, the Ottoman Empire quickly regained power, so it was of strategic importance for the monarchy of Venice or Spain to pursue an "Ostpolitik". The strategic importance of the Mediterranean was highlighted again after the Lepanto controversy. The Ottoman pursuit of Gibraltar was severely hampered. Europe reunited spontaneously for political or religious purposes, and due to the unpredictable nature of the coalition unity, the shadow of the Ottoman Empire reappeared.

The policies of the "Great Turk" (as stated by the Ottoman Empire and the Sultans in Spanish sources) were scattered throughout the Mediterranean. The Ottomans attacked European states, fought with Venice and at the same time maintained diplomatic relations with Venice; They searched for a permanent European ally with the French monarchs, weakened the Spanish Empire through pirate attacks off the coasts of Andalusia and Algeria, dug into Asia and eagerly tried to conquer all the strategic islands of the Mediterranean. Since 1560, after the catastrophic defeat of Djerba, a "modest project" outlined in Felipe II's foreign strategy - the establishment of the Safavid alliance with Iran and the need to form another anti-Turkish alliance "brought the Christian princes of the East on the main stage of the Golden Age.

The Safavid dynasty of Persia could not be accepted into the anti-osmotic coalition. The stability of the Spanish Ostpolitik was of course also dependent on the strong foreign policy of the Allies. The diplomacy of other European states influenced the relationship of the universal monarchy of the Golden Age to the Persian Safavids. The attempt of the Georgian kings to take part in the international events of the 16th century and to protect the country from the attacks of Persia and the Ottomans was justified but in vain.

The historiography of the subject is important to both Georgian reality and the tradition of European historical research. The situation in Georgia in the 16th century was quite tense as Georgian political units had to fight between the Ottomans and Iran. In such a situation, the search for allies and the emergence of active diplomacy on the "main stage" of the Mediterranean was an important fact.

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