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ADDE YAYIMLANDIKTAN
NRA GELEN DOKÜMAN

COLIN HEYWOOD

09 Nisan 2017

Circassians, modern

The **Circassians** (self-designation, Adiga) and with the kindred Abkhaz-Abaza and Ubykh are the autochthonous nations of the Northwest Caucasus. The worldwide Circassian population is estimated at two to six millions. According

to the 2010 Russian census, the number of Circassians in the Russian Federation is 730,000, the majority of whom live in three republics, in each of which they have a different designation: "Kabardians" in the Kabardino-Balkarian Republic (490,000; 57% of the republic's population; this is the only republic in which Circassians form a majority); "Cherkess" in the Karachai-Cherkess Republic (56,000; 12%); and "Adigeans" in the Republic of Adigea (110,000; 26%). There is a community of about five thousand of the Shapsugh tribe on the Black Sea coast and an Orthodox Christian Kabardian community of a few thousands in Mozdok, North Ossetia. The Circassians constitute slightly more than 0.5% of the total population of the Russian Federation.

There are Circassian diaspora communities in Turkey, Syria, Jordan, Israel, Egypt, Libya, Iraq, France, Germany, the Netherlands, and the United States; estimates of their number range from one to five millions. The Circassian community in Turkey is considered the largest in the world.

1. HISTORY

The Circassian Mamlüks furnished mediaeval Egypt with an important element of its elite warrior caste for about six centuries and its reigning sultans from 783/1381 to 923/1517). In the latter half of the tenth/sixteenth century, some Circassians were converted to Islam by the Crimean Tatars, but most Circassians retained their old beliefs until the nineteenth century, when war with Russia hastened mass conversion to Islam at the hands of Ottoman proselytisers sent by the Ottoman Porte to augment its influence among the Circassians and to remove their eclectic belief system and replace it with "Orthodox" Islam.

The Russian-Circassian War (1771–1864) is the most cataclysmic event in

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956.1039 SC.C Schaenu, M. Fetgherey

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- استانبول : غیرت کتبخانه سی ، ۱۹۲۲ -

48 p.; 22,5 cm.- (Kafkas Kütüphanesi; aded. 1)
Text in Ottoman Turkish

1. History, Turks 2. History, Circassian I. Author (Arabic) II. Title III. Title (Arabic) IV. (Series)

2017

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Origines des Circassiens / by AYTEK Namitok.- Paris: Librairie Orientaliste Paul Geuthner, 1939.
3 vol.; 25 cm.
Includes bibliographical references
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6937 1. History, Circassian I. Title

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(Çerkezlerin aslı ma'budlar neslindendir ?)
جرکسکر اصلی معبودلر نسلندندر /
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47, 1 p.; 23 cm.- (Kafkas Kütüphanesi; aded. 2)
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He apparently also composed poetry, and there are some quatrains attributed to him (Āqā Buzurg, 9(4)/1312, who attributes a *Dīwān* to Charkhī; al-Rāzī, 1/333-334; Charkhī, *Sih rasā'il*, introd., 14; Nawshāhī, 'Ārif, 11/812).

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SAEED ZARRABI-ZADEH
TR. FARZIN NEGAHRAN

Cherkess (Circassian), the name of a group of people in the north-western Caucasus, whose original homeland was in the region of the Kuban basin within what is now the Russian Federation. The Cherkess people refer to themselves as *Adygei*, or *Cherges*. The tribal names of the Circassian people also include: Abadzekh (Абдзах), Beslenej (Беслъэней), Vzhedukh (Бжъэдыгъу), Gatjukaj (Хъатыкъуай/Натыгъвай), Jererukoj, Kemgoj (or makhosh, temirgoj), Kheak, Nadkhokuadz (Наткъуадж), Shapsug (шапсыгъ) and Temirgoj (КӀэмгуй, КӀэмыргуей) (Akīner, 230; Bala, 3/375). The Russians called all these different groups 'Cherkesy', perhaps from the word 'Kerkety', which was the name of one of the Adygei (Adyghe) tribes indigenous to the north-western Caucasus (Akīner, 215-217). In the early Russian chronicles, they are referred to by the name 'Kasogi' (Kosagi) (Gumilev, 9). In Arabic sources, this name is given as *Jarkas* (Ibn al-Athīr, 12/161, 163; al-Maqrīzī, 1/103-104) and *Jaharkas* (Ibn al-Athīr, 12/140, 141). The author of the article 'Charkas' in *Dā'irat al-ma'arīf al-Islāmīyya*, citing Ibn Khaldūn, quotes Farīd Wajdī as saying that *charkas*, being an abbreviation of *chahār-kas* (four people), was apparently a Persian word denoting four tribes (6/348). This hypothesis

MADE YAYMLANDIKTAN
SÖMMECELEN DOKÜMANI

Yeni Türkiye

80

bu sayıda

kafkaslar özel sayısı - X

devlet adamları, bilim adamları, uzmanlardan ve yazarlardan arşivlere dayalı uluslararası 700 makale, inceleme ve araştırma türkiye'de kafkas-çerkes yerleşimleri / çerkes memlûkler, kuzey kafkasya türklere, dağistan türklere / kumuklar / nogaylar / kuzey kafkasya (stavropol) ve astrahan türkmenleri / karaçay-malkar türklere

TÜLAY SARAR KUZU / FETHİ GÜNGÖR / DİJİN ÇÜREY ALI / MİRA KİCEMİZOVA / HAMİT YÜKSEL / HAVASELÇUK / ESRA GÜNDOĞAN / TURAN AKKOYUN / NAHİDE ŞİMSİR / FERİAT BERBER / NECATİ ÇETİN / SAMİR HOTKO / İKRAMAĞASIYEV / KEMAL ÖZDEN / SEVİNÇ ALIYEVA / HASAN M. ORAZAYEV / KAMİL ALIYEV / ELMİRA CAHİYEVA / AYNUR GAZANFERKİZİ / KAMİL VELİ NERİMANOĞLU / ZEKİ KAYMAZ / MAGOMED RESUL İBRAGİMOV / HASAN ORAZAYEV / EROL ÖZTÜRK / SEMABAŞAR / HAKAN AKÇA / ŞAMİL ŞİHALIYEV / SAMİNOĞAY / DİLEK BERGÖNENÇ AKBABA / ELDAR İDRİSOV / NESRİN GÜLLÜDAG / ERSİN TERES / ÜLKÜ ÇELİK ŞAVK / İSA SUYUNOVİÇ KAPAYEV / HAKAN BENLİ / A. M. SULTANMURADOV / ALİ DUYMAZ / SEMA ASLAN DEMİR / SAVAŞ ŞAHİN / MARİNA İMAŞYEVA / UFUK TAVKUL / ADİLHAN APPA / ZAREMA KİPKEYEVA / RÜSTEM BEGEULOV / MEHMET AÇA / HASAN HALKOÇ / M. SAİD ARBATLI / ADİLHAN ADİLOĞLU / HAYATİ BİCE / VEDAT BALKAN

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türkiye'de kafkas-çerkes yerleşimleri

- Çerkezler (030790) -

Türkiye Adigeleri ve Sosyo-Kültürel Özellikleri

20 Subat 2016

MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN

Tülay Sarar Kuzu*

kaynak kişilerin geleneklerini yaşatma konusunda elli yıl öncesine oranla daha bilinçli ve istekli oldukları görülmüştür. Göçü izleyen yaklaşık yüz elli yıl içindeki kültürel ve dilsel değişimin, başlıca nedenlerinin; köyden kente göç, Adıge olmayanlarla evlilikler ve bunlara bağlı gelişen sosyal yapıdaki değişim ile gerçekleştiği belirlenmiştir.

5-12

Giriş

Türkiye Çerkesleri; Kuzey Kafkasya'daki topraklarının Rus İmparatorluğu tarafından ele geçirilmesini takiben 1864 yılında Osmanlı toprakları başta olmak üzere, Balkanlara, Ortadoğu ülkelerine ve Kuzey Afrika'ya göç etmek zorunda bırakılan Çerkeslerin, Türkiye Cumhuriyeti sınırları içinde kalanlarıdır (Betrozov, 2009; Yıldız 1977). Çerkesler konusunda farklı kaynaklarda farklı sınıflandırmalar ve adlandırmalar yer almakla birlikte Çerkes kavramı, çok büyük ölçüde, Kuzey Kafkasya coğrafyasında yaşayan yerli halkların tümü için kullanılan bir sözcüktür. Çerkeslerin Adıge grubunu; Abaza (Abazin), Abzah, Ademey, Bjeđuğ, Beslhenev, Ciget, Hatıkhuaev, Jane, Kabardev, K'emirgüev, Mehueş, Nethuac, Wubux Şapsığlar (Met Çınatiko, 1914), Türk soylu olanları; Karaçay, Balkar, Nogay, Kumuklar oluşturmaktadır. Bunların dışında Çerkes

Bu çalışmanın amacı, Anavatanları Kafkasya'dan Türkiye'ye göç etmek zorunda bırakılarak Uzunyayla yöresine yerleştirilen Adigelerin sosyo-kültürel (dil, ilişkiler ve gelenekler) özelliklerini incelemektir. Çalışmada, çalışmanın amacına uygun olarak; ulaşılabilir evren ve amaçlı örneklem yöntemi; amaçlı örneklem yöntemleri içinden de benzerlik örneklem yöntemi kullanılmıştır. Araştırmanın çalışma grubunu, 18'i kadın 12'si erkek, yaş ortalaması 67 olan 30 Adıge oluşturmuştur. Katılımcılar, anadili Adıgece olup anadilini yeterli derecede konuşabilen kişilerdir. Veriler, yapılandırılmamış görüşme ile toplanmıştır. İnceleme sonucunda kendileriyle görüşülen

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Yeni Türkiye

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bu sayıda

kafkaslar özel sayısı - IX

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

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

CAHİT ASLAN / CİHAN ÇANDEMİR / ALEXANDER SEMENOV / M. S. ARSANUKAËVA / SAMİ NOĞAY / Y. M. İDRİSOV / YÜCEL OĞURLU / SÖNMEZ CAN / ALMAZ İSMAYLOVA / MUSAYEVNA / YUNUS EMRE / ÖZARAY / NAHİT SERBES / İOŞEB ALIMBARASHVİLİ / İMDERİYAT / ARSLANBEKOVNA HALİPAËVA / VAGİF Z. BİRİYEV / REYHAN ŞAHİN / ABLAHERDİ / KERİM İ. KER BULUNUR / METANET V. BEHREMOVA / E. M. DALGAT / GÜLREYHAN SUTANRIKULU / CAFER BARLAS / İ. İ. HANMURZAYEV / ZAINAB AHMEDDİBİROVNA / MAGOMEDİMOVA / MUSA / KAZİM GÜLCÜR / PATİMAT M. ALİBEKOVA / CEHAR DUDAYEV / MAİRBEK VATCHAGAEV / A. D. OSMAYEV / SEİCHİ KİTAGAWA / MUSTAFA BUDAK / SEZAI ÖZCELİK / ERGÜN ÖZAKÇORA / EROL YILDIR / M. M. KARTOEV / TİMUR HUSENOVİCH / MATİEV / BORIS MUTHAMMED - GREEVİCH HARSİEV / MAREM AHMETOVNA YALHAROEVA / MAREM DOLGHEYVA / BORIS HARSİEV / LEMKA AGİVEVA TUĞANOVA / L. H. TANRIYEVA / MUFHAMMED BERLA MATİEV / TEKİN AYCAN TAŞO / JALE KUBERAN / ZALINAKANUKOVA / İ. R. HATİ / DİANA V. SOKAËVA / H. H. KAZHAROV / ÖZLEM GÜNGÖR / SEALYAHO DARİKO SAFEROVNA / RAYE B. UNAROKOVA / TAMARASHOVGENOVA / FETHİ GÜNGÖR / SEFER E. BERZEG / ZAREMA A. TSEBEVA / ASKER PANEŞ / FATİMA ANATOLEVNA OZOVA / ZAREMA ADZİNOVA / AZAMET K. BOUZAR / NECDET HATAM / RUSLAN KHANAKHU / MADİNAM. PASTHOVA / MİHAİL M. MİJAYEV / M. A. ŞHABATSEVA / MARYET GİSSOVNA KUEK

Çerkesler
(030730)

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

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Kafkas Çerkeslerinin Tarihinden Sayfalar

Kafkas Çerkeslerinin Sosyo-Ekonomik Yapısı Hakkında
Tespitler

Çerkeslerin Dilleri ve Sosyo-Kültürel Özelliklerine Dair

Türkiye'de Kafkas-Çerkes Yerleşimleri

Çerkes Memlukler



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ÇERKEZLER

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- 1 ELMAS ZEYNEP (AKSOY) AKSOY ARSLAN, Circassian organizations in the Ottoman Empire (1908-1923), Boğaziçi Üniversitesi, Yüksek Lisans, 2008
 - 2 FATİH GİDE, 1911-1914 yılları arasında İstanbul'da yayınlanan Ğuaze (Rehber) gazetesi ışığında Osmanlı devleti'nde yaşayan Çerkeslerin siyasi ve sosyo-kültürel faaliyetleri, Nevşehir Üniversitesi, Yüksek Lisans, 2011

نخستین بار توسط چرخس انجام گرفته است (قصوری، ۵۴۷؛ رانجه، مقدمه بر رساله انسیه، ۵۸).
۱۰. دیوان، یا مجموعه اشعار (آقابرگ، ۱۳۱۲/۴)؛ نیز نک: رازی، ۳۳۳/۱-۳۳۴؛ رانجه، مقدمه بر سه رسائل، ۱۴).

۱۰۴ و «چهارکس» (ابن اثیر، ۱۶۷/۱۲، ۱۶۳؛ مقریزی، ۱۰۳/۱-۱۰۴). مؤلف مقاله «چرخس» در دائرةالمعارف الاسلامیه با تکیه بر نوشته ابن خلدون از قول فرید وجدی چنین گفته است که گویا چرخس واژه‌ای فارسی و در اصل به صورت «چهارکس» بوده که معرف چهار قبیله است (۳۴۸/۶). این نام اگرچه در نوشته ابن خلدون (۳۹۱/۵) و ابن اثیر به صورت «چهارکس» آمده است، با این وصف نمی‌توان آن را نظری قاطع شمرد.

در حدود سده ۴ق/۱۰م ایرانیان، گرجیان و عربها این قوم را گشک نامیده‌اند (آکینر، 231-230). مسعودی (ص ۲۸۷) و ابن وردی (ص ۴۷) با آوردن نام اقوام شمال قفقاز از قوم کشک یاد کرده‌اند. به نظر می‌رسد که گشک نامی گرجی بوده و گویا از نام کاساگی در زبان «آس»ها (آیست^۱) اقتباس شده است. ترکان این قوم را چرکاس می‌نامیدند (EI², II/21). این نام از سده ۷ق/۱۳م متداول گردید و گروهی از اهالی جنوب اوکراین، چرکاس نامیده شدند. هم‌اکنون در جمهوری اوکراین استانی به نام چرکسک، با مرکزی به همین نام وجود دارد (JA، همانجا؛ BSE³, XXIX/78-79).

نام چرخس روزگاری شامل همه مردم قفقاز شمالی می‌شده است؛ ولی بعدها دگرگونی‌هایی در مصادیق این نام پدید آمد و آشتیگی‌هایی را سبب گردید. در مآخذ، نام چرخس گاه همراه با نام آدیگه و گاه با نام آبان، کاباردا (قبارطه)، قره‌چایی و ایخاز آمده که خود نشانه‌ای از این آشتیگی‌هاست (استودنتسکایا، «کاباردها ...»، 138، «قره‌چاییها»، 243؛ آئوتلف، 201).

در سده‌های میانه میلادی در نوشته‌های مؤلفان شرقی و اروپایی قوم آدیگه با نام چرخس شهرت داشت، زیرا چرخسها، قبارطه‌ها و آنان که به نام آدیگه شناخته شده‌اند، دارای زبان و گویش مشترکی از شاخه زبانهای شمال غربی قفقاز (ایخازی) هستند که به نام گروههای ایخازی - آدیگه‌ای شهرت دارد (BSE³, I/244).

تاریخ: از کاوشها و بررسیهای باستان‌شناسان چنین برمی‌آید که در اراضی متعلق به آدیگه - چرخس انسانهایی در عصر میان‌سنگی و نوسنگی می‌زیستند. در هزاره نخست ق م اسلاف این گروه با نامهای مئوت، سینده و کرکت شهرت داشتند که با نام چرخس نزدیک است. در سده‌های ۴-۱۰م این گروه از مردم به کشاورزی، دامپروری و ماهیگیری اشتغال داشتند. آنان با فلزکاری، سفالگری و بازرگانی نیز آشنا بودند و با ایران و روم شرقی (بیزانس) به مبادلات بازرگانی می‌پرداختند. درباره زمان سکونت چرخسها در آن بخش از قفقاز که به کرانه‌های شرقی دریای سیاه و دریای آرف پیوسته است،

مآخذ: آقابرگ، التریه؛ ابراهیم خلیل، محمد، «مولانا یعقوب چرخس»، آریانا، کابل، ۱۳۲۲ش، ۲؛ بخاری، باقر، جواهرالاولیا، به کوشش غلام‌سرور لاهوری، اسلام‌آباد، ۱۳۹۶ق/۱۹۷۶م؛ بشیرحسین، محمد، فهرست مخطوطات شیرازی، لاهور، ۱۹۷۵م؛ جامی، عبدالرحمان، نجات الانس، به کوشش مهدی توحیدی‌پور، تهران، ۱۳۳۶ش؛ چرخس، یعقوب، تفسیر، به کوشش علی بهایی شرفعلی، بمبئی، ۱۳۰۸ق؛ همو، رساله ابدالیه، به کوشش محمدنذیر رانجه، اسلام‌آباد، ۱۹۷۸م؛ همو، رساله انسیه، به کوشش محمدنذیر رانجه، اسلام‌آباد، ۱۴۰۴ق؛ همو، «رساله جمالیه»، «شرح اسماء الحسنی»، همراه «دو اثر غیرچایی ...» (نک: هم، رانجه)، همو، «تی‌نامه»، همراه تی‌نامه (نک: هم، خلیلی)، حلمی، احمد، حدیقه الاولیاء، استانبول، ۱۳۱۸ق؛ خلیلی، خلیل، تی‌نامه، تهران، ۱۳۷۵ش؛ داراشکوه، محمد، سفینه الاولیاء، لکنو، ۱۹۰۰م؛ دانش‌پژوه، محمدتقی، نسخه‌های خطی در کتابخانه‌های اتحاد جماهیر شوروی و اروپا و آمریکا، تهران، ۱۳۵۸ش؛ رازی، امین احمد، هفت اقلیم، به کوشش جواد فاضل، تهران، ۱۳۴۰ق؛ رانجه، محمدنذیر، «دو اثر غیرچایی مولانا یعقوب چرخس»، دانش، اسلام‌آباد، ۱۴۰۵ق، ۱؛ همو، مقدمه بر رساله ابدالیه (نک: هم، چرخس)؛ همو، مقدمه بر رساله انسیه (نک: هم، چرخس)؛ همو، مقدمه بر سه رسائل چرخس، لاهور، ۱۹۹۷م؛ سته ضروری، به کوشش محمد عبدالعلیم، کابل، ۱۳۴۳ق/۱۹۲۴م؛ شرافت نوشاهی، شریف احمد، شریف التواریخ (تاریخ الاقطاب)، گجرات، ۱۹۷۹م؛ غلام‌سرور لاهوری، خزینه الاصفیا، کانپور، ۱۸۹۴م؛ قصوری، محمدصادق، تذکره نقشبندی خیریه، لاهور، ۱۴۰۸ق/۱۹۸۸م؛ کاشفی، علی، رشحات عین الحیات، به کوشش علی‌اصغر معینیان، تهران، ۱۳۵۶ش؛ مشار، خانبابا، فهرست کتابهای چاپی فارسی، تهران، ۱۲۵۰ش؛ معصوم علیشاه، محمد معصوم، طرائق الحقائق، به کوشش محمدجعفر محجوب، تهران، ۱۳۴۵ش؛ منزوی، خطی مشترک؛ همو، فهرستواره کتابهای فارسی، تهران، ۱۳۲۲ش؛ نفیسی، سعید، تاریخ نظم و نشر در ایران و در زبان فارسی، تهران، ۱۳۴۴ش؛ هاشم‌پور سبحانی، توفیق و حسام‌الدین آق‌سو، فهرست نسخه‌های خطی کتابخانه دانشگاه استانبول، تهران، ۱۳۲۴ش؛ نیز:

Algar, H., «Čarkī», Iranica, vol. IV.
سعید ضرابی‌زاده

چرخس، نام یکی از قومهای شناخته‌شده شمال غربی قفقاز، ساکن در اراضی کویان، واقع در جمهوری فدراتیو روسیه. چرخسها خود را آدیگه (آدیغه)، یا شرجس می‌نامند (EI¹). نامهای قبایل این گروه قومی به صورتهای آبادزخ، بسلتنی، پنژدوخ، غاتیوکای، پرروکوی، کمگوی، خه‌آک، نادخوکوآز، شاپسوگ، تمیرگوی و دیگر نامها از جمله نامهای یونانی آمده است (آکینر، 230؛ III/375 IA). روسها این قوم را چرخسی (چرخسها) می‌نامند. محتمل است که واژه چرخس از نام کرکت - یکی از قبایل آدیگه - گرفته شده باشد.

در رویدادنامه‌های روسی از همه این گروههای قومی با نام کاسوگی (کوسوگی) یاد شده است. گو میلف چرخسها را با نام کاسوگ معرفی کرده است (ص 9). در متون عربی این نام

1. Beslenej

2. Ossete

3. «Kabardint ...»

4. «Karachaevtsi»

5. Sinda

6. Kerket

day after a child's birth, followed by tonsure, *challisha kaman*, circumcision (*khatna*) in the third, fifth or seventh year, and *aqiqa*. *Gayehalud* is one of the marriage rituals performed. The dead are buried and the death rites *chaharam* and *challisa* are observed.

The Churihara are largely dependent on the business of glass bangles and cosmetics. Except for a few, most of them are landless. Some work in factories, or as tailors or agricultural labourers. They belong to the Sunni sect of Islam. They attend the annual fair, Pirermela, held at Pandua, for their occupational benefits as well as spiritual gratification.

They maintain intercommunity linkage through their business, and their religious and ritual performances. They accept food, and water from all Muslim communities except the Dhawa. Of late, marriage with members of the Shaikh community have begun to take place.

Boys and girls generally study up to the primary level. The Churihara use both modern and traditional medicare; however, they are not inclined towards family planning.

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A.R. CHAUDHURY

Circassians

Community of the USSR

The Circassian population of the Soviet Union represents a relatively small of a once large and important group of people. As a result of a series of bloody wars, starting in the beginning of the nineteenth century and ending in the mid-1860s, roughly 90 percent of the Circassian population was either killed or forced to flee to various parts of the

Ottoman Empire. Today they number about 880,000 in the Soviet Union, 1.2 million worldwide.

The Circassians once dominated the entire fertile steppe area of the western North Caucasus between the Baltic Sea on the west, the Stavropol Plateau on the east, the lower Don River to the north and the Caucasus Mountains to the south. In its more restrictive and more precise meaning, the ethnonym 'Circassian' designates the tribes of northwest Caucasic speakers who called themselves Adyge. Adyge is still the self-designation of the Circassian nation. In the pre-revolutionary period they were also referred to in Tatar, Turkish and Russian as Cherkess (from whence came the English—Circassian). In ancient times they were known as Kerkete.

Closely related to the Circassians and often considered subgroups of them are the Abkhaz, Abaza and Ubykh peoples. The Abkhaz and Abaza are basically one ethnic group, sharing the common self-designation Apswa. Some of the dialects spoken by both are mutually intelligible.

The Abkhaz are a group of Apswa that crossed the Caucasus Mountain range in the distant past and settled in the northwestern corner of Georgia among the Mingrelians and Georgians. The establishment of two distinct (Abkhaz and Abaza) peoples out of the Apswa is a relatively modern development. Up until the early part of the twentieth century the Abaza were still referred to as Kuban Abkhaz, and the languages of these two groups were considered of one language.

The Ubykh are a relatively small group who formerly inhabited the Black Sea coast area. The Circassians, Apswa (or Abazgi) and Ubykh peoples together comprise the north western (Abazgo-Kerketian or Abkhazo-Circassian) branch of the Caucassic peoples and languages.

The Circassians were formerly divided into number of tribal groups, each maintaining a distinct territory. These tribes were comprised of a number of patriarchal clans, each of which being further divided into extended families. Although tribally endogamous, these patriarchal clans were strictly clan exogamous in their marriage pattern. The majority of Circassians maintained these tribal divisions into

Ceremiss

Tribe of the USSR

The Ceremiss (native name Mari) are people of the eastern Finnish group, living principally in the basin of the Middle Volga to the north-east of Kazan in the Autonomous Soviet Socialist Republic of the Maris as well as in the neighbouring territories: A.S.S.R. of Tatarstan and of Bashkiria, regions (*oblast'*) of Gorki, of Kirov and of Sverdlovsk of the R.S.F.S.R. The total number of Ceremiss reached 481,300 in 1939.

They are divided into three distinct groups by their dialects and their material culture. The Ceremiss of the plains (*lugovie*) live on the left bank of the Volga, those of the highlands (*gornie*) on the right bank, and the eastern Ceremiss emigrated in the 18th century into the valley of the river Belaya in Bashkir country.

The Ceremiss descend from the Finnish-Ugrian tribes of the Volga, subjugated in the 8th century by the Khazars, then, between the 9th and the 13th century, by the Bulgars. It is through the medium of these latter that the Arabs became acquainted with the Ceremiss (under the name of Sarmis). After the destruction of the Kingdom of Greater Bulgaria, the Ceremiss fell under the domination of the Golden Horde, then of the Khanate of Kazan.

The ancestors of the present Ceremiss were never converted to Islam but they submitted, nevertheless, as early as the high Middle Ages, to the indirect influence which we recognise in our own day in certain ritual terms: *payram*, (the feast of spring), *haram* (sacred grove), *keremet* designating the spirit of the forests (from *karama* = miracle).

Conquered by Russia in the 16th century, the Ceremiss were from that period very strongly marked by Russian culture and in the 19th century, the majority were officially converted to orthodox Christianity. At the end of the 19th century, only the Ceremiss of the eastern group remained Animists (the Ci-maris).

From the outset of 1905 to the October Revolution and even beyond, one notes among the Ceremiss living in contact with the Tatars and the

Muslim Bashkirs numerous conversions to Islam. It is unfortunately impossible to judge the new influence of Islam on the Ceremiss because the converts generally adopt the language and customs of the Tatars and 'Tatarize' themselves.

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A.M. KHAN

Cerkes

Tribe of the USSR

The name of Cerkes (in Turkish *cerkas*, perhaps from the earlier 'kerkete', indigenous name: Adighe) is a general designation applied to a group of peoples who form, with the Abkhaz the Abaza and the Ubeke, the north-west or Abasgo-Adighe branch of the Ibero-Caucasian peoples. The ancestors of the Cerkes peoples lived on the shores of the Sea of Azov and the Black Sea and in the plains of the Kuban to the south and the north of this river, extending perhaps to the Don.

In the 10th century, the Russians settled in the peninsula of Taman (the principality of Tmutarakan) and entered into contact with the Cerkes, whom their chronicles designate under the name of Kasog (Georgian name = Kashak, Kasagi in Ossete). From the 13th to the 15th century, the north-west Caucasus was subjected to the Golden Horde and it is after the collapse of the latter that the eastern Cerkes tribes (the present Kabard) began to play a role in the history of the Caucasus.

The Kabard princes maintained in the 16th century friendly relations with the rulers of Moscow (the second wife of Ivan IV was a Cerkes princess).

EL-MEVSU'ATÜ'L-ARABIYYE, c. I, 1998 DIMAŞK, IRCICA KTP. 37716, s.

في مجتمع المدينة بقدر من براءة ريفية هي وسيلة للتفقد ومصدر للمتعة في الوقت نفسه. لقد أوجد أديسون هو وصديقه ستيل أسلوباً طبعاً سائغاً يتعد عن الخدلة مثلما يتعد عن الإسفاف، و يتصف بالدقة التي لا يشوبها الإملا، وبالسلاسة التي لا يعيبها الابتذال.

وقد نصح الدكتور صموئيل جونسون [ر] كل من يود الارتقاء بأسلوبه بصرف الليالي في دراسة المجلدات التي خلفها أديسون. وقد أيد الخلف صواب نصح هذا السلف.

محمد عصفور

تصدر يومياً باستثناء يوم الأحد. وكانت هذه الصحيفة ورقة واحدة تمثلها المقالة الرئيسية بالدرجة الأولى. وكانت المقالات تؤلف أحياناً سلسلة مما جرت عليه الصحف الحديثة يكون موضوعها تعليقاً مستمراً على عادات الناس وحقاقتهم وأخلاقهم وفلسفتهم وأديبهم. وكان «المراقب» (وهو شخصية وهمية تكتسب صفة المراقب للمجتمع) فيلسوفاً عركته الحياة يشترك هو وأربعة من أصدقائه في نادٍ واحد، ويمثلون معاً أنماطاً بشرية مختلفة المشارب. وكان أشهر هذه الشخصيات المختلفة عين من أعيان الزيف اسمه السير روجر دي كفرلي يراقب ما يجري

يسمى آنذاك الوحدات الثلاث (وحدة الحدث والمكان والزمان). ومع أنها تعد الآن مسرحية لا حياة فيها فقد نالت شهرة واسعة في عصرها ربما بسبب ما قرأه الناس فيها من معان سياسية، فقد كان أديسون وثيق الصلة بالحياة السياسية، إذ عين وزيراً في وزارة الخارجية (١٧٠٦) وفاز بعضوية البرلمان بين سنة ١٧٠٨ وسنة ١٧١٩، إلى غير ذلك من المناصب السياسية.

كانت صحيفة «التاتلر» تصدر ثلاث مرات في الأسبوع وتضم ثلثاً من الأخبار وبعض المقالات الساخرة. أما «السبكتيمر» التي أصدرها أديسون مع صديقه ستيل فكانت

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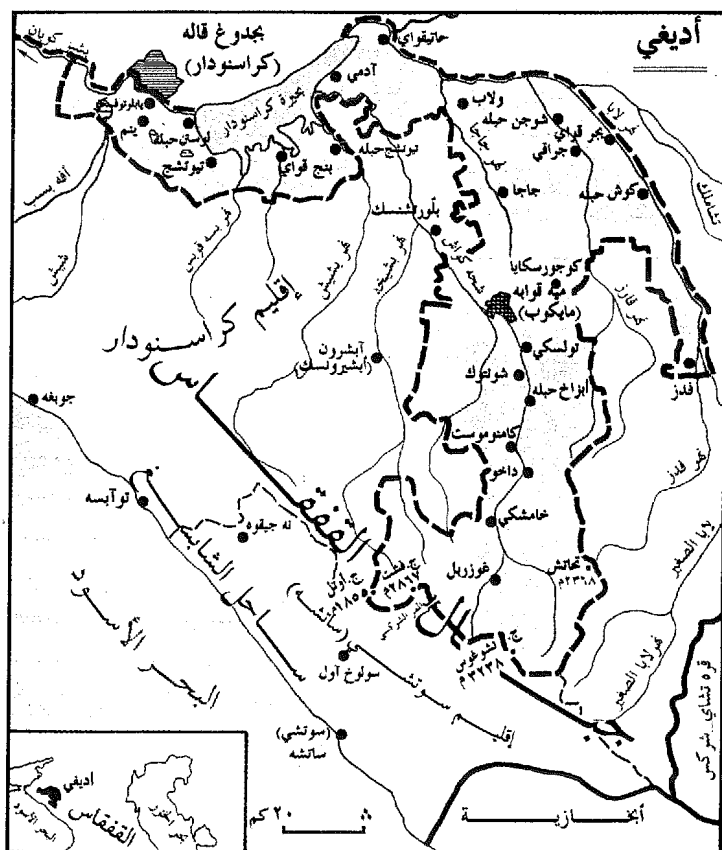
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أديغة - الشركس

أديغبي

أديغبي أو أديغية Adigheya جمهورية اتحادية من جمهوريات القفقاس الشمالي نشأت عن انهيار الاتحاد السوفييتي [ر]، وتنسب إلى الأديغة Adighe الاسم القومي للشركس [ر]. تقع شمال غربي القفقاس يحدها نهر نيشيز (الكوبان) شمالاً وقمم جبال القفقاس جنوباً ومجرى نهر لبا شرقاً ومناطق من إقليم كراسنودار غرباً. مساحتها ٧٦٠٠ كم^٢ وتؤلف رقعة متقلصة من أديغية (شركسية) التاريخية التي كانت تربو مساحتها على ٢٥٠٠٠٠ كم^٢ من القفقاس الأوسط والغربي حتى بحر آزوف والبحر الأسود ونهري الدون وماينتش في الغرب والشمال.

تتألف أديغبي من شريطين أرضيين: شريط شمالي سهلي ممتد من الشرق نحو الغرب ويساير نهر نيشيز الأوسط ومصاطبه، يعلو حتى ٢٠٠ م فوق سطح البحر وعليه عشرات التلال الأثرية، وتغطيه التربة السوداء الخصبة وتربة الأودية اللحقية، إضافة إلى التربة الغدقة في المنخفضات. أما الشريط الثاني فيتجه من الشمال إلى الجنوب ويحتل معظم حوض نهر شخه غواشة (بيلايا)، ويساير في الشرق لسان أرضي يحتل حوض نهر قذز. يرتفع الشريط الجنوبي هذا من ٢٠٠ إلى ٥٠٠ م في الشمال حتى يصل إلى قمم جبال تحاش (٢٣٦٨ م) وأتاماجي (٢٦٦٩ م) وفشت (٢٨٦٧ م) وقمة شوغوش (٣٢٢٨ م) أعلى جبل في البلاد في



تضاريس. أما المناخ فدافئ معتدل ورطب ومتوسط الحرارة يراوح في الصيف بين ١٥ و ٢٣ درجة مئوية وفي الشتاء بين ٥ و -٧،٥ درجة مئوية. وتصل الفروق الحرارية القصوى إلى ٦٠ درجة مئوية (+٣٧ درجة و-٢٣ درجة

الجنوب. يخترق المناطق الجبلية الكثير من الأودية السحيقة والخوانق التي حفرتها الأنهار وروافدها، كما تنتشر فيها التضاريس الكارستية وأبرزها مغارة أريش. وتظهر في القمم العالية جليديات صغيرة وما يرافقها من

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SONRA KILAN DOKUMAN

07 EYLUL 1999

thorized a Chukchi national area in 1930, but all power remained with the Soviet bureaucracy that later oversaw the vast chain of slave labor camps established in the wilderness in the 1950s. In 1957 the Soviet authorities drove the Chukots off the tundra and into communal farms, their reindeer-hide tents, *urangas*, exchanged for prefabricated Soviet housing.

The reforms introduced by Mikhail Gorbachev in the late 1980s stirred dormant Chukot nationalism. In early 1990 the first openly nationalist organization formed. Supported by the resurgent national movement and the regional parliament, the area's governor, Alexander Nazarov, unilaterally declared the upgrading of the region's political status in October 1990. Chukotka's self-declared status as a member republic of the Russian Federation has not received official recognition.

The disintegration of the Soviet Union in August 1991 fueled the rapid growth of nationalism in the region. In late 1991 the republican government sent a delegation to Moscow to seek recognition of Chukotka's status as a republic of the revamped Russian Federation. Rebuffed by the ministries and bureaucrats in Moscow, the delegation returned home. In December 1992 the Chukot parliament proclaimed the republic independent of the provincial government of Magadan, the oblast it has formed part of since 1953. In order to finance the republic's autonomy, the Chukot government imposed a 10% tax on the production of gold.

The end of the Soviet command economy has doomed many of the subsidized industries and mines that originally drew the Russians from Europe with high wages and free housing. The uneconomic industries have virtually collapsed, and many of the Russians are returning to European Russia. The Chukots forced to work in the industries are beginning to return to their traditional way of life, herding reindeer on the tundra.

Looking across the Bering Strait, the new Chukot government has established close political and economic ties to Alaska. Increasingly ignoring edicts and laws issued in faraway Moscow, the nationalist Chukot government is entering into a number of joint commercial ventures with Alaskan companies and is seeking financial backing for oil exploration. Optimistic about the region's future, the government is even participating in a feasibility study for a rail tunnel under the Bering Strait that would connect Chukotka and its mineral wealth and natural resources to the huge consumer markets of the United States.

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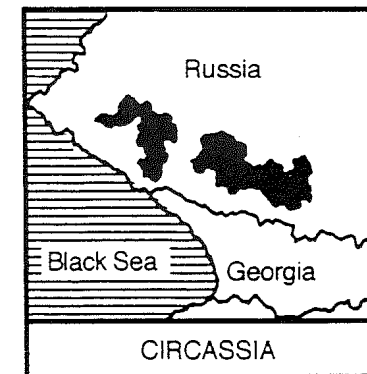
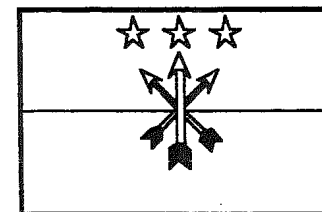
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CIRCASSIA

Adygeny; Kerberdi; Cherkesiya; North
 Caucasia

CAPITAL: Cherkessk



POPULATION: (95e) 1,385,000 : 575,000 Circassians (373,000 Kabardin, 126,000 Adyge, 76,000 Cherkess) in Russia. MAJOR NATIONAL GROUPS: (95e) Circassian 37%, Cossack 21%, Russian 17%, Ukrainian 5%, Abaza 2%. MAJOR LANGUAGES: Russian, Circassian. MAJOR RELIGIONS: Russian Orthodox, Sunni Muslim. MAJOR CITIES: (95e) ADYGEI: Maikop 165,000, Kamennomostskiy 21,000. KABARDA: Nalchik 255,000 (282,000), Prokhaldny 59,000 (100,000), Mayskiy 42,000, Baksan 32,000, Nartkala 28,000. CHERKESS: Cherkessk 128,000.

GEOGRAPHY: AREA: 8,757 sq.mi.-22,686 sq.km. LOCATION: Circassia lies in the foothills of the western Caucasus Mountains in southern European Russia, occupying the valleys of the Kuban and Terek Rivers. Two of the three Circassian regions lie in the mountainous region, the third, Adyge lies in the lowlands and is separated by the Slav-populated Laba region. POLITICAL STATUS: Circassia has no official status. The region claimed by nationalists comprises three regions: Kabarda and Cherkessia, which form, with Karachai-Balkaria,* two republics of the Russian Federation; and the Adyge Republic, which forms an enclave within the Kuban.*

INDEPENDENCE DECLARED: 11 May 1918.

FLAG: The Circassian national flag, the flag of the national movement, is a horizontal bicolor of red over green bearing three crossed, yellow arrows surmounted by three yellow stars centered. OTHER FLAG(S): The flag of the Adyge is a green field bearing three crossed, yellow arrows surmounted by three yellow stars under an arc of nine yellow stars. The flag of the Cherkess is a

MADDE YATIMLANDIRYAN
 SONRA GELEN DOKÜMAN
 09.04.2007

LES ÇERKESSES
DANS LES TERRITOIRES YOUGOSLAVES*
(Un complément à l'article Çerkesses de l'Encyclopédie de l'Islam)

Les péripéties de la tragique émigration des peuples Çerkesses¹, provoquée par la conquête russe du Caucase, sont maintenant relativement bien connues, grâce à un grand nombre de publications². On ne peut en dire autant, par contre, en ce qui concerne leur installation dans les diverses provinces de l'Empire Ottoman³, et encore moins quant à leur acclimatation / assimilation dans les pays d'accueil⁴.

* Texte paru dans *Bulletin d'Études Orientales*, XXX, Damas, 1978 (= Mélanges offerts à Henri Laoust, volume second), p. 159-171.

¹ Commencée dès 1856, cette émigration a été forte de 1862 à 1865, puis dans les années 1877-78, mais elle a duré sporadiquement jusqu'en 1920.

² Pour l'ensemble du sujet cf. l'article *Çerkesses* dans *EP*, s.v. (t. II, p. 22-26), de Ch. Quelquejay, D. Ayalon et H. Inalcik (qui remplace avantageusement celui d'Adolf Dirr, de l'*EP*, t. I, p. 854-56), et Mirza Bala, *Çerkesler*, dans *Islam Ansiklopedisi*, t. III, p. 375-386.

Voir aussi : W. Barthold (V. Minorsky), *Abkhaz*, *EP* t. I, p. 103-104 ; A. Bennigsen, *Balkar*, *EP*, t. I, p. 1031 ; A. Bennigsen-H. Carrère d'Encausse, *Beskesek-Abaza*, *EP*, t. I, p. 1224-1225 ; H. Salihoğlu, *Kabard*, *EP*, t. IV, p. 339 ; et *Karaçay*, *EP*, t. IV, p. 620-621 ; enfin, dans une optique beaucoup plus large, l'ouvrage de A. Bennigsen et Ch. Lemerrier-Quelquejay, *L'Islam en Union Soviétique*, Paris, Payot, 1968.

Pour l'exil des Çerkesses, cf. la thèse inédite de Marc Pinson, *Russian Expulsion of Mountaineers from the Caucasus 1856-66, and its Historical Background. Demographic Warfare- An Aspect of Ottoman and Russian Policies, 1854-1866* (Ph. D. Dissertation, Harvard University, 1970) ; les travaux de Kemal H. Karpat, *Population Movement in the Ottoman State and Modernization : The Bulgarian and Circassian Migrations 1857-1880*, Paper presented to the 5th National Convention of the American Association for the Advancement of Slavic Studies, Dallas, 15-18 mars 1972 ; et *Migration and its effects upon the transformation of the Ottoman State in the nineteenth century*, Paper prepared for the Conference on the Economic history of the Near East, Princeton, 16-20 juin 1974 (cf. p. 26-37 : *The Circassian (Çerkes) Migration*) ; et aussi les passages correspondants, dans l'ouvrage désormais classique de Xavier de Planhol, *Les fondements géographiques de l'histoire de l'Islam*, Paris, Flammarion, 1968 (p. 257 ss.).

Soulignons enfin que, comme il fallait s'y attendre, la conquête russe du Caucase a été accueillie avec enthousiasme en Serbie, et saluée par la parution des publications du genre : *Boj Rusi i Çerkeza na gradu Gubinu 14 julija 1859 godine, ili padenie Šamilovo u ropstvo*, par Miloš Milisavljević, Beograd, 1861, (cité par T.R. Djordjević, *Naš narodni život*, VIII, 1933, p. 72).

³ Pour les Balkans, cf. (en plus de quelques notes rapides de F. Kanitz et de C. Jireček, dispersées dans leurs différents ouvrages), F. Kanitz, *Die Tscherkessen-Emigration nach der Donau*, dans *Österreichische Revue*, III/1, Wien, 1865, p. 227-243 ; B. Cotov, *Cerchezii, un neam disparut din Dobrogea*, dans *Analele Dobrogei*, II/3, 1921 ; B. Cotov et A.P. Arbore, *Citeva insemnari asupra cerchezilor, grecilor și arabilor din Dobrogea*, dans *Analele Dobrogei*,

ALEXANDRE POPOVIC
LES MUSULMANS DES BALKANS À
L'ÉPOQUE POST-OTTOMANE. Istanbul-1994.
s. 197-211. ON: 40195.

18 HAZIRAN 1996

ISTANBUL
MUSEUM
OTTOMAN

the Tigris and further to 'Abbādān and the sea. The length of this canal is generally given as four *farsakhs* or two *barīds* (al-Muḳaddasī). Al-Ubulla can be identified with Ἀπολόγου Ἐμπορίον, mentioned in the *Periplus maris Erythraei* (*Geogr. graeci minores*, i, 285) as lying near the coast. In a story told by al-Mas'ūdī (*Murūdj*, iii, 164 = § 1016) there is still a reminiscence of the period before the foundation of al-Baṣra, when al-Ubulla was the only seaport in the Tigris estuary. The earlier Arab authors, in discussing the ancient administrative division of lower Babylonia in Sāsānid times and the foundations of towns by the Sāsānid kings, identify al-Ubulla with other places, such as Dast Maysān (Ibn Khurradādhbih, 7) or Bahman Ardashīr (al-Ṭabarī, i, 687), although these provinces must be sought on the opposite bank of the Tigris; Euty chius (in Migne, *Patrologia graeca*, iii, 911) likewise makes al-Ubulla a foundation of Ardashīr I (see on this question, H.H. Schaefer, in *Isl.*, xiv, 27 ff.). Ibn Khurradādhbih, 7, quotes an Arabic poem of a contemporary of Muḥammad where al-Ubulla is mentioned.

In the story of the conquests, the town is reported to have been captured from a garrison of 500 Persian *asāwira* or cavalymen by 'Utba b. Ghazwān in the year 12/633, and this conqueror described it to the caliph 'Umar as the "port of al-Baḥrayn, 'Umān, al-Hind and al-Šīn" (al-Balādhurī, *Futūḥ*, 341; al-Ṭabarī, i, 2384). This conquest enabled the Arabs to seize the opposite bank of the river (Dast Maysān) and the so-called Euphrates country. After the rise of al-Baṣra, al-Ubulla became of secondary importance, but throughout the 'Abbāsīd caliphate it remained a large town. It was further from the sea than it had been, but still the effects of the tide were perceptible even above al-Ubulla. All the great geographical authors of the 4th-6th/10th-12th centuries give a longer or shorter notice of this place. Its environs are described in very laudatory terms (cf. Yāqūt, i, 97); the borders of the Nahr al-Ubulla were one large garden (Ibn Ḥawḳal, 160). The part of the Tigris opposite al-Ubulla was important for navigation; in earlier 'Abbāsīd times there had been here a dangerous whirlpool, which had been eliminated by sinking a large quantity of stones in the water, the cost of this being borne by an 'Abbāsīd princess. Here was erected a beacon light which is described by al-Idrīsī (ed. Jaubert, i, 364 and see AL-KHASHABĀT). Al-Ubulla was in this period even larger than al-Baṣra, according to al-Muḳaddasī, 118; fresh water was taken thence by boats to al-Baṣra (*ibid.*, 129), and the place was noted for linen goods and also, as appears from al-Ya'qūbī (*Buldān*, 360), for its shipbuilding. Nāṣir-i Khusrāw, who visited the place in 443/1051, gives likewise a vivid description of its beautiful surroundings (*Safar-nāma*, ed. Dabīr-Siyākī, Tehran 1335/1956, 118-19, Eng. tr. Thackston, Albany 1986, 95). On the other hand, al-Ubulla does not seem to have been an important strategic point; occasionally it was occupied, as in 331/942 by the governor of 'Umān in his action against the Barīdī brothers in Baṣra (cf. Miskawayh, ed. Amedroz, ii, 46), but as the events showed it was far from being an important bulwark of that city. After the 7th/13th century the general decline of those regions seems to have brought about the gradual disappearance of the palace; Ibn Baṭṭūṭa (ii, 17-18, tr. Gibb, ii, 280-1) calls it only a village, and Mustawfī's *Nuḥat al-ḳulūb* (38) mentions only the Nahr al-Ubulla, but not the place itself. About this time it must have disappeared; later mentions (as late as the *Djihān-gushā* of Ḥādjdjī Khālifa, 453) reproduce only obsolete geographical traditions. It is the

modern city of al-Baṣra which has now grown up on its site.

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(J.H. KRAMERS)

√ **UBYKH**, the name of one of three closely related peoples that inhabited the Northwest Caucasus, the other two being the Abkhāz [*q.v.*] and Circassians [see ČERKES].

The Ubykh, self-designation *a-Tpakh*, lived between the Black Sea shore and the watershed of the Great Caucasus near present-day Sochi; in the south they bordered on Abkhāzians, elsewhere on Circassians. The Ubykh, Sunnī Muslims, were at least bilingual, also speaking Circassian and/or Abkhāz. Their language, originally closer to Abkhāz, moved towards Circassian, due to intimate relations. They also shared most of their customary law with the Circassians. The Ubykh were the last of all mountain peoples of the Caucasus to surrender to Russia (March 1864), after which they had to migrate to the Ottoman Empire. Their numbers were already reduced to ca. 25,000 before the hardships of deportation. All Ubykh, and at least half of the Abkhāz and Circassians, ended up in Anatolia. In the early 20th century there were Ubykh villages in at least four regions: (1) east of Izmit, near Lake Sapanca; (2) near Bandırma, south of Lake Manyas; (3) near Maraş; and (4) near Samsun. The Ubykh in western Anatolia suffered greatly during the Greco-Turkish war (1919-22). The remaining Ubykh lived dispersed among communities of Circassian émigrés. The Ubykh language ceased to exist in 1992 with the death of its famous last speaker, Tewfik Esenç. Most descendants of the Ubykh nowadays identify as belonging to the Ubykh tribe of the Circassian people. The first data on the Ubykh and their language were noted in the 11th/17th century by Ewliyā Ālebi; the language, while dying, attracted many scholars, such as the Russians of German origin Uslar and Dirr, the Hungarian von Mészáros, the Norwegian Vogt, and, most importantly, the Frenchman Georges Dumézil who, in co-operation with T. Esenç, saved much of the Ubykh language and folklore. His pupil G. Charachidzé is preparing a dictionary.

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(H.J.A.J. SMEETS)

UČĀH, an ancient Indian, and then mediaeval Indo-Muslim town of the southwestern Paṅdjāb, subsequently coming within the Bahāwalpūr [*q.v.*] Native State and now in Pākistān. It is situated some 56 km/35 miles to the west of Bahāwalpūr town and not far from the junction of the Indus and Chenab-Jhelum rivers (lat. 27° 18' N., long. 71° 12' E.).

1. History

Alexander the Great seems to have founded a city called in the Greek sources Ussa-Alexandria. UčĀh

Tchekessess

Çevreler

DOKÜMANTASYON MERKEZİ

REVUE DU MONDE MUSULMAN

DÉCEMBRE 1923.

VOLUME LVI.

PREMIÈRE PARTIE

I

Les Causes politiques de l'islamisation en Russie.

PARIS

EDITIONS ERNEST LEROUX

28, RUE BONAPARTE (VI^e)

KRAUS REPRINT

Nendeln/Liechtenstein

1974

70

- Gerçekleşen
- Memlûkîler (1970)
- Mısır

التنظيمات الحكومية لتجارة مصر في عصر المماليك الجراكسة (مارس ١٩٧٠)
محمد أمين صالح (إشراف : أ. د. أحمد عزت عبد الكريم)

لنتائج التي توصل إليها البحث :

- ١- قصور الحكم المملوكي عن التنمية الاقتصادية في قطاعات الزراعة والصناعة والتجارة بشكل جعل الاقتصاد المصري عاجزاً عن تلبية احتياجات الدولة المالية من ناحية ، وارتفاع تكاليف المعيشة علي الأهالي من ناحية أخرى .
- ٢- مساوئ الحكم المملوكي التي كشفت عنها استخدام الأداة الحكومية واستغلال النفوذ لتحقيق منافع ذاتية للطبقة الحاكمة علي حساب قوت وأموال الشعب .
- ٣- كشف السبب الجوهري وراء الأزمات الاقتصادية والمالية بما دفع إلى سياسة الاحتكارات الداخلية والخارجية كنتيجة لعجز ميزان المدفوعات المصرية في علاقاتها التجارية مع الغرب .
- ٤- انهيار الاقتصاد المصري وعدم تحمله الدخول في مغامرات حربية حتى ولو كانت بقصد الدفاع عن الكيان الاقتصادي أو السياسي للدولة أمام التواجد البرتغالي في البحار الشرقية أو التقدم العثماني في البلاد العربية .

كلية الآداب قسم التاريخ

جامعة عين شمس ، التقرير العلمي ، ١٩٦٠ - ١٩٧٠ (ماخصات رسائل الماجستير و الدكتوراه التي منحتها الجامعة من سنة ١٩٦٠ - ١٩٧٠) ، الجزء الاول رسائل الدكتوراه ، القاهرة ١٩٧٣ ، IRCICA KTP. 9650/1

SONRA ÇELEN DOKÜMAN

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the Autonomous Soviet Socialist Republic of the Maris as well as in the neighbouring territories: A.S.S.R. of Tātārstān and of Bashkīria, regions (*oblast'*) of Gor'ki, of Kirov and of Sverdlovsk of the R.S.F.S.R. The total number of Čeremiss reached 481,300 in 1939; they are divided into three distinct groups by their dialects and their material culture. The Čeremiss of the plains (*lugovye*) live on the left bank of the Volga, those of the highlands (*gornye*) on the right bank, and the eastern Čeremiss emigrated in the 18th century into the valley of the river Belaya in Bashkir country.

The Čeremiss descend from the Finnish-Ugrian tribes of the Volga, subjugated in the 8th century by the Khazars, then, between the 9th and the 13th century, by the Bulgārs. It is through the medium of these latter that the Arabs became acquainted with the Čeremiss (under the name of Šarmis). After the destruction of the Kingdom of Greater Bulgaria, the Čeremiss fell under the domination of the Golden Horde, then of the Khānate of Kāzan. The ancestors of the present Čeremiss were never converted to Islam, but they submitted, nevertheless, as early as the high Middle Ages, to the indirect influence which we recognise in our own day in certain ritual terms: *payrām* (the feast of spring), *haram* (sacred grove), *keremet* designating the spirit of the forests (from *karāma* = miracle).

Conquered by Russia in the 16th century, the Čeremiss were from that period very strongly marked by Russian culture and, in the 19th century, the majority were officially converted to orthodox Christianity. At the end of the 19th century, only the Čeremiss of the eastern group remained Animists (the Či-marīs).

From the outset of 1905 to the October Revolution and even beyond, one notes among the Čeremiss living in contact with the Tatars and the Muslim Bashkirs numerous conversions to Islam. It is unfortunately impossible to judge the new influence of Islam on the Čeremiss because the converts generally adopt the language and customs of the Tatars and "Tatarize" themselves.

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(CH. QUELQUEJAY)

CERIGO [see ČOKA ADAS!]

ČERKES, The name of Čerkes (in Turkish *čerka*, perhaps from the earlier "kerkete", indigenous name: Adıghe) is a general designation applied to a group of peoples who form, with the Abkhaz [q.v.], the Abaza (cf. BESEKESK ABAZĀ) and the Ubekkh, the north-west or Abasgo-Adıghe branch of the Ibero-Caucasian peoples.

The ancestors of the Čerkes peoples were known among the ancients under the names of Σινδοί, Κερκεταί, Ζιχχοί, Ζυγοί, etc., and lived on the shores of the Sea of Azov and the Black Sea and in the plains of the Kuban to the south and the north of this river, extending perhaps to the Don.

In the 10th century, the Russians settled in the peninsula of Taman (the principality of Tmutarakan) and entered into contact with the Čerkes, whom their chronicles designate under the name of Kasog (Georgian name = Kāshak, Kasagi in Ossète). From the 13th to the 15th century, the north-west Caucasus was subjected to the Golden Horde and it is

after the collapse of the latter that the eastern Čerkes tribes (the present Kabard) began to play a rôle in the history of the Caucasus.

The Kabard princes maintained in the 16th century friendly relations with the rulers of Moscow (the second wife of Ivan IV was a Čerkes princess). In the 17th century the Kabard tribes led the coalition of Caucasian peoples which halted and repulsed the advance of the Kalmuks and from that era, the Čerkes held supremacy which they lost only after the Russian conquest.

Distribution of the Čerkes Tribes. — Before the Russian conquest in the middle of the 19th century, the Čerkes peoples, numbering more than a million, inhabited the north-west Caucasus (country of the Kuban) and a part of the eastern coast of the Black Sea and the peninsula of Taman up to the neighbourhood of the Abkhazi.

The principal tribes were:

— The Natukhay (Natkuadi) in the peninsula of Taman and near the estuary of the Kuban.

— The Shapsug, divided into the "Great Shapsug", on the left bank of the lower Kuban and along the river Afips, and the "Little Shapsug" on the shores of the Black Sea. These two tribes spoke the same dialect; more to the East, in the basins of the tributaries of the Kuban Belaya, Pshish and Psekups lived the largest of the Adıghe tribes: the Abadzekh. Before 1864, these three tribes formed 9/10 of the total of the entire population of Western Adıghe tribes. Among the other Western tribes, the most important were the Mokhosh on the river Farsu, the Temirgoy (Kemgui, Čengui) between the Laba and the Kuban; the Bjedukh at the confluence of the rivers Pshish and Psekush with the Kuban; the Khatukay between the lower Belaya and the Pshish, and finally the most eastern of the western tribes: the Besleney to the south-east of the Mokhosh.

The eastern tribes or Kabards (Kaberdey) [cf. KABARDA] lived from the 18th century in the basin of the upper Terek and some of its tributaries. They were divided into two groups: the tribes of the Great Kabarda, between the rivers Malka and Terek (to the west of the Terek) and those of the Little Kabarda (between the Sunja and the Terek, to the east of the latter river).

To these tribes must be added two others who were of non-Adıghe origin but who were in point of fact assimilated by the Čerkes and whose history is indissolubly bound to that of the latter: the Ubekkh [q.v.] and the Abaza (cf. BESEKESK-ABAZA).

After the conquest of the country by the Russians, the greater part of the western Čerkes emigrated in 1864-65 to Turkey and there remained in Russia only a small fraction of them. The last Soviet census (1939) counted only 164,000 Kabards and 88,000 western Adıghe thus distributed:

1. — Kabard: The 152,000 in the Kabard-Balkar A.S.S.R. and 7,000 to 8,000 in the two Autonomous Regions of Adıghe and Karačay-Čerkes (*auls* Katzkhabl', Blečeps and Khodz'). In addition, the census of 1939 counted as Kabards the 2000 Kabard-speaking Armenians of Armavir (territory of Krasnodar) of the Armenian-Gregorian religion, the 2100 "Čerkes of Mozdok" of the A.S.S.R. of North Ossetia who are Kabards converted to orthodox Christianity, and finally a little group (500 to 600) of Kabard-speaking Jews of the district of Mozdok.

2. — The Besleney: about 30,000, of whom 20,000 are in the Autonomous Region of Karačay-Čerkes (this group adopted the literary language of

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