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Kabartaylar

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- Kabartlar

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Hobai katar ✓

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*Tribes, Castes and Communities*, VOL.II, 2001 DELHI. IRCICA DN. 41903. pp.

Ruwa  
9 JEMMU 2002

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# — K —

## Kabards

### Community of USSR

The Kabards are an important community of the Caucasus. In Russian they are called Kabardintsi, in Turkish Kabartaylar; other designation, Kasag. The name of the Kabards was first mentioned as *Cheurthei* by Barbaro, who visited the Caucasus in 1436. Its etymology remains uncertain.

The Kabard language belongs to the eastern branch of the Adighe (Cerkes) linguistic group, which is also referred to as 'high Adighe'. According to the 1926 Soviet census, there were 139,925 Kabards ethnically and 138,925 linguistically. The census of 1939 records 164,000 Kabards.

The Kabards live in the basin of Upper Terek and some of its tributaries and are divided into two groups: one, forming the tribes of the Great Kabarda, lives between the rivers Malka and Terek to the west of the Terek; the other, forming the tribes of the Little Kabarda, lives between the Sunja and the Terek, to the east of the Terek.

The Kabards arrived in their habitat in the 13th century from their original homeland further to the west, after the Alans had been weakened by Mongol invasions, and after the collapse of the Golden Horde they began to play a leading role in the history of the Caucasus. In the 16th century, Kabard princes maintained friendly relations with the rulers of Moscow. The second wife of Ivan IV was a Kabard princess, Marie, daughter of Temruk.

In the 17th century, the Kabards led the coalition of Caucasian peoples against the Kalmuks. Because

of the dominating role, they played in the Central Caucasus and their location near the Daryal pass, they were the first to come under Russian control in the 19th century, accepting it without any strong resistance. At the time of the Russian conquest a number of Kabards settled between the upper Kuban and the Zelenchuk and were called Fugitive Kabards. After 1864, some Kabards, mostly of the fugitive group, emigrated into the Ottoman Empire.

Sunni Islam of the Hanfi *madhhab* was introduced in the second half of the 16th century by the Crimean Tatars, in competition with Christianity. They were completely islamised by the end of the 17th century.

The traditional Kabard economy consisted of horse-breeding, agriculture, horticulture, apiculture and home industry. Traditional Kabard society had a complex structure which consisted of eleven classes grouped in two main divisions: the noblemen, or the free group, and the non-free group. At the head of society were the princes among whom the *wali* was the chief of the Kabard people.

They were followed by the nobles (*uork*, or *uorkkh*). These in turn were subdivided into four classes according to the rights and obligations which bound them to the princes. The nobles were followed by the free peasants (*tfokhotl*). The non-free group consisted of the *azat* (freed peasants who were bound by some servitude to their former masters); *og* (serfs); *loganaput* (between *og* and slaves); *unaut* (slaves).

In the 19th century attempts were made by K. Atazukin to create a literary language, and in 1865 he published a Kabard alphabet based on the Cyrillic

**La condition des Juifs en URSS** — Après la guerre, un autre État juif est né, l'État d'Israël, et l'URSS fut la première à le reconnaître et à le soutenir. Entre-temps, il y avait eu l'ère stalinienne, la mise en sommeil des nationalités auxquelles on avait accordé l'os à ronger d'un statut d'autonomie (... contrôlée par le Bureau central du PC de l'Union !), les massacres de la Seconde Guerre mondiale, qui ont anéanti la quasi-totalité des Juifs d'Europe et des Tsiganes. Il y avait là de quoi réveiller le sentiment national juif, en URSS et ailleurs. « Ailleurs », cela provoque des crises politiques, intérieures et internationales, qui sont loin d'être terminées, puisque le nationalisme juif est entré en conflit avec le nationalisme arabe ; en URSS, dont le gouvernement soutenait celui-ci contre celui-là, cela déclencha une nouvelle persécution des Juifs « non déjudaisés », aurait écrit Deutscher, de ceux qui souhaitaient pouvoir bénéficier de la loi du retour (les uns par enthousiasme, les autres pour fuir un régime sinistre). La persécution était double : religieuse (fermeture de synagogues, traditions religieuses entravées) et politique (en tant que « suppôts du sionisme »). On a vu alors des universités, jusque-là ouvertes à tous,

se fermer aux « sionistes » par l'artifice des quotas. La politique universitaire soviétique impose, théoriquement, que le nombre d'étudiants de chaque nationalité soit proportionnel à la représentation de celle-ci dans l'ensemble de l'Union. Or, vers 1974, les Juifs représentaient 0,9 % de la population soviétique et les étudiants juifs 1,4 % de la population universitaire : on leur appliqua la clause de réduction, et cela fut ressenti comme une manifestation d'antisémitisme. De même en ce qui concerne les visas de sortie demandés par les Juifs désireux de se fixer en Israël : ils étaient accordés chichement, comme pour tous les autres ressortissants soviétiques, mais cela fut aussi interprété dans le sens répressif.

La *perestroïka* a tout changé. Les persécutions — ou ce qui était interprété comme des persécutions — ont cessé ; une structure juive à l'échelon fédéral, qui correspondrait mieux à la diaspora intérieure que la seule Région autonome juive, est à l'étude et, enfin, les frontières se sont ouvertes. Il en résulte une émigration intense (vers Israël et vers les États-Unis) qui n'est pas sans soulever des problèmes en Israël même, ni sans peser sur le règlement du conflit moyen-oriental.

# K

**KABARDE** (= *qaberdey*) — Autre nom du tcherkesse\* *oriental*, langue caucasienne\*, groupe du Nord-Ouest, parlée dans la RSSA de Kabardino-Balkarie. (Voir carte p. 266-267.)

Le tcherkesse, ou *circassien* comme on le nommait jadis, est aussi appelé *adygué\** (transcription du nom indigène). On y distingue deux groupes de dialectes : 1° le tcherkesse occidental, ou « langue basse », dont à peu près tous les locuteurs ont émigré dans l'Empire ottoman après 1865 ; 2° le tcherkesse oriental, ou « langue haute », qui n'est autre que le *qaberdey*, ou « kabarde », ou encore « kabardin », comme on dit en français. Le *qaberdey* est aussi une langue écrite : c'est en 1865 qu'un philologue russe transcrivit la langue du Grand Kabarda (entre le Malka et le Terek) en caractères cyrilliques ; le premier quotidien kabarde est paru en 1924.

**KABARDES** ou **KABARDINS** (en russe : *Kabardintsi* ; en turc : *Kabartaylar*) — Peuple musulman du Caucase, installé dans la RSSA de Kabardino-Balkarie. (Voir carte p. 264 et pp. 266-267.)

Nous avons présenté la république de Kabardino-Balkarie dans l'article consacré aux *Balkars\**. Ces derniers habitent les régions montagneuses de ce pays, blotti sur le flanc Nord du Caucase, et ce sont des Turcs ; les Kabardes vivent dans la plaine qui prolonge le piémont (Ciscaucasie), et ils ne sont pas turcs. La Kabardino-Balkarie a 12 500 km<sup>2</sup> de superficie ; elle abrite 768 000 habitants dont 350 000

Kabardes, 270 000 Russes et à peine 69 000 Balkars ; la capitale est Naltchik (237 000 habitants en 1990) qui fut le siège d'après combats en 1942, lors de l'avance des troupes allemandes dans le Caucase.

**Histoire** — Les Kabardes sont arrivés dans le bassin supérieur du Terek et de ses affluents (c'est-à-dire en Ciscaucasie) au XIII<sup>e</sup> siècle ; ils venaient de l'Ouest, qu'ils avaient quitté après les invasions mongoles. Le premier Européen qui signala leur existence fut le voyageur vénitien Josephat Barbaro (mort en 1494), qui visita la Géorgie et la Perse en 1436 (il était agent consulaire de Venise en Tartarie) ; il parle, dans ses *Voyages*, de « *Cheuerthei* », mot qui ressemble à « Tcherkesse » (les Kabardes sont des Tcherkesses orientaux). Lorsque s'écroule le royaume mongol de la Horde d'Or (appelé aussi « royaume de Kiptchak » ; il s'étendait de l'Irtych à la Bulgarie), en 1502, les Kabardes commencent à devenir un peuple « important ». Ils sont alors divisés en deux groupes : le « Grand Kabarda », entre le Malka et le Terek, et le « Petit Kabarda », entre la Sunja et le Terek ; leurs chefs entretiennent de bons rapports avec les Moscovites (Ivan le Terrible avait pour épouse une Kabarde, la princesse Marie), et il y eut des Kabardes parmi les Cosaques du Terek. Ce sont des Kabardes qui ont pris la tête d'une coalition des peuples caucasiens contre les Kal-mouks.

Cette position dominante des Kabardes par rapport aux peuples voisins de Ciscaucasie (Karatchaïs, Balkars, Ossètes, Tchétchènes, Ingouches), leur situation géographique à proximité des gorges du Darial, par lesquelles on passe pour traverser le Grand Caucase et atteindre la

Roger Caratini dictionnaire

des nationalités et des minorités  
de l'ex-U.R.S.S.

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and lands of *ḡabālāt*, which were themselves *bilā misāḡa*, and for which therefore it was sufficient to have a contract drawn up independently of the annual verification of the surface area and type of cultivation. In the fiscal treatises of al-Maḡḡzūmī, Ibn Mammātī and al-Nābulusī, the first system is called the *mufādana*, imposition by *faddān*, or simply *zirā'a*, and the second *ḡabāla*, but also, at least in certain cases, *munādḡjaza*, settlement after dispute, sometimes *mushāḡara*, equal division (Ibn Hawḡal, i, 133 distinguishes between *ma'ḡud* and *maḡlūl*). On the other hand custom tended increasingly to give *ḡabāla* the sense of *arḡ al-ḡabāla*, land subjected to the system of *ḡabāla*, and if one or two papyri give the impression that a *ḡabāla* can include several small properties of another sort, as in the Asiatic system, others on the contrary suggest relatively small pieces of land, and the later fiscal treatises reveal a situation where the tax agents controlled the entire body of lands consisting both of divisions of land in *mufādana* and of others in *ḡabāla*, and had the right to transfer certain of these from one category to the other, according to the types of cultivation dependent upon the condition of the land after inundation: this suggests that now that the distinction between the Arabs and the converted native inhabitants is blurred, the difference between the two categories of lands is connected with a difference of agricultural utilization, the *ḡabāla* being applicable only to those lands used for the cultivation of cereals and leguminous plants, to the exclusion of orchards and economic crops (flax, sugar, etc.). We do not know if this was already the situation at the time of the earliest adjudications.

Finally, if we come down to the Mamlūk period, we see that this evolution continues. There remain some lands for which the "rent" (*idḡāra*) is fixed at a sum determined in advance by *tanādḡdjuz* = *munādḡjaza*, but what is now called *ḡabāla* is no more than the agricultural unit of land generally subjected to *misāḡa*, and within it a distinction is made between the different types of land imposed on the *faddān* according to the type of cultivation: in other words, integration with the common system is complete, without adjudication or tax-farming or any other "guarantee" save that of paying what is due. This is a normal conclusion since frequently these dues now go not to the Treasury but to the *mukḡā'*, the true heir to the profits of the former *mutaḡabbil*. In the Ottoman period, if there are *mukḡa'āt* and *illizāmāt* (the meaning of which is etymologically related to *ḡamān*, but in fact corresponding rather to *ikḡā's*) the word *ḡabāla* disappears from the vocabulary of land taxation; and, with Bonaparte's scholars, *munādḡjaza* was explained as signifying merely poor lands.

Alongside its use with regard to taxation on land, as described above, the word *ḡabāla*, as well as *ḡamān* in this context, occurs in a more permanent sense to signify the farming of special revenues, generally of *mukūs*, especially in towns, such as the sale of salt or the management of baths or even of a local customs office. It is most often in this sense that we must interpret those passages which show rulers abolishing or condemning *ḡabālāt*, like *mukūs* elsewhere; and it is in reference to such *ḡabālāt*, which are perhaps more often designated in this way in the West than in the East, that Europeans have understood the word and adopted it (Spanish *alcabala* attested in 1101, Italian *gabella* current in ports and among the Normans in Sicily in the 12th century, from which the French *gabelle*, which however has so

far not been found before the beginning of the 14th century; Provençal *gabèle*). (It should be noted however that, in the account of Ramon Muntaner of the Catalan expedition to the East, at the beginning of the 14th century, *gabella* denotes the Turkish tribes, and therefore derives from *ḡabāla* and not from *ḡabāla*.) For these taxes, see provisionally *ḡARĪBA* above, but no study has been devoted to the methods employed for levying them.

*Bibliography*: Sources used (this does not claim to be an exhaustive list):—Abū Yūsuf, *Ḳḡarādī*, ed. Cairo 1352, 105 f., trans. Fagnan, 49 f.; Abū 'Ubayd, *Amwāl*, 70-2; Ṭabarī, ii, 1717, iii, 109, 1799; Bayḡaḡī, ed. Schwally, 125; Ibn Hawḡal, i, 136; Maḡḡzūmī, in *JESHO*, v (1962), 263; Ibn Mammātī, ed. Atiya, 259, 336-8; Nābulusī, *Fayyūm*, in *Arabica*, iv (1957), 13 f.; Nuwayrī, *Nihāya*, viii, 246-52; Maḡrīzī, *Ḳḡiḡaḡ*, Bulāk, i, 83-6; Ḳalkaḡhandī, *Ṣubḡ*, iii, 458; A. Grohmann, *Papyrus Caire*, ii, no. 87, iii, no. 103, iv, nos. 270 and 271, with the corresponding notes; Ch. Becker, *Papyrus Schott-Reinhardt*, no. 3; J. David-Weill, *Papyrus Louvre*, in *JESHO*, xiv (1971), 13-15 (*māzūl*).

Modern works: no complete study. Some information in Quatremère, *Journal des Savants*, 1848, 49 (with etymology of *gabelle*); De Goeje, *Glossaries of Balāḡḡurī and Ṭabarī* (but the passage from Balāḡḡurī called upon to show that *aḡl al-ḡibāla* = *aḡl al-ḡḡimma* in this case is too uncertain to justify anything); Dozy, s.v. *ḡabāla* (the same correction should be made to the passage from De Goeje) and *munādḡjaza*; Løkkegaard, *Islamic taxation*, ch. IV (but cf. *Arabica*, i (1954), 350); Cl. Cahen, *Fiscalité, Propriété, etc.*, in *Arabica*, ii (1955); idem, *Impôts Fayyūm, ibid.*, iv (1957); idem, *Contributions*, in *JESHO*, v (1962); idem, *L'administration de l'armée fatimide*, in *JESHO*, xiv (in press); ḡiyā' al-Dīn al-Ra'īs, *al-Ḳḡarādī fi'l-dawla al-Islāmiyya*, Cairo 1957, last chapter; Makoto Shimizu, *Les finances publiques de l'État abbaside*, in *Der Islam*, xlii (1965), particularly p. 12; E. Lévi-Provençal, *Esp. Mus.*, iii, 39, 270, 301, 430; M. Talbi, *L'émirat aghlabide*, 320, 661; H. R. Idris, *Zirīdes*, ii, 615; Vincenzo Crescini, *Gabella*, in *Romanica Fragmenta*, Turin 1932; Giovanni-Battista Pellegrini, *L'elemento arabo nelle lingue neolatine*, in *L'occidente et l'Islam nell'alto medioeve*, *Settimane di studio del Centro italiano di studi sull'alto Medio-Evo*, XII-2, Spoleto 1965, 706, 769-70; F. Nasser, *Les emprunts lexicologiques du français à l'arabe*, Beirut 1966, 273-4 and index. See also *IKḡĀ'*. (CL. CAHEN)

**KABARDS**, a Muslim people of the Caucasus. In Russian they are called Kabardintsi, in Turkish Kabartaylar; other designation, *Kāsāg*. The name of the Kabards was first mentioned as *Cheuerthei* by Barbaro, who visited the Caucasus in 1436. Its etymology remains uncertain.

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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/egitim, folklor ve türkiye'deki inguş kahramanlar, kuzey osetya cumhuriyeti, kabartay-balkar, karaçay-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 CADEMİR / ALEXANDER SEMENOV / M. S. ARSANUKAEVA / SAMİ NOĞAY / Y. M. IDRİSOV / YÜCEL OĞURLU / SÖNMEZ CAN / ALMAZ İSMAILOVA / MUSAİYEVNA / YUNUS EMRE / ÖZSARAY / NAHİT ŞERİF / JOSEF ALIMBARASHVILI / İMRE RYAT / ANSLANBEKOVNA HALILAEVA / VAGİF Z. İRİYEV / REYHAN ŞAHİN / ALAVERDİ / KERİMLER BULUNUR / METANETV. BEHREMOVA / E. M. DALGAT / GÜLREYHAN SÜTANRIKULU / CAFER BARIŞ / İ. İ. HANMURZAYEV / ZAINAB AHEMEDDİROVNA / MAGOMEDİMOVA / MUSA KAZİM GÜLGÜR / PATMAT M. AİBEKOVA / CEHAR DUDAYEV / MAİRBEK VATCHAGAEV / A. D. OSMAYEV / SEİCHİ KİTAGAWA / MUSTAFA BUDAK / SEZAL ÖZÇELİK / ERGÜN ÖZAKÇORA / EROL YILDIR / M. M. KARTÖEV / TİMUR HUSENOVİCH / MATİEV / BORIS MUHAMMED - GREVİCH / HARSİYEV / MAREM AHMETOVNA YALHAROEVA / MAREM DOLGİEYVA / BORIS HARSİYEV / LEMKA AĞİYEVA / TUĞANOVA / L. H. TANKİYEVA / MUHAMMED BESİR A. MATİEV / TERİN AYCAN / TAŞCI / ALE KÜŞAN / ZALIN KANTİKOVNA / İPŞİBATI / OLANA V. SOKAEVA / V. E. KAZHAROV / ÖZLEM GÜNGÖR / SHALYAHODARKO SAEBOVNA / RAYE BUNAROKOVA / TAMARASHOYGENOVA / İFETHİ GÜNGÖR / SEFER E. BERZEG / ZAREMA A. TŞEVA / ASKER PANES / FATİMA ANATOLEVNA OZOVA / ZAREMA ADZİNOVA / AZAMETK BOUZAR / NECDET HATAM / RUSLAN KHANAKHU / MADINAM PASTHOVA / MİHAİL M. MİJAYEV / M. A. SHABATSEVA / MARVET GİSSOVNA KUEK

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## XIX. Yüzyılın İlk Yarısında Kabartaylarda Alternatif Sosyal Düşünceler

20 Subat 2016

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

V. H. Kazharov\*

110020 Kabartaylar

*Geleneksel Kabartay toplumundaki XVIII. yüzyıl sonu-XIX. yüzyıl başlarında Rusya'nın Kafkasya'ya inisiyle başlayan sistemik krize geleneksel manevi kültürde yaşanan kriz eşlik etti. Bu sürecin halve nasıl yansıdığı, farklı kesimler ve manevi elit gruplarının yeni ortamda Kabartayların geleceğini nasıl bayal ettiklerini tespit etmek gerekiyor.*

*Bu konuda dini liderlerin aldığı tavizsiz ve net tavrı bililmektedir. Ancak savaş, abluka ve iç çatışmalar karşısında diğer Kabartayların bayatta kalma sorunları üzerine ileri sürülen görüşler de önemlidir. Örneği, Lermontov'un ünlü "İsmail Bey" eserindeki kahramanın prototipi olan İsmail Beye, Rusya ordusundaki başarılı yıllarından sonra 1804 yılında ülkesine döndüğünde ilk düşüncüsü, Rus'a muhalefet ederek ulusunun yaşadığı felaketleri önlemektir. Bunları ileri sürerken de yıllarca Rusya ordusunda hizmetinden olacak ki Kabartayların aşamalı ve barışçıl şekilde Rusya ile bütünleşme ihtiyacılarından bahsetti. Kardeşi Adil Giray ise kurtuluşu bağımsızlıkta ve bayatın tüm alanına dini hüküm kalmakta görüyordu.*

*Rusların Kafkasya'da etkinlik kazanmalarıyla dini hareket yenildi ve Kabartayların bağımsızlığını ve siyasi sistemleri büsbütün yok oldu. Yönetim işgalci yönetime geçti ve o da burada askeri bir yönetim kuruldu. Bunun karşısında Kabartayların kendi varlıklarını koruma arayışlarına girdikleri görülmektedir. Örneğin, daha önceki dönemin siyasi bağımsızlık*

*veya din devleti düşüncelerini inceleyen aydın Ş. B. Nogom, Kabartayın geleceğini Rusya'ya bağlı laik bir devletin kurulmasında görüyordu. Bu şekilde Kabartaylarda eğitim yükseleceğini ve varlıklarının koruyacaklarını düşünüyordu.*

*Tarihsel deneyim, son iki yüzyıl boyunca acılar çeken Kabartayları, kendi varlıklarını koruyabilmek için dini ve siyasi bağımsızlık gibi sosyal düşünceler üretmeye zorlamıştır.*

*Çalışmada, kaynak olarak Rusya Devlet Tarih Arşivi belgeleri ve konuyla ilgili araştırma eserler değerlendirilmektedir.*

Альтернативы Общественной  
Мысли Кабардинцев В Первой  
Половине XIX В.

Системный кризис традиционного кабардинского общества сопровождался и кризисом традиционной духовной культуры. Поэтому необходимо выяснить, как эти процессы отражались в сфере этнической саморефлексии, каким образом различные слои и группы духовной элиты представляли себе дальнейшие перспективы существования адыгов в новых условиях?

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Мы уже касались предельно ясной и бескомпромиссной позиции духовных вождей шариатского движения.<sup>1</sup> Но в самый его разгар возникли другие взгляды на проблемы выживания кабардинцев в экстремальных ситуациях войны, блокады и внутренних раздоров.

Наиболее полно выразил их Измаил-бей Атажукин (1750-1812 гг.) - прототип главного героя поэмы Лермонтова "Измаил-бей". Сделав блестящую военную карьеру в русской армии, он в 1804 г. вернулся в Кабарду и всеми силами пытался предотвратить национальную катастрофу в обстановке ее противостояния России. В 1805 г. в речи на собрании представителей всех сословий он говорил: "Богатство, сила и могущество российского государства невероятны, оно имеет тридцать шесть миллионов жителей и, если государь захочет, почти тре-

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