



REPUBLIC OF ADYGHEYA

The Republic of Adygheya is situated on the picturesque northern slopes of the Caucasian ridge descending to the fertile plain of the Kuban River. The territory of Adygheya is 7800 square kilometers; its population is 450 thousand people. More than eighty nationalities live in the republic, Adyghe and Russians constituting two major ethnic groups. Adygheya has two towns, seven regions, five urban-type communities, and fifty-five rural districts. The capital of Adygheya is the city of Maykop.

Adygheya gained its status of the republic within the Russian Federation in 1991. The first president of Adygheya was Aslan Alievich Dzharimov, Doctor of Economics. The present president of Adygheya is Khazret Medzhidovich Sovmen, Doctor of Science, and Professor. He was elected on January 13, 2002.

Adygheya has gone a long way as a state entity, first being an autonomous region in the structure of different territorial formations in the south of Russia, and then a part of Krasnodar Territory, since 1937. The adoption of the Constitution of Adygheya on March 10, 1995 completed the development of Adygheya's statehood and secured its republic status. The main state symbols, such as the flag, the coat of arms and the anthem of Adygheya were adopted.

Adygheya is a legendary place on the famous Medieval Silk Way. The ancestors of Adyghe people founded the so-called Maykop Culture, well known in the world archeology. Adyghe people were the ancient dwellers of the North-West Caucasus, known as Circassians in Europe and in the East since 13th century. The Adyghe language is a member of Abkhaz-Adyghe group of Caucasian languages. Along with Russian, the Adyghe language is the state language of Adygheya.

The Constitution of Adygheya, adopted in 1995, is founded on the principles of free will joining the Russian Federation, preserving the entity and integrity of Russia, protecting the interests of multinational people of Adygheya, guaranteeing the rule of law and order, securing peace and inter-ethnic harmony in Adygheya. Adygheya is a member of the Association of Social and Economic Collaboration among the republics and regions of North Caucasus.

There are about a hundred of social, political and religious associations, republic divisions of Russian parties, movements and parties of Adygheya, veteran, youth and women organizations in Adygheya. Adygheya

attaches considerable importance to its culture and education. Adyghe Pedagogical Institute was reorganized into Adyghe State University, and a new higher educational establishment, Maykop State Technological Institute, was opened ten years ago. Post-graduate doctoral programs were opened in the higher educational establishments, where academic councils work.



There are eight state-supported and twenty-three local museums in Adygea. The National Museum of Adygea owns unique archaeological, ethnographic and nature collections. A special section dedicated to the life of Adyghe Diaspora was opened. As a result, the museum funds were considerably replenished with the exhibits of the Caucasian War period.

The branch of the State Oriental Museum and a picture gallery were also opened in Maikop.

The most ancient monument of the Adyghe culture is the Nart Epic. It reflects the people's idea of the world on the early stage of human community development, their occupations, ethic standards, philosophical ideas, legends, customs, and peculiarities of their way of life.

The role of Adygea in the cultural life of the Caucasus region is becoming more and more important. It is proved by the fact that the republic has become a coordinator in the cultural sphere of North Caucasia; it is often chosen as a host for federal and regional cultural events. In 1993 it hosted International Festival of Adyghe Culture, in 1994 - the North Caucasus Festival of Amateur Drama Clubs. Regional competitions of young [musicians](#) were held in Maikop several times; since June 1992, Adygea has been hosting the regional Festival of Cossack Culture. In November 1999, Adygea gathered art workers of South Russia at the 3rd "Peace to the Caucasus" Festival.

Adygea takes part in the federal program of social and economic development of the North Caucasus region, which includes the projects: "South of Russia", "Peace in North Caucasus through Economy, Education and Culture", "Monuments of the Caucasus", "Interaction of Civilizations and Cultures in North Caucasus", etc.

It is impossible to underestimate the contribution of many generations of art and culture workers of Adygea to the cultural heritage of the Republic. Well-known in Russia are the names of T.M. Kerashev, the classic of Adyghe literature, USSR State Prize winner; A. Fadeev, national writer of Adygea, USSR State Prize

winner, laureate of Kuban Young Communist League; I. Sh. Mashbash, Sholokhov Prize winner, Head of the Union of Adyghe Writers; U.H. Tkhabisimov, the founder of Adyghe professional [musical art](#), People's Artist of the Russian Federation and of the Republic of Adyghe, Honored Worker of Russian Arts, Adyghe State Prize winner, member of the Union of Russian Composers.

Adyghe is proud of its children: world champions and prizewinners of Olympiads. These are judoists Vladimir Nevzorov and Arambii Emizh, basket-ball player Tamara Kalyagina, weight-lifter Mukharbii Kirzhinov, handball player Vladimir Maksimov, unarmed self-defense wrestlers Arambii Khapaj, Vladimir Dutov, Vladimir Gurin, Gumer Kostokov, Sagid Meretukov, Murat Khasanov, Mukhamed Kunizhev, Skhatbii Alkhaov, Alexander Konovalov, judoist Khazret Tletseri, weight-lifter Valerii Talaev, master of bullet shooting Alexander Fedorinov, Greco-Roman fighter Asker Tatlok, boxer Andzhej Cholokyan, and others. The champion of XXVII Olympic Games in Sidney in rapid pistol shooting was Sergej Aliferenko, a citizen of Maykop.

Sixty-six sportsmen of Adyghe are the members of Russian united teams in eighteen kinds of sport.

The female handball team of Adyghe State University was awarded bronze medals in the Super League Championship of Russia in 1999.

Annual cycle race "Friendship of North Caucasus Peoples" has been held since 1992. Its route is the following: Maykop - Krasnodar - Stavropol - Cherkessk - Pyatigorsk - Nalchik - Vladikavkaz. The cycle race is carrying the baton of peace and friendship to the regions of Southern Russia.

The rafting contest "InterRally-Belaya", also promoting the ideas of peace and friendship among peoples of Russia, takes place in Adyghe every spring.

The territory of the Republic is considered to be the zone of combined tourism. It has considerable hunting resources.

Several zones of nature conservation have been established in Adyghe: Caucasian State Biosphere Reserve, situated on the territory of Adyghe, Krasnodar and Stavropol regions; a number of unique natural monuments; "Mountainous Adyghe" National Park, which is under construction.

Adyghe is a genuine tourist paradise! Magnificent foothills of the Caucasus, the beautiful Lagonaki Plateau, the abundance of karst caves, snow mountain caps, luxuriant Alpine meadows, wide steppes, century-old trees, mountain rivers with water-falls, and quiet lakes - that is what rapturous travelers are going to see if they come to Adyghe.

Favorable combination of unique landscapes, climate, mineral hot springs, flora and fauna, exotic natural zones and nature reserves creates unique conditions for active rest and treatment. Lagonaki Plateau has been attracting mountain-skiers and tourists for the quarter of a century already. The snow blanket covers the area until June. The peculiar relief of the left bank of the Kurdzhips River has made it possible to create over twenty ski tracks, ski jumps, sleigh tracks, and skating-rinks. One of the oldest horse routes in Adyghe begins in "Romantika" tourist centre, making an unforgettable trip through the Caucasus. The upper reaches of the Belaya River attract the lovers of rafting. The raftsmen began mastering this rash river in the 70-s.

The river attracts both high-qualified admirers of rafting and the beginners. Adygea is popular among mountain-skiers and the lovers of winter ski trips. The relief of the snow slopes of Lagonaki Plateau is so variable that both amateurs and professional sportsmen can find suitable routes for themselves. Speleological tourism is also developed in Adygea. There are as many as 125 karst caves and caverns in Adygea! The mountains attract many hang-gliders. The first championship of the Russian Federation in hang-gliding was held in Adygea in 1991. Splendid rock hiking routes attract rock-climbers from all over Russia and the CIS.

Source: [Adyge State University](#)

[Republic Of Adygea](#)

Republic of Adygea

//More GENERAL INFORMATION

The Republic of Adygea is located on the scenic northern slopes of the Caucasus range descending to the fertile Kuban plain. It has an area of 7800 square kilometers and a population of 450 000 representing more than 80 nationalities. Two nationalities, Adyge and Russians, form the basis of the republic's present-day ethnic makeup. At present, the republic has 2 cities administered at the republican level, 7 districts, 5 urban communities, and 55 rural and village districts. The capital of the Republic of Adygea is Maikop. The Kuban, Laba, Belaya, and Adygea rivers are historical sites steeped in legends, where the celebrated Great Silk Route to Asia passed in the middle Ages. The ancestors of the Adyge created the Maikop culture, well known in world archaeology.

The Adyge, who gave their name to the republic, are the oldest inhabitants of the Northwest Caucasus and were known in Europe and the East as Circassians (or Cherkessians) from the 13th century onward. The Adygean language belongs to the Abkhazo-Adygean group of Caucasian languages and is an official language of the Republic of Adygea along with Russian.

Adygea became a republic of the Russian Federation in 1991. Its first president was Aslan Alievich Dzharimov. The Constitution of the Republic of Adygea was adopted in 1995 and is based on the fundamental principles of voluntary membership in the Russian Federation, preservation of Russia's unity and integrity, defense of the interests of the multinational population of Adygea, law and order, and civil peace and interethnic harmony in Adygea. The Republic of Adygea bases its relations with other subjects of the Russia Federation on agreements. Since 1992, friendship and cooperation agreements have been signed with Krasnodar Territory, the Kabardino-Balkara Republic, Karachaevo-Cherkessia, the Republic of Ingushetia, the Republic of North Ossetia (Alania), the Republic of Dagestan, the Republic of Abkhazia, the Moscow City Government, and the Government of Astrakhan Region. Cooperation with other subjects of the Russian Federation in various areas of science, culture, economics, public health, etc. is expanding. Adygea is a member of the Association for Socioeconomic Cooperation of the Republics, Territories, and Regions of the Northern Caucasus. An Agreement forming an Interparliamentary Council consisting of the Republic of Adygea, the Kabardino-Balkara Republic, and the Karachaevo-Cherkessian Republic has been in effect since July 1997.



Emblem

About 100 social-political and religious associations are active in the Republic of Adygea, along with just as many republican organizations of Russian parties and movements, Adygean parties, and veterans', youth, women's, and other organizations.

Representatives of public associations of various orientations are united in a republican organization, the Peace League, which includes staff of businesses and members of institutions, public organizations, national and cultural associations, political parties, and religious faiths. The Peace League's objective is to help maintain peace and security, involve citizens in peace movements, and cooperate with government and public organizations in solving interethnic and interregional problems of an economic, cultural, and humanitarian nature.



Flag

Adygea attaches great importance to developing culture and education. The Adygean Pedagogical Institute has been turned into the Adygean State University, and a new higher educational institution, the Maikop State Technological Institute, has been opened. Postgraduate and doctoral programs and academic councils have been established at the republic's higher educational institutions.

Preserving and developing national traditions is also a priority in Adygea. National traditions that have historically defined the norms of

interethnic relations act as social regulators in present-day conditions. Support of both professional and amateur groups popularizing the finest achievements of the national cultures of the Republic of Adygea is also an important objective. At the Pushkin State Drama Theater, productions are staged in both official languages, i.e., Adygean and Russian. The Nalmes State Academic Adygean Folk Dance Ensemble and the Islamei State Adygean Folk Song Ensemble are examples of successful professional groups. New professional groups have also been formed, for example, the symphony orchestra of the Adygean Ministry of Culture, the Russkaya Udal State orchestra of Russian folk instruments, a choral ensemble, and the Oshten show ensemble, which popularizes the finest accomplishments of Russian popular culture. Great emphasis is also placed on reviving ancient customs and ceremonies. For example, the Leperyshu and Kesho Kuang, Adygean dances that were lost in the historic homeland but were preserved by the Diaspora, have returned to Adygea. Traditional national trades and crafts have also been revived, and the Adygean Center for Popular Culture is working productively. A database of the republic's skilled craftsmen containing the names of more than 240 craftsmen and amateur artists has been created. The works of these craftsmen have been exhibited in Moscow, Yaroslavl, Nalchik, Grozny, Krasnodar, and other cities. The finest articles made by national craftsmen are kept in the National Museum of the Republic of Adygea. Amidst heightened interest in national origins, the revival of the national cultures of the Adyge, Cossacks, and other Adygean nationalities is being achieved without conflict thanks to national distinctiveness.

There are 8 state and 23 public museums in Adygea. The National Museum of the Republic of Adygea possesses unique archaeological, ethnographic, and natural collections. A special section on the Adyge Diaspora has been opened, resulting in a significant addition to the Museum's exhibits on the period of the Caucasian War and the life of Adyge abroad. A branch of the State Museum of Eastern Peoples and a picture gallery has been opened in Maikop.

The epic known as the Nart is the oldest cultural memorial of the Adyge people. It depicts the people at an early stage of development of human society, their occupations, ethical standards and philosophical views, folk legends, and distinctive features of their life and character.

Adygea's role in the cultural life of the Northern Caucasus region is increasing. This is shown by the fact that the republic has been designated as cultural coordinator for other regions of the Northern Caucasus and is increasingly becoming the site of federal and regional cultural events.

These include the International Festival of Adyge Culture; the Friendship Stage (Rampa druzhby) amateur theater festival of the Northern Caucasus and a number of regional competitions for young [musicians](#); regional festivals of Cossack culture; and the Peace in the Caucasus (Mir Kavkazu) festival of master artists of Southern Russia.

The Republic is participating in special federal programs for economic and sociopolitical development in the Northern Caucasus region, including the projects Russian South (Yug Rossii), Peace in the Northern Caucasus through Economics, Education, and Culture (Mir na Severnom Kavkaze cherez ekonomiku, obrazovanie, i kulturu), Monuments of the Caucasus (Pamyatniki Kavkaza), and Interaction of Civilizations and Cultures in the Northern Caucasus (Vzaimodeistvie tsivilizatsii i kultur na Severnom Kavkaze).

Many generations of artists and cultural figures have made a priceless contribution to the creative heritage. Well-known names include classic Adygean writers T.M. Kerashev, winner of the USSR State Prize, and [I.Sh. Mashbash](#), national writer of Adygea, winner of the USSR and Russian State Prizes, the Kuban Komsomol and A. Fadeyev Prizes, and the Sholokhov Literary Prize, and President of the Writers' Union of Adygea; and founder of Adygean professional [musical](#) arts, [U.Kh Tkhabisimov](#), national artist of the Russian Federation and the Republic of Adygea, honored artist of Russia, winner of the State Prize of the Republic of Adygea, and member of the Russian Composers' Union.

The Republic takes pride in its Olympic champions and medalists, who include Vladimir Nevzorov and Aramby Emizh in judo, Tamara Kalyagina in basketball, Mukharby Kirzhinov in weight lifting, and Valdimir Maksimov in handball. Other athletes have won multiple world and European championships and medals, for example, Aramby Khapai, Vladimir Dutov, Vladimir Gurin, Gumer Kostokov, Sagid, Meretukov, Murat Khasanov, Mukhamed Kunizhev, Skhatby Alkhaov, and Aleksandr Konovalov in unarmed self-defense; Khazret Tletseri in judo; and Valery Talaev in weight lifting; marksman Aleksandr Fedorinov in shooting; Asker Tatlok in Greco-Roman wrestling; Andzhei Cholokyan in boxing. Sergei Alifirenko, a native of Maikop, won the championship in speed shooting at the XXVII Olympics in Sydney.

Sixty-six Adygeans are members of combined Russian teams in 18 sports. Since 1992, the Peoples' Friendship of the Northern Caucasus multiday bicycle race has been an annual event. The race follows the route Maikop-Krasnodar-Stavropol-Cherkessk-Pyatigorsk-Nalchik-Vladikavkaz and bears a token of peace and friendship in the regions of Southern Russia. Internally-Belaya boating competitions dedicated to peace and friendship between the peoples of Russia are also held in Adygea.

The republic is in an area of mixed tourism and has considerable resources for hunters.

Several conservation areas have been created in Adygea, including the Caucasus State Biosphere Preserve spread over Adygea and Krasnodar and Stavropol territories, a number of unique natural monuments, and Gornaya Adygea National Park. Mountain hiking trails and a riding trail are also very popular.

HISTORY

The Adygeans (the people's own name for themselves is Adyge) are an ancient native people of the Northwest Caucasus, better known in historical annals as Circassians (also Cherkessians). An agricultural and cattle-breeding culture arose in the Northwest Caucasus in the early Bronze Age. By 3000 B.C., the Dolmen culture, whose name comes from the distinctive megaliths used as grave markers, had arisen here and reached its peak; it lasted until the last quarter of the second millennium B.C. The area where the Caucasian dolmens are found is the ancestral

home of the Adyge-Abkhaz tribes. Today, there are five dolmen fields in the republic with about 200 whole and partly ruined dolmens.

The Maikop culture of the Kuban valley coexisted with the Dolmen culture. The first classical monuments of the Maikop culture in the form of large burial mounds (kurgans) containing splendid articles made of precious metals were discovered in the Kuban before the Revolution. They include the well-known kurgan excavated in Maikop in 1897 by Professor N.I. Veselovsky, which gave its name to the culture as whole. The settlements of Meshoko, Skala, Khadzhokh, and Yasenovaya Polyana are other well-known monuments of this period.

The first iron appeared here in the second millennium B.C. and led to major economic and social advances at the end of the 9th and the beginning of the 8th centuries B.C. The economic structure was represented by cattle-breeding, agriculture, metallurgy and metalworking, weaving, and spinning. This period is known in history as the Photometric.

The names of North Caucasian tribes, such as the Meats, Sinds, Akhei, Zikhs, and others that played a major role in the ethno genesis of the Adyge, first became known in about 1000 B.C. In Greek and Roman sources, they are referred to collectively as Meats, and in 1000 B.C., they occupied the eastern coasts of the Black Sea and the Sea of Azov and the Kuban valley.

The 5th century B.C. began with the rise of cities that became craft and trading centers in the lands of one of the Meatic tribes of Sinds. Intercourse with the Greek world accelerated the process of formation of classes and states among the Sinds. By the end of the 5th century B.C., Sindika had been transformed into a real kingdom. Close political and economic ties were formed with the Bosphorus state. Many scientists believe that the Spartacid dynasty that ruled the Bosphorus for more than 150 years was Meatic (M.I. Artamonov, E.I. Krupnov) rather than Greek.

The 7th-6th centuries B.C. saw the beginning of widespread use of iron in the Northwest Caucasus, which led to the rapid development of productive forces that transformed the entire material culture and social life. By this time, the Meatic culture was thriving on the right bank of the Kuban, on the left banks of its tributaries to the northern slopes of the Caucasian range, and along the eastern shore of Lake Meota (the Sea of Azov). The Meats lived in farming settlements, and along with farming, stockbreeding, fishing, metallurgy and metalworking, and crafts (pottery, weaving, jewelry making, tanning, woodworking, etc.) were also well developed.

The Meats' high level of material and spiritual culture and the influence of neighboring peoples on it are confirmed by the unique discoveries made during the excavation of kurgans near the village of Ulyap in Krasnogvardeysky District, which were first known as the Ulsk kurgans, but after a brilliant analysis by Professor A.M. Peskov in 1981-1982, were renamed the Ulyap kurgans. At the beginning of the Common Era, one of the coastal tribes, the Zikhs, appeared on the historical scene. Being in a more advantageous position than the steppe-dwelling Meats for a number of reasons, the Zikhs began to play an important role in the unification process. By the 6th century A.D., the neighboring tribes had united around the Zikhs to form the Zikh Union. Eighth-century authors refer to Zikhia as a sizable country on the eastern shore of the Black Sea resulting from consolidation of the tribes into a single Adyge people. Two other unions, namely, the Kasog in the Transkuban region and the Abazg in the southeast, formed along with the Zikh Union.

In the 6th century A.D., Byzantine influence was increasing in the Northwest Caucasus. By this time the coastal Adyge had converted to Christianity and a Zikh diocese directly under the Byzantine patriarch had been formed. Contemporary references to the Adyge as the Zikhs and Kasogs give reason to believe that the single Adyge union had split into the western and eastern Adyge (Kabardians).

In 944, after the defeat of the Khazar Khanate by the Kievan prince Svyatoslav, the city of Tamatarkha became part of Rus under the name of Tmutarakan. The territory of the Tmutarakan principality included the Eastern Crimea and the Taman Peninsula, and among the inhabitants were Slavs, Adyge, Greeks, and Alans.

The Russian Lavrentev Chronicle first mentions the Adyge under the name of Kasogs in the 10th century. Kasogs were included in the retinue of the Tmutarakan prince Mstislav, and took part in the 11th-century campaigns against Yaroslav the Wise. With the weakening of the Kievan state, the Russian princes lost Tmutarakan at the end of the 11th century. The Kipchaks (Polovtsy) took Tmutarakan from Rus, and the Slavic population of the Northwest Caucasus merged with the Adyge.

From the second half of the 13th century to almost the end of the 15th century, the Genoese, which had their own colonies of Matrega, Kopa, and Mapa in Adyge lands, had a decisive influence on the cultural and historical development of the Adyge. The population consisted of Italians, Greeks, and Adyge.

The celebrated Silk Route passed through the territory of historical Cherkessia (Circassia), as shown by archaeological finds from the Moshchevaya Balka burial ground (7th-9th centuries) on the Bolshaya Laba River, Psebai District, and the Belorechensk kurgans (13th-15th centuries). In the 10th century, the Adyge had already become a single nation. Anthropologically, the Adyge belonged to the northwestern group of Pontic Europeans, and linguistically, to the Northwest Caucasian (Abkhazo-Adygean) group of Caucasian languages. The formation of the Adyge people over the millennia took place in close contact with the tribes of Western Asia, Greeks, Cimmerians, Scythians, and Sarmatians. The main Adyge settlements were located in the northwestern foothills and plains of the lower reaches of the Kuban and on the east coast of the Black Sea from the mouth of the Don to Abkhazia. Adyge society of that time can be described as early feudal, and farming was the leading economic sector. Cattle- and horse-breeding, fishing, and crafts were well developed. The finds at the Kolosovka (8th century) and Psekups (8th-9th centuries) burial grounds and the Belorechensk kurgans, among others, are outstanding examples of premedieval and medieval Adyge culture.

The Mongol invasion changed the map of tribal settlements in the eastern and central areas of the Northern Caucasus. In 1238-1239, the Mongols captured all of the pre-Caucasian plains, and in the early 1240s, the state known as the Golden Horde had formed, whose southern borders extended to the Crimea and the foothills of the Caucasus range. Under these conditions and political circumstances, some of the Adyge (Kabardians) migrated east to the edge of the Central pre-Caucasian plain, which in turn led to the division of the common language into western (Adygean) and eastern (Kabardian) dialects and later formed the basis of the modern Adygean and Kabardian languages. From about the 1240s onward, the word "Cherkess" appears in sources. The name Cherkess, which comes from the Turkic designation for the Adyge, was adopted by other nations and became fixed in European and Eastern literature.

In the 17th century, the Adyge who had separated from the Kabardians moved back west and settled in the area of the Upper Kuban. These were the so-called Besleneevtsy. At the end of the 18th and the beginning of the 19th centuries, a second group joined them from Kabarda. As a result, the Adyge were divided into three nations, the Adygeans, the Kabardians, and Circassians, although besides language, material and spiritual culture, and a common consciousness, the Adyge shared a common territory.

In the 12th and 13th centuries, there was a thriving trade in Adyge slaves on the slave markets of Middle Eastern countries, especially Egypt, where sultans acquired them as additions to their Mameluke guard. The influx of slaves allowed one of the Adyge, Al-Malik-az-Zakhir Barkuk al Cherkesi, to seize power in Egypt and found the Circassian dynasty of Mamelukes, which ruled Egypt and Syria from 1382 to 1517. The Mamelukes finally disappeared from the Middle Eastern political arena in 1811. The Circassian Mamelukes left a significant imprint on the history and culture of Egypt, Syria, and the entire Middle East. They repelled invasions of Crusaders, halted the onslaught of the conqueror Tamerlane, and greatly extended the boundaries of the Mameluke state. During the period of Circassian rule, architecture progressed significantly; irrigation systems were built; and poets, musicians, philosophers, and historians enjoyed special patronage.

The decline of Christianity among the Adyge began at the end of the 15th century after the fall of Constantinople in 1453 and the disappearance of the Byzantine Empire from the world political map. Starting at the end of the 16th century, the Sunni branch of Islam was introduced among the Adyge through the efforts of the Crimean Tatar khans and Turkish missionaries. This was accompanied by military expansion by the Crimean khans. (The Caucasian War of the 19th century and the way the Russian Empire conducted it had a decisive impact on the strengthening and final establishment of Islam in the Northwest Caucasus.) Recognizing this danger, the Adyge (Kabardian) princes who remained oriented toward Russia, headed by Temryuk Idarov, Grand Prince of Kabarda, sent a request to Moscow asking to be allowed to join the Russian state. This political act was strengthened by the marriage of Ivan IV and Temryuk's daughter Goshevnai (baptized Mariya). The marriage in turn contributed to the appearance of a powerful noble class of Circassian princes in Tsar Ivan IV's entourage. From their midst came military leaders and high dignitaries of the Muscovite state, and later, during the Russian Empire, the prince, boyar, and army commander, Yakov Kudenetovich, who commanded the Russian army on the southern border. There was also Mikhail Alekukovich, generalissimo of Russia from December 14, 1695, and champion of Peter the Great, and Aleksei Mikhailovich, prince and field marshal, who became High Chancellor and President of the college of Russian foreign affairs in 1740.

By the 18th century, the Adyge occupied the territory from the mouth of the Kuban along the Black Sea coast to the Psou River and from the northern slopes of the Caucasian mountains to Ossetia; and in the first half of the 19th century, they inhabited extensive areas of the Black Sea coast and the Northern Caucasus. As Russia advanced southward, this territory shrank to 180 000 sq. km by the 1830s.

According to data of the Russian officer Novitsky, the Adyge population in 1830 was 1 820 000, and ethnic subdivisions of the Adyge were preserved, including the Shapsugi, Abadzekhi, Natukhaevtsy, Temirgoevtsy, Bzhedugi, Khatukaitsy, Besleneevtsy, Egerukhaevtsy, Makhoshevtsy, Adamievtsy, Mamkhegovtsy, and Karbardintsy.

By the 1860s, as a result of the Caucasian War and forced deportation to the Ottoman Empire, only 5% of the Adyge remained in their historical homeland. Ethnographers define the modern-day Adyge people as a dispersed nation. More than 3 million Adyge live in more than 50 countries, including Turkey, Syria, Jordan, Israel, the United States, Iraq, Egypt, Saudi Arabia, and Germany. After the end of the Caucasian War, the Northwest Caucasus was under military occupation until 1867, and the Adyge population came under the jurisdiction of military authorities. On January 1, 1867, the military occupation finally ended and the Adyge population became part of the general population of the newly formed Maikop, Ekaterinodar, and Batalpashinsk districts. On March 21, 1888, Alexander III approved a new statute setting up the administrations of Kuban and Tersk regions and Chernomorskaya Province, which abolished civil institutions and established a narrow Cossack military governing caste without the participation of the mountain peoples. In 1914-1917, the Adyge took part in World War I in the Circassian regiment known as the "Wild Division." The Civil War resulted in another sizable migration of Adyge to Turkey and Middle Eastern countries. The revival of the ancient Adyge people as a nation did not begin until after the October Revolution, with the formation of the Circassian (Adygean) Autonomous Region on July 21, 1922. In 1936, by order of the All-Russian Central Executive Committee, the capital of Adygea was moved from Krasnodar to Maikop.

On October 5, 1991, the Adygean people achieved real statehood when the Republic of Adygea was proclaimed. The legal document On State Sovereignty of the Soviet Socialist Republic of Adygea defined the place and role of Adygea in a renewed Russia. Adygea's new status as an independent subject of the Russian Federation was legalized by the RSFSR Supreme Soviet's approval of RSFSR Law N 1535-1 of July 3, 1991, On the Transformation of the Adygean Autonomous Region into the Soviet Socialist Republic of Adygea. In December 1991, elections were held to elect deputies to the Supreme Soviet of the Republic of Adygea, and the first parliament in Adygea's history was formed. Aslan Alievich Dzharimov, the Republic's first president, was elected in January 1992. In March 1992, Adam Khuseinovich Tleuzh was elected the first

chairman of the Supreme Soviet of the Republic of Adygea. In five years, Adygea acquired all the attributes of statehood, beginning with state symbols and ending with the adoption of the Constitution of the Republic of Adygea and the formation of state governing bodies. The Constitution of the Republic of Adygea was approved by the Legislative Assembly (Khase) on March 10, 1995.

RESOURCES

The Republic of Adygea is located on the scenic northern slopes of the Caucasus range descending to the fertile Kuban plain and covers an area of 7800 square kilometers. The main territory of Adygea is located in the Kuban and Laba river valleys. In the mountainous parts of Adygea, a series of peaks-Shepsi, Oshten, Fisht, Chugush, and Pseashkho-with heights from 2000 to 3255 meters stretches from south to east. The navigable Kuban River is one of the largest rivers in the Caucasus. The Belaya, Laba, Pshish, Psekups, Kisha, Dakh, Cakhrai, Khodz, Fars, and many other rivers have their sources among the glaciers and permanent snowfields.

Adygea's resources are found in geological structures bearing a number of commercial minerals, the most important of which are oil and gas. Scientists have estimated the republic's reserves at 71 million tonnes of equivalent fuel. The so-called "white Maikop oil" is known around the world. The republic's thermal and mineral water resources are unique in their properties and contain a wide range of microelements, for example, iodine, bromine, boron, arsenic, zinc, cobalt, and barium, among others.

Melting ice from the mountain peaks is the source of the river with the beautiful and resonant name of Serebryanka. It flows through hard volcanic rocks 180 meters thick or more, which purify its waters. Then as it passes through untouched strata, its waters become saturated with mineral salts. The filtered water of the Serebryanka with its high content of microelements and low bacteria count is fresh and cold even in summer. Ten years ago, it began to be delivered to the apartments of many Maikop residents through a branch water supply line.

There are also sizable reserves of raw materials for manufacturing cement, lime, and glass, as well as colored marble and granite for interior decoration. Deposits of building, facing, and semiprecious stones are found in one of the mountainous parts of the republic; and clay materials and sand-gravel mixtures are concentrated on the plains. Most of the clay deposits have been developed for the production of bricks and expanded clay aggregate. However, the Maikop clays have excellent natural properties and are suitable for manufacturing tile, glazed tile, ceramic sewer pipe, floor tiles, and faience. Clay reserves are enormous. Natural agrochemical fertilizers based on phosphorites, glauconitic sandstones, and zeolites have also been extensively developed. Ore deposits include gold, silver, barite, tungsten, mercury, polymetals, iron, and manganese.

Adygea's forests are a major source of hardwoods, such as oak, beech, hornbeam, and ash, for the furniture-making and woodworking industries of the Northern Caucasus. The forests are also rich in plants with important nutritional and medicinal properties. About 150 tonnes of crude drugs and more than 170 tonnes of wild plant materials are stockpiled each year. Investments that provide an effective return in the shortest possible time are required in order to fully develop this natural wealth.

ECONOMY

Adygea is for the most part an agrarian republic with a well-developed industrial sector. The region's best growing crops are wheat, sugar beet, tobacco-plant, vegetables, rice, watermelons and tea, which grow in the most northern parts of the globe and are rated highly among connoisseurs. Adygea is also known for its horticulture, cattle breeding, industrial poultry keeping, beekeeping and horse breeding. Republic's industry is represented by its eleven branches. Food industry is the leader among them; it makes up 50% of republic's overall production volume. Republic's rich timber resources made it possible to create large-scale furniture, woodworking and pulp and paper industry, which occupy 16% of all industrial workers. Engineering and metalworking enterprises produce 11% of all industrial production of the republic. In 1991-2000 republics' economy as well as the economy of the whole country went through a time of harsh crisis but at present one can note the stable dynamics of production growth.

AUTHORITIES

State authority in the Republic of Adygea is exercised on the basis of division of power into legislative, executive, and judicial authorities, as well as division of areas of jurisdiction and power between governing bodies of the Russian Federation and those of the Republic of Adygea vested in the federative agreement, the Constitution of the Russian Federation, and the Constitution of the Republic of Adygea.

The legislative, executive, and judicial bodies act independently within the limits of their power while cooperating with one another.

State authority in the republic is exercised by the President of the Republic of Adygea as head of state and head of the executive body; by the State Council (Khase) of the Republic of Adygea as the highest representative and legislative body; by the Cabinet of Ministers as the executive body; and by the courts of the Republic of Adygea as judicial bodies.

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Local self-government is recognized and guaranteed in the Republic of Adygea. Local self-government is exercised by citizens of the Republic of Adygea in rural communities, neighborhoods, and other territories in the form of direct declaration of intention and through elected self-government bodies.

The President of the Republic of Adygea

The President of the Republic of Adygea is head of state and head of the executive body. The President acts as guarantor of rights and individual freedoms in the republic and of observance of the Constitution and laws of the Republic of Adygea, as well as contractual obligations, and ensures the security and territorial integrity of the republic.

The President determines the main orientation of the republic's domestic and foreign policy, signs and proclaims the laws of the republic, and has the right to initiate legislation and veto laws of the Republic of Adygea. The President determines the structure of executive bodies; forms the Cabinet of Ministers and is in charge of its activities; appoints the Prime Minister and the ministers responsible for finance, social security, national policy, and foreign relations with the consent of the State Council (Khase) of the Republic of Adygea; appoints and dismisses the heads of the republic's executive bodies; gives consent jointly with the Khase to the Attorney General of the Russian Federation to appoint the Attorney General of the Republic of Adygea; and proposes the candidacies of judges to the Khase.

The President confers state awards and honorary titles of the Republic of Adygea.

The President of the Republic of Adygea is elected for a five-year term based on equal and direct suffrage by secret ballot.

Representative Authority

The State Council (Khase) is the highest representative and legislative body in the Republic of Adygea. The Khase consists of two houses: the Council of Representatives (upper house) and the Council of the Republic (lower house). The Council of Representatives is made up of 27 deputies elected in three-member constituencies, with three representatives from each republican city and district based on direct suffrage by secret ballot. The Council of the Republic is made up of 27 deputies elected in single-member constituencies with approximately equal numbers of voters based on direct suffrage by secret ballot.

The two houses act jointly in giving consent to the appointment of the Prime Minister, some members of the Cabinet of Ministers, and federal court judges; in consenting to the appointment of the Attorney General of the Republic of Adygea jointly with the President; in approving agreements to change the republic's boundaries; and in deciding on matters of no confidence (confidence) in the President, the Cabinet of Ministers, and members of the Cabinet of Ministers.

The Council of Representatives makes decisions concerning approval of the Constitution and laws of the Republic of Adygea passed by the Council of the Republic. The upper house sets elections for President, deputies of the Khase, and local government bodies, as well as referendums in the republic. It also elects judges of the Constitutional Court of the Republic of Adygea and appoints magistrates.

Executive Authority

Executive authority in the Republic of Adygea is exercised by the Cabinet of Ministers, which consists of the Prime Minister and ministers. The President of the republic forms the Cabinet of Ministers and directs its activities. The Prime Minister, who coordinates the activities of ministries and other government bodies, is appointed by the President with the consent of the State Council (Khase). In the absence of the President and on his instructions, the Prime Minister replaces the President as head of the executive body.

The Cabinet of Ministers draws up the republic's budget, drafts of socioeconomic development plans and programs, and reports on their implementation and presents them to the Khase. It manages and disposes of state property of the Republic of Adygea and takes measures to ensure the rule of law, protect the rights and freedoms of citizens, protect property, maintain public order, and combat crime. The Cabinet of Ministers directs the work of ministries, state committees, and other agencies within its jurisdiction.

Ministries, committees, and other government bodies in the republic are in charge of the sectors and spheres of management entrusted to them.

Judicial Authority

Judicial authority in the republic is exercised in the form of constitutional, civil, criminal, and administrative court proceedings.

The Constitutional Court of the Republic of Adygea exercises constitutional control in the republic. The Constitutional Court settles cases in accordance with the Constitution of the Republic of Adygea; the laws of the republic; the regulatory and legal and other acts of the State Council (Khase), the President of the Republic of Adygea, the Cabinet of Ministers and other government bodies of the republic; interrepublican and interregional agreements; and agreements of the Republic of Adygea. The Court also settles issues of jurisdiction, provides interpretations of the Constitution of the Republic of Adygea, rules on the presence of grounds for dismissing the President from office, and presents legislative

initiatives on questions of its jurisdiction.

The Supreme Court of the Republic of Adygea, district courts, and magistrates administer justice in the areas of civil, criminal, and administrative court proceedings in the republic.

The Arbitration Court of the Republic of Adygea settles economic disputes and other cases considered by courts of arbitration.

Official Site of Republic of Adygea: <http://www.adygheya.ru>

Flag of Adygey



Description of the flag

The flag is not new, because it was firstly drawn by David Urquhart, a Scottish scholar sent by British Government to sustain Circassian people against Russia.

He created a flag that is very similar to the current flag adopted on 23 March 1992. The 12 golden stars stand for the nine "aristocratic" tribes and the three "democratic" tribes, while the three arrows represent peace. The background is green and represents both Islam and life (or freedom).

Giuseppe Bottasini

12 gold stars correspond to 12 main tribes of the Adyghe nation. Three crossed arrows symbolize union of 12 Adyghe tribes.

Nikolay Khimenkov, 20 Mar 1999

The colour of the flag is in fact Aquamarine Green, a dark blueish green, so says the flag law. The colour given in art. 2 of the law are green. However, not only have the

illustration to the law, but also the description of the details of the flag given deep aquamarine. The supplement to the law prescribes the size of each flag element and the

colourshade. (Published in Sovetskaja Adigeja 63 of March 31st, 1992) Ralf Stelter, 04 Mar 1999 and 27 Jun 1999

A friend of mine, just returning from a foot trip across Adygea (from Krasnodar thru Maykop up to the southern border), reported to me that all Adygean flags in sight were normal

green, not (dark) aquamarine. António Martins, 16 Sep 1999

History of the flag Circassia (1830'ies) by Nikolay Khimenkov, 05 Jul 1999

In the 1830s, a Briton called Urquhart designed green flag with 7 stars above three crossed arrows on a green background. This flag was used by the Circassians in the fight

against Russian occupation. Stuart Notholt, 17 Sep 1995 North Caucasian League (1940'ies) by Nikolay Khimenkov, 05 Jul 1999

Both the flags of Cherkess and Adygei are clearly evolved from this flag, a version of which (with 12 stars) being also used by the pro-German North Caucasian League set up

during World War II. Stuart Notholt, 17 Sep 1995

Flag laws Constitution of the Republic of Adygei

Clause 59. The National flag of the Republic of Adygei is a rectangular green panel, with the pictures of twelve gold stars and three gold crossed arrows with the tips directed

upwards. The ratio of the flag length and its width is 2:1. Law of the republic of Adygei On the National flag of the Republic of Adygei March 24, 1992

Clause 2. The National flag of the Republic of Adygei is a rectangular green panel, with the pictures of twelve gold stars and three gold crossed arrows with the tips directed

upwards. The length of the flag is 180 cm, the width is 90 cm.

quoted by Nikolay Khimenkov, 20 Mar 1999

The problem is to choose: either we respect word for word the text (only it matters), and the flag is green, or we respect the picture in the law and the flag is dark aquamarine (source: [cdd], 17th June 1992). Pascal Vagnat, 31 Mar 1999

The colour given in art. 2 of the law are green. However, not only have the illustration to the law, but also the description of the details of the flag (published in Sovetskaja Adigeja No. 63, of March 31st, 1992) given deep aquamarine. For Adygea the supplement to the law prescribes the size of each flag element and the colourshade! Ralf Stelter, 27 Jun 1999

Medium green variant by Nikolay Khimenkov, 20 Mar 1999

A friend of mine, just returning from a foot trip across Adygea (from Krasnodar thru Maykop up to the southern border), reported to me that all adygeyan flags in sight were medium green, not (dark) aquamarine. António Martins, 10 Sep 1999

In fact some flags are manufactured in a normal shade of green, and I know an institution in Germany who received an original flag in green, with a letter added: «note that the green shade is wrong, it should be darker». Ralf Stelter, 04 Mar 1999

This flag is listed under number 103 at the chart Flags of Aspirant Peoples [eba94] as: «Adyge Republic (Adygei) - North Caucasus, Russia, based on written description». Ivan Sache, 15 Sep 1999

Different star arrangement variation by Nikolay Khimenkov, 20 Mar 1999

I know a variant with 3 stars are located on an arch. Nikolay Khimenkov, 20 Mar 1999

The arrangement of the flag's elements is prescribed in the same supplementary to the law as the colourshade. There is only one correct arrangement possible! Ralf Stelter, 27 Jun 1999

Geography and demographics

Adygea is situated on the foothills of the Caucasus Mountains, with plains in the north, and mountains in the south. Forests cover almost 40% of the territory of the republic.

Area: 7,600 km²

Borders: Adygea is entirely surrounded by Krasnodar Krai

Highest point: Chugush Mountain (3,238 m)

Time zone

Adygea is located in the Moscow Time Zone (MSK/MSD). UTC offset is +0300 (MSK)/+0400 (MSD).

Rivers

Kuban River (870 km) is one of the major rivers in the Caucasus region, and it is navigable. It forms part of the northern border between Adygea and Krasnodar Krai. Other rivers include:

- Belaya River
- Chokhrak River
- Dakh River
- Fars River

- Khodz River
- Kisha River
- Laba River (forming part of the eastern border between Adygea and Krasnodar Krai)
- Psekups River
- Pshish River
- Sakhray River

Lakes

There are no large lakes in the republic. There are several reservoirs, that include:

- Krasnodarskoye Reservoir
- Oktyabrskoye Reservoir
- Shapsugskoye Reservoir
- Tshchitskoye Reservoir

Mountains

The republic's major mountains range in height from 2,000 to 3,238 m and include:

- Chugush Mountain (3,238 m)
- Fisht Mountain
- Oshten Mountain
- Pseashkho Mountain
- Shepsi Mountain

Natural resources

The republic is rich in oil and natural gas. Other natural resources include gold, silver, tungsten, iron and more.

Climate

Average January temperature: -2°C

Average July temperature: +22°C

Average annual precipitation: 700 mm

Demographics

Of the republics 447,109 inhabitants, 66% are Russians, while Adyghe (or *Adygeans* also known as Circassians) constitute only 23%.

Population:

447,109 (2002)

Urban: 234,900 (52.5%)

Rural: 212,209 (47.5%)

Male: 208,019 (46.5%)

Female: 239,090 (53.5%)

Females per 1000 males: 1,149

Average age: 37 years

Urban: 36.6 years
Rural: 37.4 years
Male: 34 years
Female: 39.6 years

Number of households: 151,597 (with 440,449 people)
Urban: 82,949 (with 230,286 people)
Rural: 68,648 (with 210,163 people)

Capital	Maykop
Area	86th
- total	- 7,600 km ²
- % water	- negligible
Population	74th
- Total	- est. 447,109 (2002)
- Density	- est. 58.8/km ²
Political status	Republic
Federal district	Southern Federal District
Economic Region	North Caucasus
Cadaster #	01
Official languages	Russian, Adyghe
President	Hazret Sovmen
Prime Minister	Hazret Huade
Anthem	National Anthem of Adyghea

Unification with Adyghea By, Amjad Jaimoukha

Once the first step is taken, it would become a pressing matter to incorporate the Republic of Adyghea, which lies in the valleys of the Kuban and Laba rivers at the foothills of the North-western Caucasus Range. On July 27th 1922 Adyghea was established as an autonomous region (oblast) in the Krasnodar Krai, or District. It shifted many times between various administrative units until it was reincorporated in the Krasnodar Krai as an autonomous region in 1937. In 1991, it was upgraded to a republic within the Russian Federation, and the president and legislative assembly (Xase) were elected and its government formed.

Adyghea has a population of about 500,000, which ranks it 71st in the Russian Federation, and an area of about 7,800 sq. km, 77th in terms of size. The density is about 65 people per sq. km. Urban population is about 270,000 (54%), and the rural population 230,000 (46%). The Republic is made up of 7 administrative rayons (regions), 2 towns and 5 urban-type settlements. Maikop, which has a population of 180,000, roughly 70% of the urban population, has been the capital of the republic since 1936. Prior to

that Krasnodar, which is just outside the republic, was the administrative centre. Maikop was founded in 1858 and is famous for its oil fields. Its airport provides transport service to other regions of the Russian Federation. Adygeysk, formerly Teuchezhsk, which has a population of about 20,000, is the other major city in the republic. It is an important industrial centre.

The republic is made up of several ethnic groups: The Adygey, who number about 180,000 people (36%), the Slavs (Russians, Ukrainians and Cossacks), Armenians and Tatars. It has the highest percentage of ethnic Russians (~ 55%) of all the North Caucasian republics. There are also considerable Adygeyan communities just outside the republic in the Krasnodar Krai. The Adygey are ethnically related to the Cherkess and Kabardians (all three groups use the self-designation Adygha), and their language is mutually intelligible with Kabardian. The Adygey, who were made up of about twelve tribe-nations prior to the Russian conquest of Circassia, were the people most devastated by the Russo-Circassian war. Many of the tribes have ceased to exist. A whole nation, the Ubykh, was exterminated. The Russians extirpated the mighty and numerous Abzakh who used to form the link between the Eastern Circassians (Kabardians) and the western tribes (Ch'axe). This severed the connection between the two groups. The consequences of this separation will be discussed shortly.

This stage is not as theoretically easy as the previous one. The first real obstacle is that Adygea is physically separated from both Kabardino-Balkaria and Karachay-Cherkessia. Maikop is at a distance of 160 km from Cherkessk. The shortest distance between Karachay-Cherkessia and Adygea is about 30 km, and between the latter and Abkhazia about the same. The easy way out is to claim a strip of land between Adygea and Karachay-Cherkessia (and a further corridor extended to Abkhazia at a later stage). Another solution would be to join the two republics by incorporating the region between the south-east of Adygea and the west of Karachay-Cherkessia (and the north of Abkhazia at a later stage). This area of about 1,000 sq. km is mountainous and sparsely populated. This is justified from a historical point of view because prior to the conquest of Circassia by the Russians all the intervening land belonged to the Circassians. The present day residents of these strips must be given the choice of either becoming citizens of the new state or given compensation to resettle somewhere else. These solutions entail that new roads and other connections between the two republics may have to be made.

The second problem is that Adygea is economically integrated with the surrounding territories. Again this is no disadvantage because the newly created state will by necessity maintain and develop its economic ties with Russia. A disruption would be most detrimental to both parties. There is already a contract of co-operation between Adygea and its Circassian sisters, Kabardino-Balkaria and Karachay-Cherkessia.

A third problem is that the percentage of Slavs in the new state would become very high (40%). Again this imbalance could be redressed by encouraging the Diaspora Circassians to resettle in the Caucasus (there are more than a million Circassians outside the Caucasus, though how many more is a matter of conjecture). There are hundreds of Circassian villages in the Turkish countryside whose populations are absolutely indigent. These villagers may be persuaded to return "home", as it were. This political step is feasible, but it must be preceded by a will to action. Recently the Circassians in Kosovo Polje in the Yugoslav Federation have been voluntarily transferred to their ancestral lands in Adygea to escape the ethnic war in the province. This has set a landmark precedent for Circassian repatriation. If the Karachay-Balkar are threatened by this, then they may also encourage the considerable immigrant communities in Turkey to move back to the Caucasus.

At this stage it is worthwhile to consider the situation of the Shapsigh community on the Black Sea shore near Sochi, which numbers about 15,000 people. Its homeland used to be an autonomous area within the Krasnodar Krai, but it was abolished in the 1920's and at present enjoys no political status. It is physically separated from the Adygey Republic by about 20 km. However, it could be connected to it and the nearby Abkhaz Republic by two corridors, or by incorporating the intervening territory, which historically belonged to the Circassian nation.

The Republic Of Adygea between the Rivers

The Republik of Adygea is situated to the north of the Caucasus Mountains in the lush Prikubansk Valley. This is a legendary place famed from Europe to Asia during Middle Ages, and the site of celebrate archeological remains from the Maikopsian culture. A fascinating collection of barrows and mysterious valleys --each associated with legends --create a sort if open air museum in the region north-west of Caucasus; remains which testify to the region's ancient links with Europe and the East.

The main territory of Adygea lies between the rivers Cuban and Laba. Here is a unique combination of flora and fauna, climate, landscape and exotic natural zones creates the perfect backdrop for a range of tourist and medical-treatment centers.

THE REPUBLIK, ITS PEOPLE AND ITS NEIGHBOURS

Adygea, a member of the Russian Federation, became a Republik in 1991 and elected a President and parliament to form a government. The first President of the Republic is the economic studies candidate -- Mr. Aslan Djarimov. In 1937 Adygea was incorporated in the Krasnodar area, it was an autonomous region, 3 years ago in 1991 it became a Republic, member of the Russian Federation.

About 450000 people live within the 8000 km territory. They represent more than 50 nationalities including Adygheans, Russians and Ukrainians.

The Republic takes its name from the Adyghes; the ancient settlers of north-west Caucasus know to 13 Th century Europe as the Cherkess. Several Asian monuments bear inscriptions which refer to the Adyghes and Adyghe language and belong to him Caucasian family of languages.

Today Adygea lives in peace with its neighbors. There is currently a contract of cooperation between Adygea and its neighbors in the Kabardino-Balkariya and Karachai-Gherkessiya.

HIGH QUALITY FOOD PRODUCTS

The main industries in Adygea are meat, fruit, rose oil, macaroni and wine production. The Adygea tin factory - Fabmai is among the biggest factories in Russia. Fabmai has a high quality production which is much sought after abroad as well as in Adygea and Russia. Other export industries include machine building and woodworking.

AGRICULTURE

Adygheya's agriculture is defined by its soil and climate. There are 90 collective farms and more than 1200 peasant's farms, which together comprise 250000 hectares of land, with 100 types of agricultural plants. Principal crops are wheat, barley, corn, rapeseed, rise and sunflowers. A program to introduce the production of tea in the northern regions is being developed. Adygea waters are well stocked with fish. And horse breeding --until recently a forgotten art in Adygea -- is revived by specialist horse breeders in Maikop.

Transport

The capital of Adygea is Maikop; Maikop is 1670 km distant from Moscow and 160 km from Krasnodar. The communication between Adygheya's towns is well served by asphalt roads and air trips. Railroad and airline links connect Maikop with Moscow, and a new airport will be built to connect the cith with other cities in Russia and elsewhere.

FORESTS WATER AND WRITE OIL

Adygheya's geological structure includes some rare minerals and most important oil and gas. Light Maikop oil is famous all over the world. Unique mineral waters contain iodine, bromide, zinc cobalt and barite among other. A beautiful river, called Serebriyanka runs over an extinct volcano and through various layers of soil, absorbing a wealth of minerals in the waters. The filtered waters of Serebriyanka are deliciously cool and fresh during the summer.

Factories exist there for the production of cement, glass, colored marble and granite. A natural site for clay has been developed for the production of ceramic pipes, highly good pottery and other ceramic products.

Other natural resources include gold, silver, mercury, barites and wolfram. There are also extensive forests which are the main suppliers for the woodworking and furniture making industries in North Caucasus. The forests are rich in, plants with medical applications and the Republic produces about 150 tons of medicines.

Tourism and Leisure

Many tourist centers and hotels are situated in the most beautiful places of North Caucasus. Tourist centers and camping sites can accommodate up to 2000 people during the summer and about 600 people during the winter. Throughout the year, from 15 to 20000 tourist visit Adygheya.

Facilities include a bus service, tourist sports equipment and the 500 seated Zikhiya Restaurant.

At the high altitudes snow stays until June, presenting ideal conditions for skiing and more than twenty ski tracks are being made. All of this, together with the development of tourist connection with the Russian regions, signal a bright future for Adygheya's tourist industry.

PROSPECTS FOR INVESTORS

To show advantage of its natural riches the Republic need may investors and special incentives are available to attract investment and help to boost the domestic economy. Companies and organizations in Adygheya do not have to pay customs to import goods for the people's needs.

There are now 17 joint-stock companies in Adygheya. The Republic has attracted big firms from UK, the USA, France, Turkey, Syria, the Czech Republic and others. For example, Adygheya Moro is a joint stock company (Russian-French) producing oak barrels according to the international standards. The Russian-Turkish ILK-Multi Company constructs banks and other buildings. Joint banks have been created, and numerous goods are being exported-- even to England -- by the new joint stock ventures: Tochradiamash export washing machines; Druzba furniture and carpets; Vnechkontract, crops and plants; and Respotrebsouz, honey and medical plants.

Resources

The Republic of Adygheya is located on the scenic northern slopes of the Caucasus range descending to the fertile Kuban plain and covers an area of 7800 square kilometers. The main territory of Adygheya is located in the Kuban and Laba river valleys. In the mountainous parts of Adygheya, a series of peaks--Shepsi, Oshten, Fisht, Chugush, and Pseashkho--with heights from 2000 to 3255 meters stretches from south to east. The navigable Kuban River is one of the largest rivers in the Caucasus. The Belaya, Laba, Pshish, Psekups, Kisha, Dakh, Cakhrai, Khodz, Fars, and many other rivers have their sources among the glaciers and permanent snowfields.

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State authority in the republic is exercised by the President of the Republic of Adygea as head of state and head of the executive body; by the State Council (Khase) of the Republic of Adygea as the highest representative and legislative body; by the Cabinet of Ministers as the executive body; and by the courts of the Republic of Adygea as judicial bodies.

Local government in the Republic of Adygea operates in districts and major cities. The activities of local administrations and executive bodies are managed by the head of the administration elected by the people of the respective territory according to the law. Local representative government bodies in the Republic of Adygea consist of city and district Councils of People's Deputies elected by the people in the respective territory.

Local self-government is recognized and guaranteed in the Republic of Adygea. Local self-government is exercised by citizens of the Republic of Adygea in rural communities, neighborhoods, and other territories in the form of direct declaration of intention and through elected self-government bodies.

The President of the Republic of Adygea

The President of the Republic of Adygea is head of state and head of the executive body. The President acts as guarantor of rights and individual freedoms in the republic and of observance of the Constitution and laws of the Republic of Adygea, as well as contractual obligations, and ensures the security and territorial integrity of the republic.

The President determines the main orientation of the republic's domestic and foreign policy, signs and proclaims the laws of the republic, and has the right to initiate legislation and veto laws of the Republic of Adygea. The President determines the structure of executive bodies; forms the Cabinet of Ministers and is in charge of its activities; appoints the Prime Minister and the ministers responsible for finance, social security, national policy, and foreign relations with the consent of the State Council (Khase) of the Republic of Adygea; appoints and dismisses the heads of the republic's executive bodies; gives consent jointly with the Khase to the Attorney General of the Russian Federation to appoint the Attorney General of the Republic of Adygea; and proposes the candidacies of judges to the Khase.

The President confers state awards and honorary titles of the Republic of Adygea.

The President of the Republic of Adygea is elected for a five-year term on the basis of equal and direct suffrage by secret ballot.

Representative Authority

The State Council (Khase) is the highest representative and legislative body in the Republic of Adygea. The Khase consists of two houses: the Council of Representatives (upper house) and the Council of the Republic (lower house). The Council of Representatives is made up of 27 deputies elected in three-member constituencies, with three representatives from each republican city and district on the basis of direct suffrage by secret ballot. The Council of the Republic is made up of 27 deputies elected in single-member constituencies with approximately equal numbers of voters on the basis of direct suffrage by secret ballot.

The two houses act jointly in giving consent to the appointment of the Prime Minister, some members of the Cabinet of Ministers, and federal court judges; in consenting to the appointment of the Attorney General of the Republic of Adygea jointly with the President; in approving agreements to change the republic's boundaries; and in deciding on matters of no confidence (confidence) in the President, the Cabinet of Ministers, and members of the Cabinet of Ministers.

The Council of Representatives makes decisions concerning approval of the Constitution and laws of the Republic of Adygea passed by the Council of the Republic. The upper house sets elections for President, deputies of the Khase, and local government bodies, as well as referendums in the republic. It also elects judges of the Constitutional Court of the Republic of Adygea and appoints magistrates.

Executive Authority

Executive authority in the Republic of Adygea is exercised by the Cabinet of Ministers, which consists of the Prime Minister and ministers. The President of the republic forms the Cabinet of Ministers and directs its activities. The Prime Minister, who coordinates the activities of ministries and other government bodies, is appointed by the President with the consent of the State Council (Khase). In the absence of the President and on his instructions, the Prime Minister replaces the President as head of the executive body.

The Cabinet of Ministers draws up the republic's budget, drafts of socioeconomic development plans and programs, and reports on their implementation and presents them to the Khase. It manages and disposes of state property of the Republic of Adygea and takes measures to ensure the rule of law, protect the rights and freedoms of citizens, protect property, maintain public order, and combat crime. The Cabinet of Ministers directs the work of ministries, state committees, and other agencies within its jurisdiction.

Ministries, committees, and other government bodies in the republic are in charge of the sectors and spheres of management entrusted to them.

Judicial Authority

Judicial authority in the republic is exercised in the form of constitutional, civil, criminal, and administrative court proceedings.

The Constitutional Court of the Republic of Adygea exercises constitutional control in the republic. The Constitutional Court settles cases in accordance with the Constitution of the Republic of Adygea; the laws of the republic; the regulatory and legal and other acts of the State Council (Khase), the President of the Republic of Adygea, the Cabinet of Ministers and other government bodies of the republic; interrepublican and interregional agreements; and agreements of the Republic of Adygea. The Court also settles issues of jurisdiction, provides interpretations of the Constitution of the Republic of Adygea, rules on the presence of grounds for dismissing the President from office, and presents legislative initiatives on questions of its jurisdiction.

The Supreme Court of the Republic of Adygea, district courts, and magistrates administer justice in the areas of civil, criminal, and administrative court proceedings in the republic.

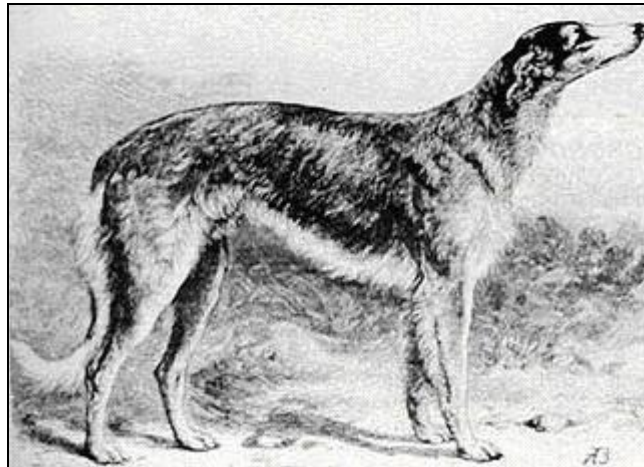
The Arbitration Court of the Republic of Adygea settles economic disputes and other cases considered by courts of arbitration.

The Circassian Hare Hound



This could be read in the Twentieth Century Dog 1904 THE CIRCASSIAN HAREHOUND Without a doubt one of the most beautiful foreign dogs ever seen in England is the Circassian Hare hound FLY, which may also be said to be quite unique in this country. I happened to see it at the Botanic Gardens Show in 1903, and gladly availed myself the opportunity afforded me of getting something really novel for a dog book. I am indebted to Mrs. Ross for the following description and particulars of the little dog. The Circassian Horehound FLY is, in appearance like a diminutive deerhound, but has silkier and longer hair, of a variegated grayish tint, and a curly bushy tail. Its parents came from Teheran in Persia, but I believe the natural home of the breed is in the part of Russia below the Caucus Mountains. The sire and dam of FLY were imported into Italy, where the dog was born about March 1900. She weighs 31 lbs., and stands 20 1/2 inches at the shoulder. Her eyes are a dark-blue with brown outlines to the pupils; ears short and covered with smooth hair, carried neatly folded back in repose, but when excited, she cocks them beautifully; tail very long, heavily feathered and rings - when excited it has something of the appearance of a circular fan; her coat is longer than the average deerhound's, inclined to be straight, and of a graduated shade of grey, with white chest and feet; she has a very long second thigh, well bent stifles, and hocks well let down; front legs dead straight; hare-footed, and rather large feet, probably adapted for running in a sandy country. She is extraordinarily fleet, and has beaten greyhounds that have won prizes, being able to turn in half the space or time of any dog she has yet been matched with. She is very gentle and playful, and an ideal dog for a lady or a child. When gamboling with other dogs she has the most graceful action, and is as agile as a cat. I have tried very hard to get a dog to mate with her, but found it impossible, as I believe she is the only one of her breed in England. She has attracted great attention whenever she has been exhibited, and is much admired by every one who sees her, both for her beauty and for her charmingly friendly disposition.

The Circassian Orloff Wolfhound



Text from *British Dogs - The Various Breeds 1903* by Drury and Others Although we have not had many specimens in this country, the variety is one that is worthy of encouragement, it has good appearance, activity, and strength to recommend it. Some seventeen years ago there was exhibited at Crystal Palace Show a remarkably handsome specimen of this variety in M Zambaco's Domovoy. This was a fine upstanding dog, straight and strong in limbs, and in contour resembling a Scotch Deerhound, though shorter in comparison to height. In color he was a cloudy red, with useful if not very thick coat. He was a winner at many Continental shows and a descendant from winners. His weight and measurements are thus recorded: Weight 83 pounds Height of shoulder 32,5 inches Length from nose to set-on of tail 51 inches Length of tail 26 inches Girth of chest 35 inches Girth of loin 21,5 inches Girth of head 17 inches Girth of forearm 8 inches Length of head from occiput to tip of nose 11,5 inches Girth of muzzle midway between eyes and tip of nose 9 inches Length of neck from joint to shoulders 11,5 inches Girth around neck 17 inches Girth of thigh 19 inches Length of ear (important as showing purity of breed) 5 inches Color fawn mixed with black (wolf color) M Zambaco, the owner of Domovoy, thus describes the variety; "The Circassian Orloff Wolfhound is the cousin of the Siberian Borzoi, but it has a few special characteristics that show it to be a distinct variety. The coat, instead of being wavy, as in the Northern animal, lies flat on the body, though it is about 2 inches long. The hind part of the front legs, the thighs, and the lower part of the tail are heavily feathered, the coat is longest about the breast and neck, forming a sort of frill. The legs of the Circassian dog are proportionally longer than those of the Siberian, the head is shorter and the forehead not so sloping back between the ears, the eyes are more open, the color is dark fawn or black. This hound is faster than the Siberian, and perhaps more intelligent, though both are suitable as companions, their aristocratic demeanor and most graceful attitude make them the richest ornamental hound of the hall and the drawing room." As supplementing the information given by M Zambaco, in respect of the color it may be stated that the Circassian Wolfhound is always dark. The color preferred is dark tawny or black, and fawn on back and other upper parts, shading off into a creamy-fawn, almost white, on belly, lower thighs and limbs. By some of its admirers the Circassian Wolfhound is believed to be the Siberian Wolfhound transporter to the southern mountainous regions, and altered in color and minor characteristics by centuries of climatic influence. This theory however, is purely conjectural, while the structural affinity of both Circassian and Siberian hounds with our Deerhounds and Greyhounds, suggest all of them as variations merely, and alike descendants of the same parent stock; and the little light history throws on the subject points to the Greyhound of the old Celtic tribes as origin of all.

Epoch of bronze



(3rd-4th Millennia BC)

In the Bronze Age the fertile steppes of the Northern Caucasus were actively developed by various tribes replacing each other.

The monuments of Maikop Culture of the Early Bronze Epoch are a unique phenomenon in the history of ancient population of the entire Caucasus region. The Maikop Culture got established at the end of the 4th millennium in the border territory between the Near East and Eastern Europe under a strong influence of cultural traditions of pre-Sumer tribes living south of this region.

The phenomenon of Maikop Culture played a great role in the history of population of southern steppes and Eastern Europe: it was due to the contacts with Maikop people that their northern neighbors got familiar with the achievements of Near Eastern and Caucasian craftsmanship. In influence of Maikop Culture tribes in the 3rd millennium BC could be traced from the Lower Don and Steppe Dnieper to the middle Volga regions.

From the end of the previous and beginning of this century the studying of Maikop Culture monuments has been based on the materials of spectacular, rich burial complexes. However the more comprehensive idea of the everyday life of Maikop people can be drawn from studying the settlements (Meshoko, Khadzkhokh - in Adyghe, Nalchikskoye - in Kabardino-Balkaria, Galyugaevskoye - in Stavropol region and others). The major part of such settlements had stone or earth defense fortifications. The housing was represented by light framework structures covered with clay, with fireplaces for cooking. The farming of Maikop people conditioned their settled way of life, when they moved to a new place after the cultivated land had been depleted.

The Maikop Culture tribes differed from their contemporary neighbors by high technologies of manufacturing bronze tools, jewelry made of precious metals and pottery. The Maikop people were the first in the region who learnt to make bronze bushing axes and mattocks. Along with bronze tools the stone ones were used as well. Potter's wheels were used for making refined ceramic goblets, jars and huge pit hoses. The vessels were decorated with engraved and stamped ornament. The researchers connect the most ancient Meotians on the territory of the Northern Caucasus with arising of Maikop Culture there. The burial rite, for which the position of the buried curled on its side is typical, has several versions: the dead were buried in big rectangular pits at the level of an ancient surface, as well as in stone or timber double-chamber tombs.

During the Middle Bronze Epoch, in the 2nd millennium BC, the tribes of the so-called North-Caucasian cultural and historical unity got dispersed in the Northern Caucasus representing an archaeological culture, which was one of the most geographically vast and historically important for the south of Russia. An interaction with steppe neighbors played a certain role in its establishment. The main monuments left by the cattle-breeding tribes of the Middle Bronze Epoch are the burials often made in Meotians, which had been constructed already in Maikop times. AS a rule the dead were buried stretched on their backs in pits under a timber roof, sometimes stone was used in the burial structure. Sometimes wooden wheel carts were used for burial tite, onto which the dead were placed. A clay model of such cart was found in one of the Meotians

awls, bronze jewelry. For the early stage of North-Caucasian Culture cast bent pins were typical, which were later replaced with "hammer-shaped" ones, beads of various shapes, semi-spherical pair pendants and plaques with rich relief ornament.

Beginning from the second half of the 2nd millennium BC the tribes of catacomb culture started moving to the Northern Caucasus. In addition to the typical burial rite using the catacombs, which were vertical wells connected by short horizontal corridors (dromos) with the vault burial chambers, this culture is characterized by such category of burial implements as a censer. These vessels in the form of a cup on a cross-shaped base, which were decorated with an intricate stamped ornament, were used for burning ritual incense. Braziers made of parts of ceramic vessels were often used for the same purpose.

In Kuban river basin the monuments of the Late Bronze Epoch are scarce. The researchers connect the subMeotian burials of this time with timber frame culture, which got there from the Lower Don region. The bearers of this culture were farmers (bronze forged sickles appeared at that time) and cattle breeders, but bulky bronze arrow- and spear-heads testify to their militant nature

MORE.. History of the Northern Caucasus



The Northern Caucasus, which is separated from the centers of the world civilizations by steep offshoots of the Caucasus Mountains, the vastnesses of the Caspian and Black Seas and the Great Steppe, already at the early stage of the human history, became one of the brightest seats of ancient culture. Favorable climatic conditions, abundant natural resources and most fertile soils created all prerequisites for progressive development of primeval economy. The epoch of early metal started here beginning with the 6th millennia BC practically simultaneously with Mesopotamia and Northern Iran. The Maikop Culture of the Early Bronze Age, which received its name from the richest kurgan (burial mound) found in the city of Maikop (Republic of Adyghe) in 1897 by professor Veselovsky N.I., spread over the major part of the Northern Caucasus - from the Taman peninsular in the North-West to Daghestan in the South-East. Arising, formation and development of this culture are primarily connected with penetration of individual groups of population from the Near East to the Trans-Kuban steppes and foothills, which were the ones that brought here the cultural and technological achievements of the Near East. The complex cultural interactions resulted in formation of unique culture, which represented one of the most outstanding phenomena of the Bronze Age of Europe and of the entire Eurasian border territories.

During the next period the Maikop Culture became the basis of development in this area of a Northern-Caucasus cultural and historical unity with a variety of local versions. Their development to a great extent was connected with a mass

cultures.

At the decline of the Bronze Age, at the end of the 2nd millennium BC the Northern Caucasus became one of the largest centers of metal production. An original Kuban Culture, which made it famous by an outstanding art of manufacturing bronze pieces, arose on the slopes of the Great Caucasian Ridge and in the northern part of foothills. Among the diversity of local forms of weapons and metal utensils, one can clearly identify the Transcaucasian and Near Eastern models, which proves the close cultural and economic contacts of Koban tribes with the countries of Transcaucasus and Near East. Along the steppe trading ways the pieces of work of Northern Caucasus craftsmen went far beyond the boundaries of the Caucasus foothills: to Thracia, to Northern Black Sea Coastal region, to steppe interfluvies area between Volga and Don. The development of bronze casting during the Late Bronze period facilitated successful mastering of iron for making tools and weapons. The 8th century BC in Eastern Europe became the most important historical borderline, which ultimately separated the old epoch of primitive communal relationships from the era of establishment of powerful tribe unions and the first state formations in the south of European parts of Russia and Ukraine. Many peoples of the steppe changed over to nomadic ways of economic life, large-scale migrations and long-distance trips started. The unlimited stretches of steppe instead of being a separating factor became the uniting factor. For the first time the militant tribes of Cimmerians and Scythians appeared on the arena of the world history. Their powerful impacts shook the entire Near Eastern civilized world. Northern planes of Ciscaucasia became the bridgehead, wherefrom the military units of nomads, bringing along the local population, went on their predatory trips to the rich south. The historians identify four routes of Scythian trips through the Caucasus to the countries of the Near East: along the Meotian-Colchis road, through Mamison pass, via Derbent and Daryal cuts, while the latter is considered to be the main route. It is here, in the adjacent steppe regions of the Central Ciscaucasia, that the majority of most ancient archaeological monuments of Scythian Culture in the North Caucasus dated the second half of 7th - verge of 7th-6th centuries BC were found. In the North-Western Caucasus the local Proto-Meotian tribes were the first to establish close contacts with Cimmerians and then with Scythians. Undoubtedly the participation of individual groups of Proto-Meotian population in the Near Eastern campaigns, which is proved not only by the found Proto-Meotian weapons and harness dated the 8th-7th centuries BC and similar to Cimmerian-Scythian, but also by many pieces of work of Urarten and Assyrian craftsmen brought to the Kuban steppes as a military loot.

By the 6th century BC in the North-Western Caucasus the interaction of two different ethno-cultural units - Iranian-speaking nomadic Scythians and local tillers and cattle breeders - resulted in formation of Meotian Culture with its unique artistic traditions. Its bearers - the Meotian tribes of Dandar, Kerketians, Sindi, Psessi and Thatei known through ancient written sources - occupied vast territories, including the eastern coastal region of Azov Sea, Kuban and Trans-Kuban steppes. Close trading and political contacts with antique centers of Eastern Black Sea Coastal regions were established, especially the cultural and economic ties got stronger when the Kingdom of the Bosphorus was formed (5th century BC). It is proved by many ancients' imports in rich funeral complexes and cult sanctuaries.

In the 4th century BC a new wave of Iranian-speaking nomads stirred the Eurasian steppes. Sarmatians living in the Don delta, Trans-Don and lands along Volga, with the strong inflow of akin tribes from Ural regions, got united into powerful tribe unions. By 3rd-2nd centuries BC in the west they occupied the steppes of Northern Black Sea Coastal regions between the Dnieper and Don, while in the south - the steppe part of Ciscaucasia and Northern Caucasus up to the offshoots of the Caucasian Ridge. The settlement of Sarmatians over vast territories resulted in dispersion of Sarmatian culture and, most important, to "Sarmatization" of local population. By the 1st century BC the biggest tribe unions of Aorsi and Siraci represented in Europe a powerful political force, took part in intestine wars of Bosphorus interfering its relationships with Rome and Pontus. In the 1st century AD in the Don regions and the Northern Caucasus a new big nomadic union appeared - the Alani, which included the majority of Sarmatian tribes. Up to 4th century AD they were the main population of the Ciscaucasian planes. Under the onslaught of militant neighbors the settled population was forced to leave for mountain and foothill regions, where the seats of local culture remained.

The thunderous events of the end of the 4th century AD connected with invasions of Huns brought an end to the Sarmatian dominion. This was the beginning of the epoch of "Great Peoples' Migration", which opened a new page in the history of Europe. Numberless Turkic tribes and peoples pouring from the depth of Asia brought along considerable changes in the ethnic composition of the Northern Caucasus population, which was reflected in further cultural and ethnic processes taking place on this territory.

The Early Middle Ages were a turbulent time for the Northern Caucasus. Khazars grew strength in the north-eastern part of Caspian Sea Coastal region, the Central Ciscaucasia was dominated by the Alani, which reappeared on the world arena as an independent force in connection with Iranian-Byzantine wars, in the north-east of Kuban steppes the Bulgarians were creating their own kingdom - the Great Bulgaria, the Early Adighe-Zikhi tribes were getting united in the Eastern Black Sea Coastal region. Formation of Khazar Khanate brought a strong impetus for restructuring of economic and social structure of the Northern Caucasus community. Common borders, centralized policies of Khazar khans resulted in successful development of integral common Khazar Culture, which was Alani-Bulgarian in its origin. The Great Silk Road, which connected Asia and Europe, facilitated incorporation of the Northern Caucasus in the international trade and economic

turnover and became the champion of new cultural and ideological ideas. The Islam, Christianity, Judaism brought considerable changes in the traditional pagan mentality of various ethnoses of Khazaria population. The profound changes in the political and economic situation in the Northern Caucasus took place after the Khanate collapsed. The Pre-Mongolian period was the final stage of formation of the Caucasus basic ethnoses, the golden age of medieval culture. That was the time when the general image of the region material culture with a number of both common and specific local features was formed. This pertains to metallurgy, metal working, pottery and jewelry crafts, the nature of farming and housing construction, of the Caucasus national outfit. The Tatar-Mongolian invasion interrupted for a long period the development of peoples and states of the Northern Caucasus by undermining their economic base. The devastating punitive expeditions of Golden Horde khans and later the aggressive campaigns of Timur to the Northern Caucasus resulted in considerable ruin of Northern Caucasus territories, and as a consequence the ethnic borders established by the beginning of the 13th century changed. Most clearly this process is seen in the North-Eastern and Central Ciscaucasia, where upon the utter defeat of Alani union the Adigheians ousted the Alani population, moved far into the south-east and gradually occupied the territory of present-day Kabardino-Balkaria and Karachaevo-Cherkessia. This was the golden age for the late Adyghe medieval culture, which got the name "Belorechenskaya" due to richest finds in the Meotians near a village having this name. Various items of weapons, jewelry and belt sets, silver vessels and Venetian glass show the wealth of this culture, its expansive cultural and trading contacts with the Western and Oriental worlds.

Such is a short overview of historical processes, which took place in the Northern Caucasus during five millennia. Due to research of material culture monuments: Meotians, burial grounds, ancient camps and townsites, cult structures many pages of the history of Northern Caucasus peoples were opened. An individual science - the Caucasology - was created, multi-volume fundamental studies have been published, but every year new material appears, thus making the scientists to review, correct and expand scientific concepts. The rich land of the Northern Caucasus to the present moment conceals many mysteries, but as the time passes by the opportunity of revealing and resolving these mysteries gets lesser and lesser. Ploughing of fields, irrigation works, construction of water reservoirs and pipelines result in disappearance of many ancient and medieval monuments, therefore the performance of large-scale protection and preservation works in the areas of active land use has long become the top priority. Archaeologists of Moscow, Saint-Petersburg, and Krasnodar region, Stavropol, Adyghe, Daghestan, Osetia, Karachaevo-Cherkessia, Kabardino-Balkaria, Ingushetia and Chechen Republic for the latest decades have been incessantly fighting to preserve the cultural heritage of this historically and culturally rich region. These are also the goals of the Caucasian Archaeological Expedition of the State Oriental Art Museum, which was established in 1981 under the leadership of Ph.D. Leskov A.M. During 17 field seasons the excavations gave the richest material of ancient and medieval history of population of the North-Western Caucasus and Central Ciscaucasia. The finds include unique pieces of work of local craftsmen, true masterpieces of oriental and antique art. They became the basis of archaeological collection of the State Oriental Art Museum, which was supplemented by interesting finds from the excavations of the expedition of the Institute of Archaeology of the Russian Academy of Sciences under the leadership by Ph.D. Kozenkova V.I. and doctor Flerov V.S. in Karachaevo-Cherkessia and Stavropol region, which were handed over to the funds of our Museum.

History of Adyghe University

Mahmut Bag

Maykop University

The 47th degree connected, pays about 200 one thousand inhabitants and is in the north Caucasus Maikop for
Rcgierungsliauptstadt for the republic

Adyghea in Russian, for state for Sütliirher length for breadth north for
the 44th degrees. The nearest major part town is 100 km remotely
Krasnodar.

The town is young, she relatively became 1857 as a fortress for the
defense of the southern limits of the nissischen state on the right bank
of the river Belaja (tributary of the Kuban) founded. In 1936 Maikop
becomes a center of the autonomous area Adyghea and Maikop is the capital of the republic of Adyghea since 1990.

The climate is moderate continentally and very sunnily 250 sunny days per
annum. The beauty of nature. Mountain landscape with lovely mountain
rivers. Seas-. Creeks, waterfalls, famous ravines-(Chadshoch. More make
Maikop immediate near for Mesmai the black to the most popular destination of many tourists), for caves (Asischskaja cave),
mountain ski and horse-riding, walks and mountaineering as well as wild hunting kayak
sports be here offered to which. The mild climate and unique mineral

sources attract many vacationists. Become skin, allergy metabolisms in 5 sanatoria in the surroundings of the town. Endocrine and nerve diseases treated.

In Maikop the Russian and Muslim culture meets, churches and mosques are visible sign for it. The most important branches of industry are a

wood-processing industry. Furniture mechanical engineering, food industry.

There are many technical colleges, the state technical university to Maikop, in the town. Branch offices of the Moscowly social university, the Moscowly humanitarian university, the Rostower state university. The old and rich in tradition is the Adygeische state university under this.

The Adygeische is state university 65 years oldly. The 1940 founded Maikoper teacher institute became state educational institute and 1993 into the Adygeische into the Adygeische in 1952 state university alters.

Nowadays studies at the t ' become niversität about 11 one thousand students, the lesson of 545 assistant professors and to 10 faculties become in 26 fields of study, assigned to professors, the experts trained by 53 chairs. The university has two institutes (institute for physical culture and judo and institute of the arts) and six branch offices in the republic of Adygea.

State university vanishes the Adygeische about own research assistantship and Doklorantur. On the basis of the university the scientific technical piece of advice was, founded this for the examination. Analysis. Is incumbent assessment and coordination of the scientific research. The researches to about 50 topics are led today. 9 complex research projects are state program for it into this "

26 scientific Forsrhungsprojekte become federation Iman/ierl development and support of science in the republic of Adygea 2000-2004 " in the context of several universities and Universitaren made come true and of the education department of the Russian, come in. becomes I of project in the field of the university education in the context of the NATO erfuehlt.

The \ichlissten scientific research centers and laboratories of sine university following: The research center literary connections and linguistics, research center of the Adygeische, » philology, center for Adygekunde, center modern political technologies. Laboratory for computer technologies, laboratory for mathematical models and theoretical cybernetics. Laboratory me m. mechanics. Laboratory for

Ethnokultur. Laboratory Ethnopädagogik, center, » R People diplomacy. Laboratory lur physiology of the Entwickking of the child. Praise oratorio rur Geombmiationsverfahren, since; mineralogical museum.

The Adygeans (the people's own name for themselves is Adyge) are an ancient native people of the Northwest Caucasus, better known in historical annals as Circassians (also Cherkessians). An agricultural and cattle-breeding culture arose in the Northwest Caucasus in the early Bronze Age. By 3000 B.C., the Dolmen culture, whose name comes from the distinctive megaliths used as grave markers, had arisen here and reached its peak; it lasted until the last quarter of the second millennium B.C. The area where the Caucasian dolmens are found is the ancestral home of the Adyge-Abkhaz tribes. Today, there are five dolmen fields in the republic with about 200 whole and partly ruined dolmens.

The Maikop culture of the Kuban valley coexisted with the Dolmen culture. The first classical monuments of the Maikop culture in the form of large burial mounds (kurgans) containing splendid articles made of precious metals were discovered in the Kuban before the Revolution. They include the well-known kurgan excavated in Maikop in 1897 by Professor N.I. Veselovsky, which gave its name to the culture as whole. The settlements of Meshoko, Skala, Khadzokh, and Yasenovaya Polyana are other well-known monuments of this period.

The first iron appeared here in the second millennium B.C. and led to major economic and social advances at the end of the 9th

and the beginning of the 8th centuries B.C. The economic structure was represented by cattle-breeding, agriculture, metallurgy and metalworking, weaving, and spinning. This period is known in history as the Photometric.

The names of North Caucasian tribes, such as the Meats, Sinds, Akhei, Zikhs, and others that played a major role in the ethno genesis of the Adyge, first became known in about 1000 B.C. In Greek and Roman sources, they are referred to collectively as Meats, and in 1000 B.C., they occupied the eastern coasts of the Black Sea and the Sea of Azov and the Kuban valley.

The 5th century B.C. began with the rise of cities that became craft and trading centers in the lands of one of the Meatic tribes of Sinds. Intercourse with the Greek world, accelerated the process of formation of classes and states among the Sinds. By the end of the 5th century B.C., Sindika had been transformed into a real kingdom. Close political and economic ties were formed with the Bosphorus state. Many scientists believe that the Spartacid dynasty that ruled the Bosphorus for more than 150 years was Meatic (M.I. Artamonov, E.I. Krupnov) rather than Greek.

The 7th-6th centuries B.C. saw the beginning of widespread use of iron in the Northwest Caucasus, which led to the rapid development of productive forces that transformed the entire material culture and social life. By this time, the Meatic culture was thriving on the right bank of the Kuban, on the left banks of its tributaries to the northern slopes of the Caucasian range, and along the eastern shore of Lake Meota (the Sea of Azov). The Meats lived in farming settlements, and along with farming, stock-breeding, fishing, metallurgy and metalworking, and crafts (pottery, weaving, jewelry-making, tanning, woodworking, etc.) were also well developed.

The Meats' high level of material and spiritual culture and the influence of neighboring peoples on it are confirmed by the unique discoveries made during the excavation of kurgans near the village of Ulyap in Krasnogvardeysky District, which were first known as the Ulsk kurgans, but after a brilliant analysis by Professor A.M. Peskov in 1981-1982, were renamed the Ulyap kurgans. At the beginning of the Common Era, one of the coastal tribes, the Zikhs, appeared on the historical scene. Being in a more advantageous position than the steppe-dwelling Meats for a number of reasons, the Zikhs began to play an important role in the unification process. By the 6th century A.D., the neighboring tribes had united around the Zikhs to form the Zikh Union. Eighth-century authors refer to Zikhia as a sizable country on the eastern shore of the Black Sea resulting from consolidation of the tribes into a single Adyge people. Two other unions, namely, the Kasog in the Transkuban region and the Abazg in the southeast, formed along with the Zikh Union.

In the 6th century A.D., Byzantine influence was increasing in the Northwest Caucasus. By this time the coastal Adyge had converted to Christianity and a Zikh diocese directly under the Byzantine patriarch had been formed. Contemporary references to the Adyge as the Zikhs and Kasogs give reason to believe that the single Adyge union had split into the western and eastern Adyge (Kabardians).

In 944, after the defeat of the Khazar Khanate by the Kievan prince Svyatoslav, the city of Tamatarkha became part of Rus under the name of Tmutarakan. The territory of the Tmutarakan principality included the Eastern Crimea and the Taman Peninsula, and among the inhabitants were Slavs, Adyge, Greeks, and Alans.

The Russian Lavrentev Chronicle first mentions the Adyge under the name of Kasogs in the 10th century. Kasogs were included in the retinue of the Tmutarakan prince Mstislav, and took part in the 11th -century campaigns against Yaroslav the Wise. With the weakening of the Kievan state, the Russian princes lost Tmutarakan at the end of the 11th century. The Kipchaks (Polovtsy) took Tmutarakan from Rus, and the Slavic population of the Northwest Caucasus merged with the Adyge.

From the second half of the 13th century to almost the end of the 15th century, the Genoese, which had their own colonies of Matrega, Kopa, and Mapa in Adyge lands, had a decisive influence on the cultural and historical development of the Adyge. The population consisted of Italians, Greeks, and Adyge.

The celebrated Silk Route passed through the territory of historical Cherkessia (Circassia), as shown by archaeological finds from the Moshchevaya Balka burial ground (7th-9th centuries) on the Bolshaya Laba River, Psebai District, and the Belorechensk kurgans (13th-15th centuries). In the 10th century, the Adyge had already become a single nation. Anthropologically, the Adyge belonged to the northwestern group of Pontic Europeans, and linguistically, to the Northwest Caucasian (Abkhazo-Adygean) group of Caucasian languages. The formation of the Adyge people over the millennia took place in close contact with the tribes of Western Asia, Greeks, Cimmerians, Scythians, and Sarmatians. The main Adyge settlements were located in the northwestern foothills and plains of the lower reaches of the Kuban and on the east coast of the Black Sea from the mouth of the Don to Abkhazia. Adyge society of that time can be described as early feudal, and farming was the leading economic sector. Cattle- and

horse-breeding, fishing, and crafts were well developed. The finds at the Kolosovka (8th century) and Psekups (8th-9th centuries) burial grounds and the Belorechensk kurgans, among others, are outstanding examples of premedieval and medieval Adyge culture.

The Mongol invasion changed the map of tribal settlements in the eastern and central areas of the Northern Caucasus. In 1238-1239, the Mongols captured all of the pre-Caucasian plains, and in the early 1240s, the state known as the Golden Horde had formed, whose southern borders extended to the Crimea and the foothills of the Caucasus range. Under these conditions and political circumstances, some of the Adyge (Kabardians) migrated east to the edge of the Central pre-Caucasian plain, which in turn led to the division of the common language into western (Adygean) and eastern (Kabardian) dialects and later formed the basis of the modern Adygean and Kabardian languages. From about the 1240s onward, the word "Cherkess" appears in sources. The name Cherkess, which comes from the Turkic designation for the Adyge, was adopted by other nations and became fixed in European and Eastern literature.

In the 17th century, the Adyge who had separated from the Kabardians moved back west and settled in the area of the Upper Kuban. These were the so-called Besleneevtsy. At the end of the 18th and the beginning of the 19th centuries, a second group joined them from Kabarda. As a result, the Adyge were divided into three nations, the Adygeans, the Kabardians, and Circassians, although besides language, material and spiritual culture, and a common consciousness, the Adyge shared a common territory.

In the 12th and 13th centuries, there was a thriving trade in Adyge slaves on the slave markets of Middle Eastern countries, especially Egypt, where sultans acquired them as additions to their Mameluke guard. The influx of slaves allowed one of the Adyge, Al-Malik-az-Zakhir Barkuk al Cherkesi, to seize power in Egypt and found the Circassian dynasty of Mamelukes, which ruled Egypt and Syria from 1382 to 1517. The Mamelukes finally disappeared from the Middle Eastern political arena in 1811. The Circassian Mamelukes left a significant imprint on the history and culture of Egypt, Syria, and the entire Middle East. They repelled invasions of Crusaders, halted the onslaught of the conqueror Tamerlane, and greatly extended the boundaries of the Mameluke state. During the period of Circassian rule, architecture progressed significantly; irrigation systems were built; and poets, [music](#) ians, philosophers, and historians enjoyed special patronage. The decline of Christianity among the Adyge began at the end of the 15th century after the fall of Constantinople in 1453 and the disappearance of the Byzantine Empire from the world political map.

Starting at the end of the 16th century, the Sunni branch of Islam was introduced among the Adyge through the efforts of the Crimean Tatar khans and Turkish missionaries. This was accompanied by military expansion by the Crimean khans. (The Caucasian War of the 19th century and the way the Russian Empire conducted it had a decisive impact on the strengthening and final establishment of Islam in the Northwest Caucasus.) Recognizing this danger, the Adyge (Kabardian) princes who remained oriented toward Russia, headed by Temryuk Idarov, Grand Prince of Kabarda, sent a request to Moscow asking to be allowed to join the Russian state. This political act was strengthened by the marriage of Ivan IV and Temryuk's daughter Goshevnai (baptized Mariya). The marriage in turn contributed to the appearance of a powerful noble class of Circassian princes in Tsar Ivan IV's entourage. From their midst came military leaders and high dignitaries of the Muscovite state, and later, during the Russian Empire, the prince, boyar, and army commander, Yakov Kudenetovich, who commanded the Russian army on the southern border. There was also Mikhail Alekukovich, generalissimo of Russia from December 14, 1695, and champion of Peter the Great, and Aleksei Mikhailovich, prince and field marshal, who became High Chancellor and President of the college of Russian foreign affairs in 1740.

By the 18th century, the Adyge occupied the territory from the mouth of the Kuban along the Black Sea coast to the Psou River and from the northern slopes of the Caucasian mountains to Ossetia; and in the first half of the 19th century, they inhabited extensive areas of the Black Sea coast and the Northern Caucasus. As Russia advanced southward, this territory shrank to 180 000 sq. km by the 1830s.

According to data of the Russian officer Novitsky, the Adyge population in 1830 was 1 820 000, and ethnic subdivisions of the Adyge were preserved, including the Shapsugi, Abadzekhi, Natukhaevtsy, Temirgoevtsy, Bzhedugi, Khatukaietsy, Besleneevtsy, Egerukhaevtsy, Makhoshevtsy, Adamievtsy, Mamkhegovtsy, and Karbardintsy.

By the 1860s, as a result of the Caucasian War and forced deportation to the Ottoman Empire, only 5% of the Adyge remained in their historical homeland. Ethnographers define the modern-day Adyge people as a dispersed nation. More than 3 million Adyge live in more than 50 countries, including Turkey, Syria, Jordan, Israel, the United States, Iraq, Egypt, Saudi Arabia, and Germany. After the end of the Caucasian War, the Northwest Caucasus was under military occupation until 1867, and the Adyge population came under the jurisdiction of military authorities. On January 1, 1867, the military occupation finally ended and the Adyge population became part of the general population of the newly formed Maikop, Ekaterinodar, and Batalpashinsk districts. On March 21, 1888, Alexander III approved a new statute setting up the administrations of Kuban and Tersk regions and

Chernomorskaya Province, which abolished civil institutions and established a narrow Cossack military governing caste without the participation of the mountain peoples. In 1914-1917, the Adyge took part in World War I in the Circassian regiment known as the "Wild Division." The Civil War resulted in another sizable migration of Adyge to Turkey and Middle Eastern countries. The revival of the ancient Adyge people as a nation did not begin until after the October Revolution, with the formation of the Circassian (Adygean) Autonomous Region on July 21, 1922. In 1936, by order of the All-Russian Central Executive Committee, the capital of Adygea was moved from Krasnodar to Maikop.

On October 5, 1991, the Adygean people achieved real statehood when the Republic of Adygea was proclaimed. The legal document On State Sovereignty of the Soviet Socialist Republic of Adygea defined the place and role of Adygea in a renewed Russia. Adygea's new status as an independent subject of the Russian Federation was legalized by the RSFSR Supreme Soviet's approval of RSFSR Law N 1535-1 of July 3, 1991, On the Transformation of the Adygean Autonomous Region into the Soviet Socialist Republic of Adygea. In December 1991, elections were held to elect deputies to the Supreme Soviet of the Republic of Adygea, and the first parliament in Adygea's history was formed. Aslan Alievich Dzharimov, the Republic's first president, was elected in January 1992. In March 1992, Adam Khuseinovich Tleuzh was elected the first chairman of the Supreme Soviet of the Republic of Adygea. In five years, Adygea acquired all the attributes of statehood, beginning with state symbols and ending with the adoption of the Constitution of the Republic of Adygea and the formation of state governing bodies. The Constitution of the Republic of Adygea was approved by the Legislative Assembly (Khase) on March 10, 1995.

Language of Dissent

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Language, Ethnic Identity, and Bilingual Education Policy in the North Caucasus

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The North Caucasus is a unique laboratory for examination of the numerous and complex levels of ethnic, linguistic, religious, and national identity and their interaction. The region, both currently and in the past, has provided a multitude of examples of the ways in which government policy can contribute to the formation, manipulation, and dissolution of these layers of identity. Ethnic and national identity are difficult concepts to define. They encompass many intertwined and overlapping layers of self-conception in proportions which vary according to context. These layers include, but are by no means confined to, native language, religious faith and spirituality, culture, history, and traditional homeland. By their very nature, such deeply personal issues, as integral parts of individual and group identity, can easily become emotionally charged. In the post-Soviet context, discussions of ethnic identity such as these, which might have remained more private in other contexts, have often become heated political debates. At first blush, the intense and complex nature of public debate regarding the language issue in the former Soviet Union may sometimes seem irrational to impartial outside observers. In fact, assurances (both legislative ones as well as less formal ones) made in the past by Soviet officials and more recently by Russian Federation leaders that all citizens would have the right to use their native languages in public life have often gone unfulfilled. This has occurred for a variety of reasons, and it would be impossible to determine which factor or combination of factors has prevented the development of a consistently fair and equitable decision-making process for native language use in the public sphere, let alone a result fundamentally acceptable to all parties. It is true that the North Caucasus presents a particularly daunting series of challenges for the logical and efficient administration of a coherent government language policy because of its unique geographical dispersion and the extraordinarily wide linguistic variation of its inhabitants. It is also the case, however, that the Soviet government, and the government of the Russian Federation as its successor in administrative control of the North Caucasus, promised a level of linguistic autonomy which they most likely would have been unable to grant even with the noblest of intentions. The Caucasian Context: Clean Data vs. Messy Reality the North Caucasus in particular is a sea of overlapping influences on personal and ethnic identity, a few examples of which are mentioned above. These influences interact in ways often incomprehensible to those who have not experienced the effects of such phenomena with a similar degree of intensity. Caucasus expert Ronald Wixman warns of the dangers of interpreting unfamiliar cultural territory through Western eyes:

I consider the discussion of levels of identity...of particular importance. Far too often identities are imputed by observers without sufficient evidence because the observer expects to find identities parallel in scope and intensity to those of areas more familiar to him. It must be stressed that identities in the North Caucasus are just as complex and varied as the ethnic scene itself.

Wixman, Language Aspects of Ethnic Patterns and Processes in the North Caucasus, p. 99. Throughout modern history, but especially during the period of Soviet rule, the Moscow government has used a wide range of techniques to shape and direct the complex forces which form the numerous layers of North Caucasian identity. One fundamental aspect of ethnic and national identity which the Soviet government harnessed to good advantage toward this end was that of linguistic identity, especially in the

public sphere. The effects of centralized language planning were especially visible in the spheres of education, publishing, and written language in general. The Soviet government's policy toward the ethnic, linguistic, and cultural issues that comprise the "National Question" is certainly no exception to its general tendency to channel naturally occurring forces to its own political advantage. The history of the Russian Empire, and of the Soviet Union as its political heir, is primarily the story of Russian attempts to gain control of regions inhabited by non-Russians, and then to keep control of these regions by whatever means it had at its disposal. Sometimes Russian central government methods were plainly visible, such as when it utilized direct military intervention to gain overt political control of a region.

Sometimes, however, the state's intentions and motivations were more subtle and difficult to evaluate. Were the economic and linguistic policies formulated by Moscow government attempts to manipulate the ethnic, national, and linguistic identities of the non-Russian peoples who had been forcibly incorporated into the Russian Empire, or later, into the Soviet Union? If so, toward what end was this manipulation intended? Was Soviet language policy simply a well-intended attempt to create a functional, literate, modern society? Did all Soviet officials who formulated language policy have the same motivations, both initially and over the entire period of the policy's implementation? In fact, should Soviet linguistic decision-making be seen as a single, coherent policy at all? Even if this is so, is current Russian Federation policy simply its continuation, or does it carry its own set of inherent motivations, its own dynamic, and its own difficulties? Study of Soviet nationalities policy is not without methodological pitfalls, however. Precisely because of Moscow's political sensitivity regarding the national question, reliable data are difficult to find. Vast chronological gaps remain to be filled in the statistical sources and secondary literature.

Nearly every Western scholar writing on the national question has remarked on the paucity of hard factual information, especially when one considers that for most time periods, Soviet data are often suspect. In addition, Soviet secondary sources published before the advent of glasnost' have clear ideological content, but little useful factual information. Nearly every page contains a statement about the "brotherhood of peoples" (bratstvo narodov) under Communism, the harmonious state of interethnic relations in all spheres of Soviet society, and the current process of ethnic rapprochement (sblizhenie), which it was thought would soon lead to complete merger (sliyanie) of peoples into one united Soviet people (Sovetskii narod). The Soviet government collected and published demographic and other statistical data in an often incomplete and inconsistent manner. This had the effect of obscuring the course of ethnic and linguistic trends, both from foreign scholars as well as from its own citizens. Often information collection procedures were changed between censuses, making it nearly impossible to track changes in population or self-identification over time. For example, early censuses defined a person's nationality solely on the basis of what people considered their native language to be, while later censuses asked both about linguistic identity and ethnic self-identification, using inconsistent terminology. During the 1926 census, respondents were asked their ethnic identity (narodnost'). By the time of the 1959 census, the term used for ethnic identity had changed to natsional'nost', which may help account for the disappearance of many smaller ethnic groups between the two censuses.

Respondents, when trying to fit their identities into a term with a wider scope, may have simply categorized themselves as part of a larger, regionally dominant ethnic group, one which had full nationality status in Soviet terms. In any case, the respondent's declared ethnic identity was not necessarily required to match the nationality listed on the person's Soviet internal passport. Of course, it is impossible to determine whether this was done deliberately to obscure the demographic picture, or whether the procedures and census questions were simply changed to provide analysts with a new perspective or improve the potential clarity and accuracy of the answers. Other information manipulations made by the Soviet government with much murkier rationale, however, suggest the Moscow administration had darker motivations. Frequently the Soviet government arbitrarily changed the borders or official classification of a Union Republic or republican subdivision.

Ethnic groups were divided and combined, languages disappeared and came into existence, all by the stroke of a pen in Moscow. Such modifications in republican borders and administrative subdivisions rarely occurred in areas inhabited by nationalities which Moscow considered trustworthy. The arbitrary nature which these changes took in the North Caucasus suggests that they were intended to manipulate ethnic identity simultaneously on many different levels. In general, for sensitive topics such as anything related to nationalities issues, information was released and published in extremely fragmentary form, if at all, with a random fact or figure occasionally appearing.

The fact that systematic data was rarely made available covering a wide range of questions and responses on any given issue made it nearly impossible to discern regional or chronological trends. Even such seemingly basic information as the number of schools using a given language of instruction, the number of pupils in each school, or the grade levels at which instruction was offered in various minority languages was a jealously guarded state secret. This was especially true before glasnost'. However, to this day such specific information remains difficult to obtain, especially for less commonly spoken languages, such as those of the many numerically small peoples of the North Caucasus and Far North. For these reasons, when one finally manages to discern a

numerical shift in speakers of a language, people identifying themselves with a specific ethnic group, or the demographics in a geographical region, it is extremely difficult to determine the cause or progression of the shift with any degree of certainty. One is often hard-pressed to determine whether the change took place at all, or whether the quantitative shift is simply the result of a change in definitions or data collection methods.

THE NORTH CAUCASIAN MELTING POT The North Caucasian case, because of its sheer complexity, is particularly fraught with opportunities for errors of interpretation. The North Caucasus is populated by dozens of nationalities and ethnic groups, each speaking its own language or dialect. Bilingualism and multilingualism are the norm rather than the exception. By some accounts, it is the most linguistically complex region of the world, surpassing even India. In Daghestan alone, for example, ...one finds the greatest ethnic heterogeneity anywhere in the world. In highland western Daghestan approximately 20 different languages are spoken; along the Samur River, in its short course through southern Dagestan to the Caspian Sea, at least six different languages (with numerous dialects) can be heard.

The reasons for the complex ethno linguistic development of the North Caucasus are to a large extent due to its unique geography. It is located at the intersection of Slavic, Turkic, and Persian culture, as well as that of various varieties of Islam and Christianity, all overlaid onto a foundation of indigenous animist faiths. Its history is characterized by repeated invasions from all sides. The region's complex and highly mountainous terrain has also affected its linguistic and cultural development:

As a result of the isolation of the valleys and gorges in the Caucasus a great ethnic heterogeneity has developed...their extreme remoteness led to the maintenance of, and further dialectization of distinct languages.

Adding to the complexity were bilingualism and multilingualism, which were encouraged by Caucasian traditional culture. Men from the mountain tribes, who traditionally worked as shepherds and goatherds, would migrate to the valley towns to find work in the winter. As a result, they would learn the languages spoken in the lowlands and population centers, so that all men were at least bilingual and often multilingual. Until well into the twentieth century, however, few North Caucasians were literate in any language, a fact which in Soviet times would make it easier for their language use to be shaped by government policies. In a sense, this complexity makes the North Caucasus the perfect proof of the validity of Soviet language policy.

Several major language groups are represented (Caucasian, Altaic, and Indo-European), and many Caucasian languages, although in close physical proximity, are not mutually intelligible. Since speakers of the numerous and often greatly differentiated Caucasian languages have frequent need to interact for economic, political, and social reasons, some kind of lingua franca is needed for society to function at all. In addition, many Caucasian ethnic groups are so small in number, a few thousand or even a few hundred total, that one could argue (as the Soviet government did) that to offer a complete educational program and a wide range of publications in each of their languages would be too complicated and expensive to be feasible. Why not choose Russian as the language of interethnic communication, since it was already the most widely spoken? Complicating evaluation of the effects of Soviet ethnic and linguistic policies are the naturally occurring anthropological processes of ethno linguistic assimilation and fragmentation.

Caucasian ethnic divisions have always been highly fluid, in part because of the other levels of self-identification which Caucasians have often considered more important than any Soviet-defined nationality. These may include clan, tribal, and regional divisions, religious identification (especially identification as Moslems), or a broad identity as mountaineers (gortsy) or Caucasians generally. Several factors have been significant in determining the degree of linguistic and ethnic assimilation of indigenous North Caucasian ethnic groups. The most influential among these have been religion, especially the unique local blend of Sufi Islam, and anti-Russian sentiment. For historical reasons, these two are closely related. Other factors which have been important to a greater or lesser degree are the urban/rural division of a particular nationality, the degree of ethnic diversity or interethnic contact in a given region, and the existence of any pre-Revolutionary native-language literary or educational tradition

Historical Background

Eve Rachel Greenfield

Language, Ethnic Identity, and Bilingual Education Policy in the North Caucasus

The north Caucasus under the tsars By Western cultural standards, the North Caucasus was economically and educationally backward before the Russian Revolution. Even more so than in the Russian Empire as a whole, literacy rates in the North Caucasus were very low before Communism. The numerous indigenous ethnic groups were mostly rural and highly dispersed, and the economy was based primarily on agriculture and trade in locally produced metalwork and textiles. Religious belief was a pervasive and highly influential factor in political and social development; "...Islam was not only practiced in an extremely conservative form, but classical Arabic was still being used as a spoken as well as a written language well into the 20th century," especially by political and intellectual leaders. In fact, 5% of the total population of the northeast Caucasus was local ulema--highly conservative, anti-Russian Moslem clerics-- who wanted classical Arabic as the only official language.

Azeri Turkish, which at that point was not considered to be a separate language from Ottoman Turkish, was also widely spoken as a lingua franca among the general population. In general, the Russian imperial influence was barely felt in the cultural sphere. The Moslem North Caucasian nationalities in particular, who traditionally comprised the vast majority of the population, felt much stronger ethnic, linguistic, and cultural ties to adjacent areas of the Middle East, and to the Islamic world at large, than they did to the rest of the Russian Empire. This was the stage upon which, after the Revolution, Lenin would have to direct his struggle to overturn the predominance of all other forms of identity in favor of class and Soviet identity. LENINIST SELF-DETERMINATION: THEORY AND PRACTICE Lenin, during his struggle to create a socialist state out of the Russian Empire, was a public proponent of the idea of self-determination for all peoples. At first glance, it may appear contradictory for a man who so strongly espoused class identity as the primary level of social division to support openly nationalist leaders, who held completely opposite views about the nature of socioeconomic structure.

On the surface, it would seem that Nationalism and Marxism are philosophically incompatible. Nationalism is predicated upon the assumption that the most fundamental divisions of humankind are the many vertical cleavages that divide people into ethno national groups. Marxism, by contrast, rests upon the conviction that the most fundamental human divisions are horizontal class distinctions that cut across national groupings.

However, Lenin was above all else a pragmatist and a shrewd politician. He viewed the non-Russian lands that Russia had colonized as the weakest link in its chain of political power, and saw the opportunity to exploit anticolonial sentiment among the non-Russian peoples to his advantage. By exploiting their anti-Russian feeling, he could encourage them to rebel against the central government, which would further his own goals. By taking one step back and furthering ideals with which he was at odds, Lenin believed that he would later have the opportunity to take two steps forward along the road to communism, reshaping a new class order to replace the old imperial order that had been destabilized and destroyed. Once Lenin's initial goal was accomplished and the tsarist government was overthrown, he had the opportunity to put his desires into action.

In theory, Lenin believed in every nation's right to self-determination, a right which extended not only to established states, but to their component ethnic groups which historically had not had the opportunity to form states. However, he had a distinct practical preference for large states, believing that only a large state could be politically and economically self-sufficient. The right to national self-determination for even the smallest ethnic groups was not a contradiction to the practical superiority of large states, however, because Lenin also believed that small nations would find it in their best economic interest to remain within the relatively protective environment of larger states. Unable to become self-sufficient enough to function alone in the world marketplace, small nations would ask to reunite with larger ones.

Peoples who did not seek to secede from the larger state, however, did not have the right to ask the central government for preferential treatment, however. But Lenin believed they would never feel the need to do so: the natural superiority of the Russian language and culture would convince small nations that assimilation was in their best interest, and therefore there would be no need to create discriminatory government policies against the use of native languages. According to early Leninist policy, "all nationality languages were equal and were to develop freely." In historical practice, however, many non-Russian nationalities, having been freed from the confines of Tsarist ethnic policy in the aftermath of the Russian Revolution, were most reluctant to be brought into the socialist fold.

The North Caucasian nationalities were certainly no exception to this tendency. They had become part of the Russian Empire in the early 19th century, over the vociferous and violent objections of the local Moslem populations. A series of guerrilla campaigns by the North Caucasian Sufi brotherhoods (tariqas) against the Tsar's troops, led by Imam Shamil, dominated the middle portion of 19th-century North Caucasian history. This anti-Russian sentiment continued after the dissolution of the Empire; the North

Caucasus, like other non-Russian areas far removed geographically and psychologically from Moscow, could not be brought even minimally under Soviet control until the early 1920's. In fact, the local population continued to revolt sporadically against Russian central control throughout the 1920's and 1930's. In order to complete the consolidation of Soviet power, Lenin had to calm the fears of non-Russian nationalities that they would be subject to linguistic and cultural Russification as a matter of Soviet government policy. To accomplish this, he instituted a program of korenizatsiya, in which local languages and culture were to be encouraged and local government institutions were to be staffed with personnel who spoke the languages of the people they served. At the 10th Communist Party Congress in 1921, even before the formation of the USSR, resolutions were adopted "against the growing tendency of larger, more powerful nations [Russians] to restrict or hamper the development of statehood, language, culture and education of the minorities." Each nationality was to be allowed, operating in its native language, its own courts, government and economic institutions, press, schools, cultural institutions, and education at all levels, both general and professional/technical. The result of korenizatsiya was a general flowering in the 1920's of culture and education in local languages, one not seen previously, or indeed at any other time under Soviet rule. In fact, until the late 1930's, Russian language teaching continued to be rare in many areas, including Dagestan and Checheno-Ingushetia.

SHIFT IN TONE: STALINIST LANGUAGE POLICY As the 1920's progressed, and even more so during the period following Lenin's death on January 21, 1924, Soviet domestic policy became increasingly confused and contradictory. The power struggle which accompanied Stalin's rise to leadership caused a fundamental shift in Soviet policy toward ethno linguistic assimilation. By 1929, Soviet power was basically consolidated throughout the former Russian Empire; the policy of tolerance toward the distinctness of the Moslem peoples ended, and the onslaught against Islam in general and Moslem National Communists in particular began. The United Mountaineer Republic, which had been formed in 1918 in the aftermath of the Revolution and included the entire North Caucasus, was forcibly incorporated into the Soviet Union in 1920. After a post-revolutionary name change to the Mountain Autonomous Republic, it was gradually dissolved during the early 1920's as pieces were broken off to form new Autonomous Oblasts. Dagestan was split off in January 1921 to form the Dagestan ASSR. In September of that year the Kabardian Autonomous Oblast (hereafter AO) was formed, followed in January 1922 by the Karachay-Cherkess AO. Four days later the Balkar Okrug was attached to the Kabardian AO, forming the Kabardino-Balkar AO. In July the Adygey-Cherkess AO was established, leaving only the Ingush and Ossetians in the Mountain Autonomous Republic. With their division into the Ingush AO and the North Ossetian AO on July 7, 1924, the Mountain Autonomous Republic ceased to exist. Stalin, as People's Commissar of Nationality Affairs, had successfully prevented the peoples of the North Caucasus from achieving any kind of administrative unity, or even cooperation. In so doing, he prevented a unified, conservative, anti-Russian state from forming. Having accomplished the administrative fragmentation of the North Caucasus, Stalin then set out to further confuse the ethno linguistic situation in order to enable increasing Soviet control of the historically troublesome area. Although official nationality policy was still one of linguistic and cultural self-determination, the measures Stalin implemented in education and the official sphere showed an increasing tendency toward government control over every aspect of language and its use.

Especially confusing was the apparent contradiction between the stated goals of Soviet language policy and the means implemented in order to reach these goals. On one hand, "the Tsarist goal had been the exclusion of minority languages from various functions (education, literary usage); ultimately, the various ethnic groups were to end up as Russians." The aforementioned flowering of local languages in the 1920's included the development of writing systems for many small languages which had not had written forms before the Revolution, and which had been used rarely if at all in the official sphere. The effects of this policy were especially evident in the North Caucasus, where there was a profusion of such languages. In a certain sense, the development of writing systems and education in minority languages which took place under Lenin and Stalin may be seen as a highly progressive phenomenon. During the first 15 years of Soviet rule, written languages were created for over 50 groups in the Soviet Union at large, and national schools were established, offering a curriculum with national content and instruction in local languages. By 1934, the Soviet government was printing textbooks in 104 languages. When the need to create new professional and technical terminology in national languages was perceived, new words were created based on roots found within the language itself, rather than borrowing terms from Russian. Viewed from a different angle, however, the alphabet changes and linguistic modifications of the first half of Soviet rule can be considered an attempt to manipulate Caucasian ethnic identity through language change. In 1929, the Latin script was made "compulsory for all nationalities that had previously used Arabic; the state publishing house was ordered to cease all printing in Arabic characters, and the importation of Arabic typographic materials was prohibited." The Soviet government originally chose Latin script rather than Cyrillic because of the perception that the Moslem peoples would see an immediate switch to Cyrillic as an attempt at Russification, and that such a perception might provoke a violent, anti-Russian reaction. By the 1931-1932 school year, most national schools in the RSFSR had textbooks in the appropriate native language using the new Latin-based alphabet. This first alphabet change was supposedly intended to simplify the spelling systems of the national languages in order to make them easier to learn. The government view was that literacy, standardized spelling systems, and the development of written forms for national languages were prerequisites for effective Sovietization. Literacy was a high priority of Stalin's at the time; if the Soviet Union were to modernize and catch up with the West

as quickly as possible, it needed a literate and trained work force.

However, the immediate effect of this policy, whether intentional or not, was to make the few previously literate inhabitants of the North Caucasus instantly illiterate. The movement away from the Arabic script cut them off from the rest of the Islamic world, which used it not only as a means of cultural, intellectual, and historical transmission in classical Arabic, but as a writing system for many languages unrelated to Arabic as well. The Soviet government had barely completed the switch to the Latin alphabet when the pressure to change to Cyrillic began in the late 1930's, marking the beginning of a new phase in Soviet language policy. The policy for creation of new words in national languages changed to one of borrowing from Russian, and those who favored retaining terms derived from indigenous roots were accused of "bourgeois nationalism." In 1938 Russian language instruction became compulsory in national schools, beginning at age 7.

Concurrently the number of hours of Russian language instruction increased, and pay for Russian teachers was raised to 15% more than that for other teachers. The size of Russian classes shrank to 15 students, and Russian-language versions of higher education textbooks and those for scientific and technical subjects appeared. By 1939 all languages in the RSFSR were printed in the Cyrillic alphabet, and by 1940 "all non-Russian nationalities in the RSFSR were supplied with textbooks in their native language, based on a Cyrillic alphabet." The government justified this highly confusing second series of alphabet switches on the grounds that they were at the request of the peoples concerned, and that a single alphabet facilitated the development of literacy both in native languages and in Russian, "which was increasingly becoming a medium of interethnic communication." Also in 1940, a new linguistic policy was introduced, called the Common Rule, which required that all Russian-derived words in national languages had to be spelled as in Russian, regardless of whether this made sense in the language's own system of spelling and pronunciation. Other reasons to suspect that Stalin had motives less noble than the intellectual enlightenment of Soviet ethnic minorities, especially the Moslem ones, were the specific decisions made in creating written forms of their languages and spelling.

The Turkic languages of Anatolia, the Caucasus, and Central Asia have a high degree of similarity, mainly differing in vowel sounds. Written Arabic, like other Semitic languages, has a writing system based on consonant clusters. Printed Arabic generally does not indicate vowels, so in Arabic script the Turkic languages were often mutually comprehensible. Once written in the Stalinist Cyrillic transcription, for which there was a separate variation for each Turkic language, this was no longer the case. The alphabet shift succeeded in dividing and conquering Turkic speakers, at least on the linguistic level.

FROM STALIN TO GLASNOST' Specific information regarding Soviet language policy during the period from Stalin's death until the advent of glasnost' is very sparse and difficult to interpret; nearly every scholar attempting to examine this period has remarked on this fact. A notable exception to this tendency is the public debate which surrounded the 1958-1959 educational reforms, one section of which removed the requirement that non-Russian children study Russian, but also removed the requirement that Russian children study local languages. Choice of language of instruction was to be left to each child's parents. Non-Russians saw this as a blow to the status of their languages. After all, non-Russian children who wanted the higher education or expanded career opportunities that were only available with Russian fluency would always have to study Russian. Languages with a relatively small number of speakers were particularly hard hit by this measure, since it was especially difficult and impractical to provide instruction in all subjects in languages seen as having minimal usefulness. In turn, the very fact that even native speakers of such languages could not use them in all areas of education and professional life served to limit their usefulness, perpetuating the cycle of linguistic marginality.

What Russian child would bother to learn a North Caucasian language whose speakers numbered in the hundreds of thousands at most, the majority of whom by necessity were bilingual in Russian anyway? THE FINAL IMPACT In the end, the factors over which Soviet language policy was able to gain the greatest control were future career and educational opportunities available to speakers of a given language, the degree to which languages (especially smaller ones which had no written form before the Revolution, of which there were many in the North Caucasus) became "literary languages" able to express the full range of human thought and intellectual output, and the land levels in which education was offered. An interesting sidebar in the development and retention of ethnic identity of North Caucasian peoples, which cannot be examined fully here, is the effect of the wartime deportations.

The Chechens, Ingush, Karachai, and Balkars, internally deported to Central Asia and Siberia during the height of the Great Patriotic War in 1943-1944 for supposed disloyalty to the Soviet regime, are among those whose internal ethnic and linguistic divisions have historically been most manipulated by Soviet policy. They have had unusually high rates of native-language retention, even by Caucasian standards, and astonishingly high birthrates, the highest in the former Soviet Union except for Central Asia. It is almost as if their fertility were an attempt to make up for the large proportion of their populations (estimates range from 25-50%) who perished on the road into exile or during the period of deportation. The Chechens have been a

particularly onerous problem for Moscow, as the recent fighting demonstrates. It may be impossible to determine, however, whether the problematic nature of the relationship between the deported peoples and the central government is the result of Moscow's particularly harsh attitude toward them, or was its original cause. In order to evaluate how well Soviet language policy has worked in the North Caucasus, one must first determine whether the policy's original intent was linguistic Russification, or simply the development of functional bilingualism among all the peoples of the Soviet Union. It is true that a high overall rate of Russian bilingualism exists among these peoples, especially among the younger generation, and that it would be an administrative nightmare to train teachers, design curricula, and print textbooks in so many languages. Even if these problems could have been overcome, others would have remained: the logistical difficulties in determining which pupils speaking which languages should attend which schools, especially given the degree of ethnic heterogeneity within extremely compact geographical areas that is so common to the North Caucasus.

However, one glaring fact remains: the Soviet government never made a systematic attempt to perpetuate native language instruction for any people of the North Caucasus even through the middle school level. Even by the late 1980's, well into glasnost', most languages were only offered through the first few grades, if at all. In the Soviet Union "school usually [was] seen as a major means of reinforcing national culture," one which could "help form a nation as a living organism" and was "intended to contribute to the Soviet national development." If education in native languages and traditions is a highly significant factor in determining the future existence of non-dominant cultures, this suggests a policy of enforced Russian bilingualism at a bare minimum, if not one of complete linguistic Russification. If the goal of Soviet language policy in the North Caucasus until the period of glasnost' was total linguistic Russification, it has hardly succeeded at all; in spite of everything, native language retention rates among the North Caucasian peoples are still extremely high, and very few non-Russians consider Russian their native language. If the original aim was the development of Russian-native language bilingualism, the plan has been a smashing success, especially considering how low literacy rates were even in native languages before the Revolution. Soviet attempts to foster at least a functional bilingualism in Russian were fairly effective, but attempts at destroying original ethnic identities on a large scale did not succeed overall. If the Soviet government's intent was to create a "Soviet people," one which would speak only Russian and for whom national and state identity would coincide, it failed.

This failure is characteristic of the Soviet government's lack of foresight regarding the importance that the struggles for autonomy of various Soviet peoples would hold for the future viability of the Soviet state as a unit. Put simply, certain Soviet leaders believed that the national question was no longer a threat to state stability, and only by the late 1980's did it "become clear that in the realm of ethnic relations we [Soviets] came to believe that much of what we hoped for had become reality, considering the national question already solved once and for all," forgetting that "there is no understanding of the international without the national, that the friendship of peoples presupposes...not 'friendship of all around one people,' but equal respect for all, whether great or small." Such a narrow perspective would soon prove instrumental in the collapse of the Soviet Union. GLASNOST' AND FUTURE PROSPECTS By the 1980's, native-language instruction was dying in the RSFSR, and was already largely a fiction in the North Caucasus. Even by the admission of Mikhail Kuzmin, the Minister of Minority Education, "the national schools were national in name only." Although the vast majority of pupils in the national schools were not native Russian speakers, national languages were primarily taught as just another subject, with Russian being the main language of instruction. Fully 19% of the school-age population in Russia was non-Russian; however, only about half of non-Russians attended schools where a language other than Russian was the language of instruction. Of the 120 linguistic groups which existed in 1934, by the 1980's only 18 national languages were being taught in Russian schools at all.

Even of this greatly reduced number, only two nationalities had a complete course of elementary and secondary education available in their native languages, and neither of these were Caucasian nationalities. As late into glasnost' as the 1989-1990 school year, no indigenous North Caucasian people had instruction available in its native language beyond the second grade, and the Chechens, the largest in number of students among North Caucasian peoples, had no native language instruction at all. In keeping with the spirit of glasnost', which allowed greater freedom of expression on many levels with Soviet society, the atmosphere for open discussion of language policy improved greatly during the 1980's, both for the peoples of the North Caucasus and for ethnic minorities in the Soviet Union as a whole. By the 1990-1991 school year, the number of languages of instruction in Russia increased to 66, and an Institute of National Problems in Education was formed to increase national content in the school curriculum and implement new policy measures. Much like Russian Federation government as a whole, the educational system is in the process of decentralizing. Local administrations are asserting control at the oblast', region, and city level, "as are the newly emergent ministries of education in the autonomous republics and regions." If policymaking is carried out in a democratic manner, this may bode well for the future of minority language instruction, since at the local level each vote carries greater influence. At the national level, however, the government's position seems unclear.

The 1992 Law on Education of the Russian Federation states, in part, that "citizens of the Russian Federation have the right to

receive primary general education in their native language. They also have the right to select the language of instruction of their preference from the range of options provided by the educational system." It does not, however, state which languages should be offered, or even what criteria should determine language offerings. In addition, no administrative unit below the republic level has the legal right to choose the language of instruction at or above the secondary school level. This is especially significant in contexts such as the North Caucasus, where numerous ethnic groups are too small to have an administrative division of their own to protect their interests. Also highly relevant in the fragmented linguistic environment of the North Caucasus the lack of criteria for determining the distinction between a language and a dialect, or what policy should be if demand for a given language of instruction is deemed insufficient to offer it. Of some comfort, however, is that the Constitution of the Russian Federation, as amended December 10, 1992, includes guarantees that "the right of ethnic communities to cultural autonomy is guaranteed" and that "state agencies, agencies of local self-government, enterprises, institutions, social organizations and individual persons may establish educational, scientific, and cultural enterprises and institutions." Presumably, this would mean that even if the state did not see fit to offer instruction in a given language, private parties could fill the gap and establish educational and cultural institutions. Admission to these could be based on any criteria, whether linguistic, ethnic, religious, or otherwise. In fact, this process has already begun. In the words of M. Makhmutov, member of the Soviet Academy of Pedagogical Sciences, in 1989 "in Russia, in many republics a national rebirth [was] in process...like mushrooms after the rain, hundreds of informal associations have risen up." Such organizations could serve the neglected linguistic and educational needs of ethnic minorities in much the same way that private language and religious instruction exists in the United States and other countries. In summary, current law would allow the language policy of the Russian Federation to take a variety of directions in the North Caucasus. Much like Russia's overall future prospects for democratic consolidation, the degree to which the small Caucasian peoples will achieve self-determination is limited to the degree to which the central government will allow them to exercise their will.

Middle ages in the Northern Caucasus

L. Noskova, Dr. of History

6th - 15th centuries

The Middle Ages in the Northern Caucasus started with Huns invasion. The inflow of new population results in dramatic change of ethnic composition of the entire region. The nomadic tribes of Turkic-speaking Bulgarians and Khazars covered the entire steppe space from Caspian to Black Sea. The Central Ciscaucasia remained the area of Alani culture. The catacomb burials and related townsites are the main archaeological monuments of the Alani in the Northern Caucasus. Constant military conflicts with northern neighbors, frequent attacks of the Arabs fostered further development of local fortification art. Multiple settlements with strong stone fortifications show the unstable political situation in this region. The Alani fighting squads often took part in military conflicts between the Sasanian Iran and the Byzantine Empire. The core of the troops were horsemen armed with long swords, elaborate bows with sets of big shank arrow-heads and long spears. The most important attribute of the male outfit was a belt set, which was an indicator of its owner's social status. The warriors having a high social status wore belt sets decorated with dozens ornamented plaques, straps, tips. A specific peculiarity of Alani cultural monuments are the metal amulets, the roots of which go far back into the Bronze and Early Iron epochs. The pendants with birds' heads and anthropomorphic images are typical for early Middle Ages. In the 8th - 9th centuries new types of solar amulets appeared, including the human figurines fit into a ring. The round bronze mirrors, which were personal charms and were made in traditions typical for the Alani craft, remained popular.

Especially interesting is the analysis of the medieval Alani trading. On the basis of importing beads and silk from India, China and Syria one can clearly identify the Caucasian part of the Great Silk Road. Along this route Byzantine and Sasanian coins, Chinese silks and clothes, glass vessels from Egypt and Phoenicia, stone beads from India, glass signet-rings and bracelets from Georgia, jewelry from Byzantine Empire got to the Northern Caucasus. On the whole the period of the 6th - 10th centuries is an epoch of gradual growth and strengthening of the Alani in the Central Ciscaucasia.

A similar process took place in the North-Western Caucasus. The period of early Middle Ages is characterized by gradual penetration of Alani-Bulgarian peoples to the Trans-Kuban and Eastern Black Sea Coastal regions. The analysis of archaeological material showed a considerable ethnic merging at this time. Most evidently it was manifested in the burial ritual. Along with burials in ordinary ground pits, catacomb sub-Meotian burials and cremations were found. A ritually damaged items - weapons and parts of horse harness - were often found in the cremation urn burials. The burial implements, mainly belt sets, amulet pendants, mirrors and toilet articles, are similar to such items found in the burial complexes of Don region and Central Ciscaucasia, which proves the common ways of development of the material culture of different tribes incorporated in the Khazar Khanate.

The disintegration of Khazar Khanate and consolidation of heteroethnic population resulted in formation of an Early Adyghe nationality at the end of the 10th century in the North-Western Caucasus. Under the conditions of permanent onslaught of steppe

nomads and Alani the Kasozh union of tribes became established in the Trans-Kuban region. That was the beginning of the period of cultural, political and economic growth of the Early Adyghe society. The 14th - 16th centuries were the golden age of the Adyghe medieval culture. In the Motion burials of Adyghe nobility excavated in Adyghe beautiful specimen of weapons, horse harness, locally made jewelry were found. The necessary attribute of female and male outfit were richly decorated belt sets. Multiple imported pieces of art, including the glass and silver utensils of Asia Minor and Venetian origin, give an idea of the development of trading relations of Adyghe society with the rest of the world.

Cherkessians History

www.adygheya.ru

The Adygeans (the people's own name for themselves is Adyghe) are an ancient native people of the Northwest Caucasus, better known in historical annals as Circassians (also Cherkessians). An agricultural and cattle-breeding culture arose in the Northwest Caucasus in the early Bronze age. By 3000 B.C., the Dolmen culture, whose name comes from the distinctive megaliths used as grave markers, had arisen here and reached its peak; it lasted until the last quarter of the second millennium B.C. The area where the Caucasian dolmens are found is the ancestral home of the Adyghe-Abkhaz tribes. Today, there are five dolmen fields in the republic with about 200 whole and partly ruined dolmens.

The Maikop culture of the Kuban valley coexisted with the Dolmen culture. The first classical monuments of the Maikop culture in the form of large burial mounds (kurgans) containing splendid articles made of precious metals were discovered in the Kuban before the Revolution. They include the well-known kurgan excavated in Maikop in 1897 by Professor N.I. Veselovsky, which gave its name to the culture as whole. The settlements of Meshoko, Skala, Khadzhokh, and Yasenovaya Polyana are other well-known monuments of this period.

The first iron appeared here in the second millennium B.C. and led to major economic and social advances at the end of the 9th and the beginning of the 8th centuries B.C. The economic structure was represented by cattle-breeding, agriculture, metallurgy and metalworking, weaving, and spinning. This period is known in history as the Protomeatic.

The names of North Caucasian tribes, such as the Meats, Sinds, Akhei, Zikhs, and others that played a major role in the ethno genesis of the Adyghe, first became known in about 1000 B.C. In Greek and Roman sources, they are referred to collectively as Meats, and in 1000 B.C., they occupied the eastern coasts of the Black Sea and the Sea of Azov and the Kuban valley.

The 5th century B.C. began with the rise of cities that became craft and trading centers in the lands of one of the Meatic tribes of Sinds. Intercourse with the Greek world, accelerated the process of formation of classes and states among the Sinds. By the end of the 5th century B.C., Sindika had been transformed into a real kingdom. Close political and economic ties were formed with the Bosphorus state. Many scientists believe that the Spartacid dynasty that ruled the Bosphorus for more than 150 years was Meatic (M.I. Artamonov, E.I. Krupnov) rather than Greek.

The 7th-6th centuries B.C. saw the beginning of widespread use of iron in the Northwest Caucasus, which led to the rapid development of productive forces that transformed the entire material culture and social life. By this time, the Meatic culture was thriving on the right bank of the Kuban, on the left banks of its tributaries to the northern slopes of the Caucasian range, and along the eastern shore of Lake Meota (the Sea of Azov). The Meats lived in farming settlements, and along with farming, stock-breeding, fishing, metallurgy and metalworking, and crafts (pottery, weaving, jewelry-making, tanning, woodworking, etc.) were also well developed.

The Meats' high level of material and spiritual culture and the influence of neighboring peoples on it are confirmed by the unique discoveries made during the excavation of kurgans near the village of Ulyap in Krasnogvardeysky District, which were first known as the Ulsk kurgans, but after a brilliant analysis by Professor A.M. Peskov in 1981-1982, were renamed the Ulyap kurgans. At the beginning of the Common Era, one of the coastal tribes, the Zikhs, appeared on the historical scene. Being in a more advantageous position than the steppe-dwelling Meats for a number of reasons, the Zikhs began to play an important role in the unification process. By the 6th century A.D., the neighboring tribes had united around the Zikhs to form the Zikh Union. Eighth-century authors refer to Zikhia as a sizable country on the eastern shore of the Black Sea resulting from consolidation of the tribes into a single Adyghe people. Two other unions, namely, the Kasog in the Transkuban region and the Abazg in the southeast, formed along with the Zikh Union.

In the 6th century A.D., Byzantine influence was increasing in the Northwest Caucasus. By this time the coastal Adyghe had converted to Christianity and a Zikh diocese directly under the Byzantine patriarch had been formed. Contemporary references to the Adyghe as the Zikhs and Kasogs give reason to believe that the single Adyghe union had split into the western and eastern Adyghe (Kabardians).

In 944, after the defeat of the Khazar Khanate by the Kievan prince Svyatoslav, the city of Tamatarkha became part of Rus under the name of Tmutarakan. The territory of the Tmutarakan principality included the Eastern Crimea and the Taman Peninsula, and among the inhabitants were Slavs, Adyghe, Greeks, and Alans.

The Russian Lavrentev Chronicle first mentions the Adyghe under the name of Kasogs in the 10th century. Kasogs were included in the retinue of the Tmutarakan prince Mstislav, and took part in the 11th -century campaigns against Yaroslav the Wise. With the weakening of the Kievan state, the Russian princes lost Tmutarakan at the end of the 11th century. The Kipchaks (Polovtsy) took Tmutarakan from Rus, and the Slavic

population of the Northwest Caucasus merged with the Adyge.

From the second half of the 13th century to almost the end of the 15th century, the Genoese, who had their own colonies of Matrega, Kopa, and Mapa in Adyge lands, had a decisive influence on the cultural and historical development of the Adyge. The population consisted of Italians, Greeks, and Adyge.

The celebrated Silk Route passed through the territory of historical Cherkessia (Circassia), as shown by archaeological finds from the Moshchevaya Balka burial ground (7th-9th centuries) on the Bolshaya Laba River, Psebai District, and the Belorechensk kurgans (13th-15th centuries). In the 10th century, the Adyge had already become a single nation. Anthropologically, the Adyge belonged to the northwestern group of Pontic Europeans, and linguistically, to the Northwest Caucasian (Abkhazo-Adygean) group of Caucasian languages. The formation of the Adyge people over the millennia took place in close contact with the tribes of Western Asia, Greeks, Cimmerians, Scythians, and Sarmatians. The main Adyge settlements were located in the northwestern foothills and plains of the lower reaches of the Kuban and on the east coast of the Black Sea from the mouth of the Don to Abkhazia. Adyge society of that time can be described as early feudal, and farming was the leading economic sector. Cattle- and horse-breeding, fishing, and crafts were well developed. The finds at the Kolosovka (8th century) and Psekups (8th-9th centuries) burial grounds and the Belorechensk kurgans, among others, are outstanding examples of premedieval and medieval Adyge culture.

The Mongol invasion changed the map of tribal settlements in the eastern and central areas of the Northern Caucasus. In 1238-1239, the Mongols captured all of the pre-Caucasian plains, and in the early 1240s, the state known as the Golden Horde had formed, whose southern borders extended to the Crimea and the foothills of the Caucasus range. Under these conditions and political circumstances, some of the Adyge (Kabardians) migrated east to the edge of the Central pre-Caucasian plain, which in turn led to the division of the common language into western (Adygean) and eastern (Kabardian) dialects and later formed the basis of the modern Adygean and Kabardian languages. From about the 1240s onward, the word "Cherkess" appears in sources. The name Cherkess, which comes from the Turkic designation for the Adyge, was adopted by other nations and became fixed in European and Eastern literature.

In the 17th century, the Adyge who had separated from the Kabardians moved back west and settled in the area of the Upper Kuban. These were the so-called Besleneevtsy. At the end of the 18th and the beginning of the 19th centuries, a second group joined them from Kabarda. As a result, the Adyge were divided into three nations, the Adygeans, the Kabardians, and Circassians, although besides language, material and spiritual culture, and a common consciousness, the Adyge shared a common territory.

In the 12th and 13th centuries, there was a thriving trade in Adyge slaves on the slave markets of Middle Eastern countries, especially Egypt, where sultans acquired them as additions to their Mameluke guard. The influx of slaves allowed one of the Adyge, Al-Malik-az-Zakhir Barkuk al Cherkesi, to seize power in Egypt and found the Circassian dynasty of Mamelukes, which ruled Egypt and Syria from 1382 to 1517. The Mamelukes finally disappeared from the Middle Eastern political arena in 1811. The Circassian Mamelukes left a significant imprint on the history and culture of Egypt, Syria, and the entire Middle East. They repelled invasions of Crusaders, halted the onslaught of the conqueror Tamerlane, and greatly extended the boundaries of the Mameluke state. During the period of Circassian rule, architecture progressed significantly; irrigation systems were built; and poets, musicians, philosophers, and historians enjoyed special patronage.

The decline of Christianity among the Adyge began at the end of the 15th century after the fall of Constantinople in 1453 and the disappearance of the Byzantine Empire from the world political map. Starting at the end of the 16th century, the Sunni branch of Islam was introduced among the Adyge through the efforts of the Crimean Tatar khans and Turkish missionaries. This was accompanied by military expansion by the Crimean khans. (The Caucasian War of the 19th century and the way the Russian Empire conducted it had a decisive impact on the strengthening and final establishment of Islam in the Northwest Caucasus.) Recognizing this danger, the Adyge (Kabardian) princes who remained oriented toward Russia, headed by Temryuk Idarov, Grand Prince of Kabarda, sent a request to Moscow asking to be allowed to join the Russian state. This political act was strengthened by the marriage of Ivan IV and Temryuk's daughter Goshevnai (baptized Mariya). The marriage in turn contributed to the appearance of a powerful noble class of Circassian princes in Tsar Ivan IV's entourage. From their midst came military leaders and high dignitaries of the Muscovite state, and later, during the Russian Empire, the prince, boyar, and army commander, Yakov Kudenetovich, who commanded the Russian army on the southern border. There was also Mikhail Alegukovich, generalissimo of Russia from December 14, 1695, and champion of Peter the Great, and Aleksei Mikhailovich, prince and field marshal, who became High Chancellor and President of the college of Russian foreign affairs in 1740.

By the 18th century, the Adyge occupied the territory from the mouth of the Kuban along the Black Sea coast to the Psou River and from the northern slopes of the Caucasian mountains to Ossetia; and in the first half of the 19th century, they inhabited extensive areas of the Black Sea coast and the Northern Caucasus. As Russia advanced southward, this territory shrank to 180 000 sq. km by the 1830s.

According to data of the Russian officer Novitsky, the Adyge population in 1830 was 1 820 000, and ethnic subdivisions of the Adyge were preserved, including the Shapsugi, Abadzekhi, Natukhaevtsy, Temirgoevtsy, Bzhedugi, Khatukaietsy, Besleneevtsy, Egerukhaevtsy, Makhoshevtsy, Adamievtsy, Mamkhegovtsy, and Karbardintsy.

By the 1860s, as a result of the Caucasian War and forced deportation to the Ottoman Empire, only 5% of the Adyge remained in their historical homeland. Ethnographers define the modern-day Adyge people as a dispersed nation. More than 3 million Adyge live in more than 50 countries, including Turkey, Syria, Jordan, Israel, the United States, Iraq, Egypt, Saudi Arabia, and Germany. After the end of the Caucasian War, the

Northwest Caucasus was under military occupation until 1867, and the Adyge population came under the jurisdiction of military authorities. On January 1, 1867, the military occupation finally ended and the Adyge population became part of the general population of the newly formed Maikop, Ekaterinodar, and Batalpashinsk districts. On March 21, 1888, Alexander III approved a new statute setting up the administrations of Kuban and Tersk regions and Chernomorskaya Province, which abolished civil institutions and established a narrow Cossack military governing caste without the participation of the mountain peoples. In 1914-1917, the Adyge took part in World War I in the Circassian regiment known as the "Wild Division." The Civil War resulted in another sizable migration of Adyge to Turkey and Middle Eastern countries. The revival of the ancient Adyge people as a nation did not begin until after the October Revolution, with the formation of the Circassian (Adygean) Autonomous Region on July 21, 1922. In 1936, by order of the All-Russian Central Executive Committee, the capital of Adygea was moved from Krasnodar to Maikop.

On October 5, 1991, the Adygean people achieved real statehood when the Republic of Adygea was proclaimed. The legal document On State Sovereignty of the Soviet Socialist Republic of Adygea defined the place and role of Adygea in a renewed Russia. Adygea's new status as an independent subject of the Russian Federation was legalized by the RSFSR Supreme Soviet's approval of RSFSR Law N 1535-1 of July 3, 1991, On the Transformation of the Adygean Autonomous Region into the Soviet Socialist Republic of Adygea. In December 1991, elections were held to elect deputies to the Supreme Soviet of the Republic of Adygea, and the first parliament in Adygea's history was formed. Aslan Alievich Dzharimov, the Republic's first president, was elected in January 1992. In March 1992, Adam Khuseinovich Tleuzh was elected the first chairman of the Supreme Soviet of the Republic of Adygea. In five years, Adygea acquired all the attributes of statehood, beginning with state symbols and ending with the adoption of the Constitution of the Republic of Adygea and the formation of state governing bodies. The Constitution of the Republic of Adygea was approved by the Legislative Assembly (Khase) on March 10, 1995.

The Circassian in Kosovo polje in the Yugoslav Federation

The following article was extracted from "les tcherkesses du Kosovo polje en yougoslavie" by niko zupanic in the journal of the international institute of anthropology, the paris session, first section. It was translated and edited by myself.

The ethnographers and historians are aware that the homeland of the Circassian is along the basin of the Kuban river in Ciscaucasia. They inhabited the northwestern part of the Caucasus. The Circassian was divided into many tribes that spoke mutually intelligible dialects: natuqwash, shapsugh, abzakh, bzhadugh, hatuqwai, beslanay, mokhosh, temirgoy, zhanay, egherukoy, ubykh and kabarday.

The Turks from the ancient Greek name 'kerxetai' probably corrupted their collective name. In the middle ages, the Russians used to refer to them by the name kossogh, which is related to kasag, the name by which the Ossetians call the Kabardians, but also the Circassian in general. The self-designation of the Circassian is Adyge, which is believed by linguists to be related to the old name zyghoy (Strabon). It is believed that the 'Iazyghi', who were installed in the territory between the rivers Tisa (Theiss) and the Danube not long after the birth of Christ, were a group of zyghoy from the Caucasus, which name was transformed in European Sarmatia by adding first the prefix a- and then ia-.

The Circassian was until the 13th century A.D. pagan and free. The Georgians and Christianized then subjugated them. In the first half of the 15th century, they overthrew the Georgian yoke, but they were in continuous battle with the Tatars and they lost their territory in the north. Towards the middle of the 16th century, the Kuban became their northern frontier, because in 1570, Gheirai, the Khan of the Tatars, defeated them in a battle on the banks of middle Kuban and forced them to embrace Islam. Until that time, the Circassian settlements stretched northwards to the river Kama and some scattered groups were even found as far as the mouth of the Don.

The Circassian switched their religious allegiance very easily according to the circumstances. They had a superficial knowledge of Christianity and they were a mixture of semi-pagans, demy Muslims and some Christians.

The Circassian has always been distinguished by their intrepidity and equine skills. They strictly observed a code of hospitality and blood vengeance. The songs and tales of the east celebrate the beauty of Circassian maidens.

The Circassian put up a fierce resistance in their war with the Russians, but they were eventually defeated in 1864. Many of them were forced to leave their country and resettle in the Ottoman Empire: in Syria, Asia Minor and the Balkan Peninsula. Only a few remained in their homeland, about 110,000 people.

The majority of the Circassian who were established in the Balkan Peninsula was sent by the Ottoman authorities to the frontiers of the ancient duchy of Serbia to reinforce its position there and to terrorize the Serbs. During that time the Circassian were established in Kosovo Polje where the author visited them in 1924 and 1929. He counted about fifty families, or about 250 people,

for the majority had left for Asia minor and Syria.

The Circassian are very interesting for the Serbs, because the first bearers of the name Serb were aboriginals in the Caucasus, probably Circassian who crossed the don at the time of the great sarmatian migration, together with the ants, the zichi (kissi), the chorvats, the vals, etc. They co-mingled with the slavs and established the first tribal organizations. Undoubtedly, these caucasio-sarmatian horsemen were assimilated in the mass of the slav population, but the names of the tribes and the primitive structure of the state still exist to this day.

From their original slav homeland at the confluence of the upper and middle dnierp and of the Pripet and the boug, the Serbs immigrated to the confluence of the middle elbe and the saale, whence a group, which had a military organization, resettled in Illyria. It was probably in 626 a.d., when Constantinople was besieged by the avars and the Persians, that Hercules, the Byzantine emperor implored samo, the grand duke of the slavs, for help. The Croats and the Serbs moved to the balkan peninsula, attacked the avars from behind, delivered the slavs (Yugoslavs) who were living there and saved Constantinople, the Byzantine empire and eastern Christendom.

After defeating the avars, the Serbs established themselves in the interior of Illyria at the lower end of the indigenous slavs. At their arrival in Illyria, the Serbs spoke the same language as the Serbs of lusace, but being fewer in number than the native population, they were linguistically assimilated and they lost their north-west Slavic language.

The Circassian, who used to be one of the three principal nations in the Caucasus, speaks a Japhetic language, which is not related to any other language group. This means that they are not Aryan, since these speak indo-European languages. They may be allied to the Basques in the Pyrenees, who, before the advent of the indo-Europeans, formed one section of an organic chain of related nations that stretched from Spain to the Caucasus. Those nations were the Iberians, the legers, the Etruscans, the rets, the pelasgians (an ancient pre-Aryan race, which used to be widely spread over the coasts and islands of the eastern Mediterranean and Aegean, and believed to have occupied Greece before the Hellenes), the Kars, the cappadochians, the amazons (a race of female warriors alleged to have existed in scythia), the khalybs, the colchians, etc. These peoples were violently replaced by the indo-Europeans.

The Circassian in Kosovo polje is to be found in the following villages: gornje stanovce, donje stanovce, velika reka and Milosevic. Before the Turku Serbian war of 1877-1878, there were about 12,000 Circassian in the region. After the war, the overwhelming majority immigrated to Syria and Asia minor. In 1912 and 1918, more people moved out, and the author estimated that there were only 250 Circassian in the province by 1929. The present population is estimated at 1,000.

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3. T. R. Djordjevic, 'cerkezi u nasoj zemlji', the Circassian on our territory. Glasnik skopskog naucnog drustva, t. Iii, p. 143. Skoplje, 1928.

THE CIRCASSIANS AT THE TIME OF THE MAMELUKEN IN THE EGYPT

Prof. Dr. Marcel Erdal

Dear colleagues, dear friends,

I would like to speak in one's lecture of the most thrilling and perhaps also very special structures of the history, the Circassians participated which and glorious have written capital. First, goes around the Circassians period of the Mamluken Empire which ruled in Egypt in Syria and in Palestine for several centuries. How it came to that well that absolute power performed Circassians elite in the fourteenth and in the fifteenth century over these Arabian areas? Saying briefly we want to try this here.

The north western Caucasus in which the Circassians people have lived for prehistoric period was run down by the Mongol Hordes in the early thirteenth century. The Mongolian Empire which contained everything between Peking and Poland and between Siberia and the Persian golf disintegrated into several partial states shortly after the death of Genghis Khan. The empire

of the Golden Horde then resulted for the Caucasus in the complete East-European room, in west Siberia and in today's west Kazakhstan and altogether northern; on the other hand, in Iran and in east Anatolia this set empire the Il-hane against that southern the Caucasus. Mamluken state, which had established itself in the complete east of the Mediterranean Sea between southeast Anatolian and Egypt also was set against the Il-haniden but allied with the Golden Horde against this.

Mamluk is in Arabic 'slave'; there was slave trade in the Orient into the Ottoman time. The Ayyubies-Dynasty which ruled in Egypt formed a large their army by import of non-Muslim boys, their army since the ninth century mainly from non-Muslim Turks from Central-Asia and the Ottomans formed their elite units like also the Abbasies with capital in Baghdad from children from Balkan families in much later time. Muslims were not allowed in principle to be traded as slaves. Slaves of many peoples, e.g. Mongols and Chinese, Greek and Russians, Armenian and Osseten, reached Egypt and Abaza read. The two largest slave groups were the members of Turkish-kiptschakischen Peoples from Ukraine from today's south Russia or the north Caucasus and the Circassians. Their heathendom, their physical suitability, their faithfulness and their purposefulness made the hard and primitive conditions allegedly under which these peoples lived the Turks and the Circassians the most sought-after soldiers.

This was the social and economic conditions in the room between the Ukraine and the Caucasus so much, the families often handed in their own children both instead of tax and because they couldn't feed them themselves at that time. The Mongols used their campaigns for collecting slaves mainly; also otherwise kidnappings very often took place between the ethnic groups because earned sums the slaves great. In the Middle-East, the life of Mamluk slaves often got much better than in their old native country because the Islamic was the most progressive society of the world at that time. You reached after they were brought up to be Muslims in the barracks in which they were brought up to be elite soldiers in extremely Spartan way. Most Mamluken were released at a certain time and the most talented under them could to the highest positions do in the empire reached; So one could Mamluk be a very big chance of the to who.

Turkish Military slaves weren't only fetched by the Ayyubies to Egypt and the Abbasies to Iraq; there were they also in large numbers at the Samanies in Uzbekistan, Afghanistan and east Iran and at the Guriden in north India. The Central-Asian Turks seized the power in these two states now; so the state ruled over by Turkish elite resulted for the Ghasnavies by the year 1000 and at 1200 the Sultanate of the slave kings of Delhi. In Egypt the Mamluken got particularly strong between 1250 and 1260 that them first, then beat the shamanist Mongols of the Il-hani Empire and saved the complete Islamic world through this the Christian Crusades. Like in the two states mentioned above, this way the slaves imported to Egypt also came to the power.

The Egyptian Mamluken were an elite which only dealt with aggressive things and didn't mix with the local people; increasingly more new Mamluken were fetched here from the south East European steppe and no Arab women were married either.

The Mamluk-Army was organized after ethnic membership in different barracks; the kiptschakischen Turks belonged to the regiment of the Bahriyya, the Circassians belonged to the regiment of the Burciyya, this at 1280 of the Sultan Kala'Un was founded. Within the first 130 years of the state, exactly the half of the mamlukischen power, the Kiptschak-Turkish Faction was at the power. The different regiments were competing namely under each other. The Circassians were very dreaded of the other Mamluken because they were alleged for ambitious and tended to the power over.

The competition ended in favour of the Circassians when the Circassians Sultan Barkuk attained the power and ruled over for 17 years in 1382. At that time, the purchase kiptschakischer slaves had already decreased anyway since the much kiptschakischen Turks had already gone in to the Islam; the empire of the Golden Horde which became less reliable source for the supplying of slaves through this to one disintegrated at that time, too. Mamlukenreich was only bought now Circassians through which these elite were strengthened still further. The Circassians were very solidarity under each other and appointed members of their people to all offices. So Al-Kalqaschandi wrote in the year 1412 that most commanders and soldiers were Circassians at his time and that only very few Turks had been left.

Being is interesting the royal Successions at the Circassians period: It was hardly ever bequeathed by the father on his physical son; mostly, it went from the gentleman on his released slave who was then followed by his released slave. The conquest of Cyprus in 1426 has to be mentioned to military actions. The Circassians Mamlukenreich was often threatened after were of by the Ottomans which swallowed its vassal states in Elbistan, Diyarbakir etc. at first and also completely incorporated it at the end themselves. The another one, the Safawies were in Iran and a more thirdly the Portuguese who attained a position of power in the Indian ocean and threatened Domination of the Mamluken in the Spice-Trade to that one of this time another enemy. The Ottoman Sultan Selim I. conquers Syria and Egypt in the year 1517. Through this the power of the Circassians Mamluken came to an end. However, their administrative and military structures were continued approximately that is also under the Ottomans up to the eighteenth century; then the recruitment of Circassians from its native country went on and disappeared after and after, too.

The Circassians also had become Muslims and could be no more slaves in principle by then.

I thank you for the attention, which you have given to this topic, which comes as ours from a completely different society.

SACRED WAR FOR THE FOR HISTORY of THE "GREAT GAME" of THE BRİTS IN THE CAUCASUS

Who draws the threads at the war between Russians and Tschetschenen in the Kaukasus? In addition, whom does this war serve? The article already dealt with this question This one " Brzezinski and this, great game, ' in the Transkaukasus "in *new solidarity*, 41/1999. Two is the history of the geopolitical manipulations in the Caucasus and Central Asia Centuries old. A prime example is the "great game" in the Caucasus for this one at the same time At which some have secret strategy for the British Empire changed, to this day.

In 1785, the Tschetschenenführer Naqshbandi Sufi collected sheikh Mansur for the tribes of the Tschetschenen, Inguschen, Osseten, Kabardiner, Tscherkessen and Dagestaner for a revolt against the further advance of the Russian empire to the mountains for the Caucasus. The Caucasus and the Transkaukasus which contains Armenia, Azerbaijan and Georgia today had been ruled over of the Persian and of the Ottoman empire at a long cord in front of 1 774. To Russia's victory over the Ottoman empire in the war of 1768-74, the Russian armed forces were stuck into the Caucasus. Sheikh Mansur hoisted the flag of the "mountain races" against the Tsar. Became although zer-beat Mansurs 20 000-man army 1791 at the Russian rush, sheikh Mansur became to this Hel that one of the mountain races, his revolt to the inspiration for today's rebellions in the Caucasus. Sheikh Mansur strangely enough was not the slightest Tschetschene. Giovanni Battista Boetti was his real name and he was a Dominican monk in front of his conversion to the Islam. If Boettis to Venice and London do not know also direct connections, then his rebellion served the geopolitical aims anyway. Another hero of the mountain races appeared years later. 1837 wrote to James Bell for exactly three years an agent of the British secret service which stayed in the Caucasus in his memoirs, a Tscherkessen prince, has shown him the "sacred place" " where (before) Daud bey had to combine forces with the other residents of the mountain provinces under a common government and orientation held a meeting with the tribe leaders of this area and inspired her with the idea for the first time ". Daud bey had the Unab Hängigkeitserklärung of the Tscherkessen and her flag designed.

In addition, Daud bey was not from the Caucasus. He was called David Urquhart actually and had been sent there in a special mission to 1834 of the British secret service. Urquhart was a political pupil Jeremy Bentham's, the founder and bosses of the British secret service organized newly after the American revolution. 1833 was detailed to the Ottoman empire which private secretary puts in charge of King Williams IV as well as Secretaries of State Lord Palmerston; Urquhart was directly Sir Herbert Taylor as him. First Türkeireise was the rus-sisch Turkish treaty of 1833 by which Russia practically attained control over the strategically important Dardanelles cause for Urquhart's. As Urquhart wrote it was, " his task to suggest around internal organization measures to obtain the necessary information for himself if the British government took Turkey under her protection or around ... in the opposite case the disturbing influence Rußlands entgegenzutreten ". Urquhart's mentor for the revolt in the Caucasus was prince Adam Czartoryski, a Pole by birth who had been during the Napoleonic wars of Russian Secretaries of State and led the failed Polish rebellion against Russia 1830 later.

To this enterprise fled prince Czartoryski to organize rebellions against the Russian empire to Britannia where he was allocated with the task to the British State Department through which he became the patron of the Caucasian tribes and Urquhart's.



In the 19th century the British premier Lord sent Palmerston his agents (on the left) Rebellions against the rivals of this one Instigating Empire. One of it David Urquhart was (on the right.)



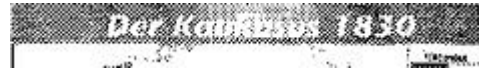
1763 ended the seven-year war between the British and French Empire with the victory of the brits. This was the end of France as a naval power. His presence could expand Britannia in all of Asia. France had to retire from India, where it still had been the predominant European power ten years before. The brits started from Bengal to take the complete subcontinent. The end of French control over the Ottoman empire also moved more nearby and the brits stood on the jump there. China was weak but still not under British control. The three oasis Khanate Chiva, book macaw and Ko-kand became the wide areas between Russia, China and the later British Indien of Turkish nomads and joined, settled for Afghan tribes. Russia was the only great land power nearby. To the west Russia further sent himself at, to take the complete Caucasus region between black and Caspian sea. The fight for control over this Cegend got later than the "great game" described.

Full of British support

Urquhart as a businessperson disguised traveled to the East coast of the black checked by Russia for sea in July and August 1834. At the fortress Anapa, he met 15 tscherkessischen beys and 200 village old and salt, gunpowder, offered them lead and finally the full British support for the revolt against Russia. Russia's bloody oppression of the Caucasus peoples of the first viceroy Michail Woronzow operated passionately made Urquharts task all the slighter. As prince explained Kochubey to an American visitor at that time the Tscherkessen is " exactly as irrepressible and uncivilized as your Indians ... " and taking to the quiet thanks to her natural strength and her character only by wiping out. Word held "Daud bey" and Hilfs would flow as of now deliveries and other support to the Caucasus.

Urquhart published the document *England, Russia and Turkey* for 1834 with which he advertised around support his

growing rebellion. He argued the Turkey muß ten Britannia and France stop moving forward Russian for the safety in the Caucasus. Urquhart founded the periodical *portfolio* for 1835, which had a good look at the "east question." In the first version Russian Geheimdepeschen, which allegedly confirmed Russia's ambitions, were published. A later version contained his tscherkessische independence explanation. Urquhart as a British message secretary returned 1836 to Turkey. He equipped privately a schooner, the *Vixen*, toward the end of October to trade in the Tscherkessen despite the Russian trade restrictions. The Russians found the ship for beginning 1837. The British



Russia extended to the Caucasus in the 16th century but the submission of the region was completed only in the middle of the 19th century. Due to the difficulties of subjecting the overdue mountain tribes, the expansion did not simply proceed in north-south direction. The large part of the region consisted befehddenden emirates of him, which was part of the either Ottoman or Persian empire. Only Georgia had a certain independence. Russia mastered almost the complete north flank of the Caucasian mountain range as well as the strategically important Daryal Gorge, the gateway to Georgia and the complete Transkaukasus, for 1763. 1783 almost occupied all of Georgia and Russia it annexed 1805-10. In the eighties of the 18th century, Russia crushed a revolt of the mountain races in the Caucasus.



After the Russian Ottoman war, 1787-91 Russia took on control over the north East coast of the black for sea. It dominated almost the complete coast of the Caspian sea, 1796 this area annexed all Caucasian areas to give up formally the black sea coast dominated Russia at the end of the Napoleonic wars, and it forced the Turks after the Russian Ottoman war 1828-29 in 1830 took the complete region away from Russia into possession. Ottoman.... " empire ""

Only two enclaves remained beyond Russian control: an enclave of the Tscherkessen sees wa rzmeerküs te and one an eastern mountain enclave lived in by Dagestanern, Tschetschenen and Inguschen to the. Only 1864 also could subject these regions to Russia after 30 years of brutal guerilla war.

Ambassador in Turkey consulted Palmer-ston with the request to send a fleet but Pal-merston did not want to let itself in for any crisis at that time yet.

The tscherkessischen guerilla unit actions finally led 1840 in a general rebellion of all mountain races, Tschetschenen, Inguschen, Dagestaner and Kabardiner, against the Russian forces. Leader of the rebellion was sheikh Shamil of Dagestan, this one like the former Dominican monk sheikh Mansur from the Sufi medal of the Naqshbandi came. Shamil founded an Ima-mat who ruled over the region with an iron fist. It was considered during the Krim war between Russia and Britannia 1853-56 in London to conquer the Caucasian black sea coast with the help of the Tscherkessen but one rejected this possibility. 1856 during the peace conference in London failed Paris with his attempt to create a tscherkessischen buffer state between Russia and Turkey. Even after the Krim war, London further supported the Caucasian rebellion. Tscherkessische leaders traveled to Istanbul to meet the British ambassador Sir Henry Bulwer for the planning of further operations. However, the Russian reaction to the rebellion got increasingly more brutal. When the revolt 1864 finally caved in you had killed about a million Tscherkessen or sold to the Ottoman empire. "Daud bey" had already left the mountain region for a long time before. After the incident with the *Vixen* Urquhart left officially the services of the British government and tendered himself to the sultan of the Ottoman empire as an adviser.

Joseph Brewda and Linda de Hoyos

LIFE and CONFLICT ROOM KAUKASIEN The beautiful Tscherkessin for the history of an ethnic stereo type

Ulrich Landmann

from: Life and conflict room Kaukasien, Hanover 1994, 215 p. Hrg. Of Eva Maria

The Tscherkessin was praised repeated on account of her well-shaped and graceful phenomenon.

The row of the authors who speaks in this sense starts as it seems ' for Ali Al Mas'udi with the Arab traveler Abu 1-Hasan (for born Baghdad at 895 for gest. Oldly Cairo in fall 956 or 957). He writes ' as follows (in translation by Kla-proth) in his work, Muruc ad dahab:

"Called a people, Keschek to the empire of the Alan gr„nzt which lives between the Caucasus and the black sea. You which one surrenders to the religion of the magicians and no-one is found under all peoples of this area more covered his skin, would have a more beautiful color, would have more beautiful men and more charming women, could show more excellent shapes and slimmer hips, would have even more excellent Hinterthei-Le and at all a more beautiful growth as this. Your women are described to the creation as the Anmuth. You dress witness in white and in Greek with gold by webte substances, in Ssklathun [i.e. Scarlet. U.L.] In addition, other such witness. Your white clothes are different; they are manufactured of hemp and there are several genres of this; one of this is called Thuli and is very durable. Such a dress costs ten dinars The name Kescftek is a Persian word and is called impressive and insatiable of glory " 1.

Furthermore, Mas'udi reports of the export keschekischer woman clothes and constant communication of the coast on the Anatolian black sea port Trapezunt, by ship get where from the Keschek goods and where they for their part execute goods.

These and further clues support this one for udis the (west-) Adygeisch speaking ' to see for today well general chew kasologischen agreement into this one for Keschek'Mas ', Tscherkessen.

Of the sale, tscherkessischer girl the talk is not with this author yet. We probably may see, that at this as few

Abu 1-Hassan 'Ali Mas' Udi: Muruc ad dahab. About this of HJ. V . Klaproth in: Description of the Russian provinces between the Caspian and black sea. Berlin 1814, p. 233-234. \ Interest that he shows in the trade, such a spectacular process would have remained secret to the traveler.

The Genoese nobleman Georgio Interiano leads us with his document, Della Vita dei Zychi, altrimenti Circassi, historia notevole, ' (in a Latin version for the first time) just as foreign to 2 into one as fascinating life far for 1502. His Circassi we describe, get when strap described a strictly segmentary society the himself for Adiga, as already, '. A nobleman is, (, ') at the top of every segment for this one with vassals and farm hands or slaves for serui o schiaui his defends solid malice thinking shaft and its territory in sozialdarwinistischer way. If necessary the Solidargrenze runs, we hear so cross conditions by verwandtschaftliche. On fratricide, recognizable social reflex follows Levirat as the only one. Quarrel is mediated by force, astuteness or by means of persons. Boys are brought up by the merciless) foster father (Atalyk.) The economic system of the noblemen is unproductive acquiring. You know secret paths by the marshland of which they out attack strange farmer families and abduct with cattle for the sale or exchange. The Circassi are and, Christen meanwhile we learn casually, for the larger part well formerly and beautifully so (formosi & beflli*). Enslaved looking people they would usually be negotiated to Cairo and under Mamluken and one meets origin for admirals Zirkassischer excellently (gente di grandee aspetto ') and it isn't different with the women. We learn so, the women handle foreign parts very confidentially (domestichissime) in Zir-kassien. You fulfilled the duties of the hospitality with great attention. They also permitted the guest manegiare to handle her single daughters from head to foot ('), in Sonderheit in presence of the parents -- intercourse accepted. "These girls gehn in front of everybody naked and one then sees an infinite number of the most well-formed and whitest creatures into the rivers."

The preference of the Ottoman rulers like the Krim-Chane protectedly seems Tscherkessinnen increase into her harems. The disgrace tax which is imposed on the Tscherkessen by the Krim - Chanens and so-called (Ayip), this one, as is well known in the delivery of girls free of charge and boys be-

Interiano, Georgio: Della Vita dei Zychi, altrimenti Circassi, historia notevole. Contained in Giovanni Battista Ramusio (Hg.) Navigazioni et Viaggi. Third ed. Ve-nezia 1583,2. vol., p. 2.stand3, could have handed in the institutional frame to such a habit.

The Notablenn of the Ottoman empire emulated her Padischah after strengths. One finds the things oversubscribed now and then so approximately, when Bernhard writes star:

"Chane of the Krim and for a while also had the sultans of Turkey for only tscherkessische odalisks the early."4

For the middle of the 19th century the esteem of the Tscherkessin can be valid it as proved that, meanwhile, this attitude did not stop she confessed the Islamic faith in circles of the administration aristocracy of the Ottoman empire, so far war5 generally spreads ., to faith borders. The Russian Naturkundler and publicist Nikolaj Jakovlevic Danilevskij (*1822, 1 1885), darwinian and intellectual head this one, ideja slavjanstva ', the Neus-lawophilentums forming up ideologically and politically, schrieb6:

"This one for a long time [her]!praised beauty of the female sex [the Tscherkessen. This earns her given praise for U.L. to a high extent]. Who to have a concept in our time wants of the real form beauty, who to have a too incarnate ideal of classic beauty in front of eyes does wish, this one must look at a Tscherkessin." According to a thorough description which only is referred to here the Russian turns to the question of the Generalisierbarkeit of his observation: "Without doubt gemeiniglich everyone doesn't reach this sample tscherkessischer beauty but the largest portion draws itself develop in front of the other mountains tribes by her marvelous ones. Therefore the Middle Eastern peoples are proud to have a Tscherkessin under her wives or Kewsweibern and one pays large sums for her."

Rankheit registered the one of all authors who exceeded the threshold of the praise to the description and Schlankheit of the women of this tribe is explained by an early application of cutting clothes partly -- we do not expect what. Sch"nheit* would therefore be this one through 4 5 6

Hammer Purgstall, Joseph Frh.v.: Story of the Chane of the Krim under Osmani's rule of the 15th century until end of the 18th century ... Vienna 1856, p. 188, and 199-200.

Star, Bernhard: Between Kaspi and Pontus. Caucasian outlines, Breslau 1897, p. 53.

St icker, C.: Customs and character images from the Turkey and Tscherkessien. Berlin 1862, p. 123.

Danilevskij, Nikolaj Jakovlevic: The Caucasus. Physically geographical, statistical Leipzig 1847, p. 104-124.

Body deformation distortion, which conserves youthful forms, obtained. Danilevskij provides us with details to this:

"In the seventh or in the tenth year the noble and princely virgins of the bodies of the hips up to the chest get to keep the slim growth, pulled together narrowly and sewn up tightly into tanned or rough leather. Therefore, the virgin stays up to the first bride night in which the groom cuts through the little cords with the dagger. However, the girls also are just as slimly of low origin although they do not wear such being too tight undershirts. This is the simple, moderate food and the "ftern movement in free air which many contribute to the preservation of the slim waist at the Tscherkessinnen and with all hochl,,ndischen virgins." (loc. cit.)

The facts can apparently be seen layer specifically: seems to the preservation of the advantageous plant to have been helped culturally with needle and thread at the nobility. The other worked himself or remained slim.

Philipp Felix Kanitz (*Budapest 2.8.1829, gest. In favor of the Tscherkessen he more unsuspectingly talked), pioneering geographer and ethnic graph the Balkanhalbinsel, everybody the on his-and (of the disaster which a Tscnerkessen settlement must bring over Bulgaria, found for the women of the Tscherkessen to observers as a party supporter of the national Bulgarenturhs which is in rebellion tests moving at that time and new for Voreingenommenheit for cross Vienna 5.1.1904 encountered crossways journeys between Danube and Balkangebirge, word of the recognition:

Why do the sultan, the Chane want her harem with the Wunderbl then walk to the Balkans for 7 ", and Turkish great strive with all means, to adorn the Caucasus, " who to see, to learn and to understand his ideals classischer woman beauty made come true which are wonderfully imaginary or created after ancient examples perhaps?

The traveler Albert Friedenthal tries to get 1894 in Asian Turkey for this one in our connection in his monograph, the woman as a center of an ethnic graphic representation, away, ' (3rd ed. Berlin 1922) around materializing for often vague, emphatic diction. He notes down from an observation of his own:

"The Tscherkessin is white like milk. One was whether the purity and Weiáheit of her skin ... astonished on the slave markets in Stambul The longish one

Kanitz, Philipp Felix: Donaubulgarien and the Balkans. Leipzig 1875, 1. vol., p. 318.

Face surrounds deep black hair; the trains are those of the Georgian at beauty of wonderful proportion after not at all. Although the Tscherkessin is smaller, for this but dainty than that one ... The legs are short, hands and feet small. Every movement at her breathes liveliness and grace. Trains of such a perfection are not always found admittedly. The nose turned up and the hair is red occasionally."8

The doctor and Orientalist Christian Rudolf Ehlich (* Lutherstadt Eisleben 27. or 28.11.1744, t of St.Petersburg March 1793) rattle nine on the laurel the praised:

"I don't know what may have given reason to the Vorurtheile spread everywhere so to regard the female sex of the Tscherkassen as so beautiful. A short leg, a small foot are and one part of a tscherkassischen beauty shining for rothes hair !! ... The soft body shape and the attractive black eye of the Persianerin are far more fantastic than the round, solid meat making of the muthwilligen Tscherkasserin nen!"

He is not, then so quite sure, though, he drives away:

"Although the lively decency of the tscherkassischen is taking beautiful excellently; they are funny, jocular, roguish, over-subtle and very talkative. They rule over the men with a pride well lining up for them in the youth; however, they get intolerable and quarrelsome in old age ..." loc .cit (.)

At that time, in the Caucasus of loyal St. Petersburger academy surgeon this one might already for the verdict for it for the imperial Russian interests be based on impressions which he collected at the Kabardaian, an osttscherkassischen tribe, predominantly under Botm„áigkeit stood Russian.

The general public of red hair (instead of a spread of different colors of hair) has thought of the application of Henna. We should the distinction of the anatomical results judge Ehlich's as a commendable contribution of emotional, if not socio-cultural implications. He does not try to include the Fascinans alone with surveyor's wooden rod and keyboard pair of compasses. He sees if us him not berinterpretieren, also the culture and socially isationsprodukt.

Friedenthal, Albert: The woman as a center of an ethnic graphic representation. 3., vcrm. U . verb. Ed. Berlin 1922, 2nd vol., p. 312.

[Reineggs], Christian Rudolph (Pseud. for Christian Rudolf Ehlich): The general historical topographical description Caucasus. First part. Gotha, St. Petersburg 176. S 761

A greater unreasonable demand seems at all events to represent but to see the debit demanded socially into this the ideal type on which you train to want, the Lustigsein, to see a nationwide, endemic gene equipment's joke and Schalkhaftigkeit together with over-subtleness and Gespr„chigkeit as a product. Not only youth pride, also age z„nkischkeit then would stand admittedly, we want to think on the biographical cultural program so.

For the clarification of the problem field, probably further authors can be heard. At first we see what another eyewitness of the 19th century, Friedrich of Bodenstedt, arranges for us. The versatility interested and dedicated low Saxon (* Peine 22.4.1819, 1867 ennobled, t Wiesbaden 18.4.1892, educator, in a great princely family in Moscow, high school teacher in Tbilisi, newspaper editor, writer, poet, director of the Meininger court stage, Munich professor of Slavonic studies and old English literature) was confronted with the Russian expansion with heavy reservations in the Caucasus. Although Bodenstedt's likings are for the

mountain races considerably, he keeps the ability for criticism and eye. He clues erhalten via the Sample on whom his observations are based what knows to report about the Tscher-kessinnen with the subtle means characteristic of him of language expression, all the more welcome to us may be as us. It sea of used, Turkish slave ship consists of approx. sixty young Tscherkessinnen whose way the traveler crosses in summer of the year 1845, passengers of one, ' of Russian launches in the black. One had her for two Russian coastal fortresses for, this one as we learn in the casemates, at that time, free Westtscher saucy still played this one the role of bridgeheads in the tribe area, put in Russian troop accommodations to Gelencik and Novorossisk provisionally. Bodenstedt writes:

"Such a favorable opportunity well seldom offers himself to a traveler for such a quantity of young girls from the most inapproachable tribes, to see the Caucasus together. I also used the time granted me to stay under the beautiful Haremsrekutinnen, to talk with them and to remember the Eigenthümliche of her phenomena for 10 with the greatest Gewissenhaftigkeit".

The result of his enquiry indicates Bodenstedt as follows:

"I would know shape for nothing for what for the Tscherkessinnen for Eigenthümliches in her phenomenon apart from a durchgehends slim, positive at all

10 Bodenstedt. Friedrich of: One thousand and one day in the Orient. Berlin 1850, p. 64-65, 68.

One would have she could impose the first look as daughters of her country ..., to what One could I would like to say [inhibition in the Original.U.L.] carries a Germanic touch describe her as mediators of the beautiful world of the Orient since they are quite Middle Eastern in clothes and custom while more is uniting her real nature European. Black hair and dark eyes do not happen more frequent at them than with us. Most had fair or fair hair under the prisoners of Gelendshik; blue or pale brown eyes.

The Tscherkessinnen are different from the Georgians fundamentally to her Vortheil by a greater liveliness of the spirit and greater Rührigkeit of the body." (loc. cit.)

Our source, the phenomenon, seeks beauty ' to come by filtering meanwhile:

"Between 8 to 14 years also 6 quite young suited girl arisen under this one fine [under the prisoners. U.L. I found only four, the actual were beauties in our sense of the word]. The left stood out more due to a slim growth and due to the smallness of her ears, hands and feet which the Turks put a great weight on."

He then says, what is thing:

"Particularly a girl from the one of virgin Schaar moved and safety with such liberty as if the Caucasus had it for his education in the salons, the great Welt_und not in the mountain ravines got.

It was these one of the cheekiest and anmuthigsten female shapes, this one happened me in the life. The slim, perfect growth made her seem a little bigger than she was actual; the neck, the neck were so nobly formerly and of such fineness and strength as if they were created for the eternity. These were a fine, approximately the details of this wonderful nature in whose trains male determination and staying power argued with a female grace around the power verschlossener mouth, mischievous dimples in the cheeks and in the chin, one for Kaukasierinnen reach for exceptionally little nose, big beautiful marked eyes, dark eyelashes and a shiny brown hair, small hands and feet."

After this the liberty and certainty to give himself and to move himself the author turns to methodological points of view, the question puts for the Generalisierbarkeit and we learn last that but exception and not rule was: " only some of them saw us free in the face and we answered them without hesitation on the questions, which ones through the interpret presented.

It admittedly seems reasonable to object, shyness and restraint could be situation specific. Then weren't all prisoners shyly and restrainedly situation caused but why? Our consideration apparently leads here into the Stratum of individual differences of plant and biography, which our socio-centric intellect easily overlooks and levels.

The Exodus was carried out 1864 for it now -- after a fifty-year war -- of

Westtscherkessen overwhelmed the Russian. A wave of over 400,000 emigrants poured over Asia Minor and Rumelien. The sun Anatolians has the natural and kult rli-Chen qualities of the Tscherkessin can apparently do demolition just as little like the Rautheit of the Balkangebirges meanwhile. Some Tscherkessend"rfer lain not far from the small town G"ksun touched geographer and folklorist Hugo Grothe (*Magdeburg 15.8.1869, Sternberg 28.4.1954) who traveled to the northern Ant Taurus (southeast Turkey) as a scholar of the Wilhelminian arrangement fund to the beginning of our century the German . He notes down:

"The youth fairly often brings [music](#) and dance together to joke and cheerfulness. The girl faces I saw which, reputations tscherkessischer woman beauty absolutely corresponded to it and-form. The one who applies the standard of European woman attractions won't get used to the oval characteristic of the Tscherkessinnen of the countenance, that one of a sharper characteristics and Individualisierung as in the case of all women from the middle east done without, so quickly."¹¹

After this Grothe has us ' the measure of the cultural Bedingtheit of this one, what, beauty you are called, get more clear (a. a. O) once:

"Village shaft in the administrative district Saimbeyli, province Adana, organized [to my honors in Kodjawas; U.L.] my guest a small festive celebration at which his two daughters with two boys of the village at the sound of a concertina also put on a tscherkessischen dance. The younger of the two girls, dance given in the jump step soon a twelve-year-old brunette as weighing her naive and vivacious dedication to this soon, offered Die_Anmüt and Schwięgsarnkeit a piece of poetry and mood magic's for me, as it under Awscharen, Greek and

11 Grothe, Hugo: My Near East expedition 1906 and 1907., Leipzig vol. 1st 1911, vol. 2. 1912. of here 2nd Bd. S 161

Armenians weren't commanded during my whole journey."

the scenery of the Taunis mountains, the village architecture, the cultural Spezifika of the tscherkessischen music and the Tscherkessentanzes connects himself with individual physical conditions to a complex impression (loc. cit.) This is with the words, poetry, ' and, ' mood magic reflects.

We make the attempt to summarize the contributions of Mas'udi to Grothe then the beautiful Tscherkessin appears culturally, to be partly temperament, teps for deterministic, at the same time much or less rare top phenomenon the large choir less more impressively participates in tribe nurses at the epochal glory. The beautiful Tscherkessin may not feel different into this from the beautiful dairymaid: what is praised seems only occasionally in pen nib making way to be. We also shouldn't misjudge that resistant ' one's phenomenon, gray area, is surrounded we find the glory worn from an area in which to the epithet on ornans -- to transitoriness like the Schnellf äigkeit of Achilles or the Eulen„ugigkeit of the Pallas Athene.

Nevertheless, the qualities of the glory aren't exhausted with that. As soon as he manifests himself in positive esthetic verdicts the chance arises that these used words beautifully ', noble ', irritating ' for U . dergl. being filled with communicatively unchecked contents as word hulls. A bushman may imagine the beautiful Tscherkessin differently than an Eskimo or Central European. She was and remained variably into imaginary and actual stereotypical Ideologern qualities. As such she made social history. Louis J. Luzbetak (S.V.D.) takes the thing to a denominator if he writes:

"One can hardly peck up ares of book on The Cherkess without coming across are section or two about The unusual beauty of their women. Some authors go of so far graze on to give them Thely headlines of The, fruit juice beautiful women into Thely World '. Whether they, or perhaps of The Mingrelians or other, deserve Thi headlines Doe's need concern us here. What Doe of dull is of The conviction of The Turks and Persians that Cherkess women ares beautiful."¹²

It would have this initiated an endemic, highly stable conviction in Orient and occident to be known, whom or what in an interesting way. Tightly stands, that the Tscherkessin turned out to the value object. Not only the occasionally horrendous prices

12 Luzbetak, Louis J.: Marriage and of The Family in Caucasia. Are of co. tribute ion to of The stiddy of North Caucasian ethnology and. customary lavv, Vienna-M"dling 1951, P. 76-77.

These were because of, paid for her. The prestige use, the *sie_abwarf*, will have joined the esthetic one soon. Praise and desire would close for the advertising technical feedback: we mustn't only assume that praise arouses desire. Who deposited an important sum for the acquisition of a *Tscherkessin* is also concerned about reputation of the purchase object. This interplay lasts away into some southeast Anatolian *Tscherkessend* fern certainly today. As the investigations of Angelika yielded country man Turks befit with the firm intention to the villages, themselves the many praised to the woman to *suchen*¹³. Now and then one they want to discover a beauty there, they also discover her. One of the *Fortunaten* didn't fail to point to the unusual feature of his luck already after a short acquaintance with the author of these lines.

The light Muse of the west has himself beautiful already abstracted long years from concrete contents before Grothes *Antitaurus* walks this one takes hold. We of the beautiful are looked on the trace seemed anonymous at the latest since Charles Wards 1809 in London '14. In one of the *Mill*cker ' for funny operas once again when 1882 assures Symon, begging student, us of geographical psychological ethnic graphic studies as a lyrical tenor to the proof, *Circassian Bride*: "Is sat on the walk's beach and kiss even exchanged some there, the I *liebte* at the *Tscherkessen* with beautiful *Fraun Caucasus*."¹⁵ Also more serious dramatists picked up the substance, as *ejrster*: *wphns*, nT ei Croxall anonymous 1720 with a piece, his *Strukmr em high Song Salomonis* borrowed and till 1759 13 pressure editions *erlebte*¹⁶. Two SJ let decades on this. Pratt in London anonymous his, *Fair Circassian** a piece, its plot himself appear, to J. Hawkesworth' *Almorán and Harnet** orientiert¹⁷.

The marketing followed dramaturgy. The word "Circassia" is found in the textile technical language of the 19th century:

"Circassienne or Circassia is first and foremost a woolen or from cotton chain and woolen bullet hole gek"pert also woven, few?¹³

Countryman, Angelika: *Akifiye -- B y kfamurlu: The Ubychendorfer in the southeast-Turkey*; Share 2: Examinations to choice of partner and wedding customs/Ethnographie of the *Tscherkessen* 2nd Heidelberg 1981, p. 64.
[Ward, Charles:] *Circassian Bride*. Song, charm in *The Circassian Bride*, are comic strip Opera. London 1809. J : R,
*Mill*cker, Karl ([music](#)); Zell, F., Richard Genée (libretto): *The Bettelsludent*:

Opera, 1882 U . once in a while, so Stuttgart 1972, p. 39, 1st *ufzug*, 9th appearance; [Croxal, Samuel]: *The Fair Cicassian*, aa dramatic performance, ... London 1720.

Pratt. S. J.: *The Fair Circassian*. A tragedv . London tumbled things to summer skirts, coats, *Umschlaget* chern etc. t monochrome and graying. C. is then called one the major part of de tour „hnlí, too ches fifty per cent silk things with gek"perten stripes which have another color as the reason. The latter becomes drive particularly in Lyon and Switzerland circ."¹⁸ : *The Century Dictionary* 1889 analyzes us, *Circassienne*, ' as follows: "A variety of Light cachmere maggot of silk and mohair."¹⁹

We find *Circassienne* besides the note, the word, 'be, etoffe, ' to put in front at the same time, the remarkable addition:

"But The name is arbitrarily given." (loc. cit.)

We may infer from it that manufacturers wished the inhabitants of Lyon and Swiss to append themselves to the glory of the beautiful *Tscherkessin* advertising technically. The brand name, *Circassienne*, 'had hopes apparently of the association beautifully."⁸ Brockhaus *Conversations dictionary*. 11th ed. Leipzig 1865, 4th vol., p. 522. J9 *The Century Dictionary*. To *Encyclopedic lex icon of The English'IMnгуage* ^

General Thomson and the fight for mountain Karabach How the conflict was stirred up between Armenia and Azerbaijan

Joseph Brewda and Linda de Hayes

The first World War offered Britannia the opportunity to step in in the Caucasus once more and but this time quite undisguised. After the Menschewiken 1917 had taken the government in Russia, Armenia, Azerbaijan and Georgia declared themselves independent of the Russian power. The Tschetschenen, Dagestaner and other mountain tribes also declared her independence and formed a republic of the mountain races. However, the independence wasn't of long duration. In November 1918 a 23000 Mann penetrated strong British expedition army under general William Thomson from Persia to the Caucasus region for one. She brought the railway route Batumi-Baku and other strategically important points under her control and employed armed forces governors in Batumi, Baku and other areas in Georgia, Armenia and Azerbaijan. The areas remained up to the re-conquest by Russia in 1920 under a direct military occupation.

The necessity of a flexible strategy was stressed in a letter of the British State Department in 1919: "If Russia recovers quickly, it would be conceivable that they (Armenia, Azerbaijan, Georgia and the mountain tribes) are annexed for him again in a kind of föderaler relation. If the anarchy lasts for however many years in Russia, the present separation from Russia probably gets durable. Our strategy opposite the Caucasus should keep each of the two possibilities in the eye." In reality this indicated to pursue simultaneously different options in the reason for everyone "no durable allies, only durable interests," mutually ruled out himself knows Palmerstons remark, England according to Lord this one (see an accompanying card). So the Belorussian army of the general Denikin entered the dagestanische republic of the mountain races, for it in 1919, for example, originally Curzon had been promoted by Lord, supported by the brits solidly.

London provided that the conflict between the republics dependent on England of Armenia and Azerbaijan permanent weiterschwelte. Main contentious issue was the status of the enclave for Kara-creek. The region Karabach was an old Armenian tribe area, however, was settled by the Aseris under the Mongols. At the beginning of the 19th century Russia after himself the region one- had, Karabach was settled by Armenians again and was to an Armenian enclave so in the czaristic district Baku populated by Aseris otherwise annexed. The supremacy about the enclave became a permanent bone of contention between Aseris and Armenians and general Thomson intensified the problem consciously.

Did he send Armenia and Georgia military help, verfügte Thomson, while Aseri which was notorious for his massacres at Armenians Karabach had left under aserischer administration and appointed one as a general governor for Karabach that, not however Azerbaijan? This was the green light for the repression of the Karabach Armenians by the Aseris.

Thomson armed the Armenians though completely insufficient. The Karabach Armenians finally accepted the aserische supremacy in August 1919. In the same month the brits started with her retreat from the Transkaukasus and gate and door opened the chaos so. "I am complete in the clear one that the retreat of the British troops probably leads to the anarchy " the black sea army's general Milne, wrote the top giving orders " but I cannot see great damage for the world in this if the residents of this country go each other to the throat."

Under Stalins rule

The return under a Russian supremacy within the years 1920-21 brought not at all the peace. Josef Stalin was the Soviet commissioner for Nationalitätenfragen of the foundation of this office 1917 until the dissolving 1924. of the Stalin being from neighboring Georgia was working in Bolshevist underground of Baku, where according to the words of an aserischen historian " he was witness to the outbreak of force between aserischen Turks and Armenians like also the methods used by czaristic agents and policemen for the promotion of rivalries, could " turn this one away of the deep aversion to the Russians. Stalin used Ebendiese methods now itself. The committee of Azerbaijan founded a central commission under his leadership for hold karabachische questions, which an autonomous Armenian enclave in Azerbaijan -- only one

Stone's throw of Armenia removes itself -- disposed, a decision which was satisfactory for neithers of the two sides. So Stalin further led the same geopolitical wheelings and dealings for this one in front of him, the Tsar and the British in the region

Used general Thomson had. However how the events of the nineties have pointed: If a region is installed once into a geopolitical chessboard, can "join in" in everybody.

Joseph Brewda and Linda de Hoyos

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The British game " great ... against great ..."

After the first World War the brits operated in the Middle East, ethnic groups passed away at the same time, in the Caucasus and Central Asia more Gebietspläne incompatible with each other or controversial boundary lines. The British geopolitical manipulations paved the way for conflicts which stop except for today.

A: England presented this completely utopian plan for "Großarmenien" at the Versailler peace conference. In large portions of the envisaged area lived no more Armenians already for centuries or the Armenian population was died at the bloodbath which had caused the Istanbul "young Turk" regime 1915 steered by the British secret service under the Armenians. The idea of a Großarmenien into the 90s was | cooked up for the first time ahren of the 19th century of the British prime minister William Gladstone and Secretary of State Lord Salisbury as a plan for the dissolving of the Ottoman empire. During the first World War Sir Mark Sykes who wanted to divide the Ottoman empire up together with France and Russia as well as Lord Noel Buxton from the influential quaker Fami-Lie who checks the Barclays Bank worked on this project mainly. It was Dergeopolitische purpose of a Großarmenien to drive a wedge between the Turkish Central Asia and Turkey and to instigate a permanent Armenian Turkish and Armenian kurdish conflict.

B: The creation of such a territorial construct also suggested London "Großkurdistan" in Versailles. The Kurden were never settled into most of

these areas. The Brits also created Kurdish nationalism at the end of the 19th century. During the first World War the responsible man was Lord Curzon for the Großkurdistan project (for one Nachfahre for that general for, this one George Washington had to arise in the context of Yorktown). The geopolitical purpose of a Großkurdistan also was, a wedge between the Turkish Central Asia and Turkey drifting and instigating a permanent Kurdish Turkish and take a cure disch Armenian conflict.

C: A Muslim buffer state was the project into the 70s, between Russia and British India as well as British Middle East to create a large Muslim buffer state, come up again for the Empire in the Ottoman empire, been operated for the 19th century of the Indian viceroy Lord Lytton and his uncle Sir Henry Bulwer, ambassador first. The panislamic movement served as an ideological basis for such a buffer state. The British high commissioner immediately reached for the first World War in Transkaukasien Col. Claude Stokes the idea with silent support of Secretary of State Lord Curzon again open. This state, he claimed so, "would follow Great Britain and serve as a buffer between Russia and the British Asienbesitzungen." It, rus-sisch Turkish and inner Turkish conflicts to stir up, was the additional geopolitical purpose of this plan.

The idea of a Caucasian mountain state which divide offed Russia of the Transkaukasus and the Middle East was drachma for the republic for the mountain races for the first time into the 30s come up again set for agents of the British premier Lord by David Urquhart, one for Palmerston for the 19th century. After the first World War she became Curzon politically revives of Lord. A geopolitical purpose was the Anheizung Russian door kischer conflicts.

E: 1919 Britannia two suggested himself inconsistent plans for the Russian empire for the receipt of the Russian empire caved in. The one consisted in creating a new, Bolshevik variant of the old empire which was based on the teachings of Karl Marx sponsored by David Urquhart. The second was the reinstatement of monarchistic or anti Bolshevik "white" circles under leadership of general Denikin. The role of the British secret agent Alexander Help hand Parvus, and this one between the two sides clarifies the British operations, herwechselte, on this scene to.

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David Urquhart's Ottoman legions For the history of the "great game" of the brits in the Caucasus

Joseph Brewda

David Urquhart had incited the Caucasian mountain races to the rebellion, the public for a war with Russia he returned to England in the intention in the thirties of the 19th century after mobilize. His "Foreign Affairs Committees" and her organ *portfolio* should the "east question" into the public one conscious be move. Urquharts wanted to have to make the Ottoman empire a protectorate of London and to destroy the Ottoman and the Russian empire each other.

To mobilize Turkey against Russia, it required a comprehensive reform of the old Ottoman state bureaucracy, a modernization of the army as well as a new imperialen, anti Russian ideology. Lord Palmerston conducted the Ottoman reform movement and the construction of a civilian administration layer which was trained and indoctrinated in Paris and London in the forties personally. 1864 created Giu-seppe Mazzini, one agent Palmerstons, the frame for the new ideology by bringing the "young Ottomans" in Paris into being the far-reaching of his organization's young one Poles were led and should form one of Türkisch-osteuropäisch-transkaukasi's alliances against Russia. Urquhart which had made himself strong for the door kisch Polish cooperation against Russia for the thirties was the main British wire-drawer behind the Jung Ottoman Bewe-gung. It was he to tear the power for a year in Istanbul to himself to 1876 when the Jung Ottomans succeeded for the adviser. Among other things he was the purser of the Jung Ottoman leader Ali Saubi, the man of the Parisian exile newspaper *Hürriyet* who sets the tone.

Production of a test of strength

In the middle of the 19th century the brits organized two ideological movements which should break wars of the Ottoman empire against Russia of the fence, the panislamische and the pantürkische movement, and the Jung Ottomans were extremely influential in both. The pantürkische movement which had the aim of uniting all Turkvölker due to their common ethnic origin and her Russian hostility resulted from the Umtriebe of Urquharts for faithful Arminius Vambery, a Jewish

Palmerstons payroll suited which emigrants from Hungary, also on Lord.

Vambery traveled around in a whole Central Asia in the sixties as a Turkish dervish to find out how far one could produce a pantürkische, anti Russian identity with the sultan of the Ottoman empire as a leading figure. Although Central Asia had never been under Ottoman rule, he reached promising cognitions.

His Ottoman imperiale vision described Vambery 1865 for you in his seemed *for journeys in Central Asia*: "In his quality as a Turkish dynasty the house Osman would have an empire from the miscellaneous elements with which the bond of common language, religion and history is connecting Adriatic Sea table coast till far to China knows more powerfully than this which of the great Romanow from the most conflicting ones of the in found, most heterogeneous components had created by force and cunning. Anatolier, Azerbaijani, Turkmens, Uzbeks, Kyrgyzes and Tartars are the members, which a Turkish giant who would certainly have been more suitable could have arisen than Turkey to compete with his tall competitor from the north as she appears for us at the present time." In her more extreme form Vamberys doctrine as "Pan-Turanismus" which tried also to reconcile the Turkvölker with the Hungarians, Finns and Mongols was known.

Leader of the pantürkischen movement Urquharts charges Ali Suavi who had come onto Urquharts cause to England finally gained acceptance. In *Hürriyet* and in other publications Suavi argued the movement must mobilize the Ottomans for this, the central Asian Khans who was threatened by the growing Russian empire militarily, to defend. Suavi used first the expression "Turk" instead of "Ottomans" something early had been a disparaging expression for her overdue central Asian cousins. 1876 came failed, Suavi Benjamin Disraeli veran-had attempt to remove from office the sultan by the British prime minister around the life. The pantürkischen ideology used narrowly and as well a British invention was the Panisla-mismus. He considers Istanbul for Zen Buddhism the natural trum of not only the Turkvölker but the whole Islamic world. The Ottoman sultan should verbrämt become an assembly point, this time religious for the fight against Russia also under the Panislamismus. Writers of the panislamischen legend were the family of the novel authors Edmund Bulwer Lytton and the founder of the British Arabia office Wilfred Scawen Blunt. The "birth announcement" of the panislamischen movement appeared in *Hürriyet* to 1869. The Ottoman empire was attacked there because of his Unentschlossenheit opposite the central Asian Khanaten put pressure on by the

Russians. The ethnic solidarity, however this time, you didn't appeal to but the sultan is responsible as a caliph, protector of the faith, defend Central Asia, explained. The most important panislamic activist for the Jung Ottomans was Tahsin Efendi, this one the sufistic, panislamic, set up "society for the studies of the geography in Islamic countries" after his studies in Paris in the fifties.

Resurrection of the Jung Ottomans

The Jung Ottomans were a short year lasting, 1876, under her leader Midhat pasha who brought the great vizier down in Istanbul. They became 1877 deprived of power, driven to underground and sent into the exile, again. But by the help of London the movement was received at the life. The Jung Ottomans as "young Turks" rose from the dead again and 1896 1908 seized the power by a Staatsstreich staged by the brits in the Ottoman empire. They quite openly appointed a British general chief of staff of the Turkish army.

The ideology of the young Turks, the Pantürkismus, took Turkey to collision course to her Slavonic neighbors. In 1912 she kindled the first Balkankrieg, this one finally in the first one world-get led.

The head of the young Turk regime was Emmanuel Carasso, an Italian Jew and Grand Master of the Mason box of Saloniki "again Macedonia risen from the dead" which had set up the coup d'état of 1908. Carasso had together Parvus, the international arms dealer and grain speculators, Bolshevik finance magnates and British super spy, checks the food supply for Turkey with Alexander Help hand.

The mentor of Karl Marx had like before Urquhart', for a long time, his life collaborated in Parvus to this, the Marxist movement so which finally should to promote logistically take the Russian empire to case, been crusade against Russia. Parvus financed and conducted the Russian revolution of 1905 in which he made use of the devastating consequences of the Russian Japanese war of 1902. His agent was Leo Trotzki whom he had taught the teaching of the "permanent revolution" (then wrote for about the Trotzki his known book).

Parvus came from Russia after the young door Ken revolution of 1908 to Turkey soon. Around his political plans to be able "to smear" better he combined forces with Carasso and became to with the greatest grain speculator of Turkey. He also became a finance editor the young Turk Zei-tung *Turk Yurdu*.

Parvus used a part of the money which he had purchased in Turkey and gold which the German general staff made available to finance the Russian revolution of 1917 and Lenins arrange a triumphant return to Russia later.

Another foreign mentor of the young Turk regime was the Polish Jew Wladimir Jabo tinsky, the publisher of the newspaper *fungttirke*. Jabo-tinsky founded that branch of the Zionist movement later from which the Israeli Likud party and her layers resulted, that parliamentary group which fights the peace process in the Middle East today.

The young Turkish regime wasn't long-lasting. The tide opposed the door with the appearance kischen patriots Mustafa Kemal Atatürk and this one Foundation of the Turkish republic after First World War. The young Turks left once more hasty Turkey, this time in the direction of the Aser baidshan and Central Asia. In the retinue today, this one They become collapse of the Soviet Union called on the plan again.

Joseph Brewda

Does Turkey run into the neo Ottoman trap?

Joseph Brewda

Turkey meant a danger and a chance for the Soviet Union 1989-91 for the NATO member strategically for the collapse. In the 19th and 20th centuries the country had waged six wars against Russia; of this the first World War, in the course both the

Ottoman empire one for gin and the Russian empire gene. Now the chance consisted in that the tallest military opponent didn't exist any more, the danger, but lay in the uncertain future of the Caucasian areas of old Soviet Union. Because the Caucasus region is Islamic for the most part, a strong Turkish minority has and early completely or largely of the Ottomans beherr see were, argued Turkey has the "historical chance" now ideologies to succeed with her supremacy by propagation panislamischer and pantürkischer in the region once more Zbigniew Brzezinski and other anglo American Geopolitiker. Claims Brzezinski and his comrades of the center for strategic and international studies at Georgetown university, Turkey can get rich with the aserischen oil deposits and also consolidate her political influence with her Mediterranean port Ceyhan as Urnschlagplatz of oil and gas pipelines.

On the other hand is obvious, that the growing panislamischen and pantürkischen movements also negatively react upon Turkey in the Caucasus and even the Turkish republic, the Mustafa Kemal Atatürks founded in the twenties after the smashing of these two movements hard, could destroy. She absolutely could be alone the first victim to use the old imperialen methods of ethnic and religious manipulation in the Caucasus again, if Turkey could be enticed to this. In view of the wars in the Caucasus, Armenia against Azerbaijan, the abchasische revolt in Georgia, the revolts in Tschetschenien and now in Dagestan, stirred up by the NATO Turkey must make up its mind soon.

Bernard Lewis

The most important sponsor of the neo Ottoman movement in the region is Bernard Lewis, an expert of the British secret service, this one first at the London School of Oriental and African Study (the former School of Colonial, study) and at Princeton university was working in New Jersey later where he lives as an emeritus today. Lewis ' published documents like this *result for modern Turkey* could be waxed the desire in Turkey to behave in the conflict with Russia as a regional superpower in 1960. The collapse of the communism changed nothing at this strategy. So Lewis claimed at a banker conference in Ankara in January 1996 there is a "vacuum in the region which Turkey shall and must fill out".

1992 explained Lewis his strategy for the periodical for the New York Council on Foreign in a contribution for *Foreign Affairs*, for relationship. The former Soviet region Caucasus central Asia would be destroyed in the course of a "Libanonisierung" soon, he claimed there. "He said of the earlier Soviet Central Asia, if the central power enough is weakened ", " there is no real civilian society which could hold the community together, no real feeling of common national identity or special inclination to the nation-state. The state then disintegrates as it happened in the Lebanon into a chaos with each other arguing, himself befehrender and fighting sects, tribes, regions and parties." The deceased professor Alexander Bennigsen of the Parisian Sorbonne was also a supporter of this strategy which returns the British quarter of a year document *Central Asian Survey* just like his daughter Marie Bennigsen Broxup and in England the most important document about Dagestan ver-takes hold. In his book *mysticism and commissioners: Ben-nigsen claims (1985) for the Sufismus in the Soviet Union*: "The Caucasus wars (the 19th century) lasting almost 50 years contributed to the material and moral ruin of the Tsar empire fundamentally and accelerated the fall of the Romanow-Monarchie."

Bennigsen wrote of the coming collapse of the Soviet Union and approved Islamic rebellions as the most effective weapon against Moscow: "The north Sufi medals didn't win control for Caucasus only over a fundamentalistische inclination but about all national resistance movements of the late 18th century except for today also in the special case. The tschetschenisch-inguschische territory and Dagestan belonged played the Sufismus role towering one above there to the last areas to which the Sufi brotherhoods won access anyway as soon as he was established. It is probably the area today where the organized mystical movements at the dynamic and active are in the whole Islamic world." Bennigsen's "analysis" was a common standard the Soviet Union kollabierte in the Caucasus with the sponsors of secessionist movements as 1989. The documents of the British "group for minority rights" whose chairman the earlier Vizechef of the secret service Mi 5 is Sir John Thomson are typical. Is in one of her reports: "Many endeavors of the peoples of the region contradict each other and several strengths play a group off against the others ... Perhaps the north Caucasus is the region in Europe with the greatest potential for long continual conflicts."

The Turkish foot troops

Several pantürkische steered by the west and panislamische organizations proceed in the Caucasus and in Central Asia today. The most important ones are the horror wolves, panislamische circles in the welfare party or Rechtschaffenheitspartei and the Nursi-Sufi medal.

Gray wolves (Pantürken:) Atatürk had crushed the pantürkische, the panislamische and the Sufi movement in the twenties but the German secret service was very interested in her Wiederaufleben as a flank against Russia during the second World War. The boss appeared the horror wolves, chieftain (late general) Alparslan Türkeş for the first time at that time: He was, locked in as a troublemaker after he cited gebungen for the war admission of Turkey on the part of Germany had. After the war Türkeş network of the NATO was taken because one wanted to be of use Turkey, the only NATO member immediately bordering on the Soviet Union, for the Soviet Union as a starting point for rebellions in the south. Türkeş career took a steep advancement and pantürkische "liberation movements" spread quickly. After the military putsch in 1960 (the rebels wanted to arrest him) fled Türkeş from Turkey, 1963, however, returned. His party of the national action is the parliamentary vehicle of the movement since then; she is part of the coalition government of secretary president Bülent Ecevit today. After the collapse of the Soviet Union the NATO sent the horror wolves to Tschetschenien, Azerbaijan, Usbekistan, Kazakstan and Kyrgyzstan also to Iran and to Bosnia. When 1992 came to the power in Azerbaijan Albufaz Elchibey with the Aserischen popular front he appointed the leader of the aserischen branch for the horror for wolves, Iskender Gamidow to the Secretary of the Interior. Gray wolves fought against Armenia in the war in Azerbaijan. You were employed also in the earlier Soviet Central Asia, fanatics wanted to extend the pantürkischen rebellions even to China.

Welfare party: Parliamentary groups steered by the foreign countries fight the Naqshbandi-Sufi medal "for the Ottoman rebirth" also within the welfare party (now Rechtschaffenheitspartei) of Prof. Necmettin Erbakan, son of an Ottoman cleric and a member for s. The party which gives itself panislamisch won the highest percentage of votes in the choice of December 1995 and came to the power in 1996. Erbakans understanding of Panislamismus came to the expression in the economy alliance of eight Islamic developing countries ("D 8") founded during his secretary presidency. He also met important infrastructure-leave with Turkmenistan and Iran. Because this politics was unwanted, Erbakan still was brought down in the same year.

Concentrated the engineer and economy scientists Erbakan on economic cooperation with the Islamic partners, other parliamentary groups of the party have other plans during himself. So approximately Erbakans rival and would-be successor Tayyip Erdogan, the former mayor of Istanbul who has demanded the foundation of "relieved Islamic states" from the Caucasus to to Westchina. In 1998 the U.S. State Department lifted up official protest when a Turkish court had Erdogan locked in because of the statement: "Our bayonets, the domes are our helmets and the mosques the minarets for our barrackses."

Nursi-Sufi medal: The Nursi-Sufi medal based in Turkey Washington Times is conducted by Fethullah Gülen and maintains close relations to Sun Myung Moons Vereinigungskirche (Mun sect) and her Washington newspaper. He has built up religious schools in the Caucasus and in Central Asia everywhere, which uses for subversive purposes. The movement isn't just popular with the Turkish elites. A report of the Turkish national security council which leaked out in July 1999 shows this among others. The Uzbek government accused Gülen to have been involved into the murder attempt at the Uzbek president Islam Karimow of February 1999. It isn't sure, whether the reproach is sound, there nevertheless was a crisis in the Uzbek Turkish relations. Gülen had already fled 1997 to the USA to infiltrate the police and the army for the purpose of instigation to an "Islamic revolution" after the Turkish security council had accused his group, she has temptedly. It is said in the report leaked out places are responsible for the destabilization of Uzbekistan outside Turkey. Literally you say: Gülen could for him for this one, U.S. friendship bridge attain diplomatic status (the USA) and red and green (diplomats-) passports for the 70 teachers ", under the aegis ' this one sent to Uzbekistan".

War in the Caucasus: The past history The backgrounds of today's Tschetschenien conflict which threatens to become an igniter of a new World War.

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After the self-dissolution of the Soviet Union the former Soviet general Jochar Dudajew 1991 had immediately exclaimed the independence Tschetscheniens. Russian armed forces units were sent to Tschetschenien at the end of 1994 to force the country under the central government again.

The armed conflict arising from it demanded more than 80 000 victims. In summer 1996, he ended with an armistice which was negotiated by general Alexander Lebed at that time. The definite specification of the political status Tschetscheniens within the Russian Federation was postponed to five years on 2001.

From the beginning Dudajew was on clearly that a figure was Office on the geopolitical chessboard of the British Foreign in which it was about the same areas which was object of decades of north-Caucasian agitation against the Russian empire in the 19th century. For years analysts and others had predicted a revolt from the surroundings of the British secret service which would destroy the Soviet Union in the Caucasus. Prof. Alexandre Bennigsen most loudly spoke to this from the Parisian Sorbonne, a colleague of the Orientologen and Sufi-Mysti kers Louis Massignon. Bennigsens subsidiary Marie Bennigsen Broxup stepped into his footprints and is an editor of the British quarter of a year document Central Asian Survey today. The "Tschetschenische republic" became rebellions steered for British for the most important not government organization, taken as a full member of peoples (UNPO) not represented in the organization, for the smashing of large states in August 1991. In October 1991 sent this one "Elections" supervise UNPO for an expert team around which in Tschetschenien. The report of the group was printed in Broxups Central Asian Survey in full length.

Unterstützt und ermutigt wurde Dudajew von der früheren britischen Premierministerin Margaret Thatcher, deren Freund Lord McAlpine, der das Projekt für einen "Kaukasischen Gemeinsamen Markt" entwarf, sowie von der Gruppe für Minder-heiten-Rechte unter Sir John Thompson, dem ehemaligen britischen Botschafter in Indien und damals bei den Vereinten Nationen. The same support learned Dudajews successors general Asian Maschadow after Dudajew had been killed by a remotely controlled rocket in April 1996. In the present conflict says Maschadow, however, becomes themselves, the riot of strange powers steered which is interested in the destabilization of Russia in the north Caucasus. The active core is a radical wing of the tschetschenischen independence movement the two au for it under leadership of Schamil Bassajew and the Jordanian Commander Khattab (Hottab), British for conducted international "Afghanzi" terrorism be for §. You operate from areas in Tschetschenien which Maschadow doesn't have under control itself but lie in the power area of the "Wahhabiten" movement. 1998 were her main attack aim Dagestan, the nuclear region the Russian north Caucasus. Dagestan isn't strategically importantly to the situation by the Caspian sea and as a potential pipeline route only because of his size. The geographical distribution of 23 ethnic groups primarily threatens in Dagestan to let every local conflict become an international one, however. These live, for example

Reading greed in Süddagestan partly also on the other side of the limit to Nordaserbaidshan. Dudajew's ascent to the power. The advancement Dudajew punished all democracy talk of his foreign backers lies. The Tschetschenische people convention whose members by the majority stood up for autonomy within Russia arose in November 1990. Dudajew was elected the chairman in June 1991. The convention demanded the complete independence of Russia now and those nationalists who were for less drastic steps were excluded. Dudajew explained Soviet Tschetscheniens for unlawful and himself to the colonels to the president on September 1st, 1991. On that day his supporters stormed the parliament building and the Kontrol - Les still took in the same week about the tschetschenischen Soviet. The disarming of the militias demanded Dudajew on October 9th, 1991, Dudajew ordered upon the mobilization of all Tschetschenen against Russia and his democratic Wajnach party called for the "sacred war" as the Russian vice-president Alexander Ruzkoj. A "general choice" of October 27th, 1991 brought Dudajew a percentage of votes of 90% and the parliament submissive to him immediately assigned far-reaching powers to him. Dudajew declared the complete independence Tschetscheniens at the same time. No state accepted formally the independence but different countries entered into contracts with Dudajew, Turkey, Germany, Japan, the Balt states, the Ukraine and Kazakstan. Claims on the part of different tschetschenischer clans and parties leant on Dudajew, though. He dissolved the parliament and the constitution court with a blow in April 1993. Revolting tschetschenische units retired to the northwest where at first they received help and supplies of Moscow. It came to the civil war. In June 1994 the tschetschenische opposition tried without success take Grosnyj and this failure led to the direct military intervention of Russia.

The Russian air force started at the beginning of December 1994 to bombard airfields and armed forces stores in Tschetschenien. The Russians with about 40 000 Mann penetrated into Tschetschenien on December 11th, however, were beaten heavily in January when they tried to take the capital. The Russian air force started after that to cover Grosnyj with bomb carpets, it came to heaviest destructions and almost 25 000 civilians in the town you killed. The Russians finally took the destroyed town together with three away from further, and the theater of war shifted to the mountains for one.

Despite an armistice in June 1995 and the appointment of a new government by the Russians in December the war lasted in Tschetschenien until summer 1996 in which the Russian air force bombarded tschetschenische villages as a retribution for guerilla unit attacks on the Russian crew troops again and again.

Lord McAlpine's business The first Russian Tschetschenienkrieg ended officially with the taking and devastation of the capital Grosnyj in 1996. The war and the fact that and influence agents of the British ameri-kanischen Commonwealth power group (BAC) wasn't immediately started with the economic new construction led, to a situation the terrorism spread itself in which in the region of -- most -- for tschetschenischen the service could buy for guerilla unit leaders. London already had important strengths on the spot, under this the offshoots of the company Sir Robert McAlpine & Söhne as well as a vice-president of the European league for economic cooperation. Lord McAlpine who usually lives in Venice made a substantial contribution to the advancement of the green red Labour darling Tony Blair. As Geldbeschaffer leading friend more narrowly of Lady Thatcher and during fifteen years for the Tory party McAlpine 1996 went over to the reform party of the deceased financier Jimmy Goldsmith. McAlpine's business partner Hoshahmed Nuchajew, chairman of the "Caucasian common market" commanded as closed share corporation, tried to get the franchise for the tschetschenischen part of the pipeline Baku-Noworossijsk in 1997. Nuchajew and McAlpine founded the Caucasus investment government stocks and the project for market together with the Saudi Arabian arms dealer worth a few billion, Adnan Kashoggi, more togetherly Caucasian; McAlpine was also an associate at the pipeline business. >>> 1997 berichtete die Nesawissimaja Gaset, diese Geschäfte hätte ein gewisser "Mansur" Jachimczyk eingefädelt, Vizepräsident der kaukasisch-amerikanischen internationalen Handelskammer, ein undurchsichtiger Geschäftemacher aus Polen, der sich in der Rolle eines antirussischen kaukasischen Guerilla-Führers aus dem 19. Jahrhundert gefalle (der wiederum ein italienischer Geheimdienstmann war). In the

anticipation of his future career in the north Caucasus Jachimczyk had gone over to the Sufismus as a student in London.

1996 when the armistice took place in Tschetschenien, Marie Broxup made a reconnaissance journey to the north Caucasus. Your message was: As near Dagestan comes to it. The Dagestan project was formed of British geopolitical circles at boiling since then. An essay of July 18th, 1998 is typical of it in it

London Economist under the heading " Russia and Dagestan: Out of control?" The reader is suggested to: "One puts Dagestan on the list of the ungovernable little states which threaten to tear up Russia's south edge."

The Islamic Wahhabiten sect which has as well in this Vielvöl-kergebiet as no base because the Sufismus is the traditional religion in Dagestan

serves not the Wahhabismus as a remedy to the destruction Dagestans whose supporters agree on only a tiny minority. Schamil Bassajew is the

tschetschenische guerilla unit leader who most actively maintains the tensions in Tschetschenien and carries Wahhabiti's wheelings and dealings

to Dagestan. His narrowest allies are Commander Khattab and the mysterious terrorist who becomes apostrophiert at a bomb raid ago now and then some years ago as "Salman Radujew" Salman Radujew. Bassajew seemed sudden on the projection surface in June 1995 when he occupied a hospital and took hostages with one hundred of his people in Budjonnowsk/Dagestan. Everywhere this violent encroachment was found in Russia a hard psychological blow because one saw an expansion of the Tschet-schenien war in it on other Russia. Schamil Bassajew has his role as a "British chess piece" recognized considerably. He trained for his Jihad in the stores of the Afghanzi-Kämpfer as he himself said 1995 in July: "I have already prepared for the war with Russia for a long time before the beginning of the attack on Tschetschenien. I have gone to the stores of the Afghan mud schaheddin together with fighters from my abchasischen battalion (Georgian separatists) three times where I learned the tactics of the Gue-rilla war."

Bassajew as an acting secretary president Tschetscheniens followed the geopolit tables offensive of the BAC power group against China in July 1998. He put an ultimatum for the Chinese leadership in an open letter to the Chinese secretary president Zhu Rongji after representation of the newspaper Moskowskij Komsomolez: If China talks about Tschetschenien as a part of Russia once again, Tschetschenien wanting to support the separatist endeavors of the Uiguren in Sinkiang actively in the northwest of China.

British guerilla unit war

The composite political business offensive starting out from London intensified in the north Caucasus at the end of 1997, just when the translation from Brze-zinskis guide, his book the only world power, had been published and caused furious reactions in Moscow within and outside the government for the smashing of Russia. The tschetschenische leader Mascha traveled in March 1998 Dow to London. He claimed Tschetschenien will pay a visit to the baroness Thatcher as soon as two British citizens held tight of a tschetschenischen gang would be free. Thatcher's office denied the visit plans just like Maschadows assertion she will conduct an expert commission for the check of the relations between Russia and Tschetschenien but woman. It was obvious, in Kommersant Wlast it seemed helpful on February 10th, 1998 to look at the development of 1987-88 in the light of a Russian background report of shame suddin Mamjew and Piotr Iwanow to it that other figures than general Maschadow were courted now and it is. One can't take on any liability for the precision of the details contained in it but gets clear from the report that you recognized in Moscow London as an arsonist in the north Caucasus.

It, one are called in the W/flsr report, British delegation which came to Grosnyj on October 13th, 1997, represent the finance group of Jimmy Goldsmith, the son-in-law, "the Pakistani playboy Imran Khan "and Lord Alistair McAlpine," of Goldsmith of long-standing political ally". The negotiations with the Tschetschenen concerned the lease rights for the tschetschenischen part of the pipeline Baku-Noworossijsk for which investments in the reconstruction of the tschetschenischen economy would

flow as a countermove.

"A day, two weeks later before the first aserische crude oil arrived in Tschetschenien turned the management of the Southern Oil company (YUNKO) removed and the corporation dissolved as such with which the basis was withdrawn from the 01 agreement between Moscow and Grosnyj into Choschamed Jarichanow. In Tschetschenien the powerful preferred the finance genius for dead Sir Goldsmith for the journey diplomacy [the Russian automobile and Ölmagnaten] for Boris Beresowskij. Beresowskij was relieved of his position as an acting Secretary General of the Russian security council after this on November 5th soon. On that day this one Nesawissimaja gas eta published the text of the British tschetschenischen contract, which of the newspaper of Maczej, one ; been play oned to sur'Jachimczyk had." Wlast the history of the Caucasian common market and the Caucasian investment bank further examined and thought these business activities fitted themselves in into the British irregular warfare smoothly in the region : "The investment government stocks promised by the brits became end of November ellt in London vorgest. The Goldsmith heir Lord McAlpine Nuchajew had introduced himself with Margaret Thatcher on the evening before of this event ... The group around Goldsmith didn't want her activities restrict towards Tschetschenien. The game spread, where a new political to Dagestan

The Wahhabiten, strength was at work. Moscow supply was written out for the development of the Russian (inclusively dagestanischen) oil deposits on December 10th. The Wahhabiten which had been trained from a Jordanian together with Tschetschenen attacked the Russian garrison in Buinaksk twelve days later ... To go for certain that the representatives of the petroleum companies understood who stood behind this armed encroachment, the Goldsmith group dropped different notes. On November 14th Lord McAlpine declared his intention, one send former British command unit to Tschetschenien to government troops auzubil on the pretext of freeing two British nationals (hostages) however also with the plan, this one (tschetschenischen) for it '. Nuchajew promised to provide 400 000 dollars for this purpose. Imran Khan made a journey to Tschetschenien in December.

A group of Polish fighters arrived at the instigation of Jachimczyk and Nuchajew in Tschetschenien in the middle of January."

Tschetschenien and Dagestan It came to a summit meeting of the leaders of the north-Caucasian republics of the Russian Federation as well as the adjacent territories Stawropol and Krasnodar in Grosnyj in April 1998. The initiative to this started out from the Russian acting secretary president Ramasan Abdulatipow who is even from Dagestan. In the time of this meeting the whole government Tschernomyr-din had already, however, been dismissed by president Jelzin through which the authority Abdulatipows was decreased strongly. Nuchajew of this reported contraception of another fragmentation of the region and her separation of Moscow declared to himself while him ' British for an economy construction and other measures for it and a speech which became a program of the whole meeting stuck for managed Caucasian common market to word for himself. Immediately gave an explanation to Maschadow to the peak, what he pushed in Nuchajews Hom: Tschetschenien has already practically taken himself off of Russia and his economy can rebuild without the help of Russia. He said for the future "all neighbors are about this in the clear one", and " the Caucasus is located in a confederation ".

From the report the Moskowskije Nowosti on the meeting of April 1998 results that Magome-dali Magomadow, the chairman of the dagestanischen council of state, shared Maschadows opinion not at all but openly professed: "Dagestan was, is and remains part of the Russian Federation." On April 26th the tschetschenische organized an acting secretary president Mowladi Udogow, the leader of the Islamic national party, for convention for the tschetschenischen and this one in Grosnyj unite " Magomadow refused dagestanischen people ", to take part which. The convention declared himself "permanent" and Schamil Bassajew was elected his chairman.

Assassinations and kidnappings

Kidnappings, attacks and assassination tests almost immediately escalated in Tschetschenien and always after this in Dagestan once in a while, too.

You were aimed and armed forces, foreigner and dagestanische at high Russian officials for political and religious leader who was against the separatist conspiracy.

The negotiator of the Russian president Walentin Wlasow was kidnapped

nearby the village of Assinowskja in Inguschetien near the tschetschenischen limit in May 1998. There had already been 200 kidnappings, justified partly partly for the extortion of ransom politically, in Tschetschenien and his surroundings in 1997.

Tschetschenische police were carried off which tried to stop the guerilla unit activities. The dagestanische safety official Magomed Tolbojew spoke of ", Dagestanern, as Tschetschenen disguised between two republics operate on it in May 1998. International groups were formed. A whole net is active spies for kidnappers, intermediaries, negotiators etc. of, ', there." The former tschetschenische secretary president Salambek Chadschi jew which had stepped down in October 1995 was kidnapped on December 21st, 1998.

Made to Boris Beresowskij, arch-enemy Jewgenij Primakows whose withdrawal he obtained some months ago and consultant of the family Jelzin now negotiations the liberation of Russian kidnapping victims to a business which he often did secretly and against the resolution of the Moscow central government to not pay ransom. This way he financed the radical rivals of the president Maschadow whom his British patrons had dropped apparently. (To Bassajews encroachments on Dagestan in fall 1999 Maschadow Beresowskij accused in an interview Le moons , support and finance Bassajew. On September 28th Le moons reported, Beresowskij has sent 30 m. dollars to Bassajew in Dagestan with the idea and met in Dagestan an intermediary Bassajews in Biarritz two weeks before the beginning of the clashes) . dagestanische safety strengths defused several bombs in January 1998 which was hidden from the parliament building of the capital Machaschkala abegstellten car in one. A car loaded with explosive flew in Machaschkala just at that moment into the air as the car of the acting dagestanischen secretary president Iijas Umachanow on April 28th, 1998

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drop in should. There were several assassination tests on the anti separatist mayor of Machaschkala, Sayid Amirov, that year. The mufti Sayid-Magomed Abubakarow of Dagestan, a loud opponent the Wahhabitien, was finally murdered after several unsuccessful tests in August 1998. Akmal Sayidow, acting chargé d'affaires of Russia in Tschetschenien, was carried off and murdered on September 29th, 1998. Schagid Bargischew, head of the tschetschenischen office for the prevention of kidnappings, was murdered in Grosnyj on October 25th, 1998. On the same day three houses were destroyed at an attack on the tschetschenischen mufti Ahmadhadi Kadyrow. Escalation to the war The Scharia court tried in December 1998 in Tschetschenien to dissolve the parliament and to tear the whole power to itself. Maschadow beat the attack back but his authority diminished while the Bassajews was increasing. The attacks on the Russian armed forces escalated at the same time till real acts of war broke out. It came to the heaviest fights since 1996 after wahhabitische fighters had occupied villages in Dagestan from Tschetschenien. Maschadow himself claimed the Wahhabitien are financed by the foreign countries, around the north Caucasus like also all of Russia auseinanderzu divide. The president Inguschetiens, general Ruslan Auschew, went and stood behind him. According to the Moskowskije Nowosti of August 24th he said: "It isn't a secret that the banditti who try to change the course of the Caspian pipeline are financed by rival strengths (in Dagestan.)" Between I. Januar and June 1999 got more than 100 people, most part soldiers and border guard of the police, killed at guerilla unit encroachments from Tschetschenien. There were attacks on Trup-pen of the Department of the Interior and on regular Russian forces. The dismissal of the Russian secretary president Jewgenij Primakow who had started with diplomatic steps for the economic reconstruction Tschetscheniens to consolidate the relations between Moscow and Maschadow meant green light for another escalation of the conflict the killed since March 1999. the number gained again and the kidnappings always met in more high-profile victims. Major general Gennadij Schipgun of the Department of the Interior became slipped out in Grosnyj in March. While the attention of the world was focussing on Kosovo, Russia began to pull together troops at the tschetschenischen border.

In August started with wahhabitische guerilla unit Trup-pen from Tschetschenien in Dagestan einzufal Len. By composite air floor operations of the Russians they were, sold again on whatto threatened Bassajew with new terrorist acts against Russia, "she hasn't seen like the world" yet.

Two bombs killed at least 215 Russians in Moscow residential buildings on September 9th and 13th. Eleven people were on September 16th how killed explodierte for a car bomb in front of a residential building in the south

Russian city of Wol-godonsk. The starting signal for Rußlands

Tschetschenienkrieg had fallen. The "only world power" signaled "green light" to Moscow for this: Official, the Tschetschenien conflict declared British defense secretaries George Robertson climbed to the NATO-Generalsekretär for it an internal Russian affair is.

On 3.09E+01 the former Russian secretary president Viktor Tschernomyrdin described the Saudi Arabian financier for a store as "a leading head of the terrorism in Tschetschenien" in a talk in Washington and a Russian ameri-kanische cooperation demanded against the "Islamic terrorism". The USA and common to Russia brought in a resolution on 1.41E+01 in the UN security council which was accepted without vote againsts and takes the sanctions against the Afghan Taliban Bewegung till this has delivered a store.

The acting Russian general chief of staff Gen described services institutes in London for Royal United in a talk in front of. Walerij Manilow on October 18th, 1999 the fight against the tschetschenischen rebels as a "fight against the terrorism". Manilow met numerous British government representatives and took part away from a meeting in Wilton from 15.-17.10, which was financed by the British State Department. After a several weeks of bomb war against Tschetschenien the wind turns against Russia again. Zbigniew Brzezinski published to conquer a statement against the "Russian neo imperialists" whom one to this must impede, the complete Kaukasus-region, in the Wall Street Journal and the Frankfurt general newspaper including Georgia on November 10th, 1999 (or murder the Georgian president Schewardnadse who wants to join the NATO). Tschetschenien compares Brzezinski with Osttimor, the procedure of the Russian government in Tschetschenien with a Stalins genocide. Aim of a western intervention must be one UN per tektorat over the north Caucasus. "Such an initiative could press the problem of the sovereignty to the edge."

Circassian sportsmen

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Circassian sportsmen, champions of Europe, World and Olympic Games. Sport, though there is no equivalent for this word in the Adyghe language, have been of great importance. Love for physical culture and sport was reflected in the Nart Epos. Every year Narts gathered to hold athletic games, shoot competitions, wrestling and horse racing. Narts had become so skillful that some of them danced at the edge of the table not even moving it. Adyghe holidays as a compulsory element included a lot of sport and competitions that usually turned into exciting performance. More popular were such games as shurylas (on foot and horse), shygazha (horse racing), shygadzhagu (riding) shykafa (horse dancing) and so on. There were 2 types of Adyghe wrestling: waist wrestling and armwrestling. The horsemanship among Adyghe has developed into an independent institution with its own moral, ethics, traditional system and god Zekuotkha (God of horsemanship). The noble boys' tutors from the very first step taught them that uneasy skill. In order to get a status of a knight-rider a boy had to go through tests. With the other boys he was setting out to a distant trip. Zekhota only protected those of them who could have endured very severe tests. Besides of the military training sport was of great ethic importance. It provided healthy communication and entertainment between youths and distracted from bad habits. Circassian system of physical training was widely used by the Mamelukes: tsars, commanders, warriors of Adyghe origin were distinguished not only for their political wisdom and courage but for their great power, dexterity and endurance. The Mamelukes' military skill was on the level inaccessible for their enemies. The names of the best riders, fencers, archers and wrestlers can be found in chronicle about the Mamelukes. A Circassian sultan Muaed Shaikh Karmoko who was a very strong man, well known as a master of "fursiya", spear being his favourite armour. Adyghe sport had a significant effect on Turkish warriors training and had given to these country famous sportsmen and among them those of Circassian origin. Circassians didn't know about Alpinism but the first man in the world who climbed the top of Elbrus without special training was Kilar Khashirov - a kabardian from Baksan. It was on the 10-th of July 1829 at 11 o'clock a.m. The Great October Revolution entailed a different type of sport. Traditional sport was part of this people's culture a kind of their whereas folklore, modern sport is a state sport, intruded by authorities and tended to professional. National traditional sports being neglected and losing its secrets and methods of training and consequently champions. The underestimation of traditional sports as well as neglecting and even persecution of non-traditional medicine was a very serious error of the politics. Many years have passed before the people understood and mastered International sport and their appeared sportsmen of national, European and even world level. Outstanding sportsmen began to appear from the end of the 20-th century and the brightest sportsman among them was kabardian Mustafa Nakov who went in for sport for 30 years. After the Second World War there appeared a very talented bicyclist YusufKhazhaliev who trained the Olympic Champion Boris Shuk-hov. Among riders the most successful one was Zhambot Pshukov. He won dozens of the most prestigious prizes in Moscow, Prague, Budapest, Bucharest, Berlin, Sofia, London and Paris. Horse Breeding International

Congress awarded him a title of "The World Class Jokey" - the highest title for riders. Zhambot Pshukov performed in Championships until he was 53 years old. It is also a record. I can't help mentioning Mukharbi Kunizhev who went in for equestrian since he was 15. He was a champion of the former USSR for two times. From 1967 to 1982 he was a coach of the national team. Nevertheless, the most remarkable thing about the Adyghe sport of the Soviet period was the Maikop school of judo - sambo created by the famous coach Yakub Koblev. Moreover, since then a triumphant procession of the Koblev's school began in 1974 in the European Championship in Madrid Gumer Kostokov and Arambi Emizh became champions. In the World Championship in Ulan-Bator Arambi Khapai became the first Adyghe World Champion. Koblev's school is known all over the world. It turned Maikop into Mecca of sambo and judo. Descendants of Adyghe mukhadzhirs Olympic champions Yashara Dogu, Khamid Kaplan, Makhmud Altai and other wrestlers of Circassian origin are considered national heroes and the pride of the Turkey Republic. World champion Arambi Khapai from Maikop trained a two meters athlete Murat Khasanov, a champion of Europe for 5 times, World champion for 2 times, possessor of the World Cup. He has all chances to beat all European and World records in the quality of honored titles he was awarded. The strongest man of the world Yuri Khuazhev lives in Maikop. He became the World champion in powerlifting when he lifted 271,5 kg. Another kabardian from the village Psygansu Murat Zhanov at his 22 won all the highest titles in kickboxing. Who can imagine that Russia football team would beat Brazilians in Brazil field in the World Championship? This is how the president of Russia Federation of karate-do Yuri Orlov estimated a title of the World Champion, which Asian Gubashiev was conferred. In Russia, by the way, nobody before succeeded it. It is a great achievement for nation, which is not numerous, which is scattered throughout the world, which does not have its State system. There are nations more numerous, but don't have a single athlete who was able to manage the top of the World Olimp. Every champion, there are 51 of them and they present 14 sports, is a unique personality with numerous merits. This is their intellect, strength, power, persistence, nobleness, responsibility and constant aspiration for victory, and what is very important in each of them we see a genetic potential of the nation. Every ethnos, every nation needs great sportsmen as well as great writers, artists, actors, composers, scientists, architectures for its proper development. The lack of them makes the nation defective. If people are involved in different kind of activities like sport, business, art, study they can withstand to alcohol, drugs, crimes and become healthy beautiful and intimate to God.

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