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Accommodation of the Ingush people representatives in Vladikavkaz: documentary and oral evidences

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Abstract

The article is devoted to the history of the emergence of the fortress of Vladikavkaz. The author analyses the sources revealing the peculiarities of the internal political situation in the region, and describes the strategic significance of the territory chosen for the construction of the fortress, as well as its belonging to the possessions of the Ingush societies Ongusht and Zaurovo. The author argues the leading role of representatives of the Ingush families in the life activity of the city of Vladikavkaz, their economic and social activity in the prerevolutionary and the Soviet period. Field materials of the author are given in the article. The work represents a part of the informative material gathered among the Ingush who live today on the territory of the Republic of Ingushetia. The living testimonies of informants deserve research attention, especially since both the deportation and the bloody events of the fall of 1992 are associated not only with the victims of the Ingush population, but also with the intentional liquidation of the documentary base and, in general, all materials, and objects related to the Ingush (for example, the green market, currently not functioning in Vladikavkaz, is located on the site of the former Ingush cemetery). Many data on the fact of the Ingush population living in Vladikavkaz are still stored in the secret archival funds.

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Keywords

Vladikavkaz, Ingush communities, Ongusht, Zaurovo, Gudantov's tower.

Introduction

Many scientific works, as well as official documents of the second half of the XX century and modern times suffer from the lack of objectively complete information about the number of Ingush living in Vladikavkaz. It is often possible to face a situation of deliberate reduction of the quantitative presence of the Ingush in the city of Vladikavkaz (Buru) not only in the period preceding the deportation of the Ingush in 1944, but also in the earlier period.

Analysis of the history of the emergence of the fortress of Vladikavkaz

It is no secret that this territory, the area of the Vladikavkaz fortress, which later became a major trade, political, industrial and cultural center not only of the North Caucasus, is important in the history of the Ingush people. The fortress was located on the right bank of the Terek River, which was a natural barrier for the defense of the fortress. With the other three sides she was surrounded by loyal to Russia (after the Treaty of 1770) Ingush tribal settlements of the Zaurovo society, ready to stand on its protection if necessary. This geographical location made the fortress exceptionally comfortable in strategic terms.

The article published in 1911 in the newspaper "Terek Vedomosti" reports about how the place for the construction of the fortress of Vladikavkaz was chosen. Byvalyi, the author of the article, writes: "On March 10, 1784 a detachment of 3 infantry battalions, 6 hundred Cossacks and 8 guns crossed to the right bank of the Terek and went into bivouac near the edge of the grove of Zaur at the village of the Ingush of the same name. This day a deputation from the neighboring villages: Zaur, Toti and Temurki (*the name of the Ingush settlements of the Zaurovo society – A.D.*) came. Commander, general-in-chief Tolmachev 2nd was invited that evening in the old galuan (*from Ing. Glala – tower – A.D.*) of the family Gudantovykh (*an offshoot of the big and strong Ingush family of Tloarshkhoi – A.D.*). Here, from the height of galuan, he with the headquarters surveyed the neighborhood and chose the place of future fortification. The next day, the feast day of St. Simeon, the fortification was laid and named Vladikavkaz, the parade of troops took place, and 21-gun salute was produced according to then regulation when the founding of the fortress. Unprecedented celebrations attracted a lot of natives (*Ingush people – A.D.*) and all of them were offered a modest dinner..." [Byvalyi, 1911]. Other authors confirm: "At the time of arrival of the Russian military administration Zaur tower belonged to Gudantovym from the family of Tloarshkhoi" [Gazikov, 2002, 36]. As we can see, the tower of the Ingush family Gudantovykh stood as usual for Ingush people to the most strategically important place near the site of the fortress, near the present Vladikavkaz, where Tolmachev "surveyed the area and chose the site for the future fortification, Vladikavkaz".

The fortress of Vladikavkaz was founded in the Ingush lands in the area of possessions of the Ingush societies Ongusht and Zaurovo. Note that to use now common name "Zaurovo

village" would be incorrect. It should be named more correctly as *Zaurkov*; it was one of the main villages of the Ingush society of *Zaurovs*. The Ingush society of *Zaurovs* had other settlements, stretching through the Daryal "from Kazbek to Vladikavkaz for 40 miles" [Yakovlev, 2009, 89]. The most famous of them are the Toti and Temurkovo [Gazikov, 2002, 18]. Ya. Reineggs, stationed in the Caucasus in the 80-ies of the XVIII century on a diplomatic mission, directly writes that the fortress of Vladikavkaz originated from the Ingush villages¹.

Shteder was personally acquainted with the Ingush elders, on the lands of the settlements of which the fortress was founded [Städer, 1797, 30, 45]. The newspaper "Terek Vedomosti" for 1911 reported: "Actually Vladikavkaz as a populated place of this name ... in 1784 to connect the Caucasian line with Georgia on the shore of Terek near the Ingush village Zaur, a detachment of Russian troops built a fortress, which was called Vladikavkaz and armed with 12 guns" [Vladikavkaz..., 1911].

It is known that after the accession of Transcaucasus to the Russian territory of the mountain peoples of the North Caucasus was surrounded on all sides by Imperial possessions. In the Central Caucasus, since ancient times, the Daryal passage in the upper Terek as the main path connecting Russia with the Transcaucasus and beyond was the most important. Therefore, both the colonization of the territory and the construction of fortresses of the Caucasian line acquired strategic importance in the policy of tsarist Russia. The construction of the fortress of Vladikavkaz was the result of the signing the Treaty of unity of the main part of Ingushetia with the Russian state by famous elders in 1770.

After the signing of the Treaty of 1770 with Ingushetia in the area of Bartbosse, near Angushta (at that time the spiritual and political center of Ingushetia, now part of the annexed Suburban area), Russia, which had far-reaching plans for the colonization of the Caucasus, considered the Ingush population, concentrated around the fortress-city, as main ally. During the whole period of Vladikavkaz existence, the territory of the city was expanded at the expense of the Ingush lands. This process did not stop either under tsarist or Soviet rule or in the post-Soviet period. An example of territorial expansion of the borders of Vladikavkaz is, for example, the inclusion of Ingush territories on the left Bank of the Terek – Lars, Chmi, Balta, Futhuz² (possessions of the Ingush family of Dudarov [Chibirov, 1989]).

A scouter, starting from 1933 (from the beginning of the transfer of Ossetia to Vladikavkaz) to 1992 (including deportation in 1944-1957), is a tragic period of losses not only of the territorial plan, when the Ingush people lost their habitat from ancient times in the Central Caucasus, but also in social terms. Illegal political actions that created (as in the tsarist period, by the dismemberment of Ingushetia by Cossack villages) strip farming, the consequences of which are

1 RGVIA. F. 482. Op. 1. D. 192. L. 55 ob.

2 Fothuz in translation from Ingush language means the place of the vortex tornadoes. The modern name is Redant.

still not only not eliminated, but, on the contrary, even more aggravated, today causes the Ingush people a painful sense of injustice and lawlessness, committed by both central and regional authorities.

Many representatives of the older generation of Ingush people today remember their homes, farming, shops, apartments, mills, mini-factories, stores, located in the city. They know and remember streets and districts of not only their residence, but also their relatives and friends in Vladikavkaz. It is no secret that the main part of the Ingush industrial, social, scientific and educational facilities was located in Vladikavkaz. The fact of the wide ancient existence of the Ingush families in Vladikavkaz is confirmed by the information of the non-existing Ingush cemeteries located in the city.

Ancient Ingush cemetery (more specifically – the family cemetery of family of Dolgievs) located in the area of brick factories in Vladikavkaz, can be found by two documents – copies of report of major Dolgiev and the article published on April 14, 1914 in the newspaper "Terek Life" under the title "Contempt towards the ancestors". These two documents are mentioned in the article "Utsiga Malsag" of the M. Aushev: "*Before the foundation of the city of Vladikavkaz (here and thereafter emphasis added – A.D.)*, when our family of Dolgiev moved out from the mountains, defending this place along with other compatriots by force of arms from the inhabitants of different tribes, our family put a settlement here. This fact is evidenced by the now existing garden, planted by my uncle captain Totiko Dolgiev, then owned by Colonel Semenchevsky, near brick factories" [Aushev, 2009, 4]. "Yesterday three Chechens Zaurbek Dzaurov and brothers Dolgiev came to the city council (*read – Ingush people, for all the names are of Ingush origin – A.D.*) with a request to take measures to protect the graves of their ancestors. On a site of the brick factory of Alikperov there is an old Muslim cemetery. The owner of the factory is digging clay for bricks nearby and has got to the graves. One grave has already been destroyed. Among other things, the famous warriors are buried in this cemetery, i.e. three brothers – officers Utskievy (*the sons of Utsig Dolgiev, one of whom is Utsiga Malsag – Author*). They all died in battle with the enemy. *The area occupied by cemeteries and all the surrounding areas once belonged to the family Utskiev (Dolgiev – A.D.)...*" [ibid.]. The Ingush legendary hero of the mid-nineteenth century, tsarist officer, Malsag, the son of Utsiga Dolgiev (Dal'gna'k'an Utsiga Malsag) was buried in this family cemetery of Dolgiev in Vladikavkaz near the brickworks. He was former personal representative of the tsar in the negotiations with Shamil. He died with a group of escorts in a small battle with the murids of Imam Shamil. As the author of the article writes: "...Vladikavkaz stands on the bones not only of our ancient ancestors..." [ibid.], but also on the bones of the recent Ingush graves.

Could this be the ancient Ingush cemeteries which the archeologist V.A. Kuznetsov mentioned in his article, "when he spoke about the remains of the Alanian settlement (*attributing it to irons – A.D.*) and burial grounds of the VII-IX centuries found in the territory of the brick factory located on the suburb of the city of Ordzhonikidze"? [Dakhkil'gov, 2005, 144].

In addition to historical and archival documents, living testimonies of informants are also material that deserves research attention, especially because both the deportation and bloody events of the autumn of 1992 are associated not only with the victims among the Ingush population, but also with the deliberate destruction of the documentary base and all sorts of materials, as well as objects (for example, the green market not currently functioning in Vladikavkaz is located on the place of the former Ingush cemetery) concerning Ingush people. Many data on the fact of residence of the Ingush population in Vladikavkaz are still stored in the archives classified as "evidence".

Conclusion

This article contains a part of the informative materials collected among the Ingush living today in the Republic of Ingushetia. Such evidences are very valuable and cannot be ignored. Over time, with the appearance of archival or other materials, researchers by comparing these data will have the possibility to more accurately determine this or that fact of residence of the Ingushs in Vladikavkaz, both geographically (by region) and in time.

Appendix

Dakhkil'gov Shukri El'bertovich had lived before the deportation in the city of Vladikavkaz at Markova street [Dakhkil'gov, 2005, 498].

Izmailov (Khamkhoi) Uvais Visangireevich says: "In Burot1a (Vladikavkaz) on Shaldon the family of Evloev Zovli Khasbotovich lived. It was a large family that consisted of twelve people. Today, their descendants mainly live in the Surkhakhi village. Also the family of Yunus Yusupovich Evloev lived, consisting of seven people, lived in Chaldon. At 51 Gor'kogo street my brother Izmailov (*Khamkhoi – A.D.*) Akhmed Visangireevich lived in the corner house. The family was consisted of ten people. The Khadziev lived nearby. Name of head of family I have forgotten."³

Dudarov Murat Magometovich notes, "My father Makhmad Isievich Dudarov (Dudarna'k'an Iisii Makh'mad) lived at 18 Dekabristov street in Vladikavkaz. Then the district was called Shaldon. Our family consisted of 6 people. There is a medical school in front of the place now. Previously, there was a seminary. I remember the seminary was enclosed by a large fence, inside of which was a garden. Two families of my relatives – brothers Osmana Murdalovicha Dudarova (Dudarna'k'an Murdala Osman) and Usmana Murdalovicha Dudarova (Dudarna'k'an Murdala Iusman) lived at 19 Decembristov street in the two houses of one courtyard of the same area. In total, 10 people lived in the courtyard. At the street below next to them right, at 16 Dekabristov street

3 Field materials of the author. Informant: Izmailov (Khamkhoi) Uvais Visangireevich, born in 1927, lives in the village of Surkhakhi, Nazran district, Ingush Republic.

Evloev Abdurakhman Alkhazurovich and Evloev Abdul-Mazhit Alkhazurovich (Evloi Oalkhazara 1adrakh'mani Evloi Oalkhazara 1adl-Mazhiti) lived. In total, there were 6 people. The next from Evlopievs, at 14 Dekabristov street the brothers Akhilgovy (Oahal'gna'k'an) lived. I remember one of them, named Akhmed (Akh'mad), who had a big family. It was also called by the name of the mother of Akhmed the son of Zali (Zale Akh'mad).

Akhil'gov Zaurbek (Oakhalgna'k'an Zovrbik), his nephew, was about my age, he was born in 1926. Ahmed had a son, whom we called Dulik affectionately in childhood, with whom we constantly played together. He now lives in the Kantyshevo village after they were deported in 1992 from the Prigorodny district and the city of Vladikavkaz. Ahmed's family in the 30s consisted of 11 people.

On the left hand of Osman and Usman Dudarov at the Dekabristov street Yandiev Ortskho Patsievich (Yandna'k'an Patse Oartskho) with a family of seven people lived. After deportation, in connection with the problems of returning his home in Vladikavkaz, his family settled in the Kantyshevo village. He had sons, whose names were Khusen and Ali, who studied with me at school No. 17 in Vladikavkaz. This school was located on the Butyrina street. Behind them, on the corner of Decembristov and Gor'kogo streets, Zariyev Khato (Zarina'k'an Kh'ato) with his family lived. I do not remember his middle name. The Khato family consisted of 4 people.

At street Gor'kogo, closer to the ravine, a cousin of my father Yusup Dzhinaevich Dudarov (Dudarna'k'an Dzhinai Yuvsii) with his family of 4 people lived. I remember, at the street Kuibyshev, near the bazar one Ingush with his family, whose name I do not remember, lived. His name was Gis Topparovich (Toppara Gis). At that time, he was about 60-70 years. Gis was bazarcom in the bazar where they sold hay, firewood, etc., which was near his household. His family consisted of 5 people. It was a well-known man in the city and those who lived there can remember his name. At the Butyrina street nephews of Dudarov, brothers Khamkhoev Akhmed Shovkhalovich (Khamkhai Shovkhala Akh'mad), Khamkhoev Shakhmarz Shovkhalovich (Khamkhai Shovkhala Shakhmarz), Khamkhoev Magomet Shovkhalovich (Khamkhai Shovkhala Mukh'mad) lived. They had large families. I cannot remember their house numbers. If I am not mistaken, all three families consisted of about 15 persons. At the Pushkina street Khusen Seitovich Albakov (Albakna'k'an (Tlumkhai) Seitai Kh'usen) lived. It was the father of the recently deceased toast-masters of the Kantyshevo village Isy Khusenovicha Albakova (Albakna'k'an (Tlumkhai) Kh'usena Iiisa). Khusen Seitovich had two wives. I remember that they had a very big family. I think there were at least 12 people. At Lenin Avenue Yandiev Zaam (Yandna'k'an ZaIam) lived. He was a famous person that everyone knew and talked about. I do not remember his middle name. He is a former Ingush revolutionary and a Hero of the Civil War. His family was small and consisted of about 4-5 people. At 112 (or 126) Gor'kogo street Nal'giev Is Beisarovich (Nal'gna'k'an Beisara Iis) lived. His family consisted of 5 people. At the street Vatutina Barakhoev Bogdan (BIarkhai BogIdan) lived. I forgot his middle name too. He worked as a teacher at school No. 17. Bogdan's family consisted of 4 people. Dzhambulatov Maksharip also worked as a teacher at school No. 17, but I cannot remember the

name of the street and the house number where he lived. He lived not far from us. His family was small and consisted of 4 people. On the 18(a) Dekabristov street the family of Akhrieva (from the family of Kodzoevykh) Abbasa Khasbotovicha (Koazoi Khoasbota Iabbas) lived. There were 3 people in the courtyard. On the street, which was near Dekabristov street on the east side, which name I do not remember, Gadaborshev Garsi (Gadborshk"ongii GIarsi) lived. There were 7 people in the family. At Gor'kogo street the family of Dakhkil'gova Umatgireya lived. It consisted of about 6 people. There a rather large family of Bekmurzova (Poalankkhoi) K"ambulata lived, I don't know their address. There were at least 5-6 people. Mutsol'gov Savarbi (Mutsol'gna'k"an Savarbi) lived in the Vladimir Slobodka. His family consisted of 4 people. He had a relative of my great uncle Khamurze Dzhamalkhadzhieviche Dudarovu (Dudarna'k"an Dzhamalkh-Kh'azhii Khamarz. Here, in the Vladimir Slobodka, my father Makh'mada Isievicha (Dudarna'k"an Iisii Makh'mad) had another new house we built in 1934-35, around which was very big land.

I went there with my father and my cousins and second cousins to help build the house. A huge piece of our land here no one dared to touch. Our family at that time consisted of 6 people. There were the houses of my great uncles Dudarova Shakhmarza Dzhamal-Khadzhievicha (Dudarna'k"an Dzhamalkh-Kh'azhii Shakhmarz) and Dudarova Khamarza Dzhamal-Khadzhievicha (Dudarna'k"an Dzhamalkh-Kh'azhii Khamarz) in the Vladimir village. In total both families consisted of 7 people. My great uncle Dudarova Yusupa Dzhinaevicha (Dzhinai Yusi), except for the house at the Gor'kogo street, has the second house in Vladimir Slobodka. Their family consisted of 6 people. In the city near us also Akhriev Osman Seitovich (Oakharna'k"an Salita Osman) lived and seem to have worked in seminary⁴ that was in front of us. When the Ingush people were deported, he worked as a dispatcher at a motor depot in the district center of Aryk-Balyk of the Kokchetav region of the Kazakh SSR. His nephew Tatre Tokhovich (Tlokha Tatre) worked at the same depot as the tanker. I know this because we lived in the same district, and I worked at the same time in Aryk-Balyk. These are just the ones I know from the more accurate addresses. I remember the names of many Ingushs from Buruv (Vladikavkaz), who live in the city, but whose addresses I don't know"⁵.

The former resident of the city of Vladikavkaz Torshkoev Beslan Soltovich says: "Our family lived in Vladikavkaz at 120 Maxima Gor'kogo street. The head of the family was my father Torshkoev Solta (Tloarshkhoi Solt). My father and mother had six children, three girls and three boys. I remember that those who lived behind the seminary in Vladikavkaz were all Ingush people. Three Russian families lived there among the Ingush people. The Director of the Seminary at that time, in my opinion, was Akhriev Osman"⁶.

4 Probably, this is about the Ingush pedagogical school, where O.S. Akhriev was the director.

5 Field materials of the author. Informant: Dudarov Murat Magomedovich, born in 1926, lives in the village Dzhayrakh, Ingush Republic.

6 Field materials of the author. Informant: Torshkoev Beslan Soltovich, born in 1928. Lives in the city of Nazran (the area of the so-called "Mal'sagovskogo bazara").

Dolgiev Adam Yusupovich told about his grandfather Dolgievym Kharonom Kerimovichem (Dal'gna'k'an Kermii KhIaron) owned in Vladikavkaz meat pavilion⁷.

According to Kharsieva Borisa Magomed-Gireevicha, Kharsiev Alambek Musievich (Kharsena'k'an Muse Alambik), Kharsiev Okhlo El'dzhievich (Kharsena'k'an El'zhe Okh1-lo), Kharsiev Soltmurad (Kharsena'k'an Soltmu-rad), Kharsiev Magomed-Giri El'berdovich (Kharsena'k'an El'berdii Makhmad-Giri), belonging to the family of Kharsiev, lived with their families in the city of Vladikavkaz.⁸

According to Matiev Magomed Adamovich, in the town of Ordzhonikidze, the family of Zariyeva (Torshkhoeva) Zoltaro Isievicha (Zarina'k'an (T1oarshkhei) Iisii Zoltaro) lived. "I do not remember the house number of the Zoltaro, but I know that they lived at the Butyrina street. I also remember that opposite them was the building of the Ministry of Internal Affairs of Ossetia. In 1983, the house of Zoltaro Zariyev was demolished and in its place was built another building of the Ministry of Internal Affairs of Ossetia"⁹.

"My grandmother's maiden name was Komurzoeva. She married Kartoeva Biberda Bibi-Khadzhievicha. Byberd's family lived in the city of Vladikavkaz, near the "Green market" and was one of the first teachers among Ingush people. Then he worked as the second secretary of the Progorodny district committee"¹⁰.

A touching story about the Ingush cemetery in the area of "Ingush bazaar" (ing.: "kh'azhkl1ii bazar") in Vladikavkaz was said by Gireev Magomed Abdurakhmanovich living in the village of Kantyshevo. "It was in 1991. I went to Burot1 (Vladikavkaz) to the Ingush bazaar. Having finished my business, I began to leave the Bazaar in the direction of our stop (I mean the place of the so-called "Ingush stop" in Vladikavkaz, from where buses to Nazran went). It was a difficult time for the Ingush and Russian population of the city. People had no money, and food practically did not remain on counters in the city. I remember the Russians brought their home things to the flea market and sold them for pennies. Basically, they had Ingush as buyers, who have large families and who brought their agricultural products to the market for sale. Sometimes we took things to share for our agricultural products. At that time, the urban Russian population lived starving and fed exclusively by imported Ingush cheap agricultural products. At the very exit, I, like many, witnessed a skirmish between a Russian old woman of 70-75 years and a full-grown Ossetian of 50-60 years. I specifically stopped and pretended that wish to buy something from the women standing next to me. They discussed very relevant at that time problem about the origin of the city of Ordzhonikidze (*now Vladikavkaz – A.D.*) and the residence of the irons and Ingush people there. By the tone of the debaters it was evident that the conversation has moved the boundaries of normal debate. Ironets said that the Ingush never lived in this city, to which in the end the old

7 Field materials of the author. Informant: Dolgiev Adam Yusupovich.

8 Field materials of the author. Informant: Charsiev Boris Magomed-Gireevich.

9 Field materials of the author. Informant: Mathieu Magomed Adamovich.

10 Field materials of the author. Informant: Ekazheva Tamara Isaevna, born in 1961 Lives in the village of Ekazhevo, Nazran district, Ingush Republic.

woman in the hearts replied literally the following: "And you know, young man, I tend to believe in this issue not your, Ossetian, lies, but my grandfather, who have lived here for many years and died in old age. So, I heard from him a lot of this, testifying to the residence of the Ingush not only here, but also in the territory far west of the city, behind Terek. Here we are now standing on the Ingush bones. My grandfather told me that in this place where we are now with you was a large ancient Ingush cemetery. Doesn't it say that there were Ingush settlements here? He also called the area of the city brick factories, where there was also a large old cemetery of Ingush people, which was destroyed. He talked about the numerous graves of the Ingush and other places in the city. A lot of Ingush lived before in the area of the city. Show me at least one ancient Ossetian cemetery, like the Ingush, which would prove your presence in the city. So, young man, to be honest, the Ossetians, according to my grandfather, have not not a single ancient cemetery! Thus, Vladikavkaz was not yours, much less the Prigorodny district. It was all Ingush land, and it was an Ingush city."¹¹

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11 Field materials of the author. Informant: Gireev Magomed Abdurakhmanovich. Born in 1950 Lives in the village of Kantyshevo, Ingush Republic.

Проживание представителей ингушского народа во Владикавказе: документальные и устные свидетельства

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Аннотация

Статья посвящена истории возникновения крепости Владикавказ. Осуществлен анализ источников, раскрывающих особенности внутривосточной ситуации в регионе, показано стратегическое значение территории, выбранной под строительство крепости, а также ее принадлежность к владениям ингушских обществ Онгушт и Заурово. Обозначен факт ведущей роли представителей ингушских родов в жизнедеятельности города Владикавказа, их экономической и социальной активности дореволюционный и советский период. Приведены полевые материалы автора.

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Ключевые слова

Владикавказ, ингушские общества, Онгушт, Заурово, башня Гудантовых.

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