

The Path of History: Historical Narrative and Historiosophy of North Caucasus People's Cognition

Kuzminov P.A.

Social and Humanitarian Institute
Kabardino-Balkarian State University
named after H.M. Berbekov
Nalchik, Russia
petrakis_hist@bk.ru

Zhurtova A.A.

Social and Humanitarian Institute
Kabardino-Balkarian State University
named after H.M. Berbekov
Nalchik, Russia

Muratova E.G.

Social and Humanitarian Institute
Kabardino-Balkarian State University
named after H.M. Berbekov
Nalchik, Russia

Shorova M.B.

Social and Humanitarian Institute
Kabardino-Balkarian State University
named after H.M. Berbekov
Nalchik, Russia

Abstract – The article analyzes the complex path of the Caucasian studies, as a special educational institute in Caucasus history. The study relevance depends on the accumulation of historical knowledge about the peoples in regions and pre-revolutionary historical science. This road began within an analysis of the historical complex of narratives, through the history of historical knowledge to historiosophy. There are significant theories and hypotheses, methodics and principles, scientific approaches and paradigms, claiming a comprehensive study of highland society helping the researchers to develop their studies. The pre-revolutionary Caucasian studies are known to be difficult to study. On the one hand, this is determined by the multifaceted nature of the historical process, on the other hand, by the dialectic of the cognitive process involving a change of ideas and concepts. Each theory explains only a certain range of phenomena and processes, and not one, even one of the most perfect, never studies the entire complexity of the development of society and scientific ideas about the past.

Keywords – *Caucasus, history, historiography, caucasian people*

I. INTRODUCTION

Caucasian studies have accumulated a significant body of historiographic sources and facts that require systematization and study over the past three centuries of deep study of the history of North Caucasus people.

The study of cognition and complex, distinctive history formation of Caucasus highland peoples is still relevant to study. Researchers study the reconstruction and interpretation of this path, identify the achievements and weaknesses of each stage of the history and historical science. It is important to investigate the study process itself, since it reveals a lot of undiscovered information, helps to reveal the modern path of social epistemology development.

The lack of theoretical approach to historiography and the discreteness of a special historical discipline, the methodological issues of the analysis of its source base had no proper development, but rather were designated for years. Internal problems of historiographic research is not accidental,

since history is written on the basis of many views and assessments, therefore, "the historian cannot help but think about the intellectual prerequisites of his own studies, which whether or no determine by himself the methods used, and the forms, and structures its constructions" [1].

Based on the achievements of modern historiography in the field of the theory of historical knowledge about the existence of internal mechanisms for the development of science, we attempted to identify them, to trace the connection and continuity in the analysis of various aspects of the history.

II. DISCUSSION

The theoretical issues of Caucasus studies are not yet the subject of extensive scientific discussions on press pages. Nowadays the Caucasus studies are becoming relevant in historiography and historiosophy researches.

The pre-revolutionary Caucasian studies as well as Soviet historiography was not focused on the questions of development, since the Marxist-Leninist ideology excluded analyzing the achievements of professors, as the pre-revolutionary times was described negatively.

Further in the 1990s methodological priorities was changed and the main issues of Caucasus studies became popular. Researchers started focus on the theory and methodology questions. Further it became fundamentally important when studying both general and specific historiographical problems. Especially, articles and essays that appealing to the current trend questions in the development of Caucasian studies, new methodological approaches, achievements and shortcomings of the research search of historians, the transformation of historiographic sources into historiographic facts, and so on. There is a list of researchers who made greatest contribution to study these issues. They are A.A. Anikeev [2], A.Kh. Borov [3], M.E. Kolesnikova [4], P.A. Kuzminov [5], E.A. Sheujen [6] and others.

III. METHODS

The article unpacks the verbal information of historiographic sources using the methodological principles of objectivity, historicism, integrity and systematicity. The complex use of this methods explores the author's view reflecting the process of understanding the formation and development issues of Russian Caucasian studies.

IV. RESULTS

The knowledge accumulation in history becomes a complex, multifaceted growing process. Theories and hypotheses, methodology and principles, scientific approaches and paradigms continue growing into the main part of the scientific research.

On the one hand, this is determined by the multifaceted nature of the historical process, on the other hand, by the dialectic of the cognitive process involving a change of ideas and concepts. Each theory explains only a certain range of phenomena and processes, and not one, even one of the most perfect, never studies the entire complexity of the development of society and scientific ideas about the past.

According to E. A. Sheu-Jen the development of modern historical thought became a major issue emphasizing the problem of the epistemology of the past. Thus, further development depends on the specific methodological problems, overcoming the sharp polarization of various conceptual approaches. What is needed is a synthesis of ideas and methods, and not the mechanical rejection of some, and their replacement with others under the banner of the struggle for the ideological integrity of historical knowledge [6].

The category of narration is widely used in historiographic and popular science articles, although most researchers did not pay much of attention. Even the Philosophical Dictionary [4], the Soviet Encyclopedic Dictionary [5], the Dictionary of Foreign Words [6], the Large Dictionary of Foreign Words [7] did not provide the proper definition. Today Wikipedia stays one of the main source to get a detailed definition or information.

In recent decades, throwing into the scientific space of the North Caucasus a huge layer of new sources of foreign and domestic origin has urged the question of their representativeness and authenticity. At the same time, we observe, most often unprofessional, "attempts to directly turn to empirical material of North Caucasian history to indicate the origins of certain phenomena and problems, selective and instrumental use of facts, projecting conflicts and decisions of the past onto the future" [3] without interfacing them with historical realities of the era under study. The term "narrative" is used by the authors as an attribution of historical information about certain events covered by the well-known or anonymous Middle Age "chroniclers". The most valuable narratives published in recent decades were written by V.K. Gardanova [11], B.A. Kaloeva [12], Kh.M. Dumanova [13], V.M. Atalikova [14], I.M. Nazarova [15], P.A. Kuzminova [16] and others.

The emergence of a significant array of narratives focused the attention of the scientific community on the question:

when do historical ideas about events and processes in the life of the highlanders of the North Caucasus turn into a harmonious system of knowledge, into a science based on the revealed laws of the development of society and a conceptual interpretation of these events in Caucasian studies?

The process of converting historical knowledge into science is associated with the 18th century. That times most pragmatism and rationalism ideas, public and natural law began to penetrate into Russia, translations of foreign historical, legal and philosophical works appeared, the Academy of Sciences and Moscow University were opened, in which it was organized the training of historians, the publication of sources and research, etc. In studies, the historical-comparative method has increasingly been used, establishing a common historical on the development of Russian and other peoples of the world [17].

And what happened at this time in the Caucasus? Considering the problems of the formation and development of academic Caucasian studies, the famous ethnologist L.I. Lavrov noted that he was preceded by the accumulation of diverse information about the Caucasus, which came to Russia from his and visiting soldiers, merchants, ambassadors, prisoners or fugitives [18].

Indeed, from ancient times it was customary to collect information about near and distant neighbors, to analyze possible threats or alliances to solve joint problems of the hostel of peoples. But the Caucasus region is not only a close / distant neighbor. "The Caucasus is a unique and amazing country. Its landscape, culture, seemingly unusual social and everyday institutions, numerous political and religious forms and traditions remind of antiquity. According to M.A. Yandiev, systems of social relations and many social institutions arose in the Caucasus for the first time and became the subject of special humanity studies and social sciences, as well as a pride for many people throughout the world [19].

The thesis marks the uniqueness of the region, describing small geographical area and its ethnic diversity, difference of confessional affiliation, economic life, value and cultural orientation, degree and forms political organization" [20].

The multinational and multiconfessional diversity of the Caucasus, the peculiarities of value and cultural orientation, the degree and forms of political organization became popular among many researchers for many centuries, leaving an immense effect on historical and historiographic sources and facts requiring analysis. Their combination allows us to state: the Caucasus, both the South and the North, became the object of study much earlier than Russia as whole. The information about the Caucasus that has reached us was contributed by Herodotus, Hecateus of Miletus, Xenophon, Thucydides, Demosthenes, Appian, Titus Livius and other ancient and medieval authors.

The scientific study of the Caucasus began at the initiative of Peter I. In 1717-1720. an expedition led by G. Schober on the river. Terek, which collected extensive material on Kalmyks, Nogais, Grebensky Cossacks, Kabardins, Kumyks, etc. In 1719-1721. the expedition F.I. Soimonova and K. Verdun, who studied the western part of the Caspian Sea,

which collected geographical, political and economic material about the peoples of Dagestan and Azerbaijan. In 1722, the Moldavian prince D.K. Cantemir, participating in the Persian campaign of Peter I, explored the city of Derbent.

With the opening of the Academy of Sciences, the process of studying the Caucasus received new impulses, both political and material. In the second quarter of the XVIII century, a lot of information about the Caucasus from ancient, Hebrew and Arab sources was introduced into scientific circulation, thus forming a serious source basis for Caucasian studies.

In the second half of the XVIII century. The Academy of Sciences organized expeditions: I.-A. Guldenshtedt in the North Caucasus and Georgia, S.-G. Gmelin to the North Caucasus, Dagestan and Azerbaijan, I.P. Falk in the Eastern Ciscaucasia, V.F. Zuev to Western Georgia, F. Cherny to Taman and the Kumsk steppes, P.-S. Pallas at the North Caucasus. Thoroughly engaged in the collection of data I.G. Gerber, I.Ya. Lerh, Vahushti Bagrationi et al. [18].

Thus, in Russia and the Caucasus there were diverse processes in the field of knowledge of the past. If the empire, although slowly, was in the process of turning historical knowledge into science, then in the Caucasus, by the forces of Russian and foreign scientists, so far there was only a collection of historical information about the peoples of the region, which became the empirical basis for subsequent research. But it was on its basis that the further process of cognition of the Caucasus was going on. The accumulated material became the basis for the formation of a school of Caucasian studies in Russia, which selected the peoples of the North Caucasus as the object of study. "For the first time, the history and languages of the peoples studied," R.R. Orbeli, – have become an important means of research, as well as a subject of special interest. For the first time, the study of the spiritual culture of the peoples of the Caucasus was fully recognized in Russian science" [21].

An increase in the volume of publications on the peoples of the North Caucasus in late 19th. allowed E.S. Tyutyunina to make a reasonable assumption about the existence of certain centers that served as organizers of historical Caucasian studies. The three main groups: administrative bodies, periodicals, public organizations (scientific societies)" [22], the same was done by statistical committees in the Terek and Kuban regions and the Stavropol province, museums, educational institutions, the Stavropol Scientific Archival Commission, etc. There was a full-fledged process of the formation of historical Caucasian studies as an integral part of Russian studies.

The publication of an immense amount of articles, essays, books covered various subjects of the military-political, socio-economic and everyday life of the mountain peoples. In the late 19th – early 20th centuries the research works conducted by Y. Abramov, K. Atazhukin, E. Baranov, A. Beloborodov, I.V. Bentkovsky, A.P. Berger, S.M. Bronevsky, B.M. Gorodetsky, N.F. Grabovsky, A.N. Dyachkov-Tarasova, N.F. Dubrovina, A.L. Zisserman, V.N. Ivanenko, M.M. Kovalevsky, D.Ya. Lavrova, F.I. Leontovich, V.K. Linden, E. Maximova, V.F. Miller, B.V. Miller, Sh.B. Nogmov, M. Olshevsky, V.A. Potto, V.B. Pfafa,

V.M. Sysoeva, N.E. Talitsky, V.Ya. Teptsova, N.P. Tulchinsky, P.K. Uslara, N. Kharuzina, K.L. Khetagurov, V.S. Shamray, A.M. Sjogren, F.A. Shcherbin, and others. Not all of them could rise to a historiosophical understanding of the past of the highland peoples, but they laid a solid foundation for the scientific study of the history of the North Caucasus peoples.

M.M. Kovalevsky becomes a special scientist among the pre-revolutionary researchers of the Caucasus. He rightly noted the presence of numerous evidence in the Caucasus. He was called an ethnographic lawyer who builds his conclusions on the basis of Caucasian material, the one who has a whole range of uniform, mutually controlled and mutually reinforcing data. Instead of being satisfied with purely subjective guesses about the centuries-old antiquity of the customs and institutions studied by him, he has the opportunity to verify this antiquity with information from Greek and Roman, Arab and Byzantine, Armenian and Georgian geographers and annalists. This material is not enough for him, and in the reports of travelers he will find plentiful food for his curiosity" [23].

Analyzing the origin and actions of adats, the scientist applied a certain system of indicators: 1) his belonging to one or another source of origin; 2) the genetic dependence of the forms and stages of citizenship; 3) its functioning to ensure clan solidarity in legal relations between members of the same clan and with neighboring ones [23]. Hence the scientist's fundamental conclusion goes beyond the framework of Caucasian studies, the current custom is not an exclusive reflection of the contemporary legal consciousness of the people, but represents a series of historical layers. Some of them are caused by the natural growth of public life, and others are caused by that influence, what the written law had at various times on popular custom [23]. According to Kovalevsky, researcher is able to use the whole corpus of sources, then in the traditions and customs of the people, which should be the primary source of the law, he will discover the laws of more developed civilizations. According to this idea, Caucasian civilization reflects the progressive development of mankind, and is not its backward and ossified periphery.

M. Kovalevsky, being an active proponent of the development concept of the world, in the issue of forming serfdom among the highlanders, consistently defended these provisions. Hence his statement that "by its very nature, serfdom everywhere appeared in the same forms and led to the emergence of the same rights and the same obligations." As an example, he cited the North-East Caucasus, saying that "the position of serfs in Dagestan represented many similarities with what we meet in the West in the medieval era and in Russia a quarter of a century ago" [23]. With this approach, the peculiarities of highlanders' social stratification are leveled, and the well-known norms of customary law confirm only the provisions of the researcher's scheme, and not real relations, therefore the general process of "feudalization does not constitute a feature of one German-Roman world, it is a world phenomenon" [23].

If the estate system in Dagestan arose under the influence of Persia, among the mountain peoples of the Central

Caucasus under the influence of Kabarda. “The very fact of borrowing is easy to explain,” the scientist notes, “since we take into account the dominant importance of the Kabardins throughout the North-West Caucasus, that economic dependence, which often took even a political form, a form of paying tribute to which the inhabitants of mountain gorges lived from those who closed passages of the princes of Greater Kabarda, and the high respect with which all the highlanders surround this knightly tribe. The transfer of the Kabardian estate orders to Ossetia was made all the easier because the establishment of a strong government in Tagauria, Kurtatia and Digoria was accomplished with the direct participation of the Kabardian squads” [23]. With this approach, people from the subject of public life, turns into an object of influence, losing their ethnic face and losing their uniqueness. But this does not matter to the researcher. The main thing is that “in Tagauria, under the influence of the Kabardins, a semblance of a feudal system is taking shape. On the lands occupied by force of arms, the abreks who arrived in Tagauria settle immigrants from other parts of Ossetia. These natives, not having their own land, fall into the position of hereditary tenants of other people's property, and become farcicalagents of the princes of the owners” [23]. The mechanism of appropriation of land ownership by the Aldars, the author does not detail.

The researcher also associated the genesis of feudalism in Digoria with the influence of neighbors, where “under the influence of the Kabardinians the badilyats established the same social organization as in Tagauria” [23]. In our opinion, it is more productive to consider individual mountain societies of Dagestan, Chechnya, Ingushetia, Ossetia as potestarian, where “the form of organization of public power, which did not yet have a political character, took shape in early class societies. Overbearing was embodied in the stage preceding the state, usually referred to as “chiefdom,” or “chefdome” [24]. Summing up the various points of view expressed in world science on the essence of chiefdoms, N.N. Kradin proposed the following definition of the chiefdom: “A specific form of sociopolitical organization of a late-primitive society, which, on the one hand, is characterized as a system that tends to integrate through political centralization, has a single redistributive economy, a single ideology, etc., and, on the other hand, as a system that has a tendency toward internal differentiation through specialization of labor, towards the removal of direct producers from the management of society” [25]. Concretizing the concept of a chiefdom as applied to the mountain societies of the Caucasus, F.Kh. which was the administrative and economic, reflecting the objective needs of the growing complexity of the team. Chiefdom was the stage at which the ruler from the servant of society began to become his master” [26].

M.M. Kovalevsky was the first in Caucasian studies to introduce the concept of “highland feudalism” into scientific term, and its main factors, in essence, “are no different from those that led to the emergence of feudal relations in Western Europe” [23]. The postulation of this provision bears the question of the power functions of several princely families living in the same aul (suburb region): “Who in this case owns the amount of political rights that is embraced by the notion of

princely“ sovereignty ”?” The scientist's answer is adequate to his concept of feudalism. “It is indifferent to each and every one of the oldest representatives of individual princely families. In this case, the aul (suburb region) is not an integral political organism, but rather a conglomerate of several small states that are completely independent of each other” [23]. It is clear that this thesis did not find factual confirmation with specific material.

The totality of the scientist's observations undoubtedly testifies to the historiosophical approach of Kovalevsky to the study of the past peoples of the Caucasus.

V. CONCLUSION

The best academic science representatives as S.M. Bronevsky, N.F. Dubrovin, M.M. Kovalevsky, F.I. Leontovich, V.F. Miller, V.B. Pfaf, A.M. Shegren, F. Shcherbina proposed proper concepts of many events and processes in the history of highland peoples becoming a reason to assert the beginning of the historiosophical knowledge in the history of the North Caucasus peoples.

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