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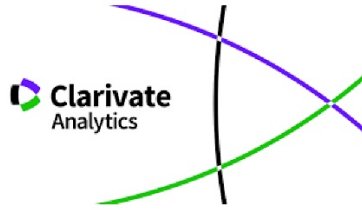
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LEGAL BASIS OF THE CHRISTIAN ISSUE OF RUSSIAN POLICY IN THE CAUCASUS IN THE SECOND HALF OF XIX AND EARLY XX CENTURIES

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ABSTRACT:

The proposed article, prepared on the basis of archival published and non-published materials, is devoted to the description of the process of religious construction in the Caucasus. In the course of our work, we sought to analyze the main regulatory systems introduced in the Caucasus by the Russian Empire in the field of religious relations, and also to reveal the features of the interpretation of these norms when they are applied by the Russian military in the Caucasus. As a result, we would like to answer the question: could Russia coordinate the religious interests of various Caucasian peoples with the help of legal means?

Keywords: Religious Law, Legal Status, Christianity, The History of the Caucasus.

INTRODUCTION

According to the Sovereign Decree, "spiritual affairs" in the North Caucasus were controlled by the Special Administration of the affairs of the Caucasian region, and documents were sent to the Holy Synod only for information. In the Regulations on the Main Administration and the Council of the Caucasian Leader the following was said: "In the circle of actions and occupations of the first Dispatching Department of Common Affairs, the totality of the following subjects: spiritual affairs of all confessions of" native persons "- this is how the peoples of the Caucasus were defined [RGIA. F. 796. Op.137. D.1546. L.26, 40]. According to the instructions on the Heads of the Main Directorate of the Na-cestnik of the Caucasus (December 9, 1867), one of the functions of the vicegerency is to supervise the spiritual departments [NAG. F.5. Op.1. D.263]. By the mid-nineteenth century, in the Russian policy in the Caucasus, a differentiated approach to the peoples of the Caucasus was formed. According to the report of the Chief of the Main Directorate of the Governor of the Caucasus (February 1864), officials believed that the civilian

population of the Caucasian and Transcaucasian Territories varied in their mental and moral education. Therefore, different forms of management should be formed. For the peoples of the Transcaucasian region, among the important measures was the organization of the administration of the spiritual affairs of the Mohammedans. The report stated that "experience shows that in the latest terms in the management of the region, two systems for the formation of civil administration and society were applied: a system of general transformations, and a system of separate and fragmentary reform" [NAG. F.5. Op.1. 158].

METHODOLOGY

Methodological basis of a research is system approach to the analysis of an object of a research - to theoretical and practical questions of system of the right.

In addition, the number of General and specific methods were used formal legal, comparative legal, historical and logical methods of scientific knowledge.

When performing this research materials of National archive of Georgia, historical acts of the Caucasian Archaeography commission, documents from the State archive of Krasnodar Krai, materials of the Russian state historical archive and also research works of Satushiyeveva L.H. have been used.

Main part

Statistics of believers: according to the report on the Kuban region for 1876 in the region there were Orthodox - 720 thousand rubles, souls, schismatics - 11 thousand, Catholics, Protestants 3-4 thousand, Lutherans 44 people, Jews - 1000 people, and Mohammedans - 93 thousand people. Among the scattered sectarians of different sects, there were 5744 men, and 5652 women. The main sects are sects that accept the priesthood - almost 8,000, Molokans, Dukhobors, bespopovtsy, skoptsy, shaloputy, Khlysty [NAG. F.229. Op.1. D.4813]. According to the report on the Terek region for 1882, there were 215,310 souls in the region, 215,362 souls in the region, 336462 souls in the Mohammedans, 17722 souls in Armenians, Protestant reformers - 4691, Catholics 3364, schismatics 24175, and Jews 4779 [NAG. F. 229. Op.1. A.8 L.16.].

Peasants and Cossacks: in the second half of the nineteenth century, the legal status of religious life among the Cossacks and peasants of the North Caucasus differed: the religious institutions of a part of the Cossacks were subordinated to the Chief Priest of the Caucasian Army, and the peasants and other parts of the Cossacks - either the Caucasian Diocese or the Georgian-Imeritian Diocese of the Holy Synod. The Georgian Exarchate was formed in the Holy Synod of the Russian Orthodox Church in 1811 after Georgia joined Russia. Because the Cossacks as a military class belonged to the military units of the Caucasian army, the states in Tiflis (now Tbilisi), then the churches located in the Cossack villages were controlled by the Chief Priest of the Caucasian Army (L.H., Russian law as a tool of adoption religious and national problems in the North Caucasus (XVIII - early XX centuries), 2015) (L.H., Christian issue in Russian politics in the Caucasus in the second half of the XIX-early XX centuries, 2015).

Cossacks began to actively populate the Kuban and other areas of the North Caucasus at the end of the XVIII - early XIX centuries. As a rule, during the resettlement the Cossacks brought with



them marching churches and their priests. The Caucasian diocese was found in 1842. This part of the Cossacks and their clergy, namely the Caucasian linear Cossack army, entered the diocese, while the Cossacks of the Zakubanya and their priests were transferred to the Chief priest of the Caucasian army (1845). The churches and clergy who were in military subordination were in a favorable position, as they financed from Cossack troops. The various subordination of the clergy of the Cossacks and the peasantry presupposed a different position for the priests. Nevertheless, even in those stanitsas that belonged to the Caucasian diocese, the decision-making procedure was special: The Commander-in-Chief of a separate Caucasian Corps, with the support of the Viceroy of the Caucasus, submitted a report to the Minister of War and then the report already considered in the Ministry went to the Holy Synod. The commander-in-chief of a separate Caucasian Corps appointed in each Cossack village one priest and two parishioners, which corresponded to the rules for the villages of the Caucasus. And he determined their salary with the consent of the Minister of War and the Holy Synod from the state treasury: the priests for 200 rubles, 70 kopecks and pritetnikam for 51 rubles, 43 kopecks per year and a cash grant for the initial establishment of an economy of 280 rubles, 71 kopecks, and to the coquiners - 50 rubles each [RGIA. F. 796. Op.138. D.1829]. The Orthodox clergy in the Cossack villages belonging to the Caucasian army were financed from the treasury of the Cossack troops, for example, the training of children from Cossack villages that subordinated the Caucasian army was not carried out in the Caucasian seminary at the expense of the Caucasian diocese, which was administered by the seminary, but at the expense of the regiment [RGIA. F. 796. Op.139. D.1705].



Moreover, the clergy belonging to the Caucasian army also had a different status. Let's turn to one case (1863 - 1866 gg.). The supernal priest of the Kuban Cossack army st., Tranquil Alexey Semyonov appealed to the Chief Procurator of the Holy Synod with a request to award him a pension for service in the military department, attaching a supportive comment to Ekhriz of Georgia. Protopriest Alexei Semenov worked as a priest in the village of Novo-Osetian and dean of the Gorsky regiment of the Terek Cossack army. He was a good priest, he knew the Ossetian language, which facilitated his communication with the Ossetians. Nevertheless, the Holy Synod denied him the appointment of a pension, since "to the priests of the Cossack troops, pensions are not produced anywhere and there are no regulations on this". The priest of the Caucasian army stressed that "the salary to the clergy of the so-called old stanitsas of the Kuban and Terek Cossack armies, long established on the right side of the river, and Kuban and on the left side of the river. Terek was not produced from the treasury or from the army, in all other villages, newly built and erected for the Kuban and Terek, salaries are paid out of the military sums in the same amount, namely: to priests of 200 rubles 71 kopecks silver per year according to the provisions of the Caucasian Committee Highest Approved in the resolution of the arrangement of such stanitsas. During the service in the camp. Pavlodolsk and Novo-Ssetinskoy staff salaries he did not receive, and made him an auxiliary salary, appointed parish art. Pavlodolsky for 44 rubles, 20 kopecks, and the clause of Art, Novostetnoy for 11 rubles and Silver a year from the capital of the Spiritual and Educational Department. According to the rank of dean, Priest Semenov, as well as deanery Cossack troops in general, received no cash allowance. Nevertheless, the officials raised the Supreme Decree approved on April 27, 1832, on pensions and allowances to the clergy of the Guards, the Army and the Navy. According to the decree of this pension, priests are determined only in those places and institutions of military departments, where they are

provided with state treasury maintenance, and since Semenov did not receive such a pension, then pension is not possible to him [RGIA. F. 796. Op.144. D.1388].

On December 13, 1859, Bishop Ignaty Bryanchaninov of the Caucasus sent a large Note to the name of the Governor of the Caucasus Prince Alexander Ivanovich Baryatinsky, in which he analyzed the situation connected with the Orthodox life in the North Caucasus. A.I. Baryatinsky supported I. Bryanchaninov and sent this Note with the support of the Caucasian Committee to the Holy Synod. The main points in the note of I. Bryanchaninov were the following: the appointment of a salary to the clergy of Mozdok and the city of Kizlar, an increase in the salaries of maintenance to the Caucasian Diocesan Administration, and the teaching of the Tatar language. Nevertheless, the Holy Synod was ready to support only the introduction of teaching the Tatar language in the Caucasian seminary, while the Holy Synod refused to determine the salaries of at least some priests. September 7, 1860 Bishop Ignatius wrote a letter to the Caucasian Committee about the need for such a step for the successful development of Orthodoxy in the North Caucasus. The letter said: "Getting closer to the needs of the Caucasian diocese, I deem it my duty to inform your Siya of some of my considerations about the need to give our clergy in the Caucasus decent content." The governor of the Caucasus supported Bishop Ignatia. In his opinion, the Caucasian diocese cannot be placed in the same conditions with the eparchies located in the internal provinces of the Russian Empire. "It's cheaper living supplies and religious diligence of rich parishioners make the existence of church servants comfortable". In the Caucasus, there are no rich landowners and townspeople, from whom one would expect private donations. Because of the scarcity of funds in the white clergy of Mozdok, people with limited education who do not have hopes of getting better places are accepted. "Meanwhile, these clergymen, called to act in an environment surrounded by heterodox tribes, preach the word of the Gospel to the parishioners, most of them from the Circassians, Chechens and Ossetians who have not established themselves in their accepted beliefs, shed the light of Orthodoxy between half-savage peoples - should have all the qualities for Such a high calling is necessary (L.Kh., Legal modernization of the life of Muslims of the North Caucasus in the context of the development of the Russian state in the first half of the nineteenth century, 2016). If an excellent education is recognized as a necessary condition for the clergy within the Empire, then this condition is especially necessary for priests in places bordering the Muslim population. Without this condition, the priests not only cannot have a moral influence on the education of the Mohammedans and oppose Islamism to the superiority of the Christian teaching, but also cannot maintain in the Gospel purity the beliefs of their flock. Therefore, Prince AI. Baryatinsky asked to determine the content of the priests to the same extent as it existed for the Western provinces of the Russian Empire (Decree of the Synod of December 7, 1859). Finally, the decree of the Holy Synod was issued on the appointment of 6 dioceses, including the Caucasus dioceses, to the clergy (on September 22, 1860): Tver, Kherson, Kharkov, Tobolsk, Caucasian, Nizhny Novgorod. All the clergy of the Caucasian diocese were allocated 100 thousand rubles, this money increased the salary of priests of five churches of Mozdok and Kizlyar in the amount of 3792 rubles, per year [RGIA. F.1268. Op.20. D.10. D.272].

As early as 1858, the bishop of the Caucasian Diocese, Ignaty Bryanchaninov, wrote a report to the Holy Synod, in which he expressed a desire to visit the Black Sea region, as well as churches and parishes in the south and east of Stavropol, which belong to the Caucasian diocesan



department. To do this, he had to pass by the Cossack villages of the Caucasian Line Army and the churches in them, under the jurisdiction of Ober - the priest Stefan Gumilevsky of the separate Caucasian Corps of the Caucasian Army. The Caucasian diocese was, as Ignatius put it, "cut through by the Ober-priest in many places." May 13, 1858 Bishop Ignaty Bryanchaninov prepared a report describing the results of his trip. In his view, the Cossacks of the Lineage would like to obey the Caucasian diocese, not the priest of the Caucasian army, since the location of the office of Stefan Gumilevsky was far from them - in Tiflis, and not in Stavropol. His report was considered by the Emperor, I. Bryanchaninov was refused on the following grounds: "The established order was important for weakening the split among the Cossacks, so he does not allow to change the subordination of the Cossacks" [RGIA. F. 796. Op.139. 327].

In 1862, the Chief Prosecutor Tolstoy proposed on behalf of the Military Minister, and in his turn, on behalf of the Commander of the Caucasian Army, to establish a new order in the religious life of the peasants and Cossacks. According to the report of the Commander of the Caucasian Army (No. 3574 of December 24, 1861) "up to the present time, there have been no permanent rules for appointing new spirits to the new Cossack villages on our front lines". The priests were appointed at the discretion of the nearest authorities, which established the content for them. "Bearing in mind that at present, with the development of our Cossack settlements in the Northern Caucasus, the need is increasing in priests." Therefore, the Commander proposed to establish new rules: 1. There should be one priest and two clergymen in each village, 2. all orders are given by the chief priest of the Caucasian Army, 3. The priest has the right to an elevation allowance - 285 rubles for the priests, and 50 rubles for the priests, 4. The salary of priests - 200 rubles, 70 kopecks., and pricetnikam - 61 rubles, 43 kopecks a year from the sums of the troops of the Kuban army, 5. provisions are required for the lower ranks, 6. Priests are supposed to run money from the treasury for 2-3 horses. The Holy Synod supported the proposal of the Commander of the Caucasian Army (No. 1363 of February 26, 1862). Then these rules were considered by the Caucasian Committee and the Sovereign who wrote on the document "to fulfill" [RGIA. F. 796. Op.143. D.227]. This was the procedure for making many decisions.

In 1867, part of the Cossack churches was transferred from the administration of the Caucasian army to the Caucasian diocese [GAKK. F.774. Op.1. D.353] and it ended by 1885. All Cossack and peasant parishes of the Kuban region began to obey the Stavropol diocese. Peasant and Cossack parishes of the Terek region began to treat the Vladikavkaz diocese, and the Black Sea district - to the Sukhumi diocese of the Georgian exarchate.

In the 1860s, the Holy Synod organized committees to improve the life of the Orthodox clergy under the chairmanship of diocesan chiefs and higher clerics, and such committees also appeared in the Kuban and Tersk regions [RGIA. F.1268. Op.10. D.110. L.4-86]. According to the Order of the Governor of the Caucasus Viceroy (No. 31, 1881) a number of priests of the Kuban region were awarded with gold or silver medals with the inscription "for diligence" for wearing around their necks, as well as medals for wearing on their chests. One-time cash payments were made. Rewarded elders, ktitorov, merchants, priests, ordinary residents, parishioners, foremen. In general, securing the clergy of the North Caucasus was an important and difficult problem (L.H., *The Christian Question in The Russian Policy in The Caucasus in The Second Half of the Xix-Beginning of The Xx Centuries*). According to the Emperor's Decree (June



21, 1863), in the petitions for the construction of churches in the villages of state peasants, the community had to undertake the construction of a house for the clergy. According to the Decree of the Holy Synod (November 26, 1868), the community itself must provide local clergy from its own resources, and not from the state treasury. Otherwise, the Holy Synod did not give permission for the construction of the church [GAKK. F.774. Op.1. D.353. 56.]. This led to the fact that the Cossacks and peasants preferred to move to various sectarian sects. Among the Cossacks of the entire North Caucasus in general, and the Kuban, in particular, various sects have spread widely. This largely influenced the formation of a specific status for Cossack sectarians. As early as the 1850s, the Chief Priest of the Caucasian Army, Stefan Gumilevsky, conducted a survey of all the stanitsas of the Kuban Cossack Host (located along the rivers: Sunz, Terek, Laba and Kuban and along the Black Sea main line) and religious life inside these villages, and then introduced to the Georgian- The Imeritian eparchy has its report. The study of churches was conducted in the following directions: "1. the external and internal state of churches and prayer houses, 2. the presence of the Holy Gifts, Antimins and St. Miro, 3. the management of income and expenditure books and annual books and annual accounts, 4. the dignity of priests, deacons, pricewomen and church elders, 5. relations priests and deacons among themselves and to the parishioners, 6. the material life of the clergy, 7. the state of the regimental and stanitsa schools, 8. the spirit of different heresies and schisms. So, in the Caucasian linear army in the 1850s there were: Orthodox members of the church 222 thousand 294 people, coreligionists of 220 people, and heretics and schismatics 13 thousand 103 people. According to the report on the Kuban region for 1872 there were 672,221 souls; and among them, only 5,062 were schismatics [NAG. F. 229. Op.1. D.2496. L.133.].

The main areas of the "heretics" were the following: "Popovshchintsy: these are usually members of the Staff and the Ober-officers and the lower ranks (many of them descendants of the Zaporozhye and Sagittarius). They were distinguished by the "spirit of chivalry": "they are decorated and proud of the linear army." They were located in the following stations: Alkhan-Yurt, Prochno-Okopskaya, Kargalinskaya, Starogladkovskaya, Kurdyukovskaya, Novogladkovskaya, Ischorskaya, Kalinovskaya, Shchedrinskaya. Esetuk and Caucasian, Kislovodsk. "Secretly come to the villages of blacks - members of schismatic monasteries and a monastery, they bring Cossacks communion and peace, the Cossacks give them a lot of money." In these villages, the priests forbidden in the Orthodox Church fled, for example, in Art. Alkhan-Yurt was inhabited by the forbidden priests Grigory Livanov and John Smyslov. "By performing the Divine Service and the rites in the schismatic chapels according to their books, these priests constitute a strong point of support for the schismatics and support the heresy." In these villages, literate and well-read the charterers who skillfully "process" the population, that their faith is true, and not Orthodoxy. Another sect is "bespopovshchinets or Dukhobors". In the opinion of S. Gumilevsky, this was a more harmful sect than the Popovites. "Cossacks belonging to this sect do not communicate with their Orthodox comrades, except for the necessary cases, even abhor them, do not believe in the Holiness of the Church and the Hierarchy, rejecting all the external ceremonies of Divine Services." They had a fiery fanaticism, and had the external distinction of the Dukhobors: women cut their hair over their foreheads, clothes different from Cossacks, and when they meet with the Orthodox they look to themselves, not to the person. The next church is the Judaizers: "Linear Cossacks, even before moving to the Caucasus, were infected with Zhi-dov heresy." There were not many of them. "These Cossacks have a connection with natural Jews,



they perform their rites and holidays. "And finally, "blueberries: virgins are Cossack daughters who have not voluntarily or necessarily marry. Dress up in a black dress, visit the Orthodox Church, get together and sing psalms". According to the results of S. Gumilevsky's report, the Emperor issued a decree on the construction of churches in all Cossack villages to weaken the influence of sects among the Cossacks and allocated money for this [RGIA. F.796. Op.138. Д.468. L.2-6]. In order to understand the situation of members of various sects in the North Caucasus, let us turn to an interesting document - "Report of the Bishop of the Caucasus and Ekaterinodar Herman". He wrote that he heard rumors that in 1865 the peasants of Vysotsky's village had retreated from Orthodoxy to Molokanism. Herman decided to check the situation in the village. It turned out that in this village and in a number of other villages there were not Molokans, but a "sect of the Judaizers" in the number of 25 families from the villages of Vysotskoye, Medvedskoe, Gratitude, the village of Proslenka (near the village of Vysotsky) - 91 men, and 101 wives. Among the sectarians was even a police centurion of the village of Vysotsky Abram Pshenichnikov. A local priest told the sectarians about the punishment in accordance with the Penal Code of 1866 (articles 169, 207 on the distribution of sects), to which they can be subjected. Bishop Herman contacted the Viceroy of the Caucasus, and it turned out that according to the Law of 1867 in the Russian Empire, Judaism and Mohammedanism were allowed. Meanwhile, Herman sent a member of the Caucasus consistory Gabriel Orlov to settle the issue. The case was sent to the prosecutor of the Stavropol District Court to initiate legal proceedings (LH, Christian Question in Russian Politics in the Caucasus in the Second Half of the Nineteenth and Beginning of the Twentieth Centuries, 2015). It was stated at the trial that the defendants did not disseminate the doctrine, but only handed it over to their children, so they were not found guilty of disseminating the doctrine. They received their teaching from their parents. This was not defined by the court as "seduction". The case was terminated. Then the Decree of the Holy Synod was issued, so as not to pursue the sect supporters, but still carry out "exhortations" [RGIA. F. 796. Op.156. L.1258.].



As it appears from one document prepared by A.I. Baryatinsky to the Caucasus Committee in 1858, the resettlement of the schismatics to the Caucasus, mainly to the Transcaucasian region, began in 1833 – a part of the schismatics was resettled in court, but most of them were voluntarily. Those who moved from Orthodoxy, could either return to Russia again, or obtain various advantages for settling their lives in the Caucasus, for example, exemption from taxes. And A.I. Baryatinsky noted that the transition of schismatics to Orthodoxy for Russia "is more useful than the treatment of Muslims," since Muslims were loyal to Russia, remaining in their faith, people of "good morality", and the schismatics led an immoral way of life and were not loyal to the Russian government. As a result, the Russian authorities formulated their policy with regard to the schismatics in the Caucasus in the following way: without making them uncomfortable, try to actively translate into Orthodoxy through the provision of various privileges, for example, exemption from taxes for 25 years, exemption from a number of other duties. The resettlement of the schismatics to the Caucasus continued in the 1850s [AKAK T.12., P.552]. According to the document received from the Minister of the Interior, the Department of General Affairs (the table on "divisions") addressed to the Chief of the Central Directorate of the Viceroy of the Caucasus (1871), it is clear that some Skoptsov were exiled to Siberia and often members of their families, even in those cases, when they did not belong to the Skoptsi sect,

followed their convicted relatives voluntarily. The Ministry of Internal Affairs of Russia has forbidden it to do, as evidenced by the order of July 5, 1838 [NAG. F.5. Op.1. D.3221]. In 1858, the Caucasian Vice-Government found out that in the former military settlement of Tsar-Kolodsky appeared a religious sect, which by that time had already functioned for 10 years. It was decided to address the Exarch of Georgia in order to send an Orthodox missionary there to collect information about the real state of affairs. Missionary Fyodor Favorsky was sent and found out that there really was a sect of "spiritual and skopepic direction", its leader was a retired soldier of the Tiflis regiment. As a result, the Orthodox and civil authorities forced its leader and members "to repent and accept Orthodoxy" [NAG. F. 488. Op.1 D.17911].

More severely, the Russian authorities "ordered" members of the society of jumpers. The Taurian province was inhabited by jumpers, but some of them moved to the Baku province. One of them became the leader of the sect of jumpers in the Caucasus - this is Maxim Rudometnik. He was sent to the Solovetsky Monastery for re-education [NAG. F.5. Op.1. D.776]. It was decided to follow his correspondence. The monastic authorities did this on the orders of the Ministry of the Interior of Russia. Another leader of the society of David Yevseyev's jumpers was deported from the Caucasus to Turkey by order of the Viceroy of the Caucasus. Another attitude was the Russian authorities to the Molokan society. As far back as 1805 the decree of Alexander "On the free confession of the Molokan sect" was issued [NAG. F.5. Op.1. D.776]. Nevertheless, the missionary Favorsky in 1859 worked as a missionary among the Molokans, appealed to the civil authorities to help in the matter of encouraging the Russian immigrants who had fallen into schism [NAG. F. 488. Op.1 D.18784; D.18948. L.213, 292]. Other ways to deal with schismatics: Strengthening Orthodoxy: Commander of the troops of the Kuban region N.I. Evdokimov in his report to the Chief of the Caucasian Army A.P. Kartsov in 1861 wrote that when the Cossacks were relocated to new places in the Kuban region, the priests should be relocated and give them grants and salaries from the Armed sums in order that the heresy would not spread [AKAK. T.12., P.956]. The commander-in-chief of the Caucasian army in 1862 issued an order "On the procedure for appointing clergymen to the new villages of the Kuban Army," according to which they received benefits and salaries [AKAK. T.12., P.1020]. It is interesting the case "On the adherence of the Gentiles to the Orthodox faith," which described various cases of the adoption of Orthodoxy in 1858 [NAG. F. 488. Op.1. 17780]. Let us turn to such cases. The inhabitant of Tiflis, a corporal at the court of His Excellency the Viceroy of the Caucasus, former Molokanin, Ivan Boldyrev decided to receive Holy baptism. His Assignor was Prince Viceroy Alexander Ivanovich Baryatinsky and wife of Colonel Sumbatov - Ketevani Georgievna. There were cases of baptism of people from the Dukhobor, Molokans, the latter being granted a benefit after the performance of the sacrament. For example, several Molokan families came to new lands in Karamalid, where they were baptized into Orthodoxy. But they did not have the money to build new houses in the village of Aleksandrovka. The governor of the Caucasus provided benefits for the newly resettled in the amount of 65 rubles to each family. The priest asked the vicar who baptized them - Fedor Favorsky [NAG. F. 488. Op.1. D.18495].

Armenian-Gregorian church: As early as 1836, the Russian authorities prepared the "Regulations on the Armenian-Gregorian Church in Russia". Nevertheless, Russia did not leave Armenians without attention. In 1857 the Russian authorities monitored the election of a new Catholicos of the Armenian-Gregorian church. Moreover, they tried to influence them. We



found this information in a letter of the Governor of the Caucasus, A.I. Bariatinsky to the Caucasian Committee. Russia aspired to the fact that Armenians chose a "pro-Russian" mindset [ACAK. T.12., P.531.]. There was a constant correspondence between the Armenian and Russian leaders. Thus, we see the correspondence of the Viceroy of the Caucasus and the leadership of the Echmiadzin Armenian-Gregorian Synod in 1868 [NAG.F.5. Op.1. D.341]. In the Kuban region in 1876, at the church of the Armenian-Gregorian religion, a school was organized, as well as an Armenian spiritual school, in which there were 90 pupils [NAG. F.5. Op.1. D.5420]. The Russian authorities awarded some representatives of the Armenian clergy. In the years 1880-1883, Archimandrite Grigory Harnackerians was awarded. During the year 1877, when there was confusion in the Nukhinsk district, Archimandrite Gregory, by his "pastoral admonition and encouraging word, contributed to the arming of the Armenian population against the rebels and in a short time the Armenians put up to 400 people in the police" [NAG. F.5. Op.1. D.6520].

Foreign missionaries: Initially, the Russian authorities supported foreign missionary work in the Caucasus, but later abandoned it. In 1859, the Director of the Department of Foreign Confessions sent a letter to the Viceroy of the Caucasus, in which he indicated that "the call of foreign pastors to the Zavkazsky Krai was terminated in 1852" [AKAK. T.12., P.544]. Catholicism, Lutheranism: In Tiflis was the post of Ober - pastor of the Evangelical Lutheran colonies in Transcaucasia, which in 1864 was occupied by the father of Karl Roos of Revel. The Russian authorities were pleased with him. In 1869, the Viceroy of the Caucasus wrote to the Minister of the Interior: Father Karl "constantly brought the attention of the authorities to the activities of the body as an excellent and well-meaning preacher." The governor of the Caucasus decided to reward Karl's father: "Having in mind 350 art. XI t 1 part, on the basis of which the most excellent and well-meaning preacher have the right to be rewarded with gold frog crosses, I ask your Excellency to cast upon the Supreme view a very useful activity of Ober Pastor Roos". The Ministry of Internal Affairs approved the award and in 1871 he was granted the Order of St. Stanislaus of the 2nd degree [NAG. F.5. Op.1. D.762]. An important issue was the publication of non-Orthodox Christian books. According to article 140. The Code of Laws (T.19 Census) "On the publication of books within the Transcaucasian Territory of spiritual content" in the Armenian and Georgian languages, which were intended for the Transcaucasian Catholics at the first stage, these books were to be sent for pre-trial detention to the prefect of the Roman Catholic faith in the Transcaucasian region and after his conclusion went to the Ministry of Internal Affairs for consideration in the Roman Catholic Spiritual Board. In the Caucasus, the head of the Roman Catholic churches in the Caucasus and beyond the Caucasus, Orlovsky prelate was engaged in the preparation of Catholic books in the Georgian language, and Lutheran in the Armenian language. In the Caucasus, the Ministry of Internal Affairs closely monitored the activities of foreign religious missions (LH, Christian Question in Russian Politics in the Caucasus in the Second Half of the Nineteenth and Beginning of the Twentieth Centuries, 2015). We found the report of the gendarmerie offices about the propagation of the doctrine of the Western Roman Catholic Church to the detriment of the Armenian Catholic Church by the Armenian-Catholic propagandists, the report of Lieutenant Colonel Esadze, Chief of the Tiflis Gendarmerie Department (1873), and the Secret Report of the Gendarmes Chief from the Chief of the Erivan Provincial Gendarmerie Office from July 17, 1873, No. 99. These documents describe various cases related to spiritual missions, mainly related to the spread of the Armenian-to atolical



teaching. The first Jesuits appeared in the Armenian villages in the 1840s, in 1844 the Russian authorities already decided to ban their activities in Transcaucasia. Nevertheless, they tried to do this in the second half of the nineteenth century in [NAG. F.5. Op.1. D.3085].

FINDINGS

1. Religious

Christianity existed in the Caucasus long before the penetration of Islam here. Thus, the Islamization of the peoples of the North Caucasus before their Christianization. Already to the VI century, over four centuries before the baptism of Russia, the main part of the local population began to practice Christianity. At this time in the Caucasus there are Christian diocese as Siska, Fanagoriyskaya, Nicopsia. Around the same time in the Circassian language there are new terms "sogen-priest", "Bishop Rechnik".

Mass Islamization of the North Caucasus in the middle of the EIGHTEENTH century were often met with resistance among the local population, in preserving the memory of their Christian ancestors, the highlanders refused to accept Islam, claiming that the worship of the crucifix ancient Islam. Thus, the historical memory of the majority of the Caucasian peoples, while maintaining understanding of Christian beliefs of their ancestors, did not allow the development in the region of religious extremism.

2. Political

The main motivation of adopting the new faith was not a spiritual factor, and the geopolitical interests of neighboring powers. That nearby States have initiated the distribution in the Caucasus, their state religions. Thus, initially in this region, religion was a tool in the hands of global politicians, who cared for the strengthening of their own positions, and the clergy was the chief adept and promoter of the interests of the neighboring powers.

All this created a fertile ground for the prosperity of national beliefs under the auspices of the world religions, which are canonical to most of the North Caucasian peoples were confined exclusively to the ritual side. Even in the early twentieth century, few of the highlanders were ready to die for the faith, but to give his life defending the memory of our ancestors, old traditions and customs, was ready every.

Analysis of numerous sources of the period of the Caucasian war shows that political and not religious factors lay at its core. Religion was a means of uniting disparate, warring tribes, the only commonality was their shared belief. It is noteworthy that the skillful use of such national characteristics as mysticism (belief in the supernatural), as well as the main principle of the ADAT – blood feud has imparted to the artificial creation of the movement of Muridism, actively supported by Ottoman Turkey who wanted by all means, to regain its influence in the Caucasus. Not coincidentally, the termination of the funding participants of Jihad is gradually led to the extinction of religious fervor.

3. Cultural

Christianization, and Islamization of the Caucasus are closely intertwined with the preservation of pagan traditions. Not by chance in the North Caucasus, despite the early penetration of Christianity and could not become part of mass consciousness. The low level of religious



education, promoted folding dual situation, on one hand, the population accepted the new faith, on the other hand, was not familiar with all its paraphernalia. Christian rites, as later Muslim and is closely intertwined with pagan traditions. It is not surprising that the Muslim Caucasus, unlike the Islamic Middle East has maintained a commitment ADAT and Sharia law always were alien to him. All this created a fertile ground for syncretism of Christianity, paganism and Islam. It is no coincidence that even in the middle of the XIX century in the Caucasus could be seen as the highlanders, has accomplished in prayer under the shadow of the sacred trees attached to them with crosses and lit candles and put bows in the Christian tradition

CONCLUSION

Having studied the history of the formation of a system of legal regulation of national-religious relations between the Russian authorities and non-indigenous peoples, the so-called non-Russians, that is, by the peoples annexed to the state during the seventeenth and nineteenth centuries, we see that the Russian Empire, while striving to be a rule of law in whose activities the principles of law should prevail, was a country in which political expediency prevailed. The attitude towards religious trends in the Caucasus was determined by specific political goals. We see how the status of religious communities of Cossacks and peasants has changed, depending on what happened in the Caucasus in this historical period.

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