

Event history. The concept of an event as an ideal object of history. History in the genre of pesharim

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Annotation

The article deals with the theory of the origin of the theory, identifies two important types of theory - general and technical theories, puts forward the concept of event (co-being) as an ideal object of history, describes pesharim - a genre of historical reconstruction developed by the Qumran Essenes 2-2.5 thousand years ago.

Keywords: Theory, General and Technical Theory, History as Science, Event, Co-Being, Essenes

Introduction

The methodological foundations of modern science were laid by G. Galileo [Galileo], who proceeded from the ability of man, unlike all other living beings, to idealize what he saw.

The theory is designed to explain the world in a complete and exhaustive manner that makes no exceptions. Of course, not the whole world, but one of its aspects: the theory of light explains the nature of light, the theory of relativity - gravitational effects caused by deformations of the space-time continuum, the big bang theory - cosmogenesis, evolutionary theory - the origin and disappearance of species, and so on.

The etymology of this word [Levintov Theory of Theory] is very curious. The Greek θεωρία has nothing to do with θεός (god) and carries neither a divine voice nor celestial chants. Θεωρία - “visible”, the theorem - “spectacle”, and the theory in the time of Pericles was called a festive theater box office for the poor, who were given free tickets to the stands of the theater (θέατρο). The ancient theater really had one of its most important functions had an explanation of what was happening in the world.

Theory, however, not only describes and explains the world, but also allows you to transform it. These are the so-called technical theories (the theory of machines and mechanisms, rocket theory, aviation theories, etc.).

The “appearance” of the theory provides it only with an approximation to the essence, to truth, but this is only our assumption, an unfounded confidence in the correctly chosen direction of the

search for truth. But we need these assumptions and this certainty: it comforts our natural autism, and it serves as a basis for us to say that we are progressing, not shuffling in an indefinite distance from the truth.

The problem is that the natural world, the objective world, only partially broadcasts something to us (the material world), but otherwise we are unknowable, we do not cover, as Aristotle put it, with thinking and activity – on the one hand, and on the other – man is a priori not given to know everything (“the ways of the Lord are inscrutable”, as well as his plans) [Akhutin].

There is a strong belief that, although the world is unknowable to the end, we constantly, asymptotically strive to exhaust it with knowledge. This, however, is a misconception: the first people knew very little, but almost everything, modern man knows much more, but the sphere of his ignorance is much greater than what he knew and the sphere of ignorance of distant ancestors.

Ideal objects are an indicator of the development and maturity of science: a geometric point, a dimensionless but striking set of these points can create segments, rays and infinite lines; a material point used by Galileo himself, devoid of shape and some other physical characteristics, existing in an absolute vacuum.

Layouts are inherent mainly in the sciences, where abstractions are difficult or impossible (by abstraction we mean a symbolic or symbolic substitution of reality, for example, chemical symbols of elements): in geography it is a globe, plans, maps, portolans, etc. , in biology - dummies, etc.

Models are common where empirical knowledge and / or experimental research methods predominate: in psychology - the models of the person V. Lefebvre, the empirical subject of D. Hume; in sociology - the Bushmen (four-tier) model of society and the three-link model of the prison society of Samoilov [Samoilov] , etc.

In history as a science, some abstractions of the type of systems are adopted: primitive-communal, slave-owning, feudal, capitalist, socialist, but if we compare slave-owning models:

- ancient Egyptian
- Roman,
- Serfdom in Russia
- American Anan,
- kolkhoz in the USSR,
- Gulag in the USSR,

then it will become obvious that these are too different models, that Roman freedmen in collective farm slavery are impossible, just as "royal serfs" (state slaves) in Texas are not possible.

All these idealizations, Galileo believed, are in one way or another reductions of reality and, being reductions, are inherently ironic and parodic. In private conversations, W. Lefebvre also repeatedly pointed out the parody and irony of his model of man, the parables of his theoretical constructions.

All scientific idealizations, all fundamental science would be a meaningless and even immoral game of the mind and imagination, if not for the use of it and its idealizations in applied research and further in engineering and technology.

The generated technosphere and technical, artificial objects, starting to live their own lives and creating a special techno-natural practice (for example, agriculture as the most vivid and obvious example of techno-nature), inevitably become an occasion for new idealizations: the circle of knowledge, scientific development of the world is closed in order to start a new round. theoretical / fundamental work, which has a continuation in applied science, technology and engineering. These are, in particular, science studies, sociology of science, educational sciences and much more.

In this sense, T. Kuhn [Kuhn] is not quite right to deny humanitarian research, in particular, sociology, the status of a science on the grounds that an ideal object has not developed in sociology – but here models and theories are presented in a multitude.

History, one of the oldest scientific disciplines, no matter how confused it may be with the art of literature and the means of manipulating public consciousness, is still and mainly a science.

The traditional science of history is, first and foremost, chronologies, time-ordered series of subjects of history: kings, pharaohs, presidents, generals, political and public figures of the first or second caliber, as well as their actions and deeds - victories, defeats, decrees-orders-laws, just phrases for posterity such as "came, saw, won", "after us - at least the flood", "better less, yes better" and the like.

As a rule, all these so-called historical figures are desperate scoundrels and villains, petty and petty crooks, either made up as great,

or vice versa, grotesque characters, drawn to real monsters (Tsar Herod, Richard III, Ivan the Terrible).

From an activity point of view, this dramatic, personalized story, of course, has the right to exist and in its own way is very interesting and curious, even instructive. But the activity methodology is not at all interested in such questions as who slept with whom, in what relationships and squabbles he was: goals and results of activity, positions and foundations, means, methods and methods of action are important.

Claiming a new paradigm of historical science, namely, activity, event history, we must at least try to identify and substantiate its ideal object.

Ideal object

The ideal object of activity/event history is an event, a co-existence, the historian's complicity in being. In this sense, subject-object relations are virtually impossible in activity/event history, since the historian is immersed in the material and spirit of the history he is studying, it does not matter at all whether it has already taken place or is actually flowing.

So understood a history is a collection of events from a collection, a collection of a historian who more or less arbitrarily selects events for his collection.

Of course, each and every event is researchable and describable, it has witnesses and participants, but as an ideal object, the event is abstracted / reduced from the boundaries of time and space, from a specific number of witnesses and participants, from all its causes and consequences, as well as from all results. Co-existence is a presence and nothing more, in this sense, geological history, as well as historical geology, is not history. in any case, it is not an active story.

As an ideal object, co-being is an artificial-natural formation. An example to illustrate this point:

Josephus Flavius participated in the Jewish War and on the side of the Jews under the name Joseph ben Matathias \ Matiyagus, and, having been captured by Vespasian Flavius, on the side of the Romans, he described this war as a co-participant in this grandiose, natural, external event for the writer [Flavius the Jewish War] . He also wrote "Jewish Antiquities", practically a sacred history, specifically for the Greeks and Romans, but so vividly and convincingly, as if he himself was a participant in this story. He describes, for example, the incredible martial art between Goliath and David (in my retelling) [Josephus Flavius of Jewish Antiquities]:

The huge mighty Philistine Goliath vainly, day after day, challenged one of the Jews to a duel, calling them weaklings and cowards - no one dared to enter into a duel with him. The situation dragged on and became more and more meaningless. One day, on the other side of the stream, he saw a shepherdess, a 12-year-old boy:

- Do you want me to teach you a martial art?

And Goliath, exhausted from idleness, decided to teach the boy the art of throwing stones from a sling:

- Put a stone in the loop... twist that noose over your head... faster, faster! ... release one end of the loop...

Well, he let go – the stone hit the hapless teacher directly in the forehead, and he fell to the ground dead.

Josephus could not have witnessed this scene, but he imagined it so vividly and portrayed it to us, the readers, so got used to the behavior of a mighty asshole and a vain Jewish boy, that we believe that this is exactly how it was. This is an intellectual, artificial co-existence, a virtual immersion in a time that has already passed.

Similarly, Lion Feuchtwanger, by the power of his intellect and talent, immerses himself and becomes a virtual accomplice to the Jewish War [Feuchtwanger Jewish War], essentially repeating the method of Josephus developed in *The Antiquities of the Jews*, they are both participants in such an event as the Jewish War, but Flavius as a natural event, and Feuchtwanger as an artificial one.

The event, therefore, is not only what happened or is happening, it includes the prehistory and afterword in the form of consequences, it is also our complicity, our self-determination in it, recognized not only by ourselves on the rights and in the pose of Vasisualiy Lokhankin (“Vasisualiy Lokhankin and his significance”, “Lokhankin and the tragedy of Russian liberalism”, “Lokhankin and his role of the Russian revolution”, [I. Ilf, E. Petrov “The Golden Calf”]), but also socially, socio-culturally significant.

The previously mentioned Karl Jaspers, as a psychiatrist, went down in history, becoming a historical event, because together with Erhard, who created the post-war economy of Germany, and Adenauer, who breathed hope into the Germans by returning German prisoners of war from Soviet captivity, his work [Karl Theodor Jaspers *Die Schuldfrage. Ein Beitrag zur deutschen Frage*, 1946; Jaspers C. *The Question of Guilt. On the Political Responsibility of Germany* / Per. S. Apta. — M.: Progress, 1999.] forced the Germans to “bend their finger on themselves”, stop blaming the Americans, British, Russians, Jews, fascists, etc. for national misfortunes, take the blame, accept historical repentance and thereby be reborn. Here is an example of a human event and at the same time a person participating in World War II as an event.

The natural-artificial nature of co-existence makes its nature almost anything: if for the ancient period the Trojan War is a real event not only thanks to Homer’s *Iliad*, but also Aeschylus’ *Orestia* and many other literary evidence, but for Europeans of modern and modern times, Troy moved from literature and mythology to a historical event thanks to the excavations of Schliemann, which, as it turned out much later, excavated the “wrong one”, and the much more ancient Troy.

Similarly, the episode with 28 Panfilov soldiers who stopped the Germans near Moscow in a certain sector of the front in the winter

of 1941 remains an event for the vast majority of Soviet and Russian citizens and historians, although the Soviet court convincingly proved that this event, that is, the Panfilov soldiers themselves, and the battle. – a figment of journalistic imagination and fiction (the Germans stopped the offensive, because they used artificial oils in tanks and motorcycles that freeze at low temperatures).

On one of the facades on the Boulevard of Trade Unions (now again Konnogvardeysky Boulevard) in St. Petersburg for a long time there was a memorial plaque stating that in this building was the headquarters of the left flank of the stormers of the Winter Palace in October/November 1917. The plaque hung even when it became known that the “storming” of the Winter was carried out by a small group of 12 people, and the whole battle was the famous filming of the film “October” by Sergei Eisenstein made in 1927.

In the same way, we know about the Battle of the Ice not as a real event, but exclusively from the historical and propaganda film “Alexander Nevsky”, up to the point that the Order of Alexander Nevsky depicts the profile of the film actor Nikolai Cherkasov.

Fictional or reliable, the event retains its eventuality not by itself, but thanks to a historian who considers himself a participant in this event, included in it by the power of imagination and faith.

History is beautiful precisely because each of its participants has the opportunity and the right to understand and interpret it and the historical events in it in their own way.

Since the entire history of the USSR and the CPSU is full of fictions, fables, myths, falsifications and outright lies, today we do not need to understand what is true and what is invented: this is a cocktail that can no longer be separated.

But no less important and significant is the refusal to participate in being, the refusal to co-existence:

Among the arguments not to vaccinate against COVID A-19, I had and still have one that I am proud of: ancient and medieval outbreaks/pandemics of plague, leprosy and other contagions were accompanied by the forced isolation of unfortunate patients, which, frankly, was cruel, but inconclusive, and, therefore, meaningless. These days, the unvaccinated are deprived of the right to use many public, including those deprived of and work. Like the Jews of the 30s in Nazi Germany, they are discriminated against and pressured, despite the false assurances of the authorities to the contrary. Protesting against this discrimination, I am ready to put on the yellow Star of David, a symbol of my natural right to be myself and control my own life, I am also ready to fall into the sediment of social existence and not participate in it. However, I and those who fired me had enough sense of humor not to formulate an order for dismissal “of my own free will”, but “by agreement of the parties” – we made a joint action.

For convincing, I cite a fragment of Resolution 2361 (2021) of the Parliamentary Assembly of the Council of Europe (adopted by the Assembly on January 27, 2021). “Vaccines against Covid-19:

Ethical, Legal and Practical Aspects”, which specifically stipulates the following:

With Regard to Ensuring High Vaccine Consumption:

- ensure that citizens are informed that vaccination is not compulsory and that no one is under political, social or other pressure to vaccinate unless they wish to do so;
- ensure that no one is discriminated against for not being vaccinated because of possible health risks or unwillingness to be vaccinated;
- take effective measures in advance to counter misinformation, misinformation and uncertainty about Covid-19 vaccines;
- Disseminate transparent information about the safety and possible side effects of vaccines by working with and regulating social media platforms to prevent the spread of misinformation. [<https://pace.coe.int/en/files/29004/html>]

Russia is a member of the Council of Europe and therefore is obliged to comply with this resolution.

History In The Genre Of Pesharim

I.D. Amusin [1960, 1964, 1983] describes the main occupation of the Qumran Essenes: for the first seven years of his stay in the community, a person only copies sacred texts in the scriptorium. At the same time, in the stone board of the table there is a small depression (very similar to a niche in school desks for inkwells), filled with water. Before writing the name of God, the scribe must dip his fingers in this container to write this word only with clean hands. After seven years, he is entrusted with not only rewriting, but also commenting on the rewrite. Most often, the Essenes copied the last books of the Holy Scriptures: the prophecies of Ezekiel, Daniel, Habakkuk and others. The Qumran community, according to Pliny [Pliny], existed for at least 400 years, and therefore the Qumranites were not only contemporaries of old cherished events and prophecies, but also accomplices of the already passed, commented by them as relevant what was happening. with and around them. They, therefore, created a special literary genre of commentary, pesharim - the description of the past as occurring in the present and therefore determining the future.

Pesharim is the perception of history as a co-being.

If I tried to understand the whole Bible [the Bible] first of all, then the books about the Qumran Essenes aroused amazed admiration, but first of all – about the understanding of the Holy Scriptures.

“Genesis” begins with the phrase “In the beginning God created the heavens and the earth” (1.1) and the Gospel of John begins with “In the beginning was the Word” (Jon. 1.1). Neither the Russian version, nor the English version, nor the Latin version gave me an answer to the question, so what happened at the beginning, and only the German translation carried the answer: “Genesis” begins with Am Anfang, and the Gospel with Im Anfang and into Russian it should be translated as follows: “At the beginning of time, God created heaven and earth,” and the Gospel “In essence of the beginning is the Word.”

In general, it should be noted that the truth lies in trifles and prepositions and is almost never verb. For example, the preposition “c”...

In all the languages available to me: Latin, German, English, Polish, Czech, Spanish, Portuguese, and others, the Sermon on the Mount (chapter 5, verses 27-28) speaks of adultery as a targeted action. In German, zu is used, in English in order, in Old Russian Doniconian and so on – in all languages! Even in modern Ukrainian there is this intention and desire: “27 Vi chuli, scho bulo said to the ancients: Thou shalt not repair the overlove. 28 And I show you, whoever is, look at the zhinka, zhadayuchi ii, vzhev prislov z neyu v sertsiyu.”

And only in Russian language the preposition “c” is used.

Yes, from original sin we look at a woman with lust: this is how she is arranged and this is how we are arranged, this is our sin, but this is not our fault, our guilt begins when we look for lust. By imputing to us not sinfulness, but guilt as an inevitability, Nikonianism doomed us to the fact that all of us were initially, a priori guilty. Leo Tolstoy’s faith in the Kreutzer Sonata “broke” on this phrase, on this basis he was anathema and excommunicated from the church. On this, all Russian law is built: Raskolnikov is guilty – and the task of Porphyry Petrovich is only that in order for Rodion to confess his guilt himself, the cannibalistic Soviet justice was built on the same basis: “the confession of the accused is the queen of evidence”, directly leading to torture and torment, extorting confessions. The Russian word “authentic” is not synonymous with “true”, since tench is one of the most cruel instruments of torture.

As a habit of all intellectuals, I visited my teacher Georgy Petrovich Shchedrovitsky and ran through the spine of the books of his library and flipped through some:

- Who are the Essenes?

Georgy Petrovich was surprised:

- You really don’t know anything about them? Sect of Primitive Christians.

I asked to read two books by I. Amusin [Manuscripts of the Dead Sea, Qumran Community]. I have not read anything more fascinating, neither before nor after.

Manuscripts in the 50s were accidentally found in the Qumran caves by a Bedouin shepherd looking for a lost sheep. He cut some of the parchments into belts for sale, but the bulk of the scrolls were miraculously saved. A small fraction remained in Israel, much more were taken to England, but the main part is hidden and classified from everyone in the Vatican: there are persistent rumors that the Dead Sea Scrolls can greatly shake the foundations and foundations of Christianity.

But that’s not what’s amazing.

Pliny the Elder describes that for more than 400 years, waves of miserable fortune have nailed countless people to the shores of the Dead Sea. In the gloomy Qumran caves lived several hundred or

thousands of people who refused women, money, trade, any property, down to the name.

Very simple clothes – a white hooded cloak, one flatbread and one cup of water a day, every third day – abstinence from even this; in order not to defile the sky, the sun and God, they defecated in tent huts and carefully buried their feces: Qumran are bare stones, where and how did they do this?

The main occupation is prayer, reading, interpreting and copying the Holy Scriptures. If difficulties arose, the community would gather in a scriptorium. Domestic matters were decided by the council of the oldest, in spiritual disputes the answer was sought in the Bible. The rules of life are harsh and cruel: for calling another person stupid (“cancer”), the guilty was expelled from the community and preferred death by hunger and thirst, but did not return to people. The authority of the “Teacher of Justice,” who died long ago, was indisputable. Their many austerities allowed them to work miracles:

- in understanding and interpreting the Bible
- in returned and
- in the cultivation of cereals and herbs in this barren place
- in the patience of pain and suffering
- in faith
- in anticipation and prediction of the future

The Qumranites believed that as a result of a strong earthquake and the general licentiousness of the Jews, the high priests lost their way in the calendar and time, and therefore pronounce the innermost name of God at the wrong time (this name is pronounced in a whisper only by the high priest, only in the Holy of Holies of the Temple, only on Easter and means “I am”; Christ on the Small Sanhedrin pronounces this name of God as an excuse for overturning the shops of the money changers in the Temple. The reaction of the high priest is known. Caiaphas to this: “He blasphemes! What else do we have to witness to? Now you’ve heard his blasphemy!” (Matt. 26.65) “I am” was the first commandment of Christianity, which replaced the Mosaic commandment “Shema, Yisroel!” (“Listen, Israel!”, where Israel is and the name of the people, and the name of the God of this people) - so the religion of the people was replaced by the religion of man, one person, any person, regardless of ethnicity (Apostle Paul: “there is no more Hellenic or Jew”, and literally “there is no longer a Jew or a Gentile; there is no slave, neither free; there is no male or female sex: for you are all one in Christ Jesus” (Galatians 3:28).

Josephus admits that he was between the Essenes (most likely not the Qumran) for some time. John the Baptist and Jesus himself are either recognized as Essenes or as their persecutors. In any case, the rite of baptism in the Jordan, which takes place very close to Qumran, is taken from the Essene rite of initiation in water, which did not know the form in the mikvah (a special kind of bath).”

It was probably the strictest Essenes community. In the Alexandrian community of the Essenes, women were allowed and there was

communication with the secular world. The Qumranites, on the other hand, existed after being described by Pliny the Elder, Josephus Flavius, Philo of Alexandria, and other witnesses for more than a hundred years, until the end and after the end of the Jewish War.

With bated breath, I read and re-read these books and everything related to the Essenes and the Qumran caves. And when I visited Israel, I visited Qumran with awe, the remains of the scriptorium and mikvah, the gaping yawns of the caves and the dead Dead Sea: here for more than a thousand years there was a co-existence, justifying and explaining to me my own being.

I returned these books to the teacher’s widow, Galina Alekseevna Davydova, twenty years later, after numerous robberies in my library by “students” and “friends” when moving (I had to change housing every six months for 7 years), after nine years of emigration in America, where I also moved from place to place, and my library was stolen by new “students” and “friends”. She was very surprised by the return of the books, almost as much as I was.

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