

## SUMMARY

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V. M. Kirillin

### **The Eulogy to the Feast of the Intercession of the Mother of God of the Unknown Old Russian**

#### **Author: Peculiarity of Content, the Time and Place of Origin**

The article is devoted to the little-investigated monument of Old Russian homiletic tradition — the Eulogy to the Feast of the Intercession of the Mother of God written by the Unknown Master of Word. The author analyses the content of the eulogy, brings to light the ideological and artistic connection to the Hesychasm of Gregorius Palamas and with literary manner “braiding of the words”. Based on a wide range of facts on the history of the Feast of the Intercession in the medieval Rus’ the author identifies the place and the time of its origin.

*Keywords: eulogy, homily, “braiding of the words”, Mariology, antitype, service, Octoechos, Hesychasm, Palamism, mysticism, Feast, icon, church, Collection of stichérons, Novgorod*

A. M. Ranchin

### **About Topos in Old Russian Literature: on the Problem of Differentiating of Topos and Quotation**

The article is devoted to a differentiation of topos and quotation in Old Russian literature. In the attention center is the question: when and under what conditions loan, an impregnation from another’s text is urged to function as the quote and when its structural-semantic communication with the initial text breaks, ceases to be actual? In the Old Russian literature often quotes or hints are not marked. The considered examples show: it is necessary to analyse the general strategy of the text, and also the status of the quoted text and rate of this quotation in general.

*Keywords: Old Russian literature, poetics, topos, quotation, hints, borrowings*

V. V. Igoshev

### **The Veneration Cross of Venerable Sava Visherskiy**

The article concerns a wooden veneration cross preserved at the Novgorod Museum. According to a legend it was placed by Saint Sava Visherskiy at the time of foundation of Visherskiy Monastery of the Ascension near the Great Novgorod. The author proves that the parts of the cross were made at different times. Initially it was made by Sava Visherskiy from the smooth pine beam in 1417. Fretted images and inscription on the front surface of the cross were made later, probably, at the end of the 15<sup>th</sup> — the beginning of the 16<sup>th</sup> century.

*Keywords: veneration cross, restoration, renewal, carving, Visherskiy Monastery, Sava Visherskiy, the Church of Ascension, Novgorod Museum*

A. F. Litvina, F. B. Uspensky

### **Dynastic Matrimony Between Cousins and Second Cousins in the Pre-Mongolian Rus’**

Not numerous cases of breaches of the church prohibition on consanguinity in marriage in the dynasty of Rurik are analyzed in this paper. The princes of Rus’ in the pre-Mongolian time substantially abide by the canonical law which put essential restriction on the consanguinity in marriage. The absence of the inside dynasty matrimonial alliances is in itself till the end of the 11<sup>th</sup> century emphasizes the dynasty desire to follow the order, as at that time the separate brunches of the family did not have time to grow and divided so that the kindred between their representatives became remote enough for legal marriages. Total calculation of all known by chronics dynastic matrimony of the 12<sup>th</sup> century shows that the cases of violation sometimes happened though it is talked about marriage alliances between cousins and second cousins (so called the sixth degree of kindred) belongind to one brunch of the descendants of Agafiia Vladimirovna, the daughter of Vladimir Monomah. The authors of the article try to explain such intricate “bundle” of the canonical breaches in the dynasty of Rurik.

*Keywords: Genealogy of Ruriks, consanguinity in marriage in the pre-Mongolian Rus’, princely marriages, church restriction on the consanguinity in marriage, dynastic custom of Russian princes, models of the family*

V. A. Kuchkin

### **Samar, Samara and Povolzhye Cities in the 13<sup>th</sup>–16<sup>th</sup> centuries**

The author analyzes the foundation of stationary settlements and cities along Volga River from the time of conquest and subjecting Povolzhye to Mongols in 1236–1424 and till the end of the 15<sup>th</sup> century, when the Russian cities had been found on Volga below the Oka River. The author considers West European, Arabic, Persian, and Russian written sources, Spanish, Italian and English maps of the 14<sup>th</sup>–16<sup>th</sup> centuries, numismatic and archaeological material, linguistic data. The author has come to the conclusion that the connection between Mongol cities and nomadic farms was poor; there was no continuity of Russian cities of the 16<sup>th</sup> century on Volga with Mongol ones.

*Keywords: Povolzhye, cities, nomadic and settled civilization*

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*A. I. Makarov*

### **The Members of the Boyar Family Saltykovs and Samara Copy of “The Tale of Barlaam and Josaphat” (1628–1629)**

The article is devoted to the investigation of the parentage, life and activity of the influential courtiers of the first half of the 17<sup>th</sup> century B. M. and M. M. Saltykov brothers related to the creation in Samara in 1628–1629 the unique illuminated copy of “The Tale of Barlaam and Josaphat”. The revealed connection between the Samara manuscript and the members of the noble family of Saltykovs allows presenting the primary story of Samara city in the context of Russian history.

*Keywords: Saltykovs, illuminated manuscript, “The Tale of Barlaam and Josaphat”, Samara*

*S. V. Koncha*

### **Scandinavian Elements of the Joachim Chronicle and the Question of Its Origin**

The question of the origin of the Joachim Chronicle as a literary work of a chronicle type reproduced by V. N. Tatishchev is considered. It is suggested that there are parallels between some fragments of the introduction of the Joachim Chronicle (a story about posadnik Gostomysl) and episodes of “Orvar-Odd Saga” which belongs to the category of the “Viking sagas”. These parallels can testify to the effect that the origin of the fragments of the Joachim Chronicle goes back to the ancient oral tales as well as using the “Orvar-Odd Saga” motives by its creator (a scientist of the 18<sup>th</sup> century). In perspective this supposing allows to narrow down the circle of search and in the final analysis determine the place of Joachim Chronicle among the ancient historical sources (pseudo-sources).

*Keywords: V. N. Tatishchev, Joachim Chronicle, “Orvar-Odd Saga”, Scandinavian toponyms, Scandinavian Russian relations, Gostomysl, Erik Bjoerner*

*T. E. Grebenyuk*

### **Iconography “Apostles Tied with the Union of Love” in Vetka Icon-Painting Tradition**

The paper is devoted to a rare and uninvestigated iconography, which was widespread in the Old Believers’ environment of priests’ grouping in the regions closely connected to the cultural centre of Old Believers’ Vetka. The author examines the sources of the iconography “Apostles tied with the union of love” and its development, some new versions of the iconography, its literary base and composition, symbolism and spiritual meaning of the image.

*Keywords: “Apostles Tied with the Union of Love”, Vetka, iconography, Old Believers’, priests’ religious grouping, composition of the icon, symbolism, Church, Christ the Holy Lamb, the Jerusalem above*