

SUMMARY

K. S. Gvozdenko

The Ceremony of Prince's Enthronement in Pre-Mongol Rus'

In XIth and first half of XIIth centuries the enthronement consists of prince's meeting by people, occupation of prince's court and feast. The main act was the proclamation of candidate as prince at prince's court. In the middle of XIIth century the new element of ceremony appeared — the visit of candidate to the cathedral church. The proclamation now took place here. The other elements of ceremony — meeting by people, the occupation of court and feast — were preserved.

Y. V. Seleznev

Alexander Nevsky's accession to the throne in 1252: political realities and their reflection in Russian written accounts

The article deals with Alexander Nevsky's accession to the throne in the principality of Vladimir in 1252, after the raid into the Russian lands carried out by Nevru, the warlord of the Golden Horde. Political aspects of the relations between Russia and the Golden Horde and the steps undertaken by Alexander and his brother Andrei in the late 1240s — early 1250s have been elucidated. Considerable attention has been devoted to how political practices of that time period were reflected in Russian written accounts.

D. I. Antonov

The Oath and the Cross: the Problem of Court Adjuration in Old Russian Culture of the XVI–XVII c.

The author of the article studies the secular cross-kissing procedure (oath on the cross) as a problem of Russian medieval culture. The procedure was condemned by many church authors since the XI c. but was still popular until the XVIII c. This contradiction gave birth to the variety of opinions that coexisted in the culture. In the XVI–XVII c. the negative attitude to the oath on the cross started to prevail which changed a lot of traditional rites and formulas of medieval Russia. The article in its main part is focused on one bright aspect of this cultural process: the oath in the medieval court.

V. Y. Franchuk

Chronicle of Mstislav's brood as the linguistic source

The article examines B. A. Rybakov hypothesis about the boyar Petr Borislavich historical work as the basic source for Kiev chronicle codex of the second half of XIIth century. The question about the authorship of different chronicle articles is interpreted according to various features: specific vocabulary, different formulas, typical phrases where the meaning of separate words are projected especially expressive

A. V. Duhanina

The History of the Sergey Radonezhsky's Panegyric Creation by Linguistic Data

The article is devoted to the problem of dating and ascription of Sergey Radonezhsky's Panegyric, which is considered to be written either before or after the Life of St. Sergey. Three well-known Epiphany Premudry's works — Stephan Permsky's and Sergey Radonezhsky's Lives as well as Sergey Radonezhsky's Panegyric — differ from each other by the usage of some verbal forms (the forms of the perfect tense, the present tense historical, etc.). It is likely that Epiphany Premudry's notions of standard Church Slavonic norms were evolving

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with creating each new work. In fact there are no peculiarities in the verbal system of Sergey Radonezhsky's Panegyric, that's why this work might have been written *after* the Life of St. Sergey.

M. S. Zheltov

The Prayers During Clergy Communion in the Old-Russian Euchologia (Sluzhebnyki) of 13–14 c.

The article deals with special group of prayer-texts of the Old-Russian liturgical manuscripts, namely — devotional communion prayers read by the clergy in the course of a Eucharistic celebration at the moment of partaking of the Holy Gifts. Such prayer-texts are well known from a number of Greek Euchologia of Byzantine and post-Byzantine periods, but in the Old-Russian Sluzhebnyki prior to the end of XIV c. these — as well as a few other elements of the Divine liturgy rite — belong to a distinct variant of the Byzantine tradition (and probably represent the local practice of some Byzantine ecclesiastical centre, genuine Greek testimonia of which are lost or — at least — yet unstudied). In the Old-Russian Sluzhebnyki of XII–XIV c. there are 14 prayers to be read during clergy communion, but 5 of them are witnessed only by single manuscripts. 9 others are studied the article. On the basis of a textological study are offered suppositions on the possible Greek originals of the prayers, on the stages of their written transmission in the Old-Russian tradition, on the composition of the original set of clergy communion prayers in the earliest Slavonic translation of the Byzantine Divine liturgies. There is also given a stem of possible dependencies between different redactions of the complex of clergy communion prayers in the Old-Russian manuscripts of XII–XIV c.

A. S. Lavrov

Letter and petition by Ivan Neronov

Two documents written by Ivan Neronov, one of the “fathers” of Old belief, who as a monk was called “Grigorii”, are published in this article. The first document, a letter to archbishop Markel' of Vologda, was written just before the church schism, which began in 1653. Some persons who played a role in protopope Avvakum's biography are mentioned in this letter. The second document is a petition to Tsar Aleksei Michailovich from 1664. It was written after Neronov's reconciliation with the church of the patriarch. The two documents are being published for the first time.