
SUMMARY

E. A. Gordienko

The Wooden Sophia, Stone Church of Ioakim and Anne of 989, and the Annex of the Nativity of the Virgin in the Sophia Cathedral of 1045/1052 in the History of the Archbishop Court Building

The written sources on the history of construction of the Novgorod Detinets, the part of Vladychny Dvor, are very limited and does not allow to draw final conclusions about the location of the ancient temples at the area. On this basis, the findings of researchers about the location of individual monuments are contradictory. Conducted in the 1990s architectural, archaeological, engineering-geological and engineering-geophysical studies have provided convincing data for a reliable localization of the monuments. The studies of the St. Sophia Cathedral, made by N. I. Brunov and N. D. Travin in 1944, are the particular importance. Discovered in the Nativity chapel traces of a more ancient building allow to come to a conclusion about the location of the first stone of the Church of Joachim and Anna on its place.

Keywords: First churches of Novgorod Kremlin, Chronicles, written sources, and scientific research

E. V. Kamarauli

On the Application of the Norms of "Living Quarters" during the Period of Scribal Descriptions of the Lands of the Voronezh District in 1627–1629

The article discusses the introduction and application of new tax units, so-called "zhivushaya chetvert", using the materials of the pizzovye knigi of the Voronezh District in 1627–1629. The study focuses on the practices of taxation, the methodology of calculations based on the "living quarters", used by scribes in describing the southern counties of Russia.

Keywords: "zhivushaya chetvert", taxation, inventory, service class, estate, land tenure, southern Russian uezds, 17th century

A. A. Manokhin

About Dating of Synoptic Nomocanon of Metropolitan Daniel

The author makes an attempt to define exactly the date of Metropolitan Daniel's Synoptic Nomocanon based of the Piccard complete online watermark album. As the result the author concludes that Nomocanon was written in the thirties of the 16th century. Also it should not be connected to the trial of Vassian Patrikeyev in 1531.

Keywords: Synoptic Nomocanon, Metropolitan Daniel of all Russia, Index of the Fourteen Titles, watermark, Piccard online album, trial of Vassian Patrikeyev

P. S. Stefanovich

The Identity of Rus' in the Imperial and Eschatological Perspective of the Compiler of the "Initial Chronicle"

The article explores the annalistic entry under 1093, narrated of the Kiev principality attacked by Polovtsy when Turki nomads set up against the Polovtsy troops together with Rus'. According to Shahmatov this statement refers to the author of the "Initial Chronicle" who interpreted the Rus' identity in the original political and religious context (imperial and apocalyptic). Based on the information about Rus',Turkis and the other nomads cooperation in the 12th century the author states the different senses of the Rus' identity which does not agree with theoretical model of the "Old Russian nationality".

Keywords: history, Rus', Torks (Oghuz), nomads, ethnos, identity

Y. V. Sochnev

On the Issue of Mengu-Timur's Label and Evaluation of Its Influence on Russian Grand-ducal Acts

The article continues the research of the label of the Golden Horde Khan Mengu-Timur. The author argues that there were two labels of this Khan, given to the Russian Church delegates. The preserved translation of the second label issued to Metropolitan Kirill must be dated by 1279. Its content was connected to the census of 1275 and included some clarifications towards the first label, which defined the tarkhan categories of people. The provisions of the Charter of Vasily Dmitrievich and Cyprian (1404) were definitely dependent on the label of Khan Mengu-Timur.

Keywords: The Golden Horde, labels, Mengu-Timur's label, Metropolitan Kirill, Charter of 1404, the clergy privileges, church history

K. Y. Erusalimskii

The Manuscript Tradition of the "Novyi Margarit": Versions and Reception

The manuscript tradition of the "Novyi Margarit" consists of four complete copies and numerous borrowings from the Prince Andrei Kurbskii's "History" of Ivan IV and the synoptic version of monk Siluan's "Margarit" in its late 16th century version. Textual analysis of the manuscript tradition of the "Novyi Margarit" shows that Church-Slavonic version of its fragments in the synoptic Siluan's "Margarit" has emerged before Prince Kurbskii's demise. Copies from the collections of GIM (Uvarov coll. 2° # 508) and Bucharest National Museum of Art of Romania (Ms. 31) are closer to the "Novyi Margarit" than the copies of abbreviated versions that have been already studied. In comparison to the copies from RGB (Rumyantsev coll. # 196) and RGADA (Synod Typography # 196–198) both Church-Slavonic Uvarov/Bucharest and vernacular Rumyantsev copies uncover one of the earliest moments in growth of the Church-Slavonic version of the "Novyi Margarit" translated by the Volhynian scribes. The earlier stage of Kurbskii's "Novyi Margarit" in 80 chapters

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has been hypothetically diagnosed in the 101 chapters of the “Novyi Margarit”. The circles of the readers and copyists of the “Novyi Margarit” encompassed in the late 16th and up to the first half of the 17th century Russian lands of the Polish-Lithuanian Commonwealth, Muscovy and Moldavia.

Keywords: “Novyi Margarit”, “Margarit”, Prince Andrei Kurbskii’s literary works, book culture, John Chrysostom

G. M. Kazakov, I. Maier

“Razin the Ottoman”: Razin as a Turk in the German press, 1670–1671

This article examines the “orientalized” image of Stepan Razin in the German press of 1670–1671. The news about Stepan Razin’s rebellion appeared in a number of early modern German newspapers, leaflets, and pamphlets. Surprisingly, they often reported about an alleged alliance between the Don Cossacks and the nomads – Crimean Tatars or Kalmyks – or even the Turks. The article deals with possible sources of such rumours. One of them might have been a misinterpretation by European readers of the Cossack term “ataman”, which could have been erroneously recognized as the word “Ottoman”, i.e. “Turk”. This error probably gave birth to the fantastic “Turkish-like” image of Stepan Razin, which can be seen in a number of German engraved portraits of this Cossack rebel. One of these engravings, depicting Razin together with a Jewish “Messiah”, Schilo Sabbatai, is being published for the first time in a scholarly article.

Keywords: Stepan Razin, German Seventeenth-century newspapers and pamphlets, Vesti-Kuranty, orientalisation, the Ottoman Empire

M. C. Ferro

On the Evolution of the Image of Saint Princess Olga in Old Russian Written Sources

In this paper the author proposes to consider the chronicle, hymnographic and hagiographic texts dedicated to Princess Olga as a macrotext, showing the evolution in the perception of the personality of the Princess and of her actions first, as a cruel ruler, treacherously giving the order to destroy the Drevlians, then as the first Christian Princess of Ancient Rus’, guiding her people to faith.

Keywords: hagiographic topic, the image of saint princess Olga, Old Russian literary tradition of the 12th–17th centuries, princes lives

L. E. Taseva

The Russian Translation of the Synaxarion for the Saturday of the Akathist

The translation of the Synaxarion for the Akathist Saturday is found only in East Slavonic manuscripts. Given the historic-literary and linguistic data, it is quite possible to relate its occurrence to the circle of Cyprian, the Metropolitan of Kiev. The comparison of this text with the Bulgarian translation by Zacchaeus the Philosopher reveals that the Russian text is a result of an independent translation act. The analysis of the translation technique gives ground to conclude that the Russian translation is freer than the formalistically oriented translation of Zacchaeus.

Keywords: reception of Byzantine Church texts by the Slavs, the art of translation

E. Y. Shegolkova

Saint Thecla in the Painting Program of the Church of the Transfiguration on Nereditsa

In the article the fresco of Saint Thecla from painting of Church of the Transfiguration on Nereditsa has observed. The interpretation claims that this fresco is connected with the name of a princess, the wife of Jaroslav Vladimirovich, the customer of the church, and appears because of the memorial character of painting in the North-West pylon in the third register.

Keywords: Saint Thecla, Church of the Transfiguration on Nereditsa, Velikiy Novgorod, pre-mongolian church, saint patrons

T. G. Popova

A New Study on History of Iconography of Russian Saints

Book review: Tuminskaya O. A. The Icon of the Yurodivy (The Image of the Holy Fool in Christ in the Russian Fine Arts of the Late Middle Ages and New Time).

Keywords: Late Middle Ages, holy fools, iconography