

SUMMARY

Anatolii Fetesku. The Statehood of the Moldavian People: History and the Present.

The history of Moldova begins from a legend which related that Dragosh and his compatriots, hunting a bison, descending from the Carpathian mountains, met a beekeeper in a beautiful land. Talking about the newest history of Moldova it is in order to notice that recently there has been published a number of fundamental works - among them "The Statehood of the Moldovan People", "The History of Moldova", "The History of Moldova in Dates". The works of Moldovan writers are published and famous personalities of Moldova are honoured. On the whole, during the years of the independence of Moldova serious miscalculations have been allowed. Many scholars of the Academy of Sciences of Moldova and the media work not for the statehood of Moldova. To a significant extent they are under the influence of the ideology of a neighbouring state. In practicality, schools and higher institutions of learning "have been given away" to the neighbouring state. Lightly speaking, it has been proven to be true that such miscalculations gave way to the ruinous events of April 2009 in Kishinev.

Sergei Suleak. Moldavian Rus' (on the 650th Anniversary of the Formation of Moldavian Statehood).

The Moldavian Orthodox Princedom was founded on the territory which earlier was within Ancient Rus' and was later a part of the Galician Princedom. During the formation of the Moldavian Princedom, the Rusins (Rus' population) comprised 39.5% of the population of the land. In time the greater part of the Rusins entered into the composition of the Moldavian people. In particular, the Rusin composition lead to the creation of the ethno-cultural and anthropological differences of the Moldavians which differentiated them from other Eastern Romance groups including the Wallachians. Considering the mixed composition of the population and the ethno-cultural situation in Medieval Moldavia, the Moldavian Princedom may be rightfully called Vlacho-Rusin. G.V. Vernadsky substantiated and named Medieval Moldavia as "Moldavian Rus' ". The Russian population (Rusin, Rusnak) compactly settled the Northern and North-Eastern lands of the Princedom. It maintained a Russian ethno-cultural identity for a long expanse of time and a significant part of this population was not assimilated. From the time of founding to the beginning of the 18th C. Moldavia was a bilingual state.

Aleksei Balukh. The Struggle of the Moldavian Princedom Against Ottoman Expansion (1474-1486).

The military-political situation of Moldavia and its northern territories in the second half of the 70's and the first half of the 80's of the 15C. was complicated. To secure the independence of its territory and all of its lands, in part Northern Bukovina, the Moldavian Hospodar was required to maneuver between relatively powerful neighbours. He constantly was required to contain the aggression of the Turkish Sultan, who endeavoured to subject the state, and also to take into account the struggle of Poland and Hungary for the right to be the ruler over the princedom. During the struggle to maintain independence of the country, its territory underwent many devastations.

Nikolai Russev. Controversial Questions in the Early History of the Medieval Moldavian State.

According to the Chronicles, the Moldavian State was created in 1359. In its rather long history of formation, the neighbouring states of Hungary, Poland, Lithuania, the Golden Horde, Bulgaria and Wallachia had a part. In the Fall of 1362, on the river

Sinukh a tributary of the Southern Bug, the Lithuanian Prince Olgerd defeated three Tartar Khans - Khachibei, Kutlubug and Dmitry. The victory opened the way for the Lithuanians to the Black Sea. The defeated Horde ran off. One of the Tartar leaders with the Christian name "Dmitry" probably went to the mouth of the Danube and further on to Dobruja. How far his rule extended to the East is difficult to say. The Horde continued to play an important role in the history of the region. At the end of the 14th C. in the Lower Danube region there could still be found the formerly powerful Tartar nomadic camps. Among the Wallachian writings beginning in 1391, is a decree of the extent of the rule "to the Tartar borders" of Mircha the Elder (1386-1418). The phrase in Latin, as in Slavonic "to the Tartar borders" is found in the title of Mircha's successors right up to 1421. This word combination is used in the plural since two "Tartar lands" at a minimum is referred to. At that time neighbouring lands with Wallachia could only be the possessions of Dmitry and Kutlubug and were obviously ruled by their successors. These Tartar possessions can be tied to Moldavia, two thirds of which ("the Lowland" and 'Bessarabia") show the genetic unity with the Horde history of the land.

Aleksandr Masan. International Aspects in the Creation and Formation of the Moldavian Princedom to the 14th C.

The Carpatho-Dniestrovian Region from time immemorial was at the crossroads of the interests of various states of Central and Eastern Europe. The nucleus of the formation of the Moldavian state was the province extending over the upper sources of the rivers Moldova and Siret (later Bucovina), where there arose the main centers of the future princedom - Sochava, Seret and Radeutsi (Radeuts). At one time this territory was part of the Galician (Rus') Princedom. Moldavian statehood was formed and strengthened during the second half of the 14thC. in which Russian ethnic territories were included. Although the neighbouring states often meddled in its internal affairs, from the 1470's they did not contest the right of an independent Moldavian statehood. Being a formal vassal of the Polish Kingdom was a form of military-political union (with a number of shared responsibilities) which at the time secured for Moldavia favourable external conditions for the further strengthening of its state structure and its economic growth.

Bogdan Bodnariuk, Stanislav Khil'chevskii. The Dynamics of Village Settlement on the Territory of Moldavia During the Late Medieval Period (General Tendencies).

In the settlement of Moldavia in the 14-15th C. two groups of settlement places may be clearly identified, the names of which are mentioned in the documents of the time. One of these groups included complete toponyms, that is, long since and totally settled locations, the names of which were already formulated. The second group included urban settlements (devastated places of settlement) and wilderness, which were under settlement. In the Bukovinian lands in the first half of the 15C. about 14% of the general population was urban. From the second half of the 15th C. the Slavic population of Bukovina grew continuously with settlers from Galicia and Podolia. The cities continued to be actively settled by Hungarians, Germans, Armenians and Jews (from the 16th C). In the Rusin villages of Bukovina the population was higher, having changed during the designated time from 110 to 130 inhabitants. In comparison, the dynamics of non-Slavic settlements remained even at 70-80 inhabitants over a period of 100 years.

Marina Voloshchuk. The Wallachian-Polish Armed Conflict for Moldova at the End of the 15th C.

As is known, Mikhail the Brave and the Transylvanian Prince Sigismund Batory entered into armed operations in the war against Turkey. The capturing of Moldavia by Polish forces and the strengthening of the position of Jeremia Movila worsened the

position of the anti-Turk coalition. Moldavia, located between Poland and Transylvania, was in a difficult situation. The Polish government and the Moldavian Hospodar forbid the passage of Cossacks through Moldavia. However, detachments of Cossacks continued to fight on the side of Mikhai against the Turks. At the end of the 16th C. the Hospodar of Wallachia Mikhai the Brave managed to unite Wallachia, Moldova and Transylvania into one principedom and to defeat the Turkish invaders. In his struggle Mikhai counted on the political support of Moscow, the Zaporozhian Cossacks and Austria.

Petr Shornikov. The Linguistic Dualism in the Moldavian Principedom. 14th - 17th C.

In the Moldavian Principedom (1359 - 1859) existed a Moldavian-Russian bilingualism. Following the Moldavian, the second linguistic community was made up of descendents of the Old Rus' population of the Carpatho-Dniestrovian lands - the Rusins. In the North-Eastern part of Moldavia the Rusins made up the majority of the population. Up to the first half of the 18th C. Russian was the state, business, church and official language, that is, it had official status. Following the ethno-assimilation processes, the linguistic boundary shifted to the North, however a part of the Rusins (in Northern Bukovina and Bessarabia) kept the Rusin speech, the linguistic form "Rusin talk" and Rusin self-identity.

Alina Fedorova. The Acceptance of Christianity by the Eastern Romance People.

Christianity appeared in the Pruth-Dniester lands long before the appearance of the Moldavian Principedom. The Moldavian Church, like the Bulgarian and Kievan, was subject to the Patriarchate of Constantinople. The neighbouring countries - the Galician Principedom and Bulgaria sent priests to Moldavia prior to and after its formation. Having a monopoly on the spirituality of the population of Moldavia, the Orthodox Church had a great influence on the culture of the Moldavian people and on the strengthening of Moldavian statehood. Orthodoxy determined the civilization and cultural belonging of the Moldavians.

Galina Chaika. The Exodus of Bukovinian Workers to Bessarabia.

That Bukovinian workers went to work yearly to Bessarabia is attested to in various sources. There were certain years when this turned into mass departure, especially during the years of low crop productivity. To the beginning of July, 1866 277 families of 844 persons emigrated from Bukovina. The level of seasonal Bukovinian workers in various provinces of the Russian Empire was markedly differentiated. Although the exodus for work to Bessarabia at the beginning of the 20th C. diminished somewhat, it continued right up to WWI.

Aleksandr Sych. Moldavia in the Plans of English Diplomacy at the End of the 16th C.

The situation of Moldavia in the second half of the 16th C. was truly tragic. The national liberation movement headed by Ivan the Fierce (Ion Voevoda the Fierce) suffered defeat. The state coffers were empty and the taxation of the Turkish yolk tightened. Turkish, Tartar, Polish raids, looting, violence and killings were typical. The religious life of Moldavia and the Moldavians, the majority of which were Orthodox Christians was complicated by the ever-growing activity of the Jesuits in their spread of Papal Catholicism on the one side, and the opposition of various local Protestant communities on the other. No less complicated was the international situation of the Principedom. It, as with other Danubian principedoms, became at that time the object of dispute of powerful neighbouring states - Turkey, Poland, Austria. At the time, English

diplomacy in particular made its first moves in maneuvering and strengthening its political and economic positions in Moldavia. England's representatives meddled in the election of Moldavian Hospodars (rulers), set the nobility up against the Austrian Hapsburgs, supported local Protestants while their political actions were strengthened by their intensive trade strivings for the local market. Researched analysis allow one to deduct that toward the end of the 16th C. England more often and with determination sided with Turkey, hoping for Turkish help in England's struggle with Spain. England therefore extended no little effort so that the balance of power in South-Eastern Europe did not help tip the scale to the detriment of the Ottoman Empire and so that her strength did not divert to war with the Danubian princedoms and Poland. In fact this complicated the national liberation movement of the peoples of the given region in their struggle against Turkish domination and hampered the process of the formation and strengthening of national states.

Vasil' Botushanskii. The Aid of the Ukraine to the Postwar Renewal of Moldavia's Economy (1946-1950).

The war did great damage to the Ukraine and Moldavia as to other republics of the former USSR. At that time the worker collectives demonstrated feasible aid to each other. This was confirmed by the practical actions of two neighbouring republics - the Ukraine and Moldavia. During the war, Moldavia lost up to 64 000 people, 47 000 were taken to Romania and Germany. 1037 factories, 353 collective farms, 66 MTC were destroyed and 50 000 homes and farm buildings burnt. In 1946 Moldavia received aid from various regions of the Ukraine to re-establish its economy which was ruined by the war: cranes from Dnepropetrovsk, transformers from the village of Kalinovka, steel from Makeevka, cement from the L'vov region, instruments from Kharkov, pipes and distribution help from Zhdanov (Mariupol') was received. In all, between 1945-1950, the collectives of the Ukraine helped Moldavia re-establish and re-build more than 600 new factories and in the creation of new branches of industry, like auto making, metallurgy and the like. This allowed Moldavia to increase the output of its industry by 2 times the amount as compared to the pre-war period. Many factories re-built or re-established with the aid of Ukrainian specialists remain operational to the present day.

Viacheslav Sodal'. Orthodox Monasteries of Moldavia and Soviet Authority: Economic Interaction.

In the middle of the 1940's began one of the most interesting phases in the history of the relations of church and state in the USSR. After the period of severe confrontation in the 1920's and 1930's, the Soviet authorities turned toward cooperation with religious organizations. These changes in state-church relations affected the Moldavian clergy after the liberation of the Moldavian territory by the Soviet troops from the fascist invaders in the spring and summer of 1944. After evicting the invaders, the state forced the monasteries to fulfill obligations of supplying natural products such grain (wheat, rye), meat, milk and wool. In 1945 Orthodox monasteries delivered to the state 101 091 kg of grain, 1111 kg of meat, 1984 liters of milk and 152,4 kg of wool. Along with fulfilling these obligations, the monasteries had the opportunity to make contractual agreements with the Soviet authorities and to receive in such manner additional income for their produce. After the end of the war, a legislative base was formed for giving a judicial status to the monasteries and allowing their inhabitants to enter into various contacts with economic proprietors of varied types. The subsidiary farming of the monasteries were called upon to fulfill state obligations by delivering a natural form of taxes of grain, meat, milk and wool. They also contributed the expected required payment into state revenue. At the same time, according to contract, the government bought from the

monasteries vegetables, fruit, grapes and other products. A telling moment in the relations between the authorities and monasteries was when the monasteries were granted a loan of grain seed in the spring of 1947 when the republic experienced famine. This move by the government of the USSR authorized the help of monasteries from crisis and in their reconstruction in 1948. In such manner, between 1945 and 1948, in the course of economic interrelations of the Soviet administration and the monasteries, the restoration of the destroyed economy (during the time of the Great Patriotic War) of the Moldavian SSR in whole and the monasteries in part was successfully resolved.

Vadim Pintsak. The Military-Political Controversy of 1992 in the Republic of Moldavia.

The existing "cold war" between Moldova and Pridnestrovye and the events in the Caucasus region demonstrate the possibility of armed escalation of the conflict in Pridnestrovye. The military-political controversy is a distinct "experimental action" for the sake of accomplishments and calculations which significantly assists finding an optional model of action for official Kishinev in the future. The question of the armed political controversy received various evaluations in Moldavian and Pridnestrovian historical studies. After the fighting for the city of Bendery in Pridnestrovye there appeared signs of post-trauma psychosis at the level of consciousness of the population which was accompanied by propaganda about the taking of power in Moldova by fascists. Their presence causes worry to the present time and is supported by the authorities of the region. On the right bank ultra national pro-Romanian hysteria also reigns, which is supported by the propaganda of the aggression of the 14th army. The image of the enemy helps the conflicting elite to maintain their authority, meanwhile laying the responsibility of the social-economic miscalculations on the opposing side.

Aleksandr Novosyolov. The Growth of Ukrainian-Moldavian Relations 1992-2000.

The area between the Pruth and Dniester Rivers has been a distinct zone of ethnic and demographic contact of the Ukrainian and Moldavian peoples. After the fall of the USSR, the legislatures of both countries concluded a basic political agreement "about a good neighbour policy, friendship and co-operation between the Ukraine and Moldova". Between the two states a long lasting programme of economic co-operation for 1998-2007 with the goal of achieving an agreement about a customs union was signed. In 2000 the Supreme Council of the Ukraine ratified an agreement between the Ukraine and Moldova about state boundaries. From the time of the establishment of diplomatic relations between the two states, 121 bilateral documents, 7 interstate, 57 intergovernmental and 57 interdepartmental agreements have been signed. The Ukraine is also an mediator with regard to the Pridnestrovian question.

Galina Mel'nichuk. Neutral Status as a Guarantee of the National Security of the Moldovan Republic.

From the first day of independence Moldova announced its neutral external affairs policy which it adheres to today. A policy of neutrality for a young country should be its guarantee of territorial integrity and unity. The Moldavian elite regarded the announcement of neutrality as a solution to the question of the departure of Russian troops from Pridnestrovye. Along with neutrality, Moldova was guaranteed full participation in international affairs. Public opinion had input into the neutral status policy of Moldova. The results of a public poll on March 6, 1994 showed that 95% of those questioned (about 75% of those registered in the list of voters) expressed that Moldova should be an independent, sovereign state, supported by mutually beneficial bilateral relations

with all countries and to maintain neutrality. The idea of neutrality was confirmed in 1994 with the acceptance of the Constitution of Moldova.

Bzovii Andrei, Kozholianko Aleksandr. Spring Rituals of the Moldavians of Bukovina.

From time immemorial the inhabitants of Bukovina celebrated the seasons of the calendar year. Over time the welcoming of spring evolved more into youth amusements and merrymaking with songs, games and dances. For the Moldavians and Rumanians of Bukovina the start of the spring celebrations began on March 1 - "Mertsishor's Day". The beginning of March was the beginning of spring. The Ukrainians and Moldavians knew of the legend of "Dokia, the March Elder" ("Elder Evdokiia"). Similar legends about the "March Elder", who controls the weather at the beginning of March, are known in the rituals of many peoples - the Bulgarians, Portugese and Swiss among others. "Elder Evdokiia - Dokia" in Bukovina influenced the naming of the first 10 days of March called "Elder Days" similar to the Bulgarian "Elder Days" of January.

Ivan Derda. Musical Creativity as a Factor of Mutual Interaction in the Spiritual Culture of the Moldavians and Ukrainians.

The history of Ukrainian-Moldavian ethno-cultural bonds has old connections. One of the oldest printed Ukrainian folk songs "Oh, Danube, Oh Danube, why do you flow so sorrowfully?" was recorded in the Czech Grammar of John the Theologian in 1571. In it is mentioned the Moldavian ruler Stefan the Musician. Many songs, created in the Ukraine, were included in Moldavian folklore. These were military, popular, lyrical, satirical and other types.

Georgii Kozholianko. Research of the Winter Calendar Rituals of the Moldovans in the second half of the 20th C.

The customs of the winter cycle relates to pre-Christian times and is marked by man's belief in natural occurrences and as distinct pagan belief. With the spread of Christianity, old festivals and ritualistic traditions underwent Christianization in a significant way, however pagan elements were very much alive. The agricultural character of the life of the Moldavians caused traditions to remain alive, as they reflected the cyclical processes in nature and influenced the life of people. The winter rituals of the Moldavians has interested many researchers. The question of the origin of the winter cycle of festivals has also been grounds for disagreement. In this the opinions diverged: some authors looked at the New Year-Christmas rituals as stemming from Roman borrowings, others actively developed the thought of Slavic influences while others have kept a more moderate view, thinking that a process of diverse influences took place.

Georgii Kozholianko, Mikhaela Burla. The Christmas Holidays: the Question of the Development of the Celebrations.

Christmas occupies a central place not only in the winter cycle of holidays but in all of the yearly cycle of rituals. According to its significance, it nearly is as important as Paskha (Easter). In its external form it appears Christian, however the roots of many rituals are of pagan origin. To understand the symbolism of Christmas rituals, a comparative historical analysis helps in that many peoples in ancient times had similar rituals. In that many ancient customs survived to our time is indicative of traditional agricultural rituals inherent not only in magical but in esthetical functions, the basic component of which is in the poetics in the life of a peasant and in his work. Along

with doing what father, grandfather and great grandfather did, not least a passion for the poetry of images, words and theatrical practices came into play. At once, the forces of tradition and poetry merged into one mix. However with time, the mystical and magical gave way to the aesthetic and theatrical, which began to dominate.

Kozholianko Elena. The Invitation of Guests in the Wedding Rituals of the Ukrainians, Moldavians and Rumanians of Bukovina.

Among the wedding rituals an important part was the ritual of wedding invitations. The ceremony included a festive accompanying of the daughter or son around the village by the bridesmaids and groomsmen, the actual invitation of guests and the entertainment of the bride. Close and distant relatives, friends, neighbours and, most likely in the past, whole villages were invited. This amounted to the social acceptance of the formation of a new family. The ritual is reflected in the folklore. At the present time in Bukovina, as throughout the Ukraine, the traditional invitation of guests has undergone dramatic change. The wedding card is widespread in the cities and villages. The bride invites close relatives and neighbours personally.

Kurochkin Aleksandr. Customs of the Winter Cycle on the Ukrainian-Moldavian Boundary.

Presently the only rituals of the winter season which have survived among the Moldavians and Ukrainians are mainly Christmas, New Year's and the Baptism of the Lord. Up until the 1950's a part of traditional peasant life were youth assemblies. "Malanka", one of the traditional new year rituals, still has a significant place among the Ukrainians and Moldavians. The name derives from St. Melaniia celebrated on December 31/January 13. This ritual was celebrated in the Dniestrovian lands of Galicia, in Podolia and Bukovina, which are known for their agrarian cultures. "Malanka" is also popular in Northern Moldavia, where it is a form of drama. In the Ukraine it has more characteristics of an older archaic form.

Kozholianko Aleksandr. Social, Historical and Religious Carols of the Moldavians of Bukovina.

The question of the classification, origin, character and description of Moldavian carols in ethnography has not been researched. Research of Christmas carols shows that they were sung basically by the young men and only in certain cases by girls and older people. Moldavian carols are classified by content into social, historical and religious. A significant segment of the carols are the historical, which basically are dedicated to the struggle of the Moldavian people against foreign invaders, in part against the Turks and Poles.