

SUMMARY*

Mikhail Iurasov. From Whence Came the «Rugi» to Raffelshtetten Between the 9th and 10th Centuries? The Raffelshtetten Custom's Statute, which researchers have dated as existing from 904-906 AD, has been published long ago and researched, from various points of view, fairly well. Along with this, historians are sure that the «Rugi» mentioned in the Statute are the same as the «Rus'», that is, the inhabitants of Old Rus'. At the same time, a sufficient amount of research, based on the given archaeological and linguistic findings, indicate that Eastern Slavs lived in the Upper Tisa Basin and partly in present-day Eastern Slovakia before the arrival of the Hungarians. That is, the ancestors of the present-day Rusins, lived on lands neighbouring Great Moravia on its southern and south-eastern borders. The author believes that there is reason to believe that in the 9th-10th centuries, the «Rugi» who came to Raffelshtetten to trade, could have originated from the lands settled by the ancestors of the present-day Rusins.

Dmitrii Pop. The Beginning of the Christianization of Sub-Carpathian Rus' and the Ugro-Rusin Missionaries in Kievan Rus'. Among the Slavs the Christian religion replaced paganism at the end of the first millennium and during a relatively short period of time, historically speaking, was established as the leading religious teaching. Among the Slavic peoples, the Sub-Carpathian Rusins were among the first to accept Christianity. They were the participants who played a definite role in the Christianization of Kievan Rus'. However, historians up to the present time, continue debating about the ways Christianity spread into the «lands under the Carpathians» as well as about the missionaries who acquainted the Rusins with Christianity. Answers may be found about several of these questions in the article.

Nikolai Babilunga. The Western Russian Lands and Kiev of the 12th Century in the Struggle for Independence: the Role of the Orthodox Factor. An example of the competition between Kiev and Carpathian Rus' for the right to be the economic and political center of the Russian lands during the early period of the crumbling of the Old Rus' State and also the stabilizing role of the Orthodox Church in the epoch of internal strife, which occurred on the ruins of the Principalities of Kievan Rus', is presented in the article. The example is taken from the biography of the outcast-prince Ivan Berladnik and his son Rostislav. In the Dniester-Carpathian lands, the Galician Principality of the 12th century becomes one of the most powerful and developed Old-Rus' regions, which lead to independent policies in its relationship to Kiev. Ivan Rostislavich was the last of the minor outcast princes and first Russian mercenary-prince, who had great popularity among the ordinary people of the Dniester-Carpathian and Danubian lands. His struggle for the throne in Galich represents the struggle before the imminent fall of Rus'. Originally in Rus', authority was based on Assembly Rule strengthened by princely rule. The growing power of the boyar oligarchy in the Western Russian lands was in competition.

Diakon Vladimir Vasilik. The View of the Russian Land in the Galician-Volynian Chronicle. The article is dedicated to the view of the Russian Land in the Galician-Volynian Chronicle. The article attempts to show that the authors of the

* annotations of the material published in the rubrics «History of the Rusins» and «Famous Rusins».

Chronicle were the bearers of common Russian consciousness. The understanding of the Russian Land in the Galician-Volynian Chronicle is a choronym symbolizing the Lands of Kiev, the region of its influence. In other contexts, the choronym may also relate to the Galician and Volynian Lands and also to other Russian principalities, for example the Kozel Principality. The understanding of «Russian» is an ethnonym. «Russian» in a number of positions counters the Liakhs, Polovtsy, Ugry and so forth. The idea of «Rus'», «Russian» is a political and cultural designation indicating all of the territory of Old pre-Mongol Rus'. That Prince Roman Mstislavovich is called «Tsar» affirms that Rus' is thought of as a certain kingdom - a sacred kingdom. The betrayal of Daniil Romanovich is comprehended as a godless act equated to the sin of Cain and Judas. In the Galician-Volynian Chronicle there is a direct analogy between Rus' (more exactly the Galician-Volynian Lands) and Israel. Accordingly Rus' is a holy land and its fate in many ways corresponds to Ancient Israel relating to the concept of divine intervention and also to a national transgression and divine punishment. One of the examples is a comparison of King Bela with Sennacherib and the Pharaoh. In the Praise of Vladimir Vasilkovich and also in the stories about the building of Kholm and Kamenets there is a sense of the concept of the Holy City - New Jerusalem.

Maksim Zhikh. The Question about the Founding of Galich in the Ipatiev Chronicle in the Article of Year 6714. Among other legends about the princes-legendary founders of cities in Medieval Rus', existed the legend about the eponym Prince Galich - founder of the city of Galich (a fragment located in the article of the year 6714 (1206 AD) in the Ipatiev Chronicle). There is enough of a basis to consider Galich a real historical personality - the prince of one of the groups of the Carpathian Slavs. This is affirmed with the coincidental recording of his burial in a postscript about the elevation of the first fortifications around Galich. Initially (before the acquisition of these lands by Kiev in the 10th Century) Galich fulfilled one of the political-administrative functions and was probably the religious cultural center of the Carpathian Slavs. Its founding itself, seemingly, is tied to the establishment of some ethno-political unity.

Vasilii Kotsan. The Folk Architecture and the Life of the Transcarpathian Rumanians at the End of the 19th to the First Quarter of the 20th Centuries (An example of the Exposition of the Transcarpathian Museum of Folk Architecture and Life). The particulars of the folk art and life of the Romanians of Transcarpathia are analyzed in the given article. An example of the exposition of the Transcarpathian Museum of Folk Architecture and Life is described in the particulars of the dwelling and enclosures including the inner furnishings of a home from the village Srednee Vodiane in the region of Rakhov. A set of folk clothes and the process of preparing domestically-woven wool covers (lizhniki) is described in detail.

Tatiana Sologub. The Decorative Motifs of the Embroidered Shirts of the Ukrainians of the Belo-Tisa Valley at the End of the 19th to the First Half of the 20th Centuries. The particulars of the ornamental motifs in the embroidery of shirts of the Ukrainians of the Belotisa Valley at the end of the 19th and first half of the 20th Centuries is described in the given article. The author describes in detail the various types of designs and the methods of incorporating them in complex pattern compositions. Besides common names, the local folk names are also given. For example a flower is «zhuchok» (little beetle), stylized birds are «kachechki» (ducklings), some are «numery» (numerals), narrow variously-colored borders are «putki» (trails) etc.