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CHAPTER I

PSRL 2, col. 276.

Начало княжения Володимера сина Всеволожа Володимер Мономах седе Кieve в неделю. Усретоша же и митрополит Никифор с епископы и со всеми Кияне с честю великою. Седе на столе отца своего и деде своих и вси людѹ ради быша.

The beginning of the reign of Vladimir, the son of Vsevolod. Volodimir Monomakh sat (on the throne) of Kiev on Sunday. And the Metropolitan Nicephorus with the bishops and with all the people of Kiev came out to meet him with great honour. He sat on the throne of his father and his forefathers and all the people rejoiced greatly.

PSRL 2, cols. 383-385.

Начало княжения в Кieve князя великаго Дюргя сина Володимиря Мономаха, внука Всеволожа, правнука Ярославля, прашюра великаго Володимира крестившаго всю землю Рускою. Гюрги же *поеха у Киев и множество народа выде противу ему с радостю великою.* И *седе на столе отца своего* хваля и славя Бога. И посла по Володимира по Давидвича Чернигову. И приеха Володимер к Гюргеви и поклонися ему. А Святослав Олгович поча ему молвити: “держиши отчину мою,” и тогда взя Куреск и с Посемем и Сновскую тысячу о Ислава и Случск и Кличиск и вси Дрегвиче. И тако ся уладивше и разехашася. Гюрги же старейшаго сина своего Ростислава посади у Переяславли, Андрея Вышегороде, а Бориса в Белегороде, а Глеба в Канове, а Василка в Суждали.

The beginning of the reign in Kiev of the Great Prince Iurii Dolgorukii, son of Vladimir Monomakh, grandson of Vsevolod, great-grandson of Iaroslav, and great-great-grandson of the great Vladimir, who christened all the land of Rus'. Iurii went to Kiev and a great number of people welcomed him with great joy. And he sat on the throne of his father, praising and glorifying God. And he sent for Vladimir Davidovich at Chernigov. And Vladimir came to Iurii and paid homage to him. And Sviatoslav Olgovich began to say to him: “You hold my patrimony?”. He then took Kursk with the area around the river Seim and the retinue from the city of Snovsk; and from Iziaslav (he took) the cities Sluck and Kleck and all the Dregovich land. And so they made peace and dispersed. Iurii appointed his eldest son, Rostislav, to rule in Pereiaslavl', and Andrei (to rule) in Vyshegorod, Boris (to rule) in Belegorod, Gleb (to rule) in Kanev, and Vasilko (to rule) in Suzdal'.

PSRL 2, col. 490-491.

Том же лет, сдумавши Ростовци и Суждалици и Володимерци вси пояша Андрея сина Дюргева старейшаго и *посадиша и на от(чи)ни столе* Ростове и Суждали и Володимири, зане бе прилюбим всем за премногую его добродетель юже имейше преже к Богу и к всем сущим под ним. Тем же и по смирти отца своего велику память, створи церкви украси и монастыри постави и церковь сконца иже бе заложиць переже отец его святого Спаса камяну. Князь же Андреи сам у Володимири заложи церковь камяну святой Богоридци месеца априля в 8 день на святого апостола Родиона в вторник. И дая и много имения и свободи купленья и с даними и села лепшая и десятины в стадах своих и торг десятии. Сверши же церковь 5 верхов и все верхы золотом украси и створи в ней епископью и город Володимер болии заложи.

In that same year, all the people of Rostov, Suzdal', and Vladimir, having conferred, took Andrei (Bogoliubskii), Iurii's eldest son, and they set him (to rule) on his father's throne in Rostov, Suzdal', and Vladimir, since he was greatly loved by all for the very great number of good deeds, which he had accomplished for the Lord and for all who were under him. Moreover, upon the death of his father, he created a great memorial. He decorated churches and established monasteries and completed the stone church of the Holy Saviour, which his father had previously begun. Prince Andrei himself laid the foundation of the stone Church of the Holy Mother of God in the city of Vladimir in the month of April, on the eighth day, the day that is dedicated to the memory of the holy apostle Rodion, on Tuesday. And he gave it many possessions: settlements that he had purchased with tribute, and the best villages, and a tithe of his herds and one-tenth of his trade goods. He had built for the church five domes, and all the domes he decorated with gold. And he made it a bishop's seat. And he founded more (buildings) in the city of Vladimir.

PSRL 1, col. 375-376. [Laurentian Chronicle]

Михалко же победи полкъ [с братом своимъ Всеволодом] в день неделный и поеха в Володимерь с честю и с славою великою. Дружине его [и Всеволожи] и Володимерцем ведущим пред ним колодники. Богу наказавшую князии креста честнаго не преступати и старейшаго брата честити а злых человек не слушати иже не хотят межи братею добра. Выидоша же с кресты противу Михалку и брату его Всеволоду игумени и попове и вси люды и веха в город к святей Богородици июня месеца в 15 день. А в день неделный, Мьстислав же бежа Новугороду, а Ярополк Рязаню, а Ростиславлюю митирь их с снохома прияша Володимерци. Михалко же приеха Володимерю [с братом своим Всеволодом] да города святой Богородици яже бе отяль Ярополк. И бысть радодсть велика в Володимери граде видяще у собе великого князя всея Ростовьскыя земли. Мы же да подивимся чюдному и великому и преславному матере Божя како заступи град свои от великих бед [Radz. чюдну новому].

Then Mikhaïlko and Vsevolod went into Vladimir with glory and great honour, leading the prisoners before them. God had shown the princes not to transgress the (kissing of the) Cross and to honour their elder brother, and not to heed evil men who do not want peace between brothers. Then the people of Vladimir, seeing their princes, went to meet them with crosses and with happiness and with great honour. And Mikhaïlko went into the city, to the church of the Holy Mother of God, and sat on the throne of his father and grandfather on the fifteenth day of the month of June. That day, a Sunday [...] there was great happiness in the city of Vladimir on behalf of the Grand Prince of all the land of Rostov. Let us wonder at the miracle of the great and glorious Mother of God, at how she saved her city from a great scourge.

PSRL 2, col. 602. [Hypatian Chronicle]

Потом же Михалко и Всеволод поехаста в Володимир с славою и с частью великою, ведущую пред ним колодники. Богу наказавшую князе креста не переступати и старейшаго брата честити а злых человек не слушати иже не хотят добра межю братею. Тогда же Володимерци, узревше князя своя, выидоша с кресты и с радостью и честю великою. И вниде Михаило в город к святей Богородици и седе на столе деда своего и отца своего. Того же дени в неделю бысть радость велика в граде Володимере. И потом посла Святослав жены их Михалкову и Всеволожую приставя к ним сина свое Ольга проводить е до Москве.

Then Mikhaïlko and Vsevolod went into Vladimir with glory and great honour, leading the prisoners before them. God had shown the princes not to transgress the (kissing of the) Cross and to

honour their elder brother, and not to heed evil men who do not want peace between brothers. The people of Vladimir, seeing their princes, joyously went to meet them with crosses and with great honour. Mikhailko went into the city, to the church of the Holy Mother of God, and sat on the throne of his father and grandfather. On that day, a Sunday, there was great happiness in the city of Vladimir. Then Sviatoslav sent (for) the wives of Mikhailko and Vsevolod and presented to them his son, Oleg, who would accompany them to Moscow.

PSRL 1, col. 422.

И да ему отец крестъ честны и мечъ. Река се: “ти буди схранник и помощник а мечъ прещенье и опасенье иже ныне даю ти пасти люди своя от противных,” и рече: “сыну мой Костянтине на тебе Бог положил переже старейшинство во всей братьи твоеи а Новгород Великий старейшинство имать княженью во всей Руской земли по имени твоем. Тако и хвала твоя не токмо Бог положил на тебе старейшинство в братьи твоеи но и в всей Руской земли. И язъ ти даю старейшинство, поеди в свои город.” И целовав и отпусти.

His father presented him with the true Cross and a sword, saying: “This (the Cross) will be your protector and helper, and the sword your menace (threat) and safeguard, which I hand over to you that you may protect your people from enemies.” And he said: “My son Constantine, God has given you seniority over all your brothers, and Novgorod the Great possesses the seniority to rule over all Rus’ lands, in your name and to your glory. But, it was God who gave you seniority among all your brothers, and in all Rus’ lands. And I give you seniority, go to your city.” He kissed and dismissed him.

PSRL 1, cols. 417-418.

Якоже рече пророк Давид (Ps. 117-118:24) “съ день иже створи Господъ взрадуиemia и взвеселимся во нь.” И паки рече (Ps. 20-21: 1-5) “Господи силою твоею взвеселится цесарь и о спасньи твоем взрадуется зело желанье сердца его дал ему еси и хотенья уст его неси его лишил положил еси на главе его венець от камени драгаго живота проси у тебе и дал ему еси долготу дени в веки веку.” И паки (Ps. 2:7-9) “Господь рече к мне ‘син мой еси ты и азъ данасъ подих тя. Проси от мене и дам ти языкъ достоянья твоего и одержанье твое до конца земли и упасеши я палицею железною.” И паки апостоль рече (Rom. 13:1-4) “‘власти мирьскыя от Бога вчинены суть но власти боящися да зла не створим да не от них.’ паки и муку приемем и того ради глаголатъ ‘Богу слуга есть мстыа злодеемъ хошеши ли ся власти не бояти злаго не твори и похвалить тя аще ли зло творишь боися не бо без ума мечъ носить.’

As the prophet David says: (Ps. 117-118:24): “This is the day which the Lord hath made, let us rejoice and be glad in it.” And then he says (Ps. 20-21: 1-5): “O Lord, the Tsar shall have joy in thy strength and he greatly rejoiced in thy salvation. Thou hast given him his heart’s desire, and hast not withheld the request of his mouth. Thou hast placed a crown of precious stones on his head; he asked life of thee, and thou gavest him length of days for ever and ever.” And then (Ps. 2:7-9): “The Lord said unto me, ‘thou art My son, today I have begotten thee; ask of Me, and I will give thee the people of thy inheritance, and their possessions will reach the end of the earth; and thou shalt govern them with a rod of iron.” And the Apostle says (Rom. 13:1-4): “World powers are ordained by God. We must fear the powers in order not to do evil and in order not to obtain afterwards punishment from them.” And concerning this he says: “He is the servant (minister) of God, an avenger, for wrath to him that doeth evil. If thou wilt have no fear of the powers, do that which is good, and thou shalt be praised by them. But if thou do that which is evil, be afraid, for he beareth not the sword in vain.”

PSRL 2, cols. 592-593.

Пишетъ апостоль Павель: всяка душа властемъ повинуется. Власти бо от Бога учинены суть. Естествомъ бо цесаръ земнымъ подобенъ есть всякому человеку. Властью же сана яко Богъ вещь. бо великийъ Златустецъ: темже противятся волости противятся закону Божью. князь бо не туне мечъ носитьъ Божии бо слуга есть.

The apostle Paul writes: "Every person has to obey the powers, powers are appointed by God. For the ruler in his physical nature is like any man, but in matters of government is like God." And the great Chrysostom said: "Whoever opposes power, opposes the law of God. For the prince does not wear the sword of God in vain, for His servant."

CHAPTER II

PSRL 2, cols. 317-318.

Посла Всеволод по братию свою, по Игоря и Святослава, и по Давидовича, по Володимира Изяслава и придоша Киеву. И тогда явился звезда привелика на западе испущающи луча [...] “и нам Володимир посадил Мстислава сына своего по собе в Киеве, а Мстислав Ярополка брата своего: а се я молвлю оже мя Бог поиметь, то яз по собе даю брату своему Игореву Киев.” и много замышляв, Изяславу Мстиславичю нужна бысть *целовати крест*. и седшим всеи братии в Всеволода на сенех. и рече им Всеволод: “Игорю *целуй крест* яко имети братию в любовь, а Володимир и Святослав и Изяслав *целуйте крестъ* ко Игореву что вы начнет даяти, но по воли а не по нужи.” и *целоваша на всеи любви крест*.

Vsevolod sent for his brothers, for Igor and Sviatoslav, and for the Davidovichī, for Vladimir and Iziaslav, and they came to Kiev. At that time, a very great star appeared in the west emitting rays of light [...] “Vladimir (Monomakh) appointed Mstislav, his son to rule after him in Kiev, and Mstislav appointed Iaropolk his brother. And I pray that if God takes me, I give Kiev to my brother Igor after myself.” Having deliberated a great deal, Iziaslav Mstislavich had to kiss the Cross. All the brothers were seated in Vsevolod’s hall, and Vsevolod said to them: “Igor, kiss the Cross that you will engage with the brothers in love; and Vladimir and Sviatoslav and Iziaslav, kiss the Cross to Igor so that he can begin to treat with you of his own volition and not out of necessity.” And they kissed the cross in all love.

PSRL 2, col. 320.

И пояша (the Kievans) Игоря в Киеве. иде с ними под Угорский и созва Кияне. Все они же все *целоваша к нему крест* рекуче: “ты нам князь” и яшася по не[м] лостью.

And they [the Kievans] took Igor into Kiev. He went with them to the Hungarian gates and called together the people of Kiev. All of them kissed the Cross to him, saying: “You are our prince.” But they welcomed him deceitfully.

PSRL 2, cols. 321-322.

Игорь же, поем брата своего Святослава, и еха к ним и ста с дружиною своею, а брата своего Святослава посла к ним у вече. И почаша Кияне складывати вину на тивуна на Всеволожа на Ратью и на другаго тивуна Вышегородского на Тудора рекуче: “Ратша ны погуби Киев, а Тудор Вышегород, а ныне княже Святославе *целуй нам крест* и за братом своим аще кому нас будет одила да ты прави.” Святослав же рече им: “аз *целую крест за братом своим* яко не будет вы насилья никоторого, же а (с)е вы и тивун, а по вашей воли.” Святослав же ссед с коня и на том *целова крест к ним у вечи*. Кияне же вси сседше с конь и начаша молвити. “Брат твои князь и ты.” И на том *целоваше вси Кияне крест и с детьми* оже под Игорем не льстити под Святославом. И Святослав поим лутшие муже Кияне и еха с ними брату своему Игореву и рече: “Брате на том *аз целоваша к ним крест* оже ти я имети в правду и любити.” Игорь же ссед с коня и *целова к ним крест* на вси воли. И на братении еха на обед.

Igor, taking his brother Sviatoslav, went to them and he halted with this retinue and sent his brother Sviatoslav to them [the Kievans] while they sat in *veche*. The Kievans began to denounce Vsevolod’s commissioner, Ratsha, and another commissioner of Vyshgorod, Tudor, saying: “Ratsha has ruined Kiev for us, as Tudor has done in Vyshgorod. Now, Prince Sviatoslav, kiss the Cross to us on behalf of your brother that if one of us is offended, then you will rectify [the wrong].”

Sviatoslav said to them: "I kiss the Cross on behalf of my brother that no one will wrong you. As regards the matter of the commissioner, do as is your wont." Sviatoslav got down from his horse and kissed the Cross, on this [matter], to them at the *veche*. The Kievans all got down from their horses and stated: "Your brother is the prince as are you." All the Kievans and all their children kissed the Cross to this as they had done to Igor, but they did not do so in deceit to Sviatoslav. And Sviatoslav took the foremost Kievan men and went with them to his brother Igor, and said: "Brother, I have kissed the Cross to them that you will be righteous to them and love them." Igor then got down from his horse and kissed the Cross to them that he would act according to their will. He then went to his brother's [place] to dine.

PSRL 2, cols. 430-431.

"Яже ся хошеши со мною (Iurii Dolgorukii) *рядити* ать, поедет Изяслав Володимирю а Ростислав Смоленску, а ве ся сама урядиве." Вячеслав же рече [...] "Но я, брате, тебе молвлю Рускы деля земля и хрестыян деля [...] а сами ся урядим, а крови хрестиянскы не проляимы."

"If you want to make an accord with me, let Iziaslav return to the city of Vladimir and Rostislav to Smolensk, only then will we make an accord ourselves." Viacheslav replied: [...] "But I, brother, pray you, for the Russian land and the Christian people, go to your cities [...] and we will make an accord ourselves and we will not shed Christian blood."

PSRL 2, cols. 443-444.

Дюрди же не имяше ни откул помочи, а дружина его бяшетъ оно избита оно изоимана. Принужен же неволею, *Другии, целова крест к ним, и с дѣтьми своими, приспе бо праздник святоу мученику Бориса и Глеба*. и рекоста ему Вячеслав Изяслав: "поиди в свои Суздаль крест еси целовал" [...] Святослав же Олгович слишав оже Гюрги с Вячеславом и с Изяславом уладился и ис Переяславля веден [...] и посластася (with Sviatoslav Vsevolodich) ко Изяславу Чернигову, рекуча: "брате мир стоит до рати а рать до мира, а ныне брат братья есмы собе. А прими на к собе, а се *отцине* межи нама две, одина моего отца Олега а другая твоего отца Давида, а ты, брате, Двидович а я Олегович. Ты же, брате, прими отца своего Давидово, а што Олегово, а то нама даи. Ать вес я тем подиливе." Изяслав же хрестиянскы учини, прия брата своя и *отцину* им узвороти. А свою к собе прия.

Iuri, not having assistance from anywhere, and some of his retinue having been killed and others captured, Iuri was forced against his will to kiss the Cross to them, along with his children, for the Holy day of the Holy martyrs Boris and Gleb had come. Viacheslav and Iziaslav said to him: "Go to your Suzdal'. You have kissed the Cross." [...] Sviatoslav Olgovich heard that Iurii had obtained an accord with Viacheslav and that Iziaslav had been forced to leave Pereiaslavl. And so he met [with Sviatoslav Vsevolodich] and the two of them sent to Iziaslav in Chernigov saying: "Brother, peace comes before war and war before peace. Brother, we are brothers to each other. Take us to you [as allies]. We have two patrimonies between us, one my father Oleg's and the other your father David's. And you, brother, are a Davidovich and I am an Olgovich. You, brother, take your father David's [patrimony], and what is Oleg's [patrimony], give that to us. And I will divide this between us." Iziaslav, acting as a Christian, accepted his brothers and returned their patrimonies. And he took his own.

PSRL 2, col. 452

Изяслав же и корол сехавшися вси, и с Володимером братом своим сином своим Мистиславом, к королеви в шатер, и почаша слати мужи своя к Володимеру (of Galich) с

крестом. Изяслав же не хотяше *водити его к кресту* и рече король: “право ти отце молвлю, сии *крест* есть на немже Христос Бог наш своею волею восхоте пригвоздитися егоде Бог привел по своей воли к святому Стефану, тоже сего *креста целовал*, а соступит и будет жив в то чась вонже соступит *крестного целования*, в ту час внже сступит *крестного целования* то я ся тебе отце по то иму любо голову сложю, любо налезу Галичскую землю, а нин того убити не могу.”

Iziaslav and the King treated with everyone—including Vladimir his brother and his son Mstislav—in the King’s tent. And they began to send their men to Vladimir [of Galich] with a cross [to swear by]. Iziaslav, not wanting to impel [lead] him to the Cross, said to the King: “Father, I pray you truly, this is the Cross on which Christ [our] Lord wanted to be nailed by His own will, which God brought according to His will to St. Stephen, this was the same Cross that was kissed [by Christ]. But if [Vladimir] transgresses and remains alive in the hour that he transgresses the kissing of the Cross then I, father, promise you: either I will lay down my life or else attack the land of Galich. But now I cannot kill him.” And then they sent their man with the true Cross to Vladimir.

PSRL 2, col. 523.

се же молвяше им лєсть тая в собя бѣше бо родомъ Грячин. Се же первое целова святого Спаса се же створи злое преступление и списав грамоту.

And he [the bishop] implored him with treacherous intentions, for [the bishop] was of Greek parentage. First he kissed the [icon of the] Holy Saviour and he committed an evil transgression, having written a document [...]

PSRL 2, cols. 346-347.

Же (Iziaslav) посла опять посол свои к ним *с крестияными грамотами*, и рече им: “вы есте *крест целовали* до живота своего, а волости Святославли и Игореве дал вам есмь. Азь же с вама и Святослава прогнал, а волость ва есть изискал и дал Новгород и Путивль, а жизнь есмы его взяли, а именье его разделили на части, а Игореву я взял. Се же брат *крест еста переступила*, а семо мя повела лєстью убити мя хотяче. Да буди со мною Бог и *сила животворящего креста* а како ми Бог даст.” И то рек поверже им *грамоты крестныя*.

[Iziaslav] sent his emissary back to them with documents of the Cross [to attest their oath], and he said to them: “You have kissed the Cross and sworn on your life, and I have given you Sviatoslav’s and Igor’s territories. I have driven away Sviatoslav from you, and I obtained his territory for you. I have given you Novgorod and Putivl, and we have taken his livelihood and divided his property into parts, and I took Igor’s [territories]. Brother, you have transgressed the [oath of the] Cross, and have deceived me, conspiring to kill me. May God and the power of the life-giving Cross be with me, and let it be as God wills for me.” Saying that, he left the papers for a treaty before them.

PSRL 2, col. 670.

Рюрик [Rostislavich] же сослався с Всеволодом [of Suzdal’] сватом своим и с Давидом братом своим. Послаша к Святолаву [Vsevolodovich] мужи своя, рекущи ему: “ты, брате, к нам *крест целовал*, на Романове [Rostislavich] *ряду*у тако же наш брат Роман седел в Киеве. Даже стоиши в том *ряду* то ты нам брат, паки ли поминаешь давня тяжа которыи быле при Ростиславе, то стоупил еси *ряду* мы ся и то не дамы. а се ти *крестныя грамоты*.” Святослав же прием *грамоты*, не хотел *креста человати*. И много превся и молвив с моужи и отпустив их, и опять возворотив их и *челова к ним крест*, на всей их воле.

Riurik [Rostislavich] contacted his relation, Vsevolod [of Suzdal'], and his brother, David, and they sent their men to Sviatoslav [Vsevolodovich], saying to him: "You, brother, kissed the Cross to us [thereby] making an accord with Roman [Rostislavich] when our brother Roman sat [upon the throne of] Kiev. While you stand by that accord, then you are our brother. Whereas if you remember the old feuds that [occurred] under Rostislav, then you have broken the accord and we will not allow that. Here are those documents of the Cross." Sviatoslav, having received the documents, did not want to swear by kissing the Cross and he argued and spoke with the men [envoys] for a long time and sent them away. But he brought them back and kissed the Cross [in their presence], [consenting] to everything they wanted.

PSRL 2, cols. 461-463.

В то же веремя, Изяслав посла к Володимиру Галичкому Петра Бориславича *с крестными грамотами* [...] и рече ему Изяслав: "*крест еси к нама с королем целовал* на том яко что Рускои волости то ти все воротити и того еси всего не управил [...] не хоцещи ли дати то сступил еси *крестного целования* а се твое *грамоты крестныя* а нама с королем с тобою како Бог даст." [...] и рече ему (Vladimir of Galich) Петр: "*княже крест еси к брату своему к Изяславу и к королеви целовал* яко ти все управити и с нима быти то ти уже еси сступил *крестного целования*." и рече Володимир: "*сии ли крестец малыи*." рече Володимиру Петр: "*княже аче крест мал но сила велика его есть на небеси и на земли, а тебе есть, княже, король являл того честного креста оже Бог своею волею на том руци свои простерл есть и приведеы и Бог по своей милости к святому Степану и то ти явил оже целова всечастного креста а сступиши то не будешт жив*." И рече ему Петр: "а у королева еси мужа слышал ли о том *честном кресте*?" и рече Волоимир: "вы того до сыти ест молвили, а ныне полези вон. Поеди же своему князю." Петр же положи ему *грамоты крестныя*.

In that same time, Iziaslav sent Peter Borislavich to Vladimir of Galich with documents of the Cross [...]. And Iziaslav said to him: "You have kissed the Cross to the King and me that you would return all the Russian territories [which you control], and you have not done so. [...] If you do not want to give [the cities to us], then you have transgressed the kissing of the Cross. And here are your documents of the Cross, let it be between us and you and the King as God wills." [...] And Peter said to him [Vladimir of Galich]: "Prince, you have kissed the Cross to your brother, Iziaslav, and to the King that you would do everything [that you promised] and that you would be our ally, thus you have already transgressed the kissing of the Cross." And Vladimir said: "Do you mean this little crosslet?" Peter said to him [Vladimir of Galich]: "Prince, although this cross is small its power is great in heaven and on earth; and, prince, the King has shown you that True Cross on which God by His will extended His hands, and God by his mercy brought it [the Cross] to St. Stephen and He revealed that [Cross] to you when you kissed the honourable Cross; and if you transgress it, then you will not live." And Peter said to him [Vladimir of Galich]: "Have you not heard from the King's man about that True Cross?" And Vladimir said: "You have spoken of this enough. Now, leave. Go to your prince." Peter then gave him the documents of the Cross and left.

PSRL 2, col. 329.

ни помянути оцства и о христе утвержения ни блаженственныя любве якоже бе лето жити брати единомыслено вкупе блюдучи отцства своего, но переступивша крестное утвержение и забыша страха Божия.

neither the thought of their patrimony nor the oath of the Cross or the love of God or that it is good for brothers to live together, being of one mind, guarding their patrimony, but transgressing the oath made by “kissing the Cross”, they forgot the fear of God.

“Pouchenie Vladimira Monomakha,” 457.

Куда же поидете, идеже станете, напоите, накормите унеина; и боле же чтите гость, откуда же к вам придеть, или простъ, или добръ, или соль; аще не можете даромъ—брашном и питьемъ: ти бо мимоходячи прославять человека по всем землям любо добрым, любо злымъ.

Wherever you go, as soon as you halt, give the beggar to eat and to drink. Moreover, honour the stranger, if not with a gift, at least with food and drink, whenever he comes to you, be he a commoner or a noble, or an emissary. For travellers confer a universal reputation of generosity or parsimony upon their host.

PVL I, 85-86.

И тогда обещася Володимеръ поставити церковь въ Василеве святое Преображение, бе бо праздникъ Преображению Господню въ день, егда си бысть сеча, Избывъ же Володимеръ сего, постави церковь и творяше праздникъ, варя 300 переваръ меду. И зваше бояры своя, и посадники, и старейшины по всемъ градомъ, и люди многы, и раздаваше 300 гривень убогимъ. И празнова князь Володимеръ ту дний 8, и възвращашеться Киеву на Успение святыя Богородица, и ту паки творяше праздникъ свѣтель, съзываше бесчисленное множество народа. Видяше же люди крестьяны суща, радовашеся душою и теломъ. И тако по вся лета творяше.

Then the prince vowed to build a church dedicated to the Sacred Transfiguration in Vasilevo, for it was upon this day of the Lord’s Transfiguration that this battle took place. Once he had escaped, Vladimir founded the church and made ready a great festival for which he caused to be brewed three hundred kettles of mead. He summoned his boyars, his men-at-arms, the elders throughout the cities, and many other people, and distributed three hundred *grivny* to the poor. When the prince had celebrated for eight days, he returned to Kiev on the feast of the Assumption of the Holy Mother of God. He also held a great festival there and gathered together a countless number of people. And seeing Christian people united, and he rejoiced in body and soul. And he continued thus every year.

PVL I, 86.

И се же творя людемъ своимъ: по вся неделя устави по вся дни на дворе въ гридници пиръ творити и приходити бояромъ, и гридьмъ, и соцькимъ, и десятникомъ и нарочитымъ мужемъ и при князе и безъ князя. И бываше на обеде томъ множество от мясь, и от скота и от зверины, и бяше же изобилью всего.

Each Sunday, he had a great feast prepared at his palace for his subjects, and invited the boyars, the courtiers, the centurions, the decurions, and the foremost citizens, both when the prince was present and when he was absent. There was much meat, both beef and game, and an abundance of all sorts of food.

Izbornik 1076 g. (Kotkov, 191-194).

Буди же домъ твои молитве и покои иереемъ служителемъ блажиимъ и всякому чину церквѣ нуму и въведи тако выи въ домъ свои съ въ сякою чѣстью посади я постави имъ трапезу и яко же самому Христу самъ же имъ стани въ службѣ [...] Поминаи же суштиихъ въ монастырьхъ ангельскыи образъ носяща я: аште ти е како въведи я въдомъ свои поста ви имъ трапезу въ чинъ монастырскыи [...] служити яко ангеломъ влажимъ. Проважая же съ покланяниемъ отпусти я въдавѣимъ и монастырю ихъ потребная.

Let your home be a house of prayer and a place of rest for priests, the servants of God, and every ecclesiastical rank. Invite them to your home and with all honour, seat and set a table for them as for Christ Himself, and serve them yourself [...] Remember those who are in the monasteries and bear the habit of angels: if you have the means, invite them into your home and set a table for them in the monastic way [...] serve them with fear and in silence as if they were angels of God. Escort them and let them depart with reverence, giving them and their monastery what they need. (Veder, 11)

PSRL 2, col. 530.

И сѹ добродетель в собе у великии пост в всякую суботу и в неделю сажаше на обѣде у себе 12 чѣрноризца, третии на десят игумен Поликарп. И тако тех накорми нищих отпускаше сам же по вся недели [...] Егда же скончеваше вес пост и тако учрежаше всю братю, а в Лазореву суботу вси Печеряны взимаше, и по всим монастырем зваше а во ины дени в сред и в пятакъ утешиваше братю.

This doer-of-good-deeds had done this: on the great feast and on each Saturday and Sunday he had to dinner twelve monks, and the thirteenth was Abbot Polikarp. And so he fed those poor ones and sent them back [...] When a fast was over, then he entertained all the brothers, and on the feast day of Lazarus, he hosted all the monks of the Caves Monastery and he called all the monks of all the monasteries.

Abramovich, Paterik, 56.

Боголюбивыи же кѣнѣзь Изяславъ, иже поистине бе теплъ на веру, яже къ Господу нашему Иисусу Христу и къ пречистей матери его, иже послеже положи душу свою за брата своего по Господню гласу, съ любовь имѣя, якоже речеся, не просту къ отцю нашему Феодосію, и часто приходя къ нему, и духовныхъ техъ словесъ насыщаяся от него.

The devout prince Iziaslav, who was indeed ardent in his faith to our Lord Jesus Christ and His most holy Mother, and who afterwards laid down his life for his brother, according to the Lord's commandment—he, as I have said, had an exceptional affection for our father Feodosii and often came to see him and drink his fill of his spiritual words. (Heppell, 61)

Abramovich, Paterik, 66-67.

Сицево преподобному и преблаженому отцю нашему Феодосію пасущю стадо свое съ всякымъ благочѣстиемъ и чистотою и еще же и житие свое съ въздѣржаніемъ и подвигомъ исправляющю, бысть въ то время съмятение некако от вселукавааго врага въ трѣхъ кѣнѣзѣхъ, братии сущемъ по плѣти, якоже двѣма брань сътворити на единого старейшааго си брата, христороубца, иже поистинѣ боголюбца Изяслава. То же тако тѣ прогнѣнъ бысть

от града стольнааго, и онѣма, пришьдѣшема въ градъ тѣ, посылаета же по блаженааго отъца нашего Феодосия, бедяща того прити къ тема на обедъ и причетатися неправдѣнемъ томъ съвете. То же, иже бе исполненъ Духа Святаго, преподобныи же Феодосии разумеѣ, еже неправдѣно суще изгнание, еже о христороубици, глаголетъ посъланому, яко не имамъ ити на трапезу Вельзавелину и причаститися брашна того, исполнь суща крѣви и убиства. И ина же многа укоризна глаголавъ, отпусти того, рекыи, “яко да възвѣстиши всѣя си посълавъшимъ тя.”

When they [Sviatoslav and Vsevolod] had entered that city [Kiev], they sent for our blessed father Feodosii and urged him to come and have dinner with them and take part in their unrighteous deliberations. But the venerable one, filled with the Holy Spirit, having realized that the expulsion of the Christ-loving prince had been unjust, told the messenger that he would not come to the table of Beelzebub and partake of food full of bloodshed and murder. He said many other things and then dismissed the messenger, saying, “Report everything to those who sent you.” (Heppell, 74-75)

PSRL 2, col. 395.

И приехавъ съседе в Лучьске, утреи же день поеха от Луцеска Пересопничи и ту изъеха Глеба. В то же веремѣ Глеб стояше выше города Пересопничи на Стубле товары и оттоуда одва тече сам Глеб в город, а товары его взяша и дружину его изоимаша и коне его и заяша ину дружину его захаша от города и не бе с ким стояти противу ему. Выслав же Глеб и рече Изяславу: “ако мне Гюрги отецъ тако мне и ты отецъ а язъ ти ся кланяю ты ся с моимъ отцемъ сам ведаешъ, а мене пусти к отцю. И целуй ко мне святую Богородицю ако мене не примеша. Но пустиши мя к отцю своему а я к тебе сам поеду и поклоню тиса.” Изяслав же целова к нему святую Богородицю и рече ему: “вы мне братья своя до васъ нѣту речѣ никоеяже но обидѣти мя твои отецъ а с нами не умеетъ жити.” Глеб же выѣха и поклонися Изяславу. Изяслав же позва и к собе на обедъ. И ту обедавъ и оттоуда поѣхъ с собою до Дорогобужа. И ту пристави к нему сына своего Мстислава до Корчска.

They came across others of his retinue outside the city, and no one could withstand him. Gleb sent out and said to Iziaslav “As Iurii is my father, so you are also a father to me; and I pay homage to you, you decide the matter yourself with my father, and let me go to my father. And kiss to me the icon of the Holy Mother of God that you will not capture me, but will let me go to my father, and I will come to you myself and I will pay homage to you. Iziaslav then kissed the icon of the Holy Mother of God to him and said to him: “You are my brother. Nothing will be said against you, but your father has offended me and cannot live with us.” Gleb then rode out and paid homage to Iziaslav. Iziaslav then invited him to dine with him; and having dined there, he went with him from there Dorogubuzh, and there he sent his son Mstislav to go with him as far as Korchesk.

PSRL 2, col. 340.

И приславъ Гюргии рече: “приди к мене, брате, в Московъ.” Святославъ же еха к нему с дѣтьемъ своимъ Олгомъ в малѣ дружине, пойма с собою Володимира Святославича. Олегъ же еха напередъ к Гюргеви и да е пардусъ. И приѣха по немъ отецъ его Святославъ, и тако любезно целовасть в день пяткъ на Похвалу святой Богородици и тако быша весели. На утрии же день повеле Гюрги устроити обедъ силенъ и створи чѣсть велику имъ и да Святославу дары многы с любовию и синовѣ его Олговѣ и Володимиру Святославичю и муже Святославле учреди. И тако отпусти и.

Iurii called, saying: "Come to me, brother, to Moscow." Sviatoslav went to him with his child Oleg and a small retinue; he took with him Vladimir Sviatoslavich (Prince of Riazan'). Oleg went ahead to Iurii and gave him a panther pelt. And his father Sviatoslav came after him, and thus they kissed (made oaths to) one another lovingly on Friday, on the Day of Praise of the Holy Mother of God, and they celebrated. On the next day, Iurii ordered that a bountiful dinner be prepared and honoured them greatly. He gave Sviatoslav many gifts with love, and he gave gifts to his son, Oleg, and to Vladimir Sviatoslav, and to Sviatoslav's men. He then took leave of them.

PSRL 2, col. 386.

В то же веремѣ, придоша к Изяславу Володимиру Угре в помоч и Болеслав Лядский князь с братом своим Индрихом с многою силою. Изяслав же позва я к собе на обед. и тако обедавшие быша весели, великою честию учествив е и дарими многими дарова е. И тако поехаша, каждо в своя товары. утрии же день выступи Изяслав из Володимирия. И оттуда поиде к Луческу и ту перебы три дени. И ту пасаше Болеслав сыны боярскы мечем многы.

In that same time, the Hungarians came to Iziaslav at the city of Vladimir to help [him], and Boleslav, the Polish prince, and his brother Genrix with a large force. Iziaslav invited them to dine with him. Thus, having dined, they were happy, for he had honoured them with great honour and had given them many gifts. Thus, they went away, each to his own camp. The following morning, Iziaslav left the city of Vladimir and from there went to Luck, where he remained for three days. There Boleslav knighted many boyars' sons with a sword.

PSRL 2, cols. 415-416.

Кияне же услышавше Изяслава изидоша противу ему с радостью Изяслав же в Киеве седе на столе деда своего и отца своего с честию великою много изимаша дружины Гюргеvy по Киеву Изяслав же от святое Софии поеха и с братею на Ярославль двор и Угры позва со собою на обед и Кияны и ту обедав с ними на велицем дворе на Ярославли и пребыша у велице весели тогда же Угре на фарех и на скоках играхуть на Ярославли дворе многое множество Кияне же дивяхутся Угром множеству и кметства их и кономем.

The Kievans, hearing that Iziaslav had arrived, came out to meet him with joy. Iziaslav sat on the throne of his grandfather and his father in Kiev, with great honour. They captured much of Iurii's retinue around Kiev. Iziaslav went with his brother from St. Sophia to Iaroslav's estate and invited the Hungarians and the Kievans to dine with him. And having dined there with them at Iaroslav's large estate, they made merry. A great number of Hungarians held equestrian games involving horse-jumping at Iaroslav's estate. The Kievans marvelled at the number of Hungarians and at their champions and their horses.

PSRL 2, cols. 681-682.

И позва и Рюрик на обед. Давид же приеха к Рюрикови на обед и быша в любви велици и во весели мнозе и дарив дары многими и отпусти и. И оттоле позва синовец его, Ростислав Рюрикович, к собе на обед, к Белугороду. И ту пребыша в весели велице и в любви мнозе. Ростислав одарив дары многими и отпусти и. Давид же позва великого князя Рюрика на обед к собе, брата своего и дети его и ту пребыша в весели и, и в любви велице. И одарив Давид брата своего Рюрика дарми многими и отпусти и. Потом же, Давид позва манастиря вся на обед и бысть с ними весел и милостиню силну раздава им и нищим и отпусти я. Потом же,

позва Давид, Чернии Клобуци вси и ту попишася у него вси Чернии Клобуци. И одарив их дарми многими и отпусти их. Кияне же почаша звати Давида на пир и подаваючи ему честь велику и дары многи. Давид же позва Кияне к собе на обед и ту бысть с ними в весели мнозе и во любви велици, и отпусти их. И с братом своим Рюриком ряды вся уконча о Руской земле и о брати своеи о Володимере племени. И иде Давид во свои Смолнеск.

And Riurik invited him to dinner. David came to dine with Riurik and they abided there in great love and in much happiness. And having given many gifts, he let him (David) go. After that, his (David's) nephew Rostislav Riurikovich asked him to dine with him. David then went to Belgorod and abided there in great happiness and much love. Rostislav, having given him many gifts, let him go. David then invited his brother the Grand Prince Riurik and his children to dine with him. And they abided there in happiness and in great love. And David, having given his brother Riurik many gifts, let him go home. Then David invited all the monks of the monasteries to dine with him, and he and they enjoyed themselves. And having distributed a great amount of charity to them and to the poor, he let them go. Then David asked all the Chernye Klobuki, and all the Chernye Klobuki feasted there at his place. And having given them many gifts, he let them go. The Kievans then began to invite David to feasts and gave him great honour and many gifts. David then invited the Kievans to dine with him, and they came dined there with much happiness and great love. And then he let them go home. And having completed with his brother Riurik all the agreements about the land of Rus' and about their brothers, the family of Vladimir, David went to his city, Smolensk.

PSRL 2, cols. 368-369.

В то же время Изяслав поиде на Гюргя, стрья своего, а брата своего Володимира остави в Киеве, а сина своего, Мстислава, остави у Переяславли. А сам поиде наперед к брату Ростиславу а полком повеле по собе ити, а всим ся сняти у Смоленске, у Ростислава. И приде Изяслав к брату Ростиславу и похвалиста Бога и святю Богородицю и силу животворящаго христа, видившеся брата в здорови и пребыста у велице любви и в весели с мужи своими Смолняны. И ту даристася дарими многими. Изяслав да дары Ростиславу что от Рускийи земле и от всех царских земель, а Ростислав да дары Изяславу что от верхних земель, и от Варяг.

In that time, Iziaslav went against Iurii, his uncle, and he left his brother Vladimir in Kiev and his son Mstislav at Pereiaslavl. And he himself went ahead to his brother Rostislav and ordered his regiment to come after him all meet in Smolensk at Rostislav's place. And Iziaslav went to his brother Rostislav and they both praised God and the Holy Mother of God and the power of the life-giving cross when each of them saw his brother in health. And they abided with great love and happiness with their men and the people of Smolensk. And there they both gave many gifts. Iziaslav gave gifts to Rostislav that were from the Russian land and all the Greek lands. And Rostislav gave gifts to Iziaslav that were from the upper (Northern) lands and from the land of the Varangians.

PSRL 2, cols. 658-659.

Того же лет с велика дени посла князь Рюрик Глеба князя шюрина своего с женою Чюрыну с женою инии многи бояре с женами к Юрьевичю к великому Всеволоду в Соуждаль, по Верхуславу, за Ростислава. А на Боришь день отда Верхуславу дщерь свою великийи князь Всеволод и да по ней многое множество бещисла злата и серебра. А сваты подари велики дары и с великою частью отпусти. Еха же по милое своей дочери до трех станом и плакася по ней отець и мати занеже бе мила има и млада сущи осми летъ. И тако многи дары дав и

отпусти и в Русь с великою любовью за князя Рослава. Посла же с нею сестричича своего Якова с женою, ины бояры с женами. Приведоша же ю в Бельгород на Офросьнин день. А заутра Благослова а венчана у святых апостоль у деревянои церкви блаженнымъ епископомъ Максимомъ. Створи же Рюрик Ростиславу велми силну свадьбу ака же несть бывала в Руси. И быша на свадьбе князи мнози за 20 князеи сносе же своеи даль многи дары и город Брягинь такова же свата и с бояры отпусти к Всеволоду в Суждаль с великою частью и дары многими одарив.

That same year, during Easter, Prince Riurik sent Prince Gleb, his brother-in-law, with his wife and many other boyars with their wives to the great Vsevolod Iurevich in Suzdal' to collect Verkhyslava for her marriage to Rostislav. On St. Boris's feast day (May 2), the great Prince Vsevolod gave away his daughter, Verkhyslava, and he gave along with her a great many things and countless gold and silver. He bestowed great gifts and great honour upon his in-laws before sending them away. He followed his dear daughter as far as three days' walk [from his principality]. Her father and mother wept for her because she was dear to them and young, being eight years old. Having given them many gifts, he sent [his daughter] to Rus' with great love, to marry Prince Rostislav. He sent with her, his sister's son Iakov and his wife and other boyars and their wives. They brought her to Belgorod on Euphrosyne's day, and the next day, which was the feast of St. John the Theologian (May 8), she was wed at the wooden church of the Holy Apostles, before the blessed bishop Maksim. Riurik arranged a very great wedding in honour of Rostislav, such as had never been seen before in Rus'. There were many princes at the wedding, approximately 20. He gave many gifts and the city of Bragin to his daughter-in-law and the wedding was celebrated. He sent boyars to Vsevolod in Suzdal' with great honour and many gifts.

PSRL 2, col. 528.

И приде Чичьрьску к зяти Олгови ту бо бе Олег ждал его с женою и поя Олег Ростислава на обед. И бысть радость велика в ти день межи. Олег же многы дары вдаст Ростиславу и дочи ему вда многы дары. На утрии же день взва Ростислав к собе Олга и дочер и паче болшими дарми учредив всех иде Смоленску. И начаша и сретати лутшии мужи Смолняны за 300 верст и за тем усретоша и внуци и за тем усрете и син Роман и епископ Мануил и Внезд и мале не вес град изиде противу ему и тако велми обрадовашася вси приходу его. И множество даров подаяша ему и оттуде в Торопеч.

And he went to the city of Chichersk to his father-in-law Oleg, for Oleg had awaited him and his wife there. And Oleg had Rostislav to dinner, and there was great happiness on that day between them. Oleg gave many gifts to Rostislav and to his daughter. The next day, Rostislav invited Oleg and his daughter to him and, having given many even greater gifts, he went to Smolensk. And the best men of Smolensk began to meet him at a distance of three hundred versts from the city, and after that his grandsons met him, and after that, his son Roman and bishop Manuel and Vnezd, a boyar of Smolensk, met him, and almost all the city came out to meet him. And so they all rejoiced greatly at his arrival; and they gave him many gifts. And from there he went to the city of Turopech.

PSRL 2, col. 529.

И целоваша Новгородци хрест к Ростиславу на том. Якоже им имети сина его собе князем а иного князя не искати. Оли ся с ним смартю розлучити и много даров взя у сина и у Новгородец.

And the people of Novgorod kissed the cross to Rostislav that they would have his son as their prince, and that they would not seek another prince until they were parted from him death. And he took many gifts to his son and from the people of Novgorod.

PSRL 2, col. 450.

Володимер же поча слатися к королеви мира прося на ту же ночь выслася Володимер к арциепископу и к веодам и королевым и створися своею волею акы боден, и рече им: “Молитесь о мне королеви, ранен есмь велми, а язь ся каю того королю оже есмь тебе сердце вередил и паки оже противу стал тебе нын же королю Бог грехы отдавает а ты ми сего отдаи, а не выдаи мене Изяславу зане болен есми велми, да аще мене Бог поимет а сина моего прими к собе. И то ему помянут мужи рекуще ему: отец твои бяше слеп, а язь отцю твоему досыти послужил своим копием и своими полкы за его обиду и с Ляхы ся есмь за нь бил а помяни на мне то и сего ми отаи.” И многы дары высла арциепископу, и мужем темь, златом и серебром и суды златыми и серебряными и порты, да быша умолили короля, а бы не стоял на немь и воле королевы не створил.

Vladimir began to send to the king, asking for peace. On that same night Vladimir sent to the archbishop and to the king's military commanders and acted as if wounded, and said to them: “Petition the king for me. I am badly wounded and I repent this to the king: that I wounded you in the heart, and moreover, that I opposed you. Now, king, God forgives sins, and you forgive me this one. And do give me over to Iziaslav since I am very ill. And if God takes me, take my son to you and men will remind him, saying to him: your father was blind and I served your father to his satisfaction with my spear and my troops. When offence was done to him, I fought with the Poles for him. Remember that of me and forgive me this.” And he sent many gifts to the archbishop and those men: gold and silver, and golden and silver dishes, and fabrics, so that they would beseech the king not to oppose him and not to do what the king wanted.

PSRL 2, col. 492-493.

Том же лете преставися блаженная княгини Глебовая Всеславича, дочи Ярополча Изяславича седевши по князи своем вдовою лете 40 а всих лете и от роджества 84 лете. И положена бысть в Печерьском манастири с князем в гробе у святого Феодосия у головах. Бысть же преставление ея месеца генваря в 3 день а в чась 2 нощи а в 4 вложена в гроб си бо блаженная княгини велику имейаше любов с князем своим, к святей Богородици и к отцю Феодосю ревнующи отцю своему Ярополку. Сии бо Ярополк вда всю жизнь свою Небльскую волость и Дерьвскую и Лучьскую и около Киева. Глеб же вда в животе своем с княгинею 600 гривен серебра, а 50 гривен золота. А по княжи животе княгини вда 100 гривен серебра, а 50 гривен золота, а по своем животе вда княгини 5 сел и с челядю и все да и до повоя.

In that year, the blessed princess, Gleb Vseslavich's wife, daughter of Iaropolk Iziaslavich, who had been ruling forty years in the place of her prince as a widow, died. And she was eighty-four years old. And she was laid in the Pechersk monastery in the tomb at St. Theodosius's monastery with the prince, next to him. Her demise was in the month of January, on the third day, in the second hour of the night, and on the fourth day she was laid in the grave. This blessed princess and her prince had great love for the Holy Mother of God and Father Theodosius, emulating her father Iaropolk, for Iaropolk had given all his possessions to the Nebl'sk territory and the Drevlianskaia land and Luck and the territory around Kiev. Gleb and the princess during their lives gave six hundred grivnas of silver and fifty grivnas of gold, and after the prince's life the princess gave one hundred grivnas of

silver and fifty grivnas of gold; and after her life, the princess had given five villages with their dependencies, and she gave all before she became a nun.

PSRL 2, col. 482.

Том же лете, иде Андреи от отца своего из Вышегорода в Суздаль без отне воле. И взя из Вышегорода икону святое Богородици юже принесоша с Пирогощею из Царярада в едином корабли. И вскова на ню боле 30 гривней золота, проче серебра, проче камени дорогого, и великого жемчюга, украсив, постави ю в церкви своеи святое Богородица Володимири.

In that year, Andrei went from his father from Vyshgorod to Suzdal' against his father's will; and he took from Vyshgorod the icon of the Holy Mother of God, which they had brought via Pirogoshch from Constantinople in a ship. And he endowed it with more than thirty grivnas worth of gold, silver, precious stones, and large pearls. Having adorned it, he placed it in his church dedicated to the Holy Mother of God at Vladimir.

CHAPTER III

PSRL 2, cols. 396-397.

Изяслав же поклонився святой Софии и взеха на двор да Ярославль всим своим полком и Киян(и) с ним приде множество.

Iziaslav, having paid homage to St. Sophia, rode out to Iaroslav's palace with his entourage and the people of Kiev all went with him.

PSRL 2, col. 403.

И еха Володимир Вышегороду к святима мученикома поклонится и тако поклонився святою мученику и приеха к святой Софии и отода еха ко сватеи Богородици Десятиньней и отуда еха к святой Богородици Печерской монастырь.

And Vladimir went to Vyshgorod, to the Church of the Holy Martyrs [Boris and Gleb] to pay homage. Then, having paid homage to the holy martyrs, he went to St. Sophia, and from there, he went to the Holy Mother of God of the Tithe, and from there, to the Holy Mother of God at the Caves Monastery.

PSRL 2, col. 441.

и тако Вячеслав и Изяслав и Ростислав похваляче Бога и его причестную Матерь и силу животворящаго креста с честью и похвалою великою поидоша к Киеву и тако поидоша противу им святли с кресты митрополить Клим и игумени честнии и попове и мноое множество святль и с великою честью веха в Киев и ту поклонившеся святей Софии и святей Богородици Десятиньней и пребыша у велице весели и у велице любви и тако начаша жити.

And so Viacheslav, Iziaslav, and Rostislav, praising God and his Most-Pure Mother and power of the life-giving cross, with honour and great praise went to Kiev. And clergy came out to meet them with crosses: Metropolitan Klim and the honoured abbots and priests and a great multitude of clergy. And they rode into Kiev with great honour and there, having paid homage to St. Sophia and to the Holy Mother of God of the Tithe, they abided in great happiness and in great love. And so they began to live.

PSRL 2, col. 605.

Люде же Володимерции устретоша с кресты князя своего идоуща с победою и воздратовашася видевше крестны отполонены от поганых а ворози в руках приведше в град Володимер. Князя Глеба съ синомъ своимъ Романомъ и с шюриномъ своимъ Мьстиславомъ изыманных дружина изоимана и все велможи ихъ. Бысть радость велика в граде Володимери.

The people of Vladimir met their prince, who was coming from a victory, with crosses; and they rejoiced, seeing the Christians who had been released from captivity among the pagans. And their enemies were in their hands, they were bringing them into the city of Vladimir: Prince Gleb with his son Roman and his brother-in-law Mstislav, who had been captured; the retinue and all their lords had been captured. And there was great happiness in the city of Vladimir.

PSRL 2, col. 563.

и сretoша е (Polovtsi) изнова друзие и ступишася с ними (Polovtsi) и бишася крепко и поможе Бог Михалкови и Всеволоду на поганей, дедня и отня молитва и сбытсся в неделю самы поганья избиша, а другья изымаша и полон отяша 4 ста чади. И пустиша я во свояси. А сами взворотишася Киеву славяще Бога и святу Богородицю и силу частьнаго креста и святая мученика помогающа на бранехъ на поганья.

And they met another group of them [Polovtsi] and they [the princes] clashed with them and God the prayers of their fathers and grandfathers helped Mikhailko and Vsevolod against the pagans, and they killed some of the pagans and captured others that week. They captured four hundred young male prisoners, but they let them go back to their own lands. They returned to Kiev praising God and the Holy Mother of God, and the power of the True Cross an the holy martyrs.

PSRL 2, col. 433.

Вячеслав же и Изяслав и Ростислав поклонившеся в вторник святеи Богородици Десятиньней и святеи Софии и выступиша из города Кияне.

Viacheslav, Iziaslav, and Rostislav paid homage, on Tuesday, to the Holy Mother of God of the Tithe and St. Sophia. And the Kievans came out of the city.

PSRL 2, col. 383.

А наутрия Гюрги хваля и славя Бога вниде в Переяславль, и поклонився святому Михаилу и пребытс у Переяславле три дени и отуда поиде Киеву полкы своими, и пришед, ста противу святому Михаилу по лугови.

And the next day Iurii, praising and glorifying God, entered Pereiaslavl'. Having paid homage to St. Michael, he stayed at Pereiaslavl' three days and from there went to Kiev with his troops. Arriving, he camped across from St. Michael's Monastery in a meadow.

PSRL 2, col. 404.

Андреи оста у брата Переяславли праздника деля четьнаго хрста уздвижения празноваша у церкви святого Михаила четьный праздник хрста Господиня на утрии же день еха Андреи к отцю в Киев.

Andrei remained with his brother in Pereiaslavl' because it was the holy day of the Elevation of the Cross (Sept. 14). They celebrated the honoured holiday of the Cross of the Lord at the church of St. Michael. The next day, Andrei went to his father in Kiev.

PSRL 2, col. 569.

и у Баруча дружина же Игорева постигше онех избивше и а иных изымаша и тако поможе Бог крестьяном в день святого пророка Ильи от Переяславля же поеха к празднику святую мученику Бориса и Глеба и не втяже на канун по вечернии приеха наутрея же поча даяти саигат княземъ и мужем и тако Роман и Рюрюк и Мстислав одаривше и и отпустиша и в свояси.

And at Baruch, Igor's retinue, having overtaken them, killed some and captured others. And so God helped the Christians on the day of the holy prophet Elijah. From Pereiaslav', he (Igor) went (to worship) on the day of the holy martyrs Boris and Gleb, and he did not participate in the reading of the canons, but came at vespers. The next day, he began to give booty to the princes and to the men. And then Roman and Riurik and Mstislav, having given him presents, let him go to his own land.

PSRL 2, col. 380.

Изяслав отслуша обедню у святом Михаиле и поиде изъ церкви Иефимьяну же епископу слезы проливаючю и молящюся ему: "Княже умирися съ стрѣмъ своим много спасение примеша от Бога и землю свою избавиши от великия беды." Он же не восхоте надеяся на множество вой, река: "добыль есми головою своею Киева."

Iziaslav heard matins at St. Michael's church and the bishop Iefimian came out of the church shedding tears and beseeching him: "O Prince! Make peace with your uncle and you will receive the grace [salvation] of God and you will save your land from great ill." And he [Iziaslav] did not want to consider that this could lead to a great many battles, saying: "I took Kiev by risking my own neck."

PVL 1, 258.

Святополкъ же прииде завѣтреню в Печерьскыи монастырь на Успенье святыя Богородица, и братья целоваша и радостью великою, яко врази наши побежены быша молитвами святыя Богородица и великаго Федосья, отца нашего. И тако бо обычаи имяше Святополкъ: коли идяше на воину, или инамо, оли поклонився у гроба Федосьева и молитву возьмъ у игумена, сущаго ту, то же идяше на путь свои.

Sviatopolk arrived at the Caves Monastery for matins on the day of the feast of the Assumption of the Holy Mother of God (Aug. 15) with great rejoicing because our enemies had been vanquished through the prayers to the Holy Mother of God and our holy father, the great Theodosius. It was thus Sviatopolk's custom that before he went to war or on some other mission, he would kneel beside the tomb of Theodosius and, having received the blessing of the abbot, he would then go on his way.

PSRL 2, col. 320.

Бог же и свята Богородица избави город от лютыя рати и възваша *кури иелисонъ* с радостью великою хваляще Бога и пречистую его мать [...] и отуду възвратишася кождо въ свояси. Всеволод же пришед в Киев разболися и посла по брата своего, по Игоря, и по Святослава.

And God and the Holy Mother of God delivered the city from the heat of battle and they [the people] raised a *Kyrie eleison* with great joy, thanking God and his immaculate mother [...] and from there, they all returned from whence they came. Vsevolod returned to Kiev where he fell ill and he called for his brother, Igor, and for Sviatoslav.

PSRL 2, cols. 436-439.

“Азь Изяслав есмь, князь вашь,” и сня съ себе шелом и позна и. И то слышавше мнози, и всхытиша и руками своими, с радостью яко царя и князя своего. И тако възваша *кирелеусан* вси полци, радующесе полкы ратных победивше, а князя своего живого.

“I am Iziaslav, I am your prince,” and he removed his helmet from his head. And many heard this, and beheld, themselves, with great joy their emperor and prince. And all of his retainers raised a *Kyrie eleison*, the soldiers having won [the battle], they rejoiced as their prince also lived.

PSRL 24, col. 77.

Мстислав же и Василко съ материю и Всеволода молодого брата своего пояша съ собою третьяго и идоша къ Царюгралу. И дасть царь Василкови с братомъ в Дунаи 4 города, а Мстиславу дасть волость отъ Скалана.

In that same year, Mstislav and Vasilko and the Iurevichi left for Constantinople with their mother. They brought with them a third brother, the young Vsevolod. The Emperor presented Vasilko with four towns on the Danube and he presented the region of Otskalan to Mstislav.

Kinnamos, *Historiarum*, (Bonn), 236-37.

κατὰ τὸν αὐτὸν χρόνον καὶ Βλαδίσθλαβος, εἷς ὢν τῶν ἐν Ταυροσκυθικῇ δυναστῶν, σὺν παισὶ τε καὶ γυναικὶ τῇ αὐτοῦ δυνάμει τε τῇ πάσῃ αὐτόμολος ἐς Ῥωμαίους ἦλθε, χώρα τε αὐτῷ παρὰ τὸν Ἰστρον δεδωρηται, ἣν δὴ καὶ Βασιλίκᾳ πρότερον τῷ Γεωργίου παιδί, ὃς τὰ πρεσβεῖα τῶν ἐν Ταυροσκυθικῇ φυλάρχων εἶχε, προσελθόντι βασιλεὺς ἔδωκε.

In that time, Vladislav, one of the princes from Tauroscythia sought refuge amongst the Romans. He brought with him his children and wife and all of his power and authority. A region on the Danube was presented to him, the one which the emperor had previously presented to Vasilko, the son of George who had seniority amongst the leaders of Tauroscythia when he had come.

PSRL 1, cols. 414 and 437.

принесена [бысть] дска из Селуня, гробная святаго Дмитрия [...] мюро непрестанно точащю на здраве немощных в тои церкви постави. и сорочку тогоже мученика ту же положи.

The grave covering of St. Demetrios was brought from Salonica [...] an endless myrrh flowed for the health of the enfeebled in that church [where the covering] had been placed. And they placed the remains of the martyr there.

PLATES

Figures 1-15	Coins
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COINS

Figures I-XV



Fig. I: Vladimir Sviatoslavich *srebrenik* (type I silver coin), c. 980-1015, State Hermitage Museum, St. Petersburg.

Rev.: Vladimir on his throne wearing diadem with *pendilia*, holding a *labarum*, and wearing a *loros* (possible) while holding *akakia* (possible), inscription: ВЛАДИМИР НА СТОЛѢ (Vladimir on the throne).

Ob.: Nimbed facing bust of Christ as *Pantocrator* (all-mighty) holding the Gospel, inscription: I(HCOY)C is extant while X(PICTO)C has been rubbed out (christogramatic inscription).



Fig. II: Vladimir Sviatoslavich *zlotnik* (gold coin), c. 980-1015, State Hermitage Museum, St. Petersburg.

Rev.: Vladimir I on his throne wearing a trefoil stone-front diadem with *pendilia*, holding a *labarum* in right hand and *akakia* in left hand, inscription: ВЛАДИМИР НА СТОЛѢ (Vladimir on the throne).

Ob.: Nimbed facing bust of Christ as *Pantocrator* (all-mighty) holding the Gospel, inscription: ICYCЪ ХРИСТОСЪ.



Fig. III: Vladimir Sviatoslavich *zlotnik* (gold coin), c. 980-1015, State Hermitage Museum, St. Petersburg.

Rev.: Vladimir on his throne wearing trefoil stone-front diadem with *prependulia* (very long *pendilia*) and terminal ornaments, wearing improvised *loros* with *fibula*(?), and holding either *globus* or *akakia* in left hand, while holding *labarum* in right hand with Riurikid trident symbol on right. NB: *prependulia* is in the imperial style of the *solidi* of the Macedonian dynasty.



Fig. IV: Yaroslav Vladimirovich *srebrenik* (silver coin), 1019-1054, State Hermitage Museum, St. Petersburg.

Rev.: Nimbed facing bust of St. George (Yaroslav Vladimirovich's baptismal name), in Roman military dress (*paludamentum*), holding a lance and a small round shield, inscription: О [ἄγιος] ΓΕΩΡΓΙΟ[ς] (Saint George, in Greek).

NB: Copy of Byzantine personal seals.



Fig. V: Constantine VII Porphyrogennitus with Romanus II, gold *solidus*, 945-959, Dumbarton Oaks Collection.

Rev.: Constantine VII as senior emperor (on left) holds patriarchal cross above junior emperor (on right), both wearing diadems with cross and *pendilia*, Constantine VII wears a *chlamys* over a *divitision* and Romanus II wears a *chlamys* fastened with a *fibula* (Roman vestments civil and consular vestments), inscription: CONSTANT' CE ROMAN' AVGG R' (Constantine and Romanus, Emperors of the Romans)

Ob.: Nimbed facing bust of Christ, see opposite.



Fig. VI: Constantine VIII, AV *Histamenon nomisma*, 1025-1028, Dumbarton Oaks Collection.

Rev.: Constantine VIII bearded, wearing stone-face diadem with cross and *prependulia*, wearing a cuirass, and holding *akakia* in left hand and a *labarum* with pellet on shaft in right hand, inscription: +ΚΩΝΣΤΑΝΤΙΝ[ος] ΒΑΣΙΛΕΥΣ [τον] ΡΟΜ[αίων] (Constantine the Emperor of the Romans).

Ob.: Nimbed facing bust of Christ as *Pantocrator* (all-mighty) holding the Gospel, inscription: +IS XS REX REGNANTVM.



Fig. VII: Manuel I Comnenus, *Hyperperon*, 1118-1180, Dumbarton Oaks Collection.

Ob.: Nimbed facing figure of Christ enthroned holding the Gospel in left hand and making the sign of the benediction with the right hand, inscription: I(HCOY)C is extant while X(PICTO)C has been rubbed out (christogramatic inscription).



Fig. VIII: Constantine VII Porphyrogennitus with Romanus II, gold *solidus*, 945-959, Dumbarton Oaks Collection.

Ob.: Nimbed facing bust of Christ enthroned holding the Gospel, inscription: +IS XS REX REGNANTVM.

NB: Christ along with the Mother of God are the only two figures shown enthroned on Byzantine coins.



Fig. IX: Theudebert I, king of Austrasia, Pseudo-imperial gold *solidus*, 534-548, Metz or Bonn mint, British Museum Collection.

Rev.: King Theudebert in the style of Justinian I, inscription: D N THEODEBERTVS VICTOR (*Dominus Noster Theodebertus Victor*).

Ob.: Facing winged Victory holding a *globus cruciger* in each hand, with a sun (Constantine I's vision) and sceptre, inscription: VICTORIA AVGGG (*Victoria Augustorum*) and CONOB (*Constantinopoli Obryzum*).



Fig. X: Justinian I, *AV solidus*, 527-538, Constantinople mint, Dumbarton Oaks Collection.

Rev.: Facing bust of Justinian I wearing cuirass and helmet, and holding a shield in his left hand, a shouldered spear in his right, inscription: D N IVSTINI - ANVS P P AVG (*Dominus Noster Iustiniani - Anus Perpetuus Augustus* or *Pius Felix Augustus*).

Ob.: Profile of winged Victory in Roman vestments (as an angel) holding a cross, with a sun (Constantine I's vision), inscription: VICTORIA AVGGG (*Victoria Augustorum*) and CONOB (*Constantinopoli Obryzum*).



Fig. XI: Chosroes II, gold dirham, c.591-628 (second reign), Ktesiphon (Baghdad?) mint, Barber Institute Collection.

Rev.: Chosroes II, wearing headdress of the *Shah-an-shah* (King of Kings): a diadem with theophoric elements (wings, moon, and star), *korymbos* (bundle of hair covered with a piece of cloth).

Ob.: Independent reverse type: facing bust of Anahit with flame nimbus (reference to Zoroastrian fire altar).



Fig. XII: Macrinus, *aureus*, emperor 217-218, Fitzwilliam Museum.

Ob.: Macrinus and junior emperor seated on *sellae curuli* on a platform, extending their hands to receive from Liberalitas holding abacus and cornucopia, with lictor standing behind with fasces.



Fig. XIII: Theodosius II, *solidus*, emperor 403-408, British Museum.

Ob.: Personification of the city of Constantinople enthroned with raised foot, helmeted facing forward with sceptre in right hand and holding a winged Victory in left hand.



Fig. XIV: Vladimir Sviatoslavich *srebrenik* (type I silver coin), c.980-1015, Fitzwilliam Museum, Cambridge [Kiev Hoard, 1876].

Rev.: Vladimir on a backless decorated throne wearing a jewelled cruciform diadem with *pendilia*, holding a *labarum* (or a cross), and wearing a *loros* (possible) while holding *akakia* (possible), inscription: [ВЛАД]ИМ[ИРЪ] А СЕ ЕГ[О] [СЕРЕБРО] (Vladimir and this is his silver).



Ob.: Nimbed facing bust of Christ as *Pantocrator* (all-mighty) holding the Gospel, inscription: I(HCOY)C , X(PICTO)C; the dye was struck backwards thus the christogramatic inscription reads backwards with the XC running perpendicular to the IC.



Fig. XV: Vladimir Sviatoslavich *srebrenik* (type II silver coin), c.980-1015, Fitzwilliam Museum, Cambridge [Nizhyn, Chernigov Hoard, 1852].

Rev.: A nimbed Vladimir is seated on his *sella*-type throne wearing a roughly drawn diadem possibly with *pendilia*, holding a cross, and while possibly holding *akakia*, inscription: [ВЛАДИМИРЪ] НА СТОЛѢ (Vladimir on the throne).



Ob.: Representation of Vladimir's personal symbol.

SEALS

Figures XVI-XXIII



Fig. XVI: Constantine X Doukas (1065-1067) imperial seal.

Ob.: Christ wearing the *nimbus cruciger* and seated on a lyre-backed throne, wearing a tunic and a *himation* with the right hand raised in blessing and holding the Gospel book in his left. Sigla reads: Ἰ(ησοῦ)ς Χ(ριστό)ς, inscription reads: Ἐμμανουήλ.

Rev.: The figure on the left is the emperor Constantine X wearing a diadem with a cross and *pendilia* and a *loros* and holding a *globus cruciger* in his left hand. The Mother of God stands to the right wearing a *chiton* and *maphorion*, she touches the emperor's crown in blessing with her right hand, the sigla reads: Μ(ήτηρ) Θ(εοῦ) and the inscription reads: Κων(σταντῖνος) βασιλ(εὺς) ὁ Δούκας.

Dumbarton Oaks Seals 6, no. 78.2. Diameter 32 mm, Weight: 16.93 g.



Fig. XVII: Eudokia, Michael VII, and Constantine (1067) Imperial seal.

Ob.: Christ bearded with *nimbus cruciger*, wearing a tunic and *himation* while making the sign of blessing with his right hand and holds the Gospel book in his left. He is enthroned on a backless cushioned *sella*. The sigla at the left and right: Ἰ(ησοῦ)ς Χ(ριστό)ς and a circular inscription: Ἐμμ[ανουή]λ, bordered by dots.

Dumbarton Oaks Seals 6, no. 81.1. Diameter: 33 mm, Weight: 29.70 g.



Fig. XVIII: Michael VII Doukas (1071-1078) Imperial seal.

Ob.: Christ with *nimbus cruciger* seated on a square-backed throne decorated with salient pellets; the figure wears a tunic and *himation* and makes the sign of blessing with his right hand and holds the Gospel book in his left. Bordered by dots, the sigla at the left and right reads: Ἰ(ησοῦ)ς Χ(ριστό)ς.

Dumbarton Oaks Seals 6, no. 84.4. Diameter: 31 mm, Weight: 23.74 g.



Fig. XIX: Basil II (976-1025) imperial seal.

Rev.: Front-facing bust of Basil II wearing a diadem with *pendilia* and a *loros*, holding a *globus cruciger* in his right hand and an *akakia* in his left. Dotted border with inscription: βασιλ(ιος) αυτοκρατορ(ου).

Dumbarton Oaks Seals 6, no. 68.9. Diameter: 29 mm, Weight: 19.18 g.



Ob.: Nimbed front-facing bearded Christ wearing a tunic and himation right hand raised in blessing, holding the Gospel in his left. Each side bears the sigla: Ἰ(ησοῦ)ς Χ(ριστός).



Fig. XX: Seal of Prince Iaroslav Sviatoslavich, Novgorod (c. 1010-1054).

Rev.: Nimbed figure of St. George in military dress bearing a spear in his left hand and a small shield in his right hand. Inscription: O A[γιος] Γεωργιος (mixed Greek and Slavonic characters) Novgorod State Museum, СФ 776.



Ob.: Front-facing figure identified as Prince Iaroslav wearing military(?) clothing and a pointed helmet, the figure has a moustache. The inscription reads: O/ИАР/СЛА/(В)/К/НЯ/РОУС/К.

Found at the Church of the Trinity, Novgorod (1994).



Fig. XXI: Seal of Prince Vsevolod Mstislavich, Novgorod (1117-1136).

Rev.: Annunciation scene with nimbed Mary seated (or enthroned), spinning yarn while the Archangel Gabriel stands before her holding a cruciform staff.

Novgorod State Museum, СФ 265. Gorodishche Hoard.



Ob.: Standing nimbed figure of St. Theodore, dressed as a hoplite, bearing a spear in his right hand that pierces a dragon and a shield in his left. The inscription identifies the saint: Αγιος Θεοδ[ωρος].



Fig. XXII: Isaac I Komnenos (1057-1059) Imperial seal.

Ob.: Front-facing Christ Emmanuel making the sign of blessing with his right hand and holding the Gospel book in his left. Sigla reads: Ἰ(ησοῦ)ς Χ(ριστό)ς and an inscription: [Ἐμμ]ανουήλ.

Rev.: Front-facing emperor with long beard, wearing a diadem with a cross and *pendilia* and in military dress, he holds an upturned sword in his right hand and a *globus cruciger* in his left. Bordered by dots, the inscription reads: Ἰσαάκιος βασι[λεὺς Ῥωμ(αίων)].

Dumbarton Oaks Seals 6, no. 76.1. Diameter: 33 mm, Weight: 36.24 g.



Fig. XXIII: John Komnenos Doukas (1240-1242) Imperial seal.

Rev.: The emperor with St. Demetrios, the emperor wears the imperial diadem and *loros*, he holds an *akakia* and a *labarum*. St. Demetrios is nimbate wearing Late Antique military dress, he embraces the emperor and gestures towards the walls of Thessaloniki. Inscription: (ὁ ἅγιος) Δ(η)μ(ήτριος). Traces of an inscription identifying the emperor: [Ἰ]ω(άννης) [δ]ε[σπό]τη[ς].

Ob.: An eight-line inscription: Ἰω(άννης) ἐ[ν] Χριστῷ τῷ Θεῷ πιστὸς βασιλεὺς καὶ αὐτοκράτορ Ῥωμέων Κομνηνὸς ὁ Δούκας.

Dumbarton Oaks Seals 6, no. 100.1. Diameter: 43 mm, Weight: 35.53 g

MANUSCRIPT MINIATURES

Figures: XXIV-XXXII



Fig. XXIV: Christ crowning Iaropolk of Kiev and Kunigunde of Saxony. Trier Psalter (11th cent.), Museo di Cividale (Ms. CXXXVI), fol. 10v.



Fig. XXV: Iaropolk and his wife before the Apostle Peter with Iaropolk's mother, Gertrude at the Apostle's feet. Trier Psalter, fol. 5v.



Fig. XXVI: Sviatoslav's Psalter, Fol. IV, Prince Sviatoslav as patron, his wife and son wearing mixed vestments. Moscow, National History Museum.



Fig. XXVII: Mother of God seated on a lyre-backed throne. Trier Psalter, fol. 41r.



Source gallica.bnf.fr / Bibliothèque nationale de France

Fig. XXVIII: BNF Choisin, fol. 79: 2r.



Source gallica.bnf.fr / Bibliothèque nationale de France

Fig. XXX: BNF Choisin 79: 2v-bis.



Fig. XXXI: Paris gr. 1242, fol. 5v, John VI Kantakouzenos presiding over a Church council (post 1354). Bibliothèque Nationale de France, Richelieu: Ms 1242, *Traité théologiques de Jean VI Cantacuzène*.



Fig. XXXII: Vat. gr. 1851, fol. 1r, Enthroned emperor with court official bearing imperial sword. Possible 12th century representation). Biblioteca Apostolica Vaticana, Città del Vaticano.

MOSAICS

Figures: XXXIII-XXXV



Fig. XXXIII: Hagia Sophia, South vestibule, lunette, the emperors Justinian and Constantine before the Virgin enthroned holding Christ.



Fig. XXXIV: Inner narthex, emperor (either Basil I or Leo VI) kneeling before Christ enthroned.



Fig. XXXV: South gallery, east wall of the south bay, panels of Constantine IX and Zoe.

FRESCOES

Figures: XXXVI-XLII



Fig. XXXVI: Drum of central dome, King Solomon wearing Byzantine diadem crown with *pendilia*, dressed in Roman vestments, Church of St. Sophia, Novgorod, c.1050-1110 under the patronage of Vladimir Iaroslavich of Novgorod.



Fig. XXXVII: SS Constantine and Helena wearing imperial diadems and dressed in imperial vestments, Church of St. Sophia Novgorod.

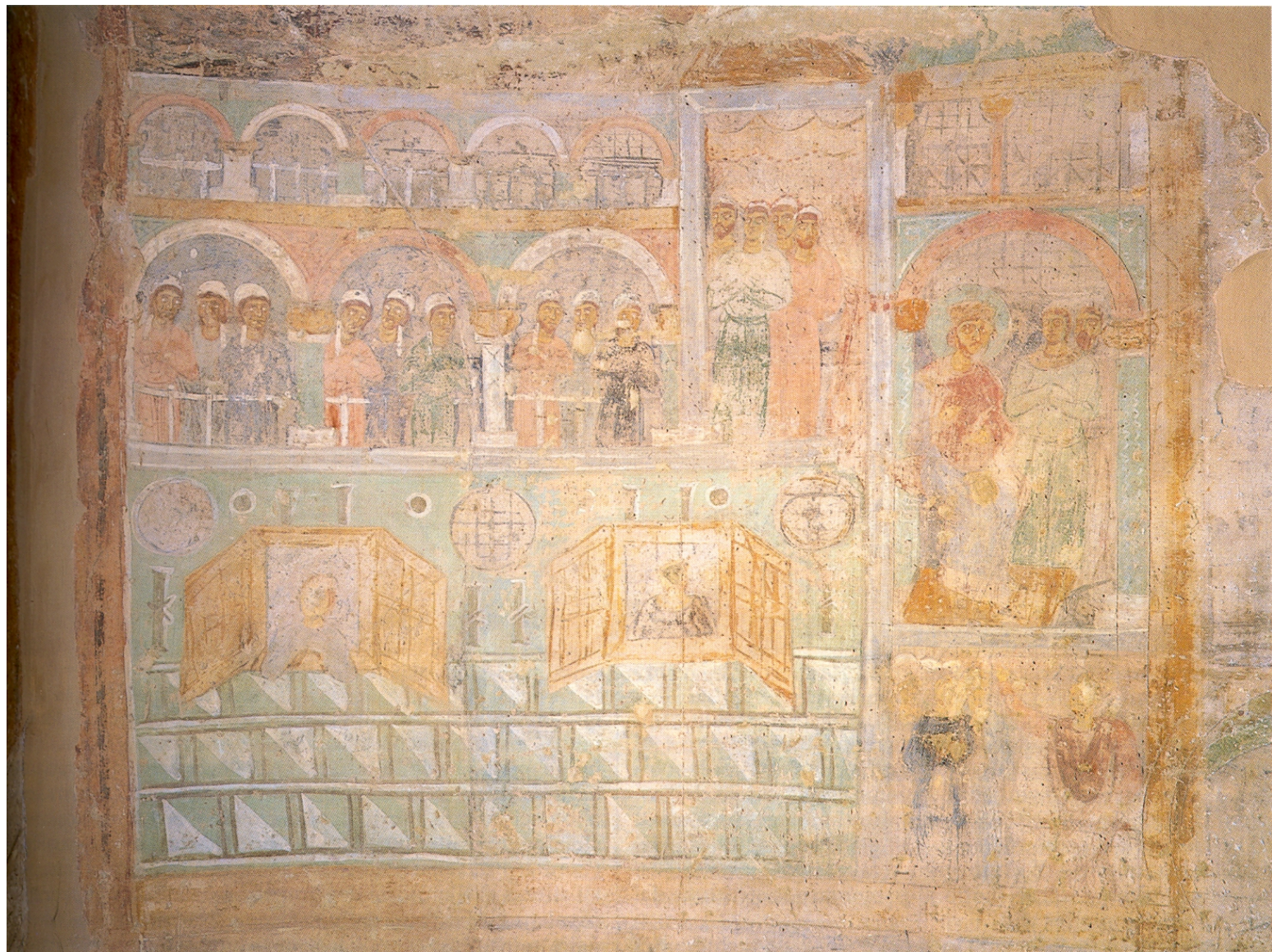


Fig. XXXVIII: St. Sophia, Kiev, north-western staircase, representation of the *Kathisma* where the races of the Hippodrome commence.



FIG. 6. — KIEV. SAINT-SOPHIE.
SPECTATEURS A L'HIPPODROME.

Source: A. Grabar, *L'empereur dans l'art* (Paris : Les Belles Lettres, 1936).



Theodosian column, Constantinople, representation of the *Kathisma*.



Fig. XXXIX: St. Sophia, Kiev, north-western staircase, games of the Hippodrome sequence, the Slavonic jesters or *skomorokhi*.



Fig. XL: St. Sophia, Kiev, south-western staircase, games of the Hippodrome sequence, wrestling and hunting.



Fig. XLI: St. Sophia, Kiev, north-western staircase, imperial figure (emperor?) and entourage.



Fig. 7. — KIEV, Sainte-Sophie. L'IMPÉRATEUR A L'ÉPOQUE.



Fig. XLII: St. Sophia, Kiev, north-western staircase, imperial figure (empress?) and entourage.



Fig. 8. — KIEV, Sainte-Sophie. L'IMPÉRATRICE ET SA SUITE.

SCULPTURES

Figures: XLIII-XLIX



Fig. XLIII:

(Top): Church of the Intercession of the Holy Virgin on the Nerl River, c. 1165 under the patronage of Andrei Bogoliubskii and Iziaslav Andrevich, princes of Vladimir-Suzdal', eastern façade depicting King David and his harp.

(Bottom): Church of St. Demetrios founded by Vsevolod Andrevich in either 1191 or 1194-1197, arched gable, southern façade depicting King David and his harp.



Fig. XLIV: Church of St. Demetrios, enthroned disciples.



Fig. XLV: Church of St. Demetrios, north façade, left bay, Prince Vsevolod (?) enthroned on a *sella*-type seat with his sons, one of whom he holds in his lap.



Fig. XLVI: Church of St. Demetrios, south façade, row of haloed riders brandishing swords.



Fig.: XLVII: Church of St. Demetrius, south façade, right bay, Ascension of Alexander depicting the ruler in a two-wheeled chariot, holding meat in each hand for the griffons drawing the chariot .

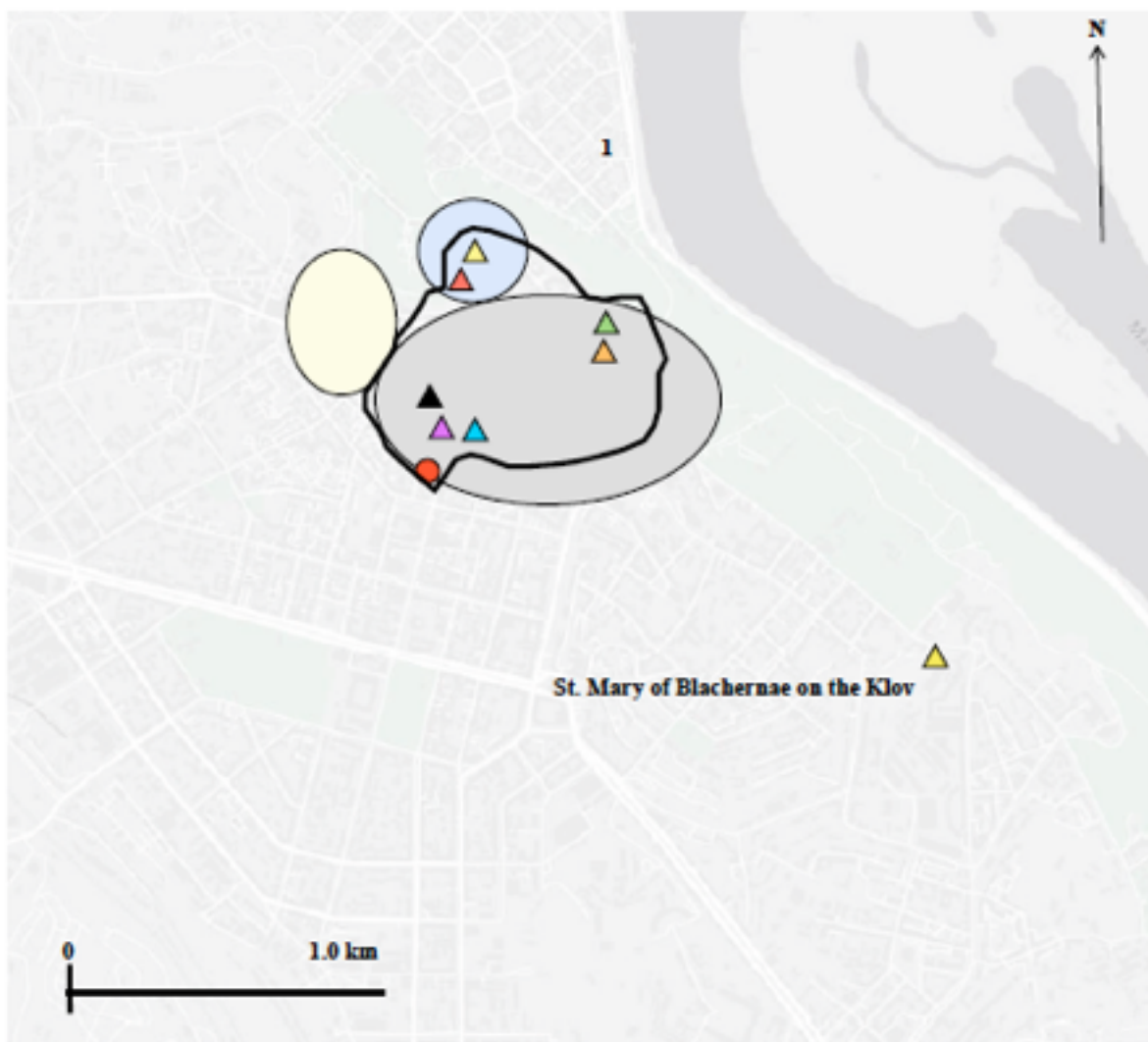


Fig. XLVIII: San Marco Cathedral, Venice, north façade, sculpted icon (*spolia*) depicting the apotheosis of Alexander the Great who is borne up by griffins.



Fig. XLIX: Diadem showing the Ascension of Alexander, possibly 12th cent. Kiev, History Museum.

Map 1. Central Kiev Monuments (12th century)



(Based on the maps of Callmer, Dimnik, Franklin & Shepard, Pekarska, and Dimnik)

- Podol Quarter (1)
- Starokievskaya Hill area (blue circle)
- Iaroslav's City area (grey circle)
- Kopryev Quarter (yellow circle)
- St. Sophia (black triangle)
- St. Michael's Church of the Golden Domes (green triangle)
- Tithe Church (red triangle)
- St. Demetrius (?) (orange triangle)
- St. George (?) (purple triangle)
- Golden Gate (red circle)
- St. Irene (?) (blue triangle)
- St. Theodore (?) (yellow triangle)

Map 2. Kiev and its environs (12th century)



1. Central Kiev, see Map 1.

GENEALOGICAL TABLES

Table I. Descendants of Igor and Olga

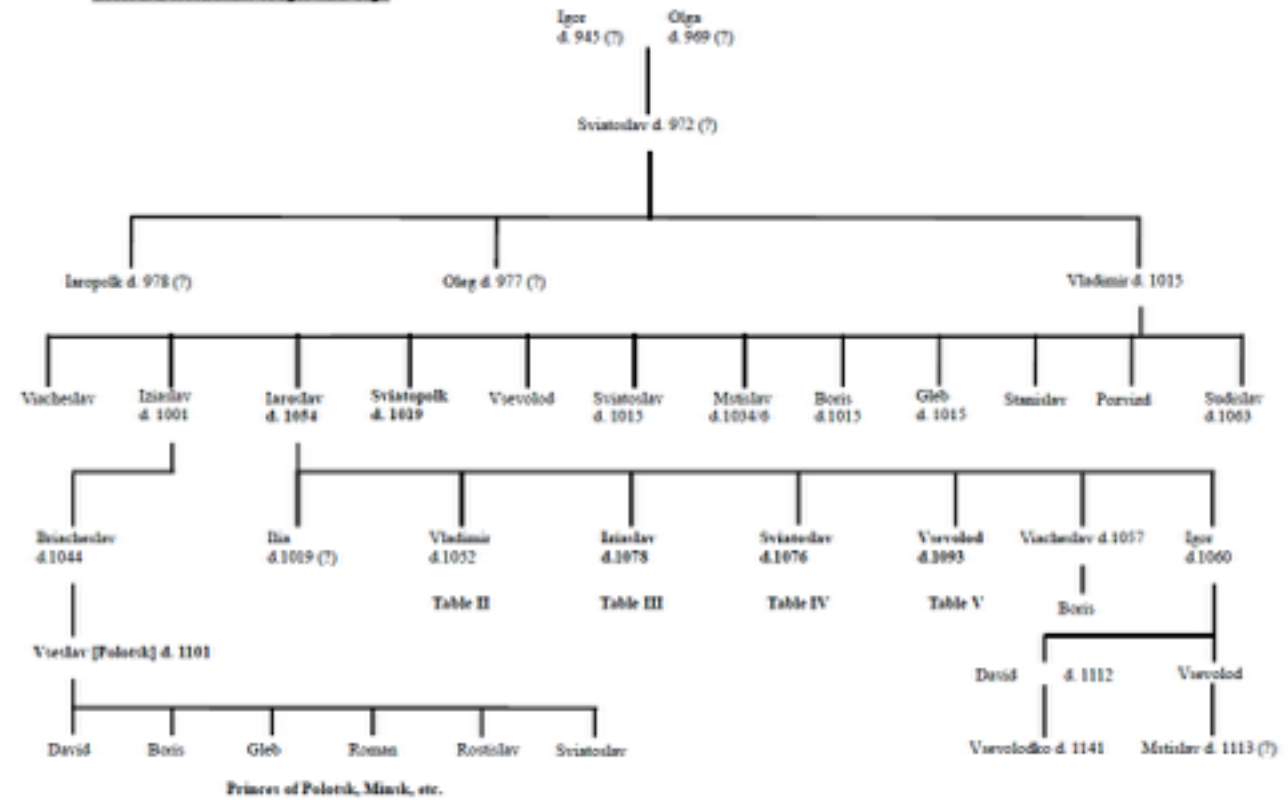


Table II. Descendants of Vladimir Iaroslavich [of Novgorod]

Vladimir 4. 1052

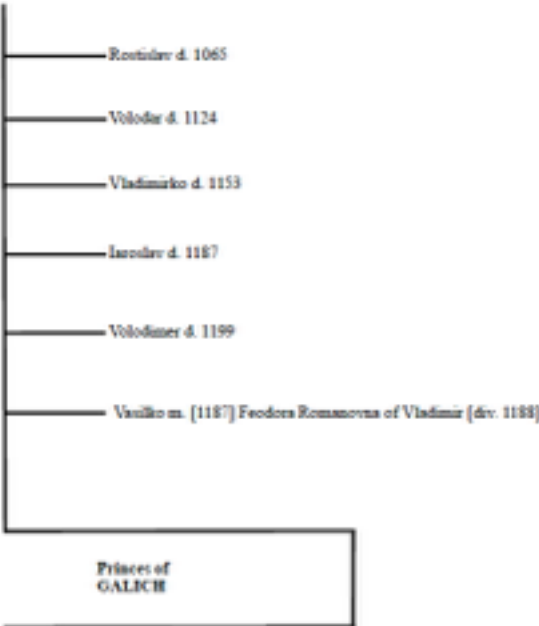


Table III. Descendants of Iziaslav Iaroslavich [of Turov]

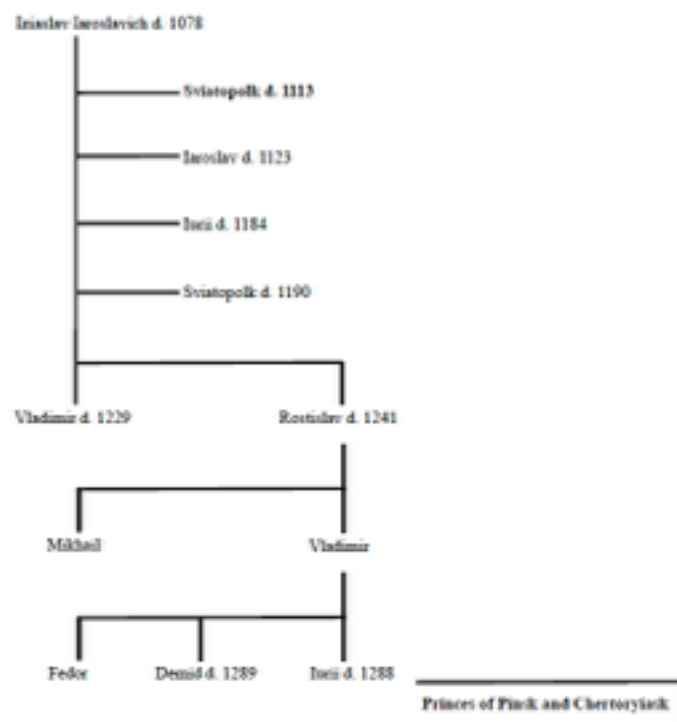


Table IV: Descendants of Sviatoslav Iaroslavich [of Chernigov]

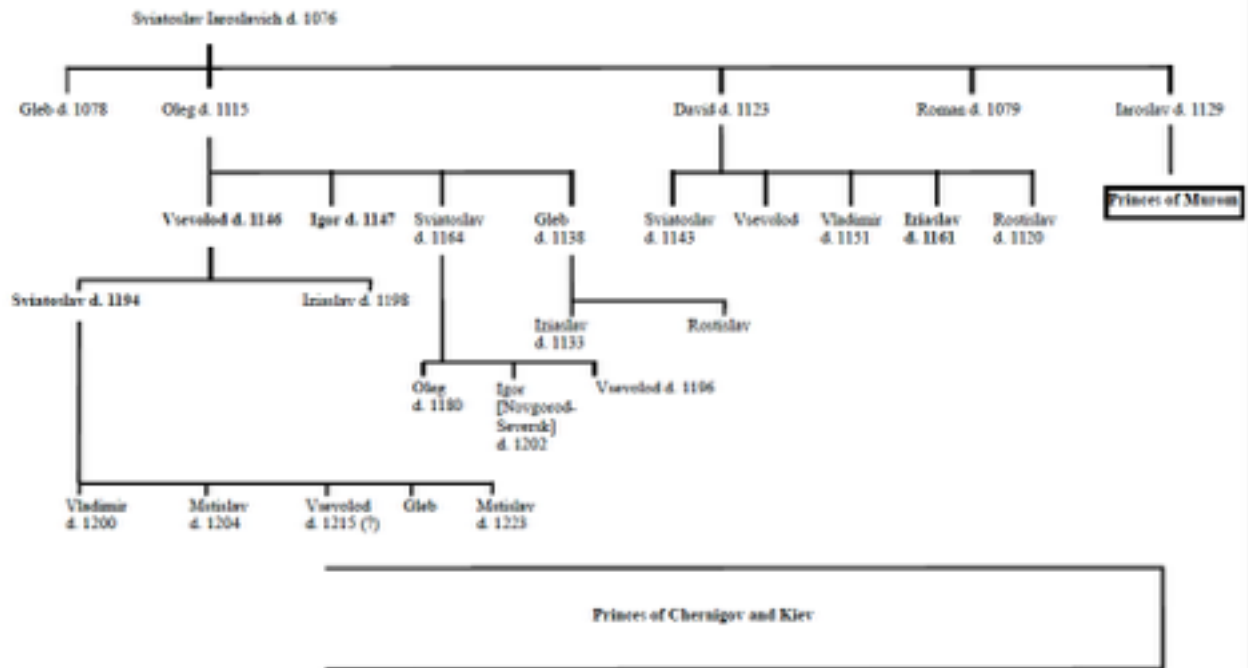


Table V: Descendants of Vsevolod Iaroslavich [of Pereslavl']

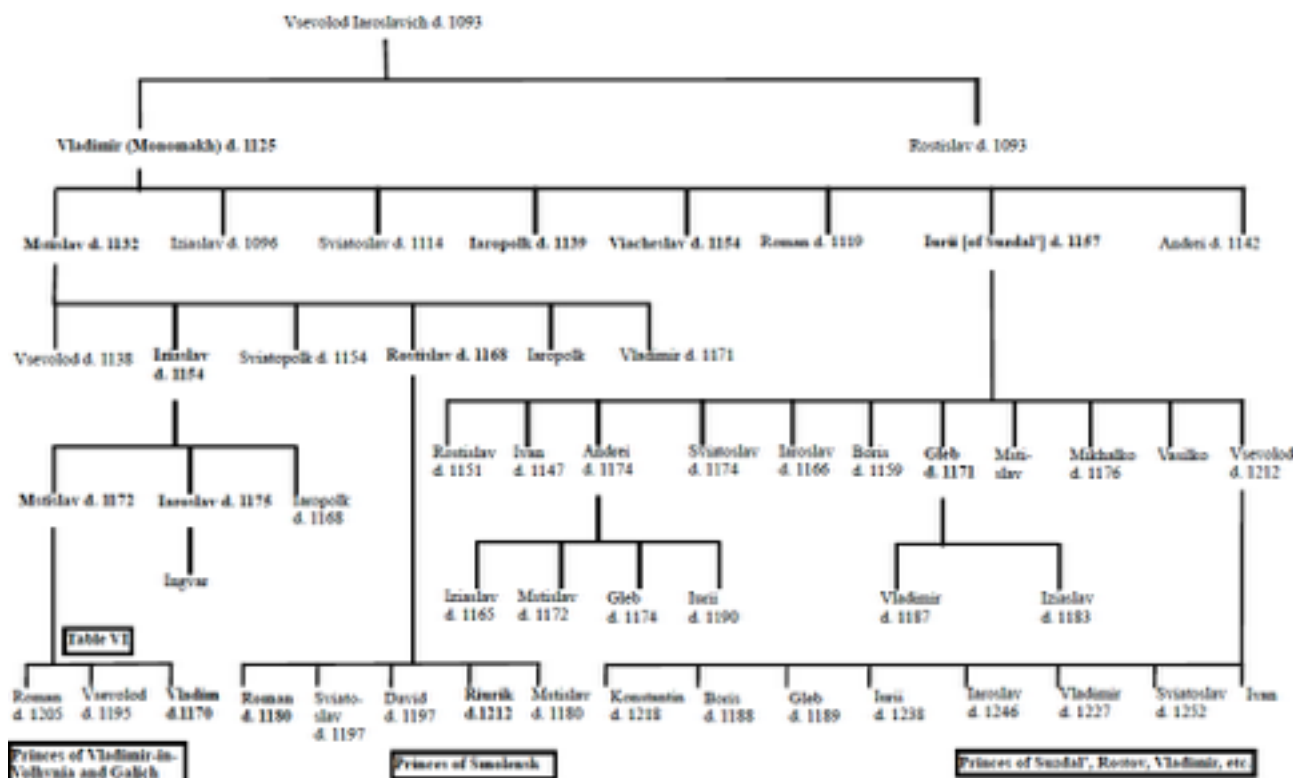


Table VI: Descendants of Mstislav Iziaslavich [Romanovich Princes]

