

SUMMARIES

Volodymyr Rychka

«...and Kissed the Crucifix on that». Ethics and Culture of Interprinces' Relationships in the Context of the Tradition of Kissing the Crucifix

This article ponders the tradition of crucifix-kissing brought to Rus from Byzantium as early as in Pagan times. The author proves that this religious ceremony became the necessary element of oath-making and the norm of political interaction since Rus was baptised. In political culture and ideology of Rus crucifixes became universal means, capable of both saving, blessing, and punishing. Kissing the crucifix as a symbol of oath-making sprang to life due to the special status of princes.

Tetiana Vilkul

The Betrayal of the Riazan Princes of 1207: Legitimization of Punishment

In this article, the author analyzes parallel texts featuring an early thirteenth-century case of Suzdal prince Vsevolod Yuriyovych holding captive the Riazan princes who were assumed to have betrayed him. These texts are essential since they include the description of fair justice performed by the lord over the traitors. This description serves as an example of legitimization of the punishment.

Beata K. Nikiel

The Treason of Bohdan Siupica in 1551 (Circumstances of the Capture of the Bratslav Castle by the Tartars)

The aim of the text is to shed some light on preconditions and circumstances of the Bratslav defence abilities, as well as on the way the Crimean Tartar siege under the Khan Dewlet Girey in September 1551 developed. In this context the role played by the Bratslav Castle chief defendant Bohdan Siupica acting as his plenipotentiary in the absence of *starost* Prince Bohusz Korecki is of special interest. A key factor in Bohdan's decisions and activities seems to be the assessment of Bratslav's defense potential. Bohdan deemed a traitor by his contemporaries as bearing the most blame for the hasty surrender of the castle to the Tartars and the devastation of a large part of the province, in 1551 he disappeared from all the source-materials, and the Siupicas estates were confiscated in forfeiture by escheat. This incident was to affect the history of the entire Siupica family for several decades to come. Thus, the second part of the article traces the way Bohdan's treason afflicted

the Siupicas fate. Special attention is being paid to the efforts of the family representatives aimed to get back the confiscated landed property and to re-establish both its material basis and good standing in the Bratslav area.

Konstantyn Erusalimskij

«By Manner of Betrayal». The Livonian War and Ideas of Betraying one's Motherland in Russia

The problem of betrayal is studied in the context of foreign office formation in Russia. It is also related to various socio-cultural categories associated with the so called chronographic history, political theology, imperial ideals and military ethics. The author demonstrates that during the Livonian War treason was interpreted as the main cause of Russia's failures on the international arena. Betrayal was considered to be «the motif», while the «crime» itself could vary from case to case. Fighting traitors the Muscovite lords fought ill thinking which the author had divided into several categories.

Natalia Starchenko

The «Master – Servant» Relationship in the Context of Images of «Loyalty» and «Betrayal» (on the Sources of Early Modern Volynia and Naddniprianshchyna)

The author studies phenomenon of fidelity and treason as important component of the relations between lord and servant on the base of legal norms and everyday practices. From the first glance, these relations had the character of treaty, due to the stable ritual of establishing and breaking of these relations. However, in reality servant was giving himself into his lord's power. This occurred due to several circumstances: the lack of clearly determined duties of servant and corresponding salary for these duties, because these relations were based not on the principles of sale but on the principles of gift, where the social pre-payment from lord's side (i.e. the incorporation into gentry community of proper region) was to be paid by different services from servant's side, therefore the final account of lord's «mercy» and servant's «fidelity» was impossible; life of servant under his lord's jurisdiction; approach to servant as his lord's symbolic capital, that should insult lord's honor in the case of breaking relations on servant's initiative.

Such a high degree of personal incorporation of contragents into relations and everyday practices caused the fact, that every action of servant that did not correspond to his lord views on good behavior was treated as breaking the loyalty, as treason.

The article also examines different everyday practices that corrected the relations between lord and servant essentially, creating the conditions for the relative emancipation of servant from his lord's power.

*Kateryna Dysa***Betrayal and Loyalty in Master-Servant Relationships in the Context of Ukrainian Witchcraft Trials of the 16th – 18th Centuries**

Social difference of the accuser and the accused was not a precondition but was nevertheless present in many Ukrainian witchcraft trials of the researched period. Moreover, to a certain extent trials involving people of different social origin fall apart from the majority of cases with socially equal participants. In the article the author discusses the relationship of masters and servants as they were reflected in the trial records. In many cases, masters could bring the accusations against their servants but there were other scenarios of master-subordinate relationships which were ignored by researchers. For example, masters were not only the persecutors but also grateful employers of magic services provided by their servants.

When master-servant relationships were involved in the trial, the character of the latter would drastically change in most of the cases. Judges, usually reluctant to make any investigation about witchcraft, would suddenly become active and enthusiastic. They would allow the use of the torture and most often would pronounce the death penalty for the offender. In most of the cases, especially those which ended with execution, it was not the crime of witchcraft itself that made judges impose severe sentences. The accusations brought by masters against their servants could have been based on pure suspicions, when no real harm was done to anyone. What is important is that it was not a witch who was to be punished and executed but rather a disloyal servant who undermined his master's trust.

However, loyal servants could hope for master's support and help in case they were accused of witchcraft by the outsider. On the other hand, good servants had chance to demonstrate their loyalty to masters whether by witnessing in favor of their masters accused of witchcraft, or by playing the role of the intermediary between the masters and witchcraft practitioners.

*Natalia Bilous***«Loyalty» and «Betrayal» in the Worldview of Kyiv and Volynian City-Dwellers in the 16th – early 17th Century**

In the article, it is shown how the concepts of «loyalty» and «betrayal» functioned in the early modern urban societies of Kyivshchyna and Volynia. The examples shown are taken from the formative sources and court documents. The cases of applying those concepts to public: legal, everyday, and marital lives of city-inhabitants are carefully examined. The author concludes that «loyalty» was first and foremost associated with the loyalty to their city and corporate interests. Oath was of particular importance, as it was considered sacred. «Betrayal» was considered to be highly disapproved act of major malice and dishonesty, so the traitors were considered criminals.

Iryna Voronchuk

Infidelity as the Result to Ukrainian Marital Practices in the 16th – 17th Centuries (Based on Early Modern Volynian Sources)

The article deals with an almost unresearched to date problem of marital infidelity in early modern Ukraine. The author proves the idea of independent noble woman, popular in Ukrainian historiography, to be wrong. By analyzing the law regulations and social practices the author proves that in the 16th and 17th centuries the nobles followed patriarchal family norms with the husband executing power over all members of family, wife included. The financial reasons for marriage and lack of emotional ties between spouses caused not only husbands acting brutal towards their wives but also seldom were the reason behind infidelity.

Olexandr Halenko

A Hero-Traitor or the Ukrainian Ideal of a Turkish Renegade

Nineteen of Ukrainian *dumas* (epics), more than one third of the known fifty-two, are questioned for the response of the Ukrainian society to the slave-raids, conducted by the Ottoman Empire in the fifteenth through the eighteenth century. Contrary to the ideological precepts, which represent the emergence of Cossaks as one of such responses, these epics do not call for military containment of the raids. Rather than this, on the basis of precise knowledge of the Ottoman slavery they construct models of behavior for potential slaves. The main idea of *dumas* was to encourage Ukrainians to return back home. Conversion to Islam and adoption of the Ottoman way of life were severely reprobated, but forgiveness was granted to those renegades who would help their brethren and compatriots to flee back home, which was praised as a heroic act in itself. This ideal model supported the idea of ethnic solidarity and thus helped in crystallization of the Ukrainian national identity. It was not accidental that the *duma* «Marusia Bohuslavka», which developed the best character of an ideal renegade, for a long time remained a source of the nationalistic aspirations for modern Ukrainian writers and artists.

Urshula Augustyniak

The Abominable Conspiracies, or the Problem of Betrayal in Commonwealth in Vasa's Times

The 16th – 17th century Europe was a scene of religious wars and magnates rebellions against monarchy. In this time of «universal conspiracy» treason was treated as normal tool for political activity of elites. However, the analysis of sources (private and official correspondence, resolutions and constitutions of Diets etc.) leads

us to conclusion that in the 16th century treason was regarded in Poland as something dishonorable, something suitable for plebeians and foreigners only.

Valerij Stepankow

The Revolutionary Outburst of 1648 as Seen by the Zaporozhian Host: «The Betrayal of the King» or the Legitimate Right to Protest?

The article addresses the problem of the leaders of the Zaporozhian Host proving the legitimacy of the revolutionary outburst of 1648. Attention is paid to the Cossacks' increasing social and political awareness during 1630s, realizing their rights as knights and gaining functions of the «political nation». The author contradicts attempts at depicting the Cossacks as a military society, identical to mercenaries with all their wicked traits. The author supports the idea of all the participants of the outburst regarding their actions as fully legitimate, as they were not only defending their class privileges, but also the rights and freedoms the King granted the Ruthenian nation and the Orthodox Church.

Larysa Dovha

«Betrayal» in the Compendium by I. Gizel «Piece with God to Man»

The author focuses on views of I. Gizel about «treason» in the context of traditions of Christian divinity. It is mentioned that every sin was treated by Gizel under this concept because ability to the sin was violation of loyalty to God and his commandments. However, the author believes that in more narrow definition of concept «treason» Gizel pushed off from realities of daily occurrence, in particular, from judicial practice of the Polish-Lithuanian Commonwealth. Legal approach, selected by him for the analysis of sin as a crime accomplished against God, justice, absolute law, and common blessing, resulted in that «treason» is exposed not so much through the prism of moral estimation of act, as from the point of view of a danger which it can represent for political stability or consent in given community. Rigorism traditional for Orthodox ethics in relation to estimation of human acts is transferable on an attempt to co-ordinate strict moral principles of the Church with the terms of the real earthly life of laymen.

Sergiy Plohij

In the name of Motherland: Loyalty and Betrayal of Ivan Mazepa

The author studies the transformation of the concept of «motherland» in the community of the Cossacks elite of the second half of the 17th – early 18th century: starting from the traditional for the Polish-Lithuanian Commonwealth view on motherland as «Old Ruthenia» up to identifying it as the Hetmanate. Therefore

the author claims that the concept of «motherland» was basic for the attempts both to legitimize and to discredit Mazepa's uprising against the tsar in 1708.

Mazepa and his supporters explained their uprising by their agitation for motherland's integrity and welfare, as the attempt to liberate it from foreign yoke. There were Mazepa's speeches and manifests that had introduced the concept of motherland as highest value and the object of fidelity. Due to this rhetoric, Peter I, speaking primarily about Mazepa's treason of the tsar himself, later turned to speak about his treason of motherland. On the contrary, the tsar tried to present his actions as the defense of «Little Russians nation» against its enemies, that were moved by personal ambitions and the intention to enrich themselves. It is important, that, addressing to his «Little Russian» subjects, Peter I speaks about «their» (not «our») motherland; on the contrary pronoun «our» is widely used by the representatives of the Church and civil elites of the Hetmanate.

The author also describes the appearance of the concept of Russian monarchy (thanks to Theophan Prokopovych) as common motherland and object of fidelity of all the subjects of the tsar, and analyses its controversial representation in Hrabianka and Velychko discourses.

Finally, the author notes, that in the drama «Grace of God», presented by students of the Kyiv-Mohyla Academy to honor the restoration of the Hetmanate, the concept of motherland equals Ukraine, or Little Russia, not Russia. This demonstrates that the tradition of Mazepa and Orlyk dominated in the Hetmanate over the tradition of Prokopovych.