

## Concept of the Supreme Authority of Byzantium and Features of its Reception by the Princes of Russia

*The article examines the peculiarities of the relationship between Russia and Byzantium at the level of perception of supreme power. The formation of statehood for all peoples begins with self-awareness about other peoples. The institutions of statehood that are present today did not exist in the 9th to 15th centuries. The organization of peoples' cohabitation was based on the personal will of a person who could make decisions in their interest and be responsible. This man's moral and volitional qualities were attributed to his divine origin. Divinity among peoples is understood differently depending on customs and traditions. In the 10th century, Prince Vladimir created a pantheon of gods as a way to organize Slavic tribes. However, the beginning of infiltration into Russian lands of Christianity and frequent trips of dragoons of Slavic princes to Byzantium led to the conclusion of treaties between the peoples of Russia and Greece. Thus, the basileus of Byzantium recognized the power of the princes of Russia. Since in Byzantium the supreme authority had a divine justification connected with the name of Jesus Christ, and Prince Vladimir failed to unite the Slavic peoples through the pantheon of the gods, then Vladimir decided to baptize by spreading Christianity to the peoples under his control. The ceremony of baptism and investiture, as well as the princess Olga (grandmother of Vladimir), was accompanied by the invocation of Caesar of Byzantium by their spiritual son and daughter. Receiving the title of "beloved spiritual daughter or son, tsarica or tsar". The baptism ceremony and Caesar's wedding or coronation to the tsardom was a necessary condition for the formation of statehood at that time. The features of the concept of supreme power of Byzantium and supreme power in Russia, as well as transfer of supreme power in Russia and the Russian Empire are also discussed in the article.*

### Introduction

The history of relations between the peoples of Russia and Byzantium as state entities has attracted the attention of researchers from different countries not only in the 19th-20th centuries, but also today. Interest has been particularly high in recent decades, owing to the conflict between Russia and Ukraine and related relations between Russia and Europe.

The Roman Empire in the second half of the 4th century united the peoples who lived on the lands of the Sahara Desert, in the southeast - Nubia and Arabia, in the far east - Euphrates, in the north - Black Sea, Danube, Rhine, on the island of Britain on the border between England and Scotland, The western boundary was the Atlantic Ocean. In 395, Theodosius the Great, sharing the supreme power between his sons, divided the empire into the Western Roman Empire (Latin West) and the Eastern or Byzantine Empire (Greek East)<sup>1</sup>. The Western

<sup>1</sup>J. Malherbe, *The Decline of the Eastern Empire and the Fall of Constantinople: An Omen for Europe?* Athens Journal of History, Vol. 10, Issue 2, April 2024, p. 87.

Roman Empire lasted until 476, when the general Odoacer removed himself from the rule of Romulus Augustus and proclaimed himself King of Italy, the Eastern Empire or Byzantium, also called the Roman Empire, lasted almost a thousand years and fell in 1453, when the Ottomans conquered Constantinople.

Despite the end of the existence of the Greco-Roman education, the Western-Roman and Byzantine culture, law and religion had a significant impact on the culture of the peoples of the Mediterranean and Europe, as well as on the culture of the peoples of Russia.

Rus, Ancient Rus united the peoples who lived in Eastern Europe, central and northern part of the Eurasian continent. In contrast to the Eastern Roman Empire and Byzantium, Rus, having been transformed into Moscow Rus, and subsequently into the Russian Empire and the Soviet Union, also uniting the lands of Siberia and the Far East, continues to exist today as Russia.

Current attempts to rewrite history, especially after the end of World War II in 1945, will certainly focus on the origins of peoples in Russia, Europe, and the Middle East, their relationships, and the processes of state formation. Therefore, we believe that the relationship between Byzantium and Russia in the context of the characteristics of the perception of supreme power by the princes of Russia is relevant.

## **Research methods and their application**

Historical analysis, comparison, narrative, anthropological and archaeological methods were used in the research. The following features were taken into account at the same time. When the representatives of the Slavic peoples conduct research in the field of anthropology, linguistics, history, archaeology of the Slavic peoples, it is as if man were studying his inner world. Being a bearer not only of knowledge, but also of the experiences associated with it, man will always manifest them, proving the reality of their existence. The fact that they may differ from the knowledge of non-Slavic scholars suggests that different views are manifested by different conditions of study. Immersion in the subject of research breeds an interest in exploring it from different angles, i.e. taking into account different viewpoints. The explanation of their existence can be used as a way to confirm or refute the opinions of other scientists.

At the same time, reporting on events that a person has experienced is the most vivid and reliable evidence. In court proceedings and investigations, the explanation of parties and individuals involved in a case, the testimony of the defendant, witnesses are among the evidence that establishes the truth of the case. In humanitarian studies, personal diaries, essays and memories serve as evidence of past events. There is certainly a personal touch to the experiences being explored, but it is possible to get reliable information from such written sources. In case of absence of such for many years or not existed at all due to the non-application of writing, then sources may be oral traditions of peoples expressed in songs, tales, stories, narratives, personal and family stories.

The credibility of such sources of scientific research can be tested in combination with other sources, such as archaeological, oral reports passed down through generations. And thus will serve as a powerful addition, shedding light on previously unknown details of historical events.

## The process of state formation

The process of forming a state and a government begins with a person's self-consciousness as "*I am - Human*", and the perception of the community in which he lives as "*We are – People*".

Identification as a tribe, ethnic group, occurs when the community meets and interacts with other tribes and ethnic groups, peoples. Calling oneself a man in the language of one's tribe and ethnicity, the word "man" is understood in the language of other peoples differently. Hence the different name of tribes, ethnos and nations. Russia is one of the few countries in the world that has been able to unite in its space different ethnos and peoples with their customs and cultures.

Statehood is formed in the process of self-awareness of the community of a person relative to another community. In this process, an antithesis of commonalities arises.

### A. Rus as space

A.1. Rus as a land on which the Slavic tribes lived, was also located in Europe.

An explorer of ancient Russian culture, including the paganism of Slavic peoples, B. A. Rybakov points to sources according to which in the lower Danube in the 10th century there was Rus', in the 9th - 12th centuries Rus' occupied a number of territories in Europe, including the Upper Podunavye. At the same time, the word "Rus' " is written differently in the sources: Ruthenia, Roga; Rutia, Rosia, Ruia, etc. The name occurs in more than a dozen places in Europe.

The word "Rus'" and the phrase "Ruskaya land" ("Russian land") were found in the chronicles of Novgorod, Vladimir-Suzdal Land, Galicia and Kyiv, when pointing to distant lands. In contrast to Halych, Suzdal, Smolensk and Novgorod, the geographical concept of the Rus' Land included cities: Kyiv, Tropol, Starodub, Chernigov, Korsun-on-Rosi, Trubchevsk, Pereyaslav Russky, Boguslavl-on-Rosi, Glukhov. In a more narrow sense, the word "Rus" was understood as "the historical core of Kyiv Rus; Middle Podneprovye and Left-Oberegion Dnieper forest around to Kursk"<sup>2</sup>.

In foreign sources of the 14th century, there are such names as Rossi Bianca, Weissen Russen, Russia Alba, which in Russian translation has meaning "White Rus"<sup>3</sup>. White means free, free from payment to anyone.

<sup>2</sup>B.A. Rybakov, *Paganism of ancient Rus* (Publishing house "Science", 1987) p. 9.

<sup>3</sup>V.V. Mavrodin, *The Origin of the Names "Rus", "Russian", "Russia"* (Leningrad, 1953) p. 30.

With regard to the term "Ukraine", historians speak of its use in the meaning of "periphery" and "frontier", which was due to the presence in Moscow Russia of many "Ukrainians" (Polish, Northern, etc.). In 1187, "Ukraine" is mentioned for the first time in the annals of Transdnistria, and in 1189 "Ukraine" is mentioned in Galice. In the 14th-15th centuries. In southern Russia "Ukraine" was called only a narrow strip of the Dnieper right and left coasts on the border with the steppe. In the 16th-17th centuries the name "Ukraine" came to refer to "Russians", that is, at that time already the Ukrainian lands of Lithuania, and later Rzeczpospolita<sup>4</sup>.

In the seventeenth century, the words "Rosia", "Rosia' Tsardom" are widely used and found in a wide variety of works of Russian writing, official acts, diplomatic correspondence. In the reign of Peter I, the modern spelling of the name of the country - "Russia", "Russian empire" appears<sup>5</sup>.

O. V. Tvorogov, author of works on the history of ancient Russian literature, on Russian chronicles and translated literature of Ancient Russia, researcher and publisher of ancient monuments, in the introduction to the texts "Tales of Temporal Years"<sup>6</sup> writes: "Russian land conceives itself as a powerful state with its own policy, ready to enter into unity if necessary, even with the powerful Byzantine empire, closely related political interests and kinship relations of the rulers not only with neighboring countries - Hungary, Poland, Czech Republic, but also with Germany, and even with France, Denmark, and Sweden. Rus' conceives itself as an Orthodox state, already since the first years of its Christian history, sanctified by a special divine grace"<sup>7</sup>.

A.2. The Rus' are members of a noble family

<sup>4</sup>V.V. Mavrodin, *The Origin of the Names "Rus", "Russian", "Russia"* (Leningrad, 1953) p. 30.

<sup>5</sup>V.V. Mavrodin, *The Origin of the Names "Rus", "Russian", "Russia"* (Leningrad, 1953) p. 27.

<sup>6</sup>The Tale of the Times - a unique monument to literature, which presents history as narrative, contains various sources: records of oral historical narratives, monastery tales about fictions. The story was written in the beginning of the 12th century, in 1113, by the monk of the Kiev-Pechersky monastery Nestor. As A. A. Shahmatov and D. S. Likhachev believe, the writing of the Chronicle of the Temporal Years was preceded by the Ancient Chronicle of the late 1300s. XI c. and "Tales of the initial spread of Christianity in Russia". Also in the 70s XI c., a chronicle of John was created, in 1093-1095 - Initial Codex. Researchers believe that Nestor, having revised the Initial Codex, used a translated Byzantine chronicle - the George Amartol Chronicle, which described world history from the creation of the world to the middle of the 10th century, and included in the "Tale of the Times" the texts of the treaties between Russia and Byzantium. Subsequently, "The History of Temporal Years" was rewritten and had three more editions: according to the lists of the Ipatian Chronicle (first quarter of the 15th century, stored in the library of the Russian Academy of Sciences), Lavrentievskaya (1377, stored in the Russian National Library) and Radzivillovskaya. (15th century, stored in the library of the Russian Academy of Sciences). See: *History of the time period (Preparation of text, translation and comments by O. V. Tvorogova)*, Library of Literature of Ancient Russia, Russian Academy of Sciences. IRLI; Under reddit. D. S. Likhachev, L. A. Dmitriyeva, A. A. Alekseeva, N. V. Ponyrko (SPb.: Science, 1997. - Vol. 1: 11th-12th centuries) 543 pp.

<sup>7</sup>*History of the time period (Preparation of text, translation and comments by O. V. Tvorogova)*, Library of Literature of Ancient Russia, Russian Academy of Sciences. IRLI; Under reddit. D. S. Likhachev, L. A. Dmitriyeva, A. A. Alekseeva, N. V. Ponyrko (SPb.: Science, 1997. - Vol. 1: 11th-12th centuries), also available at: <http://lib2.pushkinskijdom.ru/tabid-4869>.

Mavrodin V.V. notes that in the Lavrentyevskaya (1377)<sup>8</sup> and Ipatiyevskaya (end of XIII - XV century)<sup>9</sup> chronicles, where the early "Tale of the Temporal Years" is included, there are features that distinguish one text from another. It was said that the Varyans were invited to "the Rus, the Chud', the Crivichi, the Ves' ", that is, the Varyans were not "Russians," but "the Rus" among other tribes invited the Varyans to their home "to be princely and to possess". Referring to the 15th century Polish historian Jan Dlugosz, who in his writings reported on the invitation by the Russian tribes of three princes from the Varyag, using Russian chronicles that have not survived to this day, Mavrodin V.V. comes to the following conclusion: "the names "Rus'", "Russians" existed before then, as, according to the report "History of Temporal Years", the Slavs of Eastern Europe began to rule the Varyans - "Rus"<sup>10</sup>.

In connection with the fact that in the 11th-13th centuries there were disagreements and conflicts between princes in Rus', the Tale of Temporal Years contains reminders that all princes are brothers by blood. And therefore, according to the idea of the author of the Tale of Temporal Years, the guarantee of integrity and military power of Russia should have been the dominion within it of a single princely dynasty - Rurikovich.

The understanding of the so-called Norman theory of origin and birth of statehood in Russia over ten centuries occupies the minds of historians and all interested in the history of Slavic peoples. Different perspectives on the events of that era offer differing opinions on this issue as well.

V.V. Mavrodin believes that the invitation of three brothers Rurik, Sinaeus and Truvorus was required to justify the idea of independence of Kyiv from Constantinople, thus contrasting Rus' with Byzantium. He draws attention to the events that took place in 1113 in Kyiv. This was the year when people revolted against the moneylenders, and locals asked Vladimir Monomach to occupy a princely table in Kyiv, which he initially did not agree to. The reason for this was the agreements between the brothers-princes of the lands of Russia, reached in 1097 at the Convention in the city of Lubitzhi, according to which each prince holds a otchina (land) of his own. Having overcome doubts, Vladimir Monomakh entered Kyiv and the popular revolt ceased. Vladimir issued the "Charter", which eased the position of debtors and purchases. Since the Monomachs ruled in Kyiv contrary to the decisions of the Convention in the city of Lubitzhi, that is, unjustifiably during that period of feudal fragmentation, then the authority is justified by the invitation of the brothers Rurik, Sinaeus and Truor, thereby emphasizing "overseas", the Varangian origin of the Russian government<sup>11</sup>.

Thus, the opinion presented complements and expands on historical events that influence the birth of statehood in Rus'.

<sup>8</sup>U.V. Seleznev, *Lavrentievsky's chronicle as a source on the history of Juchiev ulus (Hordes)* (Historical Herald. 2023. Vol. XLV) p. 88, DOI: 10.35549/HR.2023.2023.45.004.

<sup>9</sup>Dictionary of Books and Bookkeeping of Ancient Rus. Vol. 2 (second half of the 14th - 16th century). H. 2: L-J / AN USSR. IRLI; Rev. D. S. Likhachev. - L.: Science, 1989. - 528 p.

<sup>10</sup>V.V. Mavrodin, *The Origin of the Names "Rus", "Russian", "Russia"* (Leningrad, 1953) p. 6.

<sup>11</sup>V.V. Mavrodin, *The Origin of the Names "Rus", "Russian", "Russia"* (Leningrad, 1953) p. 7, 8.

1 Other sources also report on the rule of Prince Rurik in Russia. M. Y.  
 2 Obolensky<sup>12</sup>, referring to A. O. Weltman<sup>13</sup>, notes that "Rurik, going to Lagoda,  
 3 made his squad of all their one Rus', that is, not from the people of Rus', but  
 4 from Rus' - a class, or those mans whom he called his everywhere, who were  
 5 men of nobles"<sup>14</sup>. These men, Russ is a friend of Rurik, should not be mixed with  
 6 the expansive - with Varyags. In view of this, it becomes clear that Oleg's attitude  
 7 towards Askold and Dir, calling them impostors, when they, having taken over  
 8 Kyiv, were named Russian and ruled not by the right of blood lineage. Oleg and  
 9 Rurik in the Slavic lands appointed blood lineage mans as rulers of their - Rus'.  
 10 Oleg and Rurik in the Slavic lands appointed good-hearted mans as rulers of  
 11 their – Rus'<sup>15</sup>.

12 It follows from this that the Rus' are not Varyans, but representatives of a  
 13 noble family. In addition, there is another source confirming the existence of  
 14 Russia.

### 15 A.3. Serbs, Slavia, Winedi

16 The work of the Czech Slavicist Pavel Josef Schafarik "Slavic antiquities.  
 17 From Herodotus to the fall of the Gunns and Romans (456 BC - 469-476 CE)"  
 18 deserves special attention. He writes that the name "Serb" was once the common  
 19 name of all Slavs or a large part. The Serbs lived in the upper and lower Lužica  
 20 (now part of the German lands of Brandenburg and western Poland, where a  
 21 small Slavic people - the Lushians - live with the Germans), on the lower Danube  
 22 and Savva, which in the 19th century was called Illiric, at the present time  
 23 territory is from the river Drin in modern Albania to Istria in northern modern  
 24 Croatia and the river Sava in Bosnia and Herzegovina. Serbs is a own name, and  
 25 Winedi or Wends are foreigners<sup>16</sup>, that is, one people, but named differently  
 26 depending on who gives the name. Analyzing the content of the works of  
 27 Western writers, P. J. Schafarik concludes that "in XI-XII centuries all Western  
 28 writers, especially the German and Italian ones who imitated them, called the  
 29 peoples of Slavic origin Winedi or Wends, and it did not occur to anyone to doubt  
 30 that these were not true Slavs' guilt"<sup>17</sup>.

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<sup>12</sup>Mikheil Andreevich Obolensky (1805-1873) - historian, archaeologist. In 1833 he was appointed to the Moscow Main Archive of the Ministry of Foreign Affairs, in 1839 - managing the archive, and since 1868 - appointed its director. Since 1846 he has been a corresponding member of the Imperial St. Petersburg Academy of Sciences.

<sup>13</sup>A. Veltman, *Attila and Rus 4th and 5th centuries* (Moscow, 1858) p. 118.

<sup>14</sup>M.A. Oblensky, *Some words about the original Russian Chronicle* (Edition 2-e M.: Lenand, 2016) p. 31.

<sup>15</sup>M.A. Oblensky, *Some words about the original Russian Chronicle* (Edition 2-e M.: Lenand, 2016) p. 31.

<sup>16</sup>P. Y. Šafarik, *Slavic antiquities. From Herodotus to the fall of the Gunner and Roman Powers (456 BC - 469-476 CE)*, translate with Czech O. M. Bodian (Academic project; Alma Mater, 2015) p. 112.

17 P. Y. Schafarik, *Slavic antiquities. From Herodotus to the fall of the Gunner and Roman Powers (456 BC - 469-476 CE)*, translate with Czech O. M. Bodian (Academic project; Alma Mater, 2015) p. 88-90.

Also, the lands in which the Slavs lived were called Slavia<sup>18</sup>. In the early 12th-century historical records published by Enghhorn and Rameur, the name Slavia is translated into German as Winden<sup>19</sup>.

The linguistic research of P. J. Schafarik shows the life of Slavs, called Serbs, whom other peoples, particularly Germans and Italians, called Winedi or Wends. His work greatly complements other studies on the origins of the Slavic peoples<sup>20</sup>.

However, despite the different names of peoples and lands where they lived at different times, in the 17th century everyone knew that from Volga to Vistula there was one people with a common faith.

#### A.4. The Rus' as a Tsardom

In the Slavic world Rus' was make sense the tsardom<sup>21</sup>. The reign and life of Slavs is also known from archaeological research. For example, in the village of Herman of Bulgaria (now a settlement in the City region of Sofia) near Lake Presna during the construction of the church in 1888 was found a tombstone with a Slavic inscription of the Bulgarian Tsar Samuel. Tsar Samuil of the Shishmanovic family ruled in 958-1014<sup>22</sup>, and in the late 10th and early 11th centuries had its capital here, and on Lake Presnya is an ethnographic border between the Slavs and the Albanians<sup>23</sup>.

As indicated by T. D. Florinsky, the inscription of Tsar Samuel is older than the Gospel of Ostromirova in 63 years, which considered one of the first sources of the Slavic script (1056). Thanks to the plate and inscriptions one can trace the origin of the Bulgarian Tsardom from Macedonia<sup>24</sup>. Under Tsar Samuel independent and free Bulgaria was a threat to Byzantium, the eastern part of which during the reign of Emperor John I Tzimiskes was in possession of Byzantium. However, after the wars with the Greeks in 1018, Bulgaria was again subdued by the Byzantine dominions. In the second half of the 12th century, Bulgaria was freed from Byzantine rule and retained its independence until the

<sup>18</sup>Slavyan antiquities. Ethnolinguistic dictionary. Vol. 1, edited by N.I. Tolstoy (M.: International relations, 1995) p. 207-208.

<sup>19</sup>P. Y. Schafarik, *Slavic antiquities. From Herodotus to the fall of the Gunner and Roman Powers (456 BC - 469-476 CE)*, translate with Czech O. M. Bodian (Academic project; Alma Mater, 2015) p. 89.

<sup>20</sup>P. Y. Šafarik, *Slavic antiquities. From Herodotus to the fall of the Gunner and Roman Powers (456 BC - 469-476 CE)*, translate with Czech O. M. Bodian (Academic project; Alma Mater, 2015) p. 89.

<sup>21</sup>M.A. Oblensky, *Some words about the original Russian Chronicle* (Edition 2-e M.: Lenand, 2016) p. 31.

<sup>22</sup>E. E. Drăghici-Vasilescu, *How Peace was achieved in Byzantium and Medieval Europe*, Athens Journal of History, Vol. 10, Issue 3, July 2024. P. 167.

<sup>23</sup>F.I. Uspensky, *Izvestia Russkago Archeological Institute in Constantinople*, Issue 1 (Cophya: Dřjavna Imprensa. 1899) p. 1, 2.

<sup>24</sup>T.D. Florinsky, *Izvestia Russkago Archeological Institute in Constantinople*, Issue 1 (Cophya: Dřjavna Imprensa. 1899) p. 5.

first half of the 14th century, when the Serbs took over. However, as early as 1389 the Ottoman Turks conquered Serbs and Bulgarians<sup>25</sup>.

About the Russians with the title "tsar" is mentioned in the Pannonesque Life of Constantine the Philosopher: Irina reigned in 797-802, Michael Rangawi reigned in 811-813, Michael II reigned in 820-829, Michael III reigned in 842-869. Although the original life did not survive, information from it is recounted and known in other sources whose validity has not been refuted<sup>26</sup>.

Thus, from the sources cited, it is known that in the late 8th century and up to the 11th century, in Bulgaria - a space where the Slavs lived, the rulers were tsars.

From the brief overview presented, it can be concluded that the interpretation of the word "Rus'" has several meanings and includes space, that is, lands, and the name of mans, who, like Serbs, are considered to belong to the noble origin of the Slavic lineage, as well as the title "tsar".

## **B. Relations between Rus' and Byzantium**

### **B.1. Treaties of Rus' with Byzantium**

Bulgaria knows a period when it was conquered by the Russian prince from Kyiv Svyatoslav. For this reason, war was waged between Svyatoslav and Byzantium. Relations between Russia under the rule of Svyatoslav and Byzantium were preceded by the campaigns in Byzantium of Prince Oleg at the beginning of the 10th century.

As a result of the campaigns of Prince Oleg with Byzantium treaties were concluded. In the treaty with the Greeks of 907, concluded by Russian, conditions for the arrival of Russians in Tsargrad (Constantinople) are determined. The treaty distinguishes "Kyiv, Chernihiv and Pereyaslavl as cities to which Greeks must pay tribute and whose inhabitants, having arrived in Byzantium, receive a monthly maintenance (tribute)"<sup>27</sup>.

In the 911 treaty, which is considered to be related to the 907 treaty, relations between Russians and Greeks are defined primarily on the basis of Russian customs.

In 944-945, the ambassador of the Grand Prince of Rus' Igor, Ivor, and other ambassadors from every prince and all the people of the Russian land, and with the Greek tsars Roman, Constantine and Stephen, and with all the Greek people, the union of love for all years was concluded, as long as the sun shines and the whole world stands. This treaty defined the terms of trade of Russian merchants in Greek land, the order of relations in case of theft of things, the size of ransom

<sup>25</sup>K. A. Ivanov, *The abridged course of the history of the Middle Ages* (for real schools and women's gymnasiums), 4th edition (St. Petersburg, 1908) p. 52.

<sup>26</sup>I.I. Sreznevsky, *Ancient monuments of Russian writing and language (10th-14th centuries): General temporary presentation*. Foreword by A.F. Bychkov, Edition: Steretip (M.: KPACAND, 2017) - 200 p. 2.

<sup>27</sup>V.V. Mavrodin, *The Origin of the Names "Rus", "Russian", "Russia"* (Leningrad, 1953) p. 18.



1 for prisoners of Christians (Greeks) from Russians and vice versa: the size and  
 2 order of ransom of Russians and Greeks, as well as other conditions of peaceful  
 3 coexistence between Greeks and Russians. At the same time, the Russians are  
 4 divided into baptized and unbaptised. The treaty was affirmed by the oath of  
 5 Prince Igor<sup>28</sup>.

6 In the treaty of 971, named the certificate issued by Prince Svyatoslav on  
 7 his own behalf, Rus' accepted the obligations of non-aggression and military  
 8 assistance. The treaty stipulated the lands against which Svyatoslav must not  
 9 tolerate aggression: 1) the metropolis - the Byzantine empire proper ("yours  
 10 land"); 2) the lands subject to the Byzantines ("under the rule of Grecos"); 3) the  
 11 Corsuana region (Tauric Chersonese) "and are their cities"; 4) Bulgarian country.

12 The guarantee of fulfillment of the obligations assumed by the Russians are  
 13 the words: "I have also sworn to the Caesar of Greece, and with me boyars and  
 14 all of the Rus', so that we can keep our right side's will", that is to say, it is a  
 15 matter of making an oath of Svyatoslav together with the boyars and Russia to  
 16 the Caesar of Greece. For the breach of obligation, God's punishment and earth's  
 17 punishment was promised: "If we do not save (execute), me and with myself the  
 18 oath of God, in which we have faith: in Perun and in Volos, the cattle of God; let  
 19 us be gold, and a pit of gold, and our weapons us will excise"<sup>29</sup>.

## 21 B.2. Prince Vladimir's Pantheon of Gods

22 Another reason for the complex relationship between Russia and Byzantium  
 23 during the reign of Prince Svyatoslav was the penetration of Christianity in Rus'.

24 From the text of the Treaty of 971, it is clear that the oath is secured by the  
 25 faith in Perun and Volos. In 980, Prince Vladimir of Kyiv created a pantheon of  
 26 gods, among which were Perun and other gods listed in the Lavrentievsky  
 27 chronicle. Perun - the thunderer and creator of lightning, in analogy with Zeus  
 28 in Greek mythology, and Sventovit - in Bulgaria, played a leading role among  
 29 the gods and is the patron of the Princess squad<sup>30</sup>. Volos or Veles is the one with  
 30 whom Perun fights, hence he is referred to as "a cattle god", but at the same time  
 31 this character is associated with a productive (economic) function. Prince  
 32 Vladimir, having proclaimed a pantheon of gods led by Perun, intended to unite  
 33 him with exaltation the eastern Slavic tribes, who were in a state of  
 34 transformation of the tribal system at the end of the 10th century<sup>31</sup>. However,  
 35 this was not supported on the lands of Russia in the northeastern part of it with  
 36 its center in Novgorod, and other Slavic tribes<sup>32</sup>. "Within Slavia - lands where

<sup>28</sup>*History of the time period (Preparation of text, translation and comments by O. V. Tvorogova)*, Library of Literature of Ancient Russia, Russian Academy of Sciences. IRLI; Under reddit. D. S. Likachev, L. A. Dmitriyeva, A. A. Alekseeva, N. V. Ponyrko (SPb.: Science, 1997. - Vol. 1: 11th-12th centuries) p. 231-236.

<sup>29</sup>S. M. Kashtanov, *Treaty of Svyatoslava 971 - the first Russian princely act* (Reports of the Rostov Museum. Issue XII. 2017) p. 13.

<sup>30</sup>Slavyan antiquities. Ethnolinguistic dictionary. Vol. 1, edited by N.I. Tolstoy (M.: International relations, 1995) p. 207-208.

<sup>31</sup>A. G. Kuzmin, *The Fall of Perun. Development of Christianity in Russia* (M., 1988) p. 187.

<sup>32</sup>I. Y. Froyanov, *Ancient Rus IX-XIII centuries. People's movements. Princely and eternal power: a textbook* (M.: Russian edition of the center, 2012) p. 52-53.

the Slavs lived, occupying the Balkan peninsula and Kyiv Rus, in the late 9th - early 10th century, paganism existed in an unofficial form"<sup>33</sup>.

B. A. Rybakov notes that "paganism was reformed and contrasted with the penetration of Christianity in Russia, and the so-called "Pantheon of Vladimir" was, on the one hand, a response to Christianity, and on the other - an assertion of princely power and domination of the class of soldiers-feudalists"<sup>34</sup>.

Thus, for the Slavs, pagan culture was not a monotheistic faith; but if the Greek world of the Mediterranean turned to the Father, the Son and the Holy Spirit, the consubstantial and inseparable Trinity, through the life and preaching of Jesus Christ, then the Slavs were just approaching this idea.

Vladimir's conversion to Christianity was preceded by events described in the History of Temporal Years. Vladimir oversaw the tribute of the tribe in a united way, conquered the Vetyats and Radimychs, included the Carpathian lands into the Kyiv principality, won victory over the Volzhsky bulgaries and made peace with them.

Having united the lands by force, Prince Vladimir could not unite the Slavs by faith gods led by Perun, so he turned to Christianity. In addition, there were preconditions created for this by the Princess Olga, mother of Prince Svyatoslav.

### B.3. Princess Olga's baptism

Princess Olga after the murder by the ancients of the wife of prince Igor in 945 was the sole ruler of the people of Rus'. She by her high position in Byzantium could seek for Rus' only the same rights as the sovereign of Bulgaria, who held the title of tsar. As M. A. Obolensky<sup>35</sup> explains, referring to the chronicle of the tsars, the tsar of Bulgaria Peter was emperor, but only as second in relation to the first or as a son to his father, which was expressed in various state acts by the name of Bulgarian Sovereign by the spiritual child of the Emperor of Byzantium. For this, the Byzantine etiquette of conferral of supreme authority required that when Olga was baptized, the Byzantine emperor to dub of his own daughter. The etiquette was also observed with respect to Tsar Boris of Bulgaria. At his baptism, he was given the name Michael. After that, already as the Christian ruler of the Bulgarian people, Cesar gave him by his tsarist status a Cesarian dignity as his spiritual child. This process is called a dub, which means in Byzantine custom to honor with high dignity.

The insult by a son or daughter occurred in the following order. The human who received the Cæsar dignity became, together with the Patriarch and the Emperor, a cathedral in front of the table, which was covered by a special shroud and called the antimins. The human was dressed in clothes. A epiirachial rested on the table. After the Patriarch had spoken a prayer, he removed the hymn from the antimins and, blessing it, gave it to the emperor. The Emperor assigned the

<sup>33</sup>Slavyan antiquities. Ethnolinguistic dictionary. Vol. 1, edited by N.I. Tolstoy (M.: International relations, 1995) p. 208.

<sup>34</sup>B.A. Rybakov, *Paganism of ancient Rus* (Publishing house "Science", 1987) p. 5.

<sup>35</sup>M.A. Oblensky, *Some words about the original Russian Chronicle* (Edition 2-e M.: Lenand, 2016) p. 49, 59, 60, 73, 79.

1 epirrachial to the son or daughter of the order. At the end, the Patriarch presented  
2 the gifts to the human of the order and gave a brief teaching.

3 After the ceremony of appellation, a Cæsar's wedding or coronation  
4 followed for some time. The Cæsar's wedding was accompanied by the  
5 transmission of the crown, barbas, porphyry, gold and pearl garments, red  
6 sandals and other attributes.

7 Princess Olga was baptized in the Council of Sofia in Constantinople on 18  
8 October 957. She was given the name Helena, and her spiritual daughter was  
9 pronounced by the Byzantine emperor Constantine VII, but the Cæsar's wedding  
10 in Byzantium did not take place, nor did it take place at home in Kyiv.  
11 Constantine promised to Cæsar's wedding Olga and send her the crown,  
12 obtaining through her a peace treaty with Russia, which is expressed in the words  
13 "a word of love", and Olga, in turn, promised to send an army to Byzantium.  
14 However, this did not happen. By the right of appellation of a spiritual daughter,  
15 the title "beloved spiritual daughter of Elena, tsarica of Rus'" was established  
16 after her.

17 Thus, as a result of baptism and the ceremony of appellation, Olga received  
18 the highest dignity of the supreme power of Byzantium, becoming the spiritual  
19 daughter of the Byzantine emperor and Tsarica of Russia. The most important  
20 thing that was reflected in the subsequent events on the Christianization of the  
21 people of Rus' the perception of Orthodoxy, that is, the eastern faith and worship  
22 of the Father, Son and Holy Spirit, the consubstantial and inseparable Trinity.

23 Regarding the event of the baptism of Princess Olga, historians still cannot  
24 reach a common opinion, but there is information about the cross of Olga as a  
25 symbol of the Christian faith. The word "love", which gave rise to opinions about  
26 Emperor Constantine's proposal of marriage or Olga's desire to become his wife,  
27 that is, to enter into a marital union between a man and a woman, has significance  
28 at the level of supreme power possessed by the emperor.

29 This is confirmed by the use of the word "love" in treaties with Byzantium.  
30 Thus, in the treaty of 971, the word "love" in a lexicon with the word "perfect"  
31 is used as a desire for peace with the great Tsar of Greece Basil and Constantine:  
32 "I would like to have peace and love, with all the great of the tsars of Greece,  
33 with Vasily and Constantin, and with the tsars inspired by God, and with all your  
34 people, and this is the substance under me in Rus', boyars and in the rest, until  
35 the end of the world."

36 In the treaty of 944, it is noted: "And if Prince Igor affirms this treaty to his  
37 oath, may he keep the love of that rights, may it not be broken so long as the sun  
38 shines and the world stands, in present times and all future"<sup>36</sup>.

39 According to the texts of treaties, love in the process of establishing relations  
40 is important and is regarded as a high-level link between parties to treaties and  
41 peoples. Therefore, the question of a possible marriage between Princess Olga

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<sup>36</sup>*History of the time period (Preparation of text, translation and comments by O. V. Tvorogova), Library of Literature of Ancient Russia, Russian Academy of Sciences. IRLI; Under reddit. D. S. Likachev, L. A. Dmitriyeva, A. A. Alekseeva, N. V. Ponyrko (SPb.: Science, 1997. - Vol. 1: 11th-12th centuries) p. 236.*

and Emperor Constantine VII must be settled, and the title "beloved spiritual daughter" will remain forever in history.

### B.3. The concept of supreme power in Byzantium

The close relationship between the Russian and the Romans, in the 10th century, despite existing territorial contradictions, led to another treaty in 988. Under the terms of the treaty, the obligations on the part of Prince Vladimir were Christianization (baptism) his and the humans of Russia with their inclusion in the jurisdiction of the Church of Constantinople and the provision of soldiers, by Byzantium - marriage to the sister of basileus Vasyl Anna.

After receiving baptism, Vladimir, the grandson of Tsarica Russia Olga (Elena) "did not see Christ, but believed in him"<sup>37</sup>. Kyiv Metropolitan Ilarion, praising Vladimir, tries to link his characteristics with the manifestation of divine will, that is, explains his power metaphysically. In Vladimir, Ilarion emphasizes benevolence: when addressing him in the treatise "Word", he points to "patronizing benevolence" and "benevolent take dominion." The spread of Christianity in Russia is explained by the combination of benevolence with the power of Vladimir. Byzantine correspondences with the Russian words "benevolence" and "piety" were synonymous with the concepts of "orthodoxy" in the empire<sup>38</sup>.

In the Byzantine thought of the origin of power, the personal piety of the emperor (prince) or Orthodoxy indicated his ecclesiastical competences. In the example of the conferral of supreme authority, the emperor of Byzantium took part by marrying him with his spiritual son or his own daughter.

The basic concept of statehood in Byzantium is a combination of power and Orthodoxy, as well as the unity of the divine autocrat. The teaching about the divine origin of the imperial power of Byzantium was formulated in the context of the praise of Caesar Constantine I. However, the traditional idea of supreme power changes in the 9th century. Thus, the authors of "Epanagoghi" (the legislative collection was composed, probably in the post-iconoclastic period, in 884-886) developed the doctrine of two mutually complementary powers - the imperial and patriarchal one, between which agreement was declared a prerequisite for the welfare of the subjects<sup>39</sup>. This concept of the supreme power of Byzantium is called a symphony of the powers.

If before the existence of Christianity, the supreme power was manifested in one man the autocrat, then in the separation of powers - in the patriarch and emperor (prince). Division into spiritual and secular power will be adopted as the basis of the government structure of Russia.

<sup>37</sup>M.S. Chichurov, *The political ideology of the Middle Ages. Byzantium and Rus* (M.: Science, 1991) p. 131.

<sup>38</sup>M.S. Chichurov, *The political ideology of the Middle Ages. Byzantium and Rus* (M.: Science, 1991) p. 132.

<sup>39</sup>Y.V. Ruzmanov, M.A. Yeldin, *Influence of Byzantine legal culture on Russia and the Russian political-legal space* (Eurasian Union of Scientists (EMU) #7(76), 2020) p. 75.

Thus, the political-legal concept of "benevolence" and "piety" of the supreme power is adopted in Russia, which is synonymous with the concept of "Orthodoxy".

However, unlike Byzantium, the basis of power in Russia did not imply a metaphysical justification, that is, the origin of power from God. The Kyiv metropolitan Ilarion takes as his basis the divine origin of supreme power in order to justify the inheritance of power, that is, the transfer of the throne.

#### B.4. Features of the transfer of supreme power in Russia

In Byzantium and in ancient Rome, the emperors were chosen, power was not passed from father to son or brother, as in ancient Rus under agnatic seniority.

The right or system of succession in the Lurch involved the transfer of the main princely throne in Kyiv to the eldest of the family, inherited by his brothers by seniority. As the brothers died, the throne passed to a new generation from old to young<sup>40</sup>.

Jaroslav - son of the prince Vladimir, who took possession of the throne of Kiev, expanded and strengthened the possessions of Russia. In Europe he had dignity, and his daughters were revered as queens of France, Norway, and Hungary. In 1054, Jaroslav died and divided the lands of Russia between sons.

In 1097, in Lubitzhi brothers (sons of Prince Vladimir) met to determine the new order of inheritance of lands. The lands that belonged to their father Yaroslav and were therefore called "otchina" (by fathers) were assigned to the princes. The Convention served to unite the princes in the fight against Polovtsy. The princes made peace among themselves and decided not to allow the internecine clashes. The the Convention in Lubitzhi was the first step towards pacification (unification) of the Russian lands.

At the same time, Russian land ceased to be considered as a single dominium of the entire princely house, and became a collection of individual "otchin", inherited by the branches of the princely house.

The favorite decisions could not completely prevent internecine clashes, but they managed to achieve an important breakthrough in the fight against the Polovtsy raids. In 1103, the combined druzhine the Prince of Kiev Svyatopolk, Vladimir Monomakh and other princes defeated hordes of nomads in the battle of Sutene. In 1111, in the upper reaches of the Northern Dvina, Vladimir Monomach and his allies inflicted a new heavy defeat on the Polovtsy<sup>41</sup>.

Yaroslav's grandson Vladimir Vsevolodovich was the grandson and emperor of Byzantium Constantine on the 9th. Vladimir Vsevolod's father was married to a Byzantine tsarevitch of the Monomachy family. The family name

<sup>40</sup>L.V. Minnikova, *Prince and Druzhina of Ancient Russia: a study of the forms of social-political relations of early Russian medieval times* (SPb.: Center of humanitarian initiatives, 2018) p. 26. 496 p.

<sup>41</sup>I.P. Khrushchev, *Vladimir Monomakh, Grand Duke of Kyiv, great grandson of Vladimir St., and his will: With 3 pictures, painted by Karazin* (established by the Highest Command as Minister of Public Education of the Permanent Commission for the Organization of People's Readings. - Gazette. 3rd - S.-Petersburg: typ. F. Yeleonsky, 1888) p. 20-25.

1 "Μονομάχος" in translation from Greek means crossbred<sup>42</sup>, that is, one who  
2 fights alone, 1 who has passed to Vladimir.

3 Vladimir Monomakh (1113-1125 years of rule in Kyiv) was a spiritual  
4 enlightener and loved the services of the divine, his literary portrait was created  
5 by Metropolitan Nikephoros in the spirit of a Spartan commander. This type of  
6 princely ideal developed in Russia, unlike the Byzantine political thought<sup>43</sup>. The  
7 reigns of Vladimir became a time of the last strengthening of Kyiv Rus', when  
8 in the hands of the prince of Kyiv was concentrated most of the lands of the  
9 ancient Rus'<sup>44</sup>.

10 Fragmentation and internecine feuds led to the establishment of influence of  
11 Tatar-Mongolian khans on the lands of Russia. Overcoming dependence became  
12 possible in 1380, when under the leadership of the Moscow Prince Dmitry  
13 Donskoy the Princes of Russia united in a battle against Mamaia. This event  
14 became the starting point of formation of statehood of Russia under the Moscow  
15 principality. Dmitry Donskoy changed the order of succession: the throne was  
16 passed from father to son.

17 The rule of the family of Rurikovich ended with the principality and reign  
18 of Ivan IV (reigned from 1533 to 1584). He was the first of the princes to be  
19 crowned to the tsardom in 1547 and held the title "tsar of all Rus'".

20 After turmoil and attempts to take over the throne of the Moscow  
21 principality by Poles during 1604-1613, in 1613 the Zemsky Council was held,  
22 which on March 3 confirmed the candidacy of 16-year-old Mikhail Romanov to  
23 monarch<sup>45</sup>. A month later from his otchina in Kostroma, Mikhail Fedorovich  
24 arrived in Moscow, where he ruled until 1645. His grandson Peter I (reigned  
25 from 1682 to 1725) in 1721 took the title of emperor, and Russia became known  
26 as the Russian Empire.

27 The ceremonial of Cæsar's wedding or the Coronation of a tsardom was  
28 preserved, but with the participation of Russian patriarchs residing in Moscow.  
29 The autocracy in Russia had its sunrise during the reign of Nicholas I (reigned  
30 from 1825 to 1855). The order of succession from father to son was also  
31 preserved until the last emperor Nicholas II (reigned from 1894 to 1917).

### 32 B.5. Supreme (preferential) right

33 The supreme authority held by the princes, tsars of Russia and later  
34 emperors of All-Russian, despite the justification of metaphysical origin based  
35 on the divine idea of the Byzantines, had material significance. The supreme  
36 authority of the autocrat was linked to land ownership.

37 In the Lavrentyevskaya chronicle, the word "богъ" was used to refer to the  
38 gods; the feminine - "bogyni". There are suggestions of a connection with the  
39

<sup>42</sup>M. Fassmer, *Etymological Dictionary of the Russian Language: in 4 volumes. Vol. II (E – Husband)*, Per. with German and Dr. O. N. Trubachova. - 2nd edition, ester. (M.: Progress, 1986) p. 651.

<sup>43</sup>M.S. Chichurov, *The political ideology of the Middle Ages. Byzantium and Rus* (M.: Science, 1991) p. 137.

<sup>44</sup>See a short history about V. Monomah, available at: <https://www.prilib.ru/history/2078953>.

<sup>45</sup>E.K., *March 13, 1613: Election to the tsardom and a brief outline of the internal government of Mikhail Fedorovich Romanov* (S.-Petersburg: Type. Eduard Goppe, 1875) 24.

word "divъ" - a related denomination of god in other Indo-European languages, particularly in Baltic (Lithuanian - dievas, Latvian - dievs, Prussian - diws) and Old Indian (deva-). Deus in Latin has the meaning of god, deity, and also in the Roman denomination of emperor: "dominus et deus" or, translated from Latin, "lord and god". Thus the emperor of Rome, Domitian (51-96), called himself<sup>46</sup>.

In the Russian title, the word "sovereign" is used, which refers to the Latin "dominus". Therefore, the sovereign's supreme authority also means complete domination over lands and other material things.

The concept of supreme authority in relation to land ownership, and later - people who lived on them, stems from the need to secure certain parts of the land for a certain social entity, association, group of people, thereby organizing relations between tribes, ethnoses, nations.

From the history of Roman law, it is known that property rights arose as a result of relations of possession of objects of the material world. In the process of actual possession and use of an object, a predominant possession has emerged that would allow without consent (expression of will) third parties to transfer, alter, destroy an object, in other words, to dispose. The predominant possession of a subject was considered to be one-person, due to a connection with a person or an individual. The word property is translated as "ownership", "property" or "real estate", and also "property" or "quality"<sup>47</sup>. Its origin goes back to the Latin word *proprietas* (feature, right of ownership). The root of the word is *proprius*, which means "own", "special" or "owned personally"<sup>48</sup>. The owner was completely the master of the thing, and the ownership denoted the estate and all things as someone's personal possession. That is why it is called the complex of potential opportunities to own and dispose of an object personally. By showing willpower in the form of specific actions, a person tells those around him as if the object is related to him and he is free to do with it whatever he wishes. In a static state of will, there is the right to act on an object. Potential right and right as the realization of volitional wishes gave rise to different concepts of property law: absolute and relative right. By absolute right, a person is able to carry out all actions in relation to the subject; by relative right, the possibilities are limited, first of all, to the advantages.

What is important in this relationship is who inherits the predominance of the subject. Therefore, either an agreement or some other justification applies. Both the agreement and the justification presuppose its acceptance. Such an acceptance may be expressed by one or more persons, if it concerns a single subject of the material world, or by a group of persons, social education, association, if it concerns possession of an object which can be used by many willing. With respect to the land on which tribes, ethnicities and peoples (folks,

<sup>46</sup>Slavayn antiquities. Ethnolinguistic dictionary. Vol. 1, edited by N.I. Tolstoy (M.: International relations, 1995) p. 206.

<sup>47</sup>See more about the word "property", available at: <https://dictionary.cambridge.org/ru/%D1%81%D0%BB%D0%BE%D0%B2%D0%B0%D1%80%D1%8C/%D0%B0%D0%BD%D0%B3%D0%BB%D0%BE-%D1%80%D1%83%D1%81%D1%81%D0%BA%D0%B8%D0%B9/property>.

<sup>48</sup>See more about the word "property", available at: <https://www.etymonline.com/word/property>.

1 nations) live, and which many of their representatives use, acceptance takes  
2 place through the concepts of supreme authority.

3 Supreme authority is essentially the predominant possession of land.  
4 Initially, all inhabitants own and use the land. However, the development of  
5 human relations has given rise to rules of cohabitation called customs, including  
6 those concerning land ownership and use. The tribal way of life involved sharing  
7 use land. Due to natural changes, the tribes are forced to seek new places while  
8 leaving the same. In periods intended to demarcate the lands owned by the tribe,  
9 a justification and this power of administration has arisen which the supreme  
10 holder of the right possesses - dominium.

11 The supreme power always has a real embodiment, and does not consist  
12 only in symbolism in the form of rituals using special objects: powers, scepters,  
13 robes, crowns and other objects of the material world. However, the supreme  
14 (preferential) right is transferred through the taking of the throne.

15 The communion table is not a throne upon which princes, tsars, kings, and  
16 emperors sat exalted over their kindred nations. The throne as an object remained  
17 in its place. The communion table (also meaning altar) - an expression of will,  
18 expressed in the determination or willingness to perform certain actions towards  
19 other people (subjects, citizens).

20 The table is a celebration on the occasion of the coronation and annual tsar's  
21 birthday.

22 Sitting at the table makes sense for a stay together with the tsar in the state  
23 of celebration. At the same table with the prince, the tsar was seated a patriarch,  
24 a metropolitan, but the supreme authority was always held by the prince and the  
25 tsar. In this unity [at one table] lies the fullness of supreme power, which is held  
26 by the prince, the tsar, the emperor together with the people (folks, nations).

27 Recalling Leonardo da Vinci's painting "The Last Supper", which depicts  
28 Jesus Christ at the table with his disciples, an analogy can be made to the table  
29 where the tsar, patriarch, metropolitan, boyar and others sat during the  
30 coronation of Alexei Mikhailovich and his name, as described in detail by G.  
31 Koshihin<sup>49</sup>.

32 Therefore, the communion table was transferred, and the table was always  
33 intended to be common, communal, owned by all inhabitants of lands having a  
34 connection with the habitat and with the supreme ruler simultaneously. This is  
35 the feature of autocratic supreme power in Rus' and Russia.

36 The concept of supreme power of Byzantium has developed in Rus' and  
37 Russia into the concept of a single power and autocracy of supreme power, that  
38 is to say, focusing on the personality of a person who possesses will and  
39 preferential right of dominium of lands where his spiritual subjects lived.  
40  
41  
42

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<sup>49</sup>On Russia, in the reign of Alexei Mikhailovich. Modern composition of Grigory Koshihin (SPb.: Printing house of Eduard Prat, 1840) p. 12-15.



## Conclusion

Supreme power, as a manifestation of will and also the divinity of supreme power, is reduced to the right of preferential of dominium and the possession of this advantage over someone. The advantage of possession in the Middle Ages was transformed into a concept of sovereignty, which is also connected with personality.

The cycle of development of powers and empires has periods of rise, dawn, and decline. The Roman Empire, including its eastern part, Byzantium, also took part.

At the same time, the high spiritual principles of the supreme power of Byzantine, excluding the aristocratic explanation of it in the late Middle Ages, but including the symphony of power, had a continuation.

The concept of supreme power in Rus', although not initially deified, was transformed by the influence of external influences and also due to internal conditions that encourage the unification of the Slavic peoples. Therefore, despite the succession of the supreme power of the basileus of Byzantium by the Kievan and later Moscow princes in the form of symbols and in the order of succession of the throne (table), the supreme power is accepted by representatives of the Slavic peoples at a spiritual level.

Thus, the concept of the supreme power of Byzantium, based on high-moral principles and having divine origin, changed under the influence of the traditions and customs of the Slavic peoples, was received by Rus' with peculiarities. The features of the supreme authority's reception lead to conclude on the independence of the establishment and development of the government of Russia.

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