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**In times of prophetic Vseslav**

Carried out a historical reconstruction of events related anti-Christian movement on Russian lands in the second half of XII century on the basis of ancient Russian written sources and archeological data. The main attention of the author focuses on the people's movement in Kyiv in 1068.

According to written sources and archaeological data, a significant part of the population of Kievan Rus refused acceptance of the new faith and under the guidance of the pagan priests migrated in sparsely wooded areas of the East Slavic world.

The study shows that the height of the confrontation between the representatives of the great power, and Ministers of the pagan cult peaked in the 60-70th years of XI century, during the East Slavic priests and their congregations have made a last desperate attempt to destroy the sons of Yaroslav the Wise and Christian clergy to return to power. The great success of the East Slavic priests became their Union with princes Bryzeslav of Polotsk and his son Wseslav. Probably, by the princes of Polotsk saw the priests allies in the struggle with the Kievan princes. The author of the article showed the relationship between Kiev uprising 1068 and time) anti-Christian movements in the North of Russia of the second half of the 70-ies of XI century.

The author argues that in the second half of XI century the Ministers of the pagan cult not only maintained their hold on the outskirts of Kyiv Rus, but with the help of Prince Vseslav of Polotsk attempted to destroy Christianity at all East Slavic lands. Princes – Yarozlavsam and magistrates had to using military force to restore its power in Kiev, Novgorod However, plans priests from the intensive care unit of paganism were not realized due to the weakening of their authority on ancient lands. The population of Russia, though, and managed from time to time to help Ministers pagan cult, but in the majority considered themselves Christians. The authority of the Magi was severely undermined Christian sermons and grew some time only during a time of famine, epidemics and nomadic raids.

The population of the Kievan Rus at that time if there were between two worlds - pagan and Christian. On the one hand, it recognized the right of the priests on the ritual murder of women in the time of famine to calm the pagan gods. On the other hand, during the massacre of the princely warriors over the Magi in Novgorod nobody stood up for the servant of a pagan cult.