

# Сіті життя і смерті

Раїса Іванченко

## СІТІ ЖИТТЯ І СМЕРТІ

Рід приходить, і рід проходить,

А земля перебуває ввіки.

Із Екклесіаста

Сонце уже високо ходило над землею. Скресли ріки, і крижини безладно громадились і шурхотіли у течії повноводдя. Чорні хвилі пружно вигойдували на бурунистих гребенях посеред тріскотливих крижин широкі київські події. Князь Оскольд поспішав додому.

Поспішав із Полоччини і Смоленщини, де віднині став твердо й непохитно. Там же залишив прах свого отця — велеможного полянського князя Тура, якого ромеї й хозари прозвали Диром. Віднині попіл, що лишився по його спаленню, поріднив полян і кривичів навіки. Полоцький князь Ізяслав збіг зі своєї землі, опинившись у Новгороді. Не захотів поклонитися Оскольду.

Та тільки зле вчинив полоцький князь. Мовив: своїх богів — Стрибога й Мокошу — боронитиму мечем, скільки світу в очах. А побіг під захист чужих богів — Велеса і Хорса. І виходить, що ті боги мають також постати проти полянських кумирів. Не по правді се. Володарів багато, і кожен має своїх богів. Вони ворогують між собою і спричиняються до того, що родичі між собою б'ються, намагаючись вивищитись один над одним.

Оскольд пригадував слова матері своєї. І священника Местивоя пригадував. Мудро йому радили, коли мовили: зроби одного бога в своїй землі — і тоді станеш єдиним керманичем в ній! Єдиний бог — це щит, що еднатиме й охоронятиме твій люд. Він тобі буде мечем, яким ти вразиш кожного, хто возстає супроти твоєї правди! Справедливість цих повчань бачить нині і сам. І рішучість виконує його. Ось прийде у Київ, роздивиться, розмислить як слід і тоді... На Київ! Там на нього чекають великі діяння. Чекає на нього Ярка. Сина йому покаже — нащадка Києвичів. Ім'я немовляти приберуть... Це має бути достойне ім'я. Ох, як важко вгадати оте найщасливіше, найдостойніше ймення, щоб і в своїй землі і в чужих краях воно звучало дзвінко й гордо. Адже під руку київського державця має перейти земля Подніпров'я, що віднині поєдналась із великими просторами інших племен слов'янських.

Оскольд сидів у події під вітрилом і мріяв, погойдуючись на пружних хвилях Десни. Довкола мліла у сонячному весняному мареві земля сіверян. Мирне й спокійне плем'я густо розкинуло свої оселища по берегах ріки, яка нижче стольного града Новгорода-Сіверського розливалась широко, як море. В інший час зупинився б тут. А зараз поспішав до Києва.

Пахло в повітрі торішнім листом і терпкими бруньками. Ось-ось вони вибухнуть ніжно-оксамитовою зеленню й потягнуться до сонця. Весна!

# Raisa Ivanchenko Biobibliografichnii Dovidnik

**Yi-Tong Ma**



## **Raisa Ivanchenko Biobibliografichnii Dovidnik:**

## The Enigmatic Realm of **Raisa Ivanchenko Biobibliografichnii Dovidnik**: Unleashing the Language is Inner Magic

In a fast-paced digital era where connections and knowledge intertwine, the enigmatic realm of language reveals its inherent magic. Its capacity to stir emotions, ignite contemplation, and catalyze profound transformations is nothing short of extraordinary. Within the captivating pages of **Raisa Ivanchenko Biobibliografichnii Dovidnik** a literary masterpiece penned by way of a renowned author, readers attempt a transformative journey, unlocking the secrets and untapped potential embedded within each word. In this evaluation, we shall explore the book's core themes, assess its distinct writing style, and delve into its lasting impact on the hearts and minds of those that partake in its reading experience.

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web jan 2 2018 the paper aims to study the mark of vishnu by khushwant singh critically and unfold every aspect of the work the work is a critique of superstitions and blind faith which lead to disaster

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web title the mark of vishnu author khushwant singh published in the mark of vishnu and other stories date of publication 1950 genre short story khushwant singh 1915 2014 was an indian writer journalist and politician he has written many books and several short story collections

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web the mark of vishnu khushwant singh in this story the author says about the superstition beliefs the characters are involved in this story are narrator and his brother gunga ram the

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web basically khushwant singh wants to convey the irony of one s beliefs in the mark of vishnu in the story gunga ram is a devotee of vishnu vishnu is the preserver and protector of creation for

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web feb 15 2020 the mark of vishnu khushwant singh s tale of gunga ram highlights the perils of falling into the trap of blind faith and superstition khushwant singh published feb 16 2020 00 00 00 ist the indian cobra with the characteristic v mark on its hood image for representative purposes only courtesy biodiversity heritage library flickr

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web in the mark of vishnu by khushwant singh we have the theme of tradition modernity faith loyalty respect and change taken from his collected stories collection the story is narrated in the first person by a young unnamed boy and after reading the story the reader realises that singh may be exploring the theme of tradition

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web the theme of the short story the mark of vishnu by khushwant singh is superstition and ignorance the main character gunga ram is both superstitious and ignorant he believes that by leaving a saucer full of milk for the snake to drink he is protecting the household from snake bites

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web the main characters in the short story the mark of vishnu by khushwant singh are gunga ram and the four schoolboys gunga ram is a servant in the household where the schoolboys live the four brothers go to school and receive a formal education since gunga ram is a servant the schoolboys make fun of him for his lack of education and