

# Abstracts

***Mikhail Boytsov***

## **The Pope Visiting to Constantinople**

The article elucidates the political and symbolical circumstances of the last — before the 20<sup>th</sup> century — visit of a Pope to the city of Constantinople. The Pope Constantine arrived at the city gates of the New Rome in October 711 following the persuasive invitation of the emperor Justinian II. For historians of medieval political symbolism this episode has always been of particular relevance, due to the fact that on this very case a special headgear of Roman pontiffs was mentioned for the first time. According to the *Liber pontificalis*, the Pope moved along the streets of Constantinople with a *camelaucum* on his head. The historians have sought intensively for symbolic meaning of this demonstration, as well as for possible relations between the *camelaucum* of 711, on the one hand, and the later Roman mitre and tiara (*frygium, corona papalis*), on the other. The author claims that this episode must be understood in the context of the long standing disagreements between Justinian II and the Popes concerning the canons of the Council in Trullo (692). Nevertheless, the use of the *camelaucum* by Constantine had nothing to deal with his supposed ambitions to usurp some of the emperor's prerogatives, as this was often argued by modern scholars. Even if this gesture could be interpreted as an act of symbolic rivalry, it was pointed surely only at the patriarch, not at the emperor.

***Vladimir Petrukhin***

## **Khazarian Beginning of Russian History**

The article is devoted to analysis of early mentions of *Rus'* in its relations with Khazarian khaganate, Scandinavia and Byzantium: the first mention of the Embassy of *Rus'* with “their ruler khagan” in external source (839, *Annales Bertiniani*) and the first description of the relations of the Slavs (resp. *Rus'*) with the Khazars in the cosmographic introduction to the Primary Russian Chronicle (the legend of the Khazar tribute). This

is the first mention of *Rus'* is obviously connected with the construction of the Khazarian Sarkel by the Byzantines around 840 — the Russians “from the genus of Sueones/Swedes” accompanied the Embassy of Khazarian khagan to Constantinople. The legend from the Primary Chronicle concerning the Slavonic tribute with swords reproduces biblical *topos*: “Khazar yoke” here refers to the prehistory of *Rus'*, it equates to the biblical “exodus from Egypt”. However, Khazarian archaeological complexes with broadswords on the border of Slavic area demonstrate historical background of the chronicle legend.

### ***Feodor Uspensky***

#### **Under Fly of Victory. King Sverrir and his Standard**

Battle flag of the Norwegian King Sverrir, under which his supporters fought many times, was called “Fly of Victory” (*Sigrfluga*), looking — to put it mildly — exotic even against the nontrivial names of weapons, ships and other military artefacts, known to us from sagas. The paper deals with the question of what could have been depicted on the banner with such an obscure name and the reasons of this choice for the insignia. Traditionally, the term *Sigrfluga* was considered by scholars as but a kenning of raven or eagle, but this explanation seems not entirely convincing. We attempt to provide an alternative interpretation of the its meaning and origin.

### ***Andrei Vinogradov***

#### **Christian Architecture after Arabs: Searching for New Identity. Abkhazia Kingdom, Tao-Klarjeti, Kartli and Kakheti**

The author studies similarities and differences in the search for a new architectural identity in Abkhazia Kingdom, Tao-Klarjeti, Kartli and Kakheti in post-Arabian period (9<sup>th</sup>–11<sup>th</sup> cc.). It turns out that there was not only a common unity, but even any unity within each of the regions. The main vectors of architectural development there can be described as autochthonous (as in Tao-Klarjeti) and borrowing (as in Kakheti), although they do not appear in pure form. Two other vectors can be distinguished also: complicating (local development of borrowed forms, as in the “Abkhazian” school and Tao) and simplifying (as in Western Kakheti and Kartli). The regions are different also from a diachronic per-

spective of church building: in Western Kartli it occurs in the 2<sup>nd</sup> half of 9<sup>th</sup> — the early 10<sup>th</sup> c.; in the Abkhazian Kingdom — in the late 9<sup>th</sup> c. — about 970; in Kakhetian chorepiscopate — in the 2<sup>nd</sup> half of 10<sup>th</sup> c. — the mid-11<sup>th</sup> c.; in Tao-Klarjeti — in 820-ies — 1030-ies. Of the similarities, it may be noted the choice in favour of domed church versus Basilica, which was due in part to the pre-Arabic architecture of the Caucasus. It is also a trend towards cross-in-square church with pillars, which distinguishes post-Arabian Georgian from Armenian architecture and will form the basis of the architecture of the United Georgian Kingdom.

**Oleg Voskoboynikov**

### **Literary Foundations of Gothic Physiognomy**

The article proposes a comparative analysis of some texts, from the middle 12<sup>th</sup> century to the middle 13<sup>th</sup> century, that, in author's opinion, can explain the much discussed origins of the "gothic" naturalism, especially in the representation of human body. The author gives a critical review of some historiographic discussions on this crucial art-historical problem, from Vöge to Sauerländer, Büchsel, and Recht. The common art-historical views are compared for data from some literary and philosophical texts of the 12<sup>th</sup> century, in prose and poetry: the *Philosophia* by William of Conches, the *Cosmographia* by Bernard Silvestris, the *De natura corporis et animae* by William of Saint-Thierry, the *Liber physiognomie*, written by Michael Scot around 1230 and still unedited. The interest for detail, the growing expressivity in monumental sculpture, from Chartres to Reims and Castel del Monte, is in many respects paralleled by literary descriptions of beauties and gestures of protagonists. In these profoundly humanistic trends, the poets are often in advance to sculptors, and sculptors leave painters behind: this inequality in rhythm is a peculiar character of western culture around 1200.

**Mikhail Dmitriev**

### **Judaism and Jews in the Mirror of East-European Orthodox and Catholic Texts, 15<sup>th</sup> through 16<sup>th</sup> centuries**

Muscovite Russia and the Orthodox culture of Ukrainian and Belorussian lands have got particularly "bad press" in terms of attitudes to Jews and

Judaism. Church *élites* and upper layers of the Muscovite laity are reputed to be strongly Judeophobic and even anti-Semite. Is it true indeed? The article aims to look critically at some stereotypes concerning character of the Muscovite Judeophobia and to raise questions for further investigation. This problem has been approached on the basis of some original and non-original Russian and Ruthenian orthodox polemical texts dealing with Judaism: Joseph of Volololamsk's *Enlightener*, texts left by Spiridon-Savva, Ermolay-Erasm's and *starec* Artemiy's writings, Ruthenian *Teaching Gospels* (homiliaries, *Uchitel'nye Evangeliiya*), rites of renouncing Judaism in the case of conversion, anonymous Ruthenian *Conversation with Hussites* and *Appeal to Jews* ("Osobnoe muvene..."), Alexandrian patriarch Meletios Pegas' polemical work of the 1590s, translated in Ruthenian in Lviv in 1593. Constant and constitutive motives of these texts have been compared to writings produced on the turn to the 17<sup>th</sup> century by the Polish Catholic authors — P. Mojecki, S. Sleszkowski, J.-A. Kmita, P. Rushel. This evidence brings us to conclusion that a substantial asymmetry can be observed between Orthodox and Catholic anti-Judaic texts of Eastern Europe in the Early Modern Period with respect to the very *structures* of anti-Judaic discourses. The explanation of this phenomenon lies, most probably, in the confessional peculiarities of traditional Byzantine-Orthodox and "Latin" attitudes to Jews and Judaism.

**Oleg Voskoboynikov**

**Lotario de' Segni and his Treatise *On the Misery of Human Condition***

This article is a critical preface to the first Russian translation of the famous treatise *On the Misery of Human Condition* (*De miseria humanae conditionis*), known also as *De contemptu mundi*, written by the cardinal Lotario de' Segni around 1195 before his ascension to the papal throne under the name of Innocent III, one of the most powerful medieval pontiffs. The author tries to give his interpretation of the text, inscribes its apparition in the precise context of the Roman curia at the end of the 12<sup>th</sup> century, but also in the ascetic monastic tradition, as well as the renewed reflection on the nature of man, the Christian anthropology enriched by the reception of new philosophical texts, the discussions at schools of France and Italy.

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**Polystoria:** Architects, Konungs, Pontiffs in Medieval Europe [Text] / Nat. Research Univ. Higher School of Economics ; I. Anikiev, M. Boytsov, A. Vinogradov etc. ; ed. by M. Boytsov, O. Voskoboynikov. — Moscow : HSE Publ. House, 2017. — 352 pp.: ill. — List of ill.: p. 326–327. — Abbr.: p. 328–329. — Index of names, literary works, geogr. names: p. 330–342. — 300 copies. — ISBN 978-5-7598-1540-2 (hardcover). — ISBN 978-5-7598-1649-2 (e-book).

These collected studies are results of research on problems of medieval history of Eastern and Western Europe, realized by the Center of Medieval Studies of the Higher School of Economics. They deal with several aspects of cultural, political and religious interplay on a wide geographical horizon, from Byzantium, Caucasus and Rus' to Scandinavia and the latin Christendom, from the early Middle Ages to the early Modern Time. Little studied, but still historically important cases and situations, like the visit of the Pope to Constantinople in 711, single objects, like the konung Sverrir's standard, are studied in great detail along with some crucial, and long discussed historiographical hyperthemes, like the genesis of Rus', the christian architecture in Caucasus, the background of gothic naturalism or the anti-judean polemics. The volume concludes with the first complete and commented russian translation of the *De miseria humanae conditionis*, written around 1195 by the cardinal Lotario de' Segni, the treatise to be one the milestone in the history of western religious thought and reflection on the nature of man.

The book is intended for historians, philologists, art historians, specialists in religious and cultural studies and political analysts.