

Abstracts

Alexey Muraviev

Eschatological Emperor-Wanderer. Mythology of the Royal Charism on the Christian East at the Time of Justinian

The idea of royal charism took on the Christian East sometimes quite paradoxical forms. It was due to the fact that the Christian East was constructed of several cultural and religious clusters, every one of which developed its idea. Syriac world had an ideal model of a true king and that was Alexander. His image has been coined after Ps.-Callisthenes'. It took final form in the Syriac and Arabic Alexander Romance and ultimately in the Apocalypse of Ps.-Methodius, written in the late 7th c. In these texts Alexander goes to the distant eastern countries to seek for the 'lively water' to save the Kingdom. In fact, he translates the Kingdom given to him by God to the East to save it and to return it to God in the Last Judgement. The Syrian anti-Chalcedonians saw in the Arabic invasion the last act of that drama. The intermezzo could be found in the 'Syriac Julian Romance' a piece of eschatological fiction, trying to see in Justinian the righteous king would eventually save the Empire from the Chalcedonian curse. This image found its way to the Georgian tradition. In the 'Kartlis cxovreba' anti-king Julian and his Christian antagonist Jovinian (Justinian in disguise) play an important role in the foundation of Georgian royal mythology by Vaxtang Gorgasal.

Anastasia Anufrieva

Worms — Aachen, 961: The Coronation and Its Image

In that work we are making an attempt to explore not "real" early medieval royal and imperial coronations but the images of them which have been created by the historical writers of the era of Otto I — including Widukind of Corvei, Liutprand of Cremona, Adalbert of Magdeburg, Hrotsvitha of Gandersheim, Ruotger of Cologne. Comparing descriptions of the various inaugural ceremonies (in the East Frankish Kingdom and Italy between 919 and 973), we discover that some of these ceremonies have been described in more detail and more often than the other, and it cannot always be explained by the actual political significance of these events.

Thus, in the focus of attention for almost all authors of this circle was seemingly not very significant inauguration of the underage Otto II as the co-regent king of his father in 961. We assume that it played the role of a "model inauguration" in the Ottonian

historiography mostly because it was convenient to symbolically represent a balance of interests between different groups of the German nobility.

Sergey Ivanov

Who is the “World-Ruler”?

The term *κοσμοκράτωρ* appeared in Antiquity as an epithet applied to certain gods. But it was also attributed to Alexander the Great in a popular novel, after him real Hellenistic kings were described in the same way, and then (unofficially), some Roman emperors. Gnosticism endowed this word with a negative connotation (“the ruler of the accursed material world”), and the early Christians implied this connotation as they labeled Satan as *κοσμοκράτωρ*. These two meanings coexisted in the Late Empire: theologians replicated St. Paul’s words of the “rulers of the darkness of this world (*κοσμοκράτορας τοῦ σκότους τούτου*)”, while Eusebius of Caesarea unabashedly and endearingly applied it to Constantine the Great. Between the mid-sixth and mid-twelfth centuries, *κοσμοκράτωρ* barely occurs in its political, positive meaning. Yet, this epithet returns to the fore in the panegyric literature of the Comnenan period, likely resulting from the rising popularity of the Alexander-novel. Thus, two diametrically opposite meanings of *κοσμοκράτωρ* once again coexisted and were properly understood, each on its own level of Byzantine literary culture.

Alexander Nazarenko

“Vladimir on the Throne”. Throne-Representations on the Coins of the Enlightener of Rus’

The long reign of the first Christian prince of Kiev Vladimir (978–1015) was accompanied by production of little quantity of golden coins and of more massive circulation of silver. The iconography of all these coins is in focus of this detailed comparative study, which brings in light parallels and contrasts between Byzantine and Russian coins of that time. The kievian coins’ iconography unveils Vladimir’s wish to put on the Byzantine system of insignia patent new accents, and not just to combine Byzantine political insignia with Russian ones. With the help of traditional Byzantine, i.e. Christian, symbols, he eventually aspired to a sacralization of the most important sign of his princely power, the throne, the Russian *stol*.

Mikhail Bibikov

“Rex of Moscovy and of all Russia”: View from Constantinople

Late Byzantine idea of all-orthodox commonwealth including the “most Christian” Rus’ as opposed to the Latin West (German II, Silvestor Syropoulos, Ioannes

Canavoutzes etc.). After Ottoman conquest 1453 the list of “united Europe” includes the pope, France, Alamans, Genoa, Venice and the rest of Italy, Catalonia etc. (Ps.-Emmanuel Georgillas). In the late-Byzantine epistolography, the subject of rise of Rus’ is connected, and acts with, the theme of advancing role of Moscow, the new centre of metropolitan court in Russia. In such circumstances appeared the new official title of Russian ruler, civil and clerical. Russian princes were named since the middle of the 14th century “rex” (i.e. king) instead of “archonts” as earlier. The “royal” title was now applied to the ruler in Moscow — the centre of Moscovy as Russia was then nominated. Moreover, Nicephore Gregoras and Constantine Lascaris applied to tsars naming them “basileis” (i.e. emperor) of Moscovy, neglecting that this term earlier was used exclusively in connection with Byzantine monarchs.

Olga Okuneva

Savage’s Sword, Hercules’ Mace and Monarch’s Scepter:
A Power of Symbol and a Symbol
of Power from the Other Side of the Atlantic

The chapter examines the evolution of images and interpretations that accompanied one artifact from the New World, described by European authors of the 16th century: a wooden club / sword from the Tupinamba culture (Atlantic coast of Brazil). This object was known in Europe because of regular contacts between Amerindians and French navigators and merchants in the 16th century. French travelers and their travel books largely contributed to its consequent literary and artistic fame. Different testimonies, both narrative and iconographic, defined this artifact either as a club or as a sword giving in such a way different paths for interpretation and associations; each of them evolved with time. As a result, the original otherness of such an object from another world was assimilated by European culture and placed in a number of “constituent Others” significant for the Old World.

Anna Litvina, Fjodor Uspenskij

The Sovereign’s Two Names
(Potapii Maksimovich the Grandson
of Matvei, or Vasilii Ivanovich Shuiskii)

The strange and eclectic phenomenon of polyonymy, whereby a single person can possess quite a list of given names, is very much characteristic of Russian society throughout the whole of the medieval era. In either the twelfth or the seventeenth century, a person could have gone under one and the same personal name for their whole life, or else accumulated three, four, or even five names, some of which were given at birth and some only in their later years. In general, newly acquired names

would not cancel out earlier ones: not infrequently, they would all remain integral attributes of their bearer until his or her death, and sometimes have at least a degree of posthumous significance. Notably, however, these names would hardly ever occur all together in the same communicative situation and would only sporadically appear together within the same written text. Untangling these anthroponymic processes and situations is not easy, even if they involve figures who have not been ignored either by medieval chroniclers or by modern historians: there is sometimes a degree of confusion even surrounding the various names of tsars. Especially unlucky in this respect were the Muscovite rulers of the pre-Romanov era, Boris Godunov and Vasili Shuiskii. Their anthroponymic history (convoluted enough in itself) has picked up a number of historiographic errors and oddities. These are appreciably abundant in Godunov's biography — yet it is not Godunov who is the hero of this paper, but rather the last Rurikid on the Muscovite throne: Vasili Ivanovich Shuiskii.

Stanislav Mereminskiy

Life and Death of a Bearded Man:

William Fitz Obsbert and London 'rising' of 1196

The article deals with the conflict that took place in the spring of 1196 in London and commonly known as 'the revolt of William Fitz Osbert, aka William 'Longbeard''. These events became the first certain case of an urban conflict in medieval England with a socio-economic background. They attracted the attention of contemporaries, as four contemporary chroniclers left rather detailed descriptions, complementing each other. In spite of that fact, in the English historiography, the 'revolt' was pushed into the margin of the historiographical narrative concerning the age of the first Angevins, and in Russian scholarship it received only a sparse attention, despite the emphasis that Soviet historians had made on social conflicts in the medieval Europe. Meanwhile, an analysis of the figure of William and his fate makes to pay attention to the connection between such different topics as the nature of socio-economic conflicts in the medieval city, the symbolism of beards and hair, apocalyptic expectations caused by the conquest of Jerusalem by Salah al-Din in 1187, and the formation of a bureaucratic machine in the 'Angevin Empire'.

Anna Gerstein

The Appearance of the Pseudo-Ruler in a City:

Two Interpretations of One Story

The author examines the sources, describing how the impostor, who declared himself to be Frederick II (1194–1250), the former Emperor of the German Empire, appeared in public for the first time. It happened in Cologne in 1284. The article shows that the crowd of Cologne demonstrated its non-recognition of Pseudo-Frederick,

holding him in derision. Moreover, the very derision was a way of persuading those of people, who hesitated, was he the true emperor or not. The author pays special attention to the language of the descriptions of the chronicles, *Gesta Henrici, Archiepiscopi Treverensis* and *Iohannis abbatis Victoriensis Liber certarum historiarum*. It is paid heed that the style of describing the deriding in Cologne resembles the story of the mocking of Jesus, as it is given in Gospels. What meant this parallel? Did the medieval chroniclers consider that enigmatic man as an innocent victim of a crowd, suffered for telling the truth, or quite the opposite? This story of Pseudo-Frederick showed how the different social groups in the German Empire considered that troublemaker and at the same time exposed the categories of thinking of the medieval historiographers.

Julia Krylova

Orders and Disorders at the Court of the Dukes of Burgundy and not only

Under the influence of the royal court, the dukes of Burgundy laid the foundations for their own magnificent court. The court ceremonial was developed at its peak in the second half of the 15th century, a period which scholars consider to be a time of great development. Numerous sources are dedicated to this period, including one that is unique because it was written by a lady of the court. Using the notes of Éléonore de Poitiers (1444/1446–1509), the article examines the ceremonial customs at the court of the dukes of Burgundy, especially those of the women, as well as the irregularities that frequently occurred. Thanks to Éléonore's surviving testimony, it becomes clear to us that ceremonial norms in the French court at the dawn of the Modern Age were quite fluid, and that the Burgundian court remained invariably linked to the court of the French king.

Anna Seregina

War and Succession:

Elizabeth I Visits Southern England, 1591

The article is focused on the dialogue between the Queen and her subjects that occurred in the course of her summer progress of 1591. This was her only visit to the South of England, and also the only royal progress, from which two printed texts of royal entertainments survived. The first was the entertainment organized for Elizabeth at Cowdray, house of Anthony Browne, Viscount of Montague, and the second took place at Elvetham, manor of Edward Seymour, Earl of Hertford. The author compares the texts, their aims and rhetorical strategies. It is shown that Montague presented himself as a humble and loyal subject of the Queen and succeeded in his aim to get recognized as a guarantor of the peace and loyalty of local people (Catholic

and Protestant). Hertford, on the contrary, tried to present himself as a nearly equal to the Queen in a bid to get his son legitimized and be accepted as a heir to the throne, and failed exactly because his humility was found wanting.

Mikhail Dmitriev

Tsarist Temptation ... Why the Orthodox Inhabitants of the Polish-Lithuanian Commonwealth Wanted to Become Subjects of the Muscovite Rulers?

A series of Ruthenian texts of the first half of the XVIIth century has been studied. These texts mirror an ideological trend in the mind of the Orthodox ecclesiastical and secular élites of the Polish-Lithuanian commonwealth, that underpinned their inclination to pass under authority of the Muscovite tsars. A special attention has been paid to the vast Zakhariya Kopystensky's "Foreword" to the "Exhortations on the saint Apostles' Acts" by John Chrysostom, published in Kiev in 1624. We paid attention especially to biblical allusions in this text and found its connections to the rhetoric in 1648–1654 uprising declarations and count Konstanty Ostrogsky's mis-sive to Moscow in 1604. These materials and their contexts lead to the hypothesis that we have to do with motives of a religious-political ideology (and, why not, of a "political theology"), that implied the necessity to unite all Orthodox population of Eastern Europe under the rule of the Muscovite tsars. Reasons behind this trend eventually emerged from the traditional norms of the Byzantine-Orthodox thought in which the organically close links between Empire, Church and "Christian populus" were postulated.

Olga Kosheleva

The State Attacks Chancelleries: A Transfer of Decrees to Administrative Bodies in Russia in the Second Half of the Eighteenth Century

The article traces the pathway of decrees, issued by the central government, to lower administrative bodies and the latter's response to them. As a specific example, it considers the voivode chancellery of Gorokhovets, a provincial town in Russia. The article examines the length of time needed for decrees to be delivered, the number of printed copies, the review procedure of decrees by the chancellery, the number of decrees per month, management of legal paperwork, the typological content of the decrees, their promulgation, reports on the execution of decrees sent to higher authorities, the chancellery's staff and their salaries, and the overall volume of work required to carry out the decrees. The author concludes that the central authorities' demands and local chancelleries' capabilities were incompatible.

Alexander Tchoudinov

The French Revolution in Perception of Russian Contemporaries

Having studied the private correspondence and diary notes of the Russian aristocrats P.A. Stroganov, B.V. Golitsyn and D.V. Golitsyn, who were in Paris in 1789–1790, the author of the article analyzed their assessment of the events of the French Revolution, which they witnessed. Although all three young aristocrats were educated in Western Europe and sympathized with the ideas of the Enlightenment, they were quite negative about the violent overthrow of the Ancient regime and categorically did not want a repeat of the French experience in Russia. The statement that these three Russian aristocrats supported the Revolution and even participated in it, which is widespread in the Russian historical literature of the twentieth century, is just a historiographical myth.

Alexander Sidorov

Dishonor the King: Honor and its Place in Carolingian Political Culture

The paper is devoted to the problem of why the attempted coup d'état in the Frankish Kingdom in the 830s was described by contemporaries — for the first time in European history, it seems — as a *dehonoratio* of the ruler. Part of the elite, primarily the clergy perceived the removal of the Emperor Louis the Pious from the government as his exclusion from the hierarchy, in which the person of the ruler connected the people entrusted to him with God, as a deprivation of his rights and obligations to fulfill his quasi-sacerdotal function, as a denial for him not only the right but also the ability to take care of the Church and *populus christianus* and also in charge of preparing them for future Salvation. The decision to *dehonoratio* the king was made by collective consensus and was a public act. The basis for such actions was the idea formed in the Carolingian era about the broad participation of the nobility in the royal service (*ministerium regale*), and therefore about the right on its part to claim participation in the special honor of the sovereign, granted to him by God.

Andrei Vinogradov

Apostolic Authority, Power over the Body, and Rome as Arbiter: The Bath Dispute in Eastern and Western Europe

The article deals with the mysterious story from the Tale of Bygone Years about the acquaintance of the Apostle Andrew with the custom of the Ilmen Slovenes to wash in the bath. Unlike the solemn Kievan part of the apostle's journey to Rus', composed of Byzantine hagiographic *topoi*, the Novgorod "bath" episode has not received a

convincing interpretation in scholarship. The author suggests that the Apostolic approval of the bath custom was introduced by supporters of the Studite Typicon against radical monastic rules of the late 11th — early 12th century, completely prohibiting washing the body in the bath.

Sergei Karpov

**Authority beyond Judgement or Judgement on Authority:
Syndications of Venetian and Genoese Consuls
in the Black Sea Settlements, 14th–15th Centuries**

The author studies the functioning of the system of administrative and legal control over highest magistrates of the Venetian and Genoese trading stations of the Black Sea region (Caffa, Tana, Trebizond and others). In both cases, a special system of judicial investigations of the activities of the consuls of the trading stations after termination of their mandate was applied. The procedure of these investigations, known as syndication, used different methods of financial and administrative control of the metropolis over the governance of its supreme administrators endowed with broad powers in the trading stations. The system had its own characteristics, which are being discussed in the article. Statutory standards for investigations are verified by performance data reflected in the documents of the State Archives of Genoa and Venice.

Susanna Tsaturova

**The Royal Schism, Etienne Pasquier
and the Corporate Historical Memory**

The article analyzes the interpretation of the events of the Armagnac-Bourguignon Civil War and the subsequent royal schism in 15th-century France in the historical work of Etienne Pasquier *Recherches de la France*. Pasquier was not only a humanist and erudite, but also a prominent lawyer and the guardian of the historical memory of the judicial corporation. The work of Etienne Pasquier was written in similar conditions of the civil war (Wars of Religion) and the split of the country. Drawing analogies between the two crises, Pasquier looked in the past for ways to restore the country's unity. According to Pasquier, a significant contribution to the end to turmoil could be put by royal officials, primarily servants of the Parliament of Paris.

Olga Togoeva

Under the Shadow of the King

The article is devoted to the history of the so called “swimming” — the ordeal used in English witch trials in the early Modern time. The author analyzes the English

demonological pamphlets of the 17th century and comes to the conclusion that this “novelty” became the local judges’ reaction to the treatise “*Daemonologie*” of King James I, who strongly recommended the “swimming” to identify the true witches. The personal position of the king, however, was soon challenged by his eternal opponents — the English Puritans, who devoted more than one treatise to the issues of judicial procedure in witch trials. It was under the pressure of the Puritans that the English judges were finally forced to abandon the practice of the “swimming”, regardless of the authority of their ruler.

Ludmila Pimenova

Anatomy of the French Monarchy of the Old Régime in the “Treatise on the Rights” edited by J.-N. Guyot

This article analyses a collective essay published on the eve of the French Revolution, in 1786–1788, entitled “A Treatise on the Rights, Functions, Franchises, Exemptions, Prerogatives and Privileges Annexed in France to Every Dignity, to Every Office and to Every Estate, Civil, Military or Ecclesiastical”. Its authors had a project to study and explain the history and current state of the power institutions of the French monarchy. In their reflections, they used both the previous legal tradition, especially the works of Charles Loyseau, and the modern ideas, including those of the Enlightenment. In the treatise, they consistently formulated the principles of indivisible royal sovereignty and absolute power, not limited by anything except the enlightened will of the monarch. The authors pointed out the danger posed to the monarchy by the Parliaments with their political aspirations, but with optimism — as it turned out, unjustified — they counted on the stability and ability to overcome difficulties inherent in the “monarchical constitution” of France.

Dmitry Bovykin

Everything is Guilty Here: The General Amnesty as the End of the Revolution

In the political practice of the French Ancien Régime amnesty was used more than once as an instrument of general reconciliation, a way to resume the times of turmoil and disaster. These attempts to reconcile were often accompanied by the desire to erase certain events from the national memory, to “forget” them. This was relevant both during the Religious wars and during the Fronde. And, of course, it became relevant again in the epoch of the French Revolution of the 18th century: in the eyes of contemporaries, such an amnesty would simultaneously mean the end of the Revolution itself. The article examines the paths taken by the royalists and republicans to the general amnesty in 1791–1795, and the general amnesty itself announced in 1795 at the end of the National Convention.

Irina Variash

Is Paradise Cancelled?

The Andalusian Paradise is a central concept of Iberian medieval history, which, in the second half of the 20th century, attracted the attention of scholars studying medieval history of the West, Byzantium, the East, and the Slavs. The concept reflected the new level of academic knowledge about the relationships existing in the Medieval World between Christians, Muslims and Jews, on the one hand, and between dominant authority and religious minorities, on the other. Modern historiography considerably revises the factual and interpretational features of this historical experience, including the concepts of Convivencia, Coexistencia, and religious Tolerance. Nowadays the concepts of Coercion and Compulsion have replaced the terms Violence and Persecution, which were opposed to Tolerance of the 1990s.

Alexander Marey

So Different Charm of Power:

The Christian Tradition and the Castilian Example

The author analyses the concept of the royal power developed in the Castile's kingdom in the second half of 13th century. Principal sources he uses during this analysis are the First and the Second Partidas of Alfonso X the Wise (1252–1284) and some chapters of the Fuero Real ascribed to the same monarch. The author shows that Castilian lawyers and theologians had depicted the king as a supreme judge and, at the same time, as a legislator, a “living source of law” of his kingdom. Besides this purely juridical image, they described the king as head and soul of his people. The author emphasizes that the latter idea (the king as a people's soul) was a pure invention of Castilian thought, unknown in the West. This chapter also includes a translation of the first chapter of the Second Partida dedicated to the emperors, kings, and other higher authorities of the medieval world.

Oleg Voskoboynikov

Marsilius of Padua and his Treatise

“On the Transfer of Empire”

Marsilius of Padua is well known for his political Defender of Peace (1324) and for his involvement in the confrontation between the pope John XXII and Louis of Bavaria, elected candidate for the throne of the Holy Roman Empire. On the Transfer of Empire (*De translatione imperii*) is a historiographic annex to his important treatise, together with his Little Defender (*Defensor minor*). This short account of ‘travels’ of universal rulership from Greeks to Germans is, for Marsilius, an occasion to demonstrate

historically the principles he ascribed to politics and power in his theory. This is the first analysis and full translation of this text into Russian.

Svetlana Yatsyk

**Boniface VIII. “Glory, Praise, and Honour”:
Bull of Canonization of Louis IX**

Louis IX was canonized in 1297, 27 years after his death. It was Gregory X, who first attempted to canonize the king in 1272: at his request, Geoffrey of Beaulieu, a Dominican friar and Louis’ confessor, composed his first vita. The first inquiries into the life of the deceased king were made in secret by Simon of Brion, future pope Martin IV, who was sent to France by Gregory X. Gregory’s death in 1276, however, delayed the canonization process. Nicholas III and Martin IV continued to appoint cardinals to run the investigation. Honorius IV and Nicholas IV set up commissions to examine the reports of the held inquiries. And only under Boniface VIII the process reached a long-desired conclusion, not least of all for political reasons. Boniface took part in the canonization inquiry while he was still a cardinal: he was a member of the commission that investigated Louis’ miracles, and he personally transcribed the testimonies. And on August 4, 1297, he publicly announced his intention to consecrate Louis IX as a saint, because his life was not merely sinless, but was “an eternal movement from good to better”. On August 11, 1297, Louis was officially canonized, and the bull announcing his canonization is structured as a brief vita of the holy king. The current translation is based on the text of “Gloria laus” as it appeared in *Acta Sanctorum*, in view of the editions of 1617 and 1894.

Pavel Uvarov

Plague in Provins in 1582–1583.

To the Issue of the Pathology Anatomy of Power

The article analyses the description of the plague of 1583–1583 in “Memoirs” of Claude Haton, a priest from Provins. This voluminous work is characterised by eschatological expectations and rigoristic critic of authorities. However, these motives are oddly absent from this text, where royal power is barely mentioned while the actions of urban authorities are positively described in detail. The translation is included into this article, because it has plenty of new information on the formation of the institute of “plague doctors”, sanitary measures, organised by the authorities and their financing, the inhabitants’ behaviour during the epidemic, those who were considered to be at high risk. The immersion in the narrative of Haton allows us to determine the town’s internal hierarchies, distinctive features of the social topography of Provins. The author’s peculiarity is presented not by the description of inevitable “God’s punishment”, but by an original “applied etiology”. In an unobtrusive way, Haton conveys that most

of all the illness spreads to mercenary people, especially if they are also secret or even open Huguenots. True virtue, fidelity to duty protect from the epidemic better than medicine and sanitary cordons.

Alexander Tchernik

Charles Du Cange and his Dissertation
on the Transmission of Family Coat of Arms

This article is a Russian translation of the XXV appendix that the famous erudite Charles du Cange added to his edition of the Joinville's *Histoire de Saint Louis par le sieur de Joinville*, 1668. Du Cange's text belongs to the category of heraldic research. It is of interest as a study of the heraldic form of relationship between the authority and those who have merit to it. Despite the long time, past from the 17th century, the work has not lost its significance and serves as a monument of heraldic studies. This translation is accompanied by exhaustive historical and historiographic commentary.

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