West-European Section of the Archaeographical Commission,
Russian Academy of Sciences
Saint-Petersburg Institute of History, Russian Academy of Sciences

XII (XVII) ANNUAL CONFERENCE
IN COMMEMORATION OF PROF. OLGA A. DOBIASH-
ROZHDESTVENSKAJA
(1874–1939)

June 5–6, 2025

June 5
Saint-Petersburg Institute of History, Russian Academy of Sciences, Conference hal
(7, ul. Petrozavodskaja – aud. 23, on the second floor)

10.30   Welcome speech by **Aleksey V. Sirenov**, Director of the Saint Petersburg Institute of History, Russian Academy of Sciences

I

moderator Vladimir I. Mazhuga

10.40–11.00.   **Vladimir I. Mazhuga** (St. Petersburg Institute of History, RAS)
Ivan Mikhajlovich Grevs as teacher of science

11.00–11.30.   **Artem M. Skvortsov** (St. Petersburg Institute of History, RAS)
On the Training of Medievalists in the 1920s in Petrograd/Leningrad

11.30–12.00.   **Aleksander M. Gordin** (The State Hermitage Museum)
Concerning literary history of the Garganic legend

12.00–12.30.   **Dmitri N. Starostin** (St. Petersburg State University)
O. A. Dobiash-Rozhdestvenskaya, J. Le Goff and the problems of studying medieval ideas about time in modern historiography

12.30–13.00.   **Emil E. Otakulov** (HSE University, Moscow)
«De decem captionibus Hierusalem» from Codex Reg. lat. 658: On the history of composition

13.00–14.00.   *Lunch break*

II

moderator Artem M. Skvortsov

14.00–14.30.   **Artem N. Maslov** (Nizhny Novgorod State University of Lobachevsky)
The Trojan section of the Latin compilative «Multe ystorie et Troiane et Romane» in the margins of the manuscript BNF ms. lat. 4912

14.30–15.00.   **Polina V. Voikhanskaia** (The Grabar Art Conservation Center)
On Fragments of Codex Justinianus from the collection of the State Historical Museum, Moscow

15.00–15.30.   **Vladimir I. Mazhuga** (St. Petersburg Institute of History, RAS)
Les gloses et les dessins en tant qu'apparat critique du manuscrit juridique du XIVe siècle: Sur l'emploi non observé du terme argumentum

15.30–16.00.   **Stepan S. Grozov** (Nizhny Novgorod State University of Lobachevsky)
The anonymous moralizing encyclopedia De proprietatibus rerum*: Structural features, issues of origins and dating*

16.00–16.15.   **Elena V. Kazbekova** (Institute of World History, RAS)
Medieval marginal notes in a parchment Bible from the collection of
Nikolai P. Rumyantsev (Russian State Library. F. 256 No. 816)

16.15–16.45.   *Coffe break*

16.45–17.15.   Natalia B. Sredinskaya (St. Petersburg Institute of History, RAS)
Presentation of the edition: Acts of Ferrara XII–XV centuries. From the archives of St. Petersburg and Modena / Ed. by E. V. Bernadskaya, N. B. Sredinskaya. With the participation of I. D. Travin. St. Petersburg: Nauka Publ., 2024

17.15–17.45.   Mark A. Youssim (Institute of World History, RAS)
Italian and other autographs in the collection of Count Grigory V. Orlov (the State Hitorical Museum)

17.45–18.15.   Igor V. Dubrovski (Institute of World History, RAS)
On the Source Study of Batory's Second Campaign against Russia

18.15–18.45.   Valentin L. Portnykh (Novosibirsk State University)
Manuscripts and Archival Documents from Lübeck, Hamburg and Bremen in Post-War Leningrad: Coordination of the Activities of Various Institutions Responsible for the Transportation and Distribution of «Displaced Cultural Goods»

June 6
Saint-Petersburg Institute of History, Russian Academy of Sciences, Conference hal
(7, ul. Petrozavodskaja – aud. 23, on the second floor)

I
moderator Aleksandra V. Chirkova

11.00–11.15.   Elizaveta S. Zalevskaja (Academy of Public Administration, Belarus)
The latest research methods on Apuleius' manuscript tradition and their contribution to the study of ancient rhetoric

11.15–11.45.   Eketerina V. Antonets (Lomonosov Moscow State University)
Manuscript Lat. F.XVIII.12 (NLR) and the system of abbreviations in Latin humanist manuscripts of the 15th century

11.45–12.00.   Natalia M. Dolgorukova (HSE University, INION RAN, RANEPA),
         Anastasia F. Kifishina (HSE University, Moscow)
On the vicissitudes of Fortune: Variants and variations of the image of Fortune's wheel in Geoffrey of Monmouth's «The History of the Kings of Britain», manuscripts of Wace's «Roman de Brut», and Layamon's «Brut»

12.00–12.15.   Natalia M. Dolgorukova (HSE University, INION RAN, RANEPA),
         Maksim S. Metelev (Russian State University for the Humanities)
Substituted Letter: The Problem of 'fine' and 'fins' Divergences in the Manuscripts of Cligès and the Interpretation of the Etymology of the Name of the Character Soredamors by Chretien de Troyes

12.15–12.45.   Kseniia V. Soshnikova (National Library of Russia)
Hours and Prayers in Honor of Virgin Mary in the French Prayer Book from National Library of Russia (Lat. O. v .I. 139)

12.45–13.00.   Elizaveta A. Vlasova (National Library of Russia)
Gebete zu Jesus Christus in zwei mitteldeutschen Gebetsbüchern aus der Sammlung der RNB: OLDP O. 162 und F. 955, op. 2, № 51

13.00–14.00.   *Lunch break*

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II

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moderator Aleksej A. Vovin

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14.00–14.30.   Elena S. Marey (HSE University, Moscow)
The little-known Letters from the Visigothic Period: Towards the History of the Compilation Epistolae Wisigothicae

14.30–15.00.   Alexandra V. Chirkova (St. Petersburg Institute of History, RAS)
Autographs of the Doges of Venice, 14th–16th cent.: Nicholay Likhachev' s collection of the ducali maggiori

15.00–15.15.   Ivan D. Travin (St. Petersburg Institute of History, RAS)
The Commission of Doge Giovanni Mocenigo from the collection of Nikolay Likhachev: Intermediate results

15.15–15.45.   Tamara N. Tatsenko (St. Petersburg Institute of History, RAS)
Briefe Kaiser Friedrichs III im Archiv am St. Petersburger Institut für Geschichte, Russische Akademie der Wissenschaften

15.45–16.15.   Ekaterina G. Domnina (Lomonosov Moscow State University)
An encoded letter of Johann Friedrich the Magnanimous, Elector of Saxony's from the Archive of the Saint Petersburg Institute of History, Russian Academy of Sciences, and its decipherment

16.15–16.45.   Anna A. Mikhalchuk (École nationale des chartes / Centre J. Mabillon, Paris)
Les sceaux médiévaux dans les ouvrages des érudits modernes

16.45–17.15.   *Coffe break*

**17.15.   *The exhibition of the West European documents at the Palaeographic Room –
Aleksandra V. Chirkova***

ABSTRACTS

Eketerina V. Antonets
(Lomonosov Moscow State University)

Manuscript *Lat. F.XVIII.12 (NLR)* and the system of abbreviations in Latin humanist manuscripts of the 15th century

The present paper is devoted to the manuscript *Lat. F.XVIII.12 (NLR)*, which consists of two parts by two different scribes. The first part (f. 1r–140v), written by one scribe, contains pseudo-Cicero's 'Synonyms' and several works by Sicco Polenton (Sicco Rizzi Polenton, 1375/76–1446/47), one of the most important figures of the Renaissance and chancellor of Padua. The second part of the manuscript (f. 141r–166v) is by a different hand and contains five speeches by Cicero.

We are interested in the first part of the manuscript, which contains Polenton's '*Scriptorum illustrium Latinae linguae libri*' ('Lives of Famous Latin Writers') and two of his letters, one of which is addressed to Enrico Scarampo, Bishop of Feltre, and the other to Niccolo Niccoli (1364–1437). For the first letter, the Petersburg manuscript is the only source. The second letter (to Niccoli) has come down to us in two editions, for one of which the St. Petersburg Codex seems to be the only source. The manuscript *Lat. F.XVIII.12* was formerly in the collection of Baron Hans Dieterich von Schönberg (1701–1783), long thought lost, and recently identified by us on the basis of the scribe's colophon and description.

In a letter to Niccoli, Polenton tells of his discovery in Padua of the so-called burial of Titus Livius, marked by a tomb inscription (CIL. 05, 02865; AD 1–50), and of plans to erect a mausoleum of Livius in Padua. The uniqueness of the version presented in the Petersburg manuscript raises the question of the origin of the two versions of this letter. We have proposed the hypothesis that Polenton actually composed two versions of the text, having in mind that the text of the letter would be read to Pope Martin V (which was done). There are currently 9 known manuscripts containing the letter to Niccoli. We have reason to believe that the text of both revisions was written by Polenton, and hence it is possible that all extant manuscripts go back in one way or another to a copy executed by him. This question is especially important in view of the fact that Polenton's autograph, the manuscript *Vat. Ott. lat. 1915*, containing the 'Lives', transcribed by his own hand. It is suggested that spelling (e.g., the spelling of the words *mihi* and *nihil*) and the system of abbreviations may be one basis for identifying the list closest to the protograph.

The paper discusses the abbreviations adopted in the Petersburg manuscript of *Lat. F.XVIII.12*, in comparison with Polenton's autograph (*Vat. Ott. lat. 1915* and *Vat. Pal. lat. 1478, ff. 165v–174v*) and with other manuscripts containing Polenton's works in humanistic cursive script (*Vat. Pal. lat. 1494*; *Vat. Pal. lat. 1594*; *Vat. Urb. lat. 317*; *Vat. Cappon. lat. 15*) and the humanistic minuscule (*Vat. Ross. lat. 906*; *Vat. lat. 3760*; *Vat. lat. 8533*).

Special attention is paid to the abbreviation et, which is performed differently by different scribes (***v. ill. 1***).

Alexandra V. Chirkova
(St. Petersburg Institute of History, RAS)

Autographs of the Doges of Venice, 14th–16th cent.: Nicholay Likhachev' s collection of the *ducali maggiori*

The collection of the Western European Section of the Archive of the St. Petersburg Institute of History (Russian Academy of Sciences) contains 18 acta from 1308–1537 issued by 11 Venetian Doges: Pietro Gradenigo, Giovanni Soranzo, Marino Faliero, Marco Cornaro, Andrea Contarini, Antonio Venier, Tommaso Mocenigo, Francesco Foscari, Cristoforo Moro, Leonardo Loredan, Andrea Gritti. Thanks to the autographs of reigning and future Doges, which were the main criterion of authenticity for the expert community at the turn of the 19th–20th centuries, these acts were of particular interest to Nicholay Likhachev. They were also attractive from the point of view of their exposition significance.

Seven acts were indicated in Likhachev's paper on the Venetian sphragistics and diplomatics read in 1923 at the State Academy of the History of Material Culture (GAIMK, Academy of Sciences of the Soviet Union). Five charters were presented at the exhibition in the Museum of Palaeography (MUP, Academy of Sciences of the Soviet Union) in 1927–1930. Because of their large size (up to 1 metre long and about half a metre wide), *ducali maggiori* have traditionally been stored as scrolls or folded. Only the latest digital copying tools (planetary scanner with pressure glass) allow them to be read and properly examined. For the same reason, it is almost impossible to find *ducali maggiori* of the 14th–16th centuries in either publications or digital image collections.

Natalia M. Dolgorukova (HSE University, INION RAN, RANEPA)
Anastasia F. Kifishina (HSE University, Moscow)

On the vicissitudes of Fortune: Variants and variations of the image of Fortune's wheel in Geoffrey of Monmouth's «The History of the Kings of Britain», manuscripts of Wace's «Roman de Brut», and Layamon's «Brut»

The subject of the study is the image of Fortune's wheel in the «Roman de Brut» (1155) – a poetical translation of Geoffrey of Monmouth's Latin chronicle «The History of the Kings of Britain» (c. 1138) into Old French, made by the Norman poet Wace. The main focus is on the episode from the story of King Lear, first presented by Geoffrey, then borrowed from him by Wace, and later by the English poet Layamon. Lear, rejected by two daughters who he thought loved him more than his third daughter Cordelia, deprived of knights, money and the kingdom, utters a monologue in which he accuses Fortune of instability and injustice.

The main addition that makes Wace during his translation is the image of Fortune's wheel, absent in «The History of the Kings of Britain», where the Fortune is barely mentioned. Geoffrey's Fortune is not personified, and King Lear's invocation of her plays the role of a rhetorical device. Wace significantly expands this episode and poeticizes the Fortune motif. By introducing the image Fortune's wheel, Wace makes the Lear character less sublime: now he is not just a king the warlord, as he was presented by Geoffrey, but a man who suffers the vicissitudes of Fortune, whose attitude is equally changeable towards both peasants and kings.

The description of Fortune's wheel has some differences in the manuscripts. Particularly interesting is the line 1928, which in most manuscripts containing copies of «Roman de Brut» sounds like «E tost le ras desuz buté/torné» («And quickly cast him [a peasant] down again»): ms. Y (*BNF ms. fr. 12603*; Cont. 13th–14th c.); ms. S (*BNF nouv. acq. fr. 1415*; A.N., 14th c.) and ms. N (*BNF ms. fr. 1454*; Cont. 15th c.). However, in the manuscript H (*BNF, ms. fr. 1450*; Cont., 13th c.) this line sounds like «E un roi em plus bas torné» («And put a king even lower») and thus reflects the opposition of peasants and kings, that was common in the Middle Ages, as well as reminds readers of Lear, plunged into misery by Fortune's will. Such juxtaposition again

separates King Lear from the common people, preventing the desacralization of his image, which in the Middle Ages could cause contradictions, as well as the image of Fortune itself.

Due to Boethius' «The Consolation of Philosophy», Fortune could exist in the Christian environment without opposing God; however, apparently, her figure caused disagreements among clerics. In particular, in the manuscript Z (*Yale, Beinecke Library, ms 395, item 12*; A.N., late 13th – early 14th c.), in which «Roman de Brut» is placed next to the Bible of Herman de Valenciennes, his «Assumption of the Virgin» and other religious texts, the passage about Fortune and her wheel is completely omitted. The translator of Wace's text into Middle English, Layamon, who positions himself as a priest, also omits the invocation of Fortune, instead Lear appeals directly to the wealth that left him, and the image of Fortune's wheel is not transferred into «Brut».

Natalia M. Dolgorukova (HSE University, INION RAN, RANEPA),
Maksim S. Metelev (Russian State University for the Humanities, Moscow)
Substituted Letter: The Problem of 'fine' and 'fins' Divergences
in the Manuscripts of Cligès and the Interpretation of the Etymology
of the Name of the Character Soredamors by Chretien de Troyes

The medieval romance Cligès by Chretien de Troyes contains an episode in which one of the main female characters explains the etymology of her name. The name of Cligès' mother, Soredamors, consists of two roots, "gold" and "love". This episode occupies 24 lines: according to the two main French editions of the romance, these are lines 962-985 (edited by D. Poirion, Bibliothèque de la Pléiade, Gallimard, 1994) and 960–983 (edited by M. Zink, Lettres Gothiques, Le Livre de Poche, 1994). Comparing these two editions, it is easy to notice that the passage we are interested in has some discrepancies, the first of which is the different order in which some lines are placed, which, however, does not affect the interpretation of the fragment in question and the image of the heroine.

A less noticeable difference is the substitution of one letter for another in a very important word for the study of Courtois literature, fine/fins. In the edition edited by D. Poirion we read (969–972): 'Por ce tieng mon non a meillor / Qu'an mon non a de la colour / A cui li miaudres ors s' acorde, / Et la fine amors me recorde'. The syntagma 'fine amors' used here allows the existence of such a variant of the text, which complements the semantic load of the romance, allowing us to approach the problem of fin'amors (perfect love). However, another variant of the text, presented by the edition edited by M. Zink, elides this problematisation of conceptions of love in medieval literature (967–970): 'Por ce tieig mon non a meillor / Qu'il commencement par la colour / A coi li meldres ors s'acorde, / Et la fins Amors me recorde'. It is this microscopic difference in the letters used that is key to interpreting the character's name and understanding the concept of the love between Sordamore and Alexander.

Obviously, the discrepancies in the editions are due to the fact that the transcription was made on different manuscripts. The results of comparing the fragment of interest to us on several manuscripts available in electronic form in the National Library of France are as follows: in four of the six manuscripts, the letter 'e' is used in the word 'fine' – *BNF, ms. fr. 794, f. 57 v bc* (first third of the 13th century), *BNF, ms. fr. 375, f. 269 v a* (1288), *BNF. ms. fr. 1450, f. 191 r c* (second quarter of the 13th century), *BNF. ms. fr. 1374, f. 27 v b* (mid-13th century); and in only two of the remaining 'fins' is written with an 's' at the end – *BNF, ms. fr. 1420, f. 33 v c – f. 34 r a* (late 13th century), *BNF, ms. fr. 12560, f. 89 r a* (13th century). Combined with the analysis of Sordamore and Alexander's conception of love in the context of the general problematics of love relationships in the work, these results allow us to draw cautious conclusions about a more 'correct' variant of reading the fragment and interpreting the problems of the romance.

Ekaterina G. Domnina
(Lomonosov Moscow State University)

An encoded letter of Johann Friedrich the Magnanimous, Elector of Saxony's from the Archive of the Saint Petersburg Institute of History, Russian Academy of Sciences, and its decipherment

The paper focuses on the cipher used in the letter of Johann Friedrich the Magnanimous, Elector of Saxony to Heinrich von Thun dated April 24, 1547 (*Archive of the Saint Petersburg Institute of History, Russian Academy of Sciences, 3EC 7a/436*) and its historical context. A summary and photos of this document were published by T. N. Tatsenko (*Tatsenko T. N.* Nemetskiye territorial'nyye gosudarstva XVI v. v dokumentakh Nauchno-istoricheskogo arkhiva Sankt-Peterburgskogo instituta istorii RAN: Issledovaniya i materialy [German territorial states of the XVI century in the documents of the Scientific and Historical Archive of the St. Petersburg Institute of History of the Russian Academy of Sciences: Research and Materials]. St. Petersburg: Dmitry Bulanin, 2017. No 139. Fig. 25–26). The author provided an overview of known ciphers from the period of the Schmalkalden War from the German states and England, which supported the German Protestants. These were the ciphers of Elizabeth of Saxony (1502–1557) (*Rous A.-S.* Die Geheimschrift der Herzogin Elisabeth von Rochlitz im Schmalkaldischen Krieg 1546/47 // Eine starke Frauengeschichte. 500 Jahre Reformation. – Markkleeberg: Staatliche Schlösser, Burgen und Gärten Sachsen, 2014. S. 47–52*)* and a cipher of the English ambassadors S. Gardiner and H. Knyvet. They were Henry VIII's representatives at the Regensburg conference, which took place at the time of the imperial diet of 1541. (Henry VIII to His Ambassadors at the Diet of Ratisbon 17 June 1541 / Deciphered and ed. by Challis C.E., Black Ch. J. – York: The Merchant Victuallers of York, 1968). Then the author introduced her method of deciphering and its results. The decipherment revealed that Johann Friedrich the Magnanimous wanted to ensure the safe transfer of a certain amount of money from one addressee to another.

The author expresses her gratitude to T. N. Tatsenko for providing her with high-resolution images of the document.

Igor V. Dubrovski
(Institute of World History, RAS)

On the Source Study of Batory's Second Campaign against Russia

The report will focus on several topics related to Stefan Batory's campaign against Velikiye Luki in 1580. The debt to my scientific predecessor obliges me to finish his work first of all. I have prepared the publication and translation of a lengthy report of an unknown person about the military campaign of 1580, which E. F. Shmurlo found in the papers of the Polish nunciature (cipher with modern pagination: *Archivio Apostolico Vaticano, Segreteria di Stato, Polonia, vol. 15A, f. 65–70*). Although the Italian of the document seems impeccable, the unknown author unexpectedly refers to it as "your Italian language." He is involved in the campaign in the retinue of the Polish magnate Andrzej Zborowski.

The subject of my own interest are two Italians in the service of Batory: an artilleryman and military engineer, captain, then colonel Domenico Ridolfini and a soldier, artilleryman and foundryman Geronimo Vidali. Both came to Poland through Venice and maintained ties with the Venetian military. Foreign participation in military affairs is traditionally ignored by Polish sources as much as possible. As you know, the Polish szlachta looked jealously at newcomers, unwilling to recognize anyone's merits and virtues, and even more so, they were not going to share their positions and glory with those who did not come from their ranks. Therefore, the main source of information about Ridolfini and Vidali's service to the Polish crown is their own documents. Ridolphini was fortunate to have a relative who was an antiquarian of the 17th century, who made and preserved for us extracts from his correspondence from the time of his

departure for Poland in December 1579 until the summer of 1582 (*Biblioteca Comunale di Camerino, ms. 144, f. 3b–13*). In addition, in the Venetian archive, I found letters from Ridolphini from the Velikiye Luki campaign to the Venetian condottieri Domenico and Paolo Orsini (*Archivio di Stato di Venezia, Archivio proprio di Giacomo Contarini, filza 20, f. 13–15v*). Finally, I am surprised to learn that the above-mentioned letters are retold in the pages of Natale Conti's Latin chronicle. Having examined other sources used by Conti, we will be able to extract from him data that may be fragments of Ridolfini's letters unknown to us. From Vidali I was able to collect the following materials. These are two lengthy letters asking for his service; the first is addressed to the famous Venetian military leader Giulio Savorgnan from Vilna on March 10, 1581 (ibid., *Miscellanea atti diversi manoscritti, busta 85*, without pagination), another to the Grand Duke of Tuscany, undated; I assume that the latter document was drawn up around 1590 (*Archivio di Stato di Firenze, Mediceo del Principato, filza 2355, f. 38–39v*). Here we can add the denunciation of Vidali against one of his compatriots to the Venetian Inquisition from Alba Iulia in Hungary, dated March 25, 1585 (*Archivio di Stato di Venezia, Savi all'eresia (Santo Ufficio), busta 55 (Giacomo Grisoni case)*, without pagination). Ridolfini's correspondence is valuable in the details of the war, which he possesses as a high-ranking military officer, whose battery may have played a decisive role in the capture of Velikiye Luki. However, Vidali's petitions with his story about himself, the battles and sieges he had experienced paint an equally valuable portrait of a soldier of fortune who had been through fire and water, and his attempts to declare himself an expert in military secrets and the story of how he cast "three good ones" from one Polish cannon are perhaps not empty boasting, since several cannons signed with the name of the foundryman Geronimo Vidali have been preserved in European museums.

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Aleksander M. Gordin
(The State Hermitage Museum)

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Concerning literary history of the Garganic legend

Who is right? Georgy Fedotov, who casually noted in his review of the dissertation of Olga Dobiaš-Roždestvenskaya that «a sermon by Bede known to the author (Hom. 101, Mi 94, p. 502), give an another, apparently oldest version of the [Garganic] legend»? Or modern researchers, seeing in this homily, excluded even from the Bede's doubtful texts, only an extravagant rewrite of the *Apparitio S. Michaelis in Monte Gargano* (=*A.*; BHL 5948), which is currently dated to the 8th, or sometimes 7th century? The two texts are so lexically and stylistically dissimilar that the use of the *A.*, and not another text, for the homily is not at all obvious.

Jean Leclercq (1947) and John Machielsen (1990) attributed homily CI, with sixteen others from the same collection, to a Carolingian author. The attempt to make him a contemporary of the Gregorian reform (Risruccia 2013) is quite weakly argued and does not explain the originality of the text that interests us.

If in the connection between the conclusion of the previous homily C, retelling *Visio Pauli*, and the introduction one can feel the homelist's hand: «Nos autem, fratres charissimi, audientes tanta tormenta inferni, convertamur ad Dominum nostrum, ut cum angelis ejus valeamus regnare… Deus volens angelos honorari in terra ab hominibus, hanc occasionem, ut legimus, primam ostendit», then the individual ending rather conveys the source: «Haec fuit prima causa quod memoria angelorum fuit in terra; ab hoc tempore usque in praesens sunt ecclesiae et festivitates eorum ad laudem Dei, qui vivit, etc.» As is known, *A.* begins with «memoriam beati Michaelis archangeli toto orbe venerandam», but it does not contain claims to the priority of the Garganic church. However, that one is present in the shortest entry under May 8 in the *Old English Martyrology* (9th century), the Latin core of which could be older than the *A.*

The correspondence of the homily to both the first and third episodes of the canonized version of the Garganic legend is in complete agreement with the almost universally accepted

conclusion about the insertion of the episode of the battle and the second Archangel's revelation by the author of the *A.*, which thus brought together two stories. The version of the first story reflected in the homily CI would be more correctly qualified one of the competing ones in the early times, rather than the oldest. A short version of the second is contained, as is known, in the *Vita minor S. Laurentii Sipontinis* (BHL 4791), whose the events are contemporary with the Gothic War and, regardless of the dating of the text, are generally considered plausible. It is wrong, as Olga Dobiaš-Roždestvenskaya also insisted, to identify the battle from the legend with the expedition of Grimoald I against the Greeks (ca 650). In other words, the *Apparitio*'s reference to «libellus in eadem ecclesia positus» is not only a topos, and not one but *both* legends integrated into the text should be considered as Italo-Greek, 6th–7th centuries. It is also evident that the local feast of the Archangel was introduced – even if it is a merit of the Lombards – by example of the Byzantine solemnity of Σύναξεως των Αρχαγγέλων και των Ουρανίων Σωμάτων, also celebrated on the eighth day of the ninth month, only according to the style of March and not September.

Stepan S. Grozov
(Nizhny Novgorod State University of Lobachevsky)

The anonymous moralizing encyclopedia *De proprietatibus rerum*:
Structural features, issues of origins and dating

The paper is devoted to the preparation of a critical edition of a little-known anonymous moralizing encyclopedia entitled *De proprietatibus rerum*, preserved in five manuscripts dating from the late 14th to the 15th century: *Oxford, Merton College Library, ms 68* (ff. 6v–16r; mid-15th cent.); *Lincoln Cathedral Library, ms 40* (ff. 248v–256v; late 14th cent.); *Oxford, Bodleian Library. ms Bodley 571* (ff. 257r–269r; mid-15th cent.); *Vatican Library. Ottob. Lat. ms 626* (ff. 117r–131v; late 14th cent.); *Modena, Bibl. Estense. ms γ. O. 5, 2* (late 14th cent., ff. 66v-150v).

The paper will offer a brief description of the work and the latest research findings concerning its structure, sources, and the presumed date and place of its composition.

The anonymous moralizing encyclopedia *De proprietatibus rerum* consists of 223–225 chapters arranged in alphabetical order, each devoted to a particular natural object, including animals, plants, precious stones, and other elements of the natural world. Each chapter is divided into two parts: a description of the object and a moral interpretation. The moralizations were most likely composed by the compiler of the encyclopedia, whereas the naturalistic sections derive from a wide range of ancient and medieval sources.

As demonstrated in the author's research, the principal sources of the encyclopedia include the works of Isidore of Seville, Albert the Great, Alexander Neckam, Aristotle and others.

Four out of the five known manuscripts containing the text originate in England, which suggests that the encyclopedia itself was likely composed there. The dating of the manuscripts provides the *terminus ante quem* for the composition of the text — the late 14th century, based on the date of the earliest known manuscript from Lincoln. The *terminus post quem* remains hypothetical and requires further clarification. The text could not have been created earlier than the last third of the 13th century, since the latest of the encyclopedia's sources is the treatise on minerals by Albert the Great, created in the 1260s–1270s.

Elena V. Kazbekova
(Institute of World History, RAS)

Medieval marginal notes in a parchment Bible from the collection of Nikolai P. Rumyantsev (*Russian State Library. F. 256 No. 816*)

The illuminated parchment *Biblia latina* from the collection of N.P. Rumyantsev (*Russian State Library. F. 256. N 816, olim F. 183.I N 245*), dated in catalogs to the 14th century, was previously considered to be of Italian origin. The paleographic and codicological study of the codex, undertaken for the first time, showed that the place of its creation was most likely Southern France rather than Italy. In the manuscript we found marginal notes in Latin and Old Occitan, which are important both for clarifying the origin of the codex and for studying the history of its use in the Middle Ages and the Modern Times. For help in studying three Old Occitan marginal notes, we turned to philologist L. I. Shchegoleva, the article she prepared will be published in 2025 in the journal «Srednie Veka».

Paleographic analysis of marginal notes revealed more than a dozen medieval handwritings in the manuscript, the earliest of which date from a wide range of the second half of the 13th to 14th centuries and the latest from the 15th century, and allowed us to trace the behavioral strategies of the manuscript's editors and readers. A study of the marginalia has shown that Rumyantsev Bible No. 816 was apparently used by intellectuals of the 14th–15th centuries for composing sermons or writing other texts.

Vladimir I. Mazhuga
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Les gloses et les dessins en tant qu'apparat critique du manuscrit juridique du XIVe siècle: Sur l'emploi non observé du terme *argumentum*

Il sera présenté un exament des notes apparemment insignifiantes de l'un des copistes du Codex de Bologne de 1370 appartenant aux Archives de l'Institut d'Histoire à Saint-Pétersbourg, qui contient le commentaire de Bartolo da Sassoferrato sur le *Digestum novum* (*WES. Coll. 46, Cart. 590, No 1*). Ces notes ne comportent pour la plupart qu'une forme abrégée du mot *argumentum*, bien qu'elles soient toujours accompagnées par le dessin d'une vigne, qui sert à mettre en évidence une certaine partie du texte de Bartolo, ou d'une tête d'homme et, dans un cas, de l'image d'un cheval. Ces dernières images avaient la même fonction de mettre en relief une partie du texte, tout en communicant des idées complémentaires. Dans le texte de Bartolo, l'on trouve certaines expressions qui correspondent parfaitement avec les notes en question. Il est dit à propos de la portée d'une norme juridique romaine *facit ad quaestionem* («est valable pour la solution d'une telle question») ou *est argumentum ad quaestionem* («est un argument pour la solution d'une telle question»).

À côté de ces expressions, nous trouvons aux endroits concernés des expressions similaires, mais n'incluant pas la notion de «question», qui indiquant à l'aide de la préposition *pro* les personnes à l'égard desquelles la règle est valable, en particulier celles auxquelles elle sert de support dans une controverse juridique: *facit pro* («est valable pour»), *inducitur in argumentum pro* («est à être introduit dans le jugement favorable pour»). Dans la même série, nous rencontrons l'expression *est argumentum quod* («sert de preuve que»). Que ces expressions aient été utilisées pour introduire une question concernant le sujet de la procédure, ou pour apporter la preuve de la validité d'une affirmation, ou pour présenter une conclusion fondée sur la règle romaine, dans tous ces cas, il s'agissait invariablement de l'application de la règle romaine à la pratique juridique courante, en particulier, au réglement de la procédure et à l'établessemnt d'un système des compétences dans le cadre du pluricentrisme médiéval italien. Les conflits juridiques à l'intérieur de la communauté universitaire ou l'indemnisation des réquisitions militaires sont aussi des sujets auxquels les locutions en question ont été appliquées.

En somme, toutes les parties du texte de Bartolus, qui dans le manuscrit cité sont marquées par la note *Argumentum*, peuvent être considérées comme examples d'une élaborabion du droit actuel à partir des règles de l'Antiquité Romaine.

Ainsi, en plus de sa signification en tant qu'élément du raisonnement logique, le terme *argumentum* a reçu une signification particulière dans les gloses, associée à la nature des jugements de Bartolo dans les passages signalés. Dans l'historiographie, une telle signification du terme *argumentum* n'a pas été jusqu'ici discutée. Dans le manuscrit étudié, toutes les notes qui le contiennent, ainsi que les dessins qui accompagnent ces notes, appartiennent à la main d'un seul copiste, Carlo de Bacciacomari. Il reste à examiner dans quelle mesure son exemple est caractéristique des pratiques contemporains des juristes et des copistes de livres juridiques. Quoi qu'il en soit, la note brève de Carlo fournit un indice supplémentaire sur les gloses et les dessins contenus dans les manuscrits juridiques. Le développement du droit actuel au cours de la période considérée n'était pas orienté en général vers la création d'une sorte de code complet, bien qu'il ait donné naissance aux statuts imposants des républiques urbaines de l'Italie médiévale, les connaissances juridiques d'une nature pratique continuaient à s'accumuler autour des textes commentés de droit romain. Des dessins, ainsi que des gloses verbales d'un certain contenu et d'une certaine forme, ont aidé les juges en exercice à distinguer les parties du commentaire qui étaient directement liées aux procédures judiciaires en cours.

Elena S. Marey (HSE University, Moscow)

The little-known Letters from the Visigothic Period: Towards the History of the Compilation «Epistolae Wisigothicae»

While only few literary and epistolary sources survive from the Visigothic period, they demonstrate an extremely high level of education and culture. The collection of letters *Epistolae Wisigothicae*, comprising 18 epistles composed in approximately 600–620, is telling. Most of them are documents from the royal archive: the letters from Visigothic kings, diplomatic correspondence, and the letters from the governor of Septimania, Count Bulgar.

The letters 16 and 17 are quite another matter. They are addressed to certain bishop Agapius (we do not know even which see he occupied). Even less could be said about the authors of these letters. We only know that the letter 17 was written by a monk named Mauricius. Both letters have survived only in late manuscripts of the 16th–18th centuries *(BNE ms. 1346,* ff. 63r–64r; *Esc. b.III.14*, ff. 142r–144v; *Bibl. cap. Toledo 27.24*; and its derivative *BNE ms. 13085*, ff. 110r–111v). Why and when these letters were included in the *Epistolae wisigothicae,* along with the letters of the royal archive?

The manuscripts *Esc. b.III.14* and *BNE ms. 1346* were written at the request of the Spanish historian Ambrosio de Morales. The first part of the Madrid manuscript (up to folio 98r) is a copy of the now lost *Codex vetustissimus Ovetensis*, which is written in the Visigothic script and comes from the cathedral in Oviedo. The Escorial manuscript has been less studied, but its connection with Oviedo is beyond doubt. This manuscript is a compilation of four previous manuscripts, one of which comes from Oviedo and possibly is a part of the *Codex vetustissimus Ovetensis*. Finally, *BNE ms. 13085*, which is the latest one, is a copy of a 16th-century manuscript belonging to the bishop of Segobra, Juan Bautista Pérez. In all these manuscripts, the collection of letters is found alongside with other texts from the Visigothic period.

In the study concerning the missing *Codex vetustissimus Ovetensis*, R. Collins concluded that the Visigothic sources – letters, legal formulas, the "Life of St. Desiderius" – were collected into a single compilation of educational texts in Toledo in the late 7th – early 8th centuries. Later this compilation appeared in Oviedo and, in its turn, became the part of a compilation composed by bishop Pelayo (1098–1130).

However, there was no bishop of Toledo, whose name was Agapius. J. C. Martin argues that Agapius, the addressee of letters 16 and 17, was a bishop of Cordoba in the early 7th century.

This suggests that the *Epistolae wisigothicae* (or at least part of it) began to be compiled in Cordoba. This assumption is supported by the surviving manuscript *Esc. &. I. 14* of Cordoba's origin, which contains some of the letters. It includes, *inter alia*, the correspondence of Count Bulgar, one of whose addressees was a certain Agapius. It seems to me, that the editors of the *Epistolae wisigothicae* identified him with the Bishop of Cordoba Agapius, and therefore the letters addressed to him were included in the collection.

Artem N. Maslov
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The Trojan section of the Latin compilative «Multe ystorie et Troiane et Romane» in the margins of the manuscript *BNF ms. lat. 4912*

The report deals with a relatively short account of the Trojan War, written in the margins (fol. IVv–XIr) of the manuscript of the 14th cent.from the National Library of France *BNF ms. lat. 4912* as a supplement to the text of Landolfo Colonna's «Breviarium historiarum» (URL: https://gallica.bnf.fr/ark:/12148/btv1b90809100). As A. Ducati demonstrated in her PhD dissertation (2018), this digression into the history of the Trojan War is an extract from the anonymous compilative work «Multe ystorie et Troiane et Romane» (12th cent.). A critical edition of the Latin «Multe ystorie» (together with later translations of this work into the Roman dialect, or romanesco) was prepared more than a hundred years ago (1920) by E. Monaci. However, a complete comparative analysis of the «marginal» narrative about Troy with the corresponding part of «Multe ystorie» has not been realized out to date.

In the course of preparing the transcription of the Troy story from the manuscript *BNF ms. lat. 4912*, some differences were identified between this narrative and the text of «Multe ystorie» according to its edition by Monaci. The key differences include borrowings from Ovid's «Heroides», as well as the inclusion in the account of the so-called Epitaphs of Hector and Achilles, which were widespread in the medieval Latin tradition (due, in particular, to their use in the famous «Historia destructionis Troiae» by Guido delle Colonne). Moreover, in a number of fragments the version of the manuscript *BNF ms. lat. 4912* keeps specific textual changes or additions that gave a clearly different meaning to some episodes of the narrative. All of them are briefly characterized by the author.

Anna A. Mikhalchuk
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Les sceaux médiévaux dans les ouvrages des érudits modernes

L'historiographie occidentale des XVII–XVIII s., dont l'un des centres était la France, se caractérisait par une nouvelle méthode de l'écriture d'histoire. Par comparaison aux chroniqueurs médiévaux, les érudits modernes basent le récit historique sur les témoignages et les monuments conservés, sur les «preuves» du passé, dont les documents archivistiques et les sources matérielles, comme les monnaies, médailles, tombeaux et les sceaux. Les érudits organisent les campagnes de leur copiage et inclusion dans les publications finales engageant un large réseau des collègues en toute l'Europe, faisant des recherches des originaux conservés et embauchant les artistes et graveurs professionnels capables de transmettre les images des monuments matériaux. Ces copies constituent très souvent les seuls témoignages des originaux perdus aux époques révolutionnaires et guerrières (*v. ill. 2*).

Les sceaux médiévaux se distinguaient aux yeux des érudits comme les monuments précieux du passé: ils étaient parallèlement les signes de validation des documents archivistiques, dont les érudits intégraient massivement les textes dans leurs histoires généalogiques, locales et nationales suivant P.-F. Chifflet et A. Duchesne; se servaient des objets symboliques propres à

leurs possesseurs soulignant leur statut social, si important pour les études de la noblesse moderne; enfin, des monuments du passé glorieux de la région ou de l'État entier, comme le tout premier sceau d'or en Occident médiéval, autour duquel chez les érudits une «guerre sigillographique» s'éclate. Malgré de certaines fautes sigillographiques des érudits modernes – ils percevaient les images sigillaires comme portraits de leurs possesseurs, dataient l'empreinte de la compilation de l'acte, négligeaient le caractère inverse de l'image sur la matrice et l'empreinte, leur héritage sigillographique est inestimable. Les manuscrits des représentants des grandes «écoles historiques» modernes – de la Congrégation de Saint-Maur de l'ordre bénédictin, de l'Académie des inscriptions et belles-lettres, des feudistes étudiant les archives féodales – contiennent de nombreuses copies des empreintes inconnues aujourd'hui en originaux. Ces copies transmettent d'une manière précise les dimensions, images et attaches sigillaires. En plus, les érudits, suivant J. Mabillon avec son «De re Diplomatica» (1681) ou son prédécesseur T. Höpingk, créent un discours sigillographique touchant la thématique discutable chez les sigillographes contemporains. Mauriste et historien de la Bourgogne U. Planchet cite des sceaux féminins médiévaux différents des figures typiques débout avec une fleur et un oiseau dans les mains, mais de type équestre des sceaux des hommes chevaliers; les auteurs du «Nouveau traité diplomatique» de C.-F. Toustain et R.-P. Tassin prouvent que la possession du sceau médiéval n'était pas prescrite uniquement aux chevaliers; mauristes C. Devic et J. Vaissète argumentent des liens entre le matériau sigillaire et l'authenticité de l'acte scellé. Ainsi, ce matériau des érudits modernes a un potentiel épistémologique inépuisable.

Emil E. Otakulov (HSE University, Moscow)
«De decem captionibus Hierusalem» from Codex *Reg. lat. 658*: On the history of composition

Vatican Apostolic library's codex *Reg. lat. 658*, the main part of which is devoted to «Historia Hierosolymitana» by Robert the Monk, also contains the short story, entitled «De decem captionibus Hierusalem». This twelfth-century manuscript came from the library of Christina of Sweden, however, its provenance remains unknown. «De decem captionibus Hierusalem» took up the last two sheets of the codex (ff. 91v–92v).

Based on the analysis of handwriting, ink and corrections, it can be attributed to the work of three distinct scribes working in two successive phases. The first scribe described the events from the time of King David to Herod the Great. The second one with distinctive gothic writing added entries about Vespasian, Hadrian and Byzantine emperor Heraclius, and then the first scribe, continuing the sentence begun by the second, described Charlemagne's liberation of Jerusalem and the First Crusade. Afterward, as evidenced by the color of the ink, he corrected the text and entitled it. In accordance with the fact that the narrative is brought down to the time of king Louis, and as the scribe didn't explain father or son, the first part of this story was compiled in c.1120–1130 under Louis VI the Fat. Much later the third scribe, already at the end of the twelfth century, supplemented the story with the notice describing the capture of Jerusalem by Saladin and the siege of Acre during the Third Crusade.

Apparently, «De decem captionibus Hierusalem» intended to provide the audience of Robert the Monk's chronicle a brief historical overview of all captures of Jerusalem, organised in a single sequence from the Old Testament events under king David to the Richard the Lionheart and Philip Augustus's crusade in the end of twelfth century. Selecting the events of ancient history compilers relied on the Bible. Due to the conciseness of the overview, it remains unclear which sources were used to describe the destruction of the Second Temple and foundation of Aelia Capitolina.

Of particular interest is the mention of how Charlemagne liberated Jerusalem from Saracen cruel oppressions. The beliefs of a Frankish emperor's campaign to the Holy Land were already widespread before the preaching of the crusade movement, as evidenced not only by the latin

chronicle «Descriptio qualiter Carolus Magnus clavum et coronam Domini a Constantinopoli Aquisgrani detulerit», but also by the references to «via Karoli» by the chroniclers of the First Crusade. On the one hand, the liberation of Jerusalem by Charlemagne sets a historical case for the presence of Frankish troops on the Levant, and on the other hand, this mention allows to expunge the long period of the Muslim rule over the Empty tomb.

Thus, «De decem captionibus Hierusalem» combines past and present events into a single continuity, first brought up to the results of the First Crusade and then supplemented by the actual events of Saladin's conquests and the new crusade preaching. Such an approach turns history in favour of Christians, since the next capture of Jerusalem will be followed by its imminent liberation.

Valentin L. Portnykh
(Novosibirsk State University)

Manuscripts and Archival Documents from Lübeck, Hamburg and Bremen in Post-War Leningrad: Coordination of the Activities of Various Institutions Responsible for the Transportation and Distribution of «Displaced Cultural Goods»

In August 1946, archival and library materials from the Hanseatic cities of Lübeck, Hamburg and Bremen were delivered to Leningrad on a train traveling from Berlin to Leningrad. Upon arrival, they were placed in the premises of the State Public Library, where the «handwritten» part of these materials – archival documents and library manuscripts – was promptly separated. A significant part of these materials was soon suggested for an exchange for archives which ended up in Germany after the war, that were of interest to the USSR. The materials remaining in Leningrad were transferred to Moscow in the mid-1960s with great effort of the State Public Library. The major part of the Hanseatic archival documents and library manuscripts finally returned to Germany, but some are still preserved in Russia.

The study of various subjects related to the fate of manuscript materials from Lübeck, Hamburg and Bremen during their almost twenty-year stay in Leningrad leads us to a whole range of little-studied issues related to the purposes of the transportation of items of cultural value from Germany and their actual use in the USSR. The displacement of materials from Germany as «significant for Soviet science» and the imminent attempt to exchange them, as well as the obvious reluctance of the State Public Library to preserve them, indicate possible problems in coordinating actions between various departments responsible for the transportation and distribution of displaced materials, and (or) deviating from the original plans already in the first post-war years.

The paper will be based on materials from Russian and German archives – first of all, the archives of the National Library of Russia, St. Petersburg Literature and Arts Archives, the State Archives of Russian Federation, the Archive of Foreign Policy of the Russian Federation, the archives of the cities of Lübeck, Hamburg and Bremen, as well as the Federal Archives of Germany.

Artem M. Skvortsov
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On the Training of Medievalists in the 1920s in Petrograd/Leningrad

In 1921, a number of research institutes were established at Petrograd University, including the Historical Institute, which operated in two main directions: the development of scientific research and the training of young scholars. The Scientific-Historical Archive of the St.

Petersburg Institute of History, Russian Academy of Sciences (fond 193) preserves administrative documents that allow for an examination of personnel training under the conditions of abolished academic degrees.

The report highlights that proposals for the creation of such institutes had been voiced even in the pre-revolutionary period, but it was only after 1917 that these projects were realized. The Historical Institute included the Section of General History, headed by I. M. Grevs. Those preparing for scholarly work held the status of second-rank research associates. For aspiring medievalists, securing this status depended primarily on the support of either I. M. Grevs or O. A. Dobiash-Rozhdestvenskaya, though candidates still had to undergo approval by Glavprofobr. Judging by surviving evaluations, Grevs and Dobiash-Rozhdestvenskaya primarily emphasized mastery of research "technique" rather than knowledge of medieval historical facts (the latter likely being taken for granted). Seminars, which served as the primary form of instruction, were dedicated to refining skills in working with sources. Topics for presentations in these sessions were highly specialized, focusing either on a specific manuscript or a historical event with discrepancies in the sources.

Each second-rank research associate had an individualized training program, which was approved by the academic council in a non-formalistic manner and had to meet clearly defined criteria. The structure of these programs was inherited from the pre-revolutionary era. Candidates were examined by a commission on each component of their program. Completion of the program granted the right to defend a scholarly work for university teaching qualifications, which necessitated strict criteria for program composition. Even in the absence of formal academic degrees, the disputation (defense) continued to be regarded as a crucial stage in a scholar's career—serving as a means of self-realization, self-presentation, and the validation of one's ideas. The latter was particularly important given the limited opportunities for publication. Moreover, for the older generation of scholars, the decisive factor in assessing qualifications was not the disputation itself but the preceding colloquia, which tested the candidates' research skills.

In 1923, the Historical Institute at Petrograd University was abolished. The only remnant of the medieval history section was the department of Auxiliary sciences of history, which existed until 1929. For a brief period (1927–1928), the Leningrad Branch of the Institute of History of RANION operated, one of its tasks being the study of archival collections and other manuscript materials on the history of Russia and Western Europe from Leningrad repositories. However, by this time, graduate students (who replaced second-rank research associates) were required to complete a mandatory Marxist curriculum. Additionally, graduate students had to carry out various research tasks within the section. The personnel training process began to exhibit tendencies toward bureaucratization, formalization, and dogmatization.

Kseniia V. Soshnikova
(National Library of Russia)

Hours and Prayers in Honor of Virgin Mary in the French Prayer Book from National Library of Russia (*Lat. O. v .I. 139*)

The report is devoted to the analysis of prayers and miniatures dedicated to the Virgin Mary in a prayer book according to the custom of Paris (16th century) from the Manuscript Department of the National Library of Russia (hereinafter referred to as the NLR).

The prayer book *Lat. O. v. I. 139* was acquired by the Russian diplomat and bibliophile P. P. Dubrovsky in France at the end of the 18th century. It was brought together with other manuscripts to St. Petersburg and became part of the collection of the Depot of Manuscripts of the Imperial Public Library. The book of hours, which has been practically ignored by scholars, is of great interest both due to its organization and artistic design. It contains not only prayers in Latin, which were usually present in French books of hours, but also numerous prayers and songs in French addressed to the Virgin Mary and written by anonymous and famous poets. The

manuscript is decorated with about three hundred miniatures of various sizes, executed in the traditions of the Rouen school of miniature.

A study of this prayer book revealed that its creation was based on numerous printed prayer books of the late 15th century (A. Verard, S. Vostre, F. Pigouchet). After studying the inscriptions and notes in the text of the manuscript, the possible date of creation of some miniatures (1511) was discovered.

The section of prayers and miniatures in honor of the Virgin Mary deserves special attention. Despite the prayer book calendar indicates that it was used by a resident of Paris, the codex contains a number of texts and miniatures that refer to the feast of the Immaculate Conception of the Virgin Mary and the accompanying poetry competitions and mysteries in Rouen in the 15th-16th centuries. Comparison of the NLR's book of hours with other handwritten and printed prayer books from French collections made it possible to discover similarities between these sources. However, at the same time, the St. Petersburg manuscript stands out against their background, because it contains a larger number of prayers and poetic works, some of which don't have other copies.

Natalia B. Sredinskaya
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Presentation of the edition:
Acts of Ferrara XII–XV centuries. From the archives of St. Petersburg and Modena / Ed. by E. V. Bernadskaya, N. B. Sredinskaya. With the participation of I. D. Travin. St. Petersburg: Nauka Publ., 2024

The book continues the tradition of publishing the act material of medieval Italy from the collection of the scientist and collector of «fabulous scope», as his contemporaries called him, Academician N. P. Likhachev (1862–1936), which had developed at the Institute of History of the Academy of Sciences since the 30s of the twentieth century. These are the «Acts of Cremona of the X–XIII centuries» (ed. by S. A. Anninsky; under the dir. O. A. Dobiash-Rozhdestvenskaya. Moscow; Leningrad, 1937), «Acts of Cremona of the XIII–XVI centuries» (ed. by V. I. Rutenburg, E. Č. Skrzhinskaya. Moscow; Leningrad, 1961), «Italian communes of the XIV–XV centuries» (Collection of documents from the Archive of the Leningrad Branch of the Institute of History of the USSR Academy of Sciences. Moscow; Leningrad, 1965), «Acts of Padua of the XIII–XIV centuries» (ed. by E. Č. Skrzhinskaya, A. M. Kononenko, V. I. Mazhuga. Leningrad, 1987).

The book combines the early documents of the famous Ferrara family Sacrati – two parts of the once unified complex of acts, now stored in the Archive of the St. Petersburg Institute of the Russian Academy of Sciences and the State Archive of Modena. This is one of the features of this publication, which includes materials not only from the St. Petersburg collection.

The difference and dignity of this set of acts are determined by the range of activities of the funder. This is usury and the extraction of income from land transactions, as a result of which the collection contains types of contracts that were not found in other publications of the N. P. Likhachev collection – loan agreements, acts of foreclosure on the property of an insolvent debtor, the use of a specifically Ferrara type of land holding, etc. A significant part of the acts has been published in full, which makes it possible for them to be used by a wide range of researchers.

Dmitri N. Starostin
(St. Petersburg State University)

O. A. Dobiash-Rozhdestvenskaya, J. Le Goff and the problems of studying medieval ideas about time in modern historiography

The legacy of O. A. Dobiash-Rozhdestvenskaya is very diverse. Among the drafts of her works there is an article devoted to the practices of counting time in the Middle Ages. It was found in her manuscript heritage only in the 1980s, but today it is assumed that it was already published in Berlin in 1921. In this article, O. A. Dobiash-Rozhdestvenskaya raised a very important theme about the nature of the ideas about time in the Middle Ages. It is worth noting right away that this topic has become extremely important for historians of the Middle Ages since the 1980s. She paid attention primarily to early medieval sources, and also had access to the *Livres des heures* of the manuscript department of the RNB. O. A. Dobiash-Rozhdestvenskaya emphasized that the ideas about time were extremely developed. In 1926, the domestic researcher made an exhibition in the RNB, where books of hours of the 13th-15th centuries were presented. Her thesis was thus quite optimistic, because she believed that timekeeping in the Middle Ages was a common practice and accessible to many categories of the population.

In his works of the 1980s, the French researcher Jacques Le Gough created his concept of medieval knowledge of time. He had a critical approach to this problem because he emphasized that the majority of the population did not have any opportunities to count time. At the same time, the researcher emphasized that time in the form in which we know it now was also calculated in the Middle Ages. But it was the time of bankers, merchants and urban artisans. Unlike peasants, they had to know the time accurately, as the specifics of their work required constant involvement in the exchange process.

In this report, I will draw attention to the practices of timekeeping that were used in the Middle Ages, and will try to reconcile the contradictions that arose in the historiography of this issue in the 20th century. In terms of criticism of O. A. Dobiash-Rozhdestvenskaya, it can be noted that gnomons could not be used to calculate time in Northern Europe, for example, in Paris, Aachen or York. A number of works by A. Borst and other authors brought to light the wide distribution of calendar manuscripts beginning with the Carolingian era and throughout the High Middle Ages. Of course, first of all, we are talking about church manuscripts (tables) dedicated to calculating the date of Easter. But their number, which reaches many hundreds for the Carolingian period, indicates that counting of time was placed on a solid administrative and scientific basis. That is, O. A. Dobiash-Rozhdestvenskaya was right with respect to the general assessment of knowledge about the counting of time, but wrong in details, in the assessment of sources.

Tamara N. Tatsenko
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Briefe Kaiser Friedrichs III im Archiv am St. Petersburger Institut für Geschichte, Russische Akademie der Wissenschaften

Im Archiv des St. Petersburger Institut für Geschichte (Westeuropäische Sektion) werden fünf nicht veröffentlichte und bislang unbekannte Briefe Kaiser Friedrichs III aufbewahrt. Sie wurden von dem bekannten russischen Historiker und Sammler Prof. Nikolaj Petrovič Lichačev (1862–1936) bei den westeuropäischen Antiquariaten in der Zeit vor 1914 erworben. Die Schriftstücke gehören zum Typ der Pfleg-und Amtreverse und umspannen die Zeit von 1438 bis 1482.

Nr. 1.   1438 März 5, Wiener Neustadt

Hz.F. (V.) von Österreich teilt dem Bürgermeister und dem Rat von Wiener Neustadt mit, daß er die *pranntstat*, die *in der Tewtschen herren Virtail, in der Risengassen* liegt, seinem Richter *Casparn Ekger von sondern gnaden* gegeben habe und befiehlt, ihn und seine Erben in das *Gruntpuch* der Stadt einzuschreiben. *Geben zu der Newnstat an Mietichen nach dem Suntag Invocavit in der Vasten, Anno domini etc. Tricesimooctavo.*

K.Vr: *d(ominus) d(ux) p(er) se ip(su)m* (rechts unter dem Text).

– Eigenhändiger Rekognitionsvermerk von Hz.F.: *P(re)]scripta recognosci(mus)* (links unter dem Text).

Or.: Archiv St. Pt. Institut f. Geschichte, WES, Koll. 26, Kart. 396, Nr. 1. 1 Bl. Pap., rotes Siegel auf der Rückseite.

Nr. 2.   1445 August 17, o. O.

Kg.F. teilt seinem *Phleger zu Sewssenberg* mit, daß ein Urteil in Sachen zwischen *dem Grabmer Im Graben vnd Dorotheen auf dem Binkharczperg* noch nicht erledigt sei und keinem Teil an seinen Rechten zu schaden komme, bis daß dieses Urteil erledigt werde. *Geben an Eritag nach vnserer lieben Frawn tag assumpcionis / Anno etc. XLV.*

K.Vr: *C(ommissi)o d(omi)ni Reg(is) p(er) cons(ilium)* (rechts unter dem Text).

Or.: Archiv St. Pt. Institut f. Geschichte, WES, Koll. 23, Kart. 446, Nr. 15. 1 Bl. Pap., rotes Siegel auf der Rückseite als   Verschluss.

Herkunft: Antiquariat Gilhofer und Ranschburg, Kat. № 82 (1906), N 49.

Nr. 3.   1479 März 9, Graz

K.F. teilt den Bürgermeister, Richter und Rat von Wiener Neustadt mit, daß er seinem getreuen *Jacobem Zÿbser vnd der Erbern Elsbethen seiner Hawsfrawn* sein *Haws zu der Wenrstat* verkauft hat *nach laut vnsers briefs darumb ausganngen*. K.F. befiehlt, die Zibser *zu der Newnstat grunndtpuch als sich gebüret nutz vnd gewer* einzuschreiben und nicht damit zu verziehen. *Geben zu Gretz am Eritag nach dem Sunntag Reminiscere in der vasst[e]n, Anno domi[ni]etc. LXXVIIII.*

K.Vr: *Com(m)iss(i)o dom(in)i imperat(oris) p(er) d(ominum) Sig(mund) d(e) Nid(ertor) camer(arium)* (rechts unter dem Text).

– Eigenhändiger Rekognitionsvermerk von K.F.: *Nos Frideric(us) p(relibatus) p(re)scripta recog(noscimus)* (links unter dem Text).

Or.: Archiv St. Pt. Institut f. Geschichte, WES, Koll. 26, Kart. 396, Nr. 2. 1 Bl. Pap., rotes Siegel auf der Rückseite als   Verschluss.

Herkunft: Antiquariat Damiano Muoni; Milan.

Nr. 4.   1482 Juni 11, Wien

K.F. befiehlt dem Bürgermeister von Wiener Neustadt Wolfgang Scheude einen Pelz (*das Pallel /Pellel*) *Hannsen Wulfestorffer vnserm haubtman* zu übergeben. *Geben zu Wienn an Eritag nach Gotzleichnambs tag, Anno dom[in]i etc. LXXXII.*

K.Vr: *Com(m)iss(i)o dom(in)i imperat(oris) p(er) d(omnium) S(igmund) Prusch(enk) marsch(alcum) camer(arium)* (links unter dem Text).

Or.: Archiv St. Pt. Institut f. Geschichte, WES, Koll. 23, Kart. 446, Nr. 16. 1 Bl. Pap., rotes Siegel auf der Rückseite als Verschluss.

Nr. 5.   1479 Juli 31, Wien

K.F. gebietet Johann, Erzbischof zu Gran oder dem, der in der Zukunft das Amt zu Gmünden innehat, 24 *pfunt phenning* jährlich von Erträgen des Amtes dem Richter und Rat von Enns für den Bau der Brücke dort zu bezahlen. *Geben zu Wienn an Mitichen vor sannt Petters tag Ad vincula, Anno domi[ni] etc. LXXXII.*

K.Vr: *Com[m]iss[io] domi[n]i Imp[er]ator[is] p[ro]pria* (rechts unter dem Text).

– Eigenhändiger Rekognitionsvermerk von K.F.: *P[re]scripta recognosci[mus]* (links unter dem Text).

Or.: Archiv St. Pt. Institut f. Geschichte, WES, Koll. 26, Kart. 396, Nr. 3. 1 Bl. Pap., ein Siegel auf der Rückseite unter quadratischer Papiertektur.

Ivan D. Travin
(St. Petersburg Institute of History, RAS)

The Commission of Doge Giovanni Mocenigo
from the collection of Nikolay Likhachev: Intermediate results

In the extensive collection of manuscripts collected by Nikolay Likhachev, we can find a special type of document that is an important source on the history of Venice and its possessions on the Terraferma. Doge's commissions (*commissioni ducali*) are detailed instructions issued by the doges of Venice (and the Great Council) to officials who were appointed to one or another administrative position in the Republic. The territorial expansion of Venice in the 14th–15th centuries necessitated an increase in the number of administrative positions. Each new territory entailed not only new resources and an expansion of the sphere of influence, but also the associated problems of managing the possessions. Representatives of the Venetian nobility sent to the places had to have a detailed idea of the scope of their powers, understand their own rights and obligations, and also know the laws and customs of the territories under their control. The degree of efficiency of the rectors' work largely depended on the level of their training. The documents intended to provide officials with this information were *commissioni ducali*. The commission of Doge Giovanni Mocenigo to Domenico Contarini, podestà of Castelfranco Veneto, is a codex of 33 folios in a leather binding. On the nachsatz there are two inscriptions made by Likhachev: «*Куплен у Th. Belin в 1913 году по кат. 342, № 2266. Цена 600 fr. Н. Лихачевъ*» and «*"Наказ" этого времени большая редкость и ценность*» ("Purchased from Th. Belin in 1913, cat. 342, no. 2266. Price 600 fr. N. Likhachev" and "The nakaz of this time is a great rarity and value"). The text of the commission is written in humanistic italic handwriting in Latin with small inclusions on the volgare. We can also find remnants of the cord to which the seal was attached. The initial "N" on the front side of the first folio is placed in a gold frame with a floral pattern. At the bottom of the leaf is the Contarini coat of arms: blue slanted stripes on a gold shield. The 109-paragraph commission covers a wide range of issues: taxation, duties, trade, regulation of import and export of grain, wine and horses, punishment for crimes, territorial defense, formation of a retinue, combating corruption and nepotism, limiting the rights of Jews, etc.

Elizaveta A. Vlasova
(National Library of Russia)

Gebete zu Jesus Christus in zwei mitteldeutschen Gebetsbüchern aus der Sammlung der RNB: OLDP O. 162 und F. 955, op. 2, № 51

Gebete zu Jesus Christus in zwei mitteldeutschen Gebetsbüchern aus der Sammlung der RNB: OLDP O. 162 und F. 955, op. 2, № 51. Der Vortrag widmet sich zwei Varianten derselben Handlung, die auf zwei Gebeten für Christus beruht. Ein Gebetstext auf f. 103 im Kölner Manuskript des OLDP O. 162 aus der Sammlung der RNB-Handschriftenabteilung ist als Gebet zu den «fünf Wunden» betitelt. Das zweite Gebet stammt aus dem lübecker Konvolut F. 955, op. 2, Nr. 51 (auch die Abteilung der RNB-Manuskripte) und hat keine spezielle Überschrift (f. 90). Beide Texte enthalten charakteristische Erwähnungen der linken und rechten Hand Jesu Christi sowie seines mit Nägeln durchbohrten linken und rechten Fußes. Auf dieser Grundlage können wir entweder die Verwandtschaft beider Texte oder eine einzige Handlung schließen, die bei der Erstellung von Gebeten verwendet wurde. Beide Texte werden erstmals wissenschaftlich umgesetzt.

Polina V. Voikhanskaia
(The Grabar Art Conservation Center)

On Fragments of *Codex Justinianus* from the collection of the State Historical Museum (Moscow)

The report presents the results of the study and restoration of fragments of a parchment manuscript, which are fols. 10–17 in a folder of miscellaneous fragments from the collection of Pyotr Shchukin under the number 1020 (SHM, Shchuk. 1020).

The eight fragments in question originate from a manuscript with the text of *Codex Justinianus cum Glossa Ordinaria Accursii*, created in Italy (Bologna) in the 13th century.

The folios of the original manuscript were cut lengthwise into two parts and used as binding material (protective leaves), as evidenced by the folds, sewing punctures and traces of glue from the strips that fixed the spine in the binding construction. The transcription of the main text allowed for the reconstruction of the folios of the original manuscript and the reassembly the fragments during restoration. An attempt was also made to reconstruct the text and the initial on the glue reprints.

Mark A. Youssim
(Institute of World History, RAS)

Italian and other autographs in the collection of Count Grigory V. Orlov (the State Hitorical Museum)

Count Grigory Vladimirovich Orlov (1777–1826), senator, patron of the arts, the last representative of the Orlov family that rose to prominence under Catherine II, was, among other things, a collector of autographs, which, after the closure of the museum at the former Orlov estate Otrada, was transferred to the State Historical Museum.

G. V. Orlov's collection contains curious documents of outstanding personalities, including Italians: the philosopher Vico, the playwright Metastasio, the writer Algarotti, and others. Some of them have been published, in particular, the letter of F. Guicciardini to Niccolò Machiavelli (which I spoke about at the 2019 conference), the letter of G. B. Vico of 1728 edited in 2025. In total, there are about 800 Italian autographs, they are kept in 7 volumes of the Orlov collection (Fond 166, vol. 24–30) of the Department of Written Sources of the SHM. Here we will give a brief overview of autographs from the Middle Ages and Early Modern period (15th–17th centuries), mostly Italian. They include documents signed by Cardinal Santa Sabina (in the future Pope Pius II), the Neapolitan kings Alfonso the Magnanimous, his son Ferdinand, his grandson Alfonso II (when he was heir to the throne), Alfonso's brother Federico II, Ferdinand V (I, Catholic), Emperor Charles V; a letter from G. Vasari to Michelangelo and other renowned persons.

Elizaveta S. Zalevskaja
(Academy of Public Administration, Belarus)

The latest research methods on Apuleius' manuscript tradition and their contribution to the study of ancient rhetoric

The latest approaches in the study of manuscripts that preserved Apuleius' works («Apologia» and «Florida») allow a deeper understanding of the peculiarities of legal and rhetorical practice of the second century A.D. Researchers distinguish three key codes: *Codex Laurentianus plut. 54.32* (Florence National Library; 11th century), *Codex Monacensis lat. 23491* (Bavarian State Library, Munich; 11th century), and *Codex Leidensis BPL 88* (Leiden University Library; 13th century). Together with other manuscripts, they show textual evolution and

considerable variation, especially in the sections dealing with accusations of magic (Apol. 25–27).

«Apologia» of Apuleius follows the classical structure of the judicial defense, dating back to the tradition of Cicero but adapted to the realities of the Antonine era. The introduction (Apol. 1–3) contains the traditional address to the proconsul Claudius Maximus («vir tantus et litterarum omnium peritissimus»), emphasizing his authority. Comparison with the recently discovered papyrus P. Oxy. 5288 (2020) revealed similarities in structure to other defensive speeches in cases of magic. The central part (Apol. 4–65) is built on a coherent refutation of the charges using specialized legal vocabulary, while the conclusion (Apol. 66–103) combines an emotional appeal to the court with quotations from Plato, reflecting a synthesis of Roman and Greek traditions.

«Florida», a collection of 23 recitations, has survived through its use in rhetorical schools. The analysis of the writing of the 10th century Vatican Codex (*Vat. gr. 354*), taking into account the known chronology of graphical and orthographic innovations of Late Antiquity, has revealed traces of editorial revision of the 4th–5th centuries in the protograph, which testifies to the early inclusion of the text in the educational canon. Computer analysis of the style revealed four probable late insertions (Flor. 7, 12, 16, 19) made in the 3rd–4th centuries. The fragment *Florida 9*, containing praise for the proconsul Severinus, shows characteristic features of diplomatic speech with elements of the Hellenistic tradition. Thompson's (2019) linguistic study identified 47 terms related to diplomatic protocol in the text.

The problem of textual authenticity is complicated by numerous interpolations. Helm's (1955) critical edition notes 78 disputed passages in the «Apologia» and 42 in «Florida». Multispectral analysis of a 9th century palimpsest from the Ambrosian Library (*Abros. gr. 537*) has uncovered a previously unknown fragment of the Florides with a discourse on the philosopher's role in diplomacy. New data from a spectral study of the Leiden Codex (2021) confirmed its dating to the 13th century, refuting the hypothesis of an earlier origin. Spectral analysis of the Florentine Codex ink revealed a unique composition with the inclusion of vermilion, uncommon in other manuscripts of the era, which may indicate the preservation of a distinctive manuscript tradition inheriting earlier examples. According to Heinz's (2018) study, it is this version that most accurately conveys the original terminology of Roman law.

The application of cognitive linguistics methods revealed innovative techniques of psychological influence on the audience, and the concept of «rhetorical diplomacy» helps to rethink the role of public speeches in the system of governance of the Roman Empire.

**Abbreviation *et* in the manuscripts containing Polenton's works
in comparison with Polenton's autograph (*Vat. Ott. lat. 1915*)**

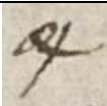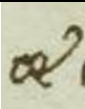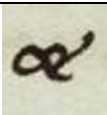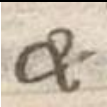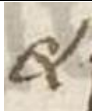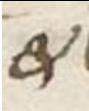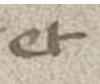|	
ОР РНБ Lat. F.XVIII.12	
Vat. Pal. lat. 1494	
Vat. Pal. lat. 1594	
Vat. Urb. lat. 317	
Vat. Cappon. lat. 15	и
Vat. Ott. lat. 1915	и

Illustration 2

**Les exemples des dessins sigillaires et d'une planche
dans le cadre du projet de l'*Histoire de Bourgogne* de dom Plancher**
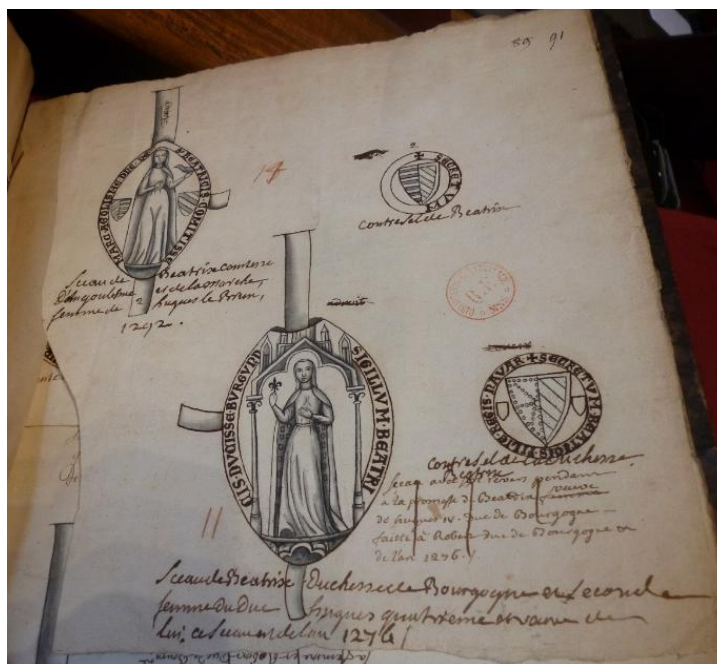
BNF, Bourgogne 31, fol. 91r
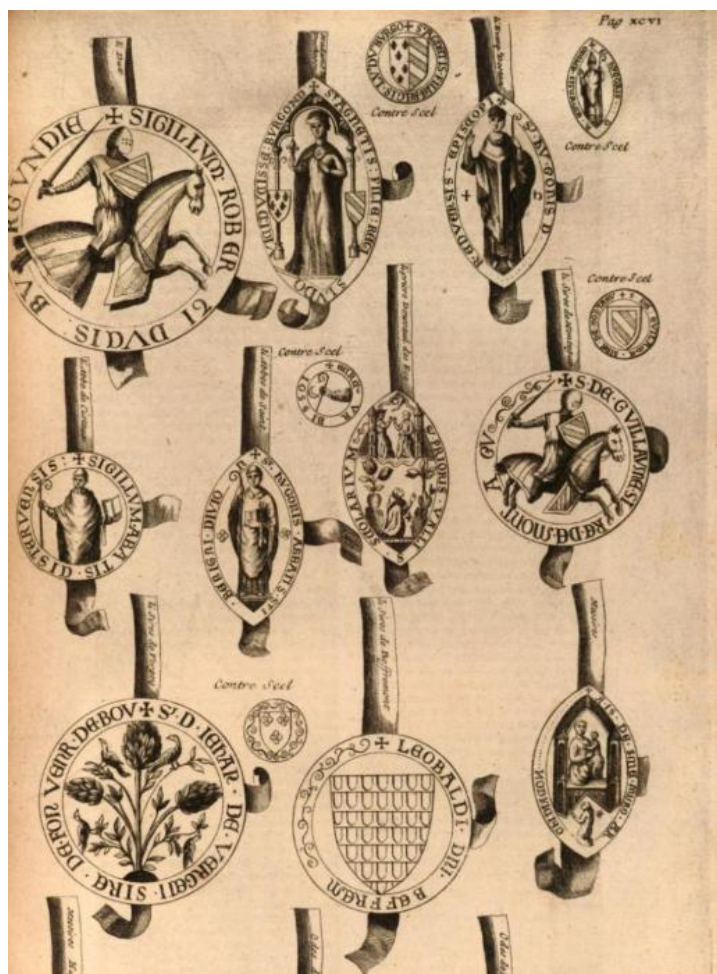
Plancher U. Histoire générale et particulière de Bourgogne. Vol. 2. Dijon, 1741. p. XCVI