

INTRO

The power can be interpreted as a type of communication when one party expresses its will to dominate and the other – its willingness to submit. This communication happens typically in symbolic terms that describe and legitimize the relations of power. Historians' interest towards the medieval rituals of power, practices of control and their genetic and morphological origins keeps growing during the last decades. *Vox medii aevi* intends to invest in the elaboration of this subject. The members of the editorial board have stated this arch title (Game on Throne: The Medieval Rituals of Power and the Modern Culture) that failed to avoid the influence of the mass culture and then confided the organization of the work on the current issue to Victor Kovalev.

This issue consists of two principal parts and several additional sections. *Disciplina 1* focuses on the rituals of power. In his introductory article, Victor Kovalev analyses the roots of the representation of medieval rulers in modern culture and states that the alienation of their images from reality is based on the lack of understanding of the rituals of power by the creators of the mass culture. The article places a high emphasis on the historiography (mostly anglophone) of the images of power.

Yana Bepalchikova's article based on the *Variae* of Cassiodorus and dedicated to Theoderic the Great's participation in the exchange of gifts, explores the use and interpretation of diplomatic donations. Dmitriy Kiryukhin and Yulia Nikitenko have focused their attention

on the festivities of the royal court in the of Early Modern England and their origins. Both authors have concluded that the wedding described in the *The Receyt of the Ladie Kateryne*, as well as Robert Laneham's account of Queen Elizabeth's visit to the Kenilworth trace back to Arthurian legend. Nikolay Naumov's article concentrates mostly on the language used by Eberhard Windecke in his *Chronicle* to describe the political reality and ceremonial manifestation of power. The section is crowned by the research of Elena Kiryukhina that traces the ways of perception, comprehension, and application of medieval rituals of power in 19 – early 20 century.

It is noteworthy that, though the authors of the articles included in *Disciplina 1* belong to different research directions and use different optics (such as new cultural history, analysis of the visual material and *Begriffsgeschichte*), their fundamental bases have many common features; M. Mauss, C. Geertz, and Ph. Buc have influenced all of them.

The second section of the issue, *Disciplina 2*, focuses neither on the ritual nor ceremonial aspects of the legalization of power relations. It rather exposes the role of the mendicants (mostly Franciscans) in the reformation of these relations in France under Saint Louis.

Critica consists of three book reviews. Sergei Matveev wrote about the problem of an academic translation in social sciences and humanities. He pushes off the example of the Russian issue of the book *A Global History of Modern Historiography* and draws quite a pessimistic conclusion. Lada Kovalchuk's and Tamara Stepanenko's reviews are more subject and are dealing with two recent Russian titles: these by E. Kravtsova (*The Franciscan Order: from an Apostolic Movement to the Academic Corporation (France, XIIIth Century)*) and A. Tarasova (*Unknown Sea, Devilish Kite and Celestial Spearheads: Nature through the Eyes of the Learned Monk of Northern France of the Xth Century.*).

Seminarium comprises two commented translations of medieval sources: *De planctu ecclesiae libri duo* by Alvarus Pelagius and *The Receyt of the Ladie Kateryne*. The excerpts from the first one touch upon

the sins of masters and students, and these from the second cover quite a broad spectrum of subjects such as the meeting of Catherine of Aragon with Henry VIII of England, her triumphant entrance into the city of London and the vision of Saint Catherine.

The closing part of the issue harbors two valuable articles: Alexandr Emanov's report about the development of medieval studies in Tumen during last three decades (*Amicis*) and Vasily Dolgoplov's list of Russian translations of medieval sources brought out in 2016 and 2017 (*Gutenberg*). The preliminary version of this list was published on the journal's website in March 2018*.

The issue is crowned with the title *Editio* that continues the edition of financial documents of the court of Charles the Bold, transcribed by Ekaterina Nosova.

Thus, the issue consists of the articles on the rituals that legitimize, elevate and even mystify the power. The authors analyze the instruments used to incorporate the relations of power in everyday life through gestures, images, choreography, sound, and – last but not least – the language. The rituals of power related to its representation are interpreted as the way to control the emotions and to build social hierarchy.

Svetlana Yatsyk

* Переводы на русский язык позднеантичных и средневековых текстов, впервые опубликованные в 2016–2017 гг. URL: <http://voxmedii-aevi.com/translates20162017> (дата обращения: 1.08.2018).

CONTENTS

7–9 | *Intro* (Russian)

10–12 | *Intro* (English)

DISCIPLINA 1

14–28 | **Victor Kovalev**

The Game on Thrones. Medieval Rituals of Power
and the Contemporary Mass Culture

29–45 | **Yana Bepalchikova**

Gifts in the Diplomatic Practice of Theoderic the Great

46–70 | **Nikolay Naumov**

The Political Language of Eberhard Windecke

71–84 | **Dmitriy Kiryukhin**

Rituals of Power in the Festive Culture of the English Royal Court
and the Anonymous Chronicle *The Receyt of the Ladie Kateryne* (1501)

85–104 | **Yulia Nikitenko**

Edmund Spenser's *Faerie Queene* and Robert Laneham's Description
of the Entertainment Devised by the Earl of Leicester to Celebrate
Queen Elizabeth's Visit to the Kenilworth Castle as Parallel Texts

105–134 | **Elena Kiryukhina**

Medieval Rituals of Power as a Source of Inspiration in the English Culture
from the Mid-Nineteenth to the Early-Twentieth Century

DISCIPLINA 2

136–158 | **Elena Kravtsova**

Franciscan Order as a Tool of Royal Control over Administrative Officers
(Auvergne, 1250–1300)

CRITICA

160–170 | **Sergei Matveev**

A Walk with Saint Simon, or Notes about Problems of the Scholarly Translation

171–180 | [Lada Kovalchuk](#)

Review: *Kravtsova E. S.* The Franciscan Order: from an Apostolic Movement to the Academic Corporation (France, XIIIth Century). M.; SPb.: Centr Gumanitarnuh Inicativ, 2018. 320 s.

181–187 | [Tamara Stepanenko](#)

Review: *Tarasova A. V.* Unknown Sea, Devilish Kite and Celestial Spearheads: Nature through the Eyes of the Learned Monk of Northern France of the Xth Century. M.; SPb.: Centr Gumanitarnuh Inicativ, 2017. 232 s.

SEMINARIUM

189–222 | [Aleksandr Rusanov, Anastasia Anufrieva](#)

Alvarus Pelagius. The Treatise *De statu et planctu ecclesiae*, Book II, Articles 33–34: On the Sins of Masters and Students (Translation and Commentary)

223–237 | [Dmitriy Kiryukhin](#)

Chronicle *The Reception of Lady Catherine*. Book 1, IV–V; Book 2, II–III; Book 4, V–VI (Translation and Commentary)

AMICIS

239–259 | [Alexandr Emanov](#)

From the First Person: Medieval Studies at Tyumen University

GUTENBERG

261–284 | [Vasiliy Dolgopolov](#)

Russian Translations of Late Antique and Medieval Texts, First Published in 2016–2017

EDITIO

286–317 | [Ekaterina Nosova](#)

The Court of Charles the Bold During the Burgundian Wars: Financial Documents. Part II. Account of April 1476

318–319 | *Contents*



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