

SUMMARIES

Andrey V. SEREGIN

GORGIAS AND HUMANISM

The article discusses the fundamentals of Plato's ethics by means through the textual analysis of the *Gorgias*. The "injustice thesis" is studied; such concepts as "good", "evil", "happiness", and "misery" are analyzed. In polemics with Popper we argue that the meaning of these concepts in Antiquity differs from the one that was formed in Early Modern European culture and to which a contemporary reader may be accustomed. The reconstruction of Plato's teaching allows to conclude that righteous human behavior did not imply taking into account another person's interests, and possession of virtues did not imply humanistic altruism.

Svetlana V. MESSIATS

THE TEACHING OF HENADS PROCLUS, SYRIANUS, IAMBlichUS

The teaching on divine henads or units is a peculiar feature of the metaphysical systems of the later Neoplatonists. In Syrianus and Proclus, the Athenian Neoplatonists of the 5th century A. D., henads or gods constitute the level of the first multitude above being and are placed between the One and the noetic Being. The fundamentals of Proclus' teaching on henads are discussed. It is shown that it was designed to solve the problem of the transcendent principle, pivotal for Neoplatonism. The earlier versions of the teaching that derive from Syrianus and Iamblichus are considered.

Alexey R. FOKIN

ANCIENT METAPHYSICS AND CHRISTIAN THEOLOGY IN WORKS BY MARIUS VICTORINUS

The article estimates the role of Marius Victorinus (c. 291–286) in the intellectual culture of Roman Empire in the 4th century. The significance of Victorinus' writings for bridging the gap between Ancient philosophy and Christian theology in the West is considered. The main philosophical

principles and concepts used by Victorinus are observed together with the transformation that these concepts underwent in his system. The Neoplatonic method of negative theology by which Victorinus describes God as pre-Being and the One and speaks of noetic triad "Being-Life-Thinking" corresponding to the Christian Trinity, Father, Word, and Holy Ghost is treated. The conclusion is that Marius Victorinus was not only promoter of Aristotelian and Neoplatonic ideas and writings in the West but was the founder of the Latin Christian metaphysics.

Violetta P. GAIDENKO

TWO TREATISES FROM THE CIRCLE OF AQUINAS

In the article discusses two treatises that traditionally are included in the editions of Thomas Aquinas' works. The authenticity of the first treatise is questionable and the second one belongs to an unknown author from the Aquinas' circle. In the treatises, the word is interpreted as the primary and unique object of the intellectual comprehension. This is the evidence of the authors' intention to reconcile the Thomist cognition theory (in which the sense perception is the origin of any cognition) with Augustine's assertion that the human intellect enlightened by the Divine light can contemplate the Truth directly.

Maria A. SOLOPOVA

THE EMERGENCE OF THE SCIENCE OF DREAMS AND DREAMING IN ANCIENT GREECE

The article treats Aristotle's *On Prophesying by Dreams*: its place in *Corpus Aristotelicum* and within the problematics of its *Parva naturalia*. Sections "Dreams and Miracles" and "From Myth to Logos" consider the historical and cultural context for Aristotle's teaching on dreams. Aristotle's rejection of divine origin of dreams is discussed. His approach is compared with those of his predecessors — Democritus and Hippocrates. Extant ancient commentaries to the *On Prophesying by Dreams* are observed.

Maya S. PETROVA

ONEIROCRITICISM IN ANTIQUITY AND THE MIDDLE AGES (THE INSTANCE OF MACROBIUS)

The article explores connections and influences between Macrobius' teaching on dreams (5 c. A. D.) and his dream classification (*Comm.* I, 3)

and the similar theories of Philo, Artemidorus, Tertullian and Calcidius. The sources of Macrobius' concepts concerning dreams and dreaming are identified, the common terminology is discussed. It is shown that Greek knowledge underlines Macrobius' system as a whole; although it shows originality and can stand on its own. The earliest medieval references to Macrobius are discussed, among which are *Libri Carolini* and Sedulius Scottus' *Collectaneum miscellaneum diuisio*. It is stated the Macrobius' dream classification had no significant impact on medieval literature on dreams and visions.

Tatjana N. JACKSON

**OLD RUS AND ICELAND
SCHOOLS AND CENTRES OF LEARNING
IN THE FIRST CENTURIES OF CHRISTIANITY**

The paper examines the role of schools and centres of learning in Old Rus and in Iceland during the first centuries after conversion. These two countries, though belonging to different branches of Christianity — eastern Orthodoxy and western Catholicism respectively — nevertheless share at least two important features: typological similarity and parallelism of the historical development of the Old Russian and Scandinavian regions on the one hand, and on the other hand the peripheral character of these parts of the oecumene. The latter feature, specifically the remoteness of Rus from Byzantium and of Iceland from Rome, resulted in the late coming of Christianity to Rus (988) and Iceland (1000). This peripheral *chronotope* had the effect that in both regions an essentially international Christianity came into collision with a well-developed national culture that had its origins in heathen religion. The article demonstrates that these collisions took a different form, however, in Rus and Iceland.

Anna A. SAZONOVA

**TRANSLATION OF THE LATIN INTELLECTUAL TRADITION
ALDHELM OF MALMESBURY**

The paper analyses the educational background of Anglo-Saxon learned monk Aldhelm from Malmesbury (639 / 40–709) and his role in the translation of late Ancient legacy to Britain. It is emphasized that Aldhelm became a pupil in the school of Theodore of Tarsus and abbot Hadrian at Canterbury. In the so-called “hisperic” letters, sent by Aldhelm to English scholars Wihtfrith and Heahfrith, he creates the picture of

intellectual life of early medieval monks and the everyday practice of Irish pupils in Ireland. The *Riddles* of Aldhelm are studied which show influence of Isidore of Seville's *Etymologies*. It is shown that Aldhelm's sources for his enigmatic treatise include the Greek and Roman literature, the eastern Christian tradition, and Early Medieval cultural influences.

Irina G. KONOVALOVA

**TOPONYM AS A MODE OF MASTERING THE SPACE
RIVER AR-RŪS OF AL-IDRISI**

The paper is devoted to the problem of interpretation of toponyms mentioned in medieval sources (both textual and cartographic ones). The matter is discussed on an example of the so called "Russian river" (*River al-Rus*), described by the most important Arab geographer and cartographer of the Middle Ages al-Idrisi (12th Century). The "Russian river" that according to al-Idrisi stretches from north to south of the East-European plain and flows into the Sea of Azov does not strictly correspond to any real East-European river. This toponym designates virtual object and embodies speculative authors' constructions reflecting first of all his own ideas of physical geography of the region. At the same time it should not be regarded as a mere fantasy as it embodies certain idea based on geographical reality — namely personifies the idea of possibility of crossing the East-European plain by water in meridional direction. Al-Idrisi managed to combine the contemporary data on the East-European trade routes and northern Russian towns with traditional geographical views of the Muslim scholars. Actually the outlines of the "Russian river" reflect the notion of the fluvial trade routes of this region.

Maya S. PETROVA

TWO CAROLINGIAN PANEGRYCS

The article treats the third part of anonymous Carolingian epic poem *Karolus Magnus et Leo papa* composed around 800 A. D. The question of authorship is discussed (among possible authors are Moduin, Angilbert and Einhard). It is shown in what way Virgilian reminiscences help the author create the image of Charlemagne as a mighty ruler superior to Aeneas. The rhythmical analysis of the poem is carried out. The absence of influences from classical ancient literature is pointed out and the presence of biblical one is noted.

Valery V. PETROFF

**EPILOGUE OF JOHN SCOTTUS' *AULAE SIDEREA* (vv. 72-101)
AND THE EARLIER POETIC TRADITION**

The article discusses the models which John Scottus (Eriugena) (IX c.) might follow while writing the epilogue of the poem *Aulae sidereae* (*Starry Court*). The epilogue describes the building by Eriugena's patron, the king of Franks Charles the Bold, a beautiful church and contains the appeal to Christ and Virgin Mary to protect the king. The article examines the tradition of poetic addresses to goddess with a request by protect a poet's patron. It is shown that the prologue of Lucretius' *De rerum natura* influenced vv. 82-91 of the *Aulae sidereae*. The history of the epithet *genitrix* in Latin poetry from Lucretius to Alcuin is traced. It is shown that the direct model for the epilogue of the *Aulae sidereae* (vv. 72-101) were the dedicatory poems of Alcuin, in which the formula *dei genitrix* occurs chiefly in verse inscriptions for the altars and churches dedicated to Virgin Mary. Therefore, the hypothesis according to which vv. 82-101 might have existed at some point as an independent poem should be rejected. It is argued that the description of the church interior in John Scottus derives from the Vulgate and Bede's *De tabernaculo* and *De templo*. The author concludes that *Aulae sidereae*'s epilogue describes not a real Christmas mass once served by Charles the Bald in Aachen, but provides the design of an ideal temple for Christian emperor.

Irina V. PROLYGINA

**RHYTHM AS CRITERION FOR THE AUTHORSHIP OF
THE PSEUDO-CHRYSOSTOMICA AND
THE TRADITION OF ITS STUDYING**

The article studies the rhythm of the lat ancient prose and its importance for the problem of authorship of the the Pseudo-Chrysostomica. The analysis of contemporary methods of the studies of rhythm is given, such concepts as pauses, clausulae, rhythmical forms and types are under consideration. It is argued that rhythmical peculiarities can serve as an additional criterion for the establishing the authorship. The rhythmical analysis of three pseudo-Chrysostomic homilies, *In natale Domini nostri* (CPG 4657), *De Chananaea* (CPG 4529) и *In nativitatem salvatoris* (CPG 5068), is carried out. On the ground of rhythmical and comparative textual analysis the authorship of John Chrysostom, Severian of Gabala, and

Proclus of Constantinople is discussed and approximate date for their composition are suggested.

Maria R. NENAROKOVA

**TEXT AND ITS SOURCES
BEDE AND HIS HISTORY OF THE ABBOTS
OF WEARMOUTH AND JARROW**

The paper deals with the *Vita quinque abbatum* by the Venerable Bede and the sources used to create the text. The anonymous *History of the Abbots of Wearmouth and Jarrow* served as a basis for Bede's "Vita" but the original story underwent certain changes. Bede turned to the Life of St Benedict of Nursia from the *Dialogues* by St Gregory the Great and to the Benedictine Rule to make his "Vita" as an illustration to the religious tradition that went back to the Roman mission in Britain. It is shown that the plan of Bede's narration is borrowed from the anonymous *Life of St. Pachomius*, a source belonging to the Celtic religious tradition. Bede could also use such rhetorical treatises as *Ad Gerennium*. The idea that monastery is the City of God on earth was taken from St Augustine.

Alexandra G. SOUPRIANOVITCH

**BODY AND SOUL REPRESENTATION
IN TWO LATE MEDIEVAL ENGLISH FEMALE MYSTICS**

The article studies the problem of body and soul in the Christian religious thought. Two late medieval texts written by very different women are treated. The one was a recluse, who wrote the "Revelation of Divine Love". The other was a devout woman, the mother of a big family. The first one is known as Julian of Norwich, the second is Margery Kempe. Julian's conception of the human salvation is often characterized as an optimistic one. Notwithstanding, an analysis of her conception of body and soul clearly demonstrates that her humanism was grossly exaggerated.

Valery V. PETROFF

**KINNOR, CITHARA, PSALTERY IN ICONOGRAPHY AND TEXTS
TO THE INTERPRETATION OF AN ANGLO-SAXON GLOSS**

The article aims to interpret a medieval organological gloss that explains what 'kinnor' mentioned in Sir 39:15 could look like. The author of the gloss was Theodore of Tarsus, who became Archbishop of the first Anglo-Saxon school in Canterbury. The gloss compares 'kinnor' to 'ne-

bel' and 'psaltery'. The attempt is made to reconstruct the genuine appearance of the instruments. The question of what might be kinnor, nebel and psaltery is considered against wider chronological and geographical background. The iconography of Egypt and Sumer is taken into consideration as also that of Ancient Near Eastern countries surrounding Israel / Palestine. It is shown that the reconstruction of the kinnor is trustworthy but the form of nebel remains uncertain. The strong influence of Late Roman models on Near Eastern iconographic depictions is shown. The Greek chordophones and Early Christian texts in which cithara is symbolically opposed to psaltery are investigated. It is suggested that 'cithara' from the gloss was similar to the one represented in the Vespasian Psalter. On the contrary, 'psaltery' is the stringed instrument of a kind depicted in the Vivian Bible, a small harp (trigon) with an upper sounding-board, most plausibly having a prototype among Byzantine (Alexandrian) models.