



## THE NEWSLETTER OF THE EARLY SLAVIC STUDIES ASSOCIATION

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### *From the ESSA President*

As we continue now into the second wave, I hope that the upcoming ASEES Convention will provide us some relief from pandemic malaise. The ESSA annual business meeting will take place at the Convention on \*Friday, November 6, from 4:00–5:30 EST (22.00–23.30 CET, for those of us in Europe),\* on Virtual Convention Platform, Room 14. ASEES should be contacting everyone who has registered for the Convention about how to access the platform. The ESSA officers have worked hard on the agenda, and we hope that as many of you as possible will attend the virtual meeting for a demonstration of the greatly-improved ESSA website and the member services it provides.

Another item on the meeting agenda is the election of a new ESSA Secretary. Jennifer Spock, Secretary *extraordinaire*, is completing her two-year term this year, and has decided not to run for a second term. We are grateful beyond words to Jenn for all the ideas and projects she has introduced and undertaken during her term, and we will miss her greatly. If there is anyone whom you would like to propose as a candidate for the position, please e-mail me at [vakarel@uoregon.edu](mailto:vakarel@uoregon.edu) before the Business Meeting or nominate your candidate at the meeting—in both cases, of course, after confirming with the candidate that they are willing to run.

The ESSA Vice President and Treasurer elections will take place in 2021, and ESSA Executive Committee is currently looking for candidates for the nomination committee. If you are interested in running for this position, or if you would like to nominate another (willing) ESSA member for the committee, please either e-mail me before the meeting or make your nomination at the meeting.

An issue that we'd like to elicit some ideas on from you at the meeting is the possibility of having several of our early career members serve as hosts for ESSA-sponsored Zoom social hours for members who are recent Ph.D.s and graduate students. The idea behind these virtual meetings is that they might serve as an informal forum for those members to ask questions and seek advice about the job market and other professional concerns during this challenging time. If Zoom social hours proved to be successful during the pandemic, they could be continued even afterwards.

The full agenda for the meeting is included in this issue of the Newsletter. I hope that the virtual meeting will provide an opportunity for everyone attending to socialize in addition to making professional decisions together.

In addition, make sure not to miss the ESSA-sponsored panel "Beyond Theology: Textual and Social Engagement in Early Modern Ruthenia and Muscovy," organized by Maria Ivanova, on Sunday, November 8 at 4:00–5:30 EST, Virtual Convention Platform, Room 3.

With best wishes for good health to you all,

Cynthia Vakareliyska  
President, Early Slavic Studies Association

### *Res gestae*

**Maria Grazia Bartolini** (Università degli Studi di Milano) has been awarded tenure and promotion to the rank of Associate Professor, beginning 1 June, 2020.

**Jan Hennings** (Central European University) has been appointed associate editor of the *Jahrbücher für Geschichte Osteuropas (JGO)* and also serves on the Editorial Board of the new journal *Diplomatica: A Journal of Diplomacy and Society*. Both journals welcome contributions by early modernists. Jan Hennings was also recently awarded a fellowship at the Swedish Collegium for Advanced Study (SCAS) and is spending the academic year 2020/21 as a Fellow in residence there.

**Priscilla Hunt** (University of Massachusetts, Five Colleges Inc.) attended a Symposium in Cologne Germany on the “Enigma in Medieval Slavic Culture,” hosted by Agnes Kriza and the Slavic Institute of the University of Cologne, November 14-16, 2019. She delivered a paper on “The Tsar’s Hidden Wisdom: A Hermeneutic Reading of the Four Part Icon.”

**Russell E. Martin** (Westminster College) has been appointed to the Editorial Board of *Letopisi Istoriko-Rodoslovnogo Obschestva v Moskve*.

**Talia Zajac** (Pontifical Institute of Mediaeval Studies, Toronto, Canada) has been awarded an Andrew W. Mellon Post-Doctoral Fellowship at the Pontifical Institute of Mediaeval Studies in Toronto, Canada for the year 2020–2021. Her thesis for the License in Mediaeval Studies will focus on the role of royal brides as political actors, religious patrons, and cultural ‘bridge-builders’ in the cross-confessional marriages concluded between the ruling clan of Rus’ and Latin Christian dynasties (c. 1040 to c. 1240). She is also currently working on an English translation of and commentary on the eleventh-century personal prayer-book belonging to Gertruda of Poland (d. 1107/8), the wife of Iziaslav Yaroslavich (d. 1078). In spring of 2021, Zajac will continue this research as a Leverhulme Trust Early Career Fellow at the John Rylands Research Institute, University of Manchester. (She was also offered a British Academy Postdoctoral Fellowship in Slavonic Studies at Cambridge, though had to decline it for practical and financial considerations.)

### *Chronicle of Publications*

**Maria Grazia Bartolini** (Università degli Studi di Milano), “Virginity is good but marriage is better. Stefan Iavors’kyi’s Vinograd Khrystov as an Emblematic Praise of Marriage,” *Harvard Journal of Ukrainian Studies* 37, nos. 1–2 (2020); and “Engrave this memory in your heart as if on a tablet...: Memory, Meditation, and Visual Imagery in Seventeenth-Century Ukrainian Preaching,” *Canadian Slavonic Papers* 62, no. 2 (2020): 154–81.

**Eugene Clay**, ed., *Beasts, Humans, and Transhumans in the Middle Ages and the Renaissance* (Turnhout, Belgium: Brepols 2020). The volume includes an introduction that draws on the thought of John Scottus Eriugena, an important Western exponent of Eastern theologians such as Maximos the Confessor, this volume explores the contested boundaries between human and non-human animals, between the body and the spirit, and between the demonic and the divine.

**David Goldfrank** (Georgetown University), “Ante-Mongol Rus’ – Views from the ‘Top’” (a review article of three works: Martin Dimnik, *Power Politics in Kievan Rus’: Vladimir Monomakh and His Dynasty 1054–1246* [Toronto: Pontifical Institute of Mediaeval Studies, 2016]; Christian Raffensperger, *Ties of Kinship: Genealogy and Dynastic Marriage in Kyivan Rus’* [Harvard series in Ukrainian Studies, Harvard University Press, 2016]; and idem, *Conflict, Bargaining, and Kinship Networks in Medieval Eastern* [Lexington: 2018]), published in *Kritika* 21, no. 1 (2020): 189–98; “Christianity in Rus’ and Muscovy,” in *Oxford Handbook of Russian Religious Thought*, ed., Randall Poole (Oxford: Oxford University Press, 2020), 1–20; “Halperin’s Heracleian Feat: Navigating the ‘Reliable Sources’ Challenge en route to Crafting a Book ‘for all Seasons’ and Modifying the ‘Renaissance Prince’ Paradigm,” in *Russian History* 47 (2020), 49–57 [a special issued devoted to a discussion of Charles Halperin’s *Free to Reward and Punish*, based on a panel at the 2019 ASEEEES conference, which David Goldfrank organized]; and “Iosif ‘Syllogistikos’: An Analysis of *Prosvetitel’*,” in *Religion in Early Modern*

*Russia, Canadian-American Slavic Studies* 54, nos. 1–3 (2020): 99–133 [a special issue guest edited by Paul Bushkovitch].

**Charles Halperin** (Independent Scholar), “An Agnostic Approach to Ivan the Terrible,” *Russian Studies HU*—on-line version of RussianStudiesHU 2020 posted May 20, 2020, and available here: <https://www.russianstudies.hu/docs/CHARLES%20J.%20HALPERIN%20%E2%80%9CAn%20Agnostic%20Approach%20to%20Ivan%20the%20Terrible%E2%80%9D,%202020.pdf#toolbar=0&navpanes=0&statusbar=0> (print version, forthcoming in 2021); and “A Riddle Wrapped in a Mystery Inside an Enigma: Ivan the Terrible,” *Russian History* 47, no. 1 (2020): 125–41 [and “Bibliography,” 143–47].

**Jan Hennings** (Central European University) and **Edward Holberton** (University of Bristol), “Andrew Marvell in Russia: Secretaries, Rhetoric, and Public Diplomacy,” *Journal of Medieval and Early Modern Studies* 50, no. 3 (2020): 565–86.

**Jan Hennings** (Central European University), “Textual Ambassadors and Ambassadorial Texts: Literary Representation and Diplomatic Practice in George Turberville’s and Thomas Randolph’s accounts of Russia (1568-9),” in Tracey Sowerby and Joanna Craigwood, eds., *Cultures of Diplomacy and Literary Writing in the Early Modern World* (Oxford, 2019), 175–89; “Information and Confusion: Russian Resident Diplomacy and Peter A. Tolstoi’s Arrival in the Ottoman Empire (1702–1703),” *International History Review* 41, no. 5 (2019): 1003-19; “Balance of Power und Theatrum Praecedentiae: Russland im Spiegel der Zeremonialliteratur des 17. und 18. Jahrhunderts,” in Iskra Schwarcz, ed., *Die Flucht des Thronfolgers Aleksej: Krise in der „Balance of Power“ und den österreichisch-russischen Beziehungen am Anfang des 18. Jahrhunderts* (Berlin and Vienna, 2019), 11–24.

**Valerie Kivelson** (University of Michigan) and **Christine Worobec** (Northern Illinois University), *Witchcraft in Russia and Ukraine: A Sourcebook, 1000-1900*—a volume of translations with discussion and commentary, forthcoming from Northern Illinois University Press and Cornell University Press, 2020.

**Valerie Kivelson** (University of Michigan), *Магия отчаяния: моральная экономика колдовства в России века*, trans. Vladimir Petrov, in the series Современная западная русистика (Academic Studies Press, 2020).

**Russell E. Martin** (Westminster College). “Foreword,” in *God, Tsar and People: The Political Culture of Early Modern Russia* (Ithaca: Northern Illinois University Press, an imprint of Cornell University Press, 2020), xv–xix.

**Matthew P. Romaniello** (Weber State University) published a new collection of articles for *Journal of World History*: “Roads and Oceans: Rethinking Mobility and Migration in World History.” See <https://muse.jhu.edu/issue/42336>. The collection includes an introduction (written by Romaniello), highlighting important articles from the journal’s 30 years in print.

**Maria Alessia Rossi** (Princeton University) and **Alice Isabella Sullivann** (University of Michigan), eds., *Byzantium in Eastern European Visual Culture in the Late Middle Ages*, in the series East Central and Eastern Europe in the Middle Ages, 450–1450, 65 (Leiden and Boston: Brill, 2020). For more detailed information on this title, see <https://www.medievalists.net/2020/10/byzantium-eastern-europe/>.

**Maria Alessia Rossi** (Princeton University) and **Alice Isabella Sullivann** (University of Michigan), “Late Medieval Visual Culture in Eastern Europe,” *Encyclopedia of the Global Middle Ages*, Thematic Overview (London: Bloomsbury Academic, 2020).

**Robert Romanchuk** (Florida State University) and **Matthew Goff** (Florida State University): “Two New Editions of the ‘Literature of the Judaizers,’ a Fifteenth-Century Jewish Humanist Corpus in Ruthenian.” *Harvard Ukrainian Studies* 37, nos. 1-2 (2020): 213–23.

**Daniel Rowland** (University of Kentucky), *God, Tsar and People: The Political Culture of Early Modern Russia* (Ithaca: Northern Illinois University Press, an imprint of Cornell University Press, 2020). A monumental collection of Dan Rowland’s many seminal articles over his career, plus some new material.

**Cornelia Soldat** (University of Cologne), *Christian-Muslim Relations. A Bibliographical History*, volume 14: *Central and Eastern Europe (1700–1800)*, eds. David Thomas, John Chesworth, Stanisław Grodź, Emma Gaze Loghin, Mehdi Sajid, and Cornelia Soldat (Leiden and Boston 2020; = *The History of Christian-Muslim Relations*, vol. 39). Within this publication Cornelia wrote the following entries: “Introduction: Central, East and South-Eastern Europe,” with Stanisław Grodź and Radu Păun, pp. 1–22; “Iov, S.,” pp. 567–69; and “Treaty of Küçük Kaynarca,” pp. 662–68.

**Jennifer B. Spock** (Eastern Kentucky University), “Four Birds, One Stone: Teaching History, Teaching *Ivan the Terrible*, Teaching Ivan the Terrible, Teaching Muscovy,” *Russian History* 47, nos. 1-2 (2020): 114-24; “The Cornucopia in the Minefield: Righteous Life and Real Life in Pre-Petrine Monasticism,” *Canadian-American Slavic Studies* 54, no. 1 (2020): 253–79.

**Ludwig Steindorff** (Christian-Albrechts-Universität zu Kiel), “Russian Middle Ages: Lost in Translation,” in *Novoe proshloe*, no. 3 (2020): 194–29; *Geschichte Kroatiens. Vom Mittelalter bis zur Gegenwart* [History of Croatia. From the Middle Ages until Now] (Regensburg: Verlag Friedrich Pustet 2020). Notwithstanding the slightly changed title, the book is in fact the revised and enlarged third edition of *Kroatien. Vom Mittelalter bis zur Gegenwart* (2001, 2007). The narrative reaches now until the presidential elections in Croatia in January 2020. About a quarter of the book is devoted to the Croatian lands from antiquity until the end of the 18th century, including a special chapter on Glagolitic writing culture; and „Gleichberechtigung unter Vorbehalt. Männer und Frauen bei Stiftung und Totengedenken in Altrussland,“ *Frau sein – Mann sein. Geschlechterrollen im östlichen Europa*, ed. Michael Düring (Berlin: Lang, 2020), in the series Schriften des Zentrums für Osteuropastudien (ZOS) der Universität Kiel, 11, pp. 61–85. Except for the introduction, the text is a German version of the article: “Equality under Reserve. Men and Women in Donations and Commemoration in Muscovite Russia,” *Canadian-American Slavic Studies* 49 (2015): 193–210.

**Alice Isabella Sullivann** (University of Michigan), “Moldavian Art and Architecture between Byzantium and the West,” in *Byzantium in Eastern European Visual Culture in the Late Middle Ages*, eds. M. A. Rossi and A. I. Sullivan, in the series East Central and Eastern Europe in the Middle Ages, 450–1450, 65 (Leiden and Boston: Brill, 2020), 200–31; “The *Crucifixion* Panel of a Wooden Chest from the Perspective of Technique, Form, and Function,” in *Encyclopedia of the Global Middle Ages*, Object Case Study (London: Bloomsbury Academic, 2020); “A New Discovery in the Michigan Sinai Archive,” in *Visual Resources Collections, University of Michigan* (May 2020)  
<https://lsa.umich.edu/histartvrc/news-events/all-news/search-news/a-new-discovery-in-the->



[michigan-sinai-archive.html](http://michigan-sinai-archive.html); review of Magdalena Skoblar, *Figural Sculpture in Eleventh-Century Dalmatia and Croatia: Patronage, Architectural Context, History*, in *Speculum* 95, no. 4 (2020): 1231–33; Review of Jelena Erdeljan, *Chosen Places: Constructing New Jerusalems in “Slavia Orthodoxa,”* in *Speculum* 95, no. 2 (2020): 546–47; and blog contributions at *SAPIENTIA*, Center on Religion and Culture, Fordham University: “Hagia Sophia and Its Transformations” (July 2020) <https://crc.blog.fordham.edu/arts-culture/hagia-sophia-its-transformations/>; and “Sacred Topography and Spiritual Tourism” (September 2020) <https://crc.blog.fordham.edu/arts-culture/sacred-topography-and-spiritual-tourism/>.

**Cynthia Vakareliyska** (University of Oregon), “Assignment of Saints to Calendar Dates in the Bđinski Sbornik,” in *Sapere aude. Sbornik v čest na prof. dfn Iskra Xristova-Šomova*, eds. V. Savova, I. Trifonova, I. Petrov, and P. Petkov (Sofia: Universitetsko izd. “Sv. Kliment Oksridski”, 2019), 323–39.

## Announcements

From **Megan Browndorf** (University of Chicago): As our members may know, **Sandra Levy** retired in 2019 as the Associate Slavic Librarian at the University of Chicago. To celebrate her long and respected career, as well as her many interests unrelated to the Library, we are organizing a festschrift in her honor. With it, we hope to celebrate not only her career but also her “external” interests. We will be publishing the festschrift Open Access hosted on the University of Chicago Library’s OJS platform.

We are inviting contributions in, but not limited to: librarianship, Slavic studies, science fiction, American highway history, Jewish history, the history and architecture of Chicago, and the companionship of cats. We encourage a wide variety of original work, which could include photography, artwork, poems, short stories, zines, films, comics, coloring pages, and musical compositions, as well as formal academic essays.

The deadline for contributions is **December 31, 2020**. Please [send your submission](#) and attach the appropriate file type (Word is preferred for written submissions, tif, jpg, mp3, mp4 for audio and visual.) If submitting an academic essay, please keep to a length no longer than 3000 words, and use the Chicago Manual of Style. The target publication date is June 30, 2021.

The festschrift will include a *tabula gratulatoria*, or list of colleagues and friends who send their best wishes to the honoree. If you wish to add your name, please [submit it](#) by **May 31, 2021**. If you submit a piece for the festschrift, we will automatically include your name on the tabula gratulatoria.

If you have any questions about this project, please feel free to email our group email, Sandra Levy Festschrift ([slevyfestschrift@gmail.com](mailto:slevyfestschrift@gmail.com)) or may also feel free to contact one of the project editors: **Susan Martin** ([susan.martin@mtsu.edu](mailto:susan.martin@mtsu.edu)), **Nancy Spiegel** ([nspiegel@uchicago.edu](mailto:nspiegel@uchicago.edu)), **Maura Byrne** ([byrne@uchicago.edu](mailto:byrne@uchicago.edu)), **Pat Sayre-McCoy** ([psm1@uchicago.edu](mailto:psm1@uchicago.edu)), and **Megan Browndorf** ([mbrowndorf@uchicago.edu](mailto:mbrowndorf@uchicago.edu)).

Sandra is aware of this project and is looking forward to the end result.

Sincerely,

Megan

From **David Goldfrank** (Georgetown University): Due to personal circumstances, the publication of the 2013 Leipzig Patriarchate symposium was delayed, but is scheduled to be published by the end of 2020 by *Academica* in two volumes: *Russia’s Early Modern Orthodox Patriarchate: Contexts and Mitred Royalty, 1589–1647* and *Russia’s Early Modern Orthodox Patriarchate: Apogee and Finale, 1648–1721*,

both edited by **Kevin M. Kain** and **David Goldfrank**. In brief, the contributions of the first are: **Ludwig Steindorff** (on the establishment of patriarchates in the Eastern and Western Churches before 1589), **Elena Belyakova** (on “The Tale of the Establishment of the Patriarchate”), **Nikolas Pissis** (on the image of the Moscow Patriarchate in the Eastern Church), **Isaiah Gruber** (on Jewish history in patriarchal Muscovy), **Dmitrii P. Isaev** (on the co-rulership of Tsar Mikhail Fëdorovich and Patriarch Filaret), **Georg B. Michels** (on Filaret’s policy toward immigrants and returnees from Western Rus’), **Alfons Brüning** (on the mix of secular and spiritual in Peter Mohyla’s self-image). In the second: **Aleksandr Lavrov** (on the “Zealots of Piety” and the patriarchate); **Vera Tchentsova** (on Arsenios the Greek); **Lilia Evseeva** (on the patriarchate and church iconostases); **Aleksei Lidov** (on the hierotopy of the New Jerusalem hermitage), **David Goldfrank** (on the collapse of Nikon’s patriarchate), **Ovidiu Olar** (on Wallachian documents connected to Nikon), **Nikolaos Chrissidis** (on institutionalized patriarchal charity), **Donald Ostrowski** (on *Prosveshchenie* and the end of the patriarchate), and **Kevin Kain** (on the usages of the *Parsuna* “Patriarch Nikon with Clergy” in the Russian Empire’s last century).

**Jan Hennings** (Central European University) informs us that Central European University is now fully based in Vienna. Teaching in the Austrian capital started this fall. If members would like to know more about CEU’s early modern history scene, please visit the CEU Early Modern Studies website: <https://history.ceu.edu/early-modern-studies> (the webpage is currently being updated).

**Kira Stevens** (Colgate University) has retired from her position at Colgate University as of July 1, 2020. Her publications, which examine the social impact of changes to Russia’s early modern military and, more recently, the police court of the *Preobrazhenskii Prikaz*, will be familiar to many. She has also interested herself in the creation of vintners’ colonies in south Russia and in L. S. Vygotsky’s understandings of “defectology.” Her current research examines the culture and obligations of borrowing-and-lending in early Petrine Moscow. As she leaves her Colgate teaching position, she has assumed the position of Editor-in-Chief of *Canadian-American Slavic Studies*, while remaining Associate Editor of *Russian History*.

## Conferences

**Patrice Dabrowski** (Editor, H-Poland) announces the following:

**The Polish Institute of Arts & Sciences of America is pleased to invite proposals for its 8th World Congress to be held at the University of Białystok, Poland, June 10-13, 2021**

Proposals are solicited for complete sessions or individual papers in any of the disciplines in the liberal arts, sciences, or business/economics. The general theme of the conference is “Borderlands (*Pogranicza*),” for which Białystok, a city on Poland’s present-day eastern frontier adjacent to Poland’s historic borderlands (*kresy*), with its own distinctive multicultural past, is a most appropriate setting. Therefore, we particularly welcome panel and paper proposals which address the multiethnic and contested nature of borderlands, realms where the mixing and unmixing of populations and cultures have occurred. They have been zones of peaceful coexistence and brutalizing violence. At the same time, borderlands have also been places of national indifference and identity-formation. The borderland region known as the *kresy* has long inspired outstanding literary works and other cultural products, both national and transnational. What is the relevance of borderlands today? For example, is Europe—so recently conceived and experienced as a zone without internal borders—

being re-territorialized? These are but some ideas of what may be discussed; however, papers do not necessarily have to address the main conference theme. Since we value comparative sessions that place the Polish and East Central European experience in context, papers need not focus specifically on Poland or Polish themes. Similarly, sessions including presenters from more than one country are encouraged.

Each session is scheduled for 90 minutes to accommodate three papers or about 20 minutes per paper, with suitable time left for discussion. The conference language is English. All conference rooms will be equipped with AV for PowerPoint presentations. Presenters are invited to submit their conference papers to be considered for possible publication in *The Polish Review* after the conference.

To submit a paper or complete session, please send the name, e-mail address, institutional affiliation, tentative paper title and brief one-paragraph abstract for each presenter to program chair Patrice Dabrowski at pmd639[at]g.harvard.edu. The deadline for proposals is March 15, though earlier submissions are welcome since capacity is limited. All participants are expected to pay the conference registration fee of \$80, discounted to \$40 for students.

**Alice Isabella Sullivan** (University of Michigan) is the co-organizer (with Vladimir Ivanovic) of the virtual workshop “Licht aus dem Osten? Natural Light in Medieval Churches Between Byzantium and the West.” 26-27 November 2020. See details and registration here: [https://www.academia.edu/43883510/VIRTUAL\\_WORKSHOP\\_PROGRAM\\_Licht\\_aus\\_dem\\_Osten\\_Natural\\_Light\\_in\\_Medieval\\_Churches\\_Between\\_Byzantium\\_and\\_the\\_West\\_November\\_26\\_27\\_2020](https://www.academia.edu/43883510/VIRTUAL_WORKSHOP_PROGRAM_Licht_aus_dem_Osten_Natural_Light_in_Medieval_Churches_Between_Byzantium_and_the_West_November_26_27_2020).

### *Early Slavic Panels at ASEES 2020*

The list below is based on the latest online version of the schedule for the 2020 ASEES Virtual Convention. Please check the running updates (at <https://www.asees.org/convention>) for changes to the times and list of presenters of all panels.

**Thursday, November 5, 2020**

**Russian Royal Women: Legitimizing and Sacralizing the Dynasty (panel)**

**4:00 to 5:30pm, Virtual Convention Platform, Room 9**

This panel explores the diverse ways in which Russian royal women legitimized and sacralized themselves and their families through creative activities and rituals. Spanning the Muscovite and Imperial periods, authors consider themes such as, iconography, marriage, pilgrimage and patronage in terms of Orthodox beliefs and values. Individual papers will contextualize and analyze tapestries created by a royal mother, wedding speeches by church hierarchs and leading boyars and church wardenship exercised by two empresses. In sum, the panel will contribute new understanding about the image of royal women, including self-representation, female empowerment in the spheres of domestic and state politics and transfers of legitimacy to the next generation of the royal family.

*Chair:* **Gary J. Marker** (SUNY Stony Brook)

*Papers:* **Isolde Renate Thyrêt** (Kent State University), Embroidering the New Dynasty: Marfa Ivanovna and Her Tapestry “The Praise of the Virgin”; **Russell E. Martin** (Westminster College), Dynasty and Queenship in the Speeches at Muscovite Royal Weddings; **Kevin Michael Kain** (University of Wisconsin-Green Bay), Elizabeth I, Catherine II, and New Jerusalem: Patronage and Pilgrimage.

*Discussant:* **Gary J. Marker** (SUNY Stony Brook)



**Friday, November 6, 2020**

**Markets of Dubious Legality in the Russian Empire in the Long Eighteenth Century (panel)  
8:00 to 9:30am, Virtual Convention Platform, Room 6**

This panel explores shadow economies and elements of illegality in commercial transactions that existed in imperial Russia in the long eighteenth century. These dubious transactions included sales of questionably-sourced or stolen goods, smuggling of people and property, and buying and selling of merchandise beyond imperial oversight. Particularly, we turn to Russian provinces and borderlands – locales beyond the imperial centers, the seemingly under-governed parts of the Russian Empire – where such opportunities arose and flourished. The individual papers explore authorities' attitudes towards these activities, government efforts to prevent and/or control them, and what political and economic understandings went into regulating them. The archival cases on which the papers are based will help map the networks of exchange that facilitated these activities and transactions, uncovering their main proponents. Together, the papers pose questions such as: Should these occurrences be consigned to the sphere of illicit trade? What administrative and jurisdictional arrangements created these opportunities? What strategies were employed by participants in these transactions? To what extent, if any, were authorities concerned with these events? Did these incidents need to be regulated or did they provide a necessary service to the empire and its provinces? We hope the discussion will unpack how the Russian Empire understood questions of legality and illegality in economic and market transactions in the long eighteenth century.

*Chair:* **Nikolaos A. Chrissidis** (Southern Connecticut State University)

*Papers:* **Andrey V. Gornostaev** (NRU Higher School of Economics, Russian Federation), Stealing and Smuggling across the Russian-Polish Border, 1720s-50s; **Olga Evgenievna Kosheleva** (Russian Academy of Sciences, Russian Federation), Selling Stolen Goods in the Provinces in the Eighteenth Century (Based on the Materials of Local Administrative-Judicial Institutions); **Julia Leikin** (University of Exeter, UK), The Veneer of Impropriety in the Everyday Business of Russia's Black Sea Ports

*Discussant:* **Catherine Evtuhov** (Columbia University)

**Friday, November 6, 2020**

**Non-Linear History in Late Muscovite Russia (panel)  
8:00 to 9:30am, Virtual Convention Platform, Room 7**

This panel explores alternative paths in the narration of early modern Russian history and culture. Our panel is in dialogue with the emerging interest in proceeding along less-trodden paths and interrogating how 'grand narratives' have been selectively constructed. Our papers raise practical questions about how to employ non-linear narratives in historical writings and how to find alternatives to 'genealogical' structures that track the lineages of later ideas, practices, and institutions. How did individuals in early modern Russia construct alternative (hi)stories and narrations? Which insights arise from non-linear approaches to chronicles, diplomatic texts, leaflets, and other sources? How can alternative narrations reveal a different and more engaging story of early modern Russia?

*Chair:* **Elena Boeck** (DePaul University)

*Papers:* **Konstantin Erusalimskiy** (Russian State University for the Humanities, Russian Federation), Instead of Empire Regained: Muscovite Historical Meditations from Ivan Peresvetov to Ivan Timofeev; **Brien Boeck** (DePaul University), Sixteenth Century Texts About Ivan IV Hidden in Seventeenth Century Sources: A First Appraisal; **Cornelia Soldat** (University

of Cologne, Germany), Novgorod Counter Histories around 1700: The Novgorod Genocide Reconsidered

*Discussant:* **Evgeny Grishin** (University of Tiumen, Russian Federation)

**Friday, November 6, 2020**

**The Seal of the Confession in 18th-Century Russia Crimes and Punishments (panel)**

**10:00 to 11:30am, Virtual Convention Platform, Room 5**

Perhaps the most notorious aspect of The 1722 Supplement to the the Spiritual Regulation of Peter the Great is its explicitly mandated violation of the confessional seal. This section will consider how the violation was justified in theory, and how it worked in practice. It will examine various aspects of the history of confession in 18th-century Russia: church canon law and punishments for violating confessional privilege according to the Nomocanon; the use of church practices in the investigation of political crimes; the control of state authorities over the regular confession of convicts; and the ritual of final confession before execution. Confession emerges in its fraught connection with issues of the relationship between Church and state, the religious consciousness of Russian individuals, and with their political worldviews.

*Chair:* **Catherine Evtuhov** (Columbia University)

*Papers:* **Elena Marasinova** (Institute of Russian History, Russian Academy of Sciences / NRU Higher School of Economics, Russian Federation), Criminal Investigations and Confessional Privilege in 18th-Century Russia; **Olga Tsapina** (The Huntington Library), The Cases of Conscience: Legislating a Sacrament in Petrine Russia; **Nadieszda Kizenko** (SUNY Albany), Enforcement and Enlightenment: The Confessional Seal in the Reigns of Anna and Elizabeth

*Discussant:* **Nikolaos A. Chrissidis** (Southern Connecticut State University)

**Friday, November 6, 2020**

**Paradigm Lost?: The Josephan v. Trans-Volga Elders Question in Flux (panel)**

**4:00 to 5:30pm, Virtual Convention Platform, Room 2**

Charles Halperin's recent *Ivan the Terrible: Free to Reward and Punish* (U Pitt P, 2019) has reopened the question of the degree to which and how one may properly and meaningfully speak of Church "parties" or apply the terms "Josephan," "Trans-Volgan," and "Non-Possessor" (among others) to Russian Church life and politics, and not only for the reign under study (1533-84), but also from the period when Nil Sorskii and Iosif Volotskii were influential figures (from ca. 1480). The first two papers are by the initial and then the most recent major challengers to the received wisdom on these matters, but will represent their latest thinking, while the third paper will allow Halperin to reevaluate and expand on his book's treatment of this subject and provide his own reply to the first two. The discussant is one of the most erudite scholars in the field.

*Chair:* **Jennifer B. Spock** (Eastern Kentucky University)

*Papers:* **Donald Ostrowski** (Harvard University), A Construct that Obstructs: The Church Parties Model of Sixteenth-Century Internal Russian Church Relations; **David Goldfrank** (Georgetown University), Double Devil's Advocacy: Were They or Weren't They? Only Nil Sorskii Knew; **Charles J. Halperin** (Independent Scholar), Josephans and Trans-Volga Elders During the Reign of Ivan IV

*Discussant:* **Paul Alexander Bushkovitch** (Yale University)

**Saturday, November 7, 2020**

**The Hierotopic Turn: Expanding the Sacred in Early Modern Muscovy (roundtable)**

**2:00 to 3:30pm, Virtual Convention Platform, Room 4**

Nearly two decades ago, the Byzantine and medieval Russian art historian Aleksei Lidov coined the terms hierotopia 'sacred space' to call attention to the manmade elements that together help to express the sacrality of that space by invoking the original ideal model for beholders. From the first model, the Holy of Holies in the Book of Exodus came later instantiations, all influential in Muscovy-- most obviously Solomon's temple in Jerusalem and Hagia Sophia in Constantinople. In Rus', Volodimer's devotion to his Tith Church of the Mother of God in Kiev, and his son Yaroslav's own monumental Cathedral of the Holy Sophia attest to the power of the hierotopic model elaborated in Ilarion's "Sermon on Law and Grace." Hierotopic creation continued both in Vladimir and Moscow. In all cases, the planning and construction of sacred space crucially involved the interaction of architecture, religious imagery, music, ritual, aroma, and light. Hierotopic models are not static. Each of the projects noted above presents new combinations of media interaction, leading to the expansion of sacred spaces over time. Furthermore the spaces revealed can extend far beyond the confines of a church. They can be traced in the paths of pilgrimage, defined by the boundaries of whole cities, and even projected onto entire lands. The goal of the round table is precisely to explore with the audience the ways in which hierotopic projects of the past have inspired the emergence of later projects in a variety of spheres of sacral culture in early modern Muscovy.

*Chair:* **Michael S. Flier** (Harvard University)

*Presenters:* **Valerie Kivelson** (University of Michigan), **Nancy Shields Kollmann** (Stanford University), **Daniel B. Rowland** (University of Kentucky), **Ernest Alexander Zitser** (Duke University)

**Saturday, November 7, 2020**

**Orthodoxy and Correctness: Cultural Discipline from Muscovy to Imperial Russia (panel)  
2:00 to 3:30pm, Virtual Convention Platform, Room 12**

These papers examine the notion of "correctness" within the cultural practices of the Russian Orthodox Church in the seventeenth and eighteenth centuries. Considering a multidisciplinary range of sources, including icons, church writings, and bureaucratic documents, they consider the ways in which Russian Orthodox Church deployed its authority to discipline its practitioners and worked to define the ways in which adherents of the faith should live and practice their faith in a way that was considered moral and correct by secular and ecclesiastical authorities.

*Chair:* **Justin Willson** (Princeton University)

Papers: **William Forrest Holden** (University of Michigan), *Defining Accusations: Witchcraft and Superstition in the Era of Enlightenment*; **Ashley Morse** (Harvard University), *Petrine Rhetoric and the Key to Understand*; **Justin Willson** (Princeton University), *Icons Misbehaving, Or: How to Tame Disobedient Art*

Discussant: **Christine Diane Worobec** (Northern Illinois University)

**Saturday, November 7, 2020**

**Idioms of Power and Cooption in Rus', Litva, and Pre-Romanov Russia (roundtable)  
2:00 to 3:30pm, Virtual Convention Platform, Room 15**

Our round table discussants will be articulating and debating themes of political, social class, and diplomatic power imposition, and inclusion and also exclusion and co-option. The areas and time segments to be treated fall between 1000 A.D. and 1613 A.D. Our participants will utilize diplomatic history, source criticism, ethnic studies, language change, and recent comparative studies on Medieval Europe and Rus' and Lithuania.

*Chair:* **Ines Garcia de la Puente** (Boston University)

*Presenters:* **Peter B. Brown** (Rhode Island College), **David Goldfrank** (Georgetown University), **Yulia Mikhailova** (New Mexico Institute of Mining and Technology), **Donald Ostrowski** (Harvard University)

**Sunday, November 8, 2020**

**Anxieties in Early Modern Russian Diplomacy (panel)**

**2:00 to 3:30pm, Virtual Convention Platform, Room 8**

This panel aims to demonstrate that anxiety was rife in early modern Russian diplomacy at various levels. Charles I desperately sought support abroad as civil war broke out in England, leading him to alter his ambassadorial strategies and personnel when dealing with foreign states, including Russia. The aging Mikhail Romanov, having failed to obtain his daughter's marriage to a Danish prince through a traditional embassy, turned to the Dano-Dutch merchant, Peter Marselis, to achieve this end and thus bring greater security to his dynasty. Ottoman Greeks, eager to secure their uncertain relationship with the sultan, used Russo-Ottoman gift exchanges to cement their place in the diplomatic apparatus in Istanbul. All three cases show how the norms of diplomacy transformed under conditions of anxiety and rebellion, so that rulers and their subjects could achieve security and tranquility.

*Chair:* **Jennifer Wynot Garza** (University of Nebraska-Lincoln)

*Papers:* **Earl Joshua Hodil** (Yale University), When in Copenhagen: Peter Marselis' Role in the Valdemar-Irina Betrothal Negotiations; **Maria Telegina** (Georgetown University), Securing a Diplomatic Career: Ottoman Greeks' Strategies of Mediation between Moscow and Istanbul

*Discussant:* **Jennifer B. Spock** (Eastern Kentucky University)

**Sunday, November 8, 2020**

**Beyond Theology: Textual and Social Engagement in Early Modern Ruthenia and Muscovy (panel)**

**4:00 to 5:30pm, Virtual Convention Platform, Room 3**

**Sponsored by the Early Slavic Studies Association**

Our panel aims at showcasing various ways early modern Ruthenian literati and religious leaders engaged with the written and spoken word and used it by way of argumentation to pursue their agenda which went beyond theological concerns. We seek to demonstrate how in this argumentation the theological narrative was supplemented or overridden to meet more immediate agenda. The first paper brings to the forefront the examination of cryptonymic mottos in early primers to show how personal mottos, couched in theological terms, were employed as a way to express the dissenting views of a secularized intellectual on the church unity in the post-Union of Brest Ruthenia. The second paper examines the nature of religious debate in the Petrine era and shows that it was secular in its core and was designed to meet the needs of the state. The last paper focuses on the ways how secular social engagement was used as means to support the religious cause.

*Chair:* **Michael S. Flier** (Harvard University)

*Papers:* **Maria Ivanova** (McGill University, Canada), Crytonyms, Mottos, and Attribution of Early Modern Primers; **Marina Swoboda** (McGill University, Canada; Anglo-American University in Prague), Dogma, Faith, and State: Debauchery of Words in the Yavorskyi-Prokopovych Debate; **Andrey Ivanov** (University of Wisconsin-Platteville), Cheers in St. Petersburg: The Social World of Feofan Prokopovych; **Maria Garzia Bartolini** (Università degli Studi di Milano, Italy), 'Arise o venerable head!': The Image of Volodymyr Sviatoslavych, Late Seventeenth-Century Ukraine

*Discussant:* **Georg Michels** (University of California, Riverside)

**Saturday, November 14, 2020**

**Rebellion and Anxiety in the Glagolitic Tradition in Croatia (panel)**

**10:00 to 11:30pm, Virtual Convention Platform, Room 2**

The use of Glagolitic in Croatia has for centuries been marked by a streak of rebellion, standing out against Latin, the official tongue both of the Church and of the State. Coming under condemnation and persecution through the centuries, its usage, even when tolerated, was widely seen by authorizes as conducive to unrest. This panel will examine these issues in detail, looking at various examples from early medieval times to the twentieth century.

*Chair:* **Ivo Soljan** (Grand Valley State University)

*Papers:* **Tomislav Galovic** (University of Zagreb, Croatia), Croatian Glagolitic and Old Church Slavonic in the Middle Ages: From Rebellion to Acceptance; **Elvis Orbanic** (Croatian Academy of Sciences and Arts, Croatia), The Glagolitic Region of Istria and Peasants' Rebellions; **Ivanna Cagalj** (Independent Scholar), Unit and Rebellion in the Literary and Political Works of Five Priests/Intellectuals from the Imotski-Herzegovina Border Area

*Discussant:* **Željko Bartulovic** (University of Rijeka, Croatia)

**Saturday, November 14, 2020**

**Political and Historical Thought in the Ukrainian Hetmanate during the 17th-early 18th Centuries: The 300th Anniversary of Samijlo Velychko's Chronicle (panel)**

**12:00 to 1:30pm, Virtual Conference Platform, Room 14**

In 2020 will be 300 years anniversary of the Cossack chronicle Samiilo Velychko, the most famous example of historical and political thought of the Ukrainian Hetmanate. We believe that this date and the full academic edition of the chronicle, which is scheduled to appear in 2020, are an excellent occasion for a serious discussion of political and historical thought in the Hetman. What do we know about the level of historical discourse in Ukraine? Who and how composed the first historical works? What goals did they set for themselves? What sources they used? Those are the critical issues, which we plan to discuss during the panel.

*Chair:* **Tatiana Tairova-Yakovleva** (University of St. Petersburg, Russian Federation)

*Papers:* **Giovanna Brogi** (University of Milan, Italy), The 'Ukrainian' Sermons of Stefan Yavor'skyj: Language and Communication; **Andrii Bovgyria** (Institute of the History of Ukraine, Ukraine), Vielychko's Chronicle: The Construction of Identities in Early Modern Ukraine; **Tatiana Tairova-Yakovleva** (University of St. Petersburg, Russian Federation), Velychko's Chronicle: What We Know Now, How It was Planned and Structured

*Discussant:* **Frank Edward Sysyn** (University of Alberta, Canada)

**Sunday, November 15, 2020**

**Violence and Power in Muscovite Russia (roundtable)**

**12:00 to 1:30pm, Virtual Convention Platform, Room 14**

This roundtable discussion seeks to explore the ways in which violence, real or fictitious, manifested itself in Muscovite Rus'. Where is the difference between real violence and the depiction of it? And how can we read sources in a time when people were thinking about power and the abuse of power through the application of violence? What do our sources say about the limits of power to apply violence and could violence be just another word for the abuse of power? How could people restrict the power of rulers and their apparatus? The participants of this roundtable will discuss depictions of violence in the sources on Ivan the Terrible and accounts of religious confrontations at the Council of Florence, violence exercised in the criminal law and court trials as well as street fights and paramilitary violence in early modern Moscow. The roundtable format offers us a means of



exploring limits, transgressions and rights on violence in a broad ranging discussion, engaging a greater audience input than a traditional panel would allow.

*Chair:* **Brian Boeck** (DePaul University)

*Presenters:* **Earl Joshua Hodil** (Yale University), **Nancy Shields Kollmann** (Stanford University), **Cornelia Soldat** (University of Cologne)

### *Attend the ESSA Annual General Meeting*

The annual meeting of the Early Slavic Studies Association will be held on Friday, November 6, 2020, from 4:00 to 5:30pm, Virtual Convention Platform, Room 14. Please make every effort to attend!

### *Renew Your Membership*

To be a member of ESSA or to renew your membership, please sign up for an annual dues subscription, with PayPal, on the ESSA website: <https://earlyslavicstudies.org/membership>. Membership dues are \$20, or \$10 for retirees and graduate students. Members receive the ESSA Newsletter by email and may participate in the ESSA's Annual Meeting at the convention of the Association for Slavic, East European and Eurasian Studies (ASEEES).

Dues may also be paid via check on a US bank. Please make the check payable to the Early Slavic Studies Association. For the address for payment by check, please contact **Justin Willson** at [justin.willson@gmail.com](mailto:justin.willson@gmail.com).

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