

The NEWSLETTER

of the Early Slavic Studies Association



Vol. 34, No. 1 (Spring 2021)

From the ESSA President

As we move into the second year of the pandemic, with some light finally at the end of the tunnel as vaccinations begin, this issue's letter reports on the events that the ESSA Executive Committee has planned for 2021.

1. Informal Zoom get-together for graduate students and recent Ph.D's: May 8

At the 2020 ESSA annual meeting, the members present voted to hold an informal Zoom social event for graduate students and recent Ph.D.'s with research interests in Early Slavic studies, where they can seek advice from early-career ESSA members in academia about applying for jobs in the current market. We are lucky to have three early-career meeting co-hosts from different disciplines for the event: Maria Ivanova, literature (McGill U.), Andrey Ivanov, history (U Wisconsin-Plattville), and Tom Grusiecki, art history (Boise State U.). The details of the event and how to access it on Zoom are available in a separate announcement in this issue. We encourage all ESSA members who have Ph.D. students with Early Slavic Studies interests to pass the information about the meeting on to them.

2. The election of the new ESSA Vice President will be held later this year, before the ASEES Convention. The Secretary and Treasurer positions are mid-term this year, so only candidates for Vice President will be on the ballot. As decided at the 2020 virtual ESSA meeting, the vote for the new Vice President will be held by e-mail ballot, in the late summer or early autumn, so that all ESSA members can participate,

regardless of their geographic location. This is particularly important this year, since some members may not be able to attend the in-person ASEEEES Convention in New Orleans because they will not have been vaccinated yet. E-mail voting will also afford the members a measure of confidentiality, since the votes will be received and tallied by the ESSA Secretary.

If you would like to propose a nominee for Vice-President, please first check to be sure that your candidate is a current ESSA member and is willing to run. If so, send your nomination to the ESSA Secretary, Ashley Morse (ashleymorse@g.harvard.edu), who will forward it to the Nominating Committee. Please keep in mind, however, that it is the committee that ultimately determines which candidates to list on the ballot.

3. The ESSA's sponsored panel for the 2021 ASEEEES Convention is "Seeing the Unseen: Visual narratives in early modern Muscovy and Poland-Lithuania," organized by Maria Ivanova of McGill University. More details about the panel are in this Newsletter issue.

4. The ESSA graduate student conference travel grant will be offered for the first time this year, for travel to present a paper at the in-person component of the 2021 ASEEEES Convention in New Orleans. Application and eligibility details will be announced by the Travel Grant Committee once the ASEEEES makes its decisions on panel papers.

5. ESSA annual meeting. We have requested that ASEEEES schedule the 2021 ESSA meeting during the virtual portion of the Convention, which will be held after the New Orleans portion. We are doing this in accordance with the policy adopted at the 2020 meeting to extend participation in decision-making to our members outside North America and to those members, wherever they live, who are unable to travel to the Convention. It appears now that ASEEEES is indeed intending to holding a virtual convention component, a week or two after the in-person Convention. If that turns out not to be the case, however, or if the meeting is scheduled again this year in conflict with a panel on Early Slavic Studies, we'll organize the meeting over Zoom independently of ASEEEES, and will issue an invitation to all ESSA members. We will announce the date and time of the meeting once these are set.

6. ESSA annual dinner. We are planning to organize an ESSA dinner in New Orleans during the in-person component of the Convention, so that members who are attending in person have an opportunity to socialize with each other and with our President-elect, Cornelia Soldat, who will be in New Orleans for the Convention. Since in the past few years restaurants in major cities have been requiring minimum charges of \$3,000 or so to reserve dinners, whether we can hold the dinner will

depend on how many members are able to attend. A minimum charge of \$3,000 would require a minimum of 35 members. Later this year we will send out an e-mail asking everyone who intends to come to the dinner to let us know in advance, so that we can determine whether we have sufficient numbers to hold the dinner.

Looking forward with optimism to the rest of this year, and hoping that circumstances will be much brighter for all of us by the time of the ASEES Convention.

Cynthia Vakareliyska
President, Early Slavic Studies Association

Spotlight

A Historian's Icon Hunt in Russia

By Isolde Thyrêt

Most historians have a story about a treasure hunt – a quixotic, sometimes exhaustive search for an extant, but untraceable document or an elusive fact. My story here centers on a quest for an icon that I needed to examine in order to finish my study of the development of the visual image of the western Russian saint Nil Stolobenskii in the seventeenth century. I had discovered the existence of this icon, a *vita* icon that shows the first depictions of the saint's life, in an old Soviet article written by Dmitrii Sergeevich Likhachev, whom I had once met briefly at a function at



Pushkinskii Dom before his death in 1999. The article's description of the icon mostly focused on the dating of this image, and its reproductions of the icon were blurry black and white images that hid the most interesting details. Unfortunately, according to Likhachev, the icon was located not in a museum but in a private collection. How was I going to examine the icon if all I knew about its location was that it was in an unidentified private collection?

My only hope was to consult my Russian colleague and friend Engelina Sergeevna Smirnova, the doyenne in the field of the study of Byzantine and early Russian icons, who is a St. Petersburg native but now teaches at Moscow State University. Intrigued by the mystery, she immediately began phoning her contacts and after several tries hit pay dirt with a colleague at the Russian Museum in St. Petersburg, who had seen the icon. As Engelina Sergeevna found out, the icon was now owned

by Sergei Zilitinkevich, a St. Petersburg native who lived in Helsinki. In numerous phone conversations with Engelina Sergeevna I became familiar with the story about how the icon ended up in Zilitinkevich's hands, a story that encapsulates life among the Russian intelligentsia during the Soviet period.

Saint Nil Stolobenskii's icon, which dates from the very beginning of the eighteenth century, originally belonged to the Anichkov family, which before the 1917 revolution owned a magnificent palace on the embankment of the Fontanka Canal in St. Petersburg. The noble family and their palace gave the name to the famous Anichkov Bridge, which straddles the canal and features four magnificent statues of horses rearing against the ropes that bind them. After the revolution and the confiscation of the palace, the icon ended up in the hands of a family member, Igor Evgenevich Anichkov (d. 1978), an outstanding linguist who specialized in Russian culture and religion. Anichkov was interested in Russian icons. Engelina Sergeevna Smirnova remembered giving him a tour of the icons in the Russian Museum when she was working there in her youth.

Anichkov's noble background and interest in religion always made him a suspicious figure to Soviet authorities. He spent several stints in prison and exile. Whenever he could, he taught in a variety of provincial cities as well as St. Petersburg. He was arrested for the first time in 1928 for contributing an article to a satirical journal and was sentenced to work at the Solovki prison camp. Another contributor to the same journal, who was an acquaintance of Anichkov, also ended up in the same camp – Dmitrii Sergeevich Likhachev, the scholar who wrote the article about the icon of Saint Nil Stolobenskii. Despite the links between the two men, Likhachev may not have learned about the icon from Anichkov. Likhachev's connection to the icon instead probably came through Zilitinkevich. The latter had met Anichkov through mutual interests, had become his friend, and ended up inheriting the icon from Anichkov. In the meantime, Zilitinkevich had married Likhachev's daughter. When Likhachev identified the icon as being in a private collection, he deliberately obscured the fact that he had simply gone over to his son-in-law's apartment and studied an icon formerly owned by an old friend, an icon that he had seen many times.

Russian stories are never short; and so this story continues. Zilitinkevich eventually also got into trouble with Soviet authorities. He was convicted for being involved in an Uzbek money laundering scheme with an associate (who turned out to be a Bashkir) at the academic institute where he worked. Zilitinkevich lost his job and served seven years in a work colony. When he returned to St. Petersburg, his father-in-law Likhachev supported him. After the Soviet Union fell, Zilitinkevich moved to Helsinki and found work there. He, however, kept his St. Petersburg apartment, which now stands unoccupied. And it was there, as it turned out, where the icon of Saint Nil was still located since it was illegal to export such an old object.

Although the background story to the icon's provenance was complicated, gaining access to the icon in the St. Petersburg apartment was even more so. Zilitinkevich informed Engelina Sergeevna Smirnova that I was to phone him in Helsinki as soon I arrived in St. Petersburg on my next trip there. To wait until my arrival in the city was nerve-wrecking because I had scheduled to be only a few days in St. Petersburg, and in Russia nothing happens quickly. Sure enough, upon my arrival two days of phone tag ensued since Zilitinkevich was first out of town on a business trip and then could not reach me because I had to turn off my Russian phone while working in the archives. Finally, late one evening we connected, got acquainted, and started to arrange access to the apartment. And then disaster happened. The SIM card in my Russian phone expired right in the middle of the conversation. I had to wait until the next morning to buy a new SIM card, but in the

meantime Zilitinkevich had no idea about what had happened to my phone. He continued to phone my old number all through the following day, but, of course, had no luck because with every SIM card comes a new phone number. I tried calling him as soon as I purchased the new card, but he did not recognize the new number on his phone. After another day of panic, contact was made, and a visit to the apartment was arranged. I was to meet a friend of the family just inside the entrance to the Maiakovskaia metro station near where my husband, Rod Bohac, and I were staying. Meeting someone at a metro station is a Russian custom going back to the 1930s.

The family friend whom Rod and I met at the station was a small, spry 81-year old woman, Mariia Andreevna, who, as it turned out, had taken care of Likhachev and his wife during their last years. With her as our guide, Rod and I traveled on the subway, a bus, and on foot through one of the usual St. Petersburg downpours to Zilitinkevich's apartment. Along the way, we were regaled with Mariia Andreevna's commentary on the Zilitinkevich and Likhachev families and on which buildings along the streets we were passing had once housed important dignitaries and academics. When we arrived at our destination, we found ourselves in a large, spacious apartment of the type that once had been reserved for elite members of Soviet society, as Zilitinkevich had been. The apartment had remained untouched since Zilitinkevich left, so it felt like a museum with Soviet-era kitchen equipment and furniture, even an old radio and television set. Wooden bookshelves with glass doors lined the walls and were filled with some of Likhachev's books on medieval Russian history.

The treasure hunt was not over. It turned out that Mariia Andreevna had no idea that there were icons in the apartment or where they were located, and a search had to be done. It was obvious to us that the icons were not in the kitchen or in an adjacent empty room, so we decided that the most likely place was a bedroom full of boxes and suitcases. Mariia Andreevna attacked the boxes with relish, and we joined in, but the first several boxes yielded nothing. Frustrated, I left it to Mariia Andreevna and my husband to finish the search in the bedroom and slipped away into the large dining/living room and started looking around more carefully there. Leaning against the ancient television set was a very large, flat, rectangular object wrapped in a thick, wallpaper-like covering held together with lots of tape. The object did not look promising because it was much too large for an icon. But I peeled away a corner of the wrapping and immediately recognized part of one of the small pictures framing the icon that I was looking for. I yelled to the others that I had found it and gingerly started to take the wrapping off. Mariia Andreevna scoffed, said not to worry about saving the wrapping, and simply ripped it off.

We had found the treasure, and now the work began. The icon was twice the size I had anticipated; it measured 43 by 38 inches and consisted of a depiction of Saint Nil in the center with twenty scenes of his life and miracles surrounding it. Given its size, the icon had clearly been created to be displayed in the local row of an iconostasis. Now every detail had to be examined and photographed, which was not easily accomplished in the poorly lit room. Two hours and over 150 photos later the work was done. After the successful completion of the long quest, we enjoyed a leisurely walk back to the metro station through the St. Petersburg rain, which had slowed to a drizzle. And because we were in Russia, we knew another adventure was on its way.

Webpage:

<https://earlyslavicstudies.org>

ESSA on H-Early Slavic:

<https://networks.h-net.org/node/3076/pages/55813/early-slavic-studies-association>

Chronicle of Publications

Sergei Bogatyrev (SSEES, University College London) published the chapter “The Legend of the Golden Belt: Revisiting the Sources,” in Janet M. Hartley and Denis J. B. Shaw, eds., *Magic, Texts, and Travel: Homage to a Scholar, Will Ryan* (London: SGEER, 2021), 159-77.

Paul Bushkovitch (Yale University) published *Succession to the Throne in Early Modern Russia: The Transfer of Power, 1450–1725* (Cambridge, UK: Cambridge University Press, 2021).

Charles Halperin (Independent Scholar) has published “The Absent Rus’ Land and Bohdan Khmelnytsky,” *East/West: Journal of Ukrainian Studies*, 7:2 (2020): 99-115; *Ivan IV and Muscovy*. Bloomington, IN: Slavica Publishers Inc., 2020 [an anthology of previously unpublished articles]; “US Publications (2000-2020) on Muscovite History, 1462-1689,” *RussianStudiesHU*, posted February 2, 2021, DOI: 10.38210/RUSTUDH.2021.3.1. russianstudies.hu/docs/Charles%20J.%20Halperin_US%20Publications%20on%20Muscovite%20History.pdf#toolbar=0&navpanes=0&statusbar=0; and “An Agnostic Approach to Ivan the Terrible,” now in print: *Russian Studies HU*, 2020, 151-71.

Janet M. Hartley (London School of Economics) and Denis J. B. Shaw (University of Birmingham), edited the collection *Magic, Texts, and Travel: Homage to a Scholar, Will Ryan* (London: SGEER, 2021).

Claudia Jensen (University of Washington), Ingrid Maier (Uppsala University), Stepan Shamin (Institute of History, Russian Academy of Sciences), and Daniel C. Waugh (University of Washington), published *Russia’s Theatrical Past: Court Entertainment in the Seventeenth Century* (Bloomington: Indiana University Press, 2021).

Kevin M. Kain (University of Wisconsin-Green Bay) and David Goldfrank (Georgetown University) published *Russia’s Early Modern Orthodox Patriarchate: Contexts and Mitred Royalty, 1589–1647* and *Russia’s Early Modern Orthodox Patriarchate: Apogee and Finale, 1648-1721*. (Announced in the previous Newsletter, but now released.)

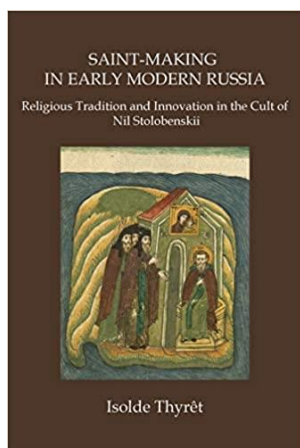
Viacheslav Lytvynenko (Charles University) has two books shortly forthcoming: *Athanasius of Alexandria, Oratio III contra Arianos: Old Slavonic Version and English Translation*. Patrologia Orientalis, Turnhout: Brepols (forthcoming in the summer of 2021); and (with Mikhail Shpakovskiy) *Zinoviy Otenskiy as a Source of the Trinitarian Controversy in Sixteenth-Century Russia: Introduction, Texts, and Translation* (by Brill; forthcoming in 2021 or 2022). He also published the following articles: “Scribal Habits in the Slavonic Manuscripts with Athanasius’ *Second Oration against the Arians*,” *Studia Ceranea* 10 (2020): 173–214; (with Irina Gritsevskaya) “Pseudo-Athanasian *Homily on the Man Born Blind: Slavonic Sermon from an Unknown Greek Original*,” *Scrinium* 16 (2020): 188-213 (doi:10.1163/18177565-00160A14); “Translation Errors in the Slavonic Version of Athanasius’ *Orations against the Arians*,” *Starobulgarska Literatura. Journal for Medieval Bulgarian Literature and Culture* 61-62 (2020): 38-58; (with Irina Gritsevskaya) “Athanasius of Alexandria’s *Triodion* Homilies in the 14th century Bulgarian Panegyrics (Homiliaries)” [Triodnye gomilii psevd-Afanasia Aleksandriyskogo v Novoizvodnykh Bolgarskikh panigirikakh (gomiliariyakh)], *Palaeobulgarica* XLIV/2 (2020): 80-100; (with Irina Gritsevskaya) “Athanasius of Alexandria and Pseudo-Athanasius in Slavonic Translation by Epifaniy Slavinetskiy” [Afanasiy Aleksandriyskiy i Psevd-

Afanasiy v perevodakh Epifania Slavinetnskogo], *Palaeobulgarica* XLIV (2020): 81-112; “Slavonic Quotations from Athanasius’ *Orations Against the Arians* in Iosif Volotsky and Metropolitan Daniil,” *Slovene* (forthcoming in Russia); (with Irina Gritsevskaya) “Athanasius in Slavonic,” *Studia Patristica*, (forthcoming).

Russell E. Martin (Westminster College, PA) published *The Tsar’s Happy Occasion: Ritual and Dynasty in the Weddings of Russia’s Rulers, 1495 – 1745* (Ithaca: Northern Illinois University Press, an imprint of Cornell University Press, 2021).

Matthew P. Romaniello (Weber State University) published “‘This whole business should be kept very Secret’: The English Tobacco Workhouses in Moscow,” in *Commercial Cosmopolitanism? Cross-Cultural Objects, Spaces, and Institutions in the Early Modern World*, ed. Felicia Gottmann (London: Routledge, 2021), 92-107.

Ludwig Steindorff (Christian-Albrechts-Universität zu Kiel, Germany), “Empire Building and Ecclesiastical Emancipation”, *Russia’s Early Modern Orthodox Patriarchate: Foundation and Mitred Royalty, 1589-1647*, ed. Kevin M. Kain, David Goldfrank (Washington – London: Academica Press 2021), pp. 7-24; “Death, Burial and Remembrance: The Christian Orthodox Tradition in the East of Europe,” *A Companion to Death, Burial and Remembrance in Late Medieval and Early Modern Europe, c.1300–1700*, ed. Philip Booth, Elizabeth Tingle (Leiden – Boston: Brill, 2021), in the series Brill’s Companion to the Christian Tradition, 94, pp. 225-248; *Monastyr’skaia kul’tura kak transkonfessional’nyi fenomen*, ed. together with A. V. Doronin (Moskva: ROSSPĖN 2020), in the series Rossija i Evropa. Vek za vekom, 455 pp.



Isolde Thyret (Kent State University) received Honorable Mention for her monograph *Saint-Making in Early Modern Russia: Religious Tradition and Innovation in the Cult of Nil Stolobenskii* (Washington, D.C.: New Academia Publishing, 2019) for the 2020 Reginald Zelnik Book Prize for an outstanding monograph published on Russia, Eastern Europe or Eurasia in History, sponsored by the Institute of Slavic, East European, and Eurasian Studies at the University of California, Berkeley, and awarded by the Association for Slavic, East European, and Eurasian Studies. She also published “‘Стопамъ преподобнаго Саватия Соловецкаго последоваль еси: Соловецкая тема в первоначальной редакции Жития Нила Столобенского,” *Труды Отдела древнерусской литературы* 67 (2021): 284-302, and “Религиозная подоплека монашества и условия его зарождения. Общие корни и различные пути: попытка сравнения,” in *Монастырская культура как трансконфессиональный феномен*, ed. L. Steindorff and A. V. Doronin (Moscow: Politicheskaia entsiklopediia, 2020), 48-54.

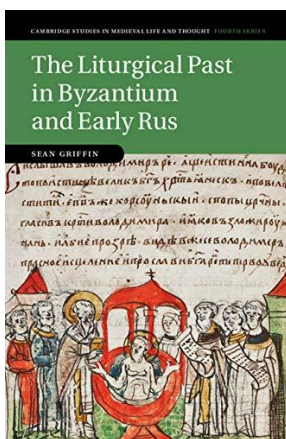
Daniel Waugh (University of Washington) reports that, “even though some items listed here are not yet technically published, they are close enough (finally!) so that it probably makes sense to post this as a reminder that there is still life out in the provinces in Shoreline, WA.” These publications include: “*The Great Turkes Defiance* Revisited / Eshche raz o ‘Vyzove Velikogo Turka’,” *Slovene* 8/1 (2019): 162-187. (Contribution to) A. Velinova et al. “Spor o drevnerusskom pis’me (forum),” *Studia Slavica et Balcanica Petropolitana* 2019, No. 1 (25). Ianvar’-Iiun: 103-123 (here, pp. 110-111). “How Might We Write a History of Reading in Pre-18th-Century Russia?” in *Reading Russia. A History of Reading in Modern Russia*, Damiano Rebecchini and Raffaella Vassena, eds., Vol. 1 (Milano: Università

degli Studi; Ledizioni, in final production stages) (Vols. 2 and 3 of these conference papers have already been published; this essay is the only pre-modern one.) (Contributor to:) Claudia Jensen, Ingrid Maier, Stepan Shamin, with Daniel C. Waugh, *Russia's Theatrical Past: Court Entertainment in the Seventeenth Century* (Bloomington and Indianapolis: Indiana University Press, in page proof). “The ‘wandering Scythians’ and other steppe pastoralists”; “Precarious paths and snow-covered summits: traversing the mountains,” in *Silk Roads: Peoples, Cultures, Landscapes*, ed. by Susan Whitfield (London: Thames and Hudson, ca. 2019): 64-67, 194-198; photos on pp. 99 (a), 194, 288; member of Advisory board. “Britain Confronts the Bolsheviks in Central Asia: Great Game Myths and Local Realities,” in: *Russian International Relations in War and Revolution, 1914-1922, Book 2: Revolution and Civil War*, David Schimmelpenninck van der Oye et al., eds. (Bloomington: Slavica, in page proof). The forthcoming volume 18 of *The Silk Road* (<https://edspace.american.edu/silkroadjournal/>), due out in March, will include: “Kashgar: Lost in the Mists of Time. A photo essay” (pp. 1-62); “Hagia Sophia. A Photo Essay” (pp. A1-A26, earlier posted to the journal website); “Sergei Stepanovich Miniaev (1948-2020)” [an obituary]; and several book notices on “Silk Road”-related topics.

Monica White (University of Nottingham) published “Early Medieval Sources,” in *Reading Russian Sources: A Student’s Guide to Text and Visual Sources from Russian History*, ed. George Gilbert (Routledge 2020), pp. 19-34 (intended for undergraduates or early post-graduates and which ESSA members might find it helpful in teaching); and has two forthcoming works: “Non-Elite Church Contacts between Byzantium and Rus during the Palaiologan Period,” in *Byzantine Spheres: The Byzantine Commonwealth Re-evaluated*, ed. Jonathan Shepard, Peter Frankopan and Averil Cameron (OUP, forthcoming 2021); and “Early Rus: The Nexus of Empires,” in *Picturing Russian Empire*, ed. Valerie Kivelson, Joan Neuberger and Sergei Kozlov (OUP, forthcoming 2021).

Justin Willson (Princeton University) published “Theodore Pediasimos’s ‘Theorems on the Nimbi of the Saints,’” *Byzantinoslavica: Revue internationale des études byzantines* 78 (2020): 203-39; “The Origin of the Crafts according to Byzantine Rosette Caskets,” *West 86th* 27, no. 2 (2020): 202-15; and “The Allegory of Wisdom in Chrelja’s Tower seen through Philotheos Kokkinos,” in *Byzantium in Eastern European Visual Culture in the Late Middle Ages*, eds. Maria Alessia Rossi and Alice Isabella Sullivan (Leiden: Brill, 2020), 1-27.

Res gestae



Sean Griffin (Dartmouth University and University of Helsinki) is the recipient of two academic prizes for his first book, *The Liturgical Past in Byzantium and Early Rus* (Cambridge University Press, 2019): the W. Bruce Lincoln Book Prize from ASEES, and the Ecclesiastical History Society Book Prize. He is currently at work on a new book project devoted to the memory politics of the contemporary Russian Orthodox Church. An article related to this project, entitled “Revolution, *Raskol*, and Rock 'n' Roll: The 1020th Anniversary of the Baptism of Rus,” is forthcoming in *The Russian Review*. In September 2021, Griffin will embark on a three-year research appointment in Helsinki, Finland. His first year will be funded by an ACLS/Luce fellowship in Religion, Journalism, and International Affairs. The following autumn, Griffin will begin a two-year fellowship in the Collegium for Advanced Studies at the University of Helsinki.

Ludwig Steindorff (Christian-Albrechts-Universität zu Kiel, Germany), reports that the project “Monastic Culture as a Trans-Confessional Phenomenon” was successfully completed. In September 2012 a Russian-German conference entitled “Monastyrskaja kul'tura kak transkonfessional'nyi fenomen” took place at Vladimir and Suzdal' (cf. *The Newsletter* of ESSA 25, 2 (Nov. 2012), p. 12), which resulted in the publication *Monastische Kultur als transkonfessionelles Phänomen*, ed. Ludwig Steindorff, Oliver Auge (München: De Gruyter Oldenbourg 2016), with all Russian contributions translated into German (cf. *The Newsletter* of ESSA 29, 2 [Nov. 2016], p. 9). Now the parallel Russian edition has appeared, with all German contributions translated into Russian: *Monastyrskaja kul'tura kak transkonfessional'nyi fenomen*, ed. L. Shtaindorff [Steindorff], A. V. Doronin (Moskva: ROSSPEN 2020), in the series Rossiia i Evropa. Vek za vekom, 455 pp. The vast majority of the translations from German was made by Andrei Doronin and Kirill Levinson (German Historical Institute in Moscow). Thanks to the parallel Russian edition, these studies on various aspects of Eastern and Western monasticism will be accessible to a much larger readership of specialists than before. Most articles refer to Muscovite Russia and to medieval Germany, but there are also contributions on early Christianity and Byzantium. As with the German edition, Ludwig Steindorff is the principal author of the introduction (this time together with Andrei Doronin). While the German edition contained 34 illustrations in black and white, which were reproduced within the corresponding articles, in the Russian edition the illustrations are reproduced in color in a plate section. Compared to the German edition, there are slight changes and bibliographical additions in most articles, because the authors had the opportunity to revise their articles. Andrei Doronin replaced his article in the German version with a new article on a similar topic. For the content of the volume see the link SODERZHANIE in the announcement from the publisher: <https://rosspen.su/monastyrskaya-kultura-kak-transkonfessionalnyy-fenomen/>

Monica White (University of Nottingham) has a new PhD student, Natalia Radziwillowicz, who started in October 2020, working on the topic “An Examination of the Communication and Connections between the Southern Baltic Coast and Scandinavia, c. 10th-12th Centuries.” In January-March 2020 she hosted Karolina Gurevich, a PhD student from the Higher School of Economics, Moscow, and helped her with research on the topic “The Image of the Polovtsy in Medieval Sources.”

Justin Willson (Princeton University) defended his dissertation, “Early Russian Art, 14th-16th Centuries: A Study in Moods,” in December 2020. For Spring 2021 he has been appointed a lecturer and post-graduate research associate in the Department of Art & Archaeology, Princeton. Justin's essay, “Virtue Idealized in the Palace Murals of Ivan the Terrible,” won first prize at the 2020 North East Slavic, East European and Eurasian Studies Conference.

Announcements

2020 ESSA Publication Prize Winners

The ESSA is pleased to announce the winners of the 2020 Publication Prize, which was for the category of scholarly articles:

First prize:

Maria Grazia Bartolini, “Visible Rituals: Theology and Church Authority in the Iconography of the Seven Sacraments in Peter Mohyla's Trebnyk (1646).” *The Slavonic and East European Review*, Vol. 98, No. 1 (January 2020)

The prize committee writes: “This article makes a series of interventions into East Slavic cultural history of the seventeenth and eighteenth centuries through a careful, thoroughly researched and impeccably argued close analysis of visual culture. The article opens up avenues for considering how ideas changed not only about sacramentology (its primary focus), but also about the body and embodiment. Bartolini also contemplates which sources were capable of conveying theological standpoints during the early modern period and how, bringing new sources and cultural forms into the purview of theology.”

Honorary mention:

Tomasz Grusiecki, “Michał Boym, the Sum Xu, and the Reappearing Image.” *Journal of Early Modern History* 23 (2019) 2.

The prize committee writes: “Grusiecki's focus on an image created by a Polish-Ruthenian Jesuit who moves between cultures and empires is a useful contribution to art-historical scholarship, while also engaging thoughtfully with ideas of national identity and affiliation in the early modern world. The article is challenging and thought-provoking in the way it casts doubt over hegemonic ideas of cultural production, especially ideas of periphery and center, and original and copy, and it breaks down simplistic national and cultural boundaries in favor of close analysis. Grusiecki utilizes an unusual primary source from our field to make a broader methodological (as well as ideological) intervention subtly but effectively.”

ESSA Grad Student/Recent Ph.D. Zoom Social: May 8

Please pass this information on to your graduate students and recent PhDs:

At the 2020 ESSA annual meeting, the members present voted to hold an informal Zoom social event for graduate students and recent PhDs with research interests in Early Slavic studies.

The purpose of this informal event is to for grad students and recent PhDs whose research interests are in Early Slavic studies to meet each other and to ask advice from a panel early-career academics about how best to promote themselves for the job market during this rough time, and other career-related concerns.

The co-hosts are three early-career academics from different disciplines co-hosting the event: Maria Ivanova, literature (McGill U.), Andrey Ivanov, history (U Wisconsin-Plattville), and Tom Grusiecki, art history (Boise State U.).

This event will be held over Zoom on Saturday, May 8, at 1 p.m. EST (10 a.m. PST, 7 p.m. Central European Time). Any graduate student or recent PhD who would like to attend should contact the ESSA Secretary, Ashley Morse (ashleymorse@g.harvard.edu), before May 8, to receive the instructions for logging into the Zoom meeting. The log-in instructions will also be announced by e-list closer to the time of the event.

ESSA Graduate Student Travel Grant

The ESSA graduate student conference travel grant will be offered for the first time this year, for travel to present a paper at the in-person component of the 2021 ASEEEES Convention in New Orleans.

Please pass this information on to your graduate students. In order to be eligible for the grant, applicants must include in their submission proof that their paper has been accepted by ASEEEES.

Application details and deadline will be announced by the committee closer to the time of the ASEEEES paper selections. In the meantime, questions can be directed to Cynthia Vakareliyska, ESSA president, at vakarel@uoregon.edu.

ESSA 2021 ASEEEES sponsored panel announcement

The ESSA Executive Committee is pleased to announce that the ESSA's sponsored panel for the 2021 ASEEEES Convention is "Seeing the Unseen: Visual narratives in early modern Muscovy and Poland-Lithuania," organized by Maria Ivanova of McGill University.

The panelists describe the panel as follows: "The panel explores the various ways of constructing visual narratives in early modern Muscovite and Ruthenian contexts. By analyzing the strategies for representing a historical city (Troy), a liberal art (grammar), and a religious authority (earthly head of the Orthodox church), we demonstrate their connection to the political and cultural climate in which they were created and examine the influence of these visual representations on shaping the social, religious, educational and philosophical narratives of the epoch."

The panel consists of the following papers:

Elena Boeck (DePaul U). "Confronting Troy in sixteenth-century Muscovy: tall tales, edifying models, and the Litsevoi Letopisnyi Svod"

Maria Ivanova (McGill U). "Who holds the keys? Early modern Ruthenian iconography of grammar"

Olenka Pevny (U of Cambridge). "Visual representations of the Earthly Head of the Orthodox Church in the Polish-Lithuanian Commonwealth"

The discussant is Michael Flier (Harvard University). The panel will be chaired by Simon Franklin (University of Cambridge).

The panel is being requested for the in-person component of the Convention, in New Orleans. It promises to be very informative and interesting, and we hope that those of you who are attending the conference in person will be able to attend.

Conferences

Viacheslav Lytvynenko (Charles University) delivered a paper on the reception of Athanasius of Alexandria in the Slavonic tradition at the Conference "New Horizons in Early Christian Studies: Challenges and Opportunities," at the University of Toronto, March 26-27, 2021 (<https://www.aiep-iaps.org/conferences>).

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 (ASEEEES).

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.

THE EARLY SLAVIC STUDIES ASSOCIATION

Cynthia Vakareliyska, President

Cornelia Soldat, Vice President
Ashley Morse, Secretary
Justin Willson, Treasurer

Russell Martin, Newsletter Editor
Martin Podolak, Webmaster

Webpage:

<https://earlyslavicstudies.org>

ESSA on H-Early Slavic:

<https://networks.h-net.org/node/3076/pages/55813/early-slavic-studies-association>