

Corrections, Changes, Updates, and Commentary for
Muscovy and the Mongols
(Toward a 2nd Edition)

p. 5, fn. 17, end:

add: See *Polnoe sobranie russkikh letopisei (PSRL)*, 41 vols., St. Petersburg/Petrograd/Leningrad and Moscow, Arkheograficheskaia komissiia, Nauka, Arkheograficheskii tsentr, and Iazyki russkoi kul'tury, 1843–2002, vol. 4.1 (2000), p. 570.

p. 6, fn. 22, lines 1–2:

reads: *Polnoe sobranie russkikh letopisei (PSRL)*, 40 vols., St. Petersburg/Petrograd/Leningrad and Moscow, Arkheograficheskaia komissiia, Nauka, and Arkheograficheskii tsentr, 1843–1995,
should read: *PSRL*,

p. 6, fn. 22, line 3:

reads: 1843–1995,
should read: 1841–2002,

p. 7, lines 1–3:

reads: Gennadii and later Church writers to the heretics as Judaizers. But referring to heretics generally as “Jews”
should read: Gennadii and the hegumen Iosif Volotskii to the heretics as adopting Jewish practices. But accusing heretics generally of being “Jews”

p. 19, fn. 62, line 2:

reads: Grand Duke Ol'gerd
should read: Grand Duke Algirdas (Ol'gerd)

p. 20, line 9:

reads: Ol'gerd
should read: Algirdas

p. 24, fn. 85, line 3:

reads: zemli.” The
should read: zemli.” But we do have evidence of the blinding of others who had no claim to the throne. Under 1069, the *Povest' vremennykh let* (174,2) tells us Mstislav Iziaslavich blinded some of those who freed his father's enemy Vseslav of Polotsk. Under 1257, the Novgorod I Chronicle reports that Alexander Nevskii cut off the noses of some and put out the eyes of others who had led his son Vasilii astray. *Novgorodskaia pervaiia letopis'*, p. 309. The

p. 24, fn. 85, lines 7–9:

reads: Also, it seems unlikely that blinding would be used on someone who was not a rival for the throne just to punish that person.

should read: The same objection might be made about a postscript to a collection of excerpts from saints *vitae* and edificatory and chronicle notes of the Kirillo-Beloozero Monastery in which the Hegumen Gurii Tushin testifies that the boyar Fedor Vasil'evich Basenok was blinded in 1463. *Opisanie 24-kh rukopisnykh sbornikov XVI veka Novgorodskoi Sofiiskoi biblioteki, nakhodiashchikhsia nyne v Sanktpeterburgskoi dukhovnoi akademii*, ed. F. K. Smirnov, St. Petersburg, Tipografia A. Transhelia, 1865, p. 61.

p. 45, line 8:

reads: they held.

add footnote: In the first half of the sixteenth century, this was true of *pomeshchiki* only in the non-Novgorodian *uezdy*. See Donald Ostrowski, “Early Pomest’e Grants as a Historical Source,” *Oxford Slavonic Papers*, vol. 33, 2000, pp. 57–60.

p. 46, line 16:

before the word Thus, add: In the late sixteenth century, Fletcher described “four lords of the chetverti” who ran the administration, mustered the troops, and led them into battle as field marshals.

then add footnote: Giles Fletcher, “Of the Russe Commonwealth,” in *Rude & Barbarous Kingdom*, pp. 146–149, 183.

p. 51, fn. 64:

reads: Commonwealth,” in *Rude & Barbarous Kingdom*, p. 193.

should read: Commonwealth,” p. 193.

p. 55, fn. 86, line 1:

reads: vol. 4, pp. 468, 536; vol. 6, pp. 244–245;

should read: vol. 4 (1925), pp. 460, 466; vol. 6, p. 51;

p. 58, fn. 100, line 8:

reads: Kollman,

should read: Kollmann,

p. 58, fn. 100, end:

add: On the difficulty of establishing Tatar origin through the name alone, see the case of Roman Vasil'evich reported in Michael Khodarkovsky, “‘Not by Word Alone’: Missionary Policies and Religious Conversion in Early Modern Russia,” *Comparative Studies of Society and History*, vol. 38, 1996, p. 275, fn. 24; see also V. V. Vel'iaminov-Zernov, *Issledovanie o Kasimovskikh tsariakh i tsarevichakh*, 4 vols., St. Petersburg, Imperatorskaia Akademii nauk, 1863–1887, vol. 3, pp. 54–55.

p. 60, after line 9:

add: As Kotoshikin describes it, a person had “to earn” or “qualify for” (*dosluzhit’sia*) a *pomest’e* through service.

then add a footnote: Kotoshikin, *O Rossii*, p. 95.

continue in text: Chancellor tells us that “[i]f any man behave himself valiantly in the field,” then he was given a *pomest’e*.

then add a footnote: Chancellor, “First Voyage to Russia,” p. 28.

p. 89, fn. 16, line 2:

reads: 1851–1871, *PDS*, vol. 1,

should read: 1851–1871, vol. 1,

p. 89, fn. 16, line 4:

add: Other instances of a foreign envoy’s having a private audience with the Muscovite ruler include the following: Jakob Pisar, ambassador from King Casimir of Poland-Lithuania, with Ivan III and his son Ivan in 1468 (*PSRL*, vol. 8, p. 153; vol. 11, p. 119; vol. 18, p. 218; vol. 25, p. 280; vol. 26, p. 223; vol. 28, pp. 118, 286; *Ioasafovskaiia letopis’*, p. 56); Thomas Randolph with Ivan IV in 1569 (*Rude & Barbarous Kingdom*, p. 70); and John Merrick with Boris Godunov in 1602 (*Gentleman’s Magazine*, vol. 94, pt. 2, 1824, p. 227).

p. 89, fn. 18, line 1:

reads: Muscovites

should read: Russians

p. 89, fn. 18, line 2:

reads: (forthcoming).

should read: vol. 57, 1998, pp. 585–608.

p. 89, fn. 19, line 4:

reads: Slaverei

should read: Sklaverei

p. 90, fn. 20, line 2:

add: Cf. M. A. Usmanov, *Zhalovannye akty Dzhuchieva Ulusa XIV–XVI vv.*, Kazan’, Izdatel’stvo Kazanskogo universiteta, 1979, pp. 194–196 for use of the term *chelom b’et* in the context of Turko-Mongol diplomacy.

p. 90, line 15:

after the word tsar. add footnote: Herberstein tells us that a councillor would announce that the ambassador *bit chelom*, without the ambassador’s having to perform the act. Herberstein, *Zapiski*, pp. 213, 215; Herberstein, *Notes*, vol. 2, pp. 124, 126.

p. 95, line 1up:

after the word formulas. add a footnote: Skrynnikov asserts that the grand-princely

practice of not signing wills and treaties was borrowed from the Qipchaq Khanate. R. G. Skrynnikov, “Groznyi und Kurbskij. Ergebnisse eines textologischen Experiments,” *Jahrbücher für Geschichte Osteuropas*, vol. 41, 1993, p. 179.

p. 96, line 1up:

reads: two years

should read: seventeen

p. 97, fn. 48, line 18:

add at the end: The word *pozhalovati* is a calque of *soyurga-* (to grant). Golden, “Turkic Calques,” pp. 110–111.

p. 98, fn. 49, line 10:

reads: Mitteralter

should read: Mittelalter

p. 98, fn. 49, end:

add: We have evidence of an even earlier usage of metaphorical kinship occurring in a Smolensk document from 1340, when Prince Ivan Aleksandrovich refers to Grand Duke Gediminas of Lithuania as “my elder brother.” *SGGD*, vol. 2, no. 8, pp. 10–11.

p. 99, continuation of fn. 49, end of line 13:

add: Chrysos cautions us, however, against accepting the view that this diplomatic terminology implied some kind of political or legal relationship between states or that any notion of a hierarchical world order was in place. See Evangelos Chrysos, “‘Was Old Russia a Vassal State of Byzantium?’” in *The Legacy of Saints Cyril and Methodius to Kiev and Moscow: Proceedings of the International Congress on the Millennium of the Conversion of Rus’ to Christianity. Thessaloniki 26–28 November 1988*, ed. Anthony-Emil N. Tachiaos, Thessaloniki: Hellenic Association for Slavic Studies, 1992, p. 244.

p. 100, line 18:

add: That also seems to be the case in the *Secret History of the Mongols* where Ong-khan declares Temujin his “son” because Ong-khan had an *anda* relationship with Yisegu, Temujin’s father.

then add footnote: *Secret History* (Cleaves), sec. 164, pp. 87–88; “Secret History” (Rachewiltz) *PFEH*, vol. 13, p. 52. Earlier Ong-khan (ToghriI) had referred to Jamuqa as “younger brother”, but that was in relation to Temujin who was Jamuqa’s *anda*. *Secret History* (Cleaves), sec. 104, 108, pp. 40, 44; “Secret History” (Rachewiltz) *PFEH*, vol. 5, pp. 150, 154. Jamuqa, in return, refers to ToghriI as “elder brother.” *Secret History* (Cleaves), sec. 106, p. 42; “Secret History” (Rachewiltz) *PFEH*, vol. 5, p. 152. But neither Pelliot and Hambis nor Rachewiltz see this phrase as indicating anything more than respect. *Histoire des*

campagnes de Gengis Khan, Cheng-wou ts'in-tcheng lou, edited and annotated by Paul Pelliot and Louis Hambis, vol. 1 (Leiden: Brill, 1951), p. 30; “Secret History” (Rachewiltz) *PFEH*, vol. 5, p. 167.

p. 118, line 13:

after the word domain. **add:** Under 1284, the Nikon Chronicle reports the protection by Tatars of merchants from Europe and Constantinople in the Chernigov land.

then add footnote: *PSRL*, vol. 10, pp. 163–164

p. 121, line 8sup:

reads: the Simeonov and Nikon chronicles report that in 1388,

should read: a number of chronicles report that, in 1376, a metropolitan named Marko came from St. Catherine’s Monastery in the Sinai to Moscow for donations and, later in the year, Niphontus, Archimandrite of the Holy Archangel Michael Monastery in Jerusalem came to Moscow for donations, which helped him to become Patriarch of Jerusalem, and, in 1388,

p. 121, fn. 69:

reads: vol. 11, p. 94; vol. 18, p. 138.

should read: vol. 8, pp. 24, 52; vol. 11, pp. 25, 94; vol. 18, pp. 117, 138; vol. 24, p. 132; vol. 25, pp. 192, 214.

p. 122, line 4:

reads: 1445.

should read: 1445, but this is more likely 20,000 rubles.

p. 124, line 8:

before the word Under, **add:** The “Chronicle Notes of Mark Levkeinskii” tells us that the Nogais came with 80,000 horses in 1530; with 30,000 horses in 1531; and with 50,000 horses in 1534.

then add a footnote: “Letopisnye zapisi Marka Levkeinskogo,” pp. 12–13.

p. 124, fn. 83, line 3:

add at the end: On the silver trade in Novgorod during the fourteenth and fifteenth centuries, see A. L. Khoroshkevich, *Torgovlia Velikogo Novgoroda v XIV–XV vekakh*, Moscow, Akademiia nauk SSSR, 1963, pp. 268–291.

p. 124, fn. 84, line 2:

add at the end: “Letopisnye zapisi Marka Levkeinskogo,” in A. A. Zimin, “Kratkie letopisi XV–XVI vv.,” *Istoricheskii arkhiv*, vol. 5, 1950, p. 10.

p. 126, fn. 97, line 4:

reads: Mittalters

should read: Mittelalters

p. 139, line 21:**reads:** Sadi**should read:** Said**p. 148, line 2:**

after the word Rus', add a footnote: Some chronicles do report Rus' as the *ulus* of the Tatar khan. See, e.g., under 1348, when Grand Prince Semen asks Khan Janibeg protection from Lithuania. *PSRL*, vol. 7, p. 215; vol. 10, p. 219; vol. 20, p. 185; vol. 23, p. 109; vol. 25, p. 177; vol. 28, pp. 72, 233. And the Galician-Volynian Chronicler uses the phrase “for at that time the Rus' princes were under Tatar rule” (*v voli tatar'skoi*) to acknowledge the sovereignty of the Qipchaq khan. *PSRL*, vol. 2 (1908), cols. 888 (1282), 897 (1287). On the chroniclers' claim that Rus' was an *ulus* of the Tatar khan, see Charles J. Halperin, “*Tsarev ulus*: Russia in the Golden Horde,” *Cahiers du monde russe et soviétique* vol. 23, 1982, pp. 257–263, where he argues that “all Russian declamations of fealty to the *ulus* to which they belonged, the *tsarev ulus*, must be invented fantasies, exercises in bending the truth to suit tendentious political purpose” and that “the sources, to be blunt, lie...” (261). See also Halperin's comments on *vole* in his “The East Slavic Response to the Mongol Conquest,” *Archivum Eurasiae Medii Aevi*, vol. 10, 1998–1999, p. 104.

p. 155, lines 14–15:**reads:** led a mixed Rus' and Tatar army against a mixed Tatar and Rus' army led by an emir**should read:** led a large army gathered from the various principalities of Rus' against a predominantly Tatar army led by an emir**p. 159, lines 5–6:****reads:** but then treated this hypothetical construct as equivalent to an extant chronicle.**should read:** but eventually came to the same conclusion as Shakhmatov.**then add a footnote:** Lur'e, *Dve istorii*, pp. 113–114.**p. 159, fn. 69, end:****add:** Recently, Kloss made an argument for 1513–1518 as the most likely time of composition on the basis of identifying the author as Mitrofan, bishop of Kolomna. B. M. Kloss, “Ob avtore i vremeni sozdaniia ‘Skazanie o Mamaevom poboishche’,” in *In Memoriam: Sbornik pamiati Ia. S. Lur'e*, St. Petersburg, Atheneum-Feniks, 1997, pp. 253–262.**p. 166, line 5:****after the word paid. add a footnote:** For the tribute paid after 1480, see *DDG*, p. 254 (1481), p. 270 (1481), p. 318 (1486), p. 325 (1486), p. 362 (1504).

p. 166, line 7:**reads:** in Cyrillic.**should read:** in Cyrillic in Muscovy.**p. 166, fn. 12, end:****add:** In 1351, Grand Prince Semen spent 8 days with his army at the Ugra River opposite Grand Duke Algirdas and his army. *PSRL* vol. 7, p. 216; vol. 10, p. 223; vol. 18, pp. 97–98; vol. 20, p. 186; vol. 23, p. 110; vol. 24, p. 120; vol. 25, p. 178; vol. 26, p. 115; vol. 28, pp. 72, 233; Priselkov, *Troitskaia letopis'*, p. 372.**p. 175, fn. 45, line 3:****reads:** vol. 7,**should read:** vol. 8,**p. 175, fn. 45, line 3:****reads:** 152–163.**should read:** 152–163; and N. V. Zhilina, *Shapka Monomakha. Istoriko-kul'turnoe i tekhnologichskoe issledovanie*, Moscow, Nauka, 2001, pp. 55–61.**p. 176, fn. 51, line 1:****reads:** O. A.**should read:** O. I.**p. 176, fn. 12, line 4:****reads:** Bewusstsein**should read:** Bewusstsein**p. 179, line 1:****reads:** Mazoretski**should read:** Mazowiecki**p. 180, fn. 72, end:****add:** Cherniavsky has the opposite opinion, that *tsesar'* meant “junior emperor,” so that *tsar'* referred to the khan, and *tsesar'* referred to “his heir and co-ruler.” Cherniavsky, “Khan or Basileus,” p. 67.**p. 181, line 21:****reads:** Tatar khans**should read:** Nogai princes**p. 181, fn. 78, end:****add:** In addition to those case cited by Savva, Vasilii III refers to himself a *tsar'* in a document to his tax collectors in 1517 in Lapland. See “Vypiska iz privilegii velikogo kniazia, pozhalovannoi im dikim lopariam s morskogo berega Norvegii,” in V. E. Vozgrin, I. P. Shaskol'skii, and T. A. Shpader, “Gramoty velikogo kniazia

Vasiliia III sborshchikam dani v Lopskoi zemle,” *Vspomogatel’nye istoricheskie distsipliny*, vol. 26, 1998, p. 132.

p. 182, line 23:

reads: 1554 from Khan Bekbulat

should read: 1551 the Nogai *mirza* Belek Bulat

p. 182, fn. 87, lines 2–3:

reads: Khan Bekbulat was the grandson of the khan of the Qipchaq Khanate, Aḥmed, and the father of Simeon Bekbulatovich (Sayin Bulat).

should read: See also Kennedy, “Juchids,” pp. 119, 123–124; and Michael

Khodarkovsky, *Russia’s Steppe Frontier: The Making of a Colonial Empire 1500–1800*, Bloomington, Indiana University Press, 2002, p. 44. Belek Bulat *mirza*, who claimed to be descended from the emir Edigei (thus, a non-Chingizid), should not be confused with Khan Bekbulat, who was the grandson of the khan of the Qipchaq Khanate Aḥmed (thus, a Chingizid), and the father of Simeon Bekbulatovich (Sayin Bulat). For a recent study of the use of the term *belyi tsar’* and of allusions in contemporary sources to the “Chingissid ancestry” of Ivan IV, see Charles J. Halperin, “Ivan IV and Chinggis Khan,” *Jahrbücher für Geschichte Osteuropas*, vol. 51, 2003, pp. 481–497. Another use of the term *belyi tsar’* by the Nogais not mentioned by Halperin is in Mirza Ismail’s letter of 1552 to Ivan IV found in RGADA, f. 127, op. 4, fol. 66 (cited in Il’ia Zaitsev, *Mezhdu Moskvoi i Stambulom. Dzhuchidskie gosudarstva, Moskva i Osmanskaia imperiia (nachalo XV–pervaia polovina XVI vv.)*, Moscow, Rudomino, 2004, p. 163).

p. 183, fn. 88, line 1:

reads: “Juchid,”

should read: “Juchids,”

p. 187, fn. 106, line 1:

reads: Khānates of Kazan’,”

should read: Khanates of Kazan’ and the Crimea,”

p. 188, line 2:

reads: cite the

should read: cite Fletcher’s statement: “Their neighbors with whom they have greatest dealings and intercourse, both in peace and war, are first the Tatar; secondly, the Poles. . . .” Confirmation of this priority can be found in the

then add a footnote after the added Fletcher quotation above: Fletcher, “Of the Russe Commonwealth,” p. 191.

p. 193, line 7up:

reads: 1580s

should read: 1560s

p. 195, line 1:**reads:** Ivan IV's activities in the Oprichnina.**should read:** Muscovite rulers' following steppe khans in their policies and actions.**p. 201, fn. 18:****reads:** p. 42.**should read:** p. 43.**p. 202, fn. 13, end:****add:** Kotoshikin says that Ivan ordered Filipp suffocated with a pillow. Kotoshikin, *O Rossii*, pp. 1–2.**p. 203, fn. 18:****reads:** O. I. Pobedova, *Moskovskaia shkola zhivopisi pri Ivane IV. Raboty v Moskovskoi kremle 40-kh–70-kh godov XVI v.*, Moscow, Nauka, 1972, appendix.**should read:** Pobedova, *Moskovskaia shkola*, appendix.**p. 209, fn. 40, end:****add:** At the point when the council had completed its deliberations, the grand prince did show up and had Metropolitan Zosima look into what the canon laws were regarding heretics. But Ivan III did not formally participate in the proceedings. *AFED*, p. 385.**p. 216, line 11:****reads:** of absolutism on**should read:** of absolute monarchy on**p. 216, lines 14–15:****reads:** combine Hobbes' view, which was that in the natural state the people chose the ruler, with Bossuet's views, which was that God**should read:** combine the view (accepted by Hobbes among others) that in the natural state the people chose the ruler with the view (accepted by Bossuet among others) that God**p. 217, lines 14–15:****reads:** themsel-ves**should read:** them-selves.**p. 221, line 3:****reads:** the published version**p. 221, fn. 10:****reads:** 799.**should read:** 799; cf. "Izlozhenie paskhalii mitropolita Zosimy," edited by I. A.

Tikhoniuk, in I. A. Tikhoniuk, "'Izlozhenie paskhalii' Moskovskogo mitropolita

Zosimy,” *Issledovaniia po istochnikovedeniiu istorii SSSR XIII–XVIII vv. Sbornik statei*, edited by V. I. Buganov, V. A. Kuchkin, and V. G. Litvak, Moscow, Akademiia nauk SSSR, 1986, p. 60.

p. 221, fn. 11:

reads: A. S. Pavlov, “Vopros o erezii zhidovstvuiushchikh na VI Arkheologicheskom s”ezde,” *Sovremennye izvestiia*, Odessa, September 29, 1884, no. 266;

should read: “Mitropolita Zosimy izveshchenie o paskhalii,” col. 798, fn. 7;

p. 233, fn. 58, lines 1–2:

reads: vol. 10, 1862, pp. 363–365.

should read: vol. 39, 1862, no. 5, pp. 363–365.

p. 234, lines 24–33:

reads: Formosus, sends the white cowl to Patriarch Philotheus of Constantinople, who is told in a dream to send it to Archbishop Vasilii of Novgorod. Throughout the *Tale*, the author plays fast and loose with chronology, none more so than here. Formosus was pope from 891 to 896, while Philotheus Coccinus was patriarch from 1353 to 1354 and from 1364 to 1376. Apparently it took over four-and-a-half centuries for the white cowl to travel from Rome to Constantinople. In addition, Vasilii became archbishop in 1342, some eleven years before Philotheus became patriarch.

should read: Formosus (891–896), betrays the faith and hides the white cowl because he despises it. After some time, another pope, whose name is not given in the records because he acts so shamefully, sends the white cowl to the Patriarch of Constantinople Philotheus. The author of the *Tale* does report that some say the pope’s name was Gervasius or Eugene. Philotheus (Coccinus), who was patriarch from 1353 to 1354 and from 1364 to 1376, in turn, is told in a dream to send it to Archbishop Vasilii of Novgorod. Throughout the *Tale*, the author plays fast and loose with chronology, none more so than here. Vasilii became archbishop of Novgorod in 1330 and ceased being archbishop in 1352, a year before Philotheus first became patriarch. In the Short Redaction, Formosus sends the white cowl to a certain Patriarch Uvenalii (Juvenal?), who then sends it to Archbishop Vasilii. Although whoever wrote the Short Redaction had the correct date (1337) for when Vasilii was archbishop, he treated all three prelates as contemporaries. Yet, Formosus lived over four-and-a-half centuries earlier and there was no such patriarch with the name Uvenalii or Juvenal.

p. 234, fn. 62, lines 6–9:

eliminate the words: Whoever wrote the Short Redaction would have had the correct date (1337), for Vasilii’s being archbishop. But the author of the Short Redaction names the patriarch to whom the cowl was sent as a certain “Uvenalii” (Juvenal?). There was no such patriarch with that name.

p. 236, line 3:**reads:** banishment of Archbishop Pimen in 1570.⁶⁷**should read:** deposition and banishment of Archbishop Pimen in 1570⁶⁷ and deposition, arrest, and trial of Archbishop Leonid in 1575.^{67a}**then add a footnote:** The Pskov II Chronicle reports that Ivan IV, after depriving Leonid of his position, had him sewn into a bear skin and set dogs upon him. *Pskovskie letopisi*, vol. 2, p. 262. Horsey claims Leonid was imprisoned in irons in a cave. Horsey, “Travels,” p. 293.**p. 237, line 8up:****reads:** in a monastery.**should read:** in a monastery, and in 1575 ousted the Novgorodian Archbishop Leonid, had him tried, and imprisoned.**p. 244, line 6up:****reads:** Safanovich**should read:** Safonovich**p. 245, fn. 4, line 2, after “p. 58.”:****add:** Nine years later, Reinhold Heidenstein also used the term when he wrote that Ivan III overthrew the “Tatar yoke” (“Ide Tartarorum iugum primus excussit”).Reinhold Heidenstein, *De bello Moscovitico commentariorum*, Cracow, officina Lazari, 1584, p. 24. (My thanks to Halperin for pointing out the use of the term “tatarskoe igo” in the Russian translation of Heidenstein’s book.)**p. 245, fn. 4, end:****add:** Cf. Benedict the Pole’s *sub servitate Thatarorum* in *Sinica Franciscana*, vol. 1, p. 135.**p. 251, Glossary****add a note:** Unusual and foreign words and phrases that appear only once in the text are defined where they appear. Unusual and foreign words and phrases that appear more than once in the text are defined here.**p. 252, after line 13:****add:** *Posol’skii prikaz* Ambassadorial chancellery (the foreign affairs office).**p. 254, lines 17–19:****eliminate the words:** Novgorodians under their prince, Alexander Iaroslavich, defeat Swedes on Neva River**p. 255, line 5up:****reads:** Qaraqorum**should read:** Sarai

p. 256, lines 11up–12up:

eliminate the words: Toqta becomes khan of Qipchaq Khanate

p. 256, line 6up:

eliminate the words: Toqta dies

p. 258, line 16:

reads: 1353

should read: 1353

p. 261, line 3:

reads: begins

should read: begins;

p. 261, line 4:

eliminate: 1438

p. 261, lines 4–5:

reads: Belev, founds Kazan Khanate

should read: Belev

p. 261, line 17:

reads: 200,000

should read: 20,000

p. 264, line 18up:

add: the Nogai *mirza* Bek Bulat writes a letter to Ivan IV referring to him as a Chingizid

p. 264, line 17up:

add: the Nogai *mirza* Ismail writes a letter to Ivan IV referring to him as “*belyi tsar*”

p. 264, line 13–14up:

eliminate: 1554 Khan Bekbulat sends a letter in which he refers to Ivan IV as a Chingizid

p. 265, line 17up:

reads: Monasteries prohibited from inheriting lands

Monasteries agree at a Church council to register all new land acquisitions with the government in return for being allowed to keep all the lands they had at that point.

p. 267, line 4up:

reads: dogovornye

should read: dogovornye

p. 269, after line 21:

add: “Letopisnye zapisi Marka Levkeinskogo,” in A. A. Zimin, “Kratkie letopisi XV–XVI vv.,” *Istoricheskii arkhiv*, vol. 5, 1950, pp. 9–14.

p. 270, after line 25:

add: *Opisanie 24-kh rukopisnykh sbornikov XVI veka Novgorodskoi Sofiiskoi biblioteki, nakhodiashchikhsia nyne v Sanktpeterburgskoi dukhovnoi akademii*, ed. F. K. Smirnov, St. Petersburg, Tipografiia A. Transhelia, 1865.

p. 271, lines 14–16:

reads: *Polnoe sobranie russkikh letopisei, 40 vols., St. Petersburg/Petrograd/Leningrad and Moscow, Arkheograficheskaiia komissiia, Nauka, and Arkheograficheskii tsestr, 1843–1995.*

should read: *Polnoe sobranie russkikh letopisei, 41 vols., St. Petersburg/Petrograd/Leningrad and Moscow, Arkheograficheskaiia komissiia, Nauka, Arkheograficheskii tsestr, and Iazyki russkoi kul'tury, 1843–2002.*

p. 271, line 16:

reads: 1843–1995.

should read: 1841–2002.

p. 277, line 23:

reads: Mittalters

should read: Mittelalters

p. 279, after line 7up:

add: Chrysos, Evangelos, ““Was Old Russia a Vassal State of Byzantium?”” in *The Legacy of Saints Cyril and Methodius to Kiev and Moscow: Proceedings of the International Congress on the Millennium of the Conversion of Rus' to Christianity. Thessaloniki 26–28 November 1988*, ed. Anthony-Emil N. Tachiaos, Thessaloniki: Hellenic Association for Slavic Studies, 1992, pp. 233–245.

p. 281, line 26:

reads: Mitteralter

should read: Mittelalter

p. 285, after line 18:

add: Halperin, Charles J., “*Tsarev ulus: Russia in the Golden Horde*,” *Cahiers du monde russe et soviétique* vol. 23, 1982, pp. 257–263.

p. 285, after line 18up:

add: Halperin, Charles J., “The East Slavic Response to the Mongol Conquest,” *Archivum Eurasiae Medii Aevi*, vol. 10, 1998–1999, pp. 98–116.

Halperin, Charles J. “Ivan IV and Chinggis Khan,” *Jahrbücher für Geschichte Osteuropas* vol. 51, 2003, pp. 481–497.

p. 287, line 9up:

reads: historishces Bewusstsein

should read: historisches Bewusstsein

p. 289, after line 16up:

add: Khodarkovsky, Michael, “‘Not by Word Alone’: Missionary Policies and Religious Conversion in Early Modern Russia,” *Comparative Studies of Society and History*, vol. 38, 1996, pp. 267–293.

also add: Khodarkovsky, Michael, *Russia’s Steppe Frontier: The Making of a Colonial Empire 1500–1800*, Bloomington, Indiana University Press, 2002.

p. 289, after line 12up:

add: Khoroshkevich, A. L., *Torgovlia Velikogo Novgoroda v XIV–XV vekakh*, Moscow, Akademiia nauk SSSR, 1963.

p. 290, after line 13:

add: Kloss, B. M., “Ob avtore i vremeni sozdaniia ‘Skazanie o Mamaevom poboishche’,” in *In Memoriam: Sbornik pamiati Ia. S. Lur’e*, St. Petersburg, Atheneum-Feniks, 1997, pp. 253–262.

p. 290, line 2up:

reads: Slaverei

should read: Sklaverei

p. 294, line 26:

reads: Khanate

should read: Khanates

p. 297, line 3up:

reads: 1998 (forthcoming).

should read: 1998, pp. 262–277.

p. 297, between lines 2up–3up:

add: Ostrowski, Donald, “Early Pomest’e Grants as a Historical Source,” *Oxford Slavonic Papers*, vol. 33, 2000, pp. 37–63.

p. 300, line 3:

reads: Muscovites

should read: Russians

p. 300, line 4:

reads: (forthcoming).

should read: vol. 57, 1998, pp. 585–608.

p. 305, after line 23:

add: Skrynnikov, R. G., “Groznyi und Kurbskij. Ergebnisse eines textologischen Experiments,” *Jahrbücher für Geschichte Osteuropas*, vol. 41, 1993, pp. 161–179.

p. 306, line 14:**reads:** Spidliak**should read:** Špidlík**p. 306, line 20:****reads:** 7,**should read:** 8,**p. 306, line 12up:****reads:** vol. 10, 1862, pp. 363–365.**should read:** vol. 39, 1862, no. 5, pp. 358–372, no. 6, pp. 649–669.**p. 308, after line 3up:****add:** Vel'iaminov-Zernov, V. V., *Issledovanie o Kasimovskikh tsariakh i tsarevichakh*, 4 vols., St. Petersburg, Imperatorskaia Akademii nauk, 1863–1887.**p. 309, after line 9up:****add:** Vozgrin, V. E., I. P. Shaskol'skii, and T. A. Shpader, "Gramoty velikogo kniazia Vasiliia III sborshchikam dani v Lopskoi zemle," *Vspomogatel'nye istoricheskie distsipliny*, vol. 26, 1998, pp. 125–135.**p. 310, after line 20:****add:** Zaitsev, Il'ia, *Mezhdu Moskvoi i Stambulom. Dzhuchidskie gosudarstva, Moskva i Osmanskaia imperiia (nachalo XV–pervaia polovina XVI vv.)*, Moscow, Rudomino, 2004.**p. 310, after line 26:****add:** Zhilina, N. V., *Shapka Monomakha. Istoriko-kul'turnoe i tekhnologichskoe issledovanie*, Moscow, Nauka, 2001.**p. 312, col. 2, after line 1:****add:** Algirdas (Ol'gerd) (grand duke of Lithuania), 19 n.62, 20**p. 313, col. 2, line 14:****reads:** 182,**should read:** 182 n.87,**p. 313, col. 2, after line 15:****add:** Belek Bulat (Nogai *mirza*), 182 and n.87.**p. 315, col. 1, line 2up:****reads:** Mazoresteski**should read:** Mazowiecki

p. 315, col. 1, line 1up:

reads: censensus

should read: consensus

p. 316, col. 1, line 16:

reads: Safanovich

should read: Safonovich

p. 318, col. 1, line 29:

reads: 197 n.141

should read: 197 n.141, 236 n.67a

p. 320, col. 2, after line 15up:

add: Leonid (Archbishop of Novgorod), 236, 237.

p. 322, col. 2, line 6up

reads: 80, 131

should read: 80, 97, 132

p. 323, col. 2, line 1:

reads: Quipchaq

should read: Qipchaq

p. 323, col. 2, lines 28–29:

reads: Ol'gerd (grand duke of Lithuania), 19 n.62, 20

should read: Ol'gerd (see Algirdas)

p. 325, col. 2, line 35:

reads: Sadi Aḥmed

should read: Said Aḥmed

p. 325, col. 2:

move the entry for Said Aḥmed to after the entry for Sahlins, Marshall in the same column.

last updated January 12, 2005

Please send further corrections to: Don_Ostrowski@harvard.edu