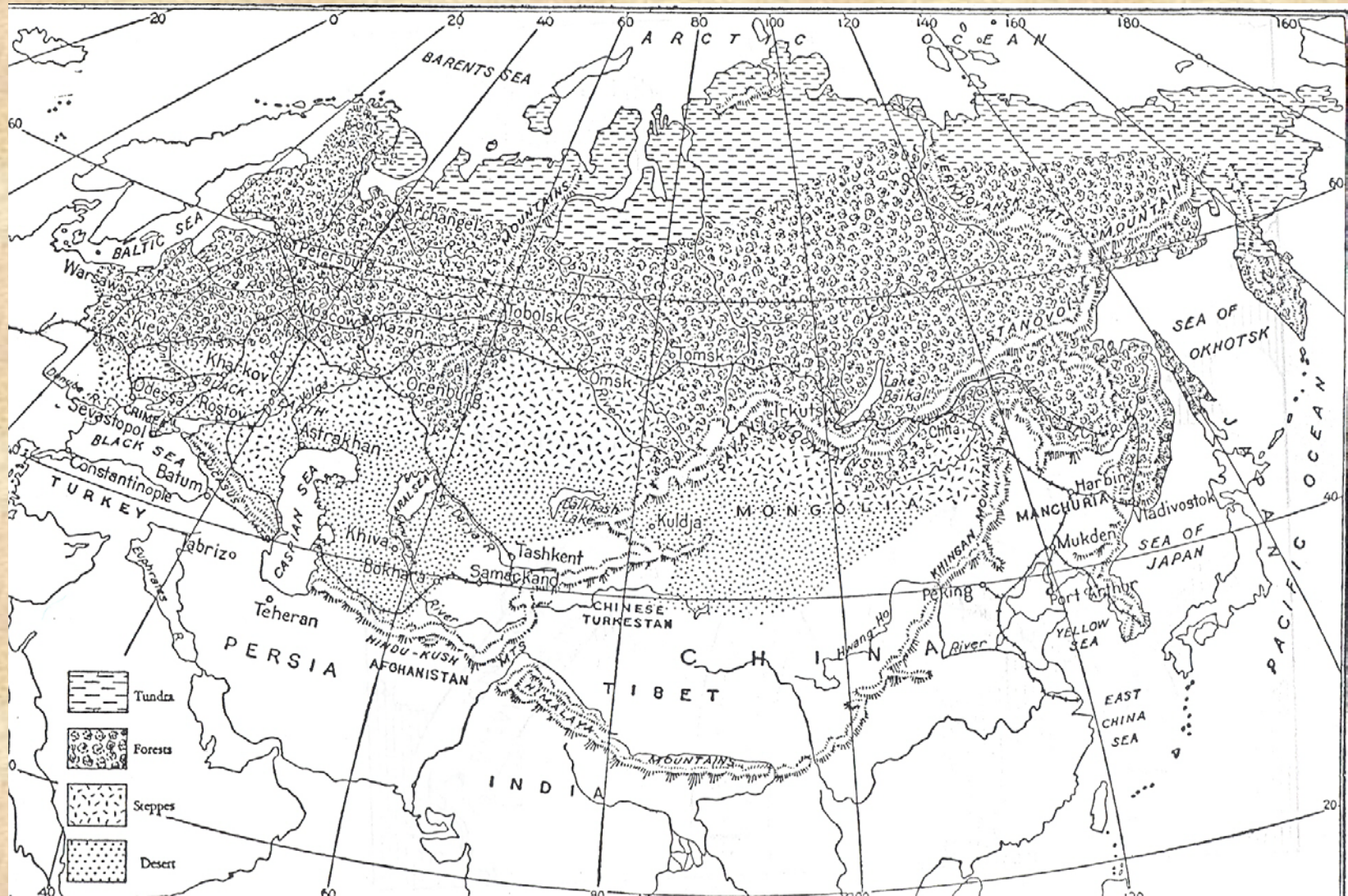
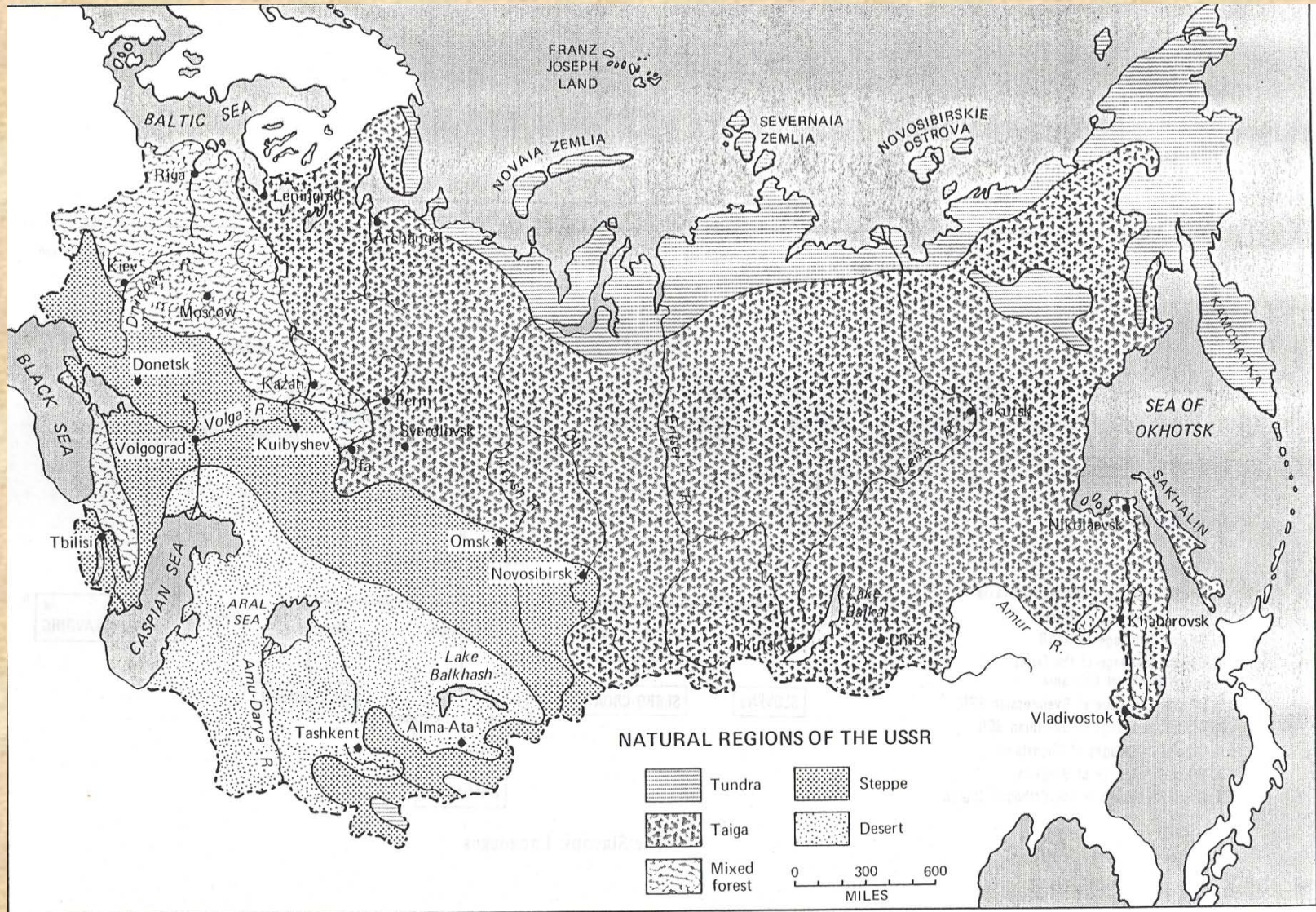


# Later Rus' Principalities

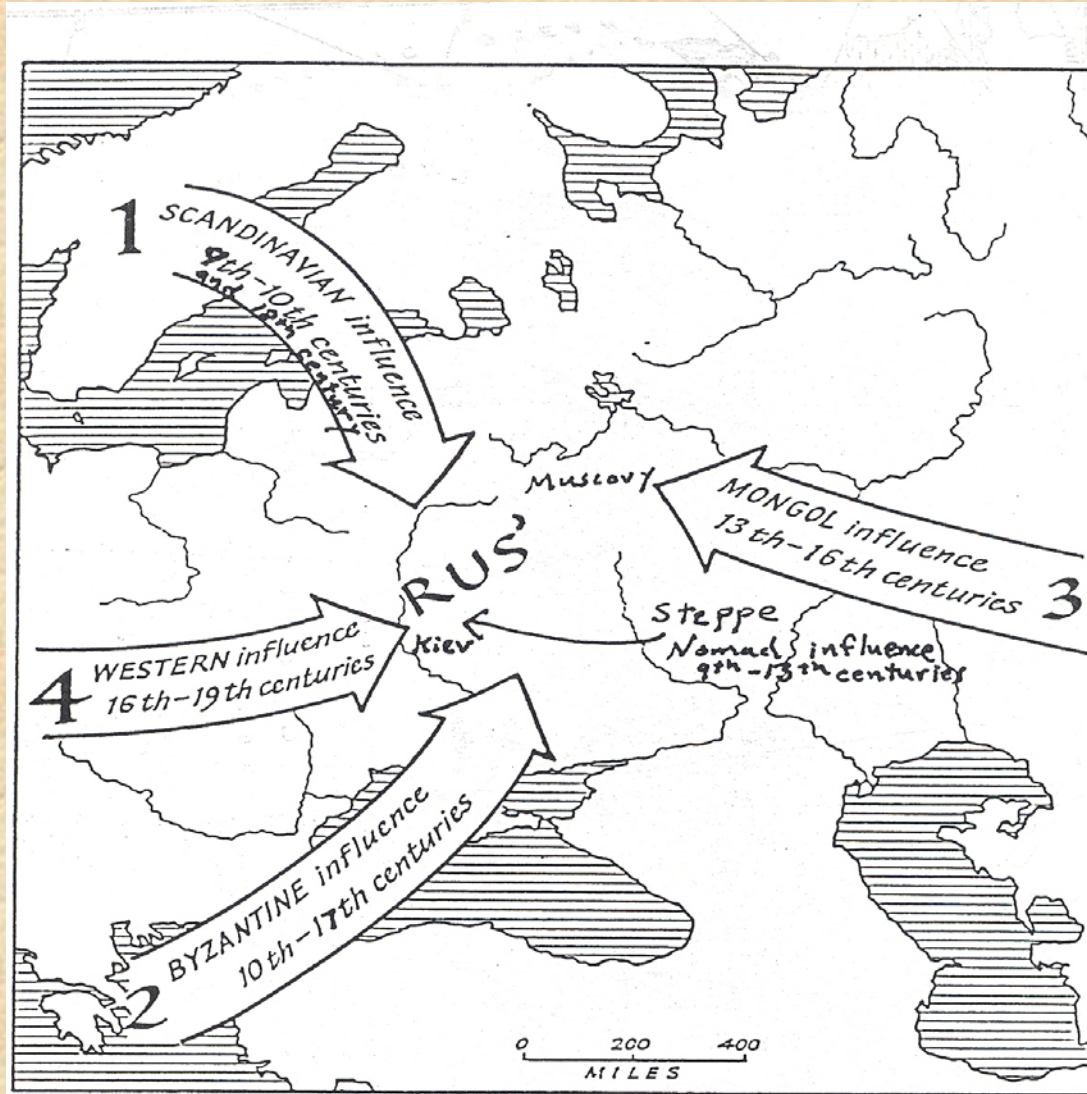
# Vegetation Zones of the Inner Eurasia



# Natural Regions of Inner Eurasia

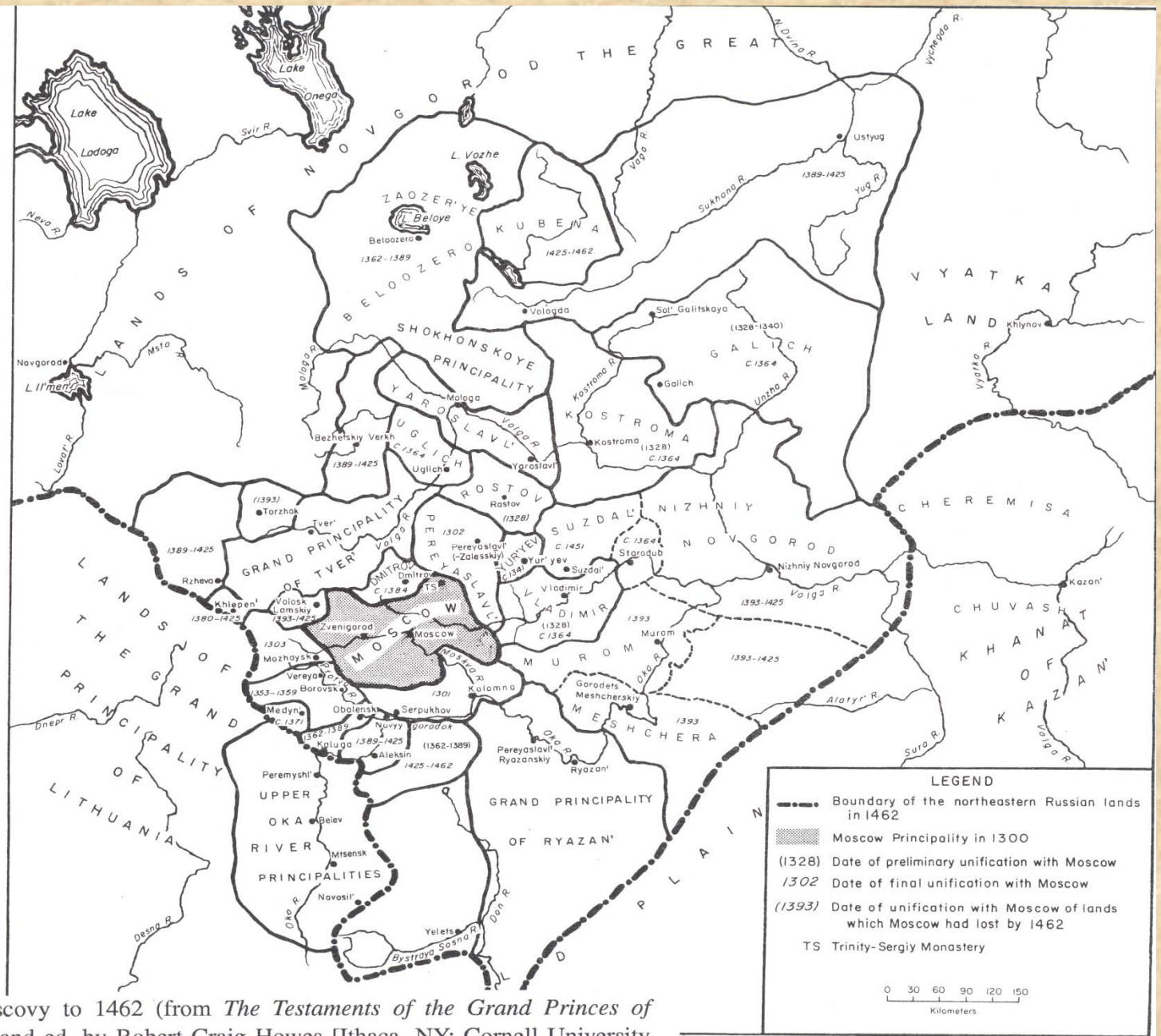


# Influences on Rus' Principalities



# Who are the Russians?

- Rus' = Swedish Vikings (Varangians) (9th c. – 989)
- Rus' = Christian under jurisdiction of metropolitan of Rus' (989 – 1589) and patriarch of Moscow (1589 – 1701)
- Russian = (1833) Official nationality: Orthodoxy, Autocracy, and *Nationality (narodnost')*
  - Sergei Uvarov, Minister of Education
- Russian = language and way of life (*byt'*), *culture*
- Acceptance by other “Russians”



Growth of Muscovy to 1462 (from *The Testaments of the Grand Princes of Moscow*, trans. and ed. by Robert Craig Howes [Ithaca, NY: Cornell University Press, 1967]).



2. Muscovy in 1462 (from George Vernadsky, *Russian at the Dawn of the Modern Age* [New Haven: Yale University Press, 1959]).

## Influences and examples

1. Vikings – Rus' princes // ruled various principalities until 1598  
– Riurikid princes in later Russian history // Obolensky
2. Steppe pastoralist // Tale of Igor's Campaign // “Tatar Yoke”  
anti-Tatar component of Russian national identity
3. Byzantium // religion and written, artistic culture, music



# Influences and examples

## 4. Europe //

- Lithuanian nobility entered service of grand prince of Muscovy (15<sup>th</sup> and 16<sup>th</sup> centuries)
- Italian architects (1470s–1500s)
- Jesuit learning through Kievan Mohyla Academy
- Swedish administrative structure (18<sup>th</sup> century)
- German philosophy (early 19<sup>th</sup> century)
- European medicine (16<sup>th</sup> century on)
- French sculptors (18<sup>th</sup> century)

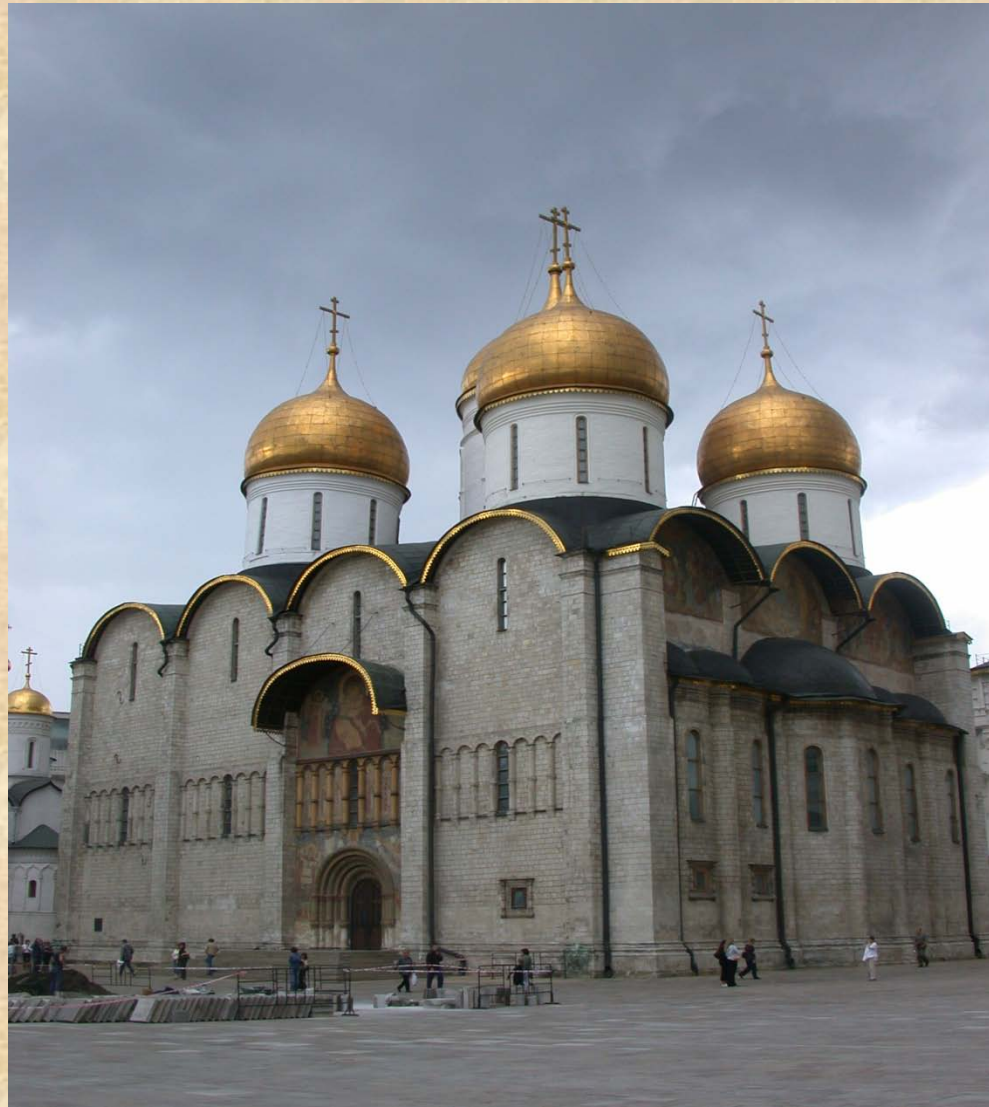
## Italian architects (1470s–1500s and 18th century)

- Aristotle Fioravanti (Cathedral of the Dormition, 1475–1479)
- Marco Ruffo and Pietro Antonio Solario (Hall of Facets, 1487–1491)
  - similar facade to Palazzo Bevilacqua and Palazzo dei Diamanti in Ferrara, and to the Casa de los Picos in Segovia
- Alevisio Lamberti da Montagnana of Venice (Cathedral of Archangel Michael, 1505)
- Solario and Antonio Friazin (Kremlin wall)

# Cathedral of the Assumption (East façade)



# Cathedral of the Assumption (South façade)



# Palace of Facets (Granovitaia palata) (ca. 1487)



# Palazzo dei Diamante in Ferrara (1493)



# Apollinary Vasnetsov's depiction of the Kremlin under Ivan III



# IV. Byzantine Influence on Later Rus' Principalities (14<sup>th</sup> through 17<sup>th</sup> centuries)

A. Religion and Written Culture

B. Relationship between Grand Prince (Tsar) and Metropolitan (Patriarch)

1. Principle of harmony

2. Division of responsibilities

C. Rus' as New Israel (not "Third Rome")



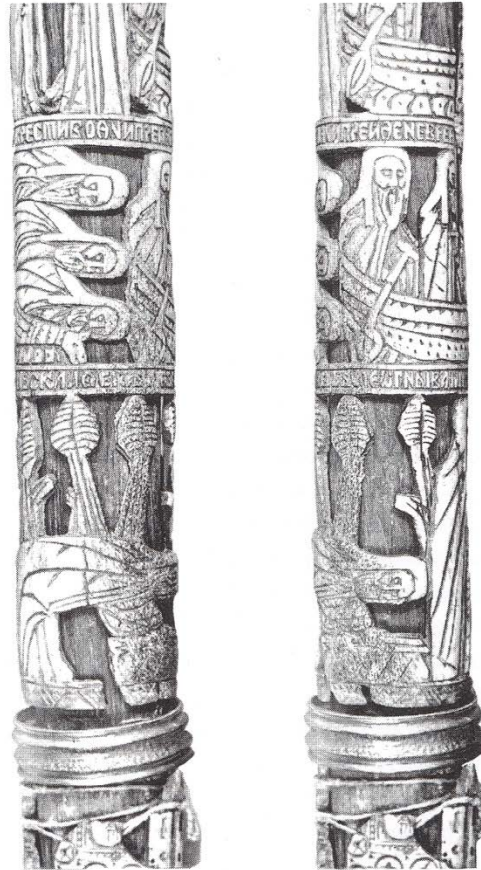
# Religion and Written Culture

## 1. Rus' Church missionary activity to the North

a. “Crosier of St. Stefan of Perm” - A. V. Chernetsov

# “Crosier of St. Stefan of Perm”

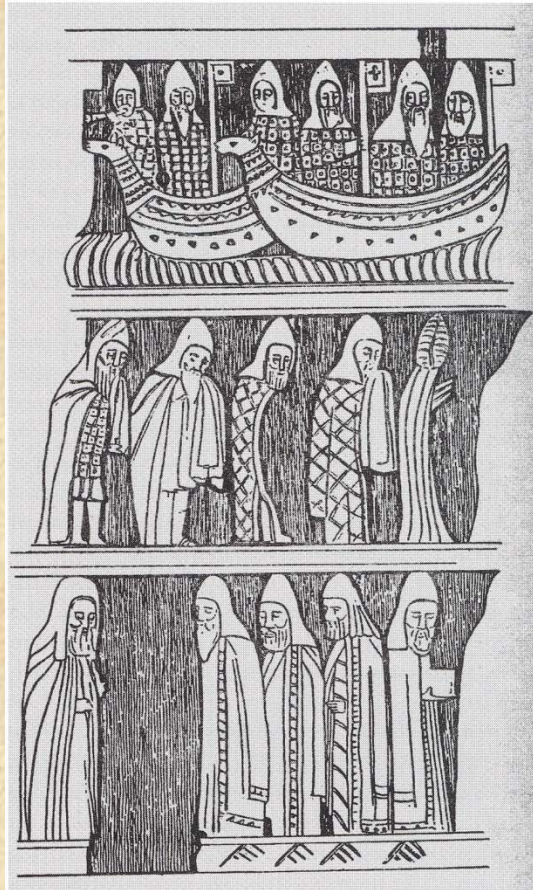
A. V. CHERNETSOV



4.1. Crosier of St. Stefan, 15th century.  
Photograph showing details of the bone  
carvings.

# Conversion of pagans by St. Stefan

THE CROSIER OF ST. STEFAN OF PERM



4.2. Projection of compositions on the crozier of St. Stefan. *Top*, The pagans attack the missionary. Battleships and warriors wearing mail shirts and carrying banners can be seen. *Middle*, The saint has miraculously blinded his enemies; they are weeping. *Bottom*, The pagans are converted.

# Novgorod Market Place



# The court of a provincial prince by A. M. Vasnetsov



4. The court of a provincial prince by A. M. Vasnetsov

Donald Ostrowski,

Muscovy and the Mongols.  
Cross-cultural influences on the  
steppe frontier, 1304-1589

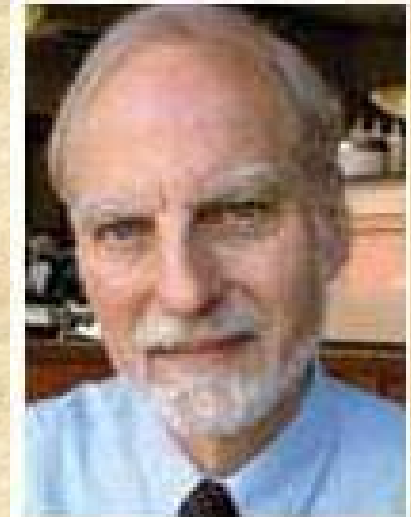
(Cambridge University Press, 1998)

# M&M's Themes and Hypothesis

Author: Donald Ostrowski

Publishing year: 1998

Themes: state-building, identity construction,  
ideology



“my hypothesis in this book is that the secular administration was heavily Mongol influenced and the ecclesiastical administration was heavily Byzantine influenced” → these 2 influences clashed, to a certain degree

# Origins of Muscovite Institutions. Models.

Five models as possible starting points:

- 1) Muscovy as spontaneously generated
- 2) Muscovy as a variant of Byzantium
- 3) Muscovy as a sedentary version of steppe nomad and/or Mongol society
- 4) the combination of Muscovy as a variant of both Byzantium (in theory) and the steppe (in practice)
- 5) Muscovy as a variant of the European model



# Origins of Muscovite institutions. The mechanism of institutions' transfer

1. the institution/practice existed in the source culture
2. the institution's existence in the source culture coincided in real time with its appearance in the target culture
3. a mechanism for its transference from the source culture to the target culture was operative

# Origins of Muscovite institutions. The mechanism of institutions' transfer

Example:

- 1) the administrative setup was present in the source culture → the Ulus of Jochi
- 2) it coincided in time with its appearance in the target culture → 14<sup>th</sup> century
- 3) a mechanism for its transference was operational → the frequent, long visits of the Muscovite princes to Sarai; also, influx of Tatar princes and dynasts into 15<sup>th</sup>–16<sup>th</sup> century Muscovy

# Periodization of Muscovite History

1. Early Muscovy (1304 – 1448) Mongol-Tatar hegemony

1448: appointment of the Rus' metropolitan by the Rus' Church

2. Middle Muscovy (1448 – 1589) anti-Tatar ideology (the role of the Church)

1589: Patriarchate of Moscow established

3. Late Muscovy (1589 – 1722[ or ca. 1800])

# Muscovy 1462-1560



## Expansion of Muscovy

- |  |   |
|--|---|
|  Boundary in 1462 |  Boundary in 1521 |
|  Boundary in 1485 |  Boundary in 1560 |

# The Claims of Mongol influence

A) administration, political institutions, the military

B) seclusion of women

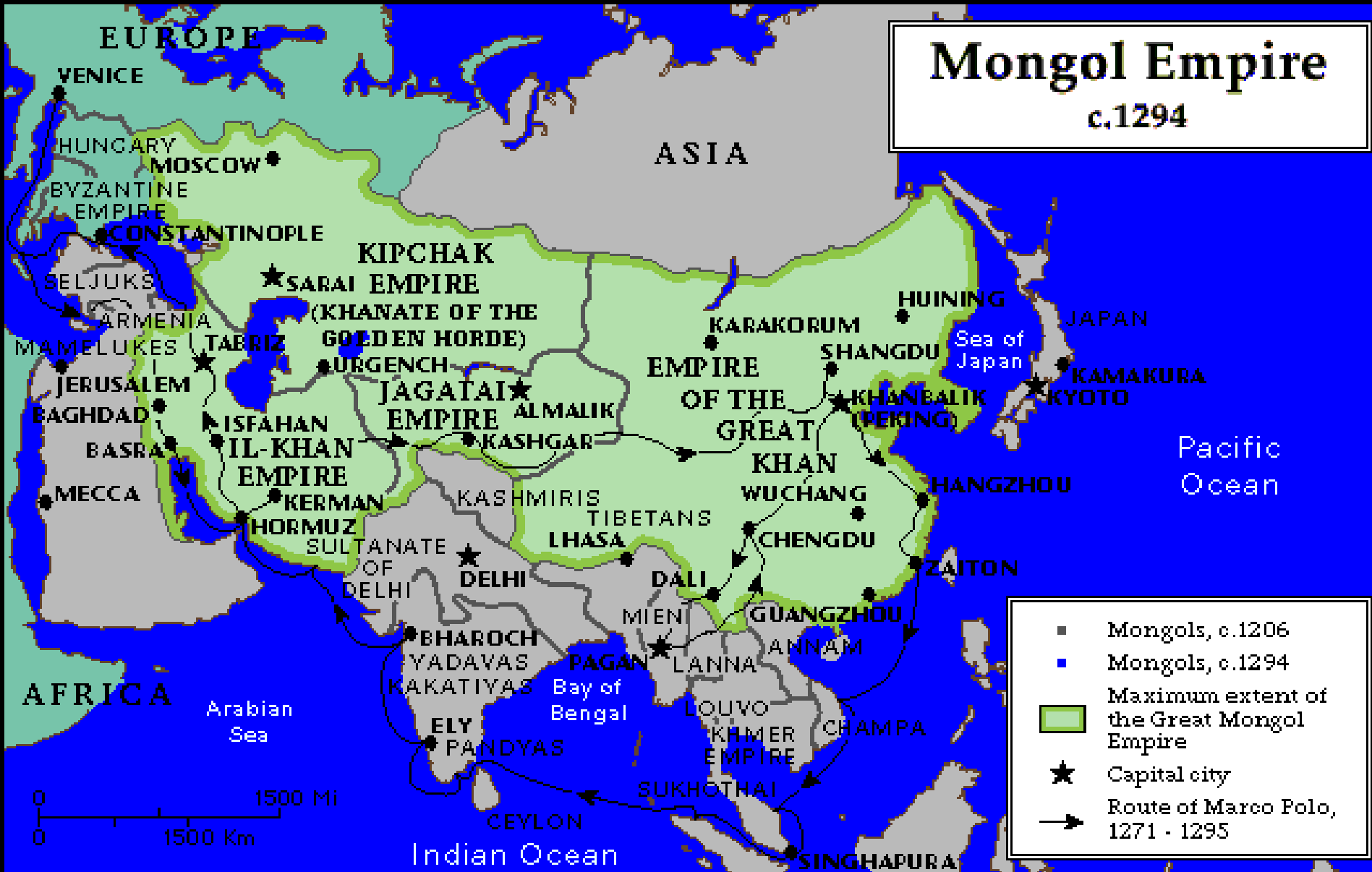
C) oriental despotism

D) economic oppression of the so-called *Tatar yoke*

M&M agrees only with A.

# Mongol Empire

c.1294



# A Tatar prince ready for battle



2. A Tatar prince ready for battle

# The Claims of Mongol Influence.

## Administration, political institutions, and the military.

- the principle of a dual civil-military administration (Chinese influence on the Mongols): the civilian governor and the military governor
- *Mestnichestvo* – the system of social, political, and military ranking
- the coinage
- *Pomest'e* – the system of military land grants



# Asian dual-administration titles

Table 2.1: *Asian dual-administration titles*

	Civilian governor	Military governor
Qin		
Han	<i>taishou</i>	<i>duwei</i>
Tang	<i>cushi</i> <i>taishouya</i>	<i>duweiya</i>
Seljūq	<i>šihna</i>	
Persian	<i>shahna</i>	<i>bāsqāq</i>
Mongol	<i>daruya</i> (č̣i)	<i>tamma</i> (č̣i)
Turkic	<i>darūgha</i>	<i>bāsqāq</i>
Yuan	<i>daluhuachi</i>	<i>tanmachi</i>
Rus'	<i>daruga, doroga</i> <i>doraga</i>	<i>baskak</i>

# Types of Taxes in Inner Eurasia

Table 5.1. *Tax-gathering equivalences*<sup>66</sup>

	Traditional, non-Mongol taxes	Mongol-imposed taxes and tributes
Mongol	<i>alba(n)</i>	<i>qubčiri(n)</i>
Northern Chinese	<i>chaiifa (Han)</i>	<i>chaiifa (steppe)</i>
Uighur	<i>qalan</i>	<i>qubchir</i>
Ilkhanate Persian	<i>qalān/mal</i>	<i>qubchūr</i>
Qipchaq Turkic	<i>qalān</i>	<i>yasāq</i>
Rus'ian	<i>poshlina</i>	<i>dan'</i>

# 16th-Century Muscovite Cavalrymen



# What the Mongols asked from the local elites

- 1) provisions for the Mongol army
- 2) a census of the local population
- 3) support troops
- 4) hostages
- 5) establishment and maintenance of the yam = a system of posts
- 6) collection of taxes
- 7) acceptance of a *darugaci* as supervisor
- 8) a personal appearance of the local ruler at the khan's court
- 9) Church pray for well-being of the khan and his family

# The Claims of Mongol Influence. Women Seclusion.

Mongol women held a relatively higher status within their own society

seclusion + veiling of women = applicable for *respectable* women; this happened in the Byzantine Empire

from the 11th century, seclusion was praised in Byzantine sources as the ideal; the influence of the book culture

M&M: seclusion was introduced into Muscovy in the late 15th-early 16th century; as a book-based innovation (what Muscovite Churchmen thought had been the case in Byzantium, whether or not it was extensively practiced there after the 11th century); “I have no better explanation at the moment”

# “Cap of Monomakh”



7.1. The Cap, or Crown, of Monomakh (Shapka Monomakha).

## The Claims of Mongol Influence. Oriental Despotism.

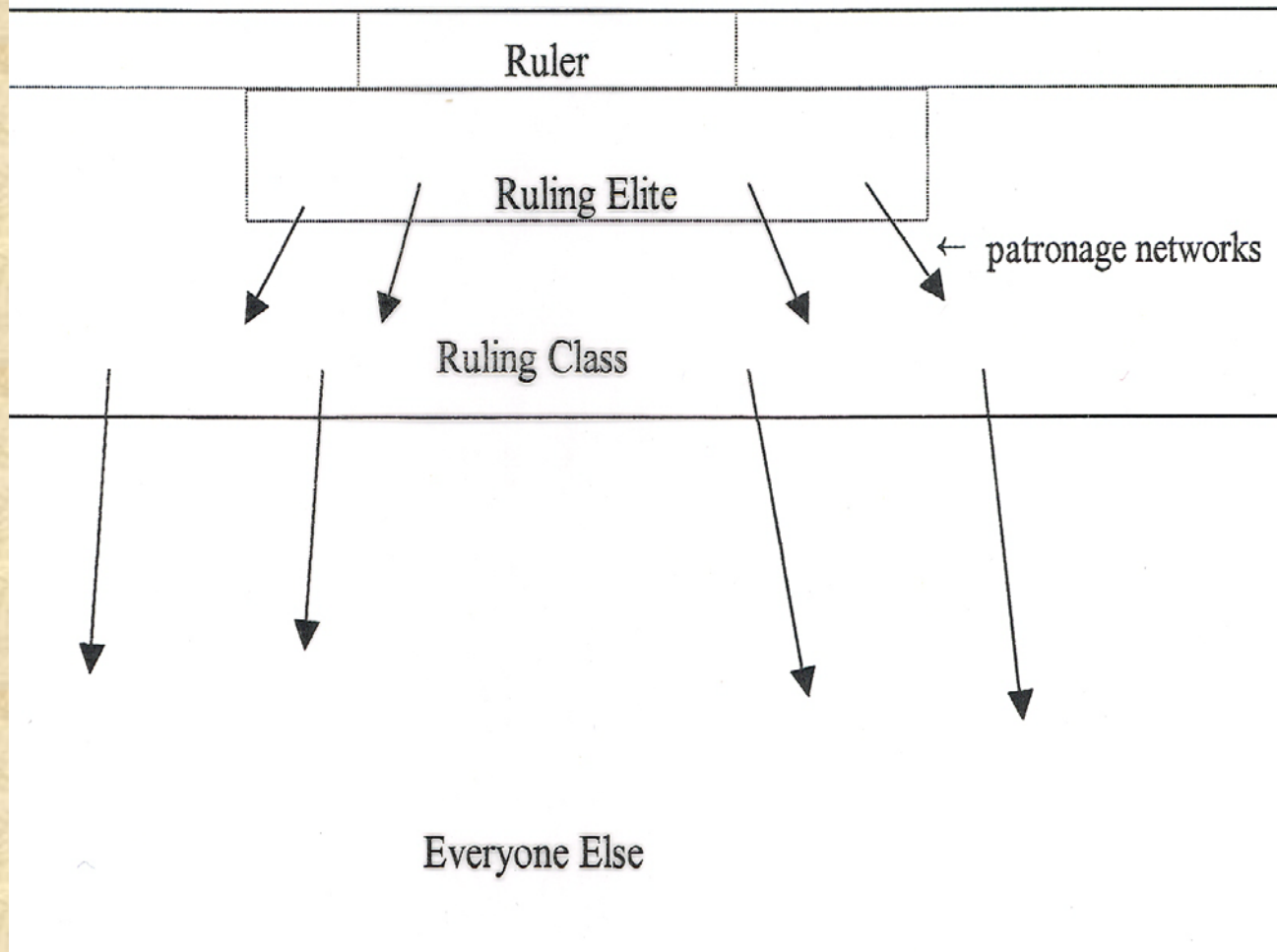
the major characteristic of Mongol rule was decentralization  
14th–15th centuries Muscovy was a commercial power; loose  
administrative structures borrowed from the Qipchaq Khanate  
late 15th century → territorial acquisitions; the Church introduced a  
theoretical justification of the ruler's power – the Byzantine  
influence (*by the Grace of God*)

M&M:

despotism did not exist in Muscovy, the Byzantine Empire or the  
Mongol Empire

the issue of *oriental despotism* was concocted in the 18th century by  
critics of the French monarchy as a means of criticizing that  
government

# Ruling Class Relationships





# The Claims of Mongol Influence. Economic Depression.

trade in Northern Rus' increased under Tatar hegemony

the importance of trade for nomad societies: sedentary societies could survive quite well without trade with the nomads, but the nomads could not

Muscovite expansion also followed trade routes

M&M: the Mongol conquest of Rus' had an immediate negative impact, but the destructiveness and duration of the resulting economic depression is open to reevaluation; Pax Mongolica helped NE Rus' recover economically into a prosperous commercial zone during the 14th–15th centuries

# The anti-Tatar ideology. Defining ideologies in pre-modern societies.

An ideology exists when a belief system fulfills all 3 of the following functions:

- 1) interprets social experience → what the social hierarchy should be like
- 2) provides a guide for political action → program of political struggle vs internal and external enemies;
- 3) creates a collective consciousness through, among other things, the formulation of a commonly agreed upon virtual past, designated as the historical past → justifies 1+2
  - in a pre-modern society, ideology lacks the economic component

# Muscovite Ideology

Example:

- 1) the political component: the grand prince ruled by the Grace of God
- 2) social component → as long as the ruler followed the laws of God, the people obeyed
- 3) virtual-past component: the Rus' princes tried to free Rus' from Tatar domination since 13<sup>th</sup> century

# The anti-Tatar ideology. The Virtual Past.

The virtual past: Muscovy as the true inheritor of Kievan Rus', as well as Byzantium; this worked to deny Muscovy's status as the inheritor of the Tatar Khanate of Qipchaq

the importance of the Council of Florence (1448)

rearrangement of relations between the Rus' Church in Muscovy and the parent Church in Constantinople

the replacement of the Byzantine basileus as the protector of the Church by the Muscovite ruler

# Steppe Influence on Rus'

## First Tatar Influence (14th century)

<i>Borrowing</i>	<i>Origin</i>	<i>Conduit</i>	<i>Means of Transfer</i>
weaponry	steppe pastoralists	UJ	direct contact with Tatars
military strategy, tactics, formations	Mongols	UJ	direct contact with Mongol-led armies

# Steppe Influence on Rus'

## First Tatar Influence (14th century) (cont.)

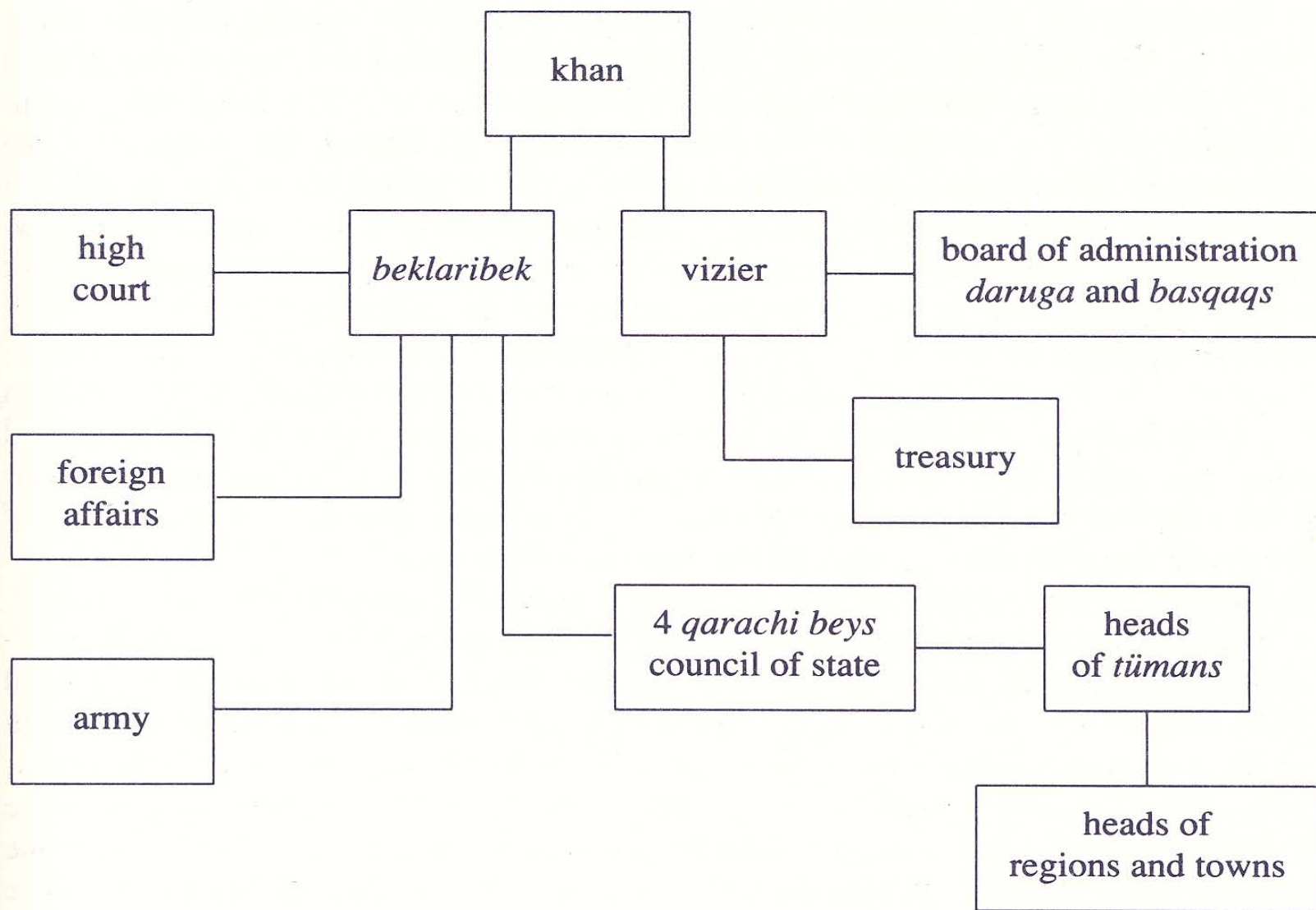
<i>Borrowing</i>	<i>Origin</i>	<i>Conduit</i>	<i>Means of Transfer</i>
dual system of administration	China	Mongols and UJ	Rus' princes' trips to Sarai
council of state	steppe pastoralists	UJ	Rus' princes' trips to Sarai
tax system (including <i>kormlenie</i> )	<i>Dar al-Islam</i>	UJ	Rus' princes' trips to Sarai

# Steppe Influence on Rus'

## First Tatar Influence (14th century) (cont.)

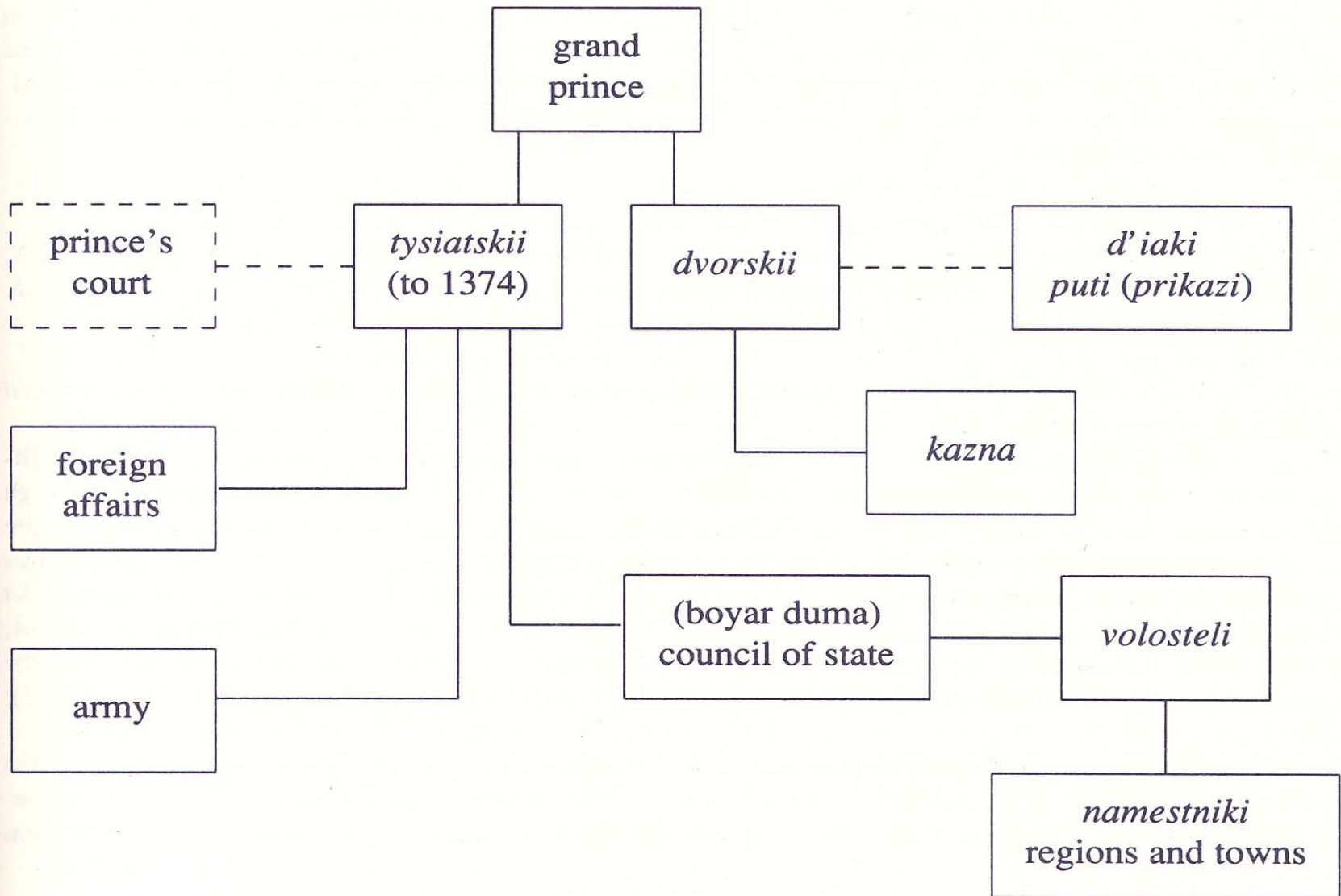
<i>Borrowing</i>	<i>Origin</i>	<i>Conduit</i>	<i>Means of Transfer</i>
administrative structure	steppe pastoralists	UJ	Rus' princes' trips to Sarai
<i>iam (post system)</i>	China	Mongols and UJ	imposed by the khans
shin beating (punishment)	China	Mongols and UJ	imposed by the khans

## *Kipchak Administrative Structure of the Fourteenth Century*





# Muscovite Administrative Structure of the Fourteenth Century

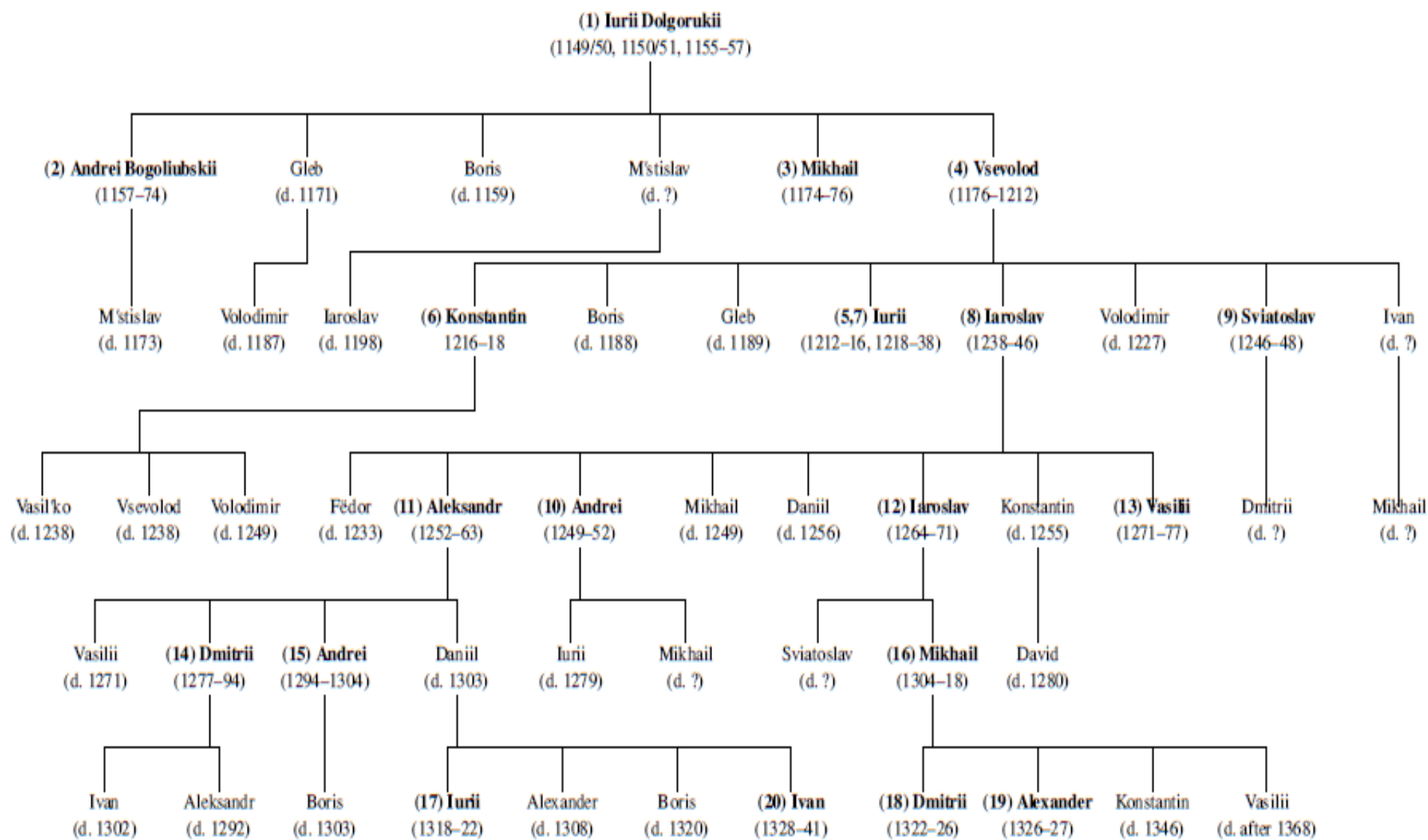


# Steppe Influence on Rus'

## First Tatar Influence (14th century) (cont.)

<i>Borrowing</i>	<i>Origin</i>	<i>Conduit</i>	<i>Means of Transfer</i>
<i>chelom bit'e</i> (petition)	China	Mongols and UJ	Rus' princes' trips to Sarai
lateral system of succession	steppe pastoralists	Kiev	ruling class
clan ranks within polity	steppe pastoralists	UJ	Rus' princes' trips to Sarai

**Table 8: Succession to the Throne of Vladimir 1157–1328** (after: Fennell, *Crisis of Medieval Russia*, 176)



# Steppe Influence on Rus'

## First Tatar Influence (14th century) (cont.)

<i>Borrowing</i>	<i>Origin</i>	<i>Conduit</i>	<i>Means of Transfer</i>
commercial and financial terms	Turkic languages	UJ	merchants and Rus' princes' trips to Sarai

e.g., *karandash* = pencil

*stakan* = glass

*dengi* = money

*kazna* = treasury

*bumaga* = paper

*tamozhnia* = customs house

# Steppe Influence on Rus'

## Second Tatar Influence (late 15th and 16th centuries)

<i>Borrowing</i>	<i>Origin</i>	<i>Conduit</i>	<i>Means of Transfer</i>
Chingizid principle	Mongols	KKh	Turkicized Juchids
<i>pomest'e</i>	<i>Dar al-Islam</i>	GH	refugee Tatars
certain record-keeping methods (such as scrolls)	Uighurs	GH	refugee Tatars

# Steppe Influence on Rus'

## Second Tatar Influence (late 15th and 16th centuries) (cont.)

<i>Borrowing</i>	<i>Origin</i>	<i>Conduit</i>	<i>Means of Transfer</i>
<i>beschestie</i> (dishonor)	“Courage cultures”	KKh	Turkicized Juchids and refugee Tatars
<i>zemskii sobor</i>	steppe pastoralists	KKh	Turkicized Juchids

# The Impact of Byzantine political thought

## 1. From *khan* to *basileus*

- the Byzantium-Kiev-Moscow connection (the role of the Church)
- the Church redefined the very nature of the authority of the tsar himself

# The Impact of Byzantine political thought

## 2. Maintaining the Tsar-Church balance of power

– 17th century ideology – the tsar had 3 obligations

a) act as a mediator between God's will and the people's actions

b) preserve the Orthodox faith

c) maintain the general order of the realm

– the wise subjects had to indicate to the tsar when he had violated any of these obligations and remind him the need to obey the will of God



# Discussing *Myths*

## 1. The Third-Rome concept

Third-Rome as initially formulated in the 16th century had an explicitly anti-Muscovite resonance -> was a cultural artifact of the 16th century clash between Novgorod and Moscow

only in the middle of the 17th century did the Third Rome idea become associated with the Muscovite State instead of the Rus' Church

19<sup>th</sup> century: the idea was associated with the Russian imperial expansion

## 2. The *Tatar Yoke*

- used to divert the Muscovite ruling class from a pro-Tatar orientation

# Afro-Eurasian Trade Networks

