Research by German-Speaking Researchers on the History of the Principalities of Rus' up to the End of the 15th Century¹

The following overview aims to provide a guide to German-language research on the history of Rus’ and its principalities up to the rise of Moscow at the end of the 15th century. It includes a structured overview of the relevant publications with comments, thereby allowing readers to gain an idea of the leading research questions and interests. An attempt has been made not only to include publications in German by researchers from German-speaking countries (Germany, Austria, Switzerland), but also those in other languages; in addition, publications by other authors in German – with the exception of works by Russian scholars – have also been included.

Key words: Germany, Austria, Switzerland, Rus’, historiography

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Chronological Representations

First of all, there are publications that deal with the history of the Rus' principalities within the framework of chronological representations. These refer to different rule formations: to the history of Russia, Ukraine and Belarus. As concerns the context of Russian history, the two most recent comprehensive accounts of Russian history in German are the updated version of *Russische Geschichte [Russian History]*, which Günther Stökl first published in 1961, now available in an expanded edition (Alexander / Stökl 2009) and Manfred Hildermeier's account, which, although it only goes back to 1917, strikes a different note in some respects, placing more emphasis, for example, on the consideration of social and everyday history (Hildermeier 2013). In both works, the period up to the end of the 15th century accounts for about one fifth of the entire text. A brief orientation on ancient Russian history can also be found in a handbook for university teaching (Kusber 2009). Kerstin Jobst (Jobst 2015; the much shorter Lüdemann 2006) and Andreas Kappeler (Kappeler 2017; Kappeler 2021) have undertaken an in-depth reflection on the classification of the oldest East Slavic rule formation in the Russian and Ukrainian tradition formation. The historiography of Belarus refers to the history of Kievan Rus' and the Principality of Polotsk (Lojka 2001). In the context of an overall history of medieval Eastern Europe, Christian Lübke has also considered Rus' (Lübke 2004, esp. 106-122, 161-178, 299-321, 397-416). Carsten Goehrke pursues a completely different, innovative approach to the presentation of history. In his structural history of Russia, he traces various aspects (space, foreign relations, economy and population, country and city, rule, church and personalities) through the entire history, devoting due attention to Russia’s medieval foundations (Goerke 2010). Erich Donnert, a historian specialising in the history of Eastern Europe from Halle, had already published a welcome reference work in 1985, a revised version of which appeared in 2009 with the collaboration of Edgar Hösch (Donnert / Hösch 2009). It offers articles on persons, places, buildings (churches, monasteries), artistic works and terms relating to older Russian history up to the end of the 17th century. A collection of translated source extracts for Russian history from the beginnings to the present offers an unsatisfactorily small selection for the period up to the end of the 15th century (Nolte / Schalhorn / Bonwetsch 2014; the section "Kiever Rus'" offers 14 text extracts [17-37]). Cornelia Soldat has compiled a welcome set of references to relevant internet resources (Soldat 2011).

Publications Focusing on the External Relations of Rus'

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Not surprisingly, a large proportion of the publications in German focus on the history of Russia’s international relations. This concerns above all political relations but also economic exchange, if one thinks of the Hanseatic contacts. One research report of German-Slavic relations in the Middle Ages also takes into account German-Russian aspects of these relations (Wünsch 2008, esp. 60f., 112-117). Studies on the history of Russia’s international relations essentially cover three different sets of relationships: that of the Holy-Roman Empire and Kievan Rus’; that of Russian relations with Livonia and the Teutonic Order, and that of Hanseatic-Russian relations.

Works on relations between the Holy Roman Empire and Rus’ concentrate on the pre-Mongolian period. A distinction can be made between special studies on concrete constellations of relations and general studies. Details of marriage relations between Kievan and German princes are illuminated by Hartmut Rüß, Christian Lübke and Ludwig Steindorff, while Markus Osterrieder points to monastic (Scottish monasteries, Břevnov, Sázava) and dynastic connections (Piast-Rurikid double marriage around 1043) in the 11th century. Christian Lübke places German-Russian relations of the 10th and 11th centuries in the larger context of the Empire's "Ostpolitik" (Lübke 2005; Lübke 2012; Lübke 2013) and Ludwig Steindorff illuminates the Ryurikid marriage policy (Steindorff 2018). Hartmut Rüß reconstructs the 1089 marriage between Eupraxia-Adelheid, the daughter of Vsevolod I Jaroslavič and Emperor Henry IV, which was scandalously ended in 1095 (Rüß 2006). Several Rurikid-Piast marriage unions of the mid-12th to the mid-13th century, mainly involving Ruthenian princes, have been discussed by Dariusz Dąbrowski (Dąbrowski 2015). Michael Lindner gives indications of Frederick Barbarossa's "Ostpolitik" based on his relations with Byzantium and the involvement of the Halič princes Jaroslav Vladimirovič Osmomysl and his son Vladimir Jaroslavič (Lindner 2001). An overview by Rainer Gömmel outlines the trade relations between the eastern Bavarian Danube region and the Kiev region, especially those between Regensburg and Kiev and later, from the 14th century, between Nuremberg and Lviv (Gömmel 2005).

A special part of the international relations directed towards the Rus' principalities were those from Prussia and Livonia.

The Tartu medievalist Anti Selart has worked intensively on Livonian-Russian history. His detailed study of relations in the 13th and first half of the 14th centuries deserves special attention (Selart 2007); furthermore, he has considered possible plans by the Pope and his legate
Balduin of Aba in the mid-1230s with respect to Livonia’s Russian neighbours (Selart 2009) and the identity of Constantine of Polock mentioned in sources of the Teutonic Order in the 1260s (Selart 2006). Other works by Selart have dealt with the relations of the Livonian branch of the Teutonic Order to Novgorod and Pleskau in the 15th century (Selart 2008; Selart 2012). Norbert Angermann has provided an outline of Livonia’s relations with the Rus’ principalities, Novgorod, Pskov and Moscow (Angermann 2001a), and has looked at Prussian economic relations with Novgorod, paying attention to Danzig’s trade with Novgorod in the 15th century (Angermann 2001b).

**Hanseatic relations with north-western Rus’**

Hanseatic relations with north-western Rus’ hold particular importance in questions of relationship history. Norbert Angermann has compiled overviews of the state of research on Hanseatic trade with Russia (Angermann 2002; Angermann 2012; Wernicke 2002), while Birte Schubert has sketched this relationship from a Novgorod perspective (Schubert, B. 2002). Attention has also been paid to Russian trade from the perspective of the entire Hanseatic trade network, based on the four Kontorordnungs in Novgorod, Bergen, London and Bruges; several studies were published in the early 2000s on the activities of these Kontorordnungs from the middle of the 14th century (Jörn 2000; Schubert, E. 2002; Jenks 2005). These were followed by studies on individual aspects of the practice of trade, including questions about the Hanseatic trade routes to the north-western Russian regions (Weczerka 2002), the dangers of trade with regard to raids (Schüssler 2003), trade goods (Harder-Gersdorff 2002) and trade profits (Stark 2002). Further new insights have been gained more recently through approaches focusing on the history of everyday life and communication, the practices of oral communication, the question of the practice of interpreting (Reitemeier 2002; Gąssowska 2019) and language acquisition (Iwanov 2013). Linguistic peculiarities of the trade contract between the Prince of Smolensk and Gothic and Riga merchants of 1229 have also been dealt with (Schaeken 2001; Schaeken 2003; also Koškin 2009) and further attention paid to the closure of Peterhof in 1494 (Selart 2003).

**Byzantium – Rus’ Relations**

Further research on the history of Russian international relations concerns the relations between Byzantium and Rus’. Within an overview of Byzantine-Slavic relations up to the end of the 12th century, Alexander Avenarius presents the contacts between Byzantium and Rus’ from the middle of the 9th century, dealing with various aspects of the adoption of Christian culture; as
well as theology, he addresses monasticism, hagiography, chronicle writing, and translation activity (Avenarius 2000, esp. 177-211). Victoria Bulgakova has compiled a detailed, descriptive catalogue of 119 Byzantine lead seals found on the territory of Old Russia (Bulgakova 2004; Bulgakova 2005), and further research has been done on the legal-historical aspects of Russian-Byzantine treaties of the 10th century, providing translated texts of the treaties of 911, 944 and 971 (Malingoudi 2005).

**Research on Single Topics**

In a comprehensive monographic approach, combining research on written, archaeological and linguistic (naming) evidence, the beginnings of the formation of the Rus', the involvement of Varangians and Eastern Slavs and the early days of the ruling dynasty of the Ryurikids have all been addressed by Gottfried Schramm (Schramm 2002; Schramm 2003; Schramm 2006). He has also discussed recent publications by Andrii Danylenko, I. F. Čerkov, Oleg N. Trubačev, Valentin V. Sedov, Georg Knysh, Håkon Stång, Bohdan Struminiski and Aleksandr Nazarenko (Schramm 2006); Andersson / Lübke 2006; and concerning the ethnonym Rus' Andersson 2007). An overview of the scholarly discussion on the role of the Varangians has been provided by Peter Nitsche (Nitsche 2001), while Birgit Scholz has summarised and structured the long historiographical discussion on the beginnings of the oldest East Slavic rule formation in German, Swedish and Russian historiography of the 18th century (Scholz 2000). Dietmar Schorkowitz has given a detailed account of the state of the debate on controversial questions that have shaped the historiographical debate of recent decades: the oldest archaeological cultures and their (ethnic) interpretation; castle rule and early urban settlements; the dispute over Norman and Khazarian influences; and the origin of the Ryurikids in their re-evaluation by Russian historiography of the Perestroika period (Schorkowitz 2000; russ. version: Šorkovitec 2010). Michael Müller-Wille has summarised discussion about the archaeological finds of Varangian settlements in Rus' and about the historiographical controversy over their interpretation, based on an exhibition in Caen (Müller-Wille 2013). Jens Schneeweiß has extended the view of Viking settlement ventures testing it in a study comparing Normandy, the lower Elbe region and the Novgorod area (Schneeweiß 2012).

The political history of the Rus' principalities has been re-examined from various points of view. Johan Callmer has sketched the enforcement of Rus' rule in the period from the 6th to the 10th century from a structural-historical perspective and with a view to the potential for violence and conflict (Callmer 2008). Gertrud Pickhan's overview, which examines the
conditions for the consolidation of the Moscow principality from the middle of the 13th to the end of the 15th century, is also committed to a structural-historical approach and deals with the space for action and actors, with Rus' as a transit trade area and with questions of cultural transfer (Pickhan 2009). Various points of view concerning the Mongol invasion of Eastern Europe and its significance for the Rus' principalities have been addressed. Paul Worster examined the relations of the Kievan Rus' with the Polovcians or the neighbouring Kipchaks living in the southern steppe belt (Worster 2011; furtheron Lübke 2009b, esp. 10-12). Hans Hecker has presented an outline of the war history of the Kievan and Moscow Rus', distinguishing between warlike undertakings among the Rus' principalities and those directed outwards (Hecker 2005b). Questions connected with the Mongol period have been addressed by Ludwig Steindorff, who evaluates the contemporary sources for the Mongol war campaigns, the chronicle of Thomas of Split and the Old Russian chronicles (Laurentius Chronicle, Hypatius Chronicle) (Steindorff 2005a; Russian version: Steindorff 2008), while Hartmut Rüß reporting on the political events of the 13th century, outlines the period of rule by the Mongol Tatars and assesses their significance for Russian history (Rüß 2009). Outlines of the history of individual Rus' principalities have been written for the Principality of Pskov (Pickhan 2015), for the Principality of Polack (Lojka 2001) and the Principality of Ryazan' (Dähne 2007).

Rule in Old Russia

Overarching aspects of rule in Old Russia have been dealt with primarily in two monographs that cover the whole of older Russia. Cornelia Soldat has examined the legitimisation of the rule of the Christian princes of Kievan and later Moscow Rus' through recourse to biblical models; using theological and hagiographical texts of the 11th century she shows notions of the sanctification of the people, the dynasty and the land (Soldat 2001). Konstantin Kostjuk's study on the concept of the political elaborates the biblical, Hellenistic and Byzantine elements of political thought for the Middle Ages (Kostjuk 2005). Stefan Plaggenborg shows the reception of biblical ideas in concepts of Old Russian legitimation of rule and ideas of just rule (pravda) (Plaggenborg 2018; Plaggenborg 2017).

Another potential starting point for comparative studies of structural elements of rule in the Kievan Rus' period which has received scholarly attention is the role of the family unit in the self-image of the Ryurikid rulers in the 10th and 11th centuries. Christian discussed analysis for the rulers’ fresco in the Kiev St. Sophia Cathedral (Lübke 2009a). On various occasions, approaches using the concept of symbolic communication and ritual research have been applied
to Old Russian history. The development of "peace" as an element of communication among princes and townspeople (with special consideration of Novgorod) until the end of the 14th century has been explored by Stefan Rohdewald (Rohdewald 2002). Observations on the rituals employed during the visits of Rus’ish princes to the Mongolian Khan have been presented by Hans Hecker (Hecker 2005a). Claudia Garnier has drawn attention to aspects of honour in the Moscow nobility by examining relations between Ivan III and Novgorod (Garnier 2005; Garnier 2007).

**Legal History**

A number of publications are devoted to social history in the broader sense. Günter Baranowski has published three versions of *Russkaya Pravda* with section-by-section German translations and comprehensive legal and research-historical commentary (Baranowski 2005). Similarly, he has edited, translated and commented on the so-called ‘Pskovskaja Sudnjaja gramata’, the court document of Pskov, a compilation of Pskov customary law, the core of which probably dates from the mid-13th century (Baranowski 2008). A larger legal-historical context has been provided from the perspective of medieval Nordic law (Strauch 2011): a collection of legal history texts offers 27 legal history documents (some in excerpt) for the period up to 1471 in German translation (Baranowski 2013). From the relevant references in the Old Russian Chronicle and the *Russkaya Pravda*, Günter Baranowski has compiled an overview of the tax system in Rus’ from the late 9th to the early 12th century (Baranowski 2000). Programmatic considerations for a history of trade and trade routes in pre-Mongolian Rus', both by river and by land, have been presented by Raoul Zühlke (Zühlke 2003).

**History of Everyday Life**

Research into the social history of ancient Rus' has gained significant impetus from the study of the history of everyday life (Alltagsgeschichte). Carsten Goehrke's three-volume history of everyday life in Russia offers important stimuli, new questions and new insights. In the volume devoted to the pre-modern period, three "Zeitbilder" are dedicated to the period up to the 15th century. They deal with village and urban life in the 9th century, in the 12th and early 13th century and in the 15th century, offering in each case a description of a historical scene characteristic of the period: a scene on the edge of the "wild field" in the 9th century; the conquest of Kiev by the Mongols at the end of 1240; and an Easter night at Lake Onega at the end of the 15th century. Sources for these have been authenticated (Goehrke 2003). Based on the long-observed significance of the Novgorod birch bark scripts for everyday life, Imke
Mendoza has speculated about the proportions of orality and writing in the respective communicative situations (17 scripts are used) (Mendoza 2016). Further constellations of everyday life have been addressed with regard to the representation of children and lunatics (Scheidegger 2002), celebrations and festivals (Bieber 2016), eating habits (Maltby / Hamilton-Dyer 2001; Alsleben 2001; Alsleben 2012; Alsleben 2013) as well as the perception of catastrophic threats to everyday life through bad harvests, diseases and epidemics as well as wars (Bieber 2018); another important aspect of everyday life, the danger of fires in cities and protection against them achieved through the gradual transition to stone construction for sacred buildings since the middle of the 14th century has been presented using the example of Novgorod (Wozniak 2011; Wozniak 2015).

Urban History

Works with an urban history approach have been published for Kiev, Polock, Pskov, Moscow and Novgorod. For Kiev, grave goods from two graves of the 10th century have been evaluated (Müller-Wille / Kleingärtner 2008) and the attribution of a chest sarcophagus in Saint Sophia Cathedral to Yaroslav the Wise has been corroborated (Jastrzębowska 2002). The focus is on questions of trade history (Selart 2004; Angermann 2007). Julia Prinz-Aus der Wiesche has given a detailed account of the medieval ecclesiastical history of the principality of Pskov from Christianisation onwards, covering church organisation, theological disputes and the ecclesiastical position between East and West, mediated via Livonian trade (Prinz-Aus der Wiesche 2004).

Novgorod attracts by far the greatest interest when it comes to urban history. Two anthologies published almost simultaneously have addressed Novgorod from different perspectives. While one volume focuses on the city's history in the narrower sense, with contributions almost exclusively by Russian authors (Novgorod 2001), the other volume contains contributions on Hanseatic history (Novgorod 2002). Novgorod has certainly received the most attention from German-language research on the Hanseatic contexts it addresses. Novgorod's long-distance trade has also attracted attention beyond this, for example on the city's position in the early system of long-distance trade across the Baltic Sea (Carnap-Bornheim 2012) and on Novgorod's Baltic trade since the late 14th century, which was realised not only in the Hanseatic context (Schubert, B. 2002). The urban life and constitution of Novgorod has been subject to specific but also general approaches. For example, the important role of Gothic merchants in Novgorod until the end of the 13th century has been investigated (Gąssowska 2012); a revealing
comparison of urban space, settlement structure and social and occupational topography has been undertaken for Novgorod and Lübeck (Hammel-Kiesow 2002; Stiglbrunner 2015). The sense of self and urban self-representation in the 15th century has been demonstrated by the example of Novgorod icons (Gagen / Jančarková 2012). The political system of the city republic of Novgorod has been evaluated against the background of the development of communes in Western Europe and in view of the development of princely power in Rus' after the Mongol invasion, along with the question of alternative possibilities for the development of Russian history (Leffler 2006; Goehrke 2011; Steindorff 2012; Steindorff 2015). Most recently, the history of Novgorod has been dealt with in two monographic works. While Thomas Stiglbrunner concentrates on questions of everyday life and inner-city communication, with special attention to the birch bark writing pieces (Stiglbrunner 2012), we can thank Carsten Goehrke for an overall account of the medieval "city state". His history of Novgorod is presented in seven chronological sections pursuing a structural and everyday history, and special attention is paid to the development of the city's constitution, economy and trade. In conclusion, the impact of medieval history on the later culture of tradition and remembrance is examined, and Novgorod is contrasted with Moscow in European urban history. The Novgorod "model", and the bridging function of Novgorod between West and East is also pointed out (Goehrke 2020).

**Church History**

A number of works are devoted to church history in the broader sense. Few authors comment on questions of church organisation. The consecration of Kirill II, the first metropolitan of Kiev after the Mongol invasion of 1240, has received attention (Bak 2012). A critical classification of the work of Stephen, the first bishop of Perm' at the end of the 14th century, places him and his history of influence within the expansion of the Grand Duchy of Moscow into this area in the late 15th century (Korpela 2001). For the older period, a study of female religious figures in the Russian Church considers Ol'ga of Kiev, Evfrosinija of Polock, Anna of Kašin and Evfrosinija of Moscow (Knechten 2012). There is a coherent account of the beginnings of the practice of ecclesiastical and mortal endowments transmitted from Byzantium (Steindorff 2005b). A general overview of monasteries and monastery founders (Knechten 2019) is complemented, within the context of modernisation concepts, by a study of the reform discussion in Russian monasticism in the 15th century (Hecker 2009). Frank Kämpfer has traced the so-called ‘Pskov Hallelujah’ dispute in the second half of the 15th century, which was based on the *vita* of Evfrosin of Pskov and placed it in the prehistory of the doctrine of the
Third Rome (Kämpfer 2010). Observations on Bohemian Church Slavonic text production make it likely that literary relations between the Bohemian monastery of Sázava and Kiev and Novgorod already existed in the 11th century (Bláhová 2005). With reference to a letter written in 1347 by Bishop Feodor of Tver’, questions of literal and spiritual interpretation of Scripture have been discussed, based around the idea of the earthly paradise (Garzaniti 2005).

Of the publications produced on the visual arts, a systematic account of Russian icon painting by Christoph Schmidt deserves special mention (Schmidt 2009). The pictorial programme of the Romanesque bronze door, which was made for the cathedral in Płock in the middle of the 12th century and probably came to Novgorod a century later, has been studied by Ryszard Knapiński (Knapiński 2013).

Written Sources; Chronicle Writing

Several studies have been done on written sources. Of particular note is a helpful study by Paul Worster, who systematically compiles all East Slavonic chronicles that offer original historical information. The texts are presented in three groups: the chronicles containing the Povest’ vremennych let, the Novgorodskaja I letopis’ and eight other chronicles from the 15th to 17th centuries (Worster 2012). As a source orientation, Wolfram von Scheliha has presented some texts that are important with regard to Rus’ relations with the eastern steppe peoples. (Scheliha 2013).

With regard to works on the Povest’ vremennych let, the completion of the handbook of the Nestor Chronicle prepared by Ludolf Müller, which includes a German translation of the Chronicle, must take pride of place (Müller 2001). Ludolf Müller’s numerous essays, most of which concern the history of ancient Rus’, have been published together in Russian translation (Müller 2000). A number of other studies are devoted to individual aspects of the chronicle and the chronicle narratives. In particular, they deal with the cosmographic introduction to the Chronicle (Steindorff 2010; Russian version Steindorff 2014) or the news of the Slovenes’ sails in the year 907 (Müller 2009). Furthermore, attention has been given to the acceptance of the Christian faith. In addition to a general orientation (Hecker 2013; Hecker 2015), and an in-depth study of the conversion narrative (Soldat 2013), the sources and time of origin of the speech of the Byzantine philosopher in the chronicle report of 986 (Reinhart 2008) and the sources of Vladimir’s so-called ‘boy’s reading’ in the report of 988 (Keipert 2009) have been investigated. Ludolf Müller has finally continued and completed his in-depth studies on the
The legend of Boris and Gleb (Müller 204; Müller 2005; Müller 2008a; Müller 2008b). The legend of the Mongolian Khan Batu, who is said to have died in Hungary, was included in various Russian chronicles around 1453/77 and its motifs and development have been reappraised (Trunte 2006).

The antithetical structure of Ilarion’s *Slovo o zakone i blagodati* from the mid-11th century has been reconstructed in detail (Soldat 2003). The *vitae* of Savitij and Zosima, who founded the Solovki monastery in the White Sea in the middle of the 14th century, have been interrogated with reference to the image of the North found in them (Steindorff 2010, esp. 19-28; the *vitae* are accessible in translation: Steindorff 2007).

Several works on travelogues have been published. Marcello Garzaniti has devoted himself to the text and transmission history of Abbot Daniil’s report on his journey to the Holy Land at the beginning of the 12th century (Garzaniti 2017). The account of a pilgrimage to Constantinople, the *Kniga palomnik*, undertaken by Antony of Novgorod, who later became Archbishop of Novgorod, around 1200, immediately before the Fourth Crusade, has been edited and translated by Anna Jouravel (Jouravel 2019a; furtheron Jouravel 2018; Jouravel 2019b). Mike Burkhardt has referred to the report of an unnamed Russian who was part of the Moscow Metropolitan’s delegation to the Council of Ferrara in 1438 (Burkhardt 2003). Finally, the account of the journey of the Burgundian knight Ghillebert de Lannoy through the land of Rus’ in the early 15th century was also taken into account (Kappeler 2000). Hans Hecker has traced depictions of the acceptance of the Christian faith subsequent to the account of Povest’ (Hecker 2013; Hecker 2015, esp. 41-49).

*Memory Politics and Images of the Middle Ages*

Various contributions examine the impact of persons and events in the history of medieval Rus’ from the perspective of memory politics, such as the depiction of Kievan Rus’ by Western authors in the early modern period (Steindorff 2017). A literary study by Dietger Langer analyses the inclusion of the figure of Vladimir in Russian works of the 18th century (Feofan Prokopovich, Jakov Knjazhnin, Fedor Klucharev, Michail Cheraskov) (Langer 2003). Frithjof Benjamin Schenk’s book is broader in scope, distinguishing between several stages and various substantive accentuations undergone by the public image of Aleksandr Nevskij from the 13th to the 20th century; he summarises this development of the historical image as the sacralisation, russification, nationalisation, dethronement, and sovietisation of Aleksandr, which culminates
in a pluralisation of memory (Schenk 2004; Schenk 2012). Basic features of the site of remembrance of the Battle of Lake Peipus (1242) have also been summarised in two smaller essays (Dahlmann 2003; Bieber 2010).

Finally, Kievan Rus' has also received attention from the perspective of history didactics. Thus, the representation of ancient Rus' in Soviet and post-Soviet children's books has been addressed (Bieber 2012); an examination of recent German school history textbooks revealed that Kievan Rus' and the East Slavic Middle Ages in general are no longer covered at all (Rüß 2016).

This overview of German-language publications on Rus' history in the Middle Ages indicates a considerable intensity and diversity of research. First of all, the history of Rus' and its principalities is treated in various handbooks on Russian and Ukrainian history. The history of German-Russian interconnections finds a methodological application above all in research on Hanseatic trade. Specific questions are pursued in numerous essays in conference proceedings and in journal articles: topics range from political history to urban, economic and social history, but reveal particular interest in questions of church history and in questions of literary tradition. Several important texts have been edited and made accessible in German translations (Müller 2001; Baranowski 2005; Baranowski 2008; Jouravel 2019a). Several monographs on larger thematic complexes of ancient Russian history deserve special mention (Schramm 2002; Goehrke 2003; Goehrke 2010; Goehrke 2020; Baranowski 2013; Plaggenborg 2018). Finally, the dissertations defended at various universities (Hamburg, Potsdam, Mainz, Munich, Vienna, Halle) illustrate the innovative potential of ongoing research (Scholz 2000; Soldat 2001; Bulgakova 2004; Prinz-Aus der Wiesche 2004; Stiglbrunner 2012; Jouravel 2019a).

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