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2021

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NIU PRESS

MEET OUR
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FOR NIU PRESS

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NEW

&

FORTHCOMING

Antifascism

The Course of a Crusade

PAUL GOTTFRIED

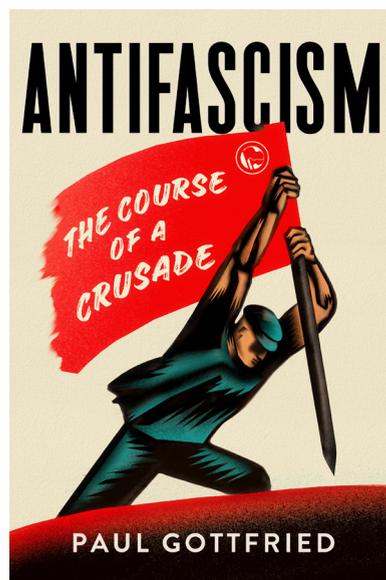
Antifascism argues that current self-described antifascists are not struggling against a reappearance of interwar fascism, and that the Left that claims to be opposing fascism has little in common with any earlier Left, except for some overlap with critical theorists of the Frankfurt School. Paul Gottfried looks at antifascism from its roots in early twentieth-century Europe to its American manifestation in the present. The pivotal development for defining the present political spectrum, he suggests, has been the replacement of a recognizably Marxist Left by an intersectional one. Political and ideological struggles have been configured around this new Left, which has become a dominant force throughout the Western world.

Gottfried discusses the major changes undergone by antifascist ideology since the 1960s, fascist and antifascist models of the state and assumptions about human nature, nationalism versus globalism, the antifascism of the American conservative establishment, and Antifa in the United States. Also included is an excursus on the theory of knowledge presented by Thomas Hobbes in *Leviathan*.

In *Antifascism* Gottfried concludes that promoting a fear of fascism today serves the interests of the powerful—in particular, those in positions of political, journalistic, and educational power who want to bully and isolate political opponents. He points out the generous support given to the intersectional Left by multinational capitalists and examines the movement of the white working class in Europe—including former members of Communist parties—toward the populist Right, suggesting this shows a political dynamic that is different from the older dialectic between Marxists and anti-Marxists.

PAUL GOTTFRIED is Editor in Chief of *Chronicles* and former Horace Raffensperger Professor of Humanities at Elizabethtown College. He is the editor or author of fourteen books, including, *The Vanishing Tradition* and *Fascism*.

\$34.95 hardcover | \$16.99 ebook
216 pages, 6 x 9



"This rhetorical tendency [of antifascism without fascism] represents the present and possibly culminating phase of a growing current in Western culture and politics since the 1950s, best analyzed in Paul Gottfried's new book."—*First Things*

"A trenchant, fully informed and objective analysis of antifascism as critique, propaganda and political weapon, both historically and at present. This incisively original study is basic for current understanding."—Stanley Payne, author of *Franco and Hitler*

"'Antifascism,' which motivates much left-wing and even conservative agitation, is aimed at a largely imaginary problem. If there is anyone in society to whom the fascist label might genuinely apply, such people are completely isolated, with zero institutional support or funding and extreme social disapprobation. There is no one more qualified than Paul Gottfried, an outstanding scholar of fascism, to pierce through the propaganda and discuss what is really behind 'antifascist' activism."—Thomas E. Woods Jr., author of *The Politically Incorrect Guide to American History*

The Carpathians

Discovering the Highlands of Poland and Ukraine

PATRICE M. DABROWSKI

In *The Carpathians*, Patrice M. Dabrowski narrates how three highland ranges of the mountain system found in present-day Poland, Slovakia, and Ukraine were discovered for a broader regional public. This is a story of how the Tatras, Eastern Carpathians, and Bieszczady Mountains went from being terra incognita to becoming the popular tourist destinations they are today. It is a story of the encounter of Polish and Ukrainian lowlanders with the wild, sublime highlands and with the indigenous highlanders—Górale, Hutsuls, Boikos, and Lemkos—and how these peoples were incorporated into a national narrative as the territories were transformed into a native/national landscape.

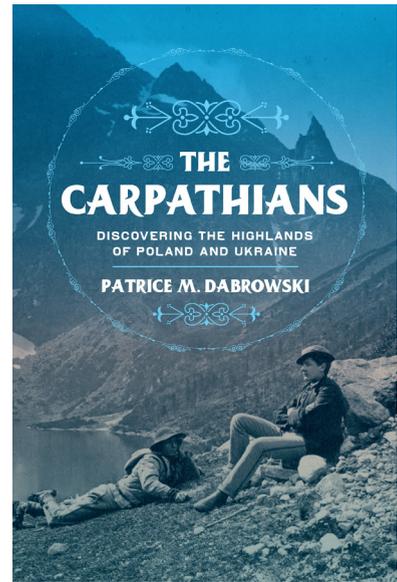
The set of microhistories in this book occur from about 1860 to 1980, a time in which nations and states concerned themselves with the "frontier at the edge." Discoverers not only became enthralled with what were perceived as their own highlands but also availed themselves of the mountains as places to work out answers to the burning questions of the day. Each discovery led to a surge in mountain tourism and interest in the mountains and their indigenous highlanders.

Although these mountains, essentially a continuation of the Alps, are Central and Eastern Europe's most prominent physical feature, politically they are peripheral. *The Carpathians* is the first book to deal with the northern slopes in such a way, showing how these discoveries had a direct impact on the various nation-building, state-building, and modernization projects. Dabrowski's history incorporates a unique blend of environmental history, borderlands studies, and the history of tourism and leisure.

PATRICE M. DABROWSKI was awarded the Knight's Cross of the Order of Merit of the Republic of Poland in 2014. She is author of *Poland*.

NIU SERIES IN SLAVIC, EAST EUROPEAN, AND EURASIAN STUDIES

\$34.95 hardcover | \$16.99 ebook
288 pages, 6 x 9, 13 b&w halftones, 5 maps



"*The Carpathians* is a delightful melange of history, geography, ethnography and descriptions of little-known European landscapes. The emphasis is on the processes and spirit of discovery in the late nineteenth and early twentieth centuries. The captivated reader discovers both the discoverers and their beautiful discoveries."—Norman Davies, author of *Beneath Another Sky*

"In this deeply researched, engagingly written, and subtly argued book, Patrice M. Dabrowski attends equally to the physical, social, and cultural landscapes of the highland regions, and the ways these landscapes both shaped and were shaped by external visions. The writing is fluid, informative, and filled with interesting asides that bring the various Carpathian regions to life."—Eagle Glassheim, University of British Columbia, author of *Cleansing the Czechoslovak Borderlands*

"In this groundbreaking study of the political significance of a pivotal mountain range in the context of competing nationalisms, Patrice M. Dabrowski lifts the lid on a neglected area of Central Europe where cultures clashed as fiercely as armies."—Adam Zamoyski, author of *Napoleon*



Catching up with Patrice M. Dabrowski

1. What's your favorite anecdote from your research for this book?

Finding out what mostly illiterate highland peasants thought of the upper-class lowlanders who came to vacation in the mountains in the distant past was a challenge. I found a tantalizing trace of a highlander-lowlander encounter in a provincial newspaper. It concerned the 1912 visit to the popular high-altitude resort of Jaremcze (Yaremche) of Archduke Charles—who within the space of several years would become the last emperor of Austria-Hungary—and his wife Zita. While most guests arrived by train, the archducal pair apparently traveled by automobile. Preparing to depart, they were accosted by a Hutsul highlander, who hitched a ride with them to the next town—the Hutsul absolutely clueless as to the identity of his illustrious hosts, much to their amusement. This anecdote suggests that Hutsuls were hardly intimidated by the lowland visitors and perhaps even eagerly availed themselves of what the modern world brought into the Carpathians.

2. What do you wish you had known when you started writing your book that you know now?

I wish I had known how my topic would expand and evolve! What began as a Tatra Mountain topic in the period before World War I ended up incorporating two other mountain ranges in vastly different periods of time (the Eastern Carpathians in the 1930s and the Bieszczady Mountains after World War II), not to mention research in additional countries and languages. Once I learned that the term “discovery” was invoked in all three instances, I felt justified to write a book that countenanced all three.

3. How do you wish you could change the field?

Fields often seem to ride the waves of what is fashionable at any given point. My research has always taken me in different, and new, directions. What happens at the margins—even in the remote mountains, as I've tried to show in this book—can also tell us plenty about the past. Also, I'd like to convince readers that there are interesting works on the Carpathians that do not include discussions of Dracula or vampires...

“I found a tantalizing trace of a highlander-lowlander encounter in a provincial newspaper.”

Love for Sale

Representing Prostitution in Imperial Russia

COLLEEN LUCEY

Love for Sale is the first study to examine the ubiquity of commercial sex in Russian literary and artistic production from the nineteenth century through the fin de siècle. Colleen Lucey offers a compelling account of how the figure of the sex worker captivated the public's imagination through depictions in fiction and fine art, bringing to light how imperial Russians grappled with the issue of sexual commerce. Studying a wide range of media—from little-known engravings that circulated in newspapers to works of canonical fiction—Lucey shows how writers and artists used the topic of prostitution both to comment on women's shifting social roles at the end of tsarist rule and to express anxieties about the incursion of capitalist transactions in relations of the heart.

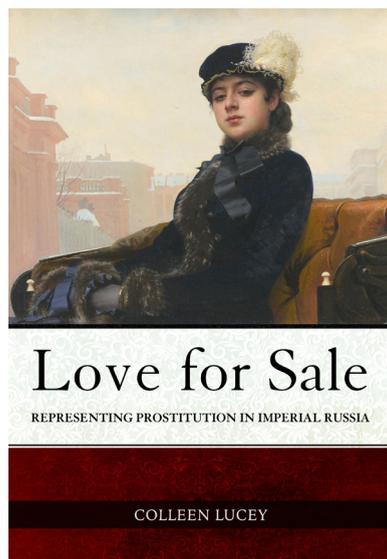
Each of the book's chapters focus on a type of commercial sex, looking at how the street walker, brothel worker, demimondaine, kept woman, impoverished bride, and madam traded in sex as a means to acquire capital. Lucey argues that prostitution became a focal point for imperial Russians because it signaled both the promises of modernity and the anxieties associated with Westernization.

Love for Sale integrates historical analysis, literary criticism, and feminist theory and conveys how nineteenth-century beliefs about the "fallen woman" drew from medical, judicial, and religious discourse on female sexuality. Lucey invites readers to draw a connection between rhetoric of the nineteenth century and today's debate on sex workers' rights, highlighting recent controversies concerning Russian sex workers to show how imperial discourse is recycled in the twenty-first century.

COLLEEN LUCEY is Assistant Professor of Russian and Slavic Studies at the University of Arizona.

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270 pages, 6 x 9, 30 b&w halftones



"Colleen Lucey's approach is both innovative and insightful, and her book breathes fresh air into this topic. The research is both broad and deep, allowing Lucey to formulate ground-breaking interpretations."—Julie Cassiday, Williams College, author of *The Enemy on Trial*

"Painstakingly researched and comprehensive in its coverage of prostitution, madams, the demimonde, and pragmatic marriage conventions, *Love for Sale* casts its nets wide. This vigorously argued and passionately written monograph undoubtedly will remain the standard by which all subsequent studies of the multi-faceted topic will be appraised."—Helena Goscilo, Ohio State University, co-editor of *Russia—Women—Culture*

"Bringing together an astonishing array of primary sources, this book is the first synthetic but also original work on the subject, going beyond the historical discussions of regulated prostitution in St. Petersburg and well beyond the literary discussions of a single nineteenth-century author or a single work."—Christine D. Worobec, Northern Illinois University, editor of *Witchcraft in Russia and Ukraine, 1000–1900*

Disenchanted Wanderer

The Apocalyptic Vision of Konstantin Leontiev

GLENN CRONIN

Disenchanted Wanderer is the first comprehensive English language study in over half a century of the life and ideas of Konstantin Nikolaevich Leontiev (1831–1891), one of the most important thinkers in nineteenth-century Russia on political, social, and religious matters. This work by Glenn Cronin gives the reader a broad overview of Leontiev's life and varied career as novelist, army doctor, diplomat, journalist, censor, and, late in life, ordained monk.

Reviewing Leontiev's creative work and his writing on aesthetics and literary criticism—such figures as Belinsky, Turgenev, Gogol, Dostoevsky, and Tolstoy appear—Cronin goes on to examine Leontiev's socio-political writing and his theory of the rise and fall of cultures and civilizations, placing his thought in the context of his contemporaries and forbears including Hegel, Herzen and Nietzsche, as well as Danilevsky, Pobedonostsev and other major figures in Slavophile and Russian nationalist circles.

Cronin also examines Leontiev's religious views, his ascetic brand of Orthodoxy informed by his experiences of the monastic communities of Mount Athos and Optina Pustyn, and his late attraction to Roman Catholicism under the influence of the theologian Vladimir Solovyev. *Disenchanted Wanderer* concludes with a review of Leontiev's prophetic vision for the twentieth century and his conviction that after a period of wars socialism would triumph under the banner of a new Constantine the Great. Cronin considers how far this vision foretold the rise to power of Joseph Stalin, an aspect of Leontiev's legacy which previously had not received the attention it merits.

Elevating Leontiev to his proper place in the Russian literary pantheon, Cronin demonstrates that the man was not, as is often maintained, an amoralist and a political reactionary but rather a deeply moral thinker and a radical conservative.

GLENN CRONIN is contributing author to *Ideology in Russian Literature*. He holds a PhD in Russian studies from University of London. He retired recently from a career with the Department of Transportation in the United Kingdom.

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\$49.95 hardcover | \$32.99 ebook
282 pages, 6 x 9, 10 b&w halftones

"Disenchanted Wanderer is a page-turner. The book will be especially valuable to those who wish to engage with Leontiev as a thinker with interesting ideas about the world, or who want to understand why ideas like his might resonate in Russia today."—Alexander Martin, Notre Dame, author of *Romantics, Reformers, Reactionaries*

*"Largely ignored in his own lifetime and in the century that followed, since the collapse of the Soviet Union Konstantin Leontiev has enjoyed an unexpected surge of popularity. Glenn Cronin's engaging biography provides a sympathetic account of a thinker who was entirely at odds with the prevailing intellectual trends of his own time, but who proved, Cronin argues, to be strangely prophetic."—Paul Robinson, University of Ottawa, author of *Russian Conservatism**

Fluid Russia

Between the Global and the National in the Post-Soviet Era

VERA MICHLIN-SHAPIR

Fluid Russia offers a new framework for understanding Russian national identity by focusing on the impact of globalization on its formation, something which has been largely overlooked. This approach sheds new light on the Russian case, revealing a dynamic Russian identity that is developing along the lines of other countries exposed to globalization. Vera Michlin-Shapir shows how along with the freedoms afforded when Russia joined the globalizing world in the 1990s came globalization's disruptions.

Michlin-Shapir describes Putin's rise to power and his project to reaffirm a stronger identity not as a uniquely Russian diversion from liberal democracy, but as part of a broader phenomenon of challenges to globalization. She underlines the limits of Putin's regime to shape Russian politics and society, which is still very much impacted by global trends. As well, Michlin-Shapir questions a prevalent approach in Russia studies that views Russia's experience with national identity as abnormal or defective, either being too weak or too aggressive.

What is offered is a novel explanation for the so-called Russian identity crisis. As the liberal postwar order faces growing challenges, Russia's experience can be an instructive example of how these processes unfold. This study ties Russia's authoritarian politics and nationalist rallying to the shortcomings of globalization and neoliberal economics, potentially making Russia "patient zero" of the anti-globalist populist wave and rise of neo-authoritarian regimes. In this way, *Fluid Russia* contributes to the broader understanding of national identity in the current age and the complexities of identity formation in the global world.

VERA MICHLIN-SHAPIR is a Visiting Research Fellow at The King's Centre for Strategic Communications, King's College London.

"This book offers the most comprehensive, systematic and convincing attempt to date to analyze policies, practices and discourses of identity in Russia post-1991 in the context of globalized late modernity."—Vera Tolz, University of Manchester, author of *Russia's Own Orient*

"*Fluid Russia* brings a refreshing perspective into the discussion on Russian national identity. It reads Russia as a 'normal' country having to deal with globalized trends and not as an exception and looks at nuances and granular levels at the changes of the Russian society over the last three decades."—Marlene Laruelle, George Washington University, author of *Is Russia Fascist?*

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258 pages, 6 x 9

All Future Plunges to the Past

James Joyce in Russian Literature

JOSÉ VERGARA

All Future Plunges to the Past explores how Russian writers from the mid-1920s on have read and responded to Joyce's work. Through contextually rich close readings, José Vergara uncovers the many roles Joyce has occupied in Russia over the last century, demonstrating how the writers Yury Olesha, Vladimir Nabokov, Andrei Bitov, Sasha Sokolov, and Mikhail Shishkin draw from Joyce's texts, particularly *Ulysses* and *Finnegans Wake*, to address the volatile questions of lineages in their respective Soviet, émigré, and post-Soviet contexts. Interviews with contemporary Russian writers, critics, and readers of Joyce extend the conversation to the present day, showing how the debates regarding the Irish writer's place in the Russian pantheon are no less settled one hundred years after *Ulysses*.

The creative reworkings, or "translations," of Joycean themes, ideas, characters, plots, and styles made by the five writers Vergara examines speak to shifting cultural norms, understandings of intertextuality, and the polarity between Russia and the West. Vergara illuminates how Russian writers have used Joyce's ideas as a critical lens to shape, prod, and constantly redefine their own place in literary history.

All Future Plunges to the Past offers one overarching approach to the general narrative of Joyce's reception in Russian literature. While each of the writers examined responded to Joyce in an individual manner, the sum of their methods reveals common concerns. This subject raises the issue of cultural values and, more importantly, how they changed throughout the twentieth century in the Soviet Union, Russian emigration, and the post-Soviet Russian environment.

JOSÉ VERGARA is Assistant Professor of Russian at Bryn Mawr College.

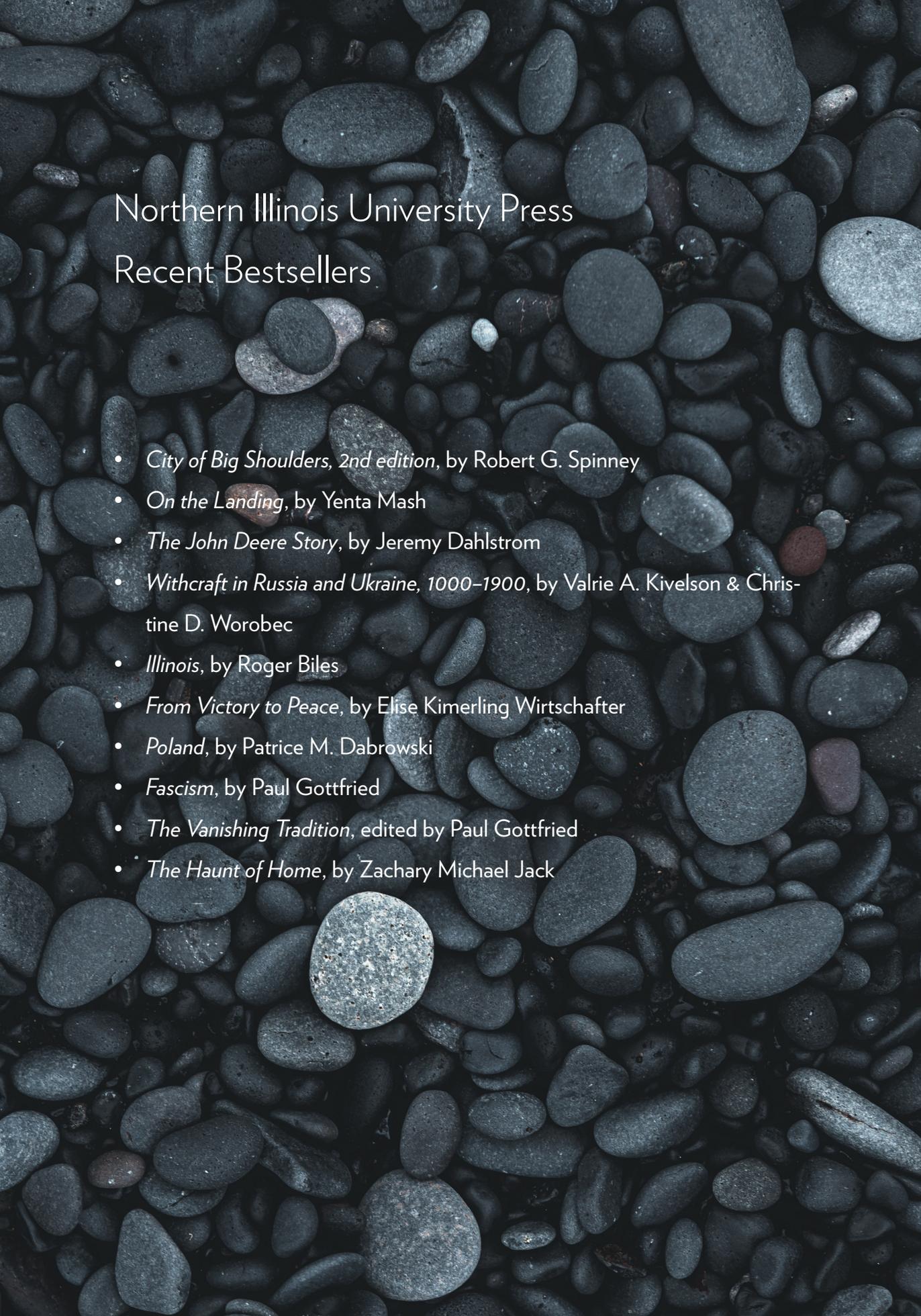
"The contribution of this highly relevant book could be very substantial."—Galya Diment, University of Washington, author of *A Russian Jew of Bloomsbury*

"José Vergara single-handedly redeems the entire conceit of the influence study. In short, this is a marvelous book."—Eliot Borenstein, New York University, author of *Plots against Russia*

"*All Future Plunges to the Past* is a fascinating book that establishes a tradition of Joycean modernism in Soviet, émigré, and post-Soviet literature. José Vergara demonstrates with skill and talent that dialogues with *Ulysses* in Yuri Olesha's *Envy* and Andrei Bitov's *Pushkin House* are as perceptive and as substantial as in Nabokov's, Sasha Sokolov's, and Mikhail Shishkin's novels. Reading Russian writers "through Joyce" not only enriches our understanding of their seminal works but also contributes to the yet unwritten history of Russian modernism as a global phenomenon that begins at the turn of the twentieth century, crosses the Soviet period and does not end even today."—Mark Lipovetsky, Columbia University, coauthor of *A History of Russian Literature*

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- *Poland*, by Patrice M. Dabrowski
- *Fascism*, by Paul Gottfried
- *The Vanishing Tradition*, edited by Paul Gottfried
- *The Haunt of Home*, by Zachary Michael Jack

Inscrutable Malice

Theodicy, Eschatology, and the Biblical Sources of "Moby-Dick"

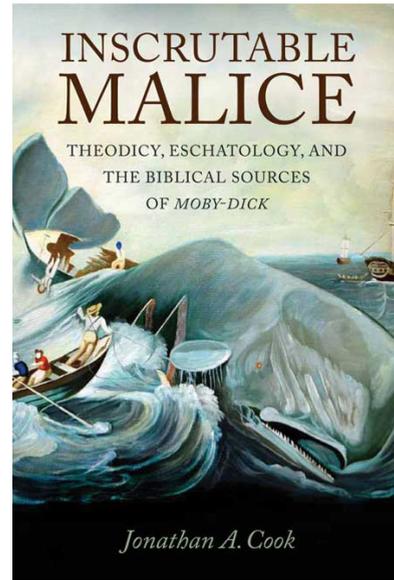
JONATHAN A. COOK

In *Inscrutable Malice*, Jonathan A. Cook expertly illuminates Melville's abiding preoccupation with the problem of evil and the dominant role of the Bible in shaping his best-known novel. Drawing on recent research in the fields of biblical studies, the history of religion, and comparative mythology, Cook provides a new interpretation of *Moby-Dick* that places Melville's creative adaptation of the Bible at the center of the work.

Cook identifies two ongoing concerns in the narrative in relation to their key biblical sources: the attempt to reconcile the goodness of God with the existence of evil, as dramatized in the book of Job; and the discourse of the Christian end-times involving the final destruction of evil, as found in the apocalyptic books and eschatological passages of the Old and New Testaments.

With his detailed reading of *Moby-Dick* in relation to its most important source text, Cook greatly expands the reader's understanding of the moral, religious, and mythical dimensions of the novel. Both accessible and erudite, *Inscrutable Malice* will appeal to scholars, students, and enthusiasts of Melville's classic whaling narrative.

JONATHAN A. COOK is author of *Satirical Apocalypse*. He has published numerous articles and reviews on the writings of Melville, Hawthorne, Poe, Irving, and other nineteenth-century American authors. He lives and teaches in Northern Virginia.



"This book has an added advantage of serving as a reader's guide to the novel, one which will be indispensable to any serious reader of *Moby-Dick*, whether for the first or the twentieth time."—*Sewanee Review*

"The best reading of this iconic novel in recent memory. Under Cook's expert eye, *Moby-Dick* divulges secrets of the Second Coming and Melville's conflicting religious inclinations. Cook's masterful and wide-ranging command of Melville's library makes *Moby-Dick* into a guided tour through the Western canon."—*Religion & Literature*

"Of all books about Herman Melville's *Moby-Dick* (and there are many), Jonathan A. Cook's is one that needed to be written. Cook organizes this potentially unwieldy and unfathomable topic in a way that scholars will find useful as a reference for repeated consultation."—*Nineteenth-Century Literature*

\$32.95 paperback | \$21.99 ebook
384 pages, 6 x 9

GREAT FOR CLASSROOM USE

The Image of Christ in Russian Literature

Dostoevsky, Tolstoy, Bulgakov, Pasternak

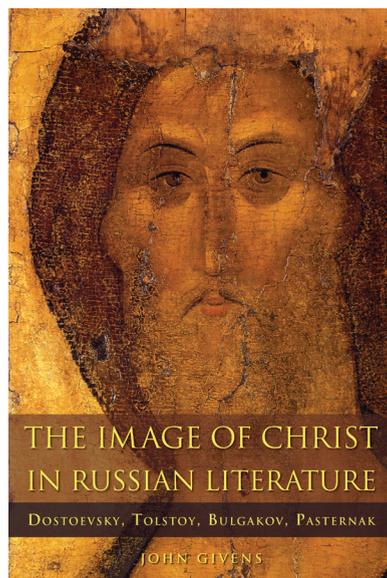
JOHN GIVENS

Vladimir Nabokov complained about the number of Dostoevsky's characters "sinning their way to Jesus." In truth, Christ is an elusive figure not only in Dostoevsky's novels, but in Russian literature as a whole. The rise of the historical critical method of biblical criticism in the nineteenth century and the growth of secularism it stimulated made an earnest affirmation of Jesus in literature highly problematic. If they affirmed Jesus too directly, writers paradoxically risked diminishing him, either by deploying faith explanations that no longer persuade in an age of skepticism or by reducing Christ to a mere argument in an ideological dispute. The writers at the heart of this study understood that to reimage Christ for their age, they had to make him known through indirect, even negative ways, lest what they say about him be mistaken for cliché, doctrine, or naïve apologetics. The Christology of Dostoevsky, Leo Tolstoy, Mikhail Bulgakov, and Boris Pasternak is thus apophatic because they deploy negative formulations (saying what God is not) in their writings about Jesus. Professions of atheism in Dostoevsky and Tolstoy's non-divine Jesus are but separate negative paths toward truer discernment of Christ. This first study in English of the image of Christ in Russian literature highlights the importance of apophaticism as a theological practice and a literary method in understanding the Russian Christ. It also emphasizes the importance of skepticism in Russian literary attitudes toward Jesus on the part of writers whose private crucibles of doubt produced some of the most provocative and enduring images of Christ in world literature. This important study will appeal to scholars and students of Orthodox Christianity and Russian literature, as well as educated general readers interested in religion and nineteenth-century Russian novels.

JOHN GIVENS is associate professor of Russian and chair of the Department of Modern Languages and Cultures at the University of Rochester. He is the author of *Prodigal Son* and co-translator of Vasily Shukshin's *Stories from a Siberian Village*.

NIU SERIES IN ORTHODOX CHRISTIAN STUDIES

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"[T]his deeply engaged study is a welcome contribution to the growing corpus of contemporary studies of Christianity in Russia."—*Times Higher Education*

"A significant and valuable contribution to scholarship. It will deservedly become standard reading on courses of classical Russian literature across the globe."—*Russian Review*

"The analyses of the works by this quartet of venerable Russian writers unfold as a series of paradoxes, whether that of eros (physical love) and agape (spiritual love) or of humanity and divinity, but Givens has many insightful things to say about other Russian writers too. Given the book's Christological theme, interest in this study may spill over the confines of Slavic studies. Solidly researched and lucidly written. Highly recommended."—*Choice*

"[I]ntelligent, well-researched, and provocative. All those who are interested in the literary representation of Christ will read with interest and reward Givens's insightful analyses of these major writers and texts."—*Slavic Review*

GREAT FOR CLASSROOM USE

Women of the Catacombs

Memoirs of the Underground Orthodox Church in Stalin's Russia

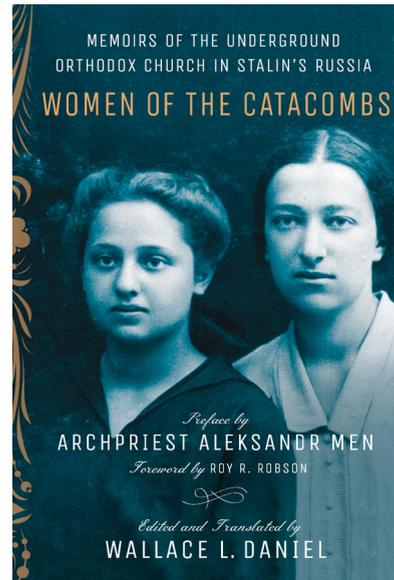
EDITED AND TRANSLATED BY WALLACE L. DANIEL

FOREWORD BY ROY R. ROBSON

The memoirs presented in *Women of the Catacombs* offer a rare close-up account of the underground Orthodox community and its priests during some of the most difficult years in Russian history. The catacomb church in the Soviet Union came into existence in the 1920s and played a significant part in Russian national life for nearly fifty years. Adherents to the Orthodox faith often referred to the catacomb church as the "light shining in the dark." *Women of the Catacombs* provides a first-hand portrait of lived religion in its social, familial, and cultural setting during this tragic period.

Until now, scholars have had only brief, scattered fragments of information about Russia's illegal church organization that claimed to protect the purity of the Orthodox tradition. Vera Iakovlevna Vasilevskaia and Elena Semenovna Men, who joined the church as young women, offer evidence on how Russian Orthodoxy remained a viable, alternative presence in Soviet society, when all political, educational, and cultural institutions attempted to indoctrinate Soviet citizens with an atheistic perspective. Wallace L. Daniel's translation not only sheds light on Russia's religious and political history, but also shows how two educated women maintained their personal integrity in times when prevailing political and social headwinds moved in an opposite direction.

WALLACE L. DANIEL is Distinguished University Professor of History at Mercer University. He is author of *Russia's Uncommon Prophet* and *The Orthodox Church and Civil Society in Russia*.



"Why Christianity survived persecution in the Soviet Union, is to a great extent explained by the lives and religious faith of those presented to us in *Women of the Catacombs* with expert commentary and explanations in an introduction and footnotes by the editor."—*Church Times*

"This book fulfills two roles. As a work of history, it sheds new light on the immensely important, but little-known, Catacomb Church of the 1920s and '30s. Secondly, it reveals new information regarding the spiritual formation of Father Aleksandr Men."—Rev. Dr. Canon Michael Bourdeaux, director emeritus of the Keston Institute, Oxford, England

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GREAT FOR CLASSROOM USE

On Russian Soil

Myth and Materiality

MIEKA ERLEY

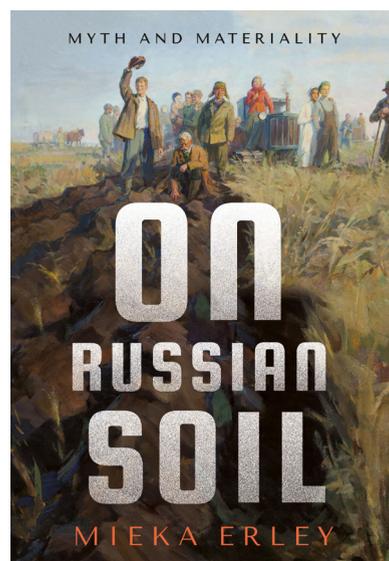
Blending close readings of literature, films, and other artworks with analysis of texts of political philosophy, science, and social theory, Mieka Erley offers an interdisciplinary perspective on attitudes to soil in Russia and the Soviet Union from the early nineteenth to the mid-twentieth century. As Erley shows in *On Russian Soil*, the earth has inspired utopian dreams, reactionary ideologies, social theories, and durable myths about the relationship between nation and nature.

In this period of modernization, soil was understood as the collective body of the nation, sitting at the crux of all economic and social problems. The "soil question" was debated by nationalists and radical materialists, Slavophiles and Westernizers, poets and scientists.

On Russian Soil highlights a selection of key myths at the intersection of cultural and material history that show how soil served as a natural, national, and symbolic resource from Fedor Dostoevsky's native soil movement to Nikita Khrushchev's Virgin Lands campaign at the Soviet periphery in the 1960s. Providing an original contribution to ecocriticism and environmental humanities, Erley expands our understanding of how cultural processes write nature and how nature inspires culture.

On Russian Soil brings Slavic studies into new conversations in the environmental humanities, generating fresh interpretations of literary and cultural movements and innovative readings of major writers.

MIEKA ERLEY is Assistant Professor of Russian and Eurasian Studies at Colgate University. Erley's work has been published in *Slavic Review* and *Novoe literaturnoe obozrenie (NLO)*.



"Mieka Erley takes a seemingly simple agenda and develops not only a brilliant and original analysis of the diverse manifestations of this quintessentially environmental theme, but also an entire approach to ecocriticism that weaves in the physical world as deftly as it probes the contested meanings of language."—Andy Bruno, Northern Illinois University, author of *The Nature of Soviet Power*

"*On Russian Soil* is a sophisticated, layered, and original study of an important and fertile topic: the role and representation of soil in Russian culture from the beginning of the nineteenth century to the mid-twentieth century."—Thomas Newlin, Oberlin College

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Catching up with Mieka Erley

“I do hope that historians, particularly environmental, historians, will not abandon the powerful tools of cultural criticism.”

1. What's your favorite anecdote from your research for this book?

While completing this manuscript, I received an unexpected letter. It was from a hydrologist and applied mathematician who worked in the Kara-Kum Desert in the Soviet period. He shared his enthusiasm about one of my articles about the Soviet writer Andrei Platonov and the transformation of nature in the Kara-Kum Desert. As a cultural historian and literary scholar, I was really gratified to find that my work could speak to many publics and bridge the gap between the so-called “two cultures” of science and the humanities.

2. What do you wish you had known when you started writing your book that you know now?

New materialism and STS became quite central to this book. I wish that I had been more familiar with these bodies of theory and scholarship earlier in the process.

3. How do you wish you could change the field?

In recent years, there's been a shift in the humanities away from traditional humanist inquiry and towards materialist orientations. I think this is an exciting development. But I do hope that historians, particularly environmental historians, will not abandon the powerful tools of cultural criticism. And I hope that we will find ways to re-balance our approaches after these successive linguistic and materialist turns.

The Tsar's Happy Occasion

Ritual and Dynasty in the Weddings of
Russia's Rulers, 1495–1745

RUSSELL E. MARTIN

The Tsar's Happy Occasion shows how the vast, ornate affairs that were royal weddings in early modern Russia were choreographed to broadcast powerful images of monarchy and dynasty. Processions and speeches emphasized dynastic continuity and legitimacy. Fertility rites blended Christian and pre-Christian symbols to assure the birth of heirs. Gift exchanges created and affirmed social solidarity among the elite. The bride performed rituals that integrated herself and her family into the inner circle of the court.

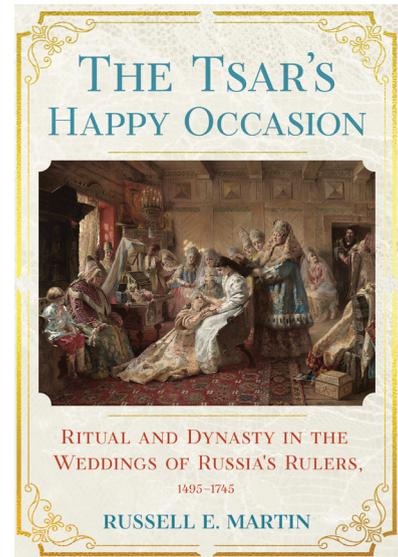
Using an array of archival sources, Russell E. Martin demonstrates how royal weddings reflected and shaped court politics during a time of dramatic cultural and dynastic change. As Martin shows, the rites of passage in these ceremonies were dazzling displays of monarchical power unlike any other ritual at the Muscovite court. And as dynasties came and went and the political culture evolved, so too did wedding rituals. Martin relates how Peter the Great first mocked, then remade wedding rituals to symbolize and empower his efforts to westernize Russia. After Peter, the two branches of the Romanov dynasty used weddings to solidify their claims to the throne.

The Tsar's Happy Occasion offers a sweeping, yet penetrating cultural history of the power of rituals and the rituals of power in early modern Russia.

RUSSELL E. MARTIN is Professor of History at Westminster College in New Wilmington, Penna. He is author of *A Bride for the Tsar*. Follow him on Twitter @Russ_E_Martin.

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"In this detailed history of weddings in Moscow's ruling family from ca. 1500 to 1745, Russell Martin argues that these rituals symbolically communicated to the court elite and broader community a vision of the stability, legitimacy and power of the dynasty."—Nancy S. Kollmann, William H. Bonsall Professor of History, Stanford University

"In this major reconceptualization, Martin shows that royal weddings were even more suggestive and symbolic than we suspected. Embodying piety and power, they used ritual to incorporate new blood into the Russian court and to assure the succession—and the success—of the Romanov dynasty."—Nadieszda Kizenko, University at Albany

"Martin expertly decodes the complex ceremonies surrounding Russian royal wedding celebrations. He shows persuasively how the tsars, their kinsmen and kinswomen, and their officials combined traditional and innovative elements to project central messages about dynastic legitimacy, social integration, and monarchical power. Readers will come away with their understanding of Muscovite and early Imperial political culture much enhanced."—Eve Levin, Professor Emeritus University of Kansas



Catching up with Russell E. Martin

1. What's your favorite anecdote from your research for this book?

Too illustrious to take a seat! Prince Ivan Vasil'evich Golitsyn, scion of an ancient and honored princely family, was assigned a seat at the wedding of Tsar Mikhail Romanov in 1624 which he thought was beneath his family's honor. He thought he needed to be seated above some other wedding guests and much closer to the tsar. When assured that the assignment wasn't meant to be an insult, he still refused to accept the seat assigned him. When asked again by tsar and patriarch, he again refused. When cajoled and threatened a third time, he refused even to attend the wedding. Punishment came swiftly: he and his wife were sent that very day in internal exile to distant Perm, where he would live under house arrest until his early death within a couple of years. All over a seat at a wedding banquet, which says a lot about the symbolism and meaning of rituals in pre-modern societies. And about the role of pride in some princely families.

2. What do you wish you had known when you started writing your book that you know now?

I wish I had known then what the end date for this book was going to be. Would it be with the first wedding of Peter I the Great—a natural enough cut-off point in Russian history and the last truly “Muscovite” wedding ritual? No, I decided later on, because the story of weddings and dynasties seemed to run through his reign and not offer a natural denouement. Would it be the wedding of Peter I's daughter in 1725 (in the year of Peter I's death), which set a new model for future royal weddings? Better, but again the question of how succession and dynasty intertwined with weddings wasn't fully worked out by then. It turned out it was 1745 when all the themes I was braiding together seemed to come to a finishing point. It would have been loads less stressful for me had I known that at the outset! (And I still wonder about it even now.)

3. How do you wish you could change the field?

I would wave a magic wand and get administrators, colleagues, students, parents, and society at large to value more the study and teaching of the pre-modern world.

“Punishment came swiftly: he and his wife were sent that very day in internal exile to distant Perm.”

Bestseller**OPEN ACCESS**

From Victory to Peace

Russian Diplomacy after Napoleon

ELISE KIMERLING WIRTSCHAFTER

In *From Victory to Peace*, Elise Kimerling Wirtschafter brings the Russian perspective to a critical moment in European political history.

This history of Russian diplomatic thought in the years after the Congress of Vienna concerns a time when Russia and Emperor Alexander I were fully integrated into European society and politics. Wirtschafter looks at how Russia's statesmen who served Alexander I across Europe, in South America, and in Constantinople represented the Russian monarch's foreign policy and sought to act in concert with the allies.

Based on archival and published sources—diplomatic communications, conference protocols, personal letters, treaty agreements, and the periodical press—this book illustrates how Russia's policymakers and diplomats responded to events on the ground as the process of implementing peace unfolded.

Thanks to generous funding from the Sustainable History Monograph Pilot and the Mellon Foundation the ebook editions of this book are available as Open Access (OA) volumes from Cornell Open (cornellopen.org) and other Open Access repositories.

ELISE KIMERLING WIRTSCHAFTER is Emeritus Professor of History at California State Polytechnic University, Pomona. She is author of *Religion and Enlightenment in Catherinian Russia*, *Russia's Age of Serfdom 1649–1861*, *The Play of Ideas in Russian Enlightenment Theater*, *Social Identity in Imperial Russia*, *Structures of Society*, and *From Serf to Russian Soldier*.

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From Victory to Peace

Russian Diplomacy after Napoleon

Elise
Kimerling
Wirtschafter



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"Based on extensive research in Russian archives, this book makes a significant contribution to scholarship on Russian foreign relations in the period 1815–23. It fills a significant gap and helps to give a more balanced view of European diplomacy in the decade after the Napoleonic Wars."—Janet Hartley, London School of Economics & Political Science, author of *The Volga*

"This work is welcome, bringing intellectual history back into the understanding of a diplomatic scene and foregrounding the ideas that as Wirtschafter shows animate the major figures in the international restoration. The scholarship is broad and impeccable, comprising numerous sources from Russian and European archives as well as many published sources on the period."—Richard Wortman, Columbia University, author of *Scenarios of Power*

GREAT FOR CLASSROOM USE

RUSSIA'S ROLE IN EUROPEAN SOCIETY

Elise Kimerling Wirtschafter

Long before the Cold War divided Europe and pitted communist dictatorship against capitalist democracy, Russia occupied a precarious position in European society. The suspicions and recriminations that characterize present-day relations between Europe (including the Anglo-American world) and Russia have a long history that scholars do not fully understand.

Following the final military defeat of Napoleon in 1815, Russia played a key role in peacemaking and the reconstruction of Europe. As a Christian culture with ties to Greek antiquity, Russia belonged to European society and the European political system. From at least the late seventeenth century, Russia participated fully in the progress of European letters, arts, and sciences.

Generations of historians have recognized Russia's European identity during the Napoleonic Wars and the peacemaking that followed. Historians also have highlighted Russia's developmental and political divergence from liberal democratic Europe starting in the second quarter of the nineteenth century and continuing to the present day. Given this trajectory, it is important to focus attention on the intersection of Russian political culture and the European state system during the years following the Congress of Vienna (1814-15). What were the priorities, characteristics, dynamics, and achievements of Russian foreign policy that made integration into European society and the international order so meaningful?

It is clear from Russian sources devoted to war and peace in the first quarter of the nineteenth century that Emperor Alexander I (ruled 1801-25) and his associates believed in the reality of a European political system and viewed Russia as a full-fledged member of that system. So how and why did Russia end up on the intellectual and psychological periphery of European society and politics? Is this something that happened later in the nineteenth century, perhaps because of Slavophilism (a Russian form of romantic nationalism), conservative retrenchment in the Russian Orthodox Church, Eurasianist political thought, or economic development? Or is it simply a conceptual or ideological product of the Bolshevik Revolution and Cold War?

Many unanswered questions remain, and many more will arise, as historians working in the relatively free conditions of post-Soviet Russia rewrite their country's history. At this juncture, study of Alexander I's European

diplomacy illuminates a critical dynamic in the political culture of the nineteenth-century Russian empire.

From the perspective of the Russian monarchy and loyal service classes, the French Revolution and Napoleonic Wars had little impact on fundamental religious and political institutions. Notwithstanding the devastation and trauma caused by Napoleon's 1812 invasion and the subsequent wars of liberation, the Romanov tsardom and Russian Orthodox Church emerged from the period of crisis as strong and legitimate as ever.

Not only did Napoleon's invasion fail to unleash popular revolt or widespread support for political change, Russia's conscript army of legally "emancipated" serfs and state peasants, a creation of reforms initiated by Peter the Great in the early eighteenth century, prevailed over France's dynamic citizen army. The strength and stability of Russia's institutions during a quarter century of revolution and war reinforced, and justified, long-standing practices of enlightened reform.

Combined with uneven censorship and severe punishment of rebellion, moderate reformism carried Russia into the modern world. Not until 1905, more than a century after the French Revolution, did Russia's old regime face a revolutionary onslaught that forced the monarchy and government to begin systemic change.

Russian Conservatism

PAUL ROBINSON

Russian Conservatism examines the history of Russian conservative thought from the beginning of the nineteenth century to the present. Robinson charts the contributions made by philosophers, politicians, and others during the Imperial, Soviet, and post-Soviet periods. Looking at cultural, political, and social-economic conservatism in Russia, *Russian Conservatism* demonstrates that such ideas are helpful in interpreting Russia's present as well as its past and will be influential in shaping Russia's future, for better or for worse, in the years to come.

PAUL ROBINSON is Professor of Public and International Affairs at the University of Ottawa. He is author and editor of numerous works on Russian and Soviet history, including *Grand Duke Nikolai Nikolaevich, Supreme Commander of the Russian Army*, which won the Society for Military History's distinguished book award for biography.



"Defining Russian conservatism is a bit like putting a jellyfish into a box, and Robinson offers an absolutely scrupulous dissection of its manifestations from 1800 to 2017."—*Times Literary Supplement*

"*Russian Conservatism* is a magisterial work, and a must-read for students of Russia's past as well as those of her present, and certainly those eager to divine her future."—*New Books Network*

"Paul Robinson's engaging new book traces the multivalent, paradoxical, and circuitous developments of Russian conservatism from this inceptionary moment to its articulations in present-day Russia by examining an array of responses to key events in modern Russian and European history."—*The Russian Review*

"Paul Robinson has written a highly accessible study of Russian conservatism that extends from the early nineteenth century down to the present time."—*Chronicles*

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RUSSIAN CONSERVATISM AND MODELS OF RUSSIAN NATIONHOOD

Paul Robinson

At the end of April, the former Russian Culture Minister Vladimir Medinsky unveiled a new monument in the city of Sevastopol. Entitled the Monument to the Victims of the Civil War, it commemorates all those who died in the Russian Civil War of 1917-21. At the top is a figure representing Mother Russia. Beneath her are two brothers—one an officer in the Bolshevik Red Army and the other an officer in the opposing White Army. The message is one of reconciliation—Red and White, communist and anti-communist, are all members of one family. Each of their stories is part of Russia's communal heritage.

In contrast with ideologies such as liberalism, which argue for change in accordance with abstract principles, conservatism argues that societies should develop in an organic fashion. In other words, progress shouldn't imply a break from the past. Rather, one should build upon the past, respecting existing traditions, morals, and institutions.

In Russia's case, this is problematic. Russian history has been punctuated by a succession of rapid breaks with the past—for instance, the reforms of Peter the Great, the Russian revolution, and the collapse of the Soviet Union. It is therefore difficult to determine what it is that conservatives should be conserving. To take the example of the Russian Civil War—is it the legacy of the Reds, or the legacy of the Whites? Or should it be some amalgam of the two?

Faced with this problem, for the past 200 years conservative philosophers have been attempting to answer the question "What is Russia?" In the process, they have constructed a succession of myths that have shaped how Russians view their past and their present. Russian conservatism, therefore, is as much a cultural phenomenon as it is a political one, with a strong focus on building a national identity that can provide the basis for a stable society. In this way, conservatism is not about standing still, let alone going backward. Rather it is a creative philosophy—creating the nation where it did not exist or when its nature was in doubt.

Along the way, conservative philosophers have constructed various models of Russian nationhood. The Slavophiles, for instance, developed the idea that Russia was distinct from Western Europe. Whereas the latter was believed to be individualistic and rationalistic, Russia was said to be collectivist and to have retained an in-

tegral "wholeness of spirit" combining reason and faith. Later philosophers, such as Nikolai Danilevsky and Konstantin Leontyev, pushed this idea in a new direction. Whereas the Slavophiles considered Russia to be part of a broader Christian world, sharing a common future, Danilevsky and Leontyev developed a theory in which the world was divided up into distinct civilizations each advancing in their own separate directions. Russia, it was argued, should progress separately from the West.

In the twentieth century, Eurasianist thinkers developed the theory further. In their eyes, the multinational, multi-confessional Russian Empire, and later the Soviet Union, was a distinct Eurasian civilization, with Russia sharing more in common with certain Asian cultures than Western ones.

The collapse of the Soviet Union created problems for Russian conservatism, as suddenly there were multiple models of nationhood. Some conservatives sought to return to the institutions and values of Imperial Russia, most notably Orthodoxy. Others sought to preserve what they considered the achievements of the Soviet era. As the Monument to the Victims of the Civil War shows, the Russian state has sought a third way—to try to meld all the different parts of Russia's past into a single whole. In the meantime, the struggle to define the Russian nation continues. As in the past, so too today, conservatives will play a central role in determining the outcome.

Editing Turgenev, Dostoevsky, and Tolstoy

Mikhail Katkov and the Great Russian Novel

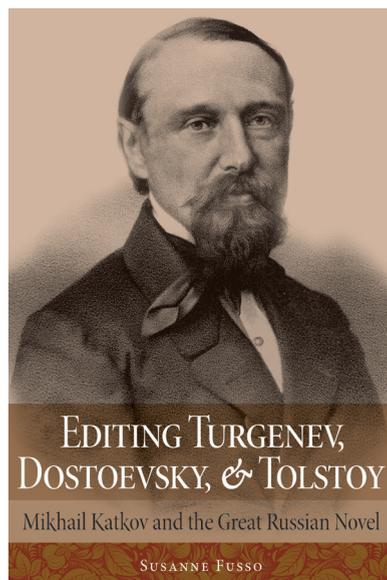
SUSANNE FUSO

In *Editing Turgenev, Dostoevsky, and Tolstoy*, Susanne Fusso examines Mikhail Katkov's literary career without vilification or canonization, focusing on the ways in which his nationalism fueled his drive to create a canon of Russian literature and support its recognition around the world. In each chapter, Fusso considers Katkov's relationship with a major Russian literary figure. In addition to Turgenev, Dostoevsky, and Tolstoy, she explores Katkov's interactions with Vissarion Belinsky, Evgeniia Tur, and the legacy of Aleksandr Pushkin. This groundbreaking study will fascinate scholars, students, and general readers interested in Russian literature and literary history.

SUSANNE FUSO is Marcus L. Taft Professor of Modern Languages and Professor of Russian, East European, and Eurasian Studies at Wesleyan University. Her most recent translation of Sergey Gandlevsky's work is *Illegible*.

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"Fusso's beautifully written study offers a behind-the-scenes account of a man who not only 'inspired vehement passions, both positive and negative,' but also published many of Russia's greatest nineteenth-century novels."—*Slavic Review*

"The appearance of the first English-language monograph about M. N. Katkov, the editor and man of letters, is an event."—*New Literary Observer*

"In making her case for Katkov's editorial clout, Fusso performs a tremendous scholarly service. She elegantly translates key passages from essays by Katkov that have remained largely unexamined by Western critics, tracking his ideological evolution from moderate progressive to reactionary."—*Times Literary Supplement*

"Fusso shows in this fascinating study how Katkov as editor dedicated his life both to the propagation of his beliefs and to the promotion of Russian literature. Among other things, her book is an account of the reception of Katkov from his own day to the present time as reflective of deep cultural currents in Russia."—*The Russian Review*

GREAT FOR CLASSROOM USE

Solzhenitsyn

The Historical-Spiritual Destinies of Russia and the West

LEE CONGDON

In this examination of Solzhenitsyn and his work, Lee Congdon explores the consequences of the atheistic socialism that drove the Russian revolutionary movement. Beginning with a description of the post-revolutionary Russia into which Solzhenitsyn was born, Congdon addresses the Bolshevik victory in the civil war, the origins of the concentration camp system, the Bolsheviks' war on Christianity and the Russian Orthodox Church, Solzhenitsyn's arrest near the war's end, his time in the labor camps, his struggle with cancer, his exile and increasing alienation from the Western way of life, and his return home. He concludes with a reminder of Solzhenitsyn's warning to the West—that it was on a path parallel to that which Russia had followed into the abyss.

LEE CONGDON is professor emeritus of history at James Madison University and the author of six previous books, including *George Kennan* and *Seeing Red*.



SOLZHENITSYN

THE HISTORICAL-SPIRITUAL DESTINIES OF RUSSIA AND THE WEST

LEE CONGDON

"Lee Congdon's [book] offers the best guide in print to Solzhenitsyn's views, including their evolution, largely because Congdon accepts the writer for what he was: a Russian and Eastern Orthodox conservative—one and the same in Solzhenitsyn's mind."—*Times Literary Supplement*

"Congdon's sociohistorical and political focus is formidable, and he brilliantly supports his premise that Solzhenitsyn's writings expose the nature of totalitarian power and its corruptive effects on human lives in Russia. Highly recommended."—*Choice*

"Lee Congdon's book comprises a short introduction to the historical and cultural context important for understanding the Nobel laureate Aleksandr Solzhenitsyn's life and writings. The book's lucid style and choice of illustrative examples make for easy and pleasant reading."—*The Russian Review*

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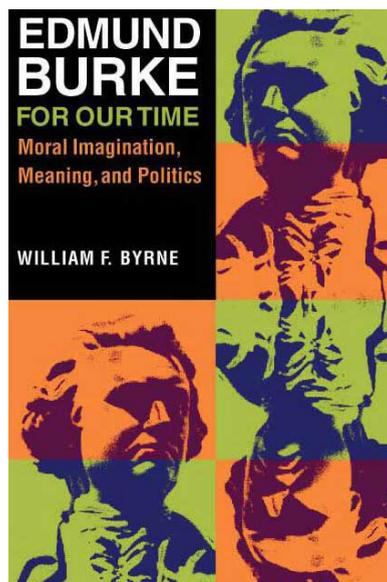
Edmund Burke for Our Time

Moral Imagination, Meaning, and Politics

WILLIAM BYRNE

This highly readable book offers a contemporary interpretation of the political thought of Edmund Burke, drawing on his experiences to illuminate and address fundamental questions of politics and society that are of particular interest today. In *Edmund Burke for Our Time*, Byrne asserts that Burke's politics is reflective of unique and sophisticated ideas about how people think and learn and about determinants of political behavior.

WILLIAM F. BYRNE is Associate Professor of Government and Politics at St. John's University in New York.



"Byrne's prose is highly readable, and his reading of Burke both plausible and illuminating."—*National Review*

"By focusing on Burke's imagination, Byrne illuminates the core of Burke's political theory, his intuitive conception of life. What is especially remarkable about the book is that it analyzes a complex topic in lucid prose and relates Burke's ideas to contemporary political and social life. Consequently, Byrne has provided an analysis of Burke that is both weighty enough for the expert and accessible to general readers."—Michael P. Federici, Professor of Political Science at Mercyhurst College

"This is a timely and provocative contribution, not only to Burke studies, but to contemporary political thought and recent intellectual history in the United States."—Ian Crowe, Associate Professor of History at Brewton-Parker College, Georgia, and Director of the Edmund Burke Society of America

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GREAT FOR CLASSROOM USE

St. Maximus the Confessor's "Questions and Doubts"

SAINT MAXIMUS THE CONFESSOR

EDITED AND TRANSLATED BY DESPINA D. PRASSAS

Despina D. Prassas's translation of the *Quaestiones et Dubia* presents for the first time in English one of the Confessor's most significant contributions to early Christian biblical interpretation. Maximus the Confessor (580–662) was a monk whose writings focused on ascetical interpretations of biblical and patristic works. For his refusal to accept the Monothelite position supported by Emperor Constans II, he was tried as a heretic, his right hand was cut off, and his tongue was cut out.

In his work, Maximus the Confessor brings together the patristic exegetical aporiai tradition and the spiritual-pedagogical tradition of monastic questions and responses. The overarching theme is the importance of the ascetical life. For Maximus, askesis is a lifelong endeavor that consists of the struggle and discipline to maintain control over the passions. One engages in the ascetical life by taking part in both *theoria* (contemplation) and *praxis* (action). To convey this teaching, Maximus uses a number of pedagogical tools including allegory, etymology, number symbolism, and military terminology.

Prassas provides a rich historical and contextual background in her introduction to help ground and familiarize the reader with this work.

DESPINA D. PRASSAS is an Associate Professor of Theology at Providence College, in Providence, RI. Her research areas include Greek patristics and ecumenical theology.

"It is the first English translation of the text and is, therefore, a welcome addition to the literature on Maximus. Prassas has rendered us a great service by striving so vigorously with Maximus's difficult Greek. The collection of *Quaestiones et Dubia* itself is an excellent text for beginning a study of Maximus. Prassas' work is, therefore, definitely to be recommended."—*Journal of Early Christian Studies*

"An excellent and timely piece of work. A very important contribution to the continuing renaissance of work on Maximus the Confessor. More importantly, there is no antecedent English translation of this important work; such is long overdue."—Paul Blowers, Emmanuel School of Religion, author of *Exegesis and Spiritual Pedagogy in Maximus the Confessor*

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248 pages, 5.5 x 8.5

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**RECENTLY
PUBLISHED**

God, Tsar, and People

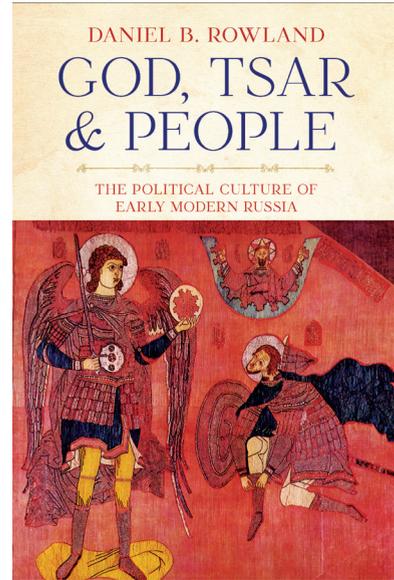
The Political Culture of Early Modern Russia

DANIEL B. ROWLAND

God, Tsar, and People brings together in one volume essays written over a period of fifty years, using a wide variety of evidence—texts, icons, architecture, and ritual—to reveal how early modern Russians (1450–1700) imagined their rapidly changing political world.

This volume presents a more nuanced picture of Russian political thought during the two centuries before Peter the Great came to power than is typically available. The state was expanding at a dizzying rate, and atop Russia's traditional political structure sat a ruler who supposedly reflected God's will. The problem facing Russians was that actual rulers seldom—or never—exhibited the required perfection. Daniel Rowland argues that this contradictory set of ideas was far less autocratic in both theory and practice than modern stereotypes would have us believe. In comparing and contrasting Russian history with that of Western European states, Rowland is also questioning the notion that Russia has always been, and always viewed itself as, an authoritarian country. *God, Tsar, and People* explores how the Russian state in this period kept its vast lands and diverse subjects united in a common view of a Christian polity, defending its long frontier against powerful enemies from the East and from the West.

DANIEL B. ROWLAND is Professor Emeritus at the University of Kentucky. He is author of *Mannerism, Style and Mood*.



“Daniel Rowland is a major interpreter of Muscovite political history. An early proponent of the importance of cultural history, he continues to demonstrate the ways in which Orthodoxy permeates all of early modern Russian culture and the creative ways in which Muscovite texts and visual representations repeatedly used biblical references to make arguments that need to be decoded in order to understand Muscovy’s political culture. And Rowland is the master decoder.”—Christine D. Worobec, Northern Illinois University, author of *Possessed and Peasant Russia*

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A MIDWESTERN DAY OF THE DEAD

Zachary Michael Jack

Each time I pass the “Elvis Lives!” curbside shrine on the Lincoln Highway in Clarence, Iowa, I’m reminded of the artistry of our homegrown Day of the Dead. On Main, the King’s albums, spray-painted platinum, pinwheel above the killer fins of a Pink Cadillac. Mind you, it’s not just Elvis and Marilyn, those resident souls of Middle America’s Heartbreak Hotels, to whom we pay our respects each November, but also to our own, those we lay to rest with whatever personal effects promise to survive the coming winter—seed-corn cap, sewing needle, worry stone.

This year, as Halloween, All Saints’ Day, and the Day of the Dead culminate a grim election season, I’m reminded of the damaging double standard directed at our homegrown Midwestern Gothic. For decades, rural and small-town Americans have quietly endured down-in-the-mouth cultural representations of them as, in effect, Yesterday’s People—human embodiments of the rusty, dusty Mobil Oil and Coca-Cola signs kept alive in the antiquaries on which today’s gentrified Pickers depend. And yet despite our native talent for recognizing the fragility of things, for conserving, for marking pasts and passings, rural Midwesterners are consistently labeled Debby Downers, irredeemable nostalgics, and cultural dinosaurs. To hear the nation’s cognoscenti tell it, we’re wild-eyed and willful hold-outs preferring Rip Van Winkle sleep over the excitations of being culturally woke.

Despite the widespread culture-shaming of us for our alleged obsession with the past, our sincere veneration of ancestors who’ve passed on to the “other side,” and yet guide us still, makes us exceptionally alive. I’ve spent November nights deep in the rural cementerios of Michoacán, Mexico, feeling right at home, as the blessed Dead are honored in a ritual known as the “wake of the deceased.” At the Torneos de Calaveras or “tournaments of the skulls,” the good people of Patzcuaro, Mexico, pay poetic tribute to their kin with dark humor that would suit Garrison Keillor’s *Lake Wobegone* or Grant Wood’s *American Gothic*.

In rural Mexico, fatalism is elevated to folkway. It is a funereal art kept alive without shame or sinister association with cultural conservatism. In fact, throughout Latin America fatalism as artful and authentic as we practice it here gets cheered, yet coastal Americans often condemn our version as darkly déclassé—the Way of the

Gray and Aged living out their interminable days in the cultural and political purgatory they call Flyover Country.

The value we assign our blithe spirits can be seen in the privileged position we grant our necropolises—not swept to the side as they are in the so-called Places-of-the-Now, but plunked down on the main road into town, occupying the kind of prime real estate urban planners might reserve for Bed, Bath, and Beyond.

Such placement requires that we pass our dearly departed each day on the way to and from gas and groceries, joy and sadness mixing there with the hard shock of memory, mixing with the mundane to-do lists of the living. Such tangible emotions fly in the face of hurtful regional stereotypes that depict us as woefully repressed and wholly unfeeling. In an age of cultural sensitivity whose time has come, is it not possible for a steadfast-in-death people to have as our calling card not *joie de vivre* but *sens-de-morte*?

This is what it means to live out the truth in the phrase: *the haunt of home*. We erect roadside staves and lay out benefit spreads for elders recently passed, for the martyred young on their crosses who will never have a highway named after them nor steal a warm kiss beneath frozen blankets. For them we don our coveralls and overboots and eat soup, our elbows resting heavily on fold-out tables in the afterlife of some community center or high school gymnasium. Our coming together to eat and bow our heads is a prayer for safe passage, for the inextinguishable thing that warms us here, together.

Bestseller

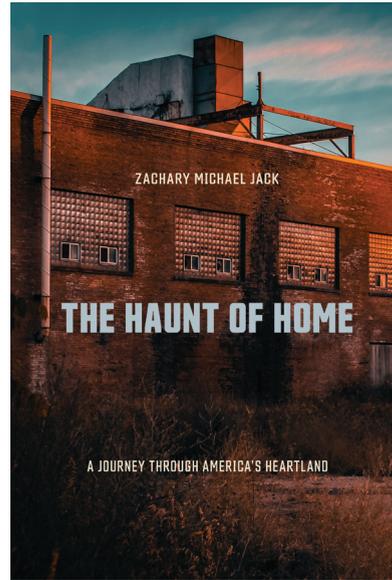
The Haunt of Home

A Journey through America's Heartland

ZACHARY MICHAEL JACK

What does it mean to deeply love a home place that haunts us still? From Mark Twain to Grant Wood to Garrison Keillor, regionalists from the Gilded Age to the Digital Age have explored the American Gothic and the homegrown fatalism that flourishes in many of the nation's most far-flung and forgotten places. *The Haunt of Home* introduces us to a cast of real-life midwestern characters grappling with the Gothic in their own lives, from promising young professionals debating the perennial "should I stay or should I go now" dilemma, to recent emigres and entrepreneurs seeking personal reinvention, to faithful boosters determined to keep their communities alive despite the odds. In *The Haunt of Home* Zachary Michael Jack considers the many ways a region's abiding spirit shapes the ethos of a land and its people, offering portraits of others who, like himself, are determined to live out the unique promise and predicament of the Gothic.

ZACHARY MICHAEL JACK is an award-winning author of many books, including, most recently *Country Views* and *Wish You Were Here*. Jack is a professor of English at North Central College in Naperville, Illinois, a seventh-generation Iowan, and a member of the board of directors for the Midwestern History Association.



"This story of fatalism on the prairie is seamlessly grounded in references to American art, literature, and movies and to communal fatalism in classical literature. In this way, Zachary Jack's experiences become universal, extending far beyond Middle America."—James Ballowe, author of *A Man of Salt and Trees*

"Often beautiful and insightful."—Anna Clark, author of *The Poisoned City*

\$18.95 paperback | \$8.99 ebook
224 pages, 6 x 9, 1 b&w halftone

GREAT FOR CLASSROOM USE

Haunted Empire

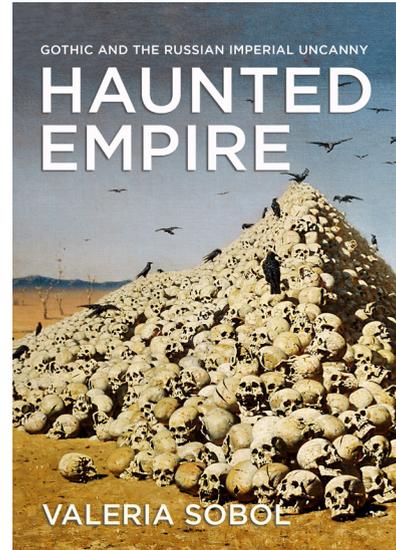
Gothic and the Russian Imperial Uncanny

VALERIA SOBOL

Haunted Empire shows that Gothic elements in Russian literature frequently expressed deep-set anxieties about the Russian imperial and national identity.

Valeria Sobol argues that the persistent presence of Gothic tropes in the literature of the Russian empire is a key literary form that enacts deep historical and cultural tensions arising from Russia's idiosyncratic imperial experience. Her book brings together theories of empire and colonialism with close readings of canonical and less-studied literary texts as she explores how Gothic horror arises from the threatening ambiguity of Russia's own past and present, producing the effect Sobol terms "the imperial uncanny." Focusing on two spaces of "the imperial uncanny"—the Baltic "North"/Finland and the Ukrainian "South"—*Haunted Empire* reconstructs a powerful discursive tradition that reveals the mechanisms of the Russian imperial imagination that are still at work today.

VALERIA SOBOL is Associate Professor of Slavic Languages and Literatures at the University of Illinois, Urbana-Champaign. She is the author of *Febris Erotica* and a co-editor of *Interpreting Emotions in Russia and Eastern Europe*.



"This fascinating book is the first to combine studies of the Gothic and Russia's imperial imagination, offering insightful contributions to each and bringing scholarly attention to marginalized and understudied texts. Sobol's utterly original alignment of the Baltic North and Ukrainian South highlights the portability of Russia's imperial tropes."—Edyta Bojanowska, Yale University, author of *A World of Empires*

"This substantial and original book is the first—and quite persuasive—attempt to connect Russian empire studies and the examination of the Gothic form in a systematic manner."—Olga Maiorova, University of Michigan, author of *From the Shadow of Empire*

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Fyodor Dostoevsky—The Gathering Storm (1846–1847)

A Life in Letters, Memoirs, and Criticism

THOMAS GAITON MARULLO

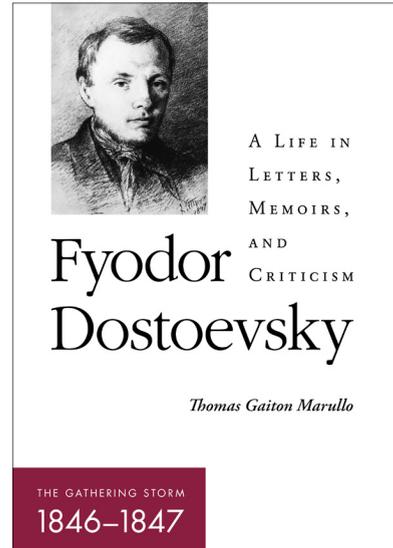
This second volume in a three-part work on the young Fyodor Dostoevsky is a diary-portrait of his early years drawn from the letters, memoirs, and criticism of the writer, as well as from the testimony and witness of family and friends, readers and reviewers, and observers and participants in his life.

The result of an exhaustive search of published materials on Dostoevsky, this second volume sheds crucial light on the many unexplored corners of Dostoevsky's life in the time between the success of his first novel, *Poor Folk*, and the failures of his next four works. Thomas Gaiton Marullo lets the original writers speak for themselves—the good and the bad, the truth and the lies—and adds extensive footnotes providing correctives, counter-arguments, and other pertinent information.

Marullo looks closely at Dostoevsky's increasingly tense ties with Vissarion Belinsky, Nikolai Nekrasov, Ivan Turgenev, and other figures of the Russian literary world. He then turns our attention to the individuals who afforded Dostoevsky security and peace amidst the often negative reception from fellow writers and readers of his early fiction. Finally, Marullo shows us Dostoevsky's break with the Belinsky circle; his struggle to stay afloat emotionally and financially; and his determination to succeed as a writer while staying true to his vision, most notably, his insights into human psychology that would become a hallmark of his later fiction.

This clear and comprehensive portrait of one of the world's greatest writers provides a window into his younger years in a way no other biography has to date.

THOMAS GAITON MARULLO is Professor of Russian and Russian Literature at the University of Notre Dame. He is author of numerous books, including, most recently, the first volume in this collection on Fyodor Dostoevsky.



"Fyodor Dostoevsky—The Gathering Storm (1846–1847) is full of detailed and fascinating information about the young Dostoevsky's early and dramatic appearance on the scene of Russian Literature. Anyone entranced by Dostoevsky's writing will find this book irresistible."—Irwin Weil, Professor Emeritus, Northwestern University

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288 pages, 6 x 9

YOUNG FYODOR DOSTOEVSKY, 1846-1847

Thomas Gaiton Marullo

In early 1846, the young Dostoevsky was the toast of the town. The applause was deafening. Everyone wanted to meet the new writer who, with the publication of *Poor Folk*, was hailed as a savior, a prophet, and an idol whom God had chosen to lead Russian literature from alleged deserts to promised lands. It was a measure of the angst and concern for the fate and future of the national written expression that readers, writers, and reviewers embraced Dostoevsky with such excitement and joy. All wanted to meet the young man, to shake his hand, to talk with him, to introduce him to society, and, most important, to claim him as a colleague, teacher, and friend. "But who is this Dostoevsky?" people exclaimed. "For God's sake, show him to me, introduce me to him!"

Two individuals were particularly taken with Dostoevsky. One was the critic, Vissarion Belinsky; the other, the poet and editor, Nikolai Nekrasov. Both were avid proponents of progressivism in Russian literature and life. Both men also took heart that the national written expression, after an embarrassingly slow start, was moving to world-wide prominence and respect. They were particularly thrilled with what came to be known as the "Petersburg tradition" in Russian literature: fiction about "little" men and women who lived and loved, worked and died, often tragically, in the imperial city. Dostoevsky's *Poor Folk* which they saw, wrongly, as an expose of a poor soul and his would-be love in urban "depths," filled their bill nicely. It resonated handily with Pushkin's "The Bronze Horseman" (1833), with Gogol's "Nevsky Prospekt" and "The Nose," and with so-called "physiological sketches" of Russian metropolitan life that appeared regularly in newspapers and journals, almanacs and anthologies throughout the northern metropolis.

Belinsky, Nekrasov, and others were in for the shock of their lives. Dostoevsky could not have made a worse impression. If Russian readers, writers, and reviewers were expecting a strapping Goliath, they got a sickly David. In private, the writer of *Poor Folk* appeared frail and pale, chagrined and confused. In public, Dostoevsky was like an erupting volcano. His body shook and shuddered; his face was stormy and dark; his lips twisted and turned. The writer of *Poor Folk* did not accept people at face-value or with good intentions. Rather, he sensed threats and agendas from all. Anxiety and paranoia came to the fore. Anyone and anything raised his temper and fists.

There were three plausible, if problematic reasons for Dostoevsky's behavior.

The success of *Poor Folk* had gone to Dostoevsky's head. A legend in his own mind, he had become insufferable. The bragging and boasting were non-stop. The young writer was heir to Lord Byron, Pushkin, and Gogol. His second work, *The Double*, would challenge, if not vanquish Gogol's *Dead Souls*.

He was also insecure as a writer. Despite the braggadocio, Dostoevsky was having great difficulty with *The Double*. He also would have grave doubts over his next three pieces: "Mr. Prokharichin," "The Landlady," and "A Novel in Nine Letters." Understandably, the young writer wondered if he had had beginner's luck with *Poor Folk*, if he were a flash-in-the-pan who would exit Russian literature as quickly as he had entered it.

Finally, Dostoevsky was alien or indifferent to the socio-political liberalism that Belinsky and, Nekrasov wanted in literature. Rather, he focused on internal causes of human suffering. He explored schizophrenia, deviancy, and execution of self and others. He reflected on what made people tick – and explode.

Predictably, Belinsky and company were furious over what they saw as personal and fictional perfidy. The abuse, public and private, was unending. Dostoevsky was for them yesterday's news. He was a traitor, a fop, and a fraud. What else could they think when portraits of a schizophrenic clerk, a churlish miser, scheming cardsharps, and a head-in-the-clouds intellectual in a ménage à trois with a young maiden and her father, husband, or lover (it is not clear whom) only reinforced stereotypes of Russia and Russians as backward, barbaric, and perverse?

Dostoevsky also struggled with demons from within and without. He forgot God. He abandoned family and friends. He fought with Belinsky, Nekrasov, and others. He ran afoul of editors, publishers, and booksellers. Disorder and dissoluteness claimed heavy tolls. Debts and loans mounted precariously. Illnesses—real and imagined—promised an early grave. Dostoevsky was also facing stiff competition from colleagues—Ivan Turgenev and Alexander Herzen among others—who had also begun their careers with a bang, but with strength and speed in subsequent writing.

There were bright spots. Dostoevsky held fast to brother Mikhail. He became friends with Stepan

Yanovsky, a physician and a kindred spirit. He enjoyed the company of select families: the Vielgorskys, the Beketovs, and the Maykovs. Dostoevsky also had his fans: the poet, Alexei Pleshcheev, and the critic, Valerian Maykov, who understood his writing in way that no one else did.

Most importantly, Dostoevsky held fast to his dream as writer. Beyond fictional works, he penned a series of articles, entitled “A Petersburg Chronicle,” in which he detailed his fascination with “dreamers,” i.e., individuals who rebel against their lot in life and who, in his mature novels, would wreak havoc on themselves and the world. It comes at little surprise that when Dostoevsky reflected upon his youth in the twilight of his existence, he saw the first two years after *Poor Folk* as a time when he both cursed and embraced the darkness. It is also safe to say that later in life, Dostoevsky came to understand the years 1846 and 1847 as an initial foray into a self-styled, self-imposed and self-directed Golgotha during which twelve years of crucifixion were followed by twenty years of gradual resurrection and renewal. Whether Dostoevsky attained the latter is a matter of debate; whether he achieved the former, especially in the first two years after *Poor Folk*, is beyond a doubt.

Bestseller

Witchcraft in Russia and Ukraine, 1000–1900

A Sourcebook

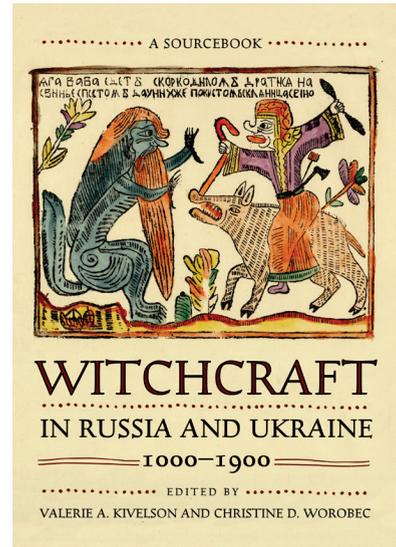
EDITED BY VALERIE A. KIVELSON AND CHRISTINE D. WOROBEK

This sourcebook provides the first systematic overview of witchcraft laws and trials in Russia and Ukraine from medieval times to the late nineteenth century. *Witchcraft in Russia and Ukraine* weaves scholarly commentary with never before published primary source materials translated from Polish, Russian, and Ukrainian. These sources include the earliest references to witchcraft and sorcery, secular and religious laws regarding witchcraft and possession, full trial transcripts, and a wealth of magical spells. The documents present a rich panorama of daily life and reveal the extraordinary power of magical words.

Editors Valerie A. Kivelson and Christine D. Worobec present new analyses of the workings and evolution of legal systems, the interplay and tensions between church and state, and the prosaic concerns of the women and men involved in witchcraft proceedings. The extended documentary commentaries also explore the shifting boundaries and fraught political relations between Russia and Ukraine.

VALERIA A. KIVELSON is Thomas N. Tentler Collegiate Professor of History and Arthur F. Thurnau Professor of History at the University of Michigan. She is the author of *Cartographies of Tsardom*, *Desperate Magic*, and *Autocracy in the Provinces*.

CHRISTINE D. WOROBEK is Distinguished Research Professor Emerita at Northern Illinois University. She is the author of *Possessed* and *Peasant Russia*.



"This book is the first of its kind. In short, it fills a significant gap in the area of witchcraft studies."—Michael D. Bailey, Iowa State University, author most recently of *Fearful Spirits, Reasoned Follies*

"This is a fabulous collection of documents, many of which have never seen the light even in their native language, but now come to print directly from archives mediated only by expert selection and translation. A huge amount of strife-filled past life comes alive in these texts, and the transcripts or synopses of inquests and processes, constituting the written record, make for compelling reading."—David Goldfrank, Georgetown University (ret.), translator of *Nil Sorsky*

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GREAT FOR CLASSROOM USE

WITCHCRAFT AND MAGIC IN RUSSIAN AND UKRAINIAN LANDS BEFORE 1900

Valerie A. Kivelson

When you think of a witch, what do you imagine? Probably what comes to mind is not a Russian trapper in far eastern Siberia with a set of written spells tucked into his belt, meant to win him success in hunting and trapping and seducing women. And not an Orthodox priest who equipped himself with a spell meant to win the love of his superiors. Equally far from stock images of witchcraft is a military recruit who, in the mid-eighteenth century, at the acme of the Enlightenment, offered to assist the Russian imperial authorities with a bit of herbal magic that would “cover the Prussian king and his entire army with fog and release water and capture the king alive.” Yet all of these cases emerge from the historical record of Russian witchcraft trials.

Magical practice was widespread in the Russian and Ukrainian lands, and we can document the actual spells and rituals practitioners used. In the Russian lands (where men predominated among persecuted sorcerers) and Ukrainian areas (where women predominated among the accused), magical specialists and ordinary people used herbs, potions, spells, and charms to heal individuals, to tell the future, and to make members of the opposite sex lust after them. Women sometimes resorted to magic to abort unwanted pregnancies or to fend off abusive husbands or masters. And still, others sought magical advice for malevolent ends or believed themselves to be the victims of a bewitchment.

Authorities condemned such witchcraft as evil, criminal, and demonic. However, their ideas about witchcraft were very different from those that circulated in Catholic and Protestant Europe. Orthodox regions didn't develop mythologies about the Black Sabbaths and satanic orgies that spiced up European witch lore.

Witchcraft and magical belief are alive and well in popular culture today, both as a growing religious denomination and as an endlessly fascinating topic of scholarly works, novels, movies, and television shows. Nods to actual historical witchcraft belief and its persecution lend period color if not profound elements to works as disparate as *Harry Potter* and *American Horror Story*. But those historical referents are most commonly drawn from the Anglo-American past. Occasional works take up material from the rest of Europe. But who knows anything about witchcraft belief or persecution further to the east, in the Orthodox realm of Russia and

Ukraine?

In this first of its kind collection, the editors have assembled a set of primary source documents on witchcraft belief and practice in the regions that today make up Russia and Ukraine. Many of the materials have never been published in any language before. The texts range from the earliest mentions of witchcraft in the medieval Kyivan chronicles to reports from the early modern Muscovite court about magical attacks on members of the royal family to physicians' assessments of outbreaks of demonic possession in the nineteenth-century countryside.

With a particularly rich selection of sources documenting legal conceptions and formal prosecution of accused witches, the collection engages with issues that have contemporary as well as historical relevance. The documents force the reader to consider the deadly power of imaginary ideas when given real world authority. They push us to examine the kinds of “truth” elicited by harsh interrogation and torture. And they encourage us to expand our expectations about how societies are ordered through exposing the imaginary “other,” the witch, that they most feared. The comparison of Ukrainian and Russian traditions reminds us that mental constructs assume radically different shapes in different cultures. It also underscores the extent to which ideas are malleable, not set in stone, and can alter, for good or for ill, over time and place.

Because these materials emerge from religious, social, political, and cultural worlds generally unfamiliar to western readers, the editors have curated the collection, providing introductions to orient readers to the worlds of magic, witchcraft, and the eastern Slavs.

A View from Two Benches

Bob Thomas in Football and the Law

DOUG FELDMANN

FOREWORD BY MIKE DITKA

Whether in football or in the law, Illinois Supreme Court Justice Robert Thomas has always had the "best view from the bench."

Bob Thomas got his start in football at the University of Notre Dame, kicking for the famed "Fighting Irish" in the early 1970s. Claimed off waivers by the Chicago Bears in 1975, Thomas helped to take the franchise from their darkest days to their brightest. Yet, on the cusp of the team's greatest moment, he was struck with a shocking blow that challenged his fortitude.

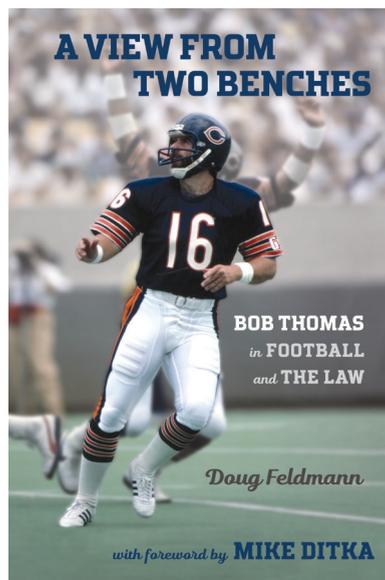
In this dramatic retelling of Bob Thomas's fascinating life, renowned sports writer Doug Feldmann shows how neither football nor the law was part of Thomas's dreams while growing up the son of Italian immigrants in Rochester, New York, in the 1960s. Chasing excellence on both the gridiron and in the courtroom, however, would require resilience in ways he could not have imagined.

As *A View from Two Benches* shows us, Bob Thomas reached the top of two separate and distinct professions, guided by a bedrock of faith that has impacted his decisions and actions as both a football player and a judge, helping him navigate the peaks and valleys of life. As Doug Feldmann reveals, Bob Thomas has always stayed true to the values he learned in his earliest days.

Doug Feldmann's rich biography of an accomplished kicker and a proud justice of the law shows us that determination and resilience go a long way to a successful and impactful life.

DOUG FELDMANN is a professor in the College of Education at Northern Kentucky University and a former baseball scout for the Cincinnati Reds, Seattle Mariners, and San Diego Padres. He is the author of eleven other books on a variety of sports topics. More information is available at dougfeldmannbooks.com. Follow him on Twitter @D_FeldmannBooks.

\$26.95 hardcover | \$12.99 ebook
264 pages, 6 x 9, 15 b&w halftones



"From famed NFL kicker to respected judge on the Illinois Supreme Court, Bob Thomas' story is one of triumph and tragedy, heartbreak and heroics. His inspiring journey shows us all how to persevere through challenging circumstances by putting our faith first and living a life focused on kindness and integrity."—Rolf Benirschke, NFL Man of the Year and former kicker, San Diego Chargers

"Coming to the Bears together as rookies, Bob and I quickly formed a strong friendship. From that moment on, it was easy for me to see his high quality and resilience. This book tells the story of that well-rounded and faith-driven person."—Doug Plank, Chicago Bears safety, 1975-1982

"Bob Thomas is one of the best storytellers I ever had the pleasure of covering, so his book is a must for any Bears' fan."—Don Pierson, former Bears' beat writer for *Chicago Tribune*

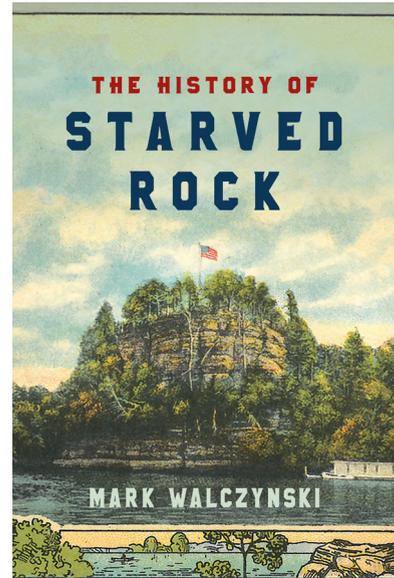
The History of Starved Rock

MARK WALCZYNSKI

The History of Starved Rock provides a wonderful overview of the famous site in Utica, Illinois, from when European explorers first viewed the bluff in 1673 through to 1911, when Starved Rock became the centerpiece of Illinois' second state park.

Mark Walczynski pulls together stories and insights from the language, geology, geography, anthropology, archaeology, biology, and agriculture of the park to provide readers with an understanding of both the human and natural history of Starved Rock, and to put it into context with the larger history of the American Midwest.

MARK WALCZYNSKI is Park Historian for the Starved Rock Foundation located at Starved Rock State Park, Utica, Illinois.



"For those who want to know more about the fascinating history of Starved Rock, here's the book they've been looking for."—Robert Michael Morrissey, University of Illinois, Urbana-Champaign, author of *Empire by Collaboration*

"An accurate, deeply-researched, labor of love, Walczynski's nearly unique format chronicles an utterly unique place. The reader, perspective immutably linked to the living stone edifice itself, stands watch while the stories of a beloved place and voices of its intertwining peoples flow past."—Duane Esarey, Dickson Mounds, Illinois State Museum

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Bestseller

The Vanishing Tradition

Perspectives on American Conservatism

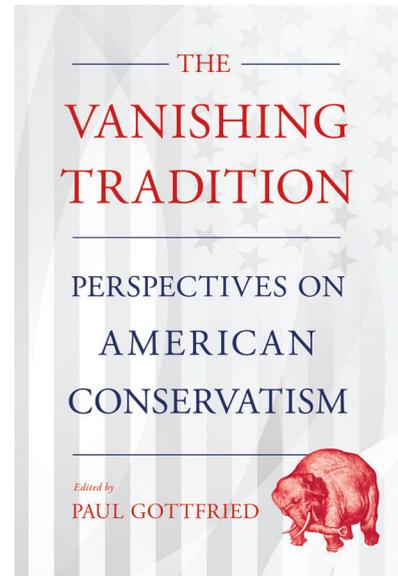
EDITED BY PAUL GOTTFRIED

This anthology provides a timely critical overview of the American conservative movement. The contributors take on subjects that other commentators have either not noticed or have been fearful to discuss. In particular, this collection of searing essays hits hard at blatant cult of celebrity and intolerance of dissent that has come to characterize the conservative movement in this country.

As *The Vanishing Tradition* shows, the conservative movement has not often retrieved its wounded, instead dispatching them in order to please its friendly opposition and to prove its "moderateness." The movement has also been open to the influence of demanding sponsors who have pushed it in sometimes bizarre directions. Finally, the essayists here, highlight the movement's appeal to "permanent values" as a truly risible gesture, given how arduously its celebrities have worked to catch up with the Left on social issues. This no-holds-barred critical examination of American conservatism opens debates and seeks controversy.

PAUL GOTTFRIED is Raffensperger Professor of Humanities Emeritus at Elizabethtown College. He is the author of thirteen books, most recently *Fascism*.

\$22.95 paperback | \$10.99 ebook
246 pages, 6 x 9



"The Vanishing Tradition is a must-read for anyone wishing to understand how conservatives got neoconed into supporting a futile crusade for global democracy abroad and a 'conservative' welfare state at home."—Ron Paul, former Texas Congressman and Presidential candidate

"Paul Gottfried and his team of top-ranking scholars have produced a magnificent anthology that tells us how the statist and warmongering neocons supplanted the Old Right. If you are "against the left," you must read this book."—Llewellyn H. Rockwell, Jr., Founder and Chairman, Mises Institute

"This is a most valuable contribution because modern conservatism has not been assessed from this perspective in other works. This is arguably the 'true' conservative position, and the authors make a good case that contemporary neo-conservatives have foisted a false ideology on conservatism."—David Gordon, Senior Fellow, Ludwig von Mises Institute

GREAT FOR CLASSROOM USE

THE VANISHING TRADITION OF CONSERVATISM IN AMERICA

Paul Gottfried

The *Vanishing Tradition* deals with different traditions of conservative thought that the present conservative establishment has banished, together with those who represent them. These traditions are united by their non-acceptability to an establishment that enjoys wealthy benefactors, a ubiquitous media presence, and generally tolerable relations with the center-left. Although libertarian isolationists, Southern conservatives, and others whom this volume presents do not show perfect ideological harmony, they have all offended the same powerbrokers, who have worked studiously to marginalize them.

Two underlying themes in most of these essays are the opportunism of the conservative establishment and its blatant hypocrisy in claiming to represent open discussion and intellectual freedom. This establishment has changed its positions on just about every major social issue since the 1960s, while implausibly maintaining that it stands for “permanent things.” Employees have been driven by a slavish eagerness to satisfy its donor base, especially over-the-top Zionists, who are usually quite liberal on social questions, and defense industries. Conservative journalists have also been engaged in (to quote the title of Norman Podhoretz’s book by that name) “making it.” They cultivate friends in what is supposed to be the other camp in order to publish in fashionable magazine and in the hope of appearing on popular TV programs.

There is a well-founded suspicion that except when accommodating their donors, conservative celebrities are usually taking positions that the Left took until recently. Their permanent things now include gay marriage and as in the case of Trump-activist Charley Kirk, ingratiating oneself with Drag Queens, who may be persuaded to vote Republican. In order to prove their antiracism, leading conservative publicists call for pulling down Confederate memorial statues and complain that Reconstruction did not last longer and result in the expropriation of the property of Confederate veterans. In its desperate attempt to reach out, this establishment may be mostly restrained by its effort not to upset donors or to show in a bad light the Republican Party, which it also serves.

Even less to its credit, the conservative establishment has worked to discredit and ruin professionally those on the Right, who are no longer of benefit. “Purges” have

usually been presented to the mainstream media as necessary actions against racists and anti-Semites. The real targets have included critics of a neoconservative foreign policy and extended government surveillance. This opposition on the Right has also questioned the idolization of American-style democracy, which the conservative movement has been intent on inflicting on the unwilling. Not surprisingly, these undesirables sound more often like Ron Paul than Bull Connor or the American Nazi Party. Although one finds among the marginalized those who praise the “Southern heritage,” one would be hard put to locate among them die-hard segregationists or fans of the KKK. They are simply Southern regionalists who resent the way the present conservative movement has turned on them and now degrades their heritage.

Although the conservative movement lectures to the “radical Left” about intolerance, its own lack of tolerance look every bit as bad as that of its leftist debating partners.

The Greek Orthodox Church in America

A Modern History

ALEXANDER KITROEFF

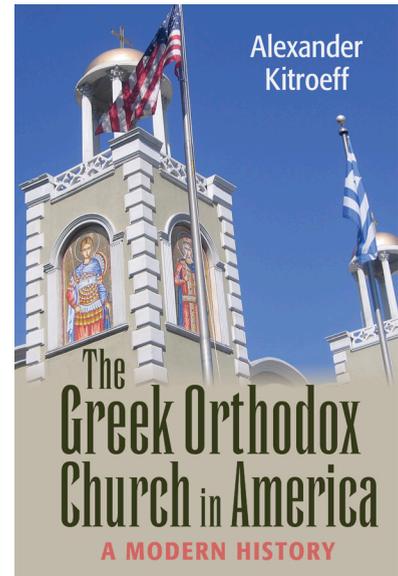
In this sweeping history, Alexander Kitroeff shows how the Greek Orthodox Church in America has functioned as much more than a religious institution, becoming the focal point in the lives of the country's million-plus Greek immigrants and their descendants.

Assuming the responsibility of running Greek-language schools and encouraging local parishes to engage in cultural and social activities, the church became the most important Greek American institution and shaped the identity of Greeks in the United States. Kitroeff digs into these traditional activities, highlighting the American church's dependency on the "mother church," the Greek Orthodox Patriarchate of Constantinople, and the use of Greek language in the Sunday liturgy. Today, as this rich biography of the church shows us, Greek Orthodoxy remains in between the Old World and the New, both Greek and American.

ALEXANDER KITROEFF is Professor of History at Haverford College. He is author of numerous books, including, most recently, *The Greeks and the Making of Modern Egypt*. Follow him on Twitter @Kitro1908.

NIU SERIES IN ORTHODOX CHRISTIAN STUDIES

\$29.95 paperback | **\$19.99** ebook
330 pages, 6 x 9



"Kitroeff has provided the best outline of the entire history of the Greek Orthodox Church in the United States."—Theofanis G. Stavrou, Professor of History, University of Minnesota

"Kitroeff relies on ethnohistoric particulars to skillfully interweave them with wider contexts and craft a larger story of national and international significance. Although the focus is on a particular ethnoreligious group, the net is cast wide to connect this group with American politics, intra-religious developments (Eastern Orthodoxy, the World Council of Churches), and transnational institutions."—Yiorgos Anagnostou, Director of the Modern Greek Program, Ohio State University

"The many institutions, churches, and ethnic associations detailed in this exhaustive review by the eminent historian Alexander Kitroeff is supported by a complete bibliography of archival documents, publications, and interviews. This book is an indispensable contribution to the interrelationship between Greek ethnoreligious identity and immigration."—Rev. Dr. Robert Stephanopoulos, Dean Emeritus of the Greek Orthodox Cathedral, NYC

GREAT FOR CLASSROOM USE

Robber Barons and Wretched Refuse

Ethnic and Class Dynamics during the Era of American Industrialization

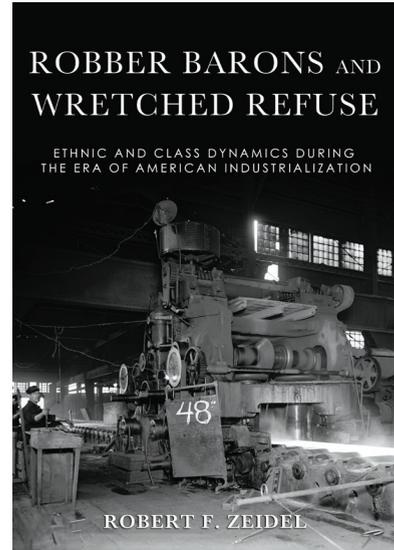
ROBERT F. ZEIDEL

Robber Barons and Wretched Refuse explores the connection between the so-called robber barons who led American big businesses during the Gilded Age and Progressive Era and the immigrants who composed many of their workforces. As Robert F. Zeidel argues, attribution of industrial-era class conflict to an "alien" presence supplements nativism—a sociocultural negativity toward foreign-born residents—as a reason for Americans' dislike and distrust of immigrants. And in the era of American industrialization, employers both relied on immigrants to meet their growing labor needs and blamed them for the frequently violent workplace contentions of the time.

Through a sweeping narrative, Zeidel uncovers the connection of immigrants to radical "isms" that gave rise to widespread notions of alien subversives whose presence threatened America's domestic tranquility and the well-being of its residents. Employers, rather than looking at their own practices for causes of workplace conflict, wotedly attributed strikes and other unrest to aliens who either spread pernicious "foreign" doctrines or fell victim to their siren messages. These characterizations transcended nationality or ethnic group, applying at different times to all foreign-born workers.

Zeidel concludes that, ironically, stigmatizing immigrants as subversives contributed to the passage of the Quota Acts, which effectively stemmed the flow of wanted foreign workers. Post-war employers argued for preserving America's traditional open door, but the negativity that they had assigned to foreign workers contributed to its closing.

ROBERT F. ZEIDEL is Professor of History and Associate Dean at the University of Wisconsin-Stout. He is the author of *Immigrants, Progressives, and Exclusion Politics*.



"Robber Barons and Wretched Refuse reveals important points about ethno-racial class relations as central to the dynamics of both workplaces and of attitudes and policies towards immigrants in the industrialized US. There is no comparable existing work."—David Roediger, University of Kansas, author of *Class, Race, and Marxism*

"Robert F. Zeidel offers a sweeping history of immigrants and industrialization in an age of immense change. This book shows us that immigrant workers have had hopes, dreams, and points of view that shaped our economy and culture."—Katherine Benton-Cohen, Georgetown University, author of *Inventing the Immigration Problem*

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Bestseller

City of Big Shoulders

A History of Chicago, Second Edition

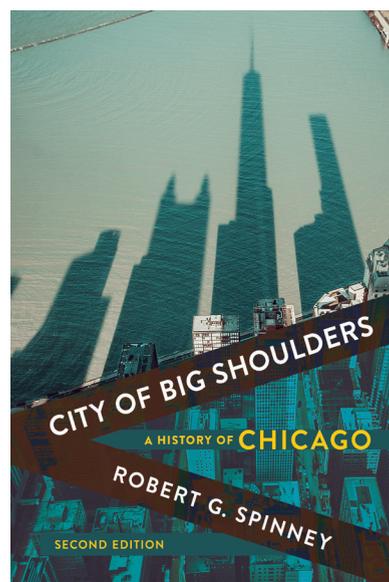
ROBERT G. SPINNEY

City of Big Shoulders links key events in Chicago's development, from its marshy origins in the 1600s to today's robust metropolis. Robert G. Spinney presents Chicago in terms of the people whose lives made the city—from the tycoons and the politicians to the hundreds of thousands of immigrants from all over the world.

In this revised and updated second edition that brings Chicago's story into the twenty-first century, Spinney sweeps his historian's gaze across the colorful and dramatic panorama of the city's explosive past. How did the pungent swamplands that the Native Americans called "the wild-garlic place" burgeon into one of the world's largest and most sophisticated cities? What is the real story behind the Great Chicago Fire? What aspects of American industry exploded with the bomb in Haymarket Square? Could the gritty blue-collar hometown of Al Capone become a visionary global city?

A city of immigrants and entrepreneurs, Chicago is quintessentially American. Spinney brings it to life and highlights the key people, moments, and special places—from Fort Dearborn to Cabrini-Green, Marquette to Mayor Daley, the Union Stock Yards to the Chicago Bulls—that make this incredible city one of the best places in the world.

ROBERT G. SPINNEY is Professor of History at Patrick Henry College in Purcellville, Virginia. He is author of *World War II in Nashville*.



"Condensed yet energetic and substantial history of Chicago. Spinney has a firm sense of historical narrative as well as a keen eye for entertaining and illuminating detail."—*Publishers Weekly*

"A much-needed, brief yet comprehensive analytical history of Chicago."—*Journal of Illinois History*

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GREAT FOR CLASSROOM USE

VACATIONS AND SUFFERINGS IN CHICAGO

Robert Spinney

“Chicago a tourist hotspot? The city of brutal winters now a city for vacationers? No way!” Or so I thought when I returned to update my book, *City of Big Shoulders*.

I originally wrote the book in the mid-1990s while teaching at a small Chicago-area college. After committing to teaching a course on the History of Chicago, I sought a suitable textbook for my students to read. I couldn't find one. Many superb books addressed one aspect of the city's history—some on the first Mayor Richard Daley, others on immigrants' experiences, others on Hull House—but I needed a one-volume book that covered the entirety of the city's history.

So I wrote the book as I taught the course. While a serious history book that synthesized the good scholarship that was available to me, it also aimed at holding the attention of my nineteen-year-old students. They chuckled at the reference to Dennis Rodman, who played for the Chicago Bulls basketball team at the time, and his unintentional contribution to gentrification. They choked when the book described how late nineteenth-century residents dumped garbage into the Chicago River, which led engineers to reverse the river's flow.

It was my turn to be surprised when I wrote a new chapter examining the 1995-2015 years. Al Voney, a South Side shoeshine man, had lamented in 1989 that “Chicago has become like Detroit—a dead man's town.” Rust Belt woes seemingly enveloped the city. But the second Mayor Richard Daley planned to rescue the city by remaking the downtown into a trendy twenty-first-century destination for sightseers, international conferences, and relocating corporate offices.

Twenty-five-acre Millennium Park sprouted in the Loop, anchored by the dazzling Jay Pritzker Music Pavilion. A century-old elevated railway was converted into the Bloomingdale Trail (The 606), a nearly three-mile-long paved and landscaped promenade. Lavish makeovers made the city's ethnic neighborhoods destinations for food tourists. The city once famous for smelly animal stockyards and smoke-belching factories became the second-most visited city in America behind only New York City, according to several tourism industry analyses. Chicago also became one of the top ten US destinations for international tourists. Tourism brought high-end restaurants to the city, so much so that Bon

Appétit magazine named it the nation's best restaurant city in 2017. I was surprised to find this Chicago, a city that two political scientists dubbed a City of Spectacle.

I was not surprised to find it coexisting with the city Spike Lee called Chi-Raq in his provocative 2015 movie. Pronounced with a long “i” sound so that it rhymes with Iraq, Chi-Raq is a nickname that suggests an equivalence between the violence on Chicago's South Side and war-ravaged Iraq. Even as I wrote about postmodern art in Loop parks and foie gras in Loop restaurants, I knew that a million Chicagoans would read my book and think, “That's not the city where I live.” Their Chicago experience was one of poverty, homicides, and evictions, and the city's makeover at the turn of the twenty-first century did little to change that.

History does not actually repeat itself, although it does seem to rhyme a lot. Maybe Chicago's poet laureate, Carl Sandburg, would agree if he saw the City of Spectacle and Chi-Raq cohabiting. His 1914 poem “Chicago” conceded that the pre-World War I city had its share of human suffering. “They tell me you are wicked and I believe them,” he wrote. But unlike what he called the world's “little soft cities,” Chicago was the muscular city that constantly built, razed, and rebuilt. It was “laughing even as an ignorant fighter laughs who has never lost a battle,” mused Sandburg. It seems that Chicago is still fighting.

WHO WROTE THAT? ESTABLISHING AUTHORSHIP

Don Ostrowski

People have asked me what my biggest surprise or unexpected discovery was in researching and writing *Who Wrote That?*. Since the book is methodologically oriented, especially in terms of trying to determine across-the-board principles for establishing authorship in any particular case, this question is an excellent one.

Perhaps, the biggest surprise to me in doing the book was finding out that the James Macpherson-Ossian cycle controversy had been revived during the last few decades in a different incarnation. Devoting a chapter to *Ossian* (chapter 8) was not part of my draft of the book, but I went back to double-check to make sure my understanding that the issue had already been resolved in the scholarship was correct. Good thing I did because I then found that some scholars recently have not been so willing to dismiss Macpherson as a mountebank but argue, instead, that he was someone who indeed was drawing on Scottish Gaelic traditions to a great extent. Coincidentally, at that point, a colleague of mine, who I was talking with about the book, asked, “Are you including *Ossian*?” That sealed it. I asked my editor at the Northern Illinois University Press if it would be okay to add a chapter on the *Ossian* cycle to the book for final draft copy, and she agreed. Including it provided a slightly different approach on authorship issues that were discussed in the other chapters. From my perspective, that was most welcome because I was looking specifically for as wide a variety of methodological points to discuss in the book as possible.

The second biggest surprise was to find that four detailed articles had been written discussing whether Rashid al-Din wrote the collection of letters attributed to him (chapter 5). Initially, I was preparing to devote that entire chapter to whether he wrote the work titled *Jami al-Tawarikh* (*Compendium of Chronicles*), but I could not pass up discussing and analyzing those four articles—two for and two against—his writing the letters. They allowed a very nice almost point-by-point comparison and provided the structure for the chapter. In the process, I learned a great deal about the Ilkhanate (1256–1357) that I would not have otherwise known.

The third surprise was to find out that scholars are now seriously disputing whether the *Analects* of Confucius was an accretion text (what had been the prevailing view) or written at one time during the early Han

Dynasty (a recent proposal). In the first case (accretion), the controversy was over how much of the text could be dated to the time of Confucius (551–479 B.C.) and then added to over the centuries until the earliest extant manuscript (ca. 50 B.C.). Recently, a Yale University professor (who did his PhD dissertation at Princeton on the topic) concluded that the *Analects* was written no earlier than ca. 150 B.C. In other words, there was no accretion because there was no text in existence earlier to accrete to. There may have been separate sayings attributed to Confucius before then floating around. But it was only in the reign of Emperor Wu (156–87 B.C.) that someone drew on them as well as other things people had said about Confucius to create the *Analects*. I was able to tie this in very nicely (I think) with the oral traditions of Jesus (Q) and Muhammad (the Hadith).

I suppose if one is not surprised in doing one’s research, then one is not doing it correctly. There were any number of other smaller surprises along the way. I had not realized that identifying the characteristics of a proposed author on the basis of the written work (profiling) was as widespread as it was (chapters 5, 6, 7, and 9). I was a bit dismayed, however, in finding that my goal of determining principles of authorship was not as easy as I had hoped. I did eventually arrive at seven general principles that I am satisfied with (Afterword), but a great deal of further research awaits.

Who Wrote That?

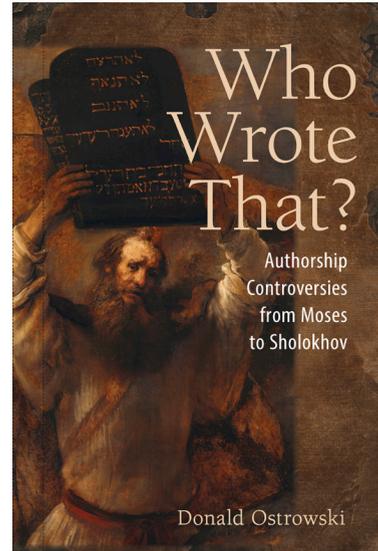
Authorship Controversies from Moses to Sholokhov

DONALD OSTROWSKI

Who Wrote That? examines nine authorship controversies, providing an introduction to particular disputes and teaching students how to assess historical documents, archival materials, and apocryphal stories, as well as internet sources and news. Donald Ostrowski does not argue in favor of one side over another but focuses on the principles of attribution used to make each case.

While furthering the field of authorship studies, *Who Wrote That?* provides an essential resource for instructors at all levels in various subjects. It is ultimately about historical detective work. Using Moses, *Analects*, the *Secret Gospel of Mark*, Abelard and Heloise, the *Compendium of Chronicles*, Rashid al-Din, Shakespeare, Prince Andrei Kurbskii, James MacPherson, and Mikhail Sholokov, Ostrowski builds concrete examples that instructors can use to help students uncover the legitimacy of authorship and to spark the desire to turn over the hidden layers of history so necessary to the craft.

DONALD OSTROWSKI is Research Advisor in the Social Science and Lecturer in History at Harvard University's Extension School. He is the author of more than 150 publications including his edition of *The Povest vremennykh let* [*Tale of Bygone Years*], which received the Early Slavic Studies Association Award for Distinguished Scholarship.



"This is a very interesting, original and impressive book. The scholarship is truly admirable."—Peter Stearns, George Mason University

"This is an incisive, critical review of a remarkably wide range of attribution debates. I believe that I am widely read but I was astonished at the sheer scale of the different treatments in this study."—Kevin Gilvary, author of *Fictional Lives of Shakespeare*

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GREAT FOR CLASSROOM USE



Catching up with Patricia D. Norland

“Any one of the Saigon Sisters’ accounts unveils why, even as young women of privilege in 1940s Saigon, they rejected rule by foreigners.”

What’s your favorite anecdote from your research for this book?

How one of the Saigon Sisters, Vietnamese women who attended a French lycée in 1940s Saigon, persisted in finding a way to reunite the women after three decades of war. Graduating in 1950, these friends were flung apart—donning black pajamas to join the resistance, being sent by worried parents to study abroad. Each found her role in the revolution. After the war’s end in 1975, they returned to Saigon not knowing what happened to their classmates. Despite distrust across war-ravaged Saigon, Tuyen set out on her motorbike to find her friends. Their first reunion took place in Saigon in 1981.

What do you wish you had known when you started writing your book, that you know now?

The extent to which US officials ignored telltale signs of why the French were defeated in Indochina. There are histories of French Indochina and an abundance of books on the Vietnam War by Westerners. There is a need for books by Vietnamese on why they fought the French and—when the French left—the Americans. More than the sum of several Western books, any one of the Saigon

Sisters’ accounts unveils why, even as young women of privilege in 1940s Saigon, they rejected rule by foreigners. They could have gone abroad and never returned; instead, they endured decades of trauma.

How do you wish you could change the field?

Urge a greater study of the impact of war on civilians. We should expect military accounts that go beyond a litany of weapons and set battles, ending with the last paroxysm of violence or flag-draped coffin. How does war affect civilians, short- and long-term? Families? Education? Friendships? Careers? A country’s society and economy? Wars aren’t fought and then end: their effects linger and merit scrutiny to understand how conflict changes the lives of men and women—at the time, and later. We need to focus on how the terror and trauma of war changes individuals, as well as societies.

The Saigon Sisters

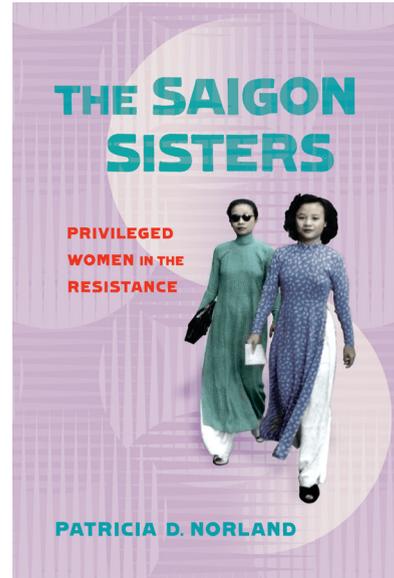
Privileged Women in the Resistance

PATRICIA D. NORLAND

The Saigon Sisters offers the narratives of a group of privileged women who were immersed in a French lycée and later rebelled and fought for independence, starting with France's occupation of Vietnam and continuing through US involvement and life after war ends in 1975.

Tracing the lives of nine women, *The Saigon Sisters* reveals these women's stories as they forsook safety and comfort to struggle for independence, and describes how they adapted to life in the jungle, whether facing bombing raids, malaria, deadly snakes, or other trials. How did they juggle double lives working for the resistance in Saigon? How could they endure having to rely on family members to raise their own children? Why, after being sent to study abroad by anxious parents, did several women choose to return to serve their country? How could they bear open-ended separation from their husbands? How did they cope with sending their children to villages to escape the bombings of Hanoi? In spite of the maelstrom of war, how did they forge careers? And how, in spite of dislocation and distrust following the end of the war in 1975, did these women find each other and rekindle their friendships? Patricia D. Norland answers these questions and more in this powerful and personal approach to history.

PATRICIA D. NORLAND most recently worked as a public diplomacy officer within the US Department of State. She is the translator of *Beyond the Horizon* and the author of *Vietnam in the Children of the World* series.



"The biographical sketches are introduced with very precise and accurate historical analysis. The nationalist puzzle is further understood by Norland's remarkable portraits of supporting characters. This book is destined to be a classic."—Ken Burns, Filmmaker

"*The Saigon Sisters* is a rare glimpse into the experience of young women during the Vietnamese Revolution, the Vietnam War, and communist Vietnam. Beautifully written, this book is a valuable contribution to women's history, as well as twentieth century Vietnamese history."—Christina Firpo, California Polytechnic State University

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VIETNAMESE WOMEN, PRIVILEGE, AND PERSISTENCE

Patricia D. Norland

The Saigon Sisters shares the stories and voices of nine women who believed in a cause larger than themselves and endured extreme trials on its behalf. These French-educated Vietnamese women describe why and how they chose to reject control of their country, first by the French, then by the Americans. Few books are by Vietnamese whose lives span the period from colonialism to today; fewer still share the voices of Vietnamese women.

The idea for this book was sparked in 1988 during my visit to Saigon with a non-profit that—absent government ties between the United States and Vietnam—organized some of the first post-war people-to-people exchanges. After a briefing with Oanh, a social worker, I asked where she went to school. Her answer took me aback: “Lycée Marie Curie.” Why did Oanh, a daughter of privilege who had the good fortune in the 1940s to study in Saigon’s premier school for girls, stay in that contested place when so many who had a choice left?

“A small group of friends from lycée still live here,” Oanh added. “Would you like to meet them?”

So began a long journey to this oral-history based book. Interviews with the women and their families and friends fill thirty Maxell cassettes that I transcribed and translated. While interviewing the Saigon Sisters, I often returned to my rented room to collapse. What they endured seemed superhuman. Life in the jungle, escaping French bombing runs and coping with snakes, leeches, and “waves” of black mosquitoes. Leading a double life in Saigon. Working in Hanoi during US bombing campaigns, sending children to village schools, and bicycling forty kilometers to visit. This and more... despite the option of a comfortable life abroad? They chose the path far less taken, and far more dangerous. Why?

Especially at the beginning, it was uncomfortable for the women to open up about their lives; several reminded me that while they suffered, at least they lived to see peace. Yet we forged a bond and continued to meet, exchange letters, and email across three decades. I am honored and excited to share these stories that, I believe, can inspire hope of giving women greater voice and of promoting understanding between countries. They also resonate simply as expressions of courage and endurance.

Living in villas and attending the premier school for French and “indigenous” girls, the Sisters chafe under

the arrogance and cruelty of French colonial rule. Thanh expresses the atmosphere:

“Father told us about our ancestors and about his love for the country. He spoke with emotion about the students he supported, the ones whose patriotic and revolutionary songs we memorized starting when we were ten years old. We grew up in the revolutionary ambience. It was completely natural.”

Thanh and her friends initiate an association of patriotic students:

“We passed around its statutes, articles one, two, three... We started our own clandestine journal, *Cuu Nuoc, Save the Country.*”

The young women fuel their patriotism in many ways—by attending theatrical performances that evoke ancestors who died for the homeland; creating leaflets calling for independence; and taking pride in studying Vietnamese literature. They also join protests, including against the visit of two US warships in 1950. While many classmates are shuttled abroad to dodge the gathering storm of revolution, each Sister finds a way to rebel against the French.

Tuyen, fourth from left, marches in a demonstration with Mme Ourgaud, the lycée professor of French, who defends students protesting the French administration. Trang stands at right, Le An next to her in glasses. On January 9, 1950, a huge march took place against the French killing of the student Tran Van On. The sisters cite the march as a key event spurring them to act against the French. Courtesy of Le An.

After the 1954 Geneva Accords, some Sisters go to Hanoi; others conduct double lives in Saigon. Thanh recalls that living in Hanoi meant sending one’s children to villages to avoid US bombing:

“I sent our children to the countryside, where each family in a village took in two or three students from classes that had to evacuate. Students wore thickly woven straw helmets and coats for protection; peasants stitched and braided the straw tightly to avoid tiny pieces breaking off during bomb explosions.”

Le An joins a military artistic troupe that splits each year between performing for soldiers in Hanoi and at battle sites:

“Our troupe climbed a mountain to perform for a handful of soldiers... All soldiers needed to be served. It was said if you went up this particular mountain, you

had little hope of coming down because of the intense bombing. My troupe divided into small groups to climb. A troupe stationed close to this mountain had been killed in a bombing. It was a matter of chance.”

In Saigon, Trang works as an agent, asking sibling Minh and her parents to care for her daughter:

“I remained high on the list of suspected resistance agents, and the next time I was arrested, they put me through starvation, solitary confinement, and interrogations that ended with a hail of baton lashes that left fist-sized purple welts. After months of living with my parents and Minh, my daughter began to think of them as her parents.”

Oanh returns to Saigon with a US degree in social work. She witnesses the cruelty of Diem and the folly of his American backers. She becomes politicized while trying to heal wounds of war:

“Many of us came to realize just how much humanitarian aid is like neocolonialism and concluded there could be no development without liberation first. Besides government circles, social welfare activities were the most fertile ground for corruption. Especially fertile were projects related to refugees and child welfare... Too much money was available... So-called humanitarian aid was really military and economic support to fight Communists.”

Reuniting and reflecting on life remains difficult after the war’s end. Yet, as Lien An says, “After all, we did have peace.” Reuniting in 1981, the Saigon Sisters rekindle their friendship and, together, describe twentieth-century Vietnam through a rare lens: women of privilege who rebel—and endure.

Semi-Civilized

The Moro Village at the Louisiana Purchase Exposition

MICHAEL C. HAWKINS

Semi-Civilized offers a concise, revealing, and analytically penetrating view of a critical period in Philippine history. Michael C. Hawkins examines Moro (Filipino Muslim) contributions to the Philippine exhibit at the St. Louis World's Fair in 1904, providing insight into this fascinating and previously overlooked historical episode.

By reviving and contextualizing Moro participation in the exposition, Hawkins challenges the typical manifestations of empire drawn from the fair and delivers a nuanced and textured vision of the nature of American imperial discourse. In *Semi-Civilized* Hawkins argues that the Moro display provided a distinctive liminal space in the dialectical relationship between civilization and savagery at the fair. The Moros offered a transcultural bridge. Through their official yet nondescript designation as "semi-civilized," they undermined and mediated the various binaries structuring the exposition. As Hawkins demonstrates, this mediation represented an unexpectedly welcomed challenge to the binary logic and discomfort of the display.

As *Semi-Civilized* shows, the Moro display was collaborative, and the Moros exercised unexpected agency by negotiating how the display was both structured and interpreted by the public. Fairgoers were actively seeking an extraordinary experience. Exhibit organizers framed it, but ultimately the Moros provided it. And therein lay a tremendous amount of power.

MICHAEL C. HAWKINS is Associate Professor of History and Chair of the Department of History at Creighton University. He is author of *Making Moros*.



SEMI-CIVILIZED



The Moro Village at the Louisiana Purchase Exposition

Michael C. Hawkins

"Offering a nuanced view of the 1904 St. Louis Exposition, Hawkins brings the latest theoretical analysis and academic works to bear in a convincing study that undercuts a strict binary between the savage and the civilized."—Paul Rodell, Georgia Southern University, author of *Culture and Customs of the Philippines*

"*Semi-Civilized* examines one of the earliest populations of Muslim Americans and the most prominent period when Muslim Moros in the Philippines spent time in the United States. There has not been a critical assessment of the Moro villages at the important 1904 World's Fair, and this book promises to bring such study into the scholarly record."—Timothy Marr, University of North Carolina, author of *The Cultural Roots of American Islamicis*

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Catching up with Michael C. Hawkins

What's your favorite anecdote from your research for this book?

How do you wish you could change the field?

In 1904 William McGee and James Sullivan, directors of the Departments of Anthropology and Physical Culture at the Louisiana Purchase Exposition, respectively, developed a fierce rivalry concerning athletic training and performance. McGee argued that athletic ability derived from environmental necessity, while Sullivan was a rabid proponent of modern athletic training methods. This debate was characterized by bold racial and civilizational overtones. Their views were eventually tested in a grand event known as Anthropology Days, or the "Savage Olympics," where "live exhibits" from the Exposition competed in a variety of events designed to measure their athletic proximity to whites. Filipino Muslims were among the key figures in this grand experiment.

I would love to see greater investment and support for Southeast Asian Studies at institutions across the world. It continues to be an underrepresented region, yet critical to our understanding of global history and many contemporary issues.

"Their views were eventually tested in a grand event known as Anthropology Days."

The Public Image of Eastern Orthodoxy

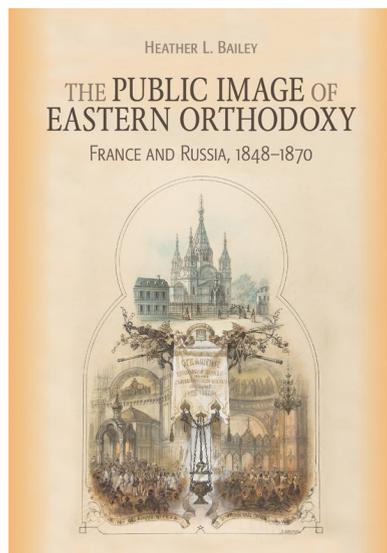
France and Russia, 1848–1870

HEATHER L. BAILEY

Focusing on the period between the revolutions of 1848–1849 and the First Vatican Council (1869–1870), *The Public Image of Eastern Orthodoxy* explores the circumstances under which westerners, concerned about the fate of the papacy, the Ottoman Empire, Poland, and Russian imperial power, began to conflate the Russian Orthodox Church with the state and to portray the Church as the political tool of despotic tsars.

As Heather L. Bailey demonstrates, in response to this reductionist view, Russian Orthodox publicists launched a public relations campaign in the West, especially in France, in the 1850s and 1860s. The linchpin of their campaign was the building of the impressive Saint Alexander Nevsky Church in Paris, consecrated in 1861. Bailey posits that, as the embodiment of the belief that Russia had a great historical purpose inextricably tied to Orthodoxy, the Paris church both reflected and contributed to the rise of religious nationalism in Russia that followed the Crimean War. At the same time, the confrontation with westerners' negative ideas about the Eastern Church fueled a reformist spirit in Russia while contributing to a better understanding of Eastern Orthodoxy in the West.

HEATHER L. BAILEY is Associate Professor of History at the University of Illinois Springfield. She is author of *Orthodoxy, Modernity, and Authenticity*.



"Heather L. Bailey deftly explores the fascinating debates over the public image of Orthodoxy in France and attempts by Orthodox clergy and publicists to improve that image. She not only recreates the history of the debates, but also illuminates the anxieties and concerns that the French exhibited toward Russia and the two countries' colliding geopolitical interests in the years immediately following the Crimean war."—Tanya Bakhmetyeva, Susan B. Anthony Institute for Gender, Sexuality, and Women's Studies at the University of Rochester

"This book shows that polemics—and pejorative descriptions—about Russian courting of foreign public opinion go back further than most people think. Through the prism of the Russian Orthodox Church in Paris, Heather L. Bailey has presented a penetrating study of the tumultuous Russian-French, and Roman Catholic-Orthodox, relationships."—Nadieszda Kizenko, University at Albany

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WHERE IN THE WORLD DOES THE BIATHLON COME FROM?

William D. Frank

During the week of November 30 through December 8, 2019, the world's top biathletes descended on Östersund, Sweden to open the International Biathlon Union's 2019/2020 World Cup series. The crowds will be enormous: in the twenty-first century, biathlon has evolved into one of the most popular spectator sports in Europe. This unlikely combination of cross-country skiing and rifle marksmanship makes for an exciting display of physical dexterity and mental concentration whether in the individual time trial events, pursuits, head-to-head mass starts or relay races.

Biathlon is very much the product of the mid-twentieth century's war years, especially the Winter War when a vastly outnumbered group of mobile Finnish ski troops held the mechanized forces of the Soviet Union at bay from late November 1939 to March 1940.

In response to the success of the Finns, the Soviet government organized a massive ski mobilization effort prior to the German invasion of 1941. The Soviet counteroffensive during the winter of 1941-1942 owed much of its success to the Red Army ski battalions that had formed as a result of the mobilization effort the previous year. The Kremlin's propaganda machine transformed the Soviet skier into an icon of national defense during its Great Patriotic War against Germany and then well into the post-World War II era.

After the war, both Finland and the Soviet Union lobbied hard for the inclusion of biathlon (a distillation of the military patrol race for individual competitors) into the Winter Olympics program. World championship competition began in 1958 and biathlon gained a spot at the Olympics for the first time during the Squaw Valley Games of 1960.

The roots of biathlon evolved in the Norwegian army during the eighteenth century but the sport's more immediate genesis stems from an obscure ski manual prepared for the Russian military in 1912.

The author of this book, *Skis in the Art of War*, was K. B. E. Eimeleus, a Finnish-born junior officer serving in the Russian Imperial Cavalry. Due to the disastrous consequences of the Russo-Japanese War of 1904-1905, an ill-advised conflict provoked by Russia in a northern climate along the empire's far-eastern border, it was apparent that in future warfare, the Russian army would have to fight again under similar winter conditions.

Eimeleus wrote his handbook with just such a sce-

nario in mind. Although the Bolshevik Revolution put paid to any systematic ski training in the Russian army, Eimeleus used his expertise to revive ski training in his native Finland after independence in 1917. The government placed him in charge of revamping the cavalry regimen at the Finnish army's garrison in Lapeenranta in the Karelia region, where—twenty years later—the skiing Finns would decimate the Soviet Union's armored divisions. Many of the fundamentals of ski training detailed in Eimeleus's handbook for use by the Russian Imperial Army before the revolution became integrated into the Finnish military program at Lapeenranta during this inter-war period.

Although Eimeleus didn't live to see it, *Skis in the Art of War* was a boon to his fellow countrymen during the Winter War and—almost half a century after its publication—played a crucial role in the development of the sport of biathlon.

Skis in the Art of War

K. B. E. E. EIMELEUS

TRANSLATION AND COMMENTARY BY WILLIAM D. FRANK

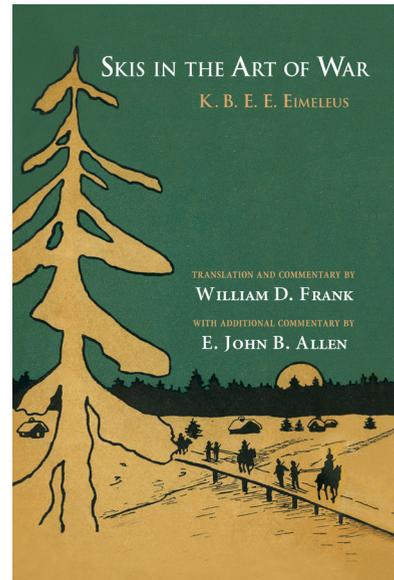
WITH ADDITIONAL COMMENTARY BY E. JOHN B. ALLEN

K. B. E. E. Eimeleus was ahead of his time with his advocacy of ski training in the Russian armed forces. Employing terminology never before used in Russian to describe movements with which few were familiar, *Skis in the Art of War* gives a breakdown of the latest techniques at the time from Scandinavia and Finland. Eimeleus's work is an early and brilliant example of knowledge transfer from Scandinavia to Russia within the context of sport.

Nearly three decades after he published his book, the Finnish army, employing many of the ideas first proposed by Eimeleus, used mobile ski troops to hold the Soviet Union at bay during the Winter War of 1939–40, and in response, the Soviet government organized a massive ski mobilization effort prior to the German invasion in 1941. The Soviet counteroffensive against Nazi Germany during the winter of 1941–42 owed much of its success to the Red Army ski battalions that had formed as a result of the ski mobilization.

In this lucid translation that includes most of the original illustrations, scholar and former biathlon competitor William D. Frank collaborates with E. John B. Allen, known world-wide for his work on ski history.

K. B. E. E. EIMELEUS (Carl Bror Emil Aejmelaesus-Äimä) served at the highest levels of the Finnish government after independence until his death in 1935. **WILLIAM D. FRANK** is the author of *Everyone to Skis! Skiing in Russia and the Rise of Soviet Biathlon*. His articles have appeared in *The Boston Globe*, *The Journal of Sport History*, *Ski History Magazine* and *Pacific Northwest Quarterly*. **E. JOHN B. ALLEN** is author of numerous articles, films, and books, including *From Skisport to Skiing* and *Culture and Sport of Skiing from Antiquity to World War II*.



“With an approachable introduction by the justly celebrated ski historian E. John B. Allen, *Skis in the Art of War* offers advice, of course, on martial matters. . . [and] holds wisdom for the contemporary skier. Thoroughly engaging.”—*The Wall Street Journal*

“Expert translation and commentary by ski historians Frank and Allen have produced this compelling version of a Russian manual of ski-based training and combat from 1912. [The] final sections of technical detail provide a fascinating glimpse into the international cooperation, civil society initiatives, and interwoven military-athletic culture of pre-1914 Europe.”—*Choice*

“This book embraces larger issues, including the history of sport, the history of local ingenuity in overcoming the challenges of climate, the history of adapting specialized skills and resources to military use, and the life history of a fascinating figure in the world of sports.”—Bruce W. Menning, University of Kansas, author of *Bayonets Before Bullets*

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Catching up with William D. Frank

“John Allen was pursuing a 1913 French mountaineering journals when he came across a bibliographic reference to Eimeleus’s book.”

What’s your favorite anecdote from your research for this book?

Around 2005, John Allen was perusing a 1913 French mountaineering journal when he came across a bibliographic reference to Eimeleus’s book. Because of his on-going research into the cultural significance of skiing as well as his duties building a library at the New England Ski Museum, John was keen to find a copy. After we met in 2009, he asked me to help find one which led to negotiations with on-line rare book dealers in St Petersburg. Our initial collaboration on this purchase led to our subsequent collaboration on my translation and—to our delight—its publication.

What do you wish you had known when you started writing your book, that you know now?

While researching and translating this book, I found few details of the author’s life other than “award-winning sportsman” and “Russian cavalry officer.” From his name’s unusual Cyrillic spelling, I guessed that he was a Baltic German who had perhaps died in WWI. One afternoon, after months of fruitless searching, I uncovered a 1954 memoir published in a Paris ex-pat magazine

that provided two game-changing clues: Eimeleus survived the war and served as a military attaché for the government of Finland. Our efforts would have been far less roundabout had we known initially that Eimeleus was Finnish.

How do you wish you could change the field?

I wouldn’t change the study of history per se, although I would like to see a vigorous return to its essential place in the fundamental education of students. I do despair that society’s increasing reliance on electronic mail, messaging, journals and newspapers—and the ease with which it all can disappear into the ether—foreshadows a dearth of primary sources for historians of the future. Certainly, the serendipitous discovery of a crucial bit of information deep within a musty archive while actually holding the artifact in your hands is one of the greatest joys of historical research.

Illegible

A Novel

SERGEY GANDLEVSKY

TRANSLATED BY SUSANNE FUSO

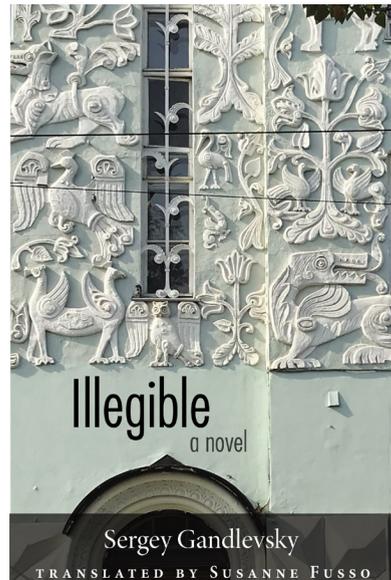
Sergey Gandlevsky's 2002 novel *Illegible* has a double time focus, centering on the immediate experiences of Lev Krivorotov, a twenty-year-old poet living in Moscow in the 1970s, as well as his retrospective meditations thirty years later after most of his hopes have foundered. As the story begins, Lev is involved in a tortured affair with an older woman and consumed by envy of his more privileged friend and fellow beginner poet Nikita, one of the children of high Soviet functionaries who were known as "golden youth."

In both narratives, Krivorotov recounts with regret and self-castigation the failure of a double infatuation, his erotic love for the young student Anya and his artistic love for the poet Viktor Chigrashov. When this double infatuation becomes a romantic triangle, the consequences are tragic.

In *Illegible*, as in his poems, Gandlevsky gives us unparalleled access to the atmosphere of the city of Moscow and the ethos of the late Soviet and post-Soviet era, while at the same time demonstrating the universality of human emotion.

SERGEY GANDLEVSKY is widely recognized as one of the most important living Russian poets and prose writers and has received numerous literary prizes.

SUSANNE FUSO is Marcus L. Taft Professor of Modern Languages and Professor of Russian, East European, and Eurasian Studies at Wesleyan University. Her most recent book is *Editing Turgenev, Dostoevsky, and Tolstoy*.



"The quality of the translation is superb. The work captures Soviet and anti-Soviet language, themes, and the ambience of the time and the place, but it does not 'read like a translation.' The naturalness of the language is stunning."—Sarah Pratt, University of Southern California, author of *Nikolai Zabolotsky*

"The translation is excellent, the notes informative. Gandlevsky's novella provides insight into the everyday life of Russian/Soviet poets and writers who were part of the unofficial culture of the 1970s."—Alexandra Smith, University of Edinburgh

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GREAT FOR CLASSROOM USE

The Kosher Capones

A History of Chicago's Jewish Gangsters

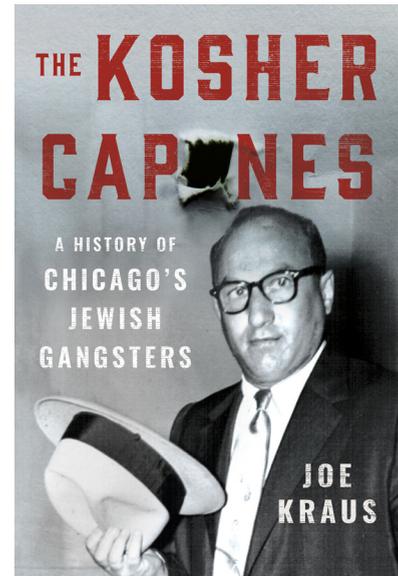
JOE KRAUS

The Kosher Capones tells the fascinating story of Chicago's Jewish gangsters from Prohibition into the 1980s. Author Joe Kraus traces these gangsters through the lives, criminal careers, and conflicts of Benjamin "Zuckie the Bookie" Zuckerman, last of the independent West Side Jewish bosses, and Lenny Patrick, eventual head of the Syndicate's "Jewish wing."

These two men linked the early Jewish gangsters of the neighborhoods of Maxwell Street and Lawndale to the notorious Chicago Outfit that emerged from Al Capone's criminal confederation. Focusing on the murder of Zuckerman by Patrick, Kraus introduces us to the different models of organized crime they represented, a raft of largely forgotten Jewish gangsters, and the changing nature of Chicago's political corruption. Hard-to-believe anecdotes of corrupt politicians, seasoned killers, and in-over-their-heads criminal operators spotlight the magnitude and importance of Jewish gangsters to the story of Windy City mob rule.

With an eye for the dramatic, *The Kosher Capones* takes us deep inside a hidden society and offers glimpses of the men who ran the Jewish criminal community in Chicago for more than sixty years.

JOE KRAUS is Chair of the Department of English and Theatre at the University of Scranton. He is co-author of *An Accidental Anarchist*, and his scholarly and creative work has appeared widely. He lives in Shavertown, PA, with his wife and three sons.



"When the story moves forward in time, Kraus focuses on Lenny Patrick, "the central figure in Chicago Jewish organized crime," who eventually became a cooperating witness whose testimony took down the syndicate"—*Publisher's Weekly*

"Included are rich depictions of the families and lone actors involved, the rules they were expected to play by — and how those characters and motivations intertwined with political intrigue."—*Southern Jewish Living*

"[Kraus's] generalizations are graced with a nice feel for language. The story of Chicago's Jewish mobsters is like a challah. Their story has several strands that twist and turn around each other. *The Kosher Capones* traces those strands from Maxwell Street to Lawndale on the West Side and on to Albany Park."—Ron Grossman, *Chicago Tribune*

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240 pages, 6 x 9, 15 b&w halftones

THE QUESTIONS GET SOME ANSWERS ON JEWS AND ORGANIZED CRIME

Joe Kraus

When I tell people I research the history of Jewish gangsters, I generally get a question in response.

Some are bewildered. “There were gangsters who were Jewish?”

Some are partially informed. “Do you mean like Meyer Lansky and Bugsy Siegel?”

And some rare few have a sense of the basic material. “Like those bookies and their bosses who always seemed to get shot and stuffed into car trunks?”

Even those who best understand the history, though, even other scholars, realize that we have largely forgotten most of the details of how twentieth-century American organized crime consolidated from a range of quasi-independent organizations into what we recognize as “the mafia,” La Cosa Nostra, the Commission or, in Chicago, the Outfit. And for all its Hollywood shoot-'em-up glamor, the history of organized crime is a slice of the larger American ethnic experience.

The particular question started for me soon after I graduated from college when my mother asked me to look into rumors she'd heard about her father. When I checked the Al Capone biographies and then followed up by digging into old newspapers, I learned that my grandfather had been part of Chicago's Prohibition crime wars, but his own daughter knew almost nothing about it. Gangsters lie for a living, so it's no surprise that we've lost much of what actually transpired, but it seemed extraordinary that, in less than a generation, my own family had lost the sense that there was even a larger story to tell.

There have been good historians who have explored Chicago's gangster history, and there have been good ones who uncovered the history of Jewish gangsters in New York and other major US cities, but no one had ever looked at the intersection of those two stories, the place where my own family's experience took place. I came to learn that the Jewish West Side, headed up eventually by Benny “Zukie the Bookie” Zuckerman—who'd pushed my grandfather and his brothers out of the business—had been one of the largest gambling concessions in the city and that it had remained autonomous longer than many of Chicago's other plum rackets.

Then, in 1944, Zuckerman was murdered as he walked toward his own front door, and Syndicate “torpedo” Lenny Patrick emerged as the new neighborhood

overseer. Patrick would remain the face of the “Jewish wing” of the Outfit for the next forty years before, in a series of high-profile trials, his testimony was central to bringing down the last of the post-World War II architects of Chicago's consolidated organized crime.

That looked like a coherent, century-spanning story: my grandfather's Prohibition generation gave way to the retrenchment of the Depression which led to the grim-faced, wide-tie rackets of the 1950s and 1960s, and then to the old men of the 1980s. As I set to tell it, though, I found that it wound and twisted. In drafts and failed attempts, it was hard to avoid one extreme or another: I could leave some elements vague or I could overwhelm with detail; I could focus too narrowly on the specific figures of my study, or I could lapse into generalities about the context of the organized crime they knew.

The result, after thirty years of collecting details from newspapers, archives, photo collections, and the occasional alte kocker willing to spill some old secrets, is *The Kosher Capones*. It's a story about the Jewish gangsters of Chicago that not only addresses my own original curiosity—what kind of world did my grandfather live in—but that further sheds light on the way changing structures of crime and political corruption affected Jewish Chicago across the twentieth century.

So, yes, to answer the question, there were Jewish gangsters, and their stories help us see the broader history of organized crime in a new light and, also, remind us of an experience many have entirely forgotten.

The House of Hemp and Butter

A History of Old Riga

KEVIN C. O'CONNOR

Founded as an ecclesiastical center, trading hub, and intended capital of a feudal state, Riga was Old Livonia's greatest city and its indispensable port. Because the city was situated in what was initially remote and inhospitable territory, surrounded by pagans and coveted by regional powers like Poland, Sweden, and Muscovy, it was also a fortress encased by a wall.

The House of Hemp and Butter begins in the twelfth century with the arrival to the eastern Baltic of German priests, traders, and knights, who conquered and converted the indigenous tribes and assumed mastery over their lands. It ends in 1710 with an account of the greatest war Livonia had ever seen, one that was accompanied by mass starvation, a terrible epidemic, and a flood of nearly Biblical proportions that devastated the city and left its survivors in misery.

Readers will learn about Riga's people—merchants and clerics, craftsmen and builders, porters and day laborers—about its structures and spaces, its internal conflicts and its unrelenting struggle to maintain its independence against outside threats. *The House of Hemp and Butter* is an indispensable guide to a quintessentially European city located in one of the continent's more remote corners.

KEVIN C. O'CONNOR is Professor of History at Gonzaga University. He is author of a number of books, including, *The History of the Baltic States*, *Culture and Customs of the Baltic States*, and *Intellectuals and Apparatchiks*.



The House of Hemp and Butter

A History of Old Riga

Kevin C. O'Connor

"O'Connor has an attractive and highly readable writing style and his account has no 'national' axe to grind and thus strikes a fair balance between the relative significance of the various nationalities that populated the city in the 500-year period he surveys. For tourists planning to visit the city, he explains how contemporary physical features—location, suburbs, churches, street names in the medieval part of the city—are in part linked to the events of these early centuries."—Andrejs Plakans, Professor Emeritus, Iowa State University, author of *A Concise History of the Baltic States*

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Stuck on Communism

Memoir of a Russian Historian

LEWIS H. SIEGELBAUM

This memoir by one of the foremost scholars of the Soviet period spans three continents and more than half a century—from the 1950s when Lewis Siegelbaum's father was a victim of McCarthyism up through the implosion of the Soviet Union and beyond. Siegelbaum recreates journeys of discovery and self-discovery in the tumult of student rebellion at Columbia University during the Vietnam War, graduate study at Oxford, and Moscow at the height of détente. His story takes the reader into the Soviet archives, the coalfields of eastern Ukraine, and the newly independent Uzbekistan.

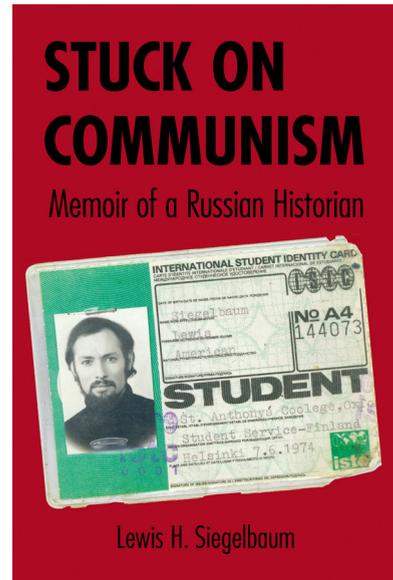
An intellectual autobiography that is also a biography of the field of Anglophone Soviet history, *Stuck on Communism* is a guide for how to lead a life on the Left that integrates political and professional commitments. Siegelbaum reveals the attractiveness of Communism as an object of study and its continued relevance decades after its disappearance from the landscape of its origin.

Through the journey of a book that is in the end a romance, Siegelbaum discovers the truth in the notion that no matter what historians take as their subject, they are always writing about themselves.

LEWIS H. SIEGELBAUM is Jack and Margaret Sweet Professor Emeritus of History at Michigan State University. His books include *Stakhanovism and the Politics of Productivity in the USSR, 1935–1941*, and the award-winning *Cars for Comrades*. He co-authored with Jim von Geldern the award-winning website "Seventeen Moments in Soviet History," *Stalinism as a Way of Life* with Andrei Sokolov, and *Broad is My Native Land* with Leslie Page Moch.

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"If a young scholar wants to glimpse a life as a historian, the course of a career unvarnished by nostalgia, if she wants to understand the shortfalls, lost paths, and self-doubt, as well as the jet-setting, keynote triumphs, this book is a must-read."—*Russian Review*

"This book is a generational portrait, an extended historiographical essay, and an occasional guide for graduate students whose uniqueness and strength rests in its hybridity. How I wish this book had been available to me when I began graduate school! Throughout, it is engaging and enjoyable to read."—Erik R. Scott, University of Kansas, author of *Familiar Strangers*

"Few in the field have brought the unique perspectives and deep dives into the archives that Siegelbaum has delivered to inform us about the fraught history of the USSR. He leads us through his personal evolution from student in the Cold War decades to mature scholar unafraid to swim against the Russophobic and anti-Soviet currents of much of the public and even the profession."—Ronald Grigor Suny, University of Michigan, author of *The Soviet Experiment*

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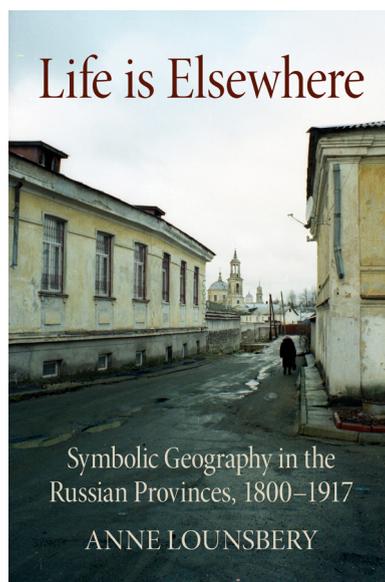
Life Is Elsewhere

Symbolic Geography in the Russian Provinces,
1800–1917

ANNE LOUNSBERY

In *Life Is Elsewhere*, Anne Lounsbery shows how nineteenth-century Russian literature created an imaginary place called "the provinces"—a place at once homogeneous, static, anonymous, and symbolically opposed to Petersburg and Moscow. Lounsbery looks at a wide range of texts, both canonical and lesser-known, in order to explain why the trope has exercised such enduring power, and what role it plays in the larger symbolic geography that structures Russian literature's representation of the nation's space. Using a comparative approach, she brings to light fundamental questions that have long gone unasked: how to understand, for instance, the weakness of literary regionalism in a country as large as Russia? Why the insistence, from Herzen through Chekhov and beyond, that all Russian towns look the same? In a literary tradition that constantly compared itself to a western European standard, Lounsbery argues, the problem of provinciality always implied difficult questions about the symbolic geography of the nation as a whole. This constant awareness of a far-off European model helps explain why the provinces, in all their supposed drabness and predictability, are a topic of such fascination for Russian writers—why these anonymous places are in effect so important and meaningful, notwithstanding the culture's nearly unremitting emphasis on their nullity and meaninglessness.

ANNE LOUNSBERY teaches Russian literature at New York University. She has published numerous articles on Russian and comparative literature and is the author of *Thin Culture*, *High Art*.



"This is another excellent release in the NIU Series in Slavic, East European, and Eurasian Studies....a nuanced and enlightening book written in clear, jargon-free prose."—*Choice*

"*Life Is Elsewhere* is that rare book that reveals an essential truth no one has noticed before. The Russian provinces, Russia's provincialism, and the entirety of the Russian cultural landscape will never look the same."—Yuri Slezkine, University of California Berkeley, author of *The House of Government*

"Lounsbery manages to seamlessly integrate consistently interesting textual analysis with philosophical and metaphysical perspectives on Russian culture."—Ilya Vinitzky, Princeton University, author of *Vasily Zhukovsky's Romanticism and the Emotional History of Russia*

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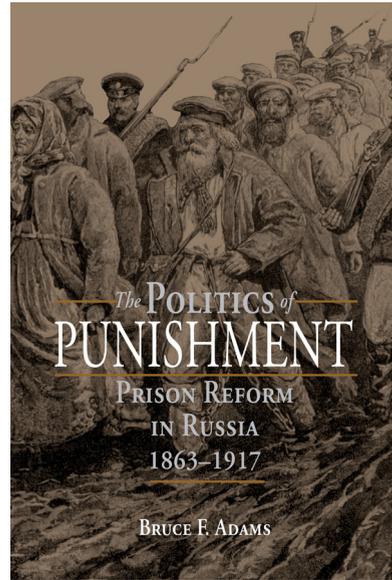
The Politics of Punishment

Prison Reform in Russia, 1863–1917

BRUCE F. ADAMS

Bruce F. Adams examines how Russia's Main Prison Administration was created, the number of prisoners it managed in what types of prisons, and what it accomplished. While providing a thorough account of prison management at a crucial time in Russia's history, Adams explores broader discussions of reform within Russia's government and society, especially after the Revolution of 1905, when arguments on such topics as parole and probation boiled in the arena of raucous public debate.

BRUCE F. ADAMS (1946–2008) was Professor of History at the University of Louisville. He is the author of *Tiny Revolutions in Russia*.



“This is a useful and solidly researched survey of imperial Russia’s efforts to improve its prisons in the half century before the revolution. On the basis of largely unexplored archival documents, Bruce F. Adams follows the struggle of state officials to create penal institutions that met the standards established in Western Europe and the United States.”—*The American Historical Review*

“Those who are interested in the history of prisons and how societies have dealt with crime will find the book of considerable interest, but it has a much wider appeal as well, because it is one of the most detailed and careful studies of how the late imperial bureaucracy dealt with a significant issue.”—*Slavic Review*

“On the basis of substantial archival research, Adams describes in tremendous detail the complex social and intellectual milieu that underlay the struggle for reform of Russia’s prisons, as well as the tortuous administrative and legislative process by which it developed.”—*The Russian Review*

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Chronicles in Stone

Preservation, Patriotism, and Identity in Northwest Russia

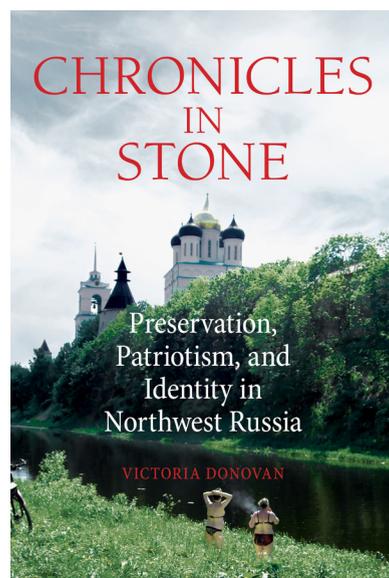
VICTORIA DONOVAN

Chronicles in Stone is a study of the powerful and pervasive myth of the Russian Northwest, its role in forming Soviet and Russian identities, and its impact on local communities. Combining detailed archival research, participant observation and oral history work, it explores the transformation of three northwestern Russian towns from provincial backwaters into the symbolic homelands of the Soviet and Russian nations.

The book's central argument is that the Soviet state exploited the cultural heritage of the Northwest to craft patriotic narratives of the people's genius, heroism and strength that could bind the nation together after 1945. Through sustained engagement with local voices, it reveals the ways these narratives were internalized, revised, and resisted by the communities living in the region.

Donovan provides an alternative lens through which to view the rise of Russian patriotic consciousness in the twentieth and twenty-first centuries, adding a valuable regional dimension to our knowledge of Russian nation building and identity politics.

VICTORIA DONOVAN is a Senior Lecturer in Russian and Director of the Centre for Russian, Soviet, Central and East European Studies at the University of St Andrews. She is the author of research articles in *Antropologicheskii forum*, *Slavic Review*, *Slavonica* and *Novoe literaturnoe obozrenie*. She is a BBC/AHRC New Generation Thinker and British Academy Rising Star Engagement Award holder.



"This study is highly original, timely, and important. The Putin Administration has used history selectively to create new national narratives and forge patriotic unity. Donovan shows that this has been a process with a history of its own."—Karl D. Qualls, author of *From Ruins to Reconstruction*

"What makes this study so valuable is that it combines a number of methodologies in fruitful ways—ethnography, oral history, architectural history, and cultural studies/cultural anthropology. With these tools Victoria Donovan has managed to answer difficult questions, particularly about the Soviet roots of Russia's current wave of ultranationalism."—Edith W. Clowes, University of Virginia, coeditor of *Area Studies in the Global Age*

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RUSSIA'S SACRED RUINS

Victoria Donovan

Novgorod, Russia. 1944. Dmitry Likhachev, a famous medieval historian, arrives at the town's makeshift railway station. He is fond of the historic province and keen to see first-hand the damage it's been dealt by wartime occupation. The landscape of eviscerated medieval monuments leaves him lost for words. "[Novgorod] is covered by a deafening silence," he will write later in his memoirs. "A dead silence stops my ears. It seems to me that I am not only deaf, but blind as well. Under the tragically large sky there is just a flat plain, overgrown with high grass. It is a graveyard without headstones!"

Many found it hard to recognize their hometowns after the war. On a visit to Pskov I met with Igor, who had been evacuated to Siberia as a six-year-old child. Sitting on an upturned bucket in the garden of his dacha, he recalled his childish impressions on returning to the town. "There was nothing left of the Pskov we knew and loved," he told me, sipping on his sweet black tea. "It was all flattened from the station to the cathedral." Later I browsed the photos of the war-torn province, exhibited in the local library's polished vitrines. One in particular seemed an illustration of Igor's memory. On a landscape, otherwise dominated by destruction, the town's iconic Trinity Cathedral stood, eerily intact.

Russia rebuilt its historic churches after the war. Buildings were reimagined from ancient documents and, where these lacked, from icon paintings and chronicles. Restoration provided a portal to another world. While dressed in medieval smocks and tending to historic buildings, restorers could forget, if only for a moment, the concrete reality in which they lived. This time-travelling pastime held appeal for local residents too. Kneeling in the dirt, volunteers sifted, day after day, for shards of shattered wall frescoes. Other gathered on Saturday mornings to tend to the upkeep of historic churches: they mended fences, touched up paintwork, and planted flowers around the thick white walls.

Orthodox symbols, condemned before the war as the relics of an unenlightened era, became objects of artistic value, heritage for preservation. The authorities tied themselves in knots trying to explain this unexpected change of tune. "Orthodox churches, once associated with the saccharine smell of incense and the irritating clanging of bells, are now interpreted very differently," readers of one Novgorod daily were told. "Freed from

their putrid religious contents, they are seen today as magnificent works of Russian architecture."

For those who lived amongst these buildings, the transformation from church to monument was difficult to grasp. Churches still looked like churches; they still held the things that churches held. And one still visited them with reverence and looked with admiration at their opulent interiors. Here came the crucial difference, however. The culture one was admiring was not sacred, but profane. These were the creations of Russian craftsmen, geniuses whose works had been inherited by the Soviet state. The country was taking inspiration from this historic labour. The functionalist blocks of flats, going up the country at this time, would reflect the simple beauty of this Russian Golden Age.

Sacred to profane, profane to sacred. The end of communism in 1991 reversed the fortunes of many of these buildings. For better or for worse they were re-consecrated, purged of Soviet contents and returned to local dioceses. Churches, functioning as cinemas, planetariums, and even aviaries, were reformed. The question of who owned this heritage – the nation or the faithful—began to be contested. The legacy of these debates still lingers on today. In February 2017, demonstrators marched St Petersburg's icy streets to protest the transfer of St Isaac's Cathedral from the local authorities to the Orthodox Church. The blue-ribboned demonstrators chanted as they marched: "We defended our city against the fascists, we'll defend it again against this!.."

"Follow the Flag"

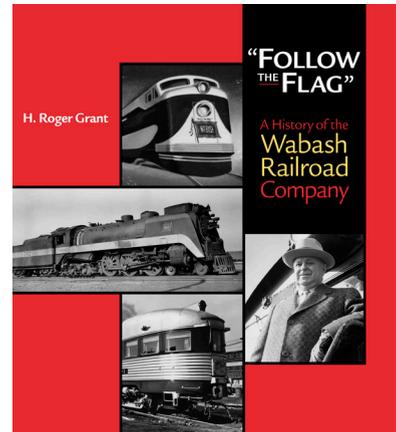
A History of the Wabash Railroad Company

H. ROGER GRANT

"*Follow the Flag*" offers the first authoritative history of the Wabash Railroad Company, a once vital interregional carrier. The corporate saga of the Wabash involved the efforts of strong-willed and creative leaders, but this book provides more than traditional business history. Noted transportation historian H. Roger Grant captures the human side of the Wabash, ranging from the medical doctors who created an effective hospital department to the worker-sponsored social events. And Grant has not ignored the impact the Wabash had on businesses and communities in the "Heart of America."

Immortalized in the popular folk song "Wabash Cannonball," the midwestern railroad has left important legacies. Today, forty years after becoming a "fallen flag" carrier, key components of the former Wabash remain busy rail arteries and terminals, attesting to its historic value to American transportation.

H. ROGER GRANT is the Centennial Professor of History at Clemson University. One of America's leading railroad historians, he is author of numerous books on railroad history, including *The North Western* and *The Corn Belt Route*.

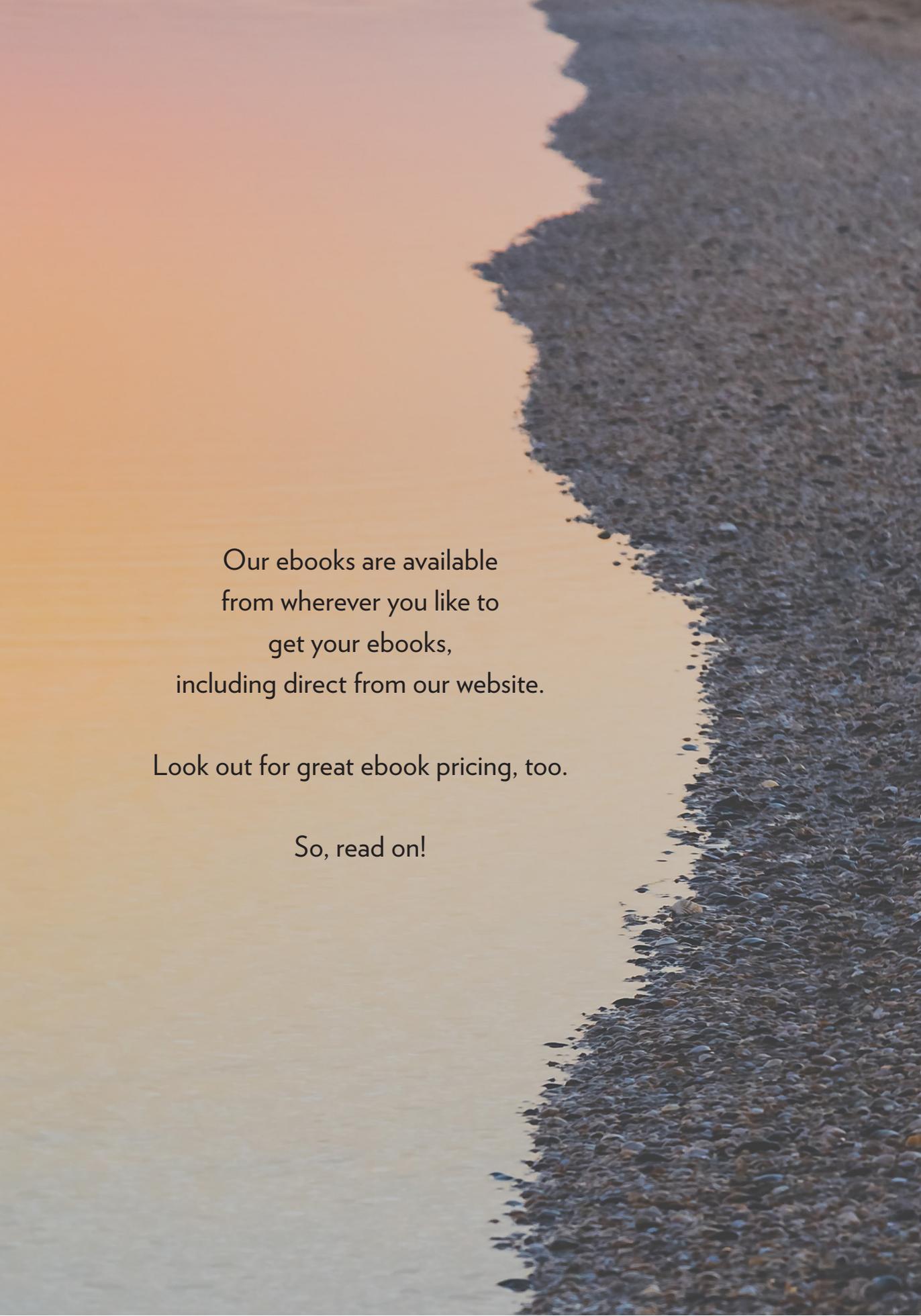


"A major contribution to our understanding of American railroad development. . . . Grant unfolds the Wabash's dense history with his customary professionalism and close attention to detail. His work has always been distinguished by a congenial blend of the railroad buff's enthusiasm and the historian's expertise, and this book is no exception. The research is thorough, meticulous, and wide-ranging. . . . Railroad historians and those interested in American business and economic development will find much to intrigue and inform them."—*The Journal of American History*

"One of the best in the genre of traditional corporate history. For historians of transportation, business, labor, or even medicine, there is much to recommend it. Extensively researched and fully documented, it stands as a model of scholarship. If only we had histories of the several dozen other major US railroads that were as good as this one."—*Technology and Culture*

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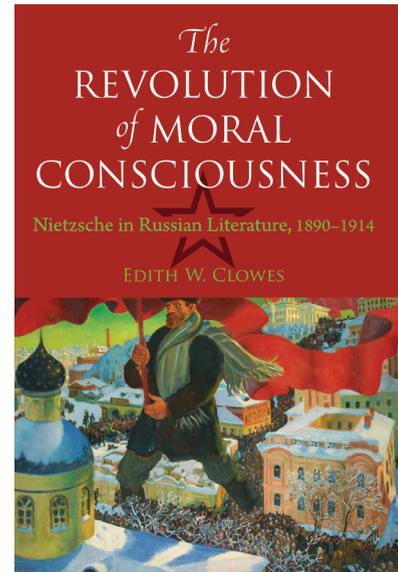
EDITH CLOWES

The Revolution of Moral Consciousness shows how Nietzschean thought influenced the brilliant resurgence of literary life that started in the 1890s and continued for four decades. Through an analysis of the Russian encounter with Nietzsche, Edith Clowes defines the shift in ethical and aesthetic vision that motivated Russia's unprecedented artistic renaissance and at the same time led its followers to the brink of cultural despair. Clowes shows how in the last years of the nineteenth century a diverse array of writers and critics discovered Nietzsche's thought, embracing or repudiating it with equal vigor. By considering this Nietzschean cult, Clowes draws fresh insight into the nature of the budding popular-culture industry in Russia and the fast-growing reading public. From this ferment emerged the greatest Russian literary voices of the early twentieth century. The revolutionary romantics, Gorky and Lunacharsky, sought in Nietzsche's writing a new vision of total social and cultural change. Merezhkovsky led a generation of mystic symbolists in the search for a literary myth of resurrection. Ivanov, Blok, and Belyi appropriated the image of the "crucified Dionysus" as the central symbol of spiritual transfiguration. Their encounters with Nietzschean thought disclose an even more profound creative struggle with their own cultural past and its established formulations of nation and individual, culture and history. Clowes uses the term future anxiety to speak of a creative mentality that strove to assert itself by diminishing the impact of powerful literary precursors, such as Tolstoi, Dostoevsky, and Solovyov, and opening to the imagination the vision of a future full of vast creative possibility.

EDITH W. CLOWES is the Brown-Forman Professor of Slavic Languages and Literatures at the University of Virginia and coeditor of *Area Studies in the Global Age*.

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"This book is a welcome addition to the growing body of scholarship on Nietzsche's influence in Russia."—*The Russian Review*

"Clowes has written a most stimulating book, which considerably advances or understanding of this 'crucial catalyst' in the ferment of pre-revolutionary Russian culture."—*Journal of European Studies*

"[This book is] a must for any Silver Age scholar."—*Slavic and East European Journal*

GREAT FOR CLASSROOM USE

On the Farm Front

The Women's Land Army in World War II

LYNNE CARPENTER

Rosie the Riveter is an icon for women's industrial contribution to World War II, but history has largely overlooked the three million women who served on America's agricultural front. The Women's Land Army sent volunteers to farms, canneries, and dairies across the country, accounting for the majority of wartime agricultural labor. *On the Farm Front* tells for the first time the remarkable story of these women who worked to ensure both "Freedom from Want" at home and victory abroad.

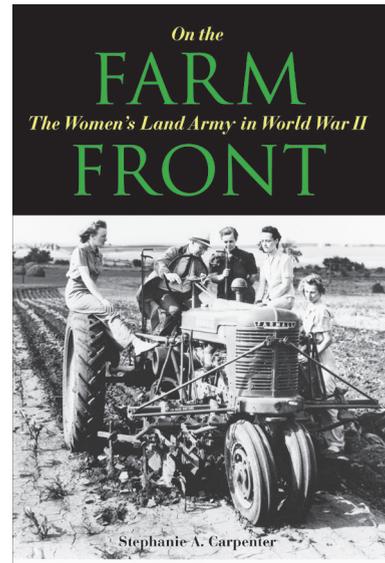
Formed in 1943 as part of the Emergency Farm Labor Program, the WLA placed its workers in areas where American farmers urgently needed assistance. Many farmers in even the most desperate areas, however, initially opposed women working their land. Rural administrators in the Midwest and the South yielded to necessity and employed several hundred thousand women as farm laborers by the end of the war, but those in the Great Plains and eastern Rocky Mountains remained hesitant, suffering serious agricultural and financial losses as a consequence.

Carpenter reveals for the first time how the WLA revolutionized the national view of farming. By accepting all available women as agricultural workers, farmers abandoned traditional labor and stereotypical social practices. When the WLA officially disbanded in 1945, many of its women chose to remain in their agricultural jobs rather than return to a full-time home life or prewar employment.

On the Farm Front illuminates the Women's Land Army's unique contribution to prosperity and victory, showing how this landmark organization changed the role of women in American society.

STEPHANIE A. CARPENTER is professor of history at Andrews University in Berrien Springs, Michigan. She is the author of numerous articles on agricultural and women's history.

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"Carpenter has exhaustively researched the WLA and its various activities, and her book should serve as the starting point for anyone interested in gender issues on the wartime farm front."—*American Historical Review*

"Carpenter succeeds admirably."—*Indiana Magazine of History*

"Her writing style is clear, her organization is superb, and her interpretations are sound."—*The Annals of Iowa*

GREAT FOR CLASSROOM USE

Swedish Chicago

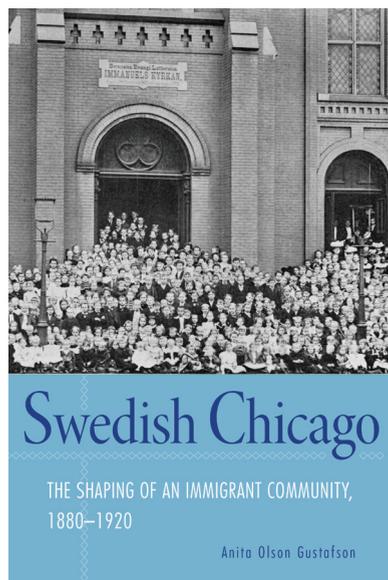
The Shaping of an Immigrant Community,
1880–1920

ANITA GUSTAFSON

Between 1880 and 1920, emigration from Sweden to Chicago soared, and the city itself grew remarkably. During this time, the Swedish population in the city shifted from three centrally located ethnic enclaves to neighborhoods scattered throughout the city. As Swedes moved to new neighborhoods, the early enclave-based culture adapted to a progressively more dispersed pattern of Swedish settlement in Chicago and its suburbs. Swedish community life in the new neighborhoods flourished as immigrants built a variety of ethnic churches and created meaningful social affiliations, in the process forging a complex Swedish-American identity that combined their Swedish heritage with their new urban realities. Chicago influenced these Swedes' lives in profound ways, determining the types of jobs they would find, the variety of people they would encounter, and the locations of their neighborhoods. But these immigrants were creative people, and they in turn shaped their urban experience in ways that made sense to them. Swedes arriving in Chicago after 1880 benefited from the strong community created by their predecessors, but they did not hesitate to reshape that community and build new ethnic institutions to make their urban experience more meaningful and relevant. They did not leave Chicago untouched—they formed an expanding Swedish community in the city, making significant portions of Chicago Swedish. This engaging study will appeal to scholars and general readers interested in immigration and Swedish-American history.

ANITA OLSON GUSTAFSON is dean of the College of Liberal Arts and professor of history at Mercer University. She holds a BA in Swedish and economics from North Park University and a PhD in history from Northwestern University. She has authored several articles on Swedish immigration to America.

\$35.00 paperback | **\$22.99** ebook
214 pages, 6 x 9, 15 illustrations



"Anita Olson Gustafson offers a thorough account of the efforts of Chicago Swedish-Americans to preserve their sense of themselves and their culture in the ethnic and social maelstrom of turn-of-the-century Chicago, maintaining that even after the city's original Swedish-American neighborhoods were abandoned to other ethnic and racial groups and the immigrants and their children had moved in to new, often suburban areas, they preserved a sense of their unique identity through their religious and cultural institutions. Her work is well-documented, clearly written, and persuasive."—Thomas Tredway, emeritus president and professor of history, Augustana College

"This book draws together better than any other on Chicago's ethnic Swedes a complete picture of immigrant ethnic identity construction with a compelling narrative, utilizing varied supportive primary sources. Gustafson peppers the text with rich historical sources, and we hear many immigrant voices along the way. The quotes are insightful and help the reader to understand immigrant life in Chicago at the turn of the twentieth century."—Kurt W. Peterson, contributor to *Norwegians and Swedes in the United States*

GREAT FOR CLASSROOM USE

Space, Place, and Power in Modern Russia

Essays in the New Spatial History

EDITED BY MARK BASSIN, CHRISTOPHER ELY,
AND MELISSA K STOCKDALE

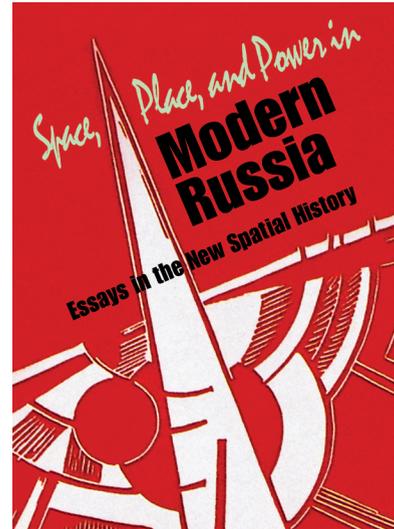
Exploring the creation, transformation, and imagination of Russian space as a lens through which to understand Russia's development over the centuries, this volume makes an important contribution to Russian studies and the "new spatial history." It considers aspects of the relationship between place and power in Russia from the local level to the national and from the 18th century through the present.

Essays include: Melissa K. Stockdale, What is a Fatherland? Changing Notions of Duty, Rights and Belonging in Russia; Mark Bassin, cNationhood, Natural Regions, Mestorazvitie: Environmental Discourses in Classic Eurasianism; John Randolph, Russian Route: The Politics of the Petersburg-Moscow Road, 1700-1800; Richard Stites, On the Dance Floor: Royal Power, Class, and Nationality in Servile Russia; Patricia Herlihy, Ab Oriente ad Ultimatum Oriente: Eugen Scuyler, Russia and Central Asia; Robert Argenbright, Soviet Agitational Vehicles: Colonization from Place to Place; Christopher Ely, Street Space and Political Culture under Alexander II; Sergei Zhuk, Unmaking the Sacred Landscape of Orthodox Russia: Religious Pluralism, Identity Crisis, and Religious Politics on the Ukrainian Borderlands of the late Russian Empire; Cathy A. Frierson, Filling in the Map for Vologda's Post-Soviet Identity; Lisa A. Kirschenbaum, Place, Memory and the Politics of Identity: Historical Buildings and Street Names in Leningrad-St. Petersburg

MARK BASSIN is Baltic Sea Professor of the History of Ideas, Södertörn University, Stockholm, and author of *The Gumilev Mystique* and *Imperial Visions*. **CHRISTOPHER ELY** is associate professor of history in the Harriet L. Wilkes Honors College of Florida Atlantic University and author of *This Meager Nature Landscape* and *National Identity in Imperial Russia and Underground Petersburg*. **MELISSA K. STOCKDALE** is a Brian and Sandra O'Brien Presidential Professor at the University of Oklahoma and author of *Paul Miliukov and the Quest for a Liberal Russia, 1880-1918* and *Mobilizing the Russian Nation*.

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Editors: MARK BASSIN / CHRISTOPHER ELY / MELISSA K. STOCKDALE

"By focusing on space and place, the essays in this volume open aspects of Russian history that have evaded the historian's gaze and give us a new sense of the visual and emotional realities of the Russian past."—Richard Wortman, Columbia University

GREAT FOR CLASSROOM USE

Men on Iron Ponies

The Death and Rebirth of the Modern U.S. Cavalry

MATTHEW DARLINGTON MORTON

Matthew Darlington Morton has examined myriad official records, personal papers, doctrine, and professional discourse from WWI to WWII, an era of intense debate about the future of the US Cavalry. He has captured the emotion of the conflict that ultimately tore the branch apart by examining the views of famous men such as George S. Patton, Jr., Lesley J. McNair, George C. Marshall, and Adna R. Chaf-fee, Jr. More importantly, Morton brings new light to lesser-known figures—John K. Herr, I. D. White, Lucian K. Truscott, Willis D. Crittenger, Charles L. Scott, and William S. Biddle—who played equally important roles in shaping the future of the US Cavalry and in determining what function it would play during World War II.

At the heart of *Men on Iron Ponies* are the myriad questions about how to equip, train, and organize for a possible future war, all the while having to retain some flexibility to deal with war as it actually happens. Morton goes beyond the explanation of what occurred between the world wars by showing how the debate about the nature of the next war impacted the organization and doctrine that the reformed US Cavalry would employ on the battlefields of North Africa, Italy, the beaches of Normandy, and through the fighting in the Ardennes to the link-up with Soviet forces in the heart of Germany. Leaders then, as now, confronted tough questions. What would the nature of the next war be? What kind of doctrine would lend itself to future battle-fields? What kind of organization would best fulfill doctrinal objectives, once established, and what kind of equipment should that organization have? The same challenges face Army leaders today as they contemplate the nature of the next war.

MATTHEW DARLINGTON MORTON is a colonel in the United States Army. He earned his PhD at Florida State University before teaching military history at West Point, instructing at the Marshall Center, and serving as senior research fellow for the Army Chief of Staff's Iraq Study Group. Colonel Morton is currently a member of the United States Army War College—faculty at Carlisle Barracks.

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300 pages, 6 x 9

Men on **IRON PONIES**

THE DEATH AND REBIRTH OF
THE MODERN U.S. CAVALRY

Matthew Darlington Morton



"Men on Iron Ponies offers a comprehensive and readable analysis of American cavalry development from the 1930s through the end of World War II. It highlights the Army's efforts to determine how best to incorporate new technology in the form of the vehicle into its mounted branch. The author traces the ensuing war of ideas surrounding doctrine, organization, and tactics through the war years. The result is a succinct narrative of the cavalry experience in this formative era coupled with a timeless and intelligent articulation of the complexities associated with fundamental technological change by a military organization."—Robert S. Cameron, author of *To Fight or Not to Fight?*

"A coherent, intelligent study of the cavalry branch's flawed efforts to grapple with the problems of mechanization during the interwar period. It will make a major contribution to the literature on innovation during this period."—Williamson Murray, Ohio State University

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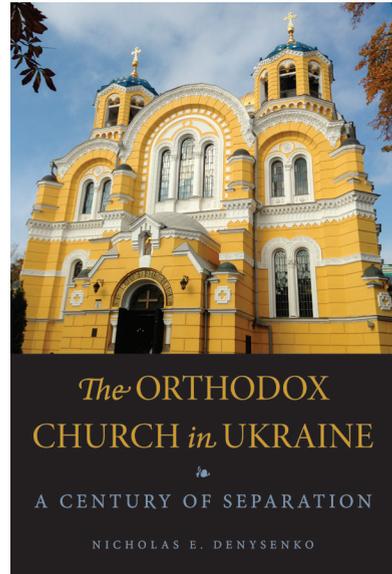
The Orthodox Church in Ukraine

A Century of Separation

NICHOLAS DENYSENKO

The bitter separation of Ukraine's Orthodox churches is a microcosm of its societal strife. From 1917 onward, church leaders failed to agree on the church's mission in the twentieth century. The core issues of dispute were establishing independence from the Russian church and adopting Ukrainian as the language of worship. Decades of polemical exchanges and public statements by leaders of the separated churches contributed to the formation of their distinct identities and sharpened the friction amongst their respective supporters. In *The Orthodox Church in Ukraine*, Nicholas Denysenko provides a balanced and comprehensive analysis of this history from the early twentieth century to the present. Based on extensive archival research, Denysenko's study examines the dynamics of church and state that complicate attempts to restore an authentic Ukrainian religious identity in the contemporary Orthodox churches. An enhanced understanding of these separate identities and how they were forged could prove to be an important tool for resolving contemporary religious differences and revising ecclesial policies. This important study will be of interest to historians of the church, specialists of former Soviet countries, and general readers interested in the history of the Orthodox Church.

NICHOLAS DENYSENKO is Emil and Elfrieda Jochum Professor and Chair at Valparaiso University. His books include *Theology and Form*. He is a deacon of the Orthodox Church in America since 2003.



"[This] book is a must-read for anyone who wants to understand the nature of the Ukrainian ecclesial and national quest. Although the book is focused on ecclesial issues, it expounds a wider array of topics, including the political and cultural history of the Ukrainian people within and outside Ukraine."—*Journal of Orthodox Christian Studies*

"Based on in-depth archival research, this study brings to light various neglected aspects of Ukrainian church history, casting into a sharp relief the connections between the issues of language, state independence, and church governance. The story that emerges is narrated with considerable nuance, elegance, and lucidity. Denysenko navigates the questions that bear upon present-day Ukrainian, Russian, and international state interests with remarkable restraint and balance of judgement."—Paul Gavriluk, University of St. Thomas

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GREAT FOR CLASSROOM USE

On the Periphery of Europe, 1762–1825

The Self-Invention of the Russian Elite

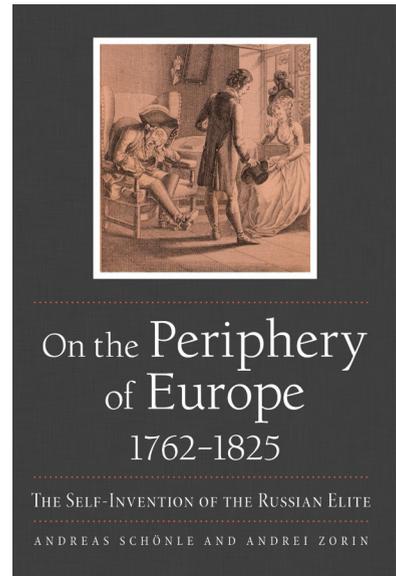
ANDREAS SCHÖNLE AND ANDREI ZORIN

Throughout the eighteenth century, the Russian elite assimilated the ideas, emotions, and practices of the aristocracy in Western countries to various degrees, while retaining a strong sense of their distinctive identity. In *On the Periphery of Europe, 1762–1825*, Andreas Schönle and Andrei Zorin examine the principal manifestations of Europeanization for Russian elites in their daily lives, through the import of material culture, the adoption of certain social practices, travel, reading patterns, and artistic consumption. The authors consider five major sites of Europeanization: court culture, religion, education, literature, and provincial life. The Europeanization of the Russian elite paradoxically strengthened its pride in its Russianness, precisely because it participated in networks of interaction and exchange with European elites and shared in their linguistic and cultural capital. In this way, Europeanization generated forms of sociability that helped the elite consolidate its corporate identity as distinct from court society and also from the people. The Europeanization of Russia was uniquely intense, complex, and pervasive, as it aimed not only to emulate forms of behavior, but to forge an elite that was intrinsically European, while remaining Russian. The second of a two-volume project (the first is a multi-authored collection of case studies), this insightful study will appeal to scholars and students of Russian and East European history and culture, as well as those interested in transnational processes.

ANDREAS SCHÖNLE is Professor of Russian at Queen Mary, University of London and Fellow of the British Academy. He is the coeditor of *The Europeanized Elite in Russia, 1762–1825* and the author of *Architecture of Oblivion*. **ANDREI ZORIN** is Professor and Chair of Russian of the University of Oxford and Fellow of New College. He is the coeditor of *The Europeanized Elite in Russia, 1762–1825* and the author of *By Fables Alone*.

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224 pages, 6 x 9



“The innovative nature of this study is defined by the shift in the theoretical approach to Europeanization as well as to the eighteenth-century cultural history of Russia in general. The authors moved from a well-established model centered on the instructional and institutional forms of Europeanization and its symbolic/rhetorical manifestations toward recent developments in the area of historical anthropology.”—Jelena Pogosjan, University of Alberta

“The authors describe the experiences of the Russian elite as a key element in the Westernization process, arguing correctly that this element has been somewhat neglected in the enthusiasm to focus on tsarist policy. The documentation is rich and original.”—Peter Stearns, George Mason University

“Without a doubt, [this book] is a great contribution to the imagination of emancipation in different spheres of elite life, providing a map of this complex process. This volume will be the principal basis of further research in this field.”—Anastasiya S. Lystsova, *European History Quarterly*

GREAT FOR CLASSROOM USE

State of Madness

Psychiatry, Literature, and Dissent After Stalin

REBECCA REICH

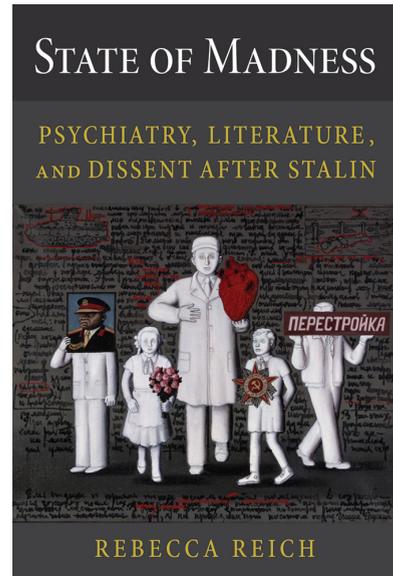
WINNER OF THE AATSEEL BOOK PRIZE OF THE AMERICAN ASSOCIATION OF TEACHERS OF SLAVIC AND EAST EUROPEAN LANGUAGES

State of Madness examines the politically fraught collision between psychiatric and literary discourses in the years after Joseph Stalin's death. State psychiatrists deployed set narratives of mental illness to pathologize dissenting politics and art. Dissidents such as Aleksandr Vol'pin, Vladimir Bukovskii, and Semen Gluzman responded by highlighting a pernicious overlap between those narratives and their life stories. The state, they suggested in their own psychiatrically themed texts, had crafted an idealized view of reality that itself resembled a pathological work of art. In their unsanctioned poetry and prose, the writers Joseph Brodsky, Andrei Siniavskii, and Venedikt Erofeev similarly engaged with psychiatric discourse to probe where creativity ended and insanity began. Together, these dissenters cast themselves as psychiatrists to a sick society. By challenging psychiatry's right to declare them or what they wrote insane, dissenters exposed as a self-serving fiction the state's renewed claims to rationality and modernity in the post-Stalin years. They were, as they observed, like the child who breaks the spell of collective delusion in Hans Christian Andersen's story "The Emperor's New Clothes." In a society where normality means insisting that the naked monarch is clothed, it is the truth-teller who is pathologized. Situating literature's encounter with psychiatry at the center of a wider struggle over authority and power, this bold interdisciplinary study will appeal to literary specialists; historians of culture, science, and medicine; and scholars and students of the Soviet Union and its legacy for Russia today.

REBECCA REICH is a lecturer in Russian literature and culture at the University of Cambridge.

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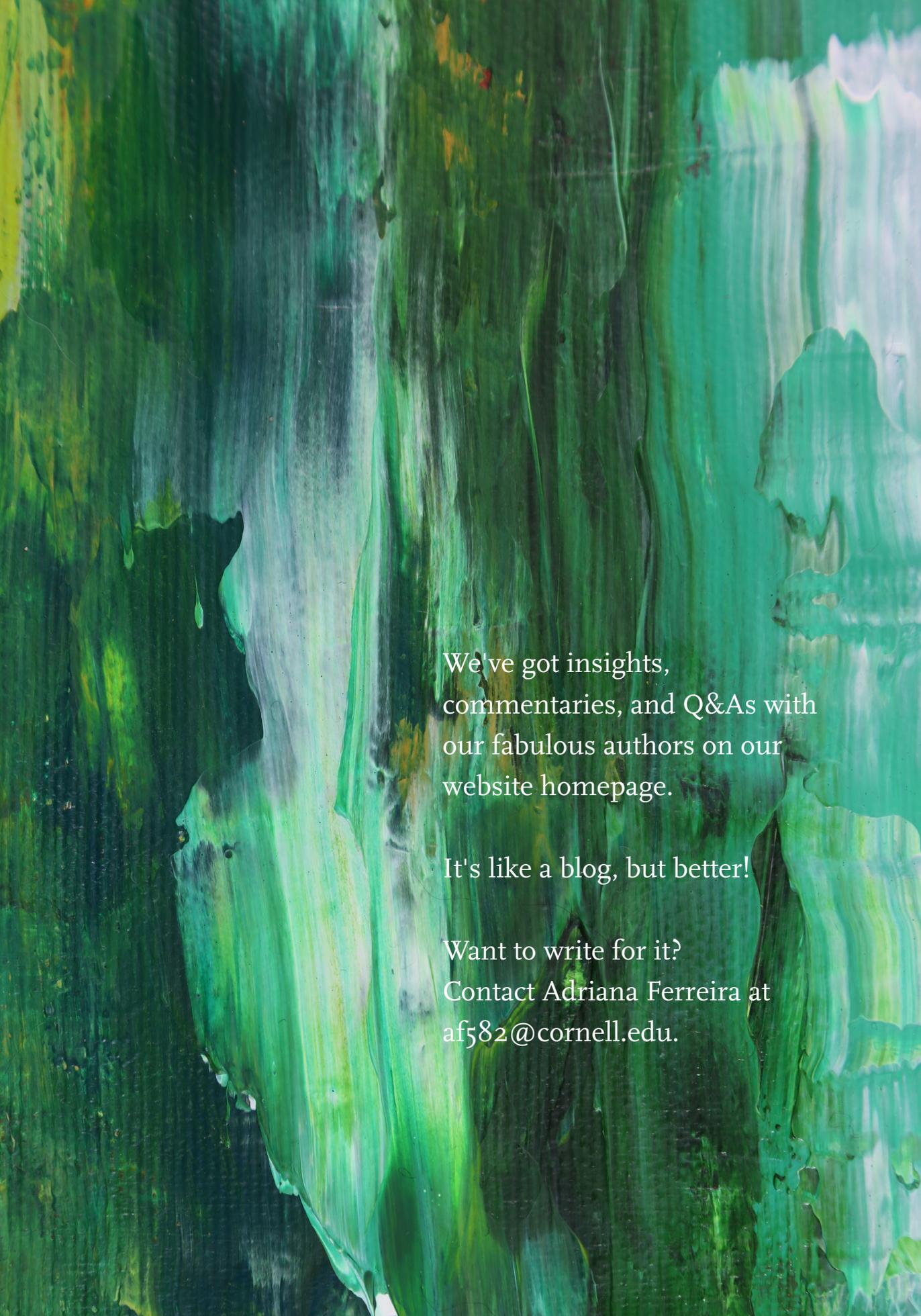
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"The inherent slipperiness of diagnostic categories such as 'schizophrenia' is the subject of Rebecca Reich's fascinating and impressively nuanced new study."—*Times Literary Supplement*

"Rebecca Reich opens up a new perspective on the post-Stalin era's psychiatric discourse. Reich's work is a significant contribution to both the literary discourse of mental illnesses and the literary interpretations of the Soviet 'different thinkers' of the post-Stalin era. It is a well-structured book which effectively proves its premises, sustaining the readers' interest until the end by illustrating the literary analyses with medical interviews and biographical episodes."—*Canadian Slavonic Papers*

"Reich offers a new and sophisticated take on the subject by approaching it from the perspectives of literature and of dissenters' engagement with the psychiatric discourse. . . . Her analysis is both concise and insightful. . . . [H]er book makes a valuable contribution to the understanding of punitive psychiatry and dissent in the USSR. It is important for scholars of the post-Stalin era, as well as for students who wish to gain a more in-depth understanding of these topics."—*History of Psychiatry*

The background is an abstract, textured composition of various shades of green and blue. The colors are layered and blended, with visible brushstrokes and some darker, more saturated areas, giving it a painterly, organic feel. The overall effect is vibrant and dynamic.

We've got insights,
commentaries, and Q&As with
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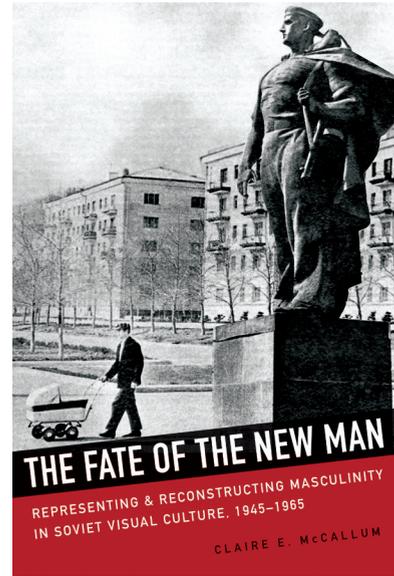
Want to write for it?
Contact Adriana Ferreira at
af582@cornell.edu.

The Fate of the New Man

Representing and Reconstructing Masculinity
in Soviet Visual Culture, 1945–1965

CLAIRE MCCALLUM

Between 1945 and 1965, the catastrophe of war—and the social and political changes it brought in its wake—had a major impact on the construction of the Soviet masculine ideal. Drawing upon a wide range of visual material, *The Fate of the New Man* traces the dramatic changes in the representation of the Soviet man in the postwar period. It focuses on the two identities that came to dominate such depictions in the two decades after the end of the war: the Soviet man's previous role as a soldier and his new role in the home once the war was over. In this compelling study, Claire McCallum focuses on the reconceptualization of military heroism after the war, the representation of contentious subjects such as the war-damaged body and bereavement, and postwar changes to the depiction of the Soviet man as father. McCallum shows that it was the Second World War, rather than the process of de-Stalinization, that had the greatest impact on the masculine ideal, proving that even under the constraints of Socialist Realism, the physical and emotional devastation caused by the war was too great to go unacknowledged. *The Fate of the New Man* makes an important contribution to Soviet masculinity studies. McCallum's research also contributes to broader debates surrounding the impact of Stalin's death on Soviet society and on the nature of the subsequent Thaw, as well as to those concerning the relationship between Soviet culture and the realities of Soviet life. This fascinating study will appeal to scholars and students of Soviet history, masculinity studies, and visual culture studies.



"McCallum's use of the visual to explore masculinity is unique. *The Fate of the New Man* is significant in that it shows the importance of the image of the Soviet man as father in the 1950s and 1960s and reminds us that chronological borders are messy. McCallum convincingly shows that the ideal of the New Soviet Man changes over time, but not necessarily according to the familiar chronology of Stalinism, the Thaw, and the Era of Stagnation."—Karen Petrone, author of *The Great War in Russian Memory*

"*The Fate of the New Man* is an important contribution to the growing field of Russian masculinity studies. The discussion of the soldier/veteran is particularly effective, and the chapters on fatherhood allow McCallum to revisit the familiar territory of the Soviet leader as surrogate father, but on the strength of an entirely new set of analytic readings."—Eliot Borenstein, New York University

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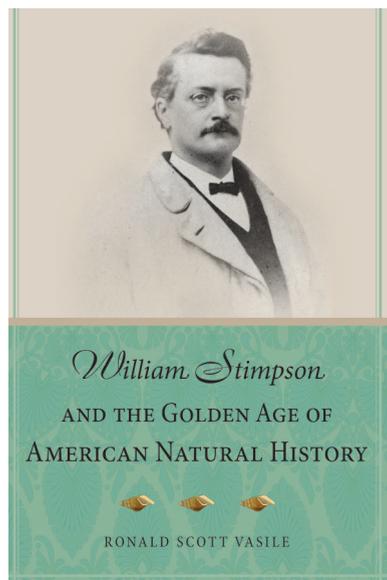
William Stimpson and the Golden Age of American Natural History

RONALD VASILE

William Stimpson was at the forefront of the American natural history community in the latter half of the nineteenth century. Stimpson displayed an early affinity for the sea and natural history, and after completing an apprenticeship with famed naturalist Louis Agassiz, he became one of the first professionally trained naturalists in the United States. In 1852, twenty-year-old Stimpson was appointed naturalist of the United States North Pacific Exploring Expedition, where he collected and classified hundreds of marine animals. Upon his return, he joined renowned naturalist Spencer F. Baird at the Smithsonian Institution to create its department of invertebrate zoology. He also founded and led the irreverent and fun-loving Megatherium Club, which included many notable naturalists. In 1865, Stimpson focused on turning the Chicago Academy of Sciences into one of the largest and most important museums in the country. Tragically, the museum was destroyed in the Great Chicago Fire of 1871, and Stimpson died of tuberculosis soon after, before he could restore his scientific legacy. This first-ever biography of William Stimpson situates his work in the context of his time. As one of few to collaborate with both Agassiz and Baird, Stimpson's life provides insight into the men who shaped a generation of naturalists—the last before intense specialization caused naturalists to give way to biologists. Historians of science and general readers interested in biographies, science, and history will enjoy this compelling biography.

RONALD SCOTT VASILE teaches AP US history and anthropology at Lockport Township High School in Lockport, Illinois. He has worked as a collections manager and archivist at the Chicago Academy of Sciences and as a public historian focusing on the Illinois & Michigan Canal. He is coeditor of William Stimpson's *North Pacific Journal*.

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308 pages, 6 x 9, 5



"Drawing on multitudes of archival sources, *William Stimpson and the Golden Age of American Natural History* brings readers to revisit the crucial points of nineteenth-century American science from a young, ambitious, and energetic man's point of view."—*Kuang-Chi Hung, Isis*

"Vasile does a fine job bringing Stimpson and his friends and associates to life, capturing both the social and scientific atmosphere in which he began his career, and the advance of science during his 40 short years of life. It is a well-told account of perseverance and posthumous success."—*Archives of Natural History*

"This is an excellent study of a neglected figure in natural history. Stimpson worked alongside some of the scientific giants of his time and was affiliated with some of the most prestigious scientific institutions this country has developed."—*Joel Greenberg, author of A Feathered River Across the Sky*

GREAT FOR CLASSROOM USE

Noble Subjects

The Russian Novel and the Gentry, 1762–1861

BELLA GRIGORYAN

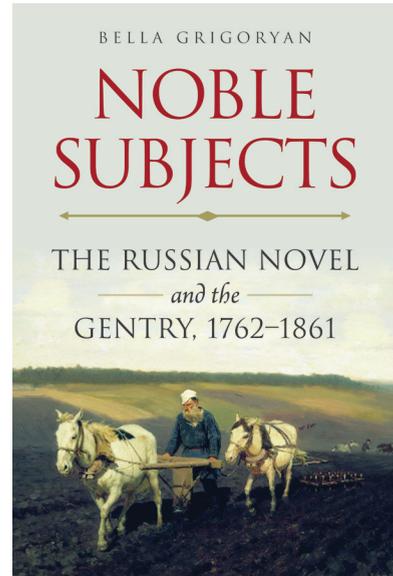
Relations between the Russian nobility and the state underwent a dynamic transformation during the roughly one hundred-year period encompassing the reign of Catherine II (1762–1796) and ending with the Great Reforms initiated by Alexander II. This period also saw the gradual appearance, by the early decades of the nineteenth century, of a novelistic tradition that depicted the Russian society of its day. In *Noble Subjects*, Bella Grigoryan examines the rise of the Russian novel in relation to the political, legal, and social definitions that accrued to the nobility as an estate, urging readers to rethink the cultural and political origins of the genre. By examining works by Novikov, Karamzin, Pushkin, Bulgarin, Gogol, Goncharov, Aksakov, and Tolstoy alongside a selection of extra-literary sources (including mainstream periodicals, farming treatises, and domestic and conduct manuals), Grigoryan establishes links between the rise of the Russian novel and a broad-ranging interest in the figure of the male landowner in Russian public discourse. *Noble Subjects* traces the routes by which the rhetorical construction of the male landowner as an imperial subject and citizen produced a contested site of political, socio-cultural, and affective investment in the Russian cultural imagination. This interdisciplinary study reveals how the Russian novel developed, in part, as a carrier of a masculine domestic ideology. It will appeal to scholars and students of Russian history and literature.

BELLA GRIGORYAN is assistant professor of Russian at Bryn Mawr College.

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192 pages, 6 x 9



"In this highly original, well-researched study, Grigoryan explores the problematic status of the Russian nobility as citizens in an autocratic state as it was articulated in various journalistic, fictional, and nonfictional texts, while offering fresh interpretations of Russian literary works. This is a rare case of a truly balanced interdisciplinary work that makes an equal contribution to the fields of history and literary studies."—Valeria Sobol, University of Illinois at Urbana-Champaign

"*Noble Subjects* makes a substantial contribution to our understanding of the interplay between the rise of the nineteenth-century Russian novel and the formation of identity in Russian noble culture. Grigoryan is the first scholar to explore the relationship in Russia between the novelistic tradition and a rich but understudied body of prescriptive texts concerning agriculture. Her book makes a convincing case that the nobility used these overlapping discursive spaces to constitute a viable public sphere and give shape to their identity."—Thomas Newlin, author of *The Voice in the Garden*

GREAT FOR CLASSROOM USE

Framing Mary

The Mother of God in Modern, Revolutionary, and Post-Soviet Russian Culture

EDITED BY AMY ADAMS AND VERA SHEVZOV

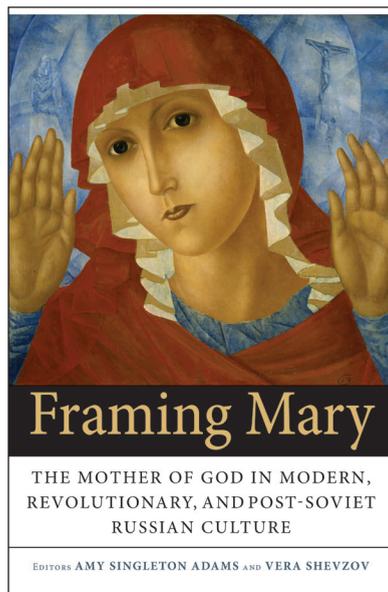
Despite the continued fascination with the Virgin Mary in modern and contemporary times, very little of the resulting scholarship on this topic extends to Russia. Russia's Mary, however, who is virtually unknown in the West, has long played a formative role in Russian society and culture. *Framing Mary* introduces readers to the cultural life of Mary from the seventeenth century to the post-Soviet era. It examines a broad spectrum of engagements among a variety of people—pilgrims and poets, clergy and laity, politicians and political activists—and the woman they knew as the Bogoroditsa. In this collection of well-integrated and illuminating essays, leading scholars of imperial, Soviet, and post-Soviet Russia trace Mary's irrepressible pull and inexhaustible promise from multiple disciplinary perspectives. Focusing in particular on the ways in which both visual and narrative images of Mary frame perceptions of Russian and Soviet space and inform discourse about women and motherhood, these essays explore Mary's rich and complex role in Russia's religion, philosophy, history, politics, literature, and art. *Framing Mary* will appeal to Russian studies scholars, historians, and general readers interested in religion and Russian culture.

AMY SINGLETON ADAMS is associate professor of Russian literature at the College of the Holy Cross.

VERA SHEVZOV is professor of religion and director of the program in Russian, East European, and Eurasian studies at Smith College.

NIU SERIES IN SLAVIC, EAST EUROPEAN, AND EURASIAN STUDIES

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"This multidisciplinary anthology of articles on Mariology in Russian culture documents a remarkable range of functions served by the figure of the Mother of God (Bogoroditsa) in the spheres of art, social history, folk belief, poetry, politics, prose, religious culture, and theology. The editors handle the vastness of the topic well through a chronological arrangement of the subject matter (seventeenth to twenty-first centuries), by a fine introduction delineating the notion of 'frames' placed around Mary, and by deftly weaving cross-references between the pieces."—*The Russian Review*

"The editors and contributors to this rich volume examine how Mary has been understood across the past five centuries of Russian history. Mary comes forth in these studies in her various guises—prayerful intercessor, indefatigable advocate, loving mother, local champion, and national symbol. One of the volume's strengths is that the historical actors within represent a broad array of social backgrounds and stations."—Robert H. Greene, author of *Bodies like Bright Stars*

GREAT FOR CLASSROOM USE

Have Fun in Burma

A Novel

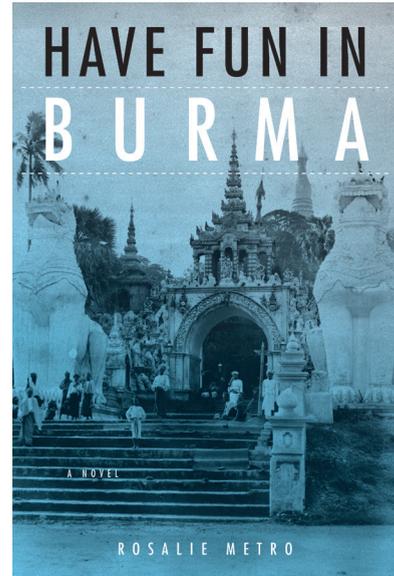
ROSALIE METRO

Adela Frost wants to do something with her life. When a chance encounter and a haunting dream steer her toward distant Burma, she decides to spend the summer after high school volunteering in a Buddhist monastery. Adela finds fresh confidence as she immerses herself in her new environment, teaching English to the monks and studying meditation with the wise abbot. Then there's her secret romance with Thiha, an ex-political prisoner with a shadowy past. But when some of the monks express support for the persecution of the country's Rohingya Muslim minority, Adela glimpses the turmoil that lies beneath Burma's tranquil surface. While investigating the country's complex history, she becomes determined to help stop communal violence. With Thiha's assistance, she concocts a scheme that quickly spirals out of control. Adela must decide whether to back down or double down, while protecting those she cares about from the backlash of Buddhist and Muslim extremists. Set against the backdrop of Burma's fractured transition to democracy, this coming-of-age story weaves critiques of "voluntourism" and humanitarian intervention into a young woman's quest for connection across cultural boundaries. This work of literary fiction will fascinate Southeast Asia buffs and anyone interested in places where the truth is bitterly contested territory.

ROSALIE METRO is an anthropologist of education who has been researching Burma/Myanmar since 2000. She holds a PhD from Cornell University, and she is currently an assistant teaching professor in the College of Education at the University of Missouri-Columbia.

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"[This is] a rare 'finding yourself' travel story done right, gently relating the grit and discomfort of a truly expanding consciousness."—*Foreword Reviews*

"[*Have Fun in Burma*] is an affecting coming-of-age tale, and is perhaps most valuable for its look at Myanmar's complicated political situation."—*Publishers Weekly*

"*Have Fun in Burma* is filled with startling images and surprising bits of wisdom. Metro has created both a compelling story and a keen-eyed examination of a young American woman's place in a globalized-yet also highly particularized-world."—*Keija Parssinen, author of The Unraveling of Mercy Louis*

"It will be a disturbing read-but necessarily so-for those who are still taken with Myanmar's 'democratic transformation.' This book will change the context, the rationale, and the approach to volunteerism."—*KhinZaw Win, Director of the Tampadipa Institute, former prisoner of conscience*

GREAT FOR CLASSROOM USE

The Futurist Files

Avant-Garde, Politics, and Ideology in Russia,
1905–1930

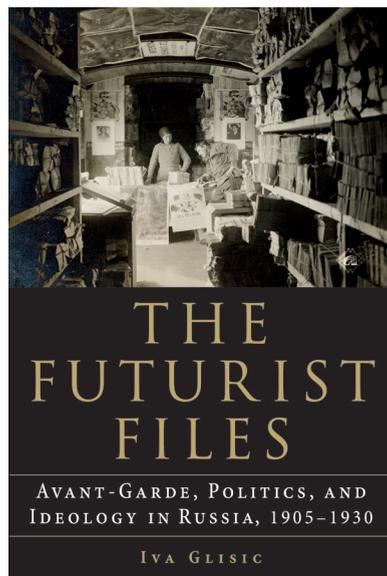
IVA GLISIC

Futurism was Russia's first avant-garde movement. Gatecrashing the Russian public sphere in the early twentieth century, the movement called for the destruction of everything old, so that the past could not hinder the creation of a new, modern society. Over the next two decades, the protagonists of Russian Futurism pursued their goal of modernizing human experience through radical art. The success of this mission has long been the subject of scholarly debate. Critics have often characterized Russian Futurism as an expression of utopian daydreaming by young artists who were unrealistic in their visions of Soviet society and naïve in their comprehension of the Bolshevik political agenda. By tracing the political and ideological evolution of Russian Futurism between 1905 and 1930, Iva Glisic challenges this view, demonstrating that Futurism took a calculated and systematic approach to its contemporary socio-political reality. This approach ultimately allowed Russia's Futurists to devise a unique artistic practice that would later become an integral element of the distinctly Soviet cultural paradigm. Drawing upon a unique combination of archival materials and employing a theoretical framework inspired by the works of philosophers such as Lewis Mumford, Karl Mannheim, Ernst Bloch, Fred Polak, and Slavoj Žižek, *The Futurist Files* presents Futurists not as blinded idealists, but rather as active and judicious participants in the larger project of building a modern Soviet consciousness. This fascinating study ultimately stands as a reminder that while radical ideas are often dismissed as utopian, and impossible, they did—and can—have a critical role in driving social change. It will be of interest to art historians, cultural historians, and scholars and students of Russian history.

IVA GLISIC is a historian of twentieth-century Russia and the Balkans.

NIU SERIES IN SLAVIC, EAST EUROPEAN, AND EURASIAN STUDIES

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220 pages, 6 x 9, 19 illustrations



"Glisic writes in a clear and highly readable style and does an admirable job of bringing together a huge number of primary and secondary sources. The scholarship is sound and the content is well organized."—Margaret Samu, coeditor of *From Realism to the Silver Age*

"*The Futurist Files* is thoroughly researched and well written. Glisic's important study complements an extensive literature on Mayakovskii, Tatlin and others, as well as more general studies of early Soviet artists and writers and their 'utopian' visions. Her extensive archival work shows that not only were the Futurists themselves engaged with practical politics, especially after 1918, but that the authorities before and after the Bolsheviks came to power also viewed them in these terms. *The Futurist Files* should find a substantial readership in and outside the Russian and Soviet fields."—William G. Rosenberg, coauthor of *Processing the Past*

"Elegantly argued and meticulously documented, Glisic's book makes a substantial contribution to our knowledge of Russian Futurism."—Henryk Baran, *International Yearbook of Futurism Studies*

GREAT FOR CLASSROOM USE

Bestseller

On the Landing

Stories by Yenta Mash

YENTA MASH

TRANSLATED BY ELLEN CASSEDY

A YIDDISH BOOK CENTER TRANSLATION

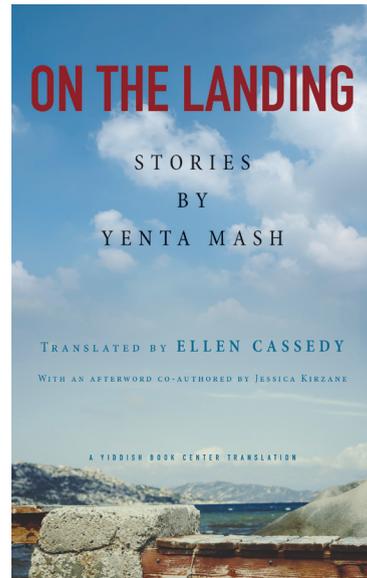
In these sixteen stories, available in English for the first time, prize-winning author Yenta Mash traces an arc across continents, across upheavals and regime changes, and across the phases of a woman's life. Mash's protagonists are often in transit, poised "on the landing" on their way to or from somewhere else. In imaginative, poignant, and relentlessly honest prose, translated from the Yiddish by Ellen Cassedy, Mash documents the lost world of Jewish Bessarabia, the texture of daily life behind the Iron Curtain in Soviet Moldova, and the challenges of assimilation in Israel. *On the Landing* opens by inviting us to join a woman making her way through her ruined hometown, recalling the colorful customs of yesteryear—and the night when everything changed. We then travel into the Soviet gulag, accompanying women prisoners into the fearsome forests of Siberia. In postwar Soviet Moldova, we see how the Jewish community rebuilds itself. On the move once more, we join refugees struggling to find their place in Israel. Finally, a late-life romance brings a blossoming of joy. Drawing on a lifetime of repeated uprooting, Mash offers an intimate perch from which to explore little-known corners of the twentieth and early twenty-first centuries. A master chronicler of exile, she makes a major contribution to the literature of immigration and resilience, adding her voice to those of Jhumpa Lahiri, W. G. Sebald, André Aciman, and Viet Thanh Nguyen. Mash's literary oeuvre is a brave achievement, and her work is urgently relevant today as displaced people seek refuge across the globe.

YENTA MASH (1922–2013) was born and raised in Bessarabia in southeastern Europe. She survived Siberian exile, then settled in Chisinau, Moldova, before immigrating to Israel. Her prize-winning fiction draws on her life, spanning continents, regime changes, and historical eras. Ellen Cassedy is the author of *We Are Here*. She was a 2015 Yiddish Book Center Translation Fellow and this volume is a result of her fellowship.

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"Ellen Cassedy has done marvelous work combing through Mash's four collections to select these stories and bringing them to life in an English that honors the beauty and texture of the author's vision. Highly recommended for all libraries."—*Association of Jewish Libraries Reviews*

"These small gems give voice both to the insufficiently documented story of Jewish deportees in Siberia and to the unique experience of Bessarabian Jews."—*J. The Jewish News of Northern California*

"Each story is a gem. . . . Mash's narrative skill is quietly astonishing."—*Jewish Book Council*

"Mash's collection keeps us alert to the riches to be discovered showing us the many worlds in which Yiddish thrived and suffered in the twentieth century."—*In Geveb*

"Yenta Mash's stories are a must—a reminder that, through the persecutions in the Russian Pale, 'something very important has been lost,' but also that something strong survives."—*Foreword Reviews*

GREAT FOR CLASSROOM USE

The Winter Palace and the People

Staging and Consuming Russia's Monarchy,
1754–1917

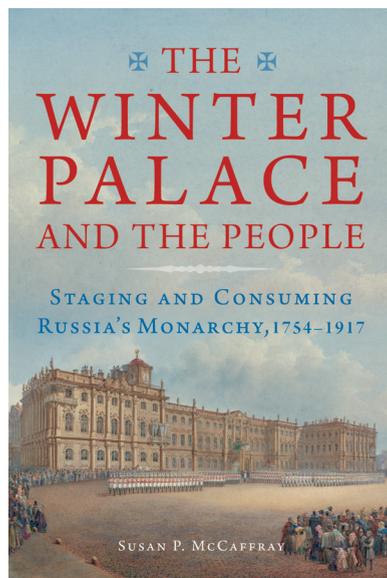
SUSAN McCAFFRAY

St. Petersburg's Winter Palace was once the supreme architectural symbol of Russia's autocratic government. Over the course of the nineteenth and early twentieth centuries, it became the architectural symbol of St. Petersburg itself. The story of the palace illuminates the changing relationship between monarchs and their capital city during the last century and a half of Russian monarchy. In *The Winter Palace and the People*, Susan McCaffray examines interactions among those who helped to stage the ceremonial drama of monarchy, those who consumed the spectacle, and the monarchs themselves. In the face of a changing social landscape in their rapidly growing nineteenth-century capital, Russian monarchs reoriented their display of imperial and national representation away from courtiers and toward the urban public. When attacked at mid-century, monarchs retreated from the palace. As they receded, the public claimed the square and the artistic treasures in the Imperial Hermitage before claiming the palace itself. By 1917, the Winter Palace had come to be the essential stage for representing not just monarchy, but the civic life of the empire-nation. What was cataclysmic for the monarchy presented to those who staffed the palace and Hermitage not a disaster, but a new mission, as a public space created jointly by monarch and city passed from the one to the other. This insightful study will appeal to scholars of Russia and general readers interested in Russian history.

SUSAN P. McCAFFRAY is professor of history at the University of North Carolina Wilmington. She is the author of *The Politics of Industrialization in Tsarist Russia*, editor of the memoirs of Alexander Fenin, *Coal and Politics in Late Imperial Russia*, and coeditor of *Russia in the European Context, 1789–1914*.

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"This is an ambitious and well-researched study that uses the Winter Palace as a cynosure to describe and analyze the interaction between rulers and the people of the capital. In this manner, it combines political, architectural, and social history to reveal the role of the palace as an instrument of monarchical rule. It has illuminating sections on the construction of the palace and the relations between craftsmen and their crafts, as well as the growth of the population and its ties to the imperial capital."—Richard Wortman, Columbia University

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