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International workshop 'Contested Spaces and Symbolic Landscapes in Texts from the Early Modern Grand Duchy of Lithuania and its Neighbouring Regions' (University of Passau, Germany, 29–30 March 2019)

Dr Marion Rutz (University of Passau – Chair of Slavic Literatures and Cultures) and Prof. Dr Zhanna Nekrashevich-Karotkaja (Belarusian State University, Minsk – Chair of History of the Belarusian Literature) organized the event, which was made possible thanks to financial support from the German *Fritz Thyssen Stiftung*, a German nonprofit foundation supporting research in humanities and social sciences. It brought together scholars from different disciplines (linguistics, history, literary studies) and active in eight countries: Austria, Belarus, Estonia, Germany, Lithuania, Poland, the United States of America and Switzerland.

The common point of the papers presented at the interdisciplinary workshop was the interest in representations of space ('contested spaces and symbolic landscapes') in texts *sensu lato* of the 16th and 17th centuries. With a focus on literature written in or dealing with the Grand Duchy, but open to other 'neighbouring' areas (Livonia, Muscovy, Galicia) as well, two general theses were proposed for discussion: the friction caused by religious and cultural heterogeneity of the territories, and the idea of (ambiguous) external borders, behind which other cultural spaces are located. The workshop saw a two-day program of presentations, panel and group discussions, and interactive dialogue to create an auspicious atmosphere for collaboration. Both English and German were chosen as working languages to facilitate mutual understanding. During the workshop eighteen papers were presented.

After the welcome speech by Marion Rutz, Zhanna Nekrashevich-Karotkaja highlighted the fact that Slavic studies had directed its attention to new questions since the interdisciplinary *spatial turn*. This was accompanied by the acceptance of culture as a research subject in addition to language and literature. Y. Lotman's ideas on the

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relationship between semiotic systems and non-lingual reality inspired the workshop concept, as well as the research works on literary topography and urban texts of D. Likhachev (*The Poetry of Gardens*) and V. Toporov (*Petersburg text*). Nekrashevich-Karotkaja pointed out that such culturally embedded concepts of space as mental maps usually remained on an unconscious level. Therefore, they often become an effective tool for agitation as well as an important factor creating identities. In her opinion, the category of *space* is highly relevant to explore political and denominational discourses. She also emphasized the interdisciplinary character of the workshop, in order to unite literary scholars from different philologies, linguists, and historians. The workshop title focused on literary texts, but many papers also dealt with, or at least included, contributions to visual media, in particular maps and book illustrations.

After the theoretical introduction by Nekrashevich-Karotkaja, the workshop started with a panel on relations between 'Names and Politics'. In his paper 'Teutonic or Lithuanian: Appropriating Contested Space in the Ethnogenetic Legend of Palemon' Sergejus Temčinas (Vilnius) outlined two theories explaining the origin of the name of Palemon, the protoplast of the Lithuanian nation. The historical interpretation says that the name could be borrowed from Polemon II of Pontus or the phonetic variants 'Palemon', 'Polemon'. The linguistic one on the other hand suggests it have been derived from the toponym Panemunė (Valley of the Niemen River), taking into account the change of consonants caused by German influence. Anti Selart (Tartu) discussed 'The Social and Political Context of the Usage of Multilingual Place-Names in Early Modern Livonia'. The multilingual toponymic traditions of Livonia (modern Estonia and Latvia) that were shaped by different roles of the local languages – Estonian, Latvian, Livic, German, since the language was mostly a social indicator in medieval and early modern period. Drawing on the usage of place names Selart concluded that, after the conquest of Livonia by Muscovites (1558), the forms of toponyms derived from Estonian and Latvian were predominant.

The second panel consisted of three papers on 'Lithuanian Spaces'. Stefan Striegler (Greifswald) spoke about '*Die Grosse Wildnis* (*Wielka Puszcza*) in Geographic Descriptions of Lithuania (15th–16th Century): Between Local Knowledge and Translocal Construction'. The Wilderness, the Prussian-Lithuanian border area, was perceived by the Teutonic Order as a symbolic landscape and also a contested space, since the western European knights followed a rather pragmatic approach to control and eventually colonize the territory. These points of view can still be found in the late 16th century in chronicles and in the *Prussiae* map of C. Henneberger (1595), a pioneer of cartography, which was discussed in detail. Due to popularity of the map, the area of the wilderness thereby retained part of its medieval character. Marion Rutz (Passau) stressed in 'The Relocation of the Polish-Lithuanian Interior Border in 1569: Significance and Traces in Literature' that although the Grand Duchy of Lithuania (GDL) is establishing itself as a frame in literary studies, some methodological problems remain unsolved. One of the most difficult are the changing borders of the GDL, which complicate the conceptual decision about which texts and authors should (and should not) be includ-

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Data: 29/11/2026 08:26:40

ed. Rutz focused on the relocation of the Polish-Lithuanian Interior Border in 1569 and analyzed if and how it influenced the topographies in texts of the next decades: *Roxolania* (1584) by S. F. Klonowic, Neo-Latin epic *Radivilias* (1592) by I. Radvanus and *O początkach, wywodach...* (ca. 1574–1578) by M. Stryjkowski. The paper '*Die Rus*' und *Litauen*. Zum Wandel zweier Raumkategorien im Großfürstentum Litauen' by Mathias Niendorf (Greifswald) rounded off the panel with an overview of the most important approaches in historical research to the spatial categories of Lithuania and Rus'/Ruthenia. He recommended to critically examine spatial constructions from literary-historiographical texts and to compare them with information from serial sources that bring us closer to reality.

The contributions to the third panel 'Rus', Ruthenia, Russia (Alba)' were related to the eastern (i.e. Ruthenian) lands of the GDL. David Frick (Berkeley) focused in 'Among the Nations: The Coasts of Ruthenia' on the role that religious denominations played in defining nationality. He discovered in the constants outlined in texts of Meletij Smotryckyj and Cassian Sakowicz certain controversy: the definition of 'Ruthenianness' either corresponds to the confessional situation relating to one of the religious groups or it is determined by *blood* and *birth*. In her paper on 'Russia Alba / Ruś Biała as Contested Space in Latin and Polish Texts from the 16th Century', Angelina Gerus (Minsk) discussed the localization of this denomination according to main geo-ethnographical treatises written in Latin and Polish as well as inscriptions on maps from the 16th century. She highlighted differences between the perspectives of M. Miechowita, P. Iovius, S. Münster, M. Kromer and M. Stryjkowski both in spatial and cultural aspects. The examined texts exposed an incoherent use of the term *Russia Alba* as ethnonym, politonym or confessionym, which influenced historical and political discourses of that time.

The fourth panel was dedicated to 'Travelling in Foreign Spaces'. Anastasia Davydava (Minsk) analyzed 'Symbolic Landscapes in Eliasz Pielgrzymowski's *Legation to the Grand Duke of Moscow* (1601–1604)'. She explored the strategies through which Pielgrzymowski constructed and interpreted the political and topographic map of his time (the very beginning of the 17th century) within his literary works devoted to the diplomatic legation (1600–1601) under the leadership of Lew Sapieha to Moscow to Boris Godunov. Furthermore, she determined the symbolic landmarks attributed to the mental mapping that may be defined by the author's positioning in the text. Eleonora Buožytė (Vilnius) spoke about 'Geographia Sacra in Word and Image: *The Pilgrimage to Jerusalem* (1601) of Mikołaj Krzysztof Radziwiłł the Orphan'. She discussed the *Hierosolymitana peregrinatio* (1601) written by Prince Mikołaj Krzysztof Radziwiłł 'the Orphan' in the context of the *geographia sacra*. Buožytė highlighted that one of the most interesting details of the book was the appendix, which contained the print of the map of the Church of the Holy Sepulcher. She noted that the image material had been copied from another Jerusalem report and had been added by the organizers of the book.

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Data: 29/11/2026 08:26:40

The fifth panel 'Spatial Concepts' started the next day and revealed how political and sacral ideas projected themselves on spaces. In '*Locus amoenus* als *civitas amoena*: Raumkonzepte in konkurrierenden Diskursen bei ost- und ostmitteleuropäischen Autoren des 16. Jahrhunderts' Zhanna Nekrashevich-Karotkaja (Minsk) analyzed five Neo-Latin works of the 16th century (*Bellum Prutenum, Radivilias, Carmen de bisonte, Roxolania, Idyllion Patria*) as artistic explications of the idea of 'civitas amoena'. The landscape sketches determined by political intentions reveal the civilizational paradigm inherent in the culture of the particular geographical area and refer to the context of foreign policy confrontations. The conception of military and religious history of one or another state structure (primarily of a contested space) in the examined texts is oriented towards dynastic and governmental requirements. Depending on artistic and political purpose some relevant narrative – a historical (the Battle of Grunwald) or a mythological one (the legend of Palemon) – could be the center of attention. Sigitas Narbutas (Vilnius) talked about 'Contested Images of Europe in the *Epithalamium* by Ioannes Radvanus (1590)'. The scarcely explored wedding poem by Radvanus/ Radvanas depicts conflict-stricken Europe during the years 1588–1589. It contains common information about contemporary European politics and contrasts this with the realities of the (peaceful) GDL. Narbutas concluded that Radvanas' poems had shown that Neo-Latin authors writing in the GDL in the late 16th century absorbed the lessons not only of their craft, but also of European culture in general. The paper 'Mapping the Sacred Life: *Tabula geographica itinerum S. Stanislai Kostka* in the Kražiai Jesuit College Manuscript (1699)' by Ona Daukšienė (Vilnius) focused on the cycle *Tabula geographica*…, dedicated to the life and beatification of the Jesuit saint of Polish origin Stanislaus Kostka (1550–1568). It consists of emblems, poems and an emblematic map. She revealed that the map encapsulating the whole cycle provides a key to its interpretation as a hagiographical narrative, drawing the itinerary of young Kostka's journey to the divine homeland in space and time.

In the sixth panel 'Orsha on (Mental) Maps' literary and cartographic representations of the Battle of Orsha were discussed. Mintautas Čiurinskas (Vilnius) asked 'How to Determine the Place of the Victory at Orsha (1514) for Italians? Problems and Solutions in Early Modern Victory Propaganda and Occasional Literature'. He considered the context of Victory Propaganda in literature from the Early Modern period. He examined data concerning localization and topography of the battlefield in a broad range of texts of different provenience and genre, including German printed sources that gave a unique perspective. Authors from abroad often focused on remarkable geographical objects such as the river Dnieper or the city of Smolensk. In respect to the literary propaganda Čiurinskas suggests that precise information on the location were rather irrelevant. The paper 'The Hundred Years' Battle: The Victory of Orsha (1514) as a Cartographical Fact' by Jakub Niedźwiedź (Krakow) analyzed four maps and one woodcut depicting the Battle of Orsha. Special attention was paid to the introduction of the term 'cartographical fact' and the examination of the Battle of Orsha as an example of such a cartographical fact. J. Niedźwiedź argued that each of the cartographical

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Data: 29/11/2026 08:26:40

representations of the Battle, which contained some textual comment, gives a new interpretation of the event. As tor the reasons why cartographers would mark an event that belonged to the past on the maps created and published for more than a hundred years after the Battle, Niedźwiedź revealed the propagandistic content of maps.

The seventh panel 'Language Encounters and Spatial Relations' was devoted to linguistic issues. Elias Bounatirou (Bern) talked about 'The Jesuitic Church Slavonic Catechism of 1585 as a Place of the Encounter of East and West'. He concluded that the mixture of genetically different linguistic elements in a Church Slavonic (bookish) text is not erroneous and rather shows that genetic criteria (a modern concept!) had only very limited influence on the choice of linguistic elements. He pointed out that it seems preferable to define Church Slavonic as a functional category, viz. as the linguistic means appropriate to express religious contents. The paper 'Sprache und Raum: Polnische Texte aus der Feder eines ruthenischen Kopisten' by Irina Podtergera (Heidelberg) focused on two macaronic letters from an epistolary corpus of Symeon Polotsky, written with alternating Latin and Polish and known in two versions, a Ruthenian one and another, conditionally called Central Polish. The letter from W. Lusiewski to A. M. Fredro and a detailed response of the latter reveal the historical context, in particular the discussion on the sons of Tsar Aleksey Mikhailovich as candidates claiming to the crown. Proceeding from lexical discrepancies in both versions of the letters, Podtergera addressed questions regarding historical semantics, in particular the meaning of the lexeme *catholicus* in the Polish and East Slavic language area in the second half of the 17th century.

The eighth panel was dedicated to (Ukrainian) 'Symbolic Topographies'. In 'Polyphonie im Stadttext von Lemberg in der Frühen Neuzeit', Alois Woldan (Vienna) paid attention to the ethnic and ideological polyphony in texts of different genres and in different languages devoted to Lviv. An emblematic poem on the city's coat of arms (1591) and the *lament* of Lviv's craftsmen (1609) represented the position of the Ruthenians-Ukrainians. The Latin sources from a standpoint of the Poles, *Roxolania* (1584) by S. F. Klonowic and *Topographia Civitatis Leopolitanea* (1618) by J. Alnpeck, were addressed to a Western European reader and showed the citizenry from the confessional perspective. Detailed *Commentaries* by M. Gruneweg in Middle High German (ca. 1606) were focused in particular on religious and ceremonial aspects. The paper 'The Dnieper River between *Slavia Latina* and *Slavia Orthodoxa*: From Dąbrowski's *Camoenae Borysthenides* to Prokopovich's *Laudatio Boristhenis*' by Galyna Spodarets (Passau) took a close look at the remarkably Kyjv-centric Latin-language poem *Muses of the Dnipro* by J. Dąbrowski. The poem was published around 1620 to mark the appointment of the newly selected Roman Catholic bishop of Kiyv, Bogusław Boksa Radoszewski. Spodarets revealed that the symbolic topography in the text was created from a transconfessional position.

To conclude the event the organizers asked three participants to recapitulate the discussions during workshop. Ona Daukšienė, Jakub Niedźwiedź and Stefan Striegler lauded its interdisciplinary character, which brought different branches of the human-

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ities together and enlarged the areas of academic research by the use of maps (geographical as well as the mental ones). The speakers expressed deep appreciation of the choice of the theme.

The international workshop involved not just scholars from the successor states of the Grand Duchy of Lithuania (modern Lithuania, Belarus, Ukraine), but also from elsewhere, creating a mutually enriching dialogue among the participants. Since spatial problems are mostly addressed in sociology, social geography, psychology and history, it was an innovative step to consider them as full-fledged concept in other fields of research – e.g. linguistic and literary studies. In terms of the workshop organization it may be noted that the group discussions proposed on the first day as an opportunity to explore each other's practice and engage in new learning were received positively. Perhaps, it would have been sensible to choose Russian as another official working language. Nevertheless, the workshop provided a valuable networking opportunity and will certainly set the stage for further interdisciplinary and international cooperation.