

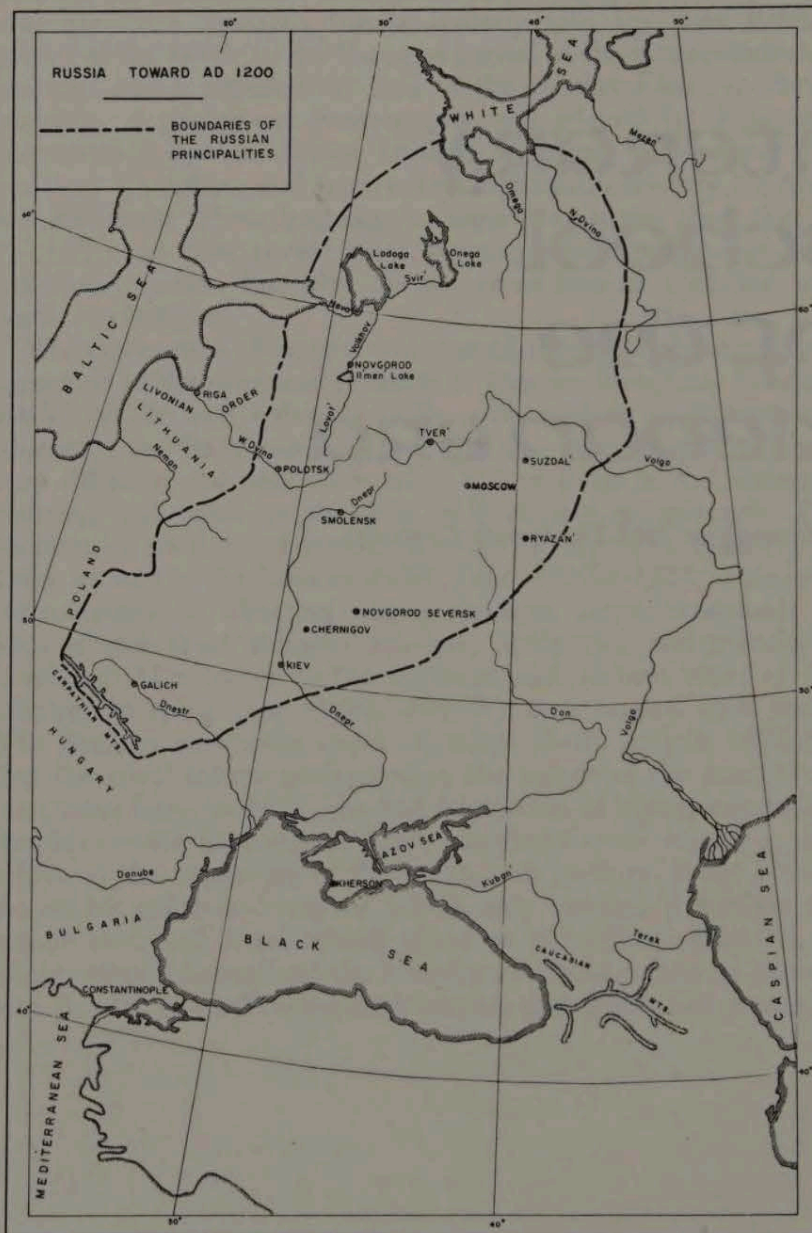
A. EPICS AND STORIES FROM THE CHRONICLES

a. Stories from the *Primary Chronicle*

THE *Primary Chronicle*, or, as it was called by its authors, *The Tale of Bygone Years*, is structurally a very complicated work compiled by various writers in the course of some three-quarters of a century, from about 1040 to 1118. After a short introduction, which forms a prolegomenon to Russian history, the *Chronicle* starts with the year 852 (6360, according to the old Byzantine and Russian calendars) and is organized strictly on a yearly basis. Even when the chronicler had no event to record for a given year he recorded the year, leaving a blank space after it. Some of the entries are extremely laconic and are written in an almost telegraphic style, for example: "In the year 6376 (868) Basil [Emperor of Byzantium] began to rule. In the year 6377 (869) the entire Bulgarian land was Christianized. In the year 6378 (870) . . ." (no entry).

Besides these telegraphic entries, however, the *Chronicle* contains many colorful accounts of the deeds of the Russian princes, of legal documents—such as treaties between Russia and Byzantium, and the *Testament*, or *Instruction*, of Vladimir Monomakh—and lengthier descriptions of the feuds, wars, and other events that took place in old Russia.

According to the renowned Russian philologist Alexis Shakhmatov, whose opinion is generally accepted by most contemporary investigators of *The Tale of Bygone Years*, the first draft of this chronicle was composed between 1037 and 1039. From 1060 to 1073 the task of its continuance was assumed by Nikon, a monk of the Kievan Crypt Monastery. Nikon recorded many events to which he was an eyewitness and also re-edited the earlier entries. From 1093 to 1095 this version of the *Chronicle* was reworked in the Kievan Crypt Monastery and the resulting redaction is usually referred to as the "Beginning Version" by literary historians. Around 1113 another monk of the Kievan Crypt Monastery, Nestor, rewrote the "Beginning Version" and it was probably he, also, who added the introduction with its historical and philosophical discussions. It was at this time, apparently, that the work received its present name, *The Tale of Bygone Years*. Nestor's version of the *Chronicle* also underwent redaction between 1117 and 1118 and this became the final form of the *Primary Chronicle*. As such, it was used as the initial part of most other Russian annals through the fourteenth



Russia toward A.D. 1200

and fifteenth centuries, as in the *Laurentian Chronicle*, the *Hypatian Chronicle*, and the *Troitsky (Trinity) Chronicle*, the most important early Russian annals.

The text of the Prolegomenon and various stories taken from the *Primary Chronicle* are presented here in the translation by Samuel H. Cross. Some editorial changes as well as changes in transliteration of geographical and historical names have been made for the sake of consistency in spelling throughout this volume.

1. PROLEGOMENON

THIS IS THE TALE OF BYGONE YEARS:
FROM WHENCE CAME THE RUSSIAN LAND, WHO
FIRST RULED IN KIEV, AND FROM WHICH SOURCE
THE RUSSIAN LAND HAD ITS BEGINNING

LET us begin this tale in this way: after the Flood the sons of Noah—Shem, Ham, and Japheth—divided the earth among them. To the lot of Shem fell the Orient, and his share extended lengthwise as far as India and breadthwise (from east to south) as far as Rhinocorura, including Persia and Bactria, as well as Syria, Media (which lies beside the Euphrates River), Babylon, Cordyna, Assyria, Mesopotamia, Arabia the Ancient, Elymais, India, Arabia the Mighty, Coelesyria, Commagene, and all Phoenicia.

To the lot of Ham fell the southern region, comprising Egypt, Ethiopia facing toward India, the other Ethiopia out of which the red Ethiopian river flows to the eastward, the Thebaid, Libya as far as Cyrene, Marmaris, Syrtis, Numidia, Massyris, and Mauretania over against Cadiz. Among the regions of the Orient, Ham also received Cilicia, Pamphylia, Mysia, Lycaonia, Phrygia, Camalia, Lycia, Caria, Lydia, the rest of Moesia, Troas, Aeolia, Bithynia, and ancient Phrygia. He likewise acquired the islands of Sardinia, Crete, and Cyprus, and the river Gihon, called the Nile.

To the lot of Japheth fell the northern and the western sections, including Media, Albania, Armenia (both little and great), Cappadocia, Paphlagonia, Galatia, Colchis, Bospore, Maeotis, Dervis, Sarmatia, Tauria, Scythia, Thrace, Macedonia, Dalmatia, Molossia, Thessaly, Locris, Pellene (which is also called the Peloponnese), Arcadia, Epirus, Illyria, the Slavs, Lychnitis, Adriaca, and the Adriatic Sea. He received also the islands of Britain, Sicily, Euboea, Rhodes, Chios, Lesbos, Cythera, Zacyn-

thus, Cephallenia, Ithaca, and Corcyra, as well as a portion of the land of Asia called Ionia, the river Tigris flowing between the Medes and Babylon, and the territory to the north extending as far as the Pontus and including the Danube, the Dniester, and the Caucasian Mountains, which are called Hungarian, and thence even to the Dnieper. He likewise acquired dominion over other rivers, among them the Desna, the Pripet, the Dvina, the Volkhov, and the Volga, which flows eastward into the portion of Shem.

In the share of Japheth lie Russia, Chud, and all the gentiles: Meria, Muroma, Ves, Mordova, Chud beyond the hills, Perm, Pechera, Yam, Ugra, Litva, Zimegola, Kors, Setgola, and Liub. The Liakhs, the Prussians, and Chud border on the Varangian Sea. The Varangians dwell on the shores of that same sea and extend to the eastward as far as the portion of Shem. They likewise live to the west beside this sea as far as the land of the Angles and the Italians. For the following nations also are a part of the race of Japheth: the Varangians, the Swedes, the Normans, the Rus [Russians], the Angles, the Gauls, the Italians, the Romans, the Germans, the Carolingians, the Venetians, the Genoese, and so on. Their homes are situated in the northwest and adjoin the Hamitic tribes.

Thus Shem, Ham, and Japheth divided the earth among them, and after casting lots, so that none might encroach upon his brother's share, they lived each in his appointed portion. There was but one language, and as men multiplied throughout the earth, they planned, in the days of Yoktan and Peleg, to build a tower as high as heaven itself. Thus they gathered together in the plain of Shinar to build the tower and the city of Babylon round about it. But they wrought upon the tower for forty years, and it was unfinished. Then the Lord God descended to look upon the city and the tower, and said: "This race is one, and their tongue is one." So the Lord confused the tongues, and, after dividing the people into seventy-two races, he scattered them over the whole world. After the confusion of the tongues, God overthrew the tower with a great wind, and the ruin of it lies between Assur and Babylon. In height and in breadth it is 5,433 cubits, and the ruin was preserved for many years.

After the destruction of the tower and the division of the nations, the sons of Shem occupied the eastern regions, the sons of Ham those of the south, and the sons of Japheth the western and the northern lands. Among these seventy-two nations, the Slavic race is derived from the line of Japheth, since they are the Noricians, who are identical with the Slavs.

For many years the Slavs lived beside the Danube, where the

Hungarian and Bulgarian lands now lie. From among these Slavs, parties scattered throughout the country and were known by appropriate names, according to the places where they settled. Thus some came and settled by the river Morava, and were named Moravians, while others were called Czechs. Among these same Slavs are included the White Croats, the Serbs, and the Khorutianians. For when the Vlakhs attacked the Danubian Slavs, settled among them, and did them violence, the latter came and made their homes by the Vistula, and were then called Liakhs.¹ Of these same Liakhs some were called Poles, some Lutichians, some Mazovians, and still others Pomorians. Certain Slavs settled also on the Dnieper, and were there called Polianians. Still others were named Derevliaus, because they lived in the forests. Some also lived between the Pripet and the Dvina, and were known as Dregovichians. Other tribes resided along the Dvina and were called Polotians on account of a small stream called the Polota, which flows into the Dvina. It was from this same stream that they were named Polotians. The Slavs also dwelt about Lake Ilmen, and were known there by their own original name. They built a city which they called Novgorod. Still others had their homes along the Desna, the Sem, and the Sula, and were called Severians. Thus the Slavic race was divided, and its language was known as Slavic.

When the Polianians lived by themselves among the hills, a trade route connected the Varangians with the Greeks. Starting from Greece, this route proceeds along the Dnieper, above which a portage leads to the Lovat. By following the Lovat, the great lake Ilmen is reached. The river Volkhov flows out of this lake and enters the great lake Nevo. The mouth of this lake opens into the Varangian Sea. Over this sea goes the route to Rome, and on from Rome overseas to Constantinople. The Pontus, into which flows the river Dnieper, may be reached from that point. The Dnieper itself rises in the upland forest, and flows southward. The Dvina has its source in this same forest, but flows northward and empties into the Varangian Sea. The Volga rises in this same forest, but flows to the east, and discharges through seventy mouths into the Caspian Sea. It is possible by this route to go eastward to reach the Bulgars and Khorezm, and thus attain the region of Shem. Along the Dvina runs the route to the Varangians, whence one may reach Rome, and go on from there to the race of Ham. But the Dnieper flows through various mouths into the Pontus. This sea, beside which taught St. Andrew, Peter's brother, is called the Russian Sea.

¹ Original Slavic name for Poles.

2. THE APOSTLE ANDREW COMES TO RUSSIA

In the tenth or eleventh century the belief was held, based on the writing of Eusebius, that the Apostle Andrew, during his trip to the Greek colonies on the Black Sea, had visited the territories that were later to become Russia. This legend became very popular with the Russians and laid the foundation for the later-developed theory of Russia as the guardian of the Orthodox Christian faith. According to the *Primary Chronicle*, Andrew crossed through Russia from the mouth of the Dnieper River, passed the hills on which Kiev was later founded, and went as far north as the ancient city of Novgorod.

When Andrew was teaching in Sinope and came to Kherson (as has been recounted elsewhere), he observed that the mouth of the Dnieper was nearby. Conceiving a desire to go to Rome, he thus went to the mouth of the Dnieper. Thence he ascended the river, and by chance he halted beneath the hills upon the shore. Upon arising in the morning, he observed to the disciples who were with him: "See ye these hills? So shall the favor of God shine upon them that on this spot a great city shall arise, and God shall erect many churches therein." He drew near the hills, and having blessed them, he set up a cross. After offering his prayer to God, he descended from the hill on which Kiev was subsequently built, and continued his journey up the Dnieper.

He then reached the Slavs at the point where Novgorod is now situated. He saw these people existing according to their customs, and on observing how they bathed and drenched themselves, he wondered at them. He went thence among the Varangians and came to Rome, where he recounted what he had learned and observed. "Wondrous to relate," said he, "I saw the land of the Slavs, and while I was among them, I noticed their wooden bathhouses. They warm them to extreme heat, then undress, and after anointing themselves with tallow, they take young reeds and lash their bodies. They actually lash themselves so violently that they barely escape alive. Then they drench themselves with cold water, and thus are revived. They think nothing of doing this every day, and actually inflict such voluntary torture upon themselves. They make of the act not a mere washing but a veritable torment." When his hearers learned this fact, they marveled. But Andrew, after his stay in Rome, returned to Sinope.

3. THE FOUNDING OF THE CITY OF KIEV

The story of the founding of Kiev by three brothers, Kii, Shchek, and Khoriv, constitutes one of the oldest historical legends of Russia. An Armenian historian of the seventh century, Zenob Glak, knew of a similar legend concerning the founding of the city of Kuar (Kiev) in the land of Poluni (Polianians) by three brothers, Kuar, Mentery, and Khorean. It is possible that this legend arose from the actual merging of three settlements that archaeological evidence shows to have existed within the limits of present-day Kiev.

The Polianians lived apart and governed their families, for thus far they were brethren, and each one lived with his gens on his own lands, ruling over his kinfolk. There were three brothers, Kii, Shchek, and Khoriv, and their sister was named Lybed. Kii lived upon the hill where the Borich Trail now is, and Shchek dwelt upon the hill now named Shchekovitz, while on the third resided Khoriv, after whom this hill is named Khorevitza. They built a town and named it Kiev after their oldest brother. Around the town lay a wood and a great pine forest in which they used to catch wild beasts. These men were wise and prudent; they were called Polianians, and there are Polianians descended from them living in Kiev to this day.

Some ignorant persons have claimed that Kii was a ferryman, for near Kiev there was at that time a ferry from the other side of the river, in consequence of which people used to say: "To Kii's ferry." Now, if Kii had been a mere ferryman, he would never have gone to Constantinople. He was then the chief of his kin, and it is related what great honor he received from the emperor when he went to visit him. On his homeward journey, he arrived at the Danube. The place pleased him, and he built a small town, wishing to dwell there with his kinfolk. But those who lived nearby would not grant him this privilege. Yet even now the dwellers by the Danube call this town Kievetz. When Kii returned to Kiev, his native city, he ended his life there; and his brothers Shchek and Khoriv, as well as their sister Lybed, died there also.

4. THE BEGINNING OF THE RUSSIAN STATE AND THE ARRIVAL OF RURIK

The expansion of the Norsemen in the ninth and tenth centuries was not limited to northwestern Europe—Germany, France, and England. Long before the Vikings established themselves in France and, under William the Conqueror, in England, other Norse warriors from Norway, Sweden, and Denmark had penetrated to the Mediterranean Sea and built strong principalities in southern Italy and Greece. Some of these Norsemen entered the service of Byzantium in Constantinople. Simultaneously, another current of Norse expansion extended into eastern Europe. Skillfully utilizing the river systems of Russia, with the Dnieper playing the most important role, the Vikings—or, as the Russians called them, the Varangians—crossed through Russia and began to attack Byzantium, their bands being reinforced by Slavs.

According to both the *Primary Chronicle* and archaeological evidence, some of these Varangians settled in various places on Russian territory. It is difficult to determine now how important their role was in the subsequent organization of the Russian state, but the *Chronicle* records that Rurik, the leader of a group of Varangians, was invited to rule over Novgorod in 862, and legend has it that Rurik became the founder of both the Russian state and the dynasty that ruled Russia until 1598, when Fedor, the son of Ivan IV, died without an heir. The legend of Rurik's founding of the Russian state has been contested by many distinguished scholars and has divided most Russian historians into the Normanists, or "Norsemanists," who believe the legend to be true, and the anti-Normanists, who reject it and consider the Russian state to have been founded long before the arrival of Rurik.

6367 (859) The Varangians from beyond the sea imposed tribute upon the Chuds, the Slavs, the Merians, the Ves, and the Krivichians. But the Khazars imposed it upon the Polianians, the Severians, and the Viaticians, and collected a squirrel skin and a beaver skin from each hearth.

6370 (862) The Slavs, the tributaries, of the Varangians drove them back beyond the sea and, refusing them further tribute, set out to govern themselves. There was no law among them, but tribe rose against tribe. Discord thus ensued among them, and they began to war one against another. They said to themselves: "Let us seek a prince who may rule over us, and judge us according to the law." They accordingly went overseas

to the Varangian Rus: these particular Varangians were known as Rus, just as some are called Swedes, and others Normans, Angles, and Goths, for they were thus named. The Chuds, the Slavs, and the Krivichians then said to the people of Rus: "Our whole land is great and rich, but there is no order in it. Come to rule and reign over us." They thus selected three brothers, with their kinfolk, who took with them all the Rus, and migrated. The oldest, Rurik, located himself in Novgorod; the second, Sineus, in Beloozero; and the third, Truvor, in Izborsk. On account of these Varangians, the district of Novgorod became known as Russian (Rus) land. The present inhabitants of Novgorod are descended from the Varangian race, but aforetime they were Slavs.

After two years, Sineus and his brother Truvor died, and Rurik assumed the sole authority. He assigned cities to his followers, Polotzk to one, Rostov to another, and to another Beloozero. In these cities there are thus Varangian colonists, but the first settlers were, in Novgorod, Slavs; in Polotzk, Krivichians; at Beloozero, Ves; in Rostov, Merians; and in Murom, Muromians. Rurik had dominion over all these districts.

With Rurik there were two men who did not belong to his kin, but were boyars. They obtained permission to go to Constantinople with their families. They thus sailed down the Dnieper, and in the course of their journey they saw a small city on a hill. Upon their inquiry as to whose town it was, they were informed that three brothers, Kii, Shchek, and Khoriv, had once built the city, but that since their deaths, their descendants were living there as tributaries of the Khazars. Askold and Dir remained in this city, and after gathering together many Varangians, they established their domination over the country of the Polianians at the same time that Rurik was ruling at Novgorod.

6374 (866) Askold and Dir attacked the Byzantine capital during the fourteenth year of the reign of the Emperor Michael. When the emperor had set forth against the Saracens and had arrived at the Black River, the eparch sent him word that the Russians were approaching Constantinople, and the emperor turned back. Upon arriving inside the strait, the Russians made a great massacre of the Christians, and attacked Constantinople in two hundred boats. The emperor succeeded with difficulty in entering the city. The people prayed all night with the Patriarch Photius at the Church of the Holy Virgin in Blachernae. They also sang hymns and carried the sacred vestment of the Virgin to dip it in the sea. The weather was still, and the sea was calm, but a storm of wind came up, and when great waves

straightway rose, confusing the boats of the godless Russians, it threw them upon the shore and broke them up, so that few escaped such destruction. The survivors then returned to their native land.

5. PRINCE OLEG'S CAMPAIGN AGAINST CONSTANTINOPLE

According to the *Primary Chronicle*, Rurik died in 879, leaving the conduct of state affairs to his relative, Oleg, in view of the infancy of Rurik's son, Igor. Oleg was the first nonlegendary ruler of Russia. In 882 he moved the capital from Novgorod to Kiev, and consolidated most of the Russian and Eastern Slavic tribes under his rule. A successful warrior and cautious ruler, Oleg became a popular figure in Russian historical tradition, and was called "the Seer" by his contemporaries. His campaigns against the Byzantine Empire, referred to by the writer of the *Chronicle* as the "Greek Empire," were particularly successful.

The tribes mentioned in the following text are primarily of Slavic origin. The Krivichians were a Slavic people who inhabited the entire northwestern Russian territory between the present cities of Moscow, Tver', Pskov, and Minsk. The Chuds, Merians, and Ves were Finno-Ugric tribes of northern Russia.

6415 (907) Leaving Igor in Kiev, Prince Oleg attacked the Greeks. He took with him a multitude of Varangians, Slavs, Chuds, Krivichians, Merians, Polianians, Severians, Derevlians, Radimichians, Croats, Dulebians, and Tivercians as the guides. All these tribes are known as Great Scythia by the Greeks. With this entire force, Oleg sallied forth by horse and by ship, and the number of his vessels was two thousand. He arrived before Constantinople, but the Greeks fortified the strait and closed up the city. Oleg disembarked upon the shore, and ordered his soldiery to beach the ships. They waged war around the city, and accomplished much slaughter of the Greeks. They also destroyed many palaces and burned the churches. Of the prisoners they captured, some they beheaded, some they tortured, some they shot, and still others they cast into the sea. The Russians inflicted many other woes upon the Greeks after the usual manner of soldiers. Oleg commanded his warriors to make wheels, which they attached to the ships, and when the wind was favorable they spread the sails and bore down upon the city from the open country. When the Greeks beheld this, they were afraid, and, sending messengers to Oleg, they implored him not

to destroy the city, and offered to submit to such tribute as he should desire. Thus Oleg halted his troops. The Greeks then brought out to him food and wine, but he would not accept it, for it was mixed with poison. Then the Greeks were terrified and exclaimed: "This is not Oleg, but St. Demetrius, whom God has sent upon us." So Oleg demanded that they pay tribute for his two thousand ships at the rate of twelve *grivnas* per man, with forty men reckoned to a ship.

The Greeks assented to these terms, and prayed for peace lest Oleg should conquer the land of Greece. Retiring thus a short distance from the city, Oleg concluded a peace with the Greek emperors Leo and Alexander, and sent into the city to them Karl, Farulf, Vermund, Hrollaf, and Steinvith, with instructions to receive the tribute. The Greeks promised to satisfy their requirements. Oleg demanded that they should give to the troops on the two thousand ships twelve *grivnas* per bench, and pay in addition the sums required for the various Russian cities: first Kiev, then Chernigov, Pereiaslavl, Polotzk, Rostov, Liubech, and the other towns. In these cities lived princes subject to Oleg.

The Russians proposed the following terms: "The Russians who come hither shall receive as much grain as they require. Whosoever come as merchants shall receive supplies for six months, including bread, wine, meat, fish, and fruit. Baths shall be prepared for them in any volume they require. When the Russians return homeward, they shall receive from your emperor food, anchors, cordage, and sails, and whatever else is needful for the journey." The Greeks accepted these stipulations, and the emperors and all the courtiers declared: "If Russians come hither without merchandise, they shall receive no provisions. Your prince shall personally lay injunction upon such Russians as journey hither that they shall do no violence in the towns and throughout our territory. Such Russians as arrive here shall dwell in the St. Mamas quarter. Our government will send officers to record their names, and they shall then receive their monthly allowance, first the natives of Kiev, then those from Chernigov, Pereiaslavl, and the other cities. They shall not enter the city save through one gate, unarmed and fifty at a time, escorted by soldiers of the emperor. They may purchase wares according to their requirements, and tax-free."

Thus the emperors Leo and Alexander made peace with Oleg, and after agreeing upon the tribute and mutually binding themselves by oath, they kissed the cross, and invited Oleg and his men to swear an oath likewise. According to the religion of the Russians, the latter swore by their weapons and by their god

Perun, as well as by Volos, the god of cattle, and thus confirmed the treaty.

Oleg gave orders that silken sails should be made for the Russians and linen ones for the Slavs, and his demand was satisfied. The Russians hung their shields upon the gates as a sign of victory, and Oleg then departed from Constantinople. The Russians unfurled their silken sails and the Slavs their sails of linen, but the wind tore them. Then the Slavs said: "Let us keep our canvas ones; linen sails are not made for the Slavs." So Oleg came to Kiev, bearing palls, gold, fruit, and wine, along with every sort of adornment. The people called Oleg "the Seer," for they were but pagans, and therefore ignorant.

6. THE DEATH OF OLEG

The life of Oleg, the Seer, furnished material for several popular legends, one of which treats his death as predicted by the magicians.

6420 (912) Thus Oleg ruled in Kiev, and dwelt at peace with all nations.

Now autumn came, and Oleg bethought him of his horse that he had caused to be well fed, yet had never mounted. For on one occasion he had made inquiry of the wonder-working magicians as to the ultimate cause of his death. One magician replied: "O Prince, it is from the steed which you love and on which you ride that you shall meet your death." Oleg then reflected, and determined never to mount this horse or even to look upon it again. So he gave command that the horse should be properly fed, but never led into his presence. He thus let several years pass until he had attacked the Greeks. After he returned to Kiev, four years elapsed, but in the fifth he thought of the horse through which the magicians had foretold that he should meet his death. He thus summoned his senior squire and inquired as to the whereabouts of the horse which he had ordered to be fed and well cared for. The squire answered that he was dead. Oleg laughed and mocked the magician, exclaiming: "Soothsayers tell untruths, and their words are naught but falsehood. This horse is dead, but I am still alive."

Then he commanded that a horse should be saddled. "Let me see his bones," said he. He rode to the place where the bare bones and the skull lay. Dismounting from his horse, he laughed, and remarked: "Am I to receive my death from this skull?" And he stamped upon the skull with his foot. But a serpent crawled

forth from it and bit him in the foot, so that in consequence he sickened and died. All the people mourned for him in great grief. They bore him away and buried him upon the hill which is called Shchekovitza. His tomb stands there to this day, and it is called the Tomb of Oleg.

7. IGOR'S DEATH AND OLGA'S REVENGE

After Oleg's death, Igor became the ruler of Russia. He was neither successful in his military enterprises nor popular with the people. A campaign undertaken by him against the Slavic tribe of Derevlians, who lived between Kiev and the present-day Polish border, resulted in his death. His clever widow, Olga, cruelly revenged the death of her husband. Folklore motifs are evident in this story of her revenge, which is one of the most colorful narratives of *The Tale of Bygone Years*.

6453 (945) In this year, Igor's retainers said to him: "The servants of Sveinald are adorned with weapons and fine raiment, but we are naked. Go forth with us, O prince, after tribute, that both you and we may profit thereby." Igor heeded their words, and he attacked Dereva in search of tribute. He demanded additional tribute, and collected it by violence from the people with the assistance of his followers. After thus gathering the tribute, he returned to his city. On his homeward way, he said to his followers, after some reflection: "Go forward with the tribute. I shall turn back, and rejoin you later." He dismissed his retainers on their journey homeward, but being desirous of still greater booty, he returned on his tracks with a few of his vassals.

The Derevlians heard that he was again approaching, and consulted with Mal, their prince, saying: "If a wolf comes among the sheep, he will take away the whole flock one by one, unless he be killed. If we do not thus kill him now, he will destroy us all." They then sent forward to Igor inquiring why he had returned, since he had collected all the tribute. But Igor did not heed them, and the Derevlians came forth from the city of Izkorosten, and slew Igor and his company, for the number of the latter was few. So Igor was buried, and his tomb is near the city of Izkorosten in Dereva even to this day.

But Olga was in Kiev with her son, the boy Sviatoslav. His tutor was Asmund, and the troop commander was Sveinald, the father of Mistisha. The Derevlians then said: "See, we have killed the Prince of Russia. Let us take his wife Olga for our

Prince Mal, and then we shall obtain possession of Sviatoslav, and work our will upon him." So they sent their best men, twenty in number, to Olga by boat, and they arrived below Borichev in their boat. At that time, the water flowed below the heights of Kiev, and the inhabitants did not live in the valley, but upon the heights. The city of Kiev was on the present site of the palace of Gordiat and Nicephorus, and the prince's palace was in the city where the palace of Vratislav and Chud now stands, while the ferry was outside the city. Without the city there stood another palace, where the palace of the Cantors is now situated, behind the Church of the Holy Virgin upon the heights. This was a palace with a stone hall.

Olga was informed that the Derevlians had arrived, and summoned them to her presence with a gracious welcome. When the Derevlians had thus announced their arrival, Olga replied with an inquiry as to the reason of their coming. The Derevlians then announced that their tribe had sent them to report that they had slain her husband, because he was like a wolf, crafty and ravening, but that their princes, who had thus preserved the land of Dereva, were good, and that Olga should come and marry their Prince Mal. For the name of the Prince of Dereva was Mal.

Olga made this reply: "Your proposal is pleasing to me; indeed, my husband cannot rise again from the dead. But I desire to honor you tomorrow in the presence of my people. Return now to your boat, and remain there with an aspect of arrogance. I shall send for you on the morrow, and you shall say: 'We will not ride on horses nor go on foot; carry us in our boat.' And you shall be carried in your boat." Thus she dismissed them to their vessel.

Now Olga gave command that a large deep ditch should be dug in the castle with the hall, outside the city. Thus, on the morrow, Olga, as she sat in the hall, sent for the strangers, and her messengers approached them and said: "Olga summons you to great honor." But they replied: "We will not ride on horseback nor in wagons, nor go on foot; carry us in our boat." The people of Kiev then lamented: "Slavery is our lot. Our prince is killed, and our princess intends to marry their prince." So they carried the Derevlians in their boat. The latter sat on the crossbenches in great robes, puffed up with pride. They thus were borne into the court before Olga, and when the men had brought the Derevlians in, they dropped them into the trench along with the boat. Olga bent over and inquired whether they found the honor to their taste. They answered that it was worse

than the death of Igor. She then commanded that they should be buried alive, and they were thus buried.

Olga then sent messages to the Derevlians to the effect that, if they really required her presence, they should send after her their distinguished men, so that she might go to their prince with due honor, for otherwise her people in Kiev would not let her go. When the Derevlians heard this message, they gathered together the best men who governed the land of Dereva and sent them to her. When the Derevlians arrived, Olga commanded that a bath should be made ready, and invited them to appear before her after they had bathed. The bathhouse was then heated, and the Derevlians entered in to bathe. Olga's men closed up the bathhouse behind them, and she gave orders to set it on fire from the doors, so that the Derevlians were all burned to death.

Olga then sent to the Derevlians the following message: "I am now coming to you, so prepare great quantities of mead in the city where you killed my husband, that I may weep over his grave and hold a funeral feast for him." When they heard these words, they gathered great quantities of honey, and brewed mead. Taking a small escort, Olga made the journey with ease, and upon her arrival at Igor's tomb, she wept for her husband. She bade her followers pile up a great mound, and when they had piled it up, she also gave command that a funeral feast should be held. Thereupon the Derevlians sat down to drink, and Olga bade her followers wait upon them.

The Derevlians inquired of Olga where the retinue was which they had sent to meet her. She replied that they were following with her husband's bodyguard. When the Derevlians were drunk, she bade her followers fall upon them, and went about herself egging on her retinue to the Massacre of the Derevlians. So they cut down five thousand of them; but Olga returned to Kiev and prepared an army to attack the survivors.

6454 (946) Olga, together with her son Sviatoslav, gathered a large and valiant army, and proceeded to attack the land of the Derevlians. The latter came out to meet her troops, and when both forces were ready for combat, Sviatoslav cast his spear against the Derevlians. But the spear went between the ears of his horse, and struck its feet, for the prince was but a child. Then Sveinald and Asmund said: "The prince has already begun battle; press on, vassals, after the prince." Thus they conquered the Derevlians, with the result that the latter fled, and shut themselves up in their cities.

Olga hastened with her son to the city of Izkorosten, for it was there that her husband had been slain, and they laid siege

to the city. The Derevlians barricaded themselves within the city, and fought valiantly from it, for they realized that they had killed the prince, and to what fate they would in consequence surrender.

Olga remained there a year without being able to take the city, and then she thought out this plan. She sent into the town the following message: "Why do you persist in holding out? All your cities have surrendered to me and submitted to tribute, so that the inhabitants now cultivate their fields and their lands in peace. But you had rather die of hunger, without submitting to tribute." The Derevlians replied that they would be glad to submit to tribute but that she was still bent on avenging her husband.

Olga then answered: "Since I have already avenged the misfortune of my husband twice on the occasions when your messengers came to Kiev, and a third time when I held a funeral feast for him, I do not desire further revenge, but am anxious to receive a small tribute. After I have made peace with you, I shall return home again."

The Derevlians then inquired what she desired of them, and expressed their readiness to pay honey and furs. Olga retorted that at the moment they had neither honey nor furs but that she had one small request to make. "Give me three pigeons," she said, "and three sparrows from each house. I do not desire to impose a heavy tribute, like my husband, but I require only this small gift from you, for you are impoverished by the siege."

The Derevlians rejoiced, and collected from each house three pigeons and three sparrows, which they sent to Olga with their greetings. Olga then instructed them, in view of their submission, to return to their city, promising that on the morrow she would depart and return to her own capital. The Derevlians reentered their city with gladness, and when they reported to the inhabitants, the people of the town rejoiced.

Now Olga gave to each soldier in her army a pigeon or a sparrow, and ordered them to attach by a thread to each pigeon and sparrow a match bound with small pieces of cloth. When night fell, Olga bade her soldiers release the pigeons and the sparrows. So the birds flew to their nests, the pigeons to the cotes, and the sparrows under the eaves. Thus the dovecotes, the coops, the porches, and the haymows were set on fire. There was not a house that was not consumed, and it was impossible to extinguish the flames, because all the houses caught fire at once. The people fled from the city, and Olga ordered her soldiers to catch them. Thus she took the city and burned it, and captured the elders of the city. Some of the other captives

she killed, while she gave others as slaves to her followers. The remnant she left to pay tribute.

She imposed upon them a heavy tribute, two parts of which went to Kiev, and the third to Olga in Vyshegorod; for Vyshegorod was Olga's city. She then passed through the land of Dereva, accompanied by her son and her retinue, establishing laws and tribute. Her residences and hunting preserves are there still. Then she returned with her son to Kiev, her city, where she remained one year.

8. SVIATOSLAV'S EARLY CAMPAIGNS

Mention of the campaigns and deeds of the first Russian empire-builder, Prince Sviatoslav, can be found in different entries of the *Primary Chronicle*. Although scattered, these entries offer a heroic image of this knightly prince-conqueror. Ruling Russia from 956 to 971, Sviatoslav not only united all the Eastern Slavs, including the tribe of the especially primitive Viaticchi, but also annexed to Russia the powerful state of the Khazars and the north Caucasian tribes of Yassians and Kassogs. Moreover, he undertook a daring military campaign into the Balkans, whither he was attracted by the wealth and brilliance of Byzantine civilization.

6472 (964) When Prince Sviatoslav had grown up and matured, he began to collect a numerous and valiant army. Stepping light as a leopard, he undertook many campaigns. Upon his expeditions he carried with him neither wagons nor kettles, and boiled no meat, but cut off small strips of horseflesh, game, or beef, and ate it after roasting it on the coals. Nor did he have a tent, but he spread out a garment under him, and set his saddle under his head; and all his retinue did likewise. He sent messengers to the other lands announcing his intention to attack them. He went to the Oka and the Volga, and on coming in contact with the Viaticchians, he inquired of them to whom they paid tribute. They made answer that they paid a silver piece per plowshare to the Khazars.

6473 (965) Sviatoslav sallied forth against the Khazars. When they heard of his approach, they went out to meet him with their prince, the Kagan,¹ and the armies came to blows. When the battle thus took place, Sviatoslav defeated the Khazars

¹ A Turkic word for emperor.

and took their city of Belovezha. He also conquered the Yassians and the Kassogians.²

6474 (966) Sviatoslav conquered the Viaticchians and made them his tributaries.

6475 (967) Sviatoslav marched to the Danube to attack the Bulgarians. When they fought together, Sviatoslav overcame the Bulgarians, and captured eighty towns along the Danube. He took up his residence there, and ruled in Pereiaslavets, receiving tribute from the Greeks.

9. THE SIEGE OF KIEV AND OLGA'S DEATH

During Sviatoslav's Balkan campaign, a new and dangerous horde appeared in the south Russian prairie—the Pechenegs, Turkic nomads from Central Asia. Cruel and dynamic, these warriors commenced raiding Russian territories and in 968 they besieged Kiev. Their incursions continued until 1036, when Yaroslav defeated them. Soon thereafter, however, a new Turkic horde appeared—the Kumans, who continued the raiding of Russia. Some Pechenegs merged with these Kumans, and others settled among the Russians under the name of "Torks" and served the Russian princes, later becoming Slavized.

6476 (968) While Sviatoslav was at Pereiaslavets, the Pechenegs attacked Russia for the first time. So Olga shut herself up in the city of Kiev with her grandsons, Yaropolk, Oleg, and Vladimir. The nomads besieged the city with a great force. They surrounded it with an innumerable multitude, so that it was impossible to escape or send messages from the city, and the inhabitants were weak from hunger and thirst. Those who had gathered on the other side of the Dnieper in their boats remained on that side, and not one of them could enter Kiev, while no one could cross over to them from the city itself.

The inhabitants of the city were afflicted, and lamented: "Is there no one that can reach the opposite shore and report to the other party that if we are not relieved on the morrow, we must perforce surrender to the Pechenegs?" Then one youth volunteered to make the attempt, and the people begged him to try it. So he went out of the city with a bridle in his hand, and ran among the Pechenegs shouting out a question whether anyone had seen a horse. For he knew their language, and they thought he was one of themselves. When he approached the river, he

² Tribes in the northern Caucasus.

Then the boyars remarked: "This man must be fierce, since he pays no heed to riches, but accepts arms. Submit to tribute." The emperor accordingly requested Sviatoslav to approach no nearer, but to accept tribute instead. For Sviatoslav had indeed almost reached Constantinople. So the Greeks paid him tribute, and he took also the share of those Russians who had been slain, promising that their families should receive it. He accepted many gifts besides, and returned to Pereiaslavets with great acclaim.

Upon observing the small number of his troops, Sviatoslav reflected that if haply the Greeks attacked him by surprise, they would kill his retinue and himself. For many warriors had perished on the expedition. So he resolved to return to Russia for reinforcements. He then sent envoys to the emperor in Silistria (for the emperor was then at that place) indicating his intention to maintain peaceful and friendly relations. When the emperor heard this message, he rejoiced, and sent to Sviatoslav gifts even more valuable than the former ones. Sviatoslav accepted these gifts, and on taking counsel with his retinue declared: "If we do not make peace with the emperor, and he discovers how few of us there are, the Greeks will come and besiege us in our city. Russia is far away, and the Pechenegs are hostile to us. So who will give us aid? Let us rather make peace with the emperor, for the Greeks have offered tribute; let that suffice. But if the emperor stops paying tribute, we shall once more collect troops in Russia in still greater numbers, and march again on Constantinople." His speech pleased his followers, and they sent their chief men to the emperor. The envoys arrived in Silistria, and reported to the emperor. He summoned them before him on the following day, and gave them permission to state their errand. They then replied: "Thus says our prince, 'I desire to maintain true amity with the Greek emperor henceforth and forever.'" The emperor rejoiced, and commanded his scribe to set down on parchment the words of Sviatoslav. One envoy recited all his words, and the scribe wrote them down. He spoke as follows:

"In accordance with the previous treaty concluded by Sviatoslav, Prince of Russia, and by Sveinald, with John surnamed Zimisce, written down by Theophilus the secretary in Silistria during the month of July, in the year 6479 (971), the fourteenth of the indiction, I, Sviatoslav, Prince of Russia, even as I previously swore, now confirm by oath upon this covenant that I desire to preserve peace and perfect amity with each of the great Greek emperors, and particularly with Basil and Constantine, and with their successors inspired of God, and with all

their subjects. In this resolve concur all Russians under my sway, both boyars and commons, forever. I will therefore contemplate no attack upon your territory, nor will I collect an army or foreign mercenaries for this purpose, nor will I incite any other foe against your realm or against any territory pertaining thereto, and particularly against the district of Kherson, or the cities thereto adjacent, or against Bulgaria. But if any other foe plans to attack your realm, I will resist him and wage war upon him. And even as I have given oath to the Greek emperors in company with my boyars and all my subjects, so may we preserve this treaty inviolate. But if we fail in the observance of any of the aforesaid stipulations, either I, or my companions, or my subjects, may we be accursed of Perun the god in whom we believe, and Volos, the god of flocks, and may we become yellow as gold, and be slain with our own weapons. Regard as truth what we have now covenanted with you, even as it is inscribed upon this parchment and sealed with our seals."

After making peace with the Greeks, Sviatoslav journeyed by boat to the cataracts of the Dnieper, and the general, Sveinald, advised him to ride around the falls on horseback, for the Pechenegs were encamped in the vicinity. The prince did not heed him, but went on by boat. The people of Pereiaslavets informed the Pechenegs that Sviatoslav was returning to Russia after seizing from the Greeks great riches and immense booty but that his troop was small. When the Pechenegs heard this news, they ambuscaded the cataracts, so that when Sviatoslav arrived it was impossible to pass them. So the prince decided to winter in Belobereg, but the Russians had no rations, so that there was a severe famine, and they paid as much as half a *grivna* for a horse's head. But Sviatoslav wintered there nevertheless.

When spring came, in 6480 (972), Sviatoslav approached the cataracts, where Kuria, Prince of the Pechenegs, attacked him; and Sviatoslav was killed. The nomads took his head, and made a cup out of his skull, overlaying it with gold, and they drank from it. But Sveinald returned to Yaropolk in Kiev. Now all the years of Sviatoslav's reign were twenty-eight.

11. VLADIMIR CHRISTIANIZES RUSSIA

Vladimir, son of Sviatoslav, reigned from 980 to 1015, and solved the important problem of Russia's cultural orientation. He was faced with the need to choose a religion for his state, and vacillated among several: Islam, which had been carried

to Central Asia by Arab armies and to the Upper Volga¹ by Arab missionaries; Judaism, to which belonged the upper class of the Khazars on the Lower Volga; the Christianity of the West, professed by the Germans; or the Christianity of the East, professed by Byzantium. Preachers of each of these religions were present in Kiev, and each tried to convert Vladimir to his particular faith. Finally, the Christianity of the East prevailed. This is not surprising, since for centuries Russia had been in close contact with Byzantium and, even earlier, with the Hellenic world. As early as the sixth and seventh centuries B.C., the Greeks had founded prosperous colonies in the Crimea, such as the important city of Kherson, and others at many places on the northern coast of the Black Sea, all of which became the focal point for Greek, and later, Byzantine, influence in eastern Europe. Lively trade relations between Kiev and Constantinople had been maintained for centuries, despite intermittent interruptions by Russian military campaigns against Constantinople—or, as the Russians of that time called it, “Tsargrad,” the Caesar (ruler) of all cities, or the City of the Caesars.

6495 (987) Vladimir summoned together his boyars and the city elders, and said to them: “Behold, the Bulgarians came before me urging me to accept their religion. Then came the Germans and praised their own faith; and after them came the Jews. Finally the Greeks appeared, criticizing all other faiths but commending their own, and they spoke at length, telling the history of the whole world from its beginning. Their words were artful, and it was wondrous to listen and pleasant to hear them. They preach the existence of another world. ‘Whoever adopts our religion and then dies shall arise and live forever. But whosoever embraces another faith, shall be consumed with fire in the next world.’ What is your opinion on this subject, and what do you answer?” The boyars and the elders replied: “You know, O prince, that no man condemns his own possessions, but praises them instead. If you desire to make certain, you have servants at your disposal. Send them to inquire about the ritual of each and how he worships God.”

Their counsel pleased the prince and all the people, so that they chose good and wise men to the number of ten, and directed them to go first among the Bulgarians and inspect their faith. The emissaries went their way, and when they arrived at their destination they beheld the disgraceful actions of the Bul-

garians and their worship in the mosque; then they returned to their own country. Vladimir then instructed them to go likewise among the Germans, and examine their faith, and finally to visit the Greeks. They thus went into Germany, and after viewing the German ceremonial, they proceeded to Constantinople where they appeared before the emperor. He inquired on what mission they had come, and they reported to him all that had occurred. When the emperor heard their words, he rejoiced, and did them great honor on that very day.

On the morrow, the emperor sent a message to the patriarch to inform him that a Russian delegation had arrived to examine the Greek faith, and directed him to prepare the church and the clergy, and to array himself in his sacerdotal robes, so that the Russians might behold the glory of the God of the Greeks. When the patriarch received these commands, he bade the clergy assemble, and they performed the customary rites. They burned incense, and the choirs sang hymns. The emperor accompanied the Russians to the church, and placed them in a wide space, calling their attention to the beauty of the edifice, the chanting, and the offices of the archpriest and the ministry of the deacons, while he explained to them the worship of his God. The Russians were astonished, and in their wonder praised the Greek ceremonial. Then the Emperors Basil and Constantine invited the envoys to their presence, and said: “Go hence to your native country,” and thus dismissed them with valuable presents and great honor.

Thus they returned to their own country, and the prince called together his boyars and the elders. Vladimir then announced the return of the envoys who had been sent out, and suggested that their report be heard. He thus commanded them to speak out before his vassals. The envoys reported: “When we journeyed among the Bulgarians, we beheld how they worship in their temple, called a mosque, while they stand ungirt. The Bulgarian bows, sits down, looks hither and thither like one possessed, and there is no happiness among them, but instead only sorrow and a dreadful stench. Their religion is not good. Then we went among the Germans, and saw them performing many ceremonies in their temples; but we beheld no glory there. Then we went on to Greece, and the Greeks led us to the edifices where they worship their God, and we knew not whether we were in heaven or on earth. For on earth there is no such splendor or such beauty, and we are at a loss how to describe it. We know only that God dwells there among men, and their service is fairer than the ceremonies of other nations.

¹ To the realm of the Volga Bulgarians, a Turkic state not to be confused with the Slavic Bulgarians of the Balkans.

For we cannot forget that beauty. Every man, after tasting something sweet, is afterward unwilling to accept that which is bitter, and therefore we cannot dwell longer here." Then the boyars spoke and said: "If the Greek faith were evil, it would not have been adopted by your grandmother Olga, who was wiser than all other men." Vladimir then inquired where they should all accept baptism, and they replied that the decision rested with him.

After a year had passed, in 6496 (988), Vladimir marched with an armed force against Kherson,² a Greek city, and the people of Kherson barricaded themselves therein. Vladimir halted at the farther side of the city beside the bay, a bowshot from the town, and the inhabitants resisted energetically while Vladimir besieged the town. Eventually, however, they became exhausted, and Vladimir warned them that if they did not surrender, he would remain on the spot for three years. When they failed to heed this threat, Vladimir marshaled his troops and ordered the construction of an earthwork in the direction of the city. While this work was under construction, the inhabitants dug a tunnel under the city wall, stole the heaped-up earth, and carried it into the city, where they piled it up in the center of the town. But the soldiers kept on building, and Vladimir persisted. Then a man of Kherson, Anastasius by name, shot into the Russian camp an arrow on which he had written: "There are springs behind you to the east, from which water flows in pipes. Dig down and cut them off." When Vladimir received this information, he raised his eyes to heaven and vowed that if this hope was realized, he would be baptized. He gave orders straightway to dig down above the pipes, and the water supply was thus cut off. The inhabitants were accordingly overcome by thirst, and surrendered.

Vladimir and his retinue entered the city, and he sent messages to the Emperors Basil and Constantine, saying: "Behold, I have captured your glorious city. I have also heard that you have an unwedded sister. Unless you give her to me to wife, I shall deal with your own city as I have with Kherson." When the emperors heard this message, they were troubled, and replied: "It is not meet for Christians to give in marriage to pagans. If you are baptized, you shall have her to wife, inherit the kingdom of God, and be our companion in the faith. Unless you do so, however, we cannot give you our sister in marriage."

² The city of Kherson was located in the Crimea, near present-day Sebastopol.

When Vladimir learned their response, he directed the envoys of the emperors to report to the latter that he was willing to accept baptism, having already given some study to their religion, and that the Greek faith and ritual, as described by the emissaries sent to examine it, had pleased him well. When the emperors heard this report, they rejoiced, and persuaded their sister Anna to consent to the match. They then requested Vladimir to submit to baptism before they should send their sister to him, but Vladimir desired that the princess should herself bring priests to baptize him. The emperors complied with his request, and sent forth their sister, accompanied by some dignitaries and priests. Anna, however, departed with reluctance. "It is as if I were setting out into captivity," she lamented; "better were it for me to die here." But her brothers protested: "Through your agency God turns the Russian land to repentance, and you will relieve Greece from the danger of grievous war. Do you not see how much evil the Russians have already brought upon the Greeks? If you do not set out, they may bring on us the same misfortunes." It was thus that they overcame her hesitation only with great difficulty. The princess embarked upon a ship, and after tearfully embracing her kinfolk, she set forth across the sea and arrived at Kherson. The natives came forth to greet her, and conducted her into the city, where they settled her in the palace.

By divine agency, Vladimir was suffering at that moment from a disease of the eyes, and could see nothing, being in great distress. The princess declared to him that if he desired to be relieved of this disease, he should be baptized with all speed, otherwise it could not be cured. When Vladimir heard her message, he said: "If this proves true, then of a surety is the God of the Christians great," and gave order that he should be baptized. The Bishop of Kherson, together with the princess' priests, after announcing the tidings, baptized Vladimir, and as the bishop laid his hand upon him, he straightway received his sight. Upon experiencing this miraculous cure, Vladimir glorified God, saying: "I have now perceived the one true God." When his followers beheld this miracle, many of them were also baptized.

Vladimir was baptized in the Church of St. Basil, which stands at Kherson upon a square in the center of the city, where the Khersonians trade. The palace of Vladimir stands beside this church to this day, and the palace of the princess is behind the altar. After his baptism, Vladimir took the princess in marriage. Those who do not know the truth say he was baptized in Kiev,

while others assert this event took place in Vasiliev, while still others mention other places. . . .

Hereupon Vladimir took the princess and Anastasius and the priests of Kherson, together with the relics of St. Clement and of Phoebus his disciple, and selected also sacred vessels and images for the service. In Kherson he thus founded a church on the mound which had been heaped up in the midst of the city with the earth removed from his embankment; this church is standing at the present day. Vladimir also found and appropriated two bronze statues and four bronze horses, which now stand behind the Church of the Holy Virgin, and which the ignorant think are made of marble. As a wedding present for the princess, he gave Kherson over to the Greeks again, and then departed for Kiev.

When the prince arrived at his capital, he directed that the idols should be overthrown and that some should be cut to pieces and others burned with fire. He thus ordered that Perun should be bound to a horse's tail and dragged along Borichev to the river. He appointed twelve men to beat the idol with sticks, not because he thought the wood was sensitive, but to affront the demon who had deceived man in this guise, that he might receive chastisement at the hands of men. Great art thou, O Lord, and marvelous are thy works! Yesterday he was honored of men, but today held in derision. While the idol was being dragged along the stream to the Dnieper, the unbelievers wept over it, for they had not yet received Holy Baptism. After they had thus dragged the idol along, they cast it into the Dnieper. But Vladimir had given this injunction: "If it halts anywhere, then push it out from the bank, until it goes over the falls. Then let it loose." His command was duly obeyed. When the men let the idol go, and it passed through the falls, the wind cast it out on the bank, which since that time has been called Perun's Bank, a name that it bears to this very day.

Thereafter Vladimir sent heralds throughout the whole city to proclaim that if any inhabitant, rich or poor, did not betake himself to the river, he would risk the prince's displeasure. When the people heard these words, they wept for joy, and exclaimed in their enthusiasm: "If this were not good, the prince and his boyars would not have accepted it." On the morrow the prince went forth to the Dnieper with the priests of the princess and those from Kherson, and a countless multitude assembled. They all went into the water: some stood up to their necks, others to their breasts, the younger near the bank, some of them holding children in their arms, while the adults waded farther out. The

priests stood by and offered prayers. There was joy in heaven and upon earth to behold so many souls saved. But the devil groaned, lamenting: "Woe is me! how am I driven out hence! For I thought to have my dwelling place here, since the apostolic teachings do not abide in this land. Nor did this people know God, but I rejoiced in the service they rendered unto me. But now I am vanquished by the ignorant, not by apostles and martyrs, and my reign in these regions is at an end."

When the people were baptized, they returned each to his own abode. Vladimir, rejoicing that he and his subjects now knew God himself, looked up to heaven and said: "O God, who hast created heaven and earth, look down, I beseech thee, on this thy new people, and grant them, O Lord, to know thee as the true God, just as the other Christian nations have known thee. Confirm in them the true and unalterable faith, and aid me, O Lord, against the hostile adversary, so that, hoping in thee and in thy might, I may overcome his malice." Having spoken thus, he ordained that churches should be built and established where pagan idols had previously stood. He thus founded the Church of St. Basil on the hill where the idol of Perun and the other images had been set, and where the prince and the people had offered their sacrifices. He began to found churches and to assign priests throughout the cities, and to invite the people to accept baptism in all the cities and towns.

He took the children of the best families, and sent them to schools for instruction in book learning. The mothers of these children wept bitterly over them, for they were not yet strong in faith, but mourned as for the dead. When these children were assigned for study, there was thus fulfilled in the Russian land the prophecy which says: "In those days, the deaf shall hear words of Scripture, and the voice of the stammerers shall be made plain" (Isaiah, 29:18; 32:4). For these persons had not ere this heard words of Scripture, and now heard them only by the act of God, for in his mercy the Lord took pity upon them, even as the prophet said: "I will be gracious to whom I will be gracious" (Exodus, 33:19).

12. YAROSLAV THE WISE

Fratricidal warring among the sons of Vladimir ended in 1016 with the victory of Prince Yaroslav, who established a firm rule over Russia for nearly forty years, from 1016 to 1054. This was the "golden age" of Kievan Russia, the age when material, intellectual, and artistic achievements were particularly brilliant.