

styled the sixth great period of Russian legislation. The serfs, however, were not benefited by these changes. In 1767 an ukaze forbade them to bring any complaints against their masters. The latter had the power of sending their serfs to Siberia as a punishment, or handing them over to be enlisted in the army. The public sale of serfs was not put an end to till the reign of Alexander I. The country was now divided into governments for the better administration of justice, each government being subdivided into *uezdi* or districts. Catherine also took away from the monasteries their lands and serfs, and allotted them payments according to their importance from the state revenues. The plans of Peter I. were thus fully carried out, and the church became entirely dependent upon the state. In 1783 the Crimea was annexed to Russia. A second war with Turkey broke out in 1787; the Ottoman power had many grounds of complaint, but its suspicions were particularly aroused by the tour of Catherine through the southern provinces of Russia and her interviews with the emperor Joseph II. Turkey declared war that same year; and, to increase the embarrassed position of the empress, Sweden did the same, requiring from Russia the cession of the southern part of Finland which had been taken from her. But King Gustavus III., in spite of some petty successes, was unable to carry on the war, and soon signed the peace of Verela on the footing of *status quo ante bellum*. The empress met with equal good fortune in the south; Potemkin took Otchakoff and Suwaroff Khotin. In 1789 the latter general won the battles of Fokshani and Kimmik; and in 1790 after a sanguinary engagement he took Ismail. By the treaty of Jassy in 1792 Catherine kept possession of Otchakoff, and the shore between the Bug and Dniester. She was next occupied with the affairs of Poland, which have been described under that heading. In consequence of the demands of the confederates of Targovica,—men who were prepared to ruin their country for their own private ends,—eighty thousand Russians and twenty thousand Cossacks entered the Ukraine to undo the work of the confederates of Bar. In 1794 Suwaroff stormed Warsaw, and the inhabitants were massacred. In the following year Stanislaus Poniatowski laid down his crown, the third division of Poland took place, and the independence of that country was at an end. In spite of her correspondence and affected sympathies with Voltaire, Diderot, and many of the advanced French thinkers, Catherine showed great opposition to the principles of the French Revolution, and the policy of the latter part of her reign was reactionary. She died suddenly on November 17, 1796. Her character has been amply discussed by foreign writers. It may suffice to say here that, whatever her private vices may have been, she was unquestionably a woman of great genius, and the only sovereign worthy of Russia who had appeared since the days of Peter the Great. Hence the veneration with which her memory is regarded by the Russians to this day.

Paul, who had lived in retirement during the life of his mother, was an object of aversion to her. We are told that she had prepared a will by which he would be disinherited, and the succession conferred upon his son Alexander, but his friend Kurakin got hold of it immediately upon the death of the empress and destroyed it. The events of the reign of PAUL (*q.v.*) can be only briefly discussed here. He concluded an alliance with Turkey, and entered into a coalition against the French republic, which he regarded with horror. Suwaroff took the command of the united Russian and Austrian troops at Verona. In 1799 he defeated the French general Moreau on the banks of the Adda, and made a triumphant entry into Milan. After this he won another victory over Macdonald on the Trebbia,

and later the same year that of Novi over Joubert. He then crossed the Alps for the purpose of driving the French out of Switzerland, but he was everywhere hampered by the Austrians, and, after fighting his way over the Alps and suffering great losses, he reached his winter quarters between the Iller and the Lech, and soon afterwards he was recalled in disgrace. Paul now completely changed his tactics. Accusing England and Austria of having acted treacherously towards him, he threw himself into the arms of Bonaparte, who had won him over by skilful diplomacy, and, among other pieces of flattery, sent back the Russian prisoners newly clothed and armed. Paul then meditated joining him in a plan for conquering India; but in the night between the 23d and 24th of March 1801 he was assassinated. The chief agents in this catastrophe were Plato Zuboff, Benningesen, and Pahlen. The rule of Paul had become intolerable, and he was fast bringing on a national bankruptcy.

He was succeeded by his eldest son, Alexander I. Alexander (1801–1825). One of the first acts of the new emperor was to make peace with England and France. He, however, soon changed his policy, and in 1805 joined the third coalition against France, to which Austria and England were parties. Events which belong to general European history, and are well known, need only be described briefly here. On December 2d of that year took place the battle of Austerlitz, in which the Russians lost 21,000 men, 133 guns, and 30 flags. They accused their Austrian allies of treachery. The war was soon ended by the treaty of Pressburg. We now come to the fourth coalition against France (1806–7). In 1807 Napoleon engaged the Russian general Benningsen at Eylau. The battle was protracted and sanguinary, but not decisive; both parties abandoned the field and retired into winter quarters. A defeat at Friedland in the same year was followed by the peace of Tilsit. By this treaty the Prussian king, Frederick William III., lost half his dominions. Nearly all his Polish possessions were to go to the king of Saxony under the name of the grand-duchy of Warsaw. By a secret treaty, it seemed as if Alexander and Napoleon almost aspired to divide the world, or at least Europe, between them. The terms, however, were received by a large party in Russia with disgust. The next important event in the reign of Alexander was the conquest of Finland. By the treaty of Frederikshamn, September 17, 1809, Sweden surrendered Finland, with the whole of East Bothnia, and a part of West Bothnia lying eastward of the river Torneå. The Finns were allowed a kind of autonomy, which they have preserved to this day. The annexation of Georgia to Russia was consolidated at the beginning of this reign, having been long in preparation. It led to a war with Persia, which resulted in the incorporation of the province of Shirvan with the Russian empire in 1806.

In 1809 commenced the fifth coalition against Napoleon. Alexander, who was obliged by treaty to furnish assistance to the French emperor, did all that he could to prevent the war. A quarrel with Turkey led to its invasion by a Russian army under Michelsen. This war was terminated by a congress held at Bucharest in 1812. Russia gave up Moldavia and Wallachia, which she had occupied, but kept Bessarabia, with the fortresses of Khotin and Bender. Gradually an estrangement took place between Alexander and Napoleon, not only on account of the creation of the grand-duchy of Warsaw, but because Russia was suffering greatly from the Continental blockade, to which Alexander had been forced to give his adhesion. This led to the great invasion of Russia by Napoleon in 1812.<sup>1</sup>

<sup>1</sup> This has been fully described in the pages of Eugène Labagne and Sir Robert Wilson. In the recent volumes of the excellent review, *Russki Arkhiv*, edited by M. Bartenieff, will be found some most interesting details based upon Russian family papers and traditions.

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MONTERREY, N. L. MEX.

On May 9, 1812, Napoleon left Paris for Dresden, and the Russian and French ambassadors received their passports. The grand army comprised 678,000 men, 356,000 of them being French; and, to oppose them, the Russians assembled 372,000 men. Napoleon crossed the Niemen and advanced by forced marches to Smolensk. Here he defeated the Russians, and again at the terrible battle of Borodino, and then entered Moscow, which had been abandoned by most of the inhabitants; soon afterwards a fire broke out (probably caused by the order of Rostopchin the governor), which raged six days and destroyed the greater part of the city. Notwithstanding this disaster, Napoleon lingered five weeks among the ruins, endeavouring to negotiate a peace, which he seemed to think Alexander would be sure to grant; but he had mistaken the spirit of the emperor and his people. On the 18th of October Napoleon reluctantly commenced his backward march. The weather was unusually severe, and the country all round had been devastated by the French on their march. With their ranks continually thinned by cold, hunger, and the skirmishes of the Cossacks who hung upon their rear, the French reached the Beresina, which they crossed near Studianka on the 26th–29th of November with great loss. The struggle on the banks of this river forms one of the most terrible pictures in history. At Smorgoni, between Vilna and Minsk, Napoleon left the army and hurried to Paris. Finally the wreck of the *grande armée* under Ney crossed the Niemen. Not more than eighty thousand of the whole army are said to have returned.

Frederick William III. of Prussia now issued a manifesto, and concluded an alliance with Russia for the re-establishment of the Prussian monarchy. In 1813 took place the battle of Dresden, and the so-called Battle of the Nations at Leipsic on October 16 and the two following days. In 1814 the Russians invaded France with the allies, and lost many men in the assault upon Paris. After the battle of Waterloo, and the conveyance of Napoleon to the island of St Helena, it fell to the Russian forces to occupy Champagne and Lorraine. In the same year Poland was re-established in a mutilated form, with a constitution which Alexander, who was crowned king, swore to observe. In 1825 the emperor died suddenly at Taganrog at the mouth of the Don, while visiting the southern provinces of his empire. He had added to the Russian dominions Finland, Poland, Bessarabia, and that part of the Caucasus which includes Daghestan, Shirvan, Mingrelia, and Imeretia. Much was done in this reign to improve the condition of the serfs. The Raskolniks were better treated; many efforts were made to improve public education, and the universities of Kazan, Kharkoff, and St Petersburg were founded. One of the chief agents of these reforms was the minister Speranski, who for some time enjoyed the favour of the emperor, but he attacked so many interests by his measures that a coalition was formed against him. He was denounced as a traitor, and his enemies succeeded in getting him removed and sent as governor to Nijni-Novgorod. In 1819, when the storm raised against him had somewhat abated, he was appointed to the important post of governor of Siberia. In 1821 he returned to St Petersburg, but he never regained his former power. To the mild influence of Speranski succeeded that of Shishkoff, Novosiltzeff, and Arakcheeff. The last of these men made himself universally detested in Russia. He rose to great influence in the time of Paul, and managed to continue in favour under his son. Besides many other pernicious measures, it was to him that Russia owed the military colonies which were so unpopular and led to serious riots. The censorship of the press became much stricter, and

many professors of liberal tendencies were dismissed from their chairs in the universities. The country was now filled with secret societies, and the emperor became gloomy and suspicious. In this condition of mind he died, a man thoroughly disenchanted and weary of life. He has been judged harshly by some authors; readers will remember that Napoleon said of him that he was false as a Byzantine Greek. To us he appears as a well-intentioned man, utterly unable to cope with the discordant elements around him. He had discovered that his life was a failure.

The heir to the throne according to the principles of succession recognized in Russia was Constantine, the second son of the emperor Paul, since Alexander left no children. But he had of his own free will secretly renounced his claim in 1822, having espoused a Roman Catholic, the Polish princess Julia Grudzinska. In consequence of this change in the devolution of the sovereign's authority, the conspiracy of the Dekabrist<sup>1</sup> broke out at the end of the year, their object being to take advantage of the confusion caused by the alteration of the succession to get constitutional government in Russia. Their efforts failed, but the rebellion was not put down without great bloodshed. Five of the conspirators were executed, and a great many sent to Siberia. Some of the men implicated were among the most remarkable of their time in Russia, but the whole country had been long honeycombed with secret societies, and many of the Russian officers had learned liberal ideas while engaged in the campaign against Napoleon. So ignorant, however, were the common people of the most ordinary political terms that when told to shout for Constantine and the constitution (*constitutzia*) they naively asked if the latter was Constantine's wife. The new emperor, Nicholas, the next brother in succession, showed throughout his reign reactionary tendencies; all liberalism was sternly repressed. In 1830 appeared the *Complete Collection of the Laws of the Russian Empire*, which Nicholas had caused to be codified. He partly restored the right of primogeniture which had been taken away by the empress Anna as contrary to Russian usages, allowing a father to make his eldest son his sole heir. In spite of the increased severity of the censorship of the press, literature made great progress in his reign. From 1826 to 1828 Nicholas was engaged in a war with Persia, in which the Russians were completely victorious, having beaten the enemy at Elizabetpol, and again under Paskewitch at Javan Bulak. The war was terminated by the peace of Turkmanchah (February 22, 1828), by which Persia ceded to Russia the provinces of Erivan and Nakhitchevan, and paid twenty millions of roubles as an indemnity. The next foreign enemy was Turkey. Nicholas had sympathized with the Greeks in their struggle for independence, in opposition to the policy of Alexander; he had also a part to play as protector of the Orthodox Christians, who formed a large number of the sultan's subjects. In consequence of the sanguinary war which the Turks were carrying on against the Greeks and the utter collapse of the latter, England, France, and Russia signed the treaty of London in 1827, by which they forced themselves upon the belligerents as mediators. From this union resulted the battle of Navarino (October 20, 1827), in which the Turkish fleet was annihilated by that of the allies. Nicholas now pursued the war with Turkey on his own account; in Asia Paskewitch defeated two Turkish armies, and conquered Erzeroum, and in Europe Diebitsch defeated the grand vizier. The Russians crossed the Balkans and advanced to Adrianople, where a treaty was signed in 1829 very disadvantageous to Turkey.

In 1831 broke out the Polish insurrection, of which a

<sup>1</sup> Literally, the men of December, the month in which Alexander died.



description has already been given (see POLAND, vol. xix. p. 298). Paskewitch took Warsaw in 1831. The cholera which was then raging had already carried off Diebitsch and the grand-duke Constantine. Poland was now entirely at the mercy of Nicholas. The constitution which had been granted by Alexander was annulled; there were to be no more diets; and for the ancient palatinates, familiar to the historical student, were substituted the governments of Warsaw, Radom, Lublin, Plock, and Modlin. The university of Vilna, rendered celebrated by Mickiewicz and Lelewel, was suppressed. By another treaty with Turkey, that of Unkiar-Skelessi (1833), Russia acquired additional rights to meddle with the internal politics of that country. Soon after the revolution of 1848, the emperor Nicholas, who became even more reactionary in consequence of the disturbed state of Europe, answered the appeal of the emperor Francis Joseph, and sent an army under Paskewitch to suppress the Hungarian revolt. After the capitulation of Görgei in 1849, the war was at an end, and the Magyars cruelly expiated their attempts to procure constitutional government. In 1853 broke out the Crimean War. The emperor was anxious to distribute the possessions of the "sick man," but found enemies instead of allies in England and France. The chief events of this memorable struggle were the battles of the Alma, Balaklava, Inkermann, and Tchernaya, and the siege of Sebastopol; this had been skilfully fortified by Todleben, who appears to have been the only man of genius who came to the front on either side during the war. In 1855 the Russians destroyed the southern side of the city, and retreated to the northern. In the same year, on March 14th, died the emperor Nicholas, after a short illness. Finding all his plans frustrated he had grown weary of life, and rashly exposed himself to the severe temperature of the northern spring. He was succeeded by his son Alexander II. (1855-1881), at the age of thirty-seven. One of the first objects of the new czar was to put an end to the war, and the treaty of Paris was signed in 1856, by which Russia consented to keep no vessels of war in the Black Sea, and to give up her protectorate of the Eastern Christians; the former, it must be added, she has recently recovered. A portion of Russian Bessarabia was also cut off and added to the Danubian principalities, which were shortly to be united under the name of Roumania. This was afterwards given back to Russia by the treaty of Berlin. Sebastopol also has been rebuilt, so that it is difficult to see what the practical results of the Crimean War were, in spite of the vast bloodshed and expenditure of treasure which attended it. The next important measure was the emancipation of the serfs in 1861. This great reform had long been meditated by Nicholas, but he was unable to accomplish it, and left it to be carried out by his son. The landlords, on receiving an indemnity, now released the serfs from their seigniorial rights, and the village commune became the actual property of the serf. This great revolution was not, however, carried out without great difficulty. The Polish insurrection of 1863 has already been described, as well as its fatal effects upon that part of Poland which had been incorporated with Russia. On the other hand Finland has seen her privileges confirmed.

Among important foreign events of this reign must be mentioned the capture of Schamyl in 1859 by Prince Bariatinski, and the pacification of the Caucasus; many of the Circassians, unable to endure the peaceful life of cultivators of the soil under the new regime, migrated to Turkey, where they have formed one of the most turbulent elements of the population. Turkestan also has been gradually subjugated. In 1865 the city of Tashkend was taken, and in 1867 Alexander II. created the government of Turkestan. In 1858 General Muravieff signed a treaty

with the Chinese, by which Russia acquired all the left bank of the river Amur. A new port has been created in Eastern Asia (Vladivostok), which promises to be a great centre of trade. In 1877 Russia came to the assistance of the Slavonic Christians against the Turks. After the terrible siege of Plevna, nothing stood between them and the gates of Constantinople. In 1878 the treaty of San Stefano was signed, by which Roumania became independent, Servia was enlarged, and a free Bulgaria, but under Turkish suzerainty, was created. But these arrangements were subsequently modified by the treaty of Berlin. Russia got back the portion of Bessarabia which she had lost, and advanced her Caucasian frontier. The new province of Bulgaria was cut into two, the southern portion being entitled Eastern Roumelia, with a Christian governor, to be appointed by the Porte, and self-government. Austria acquired a protectorate over Bosnia and Herzegovina. The latter part of the reign of Alexander II. was a period of great internal commotion, on account of the spread of Nihilism, and the attempts upon the emperor's life, which unfortunately were at last successful. In the cities in which his despotic father had walked about fearless, without a single attendant, the mild and amiable Alexander was in daily peril of his life. On April 16, 1866, Karakozoff shot at the emperor at St Petersburg; in the following year another attempt was made by a Pole, Berezowski, while Alexander was at Paris on a visit to Napoleon III.; on April 14, 1879, Solovioff shot at him. The same year saw the attempt to blow up the Winter Palace and to wreck the train by which the czar was travelling from Moscow to St Petersburg. A similar conspiracy in 1881 (March 13) was successful. Five of the conspirators, including a woman, Sophia Perovskaia, were publicly executed. Thus terminated the reign of Alexander II., which had lasted nearly twenty-six years. He died leaving Russia exhausted by foreign wars and honeycombed by plots. His wife and eldest son Nicholas had predeceased him, the latter at Nice. He was succeeded by his second son Alexander, born in 1845, whose reign has been characterized by conspiracies and constant deportations of suspected persons. It was long before he ventured to be crowned in his ancient capital of Moscow (1883), and the chief event since then has been the disturbed relations with England, which for a time threatened war.

#### PART V.—RUSSIAN LITERATURE.

To get a clear idea of Russian literature, it will be most convenient for us to divide it into oral and written. The first of these sections includes the interesting *bilini*, or *Bilim* "tales of old time," as the word may be translated, which have come down to us in great numbers, as they have been sung by wandering minstrels all over the country. The scholars who during the last forty years have given their attention to these compositions have made the following division of them into cycles:—(1) that of the older heroes; (2) that of Vladimir, prince of Kieff; (3) that of Novgorod; (4) that of Moscow; (5) that of the Cossacks; (6) that of Peter the Great; (7) the modern period. These poems, if they may be so styled, are not in rhyme; the ear is satisfied with a certain cadence which is observed throughout. For a long time they were neglected, and the collection of them only began at the commencement of the present century. The style of Russian literature which prevailed from the time of Lomonosoff was wholly based upon the French or pseudo-classical school. It was, therefore, hardly likely that these peasant songs would attract attention. But when the gospel of romanticism was preached and the *History* of Karamzin appeared, which presented to the Russians a

past of which they had known but little, described in poetical and ornate phraseology, a new impulse was given to the collection of all the remains of popular literature. In 1804 appeared a volume based upon those which had been gathered together by Cyril or Kirsha Daniloff, a Cossack, at the beginning of the 18th century. They were received with much enthusiasm, and a second edition was published in 1818. In the following year there appeared at Leipsic a translation of many of these pieces into German, in consequence of which they became known much more widely. This little book of 160 pages is important in many ways, and not the least so because the originals of some of the *bilini* translated in it are now lost. Since that time large collections of these poems have been published, edited by Ribnikoff, Hilferding, Sreznevski, Avenarius, and others.

These curious productions have all the characteristics of popular poetry in the endless repetitions of certain conventional phrases—the "green wine," "the bright sun" (applied to a hero), "the damp earth," and others. The heroes of the first cycle are monstrous beings, and seem to be merely impersonifications of the powers of nature; such are Volga Vseslavich, Mikula Selianinovich, and Sviatogor. They are called the *bogatiri starshie*. Sometimes we have the giants of the mountain, as Sviatogor, and the serpent Gorinich, the root of part of both names being *gora* (mountain). The serpent Gorinich lives in caves, and has the care of the precious metals. Sometimes animal natures are mixed up with them, as *zmei-bogatir*, who unites the qualities of the serpent and the giant, and bears the name of Tugarin Zmievlch. There is the Pagan Idol (*Idolische Poganskoe*), a great glutton, and Nightingale the Robber (*Solovei Razboinik*), who terrifies travellers and lives in a nest built upon six oaks.

In the second cycle the legends group themselves round the celebrated prince Vladimir of Kieff, in whose time the Christian religion was introduced into Russia, as previously mentioned. The chief hero is Ilya Murometz, who performs prodigies of valour, and is of gigantic stature and superhuman strength. The cycle of Novgorod deals with the stories of Vasili Mikhaelovich and Sadko, the rich merchant. The great commercial prosperity of Novgorod has been already described. The fourth cycle deals with the autocracy; already Moscow has become the capital of the future empire. We are told of the taking of Kazan, of the conquest of Siberia by Yermak, of Ivan the Terrible and his confidant Maliuta Skuvlatovich. It is observable that in the popular tradition Ivan, in spite of his cruelties, is not spoken of with any hatred. As early as 1619 some of these *bilini* were committed to writing by Richard James, an Oxford graduate who was in Russia about that time as chaplain of the embassy. The most pathetic of these is that relating to the unfortunate Xenia, the daughter of Boris Godunoff. Yermak, the conqueror of Siberia, forms the subject of a very spirited lay, and there is another on the death of Ivan the Terrible. Considering the relation in which she stood to the Russians, we cannot wonder that Marina, the wife of the false Demetrius, appears as a magician. Many spirited poems are consecrated to the achievements of Stenka Razia, the bold robber of the Volga, who was a long time a popular hero. The cycle of Peter the Great is a very interesting one. We have songs in abundance on the various achievements of the wonderful czar, as the taking of Azoff in 1696. There is also a poem on the execution of the streltzi, and another on the death of Peter. In the more modern period there are many songs on Napoleon. The Cossack songs, written in the Little Russian language, dwell upon the glories of the *sech*, the sufferings of the people from the invasions of the Turks and Mongols, the exploits of the Haidamaks and lastly the

fall of the Cossack republic. Besides these, the Russians can boast of large collections of religious poems, many of them containing very curious legends. In them we have a complete store of the beliefs of the Middle Ages. A rich field may be found here for the study of comparative mythology and folk-lore. Many of them are of considerable antiquity, and some seem to have been derived from the Midrash. Some of the more important of these have been collected by Beszonoff. Besides the *bilini* or legendary poems, the Russians have large collections of *skazki* or folk-tales, which have been gathered together by Sakharoff, Afanasieff, and others. They also are full of valuable materials for the study of comparative mythology.

Leaving the popular and oral literature, we come to what has been committed to writing. The earliest specimen of Russian, properly so-called, must be considered the Ostromir Codex, written by the *diak* Gregory at the order of Ostromir, the *posadnik* or governor of Novgorod. This is a Russian recension of the Slavonic Gospels, of the date 1056-57. Of the year 1073 we have the *Izbornik* or "Miscellany" of Sviatoslaff. It was written by John the diak or deacon for that prince, and is a kind of Russian encyclopædia, drawn from Greek sources. The date is 1076. The style is praised by Buslaeff as clear and simple. The next monument of the language is the *Discourse concerning the Old and New Testament* by Ilarion, metropolitan of Kieff. In this work there is a panegyric on Prince Vladimir of Kieff, the hero of so much of the Russian popular poetry. Other writers are Theodosius, a monk of the Pestcherski cloister, who wrote on the Latin faith and some *Pouchenia* or "Instructions," and Luke Zhidiata, bishop of Novgorod, who has left us a curious *Discourse to the Brethren*. From the writings of Theodosius we see that many pagan habits were still in vogue among the people. He finds fault with them for allowing these to continue, and also for their drunkenness; nor do the monks escape his censures. Zhidiata writes in a more vernacular style than many of his contemporaries; he eschews the declamatory tone of the Byzantine authors.

With the so-called *Chronicle of NESTOR* (*q.v.*) begins the long series of the Russian annalists. There is a regular catena of these chronicles, extending with only two breaks to the time of Alexis Mikhaelovich, the father of Peter the Great. Besides the work attributed to Nestor, we have chronicles of Novgorod, Kieff, Volhynia, and many others. Every town of any importance could boast of its annalists, Pskoff and Suzdal among others. In some respects these compilations, the productions of monks in their cloisters, remind us of the *Anglo-Saxon Chronicle*, dry details alternating with here and there a picturesque incident; but the *Anglo-Saxon Chronicle* has nothing of the saga about it, and many of these annals abound with the quaintest stories. There are also works of early travellers, as the igumen Daniel, who visited the Holy Land at the end of the 11th and beginning of the 12th century. A later traveller was Athanasius Nikitin, a merchant of Tver, who visited India in 1470. He has left a record of his adventures, which has been translated into English and published for the Hakluyt Society. Later also is the account written by the two merchants, Korobeinikoff and Grekoff. They were sent with a sum of money to the Holy Sepulchre to entreat the monks to pray without ceasing for the soul of the son of Ivan the Terrible, whom his father had killed. A curious monument of old Slavonic times is the *Pouchenie* ("Instruction") written by Vladimir Monomakh for the benefit of his sons. This composition is generally found inserted in the *Chronicle* of Nestor; it gives a quaint picture of the daily life of a Slavonic prince.

In the 12th century we have the sermons of Cyril, the bishop of Turoff, which are attempts to imitate in Russian

Annalists  
and  
travellers



the florid Byzantine style. He is very fond of allegorical representations; thus, in his sermon on Holy Week, Christianity is represented under the form of spring, Paganism and Judaism under that of winter, and evil thoughts are spoken of as boisterous winds. An attempt to carry this symbolism through other portions of his writings leads him to many fantastic conceits which are far from being in good taste. And here may be mentioned the many lives of the saints and the Fathers to be found in early Russian literature. Some of these have been edited by Count Bezborodko in his *Pametniki Starinnoi Russkoi Literaturi* ("Memorials of Ancient Russian Literature").

We now come to the story of the expedition of Prince Igor, which is a kind of bilina in prose, and narrates the expedition of Igor, prince of Novgorod-Severski, against the Polovtzes. The manuscript was at one time preserved in a monastery at Yaroslavl, but was burnt in the great fire at Moscow in the year 1812. Luckily the story had been edited (after a fashion) by Count Musin-Pushkin, and a transcript was also found among the papers of the empress Catherine. The authenticity of this production has been disputed by some modern scholars, but without solid grounds. The original was seen by several men of letters in Russia, Karamzin among the number. There is a mixture of Christian and heathen allusions, but there are parallels to this style of writing in such a piece as the "Discourse of a Lover of Christ and Advocate of the True Faith," from which an extract has been given by Buslaeff in his *Chrestomathy*. Unlike most of the productions of this period, which are tedious, and interesting only to the philologist and antiquary, there is a great deal of poetical spirit in the story of Igor, and the metaphors are frequently very vigorous. Mention is made in it of another bard named Boyan, but none of his inspirations have come down to us. A strange legend is that of the czar Solomon and Kitovras, but the story occurs in the popular literatures of many countries. Some similar productions among the Russians are merely adaptations of old Bulgarian tales, especially the so-called apocryphal writings. The *Zadonshchina* is a sort of prose-poem much in the style of the "Story of Igor," and the resemblance of the latter to this piece and to many other of the *skazania* included in or attached to the Russian chronicle, furnishes an additional proof of its genuineness. The account of the battle of the "Field of Woodcocks," which was gained by Dmitri Donskoi over the Mongols in 1380, has come down in three important versions. The first bears the title "Story of the Fight of the Prince Dmitri Ivanovich with Mamai"; it is rather meagre in details but full of expressions showing the patriotism of the writer. The second version is more complete in its historical details, but still is not without anachronisms. The third is altogether poetical. The *Poviest o Drakule* ("Story of Drakula") is a collection of anecdotes relating to a cruel prince of Moldavia, who lived at the beginning of the 15th century. Several of the barbarities described in it have also been assigned to Ivan the Terrible.

The early Russian laws present many features of interest, such as the *Russkaia Pravda* of Yaroslavl, which is preserved in the chronicle of Novgorod; the date is between 1018 and 1054. Large additions were made to it by subsequent princes. It has many points in common with the Scandinavian codes, e.g., trial by wager of battle, the wergild, and the circuits of the judges. The laws show Russia at that time to have been in civilization quite on a level with the rest of Europe. But the evil influence of the Mongols was soon to make itself felt. The next important code is the *Sudebnik* of Ivan III., the date of which is 1497; this was followed by that of Ivan IV., of the year 1550, in which we have a republi-

cation by the czar of his grandfather's laws, with additions. In the time of this emperor also was issued the *Stoglav* (1551), a body of ecclesiastical regulations. Mention must also be made of the *Uloshenie* or "Ordinance" of the czar Alexis. This abounds with enactments of sanguinary punishment; women are buried alive for murdering their husbands; torture is recognized as a means of procuring evidence; and the knout and mutilation are mentioned on almost every page. Some of the penalties are whimsical: for instance, the man who uses tobacco is to have his nose cut off; this, however, was to be altered by Peter the Great, who himself practised the habit and encouraged it in others.

In 1553 a printing press was established at Moscow, and in 1564 the first book was printed, an "Apostol," as it is called, i.e., a book containing the Acts of the Apostles and the Epistles. The printers were Ivan Feodoroff and Peter Mstislavetz; a monument was erected a year or two ago to the memory of the former. As early as 1548 Ivan had invited printers to Russia, but they were detained on their journey. Feodoroff and his companions were soon, however, compelled to leave Russia, and found a protector in Sigismund III. The cause of their failure appears to have been the enmity which they had stirred up among the copyists of books, who felt that their means of gaining a livelihood were lessened. They succeeded accordingly in drawing over to their side the more fanatical priests, who thought it degrading that the sacred books should be multiplied by such an art, just as at the present day the Arabs refuse to allow the Koran to be printed. The first Slavonic Bible was printed at Ostrog in Volhynia in 1581. Another press, however, was soon established at Moscow; up to 1600 sixteen books had been issued there.

A curious work of the time of Ivan the Terrible is the *Domostroi*, or "Book of Household Management," which is said to have been written by the monk Sylvester, although this statement has been disputed. This priest was at one time very influential with Ivan, but ultimately offended him and was banished to the Solovetzkoï monastery on the White Sea. The work was originally intended by Sylvester for his son Anthemius and his daughter-in-law Pelagia, but it soon became very popular and in general use. We have a faithful picture of the Russia of the time, with all its barbarisms and ignorance. We see the unbending authority of the husband in his own household; he may inflict personal chastisement upon his wife; and her chief duty lies in ministering to his wants. The Mongols had introduced into Russia the Oriental seclusion of women; those of the older time knew nothing of these restrictions. Sylvester, or whoever wrote the book, was a complete conservative, as indeed the clergy of Russia almost universally were.<sup>1</sup> To the reign of Ivan the Terrible must also be assigned the *Chetii-Minei* or "Book of Monthly Readings," containing extracts from the Greek fathers, arranged for every day of the week. The work was compiled by the metropolitan Macarius, and was the labour of twelve years. An important writer of the same period was Prince Alexander Kurbski, descended from the sovereigns of Yaroslavl, who was born about 1528. In his early days Kurbski saw a great deal of service, having fought at Kazan and in Livonia. But he quarrelled with Ivan, who had begun to persecute the followers of Sylvester and Adasheff, and fled to Lithuania in 1563, where he was well received by

<sup>1</sup> In a curious letter of the date of 1698, and now among the manuscripts of the Bodleian, Bishop Burnet writes thus of a priest who accompanied Peter the Great to England: "The czar's priest is come over, who is a truly holy man, and more learned than I should have imagined, but thinks it a great piece of religion to be no wiser than his fathers, and therefore cannot bear the thought of imagining that anything among them can want amendment."

(Sigismund Augustus. From his retreat he commenced a correspondence with Ivan, in which he reproached him for his many cruelties. Ivan in his answer declared that he was quite justified in taking the lives of his slaves, if he thought it right to do so. While living in Lithuania, Kurbski appeared as the defender of the Greek faith, which was being undermined by the Jesuits. He died in exile in 1583. Kurbski was a fluent writer, but Bestuzheff Riumin thinks that his hatred of Ivan led him to exaggerate, and he regrets that Karamzin should have followed him so closely. Besides the answers of Ivan to Kurbski, there is his letter to Cosmas, and the brotherhood of the Cyrillian monastery on the White Lake (Bielo Ozero), in which he reproaches them for the self-indulgent lives they are leading. Other works of the 16th century are the *Stepennaya Kniga*, or "Book of Degrees" ("or Pedigrees"), in which historical events are grouped under the reigns of the grand-dukes, whose pedigrees are also given; and the *Life of the Czar Feodor Ivanovich* (1584-1598), written by the patriarch Job. To the beginning of the 17th century belongs the *Chronograph* of Sergius Kubasoff of Tobolsk. His work extends from the creation of the world to the accession of Michael Romanoff, and contains interesting accounts of such of the members of the Russian royal family as Kubasoff had himself seen. Something of the same kind must have been the journal of Prince Mstislavski, which he showed the English ambassador Jerome Horsey, but which is now lost.<sup>1</sup>

To the time of the first Romanoffs belongs the story of the siege of Azoff, a prose poem, which tells us, in an inflated style, how in 1637 a body of Cossacks triumphantly repelled the attacks of the Turks. They had seized this town, which they were anxious to hand over to the czar Michael, but circumstances were not ripe for it. There is also an account of the siege of the Troitza monastery by the Poles during the "Smutnoye Vremya," or Period of Troubles, as it is called,—that which deals with the adventures of the false Demetrius and the Polish invasion which followed. But all these are surpassed by the work on Russia of Gregory Karpoff Kotoshikhin. He served in the ambassador's office (*posolski prikaz*), and when called upon to give information against his colleagues fled to Poland about 1664. Thence he passed into Sweden and wrote his account of Russia at the request of Count Delagardie, the chancellor of that country. He was executed about 1669 for slaying in a quarrel the master of the house in which he lived. The manuscript was found by Prof. Solovieff (not the eminent historian lately deceased) at Upsala and printed in 1840. A new edition has recently appeared, and Prof. Grote has collected some fresh facts about the author's life, but we have no space here for a minute examination of them. The picture which Kotoshikhin draws of his native country is a sad one: ignorance, cruelty, and superstition are seen everywhere rampant. His work is of great importance, since it is from his description, and the facts we gather from the *Domostroi*, that we can reconstruct the Old Russia of the time before Peter the Great, as in our days the valuable labours of M. Zabielin have done in his work on Russian domestic life. Perhaps, as an exile from his country, Kotoshikhin has allowed himself to write too bitterly. A curious work is the *Uriadnik Sokolnichia Puti* ("Directions for Falconry"), which was written for the use of the emperor Alexis, who, like many Russian

<sup>1</sup> Horsey says: "I read in their cronicells written and kept in secret by a great priem prince of that country named Knez Ivan Fedorovich Mstislavskoi, who, out of his love and favour, imparted unto me many secrets observed in the memory and procis of his tyme, which was fowerscore years, of the state, natur, and government of that comonwealth."—Bond, *Russia at the Close of the Sixteenth Century* (Hakluyt Society), 1856.

of old time, was much addicted to this pastime. The Serb, Yuri Krizhanich, who wrote in Russian, was the first Panslavist, anticipating Kollar by one hundred and fifty years or more. He wrote a critical Servian grammar (with comparison of the Russian, Polish, Croatian, and White Russian), which was edited from the manuscripts by Bodianski in 1848. For his time he had a very good insight into Slavonic philology. His Panslavism, however, sometimes took a form by no means practical. He went so far as to maintain that a common Slavonic language might be made for all the peoples of that race,—an impossible project which has been the dream of many enthusiasts. From some unexplained cause he was banished to Siberia, and finished his grammar at Tobolsk. He also wrote a work on the Russian empire, which was edited by Beszonoff in 1860. In it he shows himself a widely-read man, and with very extensive Western culture. The picture drawn, as in the corresponding production of Kotoshikhin, is a very gloomy one. The great remedy suggested by the Serb is education. To this period belongs the life of the patriarch Nikon by Shusherin. The struggles of Nikon with the czar, and his emendations of the sacred books, which led to a great schism in Russia, are well known. They have been made familiar to Englishmen by the eloquent pages of Dean Stanley.<sup>2</sup> At Moscow may be seen the portrait of this celebrated divine and his tomb; his robes, which have been preserved, show him to have been a man of 7 feet in stature. The mistakes which had crept into the translation of the Scriptures, from the blunders of generations of copyists, were frequently of a ludicrous character; still, a large number of the people preferred retaining them, and from this revision may be dated the rise of the Raskolniks (Dissenters) or Staro-obriadtzi (those who adhere to the old ritual). With the name of Simeon Polotzki (1628-1680) the old period of Russian literature may be closed. He was tutor to the czar Feodor, son of Alexis, and may be said in a way to have helped to introduce the culture of the West into Russia, as he was educated at Kieff, then a portion of Polish territory. Polotzki came to Moscow about 1664. He wrote religious works (*Vienetz Vieri*, "The Garland of Faith,") and composed poems and religious dramas (*The Prodigal Son*, *Nebuchadnezzar*, &c.). He has left us some droll verses on the czar's new palace of Kolomenskoe, which are very curious doggerel. The artificial lions that roared, moved their eyes, and walked especially delighted him. Alexis had probably ordered something to be constructed resembling the machinery we find mentioned in the Byzantine writers. There does not seem to be any ground for the assertion (often met with even in Russian writers) that Sophia, the sister of Peter the Great, was acquainted with French, and translated some of the plays of Molière.

And now all things were to be changed as if by an enchanter's wand. Russia was to leave her martyrologies and historical stories and fragmentary chronicles, and to adopt the forms of literature in use in the West. One of the chief helpers of Peter the Great in the education of the people was Feofane (Theophanes) Procopovitch, who advocated the cause of science, and attacked unsparingly the superstitions then prevalent; the cause of conservatism was defended by Stephen Yavorski. The *Rock of Faith* of the latter was written to refute the Lutherans and Calvinists. Another remarkable writer of the times of Peter the Great was Pososhkoff, who produced a valuable work on *Poverty and Riches*, a kind of treatise on political economy. Antiokh Kantemir (1708-1744), son of a former hospodar of Moldavia, wrote some clever satires still read; they are imitated from Boileau. He also

<sup>2</sup> *Lectures on the Eastern Church.*