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I. THE REPUBLIC OF NOVGOROD

"Lord Novgorod the Great," Gospodin Velikii Novgorod, as it once called itself, is the starting-point of Russian history. It is also without a rival among the Russian city-states of the Middle Ages. Kiev and Moscow are greater in political importance, especially in the earliest and latest mediaeval times—before the Second Crusade and after the fall of Constantinople—but no Russian town of any age has the same individuality and self-sufficiency, the same sturdy republican independence, activity, and success.

Who can stand against God and the Great Novgorod?—Kto protiv Boga i Velikago Novgoroda?—was the famous proverbial expression of this self-sufficiency and success.

From the beginning of the Crusading Age to the fall of the Byzantine Empire Novgorod is unique among Russian cities, not only for its population, its commerce, and its citizen army (assuring it almost complete freedom from external domination even in the Mongol Age), but also as controlling an empire, or sphere of influence, extending over the far North from Lapland to the Urals and the Ob.

The modern provinces of Novgorod, Olonets, and Archangel, with portions of Vologda, Perm, and Tobolsk, represent this empire. The great Novgorod of the Middle Ages, the quiet, decayed cathedral town of to-day, lies on both sides of the deep and broad Volkhov, on its way from Lake Ilmen to Ladoga and the Baltic. Here we are about one hundred miles south-east of St. Petersburg.

As in the Middle Ages, the Side or Quarter of St. Sophia still lies on the left of the Volkhov, the Commercial Side on the right. The eleventh-century cathedral of the Holy Wisdom, "Saint Sophia," is still one of the historical monuments of Russia, while the walls of the Kremlin of Novgorod show how slender was the fourteenth-century Russian skill in fortification.

But the mighty turbulent Republic is no more. The modern town, of some 26,000 people, has little more than a tenth, perhaps, of its old numbers, when to Ghilibert de Lannoy, coming from the Low Countries in 1413, it appeared "of prodigious greatness." The Hanseatic Market is a memory. The ancient earthen ramparts are in ruins, and of their stone towers only one, The White, still stands on the south of the city. Quite as ruinous is the Tower of Yaroslav, overlooking that Court of Yaroslav, which was once the...
favourite meeting-place of the popular assemblies. The great bell
which summoned the citizens to these assemblies, or to riot, hangs
there no longer. More than from Florence or from Ghent has the
old life departed, which made Novgorod a Slavonic counterpart of
the city-states of Italy or of Flanders."

Novgorod, in the days of its power, is in name an elective Principal-
pality, in fact something like a democratic Republic. The Veche, or
General Assembly of the citizens, is the ultimate and irresistible
authority, though its ordinary activities are of course limited by
other forces, ecclesiastical, commercial, aristocratic, and princely.

(i) The power of these Electoral Knyazes or Princes rests mainly on
their own personality, and their capacity of maintaining popularity
and organizing support. In modern language, Novgorod is largely
governed by the party system. While the Prince can command a
majority, or at least avoid open defeat, he is secure, except against
surprise: as soon as his party is the weaker, the result is inevitable.
In the language of the Chronicle, they "show him the way out."
From the earliest times the citizens are noted for their "free
spirit." At the beginning of Russian history we have their tradi-
tional revolt against the very Rurik they had just called in to found
the new Slav-Scandinavian people of Rus—"Our Land is great,
but there is no Order or Justice in it; come and rule over us." A
century later, Svyatoslav proposes to govern Novgorod by ordi-
nary officials, but the city insists on a son of the Grand Prince.
"We know how to find another Knyaz." The menace is heeded
(964-73).

Yaroslav the Lawgiver (1016-54), one of the real statesmen of
Russian history, fully recognizes the power and value of Novgorod.
Above all his other favours, tradition singles out the Charters or
Privileges granted by him to the city—a Russian parallel to the
"Good Laws of Edward the Confessor," or the German Town
Charters of Charles the Great.

As the old Russian Federation, under the Grand Princes of Kiev,
falls to pieces in the twelfth century, Novgorod republicanism de-
velops. The sovereignty is treated as purely elective, and depo-
sition becomes well-nigh parallel to election. A prince installed one
year may be "shown out" the next.

Thus in 1136 (taking examples only from the time of Stephen
and Henry II of England) the men of Novgorod seize and imprison
Prince Vsyevolod in the Archbishop’s palace "with his wife and
children, and his mother-in-law," and finally expel him.
THE CHRONICLE OF NOVGOROD

come with reflection. At the beginning of the next year Alexander is recalled (1241).

At time goes on, and Eastern and Western Christendom see the growth of more powerful monarchical states, the Novgorod principedom further declines, and at last we find the citizens doubting only whether to become frankly Muscovite or disloyally Polish (1471).

(ii) The crisis of 1471, ended by the victory of Moscow, brings into relief the second person in the temporal polity of the Republic—in "the accused" Posadnitsa Martha, wife of the Posadnik, Governor, or Burgomaster Simon Boretsky. This remarkable woman, a Russian parallel to Elizabeth of England, Catherine de Medici, and the rest of the brilliant female offspring of the Classical Renaissance, almost succeeds in detaching Novgorod from Russia, and the Eastern Church, and is therefore not greatly flattered by the Chronicle of the city, in a last section thoroughly pervaded by Muscovite influence. The hatred of her opponents shows the influence which one Posadnik at least is able to exercise. But usually the Posadniks, like the princes, are creatures of the popular will. They are set up and cast down almost as frequently, and their fate is harder. Deposed princes are "shown the road," but deposed or unpopular governors are often killed. Thus in 1134, 1146, 1156, 1161, 1171, 1179, 1189, 1205, 1219, we hear, within one century only, of Posadniks expelled or restored; in 1167 and 1209 of Posadniki executed or proscribed.

The Posadnik riots of 1209 give us a vivid picture of the city in uproar. "The men of Novgorod held a Veche over Posadnik Dmitri and his brethren... And they went to plunder their houses and set fire to...[them], seizing their effects, and selling their villages and servants...taking of their treasures a countless quantity." Later Dmitri is brought in dead, and Novgorod would have thrown the body from the bridge, "but the archbishop forbade." "And they kissed the Cross that they would not keep Dmitri's children "in the city."

Strong governors perhaps appear more often than strong princes. And such governors play a leading part in home and foreign politics, as in 1135, 1214, 1215, 1264.

At times, as in 1218, the Novgorod Democracy keeps a Posadnik in office, in defiance of the Prince. "He is blameless, and we will not give in to this." Yet next year the fickle monster may displace its favourite, only to replace him the same winter.
Monasticism, which began in the Eastern Church, and has always played so great a part in Russia, is strong at Novgorod. Many a time it is recorded how a Bishop, Igumen, prince, or rich man, founds a monastery "a refuge for Christians and a delight to the faithful "; like the "Bishop's Court," the Russian monasteries serve at times as guard-houses for prisoners of state.

As in the West, so in the East. The greatest soldiers and statesmen may take refuge in the cloister. Alexander Nevsky himself, when he feels his mortal illness, is "shorn" as a monk (Nov. 14, 1263).

And abundant are the examples of prominent ecclesiastics of the Republic being "shorn into" (or "for") the schema, "choosing to lead a life of silence."22

(iv) "Mediaeval society (many still believe) included only soldiers, churchmen, and peasants." Mediaeval Russia, and especially Novgorod, gives as much help against this superstition as any Westernland.

The burgess, the responsible citizen, who possesses a stake in the Republic, and who deliberates, votes, and fights for its freedom and greatness, is constantly in evidence.

But beyond the ordinary business and business man of the average prosperous mediaeval town, the merchant and his trade play an exceptional part in Novgorod. For here was one of the four capital factories of the Hanseatic League in non-German lands.

Before, or during, the time of Frederic Barbarossa, foreign traders are noticed at Novgorod (1142); Bremen merchants appear in Livonia (1157), and direct commerce between Cologne and Russia is recorded (1165). The agreement concluded at the close of the Crusading Age (1269) between Novgorod, Lübeck, and Gothland, shows that the Nemtsi had long possessed a regular commercial status on the Volkhov. And the famous Skra or code of the Nemetsk factory here goes back to the early thirteenth century (1229).23

Half the town is known, we have seen, as the Commercial Side.24

INTRODUCTION

Here the foreign traders had their quarters, their guildhall, their church (of St. Peter), their shops, stores, and dwelling-houses. This Court of the Nemtsi, or Court of St. Peter, was built, like the Hansa settlements in Bergen and London, for defence as well as for trade, and was closed and guarded at night. At its head was a Council of Aldermen, with a President, the "Chief Alderman of St. Peter's Court." Common Rooms (very unlike those of Oxford) were maintained for all the Hanseatics, "summer and winter travellers" alike, both the privileged sea-farers, and the landsmen who, as enjoying an easier life, had fewer privileges in the factory. The junior clerks and apprentices had plenty of freedom in the "children's room."

The Nemtsi of St. Peter's Court had their own brewery, bees, and forests. Their organization was largely governed by the sound principles of keeping their good things to themselves, and guarding against fraud by their customers, as well as against the intrusion of non-Hanseatics into the Russian trade.25

In the early days of this factory, the annual profits are stored at St. Mary's Church in Visby—another indication of Gothland influence. The original authors of the Skra are probably Gothland merchants, and the Novgorod "court of the Nemtsi" is perhaps at first a dependency of Visby. But in the fourteenth century the Gothland domination is first rivalled, then replaced, by that of Lübeck. Thus from 1346 the Hanseatic President in Novgorod is chosen, by representatives of the Hanse towns, from among Lübeck and Visby merchants.26

The growth of Hanse trade in Russia, during the Mongol Age (1220-1460), is not only due to the business ability of the German merchants. It is aided by the disasters (and consequent dependence) of the Russian people at this time—by Tartar, Lithuanian, and especially Teutonic, conquest.

Except in Flanders, no field of non-German trade gives so wide a Hanseatic picture, shows so many Hanse centres engaged in the local commerce. Merchants of Brunswick, Dortmund, Duisburg, Magdeburg, Munster, and pettier towns appear in Russia, especially in Novgorod, often travelling by the dangerous overland routes. And even mediaeval Russians sometimes venture far overland in search of customers.27

The Annals of Novgorod abound in notices of trade. Already in
the twelfth century (as in 1137, 1141-2, 1195) the mercantile interest makes itself felt in war and politics.28

Commercialism further develops in the thirteenth century, when we hear of extortions from merchants, in 1209; of merchants sent, with the Posadnik, to call in a new prince, in 1215; of merchants plundered by this new ruler in the same year; of gallant tradesmen (kettlemakers, clockmakers, silversmiths) killed in battle (in 1216, 1234, and later years); and of terrible fires on the Commercial Side, with destruction of Varangian and Nemetski merchandise, in the Varangian church, or in Varangian Street (in 1217 or 1299).29

In the fourteenth century commercial matters, and especially interference with trade, are among the prominent causes of quarrel between Novgorod and Sweden, the Teutonic Order, and Moscow.30

Lastly, in the fifteenth century, foreign values and coined money are introduced into Novgorod traffic, and the old tokens superseded. Thus in 1410 "the men of Novgorod began to trade in Nemetski artugs and Lithuanian groshes...doing away with skin-tokens," and in 1420 they "began to deal in silver coin," and sold the Nemtsy their artugs again.31

(v) Every rank, power, and interest in Novgorod rests upon the sovereign people. As no dynasty can establish itself permanently, still less any aristocracy of western type, the Republic preserves with peculiar purity the ancient democratic ideas and institutions. Down to the Muscovite conquest, the city is more powerful than any of its lords, officials, or classes.32 The great popular assembly, comparable to that of Athens in power, is supremely characteristic of Novgorod among Russian states. The Veche invites a new prince, and arraigns, imprisons, or expels him when it pleases.33 It elects and deposes Posadniks and the lesser officers of state.34 Within the limits of the sacred lot, and of Orthodox feeling, it elects, as it can depose, the VZadykas or Archbishops.35 It decides peace and war, and punishes criminals. A bad character, or unpopular personage, may be hurled from the Great Bridge—or otherwise put out of the way—at the conclusion of a Veche.36

Like the Polish Diets, the Novgorod Veche nominally respect the primitive Slavonic principle of necessary unanimity. But there is no real liberum veto on the Volkov. Minorities in Novgorod are bludgeoned, ducked, drowned, "put to the edge of the sword," or expelled from the city. Prince or Posadnik—or any respectable party among the nobles or commons—can legally or practically summon the Veche, which usually meets either "at" (i.e. outside) St. Sophia, or in the Court of Yaroslav on the Commercial Side. Sometimes rival parties call rival Veches, which finish with a conference upon the Great Bridge, or with fighting.37 Matters of religion and morality are an important part of the work of the Veche, which banned pagan superstitions, punished the black art, designated the favoured few from whom a new archbishop might be chosen, or deposed an unpopular prelate.38

II. THE EMPIRE OF NOVGOROD.

On any general view of European history, there are few incidents more suggestive than the territorial expansion of Russia—the eastern vanguard of western civilization. However we may criticize the Russian people, it is certainly the pioneer and representative of Christendom in the north-east of Europe and in the north of Asia. And nowhere in the Old World has the dominion of the higher races been so widened as in the lands from the Black Sea to the White, and from the Baltic to the Sea of Japan, which have been gradually conquered and colonized by the Slavonic-Scandinavian Rus.

The primitive Russian homeland did not include more than a fraction (mainly in the West-Central zone) of the present Russia-in-Europe. It was the political, mercantile, and adventuring ambition of Russian states, traders, and freebooters, which gave so noteworthy an extension to the Russian name.

The first discovery of those two Siberias—European and Asiatic—which lay north and north-east of the primitive Russians, as far as the Polar Ocean and Tobol'sk province, was the work of Novgorod. Probably about the time of the First Crusade (1096), and certainly before the Second (1147), the Republic had already come into touch with the country just beyond the Ural Mountains.

Long ere this, perhaps as early as the age of Cnut (1000-30), the Novgorod pioneers had penetrated to Lapland, the White Sea, and even the Urals. One of the North Ural passes most likely corresponds to those Iron Gates where the men of Novgorod suffered disaster in 1032—"Few returned, but many perished there."39

In 1079 we have the earliest reference of the Novgorod Annals themselves to these distant regions: "They killed Prince Gleb beyond the Volok" (in the Northern Dvina country) "on the 30th of May."40
The time of Henry I of England shows Novgorod communicating with the Asiatic lands beyond the dividing range. Speaking of a year which apparently answers to A.D. 1112, the Fundamental Chronicle, usually known as Nestor’s, tells how one Guryata Rogovishch of Novgorod sent his servant to the Pechora, how the Pechora folk then paid tribute to Novgorod, and how from the Pechora the messenger went on to Yugra. We may doubt the Yugrian report of a mysterious people enclosed in lofty mountains by the sea, vainly struggling to break out, and accessible only by an opening through which they screeched their unknown lingo, thrust out an iron finger, and bartered furs for iron. But we need not doubt the historical statement which introduces this legend, or see in Nestor’s Yugra anything very different from the Ywgra of later time—the north-west corner of Asia, and especially the valley of the Lower Ob.41

Now this Siberian connexion is not a passing incident, like the early Russian dominion on the Azov or in the Crimea, or the early Russian raids towards and beyond the Caucasus. On the contrary, it appears fairly persistent throughout the central and later Middle Ages; when Novgorod is displaced by Moscow, the Muscovite power continues and develops the Russian overlordship in Yugra.

A tribute-gathering expedition in 1169 shows Novgorod active in the Trans-Volok or Northern Dvina basin, and may have been concerned with payments as far as Asia; and the foundation of Vyatka in 1174 carries permanent Novgorod settlement far nearer to Siberia, along a more southerly track. But in 1107, on the eve of the Third Crusade, Yugra appears tragically; both here and in lands west of Ural the natives rise and massacre their Russian masters or customers. The punitive expedition of 1193-4 ends in disaster.42

How and when intercourse with Asiatic Siberia is resumed we are not told; but this resumption possibly took place before the end of the Crusading Age, for in the agreement of 1264 between Novgorod and Prince Yaroslav, Yugra, like Perm and the Pechora, appears among the domains or “ claims ” of the Republic.43 Sixty years later, in 1323 and 1329, Novgorod complains of outrages on its citizens travelling to Yugra.44 These outrages were often the work of Russian enemies (as at Ustyug) in the Northern Dvina basin, planted on the flank of the north-east trade-route from Novgorod, and a constant danger to its commerce. Again, the demand of Moscow, in 1332-3, for “ tribute in silver ” for the lands beyond the Kama—the first sign of coming Muscovite overlordship—probably has a special reference to the mines Novgorod had long exploited in the Northern Ural.45

Lastly, in 1445, within a generation of the ruin of the Republic, we hear of a last vigorous effort to assert Novgorod rule in Yugra. Again the Chronicle tells of initial successes; then, as before, victory ends in ruinous defeat.46

In 1471 Moscow crushes Novgorod, and takes over the Novgorodian empire. But even before this, the founder of the Moscow Tzardom, Ivan the Great, on his way to the subjugation of Novgorod, begins the conquest of the Asiatic Siberia with which Novgorod had dealt so long.47

To the connexions between Novgorod and her less remote provinces there are fuller references. We have noticed the death of Prince Gleb in 1079, the tribute-gathering expedition of 1169 in the Trans-Volok, the foundation of Vyatka in 1174, and the Muscovite demand for “ silver-payment ” on the Trans-Kama lands in 1322-3. The Northern Dvina, the most valuable region beyond the Volok, appears more definitely in 1337, when Ivan Kalita attempts it to enforce his Trans-Kama silver claims, and is “ brought to shame there ”; in 1340, when Novgorod warriors raid Ustyug; in 1342, when rebel adventurers conquer all the Trans-Volok; in 1355-9, when Ivan II of Moscow corresponds with the Dvina Governor and notables; in 1366, when Novgorodians “ coming from the Dvina ” are seized by Muscovite forces; and in 1393, when Moscow compels Novgorod to yield to the Metropolitan.48

Ivan Kalita had first turned Muscovite policy towards the Arctic Dvina; besides its wealth in furs and timber, it aimed at winning an outlet to the ocean.49 Some seventy years later, his schemes are momentarily realized. In 1397 all the Dvina people are seduced from Novgorod, and “ kiss the cross ” to Moscow. The Grand Prince issues ordinances for his new subjects (in 1398-9), which are the earliest Muscovite laws known, and the first Russian laws preserved since Yaroslav (1016-54).50 Yet in 1411, 1417, 1419, 1445, we find Novgorod again in possession of most of Siberia-in-Europe.51

But finally the overmastering power of Moscow, which in 1452 chases an enemy through the Dvina lands, and in 1458-9 conquers Vyatka, achieves under Ivan the Great the complete destruction of Novgorod power on the Dvina, as elsewhere (1471).52

Later Russian progress in the Kama and Pechora regions is
specially connected with the Russian Church. About 1376 the monk Stephen, afterwards canonized as the apostle of Perm ("Stephan Permsky"), founds the earliest church in the Upper Kama. It was a venture of some risk, for a former missionary in this country had been flayed by the natives, "while they were yet infants in the Faith." Yet before his death in 1396 Stephen had overthrown the local idolatry of the Golden Old Woman, stopped the sacrifice of reindeer, secured the triumph of Christianity, and founded Muscovite influence in a region whence, two centuries later, Moscow overruns the Siberian Khanate. Under Stephen's successors the Russian Church took root in the Pechora country (1397-1445)—as it did on the White Sea during the same period, through the foundation of the greatest monastery of the Far North, in Solovetsky Island (1429).

Last among these distant fields of early Novgorod expansion comes Lapland, the westernmost region of Siberia-in-Europe. Neglecting any alleged treaties of the tenth century, or other evidence of Novgorodian power here before 1264, we now find Kola included with Yugra, the Trans-Volok, and the Pechora, among lands of Novgorod influence. Again, the peace concluded between Novgorod and Sweden, in 1323, fixes the Varanger Fiord as the boundary between the two powers in Lapland. As elsewhere, religious influence accompanies mercantile and political control; like Stephen in the Kama, Iliya of Novgorod and Theodorite Solovetsky appear as apostles of faith and culture to Kola and the Lapps.

We may here remember that the early Russian expansion in the North is led, not by an absolute monarch and his soldiers, but by a fickle, half-theocratic democracy, whose chief activity is commerce, and to whom the right of insurrection is sacred. We may also recall that the free life of Old Novgorod has left widely-scattered traces in North Russia. Thus the colony planted in the well-stocked and beautiful woodland of far-away Vyatka, in 1174—though no longer governed by elected civil magistrates, sharing power, in Novgorod fashion, with Church dignitaries—yet still keeps much of the manners and customs, the domestic architecture, the head-dress, and even the dialect, of the mother-city. On the other hand, when autocratic Moscow displaces its liberty-loving rival, popular government has clearly been found wanting in Russia. If Novgorod had not fallen before Moscow, she would have submitted to Poland.

Ivan the Great conquers her, in the name of Russia and Orthodoxy, to save her from treachery and Latinism. And Moscow certainly substitutes a clearer political reality for the vague and fluctuating dominion, often no more than a commercial monopoly, of the Novgorod merchants.

Again, to understand this Russian expansion, the influence of rivers must not be overlooked. The history of Russia, like that of French America, is largely a river-history: her conquest is often a progress from end to end of a river-basin, from one river system to another. The slight elevation of the northern plains aids the inland navigator from Novgorod to Ural, from Ural to Pacific.

Once more, if the Ural were not in some places, despite length and breadth, so insignificant a range, the Novgorod connexion with Asia might be cited as another disproof of the fallacy that mountain chains form an absolute barrier between states and races.

Lastly, the empire of Novgorod is largely commercial; her discoveries and conquests are often the victories of a remarkable trade-expansion. The mercantile side of history has often been treated with contempt. But what form of man's energy has done more to bring about the discovery of the earth, to "clear the mind of cant," to break down the obstacles of ignorance, fear and prejudice which once hemmed in mankind and separated lands and races?

III. THE FOREIGN RELATIONS OF NOVGOROD.

The relations of Novgorod with its neighbours, its friends, and its enemies, form the last section of our subject.

I. And first as to the chief RUSSIAN STATES.

(a) NOVGOROD AND KIEV.

With Kiev, the so-called "Mother of Russian cities," the acknowledged head alike in politics and religion, during all the early centuries (c. 880-1169), the relations of Novgorod are naturally long and intimate. During most of this time the Grand Prince of Kiev nominates the Prince, and sometimes the Posadniks, of Novgorod, subject to the popular approval. And the Metropolitan of Kiev, with the same limitations, ratifies the episcopal elections.

Oleg, as Prince of Kiev, and chief of the Varangians in Russia, is said to have imposed a regular yearly tribute on Novgorod, about 881. His successor, Olga, "wisest of all persons," the pioneer of Christianity among the Rus, visits the city, from Kiev, in the next
The Chronicle of Novgorod

The very name of Rus is long used to designate the Kiev region. Yet the downfall of Kiev in 1169, when the Russia of the Forests humbles the Russia of the Steppes, is unnoticed in the Novgorod Annals. Even the final calamity, the Mongol storm of 1240, is only mentioned indirectly. On the other hand, the lesser disasters of 1203 and 1235, when heathen Kumans or Polovtsi, aided by traitor Russians, waste the city, are properly bemoaned by the Novgorod historian.

(b) Novgorod and Moscow.

The intercourse of Novgorod with Kiev begins with the beginnings of Russian history, and is only important in the pre-Tartar period, the period of Kievian greatness. But with Moscow the Northern Republic does not much concern itself before the fourteenth century, when the White Stone City claims the headship of the Russian principalities. It is in 1238, when Russian allies are vainly struggling from the Mongols, and the men of Moscow ran away, that we have the earliest notice of Mother Moskva in the Novgorod Chronicle. The fall of Moscow itself, a few weeks later, before the lawless Ishmaelites of Batu, is next recorded—but here, as in 1293, Moscow is merely named, in passing, as one of the less important victims—and after this we hear little of Muscovite interest from the Novgorod Annals for almost a century (1238–1325).

But at last, in 1325, we find the Archbishop of Novgorod visiting Moscow for confirmation by the Metropolitan. For Ivan Kalita had just induced the Russian primate to move his Stol from Vladimir, and Moscow had definitely taken the place of Kiev as the Canterbury or the Mainz of Russian Christianity.

In 1335, again, we find the Republic, despite colonial quarrels, recognizing the Knyaz of Moscow—this same John of the Purse—as Grand Prince, the secular head of the Russian people.

Ivan visits Novgorod and has a friendly talk; Novgorod notables go to be honoured at Moscow.

When the Moscow sovereign or Metropolitan visits the Tartar Court on any special occasion (as in 1336), or when anything uncommon happens at Moscow—such as the fire of 1337, or the death of the Grand Prince in 1340—it is duly recorded at Novgorod. Still more, when (as in 1332) the Muscovite begins to aggress upon Novgorod; and most of all (as in 1337) when history records the discomfiture of the aggressor, regardless of the kissing of the Cross, who, by the power of the Cross, is brought to shame.

In 1346 we first hear of the enthronement of the Moscow Grand Prince in Novgorod, as its Russian suzerain—though the Khan of the Golden Horde is still Tsar, supreme even over Semeon the Proud, who after enthronement in Novgorod goes to the Low Country on the Tsar's business. Yet Novgorod still struggles against Muscovite ascendency, appealing to the Tartar, on Semeon's death, to give the Grand Princedom to Vladimir-Suzdal once more (1353); and though the intrigue is now unsuccessful, it momentarily succeeds a few years later (1360).

But in 1366 the Muscovite—now the famous Dmitri of the Don—is again Suzerain Prince, and quarrelling vigorously with the Republic about a Volga raid of Novgorod adventurers who had plundered Moscow merchants. Peace is made in 1367; the lieutenant of Dmitri is installed in Novgorod; and Novgorod helps Moscow against the hated Tver (1375), and accepts her decision in a dispute about the Metropolitan chair (1376).

On the other hand, Dmitri Donskoi confirms all the old rights of Novgorod in the year of his Tartar triumph at Kulikovo—in a clean field beyond the Don, on the birthday of the Mother of God, when preserved by God, he fought for the Orthodox Faith, and for all the Russian land (Sat., Sept. 8, 1380).

As the Tartar flood subsides, Moscow presses on Novgorod afresh, and in 1386 the Republic pays Dmitri a heavy fine (8,000 roubles) for the guilt of the Volga men. Towards the close of the fourteenth century we find Novgorod (in 1391) again struggling to free itself, if not from the political suzerainty, at least from the ecclesiastical jurisdiction, of Moscow. But before the end of 1393 (and this is prophetic) Novgorod yields, and concludes peace on the old terms.

More serious trouble follows from the reiterated Moscow aggressions in the colonial field, as in the Northern Dvina basin (1397...
II. NOVGOROD AND THE SCANDINAVIANS.

The history of Novgorod and of Russia begins with the Scandinavian settlement which civilized, and in the higher sense created, both. And during the earlier centuries the Scandinavian connexion is naturally close (c. 862-1060).

Novgorod is often mentioned in early Scandinavian records as Holmgard—"probably because it stood on a holm," or low flat river-bank, near where the Volkhov issues from Lake Ilmen.72

According to Nestor, Rurik settles first in Novgorod, when he enters Russia to rule the tribes that had invited the Rus. "And the Russian Land, Novgorod, was called (i.e. called Rus) after these Varangians; they (i.e. the Rus) are the Novgorodians of Varangian descent; previously the Novgorodians were Slavs."73

The mastery of the Rus over the Slavs begins, therefore, with their settlement in Novgorod; but the great northern town soon ceases to be their capital. After some twenty years, Rurik's successor, Oleg, takes Kiev and makes it his capital, and even the name of Rus now vanishes from Novgorod, and is usually, for centuries, connected with Kiev.

Yet, though abandoned by the sovereign clan of the Rus, Novgorod maintains its distinctive position. In reality it is the chief rival, and in commerce ultimately the superior, of Kiev among the early Russian states (880-1220). In Novgorod the Scandinavian element is stronger even than in Kiev—so strong indeed that Nestor considers it a Varangian town.74 Elsewhere we hear of the Varangian Church, of the Guildhall of the Gothlanders in twelfth-century Novgorod, and of other matters which prove the early prominence of Scandinavians, and especially of Swedes, in Novgorod traffic. But in the later Middle Ages the Scandinavians gradually give way to the Germans, and the Hansa comes to control Novgorod trade.

From the eleventh century we find less evidence of Scandinavian intercourse, though Scandinavian blood and spirit continue to work at Novgorod.

And when we next hear of Scandinavian influence, as in 1142, it is purely hostile.75 Towards the close of the Crusading Age comes the
Novgorod is the only Russian state, or city, of importance, which escapes full subjugation by the Mongols of the thirteenth century. And even Novgorod, saved from siege and sack behind her marshes, in a summer of providential wetness, becomes the vassal of the Tartars.

The great Asiatic irruption which alters the whole course of Russian history, and so sharply divides the life and polity of the Rus, before the age of Batu, from the life and polity of the same people, after that age (Novgorod is the only noteworthy exception) breaks upon all Eastern Europe with the force of sudden terror. Novgorod is no exception here. "In the same year (1224), for our sins, unknown tribes came. Nobody knows accurately who they are, what their language is, or race, or faith. They called them Tartars. . . . God alone knows. . . . and wise men who understand books, but we do not. . . ." The battle of the Kalka (1224) is vividly described in the Novgorod Annals, and the dramatic departure of the victors, for a season. "We know not whence they came, nor where they hid themselves again. God knows whence he fetched them against us, for our sins."gl

And when the Horde returns, after twelve years (1236), and these "accursed godless strangers," these "lawless Ishmaelites," swarm "like locusts" into the Russian land, "cutting down every one like grass," the annalist traces their advance with mournful fidelity to within sixty miles of Novgorod. Moscow and many another Russian town, greater than the Moscow of those days, sees its men and women, its priests and monks, yield "their souls to the Lord" in a "hitter and a wretched death," but before the Heaven-protected Novgorod the Mongols pause. God, and the apostolic Cathedral of the Holy Wisdom, and the prayers of the Orthodox archbishop, of the faithful princes, of the venerable monks, guard the city. At the cross of Ignaat, 100 versts away, the invader turns back south-eastwards, weary and disgusted with the vast morasses and incessant rains which confront and impede him. For all this summer it "stood with wet."82

But Novgorod, though saved for the moment, would soon have shared the fate of other Russian cities, if she had not averted the danger by prompt, ready, and undeviating submission. The princes and officials of the Republic now obey the "Tartar Tsar" in all things, visiting the Horde when summoned (as in 1247), doing homage, punctually paying tribute, admitting Mongol assessors and tax-gatherers (as in 1257). The orders of Batu brook no evasion or delay; and the hero, Alexander Nevsky, statesman no less than warrior, is specially prominent in his obedience.83

Thus in 1259, after Lithuania had been devastated,84 when "the accursed raw-eating Tartars came, taking tribute for the accursed," the Republic, we have seen, bows to the statesmanship of its leader. Novgorod rages and trembles; the greater men bid the lesser be counted for tribute;" the citizens gather in force—"they will lay their heads by St. Sophia"—but the city submits at last, without a blow.85

In 1315, after seventy years of peaceful, if hateful, vassalage, Novgorod is forced into momentary conflict with the Mongols, through the treacherous ambition of the rival Russian state of Tver. The Republic suffers a serious defeat, but repulses an attempt upon the city (1316). In the retreat the enemy lose their way among the lakes and swamps that protected Novgorod, and nearly perish of hunger, eating their horses and leather shields. Finally, an appeal to the Khan of the Golden Horde ends the trouble. In 1327 "a mighty Tartar host took Tver . . . and wasted all the Rus land, Novgorod alone being spared"—on payment of a round sum.86

As we have seen, the first victories of Moscow, under Dmitri Donskoi, over the Tartars, are exultantly recorded at Novgorod (1380). Nor is the Mongol recovery under Tokhtamysh forgotten, when Moscow is burned, and the hero Dmitri flies before the "godless Tartars" (1382, etc.). And finally Novgorod catches a glimpse of the strange, enigmatic figure of Lame Timur, that champion of Islam, who by his overthrow of the Golden Horde prepares the way for the liberation of Russia and the expansion of Slavonic Christendom, just as by his defeat of the Ottomans he gives a last opportunity to Christian Constantinople. Needless to say, no perception of the real benefits of the conqueror's levelling work is apparent in the Chronicle of the Republic. There is merely an account of the triumph of Tamerlane over the Lithuanians (1398–9) arising out of his earlier triumph over the Golden Horde.87
In 1258 the Tartars took all Lithuanian land and killed the people—it reads like the end of the Lithuanian danger—but we know what these great phrases mean to annalists of many countries. And here it is more than usually misleading. For in the fourteenth century the Lithuanians first become a serious political power under their Grand Prince Gedimin the Conqueror, who in 1326 appears as mediating between Novgorod and the Germans, and in 1331 as trying to appoint the bishop, as he had appointed the prince, of Pskov, without regard to Novgorod... being carried away with presumption.89

Gedimin and his successors do, in fact, succeed in tearing away from Russia all the west and south-west of Rus, with Kiev itself. And thus is enacted the first chapter of that injustice which by the Partition of Poland is gradually transformed into a fresh wrong still more grievous, now weighing upon the old oppressor.

Against this new power, both before and after the conversion of Yagielo and the Union with Poland (in 1386), Novgorod struggles incessantly, and not ingloriously. Pskov submits to the Lithuanians in 1342, but the Elder Sister of Pskov defies them. A fierce attack in 1346 follows upon some plain language from Novgorod to Gedimin's successor—"Your Posadnik," complains Olgierd, "has barked at me; he called me a hound." It was a dangerous dog to bark at—for Olgierd brings Lithuanian power to its zenith, penetrating (as in 1370) almost to Moscow, and for a time bringing back the Metropolitan of the Russian Church from Moscow to Kiev, now "in Lithua" (1376).90 The abusive Posadnik is executed by his own fellow citizens at a Vechep (the Novgorod democracy treats its servants rather like Carthage) "for it is owing to you that our lands have been seized."91

The death of Olgierd in 1377, and the consequent domestic troubles, are a real relief to the Russia now pressed so hard between Tartars, Lithuanians, and Nemtsy. And the union of Poland and Lithuania in 1386 does not immediately increase the danger. For the federated state, though threatening the conquest of more and more Russian land, is at first chiefly occupied with the Tartars and the Teutonic Order—as in 1399, when Vitovt disastrously defies Timur, or in 1410, when Yagielo and Vitovt crush the German Knights at Tannenberg.

With Vitovt, the last great Lithuanian conqueror (1392-1430), ends the brief hope that Lithuanian conversion might profit the Eastern Church. "For Prince Vitovt," the Novgorod Annalist bemoans in 1399, "had previously been a Christian... but he renounced the Orthodox Faith and adopted the Polish, and perverted the holy churches to service hateful to God. He thought," continues the Chronicler, "that he would conquer...the Rus land and Novgorod, but he thought not of the Lord's saying, A thousand shall flee at the rebuke of one." After his ill-starred conflict with Timur, he concludes peace with Novgorod "on the old terms" (1400).

Yet in the fifteenth century Lithuanian aggressions are again alarming. But for their preoccupation with the Nemtsy, the Lithuans might have attempted the conquest of all Russia. In 1404 Vitovt gains Smolensk; and in 1415 "by the sufferance of God," he reorganizes the Church in Little Russia, under a Latin Metropolitan. Again, in 1444, Vitovt's successor, Casimir, calls upon Novgorod to submit. The Republic "did not fall in with this," but the famine of 1445 aided his efforts; in their distress some of the Novgorod folk "fled to Litva," or "passed over to Latinism." More and more this is the danger at the end of the Middle Ages—leading to the conclusion, when Moscow destroys the Republic to keep it from "lapsing into Latinism."92

V. NOVGOROD AND THE GERMANS.

The relations of Novgorod with the Nemtsy are among the latest in historical order, on the political side—though of respectable antiquity on the mercantile. There is no clear reference in the Chronicle to the Teutons of the Continent, as opposed to the Scandinavians, before the time of the Third Crusade (1188). And, in the next century, the stirring events of 1201 and the years following—when the Knights of the Order of Christ, better known as the Brethren or Bearers of the Sword, are called in as temporal helpers by Bishop Albert of Riga; when historic Riga is thus founded; and when the Riga Gulf lands and the country of the old heathen Prussians are conquered by these German Crusaders and by their colleagues of the Teutonic Order or Order of St. Mary—all pass unnoticed in the Novgorodskaya Lyetopis.

But in 1231 the Novgorod Annals notice how "Nemtsy from beyond sea" succour the city with corn and flour, after a terrible famine, when "already near its end." And in 1237 the union of the two German Orders, under the Teutonic title, is apparently
recorded as a piece of good news. "In this year the Nemtsy came. . . from beyond sea to Riga, and all united here. . . the men of Plescov sent aid. . . and they went against the godless Litva. . ."

But soon the Nemtsy appear among the most dreaded foes of Novgorod and Russia. In 1242 the Swedish victory of Alexander Nevsky is followed by Alexander’s revenge upon the German Order on the ice of Lake Chudskoe, “lest they should boast, saying, we will humble the Slovan race under us—for is not Pskov taken, and are not its chiefs in prison?” (April 5, 1242).

Much lost ground is thus recovered, and Novgorod is saved from German dominion, in politics if not in trade. But it is a salvation which has to be worked out again and again in the next two centuries. Thus in 1268 (after an agreement with the “bishops and godly nobles” of the Teutonic Order, in which these godly men, in the Russian view, purposed only deceit) the men of Novgorod fight a desperate drawn battle with “iron troops” of Nemtsy on the Kegola river, massed at one point in a “great wedge like a forest to look at. . . .” It was as if the whole nation of Nemtsy had come together.93

Almost every decade of later Novgorod history gives us some notice of conflict, negotiation, treaty, or commerce with the Nemtsy, mainly represented by the Teutonic Order and the Hanseatic League.84 But though lands and towns near or within the Novgorod frontiers are in German occupation throughout this period (c. 1200–1450) or great part of it; though the whole Baltic coast, from Danzig to the Gulf of Finland, is at one time held by the Order; and though such near neighbours as Pskov fall at intervals into the German grasp—yet the German peril is kept at arm’s length, and Novgorod is never beleaguered (far less taken) by the Knights, even if her trade passes in great measure under Hansa control.

And from the German fear Novgorod is finally delivered by the union of Poland and Lithuania, and the triumph of the new Slav power over the Teutonic Order. The Novgorod Annals, which so constantly neglect decisive events of neighbouring history, do not forget the battle of Tannenberg, which marks the ebbing of the German Drang nach Osten, so active and of such consequence since the twelfth century—first apparent in the tenth.

“This year (1410) on July 15th, King Yagailo and Prince Vitovt fought with the Prussian Nemtsy, in Prussia. . . and killed the
NOTES TO THE INTRODUCTION

(1) The Novgorod empire has two chief parts: (1) the homeland of Novgorod settlement, including various tributary states, e.g. Ladoga; (2) the colonial and trade-dominion. This homeland had five traditional sub-divisions (the "Pyatini," or "Fifths"): I. Vodskaya, in the North; II. Shelonskaya, in the West; III. Derevskaya, in the South; IV. Ruzheskaya, in the North-East; V. Byezhetskaya, in the East. A similar five-fold division is often assumed in the "Colonial Empire": I. The Trans-Volok or Zavolche, including the lands between the White Lake (Beloe Ozero) and the Mezen, and comprising the Northern Dvina country; II. Ter, Tri or Tre, including Russian Lapland and extensive regions north of Lake Onega (e.g. Pomoria); III. Permia, the Upper Kama basin; IV. Pechora; V. Yugra.

(2) "Mais est la ville fermée de meschans murs, faits de cloyes et terre, combien clue les tours sont de pierre," says de Lannoy (Louvain ed., 1878, p. 33).

(3) "... La grant Noegarde merveilleusement grant ville. ..." Oeuvres de Ghill. de Lannoy, edited by Ch. Potvin and J. C. Houzeau, Louvain, 1878, p. 32. Lannoy's whole description of Novgorod (pp. 32-5 of this edition) is of capital importance.

(4) An excellent general account of Old Novgorod is in Bestuzhev-Ryumin's History of Russia, St. Petersburg, 1872, vol. I, Ch. vi, Sections iii-v (German trans., Mitau, 1877, vol. I, pp. 230-74); see also Rambaud, Histoire de Russie (Paris, 1893), pp. 103-10.

(5) We know the Law of Novgorod principally through a late document, the Letter of Justice (Sudnaya Granota) in the text of 1471 (see Rambaud, Russie, 1893, p. 111); but it rested on the same principles as the Rushaya Pravda of Yaroslav the Lawgiver in the eleventh century. On the early history of Novgorod (to Yaroslav) see also the Chronicle of "Nestor," ed. F. Miklosich, Vienna, 1880, che. 30, 35, 38, 43, 46 7, 50 1, 53 4 (A.D. 947, 970, 977, 980, 997, 1014, 1018, 1021, 1024-36).

(*) See Nov. Chron., 1125, 1136, 1138, 1141, 1154, 1157-8, 1160-1, 1270.

(*) See Nov. Chron., 1240-63, and especially 1240, 1242, 1246, 1250, 1259, 1262-3.
(38) See the Chronicle of Novgorod, A.D. 1079. The Za-Volochye, Trans-Volokh, or Country beyond the Portage, includes all the Northern Dvina basin.


(41) See Nicholas Karamzin, History of the Russian Empire (Istoriya Gosudarstva Rossisskago), vol. IV, p. 59, in Einserling’s ed. (St. Petersburg, 1842); Knyaz Yaroslav is hereby debarred from possessing any villages in the domains of Novgorod, even to Zavolochye, Kola, Perm, Pechora, or Yugra.

(42) See Nov. Chron., 1323, 1329. Ivan Kalita was Grand Prince (Veliki Knyaz) of Moscow, 1328–40.

(43) See Nov. Chron., 1332. Ivan Kalita was Grand Prince (Veliki Knyaz) of Moscow, 1328–40.


(48) See Nov. Chron., 1398, 1401, 1411, 1417, 1419, 1435, 1436, 1445.


(57) See the Chronicle of Nestor, ed. Miklosich, chs. 18, 30, 35.

(58) E.g., Nov. Chron., 1113, 1118, 1129, 1134, 1145, 1149, 1154-6, 1253.

(59) E.g., Nov. Chron., 1145, 1149. In the later Middle Ages we find this restriction less observed in Novgorod. See A.D., 1263.

(60) See A. Rambaud, Histoire de Russie, p. 88 (1893).

(61) See Nov. Chron., 1203, 1235.


(63) See Nov. Chron., 1325-6, 1332, 1335.

(64) See Nov. Chron., 1336-7, 1339, 1340, 1342-3, 1353, 1389, 1392, 1406, 1412, 1437, 1441-2, 1446.

(65) Nov. Chron., 1332, 1337.

(66) See Nov. Chron., 1346, 1348, 1353, 1360.

(67) See Nov. Chron., 1366-7, 1375-6, 1380, 1382, 1386, 1445.

(68) See Nov. Chron., 1383, 1388, 1391, 1398, 1395-6, 1401, 1411, 1415, 1437.

(69) Nov. Chron., 1397-8, 1401, 1411, 1435, 1437 (Novgorod yields to fresh tax demands), 1441.

(70) See Vilhelm Thomsen, Origin of the Ancient Russ, Oxford, 1877, pp. 80-2, 125-6; Olaf Tryggveson's Saga, chs. 6, 7, 21; St. Olaf's Saga, ch. 191, etc.; Harald Hardrada's Saga, chs. 2, 15-17.


(72) See Nov. Chron., 1142, 1164.

(73) Nov. Chron., 1240. See also Rambaud, Russie, p. 134; Bestuzhev-Ryumin, History of Russia, St. Petersburg, 1872, vol. I, ch. VI, sections iii iv (German trans., Mitau, 1877, p. 249).

(74) See Nov. Chron., 1256, 1292-3, 1295, 1300-2.

(75) Nov. Chron., 1302, 1323, 1338.


(77) Nov. Chron., 1395-6, 1411, 1445.

(78) Nov. Chron., 1224.

(79) Nov. Chron., 1236 (conquest of Bolghar); 1238, etc. (conquest of Russia).


(81) Nov. Chron., 1258.

(82) Nov. Chron., 1259; see also 1293.


(84) Nov. Chron., 1380, 1382, 1398-9; see also 1408, 1415.

(85) See, e.g. Nov. Chron., 1183, 1198, 1200, 1203, 1210, 1213, 1219, 1324, etc.

(86) See Nov. Chron., 1258, 1263, 1269-7, 1285, 1329, 1320, 1331, 1335. Thus for a few years it is from a foreign and hostile land that the Russian primate sends his disregarded orders to Novgorod.

(87) See Nov. Chron., 1342, 1346, 1370, 1376.
AN ACCOUNT OF THE TEXT OF THE NOVGOROD CHRONICLE
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CHRONICLE-WRITING at Novgorod began very early, certainly by the eleventh century, for the chronicle of Nestor (the monk of Kiev), called *Povest vremennykh let* (*Annals of Contemporary Years*), which appeared in 1110, contains a number of items from the Novgorod Chronicle. Thus we read, in Nestor, that in 1063 the Volkhov flowed backwards for six days foreboding disaster, and four years later Novgorod was burned by the Prince Vseslav of Polovtsk. It is clear that this information could only have reached the Pechersk monastery in Kiev, where the *Annals of Contemporary Years* were composed, through the channel of a Novgorod chronicle. The latter was probably composed and kept in the Bishop's Palace or "Court," a fact to which the following data point: In 1136 and 1137, the entries were made by Kirik, one of the clergy of St. Sophia, well known in the history of early Russian literature, and the author of several works, including one of exceptional interest on chronology.

Again, the entries in the Chronicle from the twelfth to the fifteenth centuries largely relate to the *Vladyka* or Archbishop of Novgorod and the affairs of the See.

Several considerations, mostly founded on the text of the Novgorod Chronicle in the *Synodal* and other transcripts, point to the fact that in 1167 the archiepiscopal chronicle was rearranged as an historical compilation on a larger scale. The foundation for this was formed by the incorporation in it of the text of the Kiev *Annals of Contemporary Years*, to which were added under their respective dates all the annual entries of events made in Novgorod. This rearrangement was probably made by order of Ilya (Elias), first Archbishop of Novgorod. In its original form this rearrangement of the archiepiscopal chronicle has not survived; but we can gain some idea of it, first, from the later historical compilations, which were no longer of local, but of general, Russian character and scope, and comprised the Novgorod Chronicle among their other component parts, and secondly, from the oldest existing transcript of the Novgorod Chronicle itself, viz. the *Synodal Transcript* here translated. The *Synodal Transcript* had, as its foundation, an historical compilation made by a priest of the Novgorod Church of St. James, one Herman Voyata. The compiler speaks of himself in the entry for A.D. 1144, saying that in that year he was appointed priest; 

1 So-called because in the possession of the Synodal Library at Moscow.
under the year 1188 we read of the death of Herman Voyata, forty-five years priest of St. James. Herman Voyata prepared for his church a copy of the compilation of Archbishop Elias, which was, however, very much abbreviated up to the beginning of the twelfth century; in this copy remarkable items of news were sometimes omitted, e.g. the consecration of St. Sophia in 1050, and the misadventures of Bishop Luka in 1055 and 1058.

The entry concerning the death of Herman Voyata suggests that his compilation was continued at St. James's after his death. This conclusion is strengthened by the mention of the sacristan Timothy as transcriber, or compiler, of the chronicle (in 1230), and a happy conjecture has identified this person with Timothy, sacristan of the Church of St. James, who in 1262 transcribed an existing liturgical work. But the chronicle of St. James was probably not carried on independently; it was most likely a compilation of chronicles founded on the archiepiscopal chronicle, added to from time to time.

The archiepiscopal chronicle was carried on uninterruptedly, being as it were a continuation of the compilation of chronicles made in 1167. A new rearrangement of the archiepiscopal chronicle, undertaken probably on the initiative of Archbishop Basil, a learned and enlightened man, took place c. 1330-5. This rearrangement was founded on the compilation of chronicles made at the Church of St. James; possibly because a few years previously the compilation of chronicles made in the year 1167 had, at the demand of the Metropolitan, been dispatched to Vladimir (on the Klyazma). About the year 1310, the Metropolitan Peter planned a pan-Russian compilation of chronicles, in which the chronicle-writing of all Russia should be concentrated, and the local annals be brought together. This plan is connected with the efforts of the Metropolitan to conserve the unity of the Russian metropolitan province, a unity threatened by serious danger, especially since the beginning of the fourteenth century, when the Metropolitan, abandoning Kiev, which had been devastated by the Tartars, migrated to Vladimir. For this plan, then, the local chronicles must be collected in Vladimir; hence the Novgorod archiepiscopal compilation of 1167 was transferred thither. The Metropolitan's pan-Russian compilation of chronicles has only survived in a later rearrangement (of the fifteenth century), and, to a certain extent, in the so-called "Laurentian" transcript of 1377, which borrowed from it

\[1\] See Nov. Chron., 1144. 1188.
year 1075 onwards the composer of the new compilation, called the Sophia Chronicle, had to follow the compilation of Archbishop Basil. The Sophia Chronicle was probably composed at the instance of Archbishop Euthymus, by one of the clergy of St. Sophia in Novgorod called Matvei (Matthew) Mikhailov Kusov.

In the middle of the fifteenth century, a fresh rearrangement of the pan-Russian historical compilation was made at Moscow, probably at the Court of the Metropolitan. Its basis was the pan-Russian compilation of 1423, which largely repeated that of the Metropolitan Peter, and to it were added the Kiev Chronicle and the Sophia Chronicle of Novgorod. This Moscow compilation has not survived, but it gave rise to existing reproductions (e.g., the so-called First Sophia Chronicle and Fourth Novgorod Chronicle, published in vols. IV-VI of the Complete Collection of Russian Chronicles).

In the fifties of the fifteenth century a fresh rearrangement of the Sophia Chronicle was made at Novgorod. The text of this compilation follows both the fourteenth-century compilation of Archbishop Basil, and the Moscow compilation of the mid fifteenth century. This rearrangement of the Sophia Chronicle, which in all its manuscripts reaches down to 1443, has been preserved in (a) the so-called Commission Transcript (belonging to the Imperial Archzographical Commission); (b) the Academy Transcript (belonging to the Imperial Academy of Sciences); and the Tolstoi Transcript (belonging to the Imperial Public Library). From their resemblance to Archbishop Basil’s compilation there is a close connexion between these MSS. and the Synodal Transcript.

In editing the Synodal Transcript recourse can be had to the Commission, Academy, and Tolstoi Transcripts as auxiliary transcripts offering different readings. The last edition of the Synodal Transcript was issued by the Archzographical Commission (The Novgorod Chronicle According to the Synodal Parchment Transcript, St. Petersburg, 1888). The text of the Commission Transcript of the fifteenth century is, on pp. 1-82, 84-117, provided with different readings and additions from the Academy and Tolstoi Transcripts. On pages 83-4 (beginning with the words “but you are carpenters”) and in various passages between page 84 and page 117, we have the text of the Synodal Transcript, while the readings of the Commission, Academy and Tolstoi Transcripts are given as variants.

In the Russian edition of 1888, the difference between the source is marked by printing the Synodal text from the beginning of the line, and the Commission text at a distance of four letters from the beginning of the line. From page 117 (A.D. 1075) down to page 320 (with some slight intervals) the Synodal text appears again, while the Commission, Academy and Tolstoi variants are given in footnotes. On pages 330-428 (A.D. 1333-1446) we have the Commission text afresh till 1443 (p. 423) provided with Academy and Tolstoi variants (at 1441 the Academy breaks off). The addenda to this edition (pp. 431-90) contain a series of supplementary articles from the Commission Transcript which are not strictly part of the chronicle (lists of princes, bishops, posadniks, and also juridical matter).
ALPHABETICAL LIST OF TITLES, TECHNICAL TERMS, ETC., WHICH IN THE TEXT HAVE BEEN RETAINED IN THE ORIGINAL RUSSIAN, TOGETHER WITH THE ENGLISH EQUIVALENTS, AND THE PAGES WHERE THEY FIRST OCCUR.

Adventurers = molotky (p. 111).
Army = polk (p. 51).
Bishop = episkop (p. 8).
Body-guard = gridba (p. 38).
Charter = granota (p. 72).
Clan = plenya (p. 38).
Colony = soboda (p. 169).
Court = dvor (p. 1, 14, 62).
Courtier = dvoryanin (p. 50).
District = volost (p. 32).
Document = granota (p. 104).
Fence = tyn (p. 82).
Fines = vira dihaya (p. 50).
Fortification = gorod (p. 51).
Fortified town = gorod (p. 8).
Fortress = oseh (p. 52).
Fortress, prison = ostvog (p. 67). Fosse = greblya (p. 118).
House = dom (strictly speaking, the house with yard or court and fence and gates, p. 51).
Lieutenant = namentnik (p. 54).
Lithuanians = Litva (p. 32).
Lord = gospodin (p. 256).
Noble = velmozh (p. 90).
Palace = polata (p. 52).
Palace = terem (p. 130).
Patrimony = otchina (p. 132).
Picture (sacred) = ikon (p. 43).
Priest = pop (p. 30).
Province = oblast (p. 13).
Russia = Ras (p. 7).
Russian Land, the = Russkaya Zemiya (p. 5).
Sire = fosfiodin (p. 142).
Sort = smord (p. 11, 14).
Steward = sobnik (p. 99).
Steward = sobnik (p. 99).
Stockade = ostvog (p. 82).
Stockade = gorod (p. 60).
Throne = stol (p. 2).
Town = gorod (p. 3).
Town = posad (p. 70).
Tribe = yazyk (p. 64).
Tribune = amvon (p. 47).
Tribute = vykhod (p. 133).
Usher = podvoiski (p. 42).
Village = pogost (p. 86).
Wall = val (sc. of earth, p. 64).
THE CHRONICLE OF NOVGOROD
1016-1471
And at that time Yaroslav was keeping many Varangians in Novgorod, fearing war; and the Varangians began to commit violence against the wives of the townsmen. The men of Novgorod said: "We cannot look upon this violence," and they gathered by night, and fell upon and killed the Varangians in Poromon's Court; and that night Knyaz Yaroslav was at Rakomo. And having heard this, Knyaz Yaroslav was wroth with the townsfolk, and gathered a thousand soldiers in Slavno, and by craft falling on those who had killed the Varangians, he killed them; and others fled out of the town.

And the same night Yaroslav's sister, Peredslava, sent word to him from Kiev, saying: "Thy father is dead, and thy brethren slain." And having heard this, Yaroslav the next day gathered a number of the men of Novgorod, and held a Veche in the open air, and said to them: "My beloved and honourable Druzhina, whom yesterday in my madness I slew, I cannot now buy back even with gold." And thus he said to them: "Brethren! my father Volodimir is dead, and Svyatopolk is Knyaz in Kiev; I want to go against him; come with me and help me." And the men of Novgorod said to him: "Yes, Knyaz, we will follow thee." And he gathered 4,000 soldiers: there were a thousand Varangians, and 3,000 of the men of Novgorod; and he went against him.

And Svyatopolk having heard this, gathered a countless number of soldiers, and went out against him to Lyubets and encamped there in the open country with a number of soldiers. And Yaroslav having come, halted on the bank of the Dnieper; and they stood there three months, not daring to come together (sc. in conflict). Svyatopolk's Voyevoda by name Wolf's Tail, riding along the river-bank,
began to reproach the men of Novgorod: "Wherefore have you come with that builder of wooden houses?"

A.D. 1016. A.M. 6524. "You are carpenters, and we shall make you build houses for us." And the Dnieper began to freeze. And one of Yaroslav’s men was on friendly terms with Svyatopolk. And Yaroslav sent one of his attendants to him by night, and he spoke to him. And this is what he said to him: "What dost thou advise to be done now? There is but little mead brewed, and the Druchina is large." And that man said to him: "Say thus to Yaroslav, if there is little mead, but a large Drzuhina, then give it in the evening." And Yaroslav understood that he was advising him to fight at night; and that evening Yaroslav with his troops crossed to the other bank of the Dnieper, and they pushed the boats away from the bank, and prepared to make battle that night. And Yaroslav said to his Druchina: "Put a mark on you, wind your heads in kerchiefs." And there was a terrible fight, and before dawn they conquered Svyatopolk, and Svyatopolk fled to the Pecheneg people.

And Yaroslav went to Kiev, and took his seat on the throne of his father Volodimir. And he began to distribute pay to his troops: to the starosta 10 grivnas each, to the smerdse one grivna each, and to all the men of Novgorod ten each, and let them all go to their homes.

A.D. 1017. A.M. 6525. Yaroslav went to Beresti; and St. Sophia was founded at Kiev.

A.D. 1018. A.M. 6526.
A.D. 1019. A.M. 6527.
A.D. 1020. A.M. 6528. A son Volodimir was born to Yaroslav.

1 The Synodal MS. of the Novgorod Chronicle begins with the words: "You are carpenters." The portion of the chronicle for the year 1016 here printed is from another MS. and is given here merely to make intelligible the remainder of the entry for this year.—Ed.

1 A nomad people in S. Russia.
2 Elders, captains.
3 Originally the equivalent of a pound of silver, it was at this time about \( \frac{1}{4} \) lb.; cf. Appendix.
4 Common soldiers (lit. "evil-smelling").
5 Brest, in Poland, now called "Plewen," or "Lithuanian."
THE CHRONICLE OF NOVGOROD

The same year St. Sophia at Novgorod was founded by Knyaz Volodimir.

A.D. 1046. A.M. 6554.
A.D. 1047. A.M. 6555.
A.D. 1048. A.M. 6556.
A.D. 1049. A.M. 6557.
A.D. 1050. A.M. 6558. Svyatopolk was born.
A.D. 1051. A.M. 6559. Yaroslav appointed Larion the Russian to be Metropolitan.
A.D. 1052. A.M. 6560. Volodimir, son of Yaroslav, died at Novgorod, on October 4; and Izyaslav took his seat on the throne in Kiev.

A.D. 1055. A.M. 6563.

A.D. 1056. A.M. 6564.
A.D. 1057. A.M. 6565.
A.D. 1058. A.M. 6566.
A.D. 1059. A.M. 6567. They [Izyaslav, Svyatoslav and Vsevolod] released [Knyaz] Sudislav [their uncle] from prison [having sat there twenty-four years; and they made him take the oath and he became a monk].

A.D. 1061. A.M. 6569. The Polovets people came on February 1 and defeated Vsevolod on the 2nd.

A.D. 1062. A.M. 6570.
A.D. 1063. A.M. 6571.
A.D. 1064. A.M. 6572.
A.D. 1065. A.M. 6573. Vseslav began to make war; and in the west there appeared a great star.

1 Words in brackets supplied from another text.

* Usually known as Polovtsy, i.e. the Kumans, a nomad people of Southern Russia, not Slavs, who in the centuries preceding the Tartar invasion periodically ravaged the country round Kiev.

THE CHRONICLE OF NOVGOROD

A.D. 1066. A.M. 6574. Vseslav came and took Novgorod, with the women and children; and he took down the bells from St. Sophia—Oh great was the distress at that time!—and he took down the church lustres.
A.D. 1067. A.M. 6575. They defeated Vseslav at Nemiza. The same year they captured him in Russia [Rus.].
A.D. 1068. A.M. 6576. The wrath of God came on us; the Polovets people came and conquered the Russian Land. The same year the men of Kiev rescued Vseslav from prison. The same year Svyatoslav defeated the Polovets people near Snovsk, and Izyaslav fled to the Lyakhi.
A.D. 1069. A.M. 6577. Izyaslav came from the Lyakhi; and Vseslav flew to Polotsk.

The same year, in the autumn, on October 23, the day of the Lord's brother, St. James, a Friday, at the sixth hour of the day, Vse... again came to Novgorod; and the men of Novgorod drew up their forces against them, near the Zverinets on the Kzeml; and God helped Knyaz Gleb with the men of Novgorod.
Oh! great was the slaughter among the Vod people, and a countless number of them fell; but the Knyaz himself they let go for the sake of God; and the next day the honourable cross of Volodimir was found at St. Sophia's in Novgorod. Fedor being then Bishop.
A.D. 1070. A.M. 6578. [A son] was born [to Vsevolod, and they called him] Rostislav; and the monastery church of St. Michael was founded at Kiev.
A.D. 1071. A.M. 6579.
A.D. 1072. A.M. 6580. Boris and Gleb were transferred from the Lto [river] to Vyshegorod.
A.D. 1073. A.M. 6581. The Pechersk Church was founded by the Igumen Feodos. The same year Svyatoslav and Vsevolod drove Izyaslav away to the Lyakhi.

1 Here the Kiev region. See Introduction, p. xvi.
2 Russkaya Zemlya.
3 Vysyekosha=(lit.) cut him out.
4 An enclosure to keep wild animals (zver).
5 Kzeml, or Gzen, a stream near Novgorod.
6 A Finnish tribe.
7 Theodore. A colloquial form of Feodor.
8 SC. their remains.
9 Abbot, Superior, Head of a Monastery, from +,e+evor.
10 Theodore.
THE CHRONICLE OF NOVGOROD

A.D. 1074. A.M. 6582. Fedor, Igumen of Pechersk, died on May 3.

A.D. 1075. A.M. 6583.

A.D. 1076. A.M. 6584.


A.D. 1078. A.M. 6586. Oleg fled to Tmutarakan, and brought back on the Sozh [river] the Polovets people, and defeated Vsevolod. The same year there was a fight at Chernigov, and two Knyazes, Izyaslav and Boris, were killed.

A.D. 1079. A.M. 6587. They killed Knyaz Gleb beyond the Volok5 on May 30. The same year the Polovets people killed Roman.

A.D. 1080. A.M. 6588.

A.D. 1081. A.M. 6589.

A.D. 1082. A.M. 6590.

A.D. 1083. A.M. 6591.

A.D. 1084. A.M. 6592.

A.D. 1085. A.M. 6593.

A.D. 1086. A.M. 6594.

A.D. 1087. A.M. 6595.

A.D. 1088. A.M. 6596. The Church of St. Mikhail was consecrated.

A.D. 1089. A.M. 6597. The Pechersk Church was consecrated by the Metropolitan Ioan.2

The same year (Vsevolod's daughter) died.

A.D. 1090. A.M. 6598. He fetched Yanek3 the Eunuch Metropolitan. The same year the Church of Saint Mikhail at Peresyaslavl was consecrated.

A.D. 1091. A.M. 6599. They transferred the Igumen Fedor4 of Pechersk into the monastery from Pechera.5 The same year the Eunuch Metropolitan Ioan died.

1 Archbishop—lit. ruler.
2 Volok=Portage, the watershed between two river basins, across which the boats are drawn; "beyond the Volok," za volokom, or zavoloch'e, is specially the Dvinskaya Zemlya, the land of the Dvina, the basin of the Northern Dvina. See Introduction, pp. ix, x, xi, etc.
3 i.e. John.
4 sc. the remains of.
5 lit. the cave.
Lazor, Mina, and Amfilokhi were appointed Bishops. The same year they made war against Ladoga; and all the houses from the Stream, past Slavno,1 up to Saint Ilya were burnt.

They defeated the Polovets people on the Dnai.2 The same year Zarya Svyatocha, son of David at Chernigov, father-in-law of Vsevolod, was shorn.

The earth trembled on February 5.

Nikita, Vladyka of Novgorod, died on January 30; and in the spring they began to paint3 St. Sophia, by the efforts of the holy Vladyka.

The water was high in the Dnieper, the Desna and the Pripet. And they finished the refectory in the Pechersk monastery. The same year a church was founded at Kiev by Knyaz Svyatopolk.

Vladika Ioan came to Novgorod on December 20.

Svyatopolk, Volodimir and David and the whole Russian Land to a man went against the Polovets people and defeated them and took their children, and rebuilt the fortified towns of Surtov and Sharukan. At the same time the Lower town at Kiev was burnt, as well as Chernigov, Smolensk and Novgorod. The same year Ioan, Bishop of Chernigov, died. The same year Mstislav went against Ochela.4

Mstislav with the men of Novgorod went out against the Chud people and took Medvezhya Gola on [the day of] the forty saints. That same year, Mstislav laid the foundations of a larger planned Novgorod (larger than the first). That same year, Paul, Posadnik5 of Ladoga, laid the foundations of the town of Ladoga in stone.

Mstislav went from Novgorod on March 17 to take the throne at Kiev, and he put his son, Yaroslav, on the throne at Novgorod. On May 14 that same year there was a sign by thunder at ten o’clock during evening service in St. Sophia in Novgorod; one of the chanters, a clerk, was struck by the thunder, and the whole choir with the people fell prone, the people remaining alive, and in the evening there was a sign in the moon. The same year the Igumen Anton laid the foundation of the stone church of the monastery of the Holy Mother of God. The same year, Dobrynja, Posadnik of Novgorod, died on December 6.

Dmitri Zavidits, Posadnik of Novgorod, died on July 9, having been sole Posadnik

1 A quarter of the town, sometimes called the Slavenski End.
2 To decorate with paintings or frescoes.
3 Podole.
4 A race in W. Russia, closely allied to the Lithuanians.
5 Finnish.
seven months. The same year, Volodimir with Mstislav brought all the Boyars of Novgorod to Kiev and led them to the honourable Cross, and then dismissed them to their houses, retaining others by him, being wroth with those because they had plundered Danislav and Nozdrich, and with the Sotski Stavro, and he drowned all of them.

A.D. 1119. A.M. 6627. The Igumen Kyuryak and Knyaz Vsevolod laid the foundation of the monastery church of St. Georgi in Novgorod. The same year died Kosnyatin Moseovits the Posadnik. The same year, Anton's Church in the monastery of the Holy Mother of God in Novgorod was completed.

A.D. 1120. A.M. 6628. Boris came to be Posadnik in Novgorod.

A.D. 1122. A.M. 6630. Mstislav's wife, Christina, died. The same year Mstislav married in Kiev Dmitrovna, daughter of Zavidits of Novgorod.

A.D. 1123. A.M. 6631. Vsevolod, son of Mstislav, married in Novgorod. The same year the Church of St. Mikhail fell in Pereyaslavl, and in the spring, Vsevolod and the men of Novgorod during the Great Fast went against the Yem people and defeated them; but the march was terrible; [a loaf of] bread cost one nogata.

A.D. 1124. A.M. 6632. On the 11th day of August before evening service the sun began to decrease and it totally perished; oh, there was great terror and darkness! there were stars and the moon; then it began to re-appear and came out quickly in full; then all the city rejoiced.

A.D. 1125. A.M. 6633. Volodimir the Great, son of Vsevolod, died in Kiev; and they put his son Mstislav on the throne of his father. The same year there was a great storm with thunder and hail; it rent houses and it rent tiles off shrines; it drowned droves of cattle in the Volkhow, and others they hardly

1 Nobles.
2 i.e. made them take the oath of loyalty.
3 Commander of a hundred (sto).
4 Constantine.
5 cf. Appendix.
A.D. 1130. A.M. 6638. Vsevolod with the men of Novgorod went against the Chud people in the winter during the Feast; them he slaughtered, their dwellings he burned, and their wives and children he brought home. The same year he went to Kiev to his father. The same year they finished the Church of St. John. This year coming from beyond sea from the Goths,\(^1\) seven boats sank, they themselves all sank and their goods, but some escaped, though naked, and came from Donia\(^2\) in health.

This year Vladyka Ioan of Novgorod, resigned, he had sat twenty years, and they appointed Nilont Vladyka, a holy and very God-fearing man; he came to Novgorod on the 1st day of January, on St. Basil’s day to mid-day service. And they let Petrila be Posadnik over Novgorod.

A.D. 1131. A.M. 6639. There was a sign in the sun in the evening time on March 20. The same year in the winter, Vsevolod went against the Chud people, and there happened a great calamity; they did to death many good men of Novgorod at Klin on Saturday, January 23. Then also Vladyka Nilont made Anton Igumen.

A.D. 1132. A.M. 6640. Mstislav Volodimirits died in Kiev on April 14; and Yaropolk, Mstislav’s brother, took his seat on the throne. This year, Vsevolod by order of Yaropolk went into Russia to Pereyaslavl although he had kissed the Cross to the people of Novgorod that I wish to die in your midst. And Georgi and Andrei said: “Behold our brother Yaropolk, after his own death wishes to give Kiev to Vsevolod his nephew:” and they drove him out of Pereyaslavl. And he came back to Novgorod and there was a great rising amongst the people. And the men of Pleskov\(^3\) and of Ladoga came to Novgorod, and drove out Knyaz Vsevolod from the town; and then again, having taken counsel they brought him back from the Mouths\(^4\) and they let Miroslav be Posadnik in Pleskov and Raguilov in the town of Ladoga.

A.D. 1133. A.M. 6641. There was a sign in the sun before evening service. And the same year they renewed the bridge across the Volkhov, which had been destroyed, and they

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\(^1\) SC. Gothland.
\(^2\) i.e. Denmark.
\(^3\) i.e. Pskov.
\(^4\) Usti, sc. of the river Volkhov in Lake Ladoga.
Chernigov to his; and they fought, and God helped the son of Oleg with the men of Chernigov and he cut up many of the men of Kiev, and others they captured in the month of August. And this was not the whole of the evil; the Polovets people and every one began to muster fighting men. The same year, Vsevolod with Vladymira Nifont founded a stone church of the Holy Mother of God in the market place. The same year, Irozhnet founded a church to St. Nicholas in Yakov Street. The same year in the winter, Vladymira Nifont with the best men went into Russia, and found the men of Kiev and the men of Chernigov ranged against each other, and a quantity of troops; and by the will of God they were reconciled. And Miroslav died before the [return of the] Vladymira on January 28; the Bishop came on February 4. And they gave the Posadnik-ship in Novgorod to Kostyantin Mikultsits.

A.D. 1136. A.M. 6644. Of the year of the Indiction 14, The men of Novgorod summoned the men of Pleskov and of Ladoga and took counsel how to expel their Knyaz Vsevolod, and they confined him in the Court of the Bishop, together with wife and children and mother-in-law, on May 28, and guards with arms guarded him day and night, thirty men daily; and he sat two months and they let him out of the town on July 15, and they received his son, Volodimir. And they made these his faults: I. He has no care for the serfs; II. Why didst thou wish to take thy seat in Pereyaslavl? III. Thou didst ride away from the troop in front of all, and besides that much vacillation, ordering us first to advance against Vsevolodko and then again to retreat; and they did not let him go till another Knyaz came.

Then also the monastery church of the Holy Resurrection was destroyed by fire. The same year, Knyaz Svyatoslav Olgovits came to Novgorod from Chernigov, from his brother Vsevolodko on July 19, formerly, the 14th of the Calends of August, the Sunday of the festival of St. Euphemia, at 3 o'clock of the day, the 19th day of the moon in the sky.

The same year, already the 15th of the Indiction, they killed Georgi Zhiroslavits, and threw him from the bridge, in the month of September. The same year they consecrated the Church of St. Nicholas by a great consecration on December 5. The same year, Svyatoslav Olgovits married in Novgorod and was wedded by his own priests in the Church of St. Nicholas; and Nifont did not wed him, he did not let priests or monks [go to the wedding] saying: "It behoves him not to take her [to wife]."

The same year the favourites of Vsevolod shot at the Knyaz; but he remained alive.

A.D. 1137. A.M. 6645. On March 7, in the 19th year of the Indiction, Kostyantin, Posadnik of Novgorod, and some other good men fled to Vsevolod; and they let Yakun Miroslavits be Posadnik in Novgorod. The same year Vsevolod Mstislavits came to Pleskov, wishing to take his seat again on his own throne in Novgorod, secretly called on by men of Novgorod and of Pleskov, his friends: "Come, Knyaz, they want you again." And when this was heard, that Vsevolod was at Pleskov with his brother Svyatopolk, there was great tumult in Novgorod. The people did not want Vsevolod; and some hurried off to Vsevolod to Pleskov, and took to plundering their houses, Kosnyatin's, Nezhata's, and those of many others, and besides that seeking out those Boyars who were friends of Vsevolod, they took one and a half thousand grivnas from each and gave it to the merchants to prepare for war; but they also laid hands on the innocent. Then Svyatoslav Olgovits collected the whole Novgorod land and fetched his brother Glebko [and with] men of Kursk [and] with Polovets people went to Pleskov to drive away Vsevolod; and the men of Pleskov did not submit to them, nor did they drive out the Knyaz from them, but they had guarded themselves and barricaded all the ways by felling trees, and Knyaz and people having taken counsel on the way, they turned back at Dubrovna, and also having said: "Let us not spill blood with our brothers; rather let God settle by his providence." Then too, Vsevolod Mstislavits died in Pleskov, in the month of February, and the men of Pleskov took sides with his brother Svyatopolk; and there was no peace with them, nor with the men of Suzhdal, nor with those of Smolensk, nor with those of Polotsk, nor with those of Kiev. And all the year a large osminka cost seven reznas.

A.D. 1138. A.M. 6646. In the month of March on the 9th day [the day of] the forty Saints, there was great thunder, so that sitting in doors we heard it clearly.

The same year they drove Svyatoslav, the son of Oleg, out of Novgorod, on April 17, on the third Sunday after Easter; having sat two years less three months.

1 Двор.
The same year they sent to Suzdal for Gyurgi Volodimirits; and on the 23rd of that month the people took alarm: for they had falsely said that Svyatoslav was outside the town with the men of Pleskov; and the whole town went out to Silnishche,¹ and it was nothing at all, but Svyatoslav's wife with her best men were taken prisoners in Novgorod, and Svyatoslav himself the men of Smolensk took on the way and kept guard over him in the monastery at Smyadino, likewise his wife in the monastery of St. Barbara in Novgorod, awaiting examination by Yaropolk and Vsevolodko.

The same year Knyaz Yaroslav, son of Gyurgi, grandson of Volodimir, came from Suzdal into Novgorod on to the throne, on May 10; and they made peace with the men of Pleskov. The same year Knyaz Yaropolk of Kiev died, and his brother, Vyacheslav, took his seat on the throne.

A.D. 1139. A.M. 6647. Knyaz Gyurgi came from Suzdal to Smolensk and summoned the men of Novgorod against Kiev against Vsevolod, and they did not listen to him. And then Rostislav fled from Novgorod to Smolensk to his father on September 1, having sat in Novgorod eight years and four months; and Gyurgi was wroth, going back to Suzdal, he took Novitorg.² The men of Novgorod sent to Kiev for Svyatoslav Olgovits, having given their oath; and there was tumult in Novgorod, and Svyatoslav was away a long time. The same year, Svyatoslav Olgovits entered Novgorod and took his seat on the throne in the month of December on the 25th.

A.D. 1140. A.M. 6648. On March 20 there was a sign in the sun; only so much of it remained as there is in a moon of four days; but it filled out again before setting. The same year they sent Kosnyatin Mikultsits and six others after him to Vsevolod to Kiev; having put in chains Polyud Kosnyatinits, Demyan and some others.

A.D. 1141. A.M. 6649. On April 1 there was a very marvellous sign in the sky; six circles, three close about the sun, and three other large ones outside the sun, and stood nearly all day.

The same year they came from Vsevolod from Kiev for his brother Svyatoslav to take him to Kiev; "and receive my son as your

¹ Near Novgorod.
² lit., New Market.
and they fought, they accomplished nothing, and they separated three of their boats, and they killed one hundred and fifty of them.

A.D. 1143. A.M. 6651. All the autumn was rainy, from Our Lady’s Birthday to Korocha warm, wet; and the water was very high in the Volkov and everywhere, it carried abroad hay and wood; the lake froze in the night, and the wind broke up [the ice] and carried it into the Volkov, and it broke the bridge, it carried away four piles, never heard of more.

The same year Svyatopolk married in Novgorod, he brought a wife from Moravia, between Christmas and Epiphany.

The same year the Korel people went against the Yem people and [those] running away, they destroyed two of their vessels.

A.D. 1144. A.M. 6652. They made a whole bridge across the Volkov by the side of the old one, entirely new.

The same year the whole of Kholm was burned, and the church of St. Ilya. The same year they painted fittingly all the porches in the Church of St. Sophia in Novgorod, under Vladyka Nifont. Then, too, they gave the Posadnik-ship to Nezhata Tverdyatits. The same year they finished the stone church of the Holy Mother of God in the market place in Novgorod. The same year the holy Vladyka Nifont appointed me priest.

A.D. 1145. A.M. 6653. There were two whole weeks of great heat, like burning sparks, before harvest; then came rain, so that we saw not a clear day till winter; and a great quantity of corn and hay they were unable to harvest; and that autumn the water was higher than three years before; and in the winter there was not much snow, and no clear day, not till March. The same year, two priests were drowned and the Bishop did not let sing over them. The same year they founded a stone church, Boris and Gleb, at Smyadino by Smolensk. The same year the whole Russian Land went against Galich, they devastated much of their province, but took not one town, and returned, and they went also from Novgorod with Voyeveda Nerevin to help the people of Kiev, and returned with love.

1 September 25.
2 The Winter solstice.
3 SC. Lake Ilmen, at the north end of which lies Novgorod.
4 A Finnish tribe.
5 i.e. The Mound, a quarter of the town.
six small towns on the Volga, they laid waste as far as Yaroslavl, and took 7,000 heads (captive), and turned back for the bad roads.

A.D. 1149. A.M. 6657. Nifont, Vladyka of Novgorod, went into Russia, summoned by Izyaslav and Klim the Metropolitan: for Izyaslav with the Bishops of the Russian province had had him not, having sent to Tsargrad; and to Nifont he spake thus: "You were not fittingly appointed, for you were neither blessed nor appointed by the great council." And he (Izyaslav) on this account did not hurry to acquit him, but put him in the Pechersk monastery until Gyurgi should come. The same year Gyurgi came against Kiev, summoned by Svyatoslav Olgovits, and they fought at Pereyasavl, and the men of Pereyaslav sat on the defensive, at the bidding of Gyurgi; and Gyurgi took his seat in Kiev, and Izyaslav fled to Volodimir. The same year tax gatherers in small number went out; and Gyurgi, aware that they went a small party, sent Knyaz Berladski with soldiers, and having fought a little at one point, the men of Novgorod took stand on an island, and the others having taken stand opposite, they began to make a barricade in boats; the men of Novgorod went to them on the third day, and they fought; and many of both were left lying, but of the men of Suzhdal without number. The same winter the Yem people came with armed force against the Vod people, several thousand; and the men of Novgorod having heard, about 500 of them went with the Vod people against them, and did not let a man escape. The same night there was a sign in the moon: the whole of it perished, during early morning service it filled out again, in February.

A.D. 1150. A.M. 6658. Vladyka Nifont came from Kiev, released by Knyaz Gyurgi; and the people at Novgorod were glad.


The same winter the Knyaginya of Izyaslav died.

The same year Vladyka Nifont covered St. Sophia all smoothly over with lead and plastered it with lime all about. Then, too, they erected two churches: of St. Vasili and of St. Kostyantin and his mother, Helen.

1 Kiev and district.
2 i.e. the Emperor's town, Constantinople.
3 Princess, sc. wife.
selves. About this each one of us should reflect: which bishop ornamented St. Sophia, painted the porches, made an ikon-case, and ornamented the whole outside; and in Pleskov erected a Church of the Holy Saviour in stone, and another in Ladoga to St. Kliment? And I think that God for our sins not wishing to give us his coffin for our consolation, led him away to Kiev, and there he died; and they placed him in the Pechersk monastery, in a vault in the [church of the] Holy Mother of God. The same year the whole town of people gathered together, and decided to appoint as Bishop for themselves, Arkadi, a man chosen of God; and the whole people went and took him out of the monastery of the Holy Mother of God, both Knyaz Mstislav Gyurgevits, and the whole choir of St. Sophia, and all the town priests, the Igumens and the monks, and they led him in, having entrusted him with the bishopric in the Court of St. Sophia, till the Metropolitan should come to Russia, and then you shall go to be appointed. The same year the oversea merchants put up the Church of the Holy Friday on the market place.

A.D. 1157. A.M. 6655. There was a bad tumult in the people, and they rose against Knyaz Mstislav Gyurgevits, and began to drive him out of Novgorod; but the Mercantile Half stood up in arms for him, and brother quarrelled with brother, they seized the bridge over the Volkhov, and guards took their stand at the town gates, and [so did] the others on the other side; and they were within a little of shedding blood between them. And then Svyatoslav Rostislavits and David entered, and that night Mstislav fled out of the town. After three days Rostislav himself entered, and the brothers came together, and there was no harm at all.

The same spring Knyaz Gyurgi died at Kiev, and the men of Kiev set Izyaslav Davidovits on the throne. The same year Andrei, Igumen of the Church of the Holy Mother of God, died, and they appointed Olksa in his place.

A.D. 1159. A.M. 6667. Mstislav went to Kiev and took his seat on the throne in Kiev. The same year Kostyan, Metropolitan of Russia, died at Chernigov.

The same year, in the winter, Rostislav defeated Izyaslav Davidovits at Belgorod, and they killed him himself, and a quantity of Polovets people fell.

A.D. 1161. A.M. 6669. Rostislav agreed with Andrei about Novgorod, and they fetched away Mstislav, Gyurgi's grandson, having sat one year short of a week, and fetched in Svyatoslav again with his full liberty on September 28. Then, too they took the Posadnik-ship from Nezhata and gave it to Svyatoslav to Ladoga, and thence he fled to Smolensk.

Oh, there was great distress in the people and want!
pointed Manuel Igumen after him. The same year they appointed Sava Igumen in the monastery of the Descent of the Holy Ghost.

A.D. 1163. A.M. 6671. Arkadi, Bishop of Novgorod, died on September 19; they laid him with great honour in the porch of St. Sophia.

A.D. 1164. A.M. 6672. The Svei approached Ladoga, and the people of Ladoga set fire to their dwellings, and shut themselves up in the town with Posadnik Nezhata, and sent for the Knyaz and for the men of Novgorod. And they came right up to the town on a Saturday, and could do nothing to the town, but took more harm themselves; and they retired to the river Voronai. The fifth day after this Knyaz Svyatoslav arrived with the men of Novgorod, and with Posadnik Zakhari, and turned upon them, on May 28, the day of Saint Eulali, on Thursday, at 5 of the day, and defeated them with God’s help, some they cut down, and others they took. They had come in 55 boats, 43 boats they took; only a few of them escaped, and those wounded.

A.D. 1165. A.M. 6673. Ilya was appointed Vladyka of Novgorod by the Metropolitan Ioan, under Rostislav, Knyaz of Russia, on the 28th of March, in Palm week, and he came to Novgorod on May 11, under Svyatoslav, Knyaz of Novgorod, and Posadnik Zakhari.

The same year they put up the Church of the Holy Trinity in Shetitsinitsa, and Knyaz Svyatoslav another to St. Nicholas in the Gorodisiche.

The same year Igumen Dionisi went with love to Russia, and the Vladyka was ordered by the Metropolitan [to assume] the Archbishopsch. The same winter there was severe frost.

A.D. 1166. A.M. 6674. The Metropolitan Ioan died at Kiev.

The same year was founded the stone Church of St. Saviour at the gates of the monastery of St. Georgi. The same year Mstislav Izyaslavits took his seat on the throne in Kiev.


The same year Kostyantin came to Russia to be Metropolitan.

The same year Knyaz Svyatoslav went out of Novgorod to Luki, and sent to Novgorod, saying thus to them, that: “I do not want to be Knyaz among you, it pleases me not.” And the men of Novgorod having kissed the picture of the Holy Mother of God, said to themselves that: “We do not want him,” and went to drive him away from Luki; and he, having heard that they are coming against him, went to 1oropets, and the men of Novgorod sent to Russia to Mstislav for his son. And Svyatoslav went to the Volga, and Andrei gave him help, and he burned Novi-torg, and the men of Novi-torg retired to Novgorod; and he did much damage to their houses, and laid waste their villages. And his brother Roman and Mstislav burned Luki; and the people of Luki took precautions and retired, some into the town, and others to Pleskov. Andrei combined with the men of Smolensk and Polotsk against Novgorod, and they occupied the roads, and seized the Novgorod emissaries everywhere, not letting Mstislav in Kiev know; imposing Svyatoslav on the town by force, and saying this word: “There is no other Knyaz for you than Svyatoslav.” The men of Novgorod, however, heeded this not, and killed Zakhari the Posadnik, and Nerevin, and the herald Nesda, because they thought they gave information to Svyatoslav; and they found for themselves a way to Vyatsko2 and to Volodal, and Daniil Lazutinits went with a company to Kiev to Mstislav for his son; and Svyatoslav came with the men of Suzhidal, and with his two brothers and with men of Smolensk and Polotsk to Russia; the men of Novgorod with Yakun went against them; but without reaching [them] they turned back: and they accomplished nothing.

They then gave the Posadnik-ship to Yakun, and the people of Novgorod sat without Knyaz from Simeon’s day till Easter under

1 i.e. Swedes.
2 SC. "Theodore’s."
3 Vyacheslav.
4 Volodimir.
5 A town at the S. end of Lake Ilmen, at the N. end of which lies Novgorod.
6 February 3.
Yakun, awaiting his son from Mstislav. The same winter Mstislav went against the Polovets people and defeated them, and brought booty into the Russian Land in such quantity that there was no number to it. The same year the servant of God Anna, I gumsa, of St. Barbara, died; and they appointed Manryana in her place.

A.D. 1168. A.M. 6676. Knyaz Roman Mstislavits, grandson of Izyaslav, came to the throne in Novgorod on April 14, on the second Sunday after the Great Day, first of the Indiction. And the people of Novgorod were glad at [the fulfilment of] their wishes. The same year the men of Novgorod marched with the men of Pleskov to Polotsk; and having burned the district they turned back at 30 versts from the town. In the spring, towards the end of the same year, Roman, with the men of Novgorod, went to Toropets, and they burned their houses, and captured a quantity of prisoners. At the same time the sons of Rostislav with Andreyevits, and with the men of Smolensk and of Polotsk, and of Murom, and of Ryazan, went against Mstislav to Kiev; but he did not fight with them, he retired of his own accord from Kiev.

A.D. 1169. A.M. 6677. Danislav Lazutinits went as tribute collector with a Drushina beyond the Volok, and Andrei sent his force against him, and they fought with them, there were 400 men of Novgorod, and 7,000 of Suzhdal; and God helped the men of Novgorod, and 1,300 of them fell, and of the men of Novgorod 10 men; and the men of Novgorod retired and having again returned, took the whole tribute, and another one from the serfs of Suzhdal; and they came back all well. The same year in the winter the men of Suzhdal with Andreyevits, Roman and Mstislav with the men of Smolensk, and of Toropets, and of Murom and of Ryazan with two Knyaz, the Knyaz of Polotsk with the men of Polotsk, and the whole Russian Land proper, approached Novgorod. And the men of Novgorod stood firm for Knyaz Roman Mstislavits, grandson of Izyaslav, and for Posadnik Yakun, and constructed a defence about the town. And they came up to the town on a Sunday to negotiate, and parleyed for three days; and on the fourth day, on Wednesday, they came up in force, and fought all day; and towards evening Knyaz Roman with the men of Novgorod defeated them, by the power of the Cross and of the Holy Mother of God and by the prayers of the faithful Vladyka Ilya, on the 25th of the month of February, the day of the holy Bishop Tarasi, some they cut down, and others they took, and the rest of them escaped with difficulty, and they bought men of Suzhdal at 2 nogatas.

A.D. 1170. A.M. 6678. There was dearness in Novgorod; and they bought a barrel of rye at 4 grivnas, and bread at 2 nogatas, honey at 10 kunas a pud. The men of Novgorod having taken counsel showed Knyaz Roman the road, and themselves sent to Ondrei for peace with [guarantee of] full liberty. The same year Knyaz Rurik Rostislavits entered Novgorod, on October 4, on St. Ierofei's. The same year the God-loving Vladyka Ilya with his brother Gavrilo erected a monastery, the Church of the Annunciation of the Holy Mother of God. The same year Knyaz Mstislav Izyaslavits, grandson of Volodimir, died. The same year Knyaz Gleb Gyurgevits died at Kiev, and they fetched in Volodimir Mstislavits.

A.D. 1171. A.M. 6679. Knyaz Volodimir died at Kiev, having sat on the throne three months. The same year Knyaz Rurik took away the Posadnik-ship from Zhiroslav, at Novgorod, and drove him out of the town; he went to Suzhdal to Ondrei, and they gave the Posadnik-ship to Ivanko Zacharinits. The same year Roman Rostislavits took his seat on the throne in Kiev. The same year in the winter Rurik went out from Novgorod, and the men of Novgorod sent to Ondrei for a Knyaz; and he sent with his own men Zhiroslav to be Posadnik.

A.D. 1172. A.M. 6680. Knyaz Gyurgi Andreyevits, Gyurgi's grandson, came to Novgorod. The same year they founded the stone church of St. Yakov in the Nerev end. The same year Roman Rostislavits went out from Kiev of his own accord, and Mikhalko Gyurgevits took his seat in Kiev. The same year in the winter Vladyka Ilya of Novgorod went to Ondrei, to Volodimir, for full justice. Then, too, they gave the Posadnik-ship to Ivanko Zacharinits.
A.D. 1173. A.M. 6681. Knyaz Gyurgi Andreyevits with the men of Novgorod and of Rostov went to Kiev against the sons of Rostislav, and drove them away out of Kiev, and he stood by Vyshegorod seven weeks, and they came back all well to Novgorod; and Yaroslav Izyaslavits took his seat on the throne in Kiev.

The same year, on the 14th of the month October, Ilya, Vladyka of Novgorod, consecrated in Novgorod the stone church of the Holy Martyrs, Boris and Gleb, in the town, and another of stone to the Holy Redeemer at the gates of St. Georgi.

A.D. 1174. A.M. 6682. His own favourites killed Knyaz Andrei at Volodimir, on the eve of St. Peter and St. Paul, in the night, when sleeping at Bogolyub's house and there was with him only one young boy; having killed the door-keepers, they came to the vestibule, and the Knyaz becoming aware, caught hold of his sword and took his stand in the doorway, struggling with them, but there were many of them, and the Knyaz was alone: so they laid on with force and broke the doors, and entered in upon him, and fell on him with pikes, and there he ended his life. And there was great tumult in that land and great misery, and a quantity of heads fell, so that there was no number [to them]; and then they set on the throne Mstislav Rostislavi with his brother Yaropolk.

The same year Roman Rostislavits, grandson of Mstislav, took his seat in Kiev.

A.D. 1175. A.M. 6683. They led out Knyaz Gyurgi Andreyevits from Novgorod, and Mstislav set his son Svyatoslav in Novgorod. The same year he himself entered Novgorod, having fought with his uncle Mikhalko, and took his seat in Novgorod; and Mikhalko took his seat in Volodimir, and set his brother Vsevolod in Pereyaslavl.

The same year a fire broke out from Deigunitsy, and three churches were burnt: St. Michael, St. Yakov, and the Holy Ascension.

The Posadnik of Novgorod, Ivanko Zakharinits, died the same year, and they gave it again to Zhiroslav. And towards the end of that year they drove Zhiroslav out of the Posadnik-ship and gave it to Zavid Nerevinits.

t of the town.
A.D. 1178. A.M. 6686. Of the Indiction 10. On April 20, Knyaz Mstislav, son of Rostislav, and grandson of Gyurgi, died, and they laid him in the porch of St. Sophia; and they set his brother Yaropolk on the throne in Novgorod. Vsevolod seized some merchants of Novgorod, and the men of Novgorod showed Yaropolk the road, and then Vsevolod hastened to Novitorg and took it. Then the men of Novgorod sent for Roman to Smolensk, and he entered the Council on Sunday in Holy Week.

A.D. 1179. A.M. 6687. Vladyka Ilya with his brother laid the foundation of a stone church of the Annunciation of the Holy Mother of God, and began to build the church on the 21st of the month of May, on the day of the holy Tzar Kostyantin and of Elena, and they finished on August 25, on the day of the holy Apostle Tit; and the whole work of building the church occupied seventy days; and it was a refuge for Christians.

The same year Elisava, servant of God, Igumena of St. Ioan, died, and they appointed Fegnia in her place.

The same year Roman went from Novgorod to Smolensk. And the men of Novgorod then sent into Russia for his brother Mstislav, and Mstislav entered Novgorod on the 1st of the month of November, the day of the Holy Benefactors Kosma and Damyan; and in the winter Mstislav went with the men of Novgorod against the Chud people to Ochela, and set fire to their whole land; they themselves fled to the sea, but even there plenty of them fell.

A.D. 1180. A.M. 6688. Knyaz Mstislav Rostislavits, grandson of Mstislav, died at Novgorod on the 14th of the month of June, and they laid him in St. Sophia at the shrine of the Holy Mother of God. And the men of Novgorod sent to Svyatoslav into Russia for his son, and brought Volodimir to Novgorod, and set him on the throne on August 17. Then, too, they took the Posadnik-ship from Zavid and gave it to Mikhal Stepanits.

The same year they constructed the wooden church of St. Yakov in Dobrynya Street and of the Holy Benefactors Kosma and Damyan and of St. Sava and of St. Georgi and of St. Ioan at Ishkovo. The same year the men of Novgorod went to Dryutsk with Svyatoslav, Oleg's grandson; and at that time came Vsevolod with his whole force and with men of Murom and of Ryazan against Novitorg; and the men of Novitorg shut themselves in the town with Knyaz Yaropolk, and they besieged the town, and sat there five weeks, and they became exhausted in the town: because there was no food for them, others of them ate even horse-flesh; and they shot at Knyaz Yaropolk in the town, and there was great distress among them; and the men of Novitorg surrendered, and he led away Yaropolk with him, having fettered him, and all the men of Novitorg with wives and children, and set fire to the town; and the men of Novgorod returned from Dryutsk, having set fire to the town.

Then also in the winter they showed the road to Volodimir Svyatoslavits, and he went to his father into Russia, and the men of Novgorod applied to Vsevolod for a Knyaz, and he gave them his brother-in-law.

A.D. 1181. A.M. 6689. On the 3rd of the month of June the Varangian church in the market-place was set fire to by thunder at 10 of the day, after evening service, and the church of St. Ioan in Ishkovo was burnt. The same year a fire broke out in Slavno, from Kosnyatin's, and two churches were burnt: that of St. Mikhail and that of the Holy Fathers, and many houses along the bank, even as far as the Stream.

The same year they constructed the wooden church of St. Yakov in Dobrynya Street and of the Holy Benefactors Kosma and Damyan and of St. Sava and of St. Georgi and of St. Ioan at Ishkovo.

The same year the men of Novgorod went to Dryutsk with Svyatoslav, Oleg's grandson; and at that time came Vsevolod with his whole force and with men of Murom and of Ryazan against Novitorg; and the men of Novitorg shut themselves in the town with Knyaz Yaropolk, and they besieged the town, and sat there five weeks, and they became exhausted in the town: because there was no food for them, others of them ate even horse-flesh; and they shot at Knyaz Yaropolk in the town, and there was great distress among them; and the men of Novitorg surrendered, and he led away Yaropolk with him, having fettered him, and all the men of Novitorg with wives and children, and set fire to the town; and the men of Novgorod returned from Dryutsk, having set fire to the town.

Then also in the winter they showed the road to Volodimir Svyatoslavits, and he went to his father into Russia, and the men of Novgorod applied to Vsevolod for a Knyaz, and he gave them his brother-in-law.

A.D. 1182. A.M. 6690. Knyaz Yaroslav, son of Volodimir, reached Pereyaslavl by 40 verst at the Vlena river, there they turned; for there the men of Suzdal had come out in force, and they made a defence about themselves and did not dare give battle. And the Knyaz with the men of Novgorod kept sending to them asking for battle, but God by his mercy did not shed more Christian blood; for they had come together for a little time, and the men of Novgorod killed about 300 of them, and themselves all returned well; and they took the Knyaz himself to Novgorod, and they set Yaropolk in Novitorg, and the great Svyatoslav Vsevolodits entered Novgorod.
at the gates of the Holy Epiphany. Then also they put up the church of the Holy Fathers.

A.D. 1183. A.M. 6691. Radko and his brother put up the church of St. Eupati in Rogata Street. The same year Vsevolod with his whole province went against the Bolgar people, and the Bolgar people killed Knyaz Izyaslav Glebovits. The same winter the men of Pleskov fought with the Lithuanians,1 and much evil was done to the men of Pleskov.

A.D. 1184. A.M. 6692. Vladyka Ilya with his brother founded the stone church of St. Ioan on the market place. The same year Vsevolod fetched away Yaroslav Volodimirovits from Novgorod, sending his brother-in-law for him, for the men of Novgorod were indignant with him: because he had done many wrongs to the Novgorod district.2 And having taken counsel the men of Novgorod applied to Smolensk to David, asking for his son; and he gave them Mstislav, and they brought him to Novgorod and set him on the throne in the month of September. The same year they built a new wooden church of St. Vlasi.

A.D. 1185. A.M. 6693. On the 1st day of May, at the 10th hour of the day, at evening bell, the sun grew dark, for an hour or more, and there were the stars; then it shone out again, and we were glad. On the 6th of the same month the people of Luki founded a stone church to the holy Apostles Peter and Paul in Silnishche.3 The same year Miloneg founded the stone church of the Holy Ascension under Vladyka Ilya and Knyaz Mstislav Davidovits. And in the winter David went to Polotsk with the men of Novgorod and of Smolensk, and having made peace returned through Yemenets.

A.D. 1186. A.M. 6694. Zavid went to David to Smolensk, and they gave the Posadnik-ship to Mikhal Stepanits. The same year the Greek Tsar Aleksa Manuilovits came to Novgorod. Then also some young men went with Vyshata Vasilevits against the Yem people and came back again well, having got booty. The same year Ilya, Vladyka of Novgorod, died on the 7th day of the month of September, and was laid in the porch of St. Sophia. And the men of Novgorod having consulted with Knyaz Mstislav and with the Igumen and priests, thought good to appoint for themselves his, Ilya's, brother (Gavrilo); and they sent a request to the Metropolitan Nikifor; and the Metropolitan sent for him and all the Russian Knyazes, and accepted him with love. The same winter they killed Gavrilo Nerevinits and Vacha Svenevits in Novgorod, and cast them from the bridge. At the same time there was an uprising in Smolensk, between Knyaz David and the people of Smolensk, and many heads fell of the best men.

A.D. 1187. A.M. 6695. Gavrilo was appointed Vladyka of Novgorod on the 29th of the month of March, the day of St. Varikhis and he came to Novgorod on the 31st of the month of May, the day of the holy Martyr Erm; and the men of Novgorod were glad. The same year Igumen Moisei [of the church] of the Holy Mother of God in the Anthony monastery, died, and they appointed Volos in his place. The same year there was very terrible thunder and lightning; [the people] having come with crosses from St. Sophia to St. Michael's and singing nine hymns, the thunder and lightning struck and all the people fell, and the church caught fire, but by the mercy of God and by the prayers of St. Michael, there was no harm in the church; but two men were dead. The same year the tax-gatherers in the Pechera and Yugra country4 were done to death in Pechera, and others beyond the Volok and about a hundred men of the notables fell.5 The same year there was a sign in the sun at mid-day; it was like the moon, and grew dim, but after a little time it filled and shone out again, on September 9. The same year the men of Novgorod drove out Mstislav Davidovits and sent to Vsevolod to Volodimir for Yaroslav Volodimirits. And he entered Novgorod and took his seat on the throne on November 20.

A.D. 1188. A.M. 6696. Simyun Dibakhevitits founded the stone Church of the Assumption of the Holy Mother of God in the Arkadi monastery. The same year they made a new bridge over the Volkhov by the side of the old one. The same year Herman, called Voyata, servant of God, priest of St. Yakov's, died, having served 45 years a N.E. of Novgorod, what is now Northern Russia.

1 Litva, the collective designation of the Lithuanians.
2 Volod.
3 Near Novgorod.
in St. Yakov's in meekness, humility and fear of God. Vladyka Gavrilo took him with him to Pleskov, and having reached Pleskov he fell ill and the Vladyka shore him into the schema and he died on the 13th of October, the day of the holy martyrs Karp and Papi, and they laid him in the monastery of the Holy Saviour. Give peace, O Lord, to the soul of Thy servant Herman, and forgive him all voluntary and involuntary sins.

The same winter things were dear, they bought bread for two nogatas, and one barrel of rye for six grivnas, but by God's mercy there were no ill effects among the people. The same year the men of Novgorod were plundered by the Varangians in Gothland and by the Nemtsy, in Khoruzhk and in Novi-torg, and in the spring they let no man of their own go beyond sea from Novgorod, and gave no envoy to the Varangians, but they sent them away without peace.

A.D. 1189. A.M. 6697. On the 4th of June, the day of St. Mitrofan, Gavrilo, Vladyka of Novgorod, consecrated the church of the Assumption of the Holy Mother of God in the Arkadi monastery. The same year Vladyka Gavrilo put up a new church in Zhatun in the name of the three Holy Youths, Anani, Azari and Misail, and Danil the Prophet. The same year, on the day of the Nativity of the Holy Mother of God, a daughter Knyagina was born to Yaroslav in Novgorod. The same year they finished painting the church of the Holy Annunciation. The same year they took the Posadniki-ship from Mikhal and gave it to Miroshka Nezdinits.

A.D. 1190. A.M. 6698. A son Mikhail was born to Yaroslav in Novgorod, whose name as Knyaz was Izyaslav, and grandson of Volodimir. The same year the men of Pleskov did to death some Chud people of the coast; for they had come in seven boats and went over by the portage into the lake round [avoiding] the rapids, and the men of Pleskov struck upon them and did not let a man escape, and the boats they brought into the town of Pleskov.

A.D. 1191. A.M. 6699. The men of Novgorod went in sailing vessels with the Korel people against the Yem people, and made war on their land and burned it, and cut to pieces the cattle. The same year Knyaz Yaroslav built a wooden church in the gorodishe to St. Nikola, and the Vladyka one to the Purification of the Blessed Virgin Mary in his own Court; Vned Nezdinit in the same year also one to the Sacred Image; and Kosnyatin with his brother one to the Holy Friday, in the market place. The same year the God-loving Vladyka Gavrilo consecrated the church of the Holy Ascension erected by the Tysytshi Miloneg.

The same year Knyaz Yaroslav went to Luki, summoned by the Knyazes and people of Polotsk, and took with him the foremost Drushina of the men of Novgorod, and they met on the border and put love between each other, how in the winter they would all meet either against the Lithuanians or the Chud people. And Knyaz Yaroslav came to Novgorod with gifts. Then also was a son born to Knyaz Yaroslav. And it was in the winter, Knyaz Yaroslav with the men of Novgorod, of Pleskov and of his own province went against the Chud people, took the town of Gyurgev, burned their country, and brought countless plunder; and themselves all came back well to Novgorod.
tion died, and they appointed Evdokia in her place. The same year they appointed Efrosinia, daughter of Peter the merchant, Igumena of the Holy Mother of God in Zverinets.

A.D. 1193. A.M. 6701. Gavrilo Vladyka of Novgorod died on May 24, the Day of St. Simon of Divna Gora, and he was laid in the porch of St. Sophia, by the side of his brother, called in monkhood, Grigori. And the men of Novgorod having consulted with Kniaz Yaroslav, the Igumens, the people of St. Sophia and the priests, decided on Marturi chosen by God, and sent for him and brought him from Russia, and they set him in the Bishopric; and they sent to the Metropolitan and he sent for him with honour; and he went with the foremost men; and Knyaz Svyatoslav received him with love, and the Metropolitan; and they appointed him on December 10, the Day of St. Daniel-Stolnik, and he came to Novgorod on January 16, the day of the Falling off of the Fetters of the Holy Apostle Peter.

The same year they went from Novgorod with armed force to the Yugra country with the Voyevoda Yaroslav, and they came to the Yugra country and took a town; and they came to another town and they shut themselves up in the town, and they stood by the town five weeks; and the Yugra people used to send out saying with deceit thus, that: "We are gathering silver and sables, and other precious goods; do not ruin your serfs and your tribute," while deceiving them and gathering troops; and when they had gathered troops, they sent out from the town to the Voyevoda, saying thus: "Come into the town, having taken with you the bigger men." And the Voyevoda went into the town taking with him a priest and Ivanko Legen and other bigger men; and they cut them down on the eve of St. Barbara; and they sent out again and took 30 of the bigger men; and these they cut to pieces, and then 50 [and did the same to these. Then Savko said to the Yugra Knyaz: "If thou, Knyaz, dost not also kill Yakovets Prokshinits, but lettest him go alive to Novgorod, then he will again bring troops hither to thee, Knyaz, and will make waste thy land." And the Knyaz having summoned Yakovets Prokshinits he gave order to kill him. And Yakovets said to Savko: "Brother, God and St. Sophia shall judge thee, inasmuch as thou tookest thought against the blood of thy brothers; thou shalt stand with us before God and shalt answer for our blood." Having said this he was killed: for this Savko had held secret intercourse with the Yugra Knyaz. And when they were exhausted by hunger, for they had stood six weeks listening to their deceit, on the Festival of St. Nicholas, having issued from the town they cut them all up. And there was woe and misery to those who remained alive; for there were 80 men left. And through all the winter there was no word of them in Novgorod, neither of the living nor of the dead. And Kniaz and Vladyka in Novgorod and all Novgorod grieved. The same year a son, named Rostislav, was born to Yaroslav in Novgorod. The same year they built a wooden church [called] Zhivoglozha to the Holy Apostles in Khohl, and one to St. Ioan the Merciful at the gates of the Resurrection.

A.D. 1194. A.M. 6702. A fire broke out in Novgorod on All Saints' Sunday during Fast, on going to early morning service; it started in Savko's Court in Yaryshev Street, and the fire was bad, three churches were burned: St. Vasili, Holy Trinity, and the Holy Exaltation; and many good houses; and they subdued it at Luka's Street. And for our sins evil did not stop here; but on the next day it started in Cheglov Lane, and about ten houses took fire. And then more arose; on Friday in the same week during market, it started from Khrevkov Street as far as the Stream in the Nerev end, and seven churches were burnt and large houses. Thence the evil grew: every day it would start unseen at six and more places, and people dared not feed in their houses, but lived a-field; and then the Gorodischche took fire. The same year Ladoga took fire before Novgorod, and then, too, Russa took fire; and in the Lyudin end ten courts took fire; and thus wonders continued from All Saints up to Our Lady's Day.

And then came the rest of the living from the Yugra country. Their own fellow-travellers killed Shysshiko Volosovits and Zavid Negueschevits and Moislav Popovits, and others bought themselves off with money; for they thought they had held counsel with the Yugra people against their brothers, but that is for God to judge. The same year they put up the church of the holy apostle Philip in Nutna Street, and Vladyka Marturi consecrated it on January 29 on the Translation of the remains of St. Ignati.

1 The Wonderful Hill, near Antioch.
2 Popy.
3 Stylites.
4 Gorod—fortified town, but often was merely a fortified post.
The same year Igumen Dionisi of St. Georgi died, and they appointed Savati in his place. The same winter Igumen Gerasim of the Holy Mother of God in the Arkadi monastery, died, and they appointed the priest Pankrati in his place.

A.D. 1195. A.M. 6703. The God-loving Vladyka of Novgorod Marturi founded a stone church at the town gate in the name of the Laying Down of the Robe and Girdle of the Holy Mother of God; and they began to make it on May 4, the Day of St. Isaki, and finished on August 2, St. Stephen's Day; and the Vladyka himself consecrated it on the Festival of the Holy Mother of God's Laying Down of the Robe and Girdle; and it was a refuge for Christians, and a joy and delight to the faithful. The same autumn Vladyka Marturi founded the stone church of the Holy Resurrection in the monastery, and they made it up to about the doors by the autumn. The same year the servant of God, Christina, of St. Barbara, died, and in her place the Vladyka and all the Sisters chose and appointed the meek and humble Barbara, daughter of Gyurgi Olekshinits; and the Vladyka appointed her on the festival of St. Euphemia. The same year they built a new wooden church for Nozdritsin, to the Holy Exaltation, to St. Vasili and to St. Dmitri.

In the winter of the same year Vsevolod summoned the men of Novgorod against Chernigov, against Yaroslav and against the whole clan of Oleg; and the men of Novgorod did not deny him: householders, body-guards and merchants went with Knyaz Yaroslav;3 and they reached Novi-torg, and Vsevolod sent word and turned them home with honour. And the men of Novgorod sent to him Posadnik Miroshka and Boris Zhiroslavits and the Sotski Mikifor, asking for his son; being indignant with Yaroslav; and they returned to Novgorod. The same winter the men of Smolensk and of Chernigov fought, and God helped the men of Chernigov and they took Knyaz Boris Romanovits, and there was no peace between them. Vsevolod received Miroshka the Posadnik and Boris and Ivanko and Foma,4 and did not let them [return] to Novgorod, while he himself sent to [for] the Polovets people; and Vsevolod and David began to collect forces for themselves, also

1 Plemya.
2 Gridba.
3 Their own Knyaz Yaroslav, against Knyaz Yaroslav of Chernigov.
4 sc. Thomas.

Towards the end of summer the men of Novgorod applied to Vsevolod on account of Posadnik Miroshka and Ivanko and Foma, for he had let go Boris and other men with him; but Vsevolod having gathered his force, and having brought the force of the Polovets people, went to Chernigov, and led Miroshka the Novgorod Posadnik and Ivanko and Foma with him, and he ordered the men of Novgorod to go to Luki; and they went with Yaroslav, and having sat at Luki they returned home; and Vsevolod having gone into their land, God did not allow more bloodshed between them, and they took peace between each other, and all the Knyazes set Novgorod at liberty: where it pleased them, there they might take to themselves a Knyaz. And Vsevolod having returned, let Foma go to Novgorod, but he did not let go Miroshka nor Ivanko; and incensed the men of Novgorod; and having taken counsel, the men of Novgorod showed Yaroslav the road out of Novgorod, and drove him out on St. Gyurgi's Day, in the Autumn.

Knyaz Yaroslav went to Novi-torg, and the men of Novi-torg received him with salutations; and the good in Novgorod regretted him, but the wicked rejoiced. And they sent to Yaroslav to Chernigov for his son, and sat in Novgorod without Knyaz all

1 Cyril.
2 Near Novgorod.
winter; and Yaroslav was Knyaz in Torzhok\(^1\) in his own district and took tribute along the whole Upper Country\(^2\) and the Msta\(^3\), and he took tribute beyond the Volok.\(^4\) And the men of Novgorod having ousted Vsevolod beyond the Volok, and in all his land, he detained [their people], not letting them go to Novgorod; but they went about the town of Volodimir at will.

The same winter Vladyka Marturi consecrated the church of St. Kyuril at Nelezino.

A.D. 1197. A.M. 6705. Knyaz Yaropolk Yaroslavits came from Chernigov to Novgorod in Palm Week, at the beginning of the year in the month of March; and having sat alone from Palm Week to Simon's Day, six months, they drove him out of Novgorod, and sent again for Yaroslav. Yaroslav went from Novi-torg to Volodimir summoned by Vsevolod. The foremost men and the Sotskis went from Novgorod and took Yaroslav with all truth and honour; and Yaroslav came in the winter a week after Epiphany and took seat on his throne, and embraced the people, and all was well, and Miroshka the Posadnik came, having sat away from Novgorod two years; and all came back unharmed in any way, and all in Novgorod, from small to great, were glad.

The same year Vladyka Marturi put up a church to St. Nikifor on the island. The same year Polyuzhaya, daughter of Gorodshinits Zhiroshkin, put up the monastery of St. Euphemia in the Carpenter's Quarter.\(^5\)

A.D. 1198. A.M. 6706. The God-loving Vladyka Marturi founded a stone church at Russa to the Holy Transfiguration, they began to make it on May 21, the Day of SS. Kostantin and Elena, and finished on July 31, the Day of Holy St. Ulita, and he consecrated the church on the Assumption of the Holy Mother of God and made an honourable festival, and made a service, and he prayed, saying: "O Lord God! Look down from heaven and see, and visit Thy vineyard, and complete that which Thy right hand has planted; and look down upon this church which Thy servant Vladyka Marturi erected, in the name of Thy holy Transfiguration: that whosoever shall pray in this church

\(^1\) Little Market, the same town as Novi-torg.
\(^2\) Otherwise Bexhitsy, Bed&ski Verkh.
\(^3\) A river flowing into Lake Ilmen from the E.
\(^4\) cf. p. 6.
\(^5\) Ploshchi.\n
with faith, hear Thou his prayer and remit his sins, by the prayers of the Holy Mother of God and of all Thy Saints, Amen." And the blessed man rejoiced in soul and body, having provided for himself eternal remembrance, and an honourable monastery for all Christians. The same spring Yaroslav's two sons died: Izyaslav had been set to be Knyaz in Luki and covered Novgorod from the Lithuanians, and there he died; and Rostislav at Novgorod; and both were laid in the monastery of St. Georgi. The same year the Veliki Knyaz Yaroslav, son of Volodimir, grandson of Mstislav, founded the stone church of the Transfiguration of the Holy Saviour in Novgorod on the hill, called Nereditsa\(^2\); and they began to make it on June 8, on St. Fedor's Day, and finished in the month of September. The same autumn the men of Polotsk with the Lithuanians came against Luki and burned the dwellings, but the people of Luki took warning and escaped out of the town. The same year they founded the stone church of St. Ilya in Kholm. The same winter Knyaz Yaroslav with the men of Novgorod, of Pleskov, of Novi-torg and of Ladoga and with the whole Novgorod province went to Polotsk, and the men of Polotsk met them with salutation on the Kasopl lake; and having taken peace, they returned to Novgorod: for God did not allow the Christians' bloodshed between each other.

A.D. 1199. A.M. 6707. Vsevolod having sent, he fetched Yaroslav out of Novgorod and brought him to him, and summoned the Vladyka and Posadnik Miroshka and the bigger men from Novgorod after his son. And when they were on Lake Seregeri the servant of God, Vladyka Marturi of Novgorod, died, on August 24, the day of the holy Apostle Barfolomei; and they brought him and laid him in the porch of St. Sophia. People went with the Posadnik, and with Mikhailo to Vsevolod; and he received them with great honour and granted them his son Svyatoslav; and having consulted with the Posadnik he sent him to Novgorod with the men of Novgorod, and he put into the Episcopate Mitrofan, a man chosen by God; and all Novgorod having gone they set him with honour, until there should be a summons from the Metropolitan, and then thou shalt go for installation. The same year

\(^1\) Grand Prince; in modern Russian the title is used by male blood-relations of the Emperor, and is always translated "Grand Duke," though the title "Knyaz" is otherwise always translated "Prince."
\(^2\) A suburb of Novgorod.
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they founded the stone church of the Forty Saints. In the same year Yaroslav's Knyaginya put up the church and the monastery of the Birth of the Holy Mother of God in Mikhailitza Street, and they appointed Posadnik Zavid's widow [Igumena]. The same year they painted the church of the Holy Transfiguration in the Gorodishche. The same year they painted the Vladyka's church of the Holy Saviour in the monastery in Russa. And Knyaz Svyatoslav, son of Vsevolod, grandson of Gyurgi, came to Novgorod on January 1, St. Vasili's Day, and they set him on the throne in St. Sophia, and all Novgorod rejoiced. The same year they walled around the town of Russa.

A.D. 1200. A.M. 7708. The Lithuanians took the Lovot up to [the village of] Nalyuch from Belaya [village] as far as [the villages of] Svinnort and Vorch and the men of Novgorod pursued them to [the village of] Tsernyany and fought with them, and killed 80 men of the Lithuanians, and of the men of Novgorod 15 [were killed]: Raguila Prokopinits, with his brother Olksa, Gyurgi Sbyshkinits, Ratimir Nezhatinits, Strashko the silversmith's weight tester, Vnezd Yahinits, young Luka Miroshkin, Mikita Lazorevits, Zhioshka Ogasovits, Osipa the usher, Roman Pocht, and four other men; they recovered all the plunder and the rest escaped. The same year Nezdila Pechtsinits went as Voyevoda to Luki; he went with a small Druzhina from Luki into Lotygola, and they found them in their bedrooms, killed 40 men of them, took their wives and children, and themselves came all well to Luki; and from those who had not followed them from Molbovich with some of the Druzhina they took money, having beaten them.

A.D. 1201. A.M. 6709. The men of Novgorod put Mitrofan, chosen by God, into the Episcopate after Marturi, and he went into Russia with men of Novgorod and of Vsevolod, to present himself to the Metropolitan, and he was appointed on July 3, St. Uakinf's Day; and he came to Novgorod on September 14, the Exaltation of the Honourable Cross; and the

1 A river flowing into Lake Ilmen.
2 Joseph.
3 Podvoiski.
4 A part of Livonia, lit. "End of the Letts."
5 Kuzma.
6 Hyacinth.

men of Novgorod were glad at their Vladyka. On April 15 of the same year the church of St. Nikola in the Gorodishche was burnt down by thunder; and the whole summer stood with rain. And they let the Varangians go over sea without peace. The same year they built a wooden defence in Russia; and in the autumn the Varangians came by land for peace; and they gave them peace at all their will.

A.D. 1202. A.M. 6710. They completed the stone church of the Holy Prophet Ilya in Kholm, at the Slavno end, and Vladyka Mitrofan consecrated it on a festival.

A.D. 1203. A.M. 6711. Rurik with the sons of Oleg and the heathen Polovets people, with Kontsyak and Danila Byakovits captured Kiev, on January 1, St. Vasili's Day; and whomever their hands reached, whether monk or nun, priest or priest's wife, these they led off to the heathen; and all foreign merchants and foreigners of every country shut themselves up in the churches, and they granted them their lives, but their merchandise they divided with them by halves; but everything in the monasteries and in all the churches, all valuables and ornaments and ikons, the pagans tore off and carried away into their own land; and they set fire to the town. [Then, too, the Russian Knyazes Rurik, Roman, Mstislav and many other Knyazes went against the Polovets people. And then the winter was very cruel; and they took much plunder and drove away their herds. The same year Roman sent Vyacheslav ordering him to have Rurik shorn a monk.] The same year the sons of Oleg defeated the Lithuanians, and did to death seven hundred and a thousand of them. The same year Miroshka, Posadnik of Novgorod died, he was shorn in St. Georgi's, and then they gave the Posadnik-ship to Mikhalko Stepanits. The same year for our sins all the horses died in Novgorod and in the villages so that it was not possible to go anywhere for the stench.

A.D. 1204. A.M. 6712. Oleksa reigning in Tsargrad, during the reign of his brother Isaak whom having blinded, he himself became Tsar, shut up his [Isaak's] son Oleksa in high walls under guard, so that he might not get out.

1 Near Novgorod, see p. 7.
2 Isaak.
3 Hyacinth.
And time having passed, Isak ventured to pray for his son, that he would release him, to come before him from prison, and Isak persuaded his brother, and they took a declaration, he and his son, that they would not take thought against the throne; and he was released from prison, and went about at will. And Tsar Oleksa did not trouble about him, trusting his brother Isak and his son, because they had taken the declaration. And then Isak having taken thought, coveted the throne, and instructed his son, secretly sending to him, how that: “I did good to my brother, Oleksa, I ransomed him from the heathen and he has returned me evil, having blinded me, and took my throne.” And his son conceived desire, as he instructed him, and they took thought how he should go out of the town into far countries and thence seek the throne. He was led on to a ship and put into a barrel having three false bottoms at one end behind which Isakovits sat, and at the other end was water, where the plug was; for it was impossible otherwise to go out of the town; and so he went out of the Greek land. And the Tsar, having learnt sent to seek him; and they began to seek him in many places, and entered the ship where he was, and searched all places, and drew the plugs out of the barrels and seeing water running, they went away, and did not find him. And thus, Isakovits went out and came to the Nemetski Tsar, Philip, to his brother-in-law and sister. The Nemetski Tsar sent to the Pope to Rome, and they informed him thus, not to make war on Tsargrad, but as Isakovits said: “The whole town of Kostyantina desires my rule,” so setting him on the throne, you will go to the aid of Jerusalem; if they do not want him, bring him back to me, but do no injury to the Greek land.

But the Franks and all their Voyevodas conceived lust for the gold and silver, which Isakovits promised them, and forgot the commands of Tsar and Pope. First having come to the Sound, they broke the iron locks, and having advanced to the town, they hurled fire into the churches, in four places. Then Tsar Oleksa having perceived the flames, did not take up arms against them. Having summoned his brother Isak, whom he had blinded, he set him on the throne and said: “Since thou hast acted thus, brother, forgive me; this is thy throne”; and fled out of the town. And the town was burnt, and churches of untold beauty, whose number we cannot declare, and the porch of St. Sophia was burnt, where all the patriarchs were painted, and the hippodrome and down to the sea; and hitherwards it burned up to the Tsar’s palace and to the Sound. And then Isakovits with the Franks pursued Tsar Oleksa and did not reach him, and returned to the town, and drove his father off the throne, and became Tsar himself and saying thus: “Thou art blind, how canst thou hold the throne? I am Tsar.” Then Tsar Isak full of regret for his town and throne, for the spoliation of the monasteries, and for the silver and gold promised to the Franks and given them, fell ill, and became a monk, and went away from this world. After Isak’s death the populace rose against his son for the burning of the town and the spoliation of the monasteries; and the common people assembled and drew in the good men, taking counsel with them whom to appoint Tsar; and all wanted Radinos; but he did not want the throne, and hid himself from them, disguising himself in monk’s vestments; but having taken his wife they led her into St. Sophia, and pressed her much: “Tell us where is thy husband?” And she did not tell about her husband. Then they took a man by name Nikola, a soldier, and put the crown on him without the Patriarch, and remained there with him in St. Sophia six days and six nights.

And Tsar Isakovits was in Lakherna, and he wanted to bring the Franks into the town without the knowledge of the Boyars; but the Boyars having learned, appeased the Tsar and did not allow him to let loose the Franks, saying: “We are with thee.” Then the Boyars fearing the introduction of the Franks, having consulted with Murchufl, took Tsar Isakovits, and put the crown on Murchufl. Now Isakovits had taken Murchufl out of prison and he [Murchufl] had taken declaration not to seek the throne from under Isakovits, but keep it under him. And Murchufl sent to Nikola and to the people to St. Sophia: “I have taken your enemy Isakovits; I am your Tsar. And I grant Nikola to be first among Boyars; put off the crown from thee.”

And all the people did not let him put off the crown, but swore the more: “Whosoever shall turn away from Nikola, let him be accursed.” The same day having waited for the night they all dispersed and took Nikola and Murchufl and took his wife and put her

footnotes:
1 i.e. Isaac’s son.
2 German, cf. p. 34.
3 Constantinople.
4 Fryazi.
5 see. Vlakherna, Blachernae, in Constantinople (a suburb till Heraclius I, 610-641).
6 Alexis V, Mourtzouphlos.
And Tsar Murchufl kept encouraging the Boyars and all the people, wishing there to make a fight with the Franks, and they did not listen to him and they all ran from him; and the Tsar ran from them and overtook them in the horse-market, and complained much against the Boyars and all the people. Then the Tsar fled out of the town, and the Patriarch and all the Boyars, and all the Franks entered the town on April 12, Monday, Day of St. Vasili the Confessor, and halted where the Greek Tsar had stood at St. Saviour’s, and halted there for the night. And in the morning at sunrise they entered St. Sophia, and tore down and cut in pieces the doors and the ambo all worked with silver, they cut in pieces the twelve silver pillars and the four [pillars] of the ikon-case, and the ikon bracket, and the twelve crosses which were over the altar, like trees bigger than a man, and the bosses between them, and the altar rail between the pillars, and these were all of silver; they stripped the beautiful altar of its precious stones and large pearl, and it is not known where they put it itself; and they took the forty large cups which were before the altar and the censers and silver lamps, so many that we cannot tell their number, with priceless vessels used on feast-days; they stripped the service copy of the Gospels and the Honourable Crosses, and priceless ikons, and under the altar cloth they found hidden forty barrels of pure gold; and in the chambers, walls, and repositories of vessels no knowing how much gold and silver, beyond number, and priceless vessels. All this I have mentioned was in St. Sophia alone; while the [church of the] Holy Mother of God which is in Vlakherna, where the Holy Spirit used to descend every Friday, that they also stripped; and [the number] of other churches no man can tell, because they were beyond number. The wonderful Digita of the Holy Mother of God which used to go through the town was, however, preserved by God with [the help of] good people, and exists to-day and is our hope. The other churches in the town and outside the town and monasteries in the town and outside the town they plundered all—we cannot tell their number, nor their beauty. They robbed the monks and nuns and priests and some of them they beat to death; and the Greeks and the Varangians, who had remained they drove out of the town.

These are the names of their Voyevodas:—

1 Amnon.
2 Mechthild.
3 i.e. Boniface, Marquess of Monferrat.
in the town of Bern where the pagan and wicked Dedrikr had dwelled; II. Kondoflande III. the blind Duzh from St. Mark's island, Venedik. Tsar Manuel blinded this Duzh; for many philosophers had begged the Tsar: "If thou lettest this Duzh go whole, then he will do much harm to thy empire." And the Tsar not wishing to kill him, he ordered his eyes to be blinded with glass; and his eyes were as if uninjured, but he saw nothing. This Duzh had planned many attacks on the town and all used to obey him; his ships from off which they took the town were large. The Franks stood before Tsargrad from December to April, until they took the town. And on May 9 they appointed Tsar their own Latin Kondoflande with their own bishops, and divided the power amongst themselves: [they gave] to the Tsar the town, to Markos the Sound, and to the Duzh the Desyatina.4

And so perished the empire of the God-protected Kostyantingrad and the Greek land in the quarrel of Tsars; and the Franks rule it.

A.D. 1205. A.M. 6713. The Moon shone eight nights. The same year the Veliki Knyaz Vsevolod sent to Novgorod, saying thus: "Troops are marching to war in your land; your Knyaz my son Svyatoslav, is young; I give you my eldest son Kostyantin." Then they took the Posadnik-ship from Mikhailko and gave it to Dmitri Miroshkinits. The same year Knyaz Kostyantin Vsevolodits, grandson of Gyurgi, came to Novgorod on March 20, St. Gerasim's Day, and the whole town was glad at [the fulfilment of] its desire. Vsevolod's Ktiyaginya died the same year.

A.D. 1206. A.M. 6714. God's servant, Mitrofan, whose secular name was Mikhailko, Posadnik of Novgorod, died on May 18; he had had himself shorn at the Church of the Holy Mother of God in the Arkadi monastery. The same year Tverdislav Mikhailkovits put up a church to St. Simon Stylites of the Wonderful Hill over the gates of the Arkadi monastery.

A.D. 1207. A.M. 6715. The Volodarevitsi and Nosovitsi put up the Church of St. Luke in Lubyana Street,
the men of Novgorod held a Veche over Posadnik Dmitri and his brethren, because they had ordered the levying of silver on the people of Novgorod, for collecting money from the merchants, for enforcing the collection of taxes at fixed times and everything bad. And they went to plunder their courts, and set fire to Miroshkin's court and Dmitri's, appropriating their effects, sold all their villages and servants, sought out their treasures, and took of them without number, and the rest they divided so that each got some, at three grivnas throughout the whole town, and took everything. God alone knows how much any took secretly, and many grew rich from this; and what was on the boards that they left to the Knyaz. The same year they brought Dmitri Miroshkinits dead from Volodimir and buried him in the monastery of St. Georgi along side his father; the people of Novgorod wanted to throw him from the bridge, but VZadyka Mitrofan forbade them.

Vsevolod sent his son Svyatoslav to Novgorod on Sexagesima Sunday. Then they gave the Posadnik-ship to Tverdislav Mikhalkovits, and Dmitri's written documents they gave to Svyatoslav; there was a countless [quantity] of them. And the men of Novgorod kissed the honourable Cross, that we will not keep Dmitri's children by us, neither Volodislav nor Boris, nor Tverdislav Stanilovits, nor Ovstrat Domazhirovits; so the Knyaz sent them away to their father, and on some they levied a countless [quantity] of silver.

A.D. 1210. A.M. 6718. The men of Novgorod with Knyaz Volodimir and Posadnik Tverdislav, having pursuaded and found the Lithuanians in Khodynitsy, killed them.

The same year Vsevolod went against Ryazan and said to them: "Come to me and my son Yaroslav over the Oka to deliberate." And they went over to him and there he seized them all; and sent troops; and took 1 their wives and children, and set fire to their town, and thus he distributed them about the towns. The same winter Knyaz Mstislav Mstislavits came against Torzhok, and seized Svyatoslav's courtiers and put the Posadnik in chains and whoever could lay hands on their goods [took them]; and he sent to Novgorod: "I bow down to St. Sophia and to the tomb of my father and to all the men of Novgorod; I have come to you having heard of the violence [done you] by the Knyaz; and I am sorry for my patrimony." Having heard this the men of Novgorod sent for him with great honour: "Come, Knyaz, to the throne." And they set Svyatoslav with his men in the Vladyka's court until the settlement with his father. Mstislav came to Novgorod and they set him on his father's throne, and the men of Novgorod were glad; and Mstislav went with the whole army against Vsevolod, and they were at Ploskeya and Vsevolod sent to him: "Thou art son to me and I father to thee; let go Svyatoslav with his men; and all that thou hast confiscated, make good, and I will let go the merchants and merchandise." And Mstislav released Svyatoslav and his men; and Vsevolod released the merchants and their merchandise; they both of them kissed the Cross and took peace, and Mstislav came to Novgorod.

A.D. 1211. A.M. 6719. Dmitri Yakunits came from Russia, and Tverdislav of his own will relinquished the Posadnik-ship to a senior, and then they gave the Posadnik-ship to Dmitri Yakunits. And Knyaz Mstislav sent Dmitri Yakunits to Luki with the men of Novgorod to build a fortification; and himself went to Torzhok to inspect the districts; from Torzhok he went to Toropets, from Toropets he went to Luki and came together with the men of Novgorod; and to the people of Luki he gave Volodimir of Pleskov as Knyaz of Luki. The same year by the will of God Vyacheslav Proshinits, grandson of Malishev, completed the stone Church of the Forty Saints; and God grant him salvation through the prayers of the Forty Saints. The same year, in the absence of the Knyaz and of the men of Novgorod there was a great fire in Novgorod; it broke out in Radyatin Street, and 4,300 houses were burnt down, and fifteen churches. The same year, in the winter, on January 22, St. Kliment's Day, the evil-doer who from the first wished no good [to man] put envy in the people with Knyaz Mstislav against Vladyka Mitrofan; and they did not allow him to clear himself, and led him to Toropets; but he took this gladly, like Ioan Zlatoust and Gregory of Akragas; he accepted a like wrong glorifying God. At the same time, before the expulsion of Vladyka Mitrofan, Dobrynya Yadreikovits had come from Tsargrad and brought with him the [measure of the] Lord's tomb, and had himself

1 Polk.
2 Gorod.
3 i.e. Pskov.
4 Dvoryane.
5 St. John Chrysostom.
shorn at Khutin at the Holy Saviour’s [monastery]; and by the will of God Knyaz Mstislav and all the people of Novgorod came to love him, and they sent him to Russia to get himself appointed; and he came appointed as Vladyka Antoni, and he made the palace of Mitrofan a church in the name of St. Antony.

A.D. 1212. A.M. 6720. Mstislav went with the men of Novgorod against the Chud people called Torma, and made many captives and brought back countless cattle. Later, in the winter, Knyaz Mstislav went with the men of Novgorod against the Chud town called Medvezhya Golova, and ruined their villages; and they came up to the town and the Chud people bowed down to the Knyaz, and he took tribute from them; and all came [back] well.

A.D. 1213. A.M. 6721. In Peter’s Fast, the godless Lithuanians came out against Pleskov, and set fire to it; for the people of Pleskov at that time had driven out Knyaz Vолодимир from amongst them, and were on the lake; they did much harm and went away.

A.D. 1214. A.M. 6722. On February 1, on Quinquagesima Sunday, there was thunder after morning service, and all heard it; and then at the same time they saw a flying snake. On the same day Knyaz Mstislav marched with the men of Novgorod against the Chud people to Ereva, through the land of the Chud people towards the sea, he ruined their villages and captured their forest fortresses. And he stayed with the men of Novgorod by the town of Vorobino, and the Chud people bowed down to him, and Knyaz Mstislav took tribute from them; and gave two parts of the tribute to the men of Novgorod, and the third part to the courtiers. There were present also Knyaz Vsevolod Borisovits of Pleskov with the men of Pleskov, and Knyaz David of Toropets, Volodimir’s brother; and all returned well with a quantity of plunder. The same year Vsevolod the Red, son of Svyatoslav, great-grandson of Oleg, drove the grandsons of Rostislav out of Russia, saying thus: “You hanged two of my brothers, Knyazes, in Galich as malefactors and you put shame on all; and there is no portion for you in the Russian Land.” The same year the grandsons of Rostislav sent to Mstislav Mstislavich to Novgorod, “Behold Vsevolod Svyatoslavich makes us no portion in the Russian Land; come let us claim our patrimony.” And Mstislav summoned a Veche in Yaroslav’s Court, and began to summon the men of Novgorod to go to Kiev against Vsevolod the Red. The men of Novgorod said to him: “Whither, Knyaz, thou shalt look with thy eyes, there will we lay down our heads.” And Mstislav went to Kiev with the men of Novgorod in the month of June, the 18th, St. Fedor’s Day; and they reached Smolensk and there arose a dispute between the men of Novgorod and the men of Smolensk, and the men of Novgorod killed a man of Smolensk and would not go after their Knyaz. Knyaz Mstislav began to summon a Veche, but they would not come to it. The Knyaz having kissed all, and saluted them, went; but the men of Novgorod having made a Veche of their own began to deliberate. And Posadnik Tverdislav said: “Brothers! as our fathers and grandfathers laboured for the Russian Land, we, too, will go after our Knyaz.” And so they went from Smolensk and having over-taken the Knyaz they began to make war on the towns of Chernigov along the Dnieper; they took Rechitsa by storm and many other towns of Chernigov; and they came up to Vyshegorod and began to fight. And Mstislav with his brothers and the men of Novgorod prevailed and took two Knyazes: Rostislav Yaroslavits and his brother Yaropolk, grandsons of Oleg. And the people of Vyshegorod bowed down to him and opened their gates. And Vsevolod fled from Kiev across the Dnieper, and Mstislav with his brothers and the men of Novgorod entered Kiev, and the people of Kiev bowed down to him, and set Mstislav Romanovits, grandson of Rostislav, in Kiev. From Kiev they went to Chernigov, and having stayed twelve days, they took peace and having taken gifts came all well to Novgorod.

A.D. 1215. A.M. 6723. Knyaz Mstislav went to Kiev of his own free will, and made a Veche in Yaroslav’s Court, and said to the men of Novgorod: “I have arms [to work my will] in Russia, and you are free to choose your Knyaz.” The same year the men of Novgorod, having deliberated much, sent Posadnik Gyurgi Ivankovits and the Tsyatshi Yakun, with ten senior merchant men for Yaroslav Vsevolodits, Gyurgi’s grandson, and Knyaz Yaroslav entered Novgorod, and Vladyka Anton with the men of
Novgorod met him. The same year Knyaz Yaroslav seized Yakun Zubolomits and sent for Foma Dobroshchinits Posadnik of Novi-torg; and having put him in chains imprisoned him in Tver. And for our sins Fedor Lazurtinits and Ivo of Novi-torg informed against the Tysyatski Yakun Namezhits. And Knyaz Yaroslav made a Veche in Yaroslav's Court; they went to Yakun's Court and plundered it and seized his wife. And Yakun went the next morning to the Knyaz with the Posadnik, and the Knyaz ordered to be seized his son Khristofor on May 21. And then the Prussians killed Ovostrat on a festival day, also his son Lugota, and threw them dead into a pit. The Knyaz complained to the men of Novgorod of this. The same year Knyaz Yaroslav went to Torzhok taking with him Tverdislav Mikhalkovits, Mikifor, Polyud, Sbyslav Semen Olksa and many Knyars, and having given them gifts, sent them to Novgorod, and himself settled in Torzhok. The same autumn much harm was done; frost killed the corn crops throughout the district. But at Torzhok all remained whole. The Knyaz seized all the corn in Torzhok, and would not let one cart-load into the city; and they sent Semen Borisovits, Vyacheslav Klimyatits, for &bets Yakun to fetch the Knyaz and he detained them; and he detained whomever you sent. And in Novgorod it was very bad, they bought one barrel of rye for ten grivnas, one of oats for three grivnas a load of turnips for two grivnas; people ate pine bark and lime tree leaves and moss. 0 brothers, then was the trouble; they gave their children into slavery. They dug a public grave and filled it full. O, there was trouble! corpses in the market-place, corpses in the street, corpses in the fields; the dogs could not eat up the men! The Vod people all died; the rest were scattered. And thus for our sins our power and our town went asunder.

And the rest of the men of Novgorod sent Posadnik Gyurji Ivanovits and Stepan Tverdislavits and others to fetch the Knyaz, and those he detained; and having sent Ivo and Chaponos to Novgorod he had his Knyaginya Mstislav's daughter brought to him from there. And then they (sc. the men of Novgorod) sent Manuil Yagolchevich with the final message: "Come to thy patrimony, to St. Sophia; if thou wilt not come, then tell us." These Yaroslav likewise would not let go, and he detained all the Novgorod merchants; and there was sorrow and wailing in Novgorod. And then Mstislav Mstislavits having heard of this evil, arrived at Novgorod on February 11, seized Yaroslav's lieutenant, Knova Grigorevits, and put all the nobles in chains; and he rode out to Yaroslav's Court and kissed the honourable Cross, and the men of Novgorod [did likewise] to him to be with him in life and death: "I shall either recover the Novgorod men and the districts, or lay down my head for Novgorod." Yaroslav had this news at Torzhok and they erected a stockade and blockaded the road from Novgorod and the river Tvertsa; and he sent 100 of the men of Novgorod to Novgorod to conduct Mstislav out of Novgorod; and they did not undertake this; but they were all of one mind, also those 100 men. And Knyaz Mstislav with the men of Novgorod sent the priest Gyurji of St. Ioan's in the market-place to Yaroslav to Torzhok, with some of his own men: "Son, I greet you; release my men and the merchants; and yourself go from Torzhok, and have love with me." But Knyaz Yaroslav not liking this, let go the priest without peace, and summoned the men of Novgorod to a field outside Torzhok on Saturday before Sexagesima, and having seized all the men and merchants and put them in chains sent them to his various towns, and distributed their merchandise and horses, and there were of all the men of Novgorod over 2,000. And the news came to Novgorod; and there were few of the men of Novgorod left; the biggest men were captured abroad; and the lesser had been scattered and others had died from famine. And Knyaz Mstislav made a Veche in Yaroslav's Court: "Let us go," he said, "and recover our men, your brothers, and our districts. Novi-torg shall not be Novgorod, nor shall Novgorod be Torzhok. But where St. Sophia is there is Novgorod. God is in the many; but God and justice are also in the few."
for only such was the number of all their men; and he pursued them and they fled. And Yarun had shut himself up in the town with 100 men and beat them off. And Mstislav went and took Zubchev, and they were on the Vozuga; and thither came Volodimir and Kurikovits with men of Smolensk. They were coming along the Volga, making war, and said to him: "Knyaz, go to Torzhok." But Mstislav and Volodimir said: "Let us go to Pereyaslavl; we have a third friend." And there was no news where Yaroslav was, whether at Torzhok or in Tver. And Yaroslav's guards attacked Yarun behind Tver, and God helped Yarun and they killed many, others they captured, and others escaped to Tver. And these got news of Yaroslav and they went along the Volga making war, and they burned [along the river] Shesha and also [the towns of] Dubna and Kosnynit and all the country along the Volga. And Kremei [coming] from Knyaz Kostyantin met them with love and with greeting; and they went making war to Pereyaslavl and were at Gorodishchel1 on the river Sarra, at the Church of Saint Marina on April 9 on Great Saturday. Knyaz Kostyantin with the men of Rostov came and kissed the Cross.

And Yaroslav went to Torzhok having taken with him the elder men of Novgorod, and young men by selection, and all the men of Novi-torg. And he came to Pereyaslavl and assembled all his district and Gyurgi his, Volodimir and Svyatoslav likewise. And he went out from Pereyaslavl with his forces and those of Novgorod and of Novi-torg. How terrible, wonderful and strange, brothers! Sons went against father, brother against brother, slave against master, master against slave. And Yaroslav and Gyurgi, with their brothers took stand on the Khza river. And Mstislav and Kostyantin, the two Volodimirs, with the men of Novgorod, took stand on the Lipitsa river, and they beheld the forces standing, and sent the Sotski Larion to Gyurgi: "We greet thee; we have no quarrel with thee, our quarrel is with Yaroslav." And Knyaz Gyurgi having answered: "I am one with my brother, Yaroslav," they sent to Yaroslav, saying: "Let go the men of Novgorod and of Novi-torg that are mine; and all that thou hast occupied of my Novgorod districts and the Volok give back; take peace with us, and kiss the Cross to us, and let us not shed blood." But they answered: "We do not want peace, and I have men: you have gone far, and are come out like fish on to dry land." And Larion told this speech to Mstislav and to the men of Novgorod, and the men of

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1 SC. Radilov, q.v.
A.D. 1217. Mstislav went away to Kiev, leaving the Knyaginya and his son Vasili in Novgorod; and he took with him Gyurgi Ivankovits, Sbyalov Stepanits, and Olksa Putilovits. Then, too, Volodimir went to Novgorod on his own business, and the Lithuanians made war in Shilou. The men of Novgorod went in pursuit of them but did not reach them; and they went with Knyaz Volodimir and Posudnik Tverditslav to Medvezhya-Golova, and halted before the town. And the Chud people began to send greeting deceitfully, but sent for the Nemtsy. And the men of Novgorod began to deliberate with the men of Pleskov about the message of the Chud people; going far away from their baggage, and the night guards had come in and the day guards had not gone out, and they [the Chud people] unexpectedly attacked the baggage, and the men of Novgorod ran from their Veche to the baggage, and having taken up their arms, beat them off the baggage. And the Nemtsy fled to the town, and the men of Novgorod killed two Voyevodas and took a third with their hands; and they took 700 horses, and returned all well. And Knyaz Mstislav came to Novgorod without them; and took Stanimir Dimovits with his son, Nezdila, and having put them in fetters imprisoned them; and seized countless quantity of goods and let' them go again. The same spring, on May 31, a bakery caught fire in the middle of the morning, at Ivan Yarishevits's; by midday the whole side was burnt as far as the fishery, not a house was left; and all who had fled into the stone churches with their goods were all burnt there themselves together with their goods. And in the Varangian church all the countless Varangian merchandise was burnt; fifteen churches were burnt, and the tops and the porches of the stone churches were burned. A.D. 1218. Knyaz Mstislav came to Torzhok and took Borislav Nekurishinits, and after taking much merchandise released him. Then, too, the young Knyaz Vasili Mstislavich fell ill in Torzhok, and they brought him dead to Novgorod; and they laid him in St. Sophia at the head of his grandfather at [the image of] the Holy Mother of God. The same year Vladyka Anton laid the foundation of the stone Church of the St. Barbara monastery. Mstislav summoned a Veche in Yaroslav's Court, and said: "I make greeting to St. Sophia and my father's tomb, and to you; I wish to go and claim Galich, but I shall not forget you. God grant that I may lie by my father in St. Sophia." And the men of Novgorod begged him much: "Do not go, Knyaz," but they could not restrain him; and bidding them farewell, he went away. In the same year, Vladyka Mitrofan came from Volodimir; and the men of Novgorod conducted him to [the church of] the Annunciation of the Holy Mother of God. Mstislav went to Russia, and the men of Novgorod sent to Smolensk for Svyatoslav Rostislavits and he came to Novgorod on the first day of August. The same year, Gleb Volodimirich, Knyaz of Ryazan, being instigated by Satan to murder, having taken thought in his cursed imagination, having as accomplice his brother, Kostyantin, and with him the devil who seduced them and put the idea to them, they saying that: "Let us kill these, and ourselves take over all the power." And thou dost not know, accursed one, the Providence of God; he gives power to whom he pleases. The Almighty appoints both Tsar and Knyaz. What did Cain obtain from God after killing his brother, Abel? Was it not a curse and a trembling? or your kinsman the accused Svyatopolk after killing all his brethren? they received the crown of empire, he eternal torment. And this accursed Gleb, having conceived Svyatopolk's same idea, hid it in his heart, with his brother. And all assembled at a landing place for deliberation: Izyaslav, Mikhail, Rostislav, Svyatoslav, Gleb, Roman: Ingvar could not arrive in time; his time had not yet come. And Gleb Volodimirits with his brother summoned them to them as to the honour of a feast, into their tent; and they not knowing his evil thought and deceit, all six Knyazes, each with his Boyars and couriers came into their tent. And this Gleb before their arrival having furnished his nobles and his brothers and a large quantity of pagan Polovets people with arms, hid them in the sleeping tent close to the tent in which they were to drink, no one knowing they were there except those two evil-minded Knyazes and their accursed confederates. When they began to drink and make merry, then immediately the cursed Gleb and his brother having drawn their swords, began to slaughter first the Knyazes, then the Boyars and a quantity of the courtiers; with their own courtiers and with the Polovets people [they slew] six Knyazes alone and many Boyars and courtiers. These righteous Knyazes of Ryazan met their end on July 20, the day of the holy prophet, Ilya, and received crowns.
from the Lord God, with their Druzhina, like innocent lambs they gave up their souls to God. And this accursed Gleb and his brother, Kostyantin, prepared the heavenly kingdom for them, but eternal torment for themselves with their confederates.

And it happened in the winter, Matei Dushiltsevits fled, having bound the crier informer Moiseits. And the men of Novgorod having gone in pursuit caught him and brought him to the Gorodiske; and a lie entered the town that Tverdislav had given up Matei to the Knyaz; and the people on the other side [of the river] rang the bell at St. Nicholas throughout the night, and those of the Nerev end at the church of the Forty Saints likewise assembling people against Tverdislav. And it happened the next morning, the Knyaz released Matei, having learnt of the uproar and tumult in the town.

And the people on the other side, even the children, went out in armour as for battle, and the Nerev people likewise, but those of the outskirts stood up neither for those nor for these, paying no attention. And Tverdislav looked towards St. Sophia, and said: "If I be guilty, may I die here; if I be innocent justify thou me, Lord," and he went with the Lyudin end and with the Prussians. There was a slaughter at the town gates; and they fled to the other side, and others to the [Lyudin] quarter; and they raised the bridge and the men of the other side crossed in boats and came up in force. O, brethren, the accursed devil wrought a great wonder! When there should have been war against the pagans, then they began to fight each other. And they killed a Prussian man, and another man of the people of the [Lyudin] end, and of those of the other side [they killed] Ivan Dushiltsevits, Matei's brother, and Kosnyatin Prokopinits, of the Nerev quarter, and six others, and many of both sides were wounded. This was on January 27, the day of St. Ioan Zlatoustl; and then there were Veches all through the week.

But the devil was crushed by God and St. Sophia; the cross was exalted, and brethren came together with one accord and kissed the Cross. And Knyaz Svyatoslav sent his Tysyatski to the k'eche and said: "I cannot be with Tverdislav; and I take away the Posadnik from him." But the men of Novgorod received Tverdislav and gave it to Simeon Borisovits, and took the office of Tysyatski from Yakun and gave it to Simeon Emin. Then, too, they finished the stone Church of St. Barbara. The same year Tverdislav and Fedor laid the foundation of a stone Church to St. Michael, and another small one to the Three Holy Youths; and they completed it in four days. Knyaz Vsevolod and Volodimir went from Kiev to Galich against the King's son; and the men of Galich came out against them and Chekhi and Lyakh, Moravians and Hungarians, and the forces came together. And God helped Mstislav, and he entered the town of galich and they took with their hands the King's son and his wife; and he took peace with the King, and let go his son, and himself took his seat in galich and Volodimir Rutikovits in Kiev. The same year, Knyaz Vsevolod went with the men of Novgorod to Pertuyev, and they met outposts of the Nerns, Lithuanians and Tisombis, and they fought; and God helped the men of Novgorod; they went up to the town and stood there two weeks; they did not take the town, and returned all well. The same year Anton, Vladyka of Novgorod, went to Torzhok. And the men of Novgorod fetched Vladyka Mitrofan into the Bishop's court and on to the throne again, and sent to Onon: "Go where thou wilt." And Anton went to Novgorod to the Holy Redeemer's on the Nereditsa.
Novgorod said to Mitrofan and to Anton: “Go to the Metropolitan; that whom he send us, that one be our Vladyka.” And they let go with them the monk Vasyan the priest, and another priest, Boris. And having returned from Pertuev they gave the Posadnik-ship to Tverdislav, and to Yakun the office of Tysyatski again.

A.D. 1220. A.M. 6729. Vladyka Mitrofan came to Novgorod on March 17, having righted himself through God and St. Sophia; and Anton the Metropolitan kept by him in honour and gave him the Bishopric of Peremyshl. The same year Knyaz Vsevolod went to Smolensk on his own business. And in the same winter Knyaz Vsevolod came from Smolensk to Torzhok. And the devil wishing no good to the Christian race, and wicked men neither, put sin into the heart of the Knyaz and anger against Tverdislav, though without fault. And he came to Novgorod and stirred up the whole town, wishing to kill Tverdislav, and Tverdislav was ill. And Knyaz Vsevolod went out from the Gorodishche with all his Court in armour as for battle and came to Yaroslav’s Court. And the men of Novgorod met him in arms and took stand in battle order in the Knyaz’s Court. And Tverdislav was sick and they drove him out on a sledge to [the church of] Boris and Gleb and the Prussians and people of the Lyudin end, and from the outskirts, gathered round him and took stand round him in battle order forming themselves in five troops. And the Knyaz perceiving their formation and that they would fight hard for their lives, did not ride out, but sent Vladyka Mitrofan with all good messages and the Vladyka brought them together in love, and both Knyaz and Tverdislav kissed the Cross. Through God and St. Sophia the Cross was exalted, and the devil was crushed, and all brethren together. And Tverdislav having come together with the Knyaz in love was deprived of the Posadnik-ship, for he was ill, and they gave the Posadnik-ship to Ivanko Dmitrovits. He continued in that illness seven weeks, and greater illness took hold of him, and he went to [the church of] the Holy Mother of God in the Arkadi monastery in secret from his wife and children and from all the brethren, and had himself shorn on February 8. His wife then had herself shorn in another monastery, at St. Barbara’s.

A.D. 1221. A.M. 6729. The men of Novgorod showed Knyaz Vsevolod the road. “We do not want thee, go whither thou wilt.” He went to his father, into Russia.

A.D. 1222. A.M. 6730. They sent Vladyka Mitrofan and Posadnik Ivanko with the elder men to Gyurgi Vsevolodits in Volodimir for his son, and he gave them Vsevolod with guarantee of all the liberties of Novgorod. Knyaz Vsevolod came to Novgorod, and the Vladyka and all the men [came back] with countless gifts; and the men of Novgorod were glad, and there was peace. The same year, Knyaz Gyurgi sent his brother Svyatoslav to help the men of Novgorod. The men of Novgorod went with Svyatoslav to Kes, and the Lithuanians also came to their help; and they made much war, but did not take the town. And Yaroslav’s men from Smolensk took Polotsk on January 17, under Knyaz Boris and Gleb. The same winter, Knyaz Vsevolod fled by night secretly out of Novgorod with all his Court. And the men of Novgorod were grieved at this. Then the men of Novgorod sent the elder men to Gyurgi: “If it does not please thee to hold Novgorod through thy son, then give us thy brother.” And he gave them his brother Yaroslav.

A.D. 1223. A.M. 6731. Knyaz Yaroslav came to Novgorod and all the men of Novgorod were glad. The Lithuanians made war round Toropets, and Yaroslav with the men of Novgorod went in pursuit of them as far as lake Vosvyat, but did not catch them. The same year, Mitrofan, Vladyka of Novgorod, died on July 3, St. Vakint’s Day, on the dawn of Monday, and was laid in the porch of St. Sophia; may God grant through his holy prayers many years to the Knyaz and to all the men of Novgorod. The same day they led the monk Arseni from Khutin into the Bishop’s Court; a good and very God-fearing man. Knyaz Yaroslav came from his brother and went with all the province to Kolyvan, and conquered the whole Chud land, and brought back countless plunder, but did not take the town; they took much gold, and returned all well. Knyaz Yaroslav with the Knyaginya and his children went to Pereyaslavl; and the men of Novgorod made greeting to him: “Do not go, Knyaz”; but he went according to his will. And the men of Novgorod sent to Gyurgi for his son, and he again gave them his son Vsevolod.

A.D. 1224. A.M. 6732. Knyaz Vsevolod Gyurgevits came to Novgorod. The same year the Nemtsy killed...
Knyaz Vyachko in Gyurgev and took the town. The same year, for our sins, this was not [all] the evil that happened: Posadnik Fedor rode out with the men of Russia and fought with the Lithuanians; and they drove the men of Russia from their horses and took many horses, and killed Domazhir Torlinits and his son and of the men of Russia Bogsha and many others, and the rest they drove asunder in the forest. The same year, for our sins, unknown tribes came, whom no one exactly knows, who they are, nor whence they came out, nor what their language is, nor of what race they are, nor what their faith is; but they call them Tartars and others say Taurmen, and others Pecheneg people, and others say that they are those of whom Bishop Mefodi of Patmos bore witness, that they came out from the Etrian desert which is between East and North. For thus Mefodi says, that, at the end of time, those are to appear whom Gideon scattered, and they shall subdue the whole land from the East to the Efrant, and from the Tigris to the Pontus sea except Ethiopia.

God alone knows who they are and whence they came out. Very wise men know them exactly, who understand books; but we do not know who they are, but have written of them here for the sake of the memory of the Russian Knyazes and of the misfortune which came to them from them. For we have heard that they have captured many countries, slaughtered a quantity of the godless Yas, Obez, Kasog and Polovets peoples, and scattered others, who all died, killed thus by the wrath of God and of His immaculate Mother, for those cursed Polovets people had wrought much evil to the Russian Land. Therefore the all-merciful God wished to destroy the Kuman people, godless sons of Ishmael, that they might be alone for the blood of Christians which was upon them, lawless ones; for those Taurmen people passed through the whole Kuman country, and came close to Russia where it is called the Polovets Wall. And the cursed Polovets people, the survivors of those who were killed, escaped to Russia, Kotyan with other Knyazes, while Danil Kobyakovits and Gyurgi were killed, and with them a quantity of the Polovets people. And this Kotyan was father-in-law to Mstislav of Galich. And he came with the Polovets Knyazes with greeting to his son-in-law Mstislav in Galich, and to all the Russian Knyazes.

1 Yurev or Dorpat.
2 Yaayk, lit. "tongue."
3 Tatary.
4 Euphrates.
5 The Polovets.
6 Val.
Polovets men forward as outposts, and themselves took up position there as an advance. And then Yarun came together with them, wishing to fight, but the Polovets men ran away back, having accomplished nothing, and in their flight they trampled the camp of the Russian Knyazes, for they had not had time to form into order against them; and they were all thrown into confusion, and there was a terrible and savage slaughter. And Mstislav, Knyaz of Kiev, seeing this evil, never moved at all from his position; for he had taken stand on a hill above the river Kalka, and the place was stony, and there he set up a stockade of posts about him and fought with them from out of this stockade for three days. And other Tartars went after the Russian Knyazes fighting them up to the Dnieper, but two Voyevodas Tsigirkan and Teshukan stopped at that stockade against Mstislav and his son-in-law, Andrei and Alexander of Dubrovits; for these two Knyazes were with Mstislav. And there were there men in armour with the Tartars and Voyevoda Ploskyna; and this accursed Voyevoda, having kissed the honourable Cross to Mstislav and to both the Knyazes not to kill them, but to let them go on ransom, he lied, accursed one; he delivered them bound to the Tartars, and they took the stockade and slaughtered the people, and there they fell dead. And having taken the Knyazes they suffocated them having put them under boards, and themselves took seat on the top to have dinner.

And pursuing the other Knyazes to the Dnieper they killed six: Svyatoslav of Yanev, Izyaslav Ingvorovits, Svyatoslav Shumski, Mstislav of Chernigov with his son, and Gyurgi of Nesvezh. And then Mstislav Mstislavits having previously escaped across the Dnieper, cut loose the boats from the bank so the Tartars should not go after them, and himself barely escaped. And of the rest of the troops every tenth returned to his home; some the Polovets men killed for their horses, and others for their clothes. And thus, for our sins God put misunderstanding into us, and a countless number of people perished, and there was lamentation and weeping and grief throughout towns and villages.

A.D. 1225. A.M. 6133. Knyaz Mikhail, son of Vsevolod, grandson of Oleg, came to Novgorod, and it was easy throughout the district of Novgorod. And the same year, Mikhail went to Gyurgi taking with him some men of Novgorod to confiscate the goods which he (Gyurgi) had seized in Torzhok and throughout his district. The same year having recovered the goods from Gyurgi, "Knyaz Mikhail came back and took stand in Yaroslav's Court, and said to the men of Novgorod: "I do not want to be Knyaz amongst you;"
I am going to Chernigov; let merchants come to me; and so your land is so is my land. And the men of Novgorod entreated him much and begged him, but could not persuade him, and so they escorted him out with honour. And the men of Novgorod sent to Yaroslav at Pereyaslavl. Vladyka Anton came from Pereyaslavl to Novgorod, and took his seat on his own throne; and the men of Novgorod were glad of their Vladyka. The same winter the Lithuanians came and wrought countless havoc around Torzhok; but they did not come to Torzhok by three verst; there were 7,000 of them, and they killed many merchants and they occupied the whole district of Toropets; and Knyaz Yaroslav and Volodimir with his son and with the men of Novi-torg, the Knyaz's Court, some men of Novgorod, and the men of Toropets with their Knyaz David, went after them, and they went for the men of Novgorod, but they having come as far as Russia turned back. And Knyaz Yaroslav overtook them on [lake] Vosvyat and turned on them; and thus with the help of God and St. Sophia they recovered all the plunder and killed 2,000 of them themselves, and the rest of them fled asunder. And there they killed Knyaz David of Toropets and Vasili, Yaroslav's sword-bearer.

A.D. 1226. A.M. 6734. Knyaz Yaroslav came back to Novgorod and did not make it a cause of anger that they had not followed him. Then they put up the Church of the Holy Nativity of Christ. The same year Igumen Savati of St. Georgi, Archimandrite of Novgorod, died on April 16, on Great Thursday. Before his death Savati summoned Vladyka Anton, and Posadnik Ivanko, and all the men of Novgorod, and he requested all his brethren and all the men of Novgorod: "Choose for yourselves an Igumen." And they said: "Whom dost thou bless?" And he said: "Bring in the Greek, the priest of SS. Konstantin and Elena." And they brought in the Greek, a good and very God-fearing man, and they shorn him the same day, March 2, St. Fedot's Day, and they appointed him Igumen on March 8, the Day of St. Feofilakt in congregation. And the same year they founded the Church of St. Yakov in stone, in the Nerev end.

A.D. 1227. A.M. 6735. Knyaz Yaroslav went with the men of Novgorod against the Yem people; and ravaged the whole land and brought back countless plunder. And the same year they burned four sorcerers, they thought they were practising sorcery, but God knows, and they burned them in Yaroslav's Court. The same year Vyacheslav, Malishev's grandson, painted the Church of the Forty Saints; and God grant him salvation.

A.D. 1228. A.M. 6736. Anton, Vladyka of Novgorod, went of his own free will to Khutin, to the [church of the] Holy Saviour. The same year the Yem people came into lake Ladoga in boats to make war, and the news reached Novgorod on the Saviour's Day. And the men of Novgorod having having taken seat in their boats, rowed to Ladoga with Knyaz Yaroslav. And Volodislav, Posadnik of Ladoga with the men of Ladoga, not waiting for the men of Novgorod, went after them in pursuit in boats where they were making war, and came up with them, and fought with them. And night came on, and they retired to a small island, and the Yem people remained on the shore with their plunder; for they had been making war at the landings and at Olonets. And that same night having sued for peace, the Posadnik and the men of Ladoga did not grant it; and they having slaughtered all their captives, themselves fled into the forest on foot having cast the boats adrift. Many of them fell there, and they burned their boats. The men of Novgorod remaining several days on the Neva held a council; and they tried to kill Sudimir, but the Knyaz hid him in his boat. Thence the men of Novgorod, without waiting for the men of Ladoga, returned to Novgorod. And the Izora people who had stayed behind, met them as they fled, and there killed a great many of them. And the rest fled asunder; but these the Korel people, whichever way they went, whether by the woods, or by the fields, or to their tents, discovered and killed. It is thought that 2,000 or more of them had come; God knows, and few of them escaped to their own country; all the rest perished.

The same year, before this war, Knyaz Yaroslav went to Pleskov with Posadnik Ivanko and the Tysyatski Vyacheslav. The people of Pleskov hearing that the Knyaz was coming to them, shut themselves up in the town and would not let him come to them. And the Knyaz having stayed a little at Dubrovn, returned to Novgorod. For the report had got abroad in Pleskov that he was bringing fetters, intending to put their biggest men into fetters. And having
Yaroslav then went from Novgorod to Pereyaslavl with his Knyazinya, and left his two sons Feodor and Alexander in Novgorod with Fedor Danilovits and the Tium Yakim.

The same autumn, great rain came down day and night, on our Lady's Day, and till St. Nicholas Day, we saw not the light of day; the people could not get the hay nor do the fields.

Then the accursed devil, who from the beginning desired no good to man, and jealous of him because he drove him away by nightly vigils, singing, and prayer, stirred up a great tumult amongst the common people against Arseni, a modest and gentle man; and they made a Veche in Yaroslav's Court and went to the Vladyka's Court, saying: "It is warm so long because he took away Vladyka Anton to Khutin and himself took his seat, having given reward to the Knyaz." And pushing him through the gates, they drove him out like a miscreant, God barely saved him from death; he shut himself in St. Sophia and then went to Khutin. And the next day they fetched in Vladyka Anton again, and put with him two men, Yakun Moisevits and Mikifor the guard. And that was not enough evil, there was more than that: the whole town rose in tumult, and they went from the Veche in arms against the Tsyvals-ki Vycheslav, and plundered his Court and those of his brother Boguslav, of Andrei the Vladyka's steward, of Davidko Sophiski, and of Sadimir And against Dushilits, elder of Tipna, they also sent to plunder, and were going to hang him, but he escaped on horseback to Yaroslav. But they took his wife saying that: "These people urge the Knyaz to evil," and the tumult in the town was great.

The same autumn there was great water in the Volkov; around the lake and along the Volkov it carried away the hay. Then the lake having frozen and stood for three days, a south wind drove it up and having broken [the ice] carried it into the Volkov, tore away nine stays of the great bridge, and carried down eight by night to the Pitba stream on St. Nicholas Day, and the ninth it carried away on December 8, St. Potapi Day. For God wished not to see bloodshed among brothers, nor to give joy to the devil: for the accursed one rejoices in bloodshed among brothers, but the good God so willed it.

1 Bailiff.
2 The Assumption.
3 December 19.
4 Lake Ilmen.
They then took the office of Tysyatski from Vyacheslav and gave it to Boris Negovich, and they sent a message to Knyaz Yaroslav about it: "Come to us; lay down an oath not to send judges about the district. On condition of our whole liberty and of all the charters of Yaroslav be thou our Knyaz. Or be thou to thyself, and we to ourselves."

The same winter, Fedor Danilovits fled with the Tien Yakim by night on Tuesday in Quinquagesima week, taking with them the two young Knyazes Fedor and Alexander. Then the men of Novgorod said: "They must have planned some harm to St. Sophia and have run away; we did not drive them out; but have executed our own brothers, and we have done the Knyaz no wrong. May God and the Honourable Cross judge them; and we will provide us a Knyaz," and they kissed the [ikon of the] Holy Mother of God that they would all be united, and they sent Khota Stanimirovits and Gavrilo of Lyubyanitsa [Street] for Mikhail to Chernigov. And they came to Smolensk and the Knyaz of Smolensk at the instance of Yaroslav would not let them go, and occupied all the roads. But if God be with us, who is against us? And Mikhail having learnt that the emissaries of Novgorod were kept in Smolensk, for he was then at Bryn with his son, went in haste to Torzhok and came to Torzhok in Palm week; and all the people were glad.

A.D. 1229. A.M. 6737. Knyaz Mikhail came from Chernigov to Novgorod on Holy Day, at the close of St. Thomas’s Week, and the men of Novgorod were glad at their choice; and he kissed the Cross on the whole liberty of Novgorod and on & the charters of Yaroslav, and he granted the serfs freedom not to pay taxes for five years, who ever had fled to other folk’s land and those who live here he ordered to pay taxes as former Knyazes had fixed. And the men of Novgorod took much money from Yaroslav’s favourites and the people of Gorodische: they did not plunder their houses but made them give towards the building of the great bridge. The same year they began the foundation of a great bridge above the old bridge. They then took the Posadnik-ship from Ivanko Dmitrovits and gave it to Vnezd Vodovik; and they gave Torzhok to Ivanko; he went to Torzhok but the Novi-torg people would not receive him, and thence he went to Yaroslav.

The same year, Knyaz Mikhail said: "Behold, you have no Vladyka, and it is not seemly for this town to be without a Vladyka.

And since God has laid his punishment on Anton, do you elect a fitting man, whether from amongst priests, Igumens, or monks.”

And some said to the Knyaz; “There is a monk, a deacon at St. Georgi’s by name Spiridon, he is worthy of it!” And others named Osaf, Bishop of Volodimir in Volinia, and yet others a Greek. “Whomever the Metropolitan shall give, that one shall be our father.” And Knyaz Mikhail said: “Let us cast three lots, whom God will give us.” And having written out the names they laid them on the holy table and sent out the young Knyaz Rostislav from the Vladyka’s council chamber. God chose him a servant and shepherd of the speaking sheep in Novgorod and in all its province, and Spiridon was drawn; and they sent for him to the monastery and having brought him, they set him in the court, until he should go to Kiev to be appointed.

The same year, Knyaz Mikhail went to Chernigov to his brothers, taking with him the Novgorod men, Boguslav Gorislavits, Sbyslav Yakunkovits, Domash Tverdislavits, Gleb, son of the Posadnik, Mikhail Mikiforovits, and Mikhail Prikupov; and his son Rostislav he left in Novgorod. “God grant me,” he said, “that I obtain justice for Novgorod, that then I may take my son from you.” And he sent Nezdilo Prokshinits and Ivanko Tudorkovits to Yaroslav, saying: “Give up the Volok and all thou hast that belongs to Novgorod, which thou hast occupied by force, and kiss the Cross.” And Yaroslav said: “I will not give up that, and do not kiss the Cross; you for yourself and I for myself.” And he detained the emissaries all the summer. The same year Spiridon went to Kiev for confirmation by the Metropolitan, to be appointed on December 17. The same winter, the Lithuanians came and ravaged [the towns and districts of] Lyubno, Moreva, and Serigeri, the men of Novgorod pursued them and having overtaken them, beat them, and took away all their captives, in the month of January.

A.D. 1230. A.M. 6738. The earth quaked on a Friday in the fifth week after Easter during dinner, and some had already dined. And this, brethren, was not for good, but for evil, God shows us his signs because of our sins, that we repent us of our sins. What great mortality God brought on us that spring! And yet seeing this we understood not our ruin, but were more prone to evil. The same year, on May 14, St. Sidor Day, on Tues-
day. in the middle of the morning the sun grew dark and became like a moon of the fifth night; and it filled out again and we godless ones were glad. On the 19th of the same month on [the day of] the Veche of the 318 holy Fathers, Vladyka Spiridon came to Novgorod, appointed by the Metropolitan Kuriel; he was appointed priest in Quinquagesima week, and Vladyka after Holy Week on Veche [Day]. The same year, Knyaz Mikhail had his son Rostislaw shorn in St. Sophia in Novgorod, and Vladyka Spiridon took off his hair; and he set him on the throne, but himself went to Chernigov. The same year, Stepan Tverdislavits quarrelled with Vodovik, Ivanko Timoshkinski his lord, and the Posadnik's servants beat Ivanko; this happened in the Gorodishche. And the next morning he called a Veche in Yaroslav's Court against the Posadnik, and went against his Court, and they plundered it. The Posadnik and Simon Borisovitch again roused up the whole town against Ivanko and Yakim Vlunkovits and Proksha Lashnev; they went from the Veche and plundered many houses and they killed Volos Blutkinits at the Veche. The Posadnik said: "Thou didst try to set fire to my Court." Proksha's Court they set fire to, and Yakim fled to Yaroslav, while others hid themselves, but they made these take oath and then let them go. And Vodovik having caught Ivanko, later killed him, casting him into the Volkhov. And God seeing our lawlessness and our hatred of our brothers, and our rebelliousness against each other, jealousy, and false swearings by the Cross which the angels cannot look on and turn their many-eyed wings from, we holding it in our hands kiss with foul lips, therefore, God brought the pagans upon us and they laid waste our land. Ourselves not watching at all, we [without mercy] lost our power, and so it became empty: and thus did the land of Vladyka Spiridon to do good. He put a common grave by the Church of the Holy Apostles in Prussian Street and engaged a good and gentle man by name Stanila to carry the dead on horses wherever he went about the town and so continuously he dragged them every day; and he filled it up to the top; there were 3,030 in it. The same winter, the young Knyaz Rostislav went with Posadnik Vnezid to Torzhok, on December 8, on a Sunday. And the next morning, the 9th, they killed Semen Borisovits and plundered his whole house and his villages, took his wife, and himself they buried at the Church of St. Gyurgi in the monastery. Similarly the house and villages of Vodovik and of his brother Mikhail, of Danislav, of Boris the Tsyatski, and of Tvorimirits and the houses of many others. And Vodovik having heard this evil fled from Torzhok with his brothers, and the Tsyatski Boris with the men of Novgorod fled to Mikhail to Chernigov. They gave the Posadnik-ship to Stepan Tverdislavich, and to Mikita Petrilovits the office of Tsyatski, and Semen's and Vodovik's property they distributed among a hundred. They laboured collecting, and these got the fruit of their labours; for of such the Holy Spirit said: "He collecteth, and knoweth not for whom he collecteth." And they showed young Knyaz Rostislav the road from Torzhok and [sent him] to his father in Chernigov: "As thy father said he would mount his horse for war on Exaltation Day, and kissed the Cross; behold, it is now St. Michael's Day, the kissing of the Cross has fallen from us, go thou away, and we will provide a Knyaz for ourselves." And they sent for Yaroslav, with [reservation of] all the liberties of Novgorod. And Yaroslav came quickly to Novgorod on December 30, and made a Veche and kissed [the ikon of] the Holy Mother of God in [confirmation of] all the charters of Yaroslav. And Yaroslav came quickly to Novgorod on December 30, and made a Veche and kissed [the ikon of] the Holy Mother of God in [confirmation of] all the charters of Yaroslav. And having sat two weeks he returned to Pereyaslavl, taking some of the younger men of Novgorod with him, and he set his two sons Fedor and Alexander in Novgorod. The same winter, Yaroslav, Vladyka Spiridon and the whole of Novgorod led in Igumen Arseni, a mild and gentle man, from the Church of Saint Saviour in Khutin and made him Igumen of

1 Cyril.  
2 House.  
3 September 26.  
4 November 21.  
5 sc. our oath is annulled.  
6 Gramola.
St. Georgi. And they deprived Sava of it, and confined him in a cell, and being taken ill, he lay six weeks, and died on March 15, on Saturday, before morning, and so he was buried by Igiemen Arseni and the entire brotherhood. God grant [the fulfilment of] his prayers to all Christians and to me the sinful Timofei, sacristan; for he was a good man, mild, gentle and without anger. May God give peace to his soul with all the righteous in the kingdom of Heaven! And we will turn to the preceding, to the bitter and sad memory of that spring. For what is there to say, or what to speak of the punishment that came to us from God? How that some of the common people killed the living and ate them; others cutting up dead flesh and corpses ate them; others ate horseflesh, dogs and cats; but to those found in such acts they did thus—some they burned with fire, others they cut to pieces, and others they hanged. Some fed on moss, snails, pine-bark, lime-bark, lime and elm-tree leaves and whatever each could think of. And again other wicked men began to burn the good people’s houses, where they suspected that there was rye; and so they plundered their property. Instead of repentance for our wickedness, we became more prone to wickedness than before, though seeing before our eyes the wrath of God: the dead in the streets and in the market-place, and on the great bridge, being devoured by dogs, so that they could not bury them. They put another pit outside at the end of Chudinets Street, and that became full, and there is no counting [the number of bodies in it]. And they put a third at Koleno beyond the Church of the Holy Nativity, and that likewise became full, there was no counting the bodies. And seeing all this before our eyes we should have become better; but we became worse. Brother had no sympathy with brother, nor father with son, nor mother with daughter, nor would neighbour break bread with neighbour. There was no kindness among us, but misery and unhappiness; in the streets unkindness one to another, at home anguish, seeing children crying for bread and others dying. And we were buying a loaf for a grivna and more, and a fourth of a barrel of rye for one silver grivna. Fathers and mothers gave away their children into servitude to merchants for bread. This distress was not in our land alone; but over the whole Russian province except Kiev alone. And so has God rewarded us according to our deeds.

A.D. 1231. A.M. 6739. A fire broke out, starting from the house of Matvei Vyshkovits and the whole of the Slavenski quarter nearly to the Kholm quarter beyond St. Ilya was burned. But God watched over the holy churches, although the fire was so fierce that it seemed to burn on the water, passing over the Volkhov in the sight of all; and several people were drowned in the Volkhov. The same year, God showed His mercy towards us sinners. He did His mercy quickly. The Nemtsy came from beyond sea with corn and with flour, and they did much good, for this town was already near its end.

The same autumn, Yaroslav marched with an army to the Chernigov district, with the men of Novgorod and with all his force against Mikhail, and burned Sletrensk, and after camping near Mosabk he turned back again, having destroyed many crops. And there, too, near the town they shot the commander [of the troops] Oldan, and they went away without peace. The same year the Posadnik of Novgorod, Vodovik Vnzed died in Chernigov.
in-law, Gyurgi, that is your Knyaz." They took him and led him to Pleskov, and they showed the road to the sons of Boris, with their wives; and they went to Medvezhya Golova.

The same year, Svatoslav Mstislavich, grandson of Roman, took Smolensk by assault with the men of Polotsk, on Boris Day, cut to pieces the people of Smolensk, and took his seat on the throne.

Vladyslav Anton died on October 8 of the same year. This blessed Vladyslav Anton before his exile had sat on the Bishop's chair eight years after Mitrofan, and [was] in exile six years; he then came from Pereyaslavl to Novgorod and sat two years, and became dumb on St. Olax Day; he was in that illness six years and seven months and nine days; and so he died, and they laid him in the porch of St. Sophia in the presence of Knyaz Yaroslav Vsevolodits and of Vladyslav Spiridon.

A.D. 1233. A.M. 6741. The people of Izborsk drove out the children of Boris together with Knyaz Yaroslav Volodimirits and the Nemtsy. But the men of Pleskov surrounded Izborsk, captured the Knyaz and killed the Nemets Danila, and the rest fled; and they delivered them to the great Yaroslav who imprisoned them in Pereyaslavl.

The same year Knyaz Fedor, the eldest son of Yaroslav, died, on June 10, and he was laid in the monastery of St. Georgi; he was still young. And who would not pity him? The wedding was arranged; the mead was brewed, the bride was brought, the Knyazes invited. And in place of merriment there was weeping and grieving for our sins. But O, Lord, glory to Thee, heavenly ruler; since this was Thy will! But rest be to him with all the righteous!

The same year the Church of St. Fedor at the gates of the Nerev quarter was founded.

The same year died the blessed Metropolitan of Kiev and of all Russia, by name Kyuril, he was by birth a Greek, and had been brought from Nikaya.

The same year, the Nemtsy drove out Kyuril Sinkinitus from Tesov and led him to Medvezhya Golova and he sat in chains from our Lady's Day until Lent, Knyaz Yaroslav not being in Novgorod, but he had gone away to Pereyaslavl. And the Knyaz having come set him free with the aid of God and St. Sophia,
at Dubrovna, a village in the Toropets district, and there he fought with the accursed and godless [Lithuanians]. And there God helped them and the Holy Cross and the Holy Sophia, the Mighty Wisdom of God, helped Knyaz Yaroslav and the men of Novgorod over the pagans, and they took from them 300 of their horses with their goods and they fled into the woods, having thrown down their arms and shields and lances and everything from themselves; and others fell here dead. And of the men of Novgorod they killed there ten men: Feda Yakunovich the Tysyatski, Gavrilo the shieldmaker, Negutin from Lubyanitsa, Nekhila the silversmith, Gustubes of Kusma-Demyan Street, Fedor Uma of the Knyaz's household, a townsman, and three other men. And may God grant peace to their souls in the kingdom of Heaven, who spilt their blood for St. Sophia and for Christian blood.

A.D. 1235. A.M. 6743. The accursed and all-destroying devil, who from the beginning wished no good to the human race, raised discord among the Russian Knyazes, that men might not dwell in peace; for this reason too the evil one rejoices in the shedding of Christian blood. Knyaz Volodimir Rurikovich with the men of Kiev, and Danilo Romanovich with the men of Galich went against Mikhail Vsevolodich the Red, the Chernigov, and Izyaslav fled to the Polovets people, and laid much waste around Chernigov, and burnt villages. And Mikhail came out from Chernigov and having devastated much around Chernigov went away again. And Mikhail having practised deceit on Danilo killed many of the men of Galich, even without number, and Danilo barely escaped. And Volodimir having come back again, he sat in Kiev. And not even thus was there enough of evil, but Izyaslav with the pagan Polovets people in great strength, and Mikhail with the men of Chernigov came to Kiev, and took Kiev. And the Polovets men having taken Volodimir and his Knyazinya led them away to their own country, and did much harm to the people at Kiev. And Mikhail took his seat in Galich, and Izyaslav in Kiev. And then again the Polovets men let Volodimir and his wife go for ransom, and the Knyazes took ransom from the Nemtsy.

A.D. 1236. A.M. 6744. Knyaz Yaroslav went from Novgorod to [take] the throne in Kiev, taking with him some of the best men of Novgorod: Sudimir of Slavno, Yakiu Vlunkovich, and Kosta Vyacheslavich, also 100 men from Novi-

torg. He set his son Alexander in Novgorod and having arrived in Kiev he took his seat on the throne, and having kept the men of Novgorod and of Novi-torg for one week and having bestowed gifts on them he let them go; and they all returned well.

The same year the godless Tartars having come, they captured all the Bolgar Land¹ and took their great city, and they slew all, both wives and children.

A.D. 1237. A.M. 6745. There was a sign in the sun on August 3, the Day of the commemoration of the Holy Fathers Dalmat, Faust, and Isak, at mid-day. The sign was of this kind: there was a darkness on the western side of the sun; it became like a moon of five nights; and on the eastern side it was light, then again on the eastern side there was darkness, like a moon of five nights, while on the western side it was light; and thus it became full again.

The same year the Nemtsy came in great strength from beyond the sea to Riga and all united there; both the men of Riga and all the Chud Land, and the men of Pleskov from themselves sent a help of 200 men, and they went against the godless Lithuanians; and thus for our sins they were defeated by the godless pagans,² and each tenth man came back to his home.

The same year a Metropolitan by name Esif, a Greek, came to Kiev from Nikeya.


That same year foreigners³ called Tartars came in countless numbers, like locusts, into the land of Ryazan, and on first coming they halted at the river Nukha, and took it, and halted in camp there. And thence they sent their emissaries to the Knyazes of Ryazan, a sorceress and two men with her, demanding from them one-tenth of everything: of men and Knyazes and horses—of everything one-tenth. And the Knyazes of Ryazan, Gyurgi,² Ingvor's brother, Oleg, Roman Ingvorevich, and those of Murom and Pronsk, without letting them into their towns, went out to meet them to Voronazh. And the Knyazes said to them: "Only when none of us remain then all will be yours." And thence they let them go to Yuri⁴ in Volodimir, and thence they let the Tartars at

¹ Bulgaria on the Volga, the present Kazan, etc.
² Lithuanians.
³ Inoplemenniti.
⁴ George.
Voronazh go back to the Nukhla. And the Kniaz of Ryazan sent to Yuri of Volodimir asking for help, or himself to come. But Yuri neither went himself nor listened to the request of the Kniaz of Ryazan, but he himself wished to make war separately. But it was too late to oppose the wrath of God, as was said of old by God, to Joshua the son of Nun, when leading them to the promised land, then he said: "I shall before you send upon them perplexity, and thunder, and fear, and trembling." Thus also did God before these men take from us our strength and put into us perplexity and thunder and dread and trembling for our sins. And then the pagan foreigners surrounded Ryazan and fenced it in with a stockade. And Kniaz Yuri of Ryazan, shut himself in the town with his people, but Kniaz Roman Ingorovich began to fight against them with his own men. Then Kniaz Yuri of Volodimir sent Yeremei as Voyevoda with a patrol and joined Roman; and the Tartars surrounded them at Kolomna, and they fought hard and drove them to the ramparts. And there they killed Roman and Yeremei and many fell here with the Kniaz and with Yeremei. And the men of Moscow ran away having seen nothing. And the Tartars took the town on December 21, and they had advanced against it on the 16th of the same month. They likewise killed the Kniaz and Knayagnya, and men, women, and children, monks, nuns and priests, some by fire, some by the sword, and violated nuns, priests' wives, good women and girls in the presence of their mothers and sisters. But God saved the Bishop, for he had departed the same moment when the troops invested the town. And who, brethren, would not lament over this, among those of us left alive when they suffered this bitter and violent death? And we, indeed, having seen it, were terrified and wept with sighing day and night, while we sigh every day and night, taking thought for our possessions and for the hatred of brothers.

But let us return to what lies before us. The pagan and godless Tartars, then, having taken Ryazan, went to Volodimir, a host of shedders of Christian blood. And Kniaz Yuri went out from Volodimir and fled to Yaroslavl, while his son Vsevolod with his mother and the Vladyka, and the whole of the province shut themselves in Volodimir. And the lawless Ismaelites approached the town and surrounded the town in force, and fenced it all round with a fence. And it was in the morning Kniaz Vsevolod and Vladyka Mitrofan saw that the town had to be taken, and entered the Church of the Holy Mother of God and were all shorn into the monastic order and into the schema, the Kniaz and the Knayagnya, their daughter and daughter-in-law, and good men and women, by Vladyka Mitrofan. And when the lawless ones had already come near and set up battering rams, and took the town and fired it on Friday before Sexagesima Sunday, the Kniaz and Knayagnya and Vladyka, seeing that the town was on fire and that the people were already perishing, some by fire and others by the sword, took refuge in the Church of the Holy Mother of God and shut themselves in the Sacristy. The pagans breaking down the doors, piled up wood and set fire to the sacred church; and slew all, thus they perished, giving up their souls to God. Others went in pursuit of Kniaz Yuri to Yaroslavl. And Kniaz Yuri sent out Dorozh to scout with 3,000 men; and Dorozh came running, and said: "They have already surrounded us, Kniaz." And the Kniaz began to muster his forces about him, and behold the Tartars came up suddenly, and the Kniaz, without having been able to do anything, fled. And it happened when he reached the river Sit they overtook him and there he ended his life. And God knows how he died; for some say much about him. And Rostov and Suzhdal went each its own way. And the accursed ones having come thence took Moscow, Pereyaslavl, Yurev, Dmitrov, Volok, and Tver; there also they killed the son of Yaroslav. And thence the lawless ones came and invested Torzhok on the festival of the first Sunday in Lent. They fenced it all round with a fence as they had taken other towns, and here the accursed ones fought with battering rams for two weeks. And the people in the town were exhausted and from Novgorod there was no help for them; but already every man began to be in perplexity and terror. And so the pagans took the town, and slew all from the male sex even to the female, all the priests and the monks, and all stripped and reviled gave up their souls to the Lord in a bitter and a wretched death, on March 5, the day of the commemoration of the holy Martyr Nikon, on Wednesday in Easter week. And there, too, were killed Ivanko the Posadnik of Novi-torg, Yakim Vlunkovich, Gleb Borisovich, and Mikhailo Moisievich. And the accursed godless ones then pushed on from Torzhok by the road of Seregeri right up to Ignati's
cross, cutting down everybody like grass, to within 100 verst\textsuperscript{1} of Novgorod. God, however, and the great and sacred apostolic cathedral Church of St. Sophia, and St. Kyurik,\textsuperscript{2} and the prayers of the holy and orthodox Владыка, of the faithful Князев, and of the very reverend monks of the hierarchical Вече, protected Novgorod. And who, brothers, fathers, and children, seeing this, God’s infliction on the whole Russian Land, does not lament? God let the pagans on us for our sins. God brings foreigners on to the land in his wrath, and thus crushed by them they\textsuperscript{3} will be reminded of God and internecine war comes from the prompting of the devil: for God does not wish evil amongst men, but good; but the devil rejoices at wicked murder and bloodshed. And any land which has sinned God punishes with death or famine, or with infliction of pagans, or with drought, or with heavy rain, or with other punishment, to see whether we will repent and live as God bids; for He tells us by the prophet: ”Turn to me with your whole heart, with fasting and weeping.” And if we do so we shall be forgiven of all our sins. But we always turn to evil, like swine ever wallowing in the filth of sin, and thus we remain; and for this we receive every kind of punishment from God, and the invasion of armed men, too, we accept at God’s command; as punishment for our sins.

A.D. 1239. A.M. 6747. Князь Олександр,\textsuperscript{4} son of Ярослав, married in Novgorod, he took the daughter of Брячеслав of Полоцк; and was wedded at Торопец и the feast was held both in Novgorod and in Торопет.

In the same year Князь Александрович with the men of Novgorod built\textsuperscript{5} a town\textsuperscript{6} by the Шелою [river].

A.D. 1240. A.M. 6748. The Свеи\textsuperscript{7} came in great strength with the Мурман, Сум, and Ям people in very many ships. The Свеи came with their Князь and with their bishops, and halted in the Нева at the mouth of the Ижера, wishing to take possession of Ладогу, or in one word, of Novgorod, and of the whole Novgorod province. But again the most kind and merciful God, lover of men, preserved and protected us from the foreigners since they laboured in vain without the command of God. For the news came to Novgorod that the Свеи were going towards Ладогу, and Князь

Olexander with the men of Novgorod and of Ladoga did not delay at all; he went against them and defeated them by the power of St. Sophia and the prayers of our Sovereign Lady the Holy Mother of God and eternally Virgin Mary on the 15th day of July, the Commemoration Day of Saints Kyurik and Ulita, and the Day of the Вече of the 630 Holy Fathers of Chalcedon.\textsuperscript{1} And there was a great slaughter of Свеи. Their Voyevoda, by name Спирidon, was killed, and some thought that their bishop was also killed there; and a very great number of them fell. And having loaded two vessels\textsuperscript{8} with their best men got away first to sea; and the rest of them having dug a pit they threw into it without number; and many others were wounded; and the same night without waiting for the light of Monday they went away in shame. And of the men of Novgorod and Ladoga there fell there Костянтин Луготинц, Гермата Пинешчинич, Намест, Дрохило son of Нездил the tanner, twenty men in all with the men of Ladoga, or less, God knows. And Князь Олександр with the men of Novgorod and of Ladoga all came back in health to their own country, preserved by God and St. София, and through the prayers of all the saints.

The same year the Немцы\textsuperscript{9} with the men of Медвежья [Голова], of Юрев, and of Велиад with Князь Ярослав Володимиривич took Изборск. And the news came to Плесков that the Немцы had taken Изборск and all the men of Плесков went out and fought with them and the Немцы beat them. And there they killed the Voyevoda Гаврило Гориславич, and pursuing the men of Плесков, killed many of them and others they caught with their hands. And having driven them up under the town, they burned the whole place, and there was much damage, churches, honourable иконы, books and Gospels were burnt, and they devastated many villages around Плесков. And they stayed near the town a week, but they did not take the town. But the children of good men they took as hostages, and went away and so they were without peace. For the men of Плесков had made treachery with the Немцы, and Твердило Иваневич, with others had got them to come and himself began to rule in Плесков with the Немцы, ravaging the Novgorod villages. And some of the people of Плесков fled to Novgorod with their wives and children.

\textsuperscript{1} i.e. The Council of Chalcedon. A.D. 451.
\textsuperscript{2} Cyril.
\textsuperscript{3} Oleksandr, Aleksandr.
\textsuperscript{4} Srub—cut became made of wood.
\textsuperscript{5} Fort.
\textsuperscript{6} Swedes.
\textsuperscript{7} i.e. The Russian people.
\textsuperscript{8} Fellin.
In the winter in the same year Knyaz Olexander went out from Novgorod with his mother and his wife and all his court, to his father in Pereyaslavl, having quarrelled with the men of Novgorod.

The same winter the Nemtsy came against the Vod people with the Chud people, and ravaged them, and laid tribute upon them, and made a fort in the village of Koporya. Nor was this the only evil: but they also took Tesov and pushed to within thirty versits of Novgorod, attacking merchants, and hitherwards to Luga and up to [the village of] Sablya.

And the men of Novgorod sent to Yaroslav for a Knyaz, and he gave them his son Andrei. And then the men of Novgorod having taken counsel sent the Wadyka with others again for Olexander; and the Lithuanians, Nemtsy and the Chud people invaded the Novgorod district and seized all the horses and cattle about Luga, and in the villages it was impossible for any one to plough and nothing to do it with, till Yaroslav sent his son Alexander again.

A.D. 1241. A.M. 6749. Knyaz Olexander came to Novgorod, and the men of Novgorod rejoiced. The same year Knyaz Olexander went with the men of Novgorod and of Ladoga, and with the Korel and Izhera people against the town of Koporya, against the Nemtsy; and took the town and brought some Nemtsy to Novgorod and let others go free; but the Vod and Chud traitors he hanged.

A.D. 1242. A.M. 6750. Knyaz Olexander with the men of Novgorod and with his brother Andrei and the men of the Lower country went [in the winter in great strength against the land of the Chud people, against the Nemtsy, that they might not boast, saying: “We will humble the Sloven race under us,” for Pskov was already taken, and its Tium in prison]. And Knyaz Olexander occupied all the roads right up to Pleskov; and he cleared Pleskov, seized the Nemtsy and Chud men, and having bound them in chains, sent them to be imprisoned in Novgorod, and himself went against the Chud people. And when they came to their land, he let loose his whole force to provide for themselves. And Domash Tverdislavich and Kerbet were scouring [the country] and the Nemtsy and Chud men met them by a bridge; and they fought there, and there they killed Domash, brother of the Posadnik, an honest man, and others with him, and others again they took with their

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hands, and others escaped to the troops of the Knyaz. And the Knyaz turned back to the lake and the Nemtsy and Chud men went after them. Seeing this, Knyaz Alexander and all the men of Novgorod drew up their forces by Lake Chud at Usmen by the Raven’s rock; and the Nemtsy and Chud men rode at them driving themselves like a wedge through their army; and there was a great slaughter of Nemtsy and Chud men. And God and St. Sophia and the Holy Martyrs Boris and Gleb, for whose sake the men of Novgorod shed their blood, by the great prayers of those Saints, God helped Knyaz Alexander. And the Nemtsy fell there and the Chud men gave shoulder, and pursuing them fought with them on the ice, seven versits short of the Subol shore. And there fell of the Chud men a countless number; and of the Nemtsy 400, and fifty they took with their hands and brought to Novgorod. And they fought on April 5, on a Saturday, the Commemoration Day of the Holy Martyr Theodoulos, to the glory of the Holy Mother of God. The same year the Nemtsy sent with greeting, in the absence of the Knyaz: “The land of the Vod people, of Luga, Pleskov, and Loty-gola, which we invaded with the sword, from all this we withdraw, and those of your men whom we have taken we will exchange, we will let go yours, and you let go ours.” And they let go the Pleskov hostages, and made peace.

The same year Knyaz Yaroslav Vsevolodich summoned by the Tartar Tsar Baty, went to him to the Horde.

A.D. 1243. A.M. 6751. God’s servant Varlaam, in the world Vyacheslav Prokshinich, died at Khutin in the monastery of the Holy Redeemer, on May 4; and he was buried on the morrow the fifth, St. Irena’s Day, by Vladyka Spiridon and Ignymon Sidor in the presence of Knyaz Olexander. On the 18th of the same month, the Day of the Holy Martyr Alexander, there appeared a sign in the monastery Church of St. Ioan in Pleskov, from the image of the Holy Redeemer over the tomb of the Knyaginya of Yaroslav Volodimirovich, who was killed by her stepson at Medvezhya Golova; there came ointment from the ikon for twelve days, it filled four wax cups as into a glass vessel, and they brought two to Novgorod to be blessed and they kept two in Pleskov. But, O Lord, Glory to Thee, who gavest us Thy unworthy and sinful servants such a blessing! In Thee, we hope, O Lord Almighty, who loving mankind dost
The same year on August 16 died God’s servant, Stefan Tverdislavich, grandson of Mikhail, Posadnik of Novgorod, on Sunday at 12 o’clock of the night, and he was buried on Monday the 17th, the Day of SS. Paul and Ulana, in the porch of St. Sophia where lie Vladykas Arkadi and Marturi, having been Posadnik thirteen years less three months.

AD. 1244. A.M. 6752. The Knyaginya of Yaroslav died, having been born in the monastery of St. George; and there she was laid by the side of her son Fedor, on May 4, the Day of St. Irina; her name was called Efrosinia.

AD. 1245. A.M. 6753. [Tsar Baty killed Knyaz Mikhail of Chernigov and his Voyevoda Fedor in the Horde, on September 18. And the killing of them was like this. There was an invasion of pagan Tartars into the Russian Land, and these shut themselves in the towns. And envoys came from Tsar Baty to Mikhail, who then held Kiev; and he, seeing their words of deceit, ordered them to be killed and himself fled with his family to Hungary; and some fled to distant parts; and others hid in caves and forests, and few of them stayed behind; and these after some time settled in the towns; and they counted their number and began to levy tribute upon them. And Knyaz Mikhail having heard this, he brought back the people who had fled on all sides to strange lands, and they came to their own land. And the Tartars began to summon them with insistence to go to Baty, saying to them: “It is not meet for you to live in the land of the Khan and of Baty without doing homage to them.” And many having gone bowed. And Baty had this custom of the Khan’s: If any one came to do obeisance, he would not order him to be brought before him, but wizards used to be ordered to bring them through fire and make them bow to a bush and to fire; and whatever anyone brought with him for the Tsar, the wizards used to take some of everything and throw it into the fire, and then they used to let them go before the Tsar with their gifts. And many Knyazes with their Boyars passed through the fire, and bowed to the bush, their idols, for the glory of this world, and each asked of them power and they used to give it them without dispute, that they might deceive them with the glory of this world. And the most reverend Knyaz Mikhail being then in Chernigov, and seeing many deceived by the glory of this...
the place to which they had been brought, went to tell Tsar Baty: "Mikhail the Veliki Knyaz does not listen to thy command, does not go through the fire and does not bow to thy gods: he says, it does not become Christians to go through the fire, nor do they bow to things, neither to the sun nor to idols, but they bow to the Father who made all things, to the Son, and to the Holy Ghost." And Tsar Baty grew very angry, he sent one of his nobles, his steward named Eldega, and he said: "Why hast thou made nought of my command, and hast not bowed to my gods? but from this moment choose for thyself life or death; if thou keepest my command thou shalt both live and shalt receive all thy princedom, but if thou wilt not go through the fire, nor bow to the bush and to the idols then thou shalt die by a cruel death." Then Mikhail answered: "To thee, Tsar, I bow, since God hath granted thee the sovereignty of all this world, but to the things to which these bow I shall not bow." And Eldega, the Tsar's steward, said to him: "Mikhail, beware: thou art dead." And Mikhail answered him: "Indeed, I wish to suffer for Christ and to shed my blood for the true faith." Then they said Boris, Knyaz of Rostov, to Mikhail with much weeping: "My lord father, do the Tsar's will." Then likewise the Boyars of Boris also said: "We will all receive public penance for thee with all our power." Then Mikhail answered: "Brothers, I do not wish to call myself a Christian by name only and to do the work of the pagans; but on the contrary I believe in Christ the only God." When Mikhail had said this, his Voyevoda Fedor began to think in himself saying: "What if Mikhail should grow weak by the prayer of these men, remembering the love of his wife and the caresses of his children?" Then remembering the words of his spiritual father, Fedor said to Mikhail: "Dost thou remember the word of our spiritual father which he taught us from the holy gospels? The Lord said: 'He that desireth to save his soul shall destroy it, and he that destroyeth his soul shall save it.' And again, he said: 'What shall it profit a man if he receive the sovereignty of all this world and lose his soul? and what will he get in exchange for his soul? for whosoever shall suffer shame for me and for my words and shall confess me before men, I too will confess him before my Father which is in Heaven, and whosoever shall deny me before men I also will deny him before my Father who is in Heaven!'" And Mikhail and Fedor saying this, they began to pray them urgently, that they would listen to them. And Mikhail said to them: "I will not listen to you, nor will I destroy my soul." Then taking off his mantle Mikhail threw it to them, saying to them: "Receive the glory of this world if you desire it." And Eldega having heard that they were unable to persuade him, then went to inform the Tsar of what Mikhail had said; for there was a quantity of Christians and pagans in that place, and they were listening to what Mikhail answered to the Tsar. Then the blessed Mikhail and Fedor began to sing, and having finished singing, they took holy communion, the body and blood of Christ, which their father had given them who had blessed them for this to suffer for Christ. And those who stood by said: "Mikhail, the executioners are coming from the Tsar to kill you; bow, and you will live." And Mikhail and Fedor answered as with one mouth: "We will not bow, and will not listen to you, for the sake of the glory of this world," and began to sing: "Thy martyrs, O Lord, did not deny Thee, nor did they turn away from Thy commandments, but rather suffered for Thy sake, O Christ, and endured many tortures and received perfect crowns in heaven," and so forth. Then the executioners having arrived, and having jumped off their horses, they seized Mikhail, they stretched him out and holding his arms, began to strike him with their hands over the heart, and threw him prone to the ground and struck him with their heels. And when he had been overpowered a certain man who had been a Christian and then become a pagan transgressor of the law, named Doman, this man cut off the head of the holy Veliki Knyaz Mikhail, and hurled it away. And at that minute they said to Fedor: "Bow thou to our gods and thou wilt receive the whole Knyazdom of thy Knyaz." And Fedor said to them: "I do not desire the Knyazdom and do not bow to your gods; but I wish to suffer for Christ like my Knyaz." Then again they began to torture Fedor as before they had Mikhail, and then they cut off his honoured head too. Thus, these men thanking the Lord suffered for Christ, and gave over their holy souls to the Lord into the hands of God, new holy martyrs. And their holy bodies were thrown to the dogs to eat, but on the contrary the holy bodies having lain many days were by the grace of God preserved and in no way injured. And our merciful God the Lord who loves mankind glorifying His holy and obedient servants who had suffered for Him and for the Orthodox faith, a pillar of fire.
appeared from earth to heaven over their honourable bodies, shining with exceeding bright rays for the confirmation of Christians and for the conviction of the faithless who leave God and bow to things, and for the terrifying of the pagans. And their holy and honourable bodies were saved by some God-fearing Christians. The killing of them was on the 20th day of September; through whose prayers and through the supplication of these sufferers of pain and martyrs, Mikhail and Fedor, we shall be worthy to find mercy and remission of our sins at the hands of our Lord Jesus Christ, in this and in the future life, together with the Father, the Son and the Holy Ghost, now and for ever and ever, Amen.

The Lithuanians made ravages about Torzhok and Bezhitsy, and the men of Novi-torg with Kniaz Yaroslav Volodimirovich chased and fought them; and they took the horses from the men of Novi-torg, and beat the men themselves and went away with their plunder. And Yavid and Erbet with the men of Tver and of Dmitrov, and Yaroslav with the men of Novi-torg, pursued them and beat them near Toropets, and the sons of their Kniaz took refuge in Toropets.

The next morning Alexander came up with men of Novgorod and took away all the plunder, and slew more than eight of their Kniaz's sons. And from there the men of Novgorod turned back; but the Kniaz pursued them with his own court and defeated them near [the village of] Zizech, and did not let a single man go, and there he killed the rest of the Kniaz's sons. And he himself took his own son from Vitebsk and went with a small company and met another force at lake Vosvyat; and there God helped him, and he destroyed those two and himself returned well and his company also.

A.D. 1246. A.M. 6754. [Kniaz Yaroslav Vsevolodits died in the Horde of the Khan.] Kniaz Alexander went to the Tartars.

A.D. 1247. A.M. 6755. God's slave Kostyantin Vyacheslavich, whose monastic name was Ankyudin, died, and was honourably laid in [the Church of] Saint Saviour at Khutin.

A.D. 1248. A.M. 6756.

1 sc. the Lithuanians.
2 Posad.
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Pleskov and to Novgorod desiring peace on all the terms laid down by Novgorod and Pleskov. And so they made peace.

In the winter of the same year Knyaz Yaroslav Yaroslavich fled from out of the Low Country, and they set him in Pleskov.

A.D. 1254. A.M. 6762. It was well with the Christians.

A.D. 1255. A.M. 6763. The men of Novgorod led out Yaroslav Yaroslavich from Pleskov and set him on the throne, and they drove out Vasili. And having heard this, Vasili's father, Olexander, went with an armed force against Novgorod; and Olexander as he was going along with a large force, and with the men of Novi-torg, Ratishka met him with treacherous information: "Advance, Knyaz, thy brother Yaroslav has fled." And the men of Novgorod put a force in the quarter [of the church] of the Nativity of Christ; and those who were a-foot, took up a position opposite the Gorodishche beyond St. Ilya's; and at a Veche at St. Nicholas' the lesser men said: "Brothers, lo, how the Knyaz says: 'surrender me my enemies.'" And the lesser men kissed the cross how that all should stand in life or death for the rights of Novgorod, for their patrimony. And among the greater men there was an evil counsel, how to overcome the lesser and to bring in the Knyaz on their own terms. And Mikhalko hastened out of the town to St. Georgi's how he might with his force strike our side and crush the people. And Anani having learned of this, wishing him well, sent Yakun secretly after him. And the common people having learned of this, went in chase of him, and tried to get into his house; and Anani prevented them: "Brothers, if you are going to kill him, kill me first." For he did not know that they had counselled an evil thought about him to seize him himself and to give the Posadnik-ship to Mikhalko. And the Knyaz sent Boris to the Veche: "Deliver Posadnik Anani to me; or if you do not, I am not your Knyaz, and shall come against the town in arms." And the men of Novgorod sent to the Knyaz the Vladyka and Klim the Tysyatski: "Come, Knyaz, to thy throne, and listen not to evil-doers, but forgive thy anger to Anani and to all the men of Novgorod." And the Knyaz did not listen to the request of the Vladyka and Klim. And the men of Novgorod said: "Brothers, inasmuch as our Knyaz has thus taken counsel with our transgressors of the Cross, they have God and St. Sophia; but the Knyaz is without sin." And the whole force stood three days for its rights, and on the fourth day the Knyaz sent saying thus: "If Anani is deprived of the Posadnik-ship I will forgive you my anger." And Anani was deprived of the Posadnik ship, and they took peace on all the terms of Novgorod. And the Knyaz entered the town and Vladyka Dalmat met him at Prikupovich's Court with all the hierarchy, and with the crosses; and all were filled with joy, and the evil-doers were covered with darkness, because it was joy for Christians, and perdition for the devil, for that there was not great shedding of Christian blood. And Knyaz Olexander took his seat on his throne. And the same year they gave the Posadnik-ship to Mikhalko Stepanovich.

A.D. 1256. A.M. 6764. There came Svei and the Yem and Sum people, and Didman with his province, and a quantity of armed men, and they began to make a town on the Narova. And the Knyaz was not then in Novgorod, and the men of Novgorod sent to the Low Country to the Knyaz for armed men, and themselves sent throughout their province, thus gathering armed men. And they, accursed ones, having heard, fled beyond the sea. Knyaz Olexander arrived in the winter of the same year, and the Metropolitan with him; and the Knyaz took the road together with the Metropolitan, and the men of Novgorod did not know where he was going, some thought that he was going against the Chud people. And having reached Koporya, Olexander went against the Yem people; but the Metropolitan returned to Novgorod, and many other men of Novgorod turned back from Koporya. And the Knyaz went with his own force and with the men of Novgorod. And the road was bad, so that they saw neither day nor night, and it was perdition to many of those on foot, but God spared the men of Novgorod. And he came to the Yem land; some they killed, and others they captured. And the men of Novgorod with Knyaz Olexander returned all well. And then the Knyaz went to the Low Country, he took with him the Novgorod envoys, Eleuferi and Mikhail Pinischinich, and set his son Vasili on the throne.

A.D. 1257. A.M. 6765. Evil news came from Russia, that the Tartars desired the tamga and tithe on Novgorod; and the people were agitated the whole year. And at Lady-day Posadnik Anani died, and in the winter the men of Novgorod killed Posadnik Mikhalko. If any one does good to another, then good would come of it; but digging a pit under another, he falls into it himself.

1 A Customs-tax: properly, a seal on merchandise.
The same winter Tartar envoys came with Olexander, and Vasili fled to Pleskov; and the envoys began to ask the tithe and the tamga and the men of Novgorod did not agree to this, and gave presents to the Tsar, and let the envoys go with peace.

And Knyaz Olexander drove his son out of Pleskov and sent him to the Low Country, and punished Alexander and his company. He cut off the noses of some, and took out the eyes of others, of those who had led Vasili to evil; for evil every man shall perish evilly!

The same winter they killed Misha. The same winter they gave the Posadnik-ship to Mikhail Fedorovich, having brought him out of Ladoga, and they gave the post of Tysyatski to Zhurokha.

A.D. 1258. A.M. 6766. The Lithuanians with the men of Polotsk came to Smolensk and took [the town of] Voishchina by assault. The same autumn the Lithuanians came to Torzhok, and the men of Novi-torg issued out. For our sins the Lithuanians ambushed them; some they killed, others they took with their hands, and others barely escaped; and there was much evil in Torzhok. The same winter the Tartars took the whole Lithuanian land, and killed the people.

A.D. 1259. A.M. 6767. There was a sign in the moon; such as no sign had ever been. The same winter Mikhail Pineschinich came from the Low Country with a false mission, saying thus: "If you do not number yourselves for tribute there is already a force in the Low Country." And the men of Novgorod did number themselves for tribute. The same winter the accursed raw-eating Tartars, Berkai and Kasachik, came with their wives, and many others, and there was a great tumult in Novgorod, and they did much evil in the province, taking contribution for the accursed Tartars. And the accursed ones began to fear death; they said to Olexander: "Give us guards, lest they kill us." And the Knyaz ordered the son of the Posadnik and all the sons of the Boyars to protect them by night. The Tartars said: "Give us your numbers for tribute or we will run away." And the common people would not give their numbers for tribute but said: "Let us die honourably for St. Sophia and for the angelic houses." Then the people were divided: who was good stood by St. Sophia and by the True Faith; and they made opposition; the greater men bade the lesser be counted for tribute. And the accursed ones wanted to escape, driven by the Holy Spirit, and they devised an evil counsel how to strike at the town at the other side, and the others at this side by the lake; and Christ's power evidently forbade them, and they durst not. And becoming frightened they began to crowd to one point to St. Sophia, saying: "Let us lay our heads by St. Sophia." And it was on the morrow, the Knyaz rode down from the Gorodishche and the accursed Tartars with him, and by the counsel of the evil they numbered themselves for tribute; for the Boyars thought it would be easy for themselves, but fall hard on the lesser men. And the accursed ones began to ride through the streets, writing down the Christian houses; because for our sins God has brought wild beasts out of the desert to eat the flesh of the strong, and to drink the blood of Boyars. And having numbered them for tribute and taken it, the accursed ones went away, and Knyaz Olexander followed them, having set his son Dmitri on the throne.

The same year, on the eve of Boris Day, there was a great frost throughout the province; but the Lord did not wish to leave this place of St. Sophia waste. He turned away His wrath from us and looked down on us with the eye of His mercy, pointing us to repentance; but we sinners return like dogs to our vomit, unmindful of God's punishments which come upon us for our sins.

A.D. 1260. A.M. 6768. There was quiet all the year.

A.D. 1261. A.M. 6769. Vladyka Dalmat of Novgorod covered the whole roof of St. Sophia with lead. The same year, on November 8, the Feast of St. Michael, the Church of St. Vasili and thirty big houses were burnt down, and on the morrow the Church of St. Dmitri in Slavkov Street was burnt down, and fifty big houses.

A.D. 1262. A.M. 6770. The men of Novgorod built the town afresh, and took peace with the Lithuanians. The same year the Church of the Holy Martyrs, Boris and Gleb, was burnt down from thunder; and it was very large and beautiful. In the autumn of the same year the men of Novgorod with Knyaz Dmitri Alexandrovich went in large force to Yurev. And at the same time Knyaz Kostyantin, brother-in-law of Alexander, was there, and Yaroslav, Alexander's brother, with their own men, also Knyaz Tovtivil of Polotsk with 500 men of Polotsk and of the Lithuanians, and of the Novgorod force a countless number, God alone knows. The town of Yurev was strong, of three walls, and a quan-
tity of people in it of all kinds; and they had constructed strong
defences, but the power of the Holy Cross and of St. Sophia always
overthrows those who are wrong. And so this town, its strength
was for nothing, but by the aid of God it was taken by single ass-
sault, and many of the people of that town were killed, others were
taken alive, and others were burnt by fire, and their wives and
children; and they took countless booty and captives, and they shot
many good men from the town, and they killed Peter Myasnikovich-
And Knyaz Dmitri with all the men of Novgorod returned to Nov-
gorod with much booty. The same year the monk Vasili built
the Church of St. Vasili; but God knows whether he did this with his
own [means] or with those of Boris Gavshinich; but the Lord grant
them both remission of their sins, and St. Vasili. The same year
Knyaz Alexander went to the Tartars; and Berka kept him, not
letting him back to Russia; and he wintered with the Tartars and
fell ill.

A.D. 1263. A.M. 6771. Knyaz Alexander came back from the Tar-
tars in very bad health, in the autumn; and he came to Gorodets1 [monastery] and was shorn on November 14, the day of the holy Apostle Philip; and he died the same night and they took him to Volodimir and laid him in the monastery of the Nativity by the Church of the Holy Mother of God. And the Bishops and Igumens having come together with the Metropolitan Kyuril and all the hierarchy and monks and with all the people of Suzdal, they buried him honourably on the 23rd of the same month, Friday, the Day of St. Amfilokhi. Grant him, O merciful Lord, to see Thy face in the future age, for he laboured for Novgorod and for all the Russian land.

The same year there was a tumult amongst the Lithuanians, God sending down his wrath upon them; they rose themselves against themselves and the Veliki Knyaz Mindovg2 was killed by his own relatives, who conspired without anybody's knowledge. The same year the murderers of Mindovg having quarrelled over his goods they killed the good Knyaz Tovtivil of Polotsk, and put the Boyars of Polotsk in chains and called on the people of Polotsk to kill Tov-
tivil's son, too; and he escaped to Novgorod with his men. Then the Lithuanians set their own Knyaz in Polotsk; and let go the men of Polotsk whom they had taken with their Knyaz and took peace.

1 sc. Radilov, on the Volga.
2 Mindovg, Grand Prince of Lithuania, 1247-63.
A.D. 1266. A.M. 6774. The men of Pleskov set as their Knyaz, Dovmont, Knyaz of Lithuania. The same year God laid his grace into the heart of Dovmont to fight for St. Sophia and the Holy Trinity, to avenge the Christian blood, and he went with the men of Pleskov against the pagan Lithuanians, and they ravaged much and took Gerden’s Knyaginya and two young Knyazes. And Knyaz Gerden collected about him the Lithuanian forces and pursued them. And when the men of Pleskov learned of the pursuit, they sent away their captives and stood firmly against them on this side of the Dvina. And the Lithuanians began to ford over to this side; then the men of Pleskov engaged them, and God helped Knyaz Dovmont with the men of Pleskov and they slew a great quantity of them, others they drowned in the river; only Knyaz Gerden alone escaped with a small Druzhtina. And the men of Pleskov returned all well.

In the winter of the same year the men of Pleskov again went against the Lithuanians with Knyaz Dovmont.

The same year Knyaz Yaroslav came to Novgorod with the forces of the Low Country, wishing to go against Dovmont to Pleskov; but the men of Novgorod forbade him, saying: “Surely thou canst not go against Pleskov, Knyaz, after consulting with us.” And the Knyaz sent away his men.

A.D. 1267. A.M. 6775. For our sins on May 23 a fire broke out in Kuzma-Demyan Street before evening service and the whole of the Nerev quarter was burnt down. Alas, my brothers! the fire was so fierce, that the flames went over the water, and much good merchandise was burnt in the boats on the Volkov, and several heads were burnt; in a single hour everything was burnt. And many from that grew rich, but many others were made beggars.

The same year the men of Novgorod with Eleferi Sbyslavich and with Dovmont and the men of Pleskov went against the Lithuanians, ravaged much of theirs and returned all well.

A.D. 1268. A.M. 6776. The men of Novgorod consulted with their Knyaz Yuri, they wished to go against the Lithuanians, while others wished to go against Poltech, and others beyond the Narova. And when they reached the village of Dubrovna there was a quarrel; and they went back and went beyond the Narova to Rakovor, and made great havoc in their land, but did not take the town; and they shot the good man Fedor Sbyslavich from the town, and six others; and they returned all well. The same year the men of Novgorod having taken counsel with Posadnik Mikhail, called Knyaz Dmitri Alexandrovich to come with a force from Pereyaslav, and they sent envoys from Yaroslav. And in place of himself Yaroslav sent Svyatoslav with a force. And they sought out competent men and began to make the battering rams in the Vladyka’s Court. And the Nenstoy sent their envoys, the men of Riga, Veljad and Yurev, and from other towns with deceit, saying: “We have peace with you; deal with the people of Kolyvan and of Rakovor as you can, we shall not join with them; and we kiss the Cross.” And the envoys kissed the Cross. And Lazov Moisievich having gone there led them all to the Cross; the Bishops and godly courtiers, not to assist the people of Kolyvan and of Rakovor, and they took into their own hands a good man Simeon from Novgorod, having kissed the Cross. And all the Knyazes having assembled in Novgorod: Dmitri, Svyatoslav, his brother Mikhail, Kostyantin, Yuri, Yaropolk, Dovmont of Pleskov, and some other Knyazes, they went to Rakovor on January 23. And as they entered their country they separated along three roads, and fought a very great number of them. And there they came upon an impenetrable cave into which a large number of Chud people had clambered, and it was impossible to take them, and they stood (before it) three days. Then the expert with the ram cunningly turned the water on to them, and the Chud people ran away of themselves, and they slew them, and all their goods the men of Novgorod gave to Knyaz Dmitri. And thence they went on to Rakovor, and when they reached the Kegola river they found there a force of Nenstoy in position, and it was like a forest to look at; for the whole land of the Nenstoy had come together. But the men of Novgorod without any delay crossed the river to them, and began to range their forces: and the men of Pleskov took stand on the right hand, and Dmitri, and Svyatoslav took stand also on the right higher up; on the left stood Mikhail, and the men of Novgorod stood facing the iron troops opposite to the great wedge; and so they went against each other. And as they came together there was a terrible battle such as neither fathers nor grandfathers had seen. And there a great evil befall, they killed Posadnik Mikhail and Tverdislav the Red, Nikifor Radyatinich, Tverdislav Moisievich,
fission and get beaten ourselves." And so they stood near together opposite each other waiting daylight. And they, accursed transgressors of the Cross, fled, not waiting for the light. And the men of Novgorod stood on the field of battle three days, and returned to Novgorod, and brought their dead; and they laid Posadnik Mikhail in the Church of St. Sophia. Grant, O most merciful God, lover of mankind, that they may stand in the next world at Thy right hand, together with all the Saints who have pleased Thee in the ages, who shed their blood for St. Sophia, having given their life honourably. And they gave the Posadnik-ship to Pavsha Ananinich; and the office of Tysyatski they gave to no one, in case Kondrat were alive.

A.D. 1260. A.M. 6777. The Nemtsy came in great force to Pleskov in All Saints week and attacked the town and did not effect anything, but suffered great hurt and stood ten days. And the men of Novgorod with Knyaz Yuri pursued them, they went off some on horseback and others in boats, in haste; and when the Nemtsy learned about the Novgorod force, they fled across the river. And the men of Novgorod reached Pleskov and took peace across the river on all their own terms.

The same year Knyaz Yaroslav came to Novgorod and began to complain: "My men and my brothers, and yours also, are killed, and you have engaged in war with the Nemtsy for Zhiroslav Davido-vich and Mikhail Mishinich and Yuri Sbyslavich, wishing to deprive them of their districts." But the men of Novgorod stood for them: so the Knyaz was about to go out from the town. But the men of Novgorod bowed to him: "Knyaz, forgive them thy anger, and do not go from us": for they had not yet made good their peace with the Nemtsy. But the Knyaz did not listen to that, and went away. And they sent the Vladyka and the greater men with request, and brought him back from Bronnitsa. Then they gave the office of Tysyatski to Ratibor Kluksovich by wish of the Knyaz.

In the winter of the same year Knyaz Yaroslav having consulted with the men of Novgorod, sent Syvyatoslav to the Low Country to collect forces, and he collected all the Knyazes, and armed men without number, and brought them to Novgorod. And there was there the great Baslak of Vladimir, named Amrragan, and they wished to go to Kolyvan. And the Nemtsy having learned this, sent envoys

1 sc. the "Great" river, reka Velikaya, on which Pskov is situated.
2 sc. the Nemtsy.
3 The village of Bronnitsy, on the river Msta, E. of Novgorod.
4 Tartar official, tax-gatherer.
with the request: "We bow to all your terms, we withdraw from the whole of the Narova, but do not you shed any blood"; and so the men of Novgorod having taken counsel, took peace on all their own terms. But the Knyaz wanted to go against the Korel people, and the men of Novgorod persuaded him not to go against the Korel people, and the Knyaz sent his force back.

A.D. 1270. A.M. 6778. Varlam, Igumelz of St. George’s, and Archimandrite of Novgorod, died. In the same year there was a tumult in Novgorod; they set about driving Knyaz Yaroslav out of the town, and they summoned a Veche in Yaroslav’s Court and killed Ivanko, and others escaped into the Church of St. Nikola; and on the morrow the Tsyysalski Ratibor, Gavrilo Kiyaninov and other of his friends fled to the Knyaz to Gorodishche; and they took their houses for plunder and divided up their dwellings, and sent to the Knyaz in the Gorodishche having written out a document1 with all his faults: Why hast thou taken up the Volkhov with snare of wild ducks, and taken up the fields with catchers of hares? Why hast thou taken Olex Mortkinich’s homestead? Why hast thou taken silver from Mikifor Manushkinich and Roman Boldyzhevich and Varfolomei? And another thing, why dost thou send away from us the foreigners who dwell among us? and many faults of this kind. And now, Knyaz, we cannot suffer thy violence. Knyaz for ourselves.

Depart from us; and we shall think of a

And the Knyaz sent Svyatoslav and Andrei Vorotislavich to the Veche with greeting: “I renounce all that and I kiss the Cross on all your terms.” But the men of Novgorod answered: “Knyaz, thou hast taken counsel against St. Sophia; come on, that we may die honourably for St. Sophia. We have no Knyaz, but God and the truth and St. Sophia; and we do not want thee.” And into Novgorod there were collected the whole Novgorod district, the men of Pleskov, of Ladoga, the Korel, Izhera, and the Vod people, and great and small, all went to Golino, and stood a week at the ford, and Yaroslav’s force stood on the opposite side. And the Metropolitan sent a document to Novgorod, saying thus: “God has entrusted me with the Archbishopric in the Russian Land, you are to listen to God and to me; shed no blood; Yaroslav foregoes all anger, and for that I am guarantee; and if you will kiss the Cross, I will do public penance and answer for that before God.” And God did not allow the shedding of Christian blood. And Yaroslav sent greeting to the Novgorod army, and they took a peace on all the terms of Novgorod; they set Yaroslav and led him up to the Cross.

In the winter of the same year Knyaz Yaroslav went to Volodimir, and thence he went to the Horde, and left in Novgorod Andrei Vorotislavich, and gave Knyaz August to the men of Pleskov.

A.D. 1271. A.M. 6779. The sun grew dark on Wednesday morning in the fifth week of Lent, and then again filled out and we rejoiced.

1 Gramota.

1 Ostrog.

* Stream.
In the same year Fedor Hotovich erected the Church of St. Sava; they erected another in Kholop Street to the SS. Kosma and Demyan.

A.D. 1272. A.M. 6780. The Veliki Knyaz of Novgorod, Yaroslav Yaroslavich died among the Tartars, and they laid him in Tver in the Church of SS. Kosma and Demyan. And Knyaz Dmitri sent his envoys to Novgorod with greeting, wishing to take his seat in Novgorod. And Vasili Yaroslavich also sent with greeting, wishing to take his seat on the throne. And both envoys lodged in Yaroslav's Court. And the men of Novgorod with Posadnik Pavsha declared for Dmitri, and sent for him. Knyaz Dmitri Alexandrovich came the same year to Novgorod and took his seat on the throne on October 9.1

The same year Knyaz Vasili came to Torzhok and burned the dwellings and installed his own Tium2 and went back to Kostroma. And Svyatoslav with the men of Tver began to ravage the Novgorod district: Volok, Bezhitsy, and Vologda. Bread was dear in Novgorod, and they seized the merchandise of Low Country merchants.

The same winter Knyaz Dmitri with the men of Novgorod and the whole district went to Tver, and they sent Smen Mikhailovich and Stephen Dushilovich to Vasili: "Give back to us those Novgorod districts which thou hast taken, and take peace with us." And Vasili let go the envoys with honour, but did not give peace. And while the men of Novgorod were at Torzhok the people rose and wished for Vasili. And Dmitri retired from the throne voluntarily and went away with love. And they then took the Posadnik-ship from Pavsha, and he fled to Dmitri with Roman, and thence they went to Vasili and bowed to him. And they gave the Posadnik-ship to Mikhail Mishinchik, and sent for Vasili, and at Torzhok kissed the picture of the Lord that they would all be at one with the Posadnik Mikhail.

Knyaz Vasili Yaroslavich took his seat in the throne in Novgorod. And the same year they took the Posadnik ship from Mikhail and gave it again to Pavsha having brought him from Kostroma.3

1 From this point there are several missing sheets of the original, and the continuation up to the year 1299, as published, is borrowed from another text.
2 Bailiff.
3 No record for 1273.
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A.D. 1279. A.M. 6787. Knyaz Dmitri obtained permission from Novgorod to build a town¹ at Koporya for himself; and having gone, built it himself.

A.D. 1280. A.M. 6788. The Veliki Knyaz Dmitri going with Posadnik Mikhail and with the greater men encircled the town of Koporya with stone. The same year Knyaz Dmitri and the men of Novgorod took away the Posadnik-ship from Mikhail Mishinits, and gave it to Smen Mikhailov having brought him from Ladoga. And after three months Mikhail Mishinits died, on November 9, the day of St. Paul the Confessor.

A.D. 1281. A.M. 6789. Knyaz Dmitri began to make war on the men of Novgorod; and the men of Novgorod sent the Vladyka with entreaty; and he did not listen to him. In the winter of the same year Knyaz Dmitri came to Novgorod with an armed force and did much harm to the district of Novgorod and having halted on the Shelon he made peace and withdrew.

The same winter Kyuril, the Metropolitan of all Russia, died in Pereyaslavl on December 6; his remains were taken to Kiev to St. Sophia.

A.D. 1282. A.M. 6790. Knyaz Andrei Alexandrovich with Smen Tolignevits beat with their foreheads² to the Tsar against his brother Dmitri, and raised the Tartar forces and took Pereyaslavl by assault. And Knyaz Dmitri rode out with his men and court and passed by Novgorod making for Koporya. And the men of Novgorod went out in full force against him to the Ilmer³ lake. And the Knyaz retired from Koporya and the men of Novgorod showed him the way, and they did not seize him, but his two daughters and his Boyars with their wives and children they brought to Novgorod as hostages: "If thy men retire from Koporya, then we will let them go free"; and they went each his own way on January 1. On the same day Domont drove the Ladoga men out of Koporya and they seized all the goods of Knyaz Dmitri, and seizing also Ladoga goods they took them into Koporya on Vasili day. And the men of Novgorod sent for Knyaz Andrei and themselves went to Koporya. Dmitri's men went out from the town because the men of Novgorod had showed them the road, and they plundered the town. The same winter Knyaz Andrei

¹ Or fort, gorod.
² sc. petitioned.
³ sc. Ilmen.

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Alexandrovich came to Novgorod, and they set him honourably on the throne in Quinquagesima week. And then Knyaz Andrei taking with him the Novgorod men Smen Mikhailovich and other elder men, went out from Novgorod and went to Volodimir and from Volodimir he let the men of Novgorod go back, and himself went to Gorodes.¹ And Smen Mikhailovich came to Torzhok, and he sat in ambush at Torzhok not letting Dmitri's lieutenants enter Torzhok, and he sent all the crops to Novgorod in boats; for in Novgorod bread was dear.

A.D. 1283. A.M. 6791. The men of Novgorod went to Pereyaslavl against Dmitri, as also did Svyatoslav with the men of Tver, and Danilo Alexandrovich with the men of Moscow. And Dmitri came out against their army with all his forces, and halted at Dmitrov; and the men of Novgorod halted five verst short of Dmitrov and they stood five days near each other, sending to each other envoys; and they made peace on all the terms of Novgorod, and withdrew. The same year the Nemtsy² came up into lake Ladoga by the Neva with an armed force; they killed the Obonezh³ merchants of Novgorod; and the men of Ladoga entered the Neva and fought with them.

A.D. 1284. A.M. 6792. Knyaz Andrei came to Torzhok, and summoned to him Posadnik Smen with all the Elders, and they concluded peace, and the Knyaz kissed the Cross, and the men of Novgorod did to him, how Andrei should not withdraw from Novgorod, and the men of Novgorod should not seek another Knyaz; in life or in death the men of Novgorod with Andrei. And the Knyaz let the men of Novgorod go back, and he himself went to the Low Country, and having gone there he ceded the Novgorod throne to his brother Dmitri.

The same year the Nemetski Voyevoda Trunda entered lake Ladoga up the Neva in sailing vessels and boats¹ with an armed force, intending to take tribute from the Korel people. And the men of Novgorod with Posadnik Smen and with the men of Ladoga going out halted at the mouth of the Neva, and having waited, killed them, and the rest ran away, on September 9, the Day of the

¹ sc. Radilov, on the Volga.
² cf. p. 34.
³ i.e. from the shores of lake Onega, N.-E. of Novgorod.
⁴ Loiva, shnek.
Righteous Akim and Anna. In the winter of the same year Knyaz Dmitri came to Novgorod with his brother Andrei with an armed force, and with Tartars and with the whole of the Low Country, and they did much harm and burned the districts; and having come they halted at the [river] Korichka and made peace; and Dmitri took his seat on his throne in Novgorod.

A.D. 1285. A.M. 6793. The Metropolitan Maxim came to Novgorod. The same winter the Lithuanians ravaged the district.

A.D. 1286. A.M. 6794. In the winter they took the Posadnik-ship from Smen and gave it to Andrei Klimovich, and they took the office of Tysyaistski from Ivan and gave it to Andreyan Oferevich.2

A.D. 1287. A.M. 6795. There was a great tumult in Novgorod against Smen Mikhailovich; all Novgorod rose against him without just cause, they went out against him from all the quarters, like a strong army, every man armed in great strength, a pitiful sight! and thus they went against his house and took his whole house with uproar. Semeon fled to the Vladyka and the Vladyka led him into St. Sophia; and thus God preserved him; and on the morrow they came together in love. But Semeon in a few days fell ill with an illness, and having lain some days, he died on Monday, July 16, the Day of St. Tikhon.

A.D. 1288. A.M. 6796.

A.D. 1289. A.M. 6797. Knyaz Dmitri went with an armed force to Tver, and summoned the men of Novgorod; the men of Novgorod went with Posadnik Andrei, and fired the district and took peace.

A.D. 1290. A.M. 6798. The men of Novgorod took the Posadnik-ship from Andrei Klimovich and gave it to Yuri Mishinich, during the Great Fast, towards the end of the eighth year.

The same year they gave the Posadnik-ship of Ladoga to Matvei Semenovich. The same fast, in Thanksgiving Week, they killed Samoila Ratshinich in the Vladyka's Court after morning service.

A.D. 1291. A.M. 6799. The water was big in the Volkhov in the spring. The same year the Lord sent His punishment for our sins: the horses all died in Novgorod, and but few were left. The same year a frost attacked the crops throughout the whole of the Novgorod district. Thus God warns us, wishing from us repentance that we might leave from our wickedness. Yet we are not any more mindful of our sins; but the Lord suffers long, awaiting our repentance. The same year rioters plundered the market, and the next day the men of Novgorod held a Veche and hurled two rioters from the bridge. The same year there was a tumult among the Tartars, Tsar Nogui killed Tsar Telebeg and Algui.

A.D. 1292. A.M. 6800. Alexander, son of the Veliki Knyaz Dmitri, died among the Tartars. Kliment, Vladyka of Novgorod laid the foundations of the stone Church of St. Nikola in [the village of] Lipna. The same year they began to build the Church of St. Fedor which had collapsed. The same year some Novgorod braves1 with Voyevodas of the Knyaz went against the country of the Yem people and having ravaged it came back all well. In the same year the Svei, 800 of them, came in arms to ravage, 400 went against the Korel, and 400 against the Izhera people, and the Izhera people killed them, and the Korel people killed theirs, and others they took with their hands.

A.D. 1293. A.M. 6801. The Svei having come put up a town in the Korel land. The same year Knyaz Andrei with other Knyazes beat with their foreheads to the Tartar Tsar with complaints against Knyaz Dmitri, and the Tsar sent his brother Duden with a numerous army against Dmitri. Oh, great was the harm done to Christians! they seized unoffending towns; Volodimir, Moscow, Dmitrov, Volok,2 and other towns, they laid waste the whole land. And Dmitri escaped to Pskov. And the men of Novgorod sent presents with Smen Klimovich to Tsar Duden to Volok: "Turn back the soldiers from Volok," and they sent with greetings for

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1 Ioachim.
2 Eleferevich (Eleutherius).
Andrei. Knyaz Andrei sent back the army and himself came to Novgorod and took his seat on the throne on Quinquagesima Sunday.

The same Lent the Veliki Knyaz Andrei sent Knyaz Roman Glebovich with Yuri Mishinich and the Tysyatsk Andreyan and a few men of Novgorod to the Sveisky Town; they fought hard on Tuesday in the sixth week of Lent, and they shot the good man Ivan Klekachevich from the town, and many were wounded. The same night for our sins a thaw set in; water covered all the land; round the town was flooded, and there was no fodder for the horses. They retired, and came back all well, except for the wounded; and Ivan Klekachevich after being brought back, died of his wound.

The same Lent Knyaz Andrei with Posadnik Andrei and with the greater men went to Torzhok to catch Dmitri, but Dmitri escaped from Pleskov to Tver; and sent into Torzhok the Vladyka of Tver with Svyatoslav, with greeting to his brother Andrei and to the men of Novgorod, sending envoys to each other they took peace, and Volok [was given] back to Novgorod.

A.D. 1294. A.M. 6802. Knyaz Andrei sent the Posadnik from Torzhok to Novgorod, and himself went against the Low Country. The same year Knyaz Dmitri died in Volok; he had been shorn, and they took him to Pereyaslavl. The same year Titmanovich secretly put up a fort on this side of the Narova, and the men of Novgorod went and burned it down, and they took and burned down his big village.

The same year they completed the Church of St. Fedor and Vladyka Kliment consecrated it on October 18.

A.D. 1295. A.M. 6803. The Svei under their leader, Sig, put up a town in the Korel land, but the men of Novgorod went and plundered it, and killed Sig and let no man escape.


A.D. 1297. A.M. 6805. The men of Novgorod put up the town of Koporya. The same year Igumen Kiril of St. Georgi erected the stone Church of the Holy Transfiguration over the gates of the Lydin quarter.

1 sc. Keksholm.
The Metropolitan Maxim came to Novgorod, also Semen, Bishop of Rostov, and Andrei, Bishop of Tver; and they established Feoktist as Vladyka of Novgorod. The Metropolitan and the Bishops and the most reverend Igumens appointed him in the Church of Holy Boris and Gleb, on June 29; in the same month on the day of the Holy Apostles Peter and Paul, they installed him in St. Sophia; and held a great festival; and there was joy in Novgorod at their Vladyka.

In the spring of the same year Novi-torg was burnt down. The same spring they founded the stone Church of St. Mikhail in Mikhail Street. In the same year they erected four wooden churches: those of the Holy Mother of God in the monastery in Zverinets,1 of St. Lazar, of St. Dmitri in Boyanya Street, and of the Holy Boris and Gleb in the Podol.2

The same year the Svei came from beyond sea in great strength into the Neva; they brought masters3 from their own land, and they brought a special master from great Rome from the Pope, and they established a town at the mouth of the river Okhta on the Neva and strengthened it with indescribable strength, and placed battering rams within it. “Crown of the land.” And the accursed ones boasted, calling it the “Crown of the land.” For they had a king’s lieutenant with them named Maskalka; and having placed special men in it with the Voyevoda Sten, they went away, the Veliki Knyaz not being then in Novgorod.

A.D. 1301. A.M. 6809. The Veliki Knyaz Andrei came with the forces of the Low Country and went with the men of Novgorod to that town, and came up to the town on May 18, the Day of St. Patriki, on the Friday before the Descent of the Holy Ghost, and they strove mightily. By the power of St. Sophia and by the help of the martyrs Boris and Gleb, that fortress came to nothing, for their pride, because their labours were in vain, without God’s command. The town was taken; some they beat to death and slew, and having bound others they led them out of the town, and they fired the town and sacked it. Grant rest, Lord, in Thy kingdom to the souls of those who laid their heads at that town for St. Sophia, and multiply the years, Lord, of the Veliki Knyaz Andrei with his men of Novgorod and of Ladoga.

A.D. 1302. A.M. 6810. They founded a stone wall at Novgorod. The same year they founded the stone Church of Boris and Gleb, which had collapsed. The same year they sent envoys beyond sea to the Danish land, and they brought them back having concluded a peace.

The same year the Veliki Knyaz Andrei went to the Tartars.

The same year they completed the Church of St. Mikhail in Mikhail Street. May Saint Mikhail be a help to those who laboured for this church.

A.D. 1303. A.M. 6811. They took the Posadnik-ship from Semen Klimovich and gave it to his brother Andrei.

The same year they built four wooden churches: St. Georgi in the market-place, St. Ioan Ishkov, the Holy Kosma and Demyan in Kholop Street, and St. Georgi in Borkov Street.

The winter of the same year was a warm winter; there was no snow all through the winter. The people could not get corn, and prices were very high, great hardship and distress for the people. But we despair not of Thy mercy; correcting, punish us, Lord, but give us not over to death; for though we have sinned, yet have we not drawn away from Thee; having punished us, have mercy on us, O Lord, that love mankind not according to our wicked works, but according to Thy great mercy. Thou art our God, and we know no other God but Thee.

A.D. 1304. A.M. 6812. The Veliki Knyaz Andrei Alexandrovich, grandson of the great Yaroslav, died on July 27, on St. Panteleimon’s Day; he had been shorn into monk’s orders, and was laid in Gorodets3; and his Boyars went to Tver. The two Knyazes, Mikhail Yaroslavich of Tver and Yuri Danilovich4 were buried there.
of Moscow disputed for the place of Veliki Knyaz, and both journeyed to the Horde. There was great commotion throughout the Suzdal land in all the towns; the people of Tver sent Mikhail's lieutenants to Novgorod with a force, but they did not receive them; but the men of Novgorod went to Torzhok to guard Torzhok, and they united the whole land against them; and sending envoys to each other they separated, having made peace till the arrival of the Knyazes.

A.D. 1305. A.M. 6813. Semen Klimovich erected a church at the gates at the end of Prussian Street. The same year they made a new bridge over the Volkov. The same year the Church of the Holy Martyrs Boris and Gleb was consecrated with the great consecration by Feoktist, Veliky Knyaz of Novgorod, on December 29, the Conception of St. Anne, in the reign of the Christ loving Knyaz Mikhail.

A.D. 1306. A.M. 6814.

A.D. 1308. A.M. 6815. The Veliki Knyaz Mikhail Yaroslavich, grandson of the great Yaroslav Vsevolodich, took his seat on the throne in Novgorod on the Sunday of the Veche of the 630 Holy Fathers held in Khalkidon.²

In the winter of the same year Veliky Knyaz went out from the Veliky Knyaz's Court on account of his ill health, having blessed Novgorod, and went into the monastery of the Annunciation of the Holy Mother of God, having chosen a silent life. And the men of Novgorod with all the Igumens and all the hierarchy chose his spiritual father David, the elected of God and of St. Sophia, and they set him with honour in the Veliky Knyaz's Court, and Feoktist blessed him in his place, and they sent him to the Metropolitan for confirmation.

The same year Yakim Stolbovich's wife erected a stone church in the Knyaz's Court, to [the honour of] the 318 Holy Fathers at Nikia.³

A.D. 1309. A.M. 6817. David, Veliky Knyaz of Novgorod was confirmed in Volodimir by the Metropolitan Peter on June 6, St. Nikander's Day, and he came to Novgorod on July 20, on Ilya's Day, being met at the Church of St. Ilya by the

1 Theoktistos.
3 i.e. the Council of Nicaea, A.D. 325.
The same spring, on May 19, a fire broke out at night in Yanev Street, and forty less three houses were burnt and seven people. Then in the night of June 28 Glebov's house in Rozvazha Street caught fire, and the Nerev quarter was burnt, on one side so far as the fosse, and on the other beyond Borkov Street; and the Church of SS. Kosma and Demyan was burnt, also that of St. Sava, and forty churches were damaged by fire and several good houses. Oh, woe, brethren, the conflagration was fierce, with wind and hurricane! And wicked and bad men having no fear of God, seeing peoples' ruin, plundered other men's property. Then on July 16 a fire broke out at night in the Ilya Street, and here likewise was a fierce conflagration with a high wind, and crashing noise; the market place was burnt, and houses up to Rogatitsa Street, and the churches burnt were—seven wooden churches: St. Dmitri, St. Georgi SS. Boris and Gleb, St. Ioan2 Ishkov, St. Catherine, St. Prokopi, and of Christ; and six stone churches were damaged by fire, and the seventh was the Varangian Church. And accursed men likewise having no fear of God, nor remembering the judgment of God, and having no pity for their fellows, plundered other peoples' property. Repay them, Lord, according to their deeds!

The same year they took the Posadnik-ship from Mikhail and gave it to Semen Klimovich. The same year Vladyka David erected a stone church at the gate of the Nerev quarter, to St. Volodimir. A.D. 1312. A.M. 6820. Knyaz Mikhail armed himself against Novgorod, and withdrew his lieutenants and cut off the corn from Novgorod, and he occupied Torzhok and Bezhi-itsy and the entire district. And in the spring, when the roads were bad, the Vladyka David went to Tver and concluded a peace; the Knyaz opened the gates and sent his lieutenants into Novgorod.

The same year the Vladyka David founded a stone church in the Nerev quarter in his own court, in the name of the holy Father Nikola. A.D. 1313. A.M. 6821. The Posadnik of Ladoga with the men of Ladoga went out to war, and for our sins the Nemtsy went all over lake Ladoga and burned it. In the same year the stone Church of St. Nikola in the Nerev quarter was consecrated, which Vladyka David built; and he made daily service in it, and attached monks to it.

1 Greblya. 2 John.

A.D. 1314. A.M. 6822. The Korel people killed the townsman in the Korel town1 who were Russian and brought in Nemtsy to themselves. And the men of Novgorod with the lieutenant Fedor went against them, and the Korel people surrendered, and the men of Novgorod killed the Nemtsy and the Korel traitors. The same year Fedor of灿烂 came to Novgorod from Knyaz Yuri from Moscow; and seized the lieutenants of Mikhail and held them in the Vladyka's Court. And the men of Novgorod with Knyaz Fedor went to the Volga, and Knyaz Dmitri Mikhailovich came out from Tver, and halted on the opposite side of the Volga, and thus they remained until the frost; Knyaz Mikhail being at that time in the Horde. After this they concluded a peace with Dmitri, and thence they sent to Moscow for Knyaz Yuri, with reservation of all the rights of Novgorod; and they themselves returned to Novgorod.

The same winter before the great Fast Knyaz Yuri came to Novgorod to the throne with his brother Afanasi,2 and the men of Novgorod were glad at their desire. Bread was dear in Novgorod in the same winter; in Pleskov bad men took to looting in the villages and the houses in the town and storehouses in the town; and the men of Pleskov killed about fifty of them; and then it became quiet.

A.D. 1315. A.M. 6823. The Veliki Knyaz Yuri summoned to the Horde by the Tsar, went from Novgorod on Lazar Saturday, March 15, leaving his brother Afanasi2 in Novgorod. The same year Knyaz Mikhail came from the Horde into Russia, bringing with him Tartars of the accursed Taimeter. And the men of Novgorod with Knyaz Afanasi having heard, went out to Torzhok, and stayed about six weeks there gathering information. And then Knyaz Mikhail with all the people of the Low Country and with the Tartars went to Torzhok. And the men of Novgorod with Knyaz Afanasi2 and with the men of Novi-torg went out against them into the field. It was by the infection of God: for both forces having met there was a terrible slaughter, and no little evil was done; and there they killed many good men and Boyars of Novgorod: Andrei Klimovich, Yuri Mishinich, Mikhail Pavshinich, Silvan, Timofei Andreyanov, son of the Tyzyatski. Anani Meluyev, Afonasi2 Romanovich

1 sc. Keksholm. 2 i.e. Athanasius.
besides many worthy merchants, and God knows how many other men of Novgorod and Novi-torg; the rest of them fled into the town and shut themselves in the town with Knyaz Afanasi. And Knyaz Mikhail sent word to the men of Novgorod in Torzhok: “Give up to me Knyaz Afanasi and Fedor of Rzhev and I will conclude peace with you.” And the men of Novgorod said: “We will not deliver over Afanasi, but will all die honourably for St. Sophia.” Then Knyaz Mikhail again sent: “Give up Fedor of Rzhev to me,” and not wishing to give him up, they gave him up, and against their will paid for themselves 50,000 silver grivnas, and they concluded a peace and kissed the Cross. And after the peace, Knyaz Mikhail summoned to him Knyaz Afanasi and the Boyars of Novgorod, and seized them, and sent them as hostages to Tver; and the rest of the men in the town he began to sell for as much as each would fetch, and he took away all their arms and belongings. The battle was on February 10, the day of the Holy Martyr Kharlampi. And Knyaz Mikhail sent his lieutenants into Novgorod and they gave the Posadnik-ship to Semen Klimovich.

A.D. 1316. A.M. 6824. The lieutenants of Knyaz Mikhail left Novgorod, and Knyaz Mikhail went against Novgorod with the whole of the Low Country. And the men of Novgorod raised defences round the town on both sides, and the whole of the Novgorod district, the men of Pleskov of Ladoga, of Russa, the Korel, and Izhera, and Vod people came together. And the Knyaz halted short of the town at the village of Ustil, and so not accepting peace, he withdrew, having accomplished nothing, but receiving great hurt, for in the retreat they lost the way among the lakes and swamps, and began to die of hunger. They even ate horse flesh, and others tearing off the leather of their shields ate it. They burned and threw away their belongings and arms and came back on foot to their homes, having suffered no little harm.

The same year before Knyaz Mikhail had reached the town they seized Ignat Besk and beat him at a Veche, and then threw him from the bridge into the Volkhov, for they thought he had held traitorous communication with Mikhail; but God knows.

At that same time Danilo Pistsev was murdered on the meadow land by his own slave; for he had calumniated him before the citizens, saying thus: “He tried to send me with letters to Knyaz Mikhail.”

1 see. The Mouths; cf. p. 12.

2 Rel. water-meadow, near Novgorod.
of Tver, and they concluded a peace for 2,000 in silver and Dmitri not to take to himself the title of Veliki Knyaz.

The same year, on June 26, there was a sign in the sun before morning service; the sky being clear, the sun suddenly grew dark for about an hour, and was like a moon of five nights; and there was darkness as on a winter night; and it filled out gradually and we were glad.

A.D. 1322. A.M. 6830. Knyaz Yuri came to Novgorod, called by the men of Novgorod, and gave orders to repair the battering rams.

At the same time the Nemtsy came to make war on the Korel town, and did not take it.

The same year the Veliki Knyaz Yuri went with the men of Novgorod to Viborg, a town of the Nemtsy; and they beat at it with six rams, for it was strong; and they killed many Nemtsy in the town and hanged others, and others they led away to the Low Country. And having laid siege to it for a month they attacked it, and did not take it, but for our sins several good men fell.

The same year Knyaz Afanasi, brother of Yuri, died; he had been surned into the monastic order, and they laid him in the Holy Saviour’s in the Gorodishche.

The same year the Veliki Knyaz Yuri went with the men of Novgorod to Viborg, a town of the Nemtsy; and they beat at it with six rams, for it was strong; and they killed many Nemtsy in the town and hanged others, and others they led away to the Low Country. And having laid siege to it for a month they attacked it, and did not take it, but for our sins several good men fell.

The same year Knyaz Dmitri Mikhailovich went to the Horde, and obtained the title of Veliki Knyaz.

The same year a powerful envoy came into Russia from the Horde named Akhmyl, and he did much harm in the Low Country; he slew many Christians, and others he took away to the Horde.

And Knyaz Yuri having come from Viborg went to the Low Country, the men of Novgorod having much beseeched him to lead them there. And while he was at the [river] Urdoma, Knyaz Alexander Mikhailovich came from Tver, and there fell on him, so that Knyaz Yuri with a small party ran away and fled to Pleskov; and they plundered all his baggage.

And the Lithuanian Knyaz Davidko was then in Pleskov, and the men of Novgorod called him from there according to their kissing of the Cross, and put him in the deacon Afanasi’s Court.

A.D. 1323. A.M. 6831. The men of Novgorod went with Knyaz Yuri and established a town at the mouth of the Neva on Orekhov island; and great ambassadors from the

king of the Svei having come there, they concluded an everlasting peace with the Knyaz and with Novgorod, on the old terms.1

A.D. 1330. The year the Lithuanians ravaged the [valley of the] Lovot, but the men of Novgorod drove them out, and killed them, and some escaped.

The same year the people of Ustyug quarrelled with the men of Novgorod; they captured the men of Novgorod who had gone to the Yugra country,2 and robbed them.

A.D. 1324. A.M. 6832. The men of Novgorod with Knyaz Yuri went beyond the Volok3 and took Ustyug4 by assault, and came to the Dvina and there the Knyazes of Ustyug sent envoys to the Knyaz and people of Novgorod, and concluded a treaty of peace on the old terms.5 And the men of Novgorod returned all well, and Knyaz Yuri went from ZavoZoche to the Horde by the [river] Kama.

The same year they completed Christ Church in stone, and Vladyska David consecrated it.

The same winter David, Vladyska of Novgorod, died on February 5, the Commemoration Day of the Holy Martyr Agafa, and they laid him in the porch of St. Sophia by the side of Kliment. Then the men of Novgorod with the Igumens, the priests and the monks and all Novgorod having consulted, chose Moisef, the appointed of God, former Archimandrite of St. Georgi. He had of his own free will gone out to his own monastery of the Holy Mother of God at Kolomtsy; and they led him up to the threshold6 and set him in the Vladyska’s Court till the Metropolitan should summon him.

A.D. 1325. A.M. 6833. Knyaz Alexander Mikhailovich came back from the Horde, and with him came Tartar collectors, and there was much hardship in the Low Country.

The same year Vladyska Moisef went to Moscow to be confirmed by the Metropolitan, and when he was there they brought [the body of] the Veliki Knyaz Yuri, son of Danilo, grandson of Alexander, from Novgorod.

1 See Introduction, p. x, etc.
2 Nemtsi gorod, on the north shore of the Gulf of Finland.
3 Walnut island.
4 Vologda.
5 See Introduction, p. x, etc.
6 Poshlina.
from the Horde, and the Metropolitan Peter, Moisei, Varsonofii, Bishop of Tver, Prokhor, Bishop of Rostov, and Grigori, Bishop of Ryazan, buried him on Saturday of the first week in Lent; and Knyaz Ivan deeply lamented him and all the people with great lamentation, both great and small; for Knyaz Dmitri Mikhailovich had killed him in the Horde without the Tsar’s word, and it was not well for himself; for as a man sows so shall he reap.

A.D. 1326. A.M. 6834. Vladyka Moisei came to Novgorod on Tuesday in Palm week, confirmed. On August 23 of the same year a fire broke out in Boyanya Street and all was burnt up to half the Rogatitsa Street; and the Slavkov Street was burnt from St. Dmitri up to the field, and the Church of St. Kliment was burnt.

The same year the Tsar killed Knyaz Dmitri Mikhailovich in the Horde.

The same winter a very great force of Tartars came, and they took Tver and Kashin and the Novi-torg district, and to put it simply, laid waste all the Russian Land, God and St. Sophia preserved Novgorod alone, and Knyaz Alexander fled to Pleskov, and his brother Kostyantin and Vasili to Ladoga. And the Tartars sent envoys to Novgorod, and the men of Novgorod gave them 2,000 in silver, and they sent their own envoys with them, with numerous presents to the Voyevodas.

And then, too, the Tartars killed Knyaz Ivan of Ryazan.

A.D. 1327. A.M. 6835. There was a tumult in Novgorod, and they plundered the house of Ostafii Dvoryaninets and entirely burned it.

The same year Vladyka Moisei erected the Church of the Nativity of the Holy Mother of God in the Desvatina.2 The same year on the day of the Assumption of the Holy Mother of God Knyaz Alexander Mikhailovich killed a great many Tartars in Tver and in other towns, and he killed some merchants of Khopyr. For an important envoy named Shefkal had come from the Horde with a large number of Tartars, and Knyaz Alexander sent envoys to the men of Novgorod, wishing to flee into Novgorod, but they did not receive him.

The same year Knyaz Ivan Danilovich sent his lieutenants to Novgorod, and himself went to the Horde.

1 Eustaphi, Eustathius. 8 In Novgorod.

THE CHRONICLE OF NOVGOROD

A.D. 1328. A.M. 6836. The Veliki Knyaz Ivan Danilovich with Kostyantin Mikhailovich, and with Fedor Kolesnitsa sent by the men of Novgorod, went to the Horde. And the Tsar let them go, commanding them to seek out Knyaz Alexander. And Knyaz Ivan sent his own envoys to Knyaz Alexander in Pleskov, and the men of Novgorod on their own part sent Vladyka Moisei and the Tysyatski Avram,3 bidding him go to the Horde; and he did not obey.

The same year Yurev of the Nemtse3 was burnt down, with all its churches, and the houses of stone crumbled and fell; and 2,000 and 500 and thirty Nemtse perished in the fire, and four Russians.

A.D. 1329. A.M. 6837. The Veliki Knyaz Ivan Danilovich, grandson of Oleksandr, came to the throne in Novgorod on March 26, the festival of the Archangel Gabriel. And the Knyazes Kostyantin and Vasili of Tver and Oleksandr of Suzdal, besides many other Russian Knyazes, were with him.

The same year they killed in Yurev an honourable man, Ivan Sypa, the Novgorod envoy.

The same year the Metropolitan named Feognast, a Greek by birth, came to Novgorod.

The same year Knyaz Ivan, with all the Knyazes and with Novgorod, went to war on Pleskov; and hearing this the men of Pleskov turned out Oleksandr from amongst them, and sent envoys to Knyaz Ivan and to the men of Novgorod to Opok with greeting, and concluded a peace.

The same winter the Knyazes of Ustyug killed the men of Novgorod who had gone against the Yugra country.

1 Abraham.
2 Yurev Nemetski, German Dorpat, on the river Embach, a tributary of Lake Chud, near Pskov, as opposed to Yurev Polski, near Moscow.
3 sc. Alexander Nevski.
gorod a fire broke out at Ondreshek's house in the Carpenters' quarter; the fire extended to St. Fedor's; and on the same Sunday nearly the whole of Ilya Street was burnt, also the Lyubyanitsa Street, and the Churches of St. Saviour and St. Luke were burnt.

A.D. 1330. A.M. 6838. Vladyka Moisei was shorn into the schema of his own will; and the men of Novgorod with all Novgorod respectfully entreated him to retain his seat on the throne, but he did not listen, but blessed them and said: "Select from among yourselves a man worthy of such a thing, but I bless you." And the men of Novgorod having deliberated much were without a Vladyka for about eight months; and all Novgorod and the Igumens and priests chose Grigori Kaleka nominated of God a good and humble man, a priest of the Church of Holy Kosma and Demyan in Kholop Street, he was shorn in the holy angelic fashion in January, and was named Vasili and they put him in the Vladyka's Court until they should send him to the Metropolitan. The same winter Fedorko and Semenko arrived from Volynia as envoys from the Metropolitan in Passion Week, summoning Vasili for confirmation.

A.D. 1331. A.M. 6839. The same year Vasili was confirmed in Volynia for Novgorod. The same year on November 30, the day of the Apostle St. Andrew, there was a darkening of the sun lasting from one to three.

[The same year Vladyka Vasili laid the foundation of a stone wall extending from St. Volodimir to the Church of the Holy Mother of God, and thence to that of Boris and Gleb.

The same year on the day of the Birth of St. Ioan, in the month of June, Vasili departed to Volynia for confirmation, and with him went the Boyars Kusma Tverdislav and Valfromei Ostafiev, the son of the Tyzyatski, and they arrived in Volodimir by Volynia, by the providence of God and the help of the Holy Spirit, and they celebrated the great festival of the Holy Mother of God, and they confirmed him on the Day of the Apostle St. Titus. A sign then appeared in the heavens: a bright star over the church. He was confirmed by the Metropolitan Feognast, by birth a Greek, and the

1 Plotniki.
2 cf. p. 34.
3 i.e. the cripple.
4 For this year the record in different handwritings stands as follows: that in brackets is supplied from another text.
5 Varfolomei, Bartholomew.
country beyond the Kama, and in addition seized Torzhok and Bezhtitsa against his kissing of the Cross. The same year they took the Posadnik ship from Zakhari and gave it to Matvei Koska.

A.D. 1333. A.M. 6841. Knyaz Ivan came to Torzhok with all the Knyazes of the Low Country and of Ryazan, and sent into Novgorod and removed the lieutenants; and himself sat in Torzhok from Epiphany till the second week of Lent, despoiling the district of Novgorod. And the men of Novgorod sent envoys to him calling him to Novgorod: the Archimandrite Lavrenti, Fedor Tverdislavich and Luka Valfromeyev; but he did not accept their prayer, and did not listen to them, and he did not grant peace, and went away.

The same year Vasili, Vladyka of Novgorod, raised the stone wall in two years, and the Archimandrite Lavrenti of St. Yuri raised the walls of St. Yuri forty sashens, with embrasures.

The same year Vladyka Vasili covered the side of Saint Sophia with lead and renewed the great cross on St. Sophia and took off the coverings at the side and put up a stone wall by the help of God, in two years. And give him, Lord God and Saint Sophia in this world and in the next remission of his sins, him and his children, the people of Novgorod!

The same year Vladyka Vasili having come from the Veliki Knyaz Ivan, went to Pleskov, and the people of Pleskov received him with great honour, because a Vladyka had not been in Pleskov for seven years, and he christened Knyaz Alexander's son Mikhail.

The same year God put into the heart of the Lithuanian Knyaz Narimont, called in baptism Gleb, the son of Gedimin, Veliki Knyaz of Lithuania, and he sent to Novgorod, wishing to bow down to Saint Sophia; and the people of Novgorod sent Grigori to Alexander for him, and called him to them; and he arrived at Novgorod, wishing to worship, in the month of October; and they received him with honour, and he kissed the Cross to Great Novgorod as for one man. And they gave him Ladoga, and Orekhov, the Korel town and the Korel land and half Koporya for patrimony and heritage and to his children. The same year the Metropolitan Feognast came back to Russia having been at Tsargrad in the Horde.


The same year the Veliki Knyaz Ivan Danilovich came back from the Horde, and the men of Novgorod sent Valfromei Yurevich to him, and he received them with love.

The same winter the Veliki Knyaz Ivan Danilovich came to Novgorod in Sexagesima Week, on Thursday, February 16, the day of the holy Martyr Pamphil.
The same year Vladyka Vasili completed the Church of the Holy Mother of God in Zverinets, and Moisei the other of the Holy Resurrection, of stone.

The same year the Veliki Knyaz Ivan having come to Torzhok from Novgorod, the Lithuanians ravaged the district of Novi-torg, while there was peace, and the Veliki Knyaz having sent [a force] burned the Lithuanian town of Osechen and Ryasna, and many others.

The same year the Veliki Knyaz called to him the Vladyka, the Posadnik and the Tysyatski to Moscow, as well as the leading Boyars, to be honoured; and Vladyka Vasili went, and saw much great honour.

The same autumn ice and snow drifted into the Volkhov, carrying away fifteen stays of the great bridge; God knows whether this was in punishment or in mercy. God did not allow any bloodshed among the brethren: the people stood on either side of the Volkhov having taken up arms against each other at the prompting of the devil, but God guarded against it and they united in love.

A.D. 1336. A.M. 6844. Vladyka Vasili, Vladyka of Novgorod, founded a stone church, [in honour of] the entrance of our Lord Jesus Christ into Jerusalem, on June 25, St. Fevronia’s Day, where a small palace had stood. The same year they completed the new bridge over the Volkhov.

The same year the Veliki Knyaz went to the Horde.

The same year the God-loving Vladyka Vasili fenced St. Sophia with a new fence and put up gilded brass doors in St. Sophia.

The same year Pleskov was entirely burnt down; all the houses within the wall, and the churches.

A.D. 1337. A.M. 6845. At the instigation of the devil the common people rose against the Archimandrite Esif, and they held a Veche, shut Esif in the Church of St. Nikola, and the rioters sat round the church night and day keeping watch on him.

The same winter the Veliki Knyaz Ivan quarrelled with the men of Novgorod, and he sent a force to the Dvina beyond the Volok, not remembering the kissing of the Cross, and there by the power of the Cross they were disgraced and beaten. Whoso diggeth a pit for another shall fall into it himself.

The same year Vladyka Vasili went on his visitation to Pleskov, but the men of Pleskov would not grant him jurisdiction, so the Vladyka left having cursed them.

The same year the whole of Moscow was burnt down; and then there came heavy rain and flooded everything; both in the cellars and in the squares wherever anything had been carried out.

The same year Toropets was burnt down and flooded.

The same year Knyaz Alexander went from Pleskov to the Horde, having been in Pleskov ten years.

The same year the Church of the Entrance of our Lord Jesus Christ into Jerusalem was completed, and it was consecrated by the most reverend Vladyka Vasili, on September 21, the day of the Holy Martyr St. Kondrat; and it was a refuge to Christians. It was nine weeks in building.

The same winter the Korol people having fetched the Nemtsy, killed many Russians of Novgorod and of Ladoga, who were trading amongst them, and all the Christians who lived amongst them, and they themselves fled into the town of the Nemtsy and then slew many Christians from the town of the Nemtsy.

A.D. 1338. A.M. 6846. The water was big in the Volkhov as it never had been before, three weeks after Easter Day on Wednesday, and it carried away ten stays of the great bridge; at the same time it carried away the bridge over the stream Zhilotug, and much harm was done.

The same year the men of Novgorod went with Posadnik Fedor to the Neva, and stood before Orekhov, conversing through envoys with the Nemetski Voyevoda Sten; and there was no peace; and so the men of Novgorod returned to Novgorod. The Nemetsi quarrelled much with the Korol people around lake Onega, and afterwards, having come up, they set fire to the town at Ladoga but did not take the fort.

After that the brave men of Novgorod went with their Voyevodas

1 Terem.
2 Tyur.
3 sc. the N. Dvina.
4 cf. p. 123.
and ravaged the districts round the \textit{Nemetski} and \textit{Korel} towns\footnote{In Finland.} and devastated their country considerably, burning their crops and killing their cattle; and they returned all well with captives.

The same year the \textit{Nemtsy} came from their town\footnote{sc. Viborg.} to ravage the [town of] Tolkmag, and from there they wished to go to the country of the \textit{Vod} people, but they took nothing; for they\footnote{sc. the \textit{Vod} people.} had taken precautions. But the men of Koporya issued out with Fedor Vasilevich and beat them; and here they killed Mikhei of Koporya, a good man, and wounded Fedor's horse under him, but he himself suffered no harm; for they had gone out in a small body.

And \textit{Knyaz} Narimont remained in Lithuania; and they sent urgently for him, but he would not come; he even withdrew his son Alexander from Orekhov, leaving only his lieutenant.

The same year the damaged bridge was repaired by order of Vladyka Vasili; for he urged on the work himself; he began and finished it with his own men; and he did much good for the Christians.

And \textit{Knyaz} Alexander was made a grant by the \textit{Tsar}, and he came away from the Horde to his own patrimony\footnote{Otchina.} in Tver, and having sent to Pleskov, he had his wife and children brought to him.

The Archimandrite Lavrenti of St. Georgi died this same year, and they installed Esif.

The same winter they sent envoys to Novgorod from the \textit{Nemetski} town Viborg from Voyevoda Petrik concerning peace, saying: "The \textit{Knyaz} of the \textit{Svei} knows not that a rupture had occurred with Novgorod; but the Voyevoda Smen\footnote{Sten ?} had done it of his own mind." And the men of Novgorod sent Kusma Tverdislavich and Alexander Borisovich on a mission, and they returned with a peace, having concluded a peace with him on the terms of previous documents; and regarding the \textit{Korel} people they spoke thus: "If ours escape to you, slay or hang them, if yours to us, we will do the same by them; that they make no treachery between us; but these we will not deliver, who have been baptised into our faith; also there are but few of them left, the rest are all dead by the wrath of God."

And to \textit{Knyaz} Ivan they sent Selivester Volosevich and Fedor Ovramov with the tribute.\footnote{1 Vykhod.} And the \textit{Knyaz} sent his envoys requiring another tribute: "and in addition give me the \textit{Tsar's} demand, what the \textit{Tsar} has demanded from me." And they said: "That has never been amongst us since the beginning of the world, and thou hast kissed the Cross to Novgorod on the terms of the old Novgorod dues and according to Yaroslav's \textit{Gramota}."

The same year they finished the painting of the Vladyka's Church.

The same autumn, on October 5, the surrounding quarter from St. Volodimir was burnt.

On the 29th of the same month the pagan Tartars killed \textit{Knyaz} Alexander and his son Fedor in the Horde. For \textit{Tsar} Ozbayak\footnote{Uzbeg.} had summoned him with deceit, intending to kill him, saying thus: "The \textit{Tsar} desires to make thee a grant." And they listening to the deceitful words of that pagan, and having gone, were both killed; and received a bitter and violent death.

The same year the \textit{Veliki Knyaz} Ivan Danilovich withdrew his
lieutenants from Novgorod, and he was not at peace with Novgorod.

A.D. 1340. A.M. 6848. The Veliki Knyaz Ivan Danilovich died in Moscow, as a monk, and in the schema; and all the Knyazes went to the Horde; his son Simeon, Vasili of Yaroslav, Kostyantin of Tver, Kostyantin of Snzhal, with other Knyazes. And some adventurers having gone from Novgorod made an attack on Ustyuzhna and burned it; but going in pursuit of them they took back the captives and plunder from the boatmen; and after that they ravaged the district of Belo Ozcro.

The same year on Tuesday in Trinity week, on June 7, the day of the Holy Martyr Fedor, a fire broke out in Rozvazha Street, in the field beyond St. Fedor's; the Nerev quarter was burnt, even so far as St. Yakov, and hitherwards to Chudinets Street; and all the churches and houses; from there it flung itself into the town, and the Vladycha's Court was burnt and the Church of St. Sophia; and all the houses and churches in the town, and the Lyudin quarter, up to St. Alexis' Church, also churches and houses and hitherwards up to the Prussian Street: for so great and fierce was the fire, with storm and gale, that they thought it was the end of all things; the fire went burning over the water, and many people were drowned in the Volkhov; and the fire threw itself across the Volkhov to the other side and there by evening service time the whole of that side rapidly burned, from the Fedor stream into Slavno and up to the fields, and stone and wooden churches, and houses; from many churches they had no time to carry out either images or books, nor from out of the houses; and whatever anyone brought out and laid either in the fields or in the gardens, or in the fosse or in boats or canoes, all was taken by the flames; and whatever else was brought out wicked men carried it off, who fear not God, nor expect the resurrection of the dead, nor God's judgment, nor the repayment according to deeds; and it was not only that they robbed people, their own brothers and Christians, killing some who were guarding their goods, and taking it to themselves, but even in the sacred churches which every Christian ought to protect, even abandoning his own house. But instead of repenting, we rather commit greater sin, even seeing the punishment of God on them: in the Church of the Forty Holy Martyrs which had been fitted out and adorned with icons, paintings, and metallic work and ikon-frames; shutting themselves in the church they plundered all the goods, whosoever they were; and they did not allow anyone to carry out the images or books, but when they themselves ran out from the church all was enveloped in fire; and they murdered two watchmen. In the Church of the Holy Mother of God in the market place a priest was burnt; though others say that they murdered him while guarding property; because this church was entirely burnt and the icons and the books, but of this man the fire did not touch even a hair; but they plundered all the property; in the Church of the Holy Friday the watchman was burnt with his son; in consequence of that fire that church collapsed, also that of the Holy Martyrs Boris and Gleb in Podoli; and many people were burnt in their houses, for the fire took on rapidly; and the great bridge was burnt to the water's edge. And they had not time to carry the image out of St. Sophia, and there was much harm. The whole of Smolensk was burnt down in the same year, in the night of the Transfiguration. They made a new bridge again across the Volkhov the same year. The same year Knyaz Simeon came from the Horde, and sent to collect tribute in Torzhok, and began to act violently. And the Novi-torg people sent with greeting to Novgorod; and they sent Matvei Valfromeyevich, Terenti Danilovitch with his brother, and Valfromei, Posadnik Ostafi's son, and Fedor Avramov, with armed men; and having gone they came upon Torzhok unexpectedly and seized the lieutenants of Knyaz Mikhail Davidovich, Ivan Rybkin's son, and the son of the collector Boris Simeon; also his wife and children, and put them in fetters, and they stayed in Torzhok for a month and strengthened it. And they had previously sent Kuusa Tverdislav to the Knyaz from Novgorod with complaints: "Thou hast not yet taken thy seat among us, yet thy Boyars are already doing violence." And they sent messengers from Torzhok to Novgorod that the men of Novgorod should take to horse and come to Torzhok, but the common people did not desire this. On this the people of Novi-torg, seeing that a force would not come from Novgorod, the common people rose against the Boyars crying out: "Why did you call in the men of Novgorod, and they have seized the Knyaz's men, and we shall perish for that." And putting on their armour they broke by force into the houses and took away from...
the captains the Knyaz's lieutenants and the collectors with their
wives, and turned the men of Novgorod out of the town. And the
Novi-torg nobles fled to Novgorod with only their souls, those
who could, and they plundered their houses and razed their dwell-
ings, and killed Smen's grandson at the Veche, and then devastated
their villages.

In the winter of the same year, on December 6, Nikola Day, the
people of Bryansk killed Knyaz Gleb Svyatoslavich; at the same
time the Metropolitan was there and he could not calm them, till he
came out from the Church of St. Nikola.

The same winter Knyaz Simeon came to Torzhok with a force,
with the whole of the Low Country, and the men of Novgorod began
to assemble the whole of the district in the town, and they sent the
Vladyka and the Tsarski Avraam with other Boyars to the
Knyaz, and they concluded a peace according to the old charters on
all the terms of Novgorod; and they kissed the Cross. And they
gave the Knyaz a tax on the district, and on the Novi-torg people
1,000 roubles; and the Metropolitan was also there; and the Knyaz
sent a lieutenant into Novgorod.

A.D. 1341. A.M. 6849. Vladyka Vasili covered St. Sophia with lead,
which had been burnt, and painted the
images and fitted up an image-case.

The same winter the Metropolitan Feognast, a Greek by birth,
came to Novgorod with many people; the feeding and the gift;
weighed heavily on the Vladyka and the monasteries.

The same year the pagan Tsar Ozbyak died.

The same winter the pagan Veliki Knyaz Gedimin of Lithuania
died.

The same autumn the Vladyka built a large palace.

The same winter the young Knyaz Mikhail Olexandrovich came
from Tver to Novgorod to the Vladyka, his god-father, to be taught
reading and writing.

Bread was cheap this year, but horned cattle died.

A.D. 1342. A.M. 6850. The men of Pleskov sent envoys with
greeting to Novgorod: "A Nemetsk force
fully armed is advancing against Pleskov; we bow to you, our
masters, defend us." And making no delay, the men of Novgorod
went quickly on Good Friday, others following on Easter Eve,
Cross was exalted and the devil disgraced. So the Vasily with his lieutenant Boris made peace between them. In arms; this side for itself, and that side for itself, until that was morning; and by mid-day the whole town was up. And Ontsifor fled with his confederates.

Grant, Lord, that his soul may rest in peace with all the Saints!

The same year Knyaz Simeon went to the Horde to the pagan Zyanibek who had taken his seat on the Tsar's throne after killing his two brothers, and the Knyaz came back into Russia.

On October 25, the day of the Holy Martyres Markyan and Marturi, the servant of God, the Posadnik of Novgorod Volfoimei, son of Yuri Mishinich, died, and the Vladyka Vasily with the Igumens and priests, laid his body in his father's tomb in the Church of the Forty Saints. And the men of Pleskov, they killed Knyaz and many men of Velnevik and Nemtsy. And of the men of Pleskov, they killed Posadnik Korman, Olifer and other Boyars. God give rest to their souls among the Saints! And Posadnik Danila of Pleskov cut off his armour and ran.

The same year the Metropolitan Feognast, the Greek, went to the Horde, to the pagan Tsar Zhenbek. And Kalantai malign him to the Tsar and they robbed him, and took him and tortured him, saying: "Give the annual tribute." He would not agree to this, but put down six hundred roubles ransom, and then returned safely to Russia. The same year on August 8, the day of the holy Father Emelyan, Vasili, Vladyka of Novgorod, completed the stone Church of the Holy Annunciation in the Gorodishche, and it was consecrated on the 24th of the same month, the day of the Holy Martyr Evtih. Grant him, Lord, many years of life in this world, and, in the next, place him at Thy right hand, who laboured much for Thy church!

A.D. 1344. A.M. 6852. There was a great tumult beyond the Narva. The Chud people attacked the Boyars of their country in the Kolyvan district and in the Rugodya district, killing 300 of them; then the men of Velnevik, with the men of Yurev rose against them and killed fourteen thousand of the Chud people, and the rest fled to the Island country; and the men of Velnevik followed them up into the Island country, and did not take them, but themselves drew back defeated.

A.D. 1345. A.M. 6853. The third of the Indiction. Vladyka Vasili founded the Church of the Holy Friday which had been destroyed in the great fire, by order of God's servant Andrei, son of the Tsyatski, and of Paul Petrilovits. The same day

1 Gorod.
2 Onesiphorus.
Vladyka Vasili founded the Church of SS. Kuzma and Damian in Kuzma-Demyan Street, by order of God's servant Anani Kuritski, the second week after Easter. The same year at the instance of the Archimandrite Esif the Church of St. Georgi was renovated and roofed with new lead, under the Veliki Knyaz Simeon Ivanovich, by God's providence and with the help of Georgi the holy Martyr for Christ. The same year, on the day of the Holy Father Simon Styilites, the Church of the Holy Friday was completed. The same year, in the Autumn, on the day of SS. Kuzma and Demyan, the Church of SS. Kuzma and Demyan was completed.

The same year a southerly wind arose, with snow, and drove the ice into the Volkhov, and carried away seven stays, the Posadnik had only just had time to cross to the Commercial Side at mid-day, with the whole of the Veche, on the day of the Archistrategos Michael.

Then they took the Posadnik-ship from Ostafi Dvoryaninits and gave it to Matvei Valfromejevich. By God's grace there was no ill-will between them.

The same year there was great confusion in Lithuania; the town of Vilna expelled Olgerd with his brother Kestuti, and the Veliki Knyaz Evnuti flung himself over the wall and escaped to Smolensk, while Narimont went off to the Horde to the Tsar. Knyaz Evnuti took refuge in Smolensk and after being there a little, went to Moscow to the Veliki Knyaz Simeon, and here he was baptised in the name of the Father, the Son, and the Holy Ghost, by Knyaz Simeon, and his name was called Ioan.

A.D. 1346. A.M. 6854. Vladyka Vasili went to Moscow to the Knyaz and to the Metropolitan to call the Veliki Knyaz to Novgorod, and there the Metropolitan Feognast blessed Vasili, Vladyka of Novgorod, and gave him a cross-covered vestment.

The same winter Knyaz Simeon, great-grandson of brave Knyaz Alexander, came to Novgorod to the throne on the Festival of St. Fedor Sunday and took his seat on his throne; and having remained in Novgorod three weeks he went to the Low Country on the Tsar's business.

The same year the Lithuanian Knyaz Olgerd came with his brother Knyazes and with all the Lithuanian land, and halted in the Shelon country at the mouth of the Pshaga river, calling to the men of Novgorod: "I wish to meet you; your Posadnik Ostaf Dvoryaninits had abused me, he called me a hound." And he took Shelon and Luga by assault, and he imposed a contribution on the towns of Porkhov and Opoka. And the men of Novgorod rode out against him to Luga, and having returned to the town, they summoned a Veche, and killed Posadnik Dvoryaninits at the Veche saying: "It is owing to thee that they have taken our district."

A.D. 1347. A.M. 6855. Slavno was burnt from Smenov Beskov's house as far as Nutna Street.

A.D. 1348. A.M. 6856. Magnus, King of the Svei, sent to the men of Novgorod saying: "Send your philosophers to a conference, and I will send my own philosophers, that they may discuss about faith; they will ascertain whose faith is the better; if your faith is the better, then I will go into your faith, but if our faith is the better, you will go into our faith, and we shall all be as one man. But if you do not agree to uniformity, then I will come against you with all my forces." And Vladyka Vasili and Posadnik Fedor Danilovich and the Tysyatski Avraam and all the men of Novgorod having taken counsel together, replied to Magnus: "If thou wishest to know whose is the better faith, ours or yours, send to Tsargrad to the Patriarch, for we received the Orthodox faith from the Greeks; but with thee we will not dispute about the faith. As to what grievances there may be between us, we will send about that to thee to the conference." And the men of Novgorod sent to Magnus the Tysyatski Avraam, Kuzma Tverdislav, and other Boyars. And Avraam and the others arriving at Orekhovets wished to go to Magnus, but Magnus was then on Berezov island with all his forces. And the men of Orekhov beat with their foreheads to Avraam not to leave their town, but Kuzma Tverdislav with others went to Magnus; and Magnus replied to Kuzma: "I have no grievance whatever against you." But he said thus: "Adopt my faith, or I will march against you with my whole force;" and he dismissed Kuzma and the others. On their return to Orekhovets they all shut themselves in the town, and Magnus came up against the town with his whole force, and began baptizing

1 West of lake Ilmen.
2 The places in these districts.
3 Constantinople.
4 "Birch-tree."
the Izhera people into his own faith, and let loose his troops among those who refused baptism. And hearing that the king had turned his force on the Izhera people, the men of Novgorod sent Ontsifor Lukinit, Yakov Khotov and Mikhail Fefilatov against them with a small company and through the prayers of the Holy Mother of God, and with the help of St. Sophia and of the holy Martyrs Boris and Gleb, God aided Ontsifor; they killed 500, and others they took alive, and executed the traitors, and the men of Novgorod returned all well, having lost only three men.

And Posadnik Fedor Danilovich with the lieutenants of the Veliki Knyaz and all the men of Novgorod and of Pleskov, with the whole of the Novgorod district and a few men of Novi-torg went to Ladoga, and to Knyaz Simeon Ivanovich they sent envoys, saying: "Come to us, Sire, to defend thy patrimony according to thy kissing of the Cross; the king of the Sveiis coming against us." And the Veliki Knyaz Simeon replied to the men of Novgorod: "I come gladly to you." And after long delay the Knyaz went to Novgorod; but on reaching [the village of] Sitno from Torzhok, he turned back to Moscow, and sent his brother Ivan to Novgorod. And Knyaz Ivan came to Novgorod but did not go to the men of Novgorod at Ladoga. In the meanwhile King Magnush captured the town of Orekhovets on Transfiguration Day, and he seized Avraam and Kuzma with eight other Boyars, and let all the others go out of the town, and himself went away from it, leaving a force behind in Orekhovets. And Knyaz Ivan hearing of the capture of Orekhovets, by the Nemtsy, went back from Novgorod without the benediction of the Vladyka, and not listening to the petition of the men of Novgorod. And the men of Novgorod went from Ladoga, and halted by Orekhovets.

At the same time, on the night of the death of Ioan the Theologian, a fire broke out in Volosov Street which was partially burnt down, also a part of Dobrynja Street and a goodly part of Prussian Street; the Church of the Holy Mother of God was partially burnt, also Chudinets Street, as far as the field, and the Lyudgoshcha Street and four wooden churches; but before that, in the same autumn, the Church of St. Flor in Lyudgoshcha Street was burnt, and one church during dinner-time.

The same year the God-loving Vasili, Vladyka of Novgorod, ordered the painting of the Church of the Holy Resurrection in the Derevyanitsa Street, and it was completed on the day of the Conception of Ioan the Baptist.

The same autumn the men of Novgorod halted by Orekhov, investing it from our Lady's Fast till the Great Fast [Lent]; then on Monday before Easter they approached the town with siege-engines, and on the dawn of Tuesday in Passion Week they took the town by the grace of God and the mediation of St. Sophia, through the prayers of the Most Holy Mother of God our Sovereign Lady, and by the power of the Honourable Cross, in which we repose our trust, also with the aid of the sacred Martyrs Boris and Gleb, on Tuesday, the day of Commemoration of the discovery of the sacred and honourable Head of Ioan the Forerunner, and they slew the Nemtsy and took others alive, and set their brothers of Novgorod, Yakov Khotov and Olexander Borisovich in Orekhov.

A.D. 1349. A.M. 6857. The King of Cracow with a large force seized the country of Volynia by deceit, and did much injury to the Christians, and he converted the sacred churches to the Latin service hated of God.

A.D. 1350. A.M. 6858. The men of Novgorod went to war against the Nemtsy, with Boris the son of the lieutenant, Ivan Fedorovich the Tysyatski, the Voyevodas Mikhali Danilovich, Yuri Ivanovich, and Yakov Khotov; and came to the town of Viborg on Monday the 21st day of March, and burned the whole of the town. On the next day the Nemtsy came out of the town and the men of Novgorod fell on them, and the Nemtsy fled into the town, and there they killed several Nemtsy, and ravaged and burned the district near the town and killed many Nemtsy, both women and children, and took others alive; and they returned to Novgorod all well.

The same year the men of Novgorod went to Yurev, and made an exchange with the Nemtsy of the Swedish captives taken at Orekhov for Avraam and Kuzma, Alexander and Andrei and the company who had been over sea in the Swedish King Magnush's country. And they returned all well to Novgorod by the mercy of God, and by the power of the honourable Cross in which they trusted they

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1 Theophylaktov.
2 Druzhina.
3 Gospodin.
reached Novgorod on the 9th day of June, the day of the Holy Martyr Alexander.

On the 16th day of the same month they took the Posadnik-ship from Fedor Danilovich and gave it to Ontsifor Lukin.

The same year Vladyka Vasili erected a new stone palace in his own Court, next to [the church of] the Nativity [of Christ].

The same year the men of Novgorod drove Posadnik Fedor out of Novgorod, together with his brother Mikhail, and Yuri and Ondreyan; their houses they pillagled, and they plundered the whole of Prussian Street. And Fedor, Mikhail, Yuri and Ondreyan fled to Pskov, and after being there a short while they went to Koporya.1

A.D. 1352. A.M. 6860. The nobles and the common people of Novgorod beat with their foreheads to Vladyka Vasili, Vladyka of Novgorod, to go to Orekhov to establish the fort there; he went and established the fort and returned to Novgorod. Envoys arrived from Pskov praying Vladyka Vasili thus: "It has pleased God, the Holy Trinity, God hath spoken to thy children bidding the men of Pskov to live until thou, Sire, shouldst come to the [church of] the Holy Trinity and bless thy children the men of Pskov." And making no delay he went, taking with him the Archimandrite Mikifor, the Igumens and priests, and arrived at Pskov and performed a service in Holy Trinity, in [the churches of] the Holy Mother of God, on Sneta Hill, of St. Mikhail, of Ioan the Theologian, and again in that of the Holy Trinity; he went in procession round the town with crosses, and blessed all the men of Pskov his children. And leaving the town and reaching Proshchenek on Sunday, he stopped in the evening one verst beyond Proshchenek, by the Cherekha river, and here he was taken ill; he was taken into the monastery of St. Mikhail at the mouth of the Uza river, on the Shelon; here he died on Tuesday, the day of the Holy Martyr Akinf.1

The same year Vladyka Moisei erected a stone church in the name of the Assumption of the Holy Mother of God in the Volotov [field].2 The same year they led Vladyka Moisei with prayers on to his own throne in St. Sophia.

The same year there was a great plague in Novgorod; it came on us by God's loving kindness, and in His righteous judgment, death came upon people, painful and sudden, it began from Lady Day till Easter; a countless number of good people died then. These were the symptoms of that death: a man would spit blood and after three days he was dead. But this death did not visit Novgorod alone; I believe it passed over the face of all the land: and whom ever God commanded, that man died, and whomever he saved, him he admonished and punished, that the rest of our days we may live in the Lord virtuously and sinlessly.

The same spring Feognast, Metropolitan of all Russia, died after a long illness.

A.D. 1353. A.M. 6861. The Veliki Knyaz Simeon Ivanovich of all Russia, and his two sons died.

The same year Vladyka Moisei of Novgorod sent his envoys to Tsar and to the Patriarch, asking for their benediction, and for redress in improper matters brought upon him compulsorily by the Metropolitan.

The same year the men of Novgorod sent Smen Sudokov as their own envoy to the Tsar and to the Horde, asking for the bestowal of the title of Veliki Knyaz on Konstystantin Knyaz of Suzdal. And the Tsar refused, and bestowed it on Knyaz Ivan Ivanovich, and the men of Novgorod remained on hostile terms with the Veliki Knyaz for one year and a half; but there was no harm done.

A.D. 1354. A.M. 6862. Ontsifor Lukin voluntarily relinquished the Posadnik-ship which they then gave to

1 No record for 1351.
2 Gospodin.
3 A place near Pskov.
4 Hyacinth.
5 Here ends this last entry of the Synodal text; all that follows is from the "Continuation of the Annals of Novgorod" text, cf. p. 129.

1 Hyacinth.
2 Noga Novgorod.
3 Constantinople.
4 sc. the Emperor.
5 sc. the Tartar Tsar (Khan of the Golden Horde).
Bakun Tverdislavich, and Alexander the brother of Dvoryanintsov was appointed Tysyatski.

The same year the envoys of Vladyka Moisei of Novgorod returned from Tsargrad and brought with them vestments ornamented with crosses and documents, with bestowal of great favour from the Tsar and from the Patriarch, and a gold seal. Ivan Kantakuzin was then the Greek Tsar, and the Patriarch was Filofei, previously Metropolitan of Iraclia.

A.D. 1355. A.M. 6863. The Metropolitan Alexi arrived in Russia, having been appointed in Tsargrad.

A.D. 1356. A.M. 6864. A stone church to the Annunciation of the Holy Mother of God was erected in Ilya Street.


A.D. 1356. A.M. 6864. They erected a stone church to St. Georgi in the Lubyanitsa [Street] where formerly a wooden church had stood. The same year they erected a church to the Forty Saints, of stone; the previous one had also been of stone, but had collapsed from old age and from the great conflagrations. The same year three wooden churches were built: St. Nikola in Yakov Street, St. Sava in Kuzma-Demyan Street, and St. Nikola in Lyatka.

The same autumn the water was high.


The same year there was a great thunder storm; the Igumen of St. Nikola in Lyatka was struck, and others; and in the Rogatitsa [Street] one was struck dead, while others by the mercy of God remained alive.

A.D. 1358. A.M. 6866. They erected the wooden Church of the Twelve Apostles.

1 Philotheos.
2 Heraclea.
3 Near Novgorod.
4 A part of Novgorod.
And then the two sides armed themselves against each other; the Sophia side sought to avenge the dishonour to its brothers, and the Slavno side fought for their lives and property. And they stood opposite to each other for three days, for the Slavno men had dismantled the bridge. And Vladyka Moisei came out from the monastery taking with him Olexei, and the Archimandrite and the Igumens, and blessed them, saying: “My children, do not cause strife among yourselves, exultation to the pagans, and devastation to the sacred churches and this place; engage not in battle.” And they accepted his word, and dispersed; and they sacked Selivester’s villages, and many villages of the Slavno quarter were seized; and also many innocent people perished then. And they gave the Posadnik-ship to Mikita Matveyevich, and so they were reconciled. God did not suffer the devil utterly to exult, but Christianity was exalted to generation and generation.

A.D. 1360. A.M. 6868. Olexei went to Volodimir to be confirmed as Vladyka, summoned by envoys from the Metropolitan, and there went with him the Novgorod Boyars, Posadnik Olexander and Yuri Evanov.

And in the Vladyka’s absence there was a fire in Novgorod; the Podol, and the Gornichar quarter, and seven wooden churches were burnt.

The same year there was a great tumult in the Horde; many Tsars with their wives and children were killed, and the men of the ranks fought against each other.

The same year Knyaz Dmitri Kostyantinovich of Suzdal returned to Volodimir from the Horde to assume the office of Veliki Knyaz.

And Olexei was confirmed Archbishop of Novgorod in Volodimir in the most renowned Church of the Holy Mother of God in Vladimir by the most venerable Metropolitan of all Russia, Olexei, in the presence of the Veliki Knyaz Dmitri Kostyantinovich, on July 12, the day of the Holy Martyrs Golendukha and Prokl; he returned to Novgorod, and was met by the Igumens and priests with the crosses at St. Ilya’s, by the Posadnik and the Tysyatski and all Novgorod; and all rejoiced with a great gladness on that day.

The same year the Veliki Knyaz Dmitri sent his lieutenants to Novgorod, and the men of Novgorod placed the Knyaz’s lieutenants amongst them, and gave them jurisdiction, having arrived at an agreement with the Knyaz.

1 Lower town.
2 “Potters.”
A.D. 1363. A.M. 6871. Nemetski envoys and others from Yurev and from Velnev came to Novgorod for settlement with the men of Pleskov; and the men of Pleskov also came to Novgorod, and having deliberated much, they departed without having concluded peace; and Novgorod merchants were detained in Yurev.

The same year the Church of the Holy Mother of God in the Volotov [field] in the Moisei monastery was painted by order of the God-loving Alexei, Vladyka of Novgorod.

The same year Novgorod envoys, one Boyar from each quarter of the town, went to Yurev of the Nemtsy.3 And the Nemtsy agreed in love with the men of Pleskov, and there was peace between them; and the men of Pleskov released the Nemetski merchants, and the Nemtsy released the Novgorod merchants.

A.D. 1364. A.M. 6872. They erected a stone Church in Torzhok in the name of the God-befitting Transfiguration of our Lord Jesus Christ, at the instance of all Orthodox Christians; and in the winter Alexei, Vladyka of Novgorod, consecrated it with the priests and deacons and all the choir of St. Sophia.

A.D. 1365. A.M. 6873. Vladyka Alexei erected the stone Church of [Our Lady’s] Meeting4 at the gates of the Ontonov monastery; and in Lyatka Lazuta erected a stone Church to St. Nikola. The same year with the benediction of Vladyka Alexei they began to build in Pleskov a stone Church of the Holy Trinity, on the old foundations.

A.D. 1366. A.M. 6874. Young men with the captains Esif Val-fromiyevich, Vasili Fedorovich and Alexander Obakunovich, went off to the Volga without the word of Novgorod. They all returned safely to Novgorod the same year; and for that the Veliki Knyaz Dmitri Ivanovich was angry and broke off peace with the men of Novgorod saying thus: “Why did you go to the Volga and rob many of my merchants?” In the winter of the same year men from the Knyaz seized Vasili Danilovich and his son in Vologda; he was coming from the Dvina; he knew not of this and was not on his guard.

A.D. 1367. A.M. 6875. The men of Novgorod sent envoys to the Veliki Knyaz Dmitri Ivanovich and concluded a peace with him. And the Veliki Knyaz released Vasili and his son Ivan, and sent his own lieutenant into Novgorod.

The same year, for our sins, there was no understanding between Pleskov and Novgorod; and a force of Nemtsy and men of Velnev came and ravaged about Izborsk, all the Pleskov district as far as the Great river,5 and having forded the Great river they came to the town of Pleskov and burned the town around the fort and did much damage, and then retired, suffering no harm, because neither Knyaz Alexander nor the Posadnik Lenti,6 nor any other good men were in the town at that time; many were away in travel. And then the men of Pskov sent envoys to Novgorod with greeting and complaint: “Brothers, what care are you taking for us, your brothers?” And at that time Novgorod merchants had been detained in Yurev and in other towns of the Nemtsy, and Nemetski merchants were detained in Novgorod; only the kissing of the Cross of Novgorod with the Nemtsy had not been broken, and, therefore, the men of Novgorod did not hasten to occupy the land of the Nemtsy for the men of Pleskov. The same winter the men of Pleskov sent their Posadnik Anani, and Paul to Novgorod and beat with their foreheads to Alexei, Vladyka of Novgorod, to consecrate their Church of the Holy Trinity; and the Vladyka sent to them his spiritual father Ioan and his archpriest and archdeacon; and the Church of the Holy Trinity was consecrated with the benediction of Alexei, Vladyka of Novgorod, on January 30, the day of the Holy Martyr Popolit.7 They then sent Sava Kuprov as envoy to the Country of the Nemtsy.

A.D. 1368. A.M. 6876. On May 12, the day of the Holy Martyr Epifani, there was a bad fire in Novgorod;
the whole Detinets-gorod was burnt, also the Vladyka's Court, and the Church of St. Sophia was partially burnt, and of the Nerev quarter half the streets up to Danislav Street, and all the Carpenters' quarter from St. Nikita to Radokovitsi, and churches were burnt and several people.

And the same year the Nemtsy came with a large force; the Bishop himself came, and the Meister and Commanders, to Izborsk. And the men of Novgorod went out against them and went as far as Pleskov; and the Nemtsy fled from Izborsk, having cut their battering rams.

The same winter Volodimir, brother of the Veliki Knyaz, came to Novgorod.

A.D. 1369. A.M. 6877. The Slavno quarter was completely burnt from Nutna Street to St. Ilya.

The same year they founded a stone church in Yarichev Street, and another of stone in Rogatitsa [Street], to St. Eupati.

A.D. 1370. A.M. 6878. The men of Novgorod went with the men of Pleskov to Novogrodek of the Nemtsy, and they withdrew without taking it, because it was strong, and several people were shot from the town.

The same year they completed the Churches of St. Vasili and St. Eupati, and Alexei Vladyka of Novgorod, with the priests, consecrated them.

The same year Olgerd with the Lithuanians was near Moscow and burned the outer town.

A.D. 1371. A.M. 6879. They erected a stone Church of St. Nikola in Russa.

The same year there was a fire which spread from Ilya Street to the Carpenters' quarter; all the Podol was burnt and the quarter as far as Kilova Street. These many fires are because of our sins, that we might repent of our wickednesses; but we return to even greater. What is worse than this evil, namely, to take an oath falsely before God, to kiss the Cross and then violate it? and that evil is often done among us; and, therefore, God inflicts the most severe punishments on us according to our deeds.

The same year Yuri Ivanovich, Posadnik of Novgorod, Selvester Lenteyevich, the Tysaiiski Olisei and Alexander Kolyvanov went to a conference and concluded a peace with the Nemtsy near Novgorod.

The same year the town of Torzhok was completely burnt, for our sins; and here was not the end of the evil.

A.D. 1372. A.M. 6880. The men of Novgorod went to Torzhok to build up the town; and they sent Mikhail's lieutenants away from Torzhok. And Knyaz Mikhail came with a force to Torzhok, and burned the whole town, and the Christians suffered great distress: some were burnt with fire in their houses with their property, others took refuge in St. Saviour's, and were there suffocated; very many were burnt, others escaping from the fire were drowned in the Tvertsa river. And good women and girls foreseeing their violation at the hands of the men of Tver, for they were stripping them to utter nakedness, as even the pagans did not do, from shame and grief drowned themselves in the river; monks and nuns were all stripped. First of all Alexander Obakunovich met them in the open, and there laid his bones for St. Saviour and for the wrongs of Novgorod; and with him they killed Ivan Shakho-vich and another Ivan Timofei, and Grigori Shchebelkov; and several others fell there, but some escaped. Others again were taken, and were led away captives to Tver, men and women, a countless number. They also took a great deal of property, what was left from the fire, and many of the silver frames from off the pictures. And who, my brethren, can help grieving over this? Those who remained alive, seeing how those others suffered violent and bitter death, the churches burnt and the town utterly laid waste: for such wrong-doing had never been suffered even from the pagans. And they filled five pits with dead bodies of the killed, drowned and burnt; and others were burnt so that nothing was left, and others drowned without being heard of, and floated down the river Tvertsa.

The same year they dug a trench around the Lyudin and the Nerev quarters and the outer parts of the town.
A.D. 1373. A.M. 6881. Knyaz Volodimir came to Novgorod a week before the festival and stayed in Novgorod until Peter's Day, and went away.

The same year the Volkhow flowed back for seven days.

A.D. 1374. A.M. 6882. They erected the Church of Saint Saviour in stone in Ilya Street, and Alexei, Vladyka of Novgorod, consecrated it with the Igumens and priests and the choir of St. Sophia.

A.D. 1375. A.M. 6883. There was a sign in the sun on the 29th day of July, a Sunday, the day of the holy Martyr

Kalinnik.

The same year the Veliki Knyaz Dmitri Ivanovich with all the Knyazes and with all the forces of Russia went against Knyaz Mikhail of Tver; and they stood near Tver four weeks and occupied the whole district, burned the town and took away to different parts a very great many captives; and they had raised stockades around the town of Tver, and thrown two bridges across the Volga. And the Veliki Knyaz sent for the men of Novgorod, and the men of Novgorod upholding the honour of their Knyaz came quickly in three days to Tver. And Knyaz Mikhail seeing the force of Novgorod coming against him, sent Vzadyka Eufemi to the Veliki Knyaz and surrendered to the Veliki Knyaz on all his terms. And the men of Novgorod stood four days before Tver, and concluded peace on all the terms of the Veliki Knyaz and of Novgorod.

The same winter Vladyka Alexei resigned the Archbishopric voluntarily, retiring to Derevyanitsa, and Novgorod fell into great grief. After much deliberation they sent the Archimandrite Sava, Maxim Ontsiforovits with Boyars to the Vladyka in Derevyanitsa, and the Vladyka accepted their petition; and they elevated Vladyka Alexei in his own Archiepiscopal dignity into the House of St. Sophia on March 9, the day of the Forty Holy Martyrs, and the men of Novgorod were glad of the Vladyka.

A.D. 1376. A.M. 6884. For the second time in three years the Volkhow flowed backwards seven days.

The same spring the Metropolitan Mark from the Holy Mother of God, from Mount Sinai, arrived in Novgorod, seeking charity. After a while the Archimandrite Vnifantis from St. Michael came from Jerusalem also asking for charity.

The same year Vladyka Alexei went to the Metropolitan, and with him the Archimandrite Sava, Yuri Ontsiforovich, Vasili Kuzminich, Vasili Ivanovich and many other Boyars, on the 13th day of August, the day of the Holy Confessor Maxim. And the Metropolitan received his son Vladyka Alexei with love, as did the Veliki Knyaz. And he stayed two weeks in Moscow; and the Metropolitan dismissed him with a blessing, and the Veliki Knyaz and his brother Volodimir with great honour. And the Vladyka returned to the House of St. Sophia on the 17th of October, Friday, the day of the holy Prophet Osea.

The same winter the Metropolitan Kiprian sent from Lithuania his envoys bringing documents from the patriarch to the Vladyka in Novgorod, and it said thus: "The Patriarch Filofei has blessed me for all the Russian Land." And Novgorod having heard the document gave them answer: "Send to the Veliki Knyaz; if the Veliki Knyaz accepts thee as Metropolitan for all the Russian Land, then also shalt thou be our Metropolitan." And having heard this reply from Novgorod the Metropolitan Kiprian did not send to the Veliki Knyaz in Moscow.

A.D. 1377. A.M. 6885. Young men from Novgorod went off to Novogrodek of the Nemysy on the Ovla river, and they stood many days before the town, and took the whole outer town and ravaged the entire district and brought away many

1 July 11.
2 sc. owing to floods lower down.
3 Pozad.
4 Ostrog.
5 Gramotas. Gramoly.
6 sc. to be over.
capitives to Novgorod, and themselves returning all well to Novgorod, with Voyevoda Ivan Fedorovich, Vasili Borisovich and Maxim Ananinich.

The same spring there was a fire in Novgorod, it broke out in Lyudogoscha Street and extended to Yakov Street, and seven wooden and three stone churches were burnt. The same year the Church of the Holy Mother of God in the Mikhalitsa [Street] was struck by lightning and burnt.

The same year the Lithuanian Knyaz Olgerd died in Lithuania.

The same year, on May 29, the day of the Holy Martyr Kalinnik, the Archimandrite Sava of Novgorod died, and he was followed to the grave by Vladyka Alexei of Novgorod, and by the Igumens and priests with lamps and candles, and they laid him in the Church of the Holy Mother of God in the Otonon monastery.

The same year they completed the stone Church of the Holy Martyrs Boris and Gleb in the Carpenters' quarter, and Vladyka Alexei, with the priests and the choir of St. Sophia, consecrated it.

The same year the Tartars took Nizhni Novgorod.

A.D. 1378. A.M. 6886. They completed the stone Church of the Holy Effigy in Dobrynya Street; and Vladyka Alexei with priests and the choir of St. Sophia, on its festival day, consecrated it.

The same year the Tartars went to the Suzdal Country against Knyaz Dmitri; and the Knyaz sent out his son Knyaz Ivan with a force against them, and they fought on the Pyana river; and Knyaz Ivan was drowned here, and others were killed.

The same winter Knyaz Ondrei Olgerdovich of Lithuania fled to Pskov, and kissing the Cross to the men of Pskov, he went through Novgorod to Moscow to the Veliki Knyaz Dmitri and the Knyaz received him.

A.D. 1379. A.M. 6887. Eight streets were burnt down in Novgorod, the fire breaking out in Lukin Street, and twelve churches, the fire extending to Chudinets Street.

The same year the Tartars came into the Russian Land, against the Veliki Knyaz Dmitri. And the Knyaz went out against them, and it was on the Ovozha river, and there both forces met and God aided the Veliki Knyaz, and the Tartars turned shoulder and fled.
eyes humbly to heaven, and sighing from the depth of their hearts, said, in the words of the psalm: "Brothers, God is our refuge and our strength." And both forces immediately met, and there was a fierce battle for a long time, and God terrified the sons of Hagar with an invisible might, and they turned their shoulders to wounds, and they were routed by the Christians, and some were struck down with weapons, and others were drowned in the river, a countless number of them.

And in the encounter Knyaz Fedor Belozerski was killed, also his son Knyaz Ivan; and other Knyazes and captains went in pursuit of the aliens. The godless Tartars fell from dread of God and by the arms of the Christians; and God raised the right hand of the Veliki Knyaz Dmitri Ivanovich and of his brother Knyaz Volodimir Andrejevich for the defeat of the aliens.

And this was because of our sins: the aliens take up arms against us, that we might renounce our wrong doings and hatred of our brethren, from our love of silver, and from wrong judging and violence; but God is merciful and man-loving: He is not angry with us utterly, and is not at enmity for ever.

The Knyaz gained this victory on September 8, on a Saturday, the day of the Birth of the Mother of God. And the Veliki Knyaz Dmitri with his brother Knyaz Volodimir halting over the bones of the Tartars and many Russian Knyazes and captains, glorified with supreme great praise the Immaculate Mother of God, having stoutly fought with the aliens for God's holy churches, for the Orthodox faith and for all the Russian Land; and he himself, preserved by God, came back to his own great capital city of Moscow, his patrimony, with his brother Volodimir.

A.D. 1381. A.M. 6889. They founded a stone church in Slavkov Street to St. Dmitri.

The same autumn the Lithuanian Knyaz Skrigailo with an army of Nemtsy invested Polotsk, and they suffered much hardship and sent to Novgorod praying for Christian aid: "You should help us"; but they received no help from Novgorod, they only sent an envoy, Yuri Ontsiforovich, to the Lithuanian Knyaz Yagailo. And God and St. Sophia protected their house; and they went away and did not take the town.

The same year there was a tumult in Lithuania. God inflicting on them His anger: they rose against each other, and killed the

1 SC. fled.
THE CHRONICLE OF NOVGOROD

The same year Knyaz Vasili, the son of the Veliki Knyaz, went to the Horde summoned by the Tsar.

The same autumn Knyaz Mikhail of Tver went to the Horde, seeking the title of Veliki Knyaz.

Knyaz Patriki Narimantovich came to Novgorod and was received by the men of Novgorod; and they gave him for his maintenance the town of Orekhov, the Korel town,1 and half of the town of Koporya, and Lusko village.

A.D. 1384. A.M. 6892. The townspeople of Orekhov and of the Korel town came to Novgorod complaining of Knyaz Patriki; and Knyaz Patriki incited the Slavno quarter to rise; and caused confusion in Novgorod. And the Slavno people sided with the Knyaz and they held a Veche in Yaroslav’s Court, while another Veche met at St. Sophia; and both were in arms as for battle, and they dismantled the great bridge; but God and St. Sophia preserved us from civil war. But they took away those towns from the Knyaz, and they gave him [the two towns of] Russa and Ladoga.

The same year the men of Novgorod raised a stone wall on the road in Luga, by the grace of St. Sophia and the encouragement of the great Archistrategos Mikhail, and with the blessing of their father Vladyka Alexei, in only thirty and three days.

The same year a fire broke out at St. Lazar’s in the Nerev quarter, and the Church of St. Lazar and another, that of St. Peter, were burnt.

The same year there was a darkness for many days and nights, and birds could not see whither to fly, and kept falling to the ground and into the water, and people dared not go on the lakes or on the rivers; and there was grief and trouble amongst Christians. This is God punishing us, brethren, for our sins, showing us the way to repentance, in order that we should repent of our wicked ways. Having punished us, have mercy on us, O Lord! And there was light, and we were glad.

The same autumn they completed the stone Church of St. Philip in Nutna Street, and Vladyka Alexei consecrated it, and they completed another to St. Ioan in Radokovitsi.2

A.D. 1385. A.M. 6893. The town of Pskov was entirely burnt down; the church of the Holy Trinity was alone preserved by God. The same year, in the month of June, on the 14th day, in Peter’s Fast, the day of the Holy Prophet Elisei, the whole of the Commercial Side of Novgorod was burnt down and all the churches, God preserved only that of the Holy Mother of God in the Mikhailita [Street], through the prayers of the Holy Mother of God. And seventy persons were burnt; for the fire was very fierce.

In the winter of the same year, on January 1, there was a sign in the sun, on the day of the Holy Father Vasili.

A.D. 1386. A.M. 6894. The town of Orekhov was burnt down, and the end of Mikitin Street in Novgorod was burnt. The same year they completed the stone Church of St. Kliment in Ivorov Street.

The same year the Lithuanians killed Knyaz Svatoslav of Smolensk. The same winter the Veliki Knyaz Dmitri came to Novgorod with an army and with his brother Knyaz Volodimir, being angered against Novgorod on account of the Volga men. And he halted at [the village of] Yariny, and Vladyka Alexei went and concluded a peace on all the old terms; and for the guilty, for the Volga men the Veliki Knyaz took 8,000 roubles from Novgorod.

The same winter Posadnik Fedor Timofeyevich, Timofei Yurievich and some Boyars’ sons went beyond the Volok to get the 5,000 roubles which Novgorod had imposed on the country beyond the Volok1 for it was the men from beyond the Volok who had been to the Volga.

A.D. 1387. A.M. 6895. They raised an earth rampart round the commercial side. The same year Vladyka Alexei blessed all Novgorod to build up a town2 of stone at Porkhov; and the men of Novgorod sent Ivan Fedorovich and Fatian Estfovich, and they built the town of Porkhov in stone.

In the winter of the same year Knyaz Vasili Dmitrievich, son of the Veliki Knyaz, came away from the Horde.

A.D. 1388. A.M. 6896. Vladyka Alexei resigned voluntarily the Archbishopric, retiring to the monastery of the Holy Resurrection on the Derevyanitsa on the Vladyka’s mid-way festival1; having blessed his children, the Posadnik and Tsypatskis and all Novgorod, having sat in the House of St. 1 Zavolochkaya zemlya, Dvinskaya zemlya, the basin of the N. Dvina, N.E. Russia generally. 2 sc. town-wall. 3 i.e., half-way between Easter and Pentecost.
Novgorod held a high festival on that day with laudations and chants in the presence of the Veliki Knyaz Dmitri Ivanovich, and he returned to Novgorod on February 8, on Pharisees' Sunday, the day of the Holy Father Parfeni, and the Igumens and priests of the Slavno quarter, the Posadnik, the Tsyatski, and all Novgorod met him with crosses; and they rejoiced with great gladness on that day for their Vladyka.

A.D. 1389. A.M. 6897. The Veliki Knyaz Dmitri Ivanovich died in Moscow on May 9, the day of the Holy Prophet Isaiah.

And in that spring there was a great plague in Pskov, the symptoms being in the glands. Vladyka Ivan went in the same spring to Pskov, and through his prayers the plague ceased in Pskov, and Vladyka Ivan returned to Novgorod, and all those with him, in good health.

The same year Posadnik Grigori Yakunovich erected the stone Church of the Intercession of the Holy Mother of God at the gate.

The same year Knyaz Simeon Olgerdovich came to Novgorod on the day of the Assumption of the Holy Mother of God, and the men of Novgorod received him with honour.

The same winter Alexei, Vladyka of Novgorod, died, on February 3, on the day of St. Simeon, the Accepted of God.

A.D. 1390. A.M. 6898. Knyaz Vasili Dmitrievich took his seat on the throne of the Veliki Knyaz, and the men of Novgorod took peace with him on the old terms. The same year the men of Novgorod went to a conference with the Nemtsev, but did not take peace. And the men of Novgorod went to war with Pskov, and the men of Pskov beat with their foreheads to Novgorod and took peace; and they returned from [the village of] Solta.

The same year they erected a stone church to Holy Tzar Kostyan.
tin and his mother Olena, and Vladyka Ivan consecrated it; and they established a new monastery of St. Nikola at the end of Lyudgoshcha and Chudinets Streets by the cemetery.

The same autumn there was a great plague in Novgorod; all this came upon us because of our sins; a great number of Christians died in all the streets. And this was the symptom in people: a swelling would appear, and having lived three days [the man] would die. Then they erected a church to St. Afanasi in a single day, and Vladyka Ioan, Vladyka of Novgorod, consecrated it, with all the Igumens and priests and with the choir of St. Sophia; so by God's mercy and the intercession of St. Sophia, and by the blessing of the Vladyka, the plague ceased.

The same winter the Church of St. Dmitri in Danislav Street was burnt down with all the images, and books and all the church stores, and very much property was burnt, for the fire took on rapidly.

A.D. 1391. A.M. 6899. There was a fire, and it went from Borkova Street up to the [stream] Gzen, and on the other side of the river from Mikitin Street to Rodokovitsi street; eight wooden churches were completely and three stone churches partially burnt, and fourteen men, women and children perished on June 5, the day of the holy Martyr Donor. On the 21st of the same month, the day of the holy Martyr Ulyan, a fire broke out in Prussian Street at the Church of the Presentation of the Holy Mother of God, and the whole of the Lyudin quarter was burnt up to St. Alexei, when seven wooden churches were completely and four stone churches partially burnt.

The same autumn the men of Novgorod sent envoys to a conference with the Nemtsy at Izborsk: Posadnik Vasili Fedorovich, Posadnik Bogdan Obakunovich, Posadnik Fedor Timofeyevich, the Tysyatski Esif Paleleyevich, Vasili Borisovich, and merchants; and the envoys of the Nemtsy came from over sea from the town of Oreshek, and Knyaz Simeon with the townsmen coming upon them, killed some and scattered others and brought captive interpreters to Novgorod; and then he went to his kinsmen in Lithuania, abandoning the town.

The same year they raised an earth rampart round the commercial side.

The same year the Veliki Knyaz Vasili Dmitrievich went to the Horde summoned by the Tsar. The same year Posadnik Vasili Fedorovich died after entering the monastic order, and they laid him in St. Nikola's. The same autumn Posadnik Mikhail Danilovich died, having entered the monastic order.

A.D. 1393. A.M. 6901. The Veliki Knyaz Vasili Dmitrievich broke the peace with Great Novgorod about the
charter which Great Novgorod had written, not to be summoned by the Metropolitan to Moscow, saying thus: “that you send the charter back to the Metropolitan, and as regards your having kissed [the Cross] the Metropolitan will absolve you from the sin.” And Great Novgorod would not have that, and the Veliki Knyaz took from Novgorod the neighbouring town of Torzhok and its districts, Volok-Lamsk, and Vologda, and ravaged many districts. And the men of Novgorod took the town of Ustyug, Ustuyuzhna, and many other districts from the Veliki Knyaz, and there was much bloodshed at that time on both sides. And the men of Novgorod not wishing to see more bloodshed between Christians, sent envoys to the Veliki Knyaz with a petition for the old terms, and they sent the sworn charter to the Metropolitan, and the Metropolitan sent word: “I accept your sworn charter, and absolve you from your sin, and bless you.” And the Veliki Knyaz received the petition of Novgorod and took peace on the old terms.

They erected a stone church on the Lisitsa Hill to the Holy Mother of God.

Knyaz Andrei arrived with envoys from Pskov, and left Novgorod without taking peace. Vladyka Mikhail of Bethlehem arrived from Constantinople with the Patriarch’s envoy during the Great Fast, and demanded the right of jurisdiction, but the men of Novgorod refused him. He stayed throughout the whole spring in Novgorod up to Peter’s Fast, and Vladyka Ivan gave great honour to the Metropolitan and to the Patriarch’s envoy. And the Metropolitan Kiprian on departing from Novgorod blessed his son the Vladyka Ioan and all Great Novgorod.

The same year Isak Onkifov erected a stone church to the Feast of St. Mikhail in the Arkadi monastery.

The same autumn Knyaz Vitovt of Lithuania took the town of Smolensk and placed his lieutenant there, and Knyaz Yuri Svyatoslavich fled to Ryazan.

A.D. 1395. A.M. 6903. The Metropolitan Kiprian came to Novgorod with the Patriarch’s envoy, and demanded the right of jurisdiction, but the men of Novgorod refused him. He stayed throughout the whole spring in Novgorod up to Peter’s Fast, and Vladyka Ivan gave great honour to the Metropolitan and to the Patriarch’s envoy. And the Metropolitan Kiprian on departing from Novgorod blessed his son the Vladyka Ioan and all Great Novgorod.

The same year Isak Onkifov erected a stone church to the Feast of St. Mikhail in the Arkadi monastery.

Vladyka Ivan went to Rloscow to the Metropolitan Kiprian, summoned by the Metropolitan, and remained in Moscow two days, and the Metropolitan immediately let him go with his blessing and with honour, and he returned to Novgorod on Tuesday in Holy Week.

The same autumn the Nemtsy came to the Kurel country, and ravaged the Kurel and the Kurelola villages, and burned the church; and Knyaz Kostyantin pursued them with the Kurel people and captured the native interpreters and sent them to Novgorod.

The whole Ontonov monastery was burnt, and the Church of the Holy Mother of God, which had been leaded, was destroyed by fire, also the Church of the Purification.

There was a sign from the image of the Holy Sovereign Lady in St. Eupati’s in Shcherkova Street: wine appeared to flow from the ikon.
By order of Vladyka Ivan they covered with lead the top of St. Sophia, which had been damaged by fire. The Church of St. Ioan in the Rostkin monastery was burnt, together with the images and books.

The same year Knyaz Vitovt of Lithuania went against Kyazan and ravaged its districts.

A.D. 1397. A.M. 6905. Isak Onkifov erected a stone Church of the Birth of the Holy Mother of God in the Desyatina. The same year envoys came from Pskov to Great Novgorod: Knyaz Grigori Ostaievich, Posadnik Sysoi, Posadnik Roman, Philip Kozachkovich, with their friends, and they beat with their foreheads to the Lord Vladyka of the Great Novgorod, Vladyka Ioan: "That thou, Lord, shouldst bless thy children of Great Novgorod, that our Lord the Great Novgorod might forgive his displeasure, and receive us on the old terms." And Vladyka Ioan blessed Great Novgorod, his children: "That you, my children, accept my blessing and forgive the men of Pskov your displeasure, and receive back your younger brothers on the old terms; for you see, my children, the last days, you should all be as one brother in Christianity." And Posadnik Timofei Yurievich, the Tysyatski Mikita Fedorovich and all the Posadniki and Tysyatski, the Boyars and the whole Great Novgorod received the blessing of their Lord Father Vladyka Ivan, and they withdrew their displeasure from the men of Pskov, and took peace on the old terms, on the 18th day of June, the day of the holy Martyr I entei.1 Because there had not been peace for four years, and there was gladness and rejoicing among the Christians, and the devil seeing the good of the Christians, lamented, seeing himself discomfited, and the foes of the Christians were obscured.

After this Knyaz Vasili Ivanovich of Smolensk arrived in Novgorod and they received him. After this a fire broke out in Shcherkova Street opposite the Church of the Forty Saints; and the whole of Shcherkova Street along the quay was burnt, also the Yanev quay, except three houses, and the whole of Rozvazha quay, the whole of the Kuzma-Demyan quay, and as far as Kholop Street, on the day of the Holy Martyr Andrew Stratilat.2

The same autumn the Nentsy came and took seven villages of the

1 Gospodin.
2 Leonti.
3 Stratelates, August 31.
And the Veliki Knyaz would not except the blessing and the good word of the Vladyska nor the petition from the Novgorod envoys; and he did not withdraw from Novgorod his displeasure, and he granted no peace, but the Metropolitan Kiprian dismissed his son Vladyska Ioa with honour and with his blessing.

A.D. 1398. A.M. 6908. In the spring, after Easter, the men of Novgorod said to their Lord Father Vladyska Ivan: "We cannot, Lord Father, endure this violence of our Veliki Knyaz Vasili Dmitrievich; that he has taken the surrounding villages and districts away from Novgorod, and from St. Sophia, which belonged to our fathers and grandfathers; but intend to recover the outlying parts and districts of St. Sophia which belonged to our fathers and grandfathers." And they kissed the Cross to stand as one man how to recover the outlying parts and districts of St. Sophia and Great Novgorod.

And Posadnik Timofei Yurievich, Posadnik Yuri Dmitrievich, Vasili Borisovich, the Boyars, the sons of Boyars, the men of substance, the sons of merchants, and all their soldiers beat with their foreheads: "Bless, O Lord Father Vladyska, our attempt to recover the outlying parts and districts of St. Sophia; we shall either recover our patrimony for St. Sophia and for Great Novgorod, or we shall lay down our heads for St. Sophia and for our Lord Great Novgorod." And Vladyska Ivan blessed his children and the Voyevodas of Novgorod and all the soldiers, and Novgorod sent forth its brothers, saying to them thus: "Go, seek the outlying parts and the districts of St. Sophia and our patrimony." And the Voyevodas of Novgorod, Posadnik Timofei, Posadnik Yuri, and Vasili and all the soldiers went off to the Dvina beyond the Volok, to Orlets, town, and there met them coming from the Vel district the Vladyska's superintendent Isai, saying to them thus: "Sirs, Voyevodas of Novgorod, the Veliki Knyaz's Boyar Andrei, with Ivan Mikitin and with the Dvina men, having invaded the Vel district of St. Sophia on Easter Day, they ravaged the St. Sophia district and levied a poll tax; and Knyaz Fedor of Rostov has come from the Veliki Knyaz with a column of troops to keep garrison on the Dvina to guard the town.

1 sce, the country of the N. Dvina. See Introduction, p. ix, etc.
2 Gosподин Veliki Novgorod.

THE CHRONICLE OF NOVGOROD

to hold judgment and to levy taxes on the Novgorod districts; and the captains of the Dvina, Ivan and Konon, with their friends, have divided the Novgorod districts and Boyars amongst themselves." And the Voyevodas of Novgorod having heard this, said to their brother Voyevodas: "Since our Lord the Veliki Knyaz has done this in concert with the covenant-breaking Dvina Voyevodas, better were it for us, brothers, to die for St. Sophia than to suffer wrong at the hands of our Veliki Knyaz." And they went against the Belo-Ozerlo districts of the Veliki Knyaz and took the Belo-Ozero districts by assault, after ravaging and firing them; and burnt the old town of Belozersk, and the Knyazes of Belozersk and the Voyevodas of the Veliki Knyaz came out from the new town, and beat with their headlights to the Novgorod Voyevodas and all the soldiers, and they took from them a ransom of sixty roubles, and they took countless plunder and took a countless quantity of cattle; and ravaged the Kubensk districts and ravaged around VOLGOGDA, and ravaged and burnt the town of Ustyug, and they remained at Ustyug four weeks.

And then the Voyevodas sent Dmitri Ivanovich, Ivan Bogdanovich, and with them sons of Boyars, and they ravaged the districts of the Veliki Knyaz to within one day of Galich, and they ravaged and burnt the districts, and took a countless number of captives and they took ransom for the captives because their boats would not hold them, and other plunder they threw away. And thence they went along the Dvina to the town of Orelts, ravaging the districts of the Veliki Knyaz, and coming to Orelts town they stood before it four weeks, and set up battering rams, and invested the town, and began to batter with them. And the Dvina men came from out of the town and began to beat with their headlights with lamentation to the Voyevodas and to all the Novgorod soldiers.

And the Novgorod Voyevodas and all the soldiers, at the word of their Lord Novgorod, accepted the petition of the Dvina men and forgave them their displeasure, and seized the Voyevodas of the country beyond the Volok, Ivan and Konon with their friends, and others they punished with death; and they put Ivan and his brother Afanasi, Gerasim and Radivon in fetters who had led the Dvina country into evil. And from Knyaz Fedor of Rostov they took away the fines or taxes which he had used to raise, but gave him and his friends their lives. And from the merchants of the Veliki

" White-Lake."

1 Galich Mezarchski, town in N. Russia.
stone churches were partially burnt, and five side-chapels, and one stream; and the whole Slavno quarter was burnt, and twenty-two men of Novgorod went back the declaration of war from them to St. Sophia. Mikhail Krupa erected a church of stone to St. Nikola in Chudinets Street in the Lyudgoshcha quarter.

The same autumn with the blessing of Vladyka Ioanenvoyos went from Novgorod to the Veliki Knyaz Vasili Dmitrievich: the Archimandrite Parfeni, Posadnik Esif Zakharinich, the Tyypatski Anani Kostyaninovich, and the men of substance, Grigori and David, and they took peace with the Veliki Knyaz on the old terms.

The same winter the Voyevodas of Novgorod, Posadnik Yuro, and Boyars and sons of Boyars and all the soldiers returned to Novgorod sound and well, and the men of Novgorod were glad of their brothers; and they threw the traitor Ivan Mikitin from the bridge; and Gerasim and Radivon beat with their foreheads to their Lord Great Novgorod with lamentation, and Novgorod returned to Novgorod sound and well, and the men of Novgorod erected a church of stone of the Intercession of the Holy Mother of God, in Zverinets, and the men of Novgorod, together with those who have served Thy holy house, Sovereign Lady; and in the world to come help, Sovereign Lady, the prayer of Thy slave indestructible to the end of the whole world! Accept, Sovereign God, keep Thy church steadfast in Thy name, 0 Lady, holy and most Immaculate Sovereign Mother of God, Mother of Christ our God! -

A.D. 1399. M. 6907. Knyaz Vitovt Kestutievich of Lithuania sent to Novgorod a declaration of war saying thus: "You have dishonoured me; you were to have stood by me, and I was to have been your Veliki Knyaz, and I was to have protected you; whereas you have not stood by me." And the men of Novgorod sent back the declaration of war from them to Knyaz Vitovt.

The same year for our sins a fire broke out in the Lyubyanitsa [Street], and the Carpenters' quarter was burnt up to the Fedor stream; and the whole Slavno quarter was burnt, and twenty-two stone churches were partially burnt, and five side-chapels, and one

1 i.e. "and to have suffered no harm in the siege of so strong a town."
2 Or Anfailo.
3 Plotniki.
4 Near Novgorod.
And the Tsar, having heard of the arrival of Knyaz Vitovt, sent envoys to him with a last word: "Inasmuch as thou hast come to fight against us, and hast refused to deliver up the fugitive Tsar, and we have not encroached on thy lands, nor taken from thee any of thy towns or villages; therefore, let God and the truth be for all of us." 

And so both armies came into conflict, and there was such a fierce battle as had never been between Lithuania and the Tartars. And no small disaster befell the children of Lithuania for their sins; and here they killed the Veliki Knyaz Andrei Olgerdovich and his brother Knyaz Mikhail Evnutievich in the encounter, and in all seventy-four noble Knyazes, and of Voyevodas and other Lithuanians who laid their bones there, only God knows the number; and Knyaz Vitovt seeing this turned and fled, and the Tartars followed in pursuit of them for 500 versts, as far as the town of Kiev, and from the town of Kiev they took a ransom of 500 roubles, and set their own lieutenants there; and they took from the Pechersk monastery a ransom of thirty roubles. For thus did God bring the pagan Tartars upon the land of Lithuania because of the pride of their Knyaz; for God had given Vitovt to the land of Lithuania as its Veliki Knyaz, for the sins of the Christians. For Knyaz Vitovt had previously been a Christian, and his name was Alexander, but he renounced the Orthodox faith and Christianity, and adopted the Polish faith, and perverted the holy churches into service that is hateful to God, and he thought thus: he would conquer the Russian land and Novgorod and Pskov, but he thought not of the Lord saying through the Prophet, how: "One shall reap a thousand; and two shall move ten thousand." If God be for the Christians, who shall come against us? And this battle was on the 5th day of August, on the eve of St. Saviour's, the day of the holy Martyr Eusegni.

The same autumn there was a darkening of the sun; and there was darkness, and the sun disappeared, and the form of a scythe appeared in the sky, and then the sun appeared emitting blood-red rays with smoke, in the month of October, on the day of the holy Martyr Anastasia. 

The same winter Vladyka Ioan went to Pskov on visitation, and the men of Pskov gave great honour to the Lord father Vladyka Ioan; and they gave him jurisdiction to judge for a month, as of old. And Vladyka Ioan left for Novgorod, and blessed his children, the men of Pskov.

A.D. 1400. A.M. 6908. Vladyka Ioan laid the foundation of the Detinets wall from [the Church of] SS. Boris and Gleb in the month of July, on the Commemoration Day of the holy Martyr Golendukha and the Church of the Holy Resurrection at the gate was freshly painted by order of Vladyka Ioan. They erected a stone church in Yanov Street to Tsar Kostyantin and his mother Olena, and it was consecrated by Vladyka Ioan.

The same autumn Klimenti Vasilievich, Posadnik's son, went as envoy from Novgorod to Lithuania to Knyaz Vitovt, and took peace on the old terms.

A.D. 1401. A.M. 6909. Vladyka Ioan went to Moscow from Novgorod to the Metropolitan Kiprian, summoned by him on ecclesiastical business, on Wednesday of the fourth week in Lent, March 6, and the Metropolitan received him.

The same autumn the Vladyka's town at Molvotitsy was burnt.

The same year against the peace and against their kissing of the Cross, by order of the Veliki Knyaz, Anfal Mikitin and Gerasim Rostriga with a force of the Veliki Knyaz came against the Dvina beyond the Volok; and took all the Dvina country by assault by surprise, on St. Peter's Day, hanged some of the Christians and slew others, and took their cattle and their belongings. They seized Ondrei Ivanovich and the Posadniks of the Dvina, Esip Filipovich and Naum Ivanovich. And Stepan Ivanovich, his brother Mikhail, and Mikita Golovna collecting around them the Vod people, and overtaking Anfailo and Gerasim fought them at Kollmogory and recovered from them the Novgorod Boyars Andrei, Esif and Naum. At the same time the Veliki Knyaz Vasili Dmitrievich sent his Boyars Alexander Pol and Ivan Narin, with a body of 300 men, against Torzhok: they seized Simeon Vasilevich and Mikhail Feilatov, against their kissing of the Cross, and took their property out of St. Saviour's.

The same autumn the people of Smolensk accepted Yuri Svyatoslavich as their Knyaz, and killed Knyaz Roman of Bryansk, lieutenant of Knyaz Vitovt. And Knyaz Vitovt came to Smolensk with
all the forces of Lithuania, and remained by the town for four weeks, and they beat on the town with guns [sic] and he withdrew from the town and took peace with Knyaz Yuri on the old terms. And the people of Smolensk with their Knyaz Yuri put to death those of their Boyars who had been in secret communication with Knyaz Vitovt.

A.D. 1402. A.M. 6910. There was a sign in the sky, a tailed star, having a bright ray in the west, which lasted all the month of March.

Knyaz Roslav of Ryazan ravaged the country of Lithuania, and Knyaz Simeon Olgerdovich attacked him, captured Knyaz Roslav and led him to Knyaz Vitovt, and destroyed his force and captured some of them.

The men of Novgorod took peace with Knyaz Yuri of Smolensk.

Knyaz Oleg of Ryazan died.

The same year the Veliki Knyaz Vasili let Simeon and Mikhail, the two men of Novgorod whom he had seized, go from Moscow back to Novgorod.

The Chudinets quarter erected a stone Church of the Decapitation of St. Ioan the Forerunner, and the Chernichinets quarter erected a stone church to St. Barbara, and the three sons of Posadnik Kyuril Ondreyanovich built a side chapel to St. Mikhail in Prussian Street.

And this winter from St. Georgi's Day up to March, horses could go over the Volkov.

A.D. 1403. A.M. 6911. The Novgorod merchant-butchers erected in [the town of] Russia a stone church to SS. Boris and Gleb. The Carpenters' quarter as far as Slavkova Street was burnt, and Rogatitsa [Street] as far as St. Eupati, the Lyubyanitsa [Street] as far as St. Luke, and the entire Slavno quarter, and fifteen stone churches were partially burnt; the fire occurred on August 16, the Day of the Holy Effigy; but the Knyaz quay and the Gothic Court did not catch fire.

Knyaz Simeon Olgerdovich took the towns of Smolensk and Vyazma, and he captured the Knyazes Ivan Svyatoslavich and Alexander Mikhailovich.

The same year there was a plague with swellings in Pskov, and

1 Rodislav.
2 Plotnik.
3 i.e. Hanseatic.
The town of Pskov was burnt down on the Day of the Holy Ghost; only Dovmont's wall and the Krom did not burn. The Metropolitan Kiprian died in Moscow. The men of Pskov went to war on Polotsk, and they nearly took the town, and after ravaging the districts of Polotsk, they withdrew. A Master of Kiga, named Korto, came up to Pskov with all the forces of the Nemtsy, and retired after ravaging the districts. Three churches were erected: the Nativity of St. Ioan the Forerunner, in the Rostkin monastery, SS. Peter and Paul in the Nerev quarter, and St. Nikita in the Carpenters' quarter. The same winter the men of Pskov went to ravage the country of the Nemtsy under the leadership of Knyaz Danilo Alexandrovich, lieutenant of the Veliki Knyaz, and the Nemtsy met them beyond Novgorodek. And they fought there, and God helped Knyaz Danilo and the men of Pskov against the pagan Nemtsy, and they pursued them fighting fifteen versts as far as Kiryapiva; they took some alive and brought them to Pskov.

There was then a plague with glands in Pskov.

AD. 1407. A.M. 6915. Vladyka Feodu of Trebizond came to Novgorod from Tsargrad for alms.

On the 6th day of June a great calamity befell: the Nerev quarter was burnt as far as the town wall, and St. Sophia was entirely burnt, and the Vladyka's Court and Lyudgoshcha Street, and twelve churches of stone were partially burnt and six of wood were burnt down.

The men of Pskov invaded the country of the Nemtsy, led by Kostyantin, brother of the Veliki Knyaz; and they took their town of Porkh, and after ravaging many villages, they went back to Pskov and Knyaz Kostyantin went away to Moscow.

The same year Knyaz Simeon Olgerdovich came to Novgorod, and the men of Novgorod gave him the appanages which had been his previously. The Nemtsy entered the Pskov country and camped at Komen.

Vladyka Ioan erected a stone church on the [river] Verenda to the Transfiguration of St. Saviour and consecrated it himself, and he established a monastery. They erected a stone church to St. Vlas in the Lyudin quarter. The two cousins, Yuri Dmitrievich, the Posadnik, and Yakov, erected a wonderful stone church to Mikhail the Archistrategos of Khony in the Arkadi monastery.

A.D. 1408. A.M. 6916. Knyaz Kostyantin Dmitrievich came to Novgorod as lieutenant from his brother the Veliki Knyaz Vasili.

Vladyka Ioan covered St. Sophia with lead and built a large gold-topped cupola. The same winter Edegei, father-in-law of Shadebeg the Tartar Tsar, went with a great force to war against Moscow on November 23; and the Tsar himself camped before Moscow, and spread his troops over the Russian Land, and they took the towns of Pereyaslav, Rostov, Nizhni-Novgorod, and Serpukhov, and they slew many Christians, and took others into captivity. And they ravaged as far as Klin, to the boundaries of Tver, cutting down Christians all the time like grass; and took from the town of Moscow a ransom of three thousand roubles; and on leaving the Russian Land they took the town of Ryazan.


Vladyka Ioan built a house of stone where they bless the water every month, also a bakery of stone. The same year the men of Pskov took peace with Lithuania and with the Nemtsy, having been at war with the Nemtsy three years. Posadnik Esif Zakharinich died.

The same winter, on the 30th day of November, the Day of the Holy Apostle Andrew, there was a terrifying wonder in the Church of St. Mikhail at Skovorodka: there was a noise in the dome; and

short of Pskov. And the men of Pskov coming out of the town attacked them, but the Nemtsy defeated the men of Pskov and killed three Posadniki of Pskov: Ephrem Kortats, Elentei Lubka, Penkrat, and many others fell on both sides. And the Nemtsy went away, having caused much evil to the Christians; and there was lamentation and not gladness in Pskov.

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The same winter, on the 30th day of November, the Day of the Holy Apostle Andrew, there was a terrifying wonder in the Church of St. Mikhail at Skovorodka: there was a noise in the dome; and
the priests and monks of St. Mikhail heard this noise for two days and two nights.

A.D. 1410. A.M. 6918. The Metropolitan Foti arrived in Novgorod from Tsargrad, appointed by the Patriarch Matvei under Tsar Manuel.

Knyaz Volodimir Andreyevich died in Moscow, and Posadnik Yuri Dmitrievich in Novgorod.

There was a sign from the image of the Holy Mother of God to which prayers were offered in the Church of St. Georgi at the end of Lubyanka Street.

The same year on the 15th day of July there was a battle between King Yagailo Olgerdovich, named Volodislav, with the Veliki Knyaz Vitovt Kestutievich of Lithuania and the Prussian Nemtsy in their country of Prussia between the towns of Dubravna and Ostrod, and they killed the Master and the Morsho and the Kuntury, and defeated the entire army of the Nemtsy; and took the towns of the Nemtsy, only three towns did not surrender to the King and Vitovt. The same autumn the Poles and the Lithuanians had three battles with the Nemtsy, and thrice they defeated the Nemtsy; and in all these battles many Christians, both Lithuanians and Poles, were slain by the Nemtsy. And they stood before the fortified town of Marien eight weeks, and took two outlying forts of Marien, but the upper third fort they did not take; and they campaigned in the land of the Nemtsy eleven and a half weeks.

The same year Knyaz Danilei Borisovich, whose old patrimony was Nizhni Novgorod, seized the capital city of Volodimir, taking its people captive, and burning it; and the Tartars stripped the gold-topped Church of the Holy Mother of God.

The same year the Archimandrite Varlam erected a stone church in the gateway of Lisitsa monastery, in the name of the most righteous Varlam, Igumen of St. Saviour of Khutin; and in Russia they erected two stone churches: to St. Georgi, and to the Annunciation of the Mother of God.

The same year the men of Novgorod began to trade among lopatsa and Lithuanian grosze and Nemetski artugs, doing away with kunas, in the Posadnik-ship of Grigori Bogdanovich and the Tsyulschi Vasili Esilovich.

On December 21 there was a sign from the image of the holy Martyrs Guri, Samon and Aviv, in the Church of St. Sophia.

The same winter Posadnik Kiril Ondreyanovich died, having entered the monastic order.

Yagailo and Vitovt again went to Marien town, and after defeating the forces of the Nemtsy, took peace.

A.D. 1411. A.M. 6919. The Svei having come to make war took the Novgorod town of Tiversk; the men of Novgorod went quickly against the Svei only three days after this news, with Knyaz Simeon Olgerdovich; and having come to the Sveiski country they ravaged and burned their villages, and killed many Svei and captured others, and took and burned an outwork of Viborg on March 26, the day of the Festival of the Archangel Gabriel, and returned to Novgorod with a large number of captives.

And the Voyevodas of the Novgorod troops were: Posadnik Yuri Ontsiforovits, Posadnik Foma Esifovits, Posadnik Alexander Fominits, Ivan Danilovits, Gregori Bogdanovits, Ofonos Esilov, Posadnik's son, Mikhailo Ivanovits, Posadnik's son, Andrei Ivanovits, Ivan Fedorovits, Posadnik's son, Foma Troscheikin, Dmitri Ivanovits, Esip Filipovits, Avram Stefanovits.

And the Nemtsy at Viborg killed only one man: Paul of Nutna Street.

Vladyka Ioan erected a miracle-working church of stone to the Holy Confessors.

By order from Novgorod the Posadnik of the Dvina, Voyevoda Yakov Stepanovits went from the country beyond the Volok to make war against the Murman people, and ravaged their country.

The same winter Vladyka Ioan went to Moscow to the Metropolitan Foti.

A.D. 1412. A.M. 6920. They erected a stone church to St. Nikola at Porkhov, another of wood to St. Nikola by the bridge on the [river] Veryazh, in the monastery, and a third of wood to the Holy Trinity at Klopasko.

1 Properly loobsi or lobki, skins of the little foreheads of squirrels.
2 A Swedish copper coin.
3 Squirrel skins.
4 Near Novgorod.
Lugven went away to Lithuania and withdrew the lieutenants from the Novgorod townships.

And Knyaz Vasili of Moscow and Ivan of Tver went to the Horde to Tsar Zeleni-Sultan, the son of Takhtamys. And King Yagailo and Vitovt and Lugven sent a challenge to Novgorod on January 2. And the King and Vitovt spoke thus: "You undertook to be on our side; if the Nemtsy combine against us, you would combine against the Nemtsy; and that we should stand as one man together and strengthen ourselves on both sides against all chances if this should happen; but if this should not be necessary, then nothing would come of it; and we moreover sent our Boyars Nemir and Zinovi Bratosch [to find out] whether you stand by the aforesaid word. And you replied to Nemir: 'Novgorod cannot do this; we are at peace both with Lithuania and with the Nemtsy. We took over Knyaz Lugven from amongst you; and with the Nemtsy we have taken perpetual peace, and we are at peace with the Ugry people, and with all on our borders.' And you having forgotten your word have not kept it, to be on our side; and besides, your people have upbraided us, dishonoured us, and put us to shame, calling us pagans; and above all, you have received our enemy Fedor, the son of Yuri Svyatoslavich."

And Lugven spoke thus: "You kept me with you and fed me; but now it pleases not my elder brethren, the King and Vitovt, and it pleases me not because I am with them as one man; and I renounce the kissing of the Cross." And Knyaz Fedor said to the men of Novgorod: "Do not be at enmity with Vitovt on my account"; and he went off to the Nemtsy.

A.D. 1413. AM. 6921. Vladymka Ioan went to Pskov.

A.D. 1414. AM. 6922. The Metropolitan Foti went to Lithuania and Vitovt robbed him.

The Vladymka's house in the monastery in the Derevyanitsa was burnt, and the stone Church of the Holy Mother of God was partially burnt, and a man was burnt.

The same spring envoys from Novgorod went to Lithuania: Posadnik Yuri Ontsiforovich, Ofonosl Fedorovich, Posadnik's son, and Fedor Tryablo; and they took peace with Vitovt on the old terms.

There was a heavy sickness among the Christians.

A fire broke out in the Nerev quarter on August 3, which extended from St. Volodimir to the [stream] Gzen; eight stone and five wooden churches were burnt. They completed the stone Church of St. Euphemia in the Carpenters' quarter the same autumn.

Vladymka Ioan was shorn into the schema. Posadnik Kiril Dmitrievich died. The same winter on January 20, Vladymka Ioan retired from the Archbishopric, having occupied the Archbishopric thirty years less three.

A.D. 1415. AM. 6923. The water flowed backwards.

The Tartars ravaged the country round Eletels, and Moscow and Smolensk were burnt; and there was a sign in the sun on June 7.

Posadnik Fedosi Obakunovich died, in the monastic order. They erected a Church of the Holy Trinity in the monastery on the [river] Vidogoshch.

The same year the men of Novgorod deliberating in Yaroslav's Court and holding a Veche at St. Sophia, placed three lots with their names written on the altar: Samson, monk of St. Saviour at Khutin, Mikhail, Igumen of St. Mikhail at Skovorodka, and Lev, Igumen of the Holy Mother of God at Kolmovo; and at the end of 1 Athanasius.
2 Plotniki.
3 cf. p. 34.
4 sc. into the lake, owing to floods lower down.
5 Near Novgorod.
the holy service the old Archpriest Vasili brought out to the Vache, first Lev's lot, then Mikhail's, and Samson's remained on the altar; then Posadnik Ondrei Ivanovich and the Tsyatski Olexander Ignatievich with the men of Novgorod, raised Samson honourably to the threshold of the house of St. Sophia on Sunday, August 11, the day of the holy Martyr the Deacon Eupl. The same day the wooden Church of the Holy Resurrection of the Lord on Krasnaya Gorka2 in the Carpenters' quarter was consecrated, and a monastery was established. The same autumn they completed two stone churches in the Lyudin quarter: that of the Holy Exaltation [of the Cross] of the Lord, and that of St. Luke.

The same autumn, by the sufferance of God, and the will of Knyaz Vitovt of Lithuania, [Vitovt] by his own wish having collected the Christian Bishops residing within his province—Feodosi of Polotsk, Isaak of Chernigov, Dionisi of Lutsk, Gerasim of Volodimir, Khariton of Holm, Eufimi of Turov—over those Bishops, put as Metropolitan, Gregory the Bulgarian, at Kiev on November 15.

The same winter, on February 23, in Sexagesima Week, Samson went to the Metropolitan for confirmation as Vladyka; and with him envoys from Novgorod: Vasili Obakunovich, the Tsyatski Vasili Esifovich, and the Tsyatski Olexander Ignatievich; and they reached Moscow.

A.D. 1417. A.M. 6925. Posadnik Yuri Ontsiforovich died, having been dumb one year and three months. On June 10 there was a thunderstorm and in the Church of St. Eupati in Rogatinka [Street] the images were burnt.

Vladyka Ioan died on the 24th of the same month the day of the Birth of St. Ioan the Forerunner, in the monastery on the [river] Derevyanitsa, and he was laid in the porch of the Holy Resurrection. And Knyaz Ivan, son of the Veliki Knyaz Vasili, died in Moscow.

The same year six stone churches were completed: the Holy Trinity at Kolmovo, St. Nikola, St. Mina in Danislav Street, St. Andrew in Shchitna2 Street, St. Andrei by St. Saviour's at Khutin, and St. Nikola in Kholop town.

The same year Gleb Semenovich, a Boyar of Knyaz Yuri, with some fugitives from Novgorod, together with Simeon Zhadovski and Mikhail Rossokhin, and with men of Ustyug and of Vyatka, the patrimony of the Veliki Knyaz, went from Vyatka secretly in boats to the country beyond the Volok; they ravaged Borok, a district of the sons of Ivan Vasilievich, and also took and burnt the districts of Yemtsa and Kolmogory, and captured the Novgorod Boyars Yuri, Ivanovich and his brother Samson. Ivan Fedorovich and his brother Afonosi with Gavril Kirilovich and Isak Ondreyevich, having come up with them on an island by Morzh, rescued their brethren Samson and Yuri, and all the captives and the cattle, and let them go free. And Vasili Yuriевич, Posadnik's son, Simeon Ivanovich, Gavril Kirilovich and his brother Grigori with men from the country beyond the Volok pursued the robbers and pillaged Ustyug.

1 cf. p. 123.
2 The Red Hill.
3 In Novgorod.
4 sc. the fugitives.
At that time the men of Novgorod took peace with the Nemtsy.
The same summer and winter there was a fearful plague among
the people in Novgorod, and in Ladoga, in Russia, Pskov, Tver, Dmitrov, and in Torzhok, and throughout their districts and
villages. And how can I relate the fearful and terrible misery
that there was during the whole plague? What grief the living had
for the dead, for the deaths increased so in towns and villages that
the living had barely time to make the dead tidy for burial; so
many died every day, that they had not time to bury them; and
many houses were closed unoccupied. First of all it would lift
one as if with a lance, choking, and then a swelling would appear,
or spitting of blood with shivering, and fire would burn one in all
the joints of the body; and then the illness would overwhelm one;
and many after lying in that illness died. But to many Christians
God was merciful: they left this life entering the angelic order after
receiving holy unction from the Vladyka. And two Posadniks died
in the same order: Ivan Oleandrovich and Boris Vasilievich.
And Vladyka Simeon with all the seven congregations, with the
Christians and with crosses went round the whole of Great Novgorod,
praying God and His Immaculate Mother to withhold the wrath
of God; and the Christians on horseback and afoot drew logs from the
forest and built a church to St. Anastasia which was consecrated
the same day by the Vladyka Simeon who performed a holy liturgy;
with the remainder of the logs, they erected a church to St. Ilya in
Prussian Street. And the people of Novi-torg put up a church to
St. Afanasi likewise in a single day, and performed a liturgy.

A.D. 1418. A.M. 6926. There was a sign in the Church of the Holy
Martyr Anastasia: blood seemed to come from both sides of the robe of the image of the Holy Mother of
God, on April 19.
The same month this happened in Novgorod at the instigation of
the devil: a certain man Stepanko seized hold of the Boyar Danilo
Ivanovich, Bozha's grandson, and, holding him, cried out to the
people: "Here, sirs! help me against this miscreant." And seeing
his cry, folk dragged him like a miscreant to the people, beating
him with wounds nearly to death, and they led him from the Veche
and hurled him from the bridge. And a certain man of the people,
Lichko's son, wishing him well, caught him up into his boat; but the
people, enraged against that fisherman, plundered his house. And

1 Son of Job (Yev.).
prayers of our lord." And God-fearing people fell in tears at the feet of the prelate saying: "Go, Lord, and may the lord cause this internecine war to cease, through thy blessing." And others said:

"May this evil be on the heads of those who began the fighting." And on reaching the middle of the bridge the prelate raised the life-giving Cross and began to bless both sides. And those who looked at the honourable Cross wept. The opposite side, hearing of the prelate's arrival, Posadnik Fedor Timofeich came with other Posadniki and Tysyatskis and bowed to the Vladyka; and the Vladyka heard their prayer and sent the Archimandrite Varlam and his spiritual father, and an archdeacon to Yaroslav's Court to bestow the blessing on the acting Posadnik Vasilii Esifovich and on the Tysyatski Kuzma Terentyevich, to go to their homes; and they dispersed through the prayers of the Holy Mother of God and with the blessing of Vladyka Simeon, and there was peace in the town.

That same year four stone churches were erected: All Saints in Chernitsyn Street, St. Sava in Kuzma-Demyan Street, St. Ilya by St. Saviour's in the general monastery of Christ's Resurrection at Khutin, and St. Nikola on the [stream] Pidba. The same autumn Vladyka Simeon went on his periodic visitation to Pskov and sat there for a month in judgment.

A.D. 1419. A.M. 6927. On May 1 the Slavno and Carpenters' quarters as far as the Fedor stream were burnt down; twenty-four churches were burnt, and that of the Holy Fathers was entirely destroyed by fire; a large quantity of the property of the Christians was burnt, and many people were drowned in the Volkov and many were burnt.

The same year Posadnik Ivan Bogdanovich died.

During evening service on April 9, Sunday, there was a violent storm of wind, and clouds and very thick rain; the water from the springs ran like a strong river; lightning flashed, and there was terrible thunder, and it killed the watchman Andrei in the Church of the Holy Mother of God by the town gates; the chain of the candelabra from the ceiling of the cupola was all torn; and the Holy Gates were burnt; it caused damage in [the churches of] St. Ioan the Forerunner, of St. Nikola and of St. Vasilii, but by God's mercy the churches were spared, but below the churches in the gateway two men were killed, others fell down as dead, and others were struck deaf, some lost their legs, and others were struck dumb, but by the mercy of God they were assured with water and carried to their homes, where, after having lain down a little on their beds, by the grace of God they got up again; and at that same time the ikons in the Church of St. Kostyantin were scorched.

The same year the Murman people to the number of 500 men coming in vessels and boats made war on the Kore villages in the district of Arzuga and on the villages of the country beyond the Volok; namely: Nenoksa, the monastery of St. Nikola in the Kore country, Konechny village, the Yakov gulf, the Ondreyan shore, Kig and Kyar islands, Mikhail monastery, Chiglonim and Khechimina; they burned three churches and slew Christians and monks. But the men from beyond the Volok destroyed two boats of the Murman people; the others escaped out to sea.

The Archimandrite Varlam erected a church in the Yurev monastery to the Nativity of the Mother of God, and Mikhail Yurievich put up a wooden church to St. Mikhail at Kolmovo, and Iegumen Fedosi put up a stone church to the Holy Trinity in Klopsko in sixty days.

The same year the Lithuanian Metropolitan Grigori of Kiev died, who had been appointed by order of Vitovt's Bishops, and not by the Patriarch, not in accordance with the ordinances of the Holy Fathers and the Apostles.

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The same year Knyaz Kostyantin Dmitrievich came to Novgorod from Moscow. And by the grace of God and with the blessing of Vladyka Simeon the men of Novgorod received him with all honour on February 25 in great congregation. And they granted him the appanages which had been Lugven s and allowed him to make a tax collection over all Novgorod districts. And this is why he was in Novgorod, because his brother the Veliki Knyaz Vasilii wished to make him kiss the Cross in submission to his son Vasilii; and not wishing to be under his nephew, Knyaz Vasilii, he cast on him his displeasure and deprived him of all his patrimony, seized his Boyars and appropriated their cattle and villages.

A.D. 1420. A.M. 6928. The men of Novgorod began to trade with silver coins, and sold the artug6 to the Nemtsy, having traded with them nine years.

1 Northmen, or Norwegians.

2 Korishky.

3 Pogost, villages, settlements, small colonies or outposts.

4 sc. Knyaz Simeon Olgerdovich of Lithuania.

5 sc. the Veliki Knyaz.

6 Swedish copper coins.
There was a great plague in Pskov.

The same autumn an envoy from the Master Selivester from the Nemtsy arrived in Novgorod, the Commander Costiio of Veljad, with Timofei, the Master's nephew, and the Voyevoda of Rugodiv, and they agreed with Knyaz Kostyantin and with all Great Novgorod to meet at a conference with the Master and Knyaz. Kostyantin and Novgorod sent their Boyars and they sent Knyaz Fedor Patrikeyevich, lieutenant of the Veliki Knyaz, Posadnik Vasili Efsoiovich of Novgorod, Posadnik Afonsi Fedorovich, Yakov Dmitrievich, Mikhail Yurievich, and Naum Ivanovich. And they met the Master at Narova and took perpetual peace on the old terms, as it was under the Veliki Knyaz Alexander Yaroslavich.

A.D. 1421. A.M. 6929. Knyaz Kostyantin departed from Great Novgorod, and VZadyka Simeon, the Posadniks and the Tsyatskis and the Boyars of Novgorod bestowing gifts on him sent him off with honour.

The same year the water was big in the Volkbov; and washed away the great bridge, also the Neredich and the Zhilotug bridges. At Kolomentsa it carried away the Church of the Holy Trinity, and in Shchilova, Sokolnitsa, and Radokovitsi [Streets] and in the Resurrection in the Lyudin quarter service in the churches was performed only on raised platforms, and in the different quarters it washed away dwellings with all their stores; and it was so great that it poured out through the town gates to Rybniki.

The same year on May 19, during Peter's Fast, there was a great storm by night in the skies; clouds came up from the south, and in the north thunder and fiery lightning came from the skies with frightful noise, and purple rain fell with stones and hail. And Vladika Simeon going at dawn on Monday into St. Sophia with the hierarchy and choir, ordered prayers to be sung to the Holy Mother of God for the whole Christian race, to avert the wrath of God.

The same year were completed three stone churches: the Manifestation of our Lord in the Field, the Resurrection in the monastery of the Annunciation, and of Ioan the Merciful in the Lyudin quarter; and the men of Novgorod kissed the Cross to be as one brother.

During these two years there were great famine and plague, and three public graves were filled with the dead, one behind the altar in St. Sophia and two by the Nativity in the field.

AD. 1423. A.M. 6931. There was a sign in the sun. The same year they completed two stone churches: of the Holy Mother of God at Kolmovo, and of St. Yakov on the Luzhitsa.

The same year the Veliki Knyaz Vasili Dmitrievich died.
A.D. 1425. A.M. 6933. The commercial side was burnt and the whole of the Lyudin quarter.

The same year the people of Ustyug ravaged the country beyond the Volok, and the men of Novgorod went to war against them to Ustyug and took a ransom on that place of fifty squirrel skins and six forties of sable.

The same year Knyaz Ivan Mikhailovich of Tver died. Igumen Feodosi of the Holy Trinity died in his own monastery on September 29.

AD. 1426. A.M. 6934. Vitovt stood under Voronach three weeks and withdrew without taking it.

AD. 1427. A.M. 6935. The stone Church of St. Saviour the Merciful was completed by Vladyka Eufemi; and it was wonderfully fitted up with pictures and with books.

AD. 1428. A.M. 6936. Knyaz Vitovt came to Porkhov with an armed force and the men of Porkhov agreed to pay for themselves 5,000 of silver; and then Vladyka Eufemi went to Porkhov with Novgorod envoys and paid Vitovt another 5,000 of silver and a sixth thousand for captives.

A.D. 1429. A.M. 6937. Vladyka Eufemi died on November 1, SS. Kuzma-Demyan Day, having been Vladyka five years and five weeks, and as monk he had sat at the threshold one year and two weeks.

On the 13th of the same month the holy monk Eufemi of Lisitsa Hill was elected by lot and raised to the threshold in the House of St. Sophia.

The same year the Church of the Holy Fathers in the Knyaz's Court collapsed.

A.D. 1430. A.M. 6938. They put up the Church of the Holy Fathers in stone in the same place in the Knyaz's Court.

The same year the men of Novgorod built another stone wall round Porkhov.

The same year there was a summons to Novgorod on the people for the building up of a wall; every fourth man furnished a fifth.

The same autumn Knyaz Vitovt of Lithuania died, and in his stead there took his seat on the throne Knyaz Svetrigailo.  

1 Photius.  
2 Svidrigailo.
towards the Zhilotug [stream] and Knyaz Vasili was then in the Gorodische; and nothing happened to the men of Novgorod.

The same year the Veliki Knyaz Yuri Dmitrievich died.

The same spring Eufemi of Novgorod went to Smolensk on April 11 to be confirmed by the Metropolitan Gerasim, and Knyaz Vasili left for Moscow on April 26.

The same spring the former house in the Vladyka's Court was painted.

Vladyka Eufemi returned to Novgorod on May 26, confirmed and blessed by the Metropolitan Gerasim.

The same year Knyaz Vasili Yurievich came to Novgorod when the Vladyka Eufemi was there. That autumn Knyaz Vasili Yurievich left Novgorod, committing much robbery along the Msta, in Bezhitsy, and in the country beyond the Volok. Much mischief was suffered through him.

The same autumn a stone church was erected in the Ioan Zlatoust district on an old foundation by Pomdnik Gregori Kirillovich and Esif Ondreyanovich, grandson of Goroshkov.

A.D. 1435. A.M. 6943. The following Voyevodas of Novgorod went out in the winter; the Posadnik of Novgorod Ivan Vasilevich, Posadnik Gregori Kyurilovich, the Tysyatski Fedor Olisevych, Esif Vasilevich, Annai Simeonovich, Ostañ Esifovich, and many other Boyars and men of Novgorod, with Fedor Ostaev, Mikhail Buinosov of Russia, and others of Porkhov, and they went by three different ways and punished the men of Kzheva, and burnt all the villages along the Rzheva river, along the borders of Pleskov, and by God's help returned all well to Novgorod with their plunder.

The same winter the Veliki Knyaz Vasili Vasilevich kissed the Cross to the men of Novgorod, and the men of Novgorod kissed the Cross likewise to the Veliki Knyaz, the Veliki Knyaz to relinquish the Novgorod patrimony, Bezhitsy, and at the Lamsk Volok, and in Vologda; and the Boyars of Novgorod to give up the lands of the Knyaz wheresoever such may be. The Veliki Knyaz engaged to send his Boyars for the delimitation of the lands, on Peter Day, and the men of Novgorod were to send their own Boyars.

The same year Eufemi, Vladyka of Novgorod, erected a stone church to St. Ioan Zlatoust at the gates of his court. In that autumn they completed that church; but the masters only just left the church and in that instant it collapsed.

A.D. 1436. A.M. 6944. Knyaz Vasili Yurievich was blinded by Knyaz Vasili Vasilevich in Moscow.

The same year the men of Novgorod sent their Posadnik Gregori Kyurilovich and Ivan Maksimov with the men of property Kuzma Tarasen, and Ivan Maximov to Bezhitsy and others to the Lamsk Volok and to Vologda to carry out the delimitation of land, but the Veliki Knyaz did not send his own Boyars, and he did not cede any of the Novgorod patrimonies anywhere to the men of Novgorod, nor did he make any reparation.

The same year Vladyka Eufemi, Vladyka of Novgorod, again finished the Church of St. Ioan Zlatoust and he put up a sounding clock over his palace.

The same year Vladyka Eufemi founded a stone church to St. Nikola at Vezhishchi.

The same autumn by God's sufferance a frost struck the crops during harvest throughout the entire Novgorod province; and in the same autumn the water was big, and on a frosty night the ice carried away seven stays of the great bridge, and the little Zhilotug bridge was carried away.

The same winter the men of Novgorod sent their Posadnik Gregori Kyurilovich to Zhidimont, and Knyaz Zhidimont of Lithuania kissed the Cross to the Novgorod envoys, and they took peace.


The same spring the Church of St. Ioan Zlatoust at the gates of the Vladyka's Court was painted.

The same spring the Metropolitan Sidor, a Greek, arrived in Moscow from Tsargrad from the Patriarch Joseph, as Metropolitan.

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1 Near Novgorod.
2 A river flowing into lake Ilmen from the E.
3 John Chrysostom.
4 July 11.
The same spring the water washed away the wall of the Detinets, and the earth from the wall slipped down and the stone wall fell together with the belfry [undermined] by the Volkov. The same year the Church of St. Nikola collapsed at Vezhishchi.

The same year, at a Veche, Vladyka Eufemi in his vestments blessed with the Cross the Posadniki and the Tsyatski and all Great Novgorod on Sunday, and on July 7, on the holy Father Thomas’ Day, he went to Moscow to the Metropolitan Sidor.

The same year Vladyka Eufemi erected a stone church to St. Peter at the gates of his court, and he demolished the old church. The same year they completed the great bridge.

That autumn on October 9 the Metropolitan Sidor the Greek arrived from Moscow in Novgorod; and the Vladyka, and the Posadniki and the Boyars and the merchants and all Great Novgorod honoured him; and in the winter the Metropolitan went to Pskov on his way to Tsargrad. And in Pskov he appointed Gelasi, the Archimandrite [as their Vladyka], and gave him Vladyka’s jurisdiction and all the taxes.


The same year the Church of St. Nikola at Vezhishchi was again erected of stone on the old foundations.

A.D. 1439. A.M. 6947. Vladyka Eufemi, Vladyka of Novgorod, built a stone granary. The same year he plastered the whole Church of St. Sophia with lime. The same year Vladyka Eufemi erected a stone belfry on the wall on the old place where it had fallen to its foundation.

The same year the body of the Vladyka Ioan was found, in whose time the men of Suzdal had been before Novgorod. The same year Vladyka Eufemi gilded the tomb of Knyaz Volodimir, the grandson of the great Volodimir, and had it inscribed, and also had the tomb of his mother inscribed, and a canopy was raised over it; he ordained a commemoration of them to be held on October 4 every year.

A.D. 1440. A.M. 6948. The Veliki Knyaz Zhidimont Kestutievich of Lithuania was murdered in Lithuania by

1 Citadel.
2 tc. at war.
3 Sigismund.

Olexander Czartoryski and his brother Ivan; he had ruled nine years. This Knyaz was cruel and unmerciful, and moreover a covetous man; he ruined many Lithuanian Knyazes, drowning some and putting others to the sword. And he destroyed not a few of the Boyars and landowners mercilessly; for that reason did God send him this cruel death. And so because of his wickedness they did not support his son Mikhail, and all the Lithuanian and Russian towns chose Kasimir, Yagoilo’s son, for their Veliki Knyaz, and they set him on the throne in Vilna quietly and without any disturbance.

The same year Poltesk was entirely burnt down.

And Knyaz Yuri Simeonovich left Novgorod the Great for Lithuania, and the Veliki Knyaz Kasimir gave him back all his patrimony: Mstislavl and Krichev, and not a few other towns and districts; but having grown proud, he occupied Smolensk and Polotsk, and Vitebsk, which brought him no advantage, and the people broke out in great tumult and conflict. The same autumn he took fright seeing his own audacity, that he had acted unwisely, and fled to Moscow.

The same year the Vladyka erected a stone church to St. Anastasia, and he built a smaller stone house.

A.D. 1441. A.M. 6949. In the winter the Veliki Knyaz Vasili Vasilevich of Moscow turned his wrath on Novgorod the Great; he sent a declaration of war and ravaged many Novgorod districts. And the men of Novgorod sent out Vladyka Eufemi with Boyars and men of property who fell in with him in Derevya near the town of Demyan, and concluded peace with him on the old terms, and gave him 8,000 roubles. And the men of Pskov aided the Veliki Knyaz Vasili in ravaging the Novgorod lands and they did no little damage.

At that same time Novgorod Voyevodas with men from the country beyond the Volok ravaged many lands of the Veliki Knyaz for those he had ravaged of the districts of Novgorod.

The same winter the Metropolitan Isidor returned to Russia from the Eighth Veche in Rome, and began calling himself Legato from the rib of the Apostolic seat of Roman power, and Roman Metropolitan; he also began the naming of the Pope of Rome in his services, and other new things which we had never heard since the

1 Alexander Czartoryski.
2 Jagiello Olgerdovich, King of Poland.
3 Polotsk.
baptism of the Russian Land; and he ordered Russian priests to perform his services in the Polish churches, and chaplains to serve in Russian churches. But Lithuania and Russia did not support this.

The same year by order of the most holy Vladyka of Great Novgorod, Vladyka Eufemi, the Church of St. Nikola at Vezhishchi was painted, the same year the large palace of the Vladyka was painted, and the front porch was painted.

The same year Vladyka Eufemi erected the Church of SS. Boris and Gleb in the Okolotok, on the old foundations, and the men of Novgorod were his helpers.

A.D. 1442. A.M. 6950. The Metropolitan returned to Moscow from Lithuania, and the Veliki Knyaz Vasilievich ordered him to serve; and hearing him in the service cite the Pope of Rome and not the Patriarch of Tsargrad, and many other things not according to the custom of the Russian Land, the Veliki Knyaz said: “Under our brethren, the Veliki Knyazes of the Russian Land, this has never been, and I do not wish to hear it.” And he ordered the Metropolitan to live in a monastery and ordered warders to guard him; but he escaped to Tver and thence to Lithuania.

The same year Veliki Knyaz of Moscow cast his displeasure on Knyaz Dmitri Yurievich, and pursued him, and he escaped to the Novgorod [territories of] Bezhitsy, and he did much harm to the districts, and sent an envoy to Novgorod: “Receive me on your own conditions.” And the men of Novgorod replied: “Thou mayst come if thou wilt, or not, Knyaz, as thou likest.”

The same year the pious Vladyka of Novgorod, Vladyka Eufemi, erected the church and monastery of the Transfiguration of the Holy Saviour on the old foundations in Russa, and the men of Novgorod and of Russa helped him, and it was completed on September 13. On the same day the Vladyka came from Novgorod and ordered an all-night vigil because of the Lord’s Festival, and put on his full ecclesiastic vestments, and attended by all the clerics of St. Sophia, he commanded the Igumens and priests of Russa to perform service with him; and he himself consecrated it on the Festival of the Exaltation of the honourable Cross, and finishing the holy liturgy, the holy (man) rejoiced in his heart and soul in beholding the temple of the Holy Saviour and the beginning of his work brought to good completion, which he had built to his own everlasting memory and for the remission of sins, a refuge and a joy to all Christians and a joy and gladness to the faithful, and a cause of praise of the Vladyka by the people entering the house of the Holy Saviour, beholding the church, saying: “Blessed be God who put it into the heart of our lord to create the supremely first temple of the Holy Saviour.” And he ornamented it well and had the pictures well painted on gold and other requisite places well finished, as is proper for the beautifying of a church; and he had church vessels made of silver, and other silver vessels for use in the monastery. At that time Ivan Vasilievich was Posadnik of Novgorod and held the Posadnik-ship of Russia, and was consecrated under Igumen Ivan of the Holy Saviour.

The same year Vladyka Eufemi erected the stone Church of St. Nikola in his court.

The same year they erected the stone Church of St. Prokopi in Belaya. The same year Vladyka Eufemi built a stone kitchen and a stone room in his court.

The same year a fire broke out in the Carpenters’ quarter. The fire began in Shchitna Street on May 4. A half of Konyukhov Street was burnt and the whole of Zapolskaya [Street], and passing beyond the town the fire extended to the Antonov monastery.

And again on the 11th of the same month of May, the day of the holy Martyr Moki, a fire broke out in Podol; and it was terrible and people suffered much harm, and twelve stone churches were burnt; and God knows how many Christian souls were burnt; and the entire quarter was burnt as far as St. Georgi; and here the fire stopped at the Lyubyanitsa [Street]. After a short time in the same month Mikitin Street in the Zapole quarter was burnt, and great harm was inflicted on people who went into them with their belongings. These fires occur because of our sins, in order that we might repent of our evil ways. At that time some people in their distress at those great conflagrations seized some men, saying to them in the confusion of their fury: “Ye walk secretly and do not show yourselves to men and set fire to the town and destroy people.” And some of them they burned, and others they cast from the
bridge. But God knows, who tests the hearts of men, whether that is true that was said.


In the same year they erected a stone church to St. Nikola at Krecheva in Russia.

A.D. 1444. A.M. 6952. **Knyaz Ivan Volodimirovich** came to Novgorod on September 14 at the invitation of Novgorod, to [take possession of] the dependencies which had been held by Lugvenl and his son Yuri; and **Knyaz Yuri Lugvenich** went to the **Nemtsy** and the **Nemtsy** gave him no road, and he went away to Moscow.

The same autumn the **Nemtsy** came to Yam, burned the outskirts and ravaged the coast, and sent to Novgorod: "We are not warring against you; it is **Knyaz Gregori** of Klev from oversea to avenge his **Voyevoda Itolk** of Rugodiv." But the **Nemtsy** lied in all this.

The same autumn people from the **Veliki Knyaz's** patrimony of Tver ravaged many lands and villages of Novgorod, Bezhtsy, the country beyond Borov, and all the districts of Novi-torg. And from Lithuania the **Veliki Knyaz Kazimir** sent to Novgorod, saying thus: "Receive my lieutenants into the **Gorodishche**; I shall defend you. And on your account I have not taken peace with the **Knyaz** of Moscow." And the men of Novgorod did not agree to this.

The same winter the men of Novgorod went to the country of the **Nemtsy** beyond the Narova, with I(n)Yaz Ivan Volodimirovich; and took much plunder and burnt much round Rugodiv as far as the Purdozna river, along the Narova and up to the Chud lake.

The same year the **Nemtsy** with the Master and all his forces came to Yam town and bombarded it with guns for five days; they also plundered and burnt the Vod lands and those along the Izhera and the Neva. But God and the Holy **Archistrategos Mikhail** protected the town, so they did not take it; but a great many Nemtsy fell before the town, and others returned to their own country wounded.

At that time **Knyaz Vasili** Yurievich, one of the Suzdal **Knyazes**, was in the town of Yam. And the men of Novgorod sent the

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2 Simeon Olgerdovich **Knyaz** of Lithuania.
3 Sc. Yamburg.
4 Narva.
5 Lake Chudskoe or Peipus.

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THE CHRONICLE OF NOVGOROD

Luga villagers and the Vod and Izhera **Boyars** in advance, themselves intending to march with them and with **Knyaz Ivan Volodimirovich** beyond the Narova. But for our sins at that very time the horses began to die in great numbers in the town and in the districts, so the men of Novgorod returned and did not go beyond the Narova.

At that time the men of Pskov sent envoys to Novgorod about peace, and saw that horses were dying in Novgorod in great numbers, and that the men of Novgorod had not gone beyond the Narova, and left without coming to terms of peace.

The same year the **Knyaz Yuri** Lugvenevich came to Novgorod from Moscow, and the men of Novgorod gave him maintenance: grain from the districts, but they gave him no appanages; and the **Knyaz** went away to Lithuania.

The same winter the **Veliki Knyaz Vasili** sent two Tartar princes against the Lithuanian towns Vyazma and Bryansk and others, by surprise; and they made great havoc, burning, and taking many captives, nearly up to Smolensk. And hearing of this, **Knyaz Kazimir** of Lithuania sent out his **Boyars** and soldiers against Mozhaisk and other towns; and they took five towns and seized much territory, and there was great ruin to Christians.

The same winter the **Veliki Knyaz Vasili** went against the Tartar **Tsar Mahmed**; many Christians died from cold, others were slain by the Tartars who laid waste the country. But God aided the **Veliki Knyaz Vasili**, and the Tartars fled, others being slain.

The same winter **Knyaz Boris** of Tver seized fifty Novgorod districts, ravaging Bezhtysy and the country about Torzhok, and he took Torzhok.

The same winter the men of Novgorod sent **Knyaz Yuri** with
Boyars and merchants to a conference with the Nomtsy and the Master; but the Master wanted the town of Ostrov, so they all dispersed without peace.

Bread was dear in Novgorod, and not only this year but during ten whole years; one poltina1 for two korobyas2; sometimes a little more, sometimes less; sometimes there was none to be bought anywhere. And amongst the Christians there was great grief and distress; only crying and sobbing were to be heard in the streets and market place, and many people fell down dead from hunger, children before their parents, fathers and mothers before their children; and many dispersed, some to Lithuania, others passed over to Latinism, and others to the Besermen3 and to the Jews, giving themselves to the traders for bread.

At the same time there was no law or justice in Novgorod; calumniators arose and turned obligations and accounts and oaths to falsehood4; and began to rob in the town and in the villages and districts; we were exposed to the rebukes of our neighbours, who were around us. There was much confiscation, frequent demands for money, throughout the districts, with weeping and anguish and with outcries and curses on all sides against our seniors and our town; because there was no grace in us, nor justice.

The same year Vladyka Eufemi erected a warm stone church to St. Eufemi at his Court, and he painted it and decorated it with pictures; and all that was done in four months.

The same year the people of Knyazhna erected the stone Church of the Holy-Women-who-brought-Myrrh, on the old foundation.

The same year the stone Church of St. Dmitri was built in Russa.

The same year Vasili Shenkurskoi and Mikhail Yakol, Voyevodas of Novgorod, with three thousand men from beyond the Volok went against the Yugra people, and after capturing many Yugra men with their wives and children, disbanded. And the Yugra people succeeded in deceiving them, saying thus: "We will pay you tribute, and we will count our numbers and show you our camps, settlements and islands and natural boundaries." At the same time they collected and attacked Vasili's fortress, killing many good men, Boyars' sons, and eighty other brave men. It was terrible to hear their destruction, but Vasili escaped with his son.

The same year Vasili Yaroslavich escaped wounded, with a small following. And after this defeat by the Tartars there was the following calamity: six days afterwards, when from all sides the remainder of the people had hastened into Moscow with all their possessions, the inside of the town of Moscow took fire: and was entirely burnt, and about seven hundred Christians perished and all the property was burnt, and the cupola of the Cathedral Church of St. Mikhail fell in, and another church collapsed, that of the Exaltation of the honourable Cross.

The same year, on August 7, the Vladyka of Great Novgorod, Vladyka Eufemi, having blessed his children the Posadniki and the Tysyaftshis and all Great Novgorod, went beyond the Volok.
A.D. 1446. A.M. 6954. Tsar Mahmmed let the Veliki Knyaz Vasili return to the Russian Land, taking a ransom of two hundred thousand roubles; and what else, God knows, and they.

That same year the people began to find fault with the silver coinage, till all the men of Novgorod looked one at the other; there was tumult and rebellion and animosity amongst them.

And the Posadnik and the Tyeyatski and all Novgorod appointed five minters, and they began to re-mould the old coins and to mint new coins of the same value: of the same weight of four pochki, and half a denga was taken off the new grivna. There was much distress and loss among the Christians in the town and in the districts. And this will not be forgotten even in the last generations.

The same year, on January 3, there were heavy clouds with rain, and wheat and rye and corn were beaten down altogether, both in the fields, and in the forests, all round the town for five versts from the Volkovets [river], and as far as the Msta river, for fifteen versts. The people bore into the town whatever they could gather up; and the townspeople collected to see this curious marvel, whence this-text ends; the following is added from another text.

And Boris Alexandrovich of Tver, with two of the Tsar's envoys.

The same year, on August 23, Knyaz Boris of Tver sent his Voyevodas against Torzhok, and drove out the remainder of the people to rob them, others he destroyed, and from others he exacted ransom. He took away to Tver forty cartloads of goods and belongings of people of Moscow, of Novgorod and of Novi-torg; other cartloads of goods were lost in the river. And in two years he ravaged Bezhihtsy and eighty districts beyond Borov.

A.D. 1446. The same year three Knyazes: Dmitri Yurievich, Ivan Andreyevich of Mozhaisk and Boris Alexandrovich of Tver, with two of the Tsar's envoys, conspired together; they ordered the levy of a contribution and took the money.

The same year those same three Knyazes caught the Veliki Knyaz Vasili Vasilievich in the Trinity monastery, behind the Sergiev tomb, and blinded him; and Dmitri Yurievich became Veliki Knyaz.1

Concerning these2 this is a copy of the introductory words to the narrative of the first taking [of Novgorod] by the Veliki Knyaz Ioan Vasilievich of all Russia, the grandfather of the Veliki Knyaz Ioan Vasilievich3 of all Russia, when there were dissensions in Great Novgorod.

King of kings, and Lord of lords, God supreme and ruling and strong, Owner and Creator of all, our Lord Jesus Christ, keep ever-lasting kingdom, having neither beginning nor end. That one only is all-powerful whom the Creator of Heaven and earth and all else may create of His own will; power and glory He is pleased to give to Him, the sceptres of empire He entrusts him with, and by His mercifulness establishes all virtue, and pours his grace on all who fear him. It is written in the old books as it was said: "A country wishing to be ruled in the face of God sets up a prince who is pious and just, regardful of his kingdom and of the governing the land, and loving justice and truth." Of those, it is said, who in goodness build earthly [kingdoms] receive also a heavenly one. Truly has the Lord God of His unspeakable mercy with His life-bearing right hand raised a chief over the God-loving Russian Land, who maintains it in truth and piety, whose honourable head is filled with wisdom, who has organized it like to a lamp of illumination of piety, a promoter of truth, a guardian of godly law, a strong champion of Orthodoxy, the honourable, pious and trusty Veliki Knyaz Ioan Vasilievich of all Russia. The Lord God and the most pure Mother of God by their unspeakable mercy have committed to him the prosperity and

1 sc. the autumn-sown crops.
2 sc. the people of Novgorod.
3 Ivan IV "the Terrible." (Greeny.)
the strengthening of all; extending their godly mercy through
shedding the light of religion over Russian Lands.

Likewise it is written: Length of days, and long life and peace shall
be added to thee, and he found favour and was beloved for his
righteous acts, the Veliki Knyaz of all Russia, Ioan Vasilievich;
yet the deceitful people would not submit to him; stirred by a
savage pride, the men of Novgorod would not obey their sovereign
Veliki Knyaz, until they were reminded of the great piety of old
times told to them. For that reason did their tame abate, and their
face was covered with shame: by reason of the men of Novgorod
leaving the light and giving themselves over in their pride to the
darkness of ignorance, saying that they would draw away and
attach themselves to the Latins.

Thus have these inclined away from their sovereign the Veliki
Knyaz, wishing to give themselves over to the Latin king, bringing
evil to all Orthodoxy. The pious sovereign and Veliki Knyaz of all
Russia, Ioan Vasilievich, has frequently sent his messengers to them,
calling on them to keep his patrimony from all harm, to improve
themselves in all things within his ancestral estates, and to live
according to old custom. He suffered much in these things from
their vexatious ways and contumacy within his paternal domains,
while he expected from them a thorough amendment of their;
conduct towards himself and a respectful submission.

And again when the Novgorod Posadnik Vasili Analin came as
envoy from Great Novgorod, the patrimony of the Veliki Knyaz,
laying before him all the affairs of Novgorod, he did not say a single
word of the ill-behaviour of the men of Novgorod; but of their failure
to amend their ways, but in reply to the Boyars of the Veliki Knyaz
Vasili he said: “Under that head I have no instructions from Great
Novgorod, and I have no orders to speak.” The sovereign Veliki
Knyaz was sorely aggrieved by their churlishness, who, while
sending to him men from his patrimonial domains to implore favours,
bear themselves with insolence and are unmindful of their mis-
behaviour. Therefore has the Veliki Knyaz laid his anger upon
them, upon the land of his inheritance, upon Great Novgorod, and
he has commanded Vasili, the Novgorod envoy, to tell Great
Novgorod: “Mend your ways towards me, my patrimony, and recog-
nize us; encroach not on my lands and my waters, and keep my name
of Veliki Knyaz in strictness and in honour as of old; and send to me,
the Veliki Knyaz, representatives to do homage and to make settle-
ment. I desire to keep you, my patrimony, in good favour, on the

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old conditions.” With that he dismissed him, informing his patrim-
ony that his power of endurance was exhausted, and that he would
not suffer their misbehaviour and contumacy any longer.

The Veliki Knyaz sent also to Pskov, his patrimony, repeating
the same words and with commands to acquaint Pskov with the
opposition to him of his patrimony Great Novgorod, and to say:
“If you send to me, the Veliki Knyaz, with due homage, then I
will hold them in my favour; but if my patrimony, Great Novgorod,
fails in so doing, then must you be ready to act against them with
me.” And after this the Vladyka Iona of Great Novgorod and of
Pskov died amongst them, and the men of Novgorod chose the
monk Feofil1 as their father to occupy his place, without reference
to the Veliki Knyaz Ivan Vasilievich of all Russia. And it was
after this selection that they sent their Boyar, Nikita Savin, to the
Veliki Knyaz Ivan Vasilievich of all Russia to ask on behalf of Great
Novgorod, the patrimony of the Veliki Knyaz, for letters of safe-con-
duct; and Nikita in the name also of all Great Novgorod prayed Filip
the Metropolitan of all Russia and the spiritual father of the Veliki
Knyaz, as well as the Knyaginya Marya, the mother of the Veliki
Knyaz, to intercede for them with the Veliki Knyaz, in obtaining
guarantee of security in submitting their petition for Feofil whom
the men of Novgorod had nominated, for the Posadniks and Tyzat-
shis and Boyars who would come to Moscow to do homage to the
Veliki Knyaz and to obtain confirmation of Feofil as Vladyka of
Novgorod the Great and of Pskov, with the white hood, that they
might all depart again in freedom. The Veliki Knyaz according to
the solicitations of his spiritual father the Metropolitan and of his
mother the Knyaginya Marya, granted letters of security and with-
drew his displeasure from his patrimony Great Novgorod. Yet the
men of Novgorod, gone mentally astray, and forgetful of this,
went not in fear of God’s words spoken to the whole congregation
of the children of Israel.

Those ancient Israelites hearkened not to the words of God, and
they did not obey his commandments; they were therefore deprived
of the promised land and were scattered over many countries.
Thus also the people of Novgorod, enraged by the pride in them,
followed in the ways of the old desertion and have been false to
their sovereign the Veliki Knyaz, choosing to have a Latin ruler as
their sovereign, and having before that accepted from him in
Great Novgorod the Knyaz Mikhail Alexandrovich of Kiev, keeping

1 Theophilius.
him a long time in Novgorod, doing offence in this wise to their
sovereign Ivan Vasilievich the Veliki Knyaz of all Russia. By their
artful devices they won over evilly inclined men, who were thus
called in the nets of the snarer and destroyer of the soul of man,
the many-headed beast and cunning enemy, the devil; like a living
hell has he devoured them by his evil counsel.

That tempter the devil entered in their midst into the wily Marfa-
Boretskaya, widow of Isaak Boretski, and that accursed woman entangled herself in words of guile with the Lithuanian Knyaz
Mikhail. On his persuasion she intended to marry a Lithuanian
Boyart, to become Queen, meaning to bring him to Great Novgorod
and to rule with him under the sovereignty of the King over the whole
of the Novgorod region.

This accursed Marfa like to them beguiled the people, diverting
them from the right way to Latinism, for the dark deceits of Latinism
blind her soul's eyes through the wiles of the cunning devil and
the wicked imaginings of the Lithuanian Knyaz. And being of
one mind with her, prompted to evil by the proud devil Satan, Pimin
the monk and the almoner of the old Vladyka, the cunning man, engaged with her in secret whispering and helped her in every
cunningness, seeking to take the place of his lord as Vladyka of Great
Novgorod during his life, having suffered much punishment for
his rogueries; his desire had not been gratified, inasmuch as the Lord
God had not favoured him in the drawing of the lot, and he was not,
therefore, accepted by the people for the high office. That wicked
man is like Peter the Stammerer, the first perverter of the faith, or
like the ancient Farnos, those originators of the Latin heresies; and
they were followed in our time by the apostate Metropolitan Isidor
who attended the eighth Veche of Rome at Florence, tempted by the
Pope's gold and coveting a cardinalship, seceding to Latinism.

Among these is also Grigori, his apostate pupil, who is now in Kiev
called Metropolitan; but he is not received into our great Orthodox
church of the Russian Land, but excluded.

This cunning monk Pimin sought his appointment by the apostate
Grigori, spreading it among the people that he should be sent to
Kiev where he would receive his confirmation, being unmindful of
the words in the Holy Gospels spoken by the lips of our Lord: " He
that entereth not by the door into the sheep fold, but climbeth up
some other way, the same is a thief and a robber." Now this
cunning man not only sought like a wolf to climb over the fence
into the sheep-fold of the house of Israel, but to scatter and to

* i.e. Marfa.
and humble yourselves, and may the God of peace be with you."

The Lord God will call to account all the godless perverters of the faith-ful, so that you must restrain the evil-doers according to the words: "Fly from sin as from a foe; fly from deceit as from the face of a serpent, that it may not sting thy soul with the barb of eternal perdition." You know, my sons, how many cities, countries and places of virtue and dominion have been ruined and desolated in former times for breaking the law and for disobeying the Prophets and for not following the teachings of the Apostles and the holy Fathers; that countries and cities which did not submit to God and to their sovereign were destroyed. The once pious and great Imperial city of Constantinople perished because of that same Latinism; it fell from the right way, forgetting your past greatness and the laws of your fore-fathers; but the whole multitude of your people are in commotion. Submit yourselves, my sons, to him under whose commandments you must punish those who make tumult and sow dissension among you, and teach them to walk in the old ways of their fathers and to dwell in the former ways of peace and piety. Cruel and irremediable will be the effects of these beginnings, if you neglect the new law of piety and salvation, of the testament of the living God, and adhere to Latinism. The pious sovereign and Veliki Knyaz of all Russia Ioan Vasilievich being still gracious and merciful, and desiring the peace and safety of his subjects, beseeching their mercy for the pacification of the world, and for the well-being of God's holy churches and the Orthodox faith.
His heart filled with sorrow, he said to himself: "It is known to Thee, Almighty God and everlasting King, who knowest the secrets of all men's hearts, it is not of my own desire and will that I dare to do this which may cause much shedding of Christian blood upon this earth. I stand by the godly laws of the holy Apostles and holy Fathers and for the true Orthodox faith of the Russian Land, also for my patrimony and against their renunciation of the true faith and adoption of Latinism." And praying thus, the pious worker invoked to his aid the great defender and speedy helper in war, the Voyevoda of the celestial forces, the Archistrategos Mikhail, and the great unconquerable sufferers for Christ, Dmitri of Selun.1 Georig the Brave and Feodor Stratilat,2 also his saintly and Orthodox ancestors St. Vladimir and his two sons Boris and Gleb; and putting his trust in the prayers of the Saints, of the great sanctifier Ioan Zlatoust;3 the Bishop of Tzaryograd;4 the miracle-worker Nikola, Peter the Russian Metropolitan, Alexis the miracle-worker and Russian Metropolitan, St. Leonti the miracle-worker and Bishop of Rostov, and the Saints and miracle-workers Sergei, Varlam, and Kiril, and Nikita the almoner of the miracle-worker of Pereyaslavl. By their prayers he might be strengthened and established for many years by the Lord God with His help from on high.

And so putting his trust in God, the Veliki Knyaz mounted his horse; and in the house of the Most Pure Mother of God and of the great Sanctifier Peter the miracle-worker, he left his son the faithful and pious Veliki Knyaz Ioan Ioanovich to sit in his throne in Moscow in guard of his patrimony and to govern the land of Russia; he left his younger brother Knyaz Andrei Vasilievich with him, and he commanded his son to retain by him the Tsar Mutsa, the son of Tsar Mustafa, with his Knyazes and Kazaks,5 to serve him on any emergency.

The Veliki Knyaz took along with him his younger brother Knyaz Yuri Vasilievich and his youngest brothers Andrei and Boris Vasilievich, also Knyaz Mikhail Andreyevich with his son Vasili, with a large number of other Knyazes in his service, and Boyars and Voyevodas, lie took with him also the son of Tsar Adayaras Kasimovich of the Meshcher country with his Kazaks and retinue. The men of Pskov joined their forces from the borders of their country.

1 Salonica.
2 Theodore Stratilates.
3 John Chrysostom.
4 Constantinople. * Bodyguard.

Thus did the Veliki Knyaz advance with all his host against his patrimonial domain Novgorod the Great because of the rebellious spirit of the people, their pride and their conversion to Latinism. With a numerous and overpowering force he occupied the entire Novgorod country from border to border, visiting every part of it with the dread powers of his fire and sword. As in ancient times Jeremiah prophesied of Nebuchadnezzar, King of Jerusalem: "From the rumbling and thunder of his chariots and from the neighing of his horses the earth shall tremble;" and so by the mercy and aid of God shall the same prophecy be fulfilled in our time over the wicked men of the Novgorod country, through the pious sovereign Veliki Knyaz Ioan Vasilievich of all Russia, for their abjuration of the faith and for their wrong-doing.

The Novgorod country is filled with lakes and swamps, for which reason mounted forces were never employed against Novgorod by former Veliki Knyazes and the wicked people in their wonted constancy dwelled in security during the summer after, following their own evil ways from the autumn to the winter, and even up to spring time, by reason of the inundation of the lands.

By the beneficence of God, vouchsafed by God from on high to the Veliki Knyaz Ioan Vasilievich of all Russia to the detriment of the Novgorod land, not a drop of rain had fallen during the summer, from the month of May to the month of September the land was dry and the heat of the sun had dried up all the swamps. The troops of the Veliki Knyaz found no impediments and could ride in every direction over the country, driving the cattle over dried ground; thus did the Lord God through this desiccation punish the men of Novgorod for their evil-doing and subject them to the strong hand of the pious sovereign and Veliki Knyaz Ioan Vasilievich of all Russia. When the men of Novgorod heard that the Veliki Knyaz was marching upon them with a large army, those cunning men sent to him professions of duty and again asked for guarantees of security while proceeding with their evil doing. At the same time they sent forces from Novgorod the Great by the Ilmen lake in boats against the advancing columns of the Veliki Knyaz, and fought them; but God aided the Voyevodas of the Veliki Knyaz, and 500 men of Novgorod were killed and others were captured or drowned, while others fled back to the town informing the townsfolk that they had been defeated by the Voyevodas of the Veliki Knyaz. Thrown into great agitation, the men of Novgorod, after deliberation, dispatched another messenger to the Veliki Knyaz, Posadnik Luka.
Klementievich, doing homage and again asking for guarantee of security and ignoring the defeated force which had passed down in boats, declared that as yet no men from the town had fought with those of the Veliki Knyaz.

Without waiting for the return of their venturesome envoy the crafty people conceived a great wicked design; the rebel Posadniki and Zyvyatskis, the Boyars, well-to-do men, the merchants and the whole of Great Novgorod collected together forming a fighting body of fully 50,000 men, being unaware that the sword of God was sharpened against them, and mounting their horses, rode quickly out of the town to fall upon the advance force of the Veliki Knyaz which was led by Knyaz Danilo Dmitrievich and by Fedor Davidovich. Here befell what was said by David the Prophet: “By the morning shall all the wicked of the earth be slain; I shall destroy all the lawless of the city.” When the watchers and the scouts informed the Voyevodas that a large force of mounted men was advancing from Novgorod, and that an auxiliary force was coming in boats, into the Shelon river, then the Voyevodas of the Veliki Knyaz began to acknowledge the justice of the Knyaz’s cause and the peridy of the men of Novgorod and, praying to the Lord God and to the most pure Mother of God, and reposing their trust in God, they said to their company: “It is our duty, brothers, to serve our sovereign Veliki Knyaz; and God and the holy Mother of God know that the cause of the Veliki Knyaz is a just cause.”

Early on the morning of July 11th, the day of the Apostle St. Kuld, the entire force of the men of Novgorod was ranged on the Shelon river, and the opposing armies faced each other across the river. When they saw the forces of the men of Novgorod the troops of the Veliki Knyaz precipitated themselves into the river on their horses, not one of their horses stumbling in descending the steep bank, nor floundering in the water, and closing up they rushed upon the whole body of the men of Novgorod and they joined in battle. And here was fulfilled what was said by the Prophet: “Like drunken men did they stagger and fall into confusion, and all their understanding was swallowed up;” and again: “As in drowsiness they mounted their horses, terrible art Thou, O Lord; who can stand against Thee!” Thus was God’s favour bestowed on the troops of the Veliki Knyaz, maintaining his just cause; even as God helped Gideon against the Midianites, and Abraham against the king Hodolomor of Sodom, so did he aid the Voyevodas of the Veliki Knyaz against these unrighteous backsliders, the men of Novgorod. Although they rebelled and arrayed themselves against the troops of the Veliki Knyaz, yet they could not raise strong hands against them, but themselves fell into confusion from the stretching of their arrowed bows, and from the weapons of their hands. Thus likewise did God in his goodness turn their faces in an hour’s time, as they threw down their arms and fled back whence they had come; they ran in disgrace, casting away their armour to relieve their horses of weight, and a great number of them fell dead, for their lawlessness and for their rebellion against their sovereign the Veliki Knyaz. It did not appear to them that they were stricken by men’s hands, but by the invisible power of the Living God and by the aid of the great Archistrategos Mikhail, the leader of the heavenly forces. All were in great terror and many fell dead with their faces to the earth, while others throwing themselves off their horses ran into the forests where they strayed like cattle in their separate ways,—being there no married men amongst them,—but hearing on all sides the shout of “Moskva” from the troops of the Veliki Knyaz.

So did the Lord fill their wicked souls with dread that they strayed in the forests not knowing their own country. The troops of the righteous sovereign and Veliki Knyaz triumphing over them by God’s mercy, chased the wicked men of Novgorod twenty poprisechoa killing many and taking others alive, while others were drowned in their boats in the Shelon river.

The troops on the field of battle proclaimed their victory by trumpet sound and kissed the sacred images, glorifying God for their victory over their presumptuous enemies.

And searching in the transport they found a writing which was the draft of an agreement between Novgorod and the king. This was a surprise, and it caused astonishment, and the papers were forthwith sent to the Veliki Knyaz Ioan Vasilievich by the hand of the Boyar Ivan Vasilievich Zamyatin; he was to report that a large army of Novgorod men had advanced against them with banners with the best men among them, and had fought desperately, but that God had aided the Voyevodas of the Veliki Knyaz, that the great Novgorod army was completely defeated, that many Nov-
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grod men had fallen, and many had been captured, to the number of 1,700; that here were the copies of a treaty with the King of Po-
land, and with these they sent a prisoner, the man who had written
out the draft, to serve the Veliki Knyaz in his accusation of the
rafty men of Novgorod.

The pious Veliki Knyaz was gladdened by the unspeakable mercy
of God in the aid given to him from on high against his cunning
enemies. Praising God and the most pure Mother of God for
having frustrated their wicked design of corrupting the sacred
churches of God, of raising agitations and of producing hostilities
between great sovereigns to the utter discomfiture of all Orthodoxy.
He found among the documents the draft of a treaty with the
king, by the terms of which the men of Novgorod agreed to sur-
render all the towns and districts of the Veliki Knyaz, with his lands
and waters and with all the taxes of Novgorod the Great, setting
forth the names of the envoys to be sent to the king.—Panfil Sil-
fontov and Kuria Ivanov, son of Makar—and naming him “our
honourable king and sovereign.” It is written, that their sickness
shall turn upon their heads and their untruth shall descend upon
them: So may it be with them for their craftiness and evil counsels.

The pious Veliki Knyaz of all Russia Ioan Vasilievich, having
prayed to God and to the most pure Mother of God, went forward
in his great work to Novgorod the Great, with his younger brothers
Knyaz Yuri Vasilievich and Knyaz Andrei Vasilievich and Knyaz
Boris Vasilievich, with the [Tartar] Tsernevich, with all his Knyazes
and Voyevodas and with all the people of his lands, hastening to his
Voyevodas and to his advance army.

When the men of Novgorod were brought before the Veliki
Knyaz, he, the pious one, with a godly wisdom accused the crathy
men of their cunning and dishonourable proceedings, of departing
from the light of true worship and giving themselves up to Latinism,
of surrendering themselves to the Latin king while being the
patrimony of him the Veliki Knyaz; and of surrendering to the
Latin king according to the draft of a treaty with him all the towns,
districts, lands and waters which belonged to him the Veliki Knyaz
of Moscow, together with the taxes. Having found them guilty of
all this, and being thus stirred against the men of Novgorod, he
ordered them to execution by the sword, the chief Posadniks,
among whom was Dmitri the eldest son of the charming Maria,
the town Posadnik; and she was also to lose her life by decapitation;

...
days, as also his brothers and the Boyars and Knyazes in supplication before him, and the righteous Veliki Knyaz being also mindful of the writing he had received from his spiritual father Filipp, Metropolitan of all Russia in which as pastor and teacher of Christ’s flock the Metropolitan entreated the Veliki Knyaz, with his blessing, to be merciful to the people of his patrimony, those many Orthodox Christians for whose souls he grieved, and for the sake of Christian peace to accept their petitions, and remembering also the words which came from the mouth of our Lord: “Be merciful even as our Father in heaven, forgive man’s trespasses as your Father will forgive yours,” and again: “Blessed is the merciful,” so because of these words spoken by God, and of all these intercessions, the Veliki Knyaz granted grace to his patrimony, to Feofil the Vladyka-elect of Novgorod the Great and of Pskov, to the Posadniki, Tsyatishis, merchants and to the whole of Novgorod the Great: he withdrew from them the anger of his heart, withheld his sword and his menace over the land, and commanded that all the captives should be freed without ransom. He put a termination to the war and to plunder; and as to taxes and tribute, he settled them all in writing, on oath, after which the Veliki Knyaz withdrew from his patrimonial domains of Novgorod peacefully with his brothers, his Boyars, with the Knyazes and Voyevodas and with all his armed forces.

From his Voyevodas operating on the Dvina the Veliki Knyaz received communications to the effect that they had defeated Knyaz Vasili Shuiski, the servant of Great Novgorod, who with men from the country beyond the Volok, from the Dvina country and from the Korel region had advanced in large numbers and had fought with them great battles from morning to night on land and on water, but that God had aided the forces of the Veliki Knyaz under Voyevoda Vasili Fedorovich and his companions, that a large number of the men of Novgorod were slain and others captured; so were the men of Novgorod overcome with fatigue and staggered in battle that they could not move their hands or turn their heads; that their Knyaz was wounded by an arrow and was taken away in a boat by his men, being barely alive, and that the towns on the Dvina had been burned and demolished. Thus did God’s grace and mercy descend from on high in aid of the right of our sovereign the righteous and pious Veliki Knyaz Ioan Vasilevich of all Russia. On receipt of this intelligence the pious Veliki Knyaz gave praise to God and to the most pure Mother of God for those great mercies, and re-

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turned to his throne in the God-protected city of Moscow on the 1st day of September of the new year 6980 (1472).

Having received their liberty from their sovereign Ioan Vasilevich the Veliki Knyaz of all Russia, the men of Novgorod at once dispersed from out of the town to their several homes. A large number of people proceeded to Russia in big vessels, and to the Volkho river with their wives and children and possessions; their cattle and with their movable houses, going to the places of their residence by the limen lake, or by way of the Russa lake, the breadth from shore to shore on all sides being sixty porpishche.1 When their numerous big vessels reached the middle of the lake, a storm with a hurricane of wind broke suddenly upon them, and tore their sails; there was terrible thunder and heavy rain with hail, and waves of mountain height, and dreadful, broke up their barges and all their big vessels in the middle of that frightful lake. There was in that hour an overwhelming terror and a raging storm, with shrieking and crying, many people clinging to each other, bitterly bewailing their peril, and in their agony tearing their clothes; mothers embracing their infants, fathers their sons, while shedding many tears and praying: “Lord save us, in the hour of our destruction and of our separation from the evils of this world.” Sadness and woe to those who take to evil! This was not within sight of their friends, and they got no help from them; unless it came from on high, because of the straits of the great city and the angry spirit pervading it; the while that the big vessels were being shattered and wrecked, and all the men and women with their children were perishing in the deep waters separating from each other and tumbling about at the will of the waves which left nothing living in the waters, but all drowned and put to death. It was heard afterwards that the number of drowned in the lake was 7,000. Thus did God punish his people of the Novgorod country for their wicked imaginings, those evil-minded men, even for relinquishing their faith and inclining to Latinism. When it came to the ears of Great Novgorod that on the Dvina the Voyevodas of the Veliki Knyaz had beaten Knyaz Vasili Shuiski and the Novgorod men, while a large multitude had been drowned in the lake, then tears were added to tears, and wailings to wailings, realizing that the whole of the Novgorod country was by the wrath of the Veliki Knyaz of all Russia, Ioan Vasilevich, burned and laid waste by war, with its best men driven out, which had never happened to them before. But all this evil and ruin they had brought

1 About 40 miles.
upon themselves by their cunning and faithlessness and for their going over to Latinism, having allowed themselves to be misled by cunning people and rebels; and that civic disaster and human blood shall they be made to account for by the Almighty God, according to the writing: "Lord! destroy the provokers of strife; and let the consequences fall on the heads of the traitors and on their souls in this world and in the next, amen."

**APPENDIX.**

*Grivna* was the old Russian equivalent of "pound"; the word originally seems to have meant a circular ingot of silver.

*Kunya* (nom. pl. from *Kuna* = a marten) came to mean money in general, which took the form in earliest times of the heads of martens or squirrels; *grivna kun* (gen. pl.) meant a monetary pound, a pound of martens.

The *grivna* contained twenty *nogaty* (nom. pl. from *nogata*), or twenty-five Kuny, or fifty *rezany* (nom. pl. from *rezana*)—all names of monetary units in the shape of paws, heads, or skins of various animals.

There existed also metallic Kuny, and 2½ of these equalled one fur *nogata* in the twelfth century. The *grivna* in the tenth century was actually about ¼, in the eleventh and earlier twelfth centuries about ½, and in the later twelfth and thirteenth centuries only a ¼, of a lb.

The *Rouble* was in the fifteenth century a bar of silver weighing about ½ lb. and was worth approximately ten roubles of the present day, i.e., about £1 sterling. One rouble contained 100 *dengi*, a small silver coin worth about ten kopeks of the present day, or 2½ d. One *denga* (a Tartar word, meaning "money") contained four *pochki* (*pochka*, lit. kidney, the smallest unit in old Russian weights).

*Kad* is the same as the *osminka*, which latter contained four *chetveriki*, equal to about 11½ pecks.

A *Verst* or *poprishche* is about two-thirds of a mile, or 1,067 metres.
NOTE ON THE BIBLIOGRAPHY


The reader may also refer to N. Karamzin, *History of Russia*, and S. Solovev, *History of Russia*. Karamzin, after his manner, does not devote any particular section to Novgorod, but refers to the history of the Republic in nearly every chapter of Vols. II, III, IV, V (e.g., Vol. II, Chs. 2, 7, 9, 10, 12-16; Vol. III, Chs. 1, 3-8; Vol. IV, Chs. 1-11; Vol. V, Chs. 1-4 [only 4 chs. in vol.]) See also references in notes to the Introduction of this vol., e.g. pp. xxvii, xxviii.)

The following works, additional to those cited in the text, and in the preceding paragraphs, in many cases studies on particular aspects of Novgorod life and history, mostly un-translated, are among the chief authorities:

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