

away. The envoys then returned to the Emperor, and reported all the words of Igor' and his affection for the Greeks. Thus Igor' began to rule in Kiev, enjoying peaceful relations with all nations. But when autumn came, he thought of the Derevlans, and wished to collect from them a still larger tribute.<sup>54</sup>

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

The Derevlans heard that he was again approaching, and consulted with Mal, their prince, saying, (55) "If a wolf come among the sheep, he will take away the whole flock one by one, unless he be killed. If we do not thus kill him now, he will destroy us all." They then sent forward to Igor' inquiring why he had returned, since he had collected all the tribute. But Igor' did not heed them, and the Derevlans came forth from the city of Iskorosten' and slew Igor' and his company, for the number of the latter was few. So Igor' was buried, and his tomb is near the city of Iskorosten' in Dereva even to this day.

But Olga was in Kiev with her son, the boy Svyatoslav. His tutor was Asmund, and the troop commander was Sveinald, the father of Mstikha. The Derevlans then said, "See, we have killed the Prince of Rus'. Let us take his wife Olga for our Prince Mal,<sup>55</sup> and then we shall obtain possession of Svyatoslav, and work our will upon him." So they sent their best men, twenty in number, to Olga by boat, and they arrived below Borichev in their boat. At that time, the water flowed below the heights of Kiev, and the inhabitants did not live in the valley, but upon the heights. The city of Kiev was on the present site of the residence of Gordyata and Nicephorus, and the prince's palace was in the city where the residence of Vratslav and Chudin now stands, while the hunting grounds were outside the city. Without the city stood another palace, where the palace of the Cantors is now situated, behind the Church of the Holy Virgin upon the heights. This was a palace with a stone hall.<sup>56</sup>

Olga was informed that the Derevlans had arrived, and summoned them to her presence with a gracious welcome. When the Derevlans had thus announced their arrival, Olga replied with an inquiry as to the reason of their coming. The Derevlans (56) then announced that their tribe had sent them to report that they had slain her husband, because he was like a wolf, crafty and ravening, but that their princes, who had thus preserved the land of Dereva, were good, and that Olga should come and marry their Prince Mal. For the name of the Prince of Dereva was Mal.

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

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

Olga then sent messages to the Derevlans to the effect that, if they really required her presence, they should send after her their distinguished men, so that she might go (57) to their Prince with due honor, for otherwise her people in Kiev would not let her go. When the Derevlans heard this message, they gathered together the best men who governed the land of Dereva, and sent them to her. When the Derevlans arrived, Olga commanded that a bath should be made ready, and invited them to appear before her after they had bathed. The bath-house was then heated, and the Derevlans entered in to bathe. Olga's

men closed up the bathhouse behind them, and she gave orders to set it on fire from the doors, so that the Derevlians were all burned to death.

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

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

6454 (946). Olga, together with her son (58) Svyatoslav, gathered a large and valiant army, and proceeded to attack the land of the Derevlians. The latter came out to meet her troops, and when both forces were ready for combat, Svyatoslav cast his spear against the Derevlians. But the spear barely cleared the horse's ears, and struck against his leg, for the prince was but a child. Then Sveinald and Asmund said, "The prince has already begun battle; press on, vassals, after the prince." Thus they conquered the Derevlians, with the result that the latter fled, and shut themselves up in their cities.

Olga hastened with her son to the city of Iskorosten', for it was there that her husband had been slain, and they laid siege to the city. The Derevlians barricaded themselves within the city, and fought valiantly from it, for they realized that they had killed the prince, and to what fate they would in consequence surrender.

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

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

The Derevlians then inquired what she desired of them, and expressed their readiness to pay honey and furs. Olga retorted that at the moment they had neither honey nor furs, (59) but that she had one small request to make. "Give me three pigeons," she said, "and three sparrows from each house. I do not desire to impose a heavy tribute, like my husband, but I require only this small gift from you, for you are impoverished by the siege." The Derevlians rejoiced, and collected from each house three pigeons and three sparrows, which they sent to Olga with their greetings. Olga then instructed them, in view of their submission, to return to their city, promising that on the morrow she would depart and return to her own capital. The Derevlians re-entered their city with gladness, and when they reported to the inhabitants, the people of the town rejoiced.

Now Olga gave to each soldier in her army a pigeon or a sparrow, and ordered them to attach by a thread to each pigeon and sparrow a piece of sulphur bound with small pieces of cloth. When night fell, Olga bade her soldiers release the pigeons and the sparrows. So the birds flew to their nests, the pigeons to the cotes, and the sparrows under the eaves. Thus the dove-cotes, the coops, the porches, and the haymows were set on fire. There was not a house that was not consumed, and it was impossible to extinguish the flames, because all the houses caught fire at once. The people fled from the city, and Olga ordered her soldiers to catch them. Thus she took the city and burned it, and captured the elders of the city. Some of the other captives she killed, while she gave others as slaves to her followers. The remnant she left to pay (60) tribute.<sup>57</sup>

She imposed upon them a heavy tribute, two parts of which went to Kiev, and the third to Olga in Vyshgorod; for Vyshgorod was Olga's city.<sup>58</sup> She then passed through the land of Dereva, accompanied by her son and her retinue, establishing laws and tribute. Her trading posts and hunting-preserves are there still. Then she returned with her son to Kiev, her city, where she remained one year.

6455 (947). Olga went to Novgorod, and along the Msta she established trading-posts and collected tribute. She also collected imposts and tribute along the Luga.<sup>59</sup> Her hunting-grounds, boundary posts, towns, and trading-posts still exist throughout the whole region, while

her sleighs stand in Pskov to this day. Her fowling preserves still remain on the Dnieper and the Desna, while her village of Ol'zhichi<sup>60</sup> is in existence even now. After making these dispositions, she returned to her city of Kiev, and dwelt at peace with it.

6456-6463 (948-955). Olga went to Greece, and arrived at Tsar'grad. The reigning Emperor was named Constantine, son of Leo.<sup>61</sup> Olga came before him, and when he saw that she was very fair of countenance and wise as well, the Emperor wondered at her intellect. He conversed with her and remarked that she was worthy to reign with him in his city. (61) When Olga heard his words, she replied that she was still a pagan, and that if he desired to baptize her, he should perform this function himself; otherwise, she was unwilling to accept baptism. The Emperor, with the assistance of the Patriarch, accordingly baptized her.

When Olga was enlightened, she rejoiced in soul and body. The Patriarch, who instructed her in the faith, said to her, "Blessed art thou among the women of Rus', for thou hast loved the light, and quit the darkness. The sons of Rus' shall bless thee to the last generation of thy descendants." He taught her the doctrine of the Church, and instructed her in prayer and fasting, in almsgiving, and in the maintenance of chastity. She bowed her head, and like a sponge absorbing water, she eagerly drank in his teachings. The Princess bowed before the Patriarch, saying, "Through thy prayers, Holy Father, may I be preserved from the crafts and assaults of the devil!" At her baptism she was christened Helena, after the ancient Empress, mother of Constantine the Great. The Patriarch then blessed her and dismissed her.<sup>62</sup>

After her baptism, the Emperor summoned Olga and made known to her that he wished her to become his wife. But she replied, "How can you marry me, after yourself baptizing me and calling me your daughter? For among Christians that is unlawful, as you yourself must know." Then the Emperor said, "Olga, you have outwitted me." He gave her many gifts of gold, silver, silks, and various vases, and dismissed her, still calling her his daughter.

Since Olga was anxious to return home, she went to the Patriarch to request his benediction for the homeward journey, and said to him, "My people and my son are heathen. May God protect me from all evil!" The Patriarch replied, "Child of the faith, thou hast been baptized into Christ and hast put on Christ. Christ (62) shall therefore save thee. Even as he saved Abraham from Abimelech, Lot from the Sodomites, Moses from Pharaoh, David from Saul, the Three Children from the fiery furnace, and Daniel from the wild beasts, he will preserve thee

likewise from the devil and his snares." So the Patriarch blessed her, and she returned in peace to her own country, and arrived in Kiev.

Thus it was when the Queen of Ethiopia came to Solomon, wishing to hear his words of wisdom, and beheld much wisdom and many wonders. Even so, the sainted Olga sought the blessed wisdom of God. But the Queen sought human wisdom, while Olga sought divine wisdom. For those who seek for wisdom shall find it. "Wisdom is celebrated in places of concourse, she lifteth up her voice in the streets; she crieth at the entrance to the walls, at the gates of cities she uttereth speech. For as many years as the just cleave to wisdom, they shall not be ashamed." (*Prov.*, i, 20-22).

From her youth up, the sainted Olga always sought wisdom in this world, and she found a pearl of great price, which is Christ. For Solomon has said, "The accomplished desire of the faithful is sweet to the soul" (*Prov.*, xiii, 19); and, "Incline thine heart to wisdom; I love them that love me, and those that seek me shall find me" (*ibid.*, xi, 2). And the Lord saith, "He who cometh to me I will not cast out" (*John*, vi, 38).

Thus Olga arrived in Kiev, and the Greek Emperor sent a message to her, saying, "Inasmuch as I bestowed many gifts upon you, you promised me that on your return to Rus' you would send me many presents of slaves, wax, and furs, (63) and despatch soldiery to aid me." Olga made answer to the envoys that if the Emperor would spend as long a time with her in the Pochayna<sup>63</sup> as she had remained on the Bosphorus, she would grant his request. With these words, she dismissed the envoys.<sup>64</sup>

Now Olga dwelt with her son Svyatoslav, and she urged him to be baptized, but he would not listen to her suggestion, though when any man wished to be baptized, he was not hindered, but only mocked. For to the infidels, the Christian faith is foolishness. They do not comprehend it, because they walk in darkness and do not see the glory of God. Their hearts are hardened, and they can neither hear with their ears nor see with their eyes. For Solomon has said, "The deeds of the unrighteous are far from wisdom. Inasmuch as I have called you, and ye heard me not, I sharpened my words, and ye understood not. But ye have set at nought all my counsel, and would have none of my reproach. For they have hated knowledge, and the fear of Jehovah they have not chosen. They would none of my counsel, but despised all my reproof" (*Prov.*, i, 24-31).

Olga remarked oftentimes, "My son, I have learned to know God, and am glad for it. If you know him, you too will rejoice." But he did

not heed her exhortation, answering, "How shall I alone accept another faith? My followers will laugh at that." But his mother replied, "If you are converted, all your subjects will perforce follow your example." Svyatoslav did not heed his mother, but followed heathen usages, for he did not know that whoever does not obey his mother shall come to distress. For it is written, "Whosoever heedeth not his father or his mother (64) shall suffer death (*Exod.*, xxi, 17). But he was incensed at his mother for this reason. As Solomon has said, "He that correcteth the unrighteous getteth to himself reviling, and he that reproveth a wicked man getteth himself a blot. Rebuke not the evil, lest he hate thee" (*Prov.*, ix, 7-8). For rebuke addressed to evildoers provokes offence.

But notwithstanding, Olga loved her son Svyatoslav, and said, "So be the will of God. If God wishes to have pity upon my kin and upon the land of Rus', let him lead my son's heart to return to God, even as God has granted me to do." Thus saying, she prayed night and day for her son and for the people, while she brought him up to manhood and adult age.

6464-6472 (956-964). When Prince Svyatoslav had grown up and matured, he began to collect a numerous and valiant army. Stepping light as a leopard, he undertook many campaigns. Upon his expeditions he carried with him neither wagons nor kettles, and boiled no meat, but cut off small strips of horseflesh, game, or beef, and ate it after roasting it on the coals. Nor did he have a tent, but he spread out a horse-blanket under him, and set his saddle under his head; (65) and all his retinue did likewise. He sent messengers to the other lands announcing his intention to attack them. He went to the Oka and the Volga, and on coming in contact with the Vyatichians, he inquired of them to whom they paid tribute. They made answer that they paid a silver-piece per ploughshare to the Khazars.

6473 (965). Svyatoslav sallied forth against the Khazars.<sup>65</sup> When they heard of his approach, they went out to meet him with their Prince, the Kagan, and the armies came to blows. When the battle thus took place, Svyatoslav defeated the Khazars and took their city of Bela Vezha. He also conquered the Yasians and the Kasogians.<sup>66</sup>

6474 (966). Svyatoslav conquered the Vyatichians and made them his tributaries.<sup>67</sup>

6475 (967). Svyatoslav marched to the Danube to attack the Bulgarians. When they fought together, Svyatoslav overcame the Bulgarians, and captured eighty towns along the Danube. He took up

his residence there, and ruled in Pereyaslavets, receiving tribute from the Greeks.<sup>68</sup>

6476 (968). While Svyatoslav was at Pereyaslavets, the Pechenegs invaded Rus' for the first time. So Olga shut herself up in the city of Kiev with her grandsons, Yaropolk, Oleg, and Vladimir.<sup>69</sup> The nomads besieged the city with a great force. They surrounded it with an innumerable multitude, so that it was impossible to escape or send messages from the city, and the inhabitants were weak from hunger and thirst. Those who had gathered on the other side of the Dnieper in their boats remained on that side, and not one of them could enter Kiev, while no one could cross over to them from the city itself.

(66) The inhabitants of the city were afflicted, and lamented, "Is there no one that can reach the opposite shore and report to the other party that if we are not relieved on the morrow, we must perforce surrender to the Pechenegs?" Then one youth volunteered to make the attempt, and the people begged him to try it. So he went out of the city with a bridle in his hand, and ran among the Pechenegs shouting out a question whether anyone had seen a horse. For he knew their language, and they thought he was one of themselves. When he approached the river, he threw off his clothes, jumped into the Dnieper, and swam out. As soon as the Pechenegs perceived his action, they hurried in pursuit, shooting at him the while, but they did not succeed in doing any harm. The party on the other shore caught sight of him, and rowed out in a boat to meet him. They then took him into their boat, and brought him to their company. He thus reported to them that if they could not relieve the city on the next day, the inhabitants would surrender to the Pechenegs.

Then their general, Pretich by name, announced, "Tomorrow we shall approach by boat, and after rescuing the Princess and the young Princes, we shall fetch them over to this side. If we do not bring this to pass, Svyatoslav will put us to death." When it was morning, they embarked before dawn in their boats, and blew loudly on their trumpets. The people within the city raised a shout, so that the Pechenegs thought the Prince himself had returned, and accordingly fled from the city in various directions. Thus Olga went forth with her grandsons and her followers to the boats. When the Prince of the Pechenegs perceived their escape, he came alone to Pretich, the general, and inquired who had just arrived. Pretich replied that it was a boat from the opposite bank. The Prince of the Pechenegs inquired whether Pretich was the Prince himself. The general then replied that he was

the Prince's vassal, and that he had come as a vanguard, (67) but that a countless force was on the way under the Prince's command. He made this statement simply to frighten the Pechenegs. So the Prince of the Pechenegs invited Pretich to become his friend, to which request Pretich assented. The two shook hands on it, and the Prince of the Pechenegs gave Pretich his spear, sabre, and arrows, while the latter gave his own breastplate, shield, and sword. The Pechenegs raised the siege, and for a time the inhabitants could no longer water their horses at the Lÿbed' on account of the retreating enemy.

But the people of Kiev sent to Svyatoslav, saying, "Oh Prince, you visit and frequent foreign lands. But while you neglect your own country, the Pechenegs have all but taken us captive, along with your mother and your children as well. Unless you return to protect us, they will attack us again, if you have no pity on your native land, on your mother in her old age, and on your children." When Svyatoslav heard these words, he quickly bestrode his charger, and returned to Kiev with his retinue. He kissed his mother and his children, and regretted what they had suffered at the hands of the Pechenegs. He therefore collected an army, and drove the Pechenegs out into the steppes. Thus there was peace.

6477 (969). Svyatoslav announced to his mother and his boyars, "I do not care to remain in Kiev, but should prefer to live in Pereyaslavets on the Danube, since that is the centre of my realm, where all riches are concentrated; gold, silks, wine, and various fruits from Greece, silver and horses from Hungary and Bohemia, and from Rus' furs, wax, honey, and slaves." But Olga made reply, "You behold me in my weakness. Why do you desire to depart from me?" For she was already in precarious health. (68) She thus remonstrated with him and begged him first to bury her and then to go wheresoever he would. Three days later Olga died.<sup>70</sup> Her son wept for her with great mourning, as did likewise her grandsons and all the people. They thus carried her out, and buried her in her tomb. Olga had given command not to hold a funeral feast for her, for she had a priest who performed the last rites over the sainted Princess.

Olga was the precursor of the Christian land, even as the day-spring precedes the sun and as the dawn precedes the day. For she shone like the moon by night, and she was radiant among the infidels like a pearl in the mire, since the people were soiled, and not yet purified of their sin by holy baptism. But she herself was cleansed by this sacred purification. She put off the sinful garments of the old Adam, and was clad in the new Adam, which is Christ. Thus we say to her, "Rejoice in the

Russes' knowledge of God," for we were the first fruits of their reconciliation with Him.

She was the first from Rus' to enter the kingdom of God, and the sons of Rus' thus praise her as their leader, for since her death she has interceded with God in their behalf. The souls of the righteous do not perish. As Solomon has said, "The nations rejoice in the praise of the righteous, for his memory is eternal, since it is acknowledged by God and men" (*Prov.*, xxix, 2; *Wis.*, iii, 4). For all men glorify her, as they behold her lying there in the body for many years. As the prophet has said, "I will glorify them that glorify me." (*I Sam.*, ii, 30) Of such persons David also said, "The righteous shall be had in everlasting remembrance, he shall not be afraid of evil tidings. His heart is fixed, trusting in Jehovah, his heart is fixed, and (69) will not be moved" (*Ps.*, cxii, 7-8). And Solomon said, "The righteous live forever, and they have reward from God and grace from the Most High. Therefore shall they receive the kingdom of beauty, and the crown of goodness from the hand of the Lord. With his right hand will he cover them, and with his arm will he protect them." (*Wis.*, v, 16-17) For he protected the sainted Olga from the devil, our adversary and our foe.

6478 (970). Svyatoslav set up Yaropolk in Kiev and Oleg in Dereva. At this time came the people of Novgorod asking for themselves a prince. "If you will not come to us," said they, "then we will choose a prince of our own." Svyatoslav replied that they had need of a prince, but Yaropolk and Oleg both refused, so that Dobrynya suggested that the post should be offered to Vladimir. For Vladimir was son of Malusha, stewardess of Olga and sister of Dobrynya. Their father was Malk of Lyubech, and Dobrynya was thus Vladimir's uncle. The citizens of Novgorod thus requested Svyatoslav to designate Vladimir to be their prince, and he went forth to Novgorod with Dobrynya, his uncle.<sup>71</sup> But Svyatoslav departed thence to Pereyaslavets.

6479 (971). Svyatoslav arrived before Pereyaslavets, and the Bulgarians fortified themselves in the city. They made one sally against Svyatoslav; there was great carnage, and the Bulgarians came off victors. But Svyatoslav cried to his soldiery, "Here is where we fall! Let us fight bravely, brothers and companions!" Toward evening, Svyatoslav finally gained the upper hand, and took the city by storm. He then sent messages to the Greeks, announcing his intention to march against them and capture their city, as he had taken Pereyaslavets.<sup>72</sup> The Greeks replied that they were in no position to offer resistance, and therefore begged him to accept tribute (70) instead for himself and his soldiery, requesting him to notify them how many Russes there

were, so that they might pay so much per head. The Greeks made this proposition to deceive the Russes, for the Greeks are crafty even to the present day. Svyatoslav replied that his force numbered twenty thousand, adding ten thousand to the actual number, for there were really but ten thousand Russes. So the Greeks armed one hundred thousand men to attack Svyatoslav, and paid no tribute.

Svyatoslav advanced against the Greeks, who came out to meet the Russes. When the Russes perceived their approach, they were terrified at the multitude of the Greek soldiery, and Svyatoslav remarked, "Now we have no place whither we may flee. Whether we will or no, we must give battle. Let us not disgrace Rus', but rather sacrifice our lives, lest we be dishonored. For if we flee, we shall be disgraced. We must not take to flight, but we will resist boldly, and I will march before you. If my head falls, then look to yourselves." Then his warriors replied, "Wherever your head falls, there we too will lay down our own." So the Russes went into battle, and the carnage was great. Svyatoslav came out victor, but the Greeks fled. Then Svyatoslav advanced toward the capital fighting as he went, and destroying towns that stand deserted even to the present time.

The Emperor summoned his boyars to the palace, and inquired what they should do, for they could not withstand Svyatoslav's onslaught. The boyars advised that he should be tempted with gifts, to discover whether Svyatoslav liked gold and silks. So they sent to Svyatoslav gold and silks, carried by a clever envoy. To the latter they gave command to look well upon his eyes, his face, and his spirit. The envoy took the gifts, and went out to Svyatoslav. It was reported to the Prince that Greeks had come bringing greetings, and he ordered that they should be introduced. They then came near and (71) greeted him, laying before him the gold and the silks. Svyatoslav, without noticing the presents, bade his servants keep them. So the envoys returned before the Emperor; and the Emperor summoned his boyars. Then the envoys reported that when they had come before Svyatoslav and offered their gifts, he had taken no notice of them, but had ordered them to be retained. Then another courtier said, "Try him a second time; send him arms."

This suggestion was adopted, and they sent to Svyatoslav a sword and other accoutrements which were duly brought before him. The Prince accepted these gifts, which he praised and admired, and returned his greetings to the Emperor. The envoys went back to the Emperor and reported what had occurred. Then the boyars remarked, "This man must be fierce, since he pays no heed to riches, but accepts

arms. Submit to tribute." The Emperor accordingly requested Svyatoslav to approach no nearer, but to accept tribute instead. For Svyatoslav had indeed almost reached Tsar'grad. So the Greeks paid him tribute, and he took also the share of those Russes who had been slain, promising that their families should receive it. He accepted many gifts besides, and returned to Pereyaslavets with great acclaim.

Upon observing the small number of his troops, Svyatoslav reflected that if haply the Greeks attacked him by surprise, they would kill his retinue and himself. For many warriors had perished on the expedition. So he resolved to return to Rus' for reinforcements. He then sent envoys to the Emperor in Silistria (for the Emperor was then at that place) indicating his intention to maintain peaceful and friendly relations. When the Emperor heard this message, he rejoiced, and sent to Svyatoslav gifts even more valuable than the former ones. Svyatoslav accepted these gifts, and on taking counsel with his retinue declared, "If we do not make peace with the Emperor, and he discovers how few of us there are, the Greeks will come and besiege us in our city. Rus' is far away, and the Pechenegs are hostile to us. So who will give us aid? Let us rather make peace with (72) the Emperor, for the Greeks have offered tribute; let that suffice. But if the Emperor stops paying tribute, we shall once more collect troops in Rus' in still greater numbers, and march again on Tsar'grad." His speech pleased his followers, and they sent their chief men to the Emperor. The envoys arrived in Silistria, and reported to the Emperor. He summoned them before him on the following day, and gave them permission to state their errand. They then replied, "Thus says our Prince: 'I desire to maintain true amity with the Greek Emperor henceforth and forever.'" The Emperor rejoiced, and commanded his scribe to set down on parchment the words of Svyatoslav. One envoy recited all his words, and the scribe wrote them down. He spoke as follows:

"This is a copy of the treaty concluded by Svyatoslav, Prince of Rus' and by Sveinald, with Johannes surnamed Tzimiskes, written down by Theophilus the secretary in Silistria during the month of July, in the year 6479 (971), the fourteenth of the indiction. I, Svyatoslav, Prince of Rus', even as I previously swore, now confirm by oath upon this covenant that I desire to preserve peace and perfect amity with each of the great Emperors, and particularly with Basil and Constantine, and with their successors inspired of God, and with all their subjects. In this resolve concur all Russes under my sway, (73) both boyars, and commons, forever. I will therefore contemplate no attack upon your territory, nor will I collect an army or foreign mercenaries for

this purpose, nor will I incite any other foe against your realm or against any territory pertaining thereto, and particularly the district of Kherson, or the cities adjacent, or against Bulgaria. But if any foe plans to attack your realm, I will resist him and wage war upon him. And even as I have given oath to the Greek Emperors in company with my boyars and all my subjects, so may we preserve this treaty inviolate. But if we fail in the observance of any of the aforesaid stipulations, either I or my companions, or my subjects, may we be accursed of the god in whom we believe, namely, of Perun and Volos, the god of flocks, and we become yellow as gold, and be slain with our own weapons. Regard as truth what we have now covenanted with you, even as it is inscribed upon this parchment and sealed with our seals."

After making peace with the Greeks, Svyatoslav journeyed by boat to the cataracts of the Dnieper, and the general, Sveinald, advised him to ride the falls on horseback, for the Pechenegs were encamped in the vicinity. The Prince did not heed him, but went on by boat. The people of Pereyaslavets informed the Pechenegs that Svyatoslav was returning to Rus' after seizing from the Greeks great riches and immense booty, but that his troop was small. When the Pechenegs heard this news, they ambuscaded the cataracts, so that when Svyatoslav arrived it was impossible to pass them. So the Prince decided to winter in Belobereg,<sup>73</sup> but the Russes had no rations, so that there was a severe famine, and (74) they paid as much as half a *grivna* for a horse's head. But Svyatoslav wintered there nevertheless.

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

6481 (973). The reign of Yaropolk began.

6482-6483 (974-975). The son of Sveinald, Lyut by name, was devoted to hunting, and went out of Kiev to chase wild beasts in the forest. Oleg once saw him, and inquired who he was. He was informed that it was the son of Sveinald; then he rode up and killed him, for Oleg was hunting too. Therefore there sprung up a feud between Yaropolk and Oleg, and Sveinald was continually egging Yaropolk on to attack his brother and seize his property, because he wished to avenge his son.

6484-6485 (976-977). Yaropolk marched against his brother Oleg into the district of Dereva. Oleg sallied out to meet him, and they came

to blows. When the companies fought, Yaropolk overcame Oleg. Where Oleg fled with his warriors into the town called Vruchiy, there was a bridge across a moat to the city gates, and as the soldiery pressed hard on each other's heels, they fell into the moat. Oleg also was pushed from the bridge into the ditch; many men fell in, and the horses crushed the soldiers.

When Yaropolk entered (75) his brother's city, he seized the latter's property, and sent in search of him. Upon looking for Oleg, Yaropolk's men were unable to find him, until one native of Dereva reported that he had seen Oleg pushed off the bridge the night before. So Yaropolk sent men to look for his brother. They dragged bodies from the moat from morning till noon, and found Oleg also under the other corpses. They carried him away and laid him upon a rug. Then Yaropolk came and wept over him, and remarked to Sveinald, "See the fulfillment of your wish." So they buried Oleg in the city of Vruchiy, and his tomb is there to this day. Yaropolk seized his property. Now Yaropolk had a Greek wife who had been a nun. For Svyatoslav, his father, had brought her home, and married her to Yaropolk on account of the beauty of her countenance. When Vladimir in Novgorod heard that Yaropolk had killed Oleg, he was afraid, and fled abroad. Then Yaropolk sent his lieutenants to Novgorod, and was thus the sole ruler in Rus'.

6486-6488 (978-980). Vladimir returned to Novgorod with Varangian allies,<sup>74</sup> and instructed the lieutenants of Yaropolk to return to the latter and inform him that Vladimir was advancing against him prepared to fight. He remained in Novgorod, and sent word to Rogvolod in Polotsk that he desired his daughter to wife. Rogvolod inquired of his daughter whether she wished to marry Vladimir. "I will not," she replied, (76) "draw off the boots of a slave's son, but I want Yaropolk instead." Now Rogvolod had come from overseas, and exercised the authority in Polotsk just as Turÿ, from whom the Turovians get their name, had done in Turov. The servants of Vladimir returned and reported to him all the words of Rogned, the daughter of Rogvolod, Prince of Polotsk. Vladimir then collected a large army, consisting of Varangians, Slavs, Chuds, and Krivichians, and marched against Rogvolod. At this time, the intention was that Rogned should marry Yaropolk. But Vladimir attacked Polotsk, killed Rogvolod and his two sons, and after marrying the prince's daughter, he proceeded against Yaropolk.<sup>75</sup>

Vladimir came to Kiev with a large force. Yaropolk could not resist him, but shut himself up in Kiev with his people and with Blut.

Vladimir came to a halt at Dorogozhich, and entrenched himself between there and Kapich<sup>76</sup>; his earthwork is there to this day. Vladimir then sent treacherous proposals to Blud, Yaropolk's general, saying, "Be my friend; if I kill my brother, I will regard you as my father, and you shall have much honor from me. It was not I who began to fight with my brother, but he, and I was for that reason overcome by fear, and therefore have come out against him." Blud replied to the messengers of Vladimir that he would join with him in sincere friendship.

Alas, the evil treachery of men! As David says, "He who did eat of my bread hath lifted up his heel against me" (*Ps.*, xli, 9). For this man plotted treacherously against his prince. And it is further written, "Their tongues have spoken falsely. Hold them guilty, oh God, let them fall by their own counsels; (77) thrust them out in the multitude of their transgressions, for they have angered thee, oh Lord" (*Ps.*, v, 10-11). David has likewise said, "Bloodthirsty and deceitful men shall not live out half their days" (*Ps.*, lv, 23). This is evil counsel upon which they enter for the shedding of blood. Those men are mad who, after receiving honor and gifts from their prince or their lord, think on the life of their prince to destroy it; they are worse than devils. It was thus that Blud betrayed his prince after receiving many honors from him. He became guilty of his blood.

Blud shut himself up with Yaropolk with the intention of betraying him, and he sent frequent messages to Vladimir, urging him to storm the city while he himself planned how he might kill Yaropolk. But on account of the citizens, it was not possible to kill him. So Blud, not being able to destroy him thus, contrived it by means of a ruse, while he urged the prince not to go forth from the city to fight. Thus he craftily suggested to Yaropolk that the people of Kiev were sending messages to invite Vladimir to attack the town so that they might betray Yaropolk into his hands, and advised him to flee from the city. Yaropolk heeded his suggestion, and he fled from Vladimir. He then shut himself up in the city of Rodnya<sup>77</sup> at the mouth of the Ros', while Vladimir entered the city of Kiev, and then laid siege to Yaropolk at Rodnya. There was a great famine there, and we have to this day a proverb which speaks of famine as in Rodnya.

Blud then said to Yaropolk, "Do you see what a large force your brother has? We cannot overcome them. Make peace with your brother." He spoke thus as he plotted treachery against him. But Yaropolk assented. Blud then sent word to Vladimir (78) that he would bring Yaropolk before him, in accordance with his wishes. Vladimir, upon hearing these tidings, went to his father's castle with the hall, of

which we previously made mention, and settled there with his retinue. Blud next induced Yaropolk to appear before his brother and express his readiness to accept any terms he might offer. Yaropolk thus went in person to Vladimir, though he had been previously warned by Varyazhko not to go. "My Prince," said he, "they will kill you. Flee rather to the Pechenegs and collect an army." But the prince heeded him not. Yaropolk came accordingly before Vladimir, and when he entered the door, two Varangians stabbed him in the breast with their swords, while Blud shut the doors and would not allow his men to follow him. Thus Yaropolk was slain. When Varayazhko saw that Yaropolk was murdered, he fled from the castle to the Pechenegs, in whose company he fought long against Vladimir till the latter won him over only with difficulty by means of a sworn pledge.

Now Vladimir had intercourse with his brother's wife, a Greek woman, and she became pregnant, and from her was born Svyatopolk.<sup>78</sup> From a sinful root evil fruit is produced, inasmuch as his mother had been a nun, and besides Vladimir had intercourse with her without having married her. Svyatopolk was therefore born in adultery, and for this reason his father did not love him; for he had two fathers, Yaropolk and Vladimir.

At this time, the Varangians said to Vladimir, "This city belongs to us, and we took it; hence we desire tribute from it at the rate of two *grivny* per man." Vladimir requested them to wait until the marten skins should be collected (79) a month thence. They waited a month and he gave them nothing, so that the Varangians protested that he had deceived them, and requested that they should be dismissed to Greece. The Prince urged them to go their way. He then selected from their number the good, the wise, and the brave men, to whom he assigned cities, while the rest departed for Tsar'grad in Greece.<sup>79</sup> But in advance of them Vladimir sent couriers bearing this message: "Varangians are on their way to your country. Do not keep many of them in your city, or else they will cause you such harm as they have done here. Scatter them therefore in various localities, and do not let a single one return this way."

Vladimir then began to reign alone in Kiev, and he set up idols on the hills outside the castle with the hall: one of Perun, made of wood with a head of silver and a mustache of gold, and others of Khors, Dazh'bog, Stribog, Simar'gl, and Mokosh'.<sup>80</sup> The people sacrificed to them, calling them gods, and brought their sons and their daughters to sacrifice them to these devils. They desecrated the earth with their offerings, and the land of Rus' and this hill were defiled with blood.



But our gracious God desires not the death of sinners, and upon this hill now stands a church dedicated to St. Basil, as we shall later narrate.<sup>81</sup>

But let us return to our subject.

Vladimir had appointed his uncle Dobrynya to rule over Novgorod. When Dobrynya came to Novgorod, he set up an idol beside the river Volkhov, and the people of Novgorod offered sacrifice to it as if to God himself. Now Vladimir was overcome by lust for women. His lawful wife was Rogned, whom he settled on the (80) Lybed', where the village of Predslavino now stands.<sup>82</sup> By her he had four sons: Izyaslav, Mstislav, Yaroslav, and Vsevolod, and two daughters. The Greek woman bore him Svyatopolk; by one Czech he had a son Vysheslav; by another, Svyatoslav and Mstislav; and by a Bulgarian woman, Boris and Gleb. He had three hundred concubines at Vyshgorod, three hundred at Belgorod, and two hundred at Berestovo in a village still called Berestovoe.<sup>83</sup> He was insatiable in vice. He even seduced married women and violated young girls, for he was a libertine like Solomon. For it is said that Solomon had seven hundred wives and three hundred concubines. He was wise, yet in the end he came to ruin. But Vladimir, though at first deluded, eventually found salvation. Great is the Lord, and great is his power, and of his wisdom there is no end.

The charm of woman is an evil thing. As Solomon in his repentance said of woman: "Listen not to an evil woman. Honey flows from the lips of a licentious woman, and for a time it delights thy palate. But in the end it will become bitterer than wormwood. They who cleave to her shall die in hell; for she walks not in the path of life, but unstable and foolish are her ways" (*Prov.*, v, 3-6). Thus spoke Solomon of adulteresses, but of a good woman he said, "More precious is she than jewels. Her husband rejoices in her, for she brings him blessedness (81) all the days of her life. She seeks wool and flax, she makes useful things with her hands. She is like a merchant ship that goes out for trade and collects great riches. She rises also while it is yet night, she gives food to the household and tasks to the servants. She considered a field and has bought it, with the fruit of her hands she has planted a vineyard. She has girded up her loins with strength, and has made firm her arm for labor. She has proved how good it is to labor, and her candle goes not out by night. She sets her hands to useful things, and her fingers work with the spindle. She stretches out her hand to the poor, and has given her wealth to the beggar. Her husband is not concerned with the household; wherever she may be, her family is

clothed. Double garments she makes for her husband, scarlet and purple are her robes. Her husband is distinguished within the gates when he sits in council with the elders and the inhabitants of the land. She has made garments and sold them. She has opened her lips with wisdom, she speaks fittingly with her tongue. She is clothed in strength and grace. Her almsgivings have raised and enriched her children, and her husband has commended her. For a wise woman is blessed; let her praise the fear of God. Give her the fruit of her lips, that they may praise her husband within the gates" (*Prov.*, xxxi, 10 ff.).

6489 (981). Vladimir marched upon the Lyakhs and took their cities: Peremyshl', Cherven, and other towns, all of which are subject to Rus' even to this day.<sup>84</sup> In the same year, he conquered the Vyaticians, and imposed (82) upon them tribute according to the number of their ploughs, just as his father had done.<sup>85</sup>

6490 (982). The Vyaticians went to war, but Vladimir attacked them and conquered them a second time.

6491 (983). Vladimir marched on the Yatvingians, conquered them, and seized their territory.<sup>86</sup> He returned to Kiev, and together with his people made sacrifice to the idols. The elders and the boyars then proposed that they should cast lots for a youth and a maiden, and sacrifice to the gods whomsoever the lot should fall upon.

Now there was a certain Varangian whose house was situated by the spot where now stands the Church of the Holy Virgin which Vladimir built. This Varangian had immigrated from Greece. He adhered to the Christian faith, and he had a son, fair in face and in heart, on whom, through the devil's hatred, the lot fell. For the devil, though he had dominion over all the rest, could not suffer this youth. He was like a thorn in the devil's heart, and the accursed one was eager to destroy him, and even aroused the people thereto. Messengers thus came and said to the father, "Since the lot has fallen upon your son, the gods have claimed him as their own. Let us therefore make sacrifice to the gods." But the Varangian replied, "These are not gods, but only idols of wood. Today it is, and tomorrow it will rot away. These gods do not eat, or drink, or speak; they are fashioned by hand out of wood. But the God whom the Greeks serve and worship is one; it is he who has made heaven and earth, the stars, the moon, the sun, and mankind, and has granted him life upon earth. But what have these gods created? They are themselves manufactured. (83) I will not give up my son to devils." So the messengers went back and reported to the people. The latter took up arms, marched against the Varangian and his son, and on breaking down the stockade about his house, found

him standing with his son upon the porch. They then called upon him to surrender his son that they might offer him to the gods. But he replied, "If they be gods, they will send one of their number to take my son. What need have you of him?" They straightway raised a shout, and broke up the structure under them. Thus the people killed them, and no one knows where they are buried.<sup>87</sup>

For at this time the Russes were ignorant pagans. The devil rejoiced thereat, for he did not know that his ruin was approaching. He was so eager to destroy the Christian people, yet he was expelled by the true cross even from these very lands. The accursed one thought to himself, "This is my habitation, a land where the apostles have not taught nor the prophets prophesied." He knew not that the Prophet had said, "I will call those my people who are not my people" (*Hosea*, ii, 23). Likewise it is written of the Apostles, "Their message has gone out into all the earth and their words to the end of the world" (*Ps.*, xix, 5). Though the Apostles have not been there in person, their teachings resound like trumpets in the churches throughout the world. Through their instruction we overcome the hostile adversary, and trample him under our feet. For likewise did the Holy Fathers trample upon him, and they have received the heavenly crown in company with the holy martyrs and the just.

6492 (984). Vladimir attacked the Radimichians. His general was named Wolf's Tail, and Vladimir sent him on ahead. He met the Radimichians by the river Pishchan', and overcame (84) them.<sup>88</sup> Therefore the Russes ridiculed the Radimichians, saying that the men on the Pishchan' fled in the presence of a wolf's tail. Now the Radimichians belong to the race of the Lyakhs. They had come and settled in these regions, and pay tribute to the Russes, an obligation which they maintain to the present day.

6493 (985). Accompanied by his uncle Dobrynya, Vladimir set out by boat to attack the Bulgars.<sup>89</sup> He also brought Torks<sup>90</sup> overland on horseback, and conquered the Bulgars. Dobrynya remarked to Vladimir, "I have seen the prisoners, who all wear boots. They will not pay us tribute. Let us rather look for foes with bast shoes." So Vladimir made peace with the Bulgars, and they confirmed it by oath. The Bulgars declared, "May peace prevail between us till stone floats and straw sinks." Then Vladimir returned to Kiev.

6494 (986). Vladimir was visited by Bulgars of Mohammedan faith,<sup>91</sup> who said, "Though you are a wise and prudent prince, you have no religion. Adopt our faith, and revere Mahomet." Vladimir inquired what was the nature of their religion. They replied that they

believed in God, and that Mahomet instructed them to practice circumcision, to eat no pork, to drink no wine, and, after death, promised them complete fulfillment of their carnal desires. "Mahomet," they asserted, "will give each man seventy fair women. He may choose one fair one, and upon that woman will Mahomet confer the charms of them all, and she shall be his wife. Mahomet promises that one may then satisfy every desire, but whoever is poor in this world (85) will be no different in the next." They also spoke other false things which out of modesty may not be written down. Vladimir listened to them, for he was fond of women and indulgence, regarding which he heard with pleasure. But circumcision and abstinence from pork and wine were disagreeable to him. "Drinking," said he, "is the joy of the Russes. We cannot exist without that pleasure."

Then came the Germans, asserting that they were come as emissaries of the Pope.<sup>92</sup> They added, "Thus says the Pope: 'Your country is like our country, but your faith is not as ours. For our faith is the light. We worship God, who has made heaven and earth, the stars, the moon, and every creature, while your gods are only wood.'" Vladimir inquired what their teaching was. They replied, "Fasting according to one's strength. But whatever one eats or drinks is all to the glory of God, as our teacher Paul has said." Then Vladimir answered, "Depart hence; our fathers accepted no such principle."

The Jewish Khazars heard of these missions, and came themselves saying, "We have learned that Bulgars and Christians came hither to instruct you in their faiths. The Christians believe in him whom we crucified, but we believe in the one God of Abraham, Isaac, and Jacob." Then Vladimir inquired what their religion was. They replied that its tenets included circumcision, not eating pork or hare, and observing the Sabbath. The Prince then asked where their native land was, and they replied that it was in Jerusalem. When Vladimir inquired where that was, they made answer, "God was angry (86) at our forefathers, and scattered us among the gentiles on account of our sins. Our land was then given to the Christians." The Prince then demanded, "How can you hope to teach others while you yourselves are cast out and scattered abroad by the hand of God? If God loved you and your faith, you would not be thus dispersed in foreign lands. Do you expect us to accept that fate also?"

Then the Greeks sent to Vladimir a scholar,<sup>93</sup> who spoke thus: "We have heard that the Bulgarians came and urged you to adopt their faith, which pollutes heaven and earth. They are accursed above all men, like Sodom and Gomorrah, upon which the Lord let fall

burning stones, and which he buried and submerged. The day of destruction likewise awaits these men, on which the Lord will come to judge the earth, and to destroy all those who do evil and abomination. For they moisten their excrement, and pour the water into their mouths, and anoint their beards with it, remembering Mahomet. The women also perform this same abomination, and even worse ones." Vladimir, upon hearing their statements, spat upon the earth, saying, "This is a vile thing."

Then the scholar said, "We have likewise heard how men came from Rome to convert you to their faith. It differs but little from ours, for they commune with wafers, called *oplatki*, which God did not give them, for he ordained that we should commune with bread. For when he had taken bread, the Lord gave it to his disciples, saying, 'This is my body broken (87) for you.' Likewise he took the cup, and said, 'This is my blood of the New Testament.' They do not so act, for they have modified the faith." Then Vladimir remarked that the Jews had come into his presence and had stated that the Germans and the Greeks believed in him whom they crucified. To this the scholar replied, "Of a truth we believe in him. For some of the prophets foretold that God should be incarnate, and others that he should be crucified and buried, but arise on the third day and ascend into heaven. "For the Jews killed the prophets, and still others they persecuted. When their prophecy was fulfilled, our Lord came down to earth, was crucified, arose again, and ascended into heaven. He awaited their repentance for forty-six years, but they did not repent, so that the Lord let loose the Romans upon them. Their cities were destroyed, and they were scattered among the gentiles, under whom they are now in servitude."

Vladimir then inquired why God should have descended to earth and should have endured such pain. The scholar then answered and said, "If you are desirous of hearing the story, I shall tell you from the beginning why God descended to earth." Vladimir replied, "Gladly would I hear it." Whereupon the scholar thus began his narrative:

"In the beginning, God created heaven and earth on the first day. Upon the second, he created the land which is in the midst of the water. Upon this same day, the waters were divided. A part of them was elevated above the land, and a part placed below it. On the third day, he created the sea, the rivers, the springs, and the seeds. On the fourth, God made the sun, the moon, and the stars, and thus adorned the heavens. When the foremost of the angels, the chief of the angelic host, beheld these works, he reflected and said, 'I shall descend to the

earth and seize upon it. (88) I shall then be like to God, and shall establish my throne upon the northern clouds.' But God cast him straightway out of heaven, and in his train fell the tenth order of the angels, who had been subject to him. The name of this adversary was Sathanael, in whose place God set Michael as chief, while Satan, after sinning in his devices and falling from the former glory, is now called the adversary of God.

"Subsequently, upon the fifth day, God created whales, fishes, reptiles, and feathered fowl. On the sixth, God created beasts, cattle, and terrestrial reptiles. He also created man. Upon the seventh day, which is the Sabbath, God rested from his labors. He set up Paradise at the east in Eden. There he placed man, whom he had created, and bade him eat of every tree save one, namely, the tree of the understanding of good and evil. Thus Adam was in Paradise beholding God, and glorified him when the angels glorified him.

"Now God cast a drowsiness upon Adam, and he slept. Then God took from him one rib, and made him a wife, whom he brought to Adam in Paradise. Then Adam said 'This is bone of my bone and flesh of my flesh,' and she was called woman. Adam gave names to the cattle and the birds, the beasts and the reptiles; to man and to woman an angel gave names. God subjected the beasts and the cattle to Adam's rule; he ruled over them and they obeyed his word.

"When the devil saw how God honored man, he hated him. Changing himself into a serpent, he approached Eve and inquired of her, 'Why do you not eat of the tree that stands in the middle of Paradise?' The woman made answer to the serpent, 'God has said: "Ye must not eat of it, or ye shall die the death."' Then the serpent said, 'You shall not die the death. God knew (89) that upon the day when you eat of it, your eyes be opened, and you shall be as God understanding good and evil.' Now the woman saw that the tree was good to eat, so she ate of it, and gave of it to her husband. They ate, and their eyes were opened, so that they realized that they were naked, and plaited for themselves girdles of fig-leaves.

"Then God said, 'The earth is accursed of your deeds, and ye shall live in sorrow all the days of your life. If ye stretch out your hand and pluck the fruit of the tree of life, ye will live forever.' So the Lord God drove Adam out of Paradise. He sat opposite the gate of Paradise weeping and tilling the soil, and Satan rejoiced that the earth was accursed. This was the first fall of man, and his bitter punishment, in that he lost the angelic life.

"Adam begot Cain and Abel. Cain was a plowman, and Abel a

shepherd. Now Cain offered God of the fruit of the earth, but God did not accept his gifts. But Abel brought him of his firstling lamb, and God accepted the offerings of Abel. Then Satan entered into Cain, and incited him to kill Abel. So Cain said to Abel, 'Let us go into the field.' When they had gone forth, Cain rose up and wished to kill his brother, but he did not know how to compass the deed. But Satan said, 'Take up a stone and smite him.' So Cain took a stone and killed him. Then God said to Cain. 'Where is thy brother?' and Cain replied, 'Am I my brother's keeper?' So God said, 'The blood of thy brother cries aloud to me; thou shalt groan and tremble unto thy life's end.'

"Adam and Eve wept, but the devil rejoiced, saying, (90) 'Behold, him whom God held in honor I have made to depart from God, and now sorrow has come upon him.' So they mourned Abel for thirty years. His body did not decompose, but they did not know how to bury him. Then, by God's command, two birds flew down, and one of them died. The other dug a trench, and placed the dead bird therein, and buried it. When Adam and Eve beheld this, they dug a trench, and placed Abel in it, and buried him thus with sorrow.

"When Adam was two hundred and thirty years old, he begot Seth and two daughters. Cain married one and Seth the other, and from them the race of men multiplied and increased throughout the earth. But they knew not their Creator, and were filled with every vice and uncleanness, with lust and with hatred, and they lived like cattle. Noah was the only just man in the whole race, and he begot three sons, Shem, Ham, and Japheth. God said, 'My spirit shall not abide among men; I will destroy what I have created, both man and beast.' Then the Lord God said to Noah, 'Build an ark three hundred cubits long and fifty cubits broad, and thirty cubits high (for a *sazhen* was called a cubit).' The ark was one hundred years building, but Noah foretold that there was to be a flood, and the people mocked him. When the ark was finished, the Lord said to Noah, 'Enter into it thyself and thy wife, and thy sons, and thy daughters-in-law. Take with thee two each of all beasts, birds, and reptiles.' So Noah led them into the ark as the Lord had enjoined him.

"Then God brought a flood upon the earth, and drowned all flesh, but the ark floated upon the water. When the waters had subsided, Noah and (91) his sons and his wife went forth, and by them the earth was peopled. There were many men with but one language, and they said one to another, 'Let us build a tower as high as heaven.' They even began to build it with Nimrod as their chief. But God said, 'Men

have multiplied, and their devices are vain.' Then God descended, and divided the nations into seventy-two peoples. But the tongue of Adam was not taken away from Eber, for he alone had not joined in their vanity, saying, 'If God had bidden men to build a tower as high as heaven, he would have ordained it with a word, even as he created the heavens, the earth, the sea, and all things visible and invisible.' Therefore Eber's language was unaltered, and from him are descended the Hebrews.

"The human race was thus divided into seventy-two nations and scattered throughout the world, each one having its own customs. Following the devil's instruction, they sacrificed to trees, springs, and rivers, and did not know God. Between Adam and the Flood, two thousand and forty years passed, and between the Flood and the division of the nations, five hundred and twenty-nine years. Subsequently, the devil cast mankind into yet greater error, so that they undertook to build idols, some of wood, some of brass, others of marble, and still others of gold and silver. They not only worshipped them, but even brought their sons and daughters and killed them before these images, so that all the earth was defiled.

"The author of idolatry was Serug, for he made idols in the name of dead men, kings, heroes, magicians, and evil women. Serug begot (92) Terah, and Terah begot three sons, Abraham, Nahor, and Haran. Terah built idols, having learned the art from his father. But Abraham, having come to reason, looked up to heaven, and upon observing the stars and the sky, said, 'In truth, that is God, and those that my brother makes only deceive men.' Then Abraham announced, 'I will test the gods of my father,' and he inquired, 'Father, why do you deceive men by making idols of wood? It is God who has made heaven and earth.' Abraham then set fire to the idols in the temple. When Haran, Abraham's brother, saw this act, in his zeal for the idols he endeavored to save them, and was himself consumed, so that he died before his father. For prior to that time, no son had passed away before his father, but the father had always died before his son; from this time forth, sons began to perish before their fathers.

"God loved Abraham, and said to him, 'Go forth out of the house of thy father into the land to which I shall guide thee. I shall make of thee a nation, and the generations of the earth shall bless thee.' And Abraham did as the Lord ordained. So Abraham took his nephew Lot (for Lot was both his brother-in-law and his nephew, since Abraham had married his brother's daughter Sarai); and he came to a high oak in the land of Canaan. God said to Abraham, 'To thy seed will

I give this land.' Then Abraham worshipped God. Now Abraham was seventy-five years old when he went out of Haran. But Sarai was barren, and since she was afflicted with her sterility, Sarai said to Abraham, 'Have intercourse with (93) my maid-servant.' So Sarai took Hagar and gave her to Abraham, who had intercourse with her. She conceived and bore a son, and Abraham called him Ishmael. Abraham was eighty-six years old when Ishmael was born. Afterward, Sarai conceived and bore a son, and called his name Isaac. Then God directed Abraham to circumcise the child, and he duly circumcised him on the eighth day. God loved Abraham and his race. He called them his people, and distinguished them from the Gentiles by calling them his own.

"When Isaac was grown up, Abraham, having lived one hundred and seventy years, died and was buried. When Isaac was sixty, he begot two sons, Esau and Jacob. Esau was crafty and Jacob truthful. Jacob served his uncle seven years for his younger daughter, but Laban did not give her to him, saying, "Take the elder instead.' He thus gave him Leah, the elder, but for the younger demanded of him seven years' further service. So Jacob served seven more years for Rachel and married the two sisters. By them he begot eight sons: Reuben, Simeon, Levi, Judah, Issachar, Zabulon and Asser. From these brothers the Jews are sprung.

"Jacob went to Egypt when he was one hundred and thirty years old, accompanied by his kin to the number of sixty-five souls. He lived in Egypt seventeen years before his death, and his race was in captivity four hundred years. During these years, the Jewish people increased and multiplied, (94) but the Egyptians crushed them with toil. At this time, Moses was born among the Jews, and the Egyptians informed the King a child was born among the Jews who should destroy Egypt. Then the King gave orders to cast the growing children of the Jews into the river. But Moses' mother, fearing his destruction, took the infant and laid him in a basket, and set him in the water.

"At this moment, Thermuthi, the daughter of Pharaoh, went down to bathe, and on seeing the child floating there, she rescued him and named him Moses, and brought him up. The child was fair, and was four years old when the daughter of Pharaoh brought him before her father. When Pharaoh saw Moses, he fancied the child. Moses seized him around the neck, knocked the crown from the King's head, and stamped upon it. A magician who beheld this act protested to the King, 'Oh King, destroy this child, for if you do not destroy him he

will ruin all Egypt.' The King heeded him not, but gave command that no more of the Jewish children be killed.

"When Moses grew to manhood, he was great in the house of Pharaoh. But when another King came to the throne, the nobles hated him. Then Moses, since he had killed an Egyptian who was persecuting a Jew, fled from Egypt, and came to the land of Midian. As he was making his way across the desert, he learned from the angel Gabriel about the nature of the whole world, of the first man, what happened after him, about the flood, the confusion of the tongues, the age of each man, the movement and the number of the stars, the dimensions of the earth, (95) and all wisdom. Thereafter God appeared to him in the burning bush, and said to him, 'I have seen the oppression of my people in Egypt, and have descended to take them from the hands of the Egyptians, and lead them forth from the land. Go therefore to Pharaoh, king of Egypt, and say unto him, "Set Israel free, that they may perform sacrifice to God for three days." If the King of Egypt heed thee not, I will smite him with all my wonders.'

"When Moses came before Pharaoh, the King did not heed him. Then God sent ten plagues upon him: rivers of blood, frogs, gnats, dogflies, cattle-plague, burning vesicles, hail, locusts, three days' darkness, and pestilence among the population. Ten plagues were thus visited upon Egyptians, because they drowned the children of the Jews for ten months. But when there was pestilence in Egypt, Pharaoh said to Moses and his brother Aaron, 'Depart hence quickly.' So Moses after gathering the Jews together, departed out of the land of Egypt.

"The Lord led them over the road through the desert to the Red Sea, preceding them by night as a fiery pillar, and by day as a cloud. When Pharaoh heard how the people were escaping, he pursued them, and overtook them by the seaside. When the Jews beheld this, they cried out against Moses, saying, 'Why have you led us out to certain death?' Then Moses called upon God, and the Lord said, 'Why callest thou upon me? Smite the sea with thy staff.' Moses did thus, and the water parted in twain, so that the children of Israel went down into the sea. When Pharaoh beheld this, (96) he pursued them, for the children of Israel were traveling on dry land. But when they reached the shore, the sea closed over Pharaoh and his warriors.

"God loved Israel, and they traveled three days from the sea, and arrived at Marah. There the water was bitter. The people murmured against God, but the Lord showed them a tree, and when Moses placed it in the water, the water was sweetened. Then they still murmured

against Moses and Aaron, saying, "It was better for us in Egypt, where we ate meat, onions, and bread till we were filled." The Lord then said to Moses, 'I have heard the complaint of the children of Israel,' and he gave them manna to eat. Afterward, the Lord revealed the law to them upon Mt. Sinai. But while Moses was with God upon the mountain, the people moulded a calf's head and bowed down before it as if before God himself, and Moses killed three thousand of them.

"Yet again they murmured against Moses and Aaron because there was no water, and the Lord said to Moses, 'Smite the rock with thy rod.' But Moses replied, 'How can water issue from it?' Then the Lord was angry at Moses because he did not glorify him, and for this reason, on account of these murmurings, he did not enter the Promised Land. But Moses died there on the mountain.

"Then Joshua, son of Nun, assumed the leadership. He entered the Promised Land, destroyed the Canaanites, and settled the children of Israel there in their stead. Then, when Joshua died, Judah was judge in his place. There were fourteen other judges. But in their time the people forgot (97) God, who had led them out of Egypt, and they began to serve devils. Then God was wroth, and delivered them over to the violence of the Gentiles. But when they repented, he had mercy upon them. When he had freed them, they returned nevertheless to the worship of devils.

"Next, Eli the priest was judge, and after him, Samuel the prophet. The people said to Samuel, 'Give us a King.' Then the Lord was angered against Israel, and set Saul over them as King. But Saul would not walk in the law of the Lord, so the Lord chose David, and appointed him King over Israel. Now David found favor with God, and to him God swore that a God should be born of his lineage. Thus David began to prophecy concerning the incarnation of God, saying, 'I bore thee from my loins before the morning star' (*Ps.*, xc, 3). He prophesied for forty years, and then died. After him, his son Solomon uttered prophecy. It was he who built a temple to God, and called it the Holy of Holies. He was a wise man, but in the end he fell from grace. He too reigned forty years and then died. After him reigned his son Rehoboam, and in his day the kingdom was divided into two parts, since the Jews lived partly in Jerusalem, and the other portion in Samaria.

"In Samaria reigned Rehoboam, son of Solomon, who made two golden calves, one of which he set up in Bethel on the hill, and the other in Dan, saying, 'These are your gods, oh Israel.' So the people worshiped them and forgot God. Likewise in Jerusalem they forgot

God, and began to worship Baal, called the god of war, who is Ares, and they forgot the God of their fathers. Then God began to send (98) them prophets, and the prophets rebuked them for their iniquities, but when they were rebuked by the prophets, they killed them. Then God was wroth against Israel, and said, 'I shall cast you from me, I shall call other peoples to serve. If they sin, I will not remember their iniquities.'

"So the Lord sent his prophets, saying to them, 'Prophecy of the rejection of the Jews and the calling of the Gentiles.' Hosea was thus the first to prophesy, saying, 'I will cause the kingdom of the house of Israel to cease, I will break the bow of Israel, and I will no more have compassion on the house of Israel. But I will cast them off and reject them, saith the Lord, and they shall be wanderers among the nations' (*Hos.*, i, 4-6; ix, 17). And Jeremiah said, 'If Samuel and Moses arise, I will not have mercy on them' (*Jer.*, xv, i). Further, Jeremiah said, 'Thus saith the Lord: "I have sworn by my great name that my name shall no more be mentioned henceforth by the lips of the Jews"' (*Jer.*, xiv, 26). Likewise Ezekiel said, 'Thus saith the Lord Jehovah: "I will scatter thee and the whole remnant of thee to all the winds, for that thou hast defiled my sanctuaries with thine abominations; I will reject thee and have no more mercy upon thee"' (*Ezek.*, v, 10-11).

"Malachi said, 'I have no pleasure in you, saith Jehovah. From the east to the west my name shall be glorified among the Gentiles. In every place incense shall be offered unto my name, and a pure offering, for great is my name among the Gentiles. Wherefore I will deliver you into exile and to the scorn of all nations' (*Mal.*, i, 10-11; ii, 9). The great Isaiah said, 'Thus saith the Lord: "I will stretch out my hand against (99) thee, I will destroy thee and scatter thee, and restore thee no more"' (*Is.*, i, 25). And further, 'I have hated your feasts and your new moons; your Sabbaths I will not accept' (*Is.*, i, 13-14). Amos the prophet said, 'Hear the word of the Lord: "I will bring mourning upon you; the house of Israel has fallen and was not quick to arise"' (*Amos*, v, 1-2). Malachi said 'Thus saith the Lord: "I will send upon you a curse, and will curse your blessing; I will destroy it, and it shall not be among you"' (*Mal.*, ii, 2).

"Many prophesied of their rejection, and to such prophets God gave his commandment to foretell the calling of other nations in their stead. Thus Isaiah called upon them, saying, 'Law shall go forth from me, and my judgment is the light of nations. My justice approaches quickly; it shall go forth and in my arm shall the Gentiles hope' (*Is.*, li, 4-6). Jeremiah said, 'Thus saith the Lord: "I will establish a new covenant for the house of Judah. I will give laws for their understanding, and

write upon their hearts. I will be their God, and they shall be my people" (*Jer.*, xxi, 31-34). Isaiah said, "The old things are passed away, but I declare the new. Before their appearance, it has been revealed unto you. Sing unto the Lord a new song. Those who serve me shall be called by a new name, which shall be blessed throughout all the earth. My house shall be called a house of prayer for all nations" (*Is.*, xlii, 9-10; *lvi*, 5-7). Likewise Isaiah said, "The Lord will show his right arm before all nations, and all the ends of the earth shall see salvation from our God" (*Is.*, liii, 10). And David said, "Praise the Lord, all the nations, praise him, all ye people" (*Ps.*, cxviii, 1).

"Since God so loved his new people, he promised (100) to descend among them himself, and to appear as a man in the flesh, and to suffer for the sin of Adam. Thus men began to prophesy concerning the incarnation of God. First David said, "The Lord said unto my Lord: "Sit upon my right, until I shall set thine enemies as a footstool for thy feet" (*Ps.*, xc, 1). And again, "The Lord said unto me: "Thou art my son, this day have I begotten thee" (*Ps.*, ii, 7). And Isaiah said, "No ambassador nor messenger, but God himself shall come to save us" (*Is.*, lxiii, 9). And again, "A child is born to us in whose arm there is authority, and he shall be called the great counsellor of the angels. Great is his might, and of his peace there is no end" (*Is.*, ix, 6). And again, "Behold, a maiden shall conceive in the womb, and shall bear a son, and they shall call his name Emmanuel" (*Is.*, vii, 14). Micah said, "Thou, Bethlehem Ephrathah, art scarcely to be of slight account among the thousands of Jews. For out of thee shall come forth a ruler to be prince in Israel, and his going forth is from everlasting. Therefore he will scatter them till the time when the mother travails, and the rest of his brethren return to the sons of Israel" (*Mic.*, x, 2-3). Jeremiah thus said, "This is our God, and no other shall be compared with him, He has found all the way of wisdom, he has given it to Jacob his servant. Then he appeared on earth and lived among men" (*Baruch*, iii, 35-38). And again, "Man exists. But who shall know how God exists or how man dies?" (*Jer.*, xvii, 9). Zachariah said, "They have not heeded my son, and I will not give ear to them, said the Lord" (*Zach.*, vii, 13). Hosea said, "Thus saith the Lord: "My flesh is from them" (*Hos.*, ix, 12).

"Prophecies were likewise uttered also concerning his passion. (101) Thus Isaiah said, "Woe to their souls! For they have counselled evil counsel, saying, "Let us kill the just man" (*Is.*, iii, 9-10). Likewise he said, "Thus saith the Lord: "I will not resist them nor speak against them. I offered my back to wounds and my countenance to blows,

and I turned my face not away from shame and from spitting" (*Is.*, i, 5-6). Jeremiah said, "Come, let us destroy the tree with the fruit thereof, and cut him off from the land of the living" (*Jer.*, xii, 19). Moses said of his crucifixion, "Thy life shall hang in doubt before thee" (*Deut.*, xxviii, 66). David said, "Why are the nations stirred up" (*Ps.*, ii, 1). And Isaiah said, "He was led like a sheep to the slaughter" (*Is.*, liii, 7). And Esdras said, "Blessed be the Lord: he stretched out his hands and saved Jerusalem" (?) They spoke also of the resurrection. David said, "Rise up, oh Lord, judge the lands for thou shalt inherit all the nations" (*Ps.*, lxxxii, 8). And likewise, "Them the Lord awaked as one out of sleep" (*Ps.*, lxxviii, 65) and also, "Let God arise, let his enemies be scattered" (*Ps.*, lxviii, 1). Likewise, "Arise, oh Jehovah; oh God, lift up thy hand" (*Ps.*, x, 12). Isaiah said, "Ye who walk into the land and the shadow of death, upon you shall shine the light" (*Is.*, ix, 2). And Zachariah said, "In the blood of thy covenant thou hast freed the captives from the waterless pit" (*Zach.*, ix, 11). Many things were prophesied concerning him, all of which have been fulfilled."

Then Vladimir inquired, "When was this fulfilled? Has it happened or is it yet to occur?" The scholar answered him and said:

"All was accomplished when God was incarnate. (102). For as I said before, when the Jews killed the prophets and their kings transgressed against the law, he gave them over to destruction, and they were led into captivity into Assyria because of their sins. They labored there seventy years. Then they returned to their native land, but had no king. Thus the high priests ruled over them until the time of the foreigner Herod, who reigned over them. During his reign, in the year 5500, the Angel Gabriel was sent to Nazareth to the Virgin Mary, of the tribe of David. He said unto her, 'Rejoice, thou who art happy, the Lord is with thee.' In consequence of this Annunciation, she conceived the Word of God in her womb, and bore a son, and called his name Jesus.

"Now behold, wise men came from the east, saying, 'Where is he who is born king of the Jews? For we have seen his star in the east, and are come to worship him.' When King Herod heard this, he was troubled, and all Jerusalem with him. And having called together the scribes and the elders of the people, he asked of them where the Christ should be born. They made reply, 'In Bethlehem of the Jews.' When Herod heard these words, he gave the command to slay all children under two years of age. So his soldiers went forth and killed the children. But in her fear, Mary hid the Child, and Joseph, together with Mary, took the Child and fled into Egypt, where they remained until

the death of Herod. In Egypt, the angel of the Lord appeared to Joseph, saying, 'Arise, take the Child and his mother, and return to the land of Israel.'

(103) "When he thus returned, he settled in Nazareth. After the Child grew up, and had reached the age of thirty years, he began to perform miracles, and to preach the kingdom of God. He chose twelve followers whom he called his disciples, and he began to work great marvels; to raise the dead, to cleanse lepers, to heal the lame, to give sight to the blind, and to perform many miracles, even as the prophets had foretold concerning him, saying, 'He healed our sicknesses and cured our diseases' (*Is.*, liii, 4). He was baptized by John in the Jordan, showing regeneration to mankind. When he was baptized, behold, the heavens were opened, and the Spirit descended upon him in the form of a dove, and a voice said, "This is my beloved Son, in whom I am well pleased."

"He sent out his disciples to preach the kingdom of God and repentance for the remission of sins. Desirous of fulfilling the prophecy, he began to preach how the Son of Man should suffer, be crucified, and rise again on the third day. While he was teaching in the Temple, the high priests and the scribes, inspired by hatred, set out to kill him, and after taking him captive, they led him before Pilate, the governor. When Pilate discovered that they had arrested him without charge, he desired to release him, but they said, 'If you release this man, you cannot be a friend of Caesar.' Pilate then commanded that they should crucify him. So they led him to the Place of the Skull and crucified him there. And darkness was over all the earth from the sixth hour until the ninth, and at the ninth hour, Jesus gave up the ghost. The veil of the Temple was rent in twain, and many dead arose, whom (104) he bade depart to Paradise.

"When they took him from the Cross, they laid him in a tomb, and the Jews sealed the tomb with a seal, and stationed guards there, saying, 'Perhaps his disciples will steal him away.' Then, upon the third day, he arose, and having arisen from the dead, he appeared to his disciples, saying to them, 'Go among all the nations, and teach all the peoples baptism in the name of the Father and the Son and the Holy Ghost.' He remained with them forty days, appearing to them after the resurrection. When the forty days had elapsed, he bade them go to the Mount of Olives, and there he appeared to them and blessed them, saying, 'Remain in the city of Jerusalem until I send the promise of my Father.' Having thus spoken, he ascended into heaven. They worshipped him, and returned to Jerusalem, where they gathered together

in the Temple. When fifty days were passed, the Holy Spirit descended upon the Apostles. After they had received the promise of the Holy Spirit, they separated throughout the world, teaching and baptizing with water."

Then Vladimir said, "Wherefore was he born of woman, and crucified on the tree, and baptized with water?" The scholar answered:

"Since the human race first sinned through woman, when the devil misled Adam through the agency of Eve so that he was deprived of Paradise, God for this reason avenged himself on the devil. Because of the first woman, victory fell to the devil's lot, for it was through woman that Adam fell from Paradise. God suffered pain upon the tree in order that the devil might be conquered by the tree, and that the righteous might taste of the tree of life. (105) As to the regeneration by water: since in the time of Noah, when sin multiplied among men, God brought the flood upon the earth and drowned mankind with its waters, God said, 'Inasmuch as I destroyed mankind with water because of their sins, I will now wash away the sins of man once more through the regeneration by water.' For the Jewish people were cleansed by the sea from the evil custom of the Egyptians, since water was in the beginning the primary element. For it is said 'The Spirit of God hovered over the face of the waters.' Thus men are now baptized with water and the Spirit.

"The first transfiguration was accomplished by means of water, as Gideon performed it. For when the angel came to him and bade him attack the Midianites, he laid a fleece upon the ground and to test God, Gideon said, 'Let there be dew on the whole earth, but let the fleece remain dry.' And it was so. This miracle signifies that the Gentiles were formerly dry, while the Jews were wet, and how afterward there was dew, that is, among the Gentiles, while dryness prevailed among the Jews. For the prophets had foretold that regeneration should be accomplished by means of water.

"Now that the Apostles have taught men throughout the world to believe in God, we Greeks have inherited their teaching, and the world believes therein. God hath appointed a day, in which he shall come from heaven to judge both the quick and the dead, and to render to each according to his deeds; to the righteous, the kingdom of heaven and ineffable beauty, bliss without end, and eternal life; but to sinners, the torments of hell and a worm that sleeps not, (106) and of their torments there shall be no end. Such shall be the penalties for those who do not believe in our Lord Jesus Christ. The unbaptized shall be tormented with fire."



As he spoke thus, he exhibited to Vladimir a canvas on which was depicted the Judgment Day of the Lord, and showed him, on the right, the righteous going to their bliss in Paradise, and on the left, the sinners on their way to torment. Then Vladimir sighed and said, "Happy are they upon the right, but woe to those upon the left!" The scholar replied, "If you desire to take your place upon the right with the just, then accept baptism! Vladimir took this counsel to heart, saying, "I shall wait yet a little longer," for he wished to inquire about all the faiths. Vladimir then gave the scholar many gifts, and dismissed him with great honor.

6495 (987). Vladimir summoned together his boyars and the city-elders, and said to them, "Behold, the Bulgars came before me urging me to accept their religion. Then came the Germans and praised their own faith; and after them came the Jews. Finally the Greeks appeared, criticizing all other faiths but commending their own, and they spoke at length, telling the history of the whole world from its beginning. Their words were artful, and it was wondrous to listen and pleasant to hear them. They preach the existence of another world. 'Whoever adopts our religion and then dies shall arise and live forever. But whosoever embraces another faith, shall be consumed with fire in the next world.' (107) What is your opinion on this subject, and what do you answer?" The boyars and the elders replied, "You know, oh Prince, that no man condemns his own possessions, but praises them instead. If you desire to make certain, you have servants at your disposal. Send them to inquire about the ritual of each and how he worships God."

Their counsel pleased the prince and all the people, so that they chose good and wise men to the number of ten, and directed them to go first among the Bulgars and inspect their faith. The emissaries went their way, and when they arrived at their destination they beheld the disgraceful actions of the Bulgars and their worship in the mosque; then they returned to their country. Vladimir then instructed them to go likewise among the Germans, and examine their faith, and finally to visit the Greeks. They thus went into Germany, and after viewing the German ceremonial, they proceeded to Tsar'grad, where they appeared before the Emperor. He inquired on what mission they had come, and they reported to him all that had occurred. When the Emperor heard their words, he rejoiced, and did them great honor on that very day.

On the morrow, the Emperor sent a message to the Patriarch to inform him that a Russian delegation had arrived to examine the Greek faith, and directed him to prepare the church and the clergy, and to

array himself in his sacerdotal robes, so that the Russes might behold the glory of the God of the Greeks. When the Patriarch received these commands, he bade the clergy assemble, and they performed the customary rites. They burned incense, and the choirs sang hymns. The Emperor accompanied the Russes to the church, and placed them in a wide space, calling their attention to the beauty of the edifice, the chanting, and the pontifical services and the ministry of the deacons, while he explained to them the worship of his God. The Russes were astonished, (108) and in their wonder praised the Greek ceremonial. Then the Emperors Basil and Constantine invited the envoys to their presence, and said, "Go hence to your native country," and dismissed them with valuable presents and great honor.

Thus they returned to their own country, and the Prince called together his boyars and the elders. Vladimir then announced the return of the envoys who had been sent out, and suggested that their report be heard. He thus commanded them to speak out before his retinue. The envoys reported, "When we journeyed among the Bulgars, we beheld how they worship in their temple, called a mosque, while they stand ungirt. The Bulgar bows, sits down, looks hither and thither like one possessed, and there is no happiness among them, but instead only sorrow and a dreadful stench. Their religion is not good. Then we went among the Germans, and saw them performing many ceremonies in their temples; but we beheld no glory there. Then we went to Greece, and the Greeks led us to the edifices where they worship their God, and we knew not whether we were in heaven or on earth. For on earth there is no such splendor or such beauty, and we are at a loss how to describe it. We only know that God dwells there among men, and their service is fairer than the ceremonies of other nations. For we cannot forget that beauty. Every man, after tasting something sweet, is afterward unwilling to accept that which is bitter, and therefore we cannot dwell longer here." Then the boyars spoke and said, "If the Greek faith were evil, it would not have been adopted by your grandmother Olga who was wiser than all other men." Vladimir then inquired where they should all accept baptism, and they replied that the decision rested with him.

(109) After a year had passed, in 6496 (988), Vladimir proceeded with an armed force against Kherson, a Greek city, and the people of Kherson barricaded themselves therein.<sup>94</sup> Vladimir halted at the farther side of the city beside the harbor, a bowshot from the town, and the inhabitants resisted energetically while Vladimir besieged the town. Eventually, however, they became exhausted, and Vladimir warned

them that if they did not surrender, he would remain on the spot for three years. When they failed to heed this threat, Vladimir marshalled his troops and ordered the construction of an earthwork in the direction of the city. While this work was under construction, the inhabitants dug a tunnel under the city-wall, stole the heaped-up earth, and carried it into the city, where they piled it up in the center of the town. But the soldiers kept on building, and Vladimir persisted. Then a man of Kherson, Anastasius by name, shot into the Russ camp an arrow on which he had written, "There are springs behind you to the east, from which water flows in pipes. Dig down and cut them off." When Vladimir received this information, he raised his eyes to heaven and vowed that if this hope was realized, he would be baptized. He gave orders straightway to dig down above the pipes, and the water-supply was thus cut off. The inhabitants were accordingly overcome by thirst, and surrendered.

Vladimir and his retinue entered the city, and he sent messages to the Emperors Basil and Constantine, saying, "Behold, I have captured your glorious city. I have also heard that you have an unwedded sister. Unless you give her to me to wife, (110) I shall deal with your own city as I have with Kherson." When the Emperors heard this message they were troubled, and replied, "It is not meet for Christians to give in marriage to pagans. If you are baptized, you shall have her to wife, inherit the kingdom of God, and be our companion in the faith. Unless you do so, however, we cannot give you our sister in marriage." When Vladimir learned their response, he directed the envoys of the Emperors to report to the latter that he was willing to accept baptism, having already given some study to their religion, and that the Greek faith and ritual, as described by the emissaries sent to examine it, had pleased him well. When the Emperors heard this report, they rejoiced, and persuaded their sister Anna to consent to the match. They then requested Vladimir to submit to baptism before they should send their sister to him, but Vladimir desired that the Princess should herself bring priests to baptize him. The Emperors complied with his request, and sent forth their sister, accompanied by some dignitaries and priests. Anna, however, departed with reluctance. "It is as if I were setting out into captivity," she lamented; "better were it for me to die at home." But her brothers protested, "Through your agency God turns the land of Rus' to repentance, and you will relieve Greece from the danger of grievous war. Do you not see how much harm the Russes have already brought upon the Greeks? If you do not set out, they may bring on us the same misfortunes." It was thus that they overcame her hesita-

tion only with great difficulty. The Princess embarked upon a ship, and after tearfully embracing her kinfolk, (111) she set forth across the sea and arrived at Kherson. The natives came forth to greet her, and conducted her into the city, where they settled her in the palace.

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

Vladimir was baptized in the Church of St. Basil, which stands at Kherson upon a square in the center of the city, where the Khersonians trade.<sup>95</sup> The palace of Vladimir stands beside this church to this day, and the palace of the Princess is behind the altar. After his baptism, Vladimir took the Princess in marriage. Those who do not know the truth say he was baptized in Kiev, while others assert this event took place in Vasil'ev,<sup>96</sup> while still others mention other places.

After Vladimir was baptized, (112) the priests explained to him the tenets of the Christian faith, urging him to avoid the deceit of heretics by adhering to the following creeds:

I believe in God, the Father Almighty, Maker of Heaven and Earth; and also: I believe in one God the Father, who is unborn, and in the only Son, who is born, and in one Holy Ghost emanating therefrom: three complete and thinking Persons, divisible in number and personality, but not in divinity; for they are separated without distinction and united without confusion. God the Father Everlasting, abides in Fatherhood, unbegotten, without beginning, himself the beginning and the cause of all things. Because he is unbegotten, he is older than the Son and the Spirit. From him the Son was born before all worlds, and from him the Holy Ghost emanates intemporally and incorporeally. He is simultaneously Father, Son and Holy Ghost.

The Son, being like the Father, is distinguished from the Father and the Spirit in that he was born. The Spirit is Holy, like to the Father and the Son, and is everlasting. The Father possesses Fatherhood, and Son Sonship, and the Holy Ghost Emanation. For the Father

is not transformed into the Son or the Spirit, nor the Son to the Father and the Spirit, nor the Spirit to the Son and the Father, since their attributes are invariable. Not three Gods, but one God, since there is one divinity in three Persons.

In consequence of the desire of the Father and the Spirit to save his creation, he went out of the bosom of the Father, yet without leaving it, to the (113) pure womb of a Virgin, as the seed of God. Entering into her, he took on animated, vocal, and thinking flesh which had not previously existed, came forth God incarnate, and was ineffably born, while his Mother preserved her virginity immaculate. Suffering neither combination, nor confusion, nor alteration, he remained as he was, became what he was not, and assumed the aspect of a slave in truth, not in semblance, being similar to us in every respect except in sin.

Voluntarily he was born, voluntarily he suffered want, voluntarily he thirsted, voluntarily he endured, voluntarily he feared, voluntarily he died in truth and not in semblance. All these were genuine and unimpeachable human sufferings. He gave himself up to be crucified. Though immortal, he tasted death. He arose in the flesh without knowing corruption; he ascended into Heaven, and sat upon the right hand of the Father. And as he ascended in glory and in the flesh so shall he descend once more.

Moreover, I acknowledge one Baptism of water and the Spirit, I approach the Holy Mysteries, I believe in the True Body and Blood, I accept the traditions of the Church, and I venerate the sacred images. I revere the Holy Tree and every Cross, the sacred relics, and the sacred vessels.<sup>97</sup>

Believe, also, they said, in the seven councils of the Church: the first at Nicaea, comprising three hundred and eighteen Fathers, who cursed Arius and proclaimed the immaculate and orthodox faith; the second at Constantinople, attended by one hundred and fifty Fathers, who anathematized Macedonius (who denied the Holy Spirit), and proclaimed the oneness of the Trinity; (114) the third at Ephesus, comprising two hundred Fathers, against Nestorius, whom they cursed, while they also proclaimed the dignity of the Mother of God; the fourth council of six hundred and thirty Fathers held at Chalcedon, to condemn Eutyches and Dioscorus, whom the Holy Fathers cursed after they had proclaimed the Perfect God and the Perfect Man, our Lord Jesus Christ; the fifth council of one hundred and sixty-five Fathers, held at Constantinople, which was directed against the teachings of Origen and Evagrius, whom the Fathers anathematized; the sixth council of one hundred and seventy Holy Fathers, likewise held

at Constantinople, which condemned Sergius and Cyrus, whom the Holy Fathers cursed; and the seventh council, comprising three hundred and fifty Holy Fathers, which was held at Nicaea, and cursed those who do not venerate images.

Do not accept the teachings of the Latins, whose instruction is vicious. For when they enter the church, they do not kneel before the images, but they stand upright before kneeling, and when they have knelt, they trace a cross upon the ground and then kiss it, but they stand upon it when they arise. Thus while prostrate they kiss it, and yet upon arising they trample it underfoot. Such is not the tradition of the Apostles. For the Apostles prescribed the kissing of an upright cross, and also prescribed the use of images. For the Evangelist Luke painted the first image and sent it to Rome. As Basil has said, the honor rendered to the image redounds to its original. Furthermore, they call the earth their mother. If the earth is their mother, then heaven is their father, for in the beginning God made heaven and earth. Yet they say, "Our Father which art in Heaven." If, according to their understanding, the earth is their mother, why do they spit upon (115) their mother, and pollute her whom they caress?

In earlier times, the Romans did not so act, but took part in all the councils, gathering together from Rome and all other Sees. At the first Council in Nicaea, directed against Arius, Silvester sent bishops and priests from Rome, as did Athanasius from Alexandria; and Metrophanes also despatched his bishops from Constantinople. Thus they corrected the faith. At the second council took part Damasus of Rome, Timotheus of Alexandria, Meletius of Antioch, Cyril of Jerusalem, and Gregory the Theologian. In the third council participated Coelestinus of Rome, Cyril of Alexandria, Juvenal of Jerusalem. At the fourth council participated Leo of Rome, Anatolius of Constantinople, and Juvenal of Jerusalem; and at the fifth, Vigilius of Rome, Eutychius of Constantinople, Apollinaris of Alexandria, and Domnus of Antioch. At the sixth council took part Agathon of Rome, Georgius of Constantinople, Theophanes of Antioch, and Peter the Monk of Alexandria; at the seventh, Adrian of Rome, Tarasius of Constantinople, Politian of Alexandria, Theodoret of Antioch, and Elias of Jerusalem. These Fathers with the assistance of the bishops, corrected the faith.

After the seventh council, Peter the Stammerer came with the others to Rome and corrupted the faith, seizing the Holy See. (116) He seceded from the Sees of Jerusalem, Alexandria, Constantinople, and Antioch. His partisans disturbed all Italy, disseminating their

teaching in various terms. For some of these priests who conduct services are married to one wife, and others are married to seven. Avoid their doctrine; for they absolve sins against money payments, which is the worst abuse of all. God guard you from this evil, oh Prince!<sup>98</sup>

Hereupon Vladimir took the Princess and Anastasius and the priests of Kherson, together with the relics of St. Clement and of Phoebus his disciple, and selected also sacred vessels and images for the service.<sup>99</sup> In Kherson he thus founded a church on the mound which had been heaped up in the midst of the city with the earth removed from his embankment; this church is standing at the present day. Vladimir also found and appropriated two bronze statues and four bronze horses, which now stand behind the Church of the Holy Virgin, and which the ignorant think are made of marble. As a wedding present for the Princess, he gave Kherson over to the Greeks again, and then departed for Kiev.

When the Prince arrived at his capital, he directed that the idols should be overthrown, and that some should be cut to pieces and others burned with fire. He thus ordered that Perun should be bound to a horse's tail and dragged down Borichev to the stream.<sup>100</sup> He appointed twelve men to beat the idol with sticks, not because he thought the wood was sensitive, but to affront the demon who had deceived man in this guise, (117) that he might receive chastisement at the hands of men. Great art thou, oh Lord, and marvelous are thy works! Yesterday he was honored of men, but today held in derision. While the idol was being dragged along the stream to the Dnieper, the unbelievers wept over it, for they had not yet received holy baptism. After they had thus dragged the idol along, they cast it into the Dnieper. But Vladimir had given this injunction "If it halts anywhere, then push it out from the bank, until it goes over the falls. Then let it loose." His command was duly obeyed. When the men let the idol go, and it passed through the rapids, the wind cast it out on the bank, which since that time has been called Perun's sandbank, a name that it bears to this very day.

Thereafter Vladimir sent heralds throughout the whole city to proclaim that if any inhabitants, rich or poor, did not betake himself to the river, he would risk the Prince's displeasure. When the people heard these words, they wept for joy, and exclaimed in their enthusiasm, "If this were not good, the Prince and his boyars would not have accepted it." On the morrow, the Prince went forth to the Dnieper with the priests of the Princess and those from Kherson, and a countless multitude assembled. They all went into the water: some stood up to

their necks, others to their breasts, and the younger near the bank, some of them holding children in their arms, while the adults waded farther out. The priests stood by and offered prayers.<sup>101</sup> There was joy (118) in heaven and upon earth to behold so many souls saved. But the devil groaned, lamenting, "Woe is me! how am I driven out hence! For I thought to have my dwelling-place here, since the apostolic teachings do not abide in this land. Nor did this people know God, but I rejoiced in the service they rendered unto me. But now I am vanquished by the ignorant, not by apostles and martyrs, and my reign in these regions is at an end."

When the people were baptized, they returned each to his own abode. Vladimir, rejoicing that he and his subjects now knew God himself, looked up to heaven and said, "Oh God, who has created heaven and earth, look down, I beseech thee, on this thy new people, and grant them, oh Lord, to know thee as the true God, even as the other Christian nations have known thee. Confirm in them the true and inalterable faith, and aid me, oh Lord, against the hostile adversary, so that, hoping in thee and in thy might, I may overcome his malice." Having spoken thus, he ordained that wooden churches should be built and established where pagan idols had previously stood. He thus founded the Church of St. Basil on the hill where the idol of Perun and the other images had been set, and where the Prince and the people had offered their sacrifices.<sup>102</sup> He began to found churches and to assign priests throughout the cities, and to invite the people to accept baptism in all the cities and towns.

He took the children of the best families, and sent them for instruction (119) in book-learning. The mothers of these children wept bitterly over them, for they were not yet strong in faith, but mourned as for the dead. When these children were assigned for study, there was fulfilled in the land of Rus' the prophecy which says, "In those days, the deaf shall hear words of Scripture, and the voice of the stammerers shall be made plain" (*Is.*, xxix, 18). For these persons had not ere this heard words of Scripture, and now heard them only by the act of God, for in his mercy the Lord took pity upon them, even as the Prophet said, "I will be gracious to whom I will be gracious" (*Ex.*, xxxiii, 19).

He had mercy upon us in the baptism of life and the renewal of the spirit, following the will of God and not according to our deeds. Blessed be the Lord Jesus Christ, who loved his new people, the land of Rus', and illumined them with holy baptism. Thus we bend the knee before him saying, "Lord Jesus Christ, what reward shall we

return thee for all that thou hast given us, sinners that we are? We can not requite thy gifts, for great art thou, and marvelous are thy works. Of thy majesty there is no end. Generation after generation shall praise thy acts" (*Ps.*, cxlv, 4-5).

Thus I say with David, "Come, let us rejoice in the Lord, let us call upon God and our Savior. Let us come before his presence with thanksgiving, praising him because he is good, for his mercy endureth forever, since he hath saved us from our enemies, even from vain idols" (*Ps.*, xcv, 1-2, cxxxvii, 1, 24). And let us once more say with David, "Sing unto the Lord a new song, sing unto the Lord, all the earth! Sing unto the Lord, praise his name: tell his salvation from day to day. Declare his glory among the heathen, his wonders among all nations (*Ps.*, xcvi, 1-4). For the Lord is great and greatly praised, (120) and of his majesty there is no end" (*Ps.*, clv, 3). What joy! Not one or two only are saved. For the Lord said, "There is joy in heaven over one sinner that repenteth" (*Math.*, xv, 10). Here not merely one or two, but innumerable multitudes came to God, illumined by holy baptism. As the Prophet said, "I will sprinkle water upon you, and ye shall be purified of your idols and your sins" (*Ezek.*, xxxvi, 25). Another Prophet said likewise, "Who like to God taketh away sins and remiteth transgressions? For he is willingly merciful; he turneth his gaze upon us and sinketh our sins in the abyss" (*Mic.*, vii, 18-19). For Paul says, "Brethren, as many of us as were baptized in Jesus Christ were baptized in his death, and with him, through baptism, we were planted in death, in order that as Christ rose from the dead in the glory of the Father, we also might likewise walk in newness of life" (*Rom.*, vi, 3). And again, "The old things have passed away, and new are made (*II Cor.*, v, 7); now hath approached our salvation, the night hath passed, the day is at hand" (*Rom.*, xiii, 12); "Thus we obtained access through faith into this grace of which we are proud and through which we exist" (*Rom.*, v, 2). "Now, being freed from sin, and having become servants of the Lord, ye have your fruit in holiness" (*Rom.*, vi, 20).

We are therefore bound to serve the Lord, rejoicing in him, for David said, "Serve the Lord with fear and rejoice in him with trembling" (*Ps.*, ii, 11). We call upon the Lord our God, saying "Blessed be the Lord, who gave us not as prey to their teeth. The net was broken, and we were freed from the crafts of the devil. His glory has perished noisily, but the Lord endures forever, glorified by the sons of Rus', and praised in the Trinity." But the demons (121) are accursed of pious men and righteous women, who have received baptism and repentance

for the remission of sins, and thus form a new Christian people, the elect of God.

Vladimir was enlightened, and his sons and his country with him. For he had twelve sons: Vysheslav, Izyaslav, Yaroslav, Svyatopolk, Vsevolod, Svyatoslav, Mstislav, Boris, Gleb, Stanislav, Pozvizd, and Sudislav. He set Vysheslav in Novgorod, Izyaslav in Polotsk, Svyatopolk in Turov, and Yaroslav in Rostov. When Vysheslav, the oldest, died in Novgorod, he set Yaroslav over Novgorod, Boris over Rostov, Gleb over Murom, Svyatoslav over Dereva, Vsevolod over Vladimir, and Mstislav over Tmutorakan.<sup>103</sup> Then Vladimir reflected that it was not good that there were so few towns round about Kiev, so he founded forts on the Desna, the Oster', the Trubezh, the Sula, and the Stugna.<sup>104</sup> He gathered together the best men of the Slavs, and Krivichians, the Chuds, and the Vyatichians, and peopled these forts with them. For he was at war with the Pechenegs, and when he fought with them, he often overcame them.

6497 (989). After these events, Vladimir lived in the Christian faith. With the intention of building a church dedicated to the Holy Virgin, he sent and imported artisans from Greece. After he had begun to build, and the structure was completed, he adorned it with images, and entrusted it to Anastasius of Kherson. He appointed Khersonian priests (122) to serve in it, and bestowed upon this church all the images, vessels, and crosses which he had taken in that city.<sup>105</sup>

6499 (991). Vladimir founded the city of Belgorod,<sup>106</sup> and peopled it from other towns, bringing to it many settlers. For he was extremely fond of this city.

6500 (992). Vladimir attacked the Croats.<sup>107</sup> When he had returned from the Croatian War, the Pechenegs arrived on the opposite side of the Dnieper from the direction of the Sula. Vladimir set forth against them, and encountered them on the banks of the Trubezh, where Pereyaslav' now stands. Vladimir took up his position on the near side, and the Pechenegs theirs on the other, and the Russes did not venture to the farther shore any more than their foes did to this side of the river. The Prince of the Pechenegs came down to the river bank, and calling to Vladimir, proposed to him, "Send one of your warriors, and I will detail one of mine, that they may do battle together. If your man conquers mine, let us not fight together for three years to come. But if our champion wins, let us fight three years in succession." Then each prince returned to his own force.

Vladimir returned to his camp, and sent heralds through it to inquire whether there was any man who would fight with the champion