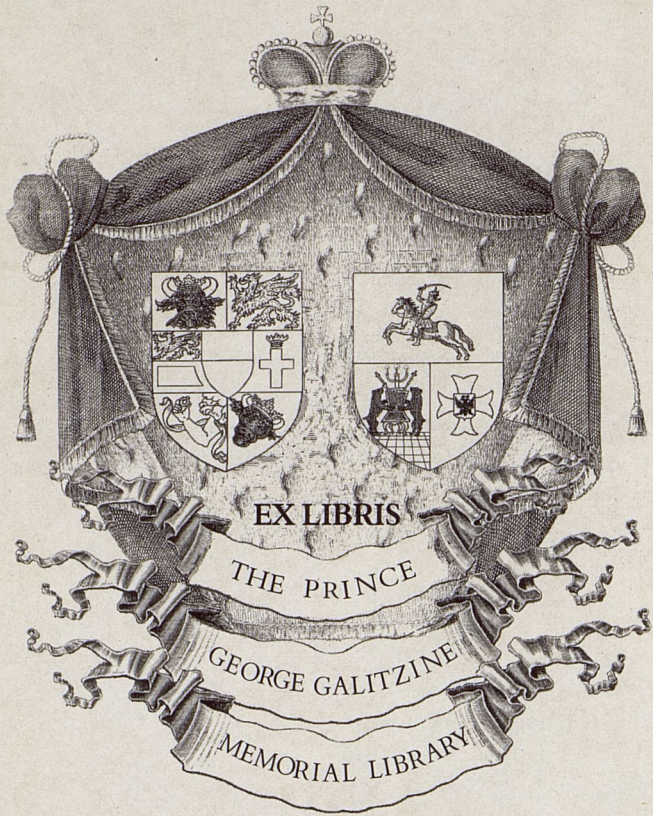


A THOUSAND YEARS  
OF RUSSIAN HISTORY



SONIA E. HOWE



George Lawrence  
from U.D.

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Aug. 1924

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from

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A  
THOUSAND YEARS  
OF  
RUSSIAN HISTORY







THE PATRIARCH NIKON AND HIS CLERGY.  
(MIDDLE 17TH CENTURY).

*Frontispiece*



A  
THOUSAND YEARS  
OF  
RUSSIAN HISTORY

BY  
SONIA E. HOWE

WITH COLOURED FRONTISPIECE, TWELVE PLATES, NUMEROUS  
OTHER ILLUSTRATIONS, AND EIGHT MAPS

*SECOND EDITION*

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1917

I DEDICATE THIS BOOK  
TO THE BRIGHT HOPE  
OF A CLOSER ALLIANCE BASED ON BETTER  
MUTUAL UNDERSTANDING  
BETWEEN TWO MIGHTY NATIONS  
TO BOTH OF WHICH I BELONG—  
THE ONE BY BIRTH,  
THE OTHER, NO LESS, BY MARRIAGE

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## AUTHOR'S PREFACE

THERE are few people in England, probably, who have not read some book or article on Russia, and some aspects of the life of that country are well known to English people; yet it is not too much to say that great ignorance prevails about Russia as a whole.

The thing lacking is a knowledge of history, for history alone explains the present by the past, and offers the right vantage ground from which to view the great drama in action at this time. History alone will explain, for example, why Russia is so irresistibly drawn towards Constantinople, and why so much blood has been shed in vain attempts to gain possession of the "latchkey" to her own front door which the Western Powers have prevented her again and again from getting into her hands.

The ancient story of Oleg the Wise hanging his shield on the gate of Byzantium in 911 is a symbol of Russia's policy.

A knowledge of history will also enable the reader to understand the living bond which exists between Russians and Balkan Slavs, who are all members of the same race and of the same Church, and how this bond has always reasserted itself when the weaker brothers had reason to call upon the stronger for help against Turkish Moslems.

There are also other vital points which have to be explained before Russia's political position can be rightly understood; for the mighty Russian Empire has not been built in a day—from a small beginning and by a number of different processes it has grown to its present dimensions.

For centuries it grew by immigration and colonisation, and it is only since the sixteenth century that expansion has

come by means of conquest. In the course of the ten and a half centuries of her existence, Russia's political centre has shifted three times: from Kiev to Vladimir, from Vladimir to Moscow, and from Moscow to St Petersburg. Each of these four names represents distinct phases of development and periods with very definite characteristics.

This development has not been one of continuous growth: it was interrupted by a great calamity, the Mongol invasion, which darkened the thirteenth century, and from which it has taken centuries to recover. Again, the Russian nation is not a homogeneous whole, a nation of one blood; nor are her peoples all on the same level of culture. Unless these facts are grasped, and the causes underlying the complexity of Russian history come to be understood, there can be no exact comprehension or balanced judgment of her problems and difficulties, and the part she has to play among the nations.

It is because the history of Russia's expansion in the past is *terra incognita* to the average Englishman, that the present political conditions, bringing with them great expectations to Poles and Finns for the future, cannot be rightly appreciated.

The object of this book is to supply in some measure information regarding certain historical and economic facts on matters which puzzle the man in the street; not merely to recount stories, however picturesque.

The aim in *A Thousand Years of Russian History* is to convey general impressions of the various stages passed through by Russia in the course of her evolution, and to give sketches of the lives of those of her rulers who have stamped their era with the mark of their personality.

The title indicates the wide limits of time and fact which have to be brought within the necessary limits of the book. In Chapters XXII. to XXVI. I have given concise monographs of those countries which by annexation or conquest have become an integral part of the Empire, but which cause political and administrative difficulties to the central Government.

The nursery rhyme about "the old woman who lived in a shoe," etc., is an illustration of the Tsar's position; only,

in this case the children want their own shoes, while the "Little Father" prefers to keep them in his.

People of all classes have so frequently asked me for facts and explanations about Russia, that I have been enabled perhaps to realise the points on which knowledge is most needed; and I trust that the information offered to the public will help to disperse the mists of ignorance and prejudice which have too long enveloped the vast Russian Empire and its peoples, distorting the proportions of good and evil in its history.

I cannot better express my hope of seeing closer and ever more friendly relations between the two great peoples now so happily allied, than by quoting the reply of Captain Chancellor, the first Englishman who, in 1553, visited Russia, when asked the object of his coming: "That they were Englishmen sent into those costs, from the most excellent King Edward the sixth, having from him in commandement certain things to deliver to their King, and seeking nothing else but his amnetie and friendship, and traffique with his people, whereby they doubted not, but that great commoditie and profit would grow to the subjects of both kingdoms."

The maps have been adapted from Freeman's *Historical Geography* to suit the text. They illustrate the gradual shifting of power from Kiev to Vladimir, from Vladimir to Moscow, and from Moscow to St Petersburg, as well as Russia's territorial expansion in Europe.

The stippling encircling certain parts designates territories which in early days have formed part of the original "Russian Land," and those countries which later on have been joined to the Empire yet without being absorbed into it, such as Poland and Finland.

In case this book should find Russian as well as English readers, I may explain to the former that I have throughout employed the form of proper names which is traditional in England; and as there is no universally accepted rule for spelling Russian names in English, I have transliterated them as simply as possible.

I embrace this opportunity to express my very grateful thanks to those English friends who have so kindly helped

me by reading my MS. and printer's proof and by tracing maps and illustrations.

I should like also to express my indebtedness to a Russian friend for kindly showing me short-cuts to knowledge by guiding me to the right sources of information, and for verifying my facts.

SONIA E. HOWE.

ST LUKE'S VICARAGE, FINCHLEY,  
*5th May 1915.*



SOUTH-WESTERN RUSSIA.

I. PERIOD: KIEV.

TOWN PROVINCES:—NOVGOROD, PSKOV, KIEV, SMOLENSK, POLOTSK.

Republics.

- Rurik: builds Ladoga: first Ruler, 862.
- Oleg (879-912): first to make KIEV the capital, 882.
- Vladimir (980-1015): introduces Christianity.
- Yaroslav (1015-1054): first Law-giver.
- Vladimir Monomach (1113-1128): last Ruler of undivided Russia.

Period of Appanages.

- KIEV loses the supremacy, 1157: is attacked in 1169 by Andrei Bogolyubski.
- KIEV destroyed by Mongols, 1240.
- KIEV taken by Gedemin of Lithuania, 1320.
- Little Russia under Lithuanian rule.

NOVGOROD conquered by Muscovy, 1471-1495.

PSKOV conquered by Muscovy, 1510.

KIEV comes under Polish rule, 1569.

KIEV comes under Muscovite rule, 1667.

PATRIARCHATE ABOLISHED: the HOLY SYNOD founded by Peter I., 1721, at ST PETERSBURG.

PATRIARCHATE OF MOSCOW, The Great Schism, 1589.

ECCLESIASTICAL INFLUENCE FROM BYZANTIUM:

Chapter II.

PATRIARCH OF BYZANTIUM: METROPOLITAN OF KIEV, 1062: transferred to VLADIMIR, 1299: transferred to MOSCOW, 1826.

HISTORICAL CHART

Mongol Invasion, 1238.

THE MONGOL YOKE, 1240-1480. (Chapter III.)

THE EUROPEANISATION OF RUSSIA.

WESTERN INFLUENCE.

THE TATARISATION OF RUSSIA.

GROWTH OF THE EMPIRE.

New Dynasty: Holstein-Gottorp.

IV. PERIOD: THE RUSSIAN EMPIRE.

- Peter I., the Great (1689-1725): first *EMPEROR of Russia*: joins *Baltic Provinces* to Russia: founds the new capital, **ST PETERSBURG**.
- Catherine I., Regents, Favourites (1725-1741): palace revolutions.
- Elizabeth Petrovna (1741-1762): carries on her father's ideas: Prussian War: last of the dynasty of Romanoff.
- Peter III. (1762): first of the dynasty of Holstein-Gottorp, grandson of Peter I.: is murdered.
- Catherine II., the Great (1762-1796): wars against Turkey: partition of *Poland*: annexed *Crimea*.
- Paul I. (1796-1801): reverses all his mother has done: *Georgia* comes to Russia: is murdered.
- Alexander I. (1801-1825): Napoleonic War: regeneration of Russia: Holy Alliance: reaction: *Finland* comes to Russia.
- Nicholas I. (1825-1855): Decembrist conspiracy: Polish revolution: campaigns: conquest of *Caucasus*: Crimean War.
- Alexander II. (1855-1881): liberates serfs in 1861: in 1862 a thousand years since Rurik.

VII., VIII.

IX.

X.

XI., XII.

XIII.

XIV., XV.

XVI., XVII., XVIII.

XIX., XX.

NORTH-EASTERN RUSSIA.

II. PERIOD: SUZDAL AND VLADIMIR, ETC.

PERIOD OF APPANAGES: or Minor Principalities: 64 Principalities: 298 Princes: 83 Civil Wars.

- Yuri Vladimirovitch-Dolgorouki (1155-1157): founds Moscow.
- Andrei Bogolyubski (1157-1174): **VLADIMIR** becomes the capital.
- Alexander Nevski (1255-1263): first *GRAND DUKE of Russia*.
- Dmitri Donskoi (1363-1389): wins great victory over the Tatars.

Chapter

III.

III. PERIOD: MUSCOVY.

PERIOD OF DESPOTISM: Hegemony of Muscovy.

- Ivan III., the Great (1462-1505): first *RULER of All Russia*: marries Greek Princess: claims to be heir to Byzantine Emperors: doubled-headed eagle: makes **MOSCOW** the capital.
- Vassili III. (1505-1533): first visit by foreign ambassador (Austrian).
- Ivan IV., the Terrible (1533-1584): first *TSAR of All the Russias*: first *Englishman* to visit Muscovy, 1553.
- Boris Godounov (1598-1605): introduces serfdom: usurps the throne.
- Pseudo-Dmitri (1605-1606): Polish influence paramount.
- Period of anarchy (1606-1612): Russia delivered by Minin and Pojarsky.
- Mikhail Romanoff (1612-1645): first of the new dynasty is elected: his father, the Patriarch Philaret, co-Tsar.
- Alexei Mikhailovitch (1645-1676): Great Schism: *Ukraina* comes to Muscovy.
- Feodor Alexeievitch (1676-1682): Western culture favoured: destroys Rodoslovie of the Boyars.
- Regency of the Tsarevna Sophia (1682-1689): Streltzi Risings.

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# A THOUSAND YEARS OF RUSSIAN HISTORY

## CHAPTER I

### INTRODUCTORY: THE UNVEILING OF RUSSIA

THE ignorance of English people as regards Russia is no modern peculiarity, but now, in the light of the present-day opportunities, it is less justifiable.

It can hardly be expected of a nation like the English, which has always had free intercourse with the outer world, that it should realise the possibility and extent of such an isolation as Russia suffered from during the thirteenth to the sixteenth century while under the Tatar yoke.

For a nation whose political development has been normal and continuous, it is difficult fully to appreciate the effects on Russia of such a calamity as the Mongol invasion, which completely cut her off from Western Europe.

When in 1375 a map of Europe was made for the King of France, Kiev was not even marked on it, only Riga, Cracow, Lemberg, and the town of Bolgary on the Volga; the remainder was a blank on which was printed the one word "Russia," and this in spite of the fact that in very early days there had been frequent inter-



ST GEORGE AND THE DRAGON  
(Silver coin, 10th century.)

*N. B. however Chaucer's Knight  
"In Letton had he raised & in Ruice"*

course between that country and the north-west of Europe, for the great trade route to Byzantium passed through south-western Russia. When, however, in 1459 a map was made for Venice, the original of which is still in the archives of that town, Moscow appeared on it.

So far as England was concerned, Russia was re-discovered in 1553 by "The Mystery, Company, and Fellowship of Merchants and Adventurers for the discovery of unknown lands," which sent an expedition to the Far North, with the object of finding a north-eastern route to China and India.

Three ships left London under the command of Sir Hugh Willoughby, but being unprovided with the necessaries for an Arctic expedition the gallant explorers succumbed to frost, hunger, and disease on the inhospitable shores of Russia. Fortunately, the crew of the third ship escaped these dangers, but instead of finding a passage to China its captain, Richard Chancellor, accidentally discovered Russia. The friendly inhabitants of the place, where thirty years later the town of Archangel was founded, informed the astonished Englishmen that the land was called "Russia," and that it was ruled over by the Grand Duke of Muscovy.

True to the British instinct not to let a chance for commerce or colonisation go by, the undaunted explorers went on to Moscow, which they described afterwards as equal in size to London, but they added that its wooden houses could not be compared with those of the English capital. The enterprising Englishmen did not lose an opportunity for entering into business relations with this newly discovered State. Captain Chancellor presented to the Tsar a document which, in the same vague manner as an English passport of to-day, recommended the traveller to the kindly favour of foreign Governments.

From that date, 1553, began English trade and intercourse with Russia, about which many books were written. In 1558 Russia was visited by Jenkinson, the tourist *par excellence* of those days, who crossed Russia and entered Persia to find a new route to India, and who on his return journey was commissioned by the Tsar to convey a special message to Queen Elizabeth, "that the Queen's Majestie and he

might be to all their enemies joined as one, and that England and Russland might be in all manners as one."

A century later, Milton's *Brief History of Moscovia and of other less known Countries lying eastward of Russia* proved that even in his day Russia was still an unknown country and quite outside the sphere of European interests. The European States simply did not trouble themselves about her : she was ignored or looked upon as alien and unattractive. She was considered hardly fit to participate in political transactions, and no Power desired her as an ally. From neither a military nor a diplomatic point of view was there anything to gain. Russia was useful merely on account of her products—chiefly grain—or as a market for other nations' wares, or else as an overland route to China and India. Even Turkey was far better known than Russia, for she represented a perpetual menace to Europe, while Muscovy was only described in historical treatises or in grotesque anecdotes. Later on she became of interest for the student of ethnography or of language.

As late as the seventeenth century a Russian diplomatic agent who was trying to get French doctors for Russia complained that France thought Russia to be at the other end of the world, with India as its next-door neighbour. What a prophetic vision !

But, on the other hand, Russia was equally ignorant about Western Europe ; it was as if she lived behind the Great Wall of China. Nor did she show any desire to come into vital touch with the rest of Europe ; cut off from the West, her face was turned to the East, and the great historical events which stirred, uplifted, or convulsed Europe were ignored by her.

The Shah of Persia was a personage of importance to whom in the year 1663 presents worth 100,000 and even 200,000 roubles were sent, while the goodwill of the Emperor of Austria was not considered worth more than 1000 roubles. The Oriental despotism, as personified in the Sultan and in the Shah of Persia, greatly impressed the Tsar, while Ivan the Terrible's estimate of Queen Elizabeth was very low when he wrote to her : " We had thought that thou wert a ruler,



possessing great power, and that thou didst uphold the honour of thy position, but *now* we understand that in thy State other people rule independently of thee, and what class of people? Just common merchants!"

As to the King of Sweden, the Tsar wrote to him that "As the heaven is high above the earth, so much higher am I than thou."

Russia's uncompromising attitude of aloofness towards all things Western is amusingly illustrated by the opposition evinced by a Russian when, at the instigation of Holland, a postal service was introduced in 1663. He writes: "The foreigners have made a hole into our country and through it they pry into all our concerns. The post may bring financial benefit to the Tsar, but for the country it is bad. Whatever happens to us, the foreigners know it at once. I suggest that this hole be quickly and securely closed up; also that all travellers should be carefully examined on leaving the country, lest they should carry away important information."

Her political isolation was very convenient to some of Russia's neighbours; it was to their interest to keep her on a low level of culture, and, geographically, Poland, Lithuania, and the Baltic provinces formed a barrier between Russia and the other nations.

Until 1686 no Russians were permitted to pass through Poland; therefore Archangel was the only outlet, which made foreign travel an arduous and dangerous task. To reach Italy 7000 miles had to be traversed—that is, a distance equal to that between Lisbon and the Great Wall of China. About the middle of the sixteenth century, however, the Tsar Ivan IV. decided to bring into his country foreigners—professional men, mechanics, and artisans from Germany; but, unfortunately his scheme was frustrated and the men prevented from reaching his dominions. Some of the Western Powers began to realise the danger of a civilised Russia, and put obstacles in the way of her procuring the necessary means for economic progress. The Emperor of Germany, Maximilian I., wrote early in the sixteenth century to the Grand Master of the Teutonic Knights who ruled over Prussia: "Russia's vastness is a danger to us."

That Russia might really awake one day and take her place as a great Power was deemed hardly possible; yet there lurked an uncomfortable feeling in the consciousness of her neighbours that should Russia once begin to learn from Western Europe she might become a dangerous factor in European politics.

It was only as a military Power which could be usefully employed against Turkey that Russia gradually became of importance to those of her Western neighbours who suffered from the wars and invasions of the Moslem Power. In a letter sent to the Tsar by the Patriarch of Constantinople these words occur: "Russia slumbers while everyone else is in arms against Antichrist. All the pious Christians, Bulgars, Moldavians, and Wallachs are awaiting thy help. Sleep no longer; arise and deliver us!"

In 1676 a Venetian diplomatist calls attention to the fact that the Sultan had every reason to fear the Tsar of Muscovy, as the inhabitants of Bulgaria, Serbia, Bosnia, and Morea were of the same faith as the Russians, and might at any moment be ready to throw off the Turkish yoke and go over to the Russian Tsar.

The orthodox Slavs of the Balkans did send a cry for help to the orthodox Russians, but in those days Russia was unable either as a military Power or by diplomacy to fulfil their expectations. Yet ten years later the siege of Vienna by the Turks caused the allied Powers—the Pope, the Emperor of Germany, the King of Poland, and the Republic of Venice—to invite all other potentates, "especially the two Tsars of Moscow," to join this Christian coalition against the Moslems.

In certain quarters the hope was expressed "that Russia would pit her unexhausted strength against the Crescent and deliver Europe from the 'terrible Turk.'" Russia was unable to accomplish this in the eighteenth



DESIGN OF A CROSS IN  
THE CATHEDRAL OF  
ST SOPHIA IN KIEV.  
(First half of the 11th  
century.)

century, but it is not improbable that she will succeed in the twentieth.

One of the Tsars mentioned in this official *communiqué* was Peter (afterwards "The Great"), who a few years later broke asunder the shackles which had held Russia in bondage.

He first, however, went to learn from the West how to prepare the tools for this liberation—how to utilise and improve the lumbering machinery which his predecessors had gradually built up and accumulated. When he founded his capital on the Neva, he not only "opened a window towards the West," but broke down the wall which had so long separated his country from the rest of Europe; and suddenly Western Europe came to realise that Russia had awakened, that the weak principality of Muscovy had entered the arena of history as a strong monarchy, claiming equality with the rest of the European Powers and the right to make her voice heard in the din of European politics.

## CHAPTER II

FROM RURIK TO ANDREI BOGOLYUBSKI ; OR,  
KIEV AND SUZDAL

(862-1157)

To the sympathetic Englishman whose knowledge of history is limited, there is always a puzzling incongruity between the backwardness of the Russian Government and the progressive attitude of individual Russians.

That Russia has been behind the other great Powers in very many matters of political and administrative importance cannot be disputed, but the study of Russian history offers a very simple solution to this problem.

No one will deny the fact that it is impossible to understand rightly the development of England without taking into consideration the Latin colonisation and the introduction of Christianity from Rome. That England came at so early a date into touch with the very centre of European culture, and that her religious life was influenced by the Western Church, had as far-reaching results as had, at a later date, the mixing of races and the introduction of another civilisation. Nor can the consequences of the Norman Conquest be overlooked—the blending of various nationalities, each of which contributed its own genius and thus produced the English nation.

It is quite as impossible to understand Russia and to value rightly the place she occupies in the scale of civilisation without first apprehending the fact that Byzantium and not Rome was the first foreign Power to influence her materially, and that civilisation reached the eastern Slavs from the near East and not from the West. And secondly, it is imperative

to realise fully the vital importance of the Mongol invasion, with its destructive, arresting, and retarding influence on the country's progress and civilisation.

If it is England's geographical position as an island which has caused her to become a world empire by means of oversea colonisation, it is just as much the geographical position of Russia which has forced her to expand by means of extension, by penetration into and by the absorption of those lesser States which stood in the way of her irresistible progress towards natural boundaries—towards the sea and the mountains, or until she comes up against racial frontiers.

If Russia has for so long been an unknown land, and if her history has for centuries been independent of that of other nations, it is again due to her geographical position. Her isolation seems natural enough when one realises that impenetrable primeval forests and immense stretches of marshland separated her from her Western neighbours: that, scattered all over those vast lands which now form European Russia, tribes of Slavs founded their first settlements.

From earliest days a settled mode of living was characteristic of the Slavs. In this they differed from their neighbours, the nomadic Petchenegs, Polovtsi, etc., who roamed over the Steppes east of the Dnieper. These eastern Slavs, eastern in contrast to the southern Slavs (Serbs, Slovacs, etc.) and to the western (Prussians, Wends, etc.), gradually intermarried with the nomads, even though perpetually at war with them.

The French authority on Russia, Leroy-Beaulieu, contends that of all Indo-European people the Russians are the least Aryan, and that this is due to the admixture of Turkish and Finnish elements. Though this may be true ethnographically, the Slavs, in spite of intermarriage with these semi-Oriental tribes, became a separate and distinct people—the Russians. They absorbed into themselves these tribes of other races, but were never absorbed by them. The most dominant and virile tribe of the eastern Slavs was that of the warrior-like Polyans, who settled on the land

west of the Dnieper, where the forest-land ended and the Steppes began.

Wherever the Slavs settled they lived in clans or communities, which in course of time developed into cities. These always retained their primitive democratic basis, and later on developed into republics. Novgorod and Kiev were founded on this principle. Through these two cities,



RUSSIA IN THE NINTH CENTURY.

Scandinavian and Norman merchants and warriors passed on their way south, more especially in travelling to Byzantium.

Tradition records that the Russians sent a message to the Varangians, whom they had come to know when the latter passed from the North to Byzantium: "Come, rule over us, for our country is vast and without any order in it," but it is much more likely that they either made a virtue of necessity or that these peaceable cities were forced to adopt military chiefs as protectors against external foes.

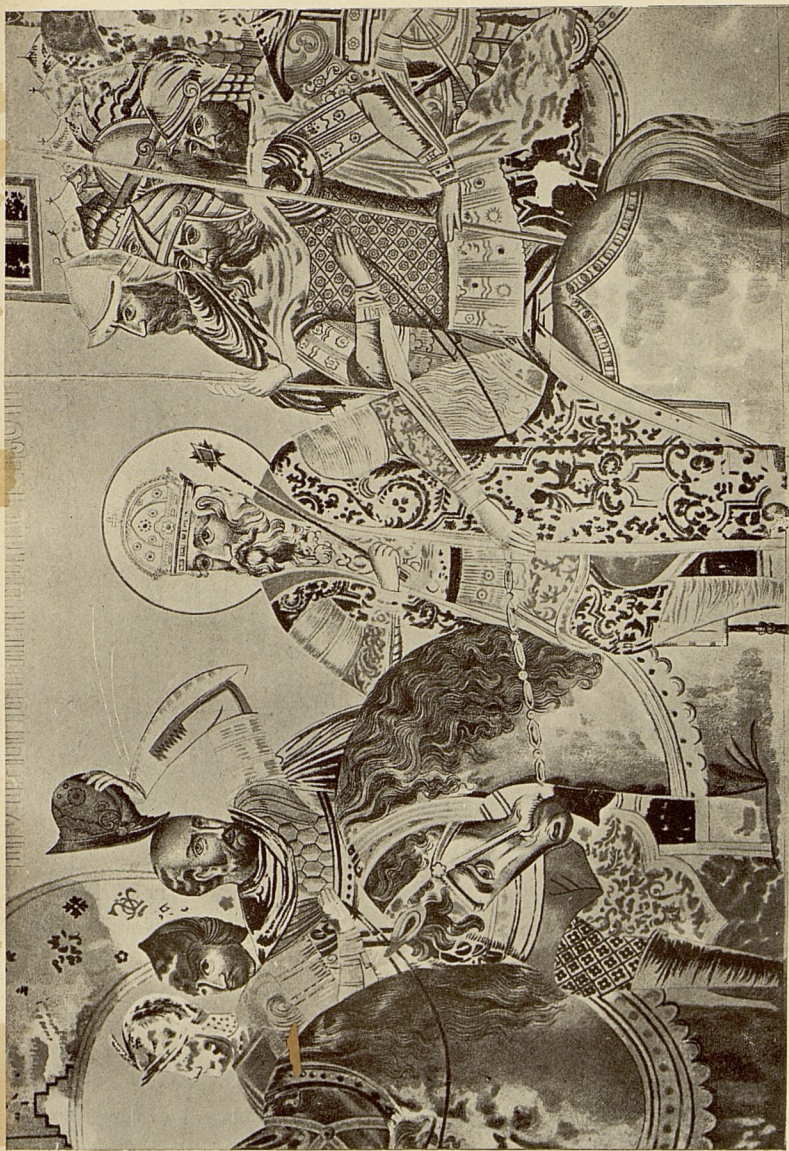
In 851 Askold and Dir, two bold Scandinavian warriors, had made themselves masters of Kiev on the Dnieper, whence they made a successful raid on Byzantium. The chief of these Varangians was Rurik, who had settled in 862 on Lake Ladoga, from whence he gradually extended his rule over various cities, chief among them Novgorod. After the death of his two brothers, who had come with him, and who had held sway at Byelo-osero and on the shores of Lake Peipus, all Russia came under the rule of his house, and his descendants were the chiefs of the "town-provinces" of which the "Russian" lands consisted during the ninth, tenth, and eleventh centuries. With their "Drujina," or band of warriors, their comrades-in-arms, these military chiefs protected the cities against the attacks of the nomad hordes, Petchenegs, Polovtsi, and others, with whom they were evidently frequently at variance; and they made military expeditions against Bulgars and Greeks in the name of these cities, never in their own.

The republic of Novgorod was for a long time the principal centre, forming a link between the north-west of Europe and "Russia," which by the twelfth century had come to represent a political unit, the "Russkaya Zemlya" or "Russian Land."

It was Kiev, however, taken from Askold and Dir by Oleg, which gradually gained the ascendancy over all the other "town-provinces," and to which was accorded the name of "mother of Russian towns." Here the first phases of Russian political development were passed through.

Four of the princes of Kiev left their mark on south-western Russia during the first four centuries of Russian history. The first of these was the valorous Oleg, a true hero, of whom the bards sang, whose rule is said to have extended from Ladoga to Kiev, and who became renowned for his expeditions against Byzantium, on the gates of which he is supposed to have hung his shield as a sign of his achievement.

The second was "Sunny" Vladimir (980-1015), whose reign is immortalised in the epics and legends of that heroic time. Having accepted Christianity in 988, Vladimir decided to make it the national religion, and caused all his people to be baptised *en masse* in the rivers. His choice of the



Vladimir, Grand Duke of Kiev (980-1015).

*From an ancient Banner.*





## FROM RURIK TO ANDREI BOGOLYUBSKI

Greek form of Christianity was the ~~natural~~ result of trade intercourse with Byzantium ~~the~~ prince having thus adopted the Eastern ~~form~~ of worship, Kiev became spiritually and intellectually a colony of that great city, and in her turn came to occupy a leading position in Russia as a centre of culture, in addition to exercising political supremacy over other Russian cities.

During the tenth and eleventh centuries the importance of Kiev increased in more than one direction, but it was especially as a trading centre that she attracted merchants, who came from afar to attend the eight fairs held there annually. Greeks, Germans, and Arabs visited her, and in their writings give glowing accounts of her twelve market-places, her numerous churches, her riches and glory.

It was during the reign of Yaroslav the Wise (1015-1054) that Kiev had her "golden age," when she reached the zenith of her power and culture, when her princes attained a higher intellectual level than the Russian princes who lived after the Mongols had ruined her city in 1240, and, with it, her civilisation. It is reported that Yaroslav himself made translations from the Greek, and that one of his sons spoke five languages. Intercourse with other Powers was uninterrupted and normal: Russian princes were mentioned in foreign chronicles as having visited Emperors of Germany at Quedlinburg and Mainz, and once even the Pope at Rome. Intermarriage also brought Kiev into touch with the rest of Europe. Yaroslav's four daughters married respectively the Kings of Poland and Hungary, Prince Harold of Norway, and Henri I. of France, and his grandson, Vladimir Monomach, married Gytha, daughter of Harold, the last Saxon King of England. Under Yaroslav Russian law was codified and the "Russkaya Pravda" compiled, and such interest was taken in literature that a public library even was founded.

It was chiefly by means of the Church that education was introduced and fostered, and monasteries became centres of learning. Various princes also founded secular schools in which the children of the nobles were educated, but always according to Byzantine methods.

This was a period of church-building; still, one may doubt

the accuracy of a chronicler who states that in the great fire of Kiev in 1071 seven hundred churches were destroyed. The great Cathedral of St Sophia, modelled upon the famous church of Byzantium, stood in Kiev as a symbol of the far-reaching fact that the Greek faith had become an important power in deciding the trend of Russia's spiritual, social, and political development. Some years before Yaroslav died, Kiev escaped destruction at the hands of the fierce Petchenegs who had laid siege to his capital. In honour of this deliverance, the Grand Duke dedicated the day of the victory, November 26th, to his Patron Saint, St George; and about three hundred and fifty years later, Dmitri Donskoi made this warrior-martyr the Patron Saint of Moscow.

The death of Yaroslav inaugurates the dreariest period of Russian history (1054-1238): from it dates the decline of Kiev's supremacy. In accordance with an ancient Slavonic custom, Yaroslav divided his dominions amongst his many sons; but this ill-advised act resulted in the splitting up of Russia into a number of minor principalities. As he to whom Kiev was allotted took precedence of all the other princes, the desire to possess that principality led to continual feuds. Another Slavonic tradition, according to which the ruler was succeeded by the eldest male member of his family, which might be either his son or his brother, gave rise to still further complications.

The last prince of Kiev whose influence was paramount, and who stands head and shoulders above his contemporaries, is Vladimir Monomach (1113-1125), a strong and wise ruler, whose "Po-outchenie" or "instruction" to his sons is an interesting document, giving a vivid impression of his personality, and contributing valuable information as to ideas, conditions, and customs of his day. After his death Kiev ceased to play the leading part among Russian cities.

Dissensions and quarrels among the princes had become the rule: there was no harmony, no cohesion, no solidarity among the descendants of the house of Rurik. Every now and then the idea of securing continuity of government by reforming the system of succession was suggested, but it was never carried into practice.



RUSSIA UNDER THE HEGEMONY OF THE PRINCIPALITY OF KIEV.

## I. PERIOD (862-1155)

### KIEVITE RUSSIA

RURIK (862-879).

OLEG (879-912) makes Kiev the capital. First expedition against Byzantium.

Igor Rurikovitch (912-945).

Olga, Igor's widow (945-955).

Svyatoslav I. Igorovitch (955-973).

Yaropolk I. Svyatoslavitch (973-980).

VLADIMIR I. SVYATOSLAVITCH (St Vladimir) (980-1015). Baptised 988.

Divides his realm between his twelve sons and one nephew.

YAROSLAV I. VLADIMIROVITCH (The Wise) (1015-1054). Divides his realm among six sons and one grandson.

Izyaslav I. Yaroslavitch (1054-1068). Great Prince of Kiev and Novgorod.

Vseslav Vsevolodovitch (1068-1069).

Izyaslav II. Yaroslavitch (1069-1073).

Svyatoslav II. Yaroslavitch (1073-1077).

Vsevolod I. Yaroslavitch (1078-1093). Married to the daughter of Henry IV., Emperor of the Germans.

## 14 A THOUSAND YEARS OF RUSSIAN HISTORY

Svyatopolk II. Izyaslavitch (1093-1113).

VLADIMIR II. VSEVOLODOVITCH (MONOMACH) (1113-1125). Divides  
his realm between his seven sons.

Mstislav I. Vladimirovitch (1125-1132).

Yaropolk II. Vladimirovitch (1132-1139).

Vsevolod II. Olegovitch (1139-1146).

Igor II. Olegovitch (1146).

Izyaslav II. Mstislavovitch (1146-1154).

Rostislav Mstislavovitch (1154-1155).

## CHAPTER III

### THE PERIOD OF THE MINOR PRINCIPALITIES OR APPANAGES (1157-1462) AND THE MONGOL DOMINATION

WHILE internal dissensions were thus disintegrating Kieville Russia in the south-west, another Russia was gradually developing in the region of the upper Volga. The vast lands lying to the north-east of the Dnieper were only sparsely populated by Finnish tribes. Love of emigrating and desire for pastures new were potent factors in the development of this new Russia, and in course of time the "Great Russians" as contrasted with the "Little Russians" of the South-west were evolved.

As to the princes who left Kiev to strike out a line for themselves, they were prompted to do so not merely from love of adventure, but more especially from a desire of freeing themselves from the irksome fetters of the democratic traditions of the ancient cities—the rule by "Vetche" or popular council.

They travelled eastward, traversed the forest, and opened up new lands for themselves where they were free to start a different régime from that of the old. In this course they were supported by the Boyars, the descendants of the warriors, who had in earlier days formed the Drujina or warrior band which helped the chief to protect the republican cities. These knights had, in course of time, grown rich by the spoils of war and by trade. Many followed enterprising princes into the new countries, or else, later, accepted their invitation to join them. The princes had also offered land to peasants, and in this way the population of new Russia increased.

In the earliest days of Russian history the lakes of the north-west—Ladoga, Byelo-osero, Peipus, and Ilmen—had played an important part, and then the river Dnieper; it

was now the turn of the Volga to come into prominence. Kiev and Novgorod had become commercial centres owing to their position on the great "Eastern Way," the trade route between the Baltic Sea and the Euxine (Black Sea). Their colonies in the north-east, however, developed perforce into agricultural settlements because the estuaries of all the great rivers which flowed through Russia's immense lands were in possession of her enemies, the Turks and the Tatars. In fact, the greater part of Russia was so shut off from natural maritime outlets, and thus separated from the maritime markets, that from the twelfth to the eighteenth century she could only develop as a purely inland Power.

The princes who had established their rule in the upper Volga region fully realised the importance of the mighty river, which with its tributaries formed a geographical entity, and it was here that new principalities and new towns developed, such as Murom, Ryazan, and Suzdal in the twelfth century, of which Suzdal, with the town of Vladimir as capital, was the most important.

Vladimir was the favourite place of residence of Andrei Bogolyubski, Prince of Suzdal (1157-1174), who was also, by virtue of seniority, Grand Duke of Kiev; he, however, preferred the city in which he had spent his early days. Here he dwelt apart from the strivings and intrigues of his relations, and it was during the uneventful years of quiet passed at Vladimir that the thought of creating a new State on an entirely different basis from that of the old Kieville order matured in his mind. It was to be organised on monarchical and not on republican lines; the supreme authority was to be vested in the prince alone, and not to be shared by the citizens as represented in the *Vetche*, or council of the people. He argued that the land over which he ruled, having been colonised through his father's enterprise and his own, ought to belong to him, to have and to hold and to leave to whomsoever he pleased. He therefore decided to break away from the old Slavonic conception of the land as an indivisible whole, belonging to the whole community, and to the ruler only by virtue of his official position; it was to be his by occupation and his successors' by hereditary right.

Andrei realised that continuity of rule could never be secured by succession in order of seniority, as was the custom hitherto followed in Kiev, but only by direct inheritance; consequently he refused to subdivide his territory among his brothers and nephews in the traditional manner. He was supported in his decision by the Boyars and by the Greek Orthodox clergy, who had introduced into Russia the Byzantine conception of rule—that of autocratic authority.

Andrei Bogolyubski's wisdom in thus departing from the old tradition soon became apparent, and Vladimir, his favourite city, began to vie with Kiev in importance. It was his ambition to secure for her the supremacy hitherto accorded to Kiev; hence his attack on "the ancient mother of Russian towns," his robbery of her sacerdotal treasures, which he transferred to the cathedral and other churches built by him in Vladimir, until his capital rivalled Kiev, the City of Churches. The unique position finally held by Vladimir amongst other towns her prince occupied among his contemporaries. He pursued a deliberate policy of coercing the other principalities into recognising his assumption of authority to accord or refuse recognition of their rulers. During his reign many towns were built: amongst others, Nijni-Novgorod on the Volga, with which he intended to supplant the old city of Novgorod on the Lake Ilmen.

His enterprising policy attracted colonists, and in the end he could say with pride that Suzdal had become a populous principality. It was this very success which confirmed him in his autocratic proclivities: "I have made it—it is mine," was his motto. He is the one strong personality of this period: prudent and far-seeing as an organiser, he did great credit to the monarchical form of government; possessed of great physical courage, he was valiant in war. But unfortunately he was lacking in self-control. He tried to crush the princes who refused to recognise him as their sovereign lord; and his arbitrary behaviour towards the Boyars, several of whom he banished, and finally his ill-advised action in having one of them killed, led to his murder by the incensed relatives.

Andrei was the first of a new type of ruler, but it seemed