

The Pskov 3rd Chronicle

David Savignac, editor and translator



2nd edition, September 2016

The Pskov 3rd Chronicle

2nd Edition

Edited, translated, and annotated

by

David Savignac

Beowulf & Sons

Crofton

2016

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Dedicated

first of all
to my dear wife and best friend

Nancy

and then to my mentors of my younger years:

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All errors in translation, annotation, or interpretation are my very own.

David Savignac

Preface to the Second Edition

It is for good reason that this second edition follows so closely on the footsteps of the first.

A decision had been made early on that the translation of the Pskov 3rd Chronicle be placed online on the Internet so that it would be made readily available to all scholars and other interested readers. However, my use of certain software to create the required web site appears to have infuriated the Gods of Unintended Consequences. Fonts as stable as basaltic bedrock lost their solidity, morphing capriciously; carefully aligned columns reconfigured themselves into staircases; italics became emboldened, underlined words struck out and carefully spaced lines compressed themselves, occasionally touching head-to-toe. The first, Internet, edition was seriously deficient.

This second edition, it is hoped, will have overcome the formatting problems and will be in such form which will better resemble a hard copy book. To make the text of the translation more readable, almost all in-text links have been relegated to footnotes. Errors within the text have been corrected.

Probably the most important change within this second edition results from the decision not to reflect the often chaotic out-of-order presentation of the annual entries such as is found within the chronicle itself, but rather to reorder the years and to present them in proper chronological sequence.

This book can be accessed online at <https://sites.google.com/site/pskovrelease3/>

David Savignac
September 2016

INTRODUCTION

The Beginnings

Slavic letters date from the sixth decade of the 9th century when two brothers from Salonika, Konstantin (826-869 AD) and Methodius (820-885 AD) embarked upon a mission to Christianize the Slavs of East Central Europe. Konstantin, later known as (St.) Cyril, was a brilliant linguist who devised an alphabet for use in translating liturgical and scriptural texts into language understandable to all Slavs of the time. Literacy appears to have arrived in Kiev about a century later, perhaps as early as mid-century when Olga, the grandmother of (St.) Vladimir, was baptized (about 955 AD).

The first books to reach the East Slavs were translated from Greek. They included texts required for Christian liturgical worship as well as sacred scripture, hagiographic literature, sermons, apocrypha and, eventually, works of secular interest. The secular works included the chronicle of Ioannes Malalas, written in Greek in Byzantium in the 6th century, and then the ninth-century chronicle of Georgios Hamartolos, which covered the history of the world up to the year 842 AD. These works may have served as models for local chronicle efforts, and the first indigenous East Slavic chronicles appear to have been compiled in Kiev and in Novgorod in the 11th century. The second decade of the 12th century witnessed the creation of the Russian Primary Chronicle (the *Повесть временных лет*, The Tale of Bygone Years) by one or more monks at the Kiev-Pechersky monastery.¹ This "Primary Chronicle" probably drew from earlier Kiev and possibly Novgorod sources. The Primary Chronicle served as a common source of information for chroniclers of later times. It no longer exists in its original form, but rather comprises the initial portion of several Russian chronicles, the most noteworthy and oldest of which are the Laurentian Chronicle of 1377 AD and the Hypatian and Radziwell chronicles of the 15th century.

The Russian Primary Chronicle and subsequent chronicles drawing from it often display literary merit, but the chronicles of northwest Russia, those of Novgorod and of Pskov, are for the most part rather dry compilations of facts and are mostly devoid of literary embellishments. They are, however, invaluable historical documents for the history of that region during the medieval period.

Although chronicle writing in Novgorod appears to have begun in the 11th century, the oldest extant Novgorod chronicle texts are the Synodal MS of the Novgorod 1st Chronicle (13th and 14th centuries) and the later (15th century) Commission MS of the same chronicle. As for Novgorod's "younger brother" one hundred and ninety kilometers to the west, it is clear that Pskov chronicle writers initially borrowed heavily from Novgorod sources, as might be expected considering the political subordination of Pskov to Novgorod at that time; in fact, entries in Pskov chronicles which might at first glance appear to reflect local Pskov events frequently prove to be reporting events which had taken place in Novgorod.²

Pskov Chronicles

It is generally agreed that the roots of indigenous chronicle writing in Pskov are to be found in the 13th or 14th centuries.³ Lacking original sources for the early centuries of their town's existence, the writers searched the Primary Chronicle and Novgorod sources and extracted from them those items which appeared to them to be of local Pskov interest; we are told as much, for under the year ~862 AD in the Pskov 3rd Chronicle we find, "There is no mention made in the chronicle about the town of Pskov, nor by whom it was founded; all that we know is that it already existed at the time that the princes Rurik and his brothers came from the Varangians to the Slovenes to rule. It is also mentioned that Igor Rurikovich's wife Olga came from Pskov."

Entries concerning Pskov-related events occurring in the ninth-12th centuries are sparse in Pskov chronicles, but they increase steadily through the 13th and the 14th centuries. A. N. Nasonov, a Russian expert in the field of Pskov chronicles, believed that the sources of Pskov chronicle writing date from as early as the 13th century and arose under the aegis of local boyars, and that this writing was closely associated with the Trinity Cathedral. Nasonov was also of the view that at some point in the 1450-1460 time frame, the data were consolidated into a compilation, a protograph of all subsequent Pskov chronicles.⁴ The German scholar H. J. Grabmüller holds that the initial stage of Pskov chronicle composition can be traced to the beginning of the 14th century, but that the Pskov chronicle protograph analogous to that posited by Nasonov dates from 1368.⁵ A more recent study, by A. V. Valerov, places the date of the protograph at "around 1350."⁶ These three scholars all agree that a 14th-15th century protograph branched into three redactions now known as the Pskov 1st, 2nd, and 3rd Chronicles.

The earliest extant texts of the Pskov 1st Chronicle are the Tikhonovskiy MS (ГПБ Тих. 201), which dates from the first half of the 17th century, and the Arkhivskiy I MS (МИД Арх. № 68/91) which dates from the late 16th century. A later major redaction of the Pskov 1st Chronicle was made in 1547, possibly under the direction of Abbot Filofey at the Yeleyazarov Monastery outside of Pskov. There are at least fourteen manuscripts based on this redaction, all dating from the 16th through the 18th centuries. The political orientation of the 1547 redaction appears to be decidedly pro-Moscow.⁷

The Pskov 2nd Chronicle is found in a single manuscript, the Sinodal'nyj (ГИМ Син. 154), dating from the latter part of the 15th century; A. N. Nasonov believed it reflected a redaction created in 1486.⁸ The manuscript appears to be not a copy, but the original work, and its watermarks date it to the mid-1480s.⁹ The chronicle has been characterized as pro-Moscow in its orientation.¹⁰

The Pskov 3rd Chronicle closely resembles the Pskov 1st Chronicle, and from their beginnings until 1481, their entries are quite similar, differing mainly in the completeness of their treatment of events. It appears that we might possess the original manuscript of this Pskov 3rd Chronicle in a compilation of 1567 (the Stroyevskiy MS, ГПБ 1413). A second MS of this chronicle exists, completed in 1650, containing the text of the Stroyevskiy MS with small variations, and augmented with entries from 1568 until 1650. This MS, known as the Arkhivskiy II (МИД Арх. № 69/92 (90)), exists as a direct copy of the Stroyevskiy MS. A. N. Nasonov's belief that the Pskov 3rd Chronicle might have been created at the Pskov-Caves Monastery under the aegis if not authorship of Abbot Kornely (Cornelius) has been challenged, as has his assertion that the chronicle is anti-Moscow.¹¹ There are sections of this chronicle which are clearly anti-Moscow, but whether it is fair to characterize the *entire* chronicle as anti-Moscow is another matter, keeping in mind that it was written by many hands in many times. Be that as it may, the Pskov 3rd Chronicle is certainly anti-Novgorod, at times bitterly so.

The first publication of Pskov chronicles took place in 1837 in the form of a collation of texts from all three redactions. It was followed in 1848 by a publication of a collation of the Pskov 1st and 3rd chronicles, and then, in 1851, by the publication of the Pskov 2nd Chronicle. Having determined that there were actually three, not two, redactions of Pskov chronicles, Nasonov published his amended and expanded version of the Pskov 1st Chronicle in 1941, followed by the Pskov 2nd and 3rd Chronicles in 1955. The Nasonov editions were republished in 2000-2003.

Sources Translated

The Pskov 3rd Chronicle was selected for translation because of the three chronicles, it provides the most extensive amount of information on the town of Pskov, and it contains unique information about Pskov during the Time of Troubles. The translation has been made on the basis of A. N. Nasonov's 1955 edition of the chronicle as republished in 2000 as Vol. 5 pt. 2 of the Complete Collection of Russian Chronicles (Полное собрание русских летописей, Том V, Выпуск 2, Москва, 2000).

The initial pages of the Pskov 3rd chronicle are lacking in the Stroyevskiy MS, so the Arkhivskiy II MS has been used to supply the missing entries, namely from the very beginning of the chronicle up to the middle of the entry for ~1217/6725. The Stroyevskiy and the Arkhivskiy II MSS then run in parallel until ~1567/7076, when the Stroyevskiy manuscript ends. For this period, the Stroyevskiy MS was used

as the base text for translations and the Arkhivskiy II MS was consulted to elucidate unclear words or phrases. When, after the Stroyevskiy MD ends, the Arkhivskiy II continues, it does not do so with an entry for ~1568/7077 as might be expected, but rather it retrogresses to the year ~1493/7001 with an entry not present in the Stroyevskiy MS; it then continues to add "supplementary" entries for the period from ~1493 to ~1568. The chronological sequence of yearly entries is frequently violated in the Arkhivskiy II MS during this period. From ~1569/7077 until ~1650/7158, when the chronicle ends, the Arkhivskiy II manuscript is the sole source of the translated text.

	The Stroyevskiy MS	The Arkhivskiy II MS
From the beginning of the chronicle until the middle of the entry for ~1217 AD	This part of the Pskov 3rd Chronicle is missing from the Stroyevskiy manuscript.	The Arkhivskiy II MS is the sole source for this portion of the chronicle.
From middle of the entry for ~1217 AD until ~1491 AD	The Stroyevskiy MS is used as the base text for these years.	The Arkhivskiy II MS is used to elucidate unclear entries and scribal errors in the Stroyevskiy MS.
From ~1492 AD until ~1568	The Stroyevskiy MS remains the primary source for this translation until its end in ~1568 AD. Up until that date, the Stroyevskiy and the Arkhivskiy II MSS run in parallel.	The Arkhivskiy II MS is used to elucidate unclear entries in the Stroyevskiy MS. However, the Arkhivskiy II MS continues after the Stroyevskiy MS ends in ~1568 AD. In this continuation, the chronological sequence is frequently violated, and it contains out-of-sequence entries going back as far as ~1492 AD, entries which are absent in the Stroyevskiy MS.
From ~1569 AD until ~1650 AD	The Stroyevskiy MS has no entries after ~1568.	The Arkhivskiy II MS is the sole source of information for these years.

When passages in the Pskov 3rd Chronicle appeared to be garbled, corrupted, or obscure, the translator has not hesitated to seek enlightenment from parallel passages in the Pskov 1st and 2nd Chronicles, a fact which is noted by footnotes.

Language

The oldest portions of the Pskov chronicles were written in Old East Slavic, often called Old Russian or Old Rus'ian, the linguistic mother of the modern Russian, Ukrainian, and Belarusian languages. The nominal time span of the Pskov 3rd Chronicle runs from the mid-10th century to the mid-17th century, and towards the end of that period the language of the Pskov 3rd Chronicle resembles that of modern Russian. Quotations from Christian scriptures and religious writings usually reflect Church Slavonic. Much of the original (Pskov) text frequently exhibits features of the local, Pskov, dialect,

which, then as today, differs somewhat from other areas of East Slavdom.¹² Although they are an occasional challenge to the translator, these dialectal differences affect the text in a manner which will be unnoticeable to most readers. A more important factor in the translation are passages, particularly in the Arkhivskiy II MS, which appear to be corrupted or defective, perhaps because the original sources themselves were defective or illegible, or because the scribe was careless. When this occurs, the reader will be warned that an offered translation is "conjectural" or "speculative."

The Livonian chronicles which are cited were written in ecclesiastical Latin, with the exception of the Livonian Rhymed Chronicle was written in Middle Low German. All translations from Old Russian, Latin, and Modern Russian are those of the editor-translator.

Personal Names

The rendering of names into English is complicated in that the chronicle was written in an area where many peoples and cultures were in close contact and were interacting over the course of many centuries: Russians, Germans, Swedes, Danes, Estonians, Latvians, Lithuanians, Belarusians and Poles. For personal names the following approach has been is the norm: for names of Russian origin the commonly accepted English equivalents have been used; this is particularly true of the names of princes and other government officials. Other names showing regionalisms, particularly for those which appear but once or twice, have generally been rendered as they appear in the chronicle. For the names of saints, the names common to the Western Church, have been used, for example, George is preferred to Georgios and Yury. Those saints' names most commonly associated with the Eastern Church will usually appear as they are found at the web site of the Orthodox Church in America (www.oca.org), and this usage includes "Theotokos" in place of "Mother of God." Non-Russian names are given in their native forms, such as Lithuanian "Daumantas" in place of "Dovmont," "Domant," and "Domont," but are retained in their Russified forms when appropriate, such as in "Dovmont's Town," a Pskov landmark. Lithuanian given names and patronymics are rendered in their Lithuanian form, but their Russian forms are given in footnotes.

Peoples

The Pskov 3rd Chronicle covers eight hundred years of history in East Slavic lands, from the 850s to the 1650s, a period which, as noted above, many peoples and cultures were in close contact and were interacting. The descendants of these peoples, both in Eastern Europe and in its diaspora, are rightfully proud of their cultural heritage, but it is not unusual for disputes to arise regarding the cultural and ethnic identities of historical persons and the lands of their birth or residence. Nothing in this translation is to be construed as taking a stand on any such issues. "Rus'" and "Rus'ian" will ordinarily be used to refer to pre-Mongolian Kiev and its surrounding domains and institutions. The substantive and adjective "russkii (русский)" will regularly be translated as "Russian."

In the Pskov chronicles the term "Germans" was used in the broadest possible manner, referring not only to the Germans themselves, but also to other Germanic peoples such as Swedes, Norwegians, Danes, Dutch and English. The term "Latin" is usually synonymous with "Roman Catholics," but is seen applied to Protestants in the years after the beginning of the Reformation. When used in the chronicle, the word "Chud" will be translated as "Estonian" except in the few instances where it clearly refers to other Finnic peoples.

Toponyms

Toponyms have been a challenge. For example, the Livonian Chronicle of Hermann von Wartberge states that in 1342 the Germans built two castles in present-day Estonian territory, one of which was in the bishopric of Tartu and was named Frauenburg ("Frawenborch in parte episcopi

Tarbatensis"). "Frauenburg/Frawenborch" quickly became known as "Neuhausen," but in the Pskov chronicles it appears as "Novy Gorodok," its calque translation. The castle is now in ruins and is at a crossroads in Estonia known as Vana-Vastseliina. As for the name of the bishopric, it was in a town originally named Tarbatu, but it became known to East Slavs as "Yuryev" when it was conquered by Yaroslav the Wise in 1030. It later became known as Dorpat after the Order took it in 1224, with "Dorpat" being rendered as "Derpt" in Russian. Tarbatu/Yuryev/Dorpat/Derpt became known as "Tartu" in 1918.

The usual practice within the translation will be to cite the name in the form in which it appears in the text; its modern name and then give its modern name and/or location in a footnote and/or in a link. The link will very often contain geographical coordinates, a description of the location, links to basic articles about the location, the various names under which a location appears and, occasionally, links to photographs.

The Typonym Finder at the end of this document provides supplementary information on many of the obscure locations mentioned in this chronicle.

The Calendar

In medieval Russia, years were counted from the creation of the world (Anno Mundi, AM), which was calculated to have taken place 5508 years before the beginning of the Common Era (Anno Domini, AD). Alas, converting AM years into our Gregorian calendar is not simply a matter of subtracting 5508 from 6773 AM and arriving at 1265 AD. The Byzantine tradition, the source of the East Slav calendar, began its year on September 1, but East Slavs reckoned their year as beginning on March 1. Early records such as those found in the Primary Chronicle show the East Slavs using a calendar based on March, the "March system," which calculated the year as beginning six months after the Byzantine September "new year." However in the 12th-14th centuries yet another system was also used, one which calculated the year as beginning in the March, six months before the Byzantine September "new year." That system is called the "ultra-March system." Furthermore, the Byzantine "September system" was occasionally used during these times and actually came to predominate in the 15th -17th centuries. As a result, three calendar systems can be encountered in medieval East Slavic documents.¹³ Taking our example from above, the year 6773 AM

in the "ultra-March system"	began on Mar. 1, 1264 and ended on Feb. 28, 1265;
in the "September system"	began on Sep. 1, 1264 and ended on Aug. 31, 1265;
in the "March system"	began on Mar. 1, 1265 and ended on Feb. 28, 1266.

As chronicles were passed from one town to another to be used in new compilations, the resulting texts often display a chaotic mixture of calendar systems. Resolving questions of just which calendar system or systems might be in use in a given entry in Pskov chronicles is an exceedingly tedious task, beyond the goals of this translation.¹⁴ No attempt will be made to resolve inconsistencies here; instead we will use the AM as the base date and will then subtract 5508 from it to arrive at a roughly equivalent Gregorian date. So, for example, if a chronicle entry were for the year 6773, it would be rendered as "~1265 AD – 6773 AM" or, within text, simply as "~1265/6773." The tilde will serve as a reminder of the uncertainty of the date, which might be ± 1 year.

Dates rendered inaccurate by obvious scribal errors have been corrected and the fact of correction has been acknowledged in a footnote.¹⁶

Presenting a calendar date by month and day is common in chronicles, but the scribes often used saints' days and religious holidays instead. Saints' days thus used will be glossed in brackets to reflect the calendar date, for example "on the Feast of St. Thekla the Martyr [September 24]."

The Problem of Chronological Sequence in the Pskov 3rd Chronicle

Were the problem with the calendar not complicated enough, the Pskov 3rd Chronicle features many entries which are out of chronological sequence, with some years having as many as four entries in different locations within the chronicle. After the year ~1492/7000, the ordering of dates becomes particularly chaotic. This creates a dilemma for the editor-translator: ought the text to be presented as-is, or should the entries be rearranged into correct chronological sequence? Serious textological analysis of an ancient text – geared towards establishing, among other things, the pedigree of a text and ultimately attempting to reconstruct its original form¹⁵ – demands that the text be published in a manner which reflects its original as closely as possible. However ... the purpose of this translation is not to facilitate textual analysis, but rather to impart information to scholars and other interested persons who lack facility in Russian or in Old Russian. For that reason a decision has been made to reorder the yearly entries and to present them in strict chronological order.

Time

In medieval Pskov, daylight was divided into twelve hours beginning with sunrise, and night was similarly divided into twelve hours. Thus, for example, the sixth hour of the day began at noon, and the sixth hour of the night began at midnight. Obviously, the length of an hour depended on the time of the year. For example, on December 21, 1305, sunrise at Pskov was at 9:07 AM, and sunset was at 4:40 PM. On that day, a daylight "hour" was about 38 minutes long, a night "hour" was about 82 minutes long. The length at the time of the summer solstice was radically different. Sunrise and sunset data for Pskov on any date covered by Pskov chronicles can be found by using the NOAA on-line Sunrise/Sunset Calculator at <http://www.esrl.noaa.gov/gmd/grad/solcalc/>. Information on solar eclipses reported in the Pskov 3rd Chronicle can be found using the NASA Five Millennium Catalog of Solar Eclipses at <http://eclipse.gsfc.nasa.gov/SEcat5/SEcatalog.html>; analogous information regarding lunar eclipses can be retrieved from the NASA Five Millennium Catalog of Lunar Eclipses at <http://eclipse.gsfc.nasa.gov/LEcat5/LEcatalog.html>.

Seasons

Autumn began on September 1.
Winter began on December 1.
Spring began on March 1.
Summer began on June 1.

In practice, the dates given above are flexible. For example, the chronicle records the feast of St. Nicolas (December 6) as occurring both in autumn and in winter.

Special Terminology

As the saying goes, "One man's arshin is another man's cubit." All Russian chronicles contain terms which are particularly difficult to translate, as they contain referents peculiar to a time and a place and a culture often markedly different than our own. In many such instances, I have merely transliterated the term in question, "posadnik," "zobnitsa," "grivna," "denga" etc. Transliterated words and words with uncommon English meanings *are usually italicized in the translation* as an indication that definitions and explanations may be found on the "Special Terminology" page.

Romanization

The BGN/PCGN Romanization system for Russian Cyrillic has been used for those elements of this work primarily of interest to scholars, such as citations, bibliographic references and the like. Elsewhere it has been modified to a form hopefully more intuitive to those who lack facility in Russian. Thus one will encounter both Yur'yev and Yuryev from Юрьев, Krasnyy and Krasny from Красный, etc.

1. An English translation of the Russian Primary Chronicle is available in Samuel Hazzard Cross and Olgerd P. Sherbowitz-Wetzor, *The Russian Primary Chronicle. Laurentian Text*. Cambridge, Massachusetts, 1953 (<http://www.mgh-bibliothek.de/dokumente/a/a011458.pdf>). The most up-to-date publication of the texts is to be found in *The Povest' vremennykh let: An Interlinear Collation and Paradosis*. Compiled and edited by Donald Ostrowski, Harvard University Press, 2003.
2. A translation of the Novgorod 1st Chronicle was published a century ago: Robert Michell and Nevill Forbes, translators, *The Chronicle of Novgorod, 1016-1471*, London, 1914. (<https://archive.org/details/chronicleofnovgo00michrich>). The translation is a pastiche, beginning with the earliest, Synodal, copy of the text, followed by the later Commission copy of the text, and then by a few sentences from "another text," ending with an account of the fall of Novgorod taken from another unidentified source.
3. [Okhotnikova 1989](#), pp. 138-141, [Ziborov 2002](#) p. 86.
4. [Nasonov 1955](#) pp. 5-6.
5. [Grabmüller 1975](#), pp. 160-167.
6. [Valerov 2004](#), p. 301.
7. [Okhotnikova 1989](#), p. 139.
8. [Nasonov 1941](#), pp. xii-xiv.
9. [Kloss 2003](#), p. 6.
10. [Grabmüller 1975](#), pp. 206-213.
11. [Vovina-Lebedeva 2011](#); [Andreev 1975](#) pp. 157-158.
12. [Gorshkova 1968](#) pp. 169-172, [Zaliznyak 1995](#), p. 43.
13. A detailed analysis of these three systems and how they affect the dating in chronicles is found in [Berezhkov 1963](#), particularly on pp. 7-16.
14. An English-language discussion of this problem can be [Zenkovsky 1984-89](#), Vol. 1, 1984, pp. xxxvii-xl.
15. An outstanding example of what can be done is the study and reconstruction of the Russian Primary Chronicle by Ostrowski et al (footnote 1).
16. A copy of the translation in its non-sequential form may be obtained by contacting the editor/translator.

David Savignac

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SPECIAL TERMINOLOGY

Akathist. In the Eastern Church an [akathist](#) is a devotional hymn dedicated to a saint, a holy event, or one of the persons of the Trinity.

Altyn. An [altyn](#) was a unit of currency. The Russians adopted the altyn from the Tatars in the 14th century, "altin" being the Tatar word for "gold." One altyn was originally worth 6 [dengas](#). Kopecks were introduced in 1534 and contained 0.68 grams of silver; a kopeck at that time was valued at two dengas, and thus an altyn was then the equivalent of three kopecks.

Cf. [Pushkarev 1970](#) pp. 1-2.

Approach. In the context of Pskov, the "approach" (приступ, pristup) was that direction commonly used when entering the town and moving towards its a citadel. Because of the topography of Pskov, situated as it is at the junction of the Velikaya and Pskova Rivers, the "approach" implied that area to the south of the citadel (the Krom) which was most vulnerable to attack by enemy forces. The Polishche part of Pskov lay in the "approach" and at times bore the brunt of attacks on the town (e.g. ~1480/6988, ~1503/7011), mentioned in accounts of attacks on the town. This vulnerability led the town to construct a series of walls over the years. The chronicle also mentions walls being constructed to defend the "approach" to the town of Gdov in ~1431/6939.

Archimandrite, archpriest. The title [archimandrite](#), originally referred to a superior abbot appointed to supervise several 'ordinary' abbots and monasteries, or to the abbot of some especially great and important monastery. The title is also used as one purely of honor, with no connection to any actual monastery, and is bestowed on clergy as a mark of respect or gratitude for service to the Church. Only celibate monks can become archimandrites; distinguished married clergy may receive the title of [archpriest](#). The Russian Orthodox Church commonly selects its bishops from the ranks of the archimandrites

Arshin (аршин). An [arshin](#) was a unit of length, roughly 0.71 meter or 2 1/3 feet,

Ataman. An [ataman](#) (Russian: [атаман](#), Ukrainian: [hetman](#), [гетьман](#)) was a high-ranking Cossack military leader.

Attendant. The term "[attendant](#)" ([окольнічий](#), [okolnichy](#)) is sometimes seen translated as "lord-in-waiting." The word "okolnichy" itself is derived from the word for "close," or "near," in the sense that one is "in the immediate entourage of the Tsar." Attendants ranked immediately below the boyars in the Russian aristocracy and they served in the Council of Boyars. The duties of the earliest attendants included arranging the travel and quarters of grand princes and tsars as well as accommodating foreign ambassadors and presenting them to the court. At a later date they served as military commanders, ambassadors, judges, and administrators. Cf. [Pushkarev 1970](#) p. 74.

Barrel (бочка). A unit of liquid volume, commonly used for international trade. 492 liters.

Borough (конец). The town of Pskov, like its elder brother Novgorod, was divided into boroughs. The Russian word for "borough" is "*konets*," literally an "end," but it is sometimes translated as "district," "ward," and the like.

It is not known when the borough system arose; the boroughs are not mentioned in Pskov sources prior to the first quarter of the 15th century. As administrative and territorial units, all boroughs had equal rights in the representative institutions in Pskov, and they had equal obligations in financial, administrative, and financial matters. An entry in ~1468/6976 indicates that each borough had responsibilities and obligations for two of the [dependent towns](#).

There is evidence to suggest that by the end of the 15th century, Pskov had six boroughs¹, the exact boundaries of which are not known:

1. The **Bogoyavlensky Borough**, in eastern [Zapskovye](#). First mention: ~1458 in the Pskov 3rd Chronicle;
2. The **Bolovinsky Borough**, in "old" [Zastenye](#), in the northern part of the area bordered by the walls of Dovmont town and the wall of 1309. First mention: ~1454 in the Pskov 1st Chronicle. The Bolovinsky Borough is believed to be the same as the Petrovsky Borough, first mentioned in ~1606 in the Pskov 3rd Chronicle;
3. The **Gorodetsky Borough**, in "old" [Zastenye](#), in the central part of the area bordered by the walls of Dovmont town and the wall of 1309. First mention: ~1459 in the Pskov 3rd Chronicle;
4. The **Kuzmodemyansky Borough**, in western Zapskovye;²
5. The **Opotsky Borough**, in "new" [Zastenye](#), in the western part of the area bordered by the walls of 1309 and of 1374/75. First mention: ~1421 in the Pskov 1st & 2nd Chronicles;
6. The **Ostrolavitsky Borough**, in "old" [Zastenye](#), in the central part of the area which is bordered by the walls of [Dovmont town](#) and the wall of 1309 First mention: ~1459 in the Pskov 3rd Chronicle.

An entry under the year ~1609/7117 in the Pskov 1st Chronicle mentions a **Polonisky Borough**, and a mention of a **Polonishchensky Borough** has been noted in a 16th -century Pskov cadaster.³ Although Polonishche, from which both words are derived, is mentioned frequently in the chronicle, there is no evidence that it existed as a borough prior to 1510, when local Pskov independent political institutions lost their significance. [Map 2](#) shows the approximate locations of the Pskov boroughs; [Map 1](#) shows the locations of Zastenye and Zapskovye.

1. [Labutina 2011](#), pp. 165-168. 2. [Labutina 1972](#), pp. 266-267. 3. [Makeenko 2003](#), p. 85.

Boyar (боярин). In Kievan Rus' a [boyar](#) was a nobleman below the rank of prince who headed the civil and military administration of a principality. By the time of the Early Modern era, roughly the 16th century, a boyar was a member of the highest rank in Muscovite aristocratic class which surrounded the grand prince or tsar and ruled the country together with him. Boyars were drawn from about 200 families, but the rank of boyar belonged only to those senior members to whom the tsar granted this title. Ranking immediately below the boyars was the group of [attendants](#) (okolnichy). Together these groups formed the Council of Boyars, which helped the tsar direct the internal and foreign affairs of the state. The boyars and attendants generally served as heads of government offices, provincial governors, and military commanders.

Chetverik. A chetverik was an old Russian dry measure, slightly more than twenty-six liters.

Chetvert. "Chetvert" means "a quarter" of something or other, and it might refer to length, to area, to volume, to time etc. For volume, a *chetvert* or a *chetvertina* equaled about 210 of dry measure or about 3 liters of liquid measure. The word is sometimes seen as "chet."

Congregation (собор). The term "[Congregation](#)," in the context of medieval Pskov, referred to those believers who associated themselves with a specific "sobor." The Russian term "sobor" is often translated as "cathedral" when it refers to a physical church building, but it differs from a "cathedral" in the usual western sense in that there might be several "sobors" in a Russian town or city. In this context, a "sobor" is actually a very large church, frequented on special feast days by believers who would otherwise be going to their neighborhood churches. Pskov came to have six congregations:

The Name of the Congregation	The Year of Establishment
1. Holy Trinity	1330s (possibly); first mentioned in 1341 (Pskov 1st Chronicle)
2. St. Sophia	1357
3. St. Nicolas	1417
4. Holy Savior in the Marketplace	1453
5. The Exultation of the Theotokos	1462
6. The Entrance into Jerusalem	1471

Corduroy side street (лавица). Labutina¹ correctly observes that although in Old Russian the word лавица/lavitsa can mean "bench," or "trading enterprise" or "municipal or judicial building," in Pskov chronicles the word almost without exception refers to a side street or to an alley paved with small logs and branches over wet or marshy ground. Following Labutina's lead, the word will be translated as "corduroy side street."

1. ([Labutina 2011](#), p. 164)

Counselor state secretary (думный дьяк, dumnyj d'yak). Often translated as "court secretary," "council secretary," "chamber secretary," "councilor secretary," "secretary of the Council of Boyers," "clerk of the council," "Duma chancellor," etc. A non-noble high ranging governmental official usually in charge of the most important chancelleries.

Cf. [Riha 1969](#) p. 156, [Kain & Levitova 2007](#) p 191, [Pushkarev 1970](#), p. 12.

Denga (денга, деньга). A [denga](#) was a small coin containing less than 1 gram of silver.

Cf. [Kruglova 2001](#), section 2.2; see also [Musin 2010](#), pp.139-203.

Dependent town (пригород, prigorod). A dependent town was a town which was administratively dependent on a larger town. Most if not all of these dependent towns had fortifications and served Pskov as an "early warning system," protecting it from foreign and domestic invaders, and as such, it was common for them to be located some distance from Pskov. The administration of each dependent town came to be the responsibility of specific borough in Pskov, and visits by posadniks from that borough to their town could be expected, particularly in times of crisis. In the absence of posadniks, an elder (староста) of the town probably attended to the day-to-day affairs of the town. After the mid-15th century, a vicegerent from the Prince of Pskov was assigned to each dependent town to look after the prince's interests.

The Pskov 3rd Chronicle speaks of twelve dependent towns, but names only two, Ostrov and Opochnka. Towns which are believed to be the "dependent towns" of Pskov are:

[Gdov](#)
[Izborsk](#)
[Kobylye](#)
[Krasny Gorodets \(Krasny Gorodok\)](#)
[Opochnka](#)
[Ostrov](#)
[Velye](#)
[Vladimirets](#)
[Voronach](#)
[Vrev](#)
[Vybor](#)
[Vyshegorodok](#)

[Map 5](#) shows the locations of the dependent towns.

Opochnka appears to have replaced [Kolozhe](#) after the latter's destruction at the beginning of the 15th century. Vybor replaced [Kotelno](#) under similar circumstances.

See [Artem'ev 1983](#) and [1998](#), for further information concerning these towns and their government.

Druzhina (дружина). Frequently translated as a prince's "retinue," less often as "bodyguard." In early medieval Rus', the druzhina lived with or near the prince's household and served as the nucleus of the prince's armed force and, if necessary, as his civil servants; the size of a druzhina might vary from several dozen to several hundred men. The senior members of the druzhina later became known as the boyars and held commanding position in the military or in the civil administration; junior members were the prince's guards and filled lesser civil administrative and judicial positions.

See [Pushkarev 1970](#) pp. 13-14, [Langer 2002](#) pp. 40-41)

Entailer. An entailer was a person who would entrust his possessions to a monastery to be used for his living expenses, with the understanding that whatever remained after his death would belong to the monastery.

Fortification corridor. The fortification corridor (Russian: захаб (zakhab), захабень (zakhaben), охабень (okhaben)) was, in the case of Pskov, located in the [Krom](#). It was a narrow curved passage between the Krom's exterior wall and an interior wall, and it stretched from the Great Gate to a gate near the Church of the Trinity. It was designed to allow defenders to hurl weapons down from both sides of the passage upon any enemies who might have broken through the Great Gate.

Gridnitsa. The Russian word "gridnitsa" ([гридница](#)) originally referred to a building used by a prince and his retinue as a residence and for receptions and formal ceremonies. In Pskov it appears to have come to mean a multipurpose community structure used for anything from holding legal proceedings to housing cattle.

Grivna (гривна). The grivna was a basic monetary unit used in East Slavic regions in medieval times. Many studies hold that a grivna comprised 80 grams of silver, but according to Constantine Zuckerman's recent study,¹ from the late tenth/early 11th centuries to the late 12th/early 13th centuries, a grivna was probably contained 40 grams of silver, eventually of gold, or the equivalent of 40g of silver in furs (Russian: kuna). In the early 12th century, silver ingots weighing about 200 grams began to appear, and these inherited the name grivna as well.

1. [Zuckerman 2011](#), pp. 25-44

Hegumen (игумен). The [hegumen](#) was the head of an Eastern Orthodox monastery, analogous to an abbot.

Hundredman (сотский, соцкий, sotsky). At one time it probably referred to the leader of a hundred fighters. When it appears in the Pskov 3rd Chronicle (earliest: 1435 AD; latest: probably 1512 AD) it refers to an individual responsible for the administration of a unit (sotnya, сотня) consisting of a hundred residences of the taxable population; the hundredman was also responsible for the mustering of soldiers in time of war. At a later date the word came to denote a village police official.

Indiction. An "[indiction](#)" was used in church chronological reckoning. It was equal to fifteen years.

Kad (кадь). A kad was a dry measure of grain, approximately 840 liters.

Knout. A [knout](#) (кнут) was a heavy scourge-like multiple whip, usually made of a bunch of rawhide thongs attached to a long handle, sometimes with metal wire or hooks incorporated.

Kuna (куна). The term "kuna" originally signified an animal skin. The word came to mean money in general, even including metallic coins. However, by the mid-12th century it had come to mean a bundle of 18 squirrel skin, a type of "fur money." Twenty-five kunas was equal value to one [grivna](#) while the skins were relatively fresh, but old skins ("vekshas") were trimmed and it took fifty bundles of these trimmed kunas (called *rezanas*) to equal a grivna. The Pskov 3rd Chronicle implies that the *kuna* was in use in Pskov until 1408.

Majordomo. A majordomo ([дворецкий](#) dvoretsky) was usually selected from among the boyars. His responsibilities usually included the supervision of the lower ranks of court servants; he was also responsible for the dvorets, the housekeeping office, its possessions, and the income derived from the dvorets economy.

Metropolitan. A [metropolitan bishop](#), or simply metropolitan, pertains to the diocesan bishop or archbishop of a metropolis; that is, the chief city of a historical Roman province, ecclesiastical province, or regional capital. In the Russian Orthodox Church a metropolitan ranks above an archbishop by below a patriarch.

Mordka ([мордка](#)). A mordka was a monetary unit, worth perhaps 2/3 of a [nogata](#) or 1/30 of a [grivna](#).

Municipal assembly – see **Veche**

Nativity Fast (рожественное говение). In the Orthodox Church, the [Nativity Fast](#) (or the Christmas Fast) begins on November 15 and ends on December 24. It is sometimes called Philip's Fast (or the Philippian Fast), as it traditionally begins on the day following the Feast of St. Philip the Apostle (November 14).

Nogata (ногата). A [nogata](#) was a unit of currency, equal to 1/20 of a [grivna](#).

Pascal differential (ключ границы). The pascal differential was used in Orthodox church calendar, and it represented the number of days between March 21 and Easter Sunday. It served to determine the actual day on which Easter fell and the date of all commemorations and fasts which depended on the date of Easter.

Patron Saints and the like. Two former princes of Pskov were considered to be saints and, as such, were the spiritual patrons of the town. The first was **Vsevolod** Mstislavich (baptismal name: **Gavriil**), prince in 1137-1138. The other was **Dovmont** (Daumantas), whose baptismal name was **Timofey**. He was prince from 1266 to 1299.

It was common for towns to identify with specific saints or with certain aspects of the deity, whose assistance and/or protection they would seek in time of difficulty. The main church in a town typically carried the name of its patron, and thus we frequently note a town being called "the domain (дом) of so-and-so." The following is a list of towns mentioned in the Pskov 3rd Chronicle as having spiritual patrons/protectors:

Izborsk	–	St. Nicolas
Kobylye	–	St. Michael the Archangel
Novgorod	–	St. Sophia
Опочка	–	Holy Savior
Ostrov	–	St. Nicolas
Pskov	–	Holy Trinity
Tver	–	Holy Savior
Velye	–	St. Michael the Archangel
Voronach	–	St. George

Petty gentry (дети боярские, deti boyarskiye), literally "boyars' sons" or "boyars' children", sometimes referred to as "service gentry." They were middle servitors committed to mandatory service to a grand prince or to a tsar and were the recipients of service tenure lands" (поместье, pomestye). They frequently served as cavalrymen.

Poltina (полтина). A poltina was a unit of currency, the equivalent of half of a ruble.

Pood (пуд). A [pood](#) was a measure of weight – 16.38 kilograms or 36.11 pounds.

Poprishche (поприще). A *poprishche* could denote either the length of a Greek *stadium* (στάδιον), which might be about 185 meters, or that of a Roman mile, which would be about 1.5 km, or in Old Russian it could be the distance equivalent to one day's journey.¹

1. [Lebedinskaya 2014](#) pp. 118-119.

Posad (посад). A "[posad](#)" was a commercial area outside of a citadel such as the [Krom](#) in Pskov, the [Detinets](#) in Novgorod, or the [Kremlin](#) in Moscow. It was inhabited by merchants, craftsmen, workers and others, and it was a center of business for a town.

Posadnik (посадник). (Sometimes translated as "mayor") A "[posadnik](#)" was a civil leader of the town, perhaps elected by a Council of Lords¹ and selected from a limited number of ruling families in the town. Pskov posadniks are not mentioned in Pskov sources until ~1308, when a Posadnik Boris is mentioned, not just in Pskov Chronicles, but in a charter of grant (жалованная грамота) of the same year.² Posadnik Boris may have been the sole posadnik in his time, but it is clear that in later years several posadniks held office at the same time, probably led by one or more senior posadniks ("степенный" or, rarely, "старейший" посадник). Posadniks appear to have been selected at the [borough](#) level. Each borough had administrative responsibilities for two [dependent towns](#), and in times of crisis one or more posadniks would be dispatched to them.³ Instances suggesting that dependent towns had indigenous posadniks (cf. the ~1341 AD mention of one Vasily Onisimovich who was "again" a posadnik of the town of Ostrov, and the ~1426 AD identification of Timofey and Yermola as "posadniks of Voronach") can probably best be understood as Pskov borough posadniks who had been given responsibility for specific towns⁴. The office of posadnik disappeared in Pskov after the town was conquered by Moscow in 1510.

1. The existence of such an organization has been debated. For example, see [Granberg 1999](#) and [Lukin 2012](#).

2. [Valk 1949](#) p. 318 (*Грамоты Великого Новгорода и Пскова*, #333.)

3. A discussion about posadniks and other Pskov political institutions is found in [Langer 1984](#).

4. [Artem'ev 1986](#) suggests that being a posadnik of a dependent town might have been an obligatory intermediate step towards becoming a full-fledged Pskov posadnik.

Ruble. A monetary unit. At one time a [ruble](#) equaled a quarter of a grivna, equivalent to the *mark* used in medieval Western Europe.

St. Peter's Fast (петрово говение). [St. Peter's Fast](#) begins on the second Monday after Pentecost and ends on the Feast of SS.Peter and Paul, June 29. Because the date of Pentecost is variable, St. Peter's Fast can be as brief as eight days or as long as forty-two days.

Secretary (дьяк, d'yak, diak). The meaning of the term changed through the centuries. In the XIII-XIV centuries a "secretary" was a literate servant who might assist his master in matters of correspondence and finance. By the XVI-XVII centuries a "secretary" was more of a professional administrator, one who acted as a high ranking government official, often in charge of an office or directing local administration and/or controlling its finances. Secretaries to Pskov's *voevodas* in the XVI-XVII centuries can be thought to have played a role analogous to that of an executive officer.

See [Riha 1969](#), p. 93.

Service tenure land (поместье, *pomest'ye* or *pomestye*) was land held contingent upon service to a grand prince or a tsar.

Sazhen (сажень). A [sazhen](#) was an Old Russian unit of length, originally the distance between the fingertips of arms stretched outwards on each side. In medieval times the length of a sazhen varied in time and place from about 150 cm to 285 cm. In the XVI century an "official" (казенный) sazhen measured about 213 centimeters (2.13 M).

Theotokos (Богородица). The Western Church commonly uses "Mother of God" (Mary, the mother of Jesus) in place of "[Theotokos](#)." The [Hodegetria](#) Theotokos is an iconic representation of the Theotokos holding Jesus and pointing to him as the source of salvation.

Thousandman. (Тысяцкий, тысяцкий, sometimes seen translated as "chiliarch"). In ancient Novgorod, a [thousandman](#) was the commander of a volunteer armed force, perhaps at one time nominally numbering a thousand (Russian: тысяча, *tyusyacha*) fighting men. In time of peace he was concerned with matters of commerce and commercial law, and in maintaining order within a town. Although mentioned in Pskov chronicles, the thousandman does not appear to have existed in Pskov as an institution.

Throwing machine (по́рок, porok). The Russian term "porok," translated here as "[throwing machine](#)," was a general term used for non-gunpowder artillery, siege engines designed to hurl objects for some distance. It included catapults, trebuchets, mangonels, pierrieres, arbaletes and other devices. ("Porok" is commonly *mistranslated* as "battering ram.") See [Nossov 2007](#) pp. 46, 51-52.

Tiun. A "[tiun](#)" ([тиун](#)) was an agent, administrator, judge, steward, bailiff, deputy; an official; a person authorized to perform an administrative function. The term "tiun" (plural: "tiuny") was used in ancient Rus' in the 11th to 13th centuries to designate certain privileged servants, or stewards, who helped to administer the estates of princes and boyars.

From the 14th to 17th centuries there were three types of *tiuny*:

- (1) the tiuny employed on the estate of a grand prince or grand princess and engaged in the administration of individual volosts (small rural districts) and cities;
- (2) the tiuny of vicegerents and of volost officials, engaged in the initial hearings of court cases;
- (3) the tiuny of bishops, supervising the clergymen's performance of their duties. In the Grand Duchy of Lithuania, the term tiun in the 14th and 15th centuries was applied both to the feudal lords (later vicegerents) who administered the volosts and to well-to-do peasants—the elders on the estates of grand princes.

Veche (вече). The [veche](#) was an **municipal assembly** which was held at both the municipal and at the [borough](#) level. It was somewhat analogous to the Norse *Thing* and to the Swiss *Landsgemeinde*. The [Novgorod veche](#) lasted until 1478, and that of Pskov – until 1510. The extent to which the general populace could participate in the *veche* and the question of who actually held the reins of municipal power are matters of debate.

Verst (верста). A [verst](#) was a measurement of distance. There were 500 (or sometimes 1000) sazhen in a verst. At the time of Peter the Great, the length of the verst was set to be the equivalent of 1.066 km or 0.66 miles. However, prior to that time, the length of a verst was dependent on the length of a sazhen – the distance between the tips of the longest fingers in outstretched arms – and there were numerous kinds of sazhen. When the term "verst" appears in our chronicle, it is impossible to determine exactly the distance involved, but guessing that it probably represents a distance of a kilometer or a half a mile might be a reasonable rule of the thumb..

Visitation. A visitation was a periodic visit by a bishop to the territory under his jurisdiction, during which he exercised his duties as the head of the diocese, judge, prelate and pastor. The bishop of Novgorod had the right to make a visitation to Pskov once every three years and could remain there no longer than one month. In Pskov, it involved solemn ceremonies (соборование, soborovaniye) during

which the Synodikon and other church texts were read, the liturgy was sung, and a sermon on the Trinity was preached. In the course of the 15th century a set procedure for a visitation was established in Pskov:

1. Upon arrival, there was a festive greeting of the bishop by civil and ecclesiastical authorities and the general population.
2. The solemn ceremonies ("soborovanie") were performed.
3. Banquets in honor of the bishop were given in the city and in the boroughs ("konets").
4. The bishop blessed the people and delivered a sermon at the municipal assembly ("veche").
5. Pastoral matters were addressed.
6. Water, fodder, tithes, and income from diocesan holdings were given to the bishop.
7. The visitation ended with a solemn procession to the Pskov-Novgorod frontier.

See: [Kruglova 2001](#) section 1.4; [Nikitskij 1873](#) pp. 193-194.

Voevoda (воевода). The original 10th century meaning of "voevoda" was "military commander." By the middle of the 15th century it came also to mean the commander of a basic regiment in a large Russian military force: the forward, left, right or main units or the cavalry. In the mid-16th century the term took on yet a third meaning: an administrator responsible for both the military and civil control of a town or of an [uyezd](#).

Zobnitsa (зобница). The **zobnitsa**, first mentioned in Pskov sources ~1314/ 6822, was a dry measure of grain noted almost exclusively in Pskov domains. The exact value that a zobnitsa represented has been difficult to determine: [Lebedinskaya 2014](#) agrees with Nikitskij's calculation ([Nikitskij 1894](#) (pp. 397-388)) that a zobnitsa was the equivalent of 14 poods of rye. The pood in this instance was a *pood mernyj*, a volume which could contain a pood of some substance. (Obviously, a *pood mernyj* for feathers would contain a much greater volume than a *pood mernyj* for lead.) Thus a zobnitsa would *contain* the weight of 14 poods of rye, that is, about 230 kg (~505 lbs) of rye. Of course, these values probably fluctuated over the years. Some believe that in *volume* a *zobnitsa* was the equivalent to a *kad*, about 840 liters. Related measures seen in Pskov chronicles: **polzobnitsa**, **polzobenye**, **pozobenye** (ползобница, ползобенъе, позобенъе) – a half-zobnitsa, and **chetver(t)ka** (четвер(т)ка) – a quarter-zobnitsa.

MAPS

MAP 1

Pskov in the 15th Century



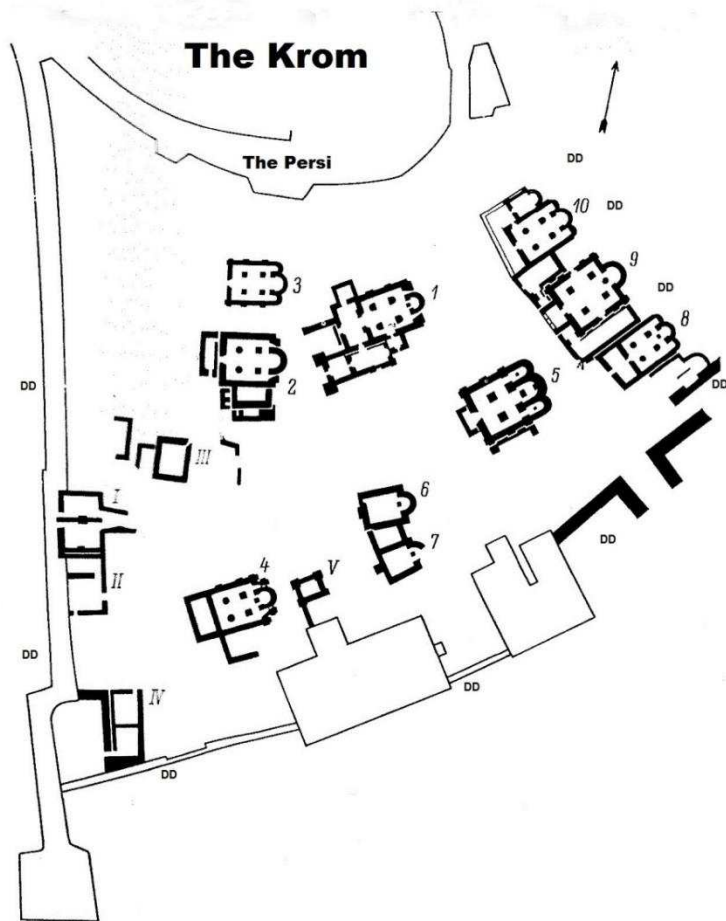
MAP 2

Pskov Boroughs



MAP 3

DOVMONT'S TOWN*

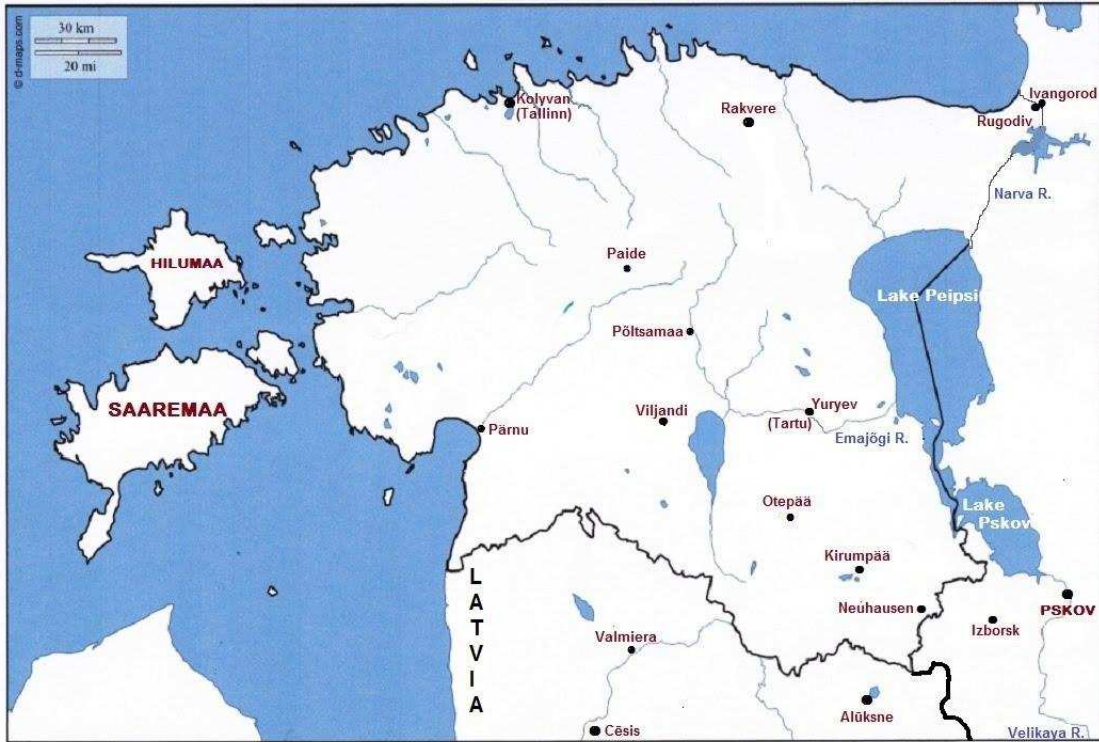


- | | |
|--|--|
| <ol style="list-style-type: none"> 1. St. Nicolas XIV c. 2. St. Sofia and children XIII, XIVc. 3. St. Cyril 1374 A.D. 4. St. Timofey-Dovmont 1268, 1374 A.D. 5. St. Dmitry XII c. 6. St. Theodore 1272, 1385 A.D. 7. St. Aleksey 1508, 1538 A.D. 8. Descent of the Holy Spirit 1383 A.D. 9. Intercession of the Theotokos 1352, 1398 A.D. 10. Nativity of Christ 1388 A.D. | <ol style="list-style-type: none"> I. Civilian building XII-XIII c. II. Guard house XIII c. III. Priests' house XV, XVII c. IV. Daumantas' palace? XIII c. V. Remains of official palace XVII c. <p>DD Dovmont's Wall</p> |
|--|--|

*After Beletsky 1986 and Labutina 2011

MAP 4

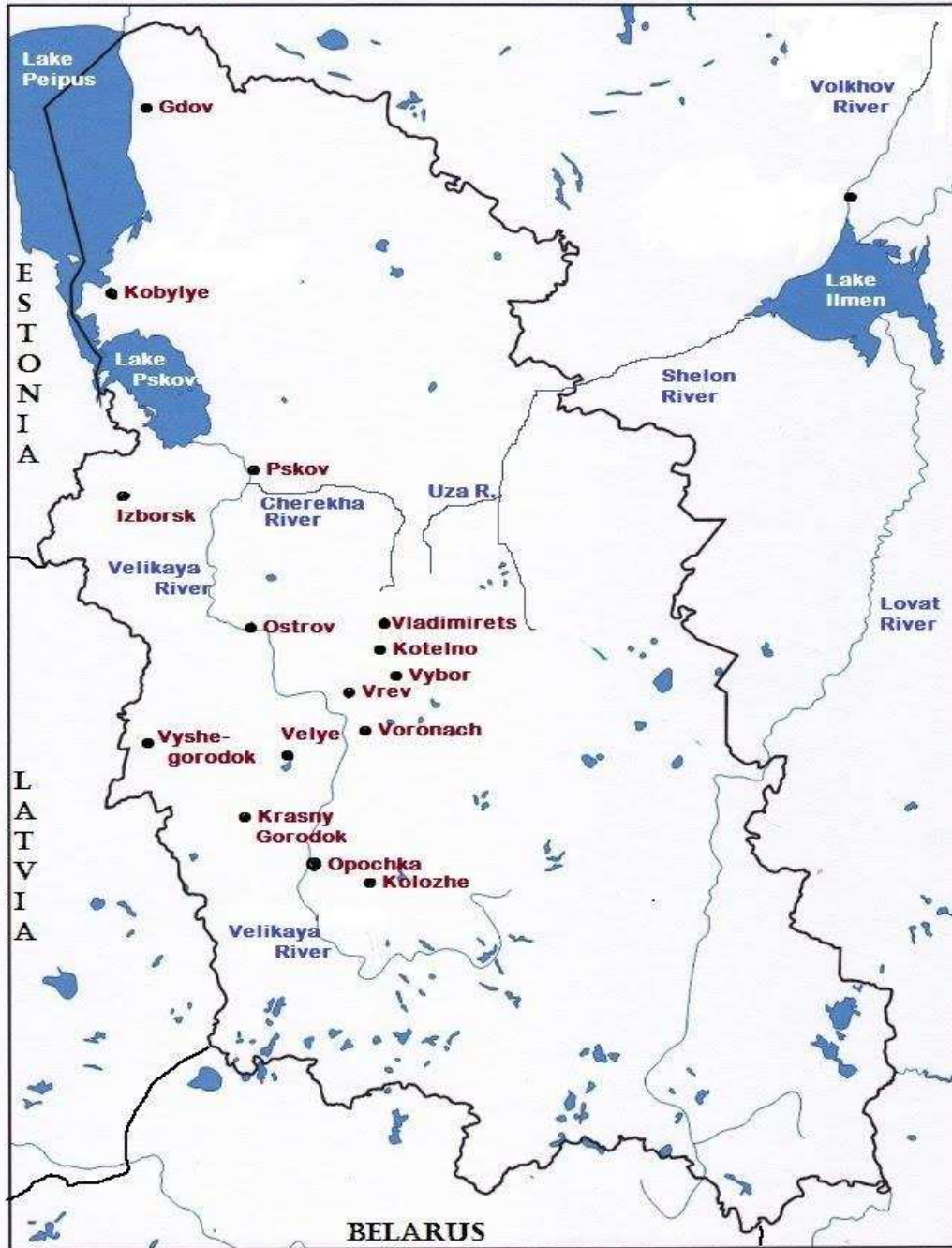
MEDIEVAL ESTONIA AND NORTHERN LATVIA



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All boundaries are modern.

Map 5

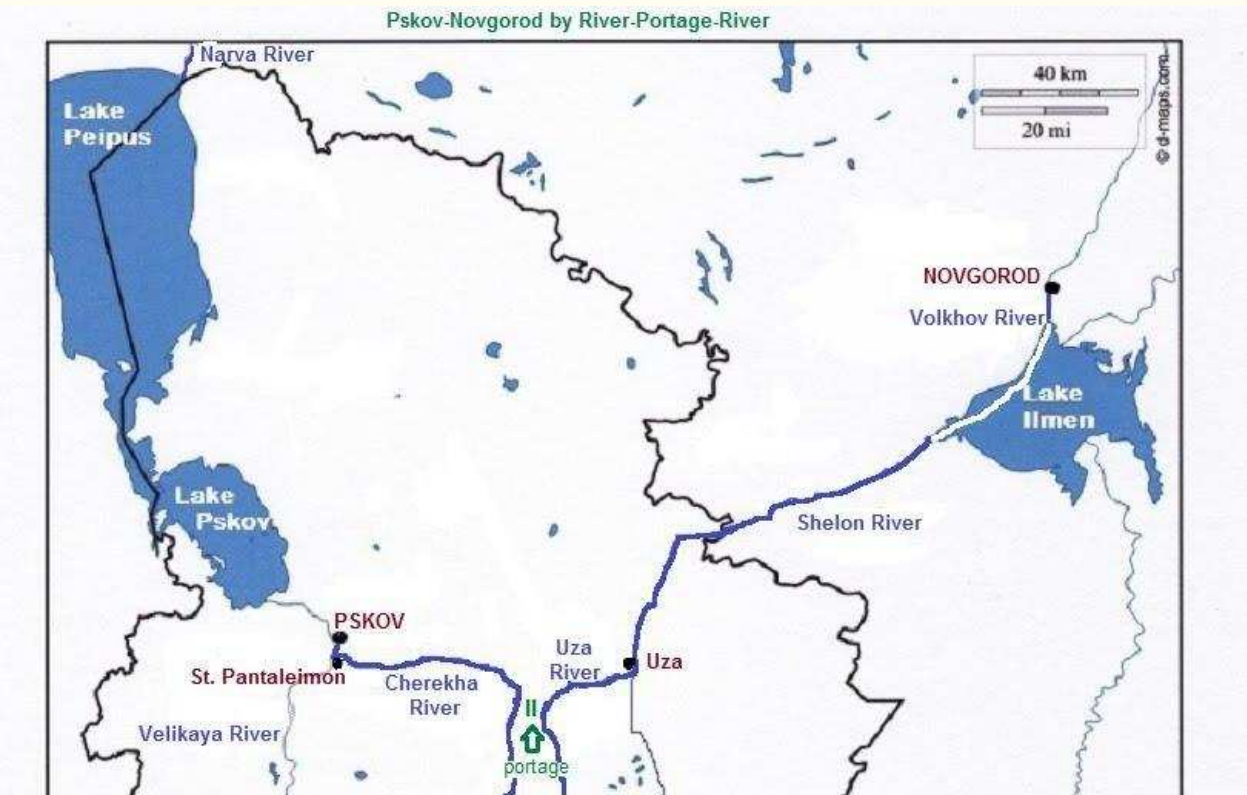
PSKOV DEPENDENT TOWNS, XIV-XVI CENTURIES



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MAP 6

Pskov-to-Novgorod Portage Routes



MAP 7

Pskov-to-Novgorod Land Routes



THE TRANSLATION

[Prologue]

In the beginning God created heaven and earth and everything which exists, as Moses the Great wrote in Genesis.

And God said, "Let there be light," and there was light on the first day, Sunday, March 18, which was the first day of this world.

And on the second day, Monday, God said, "Let there be water," and the waters were collected and the springs began to flow.

On the third day, Tuesday, God said, "Let there be trees," and so it was, and the earth brought forth all manner of vegetation.

On Wednesday, the fourth day, God expelled Satan, who had grown in arrogance, from the heavenly spheres and He created each of the two great luminaries, the sun and the moon, and the stars.

It was the fifth day, Thursday, and God ordered that the earth bring forth every sort of beast, and cattle and fishes and birds and reptiles and other such creatures that breathe.

On the sixth day, Friday, on the sixth hour of the day, on the fourth day of the moon, on March 23, at the second hour of the sun, the first year of the heavenly circle, the fourth hour of the third finger of the moon, God took plain dirt from the earth, not a clod of earth or mud, and created man. And he was a living person, the ruler of all things on earth. And He planted a paradise and led man into it. God caused Adam to fall into a deep sleep and He removed his left rib and from a single rib He made arms and legs and a head. Adam was in paradise seven years, which is why the week has seven days – to reflect the length of time that mankind shall survive – that is, seven days reflect seven thousand years. God placed these seven days in opposition to seven millennia, for the sun shall make its twenty-eight year cycle for the entire seven thousand years, but the eighth millennium shall have no end, for the eighth day shall never grow dark but shall be endless, a single day.

And the seventh day was Saturday: God rested in all His labors and the creations of His hands in imitation of His burial and resurrection, for He arose on that great eighth day, and on that day the Lord shall come upon the clouds to do judgment, and that world shall have no end.

The Beginning of the Annals, that is, The Chronicle

It was two thousand two hundred and forty-two years from Adam to the Flood, and Noah left the ark on April 28. Five hundred and thirty years passed from the time of the Flood to the confusion of tongues. From the confusion of tongues to the time of Abraham there were five hundred and fifty-two years, and five hundred and five years passed from Abraham to the time when the Jews crossed the Red Sea. It was six hundred and thirty years from the Exodus of the sons of Israel to the death of King David.

From the beginning of the reign of Solomon to the fall of Jerusalem *it was four hundred and forty-three years; from the fall of Jerusalem*¹ to the death of Alexander king of Macedonia it was two

hundred and sixty-one years. From the death of Alexander to the reign of Caesar Augustus *it was two hundred and ninety years*. Forty-one years passed *from the beginning of the reign of Caesar Augustus* to the birth of Christ, the mighty king of heaven and of earth, our Lord God and Savior Jesus Christ, whose kingdom shall have no end.

Altogether there are ten generations from Adam to the Flood, *ten from the flood to Abraham*, fourteen from Abraham to King David, and fourteen generations from David to the Babylonian Exile, *and fourteen from the Babylonian exile* to Christ.

All generations from Adam to Christ come to a total of sixty-two, and five thousand five hundred years.

Job² preceded the coming of Christ by one thousand nine hundred and twenty-five years, Moses by one thousand four hundred and eighty-five years, David by one thousand and nine years, Samuel by one thousand and thirty-five years, Solomon by nine hundred and ninety-one years. Elias preceded the coming of Christ by eight hundred and sixteen years, the prophet Jeremiah by six hundred and twenty years, and Ezekiel by four hundred and seventy-seven years. Haggai and Zachariah preceded the Incarnation of Christ by three hundred and seventy years, and Daniel by three hundred and sixty years. The Archangel Gabriel announced the joy of the Holy Theotokos and salvation for the whole world on March 25 at the second hour of the day.

Our Lord Jesus Christ was born of the Virgin Mary on Friday, December 25, in the five thousand five hundredth year at the seventh hour of the day.

Our Lord Jesus Christ was baptized when he was thirty years old on January 6 at the seventh hour of the night, and he then wandered for three years working miracles, and he raised Lazarus on Saturday, March 24, and on Sunday he entered Jerusalem for voluntary suffering. The Lord was arrested at the fifth hour of the night and was taken to Caiaphas. His passion took place in the year 5533 AM, and he was crucified on Friday, March 30, at the sixth hour of the day, at the time of the Jewish Passover. For scripture³ states, "They set up signs amidst the sign of their feast day and did not understand the sign, which is the Cross." Our Lord Jesus Christ rose from the dead on April 1, at the seventh hour of the night, at sunrise on Sunday. The Lord ascended to the Father in heaven, where he had been previously, on Thursday, May 10 *at the 9th hour of the day*, and on May 20 he sent the Holy Spirit upon the holy Apostles, at the third hour of the day on the 8th Sunday, and on June 15 the Apostles set forth to the lands of the entire world to teach the faith of Christ. Whoever has faith will be saved, but those who do not believe shall be condemned.

It was two hundred and seventy-nine years from the resurrection and the ascension of Christ into heaven to the first year of the reign of Emperor Constantine. Twelve years passed from the beginning of the reign of Constantine to the First Council of Nicea. The First Council was attended by three hundred and eighteen holy fathers and it took place in Nicea on May 29. It was directed against the infamous Arius, who said that the Son of God was made and created. This was during the time of Constantine the Great. Constantine died at the age of sixty-five, leaving three sons: Constans, Constantine, and Constantius. *Constantine lived in Rome*, Constans lived in New Rome, and Constantius lived in Antioch. It was sixty years from the First Council of Nicea to the Second Council. The Second Council, which consisted of one hundred and fifty holy fathers, met in Constantinople under Emperor Theodosius the Great to counter Macedonius the Pneumatomachian, who held that the Holy Spirit was created and was secondary. Fifty years passed between the Second and the Third Councils. The Third Council, which consisted of two hundred holy fathers, was held in Ephesus during the time of Theodosius II and was directed against Nestorius the Anthropolatric. Ten years passed between the Third Council and the Fourth. The Fourth Council, of six hundred and thirty holy fathers, was held on July 16 in Chalcedon during the reign of Emperor Marcian and was directed against Eutyches, Dioscurus, and Severus. One hundred and two years passed between the Fourth and the Fifth Councils. The Fifth Council, of one hundred and sixty-four holy fathers, took place in Constantinople on July 26 during the reign of Emperor Justinian and it was directed against the errors of Origen. One hundred and thirty years passed between the Fifth and the Sixth Councils. The Sixth Council, attended by one hundred and seventy holy fathers, was held in Constantinople during the reign of Constantine, the grandson of Heraclius, and was directed

against Sergius and Pyrrhus and Macarius. It was one hundred and twenty-two years from the Sixth Council to the Seventh. The Seventh Council, of three hundred and fifty holy fathers, was the second to be held in Nicea and it took place during the reign of Constantine, the son of Leo and Irene: they met to oppose those who rejected holy icons. Seventy-seven years passed from the time of the Seventh Council to the final council (sic), at the time when St. Cyril the Philosopher translated sacred scripture from Greek into Slavonic.

All told, five thousand and five hundred years passed between Adam and Christ.

It was eight hundred and fifty-six years from Christ to the pious Emperor Michael.⁴ Seventeen years passed between the time of Michael to the conversion of Bulgaria. It was twenty-nine years from the conversion of Bulgaria to the translation of books from Greek into Slavonic. Seventy-one years intervened from the translation of scripture to the conversion of Rus'. In sum, *six thousand four hundred and ninety-six years* passed from the time of Adam to the conversion of Rus'.⁵

1. Italicized words and phrases in the segment above are supplied from the [Pskov 1st Chronicle](#) (pp. 5-7) in places where the Pskov 3rd Chronicle is somewhat defective.

2. "Job" is Nasonov's guess ([Nasonov 1955](#), p. 71). All that can be said is that the name appears to end with the letters "-овъ," i.e., "-ov."

3. This quotation does not appear to be from canonical Christian scripture. Perhaps the author was thinking of Lecture XV para. 22 of the Catechetical Lectures of Cyril of Jerusalem (ca. 313 – 386): "Now Christ's own true sign is the Cross; a sign of a luminous Cross shall go before the King, openly declaring Him who was formerly crucified."

(Quoted in <http://www.newadvent.org/fathers/310115.htm>)

4. Byzantine [Emperor Michael III](#), reigned 842-867 AD. The conversion of Bulgaria took place in 864 AD.

5. 988 AD is the traditional date for the baptism of Vladimir and the beginning of [the Christianization of Rus'](#).

~852 AD – 6360 AM

Twenty-nine years passed from the first year of the reign of the Emperor Michael to the first year of that of Oleg, Prince of Rus', who resided in Kiev.¹ It was thirty-one years from Oleg to Igor. From Igor to his son Svyatoslav it was thirty-three years, and from Svyatoslav to his son Yaropolk it was twenty-eight years. Yaropolk ruled for eight years and Vladimir ruled for forty years. All in all, one hundred and ten years passed from the time of Oleg, the first Prince of Rus', to the conversion of Rus'.²

1. Entries in this and other Pskov chronicles for events of the 9th through the 12th and into the 13th centuries are derived from the Russian Primary Chronicle or from early Novgorod sources, and they are often found in an abbreviated and/or garbled form. A complete English translation of the Primary Chronicle, which ends in the early 12th century, is found in [Cross 1953](#). For Novgorod sources, namely, the Novgorod 1st Chronicle, see [Michell & Forbes 1914](#).

~859 AD – 6367 AM

The Varangians¹ came from across the sea and imposed tribute at a rate of one white fur skin per adult male on the Slovenes, on the Chud,² on the Merya, and on all the Krivichi, and at one white squirrel skin per hearth on the Khazars, the Polyane, the Severyane, and the Vyatichi.³

1. The [Varangians](#) were Vikings (Old Norse *væringjar*).

2. The Primary Chronicle uses the term "[Chud](#)" broadly to denote Finnic peoples in the north of Rus. In this translation of the Pskov 3rd Chronicle "Chud" will be ordinarily be translated as "Estonians" except in those few instances, such as here, where the word might have been used in the broad sense. See [Mägi 2011](#), pp. 196-197, 212.

3. The [Merya](#) were a Finnic people in central European Russia; the [Slovenes](#) were a Slavic tribe living in and around Novgorod and the [Krivichi](#), likewise Slavic, lived about Pskov. The [Polyane](#), the [Vyatichi](#), and the [Severyane](#) were Slavic tribes living between Novgorod and Kiev. The [Khazars](#) were Turkic and they lived along the lower Volga River.

The Rise of the Russian Princes

~862 AD – 6370 AM

The Slovenes, the Krivichi, the Chud, and the Merya rose up against the Varangians and drove them across the sea and refused to give them tribute, but instead they began to rule themselves and to erect fortified towns. There was, however, no law among them, and uprisings and internecine bloodshed prevailed. This occurred during the reign of Emperor Michael¹ of the Greeks and of his mother, Empress Theodora, who taught reverence towards icons. The Slovenes and the Chud sent the following message to the Varangians, the Rus', across the sea: "Our whole land is good but chaos is the rule here: come and reign and rule over us and judge us according to law."

Three brothers along with their kinsfolk were chosen from the Varangians, the Germans² - Rurik and Sineus and Trivor.³ Rurik settled in Novgorod, Sineus in Beloozero, and Trivor in Slovensk.⁴ Rus' received its name from these Varangians and that is where the name "the Russian⁵ land" comes from.

When his brothers Sineus and Trivor died two years later, Rurik assumed all authority in Rus. A son was born to Rurik and was named Igor.⁶ There is no mention made in the chronicle about the town of Pskov,⁷ nor by whom it had been founded. All that we know is that it already existed at the time when Prince Rurik and his brothers came from the Varangians to the Slovenes to rule. It is also mentioned that Igor Rurikovich took his wife Olga from Pskov.

1. Byzantine [Emperor Michael III](#), reigned 842-867 AD. The conversion of Bulgaria took place in 864 AD
2. In Pskov chronicles the word "German" can refer to any Germanic people: Varangians, Germans, Swedes, Danes, Dutch, even the English.
3. The name is rendered as "Trivor" in the [Pskov 3rd Chronicle](#) (p. 73) and as "Truvol" in the [Pskov 2nd Chronicle](#) (p. 10), but it is found as "[Truvor](#)" in virtually every other Russian chronicle. [Rurik](#) has always been associated with Novgorod, and [Sineus](#) with [Beloozero](#).
4. The Primary Chronicle states that the legendary Truvor took up residence in [Izborsk](#), which is about 30 km west of Pskov. In calling the town "Slovensk," the Pskov 3rd Chronicle might reflect an earlier name for the town; there are toponyms in "Slovensk-" (Slovenskoye pole, Slovenskiye klyuchi) close to the [Truvor gorodishche](#), the most ancient fortress in the Izborsk area. The idea of Izborsk originally being named "Slovensk" also appears in a fanciful 17th century work, "The Tale of Sloven and Rus' and of the Town of Slovensk" (Хронографический рассказ о Словене и Русе и городе Словенске) which found its way into late Russian chronicles such as the [Kholmogorskaya Chronicle](#), pp. 139-142 and the [Mazurinsky Chronicle](#) pp. 11-12.
5. Or "Rus'ian." Dialects of a single East Slavic language were spoken at this time. "Russia," "Ukraine," and "Belarus" arose centuries later, and the use of "Russian" here is an anachronism.
6. The traditional dates for the reign of Igor are 912-945. Zuckerman argues that the actual dates of the reign are from the summer of 941 to the winter of 945. Zuckerman 1995 pp. 259-270)
7. "Pskov" appears here in its archaic form, "Pleskov," in the text. A survey of the origins of the toponym "Pskov" is found in [Sedov 1995](#).

~866 AD – 6374 AM

After they had obtained permission to leave Novgorod for Constantinople, Rurik's *boyars* Askold [...]¹ and after they arrived among the Polyane on the Dnieper, they captured the town of Kiev. Then they went in two hundred ships to attack Constantinople, and they did much harm, but they were drowned in the sea and only a few survived.

1. The text is defective here. The complete account from the Russian Primary Chronicle can be found in [Cross 1953](#), p. 60.

~869 AD – 6377 AM

Bulgaria was converted.

~879 AD – 6387 AM

Rurik died. He had bequeathed his realm to his kinsman Oleg, to whom he had entrusted his young son Igor. This is the same Igor who was to marry Olga of Pskov.

~880 AD – 6388 AM

Oleg gathered many warriors and the Krivichi¹ as well, and went to the hills of Kiev and, having tricked Askold and Dir, he killed them. He took up residence in Kiev and ruled with Igor Rurikovich.²

1. The [Krivichi](#) were the Slavic tribe whose territory included Pskov.
2. A more complete account of this event can be found in the Russian Primary Chronicle, [Cross 1953](#), pp. 60-61.

~911 AD –6419 AM

Oleg died after ruling for twenty-three years. His horse brought about his death: a snake came out of its skull and bit him on the foot and he died.¹

1. See the Russian Primary Chronicle ([Cross 1953](#) p. 69) for a more complete account of this event.

~945 AD – 6453 AM

Igor went to the Drevlyane¹ and increased their tribute, so they killed him.² He had ruled for thirty-four years.

1. The [Drevlyane](#) were a Slavic tribe living in wooded areas north of Kiev.
2. A more complete account of this event is available in the Russian Primary Chronicle, [Cross 1953](#), p. 78.

~947 AD – 6455 AM

Olga marched against the Drevlyane and conquered them and imposed tribute upon them.¹

1. A more complete account of this event can be found in the Russian Primary Chronicle; see [Cross 1953](#), pp. 78-81.

~955 AD – 6463 AM

Olga went to Constantinople and there she was baptized by the patriarch and the emperor, and the emperor wanted to marry her. Her baptismal name was Elena.¹

1. A more complete account of this event can be found in the Russian Primary Chronicle, [Cross 1953](#), pp. 82-84. Byzantine records have Olga arriving in Constantinople in the autumn of 957 AD, during the reign of Emperor [Constantine VII Porphyrogenetos](#).

~958 AD – 6466 AM

Olga went to Novgorod and there she established administrative centers and tribute.

~969 AD – 6477 AM

Olga died on July 11.

972 AD – 6480¹ AM

Svyatoslav² set out against the Greeks with an army of ten thousand men and he defeated a hundred thousand, and he imposed tribute upon them. Upon his return he was killed by the Pechenegs at the rapids.³ The Pechenegs covered his skull with silver and used it as a drinking cup. He had ruled for twenty-eight years. Svyatoslav was the father of Yaropolk⁴ and Oleg,⁴ but Vladimir⁴ was born from Olga's housekeeper, from Malyusha, from Maus.⁵ Yaropolk took up residence in Kiev, Oleg in Dereva⁶, and Vladimir in Novgorod. Yaropolk killed his brother Oleg, and Vladimir, fearing his brother, fled from Novgorod to beyond the sea, and Yaropolk ruled Rus' alone.

1. The date in the chronicle manuscript is 6413, apparently in error. See [Cross 1953](#), pp. 87-90.
2. [Svyatoslav](#) ~942-972 was the son of Igor and Olga.
3. The [Pechenegs](#) were a nomadic Turkic people living on the steppe east of Kiev. The [Dnieper rapids](#) were south of Kiev.
4. [Yaropolk I Svyaroslavich](#) was the Prince of Kiev 972-178 and the Prince of Novgorod 877-978. [Oleg Svyatoslavich](#) was the ruler of the [Drevlyane](#) 969-977. [Vladimir Svyatoslavich](#) was Prince of Novgorod 969--977 and Prince of Kievan Rus' from 980 to 1015.
5. "From Maus" (or Майся) is perhaps a reference to Malk of Lyubech, Vladimir's maternal grandfather. The pedigree of [Malyusha](#) is unknown.
6. The significance of the town of Dereva in this period is discussed in [Androshchuk 2009](#), pp. 7-20.

~980 AD – 6488 AM

Vladimir arrived in Novgorod with Varangians and drove Yaropolk's vicegerents out of Novgorod and sent messengers to Rogvolod in Polotsk saying, "I want to marry your daughter." The daughter, who did not want to live with him, said, "I am not of a mind to be pulling the boots off of the son of a slave. I want to marry Yaropolk instead."

Vladimir went to Polotsk and killed Rogvolod and his two sons, and he took his daughter to be his wife. He then went to Kiev with many Varangians to fight Yaropolk. Yaropolk recognized the weak position that he was in, so he dismissed Blud, fled from Kiev, and took refuge in another town. Vladimir took up residence in Kiev, killed Yaropolk by ruse, and then he took his brother's wife. She, a Greek, was pregnant at that time, and she later gave birth to Svyatopolk, so in that sense he had two fathers, Yaropolk and Vladimir. Yaropolk had married her because of the beauty of her face, but she had once been a nun. This is why Vladimir disliked the accursed Svyatopolk. Vladimir placed his uncle Dobrynya, the brother of Malyusha, in Novgorod.

1. Blud was a member of Yaropolk's retinue and he betrayed Yaropolk to Vladimir. See [Cross 1953](#), pp. 91-95.
2. [Dobrynya](#) was a *posadnik* in Novgorod.

~988 AD – 6496 AM

Vladimir captured Chersonesus,¹ a Greek city, and afterwards he sent word to Constantinople to the Emperors Basil and Constantine:² "I hear that you have an unmarried sister. If you do not give her to me in marriage, I will do to your town what I have done to this one."

When they heard this, the emperors replied, "It is not fitting for a Christian to marry a pagan, but if you are baptized, you will receive both her and the kingdom of God."

When Vladimir heard this, he said to the Emperors' messengers, "Go tell the emperors that I will be baptized, for I have already looked into your law and it is pleasing to me, and so is your faith and so are your religious services."

When they heard this, the emperors prevailed upon their sister Anna and they sent her off with dignitaries and priests. They arrived at Kherson and entered the town. Vladimir was suffering from an eye infection. The Princess sent word to him: "If you want to get over this illness, then you must be baptized."

Vladimir said, "Baptize me."

The bishop of Kherson instructed him and baptized him and when he placed his hand upon him, he immediately regained his sight, and he said, "For the first time I have come to know the true God."

When his retinue saw this, they were all baptized in a church in Kherson.

After he had been baptized, he brought the princess to the wedding ceremony, using the Kherson church vessels and icons for the blessing. He gave Kherson back to the Greeks as a bride payment and then he returned to Kiev. He ordered that some idols be toppled and that others be burned. He directed that Perun³ be tied to the tail of a horse and be dragged down the hill to a stream. Unbelievers wept over it, for they had not yet received holy baptism. It was dragged down and thrown into the Dnieper at the Pochaina River.

On the following day Vladimir went out into the Dnieper with the priests, and a great crowd of people came down and went into the water. After the priests had stood and prayed and baptized the people, they all went home praising God.⁴

1. [Cherson](#), also known as Chersonesos, Korsun and Khersones, is on the Crimean peninsula, not far from the modern city of Sevastopol.

2. [Basil II Porphyrogenitus](#) and [Constantine VIII](#) were co-emperors of Byzantium from 962 until Basil's death in 1025.

3. [Perun](#) stood at the head of the pagan East [Slavic pantheon](#). See [Rybakov 1987](#) pp. 433-545

4. See [Cross 1953](#), pp. 111-119.

~989 AD – 6497 AM

The entire land of Rus' was converted. A *metropolitan* took office in Kiev, and bishops, priests, and deacons took their places in other towns. Archbishop Ioakim¹ came to Novgorod and he destroyed the altars of the devil and hacked down the idol of Perun and ordered that it be dragged to the Volkhov River. They roped it up, dragged it, beat it, and pushed it. Then a devil entered into the idol of Perun and he shouted, "Oh! This is terrible! To think that I have fallen into such merciless hands!" Then they dumped it into the Volkhov, and orders were given that it not be pulled out. While it floated past the Great Bridge, his staff struck the bridge from which demented persons give joy to the devils by committing suicide.¹

The land of Rus' was converted in the ninth year of the reign of Vladimir. It was 6496 years from Adam to the conversion of Rus', the first *indiction*, in the year 6097 (*sic*), the Pascal differential being R (18), the twenty-eighth solar cycle, the key for Sundays being 7, the seventeenth lunar cycle,² and the Jewish Passover fell on Friday, April 5, and Christian Easter was on April 8. Twenty-eight years passed from the conversion of Rus' to the death of Vladimir and the murders of Boris and Gleb, which occurred in ~1015/6523. In the following year the Battle of Lyubech took place during which Yaroslav was victorious and Svyatopolk fled to the Poles, where he died. It was fifty-seven years from the deaths of Boris and Gleb to the translation of their relics, and forty-three years from the first translation of the relics to the second – the latter occurring in ~1119/6627.

1. [Bishop Ioakim](#) (Joachim) of [Cherson](#) (Korsun) was the bishop of Novgorod from about 989 to 1030. This account, not found in the Primary Chronicle, appears to be from a Novgorod source. The Commission manuscript of the [Novgorod 1st Chronicle](#) (p. 159-160) offers the following: *Vladimir was baptized and the entire Russian land was converted. A metropolitan was placed in office in Kiev, an archbishop in Novgorod, and bishops, priests and deacons took their places in other towns, and everybody was happy. Archbishop Ioakim of Korsun came to Novgorod and destroyed the altars, hacked down the idol of Perun and ordered that it be dragged into the Volkhov. They roped it up, dragged it through the mud, beat it with sticks, and gave orders that it not be pulled out. Early one morning a resident of Pidba went down to the river to take some pots to town, and Perun floated in to the shore. He pushed it off with a pole saying, "Well, little Perun, you've certainly had enough to eat and drink here," and he floated away from this world.* The Pidba, now known as the Pitba ([Питьба](#)), is a tributary of the [Volkhov](#), flowing into it about five kilometers north of the center of the town.

2. An "[indiction](#)" was used in church chronological reckoning; it was equal to fifteen years. The "[Pascal differential](#)" was a count of the number of days between March 21 and Easter. In church chronological reckoning, a "[solar cycle](#)" was 28 years, at the end of which the day of the week returns to the same day of the year. The "key for Sundays" ([вруцелето](#)) was a methodology used for the church calendar to calculate the day of the week for any day in the year. The [lunar cycle](#), which lasted nineteen years, began and ended when a new moon appeared on the same date.

See [Cherepnin 1944](#).

~1020 AD – 6528 A.M

Yaroslav Vladimirovich left Novgorod to fight the Estonians and he conquered them,¹ and he built a fortress which he named Yuryev after himself.²

1. The Primary Chronicle, from which this entry was likely taken, dates the campaign against the Estonians ten years later, in 6538/1030 AD. See [Cross 1953](#), p. 136.
2. Yury (George) was the baptismal name of [Yaroslav Vladimirovich](#) "the Wise" ~978-1054. The town in which the fort was built had existed since the 5th century and was originally called Tarbatu, whence its later German name "Dorpat." Known some time by Russians as [Yuryev](#), it is present-day Tartu, 115 km northwest of Pskov.

~1036 AD – 6544 A.M

Grand Prince Yaroslav became angry at his younger brother Sudislav¹ for slandering him, so he put him in prison in Pskov for life.

1. [Sudislav Vladimirovich](#) ?-1063. Details concerning the slander are not known.

~1059 AD – 6567 AM (This is the 1st of 2 entries for this date.)

Izyaslav, Svyatoslav, and Vsevolod released their paternal uncle Sudislav from prison after he had been incarcerated in Pskov for twenty-four years. Then they forced him to take an oath, and he kissed the cross and became a monk, and they brought him to Kiev.¹

1. [Izyaslav Yaroslavich](#) 1024-1078 was Prince of Turov 1045-1052, of Novgorod 1052-1054, and Grand Prince of Kiev 1054-1068, 1069-1073, 1075-1078. [Svyatoslav Yaroslavich](#) 1027-1076 was Prince of Vladimir-Volhynia ~1040-1054, of Chernigov 1054-1076, and was Grand Prince of Kiev 1073-1076. [Vsevolod Yaroslavich](#) 1030-1093: Prince of Pereyaslavl 1054-1073, of Chernigov 1073-1078, and Grand Prince of Kiev 1076-1077, 1077-1093.

~1059 AD – 6567 AM (This is the 2nd of 2 entries for this date.)

Yaroslav died.¹ He had codified law. He was buried at St. Sophia in Kiev.

1. According to the Russian Primary Chronicle ([Cross 1953](#), p. 143), [Yaroslav Vladimirovich](#) "the Wise", codifier of [Russian law](#), died five years earlier, in 1054/6562.

~1060 AD – 6568 AM

Izyaslav Yaroslavich¹ waged war on the Sosoly² and he ordered them to pay a tax of 2000 *grivnas*. They promised to do so, but later they expelled the tax collectors. Then in spring they waged war around Yuryev,⁴ setting fire to the fort and buildings, and they did considerable damage. They fought as far as Pskov. The men of Pskov and Novgorod went out to fight and a thousand Russians fell, but so did countless Sosoly.

1. At the time of these events, [Izyaslav Yaroslavich](#) was the Grand Prince of Kiev.
2. The "Sosoly," sometimes seen as the "Ssoly," the "Sysily," and the "Sossols," are known only through this one chronicle entry, which apparently originated in Novgorod chronicles. They might be the [Ösilians](#), an Estonian people who resided in [Saaremaa](#), a large island off the west coast of Estonia. See [Mägi 2011](#) pp. 196, 213-214.
3. The grivna was a basic monetary unit of the Slav in medieval times. Its content varied by time and location, but at the time of this event it might have contained 40 g of silver. See [Zuckerman 2011](#), pp. 25-44.
4. Yuryev is present-day Tartu.

~1066 AD – 6574 AM

Vseslav¹ captured Novgorod and put it to the torch. Three years later the Novgorodians defeated Vseslav near the Gzen.²

1. [Vseslav Bryachislavich](#) ~1039-1101 was the Prince of Polotsk 1044-1101 and, briefly, the Grand Prince of Kiev 1068-1069). He had the reputation of being a sorcerer: see [Jakobson & Szeftel 1966](#).
2. The Gzen was a stream in Novgorod which flows into the [Volkhov](#) River on its left bank, not far from the center of the town.

~1113 AD – 6621 AM

Mstislav Vladimirovich Monomakh¹ and men from Novgorod defeated the Chud at Bor.²

1. [Mstislav Vladimirovich "the Great"](#) 1076-1132 was the Prince of Novgorod 1088-1093, 1095-1117 and the Grand Prince of Kiev 1125-1132. He was the son of Prince [Vladimir Monomakh](#) of Kiev.
2. The location of Bor is unknown. The St. Panteleimon monastery, 5 km. south of Pskov, was located in "Bor" ([Labutina 2011](#), p. 216). Although "Bor" could be a toponym, in the Pskov dialect the word can simply mean "grove," "clearing," "meadow" etc. ([POS](#), vol. 2. p. 113). [The Novgorod 1st Chronicle](#) (pp. 20, 204) also reports this incident. Lacking certainty on the location of "Bor," it is not clear whether the "Chud" mentioned here were inhabitants of present-day Estonia or of some other area.

~1116 AD – 6624 AM

Mstislav¹ and the Novgorodians conquered Otepää, a German town near Yuryev.²

1. [Mstislav Vladimirovich](#) 1076-1132 was Prince of Novgorod 1088-1093 and 1095-1117. He was grand Prince of Kiev 1125-1132,
2. The grammar is fractured in this entry, which anachronistically associates [Otepää](#) with the Germans. "Otepää," literally "bear's head," was known to Russians in its calque translation, Medvezhya Golova (Медвежья Голова). However, in 1116 AD Otepää was actually an Estonian town; the German conquests did not begin until the beginning of the 13th century. [Raun 2001](#) p. 16. [Yuryev](#) is present-day Tartu.

~1135 AD – 6643 AM

Vsevolod Mstislavich and Bishop Nifont laid the foundations of the Church of the Theotokos in the courtyard.¹

1. The wooden Church of the Dormition of the Theotokos in the Marketplace was built at the Yaroslav Court in Novgorod under the aegis of [Vsevolod Mstislavich](#). It was replaced by a stone structure in 1144. [Milchik 2009](#) pp. 620, 202-204. [Nifont](#) was the Archbishop on Novgorod, 1130-1156.

~1137 AD – 6645 AM

Vsevolod Mstislavich¹ and the Novgorodians marched on Suzdal and the men of Suzdal came out and defeated the Novgorodians, and they returned in disgrace.²

1. [Vsevolod Mstislavich](#) 1095?-1138, son of [Mstislav Vladimirovich](#) 1076-1132, was Prince of Novgorod 1117-1132, of Pereyaslavl 1132, again of Novgorod 1132-1136, and of Pskov 1137-1138.
2. The [Novgorod 1st Chronicle](#) (pp. 23, 207-208) and other Russian chronicles state that the [Suzdal](#) campaign took place in 1134 AD (6642 AM).

~1138 AD – 6646 AM

The Novgorodians expelled their prince, Vsevolod Mstislavich, and brought in Svyatoslav Olgovich to rule in his place.¹ Vsevolod went to his uncle Yaropolk in Kiev, and Yaropolk placed him in Vyshgorod. Later that year people from Pskov came and summoned Vsevolod to rule them, an action which alienated the Novgorodians. Vsevolod and Svyatopolk [Mstislavich]¹ were taken to Pskov. As Vsevolod was passing by Polotsk, Vasilko of Polotsk himself rode out to greet him and to send him on his way with honor: mindful of the precepts of God, he forgot the evil which [Vsevolod's] father had done to his kinsmen. Vasilko went right into his hands, without planning any perfidy against him, such as might be expected by human standards. They both took an oath on the cross and promised to forget what had occurred in the past and to abide by law. Thus he sent him off in a fitting fashion. That same winter on February 11, the Thursday of the week before the beginning of the Great Lent, Vsevolod died in Pskov. On Sunday he was buried in the Church of the Holy Martyr Dmitry, which he himself had built.^{2,3}

1. [Vsevolod Mstislavich](#) 1095?-1138 was Prince of Novgorod 1117-1132, of Pereyasavl 1132, again of Novgorod 1132-1136, and of Pskov 1137-1138. [Svyatoslav Olgovich](#) ?-1164, Prince of Novgorod 1136-1138, of Novgorod-Seversky 1139, of Belgorod 1141-1154 and of Chernigov 1154-1164. Vsevolod and Svyatopolk were brothers.

2. The [Pskov 1st Chronicle](#) (p. 10) and the [Pskov 2nd Chronicle](#) (p. 19) and other Russian chronicles state in virtually identical words that Vsevolod was buried not in the Church of the Holy Martyr Dmitry, but in Trinity Cathedral, "which he himself had built." Wherever he might have been buried, the Trinity Cathedral pre-existed his arrival in Pskov. ([Labutina 2011](#), pp. 253)

3. The Novgorod 1st Chronicle has a more detailed account of these events involving Vsevolod – excerpts can be read in [Addendum 3A](#).

~1167 AD – 6675 AM

Sotko¹ laid the foundations for [the church] of Saints Boris and Gleb.²

1. "Sotko" has been identified with "Sadko, the rich merchant" of Russian folk epos. See [Čiževskij 1971](#) pp. 110-111.

2. [This particular church](#) was in Novgorod, but there is a church of the same name in Pskov.

~1169 AD – 6677 AM

An army made up of the men of Suzdal and the entire Land of Rus' arrived at Novgorod under the leadership of Roman Andreyevich. The young Prince Roman Mstislavich,¹ *Posadnik* Yakun, and Bishop Ivan² were all in Novgorod at the time. An icon was brought to the palisade at the Kremlin, and it was struck by arrows from the Suzdal force. The icon turned its face towards the town and the men of Suzdal were blinded. Novgorod troops went out of the town onto the field and, thanks to the prayers of the Holy Theotokos, they slaughtered some of the men of Suzdal and took others prisoner. Men from Suzdal were ransomed for two *nogatas* apiece.³

1. [Roman Mstislavich](#), ~1152-1205, the son of Prince Mstislav Izyaslavich, was Prince of Novgorod 1168-1170, of Vladimir-Volynsk, and of Galich 1189, 1198-1205.

2. [Bishop Ivan](#), known also as Bishop Ioann and Bishop Ilya, was the archbishop of Novgorod from 1165 until his death in 1186.

3. This tale is the source of devotion to the [Theotokos "of the Sign" Icon](#) in the Russian Orthodox Church.

~1176 AD – 6684 AM

The Volkhov flowed backwards for five days.¹

1. The [Volkhov River](#) flows northward from Lake Ilmen through Novgorod, eventually emptying into Lake Ladoga. Its gradient is so slight that it has been known to flow backwards when flood conditions occur in the north.

~1186 AD – 6694 AM¹

Alexander, Emperor of the Greeks,² came to Novgorod.

1. This Pskov chronicle gives the date as 6604 A.M., apparently a scribal error. "6694" appears regularly in other Russian chronicles.
2. Novgorod chronicles state that the visiting emperor was Alexios, the son of the emperor Manuel. Emperor Manuel I Comnenos ruled in Byzantium from 1143 to 1180, and was succeeded by his son, Alexios II Comnenos (1180-1183). Emperor Alexios died three years before this supposed event took place. Perhaps the "Emperor" ("tsar" in the text), was just a member of the Comnenos family. [Brundage 2003](#).

~1192 AD – 6700 AM

Hegumen Varlaam laid the foundations for the Church of the Holy Savior in Khutyn.¹

1. [Khutyn and its church](#) is about 10 km north of Novgorod. [Varlaam](#) was the founder of the monastery.

~1212 AD – 6720 AM

Mstislav Mstislavich Vladimirovich¹ and the men of Novgorod and Pskov attacked the Torma Estonians² and took many of them prisoner. Later, in the winter, Prince Mstislav and the men of Novgorod marched on Otepää, an Estonian fortified town; he raided their villages and approached the town. The Estonians submitted to the Prince and he imposed a tax on them.³

1. His name was actually [Mstislav Mstislavich "the Bold"](#) <1071-1228. "Vladimirovich" is in error. He was the Prince of Novgorod 1210-1215 and 1216-1217 and of Galich 1215-1216 and 1218-1227.
2. Anti Selart suggests that this event might have taken place near the town of Tõrma just south of [Rakvere](#). [Selart 2007](#) p. 112.
3. [Addendum 3B](#) has a brief account of these events as found in the German Chronicle of Henry of Livonia.

~1213 AD – 6721 AM

The people of Pskov expelled Lithuanian Prince Vladimir¹ of Toropets from their midst. The Lithuanians² arrived on *St. Peter's Fast*,³ set fire to Pskov, and left.

1. This Vladimir was Vladimir Mstislavich, the son of [Mstislav Rostislavich](#) "the Brave." Referring to him as a "Lithuanian" is an anachronism, as [Toropets](#) fell under Lithuanian rule much later. [Addendum 3C](#) from the German Chronicle of Henry of Livonia has a brief mention of these events.
2. According to the Chronicle of Henry of Livonia, it was the Estonians who pillaged Pskov that year. [Brundage 2003](#) p. 119.
3. St. Peter's Fast begins on the second Monday after Pentecost and ends on the Feast of SS. Peter and Paul, June 29. Because the date of Pentecost is variable, St. Peter's Fast can be as brief as eight days or as long as forty-two days.

~1214 AD – 6722 AM

Mstislav¹ and the Novgorodians, Vsevolod and the men of Pskov, and Prince David of Toropets conducted a joint campaign against the Järva Estonians.² They went as far as the sea, devastated their villages, and extracted tribute from them.

1. [Mstislav Mstislavich](#) was the prince of Novgorod at that time. David (Mstislavich), prince of Toropets, was his brother. [Vsevolod \(Mstislavich\)](#) 1095?-1138, son of [Mstislav Vladimirovich](#) 1076-1132, was Prince of Novgorod 1117-1132, of Pereyasavl 1132, again of Novgorod 1132-1136, and of Pskov 1137-1138.
2. [Järva](#) (Epeva, Yereva) was a region corresponding to present-day Järvamaa, a county in central Estonia. The "sea" mentioned here is probably the Gulf of Finland.

~1216 AD – 6724 AM

Novgorod marched on Riga with Prince Vsevolod Yuryevich.¹

1. The Novgorod 1st, 2nd, 3rd, and Karamzinskaya Chronicles do not contain that information; it can be found in the [Novgorod 4th Chronicle](#) (p. 197), the [Novgorod 5th Chronicle](#) (p. 193) and the [Novgorod "Dubrovskaya" Chronicle](#) (p. 83) where the prince's name is given as Vsevolod Mstislavlich, and the event is recorded as having taken place in autumn.

~1217 AD – 6725 AM

The Lithuanians waged war along the Shelon¹ and the men of Novgorod marched out against them, but they were not able to drive them away. From there they (the Novgorodians) marched with the Pskov men and Prince Vladimir against the Estonians at Otepää.² The Estonians began to send duplicitous greetings to the Russians at the same time as they were summoning the Germans.³ Battle was joined with the Germans and two of their leaders were killed and a third was taken prisoner, and seven hundred horses were captured. Everyone returned safely.⁴

1. The [Shelon River](#) flows eastward and empties into Lake Ilmen southwest of Novgorod. Is a town
2. [Otepää](#) is a town in south central Estonia, in Valgamaa County. It was known to the Russians as Medvezhya Golova (Медвежья Голова).
3. The Stroyevsky MS of the Pskov 3rd Chronicle begins at this point and it will be used as the primary source of this translation, with the parallel Arkhivskiy II MS being used for elucidations or clarifications.
4. Under [the year 1216 AD](#) the Chronicle of Henry of Livonia offers a much more detailed account of this battle: see [Addendum 3D](#), the Siege of Otepää by the Russians.

~1222 AD – 6730 AM

The men of Novgorod joined the Lithuanians against Cēsis¹ and they fought a lengthy battle, but they did not succeed in taking the town.

1. [Cēsis](#) is in northern Latvia, about 190 km west-southwest of Pskov. Its castle was built by the Livonian Brothers of the Sword and was known to the Germans as Wenden.
2. Under the year 1221 AD the Chronicle of Henry of Livonia offers a much more detailed account of these events: see [Addendum 3E](#), Russians abrogate the Treaty of Otepää; Conflicts in Lettland and Livonia.

~1223 AD – 6731 AM

Prince Yaroslav¹ went in great force to Kolyvan² and they despoiled the entire land of the Estonians and brought back a considerable amount of plunder. Even though they did not take the town, they did seize a large amount of gold.

1. [Yaroslav Vsevolodovich](#) 1191-1246, the son of [Vsevolod Yuryevich "Big Nest,"](#) was the Prince of Pereyasavl and Pereyasavl-Zalessky, and several times the Prince of Novgorod (1215-1216, 1222-1223, 1226-1229, 1231-1236) before becoming the Grand Prince of Kiev (1236-1238) and the Grand Prince of Vladimir (1238-1246).
2. [Kolyvan](#) is present-day Tallinn, Estonia.

~1224 AD – 6732 AM

The men of Suzdal fought the Tatars on the River Kalka on May 31 and they were slaughtered. Eighty-seven years had passed from the time of the second translation *of the relics of the new holy martyrs Boris and Gleb*¹ to the fall of Kiev, and twenty years had passed from the fall of Kiev to the Kalka, and eight years from the Kalka to the earthquake. There was great famine that year.

1. "*of the relics of the new holy martyrs Boris and Gleb*" – is supplied from the [Pskov 1st Chronicle](#), p. 11.

~1228 AD – 6736 AM

An armed force came from Pereyaslavl to Yaroslav¹ in Novgorod, intent on waging war on Riga. When the people of Pskov learned of this, they sent word to Yaroslav: "With all due respect, Prince, do not come here! We are at peace with the people of Riga and we will not join forces with you. You went to Kolyvan and took silver, but you did not act fairly. The same thing happened in Cēsis when you departed for Novgorod satisfied with just stirring up trouble, and that is why the Germans killed some of our comrades and took others prisoner. If you do not concur, we and the Theotokos shall stand against you."

When the Novgorodians heard this, they said to the Prince, "We will not go without our comrades, the people of Pskov," for the people of Pskov had brought in the Germans, the Estonians, the Latgalians, and the Livonians.²

Yaroslav sent his troops home, and the citizens of Pskov expelled any of Yaroslav's people who happened to be in town.

1. [Yaroslav Vsevolodovich](#) – see footnote 1 for the entry for ~1223 AD – 6731 AM
2. [Latgalians](#) lived in the eastern part of Latvia. The [Livonians](#) were a Balto-Finnic people.
3. More details about the potential conflict with Riga are provided by the Novgorod 1st Chronicle; see [Addendum 3F](#).

~1230 AD – 6738 AM

The third *indiction*.

On May 14th an omen was observed in the sun at the third hour of the day.¹

The grain crop was destroyed by frost and there was a terrible famine throughout the entire land, the likes of which had never been seen before. People died on the streets and because there was no one to bury them, they were eaten by dogs like dead animals. Men and women who remained alive would visit the graves and weep bloody tears and say, "It would have been better if we had died before this bitter hour. It is such a terrible disaster for us!" People ate horse meat during Lent. I would write more about this tragedy but it is too depressing.

Eight years passed from the earthquake to the taking of Ryazan and Vladimir by the Tatars. One year after Ryazan was taken, Pereyaslavl in Rus' was taken – that occurred on Thursday, March 3 in the fourth week of Lent.² Vladimir Rurikovich of Kiev died afterwards. Chernigov was captured on Tuesday, October 18.

1. The [solar eclipse of May 14, 1230](#) was visible in Pskov as a partial eclipse. It began at 3:07 UT, reached a maximum obscuration of 91% at 3:39 UT, and ended at 4:55 UT.
2. [Ryazan](#) was taken by [the Tatars](#) on December 21, 1237; [Vladimir](#) on February 8, 1238; [Pereyaslavl](#) on March 3, 1239; [Chernigov](#) on October 18, 1239.
3. [Vladimir Rurikovich](#) was Prince of Pereyaslavl (1206-1213), of Smolensk (1213-1219), and Grand Prince of Kiev (1223-1235).

~1233 AD – 6741 AM

The people of Izborsk expelled Boris's people¹ along with Prince Yaroslav Vladimirovich and the Germans.² The men of Pskov, however, surrounded Izborsk, captured the Prince, killed Daniil the German, and the others fled.

1. "Boris's people" had been expelled from Novgorod in the preceding year. See [Michell & Forbes 1914](#), p. 78.
2. Yaroslav Vladimirovich, the son of Prince Vladimir Mstislavich of Pskov, had allied himself with the Germans. The Novgorod 1st Chronicle states that after his capture, he was delivered to Prince [Yaroslav \(Vsevolodovich\)](#) and imprisoned in Pereyaslavl. After his release, he again joined in with the Germans against Pskov – see the entry for ~1240/6748.

~1234 AD – 6742 AM

Yaroslav and the Novgorodians and their troops marched against the Germans at Yuryev. They set up positions outside of town and were sent to forage. The Germans issued forth from their forts and some of those from Otepää acted as a vanguard. Fighting took place as far as the main force. Prince Yaroslav and the Novgorodians advanced and pushed them back to the Emajõgi River.² The Germans broke through the ice and many of them drowned; others fled wounded to Yuryev, yet others to Otepää, and crops around Yuryev were destroyed. The Germans expressed submission to the Prince, made peace, and departed.

1. [Yaroslav Vsevolodovich](#) was the Prince of Pereyaslavl (1200-1206), of Pereyaslavl-Zalesky (1212-1238), Grand Prince of Kiev (1236-1238, 1243-1246), Grand Prince of Vladimir (1238-1246), Prince of Novgorod (1215, 1221–1223, 1226–1229, 1231–1236).
2. The [Emajõgi](#) is a major river in east central Estonia.

~1236 AD – 6744 AM

An omen was seen in the sun on August 3.¹

1. This omen was the [August 3, 1236 partial solar eclipse](#), which began at 9:57 UT, reached maximum obscuration (84%) at 11:26 UT, and ended at 12:51 UT.

~1238 AD – 6746 AM

Batu Khan¹ and a great army of Tatars came to the Land of Rus' and they captured many towns. They advanced as far as Ignatius' Cross² and then they went back.

1. [Batu Khan](#) (1207-1255), the son of Genghis Khan, was the father of the [Golden Horde](#).
2. Ignatius' Cross appears to be about 100 km southwest of Novgorod, not far from the town of Yazhelbitsky in the Valday region. ([Frolov 2005](#), [Yanin 2008](#), pp. 26-28)

[~1239 AD – 6747 AM]

Three years later, on September 25,¹ the Lithuanians slaughtered the men of Pskov in an ambush at Kamno.²

1. This entry begins with "Three years later" because it is a continuation of the entry for ~1236 AD – 6744 AM.
2. [Kamno](#) is about four kilometers west of Pskov, at the headwaters of the Kamenka River. See [Marasinova 1966](#) pp. 98-104. The [Pskov 2nd Chronicle](#) (p. 21) states that this event took place on October 25, ~1238/6746.

[~1240 AD – 6748 AM] (This is the 1st of 3 entries for this year.)

On September 16 of the following year¹ the Germans killed six hundred men of Pskov at Izborsk² and then came and captured Pskov and occupied it in ~1240/6748.

On September 5 of that year the Tatars came to Kiev. They laid siege to the town for ten weeks and four days, and then they finally captured it on Monday, November 19.

That winter the Germans waged war in the land of the Vods³ as far as Tesovo⁴ and imposed

tribute on them. They built a fort at Koporye, conquered the Luga region, and fought as far as Sablyo⁵ and came within thirty *versts* of Novgorod, killing merchants from afar.

1. "Of the following year" – it is another continuation for the entry for ~1239 AD – 6747 AM
2. The [Pskov 2nd Chronicle](#) (p. 21) states that the battle took place at [Izborsk](#) on October 16, ~1239/6747 and that the German occupation of Pskov lasted three years.
3. The [Vods](#) (Vodes, Votes) were a Balto-Finnic people – a few of them remain in the present-day region of Kingisepp, northeast of Lake Peipus.
4. Tesovo is about halfway between Luga and Novgorod; [Koporye](#) is about eighty kilometers west of St. Petersburg; Luga and Sablyo are about eighty and forty kilometers west of Novgorod respectively.

~1240 AD – 6748 AM (This is the 2nd of 3 entries for this year.)

The Swedes came to the Neva River and were defeated by Aleksandr Yaroslavich¹ and the men of Novgorod on July 15. The twenty Novgorodians who fell in battle included Konstantin Lukinich, Gyuryata Pineshkinich, Namest, and Drochilo. Two pits were filled with German² corpses and their best men were evacuated in two boats. They withdrew on the following day.

Kiev fell on Sunday, November 19.² Eighteen years passed between the fall of Kiev and the census of the Russian Land.

1. Prince [Aleksandr Yaroslavovich "Nevsky"](#) was Prince of Novgorod (1236-1252), Grand Prince of Kiev (1236-1252), and the Grand Prince of Vladimir (1252-1263). His sobriquet "Nevsky" was given to him because of the [defeat of the Swedes](#).
2. In Pskov chronicles the word "German" can refer to any Germanic people, including the Germans, the Swedes, the Danes, the Dutch, and the English. In this instance "Germans" obviously means "Swedes."
3. [The siege of Kiev](#) began on November 28, 1240 and the city fell eight days later on December 6, 1240.

~1240 AD – 6748 AM (This is the 3rd of 3 entries for this year)

The Germans joined forces with the men of Otepää, of Yuryev, and of Viljandi,¹ and Prince Yaroslav Vladimirovich² and captured Izborsk. The men of Pskov marched out and fought against them, but the Germans were victorious and took some of them prisoner. Then they marched to Pskov and put the *posad* to the torch. They stood at the town for a week and then they withdrew, taking the children of leading citizens as hostages. Some citizens of Pskov had been in treasonous correspondence with the Germans: the traitor Tverdilo Ivankovich was one of them, and he began to rule Pskov with the Germans, subduing villages which belonged to Novgorod. Other citizens of Pskov took their wives and children to Novgorod.³

1. [Viljandi](#), known in German sources as Fellin, is a town in south central Estonia, about 170 km northwest of Pskov. It was occupied by the Order of the Brethren of the Sword in 1224, and it joined the Hanseatic League a century later.
2. Yaroslav Vladimirovich, the son of Prince Vladimir Mstislavich of Pskov, had allied himself with the Germans. The Novgorod 1st Chronicle states that after his capture by Pskov forces in ~1233/6741, he was delivered to Prince [Yaroslav \(Vsevolodovich\)](#) and imprisoned in Pereyaslavl.
3. These events are also recorded in the Livonian Chronicle of Hermann von Wartberge, the Livonian Rhymed Chronicle, and the Chronicle of Balthasar Russow; pertinent excerpts can be read in [Addendum 3G](#).

~1242 AD – 6750 AM (This is the 1st of 2 entries for this year.)

Aleksandr returned from Batu Khan. He and his brother Andrey¹ and the people from the Low Country² had set out to free Pskov from the Germans, insofar as Pskov had already been occupied and its officials had been imprisoned awaiting trial. He took control of all the roads, rushed into Pskov, and put the Germans and Estonians in chains and sent them back to Novgorod while he himself went to his bivouac. The Germans spotted Domash Tverdislavich, the brother of the *posadnik*, and Kerbet at a bridge

while they were reconnoitering, and a skirmish ensued. Domash and many others were killed, others were taken prisoner, and those remaining withdrew to the main body of the Prince's soldiers.

The Prince then went back to the lake. Aleksandr looked it over and arranged his forces on Lake Peipus, not far from Crow Rock. The Germans and the Estonians engaged the troops and broke through their lines in a wedge, and a great battle³ took place. This occurred on Saturday, April 5,⁴ in the sixth week of Lent.

Because God helped the princes of Novgorod and Pskov, five hundred German knights died, fifty others were taken prisoner,⁵ and the Estonians fled. The Prince set out after them and a running battle took place for seven *versts*⁶ across the lake up to the Sobolitsky shore.⁷ A very great number of Estonians were killed and others drowned.

That year the Germans sent a respectful message: "We surrender whatever we gained by the sword." Prisoners were then exchanged.⁸

1. Andrey is [Andrey Yaroslavich](#) (~1222-1264), Grand Prince of Vladimir (1248-1252) and prince of Suzdal (1256-1264).
2. From the point of view of people living in Pskov and Novgorod, the "Low Country" (Russian: "Низ," "Низовская земля") was the upper and middle Volga River basin – the Rostov-Suzdal region.
3. The "Great Battle" was, of course, the [Battle on Ice](#)."
4. The other entry in the Pskov 3rd Chronicle and the Pskov 1st and 2nd Chronicles hold that this battle took place on April 1.
5. A discussion of the varying calculations of the number of casualties and combatants in this event can be found in Ostrowski 2006.
6. "Seven versts" may simply mean "for a long distance."
7. The "Sobolitsky shore" appears to equate to Soopoolitse district which was along the western coast of Lake Peipus north of Emajõgi River, up to approximately present-day Kallaste. (Marika Mägi, personal communication, 25 March 2014).
8. The Livonian Rhymed Chronicle reports this battle from a German point of view in [Addendum 3H](#).

~1242 AD – 6750 AM (This is the 2nd of 2 entries for this year)

Prince Aleksandr defeated the Germans in Pskov and with the help of the Holy Trinity he freed the town of Pskov from the godless German foreigners. The battle with them took place on the ice, and God helped Prince Aleksandr and the men of Novgorod and of Pskov: he killed some, captured others and put them in chains and ordered them to walk barefoot across the ice. This took place on April 1,¹ and there was great joy in Pskov.² Prince Aleksandr then said to the citizens of Pskov, "I will tell you this: if any of my kinsmen or anyone ever seek refuge and should he come to you to live in Pskov, and if you do not receive him and honor him, then you will be seen to be another Judas."

1. The earlier entry for this event dates it as August 5; the Pskov 1st and 2nd Chronicles date it August 1. Cf. [Ostrowski 2006](#), p. 301.
2. The Livonian Rhymed Chronicle reports this battle from a German point of view: see [Addendum 3H](#).

~1247 AD – 6755 AM

The Lithuanians defeated Pskov troops at the Kūdupe River¹ on July 3.

1. The [Kūdupe River](#) rises in the northeast of present-day Latvia and meanders eastward until it empties into the Velikaya River about thirty kilometers south of Pskov.

~1262 AD – 6770 AM

Yaroslav Yaroslavich,¹ Dmitry Aleksandrovich,² Tautvilas³ of Polotsk, and soldiers from Novgorod, Pskov, and Polotsk marched against Yuryev. In a combined attack they breached three walls, slaughtered the Germans, and then returned safely.⁴

1. [Yaroslav Yaroslavich](#), the younger brother of Aleksandr Yaroslavich "Nevsky," was the Grand Prince of Vladimir (1263-1271), the Prince of Novgorod (1255-1256, 1266-1267), and Prince of Tver (1247-1271).),
2. [Dmitry Aleksandrovich](#) was the second son of Aleksandr Yaroslavich "Nevsky." He was the Prince of Pereyasavl (1263-1294), Prince of Novgorod (1259-1264, 1272-1273, 1276-1281, 1283-1292), and Grand Prince of Vladimir-Suzdal (1276-1281, 1283-1294).
3. [Tautvilas](#), also known as Tovtivil, was a Lithuanian who was prince of Polotsk from 1252 to 1263.
4. The [Novgorod 1st Chronicle](#) (pp. 97-98) and the [Livonian Rhymed Chronicle](#) (p. 68) provide more details of this raid: see [Addendum 3I](#).

~1264 AD – 6772 AM

Grand Prince Aleksandr Yaroslavich¹ died on November 14 after he had taken the strictest monastic vows. He had ruled in Vladimir for ten years.

1. [Aleksandr Yaroslavich](#) "Nevsky", 1220-1263.

~1265 AD – 6773 AM

A civil war broke out amongst the Lithuanians for unknown reasons. Blessed Prince Daumantas set out from Lithuania, his fatherland, with his retinue and with all of his kinsmen, and hurried to Pskov. A Lithuanian by birth, he had previously followed the custom of his fathers and had worshiped idols. When God sought to select a new people for Himself and to inspire them with the grace of the Holy Spirit, He awakened them from idolatry as if it were a dream. He and his *boyars* decided to be baptized in the name of the Father and of the Son and of the Holy Spirit. He was baptized in the cathedral church of the Holy Trinity and was given the name Timothy in baptism. There was great joy in Pskov, and the men of Pskov made him their prince.¹

1. "[Daumantas](#)," known in Russian as "Dovmont" (ДОВМОНТ), was prince of Pskov 1266-1299. ([PBS 2002](#) p. 152) . The chronicler has appropriated a biography of Daumantas ("The Tale of Dovmont," "Повесть о Довмонте") and he has segmented it into a chronicle format. See [Čiževskij 1971](#) p.185, [Okhotnikova 2014](#).

~1266 AD – 6774 AM¹

Several days later he ([Daumantas](#)) decided to set out with three groups of ninety men. He conquered Lithuania and pillaged his fatherland and he abducted the wife of Prince Gerdenis² as well as her children. He devastated his entire principality and started back towards Pskov with a considerable amount of loot. He forded the Daugava River³ and after he had ridden another five *versts*, he pitched camp at a pine forest and placed two lookouts on the Daugava: David Yakunovich, grandson of Zhavr, and Luva the Lithuanian. He sent two detachments of ninety men ahead with the plunder, but he himself remained with one detachment of ninety in wait for those who were pursuing him.

Gerdenis and his princes had been away from home, but when they returned, they discovered that their homes and their entire land had been occupied. Gerdenis, Gotartas, Liumbis, Liugalo, and other princes mustered their forces and set out after Daumantas with seven hundred troops, intent on capturing him and subjecting him to an ignominious death, and then on putting the men of Pskov to the sword. They forded the Daugava and stopped on the banks of the river. When the lookouts saw the great army, they hurried to Daumantas and said, "An army has crossed the Daugava!"

Daumantas answered David and Luva, "God and the Holy Trinity helped you sight this huge army. You must leave now!"

David and Luva replied, "No, we will not leave, for we wish to lay down our lives in honor and to shed our blood with the men of Pskov for the Holy Trinity⁴ and for all the other holy churches. You, Sir Prince, must hasten with the men of Pskov to attack the pagan Lithuanians."

Daumantas then said to the men of Pskov, "My brothers, men of Pskov: whoever is older than I is my father, and whoever is younger is my brother. I have heard about your bravery in every land. We are now faced with a life or death situation, my brothers. Brothers, men of Pskov, march forward for the Holy Trinity, for the other holy churches, and for the land of your birth!"

When the feast day of the great and honorable general Christian martyr Leontius arrived [June 18], Prince Timothy said, "Holy Trinity, great and holy general Leontius, most faithful Prince Vsevolod! Help us in this hour against these hostile enemies."

Prince Daumantas marched with the men of Pskov. By the power of God and of Christ's sainted martyr Leontius, one band of ninety defeated seven hundred. Grand Prince Gotartas of Lithuania and many other Lithuanian princes were killed and other Lithuanians drowned in the Daugava River – the bodies of ninety of them washed up on Gaidov Island, others on other islands, and others floated down the Daugava. The only man from Pskov to die was Anton, son of Lochko and brother of Smolig; everybody else was spared from harm through the prayers of Christ's holy martyr Leontius, and they returned to Pskov in high spirits and with plenty of plunder. There was joy and great happiness in Pskov on account of the assistance of the Holy Trinity and of Christ's great and glorious martyr Leontius and the faithful Prince Vsevolod, through whose prayers this victory over the enemy took place.

1. "6700" appears in the Stroyevskiy MS of this chronicle, evidently in error; "6774" appears in the Arkhivskiy II copy.
2. Gerdenis was the prince of Polotsk and a rival of Daumantas.
3. The [Daugava River](#) is also known as the West Dvina River.
4. Here Pskov is identified through the Holy Trinity, to whom its main cathedral is dedicated, and "the Domain of the Holy Trinity" will later be a common sobriquet for Pskov. See [this list](#) of other towns mentioned in the Pskov 3rd Chronicle as having spiritual *patrons*.

~1268 AD – 6776 AM

Somewhat later, in ~1268/6776¹ Grand Prince Dmitry_Aleksandrovich² and his son-in-law Daumantas and troops from Novgorod and Pskov marched against Rakvere, and a great battle³ was fought with the pagan Germans on an open field. Through the help of St. Sophia, the Wisdom of God, and the Holy Trinity, the German forces were defeated on February 18, on Saturday of the week before the beginning of the Great Lent. Then, advancing through nearly impassable highlands, they marched against the people of Virumaa,⁴ conquered their land, reached the sea and made war on the seacoast, and then returned home, filling their own land with much plunder.⁵ The fame of the entire country spread throughout all the lands because of the fear of the valor of Grand Prince Dmitry and of his son-in-law Daumantas and of the men of Novgorod and Pskov.

1. "6775" appears in the Stroyevskiy MS, evidently in error; "6776" appears in the Arkhivskiy II MS.
2. [Dmitry Aleksandrovich](#) was the second son of Aleksandr Yaroslavich "Nevsky." He was the Prince of Pereyaslavl (1263-1294), Prince of Novgorod (1259-1264, 1272-1273, 1276-1281, 1283-1292), and Grand Prince of Vladimir-Suzdal (1276-1281, 1283-1294).
3. This battle is known as the [Battle of Wesenberg](#), the Battle of [Rakvere](#), and the Battle of Rakovor. The Gulf of Finland is 20 km to the north.
4. "Virumaa," known also at that time as "Vironia," "Wierland," and "Virland," is in northeast Estonia. It was adjacent to lands subject to Novgorod. The "sea" mentioned here is most likely the Gulf of Finland.
5. There are other translated chronicles which provide more extensive details of these events. These include the Livonian Chronicle of Hermann von Wartberge, the Livonian Rhymed Chronicle, and the Novgorod 1st Chronicle. See [Addendum 3J](#) for translations of pertinent excerpts.

~1271 AD – 6779 AM

A few days later the remnants of the pagan Catholics regrouped and arrived unexpectedly. They captured several frontier villages belonging to Pskov and then they withdrew. God-fearing Prince Daumantas could not bear to have his land and the domain of the Holy Trinity insulted by the attack of these pagan Germans, so he set off in five boats with a small armed company of sixty men of Pskov, and with the help of God he defeated eight hundred Germans on the Meerapalu River, but two boats [of Germans] managed to escape to other islands.¹ God-fearing Prince Daumantas came and set fire to the island – some of the people there were burned to death in the brush, others fled with hair aflame, others were cut down, and others drowned. This occurred through the help of the Holy Trinity and of the glorious great soldier St. George and through the prayers of blessed Prince Vsevolod.² The date was April 23, the Feast of St. George, the glorious and holy martyr of Christ. The men returned to Pskov in high spirits and there was happiness and joy in Pskov because of the assistance provided by the Holy Trinity and George, the saintly soldier and great martyr of Christ.

1. The [Pskov 2nd Chronicle](#) (p. 22) gives ~1267/6775 as the year of these events. The town of [Meerapalu](#), seen as "Міроповна" (Міроповна) in the text, is on the west shore of the most southern part of Lake Peipus, and at one time it may have been on an island next to a marsh. There is no navigable river nearby today, but one may have existed in the fairly recent past, allowing access to the [Emajõgi River](#), some 10 kilometers to the north. There are several islands nearby in Lake Peipus and in the northern part of Lake Tepyoye (Lämmijärv). (Cf. [Anonymous 2010](#), p. 4). See also [Contested lands and waters](#).

2. Prince Vsevolod was one of the two [patron saints](#) of Pskov.

~1272 AD – 6780 AM

When the master¹ of the land of Riga learned of the valor of Daumantas, he mustered his troops into a massive heathen force and came with *throwing machines* to Pskov in ships, boats, and on horseback. His goal was to capture the domain of the Holy Trinity, to seize Prince Daumantas, to put the men of Pskov to the sword, and to lead the people of Pskov off into slavery. When Daumantas heard that these people were, in their folly, assembling into this huge godless force, he entered the Church of the Holy Trinity and, laying his sword before the altar of the Lord, he prostrated himself. He prayed for a long time in tears, saying, "Lord God of Hosts, we Thy people and the sheep of Thy pasture call upon Thy name. Look upon the humble and exalt the meek. Humble the proud in their arrogance, that the pasture of Thy sheep not be left empty." Then *Hegumen* Sidor picked up the sword and the entire clergy joined him when he girded Daumantas in it, blessed him and sent him off.

In the great heat of his valor, Daumantas did not wait for the Novgorod troops, but instead he set off with his small armed retinue and men from Pskov. Through the help of God, he smashed their troops and dealt the master himself a blow to the face. They filled many boats with the bodies of their dead and brought them back to their own land. The rest of them took to flight. This took place on June 8, the Feast of the Removal of the Relics of St. Theodore the Warrior and Martyr.²

On another occasion during his rule the pagan Catholics began to do violence to the people of Pskov by attacking them and enslaving them. The God-fearing Prince Timothy did not allow himself to be insulted in this manner, but set out with Pskov troops and captured their land and set fire to their towns. Shortly thereafter – in September – an omen was observed in the moon.³

1. According to [The Chronicle Balthasar Russow](#) (pp. 24-25) the Masters of the Livonian Order at about this time were [Otto von Lutterberg](#), who held office from 1266 to 1270 and Walther von Nordeck (Nordecken), who held office from 1270 to 1273.

2. The [Novgorod 1st Chronicle](#) (p. 103) has these events occurring in the year ~1269/6777; the Livonian Rhymed Chronicle also describes these events, but it does not provide a date: see [Addendum 3J](#).

3. This omen appears to have been [the lunar eclipse of September 21, 1298](#).

~1284 AD – 6792 AM

An omen was observed in the moon on Sunday, December 24.¹ Two weeks later on January 12 the Germans killed forty men from Pskov who were collecting tribute at Alūksne.² As the ancient chroniclers have said, omens never bode good, but always portend evil.

1. There was a deep partial eclipse of the moon on [December 24, 1284](#).
2. The language in this passage of the Pskov 3rd Chronicle is garbled; the above translation was made using the sense of the parallel passage in the [Pskov 1st Chronicle](#), pp. 13-14. [Alūksne](#), at various times known as Volyst, Slystoch, Alyst and Marienburg, is in northeast Latvia, about 90 km southwest of Pskov

~1293 AD – 6801 AM

Grand Prince Dmitry_Aleksandrovich¹ fled from the Low_Country² to Pskov, and Pskov received him with honor.

1. [Dmitry Aleksandrovich](#) was the second son of Aleksandr Yaroslavich "Nevsky." He was the Prince of Pereyaslavl (1263-1294), Prince of Novgorod (1259-1264, 1272-1273, 1276-1281, 1283-1292), and Grand Prince of Vladimir-Suzdal (1276-1281, 1283-1294).
2. From the point of view of people living in Pskov and Novgorod, the "Low Country" (Russian: "Низ," "Низовская земля") was the upper and middle Volga River basin – the Rostov-Suzdal region.

~1299 AD – 6807 AM¹

In the winter – it was on March 4, on the Feast of Saints Paul the Martyr and Juliana – the Germans attacked the Pskov *posad* and killed several *hegumens*. Then they killed Vasily, hegumen of Holy Savior, Joseph the priest, Joseph the hegumen of the Holy Theotokos at Snetogorsk.² They also killed seventeen monks along with them, and cloistered monks and nuns, the poor, women, and small children as well. God preserved the adult men.

On the following day the pagan Germans besieged Pskov in an effort to capture it. The God-fearing Prince Timothy did not wait for his men in the larger army, but instead went out with a small armed retinue and the men of Pskov, and with Ivan Dorogomilovich and his armed retinue. Aided by the Holy Trinity, he engaged them near the Church of SS. Peter and Paul on the River Bank³ and the battle which took place was fiercer than any other fought in the vicinity of Pskov. Their commander was wounded on the head, and the men from Viljandi who had been taken prisoner were dispatched to Grand Prince Andrey; the remainder quickly threw down their weapons and turned to flight, frightened by the valor of Daumantas and his men from Pskov.

At that time there was a severe epidemic among the people.⁴

This Prince was not gifted by God in valor alone, but he was a devout man as well. He was gentle in peacetime, he adorned churches, he loved priests and the poor, he observed all holy days in an honorable fashion, he provided food to priests and monks, and he gave alms to orphans and widows. Thus spoke the Prophet Isaiah: "This Prince is blessed in the land, hospitable, devout, friendly to strangers, humble and meek in the image of God; for God does not love the world as an angel, but sends forth his mercy as a human, and shows His love in the world."⁵ And the names of our princes were praised through all the lands and their names were awesome in battle, and they were princes to princes, leaders to leaders, and their voice was as awesome before troops such as a sounding trumpet; they conquered but were not conquered, as was Akritas who single-handedly defeated armies in the strength of his might."⁶

So likewise Grand Prince Aleksandr and his son Dmitry⁷ and their *boyars* and the Novgorodians and his son-in-law Daumantas and his men of Pskov conquered pagan countries, namely the Germans, Lithuania, the Estonians, and Karelia. Just as for the sake of a single man, Hezekiah, Jerusalem was spared from capture by Sennacherib King of Assyria, so likewise were Novgorod and Pskov saved from the attack of Germans by Grand Prince Aleksandr and his son Dmitry and his son-in-law Daumantas.

Then the health of the God-fearing Prince Timothy began to fail, and then he fell ill, and from that illness he passed away to God in eternal life on May 20, the Feast of St. Thalelaios the martyr. All of the priests, *hegumens*, and monks marched in his funeral procession, and the entire multitude of people wept over him, and thus was he buried with panegyrics, songs, and hymns in the Church of the Holy Trinity. Men, women and small children in Pskov felt tremendous sorrow over (the loss of) their good lord and God-fearing Prince Timothy, for he had labored long for the defense of the domain of the Holy Trinity and for the people of Pskov.

1. The Novgorod 1st Chronicle (Commission MS, p. 329-330) gives ~1298/6806 as the year of the attack on Pskov and ~1299/6807 as the date of Daumantas's death.
2. The [Snetogorsk Monastery](#) is on the right bank of the Velikaya River between Pskov and Lake Pskov.
3. The Church of SS. Peter and Paul on the Riverbank (Петр и Павел на Березе) stood on the bank of the [Pskova River](#), unprotected at the time by any wall. In 1372/1373 the church was relocated a slight distance away, but still near the Pskova. The new church was built close to a cemetery and was called "[Peter and Paul at the Cemetery](#)" ("с бую" or "на бую") [Labutina 2011](#) p. 269
4. In 1299 there was a [flu-like epidemic](#) in Europe. [Morens & Taubenberger 2010](#), pp. 327–337.
5. This quotation does not appear in the book of Isaiah. This biography borrows significantly from a biography of Aleksandr Yaroslavovich "Nevsky" (See [Čiževskij 1971](#), p. 185, [Likhachev 2014](#) p. 94.)
6. Digenis Arkitas was the hero of a Byzantine historical romance, the Deeds of Digenis, which had been translated into Old Russian.
7. Aleksandr Yaroslavich "Nevsky" and his son.

~1303 AD – 6811 AM

The winter was warm and snowless, and grain was very expensive.

~1307 AD – 6815 AM

There was a disagreement between the people of Pskov on the one hand and Bishop Feoktist and the Novgorodians on the other.¹

1. This disagreement is not reflected in Novgorod chronicles or in the other Pskov chronicles, but judging from later events, it may have involved a visitation on the part of the bishop. Feoktist was the bishop of Novgorod and Pskov from 1299 to 1308.

~1308 AD – 6816 AM

Posadnik Boris decided to pave the marketplace, and he did so, and everybody was pleased.

~1309 AD – 6817 AM

Posadnik Boris and the people of Pskov began to build a stone wall¹ from the Church of Saints Peter and Paul to the Velikaya River. This took place on June 7 of the seventh *indiction*.

1. At that time the Church of SS. Peter and Paul was close to the left bank of the [Pskova River](#). The wall was to be the southern wall of the Middle Town, often called "the Wall of 1309." See [Labutina 2011](#) p. 269

~1310 AD – 6818 AM

The foundations were laid for a stone church of the Holy Theotokos at Snetogorsk. This was done under the aegis of *Hegumen* Job, and the church was completed in ~1311/6819.

~1312 AD – 6820 AM

Posadnik Boris died on June 1.
Prince Michael¹ started a war with the Novgorodians.

1. [Mikhail Yaroslavich](#), the Prince of Tver (1282 or 1286 – 1318), was the Grand Prince of Vladimir (1305-1318)

~1314 AD – 6822 AM

Freezing weather destroyed all of the standing grain and prices were terribly high: a *zobnitsa* [of grain] cost five *grivnas*. It was a great hardship on the people, and these high prices lasted a long time.¹

1. This is a reflection of the [Great European Famine of 1315-1317](#). The Novgorod 1st and 5th Novgorod Chronicles state that "in Pskov evil people began to despoil towns and homes in the town and warehouses in the town, and the people of Pskov killed about fifty of them, and then it quieted down." Under the year 1315, the [Chronicle of the Canon of Samland](#), a 14th-century work possibly written in Königsburg, describes the desperate situation in nearby areas: "There was a famine in Livonia and Estonia which was so severe that mothers ate their children."

~1320 AD – 6828 AM

A major fire broke out in Pskov near the Church of St. George. The entire area beyond the wall¹ burned down, but the Holy Trinity spared the Krom.

1. "beyond the wall" – that would have been the [Old Zastenye](#) region of Pskov.

~1323 AD – 6831 AM

Grand Prince Yury¹ came to Pskov from the Low Country and Pskov welcomed him sincerely with honor.

In autumn, during peacetime, the Germans attacked citizens of Pskov as well as foreign traders on the lake and fishermen on the Narva River; they also occupied the Cherma shore.² Pskov sent word to Prince David³ and he arrived in the week immediately preceding the beginning of the Great Lent. Grand Prince Yury was still in Pskov at the time. Prince David set out with the men of Pskov to campaign beyond the Narva and they conquered [*German*]⁴ territory as far as Kolyvan. Prince Yury, however, left Pskov for Novgorod.

On March 13 in the spring a very strong force of Germans arrived at Pskov. They stood outside the town for three days, but then left in disgrace. Neither Prince Yury nor Novgorod provided any help.

Eight weeks later, on May 11, the Germans, haughty in the extreme, arrived at Pskov in a massive heathen force, seeking to conquer the domain of the Holy Trinity. They came in ships, in boats, and on horseback and they brought *throwing machines*, siege engines, and many weapons. *Posadnik* Selil Aleksinich was killed during the first clash. They laid siege to the town for eighteen days. They pounded it with throwing machines, brought in siege machines, maneuvered behind the wooden structures, and built a ladder to scale the wall, and they had many other contrivances besides. Pskov was in very great danger at that time, and many messengers, dispirited and extremely concerned, hurried from Pskov to Grand Prince Yury in Novgorod.

A detachment of Germans was stationed on the left bank of the Velikaya River, and whenever a man or an animal was captured, they were taken across the Velikaya River. Prince Yevstafy⁵ was in Izborsk at the time, so once again he mustered the men of Izborsk, both horsemen and foot soldiers, and came to help Pskov, for the Germans were already at Zavelichye.⁶ Leaving his foot soldiers on one side of a field, Prince Yevstafy set out with his cavalry and charged the Germans. This time the Germans were defeated: some were slain and others drowned in the river; their captives were rescued from them and their livestock was driven off. With the help of God, Prince David and his men arrived from Lithuania.

Assisted by the Holy Trinity and by the prayers of Princes Vsevolod and Timothy, they joined forces with the men of Pskov and drove the Germans back across the Velikaya River, seizing their throwing machines and setting fire to their siege engines and other devices. The Germans withdrew with great shame and embarrassment.

Prince Yury and the Novgorodians were of absolutely no help at all.

Several days later plenipotentiaries from throughout the German territory came to Pskov and made peace in full accordance with terms proposed by Pskov.

1. "Grand Prince Yury" was [Yury Daniilovich](#) (1281-1325), Prince of Moscow (1303-1325), Grand Prince of Vladimir (1318-1322), and Prince of Novgorod (1322- 1325). From the point of view of people living in Pskov and Novgorod, the "Low Country" (Russian: "Низ," "Низовская земля") was the upper and middle Volga River basin – the Rostov-Suzdal region.

2. These particular "Germans" might have been or included Danes, who controlled Tallinn and Northern Estonia at that time. According to the [Pskov 1st Chronicle](#) (p. 15), the "Germans" also captured the town of [Gdov](#) on the eastern Lake Peipus – Gdov at that time was protected only by wooden fortifications ([Afanas'yev 2006](#), p 36). The Cherna River flows into Lake Peipus about 10 km north of Gdov. The [Chronicle of the Canon of Samland](#) (p. 704), a 14th century work possibly written in Königsburg, states: "Russians from Pskov, having summoned the help of the Lithuanians, entered the land of the king of Denmark and slew about 5000 men on February 3. That year the master and the brothers besieged Pskov and assaulted it with machines and other instruments of war." In its entry for 1323, Hermann von Wartberge's [Chronicle of Livonia](#) (p. 60) states: "Brother Ketelhod, the deputy master, led a great expedition against Pskov to capture its territory and its city."

3. David of Grodno was a Lithuanian prince. In response to German aggression in the Narva area and in lands bordering the northeast quadrant of Lake Peipus, he was invited by Pskov to provide military leadership and he arrived in Pskov on February 3, 1323 and remained there as prince for the remainder of the year. [PBS 2002](#), p. 143. See also [Rowell 1994](#), pp. 85, 179. 195f.

4. "German" – from the [Pskov 1st Chronicle](#), p. 15.

5. Yevstafy Fedorovich, onetime prince of Izborsk, was prince of Pskov in 1348-1356 and 1358-1360 AD. Cf. [PBS 2002](#), p. 165.

6. [Zavelichye](#) was the unwallied part of Pskov located on the left bank of the Velikaya River.

7. [Vsevolod and Timothy](#) were princes of Pskov who were declared to be saints and were the spiritual *patrons* of the town.

~1327 AD – 6835 AM

Grand Prince Aleksandr Mikhailovich¹ of Tver defeated the Tatars in Tver, namely the senior emissaries and the retinue of Muslim Prince Chol Khan.² Chol Khan had sought to be the prince of Tver and he wished to set up other Muslim princes in Russian towns. His plan was to convert Christians to Islam and to kill Prince Aleksandr and his comrades.

Prince Aleksandr addressed the people of Tver and called upon God to be his witness: "My fellow countrymen of Tver! Let us place our trust in the love of God. By the protection of the domain of the Holy Savior³ and by the prayers of the Holy Theotokos of the Dormition and by the prayers of the recent martyrs Saints Boris and Gleb of the Russian land: it was not I who started the conflict, but he. May God avenge the blood of my father and of my brother, for Chol Khan shed the just blood of Mikhail and Dmitry just as he wishes to shed mine and to make Islam our faith."

He then marched against Chol Khan. When Chol Khan heard that Aleksandr was coming, he marched out against him. The battle was joined at sunrise and the fierce struggle continued throughout the day. Aleksandr gained the victory in the late afternoon. Chol Khan fled to the anteroom of the palace, and Aleksandr set fire to his own father's house and burned it down. Chol Khan perished within it.

These events took place when the God-fearing Prince Aleksandr was a young man, mature in wisdom, and pure of heart. He mustered a small armed force and set out for Pskov, and the people of Pskov welcomed him honorably and swore an oath to him and made him their prince.

1. [Aleksandr Mikhailovich](#) was the Prince of Novgorod (1325-1327), the Grand Prince of Vladimir (1326-1327), and the Prince of Tver (1326-1327, 1338-1339).

2. Chol Khan is seen in Russian chronicles as Shevkal, Shevkan, Shchelkan, Shchevkan, etc. [Halperin 2009](#), p. 93.

3. The [Domain of the Holy Savior](#) is an attribute of Tver.

[~1330 AD – 6838 AM] (The continued story of Prince Aleksandr is the 1st of 2 entries for this year.)

Three years later [~1330/6838] the accursed enemy, the devil, inspired the Russian princes to seize Prince Aleksandr as the accursed Uzbek Khan¹ had ordered. They gathered the entire Russian land and went to Novgorod where they gathered the Novgorodians and of all the domains of Novgorod, from Beloozero and Zavolochye and Karelia.² They remained in Novgorod and sent envoys to Pskov: Luka Protasyev and an armed retinue, and from Novgorod they sent Bishop Moisey and *Thousandman* Avram and *Posadnik* Fedor. These men said to Aleksandr, "Go to the Horde, sir, so that Christians will not suffer at the hands of pagans."

The God-fearing prince wished to go to the Horde for the sake of all Christians, but the people of Pskov said, "Don't go to the Horde, sir. Whatever might happen to you, we shall die together with you, sir."

Prince Ivan³ realized that Prince Aleksandr could neither be captured nor driven out by force. He exerted his influence on *Metropolitan* Feognast,⁴ and the metropolitan placed an interdiction upon Pskov and an excommunication on Prince Aleksandr and on all of Pskov.

God-fearing Prince Aleksandr then said to the people of Pskov, "My friends and comrades, I do not want you to bear a curse and excommunication on my account. I am therefore leaving town. I release you from your oath to me, and I do not consider myself to be bound to you by oath. However, I want you to swear an oath to my princess that you will not hand her over."

The people of Pskov took that oath and Prince Aleksandr left Pskov by mutual agreement with its residents, for he could not allow the curse and excommunication to remain in effect, as his heart was moved by goodness and by love for the people of Pskov. There was then much grief and sorrow in Pskov and much talk about the God-fearing Prince Aleksandr. Pskov then sent envoys to Prince Ivan – *Posadnik* Seloga, Olufer Mandeyevich, Fomitsa Dorozhkinich, Yavilo Poluyektovich, and Andrey, a priest of St. Nicolas.⁵ At that time Prince Ivan was staying at OPOCHKA⁶ – he had taken three weeks to go from Novgorod to OPOCHKA so as not to provoke the people of Pskov. Then *Posadnik* Seloga, Olufer, Fomitsa, Yavilo and the priest Andrey tendered the message of Pskov: "Prince Aleksandr has left Pskov and the entire town – priests, monks, nuns, orphans, widows, women, and small children – bows down to you, sir, its grand prince."

The God-fearing Prince Ivan heard from the Pskov envoys that Aleksandr had left town, and he made eternal peace with the people of Pskov according to the old terms established by his father and grandfather. *Metropolitan* Feognast and Bishop Moisey then gave their blessing to *Posadnik* Seloga and to all of Pskov.

Prince Aleksandr remained for a year and a half in Lithuania and then returned to his wife in Pskov. The people of Pskov received him with honor and made him their prince.

1. [Uzbek Khan](#) (Öz Beg Khan) was the longest-reigning (1313–1341) khan of the Golden Horde.

2. [Beloozero](#) was a principality in the Russian North, in the area of Lake Beloye; and [Zavolochye](#), literally "beyond the portage," refers to lands in the basins of the Onega and (Northern) Dvina rivers; [Karelia](#) was to the east and west of the present-day border between Finland and Russia.

3. [Prince Ivan Daniilovich Kalita](#) (1288-1341), prince of Moscow (1325-1340), Prince of Novgorod (1328-1337), Grand Prince of Vladimir (1331-1340)

4. [Feognast](#) was the Metropolitan of Kiev and all Rus', (1338-1353)

5. The [Pskov 1st Chronicle](#) (p. 17) does not mention Olufer Mandeyevich, Fomitsa Dorozhkinich, or Yavilo Poluektovich by name, but says that *Posadnik* "Sheloga and other senior *posadniks*" were sent to Prince Ivan. (Sheloga and Seloga are dialectal variants of the same name.)

6. [OPOCHKA](#) is about 120 km southwest of Pskov. This is the earliest reference to that town.

~1330 AD – 6838 AM (This is the 2nd of 2 entries for this year.)

Posadnik Seloga, the people of Pskov, and the people of Izborsk built a fortress on Crane Hill.¹ A wall of stone and brick was built and a moat was dug about the fortress. This was done under the auspices of Prince Aleksandr, whose name in baptism was Yury Lazorevich.²

At that time Bishop Vasily was in Pskov on a *visitation*.

1. Artem'yev 1998 pp. 20-21 argues that this date for the relocation of the Izborsk fortress on to Crane Hill is correct, and that the date of 1303 given in The Pskov 1st Chronicle (p. 14) is in error. He points out that the relocation was probably effected to increase the area defended behind the fortress walls; it involved moving the fortress about eight-tenths of a kilometer to the southeast. Izborsk served as Pskov's first line of defense against Germans coming from the west.

2 "Yury Lazorevich" makes no sense at all as a baptismal name. It has been suggested that this phrase is an interpolation, an effort to create a genealogical "fact" for future generations. See [Kuz'min 2001](#) pp. 75-77.

~1336 AD – 6844 AM

On the night of September 7 a fire broke out in Pskov from the Voronets area of Gorodets. The entire Zastenye area burned down, but God preserved the Krom and the Church of the Holy Trinity.¹

1. The Gorodets neighborhood of Pskov, from which the Gorodetsky [Borough](#) would take its name, was in the center of the [Zastenye](#) area. The Zastenye area at that time comprised the area between [Dovmont's Wall](#) and the wall built in 1309. See [Labutina 2011](#) pp. 49, 144. The approximate locations of Pskov's boroughs are shown on Map 2.

~1337 AD – 6845 AM

Prince Aleksandr¹ set out from Pskov for the Horde after he had lived in Pskov for ten years. *Posadnik* Seloga and the people of Pskov constructed the *Persi*² at the Krom and laid down a wide street into the Krom to Holy Trinity.

1. [Aleksandr Mikhailovich](#) was the Prince of Novgorod (1325-1327), the Grand Prince of Vladimir (1326-1327), and the Prince of Tver (1326-1327, 1338-1339).

2. The [Persi](#) was the southern defensive wall of the [Krom](#).

~1338 AD – 6846 AM

Posadnik Seloga died on September 7.

~1339 AD – 6847 AM

The foundations were laid for the stone Church of Archangels Michael and Gabriel.¹ On October 28 Prince Aleksandr² and his son Fedor were killed at the Horde.

1. This church in the Gorodets area of Pskov, not far from where the fire of 1336 broke out. [Labutina, 2011](#), p. 275.

2. [Aleksandr Mikhailovich](#) was the Prince of Novgorod (1325-1327), the Grand Prince of Vladimir (1326-1327), and the Prince of Tver (1326-1327, 1338-1339).

~1341 AD – 6849 AM

The 9th *indiction*.

On September 9 the Germans killed five envoys from Pskov: Mikhal Libinovich, Evan Mikhalkovich, Smen Leontyevich, Vlasy Kolotilovich, and Anfila Polutoranovich. This occurred in peacetime in the village of Opochnya in Latgale.¹ Under the leadership of Prince Aleksandr Vsevolodovich,² the men of Pskov set out and joined battle with the Latgalians on December 21, just

before the Feast of the Nativity. After having created a state of war with the Germans, Prince Aleksandr then became angry at the people of Pskov and left town in a hurry. The people of Pskov followed him as far as St. Panteleimon's,³ pleading with him, and then they sent envoys as far as Novgorod and kept pleading with him, but he rejected the people of Pskov and would not return. The people of Pskov then began to beg Novgorod to send a vicegerent and to provide help, but Novgorod did neither.

That winter a large force of Germans came and built Neuhausen⁴ on the Piusa⁵ River in Pskov territory. While the Germans were building that fortress, a small armed force from Pskov marched beyond the Narva River and captured the *posad* around Rugodiv.⁶

After holding some discussions, Pskov sent Yakov Domashinich and Yosif Lochkovich as envoys to Prince Algirdas Gediminaitis⁷ in Vitebsk to seek assistance, saying, "Our brothers, the Novgorodians, have abandoned us and they refuse to help us. Sir, we need your help right now."

That spring under the leadership of *Posadnik* Ilya, the men of Pskov went by boat to the Emajõgi River⁸ to wage war. On May 2 they captured German villages on both banks of the Emajõgi as far as Mõhu,⁹ and then they safely returned home.

That same year Filip Ledovich, Olufery Selkovich, and the people living along the river¹⁰ asked the people of Ostrov,¹¹ "Do you wish to go to fight the Latgalians?" The men of Ostrov agreed to march against the Latgalians and a time was set for Pskov and Ostrov troops to join forces in the prince's village of Izgoi. Filip and Olufery then set out with a small force of sixty men to rendezvous with the men of Ostrov – other men of Pskov were unable to accompany them. The Germans and the Latgalians also set out to conquer Pskov territories. On June 5, the Feast of the Ten Holy Martyrs, the Pskov troops joined battle with the Germans and the Latgalians outside of the prince's village of Izgoi. There were over two hundred Germans and Latgalians but because troops from Ostrov had not yet arrived, Pskov forces numbered only sixty. Pskov joined battle without waiting for the men of Ostrov. Filip Ledovich was killed in the first skirmish. The Pskov soldiers had begun the fight at sunrise and by noon Olufery Selkovich and seven others from Pskov were dead. The men of Pskov became fatigued from fighting in such small numbers and when they saw that they were in an extremely difficult position, they withdrew from the battle. The Germans and the Latgalians did the same and began to cross the Velikaya River, carrying their dead with them. At that moment Vasily Onisimovich, who was once again the *posadnik* of Ostrov, arrived with the men of Ostrov and they joined battle with the Germans. The Germans enjoyed no success: some were slain, others drowned in the river, and thanks to the support of the Holy Trinity and the prayers of St. Nicolas,¹² those crossing the river with the dead abandoned the corpses and fled in disgrace.

That same month some fifty young foot soldiers under the leadership of Kaleka and Karp Daniilovich decided to set out to fight in the region beyond the Narva. At that time the Germans had crossed the Narva and had attacked Pskov villages along the bank. Karp and his soldiers met the Germans and the Narvans at Kushel,¹³ a village close to a marsh; they took up their arms and began to fight fiercely with the Germans. This happened on the Feast of the Nativity of John the Baptist [June 24]. Twenty Germans died on an embankment and the rest fled in disgrace, abandoning their prisoners and all of their plunder, and they were driven back across the Narva. The Pskov men collected the German plunder, weapons, and clothes and then returned home.

Similarly, a man by the name of Volodsha Stroilovich set out in winter across a frozen lake with some men from Pskov to raid German villages. When he heard that the Pskov village of Remda¹⁴ was under attack by the Germans, Volodsha and his band of men set out for that village – because the Germans were attacking Pskov villages. He joined battle without delay and stopped the Germans completely: some of them were killed, others were put to flight, and yet others were taken prisoner, brought to Pskov, and then executed.

Grand Prince Algirdas of Lithuania listened to Pskov emissaries Yakov and Yosif and he did not turn down Pskov's request. He sent Jurgis Vytautaitis,¹⁵ his voevoda, to Pskov. On July 20, the Feast of the holy prophet Elijah, Algirdas arrived in Pskov along with his brother Kęstutis, some Lithuanians, and some men from Vitebsk – to help the people of Pskov. Algirdas brought along his son Andrius – such was his name only in prayers, because he had not yet been baptized. Algirdas dispatched his voevoda Jurgis

Vytautaitis to engage the foreign enemy at the German castle of Neuhausen. Prince Jurgis's first act was to muster the Pskov troops, and then he went to Izborsk and obtained reinforcements from that town. On August 2, the Feast of the Protomartyr St. Stephan, he set out to obtain intelligence on the border. On a field at Mekuzhitsa¹⁶ not far from the Mekuzhitsa Rivulet, battle was joined with a large German force which was on its way to besiege Pskov. Sixty of Jurgis's men from Pskov and Izborsk were killed and Prince Jurgis himself withdrew to Izborsk with a small armed force. On the following day a huge force of heathen Germans arrived at Izborsk with *throwing machines*, siege engines, and many other such devices and they attacked Izborsk in hope of enslaving the domain of St. Nicolas.

Prince Algirdas and his brother Kęstutis were unaware that there was an army outside of Izborsk so they had ordered the Lithuanians and the men of Vitebsk and Pskov to ford the Velikaya River. After they had crossed the river, they pitched camp at Kamno.¹⁷ Prince Algirdas sent some of his men ahead of his main force to reconnoiter, and they captured a foreigner on the other side of Khalakhalnya¹⁸ and brought him back to Prince Algirdas. The prisoner said that there was a huge German force outside of Izborsk. Prince Algirdas and his brother Kęstutis ordered the Lithuanians to go back across the Velikaya River into Pskov and the men of Pskov joined them in order to save their homes, their wives, and their children from the Lithuanians (sic). Some men from Pskov remained behind in a small force. They went to the Gramsk Marsh¹⁹ and began to reconnoiter the German forces. Prince Lyubko, the son of Prince Voin of Polotsk, and one other man left Prince Algirdas and inadvertently encountered a German reconnaissance patrol. Both men were killed and Prince Algirdas, his brother Kęstutis, and the other princes mourned Lyubko's fate.

Izborsk was then in a critical situation, so it sent a messenger to Pskov with the alarming news. Prince Algirdas, his brother Kęstutis, and the Lithuanians refused to march against the German forces and Pskov could not bring assistance to Izborsk by itself.

Izborsk lay under siege by the Germans for five days²⁰ and its water supply had been cut off. The Germans were unaware that there was no water in Izborsk and so, thanks to the assistance of the Holy Trinity and the prayers of St. Nicolas, they set fire to their throwing machines, their siege equipment, and to all of their ordnance and then withdrew in disgrace.

Prince Jurgis, Ilya Borisovich, Volodsha Stroilovich, the priest Boris, and many other citizens of Pskov who were in Izborsk all suffered for St. Nicolas.²¹

The people of Pskov then pressured Algirdas to be baptized and to become their prince, but he refused both baptism²² and the opportunity to rule Pskov. His son Andrius was baptized in the Cathedral of the Holy Trinity and was made prince of the protectorate of the Holy Trinity in Pskov, for the people of Pskov hoped for assistance from Prince Algirdas. However Prince Algirdas and his brother Kęstutis departed with their Lithuanians and the men of Vitebsk also left, destroying grain crops in Pskov territory in the area of the Holy Trinity and they also destroyed hay and pastures. That winter many horses and cattle died.

And nobody came to the aid of the people of Pskov.

When the people of Pskov saw that help was nowhere to be found, they placed their trust in the great Holy Trinity and in the prayers of Vsevolod and Timofey and they made peace with Novgorod, for there had been a disagreement at that time.

Our sins brought a terrible epidemic to the people of Pskov and Izborsk. Old and young, monks and nuns, men and women, and small children – they all died. There was nowhere to bury them because

all of the graveyards at the churches were full. When a grave was dug for a man or a woman, seven or eight corpses of small children were buried with them.

1. [Latgale](#) – the eastern portion of present-day Latvia. *Opochnya* is not to be confused with the Pskov *dependent town* of *Opochna*.
2. Aleksandr Vsevolodovich (Kholm'sky?) was a vicegerent prince sent to Pskov by Novgorod. The date of his accession has not been established, but it would have been after the death of his predecessor, Aleksandr Mikhailovich of Tver, on 29 October 1339. [PBS 2002](#), pp. 10.
3. St. Panteleimon's Monastery was about five kilometers south of the center of Pskov, where the [Cherekh River](#) flows into the Velikaya River, and it was a starting point for [travel to Novgorod](#).
4. [Neuhausen](#) was given its name by the Livonian Order which founded it as a fortress on the border of Pskov territory. It was known in Russian as Novy Gorodok (Новый Городок). Now in ruins, Neuhausen was about 75 kilometers due west of Pskov, at the Estonian hamlet of Vana-Vastseliina, about eight kilometers inside the border of Estonia. Cf. The [Chronicle of Balthasar Russow](#), p. 29.
5. The [Piusa River](#) (Russian: Пиуза, Пивжа –Пиуза, Пивжа) flows from southeastern Estonia into Russia and empties into Lake Pskov; for a certain distance it forms the border between Estonia and Russia.
6. Rugodiv is the present-day city of [Narva](#); it is on the [Narva River](#).
7. [Algirdas Gediminaitis](#) is known in Russian as Olgerd Gediminovich (Олгерд Гедиминович). His son, [Andrius Algirdaitis](#), is Andrey Olgerdovich (Андрей Олгердович), was prince of Pskov in 1341-1342, 1377-1381, and 1394-1397 (PBS p.20). His brother, [Kęstutis Gediminaitis](#) was Duke of Trakai and, with Algirdas, co-ruler of the Duchy of Lithuania.
8. The [Emajõgi](#) is a fully navigable river which flows from the northeast corner of Lake Võrtsjärv eastward through Estonia through Tartu into Lake Peipus.
9. Möhu was a small medieval county north of Lake Võrtsjärv; it was known to the Russian chronicler as "Mogilev." [KNAB](#), queried 1 July 2014.
10. The river here is clearly the Velikaya, not the Emajõgi.
11. [Ostrov](#) is a town on the Velikaya River about 50 kilometers directly south of Pskov. See [Artem'yev 1998](#), pp. 42-46.
12. The Holy Trinity was the *patron* of Pskov and St. Nicolas was the *patron* of Ostrov. Vsevolod and Timofey were patrons of Pskov,
13. Kushel appears to be the present-day village of Kushela, roughly 32 km due east of the southern end of the Narva River. [Pokrovskiy 1885](#), n.p.
14. [Remda](#) is located east of the strait ("Lake Lämmijärv/Теплое") between Lake Peipus and Lake Pskov.
15. Jurgis Vytautaitis – Yury Vitovtovich (Юрий Витовтович) in Russian. Little is known of him outside of his involvement with Pskov. cf. [Rowell 1994](#), p. 284, [PBS 2002](#) p. 517
16. Mekuzhitsa – known in the past as Megusitsa, Miiksi, Meekse – is now named [Miiakse](#). It is located about 3 km southeast of Neuhausen, close to the Estonian-Russian border. The Miiakse stream runs through it. See [KNAB](#).
17. [Kamno](#) is about four kilometers west of Pskov, at the headwaters of the Kamenka River, which flows into Lake Pskov.
18. Khalakhalnya is about fourteen kilometers northwest of Izborsk, 22 kilometers west of Pskov.
19. The Gramsk Marsh may be in the area of the present-day village of Podgramye, which is about twenty km southwest of Pskov, on the outskirts of Novy Izborsk. Cf. [Marasinoва 1966](#), pp. 103-104; [Kotov 2007](#) pp. 5-6; [Valk 1949](#) p. 330.
20. The Pskov 1st and 2nd Chronicles state that the German forces besieged Izborsk for ten days
21. "for St. Nicolas" – for Izborsk, of which St. Nicolas was the *patron*.
22. Algirdas appears to have remained pagan throughout his life. See [Mažeika 1987](#).

~1343 AD – 6851 AM

The 11th *indiction*.

After consultations with the people of Izborsk, the people of Pskov mustered the entire land of Pskov and on May 26, the Feast of St. Carp the apostle, they set out with Prince Ivan, Prince Yevstafy¹ of Izborsk, and *Posadnik* Volodsha to wage war in German territory. They captured German villages near Otepää and remained for five days and five nights on their horses without dismounting, in an area where their fathers and grandfathers had never ventured, and then they started back for Pskov with lots of plunder. The Germans collected their forces, took up arms, and set out after the men of Pskov. Their intent was to capture Prince Yevstafy, kill Ivan, and put the men of Pskov to the sword. They overtook the Pskov force in a confined area at Maly Borok, about two *poprishches* from the German castle of Neuhausen.² The men of Pskov took their stand, praying to the Holy Trinity, Vsevolod, and Timothy, and

making peace amongst themselves. They said, "Men of Pskov! Let us not dishonor our fathers and grandfathers. Whoever is older is your father and whoever is younger is your brother. Life and death stand before us: let us go forward for the Holy Trinity and for our holy churches and for our fatherland!"

The great battle between the Germans and the Pskov forces took place on July 1, the Feast of St. Justin the Philosopher and Martyr, which was also the Feast of the Trinity. Kyur Konstantinovich, Korman Postnik, and Onton, the son of Posadnik Ilya, and other men from Pskov were killed in the first skirmish. God came to the aid of the Pskov and Izborsk troops and the Germans were cut down through the assistance of the Holy Trinity and the prayers of Princes Vsevolod and Timothy: some were slain and others fled in disgrace. The men of Pskov fought stubbornly, but seventeen of them were killed in that battle and others, young and old, became disoriented due to a lack of sleep and many of them perished wandering about in the forest. Others left after the battle.

When the Pskov soldiers went out to engage the Germans in battle, a priest from the Church of Saints Boris and Gleb by the name of Ruda, the grandson of Loshak, came to Izborsk and spread the false rumor that the Pskov and Izborsk forces had been completely annihilated. He then went to Pskov and said the same thing, namely, that all the men of Pskov and Izborsk had been killed. This caused unprecedented despair in Pskov. The people of Pskov designated the priest Foma, a leading cleric, to take a message to Novgorod: "The Pskov forces have been annihilated! Novgorodians, our brothers: hurry and occupy Pskov before the Germans do!"

Ruda's announcement was not believed, however, and the priest was not dispatched to Novgorod. Yakov Domashinich, Andrey Stefanovich, and Zhidil Shestkovich were sent to Izborsk to inquire about the Pskov troops. They arrived in Izborsk to find the men of Pskov resting in camp outside of the fortress. The good news was sent immediately to Pskov and everybody in Pskov was very happy.

The prince, the posadnik, and the men of Pskov then returned home to Pskov and to the Holy Trinity.

1. Yevstafy Fedorovich, onetime prince of Izborsk, was prince of Pskov in 1348-1356 and 1358-1360 AD cf [PBS 2002](#), p. 165
2. The Novgorod 1st, 4th, and 5th Chronicles state that Pskov forces numbered 5000 men. They also state that the clash between Pskov and German forces took place at Lake Ostrechno, and say nothing about Maly Borok or [Neuhausen](#). Maly Borok no longer exists in the Neuhausen area, but Peeter Päll and Evar Saar (personal communication, 17 June 2014) note that there is a village by the name of Palo (= Russian "Borok") about 8 km east of Neuhausen, but "Palo" is a common toponym element in that area. "Ostrechno" might refer to "ostrets," a type of grass – which might suggest Tabina Lake, in an area which has been grassy for centuries, about 10 km NNW of Neuhausen. These events might be reflected in the [Chronicle of Balthasar Russow](#) (p. 31), which states that a thousand Russian troops were killed at Otepää and that the rest were put to flight. A *poprishche* could denote either the length of a Greek *stadium* (στάδιον), which might be about 185 meters, or that of a Roman mile, which would be about 1.5 km, or in Old Russian it might even be the distance equivalent to one day's journey. Go figure. Cf. [Lebedinskaya 2014](#), pp. 118-119.

~1348 AD – 6856 AM

On June 24 *Posadnik* Ilya and the men of Pskov set out for the town of Orekhov¹ to help the Novgorodians against the king. The Germans then sent word that they were no longer at peace with Pskov. They then crossed the Narva River and pillaged villages belonging to Pskov. Later that same year they captured villages around Ostrov and then set off along the Velikaya River towards Pskov, capturing villages along the way. When they arrived at the outskirts of Pskov, they set fire to buildings in Zavelichye and then set out towards Izborsk, taking villages belonging to Pskov and Izborsk. At that time the Pskov soldiers were at Orekhov.

1. [Orekhov](#) is a fortress on Orekhovets Island near the present-day town of Schlisselburg, where Lake Ladoga empties into the Neva. These "Germans" at Orekhov and across the Narva were mostly Swedes whose forces were augmented by Danish and German auxiliaries, and their king was [Magnus IV](#). The "Germans" in the [Ostrov-Pskov-Izborsk](#) campaign were members of the Livonian Order, an autonomous branch of the Teutonic Knights.

[~1349 AD – 6857 AM]

On April 13 of the following year, which was Monday of Holy Week, Prince Jurgis Vytautaitis¹ rode out to Izborsk with the priests of Holy Trinity and a deacon to consecrate the Church of the Transfiguration of the Holy Savior near the Church of St. Nicolas-amidst-the-Houses. Then at mid-day of Wednesday April 15th, the Feast of the martyr St. Sava the Goth, a German military force suddenly arrived at Izborsk, and Prince Jurgis led the Pskov and Izborsk troops against the Germans. He was killed in the first skirmish, as were other good men of Pskov, including Yury, the brother of Omachka. There was great sorrow in Pskov, and the entire clergy joined in burying the prince in Holy Trinity.

That same year the Germans built a fort on the Narva opposite the landing used by the people of Pskov. Troops gathered from the entire Pskov land and set out, some in boats and others on horseback, under the leadership of Posadnik Ivan. Upon their arrival, they attacked the German fort on the Narva and set it afire. Some of the Germans and Estonians who were inside the fort were burned to death, and those who fled were put to the sword by Pskov soldiers.

The wife of Jurgis Vytautaitis left Pskov with her children and went to Lithuania.

Then the people of Pskov rejected Prince Andrius with these words, "You were supposed to rule Pskov in person. You were not to rule Pskov through vicegerents. Since you do not now wish to be among us but instead you have abandoned Pskov to be prince elsewhere, you have indeed deprived yourself of Pskov. We do not want a vicegerent from you."

This made Andrius and his father Algirdas very angry at the people of Pskov. Even before these events, Algirdas had begun to dislike Pskov. Once after campaigning against Novgorod territory and Luga, he returned to his own land through Pskov territory and was heard to say, "Many of my people and many of my horses have perished in your land." That was why he was angry.

Algirdas and his son Andrius then arrested Pskov merchants who were in Polotsk or in Lithuania and confiscated all of their goods and horses. They were released after ransom was paid. Andrius and the men of Polotsk hurried to the borders and without warning captured several villages in the region of Voronach.² War thus began.

We will set this aside for the moment and turn to another story. That was the year that a plague³ began to spread among peoples in distant countries. So it pleased God, Who loves mankind and constantly thinks about His creation and grants good things to the human race, to inflict every type of sorrow so that we might repent: famine, war, sickness or plague, sadness and woe. God brings us unto Himself by punishing us in this manner. He sends us temporal punishments so that we might know that we are thereby spared eternal torment – so that by repenting we turn from our wicked sins to the life of virtue which God commands that we always live.

1. Jurgis Vytautaitis, a Lithuanian. His name in Russian is Yury Vitovtovich (Юрии Витовтович). See ~1341-1342/6849.

2. [Voronach](#) is a village about 90 km southeast of Pskov. See [Artem'yev 1998](#), pp. 36-42, [Vasil'yev 1997](#) pp. 127-130.

3. The plague was the Black Death. Pskov was the entry point of the Black Death into Russia. [Benedictow 2004](#), pp. 212-215.

~1352 AD – 6860 AM

A terrible plague¹ caused many deaths in Pskov and in the villages: men and women, young and old, babies, priests, monks and nuns died. The symptoms of death were that if a person coughed up blood, he or she would die on the second or third day.

Because of this many people began to reflect upon their lives and upon their souls. This led many men and women to enter monasteries to take monastic vows and lead a celibate life, and to partake of the Eucharist. Thus in sincere repentance they forsook this fleeting life and went to God in eternal life, for they had placed their souls in the hands of the angel who came for them and they abandoned their bodies to the grave.

Others who lived in the world prepared themselves at home for their departure from this earth and they looked after spiritual matters. They donated their belongings to churches, monasteries, priests, and to their spiritual fathers, to the poor and to the meek, and they gave food and drink and alms to the poor. The blind were given assistance, for the one who today walks into walls and falls into ditches will lead others into the Kingdom of Heaven.

Some took villages which they owned and donated them to holy churches and monasteries. Others gave fisheries on the lake or landings or other things which they owned, wishing thereby to be remembered in eternal life, for it is written, "Kindness and faith atone for sins."² Thus, cleansing their souls of sin by repentance and tears, they went from this world to the next.

And so it was in those days: because of the great numbers of the dying, priests could not bring the dead from homes one at a time, so they gave orders that each person bring his dead to the churchyard. In one night thirty or more corpses might accumulate to be buried from a single church. They all received a communal funeral service with hymns, but each man, woman, or child was given individual absolution, and then three to five bodies were buried in a single grave. That is how it was at every church. There was nowhere to bury the dead, for all the graveyards were filled, so large tracts outside of the churches and graveyards were dug up and the dead were buried in them.

Then there was much mourning and profound lamenting and bitter wailing as each wept for his or her dead: parents for their children, children for their parents, brothers for brothers, friends for friends, wives for their husbands, relatives for relatives, and everybody else wept for their souls. Who could be so hardhearted as to refrain from tears when seeing such great sorrow, what with many suddenly dying and departing this life and others awaiting a similar fate? Many people thought at that time that everybody would die.

No matter what class of people the sickness affected, be it rulers, the rich, common people, or even the poor, it was terribly deadly: over half died quickly, very few survived, and the rest perished. Whoever attended the sick and took care of them in the hour in which their souls departed this life did so because it befits the healthy to be concerned for the sick and for the dead, be they friends, relatives, or others. But on the other hand, there were also those who took care of the rich while they were living in hope of obtaining some inheritance from them when they died. Many people gave away part of their property or that of their children, and when they did this they suddenly fell ill and died. When others saw this, they were afraid to receive inheritances from the dead. Foolish people, depressed by the fear of death, abandoned their relatives at that time. But there were other greathearted individuals who drove the fear of death from their hearts and did not hesitate to prepare others' dead for burial, be they the forgotten poor or orphans. They brought them out and buried them and arranged for church services to be conducted in their memory. They did this for their own salvation and for that of their souls.

The plague lasted all summer in Pskov. It had begun in spring in Easter week and lasted into autumn, ending completely just before winter.

The people of Pskov built a church dedicated to the Intercession of the Theotokos³, within the confines of the wall, not far from St. Dmitry.

Archbishop Vasily visited Pskov. It was not the year for him to do this, as was it not Pskov's turn for a *visitation*, but the archbishop wished to bless his children, the people of Pskov, and the priests as well. He walked about the entire town in a procession with all the clergy and with all his attendants and with relics of the saints, singing hymns and praying and weeping, praying to the Lord Jesus Christ and to His most chaste Mother, the Theotokos, for the protection of the town and for all those living in it in the Christian faith of Christ, that the Lord might put an end to the crushing mortality then afflicting the people. All the people, men and women, great and small, followed him and cried out tearfully, "Lord, have mercy!"

Archbishop Vasily left Pskov in good health after visiting a few days, but on the road he suddenly fell ill and died by the Uza River⁴ after a brief illness. Death is not impressed by anybody's rank: it sinks its venomous teeth into everyone.

Some people have said that this death came from the City of the Sun in India. I have written only a few details of what happened, such as my poor mind understands and my memory recalls. If this is not

of any use to anyone at the present time, then we will leave it for those who will be living after us, that it not be forgotten forever.

The people of Novgorod made Moisey bishop.⁵
Stone fortifications were erected in Orekhov.

1. The plague was the Black Death, [Benedictow 2004](#) pp. 212-215. John T. Alexander ([Alexander 2003](#) pp. 13-14) holds that these symptoms suggest the pneumonic form of the plague; Ole Benedictow ([Benedictow 2004](#) p. 214) disagrees.
2. Proverbs 16:6
3. This church was probably wooden and was replaced by a stone church in ~1398/6906. The wall was Dovmont's wall, and both churches were located in what is now known as "[Dovmont's Town](#)." ([Map 3](#)) [Labutina 2011](#) pp. 259-261, 278-279.
4. The [Novgorod 1st Chronicle](#) (p. 100, 362) states that he died at the Monastery of St. Michael at the mouth of the Uza River on the Shelon River. A.V. Mikhailov ([Mikhailov 1997b](#)) argues that the archbishop was not taking the usual river-portage-river route between Pskov and Novgorod, but rather a land route. See [Map 6](#) and [Map 7](#)
5. Moisey was the archbishop from 1325 to 1330, and later from 1352 to 1359.

~1354 AD – 6862 AM

The merchants built a new wooden church of St. Sophia and of her children, the Holy Martyrs¹. The men of Pskov set out with Prince Yevstafy² to wage war on Polotsk, and they despoiled their land.

1. This church was in the area of Pskov known as "[Dovmont's Town](#)." ([Map 3](#)). [Labutina 2011](#) pp. 276-278
2. Yevstafy Fedorovich, onetime prince of Izborsk, was prince of Pskov in 1348-1356 and 1358-1360 AD cf. [PBS 2002](#), p. 165.

~1355 AD – 6863 AM

The men of Pskov set out with Prince Yevstafy and despoiled Polotsk lands.

~1357 AD – 6865 AM

Prince Vasily Budvolna¹ came to Pskov to rule.

A second *congregation* was established in Pskov and it centered on the Church of St. Sophia. A daily service to the glory of God and the honor of His sanctuary was to be held in perpetuity.

1. Unidentified, possibly Lithuanian.

~1360 AD – 6868 AM

Another terrible plague visited Pskov. The symptoms were that if a swelling appeared on someone, that person would quickly die.¹ Many died from that sickness and for a long time that type of death remained among the people. Prince Yevstafy² died, and so did his two young sons, Karp and Aleksey.

1. The symptoms suggest the bubonic form of the plague, as opposed to pneumonic plague, which had visited Pskov eight years earlier.
2. Yevstafy Fedorovich, onetime prince of Izborsk, had been prince of Pskov in 1348-1356 and 1358-1360 AD cf. [PBS 2002](#), p. 165

~1362 AD – 6870 AM

The Germans came in peacetime and killed several people along the Lidva River.¹ There were many German traders present at that time, so the people of Pskov detained them. They were released the following year on the Feast of the Ascension after payment was received for those who had been killed.

The upper part of the Church of the Holy Trinity collapsed on the third day of St. Peter's Fast.² That autumn watchmen from Izborsk removed the fallen roof of the church.

1. The Lidva is a small river about 50 km to the WSW of Pskov where the borders of present-day Estonia, Latvia, and Russia meet.

2. St. Peter's Fast begins on the second Monday after Pentecost and ends on the Feast of SS. Peter and Paul, June 29. Because the date of Pentecost is variable, St. Peter's Fast can be as brief as eight days or as long as forty-two days.

~1364 AD – 6872 AM

The people of Pskov paid workers two hundred rubles to demolish the walls of the Cathedral of the Holy Trinity and to dump the rubble in the Velikaya River.

Two salt works were built in Ryukha¹ but they were abandoned because they were not productive.

1. Ryukha is a village about 12 kilometers southeast of Pskov.

~1365 AD – 6873 AM

Construction began on the stone Church of the Holy Trinity. The artisans were paid 400 rubles in wages and were treated well. They worked for three years¹ and completed the cathedral of the Holy Trinity.

1. The Pskov 1st and 2nd Chronicles state that work ended in ~1367/6875; the Pskov 2nd Chronicle mentions that the new foundations were laid atop the old ones.

~1367 AD – 6875 AM

A stone church dedicated to St. John the Evangelist was built at the wall of the residence of the Snetogorsk monks.¹

1. This church was built not at the [Snetogorsk Monastery](#) proper but rather in Pskov itself, at a spot on the left bank of the [Pskova River](#), not far from the bridge. The "residence" (*dvor*) of the monks may have served as a place of arrivals and departures from Pskov, and was a temporary residence for visitors to Pskov. Cf. [Labutina 2011 pp. 145-146](#).

~1368 AD – 6876 AM

An envoy by the name of Nikita arrived from Grand Prince Dmitry in the Low Country.¹ He remained in Yuryev for many days, but he failed to accomplish anything good or bad, so he then rode on to Pskov. Shortly thereafter, on the Feast of St. Thekla the Martyr [September 24], a German force suddenly appeared at Pskov and set fire to the Pskov *posad* and to Zapskovye² as well. They remained near Pskov only one night and they left shortly before daybreak, having done all this in peacetime in disregard of the oaths which had been taken. Pagans do not believe in Christ, but, because of our sins, neither Prince Aleksandr³ nor the men of Pskov were in town.

At that same time another German force was near Velye⁴ and around Nalesye⁵ and a running battle took place, but because of our sins God did not help us and many good men died.

Then the men of Pskov and Prince Aleksandr rode out to Neuhausen to wage war in Estonian territory. When they were on the outskirts of Neuhausen, Selilo Skertovsky and a small armed contingent

of volunteers set out towards Kirumpää⁶ to raid the country, but they were suddenly ambushed by a German force. There was no time to form ranks against them, so Selilo, along with the armed detachment and several others, was killed on the spot. Others were wounded, some fled into the woods, and the Germans withdrew. The people of Pskov and Prince Aleksandr hurried to the scene of battle and buried the dead. The wounded who had scattered came out of the woods and joined them. They all withdrew after posting strong detachments to their rear.⁷

1. [Dmitry Ivanovich Donskoy](#) was the Grand Prince of Moscow from 1359 to 1389. From the point of view of people living in Pskov and Novgorod, the "Low Country" (Russian: "Низ," "Низовская земля") was the upper and middle Volga River basin – the Rostov-Suzdal region.
2. [Zapskovye](#) – that portion of Pskov lying to the north of the [Pskova River](#). ([Map 1](#)) The [Pskov 2nd Chronicle](#) (p. 27) mentions that [Polonishche](#) was set afire as well.
3. Aleksandr, the son of [Narimantas](#) of Lithuania, became the prince of Pskov some time after 1357 and died no later than 1369. [PBS 2002](#) p. 8.
4. This is the first recorded mention of [Velye](#), a town about 50 km south of Ostrov, 100 km south of Pskov. See [Artem'yev 1998](#), pp. 46-49.
5. The [Pskov 2nd Chronicle](#) (p. 27) has "[Zalesye](#)," which is probably correct.
6. [Kirumpää](#) is about 2 km outside of the town of Võru, Estonia, about 75 kilometers west of Pskov.
7. Events in the ~1367-1371 time frame are recorded from the German perspective in the [Chronicle of Livonia by Hermann von Wartberge](#); translations of pertinent passages appear in [Addendum 3K](#).

~1369 AD – 6877 AM

The Germans arrived at Izborsk with considerable ordnance, including large *throwing machines*, mobile towers and battering rams. The godless ones laid plans against the patrimony of St. Nicolas and hoped to capture the fort. They remained there for eighteen days and they pounded the fortifications with throwing machines, and they moved their siege towers forward until they touched the very walls. They made many other efforts, but they were in vain – they were unable to do any harm because God was protecting the town from the attacks of the alien German enemy.

The Novgorodians then arrived to help. When the Germans caught wind of this and saw it happening, they abandoned all of their ordnance and withdrew from Izborsk.¹

1. Events in the ~1367-1371 time frame are recorded from the German perspective in the [Chronicle of Livonia by Hermann von Wartberge](#); translations of pertinent passages appear in [Addendum 3K](#).

[~1370 AD – 6878 AM] (1st of 2 entries for this year)

In the following year the Germans came to Pskov and remained there for three days and two nights. They then returned to their own country without capturing anything. The Germans had killed several citizens of Pskov on a field on the other side of the Pskova River – Yakim the grandson of Troidel, the brother of Artemy the deacon was one of them, and they captured Luka Pisolominich alive and brought him to their land and tortured him there.

That winter the Novgorodians came to help Pskov and they set out for Neuhausen. However, they did not continue past Neuhausen into German territory, but instead returned directly home. They were of no use at all to Pskov.

The men of Pskov made the best of this conflict, and with God's help they captured the German castle of Kirumpää, set fire to it, and took many prisoners. They killed some Germans outright; others who had locked themselves in their cellars suffocated from the intense heat and were roasted like pigs. The men of Pskov returned home with plenty of plunder.

The war had been a gift of God to Pskov. These hostilities with the Germans, arising from the dispute involving Zhelachka¹, lasted a long time, some five years, and people suffered much from sickness and plague and war and all sorts of evils inflicted on us because of our sins.

Pskov then made peace with the Germans.²

1. The phrase "*involving Zhelachka*" is taken from the [Pskov 2nd Chronicle](#) p. 23. The issue of contested lands (see [Addendum 2](#)) arose in the 13th through the 15th centuries.
2. 1. Events in the ~1367-1371 time frame are recorded from the German perspective in the [Chronicle of Livonia by Hermann von Wartberge](#); translations of pertinent passages appear in [Addendum 3K](#).

~1370 AD – 6878 AM (2nd of 2 entries for this date)

Construction began in Boloto¹ on a stone church dedicated to St. George.

1. Boloto means "marsh" or "swamp." There had been a marshy area in Pskov about a kilometer south of the Pskov Kremlin. Nothing remains of this church. A predecessor church, perhaps wooden, might have been built a century earlier; it certainly existed in ~1320/6828 (q.v.) Cf. [Labutina 2011](#) pp. 263-265.

~1371 AD – 6879 AM

The stone church dedicated to St. Nicolas¹ was completed in Vopoka².

1. This is the church later to be known as [St. Nicolas-at-Usokh](#). It was not far from the above-mentioned church of St. George. [Labutina 2011](#), pp. 147-148, 272.
2. It was in the Opotsky [Borough](#) of Pskov. The approximate locations of Pskov's *boroughs* are shown on [Map 2](#).

~1373 AD – 6881 AM

The church dedicated to the Holy Apostles Peter and Paul was built in a new location¹ and Archbishop Aleksey and his clerics consecrated it during his *visitation*.

A stone church dedicated to St. Vlasy was erected in a new location.²

1. See entries for ~1299 and ~1309. [Labutina 2011](#) p. 269. Regarding [the Church of SS Peter and Paul](#).
2. This is the Church of St. Vlasy-in-the-Marketplace. It was located adjacent to but outside of Dovmont's Wall, i.e., it was not within [Dovmont Town](#). ([Map 3](#)) [Labutina 2011](#) pp. 269-271.

[~1374 AD – 6882 AM]

In the following year master builder Kiril himself built a church which was named after himself – St. Cyril's – at Smerd Bridge above the moat.¹

A stone church dedicated to St. Timothy Dovmont² was built.

1. Smerd ("peasant") Bridge crossed a moat at the base of the [Persi](#), the south defensive wall of the [Krom](#). It was close to the Velikaya River. The church was located in "[Dovmont Town](#)." [Labutina 2011](#) p. 280.
2. "Timothy Dovmont" – "Timothy" was the name given to Dovmont (Daumantas) in baptism. The church was located within the confines of the Dovmont Wall. [Labutina 2011](#) pp. 261-263.

~1375 AD – 6883 AM

Under Grand Prince Dmitry and Prince Matfey of Pskov and *Posadnik* Grigory Yevstafyevich¹, the people of Pskov laid the foundations for a fourth stone wall.² It stretched from the Pskova River to the

Velikaya River along the older small wall. The small wall, which enclosed the town's *posad*, had been made of oak and was barely higher than a man.

1. Grigory Yevstafyevich (Ostafyevich), apparently the son of Izborsk Prince Yevstafy, is mentioned several times in the Pskov 3rd Chronicle from ~1374 through ~1404 as the organizer of the construction of defensive fortifications. He is identified as a prince in seven entries between ~1397 and ~1417. A. N. Nasonov, editor of the Pskov 3rd Chronicle suggests ([Nasonov 1955](#) p. 105) that the text is incorrect and should read "under Pskov Prince Grigory Ostafyevich and under Posadnik Matvey." See also [PBS 2002](#) p. 301.
2. The location of this wall, commonly known as "the Wall of 1374/75," can be seen in [Map 1](#).

~1377 AD – 6885 AM

Prince Andrius Algirdaitis¹ fled to Pskov and the people of Pskov made him their prince. Two stone towers were erected in the marketplace. The Church of St. Basil-on-the-Hill was decorated².

1. [Andrius Algirdaitis](#) (Russian: Andrey Olgerdovich, Андрей Олгердович) had been the prince of Polotsk. He was the prince of Pskov in ~1341/1342, ~1377-1381(?), and in 1394--1397 [PBS 2002](#) p. 20.
2. "Decorated" – the Russian verb frequently implies the use of murals or mosaics. [St. Basil-on-the-Hill](#) is about one kilometer south of the Pskov Kremlin. [Labutina 2011](#) pp. 280-281.

~1380 AD – 6888 AM

The pagan Tatars displayed their insolence towards the Russian land. A huge battle¹ took place on the Feast of the Nativity of the Theotokos [September 8], a Saturday, and it continued until the evening when night fell upon the combatants. God came to the assistance of Grand Prince Dmitry and they pursued the enemy for about thirty *versts*.

Twenty-four boats sank in Lake Peipus.

1. The [Battle of Kulikovo](#), September 8, 1380.

~1382 AD – 6890 AM

The master¹ and the Germans joined efforts with Skirgaila² and the Lithuanians to capture Polotsk. They besieged the town for thirteen weeks and then left without capturing it.

1. The Master of the Livonian Order at that time was Wilhelm von Friemersen (Vrymersheim), who held office from 1364 to 1385. [The Chronicle of Balthasar Russow](#), p. 33.
2. [Skirgaila](#) was the brother of [Jogaila](#), the Grand Duke of Lithuania.

~1383 AD – 6891 A.M

Foundations were laid for three churches: a stone church at Gremyachaya Hill¹ dedicated to Saints Cosmas and Damian, a new church of St. Nicolas,² and a church near the wall dedicated to the Holy Spirit.³

Kęstutis and his son Vytautas were cast into prison and Kęstutis was tortured there.⁴

1. Gremyachaya Hill is in the eastern part of [Zapskovye](#).
2. According to the Pskov 1st Chronicle, this church was located in [Peski](#), on the left bank of the [Pskova River](#), opposite Gremyachaya Hill. See [Labutina 2011](#) pp. 219-220. Peski appears on [Map 1](#).
3. The church was in "[Dovmont's Town](#)" near the eastern part of Dovmont's Wall. ([Map 3](#)) [Labutina 2011](#) p. 280.
4. [Kęstutis Gedaminaitis](#) (known in Russian as Кейстутий (or Кейстут) Гедаминович, Keystuty Gedaminovich) and [Vytautas Kęstutaitis](#) (Russian: Витовт Кейстутович, Vitovt Keiystutovich) had been involved in an uprising in Vilnius.

~1384 AD – 6892 AM

Two stone churches were erected: one to the Holy Savior at the old tower¹ and one to the Exaltation of the Cross at the prince's residence.

Bishop Aleksey was in Pskov that year.

1. The "old tower" was in the wall of 1309. See [Labutina 2011](#), pp. 67, 281-282.

~1385 AD – 6893 AM

A stone church dedicated to St. Theodore was built next to the wall¹.

1. The wall was Dovmont's wall and the church was within "[Dovmont's Town](#)." ([Map 3](#)) [Labutina 2011](#) p. 282.

~1386 AD – 6894 AM

All of Pskov burned down, including the holy churches and the *posad* around the citadel. God barely spared the Church of the Holy Trinity and the Krom. The fire broke out on May 8 at the sixth hour¹ and by the ninth hour the entire town had burned down.

Novgorod burned down in the same year.

1. See the preface regarding hours of the day.

~1387 AD – 6895 AM

Three stone towers were erected on the new wall¹ at the *approach* (*pristup*).

Skirgaila captured his brother, Prince Andrius, at Polotsk by trickery.²

The foundations were laid for a stone church at Boloto dedicated to St. George.³

1. This "new wall" was the wall of 1374/1375.
2. [Skirgaila](#) was a regent of the [Grand Duchy of Lithuania](#) for his brother [Jogaila](#) from 1386 to 1392. [Andrius Algirdaitis](#), known in Russian as Andrey Olgerdovich (Андреи Олгердович), was the prince of Pskov in ~1341/1342, ~1377-1381(?), and in 1394~1397 [PBS 2002](#) p. 20.
3. Perhaps the church had been damaged by the fire in the preceding year. An earlier entry alludes to its construction in ~1370/6878, but a predecessor church of the same name may have existed in the late 13th century. [Labutina 2011](#) pp. 263-265.

~1388 AD – 6896 AM

The foundations were laid at the wall¹ for a stone church dedicated to the Holy Nativity.

A new bridge was built across the Pskova River.

1. The wall was Dovmont's wall and the church was within "[Dovmont's Town](#)." ([Map 3](#)) [Labutina 2011](#) p. 282-283

~1389 AD – 6897 AM

A stone vestibule was built in the Church of St. Vlasy-in-the-Marketplace.¹

1. See the entry for ~1373/6881.

~1390 AD – 6898 AM

There was a plague in Pskov such as had never been before. From five to ten corpses were buried in a grave dug for a single person.¹

1. This was a revisit of the Black Death.

~1391 AD – 6899 AM

A disagreement arose between Novgorod and Pskov, and the Novgorodians marched in arms on Pskov. Pskov sent Laver and Mikhail, a priest of St. Vlasy, and *Hegumen* Yermolay of St. Nicolas monastery as emissaries. They met the Novgorod army at Soltsy¹ and made peace, and the Novgorodians turned back at Soltsy.

1. [Soltsy](#) is a town on the [Shelon River](#), about 120 km east of Pskov and 78 km southwest of Novgorod.

~1392 AD – 6900 AM

Six *throwing machines* were set up in the Krom in Pskov.

German envoys came to Novgorod the Great on a peace mission. Novgorod made peace with the Germans but excluded Pskov from the treaty, so Pskov made a separate peace.

~1393 AD – 6901 AM

The people of Pskov laid the foundations of the Persi,¹ a stone wall, near the Kremlin.

1. The [Persi](#) is the southern defensive wall of the [Krom](#). The Persi was strengthened several times in the 14th and 15th centuries.

~1394 AD – 6902 AM

The Persi near the Kremlin was completed on July 9, the Feast of St. Pancratius the Martyr, and a bell tower was erected.

On July 18 Grand Prince Andrius Algirdaitis¹ arrived from Lithuania, where he had been imprisoned by his brother.

On August 1 an extremely large armed force came from Novgorod and besieged Pskov for eight days but, thanks to the Holy Trinity, they withdrew at night in disgrace. Then they killed Prince Ivan of Koporye near Olga's hill, slew many other *boyars* at Vybuty,² captured others, but they abandoned the *throwing machines* and the cannons which they had used in their attack. This took place during the time when Bishop Ivan, *Posadnik* Yesip, and *Thousandman* Nikita were holding office.⁴

1. [Andrius Algirdaitis](#), known in Russian as Andrey Olgerdovich (Андреи Олгердович), was the prince of Pskov in ~1341/1342, ~1377-1381(?), and in 1394-~1397 [PBS 2002](#) p. 20.
2. Vybuty, the legendary birthplace of Princess Olga, is on the Velikaya River, some 12 km south of Pskov.
3. [Ivan](#) (Ioann) was the archbishop of Novgorod and Pskov from 1388 to 1415.
4. Yesip and Nikita held office in Novgorod. [Novgorod 1st Chronicle](#), pp. 386, 388. The thousandman as an office does not appear to have existed in Pskov.

~1395 AD – 6903 AM

The 3rd *indiction*.

Metropolitan Kiprian arrived in Novgorod the Great the week before Palm Sunday and Pskov sent envoys to him with a gift. He received them with honor and blessed the *hegumens*, the priests, and all

of Pskov and the surrounding towns as well. He left Novgorod on the eve of Trinity Sunday, displeased with the bishop and all of Novgorod. He was accompanied by Bishop Feodosy of Polotsk. Bishop Feodosy came from him to Pskov on the day before *St. Peter's Fast* and he remained in Pskov for a week, bringing the metropolitan's letter from the Patriarch.

A stone church in honor of the Holy Resurrection was completed within the confines of Dovmont's wall¹ and *Posadnik* Zakhary Kostrominich built another stone church – that of the monastery of St. Nicolas-on-the-Portage.²

Lithuanian Prince Vytautas_Kęstutaitis³ took Smolensk by a ruse and placed his vicegerent there.

1. The church, located in "[Dovmont's Town](#)," ([Map 3](#)) may have existed since the 13th century. [Labutina 2011](#) pp. 265-268.

2. "St. Nicolas-on-the-Portage" (Св. Николай на Порту") was north of Pskov on the left bank of the Velikaya River.

3. In Russian [Vytautas Kęstutaitis](#) is Vitovt Keistutovich (Витовт Кеистутович).

~ 1396 AD – 6904 AM

The 4th *indiction*.

There was an omen in the Church of SS. Boris and Gleb: an icon of the Holy Trinity on the upper iconostasis fell to the ground and an icon of the Annunciation of the Holy Theotokos also fell from its place onto the ground. They lay facing the east.

There was an omen in the distant Panteleimon Monastery:¹ tears fell from an icon of the Holy Theotokos.

Yet another omen occurred at St. Timothy's within the confines of Dovmont's wall.² On August 18, the Feast of Saints Florus and Laurus the martyrs, tears appeared from both eyes on an icon of the Holy Theotokos.

1. St. Panteleimon's Monastery was about five kilometers south of the center of Pskov, where the [Cherekha River](#) flows into the Velikaya River.

2. [Dovmont's Town and Dovmont's Wall](#) ([Map 3](#)) were immediately south of the Krom (the citadel).

~1397 AD – 6905 AM

Posadnik Yefrem and the people of Pskov erected a tower on Vasily Hill.¹ Prince Ivan Andreyevich², Prince Grigory Yevstafyevich,³ and *Posadnik* Zakhary Kostrominich and the people of Pskov built three towers on the wall at the *approach* (*pristup*),⁴ one above the Velikaya River, the second in Luzhishche, the third at the Pskova River in the corner. Then the marketplace⁵ was paved.

The people of Pskov sent Prince Grigory Yevstafyevich, *Posadnik* Sysoy, *Posadnik* Roman and their retinue to Novgorod the Great and made permanent peace with Novgorod. Novgorod *Posadnik* Timofey Yuryevich and *Thousandman* Nikita Fedorovich took the oath for all of Novgorod the Great, its *dependent towns*, and all its lands, and on Pskov's part Prince Grigory, *Posadnik* Sysoy, *Posadnik* Roman and their retinue took the oath to Novgorod for Pskov, its dependent towns, and all its lands. This took place on June 18, the Feast of St. Leontius the Martyr and his companions.

The Church of the Epiphany⁶ was built that year.

1. Vasily Hill (Vasilyeva Gorka), also the location of the [Church of St.-Basil-on-the-Hill](#) church, is just inside the Wall of 1374/1375, not far from the Velikaya River. [Labutina 2011](#) p. 149.

2. Ivan Andreyevich, the son of Pskov Prince Andrey Olgerdovich, was prince of Pskov from ~1396 to 1399. It is possible that he replaced his father as the prince of Pskov. He left Pskov in ~1399/6907 q.v., but the chronicle records a return visit of his to Pskov in ~1437/6945. [PBS 2002](#) pp. 192-193.

3. See the entry for ~1375/6883, footnote 1 and also [Okulich-Kazarin 1911](#) p. 281 and [PBS 2002](#) p. 134.

4. The most ancient part of Pskov, containing the [Krom](#) and nearby buildings, had been built on a promontory between the Velikaya and Pskova rivers. The Krom and its buildings were secure from attack on the sides bounded by the rivers, but were vulnerable from a land *approach* (*pristup*) from the south. The Krom was fortified on its southern approach by the creation of a defensive wall known as the "Persi" or "Pershi." The Persi was first mentioned in ~1337, but some sort

of a defensive wall probably existed before that. The area to the south of the Persi was known as "[Dovmont's town](#)" ([Map 3](#)) and its southern side was fortified by a wall, possibly built in the mid-14th century. Continued expansion of the town to its south created what was to be known as the "middle town," and a stone wall protecting it was built in 1309. Another wall, yet further to the south, was built in 1374-1375. It is this fourth wall which had the three towers mentioned.

5. The marketplace had been paved earlier in ~1308/6816 q.v.

6. No traces of the Church of the Epiphany remain. Labutina believes that it was located in the Middle Town, in a corner of the wall of 1374/75. [Labutina 2011](#), pp. 283-284.

~1398 AD – 6906 AM

The 6th *indiction*.

A stone church dedicated to the Intercession of the Theotokos¹ was built within the confines of Dovmont's Wall, between the churches of the Nativity and that of the Holy Trinity. Another stone church, that of St. Michael, was built by Zakhary Fominich in the convent² in Polye.

1. This stone church replaced a probably wooden church of the same name, built in 1352 in a time of plague. [Labutina 2011](#) pp. 278-279. See also Beletsky 1986 pp. 50-139.

2 The monastery, known both as St. Michael-in-Polye and as St. Michael-in-Peski, was near [Peski](#) and the northern part of Polishche. See [Labutina 2011](#) pp. 221-222. Peski appears on [Map 1](#).

~1399 AD – 6907 AM

The 7th *indiction*.

Prince Grigory Yevstafyevich,¹ *Posadnik* Zakhary and all of Pskov built a new wall attached to the old one on the *approach* (*pristup*), from the Velikaya River to the Pskova River, and they built three towers as well: the first on Neznanova Hill, the second at the Luzhsky gate, and the third was at the Kuminy gate. The wall and the tower were finished before winter.²

That spring Prince Ivan Andreyevich,³ the grandson of Algirdas, left Pskov two weeks before the Feast of the Trinity. He had sworn an oath prior to his departure.

That winter Prince Vytautas of Lithuania broke the peace with his son-in-law Grand Prince Vasily and with Novgorod and Pskov as well. Pskov sent Luka Sovkin and his retinue to Grand Prince Vasily Dmitriyevich⁴ and they asked that they be given Ivan Vsevolodovich,⁵ the grandson of Aleksandr of Tver. Ivan Vsevolodovich and his retinue arrived in Pskov on August 10, the Feast of St. Lawrence the Martyr.

Prince Michael of Tver died in autumn.

Prince Ivan left Pskov in autumn.

1. Regarding Prince Grigory Yevstafyevich, see the entry for ~1375/6883, footnote 1, and also [Okulich-Kazarin 1911](#) p. 281 and [PBS 2002](#) p. 134.

2. This construction project used the existing stone Wall of 1374/1375 as a base to built a wall which, as the [Pskov 2nd Chronicle](#) (p. 30) described it, was "thicker and higher."

3. Ivan Andreyevich, the son of Pskov Prince Andrey Olgerdovich (Algirdovich), was prince of Pskov from ~1396 to 1399. It is possible that he replaced his father as the prince of Pskov. He left Pskov in ~1399/6907 to become the Grand Prince of Tver, a position which he held until his death in May 1425. The chronicle records him visiting Pskov in ~1437/6945. [PBS 2002](#) pp. 192-193.

4. [Vasily I Dmitriyevich](#) was the Grand Prince of Moscow (1389-1425).

5. Ivan Vsevolodovich, one of several pretenders to the throne of Tver, was the prince of Pskov for only four months in ~1399/6907. He departed Pskov for Tver, where he became reconciled with Grand Prince Ivan Andreyevich of Tver. He died in Tver two years later, in 1402. Cf. [PBS 2002](#) p. 193.

~1400 AD – 6908 AM

Bishop Ivan came to Pskov and he directed *Posadnik* Zakhary to hire laborers to build a tower above the Pskova River, and the bishop paid for this with his own money.

The people of Pskov built another tower in the corner of the Krom at the confluence,¹ [...] ² from the River Tower to the Persi, thicker and higher.³

The wall on the *approach* (pristup) was covered.⁴

That autumn, on November 25, a severe storm knocked off a cross from the Church of the Holy Trinity. It fell to the ground and broke apart.

1. At the confluence of the Pskova and Velikaya Rivers. The tower was the [Kutekroma Tower](#).

2. "[...]" – some text appears to be missing.

3. "Thicker and higher" is a phrase commonly used to describe the strengthening of pre-existing stone walls, not to describe the construction of a new tower. It may refer to the strengthening of the walls of the citadel. [Labutina, 2011](#), p. 72

4. This wall was the Wall of 1374/1375, which had been strengthened in the previous year.

~1401 AD – 6909 AM

Prince Daniil Aleksandrovich¹ came to Pskov as the vicegerent of Grand Prince Vasily Dmitriyevich.

Posadnik Zakhary, Prince Grigory Yevstafyevich² and the people of Pskov attached a stone wall to the old wall along the Velikaya River.³

Posadnik Zakhary Kostrominich died.

1. Daniil ("Danilo") Aleksandrovich, apparently associated with Smolensk princes, was the vicegerent prince of Pskov from 1401 until his death in 1409, except for one year in the 1407-1408 period when he was in [Porkhov](#) as prince, jointly with his brother Yuri Aleksandrovich. [PBS 2002](#), p. 145.

2. For information on Prince Yevstafy, see the entry for ~1375/6883, footnote 1, and also [Okulich-Kazarin 1911](#) p. 281 and [PBS 2002](#) p. 134.

3. This construction extended the work on the wall on the Velikaya River, strengthening the earlier west wall which stretched from the [Persi](#) to the western end of the wall of 1374/75. ([Labutina 2011](#), p. 72-73.)

~1402 AD – 6910 AM

Posadnik Roman and Arist Pavlovich, both of whom were elders in the Church of the Holy Trinity, placed a new cross on Holy Trinity before the Divine Liturgy was celebrated on Trinity Sunday. This was done in the presence of *Posadnik* Yefrem, Prince Daniil Aleksandrovich,¹ Prince Grigory Yevstafyevich,² the priests of Holy Trinity, Semen and Yakov Voronochinin, Deacon Khariton and Sexton Sava Popovich.

The wall along the Velikaya River was completed, and it was covered that winter on Wednesday of the fourth week of Lent.

Bishop Ivan traveled from Novgorod to the metropolitan in Moscow, and the metropolitan detained him and did not send him back to Novgorod.

Grand Prince Vasily broke the peace with Novgorod.

1. Daniil Aleksandrovich was the vicegerent prince of Pskov from 1401 to 1407, and from February 1408 to April 1409. [PBS 2002](#) p. 145.

2. For information on Prince Yevstafy, see the entry for ~1375/6883, footnote 1, and also [Okulich-Kazarin 1911](#) p. 281 and [PBS 2002](#) p. 134.

~1403 AD – 6911 AM

A star with a tail¹ appeared in the west in February and was last seen in March on the day before Palm Sunday. That same month the Germans broke their oath and mounted an unexpected attack on the Polotsk region and they did considerable harm. They attacked Pskov merchants on Lake Neshcherda,² seized their goods, and threw nine of them into the lake.

Prince Ivan Vsevolodovich³ died in spring, a week before Easter.

Prince Yury Svyatoslavich⁴ of Smolensk expelled the vicegerent of Lithuanian Prince Vytautas from Smolensk and he took up residence in his own patrimony.

The men of Pskov marched on Neuhausen and destroyed the grain in the area.

There was a severe drought but God provided plenty of grain.

That winter Prince Yury of Smolensk arrested some Pskov merchants, confiscated their merchandise, and imprisoned them for six months. Envoys from Pskov and Novgorod went there and rescued them and returned on foot, but he kept their horses and the goods.

During Lent Prince Vytautas captured the German castle of Dünaburg⁴ on the Daugava, acquiring an extremely large amount of plunder. He killed some inhabitants and brought others back as captives.

1. This might have been the [Great Comet of 1402](#), reportedly visible in daylight hours for several days.

2. Lake Neshcherda is in northeastern Belarus near the border of the Pskov Oblast. The [Chronicle of Balthasar Russow](#) (p. 35) under the year 1402 records an expedition in which the Russians suffered great losses, but it mentions only a battle on the Velikaya River.

3. Ivan Vsevolodovich, one of several pretenders to the throne of Tver, was the prince of Pskov for only four months in ~1399/6907. He departed Pskov for Tver, where he became reconciled with Grand Prince Ivan Andreyevich of Tver. He died in Tver two years later, in 1402. Cf. [PBS 2002](#) p. 193.

4. [Yury Svyatoslavich](#) was the Grand Prince of Smolensk (1386-1395, 1401-1404).

5. [Dünaburg](#) is present-day [Naujene](#) in Latvia, 20 km upstream on the Daugava from Daugavpils.

~1404 AD – 6912 AM

The people of Pskov began the construction of a stone wall along the Pskova River – along the old one, but thicker and higher.¹ The wall was built under the aegis of Prince Daniil Aleksandrovich,² Prince Grigory Yevstafyevich,² and *Posadniks* Yefrem, Roman, Leonty, and Pankrat.

There was an omen in the moon³ at the sixth hour of the night of August 2nd, the Feast of St. Stephan the Protomartyr.

The summer was very rainy and the rivers were as full as in spring, and God increased the grain yields.

A plague broke out in Pskov on the Feast of the Ascension – small children died at first, followed by the old and the young of both sexes. The symptoms were that if a person had a swelling anywhere, he or she would die within two or three days. Very few recovered from this illness. The plague had come from the Germans in Yuryev.

A stone church dedicated to St. Stephan was built in Holy Savior Monastery by *Hegumen* Karp. A second church was also built, that of St. Nicolas-on-the-Rise.⁴

On Saturday, the Feast of the Presentation of Our Lord Jesus Christ [February 2], two weeks before Lent, Prince Grigory took monastic vows.

The people of Pskov completed the wall along the Pskova River on July 28 and covered it before autumn.

Bishop Ivan arrived in Novgorod from *Metropolitan* Kiprian in Moscow, where he had been residing for a month and a half. He arrived in Novgorod on July 15, the Feast of the Martyr Saints Quiricus and Julietta. On the 20th of that month, the Feast of St. Elijah the Prophet, Prince Yury of Smolensk came to Novgorod in his time of difficulties.⁵ The Novgorodians welcomed him.

On *St. Peter's Fast* heavy rains filled the rivers as in spring. It was rainy until the Feast of St. Elijah and then it stopped.

1. This wall apparently stretched from the [Persi](#) to the eastern end of the wall of 1373/74.

2. Daniil Aleksandrovich was the vicegerent prince of Pskov from 1401 to 1407, and from February 1408 to April 1409. ([PBS 2002](#) p. 145). For information on Prince Yevstafy, see the entry for ~1375/6883, footnote 1 and also [Okulich-Kazarin 1911](#) p. 281 and [PBS 2002](#) p. 134.

3. There was an eclipse of the moon on the night of [August 2, 1403](#).

4. The Holy Savior Monastery, also known as the [Mirozhsky Monastery](#), is on the left bank of the Velikaya River at its confluence with the [Mirozha River](#). See [Sarabianov 2002](#). [St. Nicolas-on-the-Slope](#) ("na vzvoze") was in the

Polonishche area of Pskov. ([Labutina 2011](#), pp. 154, 222); the "Slope" (Vzvoz) was an elevated area on the right bank of the Velikaya River.

5. Smolensk was besieged by Vytautas and was captured while Yury was in Moscow.

~1406 AD – 6914 AM

The 14th *indiction*.

Prince Vytautas of Lithuania, a pagan apostate from the true Christian faith¹ who did not believe in the sacredness of oath-taking, came in peacetime in defiance of his oath and he waged war on the domains of Pskov, capturing the fortress of Kolozhe² in peacetime. This was contrary to the oath which he had taken. He had not renounced either the peace treaty or his oath, nor had he sent Pskov letters regarding peace. Instead, he sent a declaration of war to Novgorod and he himself came to Pskov territory and began to wage war on February 5, the Feast of St. Agatha the Martyr. He arrived first at the Kolozhe region on Friday of Publican and Pharisee Week,³ killed some people and deported others to his own land. The captives numbered eleven thousand men, women, and children, not counting those who had been killed. Outside of Voronach his army filled two boats with dead children, an evil which had hitherto not occurred since the founding of Pskov. All of this took place because of our increasing sinfulness. The Pskov envoy in Lithuania at that time was the vicegerent Kiprian Lodyzhkinich.

On February 28, the Feast of Nestor the Martyr, Pskov *Posadnik* Yury, the son of Filipp Kozachkovich, mustered a small detachment of Pskov volunteers and joined Semen and men from Izborsk and Ostrov and Voronach and Velye. They all set out and waged war on Rzheva and captured the battle flag of Kolozhe at Velikiye Luki and then came back loaded with plunder. Men from Novgorod had arrived but they did not help Pskov at all. Prince Daniil Aleksandrovich, *Posadnik* Yury, and all Pskov petitioned the Novgorod vоеvodas: "Sirs, come with us to Lithuania to avenge the blood of Christians." They answered in the following manner, "Our bishop has not given his blessing to us to march on Lithuania, nor has Novgorod given us orders, but we will march with you against the Germans."

On May 31, the Feast of St. Hermias the Martyr, on Pentecost, all of Pskov burned down. This happened during a visit by Nikita Neyelov, the Grand Prince's envoy. The fire broke out near Oksenty Baiboroda's residence as the Divine Liturgy was being sung on Whit Monday. It happened because of our increasing sinfulness.

There was an omen in the sun.⁴

Prince Daniil Aleksandrovich,⁵ *Posadnik* Larion Doinikovich and all Pskov mustered all of their soldiers and marched on Polotsk on June 30, the Feast of Saints Silas and Silvanus.⁶ They remained at Polotsk for three days and nights, arriving on a Friday and leaving on a Monday. Nestor Skelkanovich and another Pskov citizen were shot to death,⁷ but God and the Holy Trinity kept everybody else safe.

In August of that year, on the Feast of St. Agathonicus the Martyr [August 22], the master⁸ of Riga came with his whole army augmented by Cours and by troops from Yuryev as well, and they went about the countryside for two weeks, including the Ostrov and Kotelno areas, and stood on both banks of the mouth of the Sinyaya.⁹ The men of Velye gathered their soldiers and rode out with about one hundred and fifty strong troops to the Velikaya River at Zvanech Kamen, facing the Germans on the opposite bank of the river. The Velye troops prayed to God and to St. Michael¹⁰ and attacked. Because of the prayers of St. Michael the pagans were unsuccessful: some were taken prisoner, others were killed, and yet others drowned in the river, and a German banner was captured. The Velye troops were all safe and sound – not a one of them was injured, but one citizen of Velye by the name of Klyus was captured, and another citizen fled to Kobyla.¹¹ They [i.e. the Germans] were not in the vicinity of Pskov.

In autumn there was a terrible plague in Pskov, in its dependent towns, and throughout the region: men, women, and small children died of buboes.

1. Vytautas had been baptized into the Orthodox Church in 1386, but shortly thereafter switched his allegiance to the Roman Catholic Church.

2. [Kolozhe](#) is east of the town of OPOCHKA, and [Kotelno](#) was east of [Ostrov](#).

3. In the calendar of the Orthodox Church, "Publican and Pharisee Week" is three weeks before the beginning of [Great Lent](#).

4. [The June 16, 1406 solar eclipse](#) was a partial eclipse in Pskov. It began at 5:25 UT, reached a maximum obscuration of about 96% at 6:26 UT, and ended at 7:31 UT.
5. Daniil Aleksandrovich was the vicegerent prince of Pskov from 1401 to 1407, and from February 1408 to April 1409. [PBS 2002](#) p. 145
6. The march on Smolensk is recorded in the Pskov 2nd Chronicle and in one MS of the Pskov 1st Chronicle as having taken place on *July 30*, which is indeed the Feast of Saints Sila and Silvanus.
7. The word for "shot" could apply to both arrows and firearms.
8. According to [The Chronicle of Balthasar Russow](#), (p. 35). at that time the Master of the Livonian Order was Konrad von Vietinghoff, who held office from 1401 to 1413.
9. The [Sinyaya River](#) flows into the Velikaya from the west about 25 kilometers south of Ostrov. The Pskov 1st and 2nd Chronicles state that the master of Riga first attacked Izborsk and that the Germans then marauded "in the area of Ostrov and Kotelno, but not around Pskov." Both chronicles lack the episode about the Velye troops. The Cours were a people from [Courland](#), that part of Latvia which is south of the Gulf of Riga.
10. St. Michael the archangel was the *patron saint* of [Velye](#).
11. Kobyla appears to be the name of a village somewhere south of Pskov, and ought not to be confused with [Kobylye](#), a dependent town of Pskov on Lake Peipus, founded in 1462.

~1407 AD – 6915 AM

The 15th *indiction*.

Prince Daniil Aleksandrovich,¹ *Posadnik* Yury Filipyevich, and all Pskov mustered all their troops and marched into the German territory on October 7, the Feast of Saints Sergius and Bacchus. They pitched camp on the Seritsa River² and placed Prokofy Maskovich and Pukh of Izborsk on watch. They met the German forces and outflanked them, killing twenty of them and taking seven prisoners, thanks to the assistance of the Holy Trinity. They marched into German territory beyond Neuhausen and the Pskov troops met the German soldiers some fifteen *verst*s from Kirumpää.³ The people of Pskov offered prayers to God and the Holy Trinity and, strengthened by the intercession of Blessed Princes Vsevolod and Timothy, they attacked. They put the enemy to flight and they fought the pagans the whole fifteen *verst*s back to Kirumpää. Some three hundred and fifteen Germans were killed, as were thirty-four people from Pskov. Arist, an elder of the Cathedral of the Holy Trinity, was killed along with many good men with him. They remained one night outside of Kirumpää, and all were kept safe through the aid of the Holy Trinity. They returned home with plenty of plunder.

Then Pskov petitioned Novgorod for help, but they rendered no assistance at all to Pskov. The people of Pskov then petitioned Grand Prince Vasily⁴ for help. Grand Prince Vasily then broke the peace with his father-in-law, Prince Vytautas of Lithuania, because of the injustice suffered by Pskov that an unbeliever and betrayer of the true Christian faith would wage war against the land of Pskov and would seize the town of Kolozhe in defiance of an oath sworn on the Cross.

At that time there was a terrible plague in Pskov and the people of Pskov said to Prince Daniil Aleksandrovich, "You brought this plague upon us," so Prince Daniil left Pskov. Pskov then sent ambassadors to Grand Prince Vasily Ivanovich requesting that Prince Konstantin,⁵ his younger brother, be their prince. Prince Konstantin arrived in Pskov on March 15, the Feast of St. Agapius the Martyr, and Pskov received him with honor. Prince Konstantin then took it into his mind – for God had placed good thoughts in his heart – to build a church dedicated to St. Athanasius. The foundations of the church were laid on March 24, the Feast of holy father Artemon; the church was finished and consecrated in a single day⁶ and services were held that same day for all assembled. Shortly thereafter Grand Prince (*sic*) Konstantin dispatched his servant to Novgorod for the good of Pskov, and the people of Pskov sent *Posadnik* Ivan Sidorovich with him to request help against the Germans, but Novgorod refused to help Pskov in any way.

In the same year Grand Prince Konstantin, young in age but mature in intellect, and the men of Pskov mustered troops from both Pskov and from its *dependent towns* and they marched out beyond the Narva River to do battle. This took place on June 26, the Feast of Father St. David of Thessalonica. The Narva was crossed on the morning of the Feast of St. Peter [June 29]. They went to Porkh⁷ in German territory and conquered many regions and acquired considerable plunder, and all the while the Pskov soldiers were of one mind, as if Prince Dovmont and Prince David were there fighting with them. Grand

Prince Konstantin and the men of Pskov all returned home safe, because they had been protected by the Holy Trinity. Some of them traveled by horse and others by boat. These events took place when Roman Sidorovich was *posadnik*.

The plague died out in Pskov.

That spring, when the Grand Prince arrived in Pskov, a *zobnitsa* of oats cost one *grivna* and hay was very expensive and a sheaf of dry stalks cost a *mordka*.

That summer the wall along the Pskova River opposite the Persi, from the moat to the guard house, was built thicker and higher. Later, on July 20, the Feast of St. Elijah the Prophet, Grand Prince Konstantin left Pskov. At that time the Novgorodians brought a prince for themselves from Lithuania – they had asked Vytautas for Prince Lugmen Algirdovich.⁸ These events caused conflicts among the citizens of Pskov. The Devil placed evil thoughts in their hearts because he loves Lithuania and the Germans, but he would not help Pskov in any way. Pskov placed its hope in God and in the Holy Trinity and in Grand Prince Vasily Dmitriyevich as well.

On August 18, the Feast of SS. Florus and Laurus the martyrs, the master⁹ and the whole German army came towards Pskov and made camp at Tukhovitichi.¹⁰ The Pskov men gathered their forces (excluding those of the *dependent towns*) and met them at a ford at Tukhovitichi and blocked the fords. The pagans remained at the river for four days. The Pskov soldiers fought with them at the river, causing the Germans to withdraw without success. The Pskov troops marshaled their forces, crossed the river, and followed them. They drove them beyond Kamno onto Lozogovichi¹¹ field, where the Germans made camp on Sunday evening, the Feast of St. Bassa the martyr [August 21]. The pagans were ready for battle when the Pskov forces attacked them, but because of our sins God did not come to our assistance, so the Pskov troops turned their backs and fled. During the battle Posadniks Pankrat, Leonty, and Yefrem were killed, as well as many other *boyars* and many people from the countryside, seven hundred in all. Many German princes and boyars were killed as well – their casualties were even greater than Pskov's, and many huge German horses were brought back to Pskov. This was a major battle, on the order of the Battle on Ice or the Battle of Rakvere.

At that time yet another Pskov force set out in boats to go beyond the Narva. They met the Germans at Osatna¹² and the Pskov forces recognized their own powerlessness, so they abandoned seven boats and proceeded on foot. Because of our sinfulness God did not help us, so Pskov was in great grief and sorrow.

At that time grain was cheap, going for three measures for a *poltina*. Salt cost one *grivna* and eight *mordka* a *pood*, and a silver *poltina* was valued at 15 grivnas.

1. Daniil Aleksandrovich was the vicegerent prince of Pskov from 1401 to 1407, and from February 1408 to April 1409. [PBS 2002](#) p. 145.

2. The Seritsa (Siritsa, Sirica) River is about 10 km south of Izborsk.

3. [Kirumpää](#), near present-day Võru in Estonia.

4. Grand Prince [Vasily I Dmitriyevich](#) of Moscow, reigned 1389-1425.

5. Prince Konstantin Dmitriyevich (1389-1433), the youngest son of Grand Prince Dmitry Ivanovich "Donskoy," was the prince of Pskov from March to July 1407, from November ~1412 to 1413, and in 1414. [PBS 2002](#) p. 245.

6. Building a church in a single day as an act of devotion, faith, and hope, was believed to be particularly efficacious in times of great crisis. See [Zguta 1981](#).

7. The Pskov 1st and 2nd Chronicles indicate that the town was in present-day Estonia, north of Lake Piepus and east of the Narva River. It no longer exists by that name.

8. "Lugmen Algirdovich" is [Semen Lengvenis Algirdaitis](#), the son of Lithuanian prince Algirdas. Semen is his baptismal name. His given name is given variously in source documents, with Semen alternating with some form of Lengvenis (Lugmen, Lugven, Lyngven, Lingveny, etc.). For the 1409 event, see [Rowell 1994](#), p. 251.

9. At that time the Master of the Livonian Order was Konrad von Vietinghoff, who held office from 1401 to 1413. [The Chronicle of Balthasar Russow](#), p. 35.

10. [Tukhovitichi](#) is the present-day hamlet of Tukhovik, which is located on the Velikaya River about 20 km south of Pskov.

11. Lozogovichi ([Логозовичи](#)) is two kilometers west of Kamno, six kilometers west of Pskov.

12. The Pskov 1st and 2nd Chronicles indicate that the Pskov forces were on their way to the Narva when they were attacked near Osatna (present-day Osotno), on the east side of the entrance from Lake Pskov into Lake Telpoye.

~1408 AD – 6916 AM

The first *indiction*.

On Saturday of Publican and Pharisee week, on the Feast of St. Vlasy [February 3], the master of Riga¹ and all his forces moved into Pskov territory. Another army raised from Germans and Lithuanians remained outside of Velye for five nights, and on the fourth day (*sic*) all the Lithuanian and German forces in the region came together and surrounded the town, intent on capturing the domain of St. Michael the Archangel² and to put the men of Velye to the sword. God protected the town and its residents. Three days later the people of Voronach said their prayers to God and to St. George² and then they rode out of their town and drove the Lithuanians from their territory, [killing] one hundred men and capturing others.

At that time the master was marching about the Demyanitsy³ and Zalesye regions wreaking much destruction, waging war on the Novgorod territories, reaching as far as the town of Koshkin.⁴ Men and women were slaughtered, some were led off into [Rigan] territories, but Novgorod offered no protection in all this, so they marched at will about the countryside for two weeks.

That winter Prince Konstantin Belozersky⁵ rode off from Pskov without rendering any assistance at all. Prince Daniil Aleksandrovich⁶ came to Pskov from Porkhov⁷ and was received at Pskov with honor. That winter Prince Konstantin, the younger brother of the Grand Prince, left for Novgorod.

That spring on May 6, the Feast of Job, the Germans marched on Velye, captured forty-three men and women, and quickly departed with the men of Velye at their heels. The pagans laid an ambush and attacked the Velye forces, killing forty-five men. Later that day the Voronach troops arrived with haste after our people had been defeated, and Yesif Kitovich of Velye said, "Good men of Voronach! Avenge the blood of Christians!" They went after the Germans, overtook them at the border close to evening, attacked them and killed thirty-three Germans, with others fleeing wounded into the forest. Whatever was captured, horses or weapons, was taken by the men of Voronach, and this included many German crossbows.

That same month men from Izborsk entered German territory and were attacked by the Germans; eleven were killed. Nobody helped them.

In autumn a truce was established with the Germans which was to last for three winters, ending on the Feast of the Presentation of Our Lord Jesus Christ [February 2].

1. According to [The Chronicle of Balthasar Russow](#) (p. 35), the Master of the Livonian Order at this time was Konrad von Vietinghoff who held office from 1401 to 1413.

2. St. Michael the Archangel was the *patron* of [Velye](#), and St. George was the *patron* of [Voronach](#).

3. Demyanitsy is probably in the vicinity of the present village of Shmoylovo, about 60 km southeast of Pskov on the [Cherekha River](#).

4. The fortified town of Koshkin (Koshkin gorodok) was about 50 km southwest of [Porkhov](#).

5. Konstantin (Ivanovich?) Belozersky was the prince of Pskov probably between late July 1407 and February 1408. [PBS 2002](#) p. 43.

6. Daniil Aleksandrovich was the vicegerent prince of Pskov from 1401 to 1407, and from February 1408 to April 1409. [PBS 2002](#) p. 145

7. [Porkhov](#) is a town on the [Shelon River](#) about 75160 km due east of Pskov. See [Levin 2005](#).

~1409 AD – 6917 AM

The second *indiction*.

Grand Prince Vasily Dmitriyevich mustered troops from throughout Russia and marched against his father-in-law *Vytautas*; Prince Vytautas mustered all the Lithuanian forces and went against his son-in-law, Prince Vasily. They met at the Ugra River¹ and made peace.

That winter, after the Feast of Presentation of Our Lord Jesus Christ [February 2], on the Feast of St. Agatha the Martyr [February 5], at a time of truce, the master² came with the entire German army and joined forces with the Lithuanians and waged war in Pskov territory for a week, *setting up camp*³ in Zapskovye. They fought extensively in Novgorod territories, putting some people to the sword and abducting others. Novgorod, being at odds with Pskov, rendered no assistance; even though Pskov

strongly begged Novgorod, Novgorod refused to give any help at all to Pskov. The men of Pskov rode out as volunteers to face the army and they attacked, but they met with misfortune. Three Pskov men were killed, including *voevoda* Arist Kartachevich, and two others were taken prisoner.

This was the year that Pskov stopped trading in *kunas* and began to trade with money. At that time in Russia salt cost four and a half *poltinas* per *zobnitsa*, and a *poltina* could buy six *zobnitsas* of rye.

Prince Daniil Aleksandrovich⁴ died in Pskov that spring on Holy Thursday, April 4, the Feast of Holy Father Joseph. Pskov mourned this good prince deeply. He was a devout man, compassionate in daily life; he adorned churches and loved priests and the poor; he celebrated holy days properly, he loved monks and the poor and provided them with food and he gave alms to orphans and widows.⁵ Here is what the Prophet Isaiah said, "A prince in a land who is kind and devout, courteous to the stranger, meek and humble – reflects the image of God: God does not love the world as an angel, but has mercy as a man, and shows His mercy in the world and praises the name of our princes."⁶ This is how it was with Prince Daniil in his love for the people of Pskov. Men and women and small children grieved for their devout Prince Daniil. His body was brought by all the clergy to the Cathedral of the Holy Trinity and was buried there with the accompaniment of psalms and hymns.

On Easter Fedos Fefilovich and Silvestr Leontyevich were sent as envoys to Grand Prince Vytautas, and they made permanent peace with Vytautas as of old, on Pskov's terms, with the approval of Grand Prince Vasily Dmitriyevich.

1. At that time the [Ugra River](#) formed the eastern boundary between the Grand Principality of Lithuania and Russia.
2. At that time the Master of the Livonian Order was Konrad von Vietinghoff, who held office from 1401 to 1413. [The Chronicle of Balthasar Russow](#), p. 35.
3. "*setting up camp*" is supplied from the [Pskov 1st Chronicle](#) p. 32.
4. Daniil Aleksandrovich was the vicegerent prince of Pskov from 1401 to 1407, and from February 1408 to April 1409. [PBS 2002](#) p. 145
5. "he was a devout man ..." This is taken from an account of the life of Prince Daumantas (St. Dovmont) which, in turn, borrows significantly from a Life of Aleksandr Yaroslavich "Nevsky." (See [Čiževskij 1971](#), p. 185). See the entry for ~1299/6807.
6. The quote attributed to the Prophet Isaiah does not appear to be from canonical scripture.

~1410 AD – 6918 AM

The third *indiction*.

On July 20, the Feast of the Prophet Elijah, people from Pskov participated in a conference at Kirumpää with the master¹ and with the whole German land. *Posadniks* from Pskov came – namely, Larion, Ivan, and Mikula – and there were many other *boyars* as well. There were *posadniks* and *boyars* in Izborsk as well, so the prince master sent many of his princes and countrymen to Izborsk. Terms of peace were in line with those specified in the past, with terms agreeable to Pskov, in accordance with the Novgorod treaty, insofar as the Novgorodians were at peace with Pskov at the time of the first outbreak of hostilities. This time, in the week after the Feast of St. Elijah, the terms were made without Novgorod, because Novgorod had failed to render assistance.

Pskov sent Yury Vinkov and his retinue as emissaries to Grand Prince Vasily Dmitriyevich to request that he send Aleksandr Fedorovich² as their prince. Prince Aleksandr Fedorovich came to Pskov from the Grand Prince and he was received with honor and was given the office of prince on September 26, the Feast of St. John the Evangelist, and he swore a solemn oath to Pskov.

That winter during Lent the widow of Prince Daniil [Aleksandrovich] departed.

Metropolitan Photius the Greek came to Russia to assume the office of *metropolitan*.

Prince Vytautas and his whole land joined the Polish king and his whole land and they marched on Marienburg⁴ and fought with the Prussian master⁵ and all his country. They met the Prussian forces, attacked them, and destroyed them.⁶ God helped Vytautas and the king, and there was a fierce running battle over a distance of 20 *versts* and they chased them as far as Marienburg. They remained by the town

for three weeks and then returned with many captives, having placed lieutenants in various fortified towns. Everybody returned home with plenty of plunder. They remained at Marienburg all summer.

1. According to [The Chronicle of Balthasar Russow](#) (p. 35), the Master of the Livonian Order at that time was Konrad von Vietinghoff, who held office from 1401 to 1413.
2. Aleksandr Fedorovich Rostovsky was the vicegerent prince of Pskov in 1409-1412, 1422-1423, and in 1429-1434. [PBS 2002](#) p. 11.
3. This [Marienburg](#) was in Prussia at that time but is now in Poland at Malbork; it is not to be confused with a town of an identical name which became the modern Latvian town of Alūksne.
5. The Grand Master (Hochmeister) at that time was Ulrich von Jungingen.
6. Vytautas and Polish King Władysław II Jagiełło convincingly defeated the Teutonic Order in the [Battle of Grünwald](#) (Tannenberg) on July 15, 1410.

~1411 AD – 6919 AM

Concerning the bishop's *visitations*. Bishop Ivan sent *Archpriest* Timothy to Pskov in the week immediately preceding the beginning of the Great Lent to request that the priests grant him his due income. Pskov would not allow it to happen, saying, "When Pskov has its own bishop, he will have unencumbered income, as is always the case."

~1412 AD – 6920 AM

The fifth *indiction*.

Prince Aleksandr Fedorovich¹ left Pskov for Moscow even though he had sworn an oath on the cross to Pskov. The people of Pskov were steadfast to the oath. He left on May 15, the Feast of Holy Father Pachomius.

A bridge was built across the Pskova River, and another new bridge was built over the moat into the Krom towards the cathedral the Holy Trinity.

Pskov sent *Posadnik* Ivan Fedorovich and Fedor Shibalkinich and their companions to the Grand Prince to ask for a prince. They sought Prince Konstantin, the younger brother of the Grand Prince, but the Grand Prince set out for the Horde in the presence of the envoys.

1. Aleksandr Fedorovich Rostovsky was the vicegerent prince of Pskov in 1409-1412, 1422-1423, and in 1429-1434. [PBS 2002](#) p. 11.

~1413 AD – 6921 AM

The stone church of St. Basil-on-the Hill was built.

A stone porch was attached to Holy Trinity.

Tver burned down during Peter's Lent.¹

1. The [Tver Chronicle](#) (p. 486) states that the fire occurred on June 8.

~1414 AD – 6922 AM

The people of Pskov built a fort at OPOCHKA on the Velikaya River.¹ Construction began in the week of the Intercession² and it was completed in two weeks.

A new church of the Holy Savior was built at Pustynya.²

1. [OPOCHKA](#) is about 130 KM south of Pskov. It served to protect the southern approaches to the town.
2. The Orthodox Church celebrates the Feast of the Intercession (Protection) of the Theotokos on October 1st.
3. This was the church at the Velikopustynsky [Transfiguration Monastery](#) near the present-day village of Sloboda, not far from the town of [Porkhov](#).

~1415 AD – 6923 AM

In spring Bishop Ivan stepped down from the bishopric.

The old church dedicated to St. Sophia¹ was dismantled and construction began on a new one within the confines of Dovmont's Wall.

A stone bridge was built [from?] the bell tower [to the?] [cathedral of the] Trinity.²

1. Also known as the Church of St. Sophia and Her Children, Faith (Vera), Love (Lyubov), and Hope (Nadezhda). The location of the old church is not known. [Labutina 2011](#) pp. 276-278. ([Map 3](#))

2. The grammar of this sentence is fractured and the translation is tentative. It may repeat the information about the stone bridge given in the entry for ~1412/6920 q.v.

~1416 AD – 6924 AM

Simeon became the bishop of Novgorod the Great.

On June 18 the church dedicated to St. Sophia within the confines of Dovmont's Wall¹ was completed under the aegis of the elders of Holy Trinity, of Andrey Timoshinich, of Osya, of Ioan Khakhlev the priest, and of Pskov *Posadniks* Larion Doinikovich and Roman, Ioan, Feodosy and Mikula.

1. See [Map 3](#).

~1417 AD – 6925 AM

Prince Ivan died. He was the eldest son of Grand Prince Vasily Dmitriyevich. Bishop Ivan died, and so did Prince Grigory.¹ Prince Fedor² arrived in Pskov on Christmas Day.

1. Grigory Yevstafyevich, prince of Izborsk, often led the construction of defensive fortifications about Pskov.

2. Fedor Aleksandrovich Rostovsky was the vicegerent prince of Pskov 1417-1421. [PBS 2002](#) p. 465.

~1418 AD – 6926 AM

There was a terrible epidemic in Novgorod.

Posadnik Feodosy and all of Pskov directed that the square in front of Holy Trinity and the area around it be paved. The fence around the church was removed. *Posadnik* Mikula and the people of Pskov ordered artisans to pave Velikaya Street outside the wall as well as Izborsk Street in Zavelichye from Pomoryan.¹

On August 31 *Posadnik* Mikula Pavlovich² and his accompanying delegation made peace with Novgorod.

1. Pomoryan was the name of a neighborhood in Zavelichye at the end of the floating bridge across the Velikaya River; the bridge extended from the Vlasyevskaia Tower to a spot not far from the Church of the Dormition. The road to Izborsk began at that point. [Labutina 2011](#) pp. 157-158.

2. The [Pskov 2nd Chronicle](#) (p. 37) states that Prince Fedor Aleksandrovich shared a role in sending *Posadnik* Mikula Pavlovich to Novgorod, and it mentions that an Andrey Larionovich and a Daniil Filatayev were part of the delegation.

~1419 AD – 6927 AM

Bishop Simeon arrived in Pskov on October 16, the feast of St. Longinus, and he remained for three weeks.

~1420 AD – 6928 AM

A tower¹ was erected in the Krom facing the Pskova River and was completed on the Feast of St. Simeon [September 1].

1. The [Middle Tower](#). [Labutina 2011](#) p. 99.

~1421 AD – 6929 AM

Winter brought heavy snows, and in springtime there was severe flooding, and the springs and lakes were filled. Much of Novgorod was flooded and water carried away the bridge over the Volkhov. Many holy churches and monasteries were flooded, and many holy icons and books were lost in the flood. This happened at the 10th hour of the day on the 16th of the month.¹

1. The Novgorod Second, Third, and Fourth Chronicles state that the Novgorod flood took place on April 21.

~1425 AD – 6933 AM

Yevfimy¹ was installed as bishop in Novgorod on November 1. There was a severe epidemic in Novgorod. Grand Prince Vasily Dmitriyevich died that winter, on February 28, the Feast of St. Nestor the Martyr.

Prince Ivan Mikhailovich² of Tver died that spring.

There was a severe plague in Pskov and its domains, and people died of buboes.

1. Yevfimy I, bishop of Novgorod. The [Novgorod 1st Chronicle](#) (p. 415) states that he became bishop in ~1424/6932.
2. Ivan Mikhailovich was the Grand Prince of Tver from 1399 to 1425.
3. [Buboes](#) are a typical symptom of bubonic plague.

~1426 AD – 6934 AM

In autumn there was an omen associated with an icon of the Holy Theotokos at Lake Kamen at Vasily's residence: blood issued from her right eye and dripped down where it was standing, and then it continued to drip from the icon onto a cloth as they brought the icon of the Virgin to Pskov on September 16, the Feast of St. Euphemia the Martyr.¹

On September 23, the Feast of the Death of John the Baptist, the people of Pskov raised bells up into the new bell tower on the new wall on the Persi near Holy Trinity.

That winter Prince Fedor Patrikeyevich² died in Moscow upon his arrival from Pskov.

During the winter the plague died out in Pskov and in its lands. The plague had afflicted Pskov from the Feast of Elijah [July 20] until the Feast of the Baptism of the Lord [January 6].

In spring during the month of May there was a fire in Zapskovye and forty homes burned down. A short time later, because of our increasing sins, there was a fire in the *posad* on the other side of the moat on Trupekhova Street³ and many homes burned down. There were great losses, for God did not watch over the town. This happened on June 5.

A wooden bell tower was erected on the old location near Holy Trinity on the Persi and bells were hung in it.

Vytautas of Lithuania broke the peace with Pskov on the Feast of St. Peter [June 29]. Three weeks and four days later, on Thursday, August 1, Prince Vytautas arrived with a large combined army of Lithuanians and Tatars⁴ intent on waging war on Pskov territory. They came first to the town of OPOCHKA in high spirits, but the OPOCHKA troops put up a strong fight, and the Holy Savior⁵ came to their assistance, and then fifty armed men from Pskov arrived. There was a great fight between the OPOCHKA men and the Lithuanians and Tatars, but God protected OPOCHKA. The godless one assaulted the town but he lost many of his soldiers. He remained outside of OPOCHKA for two days and two nights. He left for Voronach early

on Saturday and arrived on Monday, August 5, and remained outside of Voronach for three weeks, constructing *throwing machines* and pounding the fortifications. The people of Voronach were in critical danger and their *posadniks*, Timofey and Yermola, kept sending word to Pskov: "Men of Pskov, help us and remember us, for we are now in great danger." Pskov sent Posadnik Fedor Shibalkinich to Prince Vytautas's army outside of Voronach, and he began to petition Prince Vytautas, but he would not accept Pskov's petitions. The people of Pskov placed their hope in God and in the Holy Trinity and in the prayers of the blessed Princes Gavriil and Timofey who lay buried at Holy Trinity. Then Prince Vytautas, who scorned the Christian faith, began to deceive the people of Voronach with his lies about making peace. However, that night there was a terrible storm with flashes of lightning and awesome thunder, and he actually did make peace with Voronach, and Voronach so informed Pskov. It was his fear of the terrible storm that led him to make peace.

Posadniks Sylvester Leontyevich and Fedor Shibalkinich and Pskov forces rode out to the outskirts of Kotelno. When godless Prince Vytautas heard the Pskov troops, he sent his heathen army of seven thousand Lithuanians and Tatars against them. There were just four hundred Pskov troops but the Pskovians initiated an attack outside the town of Kotelno. Although seventeen Pskov men were killed and thirteen were taken prisoner, the Pskov soldiers killed many Lithuanians and Tatars, but the exact number is unknown.

At that time the men from Ostrov went on a raid on the outskirts of Velye, and as they were returning to Ostrov at night, they caught sight of a Tatar force camped in the woods. They attacked the Tatars and killed forty of them, leaving few survivors. They left safe and sound, taking with them the horses and weapons which they had captured.

Soldiers from Vrev fought outside of their town and a few of their men were lost.

Pskov entreated Novgorod and Archbishop Yevfimy⁶ of Novgorod, but the Novgorodians rendered absolutely no assistance to Pskov, neither by word nor by action. Novgorod had sent Aleksandr Ignatyevich⁷ as an envoy to the army of Vytautas, and he met [Vytautas] as he marched on Pskov territory with his large army. He went back with the army and remained at OPOCHKA and at Voronach, and then he left the army to return to Novgorod. He did no good whatsoever for Pskov, but only added to Pskov's problems. Pskov placed its hopes in God and in the Holy Trinity and sent Posadnik Fedos Fefilovich, Posadnik Yakim Pavlovich, and other *boyars* to Voronach as envoys to Vytautas. Peace was made with Vytautas on Sunday, August 25, the Feast of St. Titus the Apostle, but without Novgorod's involvement. Prince Vytautas was promised a ransom of a thousand rubles for the thirteen Pskov men who had been taken prisoner at Kotelno and they were to be handed over to the Pskov *posadniks*. The Feast of the Baptism of the Lord [January 6] was set as the deadline for the ransom money to be given to Vytautas at Vilnius.

Pskov sent Posadnik Yury Timofeyevich to Grand Prince Vasily Vasilyevich⁸ with the message, "We request that you, Grand Prince, send an envoy to your father-in-law, Prince Vytautas, on behalf of the people of Pskov."

The Grand Prince promised to send his envoy to Prince Vytautas.

1. The [Pskov 2nd Chronicle](#) (p. 41) points out that Lake Kamen was near [Kolozhe](#), and that the omen portended the approach of the "pagan Prince Vytautas" and the "great spilling of Christian blood" which was to ensue.

2. Fedor Patrikeyevich was the vicegerent prince of Pskov in 1424-1425. [PBS 2002](#) p. 465. He was the son of Prince Patrikas Narimantaitis (Патрикей Наримонтович Стародубский, Patrikey Narimontovich Starodubsky).

3. Trupekhova Street began in the Polonishche region of Pskov, passed through the Trupekhovsky gate in the wall of 1374-1375, and ended in the Middle Town. [Labutina 2011](#) p. 161.

4. The reference is to the [Lipka Tatars](#), who had been living in Lithuania since the late 14th century.

5. The [Holy Savior](#) was the *patron* of OPOCHKA.

6. Yevfimy I, bishop of Novgorod, ~1424-1429.

7. Prior to 1416 Aleksandr Ignatyevich was a thousandman, but after that date he was a *posadnik*. Yanin, 2003, p.501.

8. [Vasily II Vasilyevich](#) was the Grand Prince of Moscow, 1425-1462.

~1427 AD – 6935 AM

There was an omen in the sun on Thursday, September 5, at the 6th hour of the day: there were six interconnected orbs about the sun – one was red, another green, a third yellow, the fourth was white, and the remaining two were all sorts of other colors.¹

That winter Grand Prince Vasily Vasilyevich sent an envoy to Pskov. The emissary joined two Pskov envoys, *Posadniks* Ivan Sidorovich and Yakim Pavlovich, and they all went to Lithuania. They brought money to Prince Vytautas for the prisoners who had been captured at Kotelno. Prince Vytautas accepted the money from *Posadniks* Ivan and Yakim, but he kept the prisoners who had been captured at Kotelno. The envoy from the Grand Prince was unable to accomplish anything.

That spring, on Tuesday of Holy Week, April 9, *Posadnik* Mikula died suddenly at night.

Three weeks before Easter Pskov sent *Posadnik* Silvestr Leontyevich as an envoy to Prince Vytautas in Lithuania – he was accompanied by a vicegerent of Bishop Parfey. They went to the prince and arranged for a ransom of 450 rubles to be paid for the prisoners. The money was to be paid on the Feast of St. Peter [June 29].

Germans killed three beekeepers² from OPOCHKA – they killed them in our land – and other heathen Germans on the upper Uska River near OPOCHKA engaged in burning and destruction at a time of peace and in defiance of the sacred oath.

That summer Germans mowed hay in Pskov territory. Two boatloads of men set out from Pskov, burnt the hay and captured seven Estonians and hanged them at Vybovsk.³

1. The description of this phenomenon suggests [sun dogs](#), an atmospheric phenomenon.

2. Beekeeping was important to the economy of Pskov and Livonia. The [Chronicle of Balthasar Russow](#) (p. 71) mentions an agreement in effect in the mid-XVI century in which the Diocese of [Dorpat](#) was to provide honey gratis to the Church of the Holy Trinity in Pskov.

3. "Vybovsk" is Vybovka, a village now known as Võõpsu in Estonian and as Вы́впцу (Vyupsu) in Russian. It is located in the far northwest area of Lake Pskov, at the entrance of Lämmijärv/Lake Teploye. See also [Contested lands and waters](#)

~1428 AD – 6936 AM

Pskov confirmed peace with the master,¹ with the people of Yuryev, and with the entire German land in accordance with earlier oaths. This was done without the participation of Novgorod, because Novgorod had been of no assistance at all.

Eight *zobnitsas* of rye sold for a *poltina*.²

Lithuanian Prince Vytautas began to hate Novgorod and broke the peace with them on *St. Peter's Fast*. Five weeks passed, and then in the sixth week, on Friday, July 16, pagan Prince Vytautas, a betrayer of the true Christian faith, arrived at Novgorod territory in great force. He came first to Vyshegorod³ and remained there two days and two nights and then set out for Porkhov, ravaging Novgorod territory. They arrived outside of the town and set up camp on July 20, the Feast of St. Elijah the Prophet. Novgorod Bishop Yevfimy⁴ and the Novgorod *posadniks* petitioned Prince Vytautas, and he accepted their petitions and made peace with them according to previous terms and swore an oath on the cross, and he returned prisoners at the bishop's request. On Wednesday, July 28, he left Porkhov for his own lands.

1. According to [The Chronicle of Balthasar Russow](#) (p. 36), the Master of the Livonian Order at that time was Cisse von dem Rutenberg (Zisse von Rutenberg), who held office from 1424 to 1433.

2. The [Pskov 2nd Chronicle](#) (p. 42) recounts this fact under the year ~1427 AD – 6935 AM and says that the harvest had been unusually good.

3. Two towns of this name are mentioned in this chronicle. The Vyshegorod mentioned in the present instance was the town which belonged to Novgorod.

4. Yevfimy I, bishop of Novgorod, ~1424-1429.

~1429 AD – 6937 AM

Pskov sent its envoy Nikifor Sovkinich and his retinue to Grand Prince Vasily Vasilyevich¹ to request a prince, and the Grand Prince sent the men of Pskov back home with Prince Aleksandr Fedorovich.² On February 20 he arrived in Pskov to assume his responsibilities.

The Marketplace was paved, and a new bridge was built across the Cherekha River.

1. [Vasily II Vasilyevich](#) was the Grand Prince of Moscow from 1425 to 1462.

2. [Aleksandr Fedorovich Shchepa](#), originally from Rostov, was prince of Pskov in 1410-1412, 1421-1423, and in 1429-1434. [PBS 2002](#) P. 11.

3. The [Cherekha River](#) flows into the Velikaya River about 5 km south of Pskov. It was the starting point of [two river-land-river routes](#) from Pskov to Novgorod.

~1430 AD – 6938 AM

A severe storm arose on September 15, the Feast of the Exultation of the Holy Cross. It continued for three days and it caused considerable damage to the town and to its environs.

Our father Archbishop Yevfimy¹ of Novgorod the Great died on November 1. He had been bishop for nine years.

1. Yevfimy I was the bishop of Novgorod ~1424-1429. The [Novgorod 1st Chronicle](#) (p. 415) records his death as occurring on 1 November ~1429/6937, and that "he was bishop for five years and five weeks."

~1431 AD – 6939 AM

The 10th *Indiction*.

Prince Aleksandr Fedorovich,¹ *Posadnik* Yury Timofeyevich and all the Pskov *posadniks* built a new fortress named Vybor² in the Kotelno region. Construction of its wall commenced on the Feast of the Exultation of the Holy Cross [September 14].

In the springtime three hundred men hired by Pskov began to build a new fortress with a stone wall on the bank of the Gdovka River. This was done under the aegis of Prince Dmitry Aleksandrovich,³ *Posadnik* Akim, and the people of Pskov. The people living along the bank of the river then gave Pskov 300 rubles for the stone wall. In one summer they were able to build a palisade along both sides of the *approach* (*pristup*) to the fort, and work was finished on November 1.⁴

On July 24, at the fifth hour of the night, at midnight, there was an omen in the moon.⁵

Metropolitan Photius died on July 1.

Grand Prince Vasily Vasilyevich⁶ went to the Horde to see the Tsar about becoming the great prince in land of Russia. He departed on the Dormition of the Mother of God [August 15] with many gifts. His uncle Yury Dmitriyevich went to the Horde for the same purpose, setting out on the Exaltation of the True Cross [September 14] with many gifts.⁶

1. [Aleksandr Fedorovich Shchepa](#), originally from Rostov, was prince of Pskov in 1410-1412, 1421-1423, and in 1429-1434. [PBS 2002](#) p. 11.

2. [Vybor](#) is about 50 km east-southeast of Ostrov, on the left bank of the Vyboroka River. ([Artem'yev 1998](#), pp. 51-52).

3. Prince Dmitry Aleksandrovich was the son of Prince Aleksandr Fedorovich of Pskov.

4. The construction took place in [Gdov](#) and the fortifications are described in [Afanas'yev 2006](#).

5. This was [the lunar eclipse of July 24, 1431](#).

6. [Vasily II Vasilyevich](#) was the Grand Prince of Moscow, 1425-1462. [Yury Dmitriyevich](#), a rival of Vasily II Vasilyevich, was Prince of Zvenigorod (1389-1421), of Galich (1389-1433), and was briefly the Grand Prince of Moscow in 1433 and in 1434.

~1432 AD – 6940 AM

On January 17 there was an omen in the moon.¹

Grand Princes Vasily Vasilyevich and Yury Dmitriyevich and their *boyars* all returned safely from the Horde without either prince being given ruling power. They left on the feast of the Birth of John the Baptist [June 24].

There was an omen in the moon that winter, on January 5 at the 7th hour of the night.

Pskov sent *Posadnik* Yury Timofeyevich and *Posadnik* Akim Pavlovich to Novgorod to make peace. Novgorod did not accept Pskov's earnest proposals, neither making nor abrogating peace.

A section² of the wall in Pskov was built from the Velikaya River to the Sysoyev gate.³

People from Pskov went to a conference on the Polotsk border, but nothing was accomplished.

1. A lunar eclipse took place on [January 17, 1432](#).

2. "Section" – the Russian word is "[прясло](#)" (*pryaslo*), which specifically refers to a section of wall between two towers.

3. Labutina ([Labutina 2011](#) p. 76) identifies the wall as being the pre-existing [wall of 1375](#), specifically that segment between the Sysoyev Gate and the nearby (Mstislavskaya) tower at the angle of the wall on the Velikaya River. She suggests that the activity might have involved repair work or work on weapon emplacements.

~1433 AD – 6941 AM

The 1st *indiction*, 4th *solar cycle*, 2nd *lunar cycle*.¹

Bishop Gerasim of Smolensk went to Constantinople to become *metropolitan*.

A new porch was built for the Church of the Holy Epiphany.²

In autumn a disagreement arose in Lithuania between Prince Švitrigaila and Prince Žygimantas,³ the brother of Vytautas, regarding who was to be the grand prince.

In autumn Prince Yury of Lithuania, the son of Lengvenis,⁴ arrived in Novgorod and was received by the people there.

There was a conflagration in Novgorod in autumn, and the fire destroyed the bishop's residence and the surrounding area. It also destroyed the entire roof of St. Sophia's except for the upper gilded portion, so in that sense God protected St. Sophia's.

That winter, on December 8, there was an extremely hard-fought battle between Lithuanian Prince Švitrigaila and Prince Žygimantas over the primacy of rule in Lithuania. Prince Švitrigaila gathered about himself a large army made up of Germans and people from Polotsk and Smolensk, and Žygimantas gathered the people from Žemaitija. They met and a fierce battle took place.⁵ Prince Švitrigaila fled the battle for Polotsk. Prince Žygimantas was victorious⁶ but his troops suffered many casualties. Prince Švitrigaila lost men from Polotsk and others were taken prisoner.

On January 6 at the seventh hour of the night there was an omen in the moon.⁷

On Sunday, June 14, at the sixth hour of the day there was an ominous storm. Lightning killed many people and horses, and it set fire to many residences on the side of the river opposite Snetogorsk. On Wednesday of that week at the ninth hour of the day there was yet another omen, this time in the sun.⁸ On that very same Wednesday flames from a bolt of lightning started a fire in another residence in the *posad* near the old Church of the Ascension. Then on June 29, at the fifth hour of the night, there was an omen in the moon again,⁹ and it was the fourth omen of that month.

That month Grand Prince Yury Dmitriyevich became Grand Prince of Russia and his nephew Vasily Vasilyevich fled from Moscow to Tver.

The entire German town of Kolyvan burned down¹⁰ as a result of a lightning storm.

That summer, on Friday, July 3 at the sixth hour of the day there was yet another omen in Pskov: lightning bolts set fire to two towers: one was at the sharp angle where the walls meet in the *Krom*¹¹ and the other was on the Velikaya River side of the *Persi*. Lightning struck one priest at Holy Trinity Church as the Liturgy was being sung, and the congregation panicked. A huge crowd poured out into the Krom, but the fires went out, thanks to the mercy of the Holy Trinity. But at that very same hour lightning from the storm brought another omen, this time across the river at the Church of St. John in the monastery.¹² A bolt of lightning entered the church, and the omen was that the gilded portions of icons turned dark. The

priests prayed for peace and for the town and its people, and they went in procession with crosses, praying to God.

Residents of the Petrovsk neighborhood dismantled the old tower at Saints Peter and Paul's Church and used the stone to build the Church of Saints Boris and Gleb, and from there they began to demolish the old stone wall¹³ in the direction of the Velikaya River.

Prince Yury Dmitriyevich arrived at Moscow from Galich with a large army, and when his nephew Prince Vasily Vasilyevich heard them approaching, he fled from Moscow to Tver. Prince Yury took up residence in Moscow, his patrimony, and then they both made peace.

That year Prince Švitrigaila of Lithuania mustered a large combined Lithuanian and German force against Žygimantas, the brother of Vytautas, over the issue of the throne of Lithuania the Great. Prince Žygimantas assembled a large army of Žemaitijans and Poles. There was no battle, and it weakened the principalities without resolving anything.

1. An "indiction" was used in church chronological reckoning; it was equal to fifteen years. In church chronological reckoning, a "[solar cycle](#)" was 28 years, at the end of which the day of the week returns to the same day of the year. The lunar cycle, which lasted nineteen years, began and ended when a new moon appeared on the same date.

2. See the entry for ~1397, footnote 6.

3. [Švitrigaila Algirdaitis](#) was the Grand Duke of Lithuania from 1430 to 1432. [Žygimantas Kestutaitis](#) [Sigismund, Sigmund, Zygmunt] was the Grand Duke from 1332 to 1440.

4. Yury, the son of [Lengvenis](#) (Юрий Лугвенович) is the Russian equivalent of his Lithuanian name, Jurgis Lengvenaitis. He was the appanage prince of [Mstislavl](#) (1431-1442, 1445-1460) and the Prince of Novgorod (1432-1440, 1445-1447).

5. The battle is known as the [Battle of Ašmena](#)

6. Literally: "stood on the bones"

7. This was the [lunar eclipse of January 6, 1433](#).

8. On Wednesday, [June 17, 1433 a partial eclipse of the sun](#) was visible in Pskov. It began at 5:25 UT, reached a maximum obscuration of 96% at 6:26 UT, and ended at 7:31 UT.

9. There was no eclipse on or about June 29, 1433, so the "omen" was probably meteorological in origin.

10. According to the [Chronicle of Balthasar Russow](#) (p. 36), the fire at Kolyvan (modern Tallinn) occurred on May 11, 1433

11. The "[Kutekrom](#)," refers to the sharp angle at the junction of the walls along the Velikaya and the Pskova rivers.

12. The Convent of St. John the Baptist was in [Zavelichye](#).

13. This would have been the wall of 1309. [Labutina 2011](#) pp. 76-77.

~1434 AD – 6942 AM

Pskov sent *Posadnik* Ivan Sidorovich and Posadnik Yakim and a retinue of *petty gentry* to Novgorod, but they were unable to make peace.

That year the Pskovians strengthened the defenses of new forts, placing one embankment at the wall of the Gdov fortress on the river bank, and another one in Vybor in Zalesye.

That winter, on February 28, Prince Aleksandr Fedorovich¹ and his entire household left Pskov for Moscow. He had been prince on three different occasions and had lived in Pskov for a total of twelve years. On that same day his son-in-law, Prince Vladimir Daniilovich,² arrived in Pskov from Lithuania, where he had been living for the previous ten years. He was received with honor in Pskov.

That autumn Bishop Gerasim arrived in Smolensk from Constantinople, where the patriarch had made him metropolitan of Russia. He did not go to Moscow because the grand princes were fighting over who was to be the grand prince of the Russian land.

That winter Grand Prince Vasily Vasilyevich assembled an army and set out to fight his paternal uncle Yury (Dmitriyevich), breaking their peace agreement as well as the law. He waged war in Galicia, captured the town of Galich, burned down holy churches and monasteries, killed many people and shed much blood. Prince Yury was not there. Vasily came to Pereyasavl and was guilty of much evil. *Prince Yury and his two sons raised a great army*³ and set out after them. As they approached Pereyasavl, Prince Vasily marched forth with his army. Their forces met in a great battle on Tuesday, March 16, in the week preceding Palm Sunday. Prince Yury and his sons were victorious. Prince Vasily fled the battle with a small retinue through his own domains to Novgorod, arriving on Wednesday of Holy Week, March 31,

and he was received by the Novgorodians. Then Prince Yury and his army set out for Moscow and arrived on Holy Thursday, and the city was returned to him on Thursday of Easter Week. Prince Yury entered Moscow, assumed the rule, and took over all of his cousin Prince Vasily Vasilyevich's domains and property. He detained the Grand Princess and her daughter-in-law, the other princess of Vasily, and he himself occupied the throne. Grand Prince Vasily Vasilyevich remained in Novgorod for three weeks and two days, and on April 23 he set out from Novgorod for Tver.

Two weeks after Easter of that year *Hegumen* Yevfimy went to *Metropolitan* Gerasim in Smolensk to be named bishop of Novgorod. This is the same Yevfimy who had been brought to the bishop's residence three years earlier *as a monk*³ and was called to be bishop. He was designated bishop on May 26, the Feast of the apostle St. Carpus of the Seventy. Because he traveled slowly, his trip from Novgorod to Smolensk and back, including his installation, took six and a half weeks.

There was famine in German domains and grain was extremely expensive, but in Pskov the Holy Trinity provided cheap grain in abundance, with a *zobnitsa* of rye being sold for ten *dengas*.

The stone church of Saints Boris and Gleb was completed; it stood next to the Church of Saints Peter and Paul.⁴

Construction began on a stone church of the All-merciful Savior in the marketplace.⁵

Grand Prince Yury Dmitriyevich died.

Pskov sent *Posadnik* Silvestr Leontyevich and his retinue to Novgorod as peace envoys. They went to Novgorod and petitioned Bishop Yevfimy⁶ of Novgorod the Great, the *posadniks*, the *thousandmen*, and all of Novgorod the Great. Through the mercy of God and St. Sophia and with the bishop's blessing, Pskov's petitions were accepted and peace was made in accordance with terms agreed upon in the past. *Posadnik* Silvestr and Stefan, the son of *Posadnik* Rodion, and the whole retinue took an oath on the cross to Novgorod for all of Pskov, for all its *dependent towns*, and for all its lands in accordance with terms agreed upon in the past. On the Novgorod side, *Posadnik* Samson Ivanovich and *Thousandman* Fedor Eliseyevich took an oath to Pskov on behalf of all of Novgorod, all its dependent towns, and all its lands in accordance with terms agreed upon in the past. This took place on Thursday, July 22, the Feast of St. Mary Magdalene.

That year Prince Vasily Yuryevich⁷ came to Novgorod, to *Gorodishche*.⁸

1. Aleksandr Fedorovich, originally from Rostov, was prince of Pskov in 1410-1412, 1421-1423, and in 1429-1434. [PBS 2002](#) p. 11.

2. Vladimir Daniilovich was the prince of Pskov from the end of February 1434 to November 1435, and he was the Pskov vicegerent of Grand Prince Vasily Vasilyevich from April 1436 until ~1438/1439. [PBS 2002](#), p. 95.

3. The grammar is fractured in this passage. The sense was restored by using the text of the account in the [Pskov 1st Chronicle](#) (p. 42); the phrase "as a monk" is absent in the Pskov 3rd Chronicle.

4. These churches were located at the river wall facing the Pskova River, between the walls of 1309 and 1375. [Labutina 2011](#), pp. 269, 276.

5. The church was located just outside of [Dovmont's Wall](#), near the prince's residence. ([Map 3](#)) [Labutina, 2011](#), p. 285. It was completed in ~1435 AD.

6. Yevfimy was Yevfimy II, bishop of Novgorod (1429-1458).

7. [Vasily Yuryevich Kosoy](#) ("the Squint"), the son of Grand Prince Yury Dmitriyevich, was himself the Grand Prince of Moscow in 1434-1435.

8. [Gorodishche](#) was located about 2 km south of Novgorod in the area where the Volkhov River emerges from Lake Ilmen: it was the residence of the princes of Novgorod.

~1435 AD – 6943 A.M

Envoys arrived from Novgorod. Then all the Pskov *posadniks* and the *hundredmen* and honorable people swore an oath on the cross to Novgorod in the presence of the Novgorod envoys in accordance with terms agreed upon in the past.

On January 13 of that winter Bishop Yevfimy¹ arrived in Pskov. It was not the stipulated time for a *visitation* nor was it his turn, but he did it on a caprice. The people of Pskov received him and requested that he perform the solemn liturgical ceremonies, but he did not wish to do so. He requested his right to hold court in Pskov and to perform his visit to the priests. The people of Pskov did not acquiesce, but

rather insisted on their liturgical ceremonies and ancient rights, (suspecting) that he planned to install citizens of Novgorod, not of Pskov, as his vicegerents and as the keepers of his seal. This infuriated him and he departed from Pskov after a week. Prince Vladimir and the *posadniks* and *boyars* overtook him at Nevaditsy² and begged him to reconsider, and he returned, but he referred the question of Pskov liturgical ceremonies to the *metropolitan*. The people of Pskov allowed him to hold court for a month, to have visits among priests, but his vicegerent began to hold court in a way which was not in accordance with ancient Pskov customs. He also began to abrogate documents and written texts, and began to place deacons in the court of law, and began to institute innovations, abandoning the old. The people of Pskov did not stand firm for their rights nor did the priests take a stand against his visitations and taxes, and thus it happened that because of sins and the work of the devil, a conflict arose between the people of Pskov and the people of St. Sophia.³ The bishop grew angry and departed without accepting Pskov's customary parting gift. He had been in Pskov for two and a half days and he departed on January 30. He did much to the detriment of priests and *hegumens*. Nothing like this had ever happened since the time of the earliest bishops, but happen it did on account of our sins.

Pskov hired workers to build a bridge across the Pskova River. The lumber used by the workers for the supports and the crossbeams was Pskov oak. There were forty workers and their labor cost seventy rubles.

A frost killed the rye crop and the peasants went without bread.

The stone church dedicated to the All-merciful Savior⁴ was completed on June 23.

Grand Prince Vasily Vasilyevich⁵ made peace with the sons of Yury, with Prince Vasily and his brothers and with his relatives in the Russian Land in the grand principedom.

Prince Vasily Yuryevich⁶ left Gorodishche in Novgorod for Zavolochye,⁷ and the local inhabitants became subject to him and swore allegiance to him, severing ties with Novgorod.

Lithuanian Prince Švitrigaila put *Metropolitan* Gerasim in iron chains and brought him from Smolensk to Vitebsk, and this was done only because of a secret denunciation.⁸ Prince Žygimantas detained him for four months and on July 28 had him executed at Vitebsk by burning him at the stake, and only Christ himself knows what the true circumstances were. After the execution Prince Švitrigaila assembled a great army consisting of forces from Smolensk and its dependent towns, Kiev, Vitebsk, Polotsk, Germans, the master⁹ of Riga and his army, and people from across the sea, and they came to do battle with Prince Žygimantas. Žygimantas gathered together Poles, Lithuanians, and the people of Žemaitija and marched out to oppose him. Battle was joined in the land of the Žemaitija at Šventoji River. Victory was enjoyed by Prince Žygimantas; Prince Švitrigaila fled the battle, but his entire army fell prisoner. Švitrigaila fled towards Polotsk to German territory with a small retinue of thirty men. He arrived in flight in Polotsk after having abandoned many of his princes and many German princes as well and nobles and innumerable men of renown. The battle was fought on September 1. It had been many years since a battle of this magnitude had been fought in Lithuania.¹⁰

1. Yevfimy II, bishop of Novgorod (1429-1458).

2. [Nevaditsy](#) is a village on the Chereka River on the river-portage-river route between Pskov and Novgorod. It is approximately 20 km east of Pskov. See [Map 6](#).

3. St. Sophia was the main church in Novgorod.

4. The Church of the Savior was located in the marketplace ("na Torgu"). [Labutina 2011](#) p. 285.

5. [Vasily II Vasilyevich Temny](#) ("the blind") reigned 1425-1462 as the Grand Prince of Moscow.

6. [Vasily Yuryevich Kosoy](#) ("Squint-Eye") reigned briefly as Grand Prince of Moscow in 1434.

7. [Zavolochye](#), literally "beyond the portage," refers to lands in the basins of the Onega and (Northern) Dvina rivers.

8. The [Pskov 1st Chronicle](#) (p. 43) states that Gerasim was found to be in possession of treasonous correspondence.

9. According to [The Chronicle of Balthasar Russow](#) (pp. 36-37, the Master of the Livonian Order at that time was Frank von Kersdorf who held office from 1433 to 1435.

10. This was the [Battle of Wilkomierz](#).

~1436 AD – 6944 AM

In the autumn Lithuanian Prince John Baba¹ came unexpectedly to Pskov from the Germans in

Riga, from the prince master.² He was received with honor by the people of Pskov. He remained in Pskov until mid-winter and then he set out to the Grand Prince in Moscow.

That winter Prince Boris³ arrived in Pskov from the Grand Prince and he was received by the people of Pskov. Prince Vladimir⁴ left the prince's residence and Prince Boris began to live there. Pskov sent Prince Vladimir and its envoys Ivan Larionov and Timofey Potkin to the Grand Prince Vasily Vasilyevich. He (the Grand Prince) gave him (Vladimir Daniilovich) the position of prince at Pskov. He returned to Pskov and Prince Boris followed the Grand Prince's directive and left Pskov, for he had been shown to be a liar.

In winter a Novgorod military force made war on Velikiye Luki and then on Rzheva because they had refused to pay the customary tribute to Novgorod.

In spring Pskov received German traders and their goods, but it imprisoned twenty-four Germans who, in defiance of the oath, had captured Pskov fishermen and killed others.

1. The [Kholmogorskaya Chronicle](#) (p. 100) identifies John Baba as a prince of Dryutsk, which is a town about fifteen km south of Smolensk.

2. According to [The Chronicle of Balthasar Russow](#) (p. 37), the Master of the Livonian Order at that time was [Heinrich von Böckenförd](#), who held office from 1433 to 1435.

3. Boris Vasilyevich was a vicegerent prince of Pskov, from mid-November 1435 to mid-April 1436, [PBS 2002](#) pp. 55-56.

4. Vladimir Daniilovich was the prince of Pskov from the end of February 1434 to November 1435, and he was the Pskov vicegerent of Grand Prince Vasily Vasilyevich from April 1436 until ~1438/1439. [PBS 2002](#), p. 95.

~1437 AD – 6945 AM

Prince Ivan, the son of Andrius Algirdaitis,¹ arrived from Lithuania two weeks after Easter. The people Pskov welcomed him and regularly brought him bread and food and mead and gifts. The people of Pskov gave Prince Ivan Algirdovich ten *zobnitsas* of rye and ten of oats, and ten rubles for provisions. He left Pskov on Christmas week.

Grand Prince [Vasily Vasilyevich](#) blinded Prince [Vasily Yuryevich](#).²

There were floods in the autumn, and they carried away nine sections of the bridge across the Volkhov² and caused considerable damage.

1. Prince Ivan was the grandson of [Algirdas](#); his name would have been Ivanas Andraitis in Lithuanian, Ivan Andreyevich in Russian; "Ivan Algirdovich" is unexpected.

2. Vasily II Vasilyevich "the Blind" reigned 1425-1482 as Grand Prince of Moscow. Vasily Yuryevich "the Cross-eyed" reigned briefly in 1434-1435. When said and done, the blinded had blinded the blinded.

3. The bridge over the [Volkhov](#) was in Novgorod.

~1438 AD – 6946 AM

The 1st *indiction*.

On December 6 during the *Nativity Fast Metropolitan Sidor* of Kiev and of All Russia visited the Cathedral of the Holy Trinity in the town of Pskov and celebrated the liturgy that same day, on the Feast of St. Nicolas. He remained in Pskov for seven weeks and appointed Gelasy to be the *archimandrite* of Pskov. He exercised the right of holding court and of the seal, waters, lands, the bishop's tax, and all ancient episcopal privileges, and he gave them to his vicegerent, *Archimandrite Gelasy*.

The stone church of St. Athanasius within the confines of Dovmont's Wall was completed, as was a second stone church, the Holy Savior-at-the-Old-Tower.¹

1. The Church of Holy Savior-at-the-Old-Tower was located within the wall of 1309, which appears on [Map 1. Labutina 2011](#) pp. 281-282.

~1439 AD – 6947 AM

Prince Aleksandr Ivanovich, great-grandson of Algirdas, arrived from Tver. Prince Vladimir Daniilovich was driven out of Pskov and Aleksandr¹ was received as prince.¹

1. Aleksandr Ivanovich (Lukomsky?) was prince of Pskov from ~1439-~1442. [PBS 2002](#) p. 10. Vladimir Daniilovich was the prince of Pskov from the end of February 1434 to November 1435, and he was the Pskov vicegerent of Grand Prince Vasily Vasilyevich from April 1436 until ~1438/1439. [PBS 2002](#), p. 95.

~1440 AD – 6948 AM

Prince Žygimantas was killed by the Czartoryzsky princes in Lithuania on Lazarus Saturday.¹ Casimir took office in the Lithuanian Grand Principality. He was the son of a king and was an apostate from the Christian faith.²

An omen was observed in Voronach: on the morning of Savior's Day [August 19], blood flowed from dry wood out of the left eye of the icon of St. Nicolas. Two priests, Simeon and Ivan, were sent from the three *congregations* for the icon, and it was brought to Pskov on the Feast of the Beheading of John the Baptist [August 29]. All three *congregations* met the icon and *Archimandrite* Galasy and all the priests prayed to God. Great was the fear amongst Christians regarding the miracle of St. Nicolas.

All of Polotsk burned down.

1. In the Orthodox Church, Lazarus Saturday is the day before Palm Sunday, a week before Easter. The Polish [Chartoryzsky family](#) had close Lithuanian-Ukrainian ties.

2. Casimir IV Jagiellon – [Kazimierz IV Andrzej Jagiellończyk](#) – had been baptized as a Roman Catholic in his infancy. He was later to become the Grand Duke of Lithuania (1440-1492) and the King of Poland (1447-1492).

3. [Voronach](#), some 90 KM southeast of Pskov, was a [dependent town](#) of Pskov and one of several forts protecting the southern approaches to Pskov. [Map 5](#) shows the locations of the dependent towns.

~1441 AD – 6949 AM

OPOCHKA, a *dependent town* of Pskov, burned down completely. The fire started at the Church of the Holy Savior on September 5, the Feast of St. Zachariah the Prophet. That autumn Prince Aleksandr and the Pskov *posadniks* sent Posadnik Timofey to OPOCHKA and he and the residents of the district rebuilt the fortifications.

In autumn *Metropolitan* Isidore of Kiev¹ arrived in Lithuania on the Feast of the Intercession of the Theotokos [October 1]. He had come from the Ecumenical Council of Florence, which had been called by Pope Eugene, and he (i.e. the pope) sent his blessing as well as a letter to Pskov. He (*Metropolitan* Isidore) summoned his vicegerent in Pskov, *Archimandrite* Gelasy, who left Pskov on the autumn Feast of St. Nicolas. Later, on the winter Feast of St. Peter, the metropolitan sent to Pskov a different *archimandrite* by the name of Grigory.²

In winter Grand Prince Vasily Vasilyevich sent his envoy to Pskov to incite the people of Pskov against Novgorod; this happened while the Grand Prince himself and his army were in Torzhok. Prince Aleksandr² along with Ivan Sidorovich and all the other *posadniks* of Pskov paid no attention to the request of the Grand Prince and instead sent a peace treaty to Novgorod, but it was rejected. Pskov then mustered its soldiers and those of its dependent towns and set out into Novgorod territory to assist the Grand Prince. They waged war in Novgorod territory and remained outside of Porkhov for three days. Pskov soldiers conquered a band of Novgorod territory three hundred *versts* long by fifty *versts* wide, from the Lithuanian border to the German border. The Grand Prince was outside of Demyany³ at the time when Bishop Yevfimy and the Novgorod *posadniks* came to pay respects to him, and he made peace with Novgorod for himself and for Pskov. Novgorod paid Grand Prince Vasily Vasilyevich 2000 rubles for its culpability, excluding tribute, and it agreed that tribute and taxes would be paid as in the past.

That spring Metropolitan Isidore arrived in Moscow from Lithuania on Palm Sunday and began to mention Pope Eugene in his prayers. Grand Prince Vasily Vasilyevich disliked this evil innovation of Isidore and he deposed him from the office of metropolitan and placed him under arrest.

1. [Isidore of Kiev](#), (1835-1463), known also as Isidore of Thessalonica, a humanist and theologian, was a strong advocate for the reunification of the Eastern and Western Churches.
2. The [Pskov 2nd Chronicle](#) states that Grigory was sent on January 18, which was not one of the several feasts of a St. Peter which occur that month. The autumnal feast of St. Nicolas was probably on December 6.
2. Aleksandr Ivanovich (Lukomsky?) was the prince of Pskov from ~1439~1442. [PBS 2002](#) p. 10.
3. Located about 180 km southeast of Novgorod, Demyany is now known as [Demyansk](#).

~1442 AD – 6950 AM

Metropolitan Isidore fled from Moscow to Tver and Prince Boris of Tver received him and placed him under arrest, but later freed him on Wednesday of the fourth week of Lent. He went to Grand Prince Casimir¹ at Novy Gorodok² in Lithuania.

During the winter a severe plague broke out in Pskov and many men, women, and children died. The nature of the illness was that whoever came down with a swelling died quickly. Deaths began to occur on the eve of the Feast of St. Nicolas [December 6] in winter and people continued to die throughout the year. Prince Aleksandr Fedorovich and *Posadnik* Yury Timofeyevich and *Archimandrite* Grigory and the priests of all three *congregations* held a meeting with the people of Pskov and erected a church of the Exaltation of the Theotokos on Romanova Hill;³ they did this on a Wednesday⁴ of Peter's Lent, on the Feast of St. Dorotheus the Martyr, Bishop of Tyre [June 5].

Prince Aleksandr⁵ died a saintly death.

Another church, one dedicated to St. Sava, was built in the Mikiteva monastery.⁶

1. [Casimir IV Jagiellon](#) was the Grand Prince of Lithuania (1440-1492) and the King of Poland (1447-1492).
2. This [Novy Gorodok](#), not to be confused with other towns of the same name, is presently in the Hrodna voblasts of Belarus; it is now known as Navahrudak in Belarusian, Novogrudok in Russian, and Naugardukas in Lithuanian.
3. The church was built in the Polonishche area of Pskov. [Labutina 2011](#), p. 286.
4. Building a church in a single day as an act of devotion, faith, and hope was believed to be particularly efficacious in times of great crisis. [Zguta 1981](#).
5. Aleksandr Ivanovich (Lukomsky?) was the prince of Pskov from ~1439~1442. [PBS 2002](#) p. 10.
6. The Mikiteva Monastery, known later as the Savina Monastery, was about twelve kilometers south of Pskov, on the Mnoga River not far from the village of Solovy.

~1443 AD – 6951 AM

The plague came to an end in Pskov on the Feast of St. Dmitry [October 26] in autumn, but people in the *dependent towns* and in the outlying regions continued to die until the Feast of the Baptism of the Lord [January 6].

Aleksandr Vasilyevich¹ arrived on the Feast of Holy Father Eutropius [March 3], which was on the Sunday of the week immediately preceding the Great Lent. He had been sent to Pskov by Grand Prince Vasily Vasilyevich and he was received with honor by Pskov. Then an envoy arrived from Grand Prince Vasily Vasilyevich and made him (Aleksandr Vasilyevich) prince by the Grand Prince's authority. He was enthroned as prince by the people of Pskov in Holy Trinity on August 25, the Feast of St. Bartholomew the Apostle. He swore an oath on the cross to Grand Prince Vasily Vasilyevich and to all of Pskov regarding all of Pskov's ancient rights.

1. Aleksandr Vasilyevich Chartorsky (Chertorysky) was prince of Pskov from August 1443 to June 1447 and from July 1456 to February 1460 and Prince of Novgorod (1447-1455). [PBS 2002](#) p. 9.
2. [Vasily II Vasilyevich](#) "the Blind" was the Grand Prince of Moscow (1425-1462).

~1444 AD – 6952 AM

Posadnik Fedor Patrikeyevich and Prokopy the judge went to the prince master¹ in Riga to conclude peace. An armistice for ten years was established and an oath was sworn on the cross on the Feast of the Nativity of the Holy Theotokos, September 8.

Two churches were built. The Church of the Dormition of the Holy Theotokos was built in Zavelichye, and the second church, dedicated to the Holy Epiphany, was built opposite the mill at the fords.²

That autumn Prince Aleksandr³ and the men of Pskov marched on the German castle of Neuhausen. They destroyed all the grain and they hanged seven Estonians in the *land under dispute*.

That autumn a Swedish prince from Vyborg arrived *at the Narva River*⁴ with an army of Swedish Germans (!), violating the peace and the oaths taken on the cross. Maksim, the son of *Posadnik* Larion, was captured on the Narva River, as were twenty-seven men with him, and others were killed. They remained prisoners there for over a year.

1. According to [The Chronicle of Balthasar Russow](#), (p. 38), the Master of the Livonian Order at that time was Heinrich (Heidenrich) Vinck von Overberge, who held office from 1438 to 1450.

2. The Church of the Holy Epiphany was on the left bank of the Pskova River, in the [Polonishche](#) region of Pskov. [Labutina 2011](#), pp. 287-288.

3. Aleksandr Vasilyevich Chartorysky (Chartorysky. [Czartoryski](#)) was prince of Pskov from August 1443 to June 1447 and from July 1456 to February 1460 and Prince of Novgorod (1447-1455). [PBS 2002](#) p. 9.

4. "at the Narva River" – from the [Pskov 2nd Chronicle](#), p. 47.

~1445 AD – 6953 AM

Prince Aleksandr Vasilyevich¹ and the Pskov *posadniks* sent Prokofy the judge as their envoy to Swedish Prince Charles² in Vyborg. They ransomed Maksim and his retinue, but the others had already died there. A ransom of 120 rubles was paid, and the total expenses came to 150 rubles.

1. Aleksandr Vasilyevich Chartorysky (Chartorysky. [Czartoryski](#)) was prince of Pskov from August 1443 to June 1447 and from July 1456 to February 1460 and Prince of Novgorod (1447-1455). [PBS 2002](#) p. 9.

2. [Charles](#) later became the King of Sweden (1448-1457, 1464-1464, 1467-1470) and of Norway (1449-1450).

~1446 AD – 6954 AM

Grand Prince Vasily Vasilyevich of Moscow mustered his Russian troops and they set out to expel the accursed Tsar Ulu-Muhammed from his land.¹ Ulu-Muhammed fled and the Grand Prince turned back and arrived back in September, staying at the Sergiyev Monastery in Makovets.² The accursed Ulu-Muhammed returned three days later and attacked the Grand Prince's forces at Suzdal, capturing the Grand Prince and killing many others. When the news reached Moscow there was great sadness and weeping, and everybody fled into the fortified area of Moscow. That night Moscow caught fire and many men, women, and children perished, two thousand and seven hundred of them, and an enormous amount of goods and property was lost. The Grand Prince was ransomed before Christmas after he had promised to pay a ransom of gold and silver and all kinds of cloth and horses and weaponry, all of which was worth thirty thousand.³ Five hundred Tatars accompanied him, and the Grand Prince dismissed the Tatars and entered Makovets on the Sunday at the beginning of the week before the beginning of the Great Lent. Grand Prince [Dmitry] Yuryevich Shemyaka⁴ and Prince Ivan of Mozhaisk had arrived; the former remained in Moscow and Prince Ivan was sent to Makovets. When Prince Ivan arrived there, he arrested Grand Prince Vasily Vasilyevich on the Sunday of the week before the beginning of the Great Lent. He brought him to Moscow on the following day. On Wednesday of that week, Grand Prince Dmitry ordered that he be blinded. His eyes were plucked out, and he (Dmitry) ruled as Grand Prince in Moscow.

A stone church in honor of St. John the Evangelist was erected at the wall of the Snetogorsk⁵ residence. It was completed on the Feast of our holy father Callinicus [December 14].

1. [Vasily II Vasilyevich](#) "the Blind" was the Grand Prince of Moscow (1425-1462). [Ulu-Mohammed](#) (Olugh-Mohammed, Ulugh-Mohammed, Ulug Mahmet etc.) is actually called "Bakhmet" in the text of this chronicle.
2. Makovets is a hill in [Sergiyev Posad](#), where the [monastery](#) is located.
3. Units not specified. The [Pskov 1st Chronicle](#) (p. 47) states that the value was 25,000.
4. [Dmitry Yuryevich Shemyaka](#) was the Grand Prince of Moscow (1445, 1446-1447). Prince Ivan of Mozhaisk was his son, Ivan Dmitriyevich Shemyaka.
5. The Snetogorsk residence (Снетогорский двор) was not at [the monastery](#); it was in Pskov proper, on the left bank of the Pskova River, near the bridge. [Labutina 2011](#) pp. 145-146.

~1447 AD – 6955 AM

Prince Aleksandr Vasilyevich¹ left Pskov for Novgorod. The Pskov *posadniks* and all of the citizens of Pskov had asked him not to leave, but he did not grant their request, as he had made a commitment to Novgorod. He left on *Peter's Fast*.

1. Aleksandr Vasilyevich Chartorysky was prince of Pskov from August 1443 to June 1447 and from July 1456 to February 1460. [PBS 2002](#) p. 9.

~1448 AD – 6956 AM

Prince Aleksandr Vasilyevich¹ and the men of Novgorod set out against the prince master² of Riga and against King Charles of Sweden. Novgorod troops took a stand on the Narva River, battling with the pagan Germans across the river. God and the Wisdom of God, St. Sophia, assisted Prince Aleksandr and the Novgorodians. They killed many pagan Germans, many others were killed aboard vessels at sea, and yet others drowned in the sea. They took eighty-four captives including two German princes, and the prayers of the *saintly princes* granted them much plunder. Prince Vasily Vasilyevich³ and Novgorod troops attacked others outside of the fortress of Yama.⁴

Prince Vasily Vasilyevich⁵ of the Suzdal princes arrived in Pskov from Novgorod on the week of the tenth Sunday before Easter, on January 14, on the Feast of our Holy Fathers Martyred on Mount Sinai. The people of Pskov received him with honor and installed him as prince in Holy Trinity, granting him all the ancient rights, and he swore on the cross to the people of Pskov and to all ancient Pskov rights.

1. Aleksandr Vasilyevich Chartorysky had been prince of Pskov from August 1443 to June 1447 and would be again from July 1456 to February 1460. [PBS 2002](#) p. 9.
2. According to [The Chronicle of Balthasar Russow \(p. 38\)](#), the Master of the Livonian Order at that time was Heinrich (Heidenreich) Vincke von Overberge, who held office from 1438 to 1450.
3. [Vasily II Vasilyevich](#) "the Blind" was the Grand Prince of Moscow (1425-1462).
4. [Yama](#), present-day Kingesepp, is a town on the Luga River, about twenty kilometers east of the Narva (both the city and the river).
5. Vasily Vasilyevich Shuisky-Grebenka was the prince of Pskov from mid-January 1448 until mid-July 1455, when he became prince of Novgorod. [PBS 2002](#) p. 77.

~1449 AD – 6957 AM

Pskov sent its envoys to a meeting on the Narva River near Novy Gorodets,¹ and peace was concluded with the blessings of Yevfimy, the archbishop of Novgorod and bishop of Pskov. Present were Prince Aleksandr Vasilyevich Chartoryzsky² of Novgorod the Great, and Novgorod *Posadniks* Samson Ivanovich, Dmitry Vasilyevich Glukhov, Ivan Lukinich Shchoka, Yesif Andreyevich Goroshkov, Bogdan Yesifovich, and many *boyars* from Novgorod. Pskov was represented by Posadnik Fedor Patrikeyevich, Stefan Yuryevich, Afanasy Yuryevich the posadnik's son, Leonty Makaryinich, Timofey Vlashevich, Parfey Volodinich, Aleksey Makhirvey, and Ignaty Pyatkov. An armistice³ which was to last twenty-five years was agreed upon with the prince master⁴ of Riga and his princes and with the bishop

and people of Yuryev. *The people of Yuryev had seized*⁵ much of what belonged to Pskov in times of old, but through the mercy of the Holy Trinity and the prayers of the *sainted princes*, with shame and disgrace these pagans returned everything which belonged to Pskov. Peace was concluded on the Feast of the Dormition of the Theotokos (August 15).

1. Novy Gorodets was mentioned in the entry of 1448 as "[Yama](#)."
2. Aleksandr Vasilyevich Chartorysky had been prince of Pskov from August 1443 to June 1447 and would be again from July 1456 to February 1460. [PBS 2002](#) p. 9.
3. A translation of the text of the treaty is available in [Addendum 3L](#). The actual date of the treaty is August 15, 1448.
4. According to [The Chronicle of Balthasar Russow](#) (p. 38), the Master of the Livonian Order at that time was Heinrich Vinck von Oberberge, who held office from 1438 to 1450.
5. "*The people of Yuryev had seized*" is supplied from the [Pskov 1st Chronicle](#) (p. 49).

~1450 AD – 6958 AM

The most reverend Yevfimy, the archbishop of Novgorod the Great and bishop of Pskov, came to Pskov, the domain of the Holy Trinity, when Vasily Vasilyevich¹ was prince at Pskov and when Fedor Patrikeyevich was the incumbent *posadnik*. Monks and priests and deacons met him in procession with crosses, and the prince of Pskov and the *posadniks* went out to meet him across from the distant Panteleimon² [Monastery] and received him with great honor. He arrived on December 27, the Feast of St. Steven the Apostle and Archdeacon, and the liturgy was celebrated on that same day at Holy Trinity. On the third day of his *visitation* he celebrated the solemn liturgical ceremonies in the Pskov rite at Holy Trinity and he read aloud the Synodikon; he cursed evildoers who wished harm to St. Sophia and to the Holy Trinity and to Novgorod the Great and to Pskov, and he sang to the eternal memory of the *saintly princes* buried in St. Sophia's and in Holy Trinity, and he also sang to the eternal memory of those other good people who had died and had shed their blood for the Houses of God and for Orthodox Christianity, and he sang for long lives for those living under the domain of St. Sophia in Novgorod the Great and of the Holy Trinity in Pskov. The Pskov princes [*sic*] and the Pskov *posadniks* and *all the men*³ in all the *boroughs* honored the bishop greatly and gave him gifts and accompanied him as an honor escort to the border.

1. Vasily Vasilyevich Shuisky-Grebenka was the prince of Pskov from mid-January 1448 until mid-July 1455, when he became prince of Novgorod. [PBS 2002](#) p. 77.
2. The "distant Panteleimon" is the monastery of St. Panteleimon located at the mouth of the [Cherekha River](#), on the route between Pskov and Novgorod. See [Map 6](#).
3. "*all the men*" is from the [Pskov 1st Chronicle](#) p. 50.

~1451 AD – 6959 AM

God sent us punishment for our increasing sins: the entire town of Pskov burned down on October 22, the Feast of St. Abercius, Bishop of Hieropolis and Equal-to-the-Apostles. The fire spread from the tower in the corner,¹ from the Burkova *corduroy side street* and Khytr's tannery. It burned for a day and a half, day and night, but God and the Holy Trinity protected the Krom.

1. The "tower in the corner" has been identified as the Burkovsky tower, now known as the Mstislavskaya tower, the southernmost tower on the Velikaya River, at the corner where the wall along the Velikaya River meets the Wall of 1375. [Labutina 2011](#) p. 73.

~1452 AD – 6960 AM

A stone wall¹ was built in the Krom at the Persi from the Great Gate. Five storage cellars were built into the wall.

1. Cf. [Labutina 2011](#), pp. 77-78. The [Pskov 2nd Chronicle](#) (p. 48) indicates that this wall was a part of the [fortification corridor](#) (заханень, zakhaben), a narrow walled curved passage which would allow defenders to hurl weapons down from walls on both sides upon any enemies who might have broken through the Great Gate.

~1453 AD – 6961 AM

The most reverend Yevfimiy, the archbishop of Novgorod the Great and bishop of Pskov, visited Pskov, the domain of the Holy Trinity, while Vasily Vasilyevich¹ was the prince of Pskov and while Georgy Timofeyevich was the incumbent *posadnik*. He arrived on Friday, January 5, the Feast of St. Apollinarius the Martyr which was also the eve of the Feast of the Baptism of the Lord. On the third day of his *visitation*, the Feast of St. John the Baptist [January 7], he celebrated the solemn ceremonies at Holy Trinity according to Pskov rite. He read the Synodikon, and when he completed his visitation, he left Pskov with an honor escort, for what he had done was consistent with the practices of his brothers, the archbishops of old. Pskov gave Bishop Yevfimiy the village of Remda² and its water rights to be a part of his episcopal domain.

That winter the ground was bare of snow.

Some priests who were not attached to any *congregation* petitioned Pskov Prince Vasily Vasilyevich and incumbent Posadnik Grigory Timofeyevich and all the Pskov *posadniks* that a fourth congregation be established in Pskov. The prince and all the Pskov *posadniks* went to their father lord bishop Yevfimiy and made this request: "Give your blessing, Sir, for a fourth congregation in Pskov." The bishop gave his blessing to these priests for a fourth congregation to hold daily liturgy at the Church of the All-merciful Savior at the Marketplace and at the Church of St. Dmitry³ the Martyr at the market within the confines of Dovmont's Wall.

Grand Princess Sophia died in Moscow on June 15, the Feast of the Holy Prophet Amos. She was the mother of Grand Prince [Vasily Vasilyevich](#) and the daughter of Vytautas, the Grand Prince of Lithuania.

The people of Pskov built a section⁴ of the wall at the Luzhsky Gate.⁵

Prince Dmitry Yuryevich Shemyaka died in Novgorod the Great on July 18, the Feast of St. Emilian the Martyr, and he was buried in the Church of St. George at the Yuryev Monastery.⁶

On September 5 a frost destroyed a considerable amount of grain.

1. Vasily Vasilyevich Shuisky-Grebenka was the prince of Pskov from mid-January 1448 until mid-July 1455, when he became prince of Novgorod. [PBS 2002](#) p. 77.

2. [Remda](#) is east of the strait between Lake Peipsi and Lake Pskov, roughly 70 kilometers northwest of Pskov. See also [Contested lands and waters](#).

3. "St. Dmitry" is from the [Pskov 1st Chronicle](#) (p. 51) and the [Pskov 2nd Chronicle](#) (P. 48).

4. "Section" – the Russian word is "[прясло](#)" (*pryaslo*), meaning a section of wall between two towers.

5. The Luzhsky Gate was in the wall of 1374-1375.

6. The [Yuryev Monastery](#) is just south of Novgorod on the left bank of the Volkhov River.

~1454 AD – 6962 AM

On December 14, the Feast of Saints Thyrsus and Leucis the Martyrs, there was a very extensive fire in Pskov: the fire burned from the Bolovina *corduroy side street* from the residence of Prokopy, the vicegerent of the bishop. Four parts of the town burned down, but through the mercy of the Holy Trinity¹ the fire jumped over from the Ploskaya Gate towards Holy Savior-in-the-Old-Wall in the direction of the tower, and from the Old Tower it jumped to Vragovaya Street and towards the Glukhaya Tower. It burned for a night and a day.

Ivan Dmitriyevich, the son of Shemyaka, arrived in Pskov from Novgorod the Great in the week of Palm Sunday, on Tuesday, April 9, the Feast of St. Eupychius the Martyr. The entire clergy marched in procession with crosses to meet him at St. Dmitry-on-the-Pskova, and the *posadniks* and all of Pskov received him with great honor. Prince Ivan remained in Pskov for three weeks and then he left Pskov for Lithuania on May 1, the Feast of St. Jeremiah the Prophet, and the people of Pskov, meeting in a municipal assembly (*veche*), gave him twenty rubles as a gift.

Metropolitan Ignatius of Constantinople arrived in Pskov six weeks after Easter on Saturday, June 1, the Feast of St. Justinian the Philosopher and Martyr. He remained in Pskov for four weeks and was given presents upon his departure to Novgorod the Great.

1. The [Pskov 1st Chronicle](#) (p. 52) suggests that the "mercy" was that the path of the fire turned away from the Church of the Holy Trinity.

~1455 AD – 6963 AM

Prince Vasily Vasilyevich¹ left Pskov for Novgorod on July 15. The Pskov *posadniks* and the entire town asked him to remain as their prince, but he would not accept. He had been in Pskov for seven and a half years. Upon his departure he was accompanied by an honor escort as far as the Cherekha bridge.²

There was considerable rain that summer and the rivers were as full as in spring, and God provided an unusually abundant grain crop.

Pskov sent Posadnik Stefan Aristovich and many leading citizens to Prince Aleksandr Chartoryzsky³ in [Staraya] Russa⁴ to request that he become prince.

There was an omen in an icon of the Most Holy Theotokos in the village of Zryakovichi.⁵ Tears issued forth from her right eye and fell on the place where the icon stood. The icon was brought to Pskov on August 24.

1. Vasily Vasilyevich "Greibenka" Shuisky ([Василий Васильевич Шуйский, Гребёнка](#)) was the prince of Pskov from 1448 to 1455. [PBS 2002](#) p. 77.
2. The [Cherekha](#) bridge was a starting point for river-portage-river [travel between Pskov and Novgorod](#).
3. Aleksandr Vasilyevich Chartoryzsky was prince of Pskov from August 1443 to June 1447 and from July 1456 to February 1460. [PBS 2002](#) p. 9.
4. [Staraya Russa](#) is a hundred kilometers south of Novgorod.
5. Zryakovichi or Zryakovitsi might be a village 8 km or so northeast of Pskov.

~1456 AD – 6964 AM

Grand Prince Vasily Vasilyevich grew angry at Novgorod the Great, his patrimony and broke the peace with them, declaring war in letters sent to Novgorod the Great. The Grand Prince went with a great army to the land of Novgorod and he arrived there on February 2, the Feast of the Finding of the Lord in the Temple, in Meatfare Week.¹ He conquered many districts belonging to Novgorod and to [Staraya] Russa as well. Novgorod forces under Prince Vasily of Suzdal marched out against the army of the Grand Prince. They suffered a sudden attack by the Grand Prince's army, and God's help was not with them. Novgorod *Posadnik* Yesif Nosov was killed along with many other good men; Novgorod *Posadnik* Mikhail Tyucha was captured and Prince Vasily (of Suzdal) himself fled to Novgorod the Great. Some were wounded and others scattered in all directions. Novgorod then sent Yesif as a herald to Pskov, and this is what he said: "Younger brothers of ours, men of Pskov! Your brother Novgorod the Great entreats you to help us against the Grand Prince, and thereby honor the oath which you have taken on the cross."

The people of Pskov, looking to God and to the Holy Trinity, ignored the fact that in the past Novgorod had often failed to help Pskov in word and deed against anybody, but instead guided by the solemn oath which they had taken, they sent *Posadniks* Leonty Makarinich and Maksim Larionovich as military leaders along with Pskov forces to help Novgorod the Great. This took place on February 15, the Feast of St. Onisimus the Apostle, in the first week of the Great Lent. Novgorod Bishop Yevfimiy then set

out with Novgorod posadniks and *thousandmen* as well as with the Pskov envoy and Posadnik Zenovy Mikhailovich and Posadnik *Fedor Patrikeyevich* to make obeisance to Grand Prince Vasily Vasilyevich for their misdeeds. Bishop Yevfimy and the Novgorod posadniks and *thousandman* and the Pskov envoys paid their respects to Grand Prince Vasily Vasilyevich and *paid*² eight thousand five hundred silver rubles for Novgorod the Great. The Grand Prince received the bishop's blessing and his obeisance as well as that of the Novgorod posadniks and of the *thousandmen* and of the Pskov envoys and from all of Novgorod the Great, his patrimony, and made peace with them, with the understanding that taxes and tribute would continue to be paid to the grand prince as in the past. The Novgorodians swore an oath on the cross to Grand Prince Ivan [sic] Vasilyevich for all their *dependent towns* and domains as they had in the past. Novgorod made peace with the Grand Prince at Yazhelbitsy in the land of Novgorod. The Grand Prince had been in the land of Novgorod for three and a half weeks and he left after he had established a truce with Novgorod the Great. Pskov forces were at Novgorod the Great for a week and a half.³

There was an ominous event that year when lightning struck many people and horses during a thunderstorm.

Prince Aleksandr Vasilyevich Chartoryzsky⁴ arrived at Pskov from Novgorod the Great on Sunday, July 18, the Feast of St. Emilian the Martyr. The entire clergy went out with crosses to meet him. Pskov received him with great honor, giving him all of the tribute money which was due to him as prince. He took an oath on the cross to uphold all the ancient rights of Pskov.

There was a considerable amount of rain and autumn was quite wet, and all the water caused the rivers and tributaries and streams to be as full as they would be in the spring.

A large bridge was built across the Pskova River to Zapskovye; the builders were paid sixty rubles for their labor, and then *the builders made a petition to the Pskov municipal assembly (veche)*⁵ and they received another twenty rubles.

1. Meatfare Week: in the Orthodox Church, two weeks before the beginning of the [Great Lent](#).

2. "*paid*" is from the Pskov 1st and 2nd Chronicles.

3. The syntax of this and the preceding sentence were unclear and were interpreted using the analogous passage in the [Pskov 1st Chronicle](#) (p. 54).

4. Aleksandr Vasilyevich Chartoryzsky was prince of Pskov from August 1443 to June 1447 and from July 1456 to February 1460. [PBS 2002](#) p. 9.

5. "*the builders made a petition to the Pskov municipal assembly*" is from the [Pskov 1st Chronicle](#) (p. 54).

~1457 AD – 6965 AM

Yevfimy,¹ most reverend archbishop of Novgorod the Great and bishop of Pskov, arrived at the domain of the Holy Trinity on January 4, the Feast of the Seventy Holy Disciples. He did this at the time when Aleksandr Vasilyevich was the prince of Pskov.² He celebrated the liturgy on the day of his arrival and then on January 27, the Feast of the Translation of the Relics of John Chrysostom and he performed the solemn ceremonies in the Pskov tradition.

1. Yevfimy II, bishop of Novgorod (1429-1458). This event was a formal *visitation* to Pskov.

2. Aleksandr Vasilyevich Chartoryzsky was prince of Pskov from August 1443 to June 1447 and from July 1456 to February 1460. [PBS 2002](#) p. 9.

~1458 AD – 6966 AM

All of Zapskovye burned down, from the Bogoyavlensky *borough* to the Monastery of the Sacred Resurrection, and fire destroyed the Church of Saints Cosmos and Damian. The fire had broken out in the middle of the night of October 1 in the area of Yakov Zhelezov's residence on Moshchonaya Street, and by midday everything had burned down. The Krom was in very great danger from that fire but God, the eternal Holy Trinity, protected His place.

Yevfimy,¹ the most reverend archbishop of Novgorod the Great and bishop of Pskov, died on March 11, the Feast of St. Sophronius.

The people of Pskov increased the size of the *zobnitsa* and attached a leveling device to the half-zobnitsa.² This occurred when Aleksey Vasilyevich was the incumbent *posadnik*, having defeated the old *posadniks* at the municipal assembly (*veche*).

There was a portent that year: the Church of the Resurrection in Polishche was struck by lightning and burned down. Only the holy icons and the books were saved. A new church was erected in the same location later that year.

The people of Pskov decided to build a wall atop the Old wall at the Krom, making it even higher. They did this for their own good, building it from the fortification corridor³ to the Kutekrom Tower, and they paid the builders 150 rubles.

1. Yevfimy II, bishop of Novgorod (1429-1458).

2. It would appear that there was a standard measuring apparatus by which the volume of the half-zobnitsa ("polzobnitsa") could be measured. The leveling device was apparently used to ensure that the level of whatever had been poured into the apparatus (rye, hops, etc.) was level with the lips of the apparatus. It is not clear what the issue was with the leveling device, but its use was abrogated in ~1463/6971 (q.v.).

3. The fortification corridor was a narrow walled curved passage inside the Krom designed to allow defenders to hurl weapons down from walls on both sides upon any enemies who might have broken through the Great Gate.

~1459 AD – 6967 AM

Prince Aleksandr Vasilyevich¹ and the *posadniks* and the men of Pskov went to cut hay in territory belonging to the Holy Trinity,² namely, in Ozolitsa and in Zhelachka, and at the same time they directed their fishermen to continue to fish as they had in the past. They built a church in honor of St. Michael the Archangel and they hanged some Estonians at Rozhkino.

On January 22, the Feast of St. Timothy the Apostle, the time of winter when weddings take place, there was a fire in Pskov. It started at Fedosy Gobol's abattoir and it continued to burn from Sunday evening until the midday meal. Thanks to the Holy Trinity, the fire changed its direction from the Church of the Holy and All-Merciful Savior at the Marketplace and proceeded *along the Torgovsky³ and Bolovinsky boroughs* up to St. George's Church and to the Kuklina corduroy side street, and from Kuklina corduroy side street up to the wall along the end of Vragova Street. Three boroughs were destroyed in the conflagration: the Opotsky Borough, the Gorodetsky Borough, and the Ostrolavitsa Borough, and the Prince's residence up to the Marketplace and churches burned down.⁴

During the Great Lent those pagan Latins,⁵ disregarding the oaths which they had taken on the cross, made a surprise attack on the area in dispute – Ozolitsa, in land belonging to the Holy Trinity. They put the Church of St. Michael to the torch and burned nine people to death. Pskov Prince Aleksandr Vasilyevich, the *posadniks* and men of Pskov all set out in boats to Ozolitsa and entered German territory where they burned many *Estonian⁶* men and women *and children⁷* to death to avenge the lives of the innocent. A short while later, the Germans came by boat to Pskov territory on the Narva River and seized from the fishermen a Pskov ferry boat loaded with cannons and all sorts of military supplies, and in the Berezka area they put forty-two homes to the torch, but God protected the people.

There was an omen that year: a bolt of lightning entered the church at the Monastery of the Holy Savior in Velye and struck and killed a sacristan.

1. Aleksandr Vasilyevich Chartorysky was prince of Pskov from August 1443 to June 1447 and from July 1456 to February 1460. [PBS 2002](#) p. 9.

2. "belonging to the Holy Trinity" – i.e., to Pskov. See [Contested lands and waters](#).

3. "Torgovsky" is an adjectival form of "torg," which means "marketplace." This appears to be the sole reference to a *borough* of this name in Pskov sources. Labutina ([Labutina 2011](#) p. 167) argues convincingly that the word should be read as a noun, as it indeed appears in the Pskov 1st Chronicle. Therefore, "*along the Torgovsky and Bolovinsky boroughs*" ought to read, "*along the Marketplace and the Bolovinsky Borough*." The approximate locations of Pskov's boroughs are shown on [Map 2](#).

4. The three boroughs covered most of the area between the south wall of [Dovmont's town](#) and the wall of 1374-1375.

5. The "pagan Latins" were, of course, the Roman Catholics. Ecumenism was definitely not in the spirit of those times.

6. "*Estonian*" is from the [Pskov 1st](#) (p. 56) and [2nd](#) (p. 50) Chronicles.

7. "*and children*" is from the [Pskov 1st Chronicle](#) (p. 56).

~ 1460 AD – 6968 AM

That very same autumn *Posadnik* Karp Savinich accompanied by his retinue came as an envoy from Novgorod to Pskov in regards to the German petition and the deadline which had been set.¹ Prince Aleksandr Vasilyevich² and Novgorod *posadniks* and Pskov *posadniks* from all the *boroughs* set out for Ozolitsa and for Zhelachka, the area under dispute, the land and waters of the Holy Trinity. The pagan Germans, recognizing that they were at fault, chose not to remain at the appointed time in the place under dispute. Prince Aleksandr Vasilyevich of Pskov and the Novgorod *posadnik* and the Pskov *posadniks* awaited a long time for the pagans and then they left.

That winter, during the *Nativity Fast*, Prince Aleksandr Vasilyevich of Pskov, the Pskov *posadniks*, and citizens of Pskov traveled seventy *versts* into German territory and there they waged war, remaining three nights in German territory. They confiscated considerable property and put many German parishes to the torch, burned down a large church and removed the cross from the church and took four bells and captured a German priest and many Germans as well. They brought everything – property, livestock, and captives – back to Pskov. God and the Holy Trinity protected the men of Pskov and not a single life was lost.

On January 20 of that year, the Feast of St. Euthymius the Great, Grand Prince Vasily Vasilyevich arrived from Moscow to his patrimony, Novgorod the Great, with his sons Prince Yury and Prince Andrey regarding all matters of interest to them. People from Pskov listened to the Grand Prince in Novgorod and they sent envoys to Novgorod the Great: *Posadnik* Yury Timofeyevich, Maksim Larionovich, and *boyars* from all the *boroughs*, and Pskov presented to the Grand Prince a gift of fifty rubles. They (the envoys) were directed to petition the lord and sovereign Grand Prince Vasily Vasilyevich about the complaints and the concerns of the men of his patrimony, the good people of Pskov: "The pagan Germans have inflicted great losses upon us – waters and lands and people – and holy churches have been burned down by the pagans in violation of the peace agreement and contrary to their solemn oaths."

They then presented a petition to the Grand Prince regarding Prince Aleksandr Vasilyevich asking that he be made the vicegerent prince of Pskov. The Grand Prince responded thusly: "I desire to show favor to my patrimony and to protect it from the pagans, even as did our fathers and grandfathers, the grand princes. As for what you relate to me regarding Prince Aleksandr Chartorysky and of my concern for you, my patrimony: should Prince Aleksandr but take an oath on the Holy Cross to me, the Grand Prince, and to my children, the Grand Princes, that he neither wish nor think of any harm coming to us, then let him be your prince and my vicegerent as well."

When Prince Aleksandr heard the answer of the Grand Prince, he did not wish to swear an oath on the cross to him or to his children, so he left Pskov. The people of Pskov kept begging him to remain, but he ignored Pskov's request and on February 10, the Feast of St. Charalambos the Martyr, he set out for Lithuania.

When the Grand Prince heard that Prince Aleksandr was no longer in Pskov, he sent his son Yury with *boyars* to Pskov, and the *posadniks* of Pskov and the leading citizens met him at the border at Dubrovno as an honor escort. He arrived at Pskov on the Sunday the week immediately preceding the beginning of the Great Lent, February 24, the Feast of the Finding of the Head of John the Baptist, and the *hegumens* and priests and deacons – the entire clergy – met him with crosses opposite the old Church of the Ascension at Polye.³ Grand Prince Yury Vasilyevich⁴ entered the citadel of Pskov and went into the Cathedral of the Holy Trinity with the entire clergy singing their wishes for him to have a long life. They placed him on the throne of his father, Grand Prince Vasily Vasilyevich, and, blessing him with the holy cross, the *posadniks* and all of Pskov joined together as an honor escort to conduct him to the Prince's Residence. Then the *posadniks* and all of Pskov petitioned him, saying, "Sire, do us the kindness of giving us a vicegerent from the Grand Prince and from yourself, and give us Prince Ivan Vasilyevich as prince of Pskov." Prince Yury, the son of Grand Prince Vasily Vasilyevich, showed concern for his patrimony and, at the instructions of his father Vasily Vasilyevich and his brother Ivan Vasilyevich and at the petition of

Pskov, so he gave Prince Ivan Vasilyevich to Pskov as prince. The *posadniks* and all of Pskov received him with great honor and enthroned him as prince at Holy Trinity on March 23, the Feast of St. Nikon the Martyr, and gave him all the ancient prerogatives as prince. He, in return, swore on the cross to uphold all Pskov customs. Grand Prince Vasily Vasilyevich remained in Novgorod the Great for six weeks, leaving for Moscow on March 1, the Feast of St. Eudokia.

At about that time German envoys arrived at Pskov from the prince master⁵ of Riga, to petition Grand Prince Yury Vasilyevich for an armistice on behalf of the residents of Yuryev. Grand Prince Yury Vasilyevich accepted their petition and set the armistice to last until Christmas, with a conference to be held on the Feast of the Dormition of the Theotokos [August 15]. The German envoys gave their words of honor to all this and swore an oath on the cross.

Prince Yury Vasilyevich was in Pskov for three weeks and two days and the *posadniks* of Pskov honored him and gave him a hundred rubles and other gifts. He left Pskov on March 18 with an honor escort of *posadniks* and leading citizens accompanying him twenty *versts* beyond the Pskov border.

1. Although not specifically stated, the context suggests that a place and time had been agreed upon to discuss the issue of the [contested lands](#).
2. Aleksandr Vasilyevich Chartorysky was prince of Pskov from August 1443 to June 1447 and from July 1456 to February 1460. [PBS 2002](#) p. 9.
3. This church was in the southern part of Polonishche, not far from the Sokoli and Veliky Gates. [Labutina 2011](#) pp. 217-218.
4. Yury Vasilyevich Mladshy Dmitrovsky was prince of Pskov for just one year. [PBS 2002](#) p. 516.
5. According to [The Chronicle of Balthasar Russow](#) (p. 38), the Master of the Livonian Order at that time was Johann Osthoff von Mengden, who held office from 1450 to 1469.

~1461 AD – 6969 AM

German envoys arrived, including the chief judges from the archbishop of Riga and from the bishop of Yuryev and from the entire German land; they had been sent to Novgorod the Great and to Bishop Ion and to the *posadniks* of Novgorod and to all of Novgorod the Great. They sought to make a peace proposal to the envoy of Grand Prince Vasily Vasilyevich and to Novgorodians and likewise to the Pskov envoy, Posadnik Zinovy Mikhailovich; their proposal was that Grand Prince Vasily Vasilyevich establish a five year armistice between Pskov and the Germans. The envoy of the Grand Prince and Novgorod [officials] and the people of Pskov discussed this matter, and messengers from Novgorod and Pskov were sent to the Grand Prince in Moscow, informing him of the German proposal. They said, "Once again, our sovereign and Grand Prince, we place our trust in you." Grand Prince Vasily Vasilyevich, Ivan Vasilyevich [sic], allowed us, his patrimony, Novgorod the Great and Pskov, to establish an armistice for five years. The envoys of the prince master¹ of Riga and the Yuryev envoys swore an oath on the cross in Novgorod the Great to the armistice, as did the envoys of Pskov: for five years people from Pskov were to fish on their own shore in the contested areas, and the people of Yuryev and the bishop of Yuryev were to fish on their own shore.

As a condition set forth by the Grand Prince, the German envoys traveled from Novgorod to Pskov, where in their presence Pskov judges and *hundredmen* swore a solemn oath concerning the truce, and that there had been written *documents and seals had been affixed*,² and that the truce would be strictly observed for five years.

A delegation consisting of Pskov envoys, Novgorod envoy Yakov Krotov, and other *boyars* was sent to the bishop of Yuryev and to all the people of Yuryev and to the archbishop of Riga to certify (the treaty). The bishop certified the conditions to the Novgorod and Pskov envoys, and the magistrates³ swore an oath according to their faith that (the truce) would be strictly observed for five years. The Germans returned the icons belonging to Pskov which had been taken from the burned church of St. Michael the Archangel in Zhelachka and they returned goods belonging to Pskov and in this way they fulfilled all of their legal obligations.

Prince Ivan Striga,⁴ the vicegerent of the Grand Prince, left Pskov on the Sunday of the 318 Holy Fathers.⁵ The people of Pskov sent Posadnik Maksim Larionovich, eminent citizens, and Pskov Prince

Ivan Vasilyevich as envoys to the Grand Prince so that the Grand Prince would look kindly upon his patrimony, the free and independent good men of Pskov. Pskov sent the Grand Prince 50 rubles as a gift.

German envoys from the archbishop of Yuryev and from the entire German land arrived for their church property and their prisoners and they took everything belonging to them and thus the Pskovians fulfilled all of their legal obligations.

Posadnik Maksim and the *boyars* and eminent citizens who had served as Pskov's envoys to Grand Prince Vasily Vasilyevich all returned safe and in good health *and reported to the municipal assembly (veche)*:⁶ "The Grand Prince is concerned about his patrimony, an independent people, and he promises to stand firm and protect the domain of the Holy Trinity and the men of Pskov."

Grand Prince Vasily Vasilyevich sent Prince Vladimir Andreyevich⁷ to Pskov to be his vicegerent and to be the prince of Pskov. Although Pskov had not requested him and thus the appointment was not in line with past procedures, Pskov afforded him an honorable reception and made him prince of Pskov.

The foundations were laid in Meletovo for the stone church dedicated to the Dormition of the Theotokos.

1. According to [The Chronicle of Balthasar Russow](#) (p. 38), the Master of the Livonian Order at that time was Johann Osthoff von Mengden, who held office from 1450 to 1469.

2. "*documents and seals had been affixed*:" the language is a bit fractured here. The [Pskov 1st Chronicle](#) (p. 60) relates this episode somewhat differently. "Novgorod judges arrived in Pskov from Novgorod, and solemn oaths were taken in Pskov in accordance with what the Grand Prince had agreed upon. The documents were copied and seals were affixed to it, [vowing] that the armistice was to be strictly observed."

3. Magistrate – the word used was "ратман," obviously German "Ratmann."

4. Ivan Vasilyevich Striga Obolensky, prince of Pskov in 1460-1461. [PBS 2002](#) p. 193.

5. Sunday of the 318 Holy Fathers is the seventh Sunday after Easter.

6. "*and reported to the municipal assembly*" is from the [Pskov 1st Chronicle](#) (p. 61)

7. Vladimir Andreyevich, the son of Andrey Aleksandrovich Rostovsky, was the vicegerent in Pskov in 1461-1462. [PBS 2002](#), p. 95.

~1462 AD – 6970 AM

Under the leadership of Prince Vladimir Andreyevich¹ of Pskov and the incumbent *Posadnik* Maksim Larionovich, people from Pskov laid the foundations of a new fortification in a contested area near Lake Peipus, and completed it that year *before autumn*² and named it *Kobylye*,³ and in it they built and consecrated the Church of St. Michael the Archangel. Sixty artisans from Pskov along with local peasants built it and Pskov paid them sixty rubles and then an additional thirty rubles for their labor on it and on the church.⁴

Grand Prince Vasily Vasilyevich died in March and Ivan Vasilyevich⁵ became grand prince in Moscow.

Unattached priests gathered and petitioned Pskov that a fifth *congregation* be established. The people of Pskov ordered that a fifth congregation come into existence at (the churches of) the Exaltation of the Theotokos, of the Intercession of the Theotokos, and of the Holy Spirit within the confines of Dovmont's Wall.

The foundations for the stone Church of Cosmas and Damian were laid near the bridge in Zapskovye; this was done under the aegis of Prince Vladimir Andreyevich of Pskov and incumbent *Posadnik* Zinovy Mikhailovich.

The people from Pskov laid the foundations of another new fortification on Volodchina Hill and called it Vladimirets. That same year a church dedicated to St. Nicolas was built and consecrated.⁶

The people of Pskov repaired a section⁷ of the wall along the Velikaya River in the Krom and they built a gate facing the river. Then they increased the height of the lateral walls along the Velikaya River from the Kutekrom Tower to the Peasant Gate so that they were the same height as those on the opposite side along the Pskova River.

In September of that year, when Maksim Larionovich was the incumbent *posadnik*, the people of Pskov expelled Prince Vladimir. He had come not in accordance with ancient Pskov customs; he had not been invited and he had been rude to the people. He left in disgrace for Moscow to complain to Grand Prince Ivan Vasilyevich about the people of Pskov. He had been in Pskov for a year and a half and he was unfit for the throne.

1. Vladimir Andreyevich, the son of Andrey Aleksandrovich Rostovsky, was the vicegerent in Pskov in 1461-1462. [PBS 2002](#), p. 95.
2. "before autumn" is from the [Pskov 1st Chronicle](#) (p. 62).
3. "and named it Kobyl'ye" is from the [Pskov 2nd Chronicle](#) (p. 52).
4. The sense of the text is unclear; it may mean that sixty rubles were for the construction of the fortification, thirty for the church.
5. [Ivan III Vasilyevich](#) reigned as the Grand Prince of Moscow 1462-1505.
6. This church was in Vladimirets. [Artem'yev 1998](#), pp. 64-65. [Vladimirets](#) was about 100 km southeast of Pskov and can be seen on [Map 5](#).
7. "Section" – the Russian word is "[прясло](#)" (*pryaslo*), which is a section of wall between two towers.

~1463 AD – 6971 AM

Incumbent *Posadnik* Maksim dispatched Timofey and Stefan the grandson of Yury, Yakov Krotov, Matuta and other leading citizens as envoys to Grand Prince Ivan Vasilyevich to seek a prince for Pskov according to Pskov's ancient customs, a prince who would be pleasing to Pskov.

That winter the Pskov envoy, *Posadnik* Timofey Vlasyevich, and the leading citizens all arrived home in good health from Grand Prince Ivan Vasilyevich in Moscow. They gave their report on their mission during a municipal assembly (*veche*): "The Grand Prince was angry at Pskov, his patrimony, and therefore for three days he refused to see us regarding the purpose of our mission, namely, Prince Vladimir Andreyevich."¹ They petitioned the Grand Prince, and the Grand Prince accepted their petition, and they explained why they had been sent. The Grand Prince looked kindly upon his patrimony, the free and independent people of Pskov, and followed the precedents of the past: "Whomsoever you wish to have, I will give you that person." The Grand Prince directed *Posadnik* Timofey to make this known to Pskov: "I will give you people of Pskov whomever you wish as prince. Put it in writing and have one of your *boyars* bring it to me." The people of Pskov then sent Yushka Fominich Velebin as their messenger to bring the letter to the Grand Prince and in the letter it was written that Pskov requested Prince Ivan Aleksandrovich of Zvenigorod.²

The incumbent *posadnik* Fedor Nikiforovich of Pskov removed the leveling device from the *half-zobnitsa*.³

The Germans in Yuryev imprisoned a Pskov merchant as well as Kondrat the *hundredman*, who was an envoy from Pskov, and the people of Pskov imprisoned a German merchant. This happened in peacetime and was contrary to the oath which had been taken on the cross.

At daybreak on Monday, March 21 during the Great Lent, on the Feast of St. James the Confessor, a large German army arrived at Kobyl'ye⁴ with considerable military equipment. They surrounded the town and began to fire cannons at it, and another German force began to attack and burn the river landings belonging to Pskov. Prince Ivan Ivanovich of the Bryansk princes immediately directed one of his men, a certain Yakush, to leave Kobyl'ye and to inform Pskov that the Germans were attacking. The incumbent *Posadnik* Fedor Nikiforovich, *Posadnik* Timofey, the boyars, and the men of Pskov immediately gathered their forces and set out for Kobyl'ye. They arrived on the following day. When they heard the Pskov force approach, the Germans withdrew from the town, abandoning their supplies in the process. *Posadniks* Fedor and Timofey remained with the Pskov troops for a week at Kobyl'ye. Because the Pskov soldiers were in Kobyl'ye, the Germans delayed arraying their forces. In the early morning of Sunday, March 27, a week before Palm Sunday, the Germans went and burned down two large riverside fishing towns, Ostrovtsy and Podoleshie,⁵ killing many Christians and taking others prisoner. The Pskov men were afraid of the larger German force and did not join battle. When they (the Germans) quickly set out from Kobyl'ye to cross the lake over to their own land, their sudden and rapid departure prevented the

Pskovians from reaching them.⁶ Posadniks Fedor and Timofey sent a messenger with a letter to Pskov stating that the Germans were attacking our fishing villages. When Posadnik Zinovy and the people of Pskov heard this news, they called a municipal assembly (*veche*), during which they designated Posadnik Maksim Larionovich, Aleksey Vasilyevich, and Ignaty Loginovich to be the military leaders. The men of Pskov and those of Pskov's dependent towns gathered forces and marched to Kobylje, but they did not sight the Germans, as they had left for their own land. The posadniks and men of Pskov began to consider which route would be best to take to pursue them. They decided to set out for Crow Rock, and the entire Pskov force went out onto the lake.⁷ A friendly Estonian from across the border came and told the Pskov posadniks that the German army was prepared to attack Kolpinoye that very same night. The men of Pskov changed direction that night and marched to Kolpinoye, arriving early in the morning. They observed the Germans setting fires and waging war in our land and that the church at Kolpinoye and many fishing villages had been set afire and that the Germans had taken many captives. The posadniks and men of Pskov attacked the Germans at the Kolpinaya River opposite the church: the vanguard of the Pskov army did not rest at all. There was a fierce battle; the Germans enjoyed no success and were routed, and the entire Pskov army followed in pursuit, killing some Germans and wounding others. This took place at daybreak on Thursday, March 31, on the week preceding Palm Sunday, through the help of the Holy Trinity and that of St. Michael the Archangel. They were victorious over the Germans and then they attacked them as they withdrew in two directions as far as 15 *versts* up to the Kokhova River.⁸ They then returned victorious to Pskov safe and sound with great honor and with many captives, praising God and the Holy Trinity and St. Michael the Archangel. O how wondrous it was, brethren! A miracle and a wonder was worked and it is worthy of remembrance, for although the battle was great and terrible, not a single man in the Pskov force fell either in battle or on the two routes away from the battle, but German bodies lay like logs in a corduroy road. Another Pskov force, an irregular volunteer group, marched to the settlement on the far side of Izborsk, devastated German territory and took innumerable captives. Their leader was Ivashko the deacon, and they returned unharmed with lots of plunder.

On March 6 of that winter Yushko Fominich, a Pskov messenger, arrived back from Grand Prince Ivan Vasilyevich in Moscow. He informed Pskov that the Grand Prince had shown favor to the people of Pskov by giving them Ivan Aleksandrovich of Zvenigorod² to Pskov as prince.

That spring, on April 8, Friday of Holy Week, men from Izborsk arrived at the German castle of Neuhausen and put the *posad* and neighboring territory to the torch and, with the help of St. Nicolas, they returned to Izborsk with considerable plunder.

On Easter Sunday, April 10, Prince Ivan Aleksandrovich of Zvenigorod arrived at Pskov from Grand Prince Ivan Vasilyevich in Moscow, and monks and priests and deacons went to meet him with crosses, and Pskov received him with honor. In the presence of incumbent Posadnik Zinovy Mikhailovich, he swore an oath on the cross that he would respect the ancient customs of Pskov.

Construction began in the Krom on a wall of the Persi at Dovmont's Wall.

The stone church of Saints Cosmas and Damian the Miracle Workers was completed in Zapuskovye next to the bridge.

A bridge⁹ was built across the Velikaya River.

Pskov requested help against the Germans, so Grand Prince Ivan Vasilyevich sent his voevoda Prince Fedor Yuryevich¹⁰ and some of his men to Pskov. They arrived on July 8, the Feast of St. Procopius the Martyr, and remained in Pskov for a week. They were quartered at [the Church of the Transfiguration of] the Holy Savior at the Mirozh Monastery, and at St. Nicolas in Zavelichye.

Prince Ivan Aleksandrovich and the posadniks of Pskov began to marshal men from all the *dependent towns* and from the entire land. When this was done, they joined forces with the voevoda of the Grand Prince and set out across the Velikaya River towards the German castle of Neuhausen, making a stop at Izborsk. Early in the morning of July 18, the Feast of St. Leontius the Martyr, they reached the German castle and opened fire on it with cannons. Three Germans left the castle to inform Yuryev of the situation. Our men pursued them and a Muscovite reached one German and struck him on the head with a saber; he was taken alive, but the other two escaped. The entire army stood outside the town four days and four nights. The men of Pskov fired on the castle with a large cannon, and the gun-carriage broke

apart and threw pieces of iron about, but the cannon (barrel?) remained intact. The whole army left the town without having taken it, so strong it was, and all returned unharmed to Pskov.

While the army was outside of Neuhausen, the people at a municipal assembly (*veche*) authorized Posadnik Dorofey Olferiyevich to be the voevoda of volunteers and to set out in boats and bring war into German territory. The Pskovians directed some foreigners to go on foot to German territory, but if the foreigner was wealthy, he was to go to the army on his own horse. The foreigners petitioned Pskov to take them in their boats. So the Pskov volunteers and the foreigners traveled with Posadnik Dorofey in boats both large and small and arrived at German territory, conquering much and burning down half of Kerzhela. When Posadnik Dorofey heard that the Pskov army had left Neuhausen, he and his men set out for Pskov with considerable plunder, and God protected all of them, leaving them in health and good spirits. The men who had been with Posadnik Dorofey were enough to occupy twenty large boats and eighty small ones.¹¹

In the week that followed the Germans came by boat and attacked the Narvans living at Skamya.¹² The Narvans began to fight with the Germans and eight of our people were taken prisoner. Judge Odan Sidor was killed by a sword after he had put up a good fight. Residents of Gdov sent a messenger to Pskov to say that the Germans were fighting in our territory. Troops from Pskov were preparing to set out when the Germans sent a fellow-countryman to Pskov with a message: "Allow an envoy of ours to come for negotiations without hindrance, and likewise to leave without hindrance." Pskov promised to do just that.

Acting on this promise, the prince master¹³ of Riga sent envoys, honest men, minor prince Johann of Sivaldaisk, his interpreter Heinrich, and other good Germans to Pskov to petition Fedor Yuryevich, the voevoda of the Grand Prince, and Pskov Prince Ivan Aleksandrovich and all of Pskov for peace for the people of Yuryev. Stating that "our prince master, the sovereign, and the bishop of Riga has sent us to you in Pskov to improve relations between Pskov and the people of Yuryev and the bishop of Yuryev," they proposed as terms that the Peace of Narva would be strictly observed for nine years and that the killings would cease completely on both sides. Fedor Yuryevich, the voevoda of the Grand Prince, Ivan Aleksandrovich prince of Pskov, the Pskov posadniks and all of Pskov gave this proposal due consideration and decided to make peace. As for the rights and customs of the Grand Princes as regards to Yuryev, the bishop was to accede to the Grand Prince whatever was his by ancient rights;¹⁴ as for the Russian Quarter and its holy churches, they were to continue to exist in accordance with ancient customs and legal documents, and they are not to be harmed. Fedor Yuryevich, the voevoda of the Grand Prince, the prince of Pskov, the posadnik of Pskov and the whole town took an oath on the cross and signed a peace treaty with the envoy of the prince master of Riga and the archbishop of Riga on behalf of Yuryev and its bishop. The seals of the prince master and the archbishop were affixed to the documents at a municipal assembly (*veche*) in the presence of the Grand Prince's voevoda and of all Pskov, with the stipulation that the bishop of Yuryev was to agree with all this and to affix his seal and take an oath on the cross, as were the burgomasters of Yuryev. As the German envoy was leaving Pskov, the voevoda of the Grand Prince and the posadnik and all of Pskov sent Ivan the fuller and Vasily Lukovich with them as envoys to Yuryev. The bishop of Yuryev swore an oath to our envoy(s) and affixed his seal (to the document), and the posadniks and magistrates took an oath on the cross and affixed their seals in the presence of the envoys of Pskov, that for nine years both sides would keep the peace without fail, and that whomsoever the Germans had arrested, be it envoy Kondrat the Judge or a merchant from Pskov, or whatever goods of ours they might have taken in Kolpino or on the Narva, everyone and everything was to return to Pskov along with our envoy.

The Pskov envoys returned home and the Germans of Yuryev did everything which Pskov had requested. Fedor Yuryevich, the voevoda of the Grand Prince, addressed the Pskov municipal assembly (*veche*) with the following words: "Men of Pskov! Patrimony of the Grand Prince, independent people! God and the Holy Trinity have shown favor on the Grand Prince through the peace with the Germans in which you have been justified. I pay you my profoundest respects."

On September 1, the Feast of St. Simon Stylites, he (Fedor Yuryevich) and all his troops left Pskov to go to the Grand Prince in Moscow. Pskov provided an honor escort upon his departure:

Posadnik Timofey Vlasyevich and Posadnik Maksim Larinovich and Posadnik Ivan Agakhonovich and all the leading citizens of Pskov accompanied him as far as Nevaditsy,¹⁵ and at Nevaditsy he was presented with 50 rubles as a gift from Pskov.

In this matter Novgorod was of no help at all to Pskov, rendering absolutely no assistance whatsoever by word or by action. Pskov had requested their help on many occasions, but Novgorod ignored Pskov's requests.

Incense was expensive in Pskov with a ruble's weight of it going for 60 *dengas*.

1. Vladimir Andreyevich, the son of Andrey Aleksandrovich Rostovsky, was the vicegerent in Pskov in 1461-1462. [PBS 2002](#), p. 95.
2. Ivan Aleksandrovich Zvenigorodsky was the vicegerent prince of Pskov from April 1463 to 1465. [PBS 2002](#) p. 192.
3. This abrogated the decision made in ~1458/6966 (q.v.).
4. In this entry, [Kobylye](#) is actually referred to as the "New Fort" – "Novy Gorodok," "Novy Gorodets," and "Gorodok."
5. Ostrovtsy and Podoleshie are on the southeastern shore of Lake Peipus, ten and thirteen kilometers respectively north of Kobylye.
6. The translation of the sentence which reads "When they (the Germans) quickly set out from Kobylye to cross the lake to their own land, their sudden and rapid departure prevented the Pskovians from reaching them" is conjectural; a similar passage does not appear in the Pskov 1st or 2nd Chronicles. However, it is clear that the Germans reached the western shore and then marched south to attack Kolpino. The lake must have been frozen at the time of these events.
7. Crow Rock is close to the site of the [Battle on Ice](#), fought between the Germans and the Russians in 1242.
8. A. I. Bunin argues that the Kokhova is a river in Eastern Estonia once known as the Meda (Меда) River but presently known by its Estonian name, the Mäda jõgi. [Bunin 1899](#) pp. 218-219, [KNAB](#).
9. The [Pskov 1st Chronicle](#) (p. 65) points out that this was a floating bridge.
10. Fedor Yuryevich Shuisky was the prince of Pskov from April 1467 to February 1472. [PBS 2002](#) pp. 193, 466.
11. "were enough to occupy twenty large boats and eighty small ones." The "large boats" were of the ushkuy ([ушкүй](#)) type – a flat-bottomed vessel with oars and a sail, 12-14 meters in length, capable of carrying thirty men.
12. Skamya is on the right bank of the Narva River where it arises from Lake Peipsi. "Narvans" in this instance does not refer to the residents of the town of Rugodiv (Narva), but rather to those living along the Narva River.
13. According to [The Chronicle of Balthasar Russow](#) (p. 38), the The Master of the Livonian Order at that time was Johann Ostthoff von Mengden, who held office from 1450 to 1469.
14. Both the [Pskov 1st Chronicle](#) (p. 67) and [Pskov 2nd Chronicle](#) (p. 53) state that Pskov was to have the [contested land and water](#) on the Zhelcha River.
15. [Nevaditsy](#) is a village on the Cherekha River on the route between Pskov and Novgorod. It is approximately 20 km east of Pskov. See [Map 6](#).

~1464 AD – 6972 AM

A minor German prince arrived in Pskov as an envoy from Yuryev, representing the bishop and people of Yuryev. Thirty good and respected men accompanied him, and our *posadniks* swore an oath on the cross at the municipal assembly (*veche*) in his presence. Both sides agreed that an armistice would be observed for nine years without incident. Posadniks Maksim Larionovich and Ignaty Loginovich and the *hundredmen* took the oath [for Pskov]. German prisoners and merchants were released to them and agreements were finalized.¹

On December 12 of that winter Pskov sent Isaac Shestnik with a message to the Grand Prince. The message expressed Pskov's gratitude that in response to Pskov's request he had sent voevoda Fedor Yuryevich and his men to defend Pskov against the Germans. The message also contained the following entreaty: "We desire to send to you, our lord, honorable men – posadniks and boyars – to pay their respects to you, but we have not been able to do so because Novgorod the Great will not allow us to pass through their lands."²

Grand Prince Ivan_Vasilyevich³ was amazed: "Why are you worried about Novgorod the Great, my patrimony? How can they forbid you to go to me? They and I are bound by an oath sworn on the cross."

In another message it was requested that the Grand Prince show kindness to his patrimony Pskov by directing his devout father, *Metropolitan* Feodosy, to place as bishop of Pskov someone who actually was native to Pskov.

The Grand Prince wrote a letter and sent it to Pskov with his seal affixed: "This is a weighty matter and we wish to reflect upon it. Our father will seek the opinion of our devout men and of his (spiritual) children, the archbishops and bishops, to determine whether it is fitting that this be done. Your envoys, honorable men, will be present here with us, and we shall give you whatever response we deem appropriate."

On December 22, the Feast of St. Timothy the Apostle, Pskov sent Posadnik Maksim Larionovich, Posadnik Ivan Gakhonovich, and Mikita Larionovich (the posadnik's son) as envoys to Grand Prince Ivan Vasilyevich in Moscow. They were to tender the request that he send his voevoda to Pskov to help against the Germans, and that he express his favor of Pskov by granting Pskov a bishop. The people of Pskov sent along 50 rubles as a gift to the Grand Prince.

On March 5 the Pskov envoys, Posadnik Maksim and his retinue, returned safely from the Grand Prince in Moscow. David Bibikov, the leader of the delegation from the Grand Prince, delivered the following message from the Grand Prince: "Grand Prince Ivan Vasilyevich of all Russia hereby notifies you, my Pskov vicegerent Prince Ivan Aleksandrovich, incumbent posadnik, Yury Timofeyevich and the other elder posadniks, and all of Pskov, my patrimony, that you, my patrimony, have sent to me the vicegerent of my prince of Pskov to present a petition regarding your affairs. You have decided to send influential senior posadniks along with my vicegerent to inform me that my patrimony, Novgorod the Great, your elder brother, does not allow your envoys to come to me. I am greatly displeased with Novgorod the Great, my patrimony and your elder brother."

The Grand Prince further stated: "I was recently visited by envoys of Novgorod the Great, my patrimony – by Posadniks Fedor Yakovlich and Ivan Ofanasyevich and leading citizens Rodion and Ivan Pantaleyev – and they complained to me about many matters involving you, my patrimony. They requested that I give them as voevoda my vicegerent Prince Fedor Yuryevich against you, for they want to wage war on you. I, the Grand Prince, want there to be peace and quiet between you, and therefore I have not given them a voevoda and I have not allowed them to march on you. As for their not allowing your envoys to come to me, I have spoken to them as I saw fit; they have paid their respects to me, and you, my patrimony, again have an unhindered path to me through my patrimony Novgorod the Great."

The envoy told the Pskov municipal assembly (*veche*) that the Grand Prince had accepted the request of Pskov, his patrimony, and as for the bishop, here is his answer: "My plan as Grand Prince is to send my envoys to Novgorod the Great concerning this matter, and my envoys will then leave Novgorod and come to Pskov, my patrimony, and they will reveal everything to you. I, Grand Prince Ivan Vasilyevich, am pleased to look after you, my patrimony, together with my father, *Metropolitan* Feodosy of all Russia."

That winter yet other Pskov envoys were in Moscow.

Ivan Aleksandrovich, prince of Pskov, and incumbent posadnik Aleksey Vasilyevich founded a new town with wooden fortifications on the Sinyaya River and they named it Krasny Gorodets.

Heavy rains in July produced so much water that the rivers and tributaries were as full as in spring. Grain was cheap; a *zobnitsa* of rye cost seventeen *dengas*, one of oats seven *dengas*, and one *pood* of salt cost three *dengas*.

1. The language of the text here is a bit obscure, perhaps because context was lost when a previous account of these events was truncated. A passage found only in the Pogodin MS of the [Pskov 1st Chronicle](#) (p. 69-70) states that [the contested area](#) at Zhelachka, "land and water," was to be returned to Pskov. Envoys were then sent to Yuryev, where the bishop, and the German posadniks [i.e., burgomasters] and their magistrates [ratman] took the oath "according to their own faith." The Germans released Pskov Posadnik Kondrat and merchants and others who had been captured at the Kolpinaya and Narva rivers, and they returned to Pskov with the envoys. Pskov considered the terms of the agreement to be favorable to itself.
2. "to pass through their lands" is from the [Pskov 1st Chronicle](#) (p. 69).
3. [Ivan III "the Great."](#) 1440-1505, Grand Prince of Moscow 1461-1505.

~1465 AD – 6973 AM

The entire church of St. Sophia was covered with iron.¹

Posadnik Maksim of Pskov died after taking monastic vows. His son Simeon died shortly thereafter.

A section of the wall on the Pskova River side of the Krom collapsed and was rebuilt.

Posadnik Yury Timofeyevich of Pskov died after he had taken monastic vows.

On Monday, May 16, a fire broke out in Zapskovye. Many residences were destroyed, as was the church and monastery of St. Elijah.

The *Persi* was completed in the Krom on August 30. Eighty men had been hired for the job. They worked on it for three years and were paid seventy-five rubles in wages and then another hundred rubles. A bell tower was built on the wall – on the *Persi* – towards Holy Trinity.

Work began on covering Holy Trinity with boards.¹

The entire Church of the Resurrection, which was within the confines of Dovmont's Wall, was covered with iron.

Work began on decorating² the church in Meletovo.

There was a disagreement between Pskov and Novgorod regarding the bishop's land and waters which Pskov had taken from Novgorod. We had petitioned them on numerous occasions to help us against the Germans, but in spite of the peace agreement they did not help by us word or by action. The Novgorodians and Pskov envoys in Novgorod the Great had concluded a peace agreement against the Germans to the effect that if the Germans failed to keep the truce which they had made, then Novgorod forces would mount their horses with Pskov forces and ride out against the Germans.

Novgorod disregarded that fact that there was a truce in force and it joined with the Germans with the understanding that either there would be a joint campaign against Pskov to deprive Pskov of all its ancient rights, or else Novgorod would attack Pskov alone. Novgorod asked the Germans to put pressure on Pskov, its younger brother.

Pskov placed its hope in God and the home of the Holy Trinity, and it sent *Posadniks* Aleksey Vasilyevich and Vasily Alekseyevich and *boyars* from Pskov to Novgorod the Great as envoys. They were to say to its elder brother: "The waters and land and all the bishop's revenues shall be yours as in the past, but as for the fact that we have had the grain from the land and fish from the waters for two years, we used it to feed the prince's forces since you did not assist us against the Germans because of your truce."

This statement caused considerable difficulties. Then the Novgorodians remembered God and they made a peace agreement with the Pskov envoys according to the usual terms. The *posadnik* and *thousandman* at Novgorod took an oath on the cross and the bishop gave his blessing; so likewise did the Pskov envoys take oaths on the cross in Novgorod the Great regarding the old written peace treaty, that they would continue to remain in brotherhood. Everybody was pleased with the peace.

On Friday, August 9, while Pskov envoys were still in Novgorod the Great, Prince Ivan Aleksandrovich and incumbent *Posadniks* Leonty Makaryevich and Timofey Vasilyevich, the people of Pskov and the residents of the *posad* were concerned about their homes³ and so they erected a wooden wall from the Monastery of the Intercession of the Theotokos on the Velikaya River over to the Pskova River, and in Zapskovye from the Pskova River they erected the wall stretching from Gremyachaya Hill to St. Varlaam's on the Velikaya River. The residents of the *posad* used their own resources to build the wall and they completed it within a week.⁴

There was a severe epidemic in Pskov. It broke nearby the Ropataya *corduroy side street* in the

Opotsky Borough. The son of Fedor Tsarsky arrived from Yuryev and died on July 23. The plague lasted two years in Pskov, in its *dependent towns*, and throughout the entire land.

1. Towards the mid-15th century, builders in Pskov stopped covering churches with sheets of lead and switched to iron or to an iron alloy. The iron was attached to a wooden substrate, typically consisting of two layers of boards. This particular church was that of St. Sophia and her Children and was located within the Dovmont Wall.
2. "Decorating" – the Russian verb frequently implies the use of frescoes or mosaics.
3. The [Pskov 2nd Chronicle](#) (p. 54) states that an attack by Novgorod forces was feared.
4. This wall was the first to protect [Zapskovye](#). [Zavelichye](#) remained unwallled. Both appear on [Map 1](#).

~1466 AD – 6974 AM

In the week of St. Simeon's day¹ envoys and many *boyars* of Novgorod came to Pskov to settle affairs. At a municipal assembly (*veche*) in the presence of the Novgorod envoys, our *posadniks* took an oath on the cross that Novgorod and Pskov would abide by peace according to traditional understandings and likewise that the bishop would visit Pskov as of old for his revenue.

The narthex of the Holy Trinity was decorated² from the front to the side doors.

Bishop Iona,³ the most reverend archbishop of Novgorod the Great, arrived in autumn on Sunday, October 6, the Feast of St. Thomas the Apostle. He was met with crosses by the entire clergy and by many of the laity outside the new wall at the Church of the Theotokos of the "Sign" Icon. Upon entering the town he blessed all the men of Pskov and celebrated the liturgy at Holy Trinity, read the Synodikon, and chanted wishes for long lives for the devout princes and all Orthodox Christians, and he cursed evildoers.

On October 19, while the bishop was still in Pskov, God sent a punishment to Pskov. A fire broke out at Usokha⁴ at Barousov's residence near the old wall and the entire town and its churches burned. The fire broke out late in the evening and the whole town burned from that night until the middle of the following day, from Saturday until Sunday, October 20, the Feast of St. Artemius the Martyr. The bishop went to Snetnaya Hill and remained in Pskov for five days after the fire, and then he blessed all the people of Pskov and collected his revenue from the priests. He left Pskov on Thursday, October 24, and people from Pskov accompanied him to the border as an honor escort. In all, the bishop remained in Pskov two days short of four (*sic*) weeks.

In autumn Ivan Aleksandrovich, prince of Pskov, thanked Pskov for all the kindnesses shown to him and then departed for Moscow. Pskov begged him to stay, but he did not wish to do so, and left Pskov with honor.

In autumn God sent His punishment to the town and to its people. Because of our increasing sins, there was a terrible plague in Pskov and in its *dependent towns* and in the entire land of Pskov. Deaths began on the Feast of St. Simeon [September 1] and the plague was very severe. Many Christians perished during the *Nativity Fast*, with three or more being buried in a single grave. Common graves were dug in the *posad* of each *borough* and the dead were put there. This is how they died: a person would get a swelling and then would die on the following day or two. Pskov incumbent Posadniks Timofey Vlasyevich and Aleksey Vasilyevich and Stefan Afanasyevich and all of Pskov and its spiritual leaders from the seven⁵ *congregations* – monks and priests and deacons and the entire clergy – then took counsel and saw how great the suffering and sorrow was and, with the blessings of their fathers the priests, built a church in Zvanitsa in honor of our most reverend father, St. Varlaam of Khutyn in Novgorod the Great. The church was built and consecrated in a single day⁶ on Sunday, December 8, the Feast of St. Patapius, and all five congregations celebrated the liturgy, and then everybody returned home praising God and our reverend father St. Varlaam. From that time the deaths tapered off but they continued until the Great Lent.

Construction began on Romanova [Hill] on a stone church in honor of the Exultation of the Theotokos.

God sent yet another punishment to the men of Pskov, for a fire broke out early in the morning at the home of Kliment Sestorikov, the blacksmith, on Kuznetskaya (i.e. Blacksmith's) Street. All of Polonishche burned down as far as the Monastery of the Nativity, and twelve churches were destroyed.

The fire burned alongside the ditch⁷ from the Velikaya River along the Lutsky Tower and from there towards the Pskova River. God protected the Holy Trinity: there it swept (over to?) the homes in Polye. This took place on June 6, the Feast of St. Dorofey Martyr and Bishop of Tyre.

The upper portion of the church of the Entry into Jerusalem⁸ was covered with iron.

On August 1 a bell was hung on the new bell tower on the new wall in the Persi.

The stone church of the Exultation of the Theotokos was completed on Romanova Hill.

1. St. Simeon's Day marked the beginning of autumn and, under the September calendar, the beginning of the new year.
2. "Decorated" – the Russian verb frequently implies the use of murals or mosaics.
3. Iona was the archbishop of Novgorod and bishop of Pskov from 1458 to 1470.
4. Usokha (also: Vsokha) was located roughly in the southern part of the area between the walls of 1309 and 1374/75.
5. Pskov actually had just five *congregations* at the date.
6. Building a church in a single day as an act of devotion, faith, and hope, was believed to be particularly efficacious in times of great crisis. See [Zguta 1981](#). This church, built of wood, was in Zapskovye; it was replaced by a stone church in 1495. It was located in the extreme northwest corner of Zapskovye. ([Map 1](#)).
7. *alongside the ditch* is from the [Pskov 1st Chronicle](#) (p. 73)
8. This church was located within the confines of [Dovmont's Wall](#). [Labutina 2011](#) pp. 290-291.

~1467 AD – 6975 AM

The upper part of Holy Trinity was covered with iron.

God sent another punishment to the people: for the second consecutive year there was a plague in Pskov, in its *dependent towns*, and throughout the entire land of Pskov. People began to die on the Feast of St. Simeon [September 1] and this continued until Christmas. The characteristic symptom of this disease was swelling.

Hops was expensive in Pskov, with a *zobnitsa* costing a *poltina* and ten *dengas*.

In the winter Pskov sent *Posadnik* Aleksey and leading citizens as its representatives to the Grand Prince to request either Ivan Striga or Fedor Yuryevich as its prince. The Grand Prince sent Fedor Yuryevich Shuisky.¹

Prince Fedor Yuryevich arrived from the Grand Prince's in Moscow in spring, April 29, the Feast of St. John the Presbyter. The people and clergy of Pskov met him with crosses and acknowledged him to be their prince, and he took a solemn oath to uphold Pskov's customs. Pskov and its *posadniks* allowed him to have vicegerents in each of the twelve dependent towns and for his vicegerent to judge legal cases in whichever town he might be in. There had never been a prince's vicegerent before. As many princes as there had been in Pskov, there had only been a prince on the throne. Prince's vicegerents were only in seven dependent towns.²

Construction began on a church dedicated to the Ascension in Polonishche.

The plague ceased in Pskov, but the same plague was present in Novgorod and throughout Novgorod territories. The death toll was great in the dependent towns, and the death symptoms were characterized by swelling.

God granted abundant grain to Pskov: a *zobnitsa* of rye cost eighteen *dengas*, oats eight *dengas*, three *dengas* per *pood* of salt, and one *poltina* bought seven *poods* of mead/honey. Only hops was extremely expensive, with a half-*zobnitsa* going for sixty *dengas*, but that was only for a brief time. A short time later supplies were brought in and the price fell to fifteen *dengas* for a *zobnitsa* of good hops. It was that way in Novgorod as well.

1. Ivan Vasilyevich Striga Obolensky, prince of Pskov in 1460-1461. Fedor Yuryevich Shuisky was the prince of Pskov from April 1467 to February 1472. [PBS 2002](#) pp. 193, 466.

2. This appears to state that only seven of the twelve positions were filled. [Map 5](#) shows the locations of the dependent towns.

~1468 AD – 6976 AM

Construction began on a stone church dedicated to St. Panteleimon in the monastery at Krasny Dvor¹ on April 15, and it was completed on the first day of [the following?] month. The monks paid 30 rubles for the labor.

In spring, under the incumbent *Posadniks* Timofey Vlasyevich and Stefan Gakhonovich, each *borough* was assigned two dependent towns apiece, with new towns being added to old towns by lot. Prince Vasily, the son of Prince Fedor Yuryevich,² drew the lots from the throne.

In summer because of our sins and the will of God, heavy rains commenced in July just as the peasants were beginning to reap the rye and the rain continued without letting up for the entire month. It continued through the entire summer and in August, September, and October as well. The rivers, streams and lowlands were full of water as in spring, and a considerable portion of the peasants' crops rotted in the fields and fodder was carried away by the water in rivers and streams. Many people in the villages were unable to sow rye because of the rain, and the peasants suffered greatly.

1. Krasny Dvor was in the Polishshche region of Pskov. [Labutina 2011](#) pp. 216-217.

2. Fedor Yuryevich Shuisky was the prince of Pskov from April 1467 to February 1472. [PBS 2002](#) pp. 193, 466.

~1469 AD – 6977 AM

In autumn the monks, priests, all five *congregations*, and the entire clergy gave their blessing to Prince Fedor Yuryevich,¹ to the incumbent *posadniks* of Pskov and to all of Pskov, and they announced the following at a municipal assembly (*veche*): "You yourselves have seen the kind of mercy which the Lord, mindful of our sins, has been sending from the heavens, and He waits to see how all of us will turn to Him. Now, our sons, amongst ourselves we wish to keep our priestly vow according to the rules of the Fathers of the Church and of the holy apostles. We priests will live in accord with the Nomocanon². You, our sons, will be our supporters regarding our vow, for there is no one in our land to give us direction.³ We of ourselves cannot firmly keep that vow amongst ourselves because of various church matters; you live in the world, while our rules come from the Fathers of the Church and the holy apostles. Therefore, our sons, we wish you to support this vow in the form of a document."⁴

Pskov answered them: "You, the reverend clergy, know that we will support you in this matter."

The five congregations and the entire clergy copied a document from the Nomocanon regarding their priestly vows and church matters, and they placed it in the repository. During the municipal assembly (*veche*) and in front of all Pskov the five congregations and the entire clergy appointed Andrey Koza, priest of St. Michael the Archangel's, and Khariton, priest of the Dormition of the Theotokos in Zavelichye, to rule them in matters regarding the document. In autumn shameless slanderers denounced Andrey the priest, and he fled to Novgorod to live with the bishop.

That winter, on January 22, the Feast of St. Timothy the Apostle, Bishop Iona arrived in Pskov.⁵ At that time Fedor Yuryevich was the prince of Pskov, and Timofey Vlasyevich and Stefan Afanasyevich were incumbent *posadniks*. He was met with crosses at the old [church] of the Ascension by the entire clergy and by the *posadniks* of Pskov and by a great multitude of people. He entered the town and gave his blessing to all the people of Pskov. On the following Sunday at Holy Trinity he celebrated the liturgy according to the Pskov rite, read the Synodikon, and sang in honor of the holy princes buried in the home of the Holy Trinity; he wished a long life for all Orthodox Christians, and he cursed evildoers. The bishop then held a meeting at the Pustinsky residence⁶ and he began to ask the Pskov *posadniks* and the entire clergy questions about the priests' document regarding vows: "Who was it who composed it without my knowing about it? I will be the one who is the judge here, so you can take that document and tear it up."

The entire clergy and the *posadniks* and all of Pskov discussed that which had been written in the peace treaty which all Pskov had confirmed by an oath taken on the cross, and they expressed their thoughts about the situation and about the document:⁷ "You yourself know, sir, that you will not be here very long and therefore you will not be able to make expeditious decisions. Lately there has been great conflict among the priests in God's churches concerning ecclesiastical matters. We can not tell you all the

details – the people who know are those who were involved in all sorts of shamelessness.⁸ Furthermore, the entire clergy copied the document from the Nomocanon and (the copy) was placed in the repository according to your directive – as you and your predecessors, who have come in *visitation* to the domain of Holy Trinity in days past: you directed and gave your blessing to all five congregations, in concert with your vicegerent and our person from Pskov, to exercise authority according to the Nomocanon in all matters pertaining to priests."

The bishop then said: "I indeed shall inform Filip, the most reverend Moscow metropolitan of all Russia, about this, and I will pass on to you how he tells me to act on this matter. My sons, I have personally heard you tell me that this important matter is strongly opposed to Christianity and is disruptive to God's churches, and it is a joy to unbelievers to see Christians living in such weakness and to judge us for our carelessness."

The bishop then blessed all the men of Pskov and he collected his revenue from among the priests. He left Pskov on Sunday, February 2, the eighth week before Easter. He had been in Pskov two weeks. He was accompanied to the border by an honor escort.

On March 8 of that same winter a German army arrived at Lake Sineye⁹ in Pskov territory. This was in defiance of the peace agreement, and they killed twenty-six Pskov men and burned down residences. Traitors by names of Ivanke Podkursky and Ivanke Torgosha had gone over to the Germans and Estonians and had betrayed the men of Pskov. Nothing was known about them until Ivanke Torgosha hurried to Pskov and reported the news. Pskov paid him several rubles, not knowing the situation. It was a year and a half later that Pskov learned the complete truth. Ivanke Podkursky was tortured on a log and Ivanke Torgosha was hung by the legs on the ice in autumn. They had both lived in Pskov territory not far from Sineye Lake and had gone beyond the border to engage in treasonous activities with the Germans regarding matters concerning the border.

A great stone gate with a watch tower on it was built, bigger and higher than the others, at the end of the Zapskovye Bridge. Pskov workers were paid thirty silver rubles for their labor.

God granted Pskov cheap grain and everything, and peace and quiet reigned on all sides.

1. Fedor Yuryevich Shuisky was the prince of Pskov from 1467 to 1472. [PBS 2002](#) p. 466.

2. The [Nomocanon](#) was a collection of ecclesiastic law which drew from both civil and canon law.

3. This is probably a reference to Pskov's not having its own bishop, always a sore point with Pskov. At that time, from 1458 to 1470, Iona was the archbishop of Novgorod and the bishop of Pskov.

4. This act and its ramifications is discussed in [Musin 2010](#) pp. 298 ff., [Kruglova 2001](#), section 1.3 and in [Klyuchevskiy 1872](#).

5. The bishop's activities are typical of an official *visitation*.

6. "Pustynsky" means "eremetic," a word almost exclusively used to describe a hermitage-type monastery. Labutina points out that the only Pskov monastery of that type possibly existing at that time might have been the Elizarevsky Monastery in Zapskovye. [Labutina 2011](#) p. 178.

7. V. O. Klyuchevsky ([Klyuchevskiy 1872](#)) points out that there are two documents mentioned here: the "peace treaty" and the document containing excerpts from the Nomocanon. The "peace treaty" between Pskov and Novgorod was made in ~1465 (q.v.) centered on the bishops' rights to "lands and waters" and the income thereof in the Pskov region. The document in the repository was a "document of confirmation" (крепостная грамота, *крепостная gramota*), which is a document establishing an authority over something or describing a situation associated with an agreement. The basic issue underlying these events was Pskov's struggle to have its own bishop, so that its political independence from Novgorod would be paralleled by ecclesiastical independence.

8. The issue was whether widowed priests who remarried could continue to function as priests; in the case of Bishop Iona, this was to involve an issue of simony (~1470/6978). See [Alekseyev 2007](#) pp. 244 ff.

9. The lake is known as Sineye (Сине́е) in Russian and Zilezers in Latvian. The present-day border between Russia and Latvia runs right through this small lake.

~1470 AD – 6978 AM

In October a *boyar* of Grand Prince Ivan Vasilyevich¹ named Selivan and a man from *Metropolitan* Filip by the name of Gleb arrived on a diplomatic mission with a letter from the metropolitan. In it was written, "Blessings and prayers for all of Pskov from the metropolitan, and greetings to Bishop Iona."

The text was as follows: "You, my sons, as priests and as citizens of Pskov, have placed the question of the rule for priests on your intercessor the archbishop. The Grand Prince, your lord, sends word to his patrimony and Filip the metropolitan of all Russia blesses you, his sons, and all of Pskov. Insofar as a matter such as this has always been for a prelate to arbitrate, the archbishop himself sent with us his man Avtonom to bless you and give you this message: "I bless you, my sons, clergy and all of Pskov. Insofar as you place these ecclesiastical matters upon me, you yourselves will see how I support spiritual vows in every sort of church law and in the clergy."

All of Pskov received the blessing of Filip, most reverend metropolitan of all Russia, the message of their lord the Grand Prince, and the blessing of the bishop, and then all of Pskov and its clergy placed all matters of church law and of clerical canonical vows in the hands of its spiritual intercessor, the most reverend Archbishop Iona. They removed from the repository the document on vows copied from the Nomocanon² and tore it up. This occurred on January 5, a year and two and a half months after it had been placed in the repository.

On January 7 Pskov sent Posadnik Yakov Ivanovich Kryatov and boyars to Novgorod to resolve the ecclesiastical matters with the bishop. The visit also involved matters concerning a merchant who had been arrested, and of the members of a delegation from the bishop's vicegerent Ivan who had been detained in Novgorod. They also went to the lord Grand Prince in Moscow on other matters.

News arrived in Pskov in January that the king³ would be in Polotsk, and on January 18 Posadnik Stefan Afanasyevich and some boyars were dispatched to the great king in Polotsk. On January 24 they arrived at the king's in Polotsk and held talks concerning land and water rights, border locations, and matters of dispute. The king did not resolve any matter under dispute, but rather set the Nativity of the Theotokos [September 8] as the date on which the nobles (*pani*) would meet with Pskov posadniks to resolve matters of land and waters and other rights. He dismissed the Pskov posadnik and leading citizens with honor and expensive gifts, and they arrived in Pskov on January 31 and gave an account of their mission. They had been in the presence of the king for three days. The king had spent a week in Polotsk, his first visit in twenty-one years.

During the Great Lent Posadnik Yakov and boyars from Pskov arrived safely and in good health from the grand prince in Moscow. They brought with them only the leaders of those who had been imprisoned in Novgorod for over six months.

While Yakov had been in Moscow, Bishop Iona sent a message to Pskov: "Send widowed priests or deacons to me in Novgorod the Great for guidance." Widowed priests and deacons immediately set out to see him and he began to extract a payment from them,⁴ some a ruble apiece, others a ruble and a half apiece, and he began to bless them all together without restraint, to chant, and to present other documents to them and extract payment for placing a seal on them. This was not at all in accordance with the rule of the Fathers of the Church and of the holy apostles, or with his promise to Pskov that he would abide by the Nomocanon in ecclesiastical matters concerning widowed priests. God indeed knows the truth! I have written this as I heard and saw it, and if anybody takes exception to this, he would profit by reading ancient chronicles. As King David, the great ancestor of the (foster) father of God, wrote under the inspiration of the Holy Spirit: "That which we have heard and known and what our forefathers have told us, we will not hide from their children and let this be written for a future generation."⁵ So likewise is it written in Leviticus and in the Nomocanon and in the rules of the holy apostles; they themselves understand that their deeds, driven by a love of silver, will be done according to a divine purpose or through their own inclination to evil, unbridled morals. Such is attested in many passages of Holy Scripture.

Bishop Iona did not live much longer and died eight months later, on November 4. As has been said elsewhere,⁶ "Death is not impressed by anybody's rank nor by the riches of this world, for not to make changes in one's heart shall cause one to drink of the cup of death." The parable of the Gospels was fittingly fulfilled: "A certain man from Jericho fell into robbers and they beat him and left him scarcely alive, and a Levite passed him by, and a priest came and did not assist him, et cetera."⁷

That spring great floods filled the rivers and lakes as had not happened for many years. Ice floating down the Velikaya River destroyed many peasant homes and carried off their belongings, and some grain fields were destroyed by ice, others were eroded by the water.

On May 21, because of our increasing sinfulness, a storm arose in the evening and rain continued throughout the night with thunder and lightning. Before dawn there was incredibly severe thunder and lightning such as would strike dread into any human being, such that the earth shook and everything beneath the skies was illuminated by the lightning. That pre-dawn lightning burned the gold on some of the icons in St. Panteleimon's in the monastery in Krasny Dvor, and the church had cracks in many places and the cupola was cracked so that it resembled fish scales, but God saved the church, which was made of stone. Lightning set fire to the wooden church of the holy Theotokos in Usitva.⁸ All of the icons and books were rescued, but the church burned down completely before daybreak. There was lightning elsewhere and God knows how many peasants died and how many homes and trees burned down, for the lightning was very severe.

Construction began on a stone church at the Monastery of St. Nikity.⁹

A remarkable wonder took place on June 24, the Birth of St. John the Baptist, at vespers just before the evening: a storm arose replete with the rumble of thunder and lightning so severe as to terrify everybody. Lightning struck seven people in Zvanitsa¹⁰ at the Korovya *gridnitsa*.¹¹ It was very dark and the rain fell in incredibly heavy showers for an hour and a half, but then God brought about a calm and light returned as normal for the day. Of the seven people struck by lightning, four survived and three died, and people who were not in the court were unharmed.

The church at the Monastery of St. Nikity was completed and the workmen were paid twenty silver rubles.

1. Grand Prince [Ivan III Vasilyevich](#) of Moscow reigned 1462-1505.
2. The [Nomocanon](#) was a collection of ecclesiastic law which drew from both civil and canon law.
3. The "king" was [Casimir IV Jagiellon](#), Grand Duke of Lithuania and King of Poland.
4. An issue of simony. See [Aleksyev 2007](#) p. 251.
5. This quote combines portions of Psalm 77:3-4 (78:3-4) and Psalm 101:19 (102:18).
6. Cf. the entry for ~1352/6860.
7. The parable of the Good Samaritan, Luke 10:30-31.
8. Usitva was located on the banks of the Velikaya River in the present-day Palkinsky raion of the Pskov oblast, roughly 45 km south-southwest of Pskov. The events of this and the following year indicate that there were two "Usitvas," each with its own church, on opposite banks of the Velikaya. These villages later became known as Staraya (Old) Usitva ([Старая Уситва](#)) and Novaya (New) Usitva ([Новая Уситва](#)). Staraya Usitva, which no longer exists, was probably adjacent to the present-day village of Kryukovo ([Крюково](#)).
9. The Monastery of St. Nikity (Св. Никитий) was located on the right bank of the Velikaya River, about a kilometer and a half south of the wall of 1465. [Labutina 2011](#), p. 231.
10. The "Zvanitsa" region of Pskov was at the northwestern-most corner of the Zapkovye area of Pskov. ([Map 1](#))
11. The Russian word "*gridnitsa*" ([грядница](#)) originally referred to a building used by a prince and his retinue as a residence and for receptions and formal ceremonies. In Pskov it appears to have come to refer to a multipurpose community structure used for anything from holding legal proceedings to housing cattle. "Korovya gridnitsa" here might have originally meant "cattle shelter" or something similar.

1471 AD – 6979 AM

In autumn Pskov selected four *posadniks* – Timofey Vlasyevich, Ivan Gakhonovich, Stefan Afanasyevich, and Yakov Ivanovich – and *boyars* from all the *boroughs* to be the representatives to a meeting at a time determined by the king,¹ and Prince Fedor Yuryevich himself and his son Prince Vasily went with them.² The meeting took place at Bereznich, where meetings with the Lithuanian nobility have always been held, and it lasted four days. They dispersed without having accomplished anything on either side, except that the peasants in all the lands and *dependent towns* suffered from having to provide food supplies. The following nobles were sent by the king to the meeting: Pan Radivil Ostikovich the Trakai commander, Mikolay Nemirovich the royal marszalek, and Bogdan Andryushkevich. The meeting took place on September 14.

The most reverend Archbishop Iona of Novgorod the Great and Pskov died on the morning of Sunday, November 5. He had been archbishop for twelve years and six months.

On November 8 Prince Mikhailo Olelkovich of the Kiev princes was invited to the throne of Novgorod, having been requested by Novgorod from the king. He was given the honor of being accompanied by a great number of people and he was received with respect by Novgorod.

On November 15 the Novgorod *posadniks* and *thousandmen* and all Novgorod convened a municipal assembly (*veche*) in front of St. Sophia's. They placed three lots on the altar of St. Sophia, one for Varsonofy the bishop's confessor, a second for Pimen the bishop's head steward, and a third for Feofilakt³ of Vezhishcha,⁴ protodeacon and the bishop's treasurer, saying, "The person selected from the lots placed on the altar of St. Sophia will become the most reverend archbishop of all Novgorod the Great." God and St. Sophia, God's Holy Wisdom, selected a servant of God for His altar as most reverend archbishop of Novgorod the Great, for the lot of protodeacon and bishop's treasurer Feofilakt remained on the altar. All Novgorod immediately hurried to Vezhishcha, brought him back and enthroned him with honor in the bishop's residence and named him the most reverend archbishop. Several days later Novgorod the Great imposed an unusually great dishonor on Pimen, the bishop's head steward: they imprisoned him, tortured him, confiscated all his belongings when he died, and finally sold his corpse for 1000 rubles; thus the saying: if honor is absent from one place, let it be sought in the wisdom of the wise, for it cannot exist among the proud and foolish.⁵

Prince Simeon of Kiev died in Kiev that autumn. He was the brother of Mikhailo Olelkovich and he had honorably protected his patrimony, the city of Kiev, from the tsars of the Horde who were more powerful than he, and from the Tatars as well, and for this his praises were sung throughout Russia and in other, distant lands, and his name was honored the same as those of the Kievan princes of old.

During the *Nativity Fast* Selivan, a *boyar*, arrived from Moscow as an envoy of Grand Prince Ivan Vasilyevich of All Russia to incite Pskov against Novgorod the Great: "Insofar as Novgorod the Great does not properly respect my ancient rights, then you, Pskov, my patrimony, ought to serve me, the Grand Prince, against Novgorod the Great."

Thus spoke the Grand Prince of all Russia to all of us in Pskov. Pskov sent Mikita Nasonov and Dmitry Patrikeyevich the *hundredman* to Novgorod concerning this matter. Their message was: "Our lord the Grand Prince is provoking us against you, for he wants respect from you, his patrimony. We propose to send a legation on your behalf, but you must pay proper respect to the Grand Prince of all Russia according to the peace treaty, and give our representatives passage through your lands to the Grand Prince."

Novgorod the Great did nothing of the sort, but instead sent Rodion, a senior attendant⁶ of the bishop, to Pskov with the following message, "We do not wish to receive your envoy to the Grand Prince because we do not wish to pay him (the Grand Prince) our respects. You ought to mount your horses and ally yourselves with us against the Grand Prince as specified by the peace treaty which binds us."

Novgorod the Great did not grant safe passage across Novgorod territory to the Grand Prince as our legation had requested, but issued a safe conduct pass which merely allowed a senior envoy to travel to Novgorod and back.

Pskov gave the following response to Rodion, Novgorod's envoy: "If the Grand Prince sends a declaration of war, then you should come to us and we will think it over and give you an answer."

Pskov told the envoy of the Grand Prince that it was ready to side with the Grand Prince against Novgorod the Great. Attendants of the Novgorod representative were seized by plaintiffs at the municipal assembly (*veche*) in Pskov, and the Novgorod envoy had to pay thirteen and a half silver rubles for them. The silver was given to those people who had been arrested in Novgorod and who had suffered and had been tortured in prison, or who had been forcibly detached from the legation when Ioan Fomininch, the bishop's representative, and Kir Shemetov had gone to Novgorod. It was also given to those people whose goods or money had been confiscated, and who had sat a half a year in prison in irons tortured by officials,⁷ and who had not been freed until Pskov Posadnik Yakov Ivanovich [Krotov] was on his way to Moscow to lodge a complaint to the Grand Prince.

On March 5, during Lent, a legation from the prince master⁸ of Riga arrived, consisting of his brother Prince Panteley Olyksy as the envoy and his retinue. He said the following to Pskov: "The prince master of Riga now wishes to establish the seat of his rule in Viljandi and indeed to live in Viljandi itself."

They also spoke of *water rights in Zhelachka* and of the land on the other side of Krasny Gorodok: "We propose that both parties abide strictly by the Treaty of Narva, and the prince master's position is that you are not to go beyond Krasny Gorodok nor are you to hunt or fish in Zhelachka, which belongs to Viljandi."⁹

Pskov and its *posadniks* formulated the following answer: "The prince master is free to live and rule wherever he wishes, to have his principedom, because the town belongs to him. As for what the prince master states about land and water rights, the land and water are the patrimony of the Holy Trinity of Pskov and the concern of the grand princes of All Russia, for we now have towns located there. As for the Peace of Narva, we too wish to abide by it in the very same way as your lord the prince master has stated."

The prince, the *posadniks*, and all Pskov honored him during the two weeks that he remained in Pskov, and then he returned to the prince master in Riga. There was also a German envoy in Pskov, and on March 8 Pskov dispatched *Posadniks* Aleksey Vasilyevich and Zinoviy Sidorovich as well as Makary Pykhachev as envoys to the king in Lithuania.

On March 15 Prince Mikhailo of Kiev departed Novgorod for Kiev, his patrimony. He had been in Novgorod for four months and eight days. It had been extremely difficult for Novgorod as far as food and provisions and costly gifts were concerned. On his way from them he arrived in [Staraya] Russa and extracted tribute by force, and on his way to the border he appropriated grain and goods and chattel and captives and took the goods and the captives as far as the border and did unprecedented harm to Novgorod territories. All of them rejected the ancient customs regarding their lords the grand princes, and instead sought the assistance of the Lithuanian princes and from the king himself, thus bringing upon themselves the wrath and great displeasure of the Grand Prince of all Russia and bloodshed upon their lands.

The winter was very difficult for peasants: there were such snows and storms as had not occurred for many years, but in the spring the water level in the rivers was low.

In spring time the numbers of evil disbelieving bribe takers increased considerably. David, the forefather of the Lord, eminent amongst the prophets, had said: "Eating human flesh instead of bread, they did not pray to the Lord."¹⁰ But not only did they practice cannibalism, but did not respect the churches of God, putting God's holy churches into disarray, and the evil of the Wicked One blinded them. Philo¹¹ has said, "Were there not greed, no one would be wicked." Therefore many people, not caring to search for truth, are slaves of possessions. And such is the love of money! So also spoke the great ecumenical teacher, John Chrysostom and the Gospel of Matthew of the Third Sunday:¹² "There is no greater evil than the love of money," they said, "There is nothing more evil than covetousness; it causes the downfall of innumerable households; it undermines the foundations of cities, and causes many great struggles, and brother rises in anger against brother, and father against son, and the gentleness of human nature trembles. The love of money has given rise to thousands of other evils." Paul, the great ecumenical teacher and Apostle of Christ, calls the love of money the root of all evil.¹³ He calls it a second form of idolatry, for it causes men to place their trust in worldly goods, and not to place their hope in the blessings of God. Just as idolaters worship material objects and not God, so do those who love money place their hope in money and not in God. As John [Chrysostom] said, "They have now begun to base their actions on pure stupidity, abandoning the Sacred Scriptures of the holy Apostles and the sermons of the Fathers of the Church."

As has already been mentioned, churches in Usitva¹⁴ had been destroyed by thunder and lightning. The construction of one church was begun on one side [of the Velikaya River], and a second church was begun on the other side [of the river], and then in a new location they began to collect money from the common people as directed by the entire municipal assembly (*veche*).¹⁵ The *posadniks* and the bailiffs from the municipal assembly in an act of shamelessness and malice ordered that what had been

given as a holy legacy to the old church be taken from it. It would not be fitting to hide the fact that because of this, the Devil, our enemy, brought dissent upon God's holy church: certain individuals set aside their fear of the Lord and abandoned themselves to shamelessness. They included both monks and people living in the secular world and began to rise up and to incite the common people against the apostolic church, the domain of the Holy Trinity, extorting from it lands and waters which had been given to it as a sacred inheritance. They deceived everyone with lying words such as "There is no sin in it for you, but take the land and water rights from the domain of the Holy Trinity, give them to me in the monastery, and I will take care of them." Then at a municipal assembly on April 7, Palm Sunday, the *posadniks* and all Pskov gave them the land and water rights belonging to the domain of the Holy Trinity – Matuta's land and that belonging to his grandfather *Nezhyata*, who had once been a *posadnik* of Pskov.

At the same time that the municipal assembly was in session, a great misfortune befell Pskov, namely, a fire broke out behind the wall of Matuta's residence. The flames were very hot and high, but we took heart and with God's help we quenched them. This was the Matuta who had passed away four months earlier while fasting during the *Nativity Fast*. At roughly the same time fires broke out in five separate places in *Zapskovye* and in *Polonishche*, the latter occurring before supper on Palm Sunday.

This sort of thing comes as a punishment for those of us who do not fear the Lord or who do not repent of our sins or who fail to pay attention to Sacred Scripture. For as it is written in the rules of the Holy Fathers, "We present in written form the decision made in our great city by the 165 holy archbishops:¹⁶ those who do harm to holy churches and to their sacred prerogatives regarding what has been given to God in hope of obtaining eternal bliss and for present times, and who infringe on prerogatives by illegally appropriating villages and vineyards. If a member of the clergy were to begin to flaunt church laws, [to obtain corrupt judgments]¹⁷ or rulings on church directives or should he apply pressure on a bishop or a priest or a deacon or, to put it simply, on anyone in holy orders in order to despoil a monastery and deprive it of that which has been given to God, whoever is found to be doing such things, creating indignation and negligence and disorder, perturbing the holy churches, they are to return fourfold what has been taken from the holy churches. If those who take pride in the priesthood begin to be dissatisfied with our commands and, regardless of their rank, do not abide by the true rule of the holy fathers, they are like commanders who dislike giving commands or soldiers who abhor fighting. And if they begin to act with indignation, unmindful of the fear of the Lord, and clothe themselves in shamelessness, then by our authority they are to be burned to death and their homes are to be given to God's holy churches. If someone wears the tonsure¹⁸ and begins to commit these evil deeds, placing their hopes in wealth and station and does not seek true wealth, not respecting God's holy churches or monasteries, let them be found guilty of the aforementioned sin against the holy rules, and let a curse be upon them in this world and in the world to come!"

These things were written not capriciously nor as something which my miserable wit acquired, as a reminder for the present time, but rather in accordance with the rules of the holy fathers, such as we have seen with our very own eyes. God blesses us with that, giving us an example of repentance, so that you might distance yourselves from evil ones by true repentance, which you both see and hear. As St. Cyril, the patriarch of Alexandria, says in a letter which he wrote to John of Antioch regarding peace, "In no way will we be harmed by any rule or mark of faith which the holy fathers established, nor do we wish upon ourselves or upon others either to set aside scripture nor to cross a line, for I recall what was said, 'Do not move the boundaries which your fathers have established, for it was not they who spoke, but rather the Holy Spirit.'"¹⁹

On the first Sunday after Easter, on April 21 in spring of that year, Pskov envoys *Aleksey Vasilyevich* and *Zinovy Sidorovich*, Pskov *posadniks*, and *Makary Pykhachev* all returned from the king of Lithuania healthy and in good spirits. They had reached the king in Vilnius on March 27 as Pskov envoys to the king to discuss matters of land and water rights and of a (future) meeting, but they did not accomplish anything with the nobles which the king had sent. The king wined and dined the Pskov legation and gave them gifts and then on Saturday, March 30, he made the following statement to them, "Insofar as my nobles and you have not been able to reach an agreement regarding boundaries, I propose to go to the boundaries myself and observe the situation with my own eyes."

At midnight on the night of March 30-31, a fire broke out in the Polish quarter of Vilnius and it burned until dawn, consuming over four hundred homes and Polish churches. All of the residents of Vilnius were terrified. The king himself and all of his court took their property and fled to open ground, and the Lord barely spared the entire town. The fires died out towards dawn before reaching the Pskov legation. God preserved the Russian Quarter as well as His holy churches and the homes of Christians, leading disbelievers to belief and Christians to repentance, for Catholic residences were just a street away. That morning the Pskov legation departed, having taken six weeks in traveling there and back. They had remained in Vilnius only four days, departing on the fifth. Upon returning to Pskov, they reported on their mission and they relayed the king's statement to the municipal assembly (*veche*). Pskov was not happy at all with the situation, as such things had never happened with grand princes or kings as had happened in Lithuania, no matter who the ruler might have been. The nobles had been sent to a meeting and had nothing to do with matters of dealing with borders and border locales of Pskov.

At the end of the old lunar month of April and the beginning of the new month of May there were nine mornings of hard frost. God protected the crops, but the frost froze the new growth on oaks and ash trees and ferns – this occurred in the calendar month of May, before and after the feast of the Ascension.

The Grand Prince sent to Pskov an envoy in the person of Yakov, a *secretary*, and he arrived on Friday of Trinity Week. On the second week of *Peter's Fast* he ordered Pskov to send declarations of war to Novgorod the Great because of the insult which it had inflicted on the Grand Prince. The Grand Prince was to formally declare war on the Monday following Pskov's declaration. On June 16 Pskov sent its spokesman Savka to Novgorod the Great with a declaration of war. The envoy [of the Grand Prince], however, summoned Pskov and spoke at length, concluding with, "Mount your horses right now and come with me to wage war in the lands of Novgorod the Great." People in Pskov gave him their promise: "As soon as we hear that the Grand Prince is in Novgorod territory, we will mount our horses for the Grand Prince." On Wednesday of the following week – it was still Peter's Fast – he, along with Pskov envoys, Vasily Bykov and Bogdan, rode off to the Grand Prince to learn the Grand Prince's plans for attacking Novgorod territory and how Pskov was to follow him to avenge the insult to the sovereign.

At that time Pskov began to rebuild the old wall in Polonishche which had been destroyed by fire. It stretched from the old Church of the Dormition up to the river. People from every *borough* of Pskov began to work very hard and at the municipal assembly (*veche*) the *posadniks* and the senior *boyars* of the Grand Prince began to collect military equipment and horses.

On St. Peter's Day [June 29] a *boyar* of the Grand Prince by the name of Vasily Zinovyev rode in with one hundred men and he stated that he had come from the army of the Grand Prince. He had brought along with him three hundred old, worn-out horses which had been captured from Novgorod, and he sold them to people in Pskov and throughout the region. Pskov provided him lodgings near the Monastery of the Holy Savior across the river. Pskov incurred significant expenses feeding him and his horses and he kept haranguing them, saying, "You ought to mount your horses with me right now, for I have been sent to you by the Grand Prince and have come here as a *voevoda*. We took [Staraya] Russa on St. John's Day and put it to the torch, and on St. Peter's Day [June 29] the Grand Prince and his forces are to be at Torzhok." Then all of Pskov, its *dependent towns* and territories, Prince Vasily – the son of Prince Fedor Yuryevich [Shuisky] – and Pskov *Posadnik* Timofey Vasilyevich and thirteen Pskov *posadniks* and the entire Pskov army set out for the land of Novgorod. This took place on Wednesday, July 10, on the Feast of the Forty-five Holy Martyrs. On Friday the 12th they began to despoil and burn the Land of Novgorod. At that time our envoy Bogdan came to them; he was accompanied by *boyar* Kuzma Korobyen from the Grand Prince's retinue and by one hundred and fifty other men. He related the following: "The Grand Prince arrived in Torzhok on St. Peter's Day and is there with his forces. They left [Staraya] Russa two weeks earlier. You, my patrimony, Pskov, are to mount up on Elias Day [July 20] or, in any event, during the following week. The Grand Prince sent me to you; we were with him just one day, but Vasily Bykov remained with him as you had directed."

On the same day that our forces had begun to wage war beyond our borders, the Novgordians rushed in from the border at Vyshegorodok²⁰ and burned down many buildings in Naverezhskaya Guba¹⁹ as well as the Church of St. Nicolas, a most remarkable and wonderful church having twenty-five corners,

the likes of which did not exist in the Pskov region. When the whole Pskov army heard that they were coming from the Vyshegorod region and ravaging Pskov territory, it marched to Vyshegorod and encircled it on the morning of Sunday, the 15th²¹ of that month, and they began to bombard it with cannons and to shoot arrows and to pile up materiel²² about it. They (the Novgorodians) defended themselves from the fortress and set fire to the siege materiel, but at the same time it became very difficult for them because they lacked supplies and water and because everything had been thrown at our Pskov forces, who kept their distance because of the intense heat. This continued until evening and it was a matter of great concern because within the Pskov forces there were many individuals who had been shot from the citadel and others who had been struck by stones, and then Pskov Posadnik Ivan Gakhonovich was hit by an arrow shot from the wall. On the following morning all of the residents of Vyshegorod left the town bearing crosses, and their *voevoda*, Yesif Kiprianovich, standing at the top of the fortress, began to speak to the voevoda of the Grand Prince and to the prince of Pskov and to the Pskov posadniks and to all Pskov: "I address you with respect and tears. Our lord and yours, the Grand Prince, and Novgorod the Great are aware of the wrong that we have done to you. Should you show us mercy, we will take an oath to you on the life-giving cross."

They then released all of the Pskov prisoners who were in the fortress and they handed over all of the arrows that were collected in the town and in the fortress. Pskov Prince Vasily Fedorovich²³ and Vasily, the Grand Prince's voevoda, and Pskov Posadnik Timofey Vlasyevich and Stefan Ofanasyevich and the whole Pskov army accepted their petition and spared their lives, departing from the fortress on the following day, a Monday. They devastated the district and used the torch along the border for fifty *versts* and more.

When the Novgorodians heard that the Pskov army was taking military action in the region, they sent voevoda Kazimir and Marfa's son Dmitry²⁴ and many other boyars along with a Novgorod army of more than forty thousand soldiers and they marched against the Pskov forces. They encountered the Moscow forces of Prince Daniil²⁵ at the Shelon River going along the opposite bank on their way to Soltsy and Mustets. The Muscovites rushed down the bank into the River Dryan, forded the river, and attacked them and defeated them on the very same day that the Pskov army had left Pskov.²⁶

On that very same day, a Wednesday, a Pskov force of more than fifteen hundred volunteers came together under the command of Manukhno Syuigin and Ivan the *secretary* and marched out to wage war on Novgorod territory beyond the border to the north.²⁷ On Friday morning they set out from Belskaya Guba across the border and marched through Novgorod territory putting buildings to the torch. When they were beyond the Lyuta River and were between the Lyuta and the Skir – it was on a Saturday at noon – a Novgorod force struck them suddenly and all of our forces were taken by surprise, some of them eating, and others were resting without having posted sentries. The voevodas and armed men set out to find a hiding place. Some of our people took to flight and abandoned their equipment, but others stood firm in battle and lay down their lives in a fierce fight, but some of the Novgorodians as well fell there. Suddenly the Novgorodians, using firearms and arraying their forces in formation, drove our people back and took possession of all the military equipment which was there in the area; and then these same Novgorodians retreated, leaving the corpses of their own people. When our people realized what was happening, they hurried over to the area where the voevodas were gathering after coming out of the woods, joined by others who had fled to wherever they could, and they saw their compatriots lying dead and stripped and along with the corpses of the Novgorodians. However, mistaking an armed Novgorodian horseman wandering about the corpse-strewn battlefield for a large force about to attack, they suddenly fled in panic without burying their own. Some soldiers wandered back, acting as if they were somehow or other back home in Pskov; there were others who had remained with their comrades, and managed to bring back home only a fraction of the number of captives who had been captured earlier and who had been sent back to our side. They pillaged and burnt for a day and a half, travelling twenty *versts* in Novgorod territory. On the 22nd of that month the voevodas and all their forces prepared to leave and were augmented by one hundred and twenty men dressed in armor and they went and buried their dead. A priest accompanied them and, standing above the burial site, he said prayers over the twenty-two dead who had been left unburied for nine days.

One day before the Pskovians fought at Vyshegorod, the Grand Prince of Rus' himself unleashed his troops upon the land of Novgorod. At that time a great many Novgorodians approached Soltsy and the Pskov force. The forces of the Grand Prince under Prince Daniil_Kholmsky caught sight of the Novgorodians before the mid-day meal on Sunday, July 14, the feast of St Joseph. A ferocious battle took place. The Novgorod posadniks and the entire Novgorod army turned their backs and took to flight, and the voevodas of the Grand Prince pursued them, cutting some down, wounding others, putting yet others in bonds and chasing yet others as far as Golino.²⁸

While all this was happening, the Pskov forces marched off in the direction of Novgorod and stopped at Knyaznichi as the Grand Prince had directed. The Grand Prince and his entire army and companions stopped below the lake at Korostyn,²⁹ some fifty *versts* away from Novgorod the Great and waited for a petition from Novgorod. He summoned the Pskov posadniks and they set out with Prince Vasily Fedorovich to the Grand Prince in Korostyn.

When the Grand Prince set out from [Staraya] Russa to Novgorod and reached Korostyn, he met there the Novgorod Bishop Feofil and the Novgorod posadniks and thousandmen, and they began to petition Ivan Vasilyevich for peace. The Grand Prince abolished all of the ancient rights of the Novgorod bishop and of the Novgorod posadniks and thousandmen and of all of Novgorod, be it the city or the territories, or the "black tax,"³⁰ and above and beyond that he specified another seventeen thousand rubles in coin.³¹ He forgave one thousand of it at the bishop's request, but the Novgorodians were to send the entire sixteen thousand to their lord the Grand Prince. The Grand Prince accepted their petition and he made peace with them according to old terms. The Grand Prince established the traditional peace between Pskov, his patrimony, and Novgorod the Great, as Pskov had wished. Prince Vasily Fedorovich and the Pskov commanders, Posadnik Timofey Vlasyevich and Posadnik Stefan Ofanasyevich and all of the Pskov posadniks and the entire Pskov army set out for Pskov safe and sound on August 15 with great honor and lots of plunder.

These events have been recorded in writing using just a small amount of the available information, and it has been done so that they not be forgotten by future generations.

The Grand Prince had set out from Moscow to Novgorod the Great on the Feast of the Birth of St. John the Baptist and he was in Torzhok on St. Peter's Day [June 29] and he remained there for four days. The Grand Prince was outside of Demyany³² when the news arrived about the Novgorod defeat by Daniil Kholmsky. Prisoners were brought to the Grand Prince in [Staraya Russa] on Sunday, July 14, before the mid-day meal. The Grand Prince himself was in Korostyn on Sunday, July 28, and he remained there for two weeks while the Pskovians were at Knyaznichi, and the Grand Prince established peace between Novgorod the Great and to Pskov on Sunday, August 11. On September 1, the Feast of St. Simeon, he was back in Moscow.

That summer a new bridge over the Cherekha was built in a new location, and the master builders were paid eighty-five rubles.

1. [Casimir IV Jagiellon](#), Grand Duke of Lithuania and King of Poland.

2. Fedor Yuryevich Shuisky was the prince of Pskov from April 1467 to February 1472. [PBS 2002](#) pp. 193, 466.

3. "Feofilakt" is the name found here, but "Feofil" is the name used elsewhere.

4. Vezhishcha might be Vyazhishchi, a town twelve kilometers northwest of Novgorod and the location of a monastery dedicated to St. Nicolas.

5. This "saying" (*pritcha*) does not appear to be taken from scripture; it contains the views and sentiments found under this year (~1471/6979) in the [Sophia 2nd Chronicle](#) (pp. 178-207) and the [Lvovskaya Chronicle](#) (pp. 283-288) in a commentary titled: "Sayings from Sacred Scripture Regarding Justice and Humility as Exemplified by that Exemplar of Piety, the True-Believing Ivan Vasilyevich, Grand Prince of All Russia, Who Glories in True Belief, and Also Regarding the Arrogance of the Eminent Men of Novgorod, Whom the Lord God has Humbled and Subjugated (*Словеса избрана от святых писаний, о правде, о смиренномудрии, еже створи благочестия муже и похвала о благочестии веры, даждь и о гордости величавых мужей новгородских, ихже смири Господь Бог и покори ему под руку его.*)"

6. "Senior attendant" – the Russian word is stolnik (столникъ).

7. "Officials" – the Russian word is "[birich](#)."

8. According to [The Chronicle of Balthasar Russow](#) (pp. 39-40), the Master of the Livonian Order at that time was [Bernhard \(Bernd\) von der Borch](#), who held office from 1472 to 1483. 9. "We propose ... Vilyandi." Because of

linguistic anomalies in this passage, the translation is somewhat conjectural. The town [Krasny Gorodok](#) was mentioned clearly and unambiguously in this episode, but [Kobylye](#) (Kobylye Gorodishche) would appear to fit the context much better.

10. Psalm 13:4 (14:4).

11. Not Philo of Alexandria, but probably St. Philo of Karpasia (Kalpa) Cyprus, author of Sermon on Greed.

12. Possibly a reference to the third Sunday of the Great Lent, when Matthew 25: 31-46 is read. St. John Chrysostom was the author of a series of sermons called "On Wealth and Poverty."

13. 1 Tim 6:10.

14. Usitva – see the entry for ~1470, particularly footnote 6.

15. "And then in ... the entire municipal assembly." The text may be defective.

16. "165 holy archbishops" – this is a reference to the 5th Ecumenical Council held in Constantinople in 553 AD

17. "to obtain corrupt judgments" – supplied from the text following the Commission MS of the [Novgorod 1st Chronicle](#) (pp. 479-480).

18. "wears a tonsure" – "вънець носящей" – i.e., has taken monastic vows.

19. This appears to be mostly a paraphrase of the [Letter of Cyril to John of Antioch](#), sometimes known as "the Ephesine Creed."

20. There were two towns named "Vyshegorod" mentioned in this chronicle. [This Vyshegorodok](#) was considered to belong to Novgorod and was located on the border with Novgorod, about 80 KM east of Ostrov. The other [Vyshegorodok](#) is near the Russian-Latvian border. Naverezhskaya Guba, now named Naverezhnye, is about 15 KM southwest of (the Novgorod) Vyshegorodok.

21. The dates do not track: either Friday was not the 12th or Sunday was not the 15th of the month.

22. The word translated as "materiel" is used for materials used for bonfires, for building bridges across a ditch or a moat, etc.

23. Vasily Fedorovich Shuisky and his father, Yury Fedorovich Shuisky were co-vicegerent princes from April 1467 to February 1472. Vasily returned to Pskov to be the sole vicegerent from 1491 to 1496. [PBS 2002](#) pp. 79, 466-467.

24. Kazimir is Vasily Kazimir Loshinsky; Marfa is [Marfa Boretskaya](#), commonly known as "Marfa Posadnitsa," born into the Loshinsky family. She was a wealthy and influential landowner in Novgorod, who opposed the encroachments of Moscow. Her son Dmitry Isakevich Boretsky was posadnik of Novgorod in 1470-1471 and was executed by Ivan III on July 24, 1471.

25. [Prince Daniil Kholmisky](#) ?-1493 was one of the most prominent military leaders to serve under Ivan III the great.

26. This is known as the [Battle of the Shelon](#).

27. "to the north" – literally, "to the [Zapskovye](#) side." The Lyuta River, about 75 kilometers or so north-northeast of Pskov in the northern present-day Pskov Oblast, is a tributary of the Plyussa River which flows into the Narva River. There is, however, another Lyuta River, and that one is in the eastern Pskov Oblast and flows into the Shelon River north of the town of Dno.

28. Golino is a village at the mouth of the Shelon River.

29. Korostyn is a town on the southwest shore of Lake Ilmen.

30. The "black tax" (Russian: chernyy bor, черныи бор) was a tax collected from the land of Novgorod by the Moscow prince for the use of the Tatar khan.

31. "rubles in coin" – "rubleв kopeinogo."

32. Located about 180 km southeast of Novgorod, Demyany is now known as [Demyansk](#).

1472 AD – 6980 AM

In October a fire broke out in Novgorod in the late evening near the White Tower on the river bank and it continued throughout the night until mealtime on the following day, consuming most of two *boroughs* as well as the German Quarter on the river.

On 20 October Bishop-designate Feofil set out for Moscow to be presented to *Metropolitan* Filip and to the Grand Prince.

On 21 October, because of our sins, about forty boats which had been on the Lovat¹ for some time set out for Lake Ilmen, and then that evening a strong wind arose and sank them all and Novgorod lost more than two hundred of its men.

In the evening of Thursday, November 28, the feast of St. Irenarchus, the town of Ostrov, a Pskov *dependent town*, burned down to the great misfortune of Christians.

Unaffiliated priests petitioned Pskov that it request a sixth *congregation* from the Grand Prince and Metropolitan Filip.²

That autumn Vasily Yentarnik and Aleksandr Kvasnik, representatives from Novgorod the Great, arrived during the *Nativity Fast*, and on Christmas Day they took an oath on the cross regarding the Grand Prince's treaty between Novgorod and Pskov.

In Pskov *Posadnik* Afanasy Yuryevich and the *boyars* of Pskov, the *hundredmen* and the legal authorities removed the document concerning flax from the repository and annulled it, and all the peasants were pleased, as it had been in the repository for eight years, and had brought difficulties and damages to the peasants during that time.

On January 7 of that winter his excellency Archbishop Feofil arrived from Metropolitan Filip in Moscow and took his place as bishop; his trip there and back had taken three and a half (*sic*) months. He had been consecrated bishop in Moscow before Christmas on Holy Patriarchs' Sunday, and Novgorod was happy for its bishop.

In January a star with a tail³ appeared in the skies and remained there throughout the month and then a week into February, when it disappeared. Its motion was quite remarkable: at times the tail preceded it, at times followed it. Its movement did not resemble that of other stars in that it moved wherever it wished to go, sometimes to the south, at other times to the north. At times it was not bright, as its tail at times was small, at other times large. It was visible not just in Russia but in all countries including among the Germans.

That winter Pskov sent *Posadnik* Mikita Larionovich and boyars Vasily Sozov and Yury Ivanovich to petition the Grand Prince about their old customs and rights. They did so at the direction of the Grand Prince himself, for the Grand Prince had on many occasions said to Pskov envoys, "I will not stand in the way of your choice of a vicegerent as a prince, but, assuming that you have not shown him disrespect, if I learn that he has begun to act violently amongst you, I shall look favorably upon you, my patrimony."

On Tuesday, February 18, the Pskov envoys set out to request that the Grand Prince appoint Ivan Striga⁴ prince, since Prince Fedor⁵ had been sending letters to the Grand Prince denouncing Pskov, even while he himself had been acting violently towards Pskov. On Wednesday, the following day, Prince Fedor Yuryevich learned that Pskov had sent envoys with complaints about him and that they would request that the Grand Prince provide another prince. He entered the municipal assembly (*veche*) and, abrogating the oath that he had taken, left Pskov after our envoys. Pskov was disturbed about this and sent after him *Posadnik* Kuzma Ondronovich Tilkin, members of the *petty gentry* and hundredmen or some of their servants. They went as far as the border with bread and foodstuffs and mead so as to mark his departure in an honorable way. When the prince was nearing the border, his retinue forced the Pskov *posadnik*, the hundredmen, or the heralds to go across the border. There they pulled all of them off of their horses and took everything away from them, sending them back to Pskov all but naked. He then rode off to Moscow, oblivious of his oath and of the kindness that Pskov had rendered to him.

On Easter Day Pskov *Posadnik* Mikita Larionovich and Vasily and Yury, the envoys which Pskov had sent to the Grand Prince, returned home and related to all Pskov the response from our lord the Great Prince: "I, the Grand Prince, am concerned about all of you, my patrimony, and all such things. You wish to have a prince from me as my vicegerent, so send me a boyar with a letter concerning such a prince, but as for Ivan Striga, I need him here with me."

In the summer the master⁶ of Riga sent an envoy to Pskov and arranged for a conference with Pskov to take place on the Feast of the Nativity of the Theotokos [September 8].

That summer Pskov sent Trofim Kipreshev and Yury Isakov Sestnikov as envoys to the Grand Prince to ask for Ivan Babich or for Prince Yaroslav, the brother of Striga. Trofim arrived in Moscow on August 1, but the Grand Prince and his brothers and princes and all of his army had departed on the previous day and was in Kolomna. Ahmed Khan bin Küchük⁷ came from Polye against Grand Prince Ivan Vasilyevich and his brothers and the whole Russian army, and he stood near the Oka River. The khan of the Horde stood for one day and one night at the Oka River and then, vile son of Hagar that he was, he fled in haste after having caught sight of the opposing forces of the Grand Prince, which numbered 180,000 and stretched 150 *versts* in length.

Trofim, the Pskov envoy, and Yury arrived in Kolomna from Moscow and discussed with the Grand Prince the matter of the conference with the Germans and Pskov's request for a prince. The Grand Prince gave this as an answer: "I, the Grand Prince, am concerned about my patrimony, Pskov, and shall

give you Prince Yaroslav,⁸ as I have need of Ivan Babich. I will now send one of my boyars, Andrey Timofeyevich by name, to attend the conference."

Trofim left the Grand Prince while the latter was still in Kolomna and arrived in Pskov on September 1st, the Feast of St. Simeon. He was followed three days later by an envoy of the Grand Prince by the name of Andrey Timofeyevich, who, accompanied by twenty members of the *petty gentry*, arrived in time to meet the deadline for the meeting with the German master.

1. The [Lovat River](#) flows north into Lake Ilmen.
2. According to the [Pskov 2nd Chronicle](#) (p. 55), this request was approved and the Church of the Entry into Jerusalem became the sixth *congregation*.
3. The great daylight comet of 1472 passed within 10.5 million km of earth, perhaps moving as much as 40 degrees of arc per day.
4. Ivan Vasilyevich Striga Obolensky had been prince of Pskov in 1460-1461. [PBS 2002](#) p. 193.
5. Fedor Yuryevich Shuisky was the co-vicegerent prince of Pskov from 1467 to 1472. [PBS 2002](#) p. 466.
6. According to [The Chronicle of Balthasar Russow](#) (pp. 39-40), the Master of the Livonian Order at that time was Bernhard (Bernd) von der Borch, who held office from 1472 to 1483.
7. In the Pskov 3rd Chronicle text, the name [Ahmed Khan bin Kütchük](#) appears as "Tsar Mahmut, son of Kichimut." He was a Khan of the Great Horde between 1465 and 1481.
8. Yaroslav Vasilyevich Striga Obolensky was the vicegerent prince of Pskov from 1473 to 1477 and from 1481 to 1487. [PBS 2002](#) p. 521.

~1473 AD – 6981 AM

On September 8 the prince master¹ sent a messenger to Pskov stating that he would be unable to attend the conference due to ill health and that he would not send any of his people to take his place. Pskov had already collected a considerable amount to defray the expenses of those who were expected to be at the conference – the envoys of the Grand Prince and those of the prince master.

In September of that year Prince Yury Vasilyevich passed away in Moscow. He was the brother of the Grand Prince and the son of another Grand Prince.

On October 1 a herald by the name of Nikolay Lyakh arrived in Pskov from Kolyvan announcing to Pskov that the tsarevna² had crossed the sea on her way to Moscow. "She is the daughter of Thomas of Morea, a niece of Emperor Constantine of Byzantium, granddaughter of John Paleologos Kaloioannes, the son-in-law (sic) of Vasily Dmitriyevich. Her name is Sophia, and she shall be your sovereign lady, a Grand Princess and the wife of Grand Prince Ivan Vasilyevich, and it behooves you to greet her with full honors."³ That same day the herald set off for Novgorod the Great and then for Moscow. People in Pskov immediately set to brewing mead and gathering foodstuffs, and sent heralds even as far as Kirumpää and sent *posadniks* and *boyars* from the *boroughs* (to?) Izborsk saying that she was to be met with great honors.

Barely a week passed when a herald came from her saying that she would travel from Yuryev to the lake in boats and that, "You are to meet her in Izmen." People from Pskov forthwith prepared six large boats, and Pskov *posadniks* and *boyars* and oarsmen set out in the boats on Saturday, [October] 10, and arrived in Izmen in the late morning of Sunday, the 11th, just as she was arriving at the shore. Such honor as was displayed here was unprecedented! When the water in the lake became rough, they began to moor to the shore all six of the large Pskov boats and many small ones. The Pskov *posadniks* and *boyars* left the boats with goblets and gilded horns filled with mead and wine, and they bowed to the ground to her after they arrived in her presence. She received them with honor and great love. At that time she wished to leave Izmen and travel further before supper, as she wished to leave the Germans. The *posadniks* received her with great honor and brought her retinue and baggage on board, and they spent that night at Skertov and the following night³ at St Nicolas at Ustye.

On October 13, the Feast of the holy martyrs Carpus and Papyrus, they departed from St. Nicolas at Ustye and came to the [church of] the Most Holy Theotokos⁴ where the *hegumen* and all of the elders sang prayers of supplication for her. Then, donning her regal attire, she out for Pskov. She was received in Pskov with great honor by priests meeting her with crosses and by the Pskov *posadniks* who had come from the town. She disembarked onto the Novgorod [i.e. right] bank of the river and received a blessing

from the priests and obeisance from the *posadniks* and all of Pskov. She then entered the Cathedral of the Holy Trinity with her companions. The attire of her bishop⁵ was not in conformity with that of our hierarchy as he was dressed in fur, with a fur headgear like a Lithuanian head covering, with only his face visible, and the gloves which he wore were such that nobody could see the hands with which he gave blessings, and the crucifix which he had with a cast corpus attached to the upper part of the wood. He did not bow to the sacred icons nor did he cross himself holding a cross, and in the Holy Trinity Cathedral he offered homage to the Theotokos only when the empress directed him to do so.

When she completed her visit to Holy Trinity Cathedral and had received a blessing sung by the priests, and then had given homage to the life-giving cross and to the Theotokos, she set forth into the princely residence of her sovereign, and there the Pskov *posadniks* and boyars and all of Pskov once again honored her with wine and mead and all kinds of foodstuffs, not only for herself and for her companions, but for her horses as well, for all of the horses had made the trip by land. All of the Pskov *posadniks* gave her gifts just as did the boyars and merchants, each according to his means, and Pskov as a whole presented her with fifty rubles in minted money and gave Ivan Fryazin⁶ ten rubles. Seeing how she had been honored in the patrimony of the grand prince by the Pskov *posadniks* and boyars together with all of Pskov, she said the following to the Pskov *posadniks* and boyars and to all of Pskov: "I, the Tsarevna, do declare that today I must depart to Moscow to your sovereign and mine. To the *patrimony* of my sovereign and yours I say this: I thank you deeply for your great hospitality and for your bread and food and wine and mead; with God's will I shall be in Moscow with your and my sovereign. Wherever you shall be in need, I, as Tsarevna, shall concern myself with your affairs.

After she bowed to the Pskov *posadniks* and to all Pskov, everyone immediately mounted their horses and she entered her conveyance and was taken to the Cathedral of the life-giving Trinity. She received a blessing from the priests and was given the mark of the Virgin in the Cathedral of the life-giving Trinity. She returned to her conveyance and departed from Pskov with great honor. The Pskov *posadniks* and the boyars accompanied her as far as the old [church of the] Ascension.⁷ She then left her conveyance, rested at Bolki,⁸ and then set out for the border. The Pskov *posadniks* and all of Pskov had directed that she be accompanied beyond the border into Novgorod territory by the Pskov *posadniks* and boyars with wine and mead and bread and that her horses were to be well fed at all the stops along the way, and in such a manner did they accompany her across the border with great honor, until the Novgorodians arrived on the scene and took responsibility for her passage from our people. She had been in Pskov for exactly five days, arriving on Tuesday before the mid-day meal and departing after liturgical services on the morning of Saturday, [October] 17, the Feast of Hosea the Prophet. Similarly, in Novgorod the Great she received a blessing from Bishop Feofil and honors and gifts from the *posadniks* and *voevodas* and from all of Novgorod the Great, and she set out for Moscow after a brief visit. She arrived in Moscow that autumn, on November 12, the Feast of St. John the Merciful. Grand Prince Ivan Vasilyevich prepared a banquet and honors and then the wedding took place. They began to live in a godly manner, and all the princes and boyars and the entire Russian land rejoiced with them. Ivan Fryazin was sent to Kolomna in chains.

That autumn Klavsha and Ioannes, a land baron, arrived in Pskov from abroad as a diplomatic mission from the prince master. Pskov detained them along with their plaintiffs regarding a money matter, namely that the prince master had proposed talks which he himself did not attend, nor did he send his people, and he had not provided compensation.⁹

In the winter Metropolitan Grigory passed away in Lithuania in Novy Gorodets.¹⁰

That autumn, on December 9, Bishop Feofil arrived in Pskov for his *visitation* and after the solemn ceremonies were held, he blessed Pskov, his children. He set out for Novgorod in December and was accompanied with honor.

That same winter on Friday, February 29,¹¹ the Feast of the holy Apostle Archippus, Prince Yaroslav Vasilyevich¹² arrived to his principality as the vicegerent of the Grand Prince. The Pskov *posadniks* and all the clergy and all of Pskov received him with honor, going out to meet him with crosses as had been the case in times past with previous princes, and he was installed as prince in the Cathedral of Holy Trinity. And on Sunday the 21st of that month he took an oath to Pskov during a municipal

assembly (*veche*) recognizing the code of law, ancient documents specifying the town's rights, and, indeed, all of Pskov's ancient rights and customs.

During Lent of that winter the most reverend metropolitan Filipp of Moscow passed away.

That spring around Easter German emissaries arrived from the prince master and ransomed their envoy Mikula Klavsha and Ioannes the land [baron], and they paid seventy-five silver rubles for them to the plaintiffs. Regarding questions of land and water and other legal matters, Pskov and the prince master agreed that a meeting would be held two weeks after the end of *Peter's Fast* and that both sides would discuss all such matters.

That spring (a wall) with a stone gate was built around the cemetery next to the Church of St. Nicolas in the Opotsky borough,¹³ and apple trees were planted in the garden.

That year around Peter's Day [June 29], the time stipulated by the prince master, Pskov sent Posadniks Aleksey Vasilyevich, Kuzma Sysoyevich, and Terenty Andreyevich and the boyars from the *boroughs* to Novoye Selo¹⁴ on the Narva River to a meeting with Novgorod emissaries, and the prince master sent his emissaries to Rugodiv. They convened for a week and then dispersed without having resolved a thing, and then the Christians returned to their lands. At that time Pskov sent its emissaries Posadnik Stefan Afanasyevich and the son of Posadnik Andrey Ivanovich to Grand Prince Ivan Vasilyevich of All Russia. The emissaries petitioned the Grand Prince that he take up arms and mount his horse for the Cathedral of the Holy Trinity, just as his grandparents had done to oppose the Germans.

That summer the prince master sent his emissary to Novgorod the Great to discuss peace, and Pskov sent Posadnik Ivan Gakhonovich and Posadnik Yakov Ivanovich as its emissaries to Novgorod the Great. Bogdan was with them, and he was to ride quickly from Novgorod the Great to the Grand Prince with news about what was happening at the meeting. Our emissaries were there for three weeks, and nothing was decided about peace with the German emissary, who then stated that the prince master would not observe the truce for the times which had been stipulated. The Pskov posadniks returned to Pskov from Novgorod the Great, but Bogdan went directly from there to the Grand Prince regarding Pskov's directives, requesting that the Grand Prince either mount his horse himself or else send his son to the Domain of the Holy Trinity.

On August 18 of that summer, the Feast of SS. Florus and Laurus the martyrs, Posadnik Stefan and his retinue arrived back at Pskov safe and sound. The Grand Prince stated that he would remain steadfast in support of the domain of the Holy Trinity and of Pskov, his patrimony.

On August 29, the Feast of the Beheading of John the Baptist, Bogdan returned from the Grand Prince with this message: "The Grand Prince and his son are pleased to rise to defend the domain of the Holy Trinity and you, Pskov, his patrimony, and he will mount his horse with his entire Russian army should the Germans threaten you." Bogdan had gone to Moscow on the Feast of the Dormition of the Theotokos [August 15] and he had remained there for three days.

1. According to [The Chronicle of Balthasar Russow](#) (pp. 39-40), the Master of the Livonian Order at that time was Bernhard von der Borch, who held office from 1472 to 1483.

2. A "tsarevna" was the daughter of a tsar, and a "tsaritsa" was the wife of the tsar.

3. Thomas of Morea was [Thomas Palaeologus](#), despot of Morea and claimant to the Byzantine throne; Constantine was [Constantine XI Palaeologus](#), the last reigning Byzantine Emperor; [John VIII Palaeologus](#), Byzantine Emperor 1425-1448; [Vasily I Dmitriyevich](#), Grand Prince of Moscow 1389-1425; [Sophia Palaeologina](#) Grand Princess and the wife of Grand Prince [Ivan III Vasilyevich](#).

3. Skertov is unlocated. Ustye ([Устье](#)) is at the mouth of the Velikaya River at Lake Pskov, about 14 km northwest of Pskov.

4. The Church of the Nativity of the Theotokos at the [Snetogorsk](#) Monastery.

5. The bishop was Roman Catholic.

6. Ivan Fryazin was also known as Gian-Battista della Volpe. He had represented Ivan III in negotiations in Rome for his marriage to Sophia Palaeologina. A proxy marriage between Sofia and Ivan III had been held by Pope Paul II on June 1, 1472.

7. The "old" church of the Ascension was in Polonishche. [Labutina 2011](#) pp. 217-218.

8. Bolki is unlocated but it appears to have been on the [road from Pskov to Novgorod](#).

9. Compensation – presumably for the cost of the preparations.

10. [Novy Gorodets](#) is usually seen as Novy Gorodok.

11. According to this entry, Yaroslav Vasilyevich arrived in Pskov on Friday, February 29, and took an oath to Pskov on Sunday, February 21. However, 6981 AM was not a leap year, so the simplest explanation is that "February 29" is an error for "February 19," which indeed is the feast of St. Archippus.

12. Yaroslav Vasilyevich Striga Obolensky was the vicegerent prince of Pskov from 1473 to 1477 and later from 1481 to 1487. [PBS 2002](#) p. 521.

13. See the entry for ~1371/6879.

14. Novoye Selo was probably at or close to the location where the town of [Ivangorod](#) was later built. [Kostochkin 1961](#) p. 262.

~1474 AD – 6982 AM

That autumn Pskov sent Ignaty Igolka as an envoy to the Grand Prince,¹ and he reached the Grand Prince at Ostrov on October 1, the Feast of the Intercession of the Theotokos. He petitioned the Grand Prince either to mount his horse or else to send a son or brother. The Grand Prince responded to Igolka, "I will send my messenger without delay after you to my patrimony, but only when my patrimony is in great need." On the following morning the Grand Prince sent a messenger by the name of Stefan Ostry right after Igolka with this message: "This is what the Grand Prince says: 'Whenever you give the order, my forces will be with you.'" Pskov placed hope in the Grand Prince, its sovereign, as he was coming at that time in autumn when the roads were in good condition.

At about noon on Thursday, November 25, a messenger from Prince Daniel and from the entire army of the Grand Prince arrived in Pskov and said, "The voevoda of the Grand Prince, Daniil Dmitriyevich Kholmisky² and all of his army and other princes are at the border and are on their way to you in Pskov." Pskov then sent *posadniks* and hundredmen and boyars from the boroughs with bread and food and mead to meet them in an honorable way and they created a bivouac and put all of Zavelichye in suitable order. The army of the Grand Prince came to Pskov and remained at its temporary quarters.

On Tuesday, the 1st of the month, the Feast of St. Andrew, the First Apostle,³ Prince Daniil himself arrived in Pskov, but his army, voevodas, other princes, the *petty gentry* of the Grand Prince's court and boyars from the cities had been arriving in a steady stream for two days prior to his arrival. There was such a multitude of them to behold! – twenty-two princes alone from large towns – from Rostov, Dmitrov, Yuryev, Murom, Kostroma, Kolomna, Pereyasavl and from other towns as well. From the very beginning their presence created very crowded conditions in Pskov. Then they began to lord it over the Pskovians and to appropriate for themselves whatever they wanted that belonged to the Pskovians, for a considerable number of Tatars had ridden in with them. Then, through the grace of God and the intercession of the cathedral of the Holy Trinity, Prince Daniel, the voevoda of the Grand Prince, made an agreement with the Pskov *posadniks* and all of Pskov, so that he and other princes and boyars and the whole army and the Tatars too would receive food and bread and meat and mead and beer, and oats and hay for their horses. Each *borough* took turns in bringing provisions to Zavelichye.

The will of God was made manifest that winter – be it though his grace or because of our sins, for it is quite apparent, as Prince Svyatoslav Igorevich said as he was marching 10,000-strong against the Greeks,⁴ "We know not whether we shall capture the city or whether we will die, for we who are attacking are few and are arrayed against many, and they are keeping their main force in reserve." And thus in this instance God made the south wind blow. So in the words of David, prophet and ancestor of Christ, "Who shall stand against the face of His cold? He breathes His spirit, and the waters flow."⁵

And so indeed it was: there was freezing weather and then God sent snow, and the roads and rivers froze over for the peasants. When the army of the Grand Prince arrived, God sent warm weather and the snow melted, and the marshes and streams became full of water, such as had not happened here for many years previously. The water increased so much that as it became stronger, it removed the ice from the Velikaya River. That occurred on Wednesday, December 9, the third day after the Feast of St. Nicolas, when the river had already been frozen for more than two weeks. The army of the Grand Prince was unable to go anywhere, neither to Pskov nor to German territory, and the soldiers and the horses could not be fed.⁶ Then thanks to the mercy of God and to the intercession of the Holy Trinity, on December 24, Christmas Eve, the bishop of Yuryev and the burgomasters, the magistrates and all of the people of Yuryev sent their envoy Ivan Bobrov and Ioannes the land baron to Pskov. Upon their arrival,

they began at first to seek an armistice for five years but later they began to make peace on terms proposed by Pskov.

When the prince master⁷ of Riga learned what was happening, on Sunday, January 2, he dispatched Indrik, his translator, to the voevoda of the Grand Prince, to Prince Daniel Dmitriyevich, to Pskov Prince Yaroslav Vasilyevich and to all of Pskov with the following message from his sovereign, the Master: "I, the Grand Prince of Livland and of Riga, send my regards to the voevoda of the Grand Prince and also to the prince of Pskov and to Pskov, my neighbors. In order that we be at peace, I, the prince master, renounce land and water claims to the domain of the Holy Trinity and of all of Pskov, my neighbors. I furthermore guarantee that we will not export to Pskov from our territory spirits or beer or mead, and we will not hinder Pskov envoys or merchants in their travels and will open the borders throughout my domain. I am putting this into writing and I am taking an oath on the cross for my entire domain and for all the towns, except for the bishop of Yuryev and for all the residents of Yuryev."

The voevoda of the Grand Prince and the Pskov prince and all of Pskov accepted the petition of the prince master's envoys, establishing a twenty-year armistice on the terms discussed, and it was put in writing and an oath was taken on the cross by Indrik, the envoy of the prince master, on January 7. He then departed to his lord, the prince master in Riga, on Friday, January 9, and he was accompanied by Simeon Surima, who was both a member of the *petty gentry* and a voevoda of the Grand Prince, and, on the part of Pskov, by Posadnik Yakov Ivanovich and by Ivan, the vicegerent of the bishop. The prince master took an oath on the cross regarding all these matters in their presence, and he attached his seal to the peace treaty. The Pskov emissaries also swore an oath on the cross to the prince master in the name of Pskov and of all its *dependent towns*.

When the Yuryev envoy saw and heard that the envoy of the Prince Master had established an armistice with the voevoda of the Grand Prince and with the prince of Pskov and with all of Pskov, he stated that the prince master of the Yuryev bishop and of the people of Yuryev would be pleased to create an armistice with the voevoda of the Grand Prince and with the prince of Pskov and with Pskov, in accordance with the terms of old and was prepared to take an oath on the cross. "Since you have come to Pskov, you can establish an armistice without involving the Master."

On Wednesday, January 5th, the eve of the Feast of the Baptism [of Jesus], a Novgorod army arrived in Pskov to assist against the Germans. Its voevoda was Novgorod Posadnik Foma Andreyevich. Pskov made the churchyard of [the Cathedral of the Transfiguration of] the Holy Savior on the Mirozha and those of other monasteries available to the army. Yakip Vasilyevich, the Novgorod envoy, arrived on Monday, January 10, with the following message: "I have been sent by Archbishop Feofil and by all of Novgorod the Great, but since you have made an armistice with the Germans, then in the name of all of Novgorod the Great I will join you in creating an armistice and will sign the treaty and will swear an oath on the cross."

When the Yuryev envoys saw that the prince master had concluded peace on terms agreeable to Pskov, they themselves joined with the voevoda of the Grand Prince, with Prince Daniel and with Pskov Prince Yaroslav Vasilyevich⁸ and the Pskov *posadniks* and with the Novgorod envoy and with the voevoda and all of Pskov and concluded an armistice for thirty years on all of the terms agreeable to Pskov: they were not to import strong spirits into Pskov nor deal in them, nor were they to close the borders. At a municipal assembly (*veche*) held on Thursday, January 13, they signed the treaty and swore an oath on the cross, as did the Yuryev envoys and the Novgorod envoy and all of Pskov, and the incumbent Posadnik Zinovy Sidorovich. On the following day they (the Yuryev representatives) departed with the Pskov envoys, Andrey Rublev and Kyura Shemetov. The bishop of Yuryev and their burgomasters and their magistrates and all the citizens of Yuryev took an oath and they attached their seals in the presence of the Pskov envoys. The (Pskov envoys) returned to Pskov, having taken care of these matters through the mercy of God and the intercession of the domain of the Holy Trinity, to the satisfaction and happiness of Grand Prince Ivan Vasilyevich, Tsar of all Russia and of all of Pskov.

Prince Daniil and all the princes and boyars paid their respects to the domain of the Holy Trinity and they expressed their gratitude to Pskov for the foodstuffs and animal feed and for everything else. They departed from Pskov on January 30. The Pskov *posadniks* and boyars accompanied him as an honor

guard as far as the border and brought mead and food and all sorts of foodstuffs. The *posadniks* and Pskov gave a gift of two hundred rubles to him and to all the princes and *voevodas* and to the whole army for remaining to defend them. Prince Daniilo and his army had been in Pskov for nine weeks.

That winter during the Great Lent Pskov sent Grigory Umyl Borodin to the Grand Prince with a letter containing petitions and complaints. He stayed in Moscow and returned on Holy Thursday, which was on April 8. He brought back a message expressing the displeasure and anger of the grand prince towards his patrimony and towards Pskov *because Pskov had awarded two hundred rubles to Prince Kholmsky and those with him on the campaign, but he, the Grand Prince, had received only a letter of complaint.*⁹

That spring, on May 19th, the Feast of the Ascension, Prince Yaroslav Vasilyevich left Pskov for Moscow to see his sovereign, the grand prince, and with him went three *posadniks* whom Pskov had selected to go to Moscow – Ivan Gakhonovich, Kuzma Sisoyevich Ledovich, and Zinovy Sidorovich – as well as boyars and sons of *posadniks* from each borough. A gift of one hundred rubles was sent to the Grand Prince. The Grand Prince sent the Pskov envoys out of his courtyard, did not allow them in his sight, and he did not accept the gift. They lived in a tent in a field for five days and then returned to Pskov without an answer, arriving on June 23, the eve of the Feast of the Birth of John.

That same month the Grand Prince sent his envoy to Pskov, a man by the name of Ivan Zinoyev, requesting that Pskov send its envoys immediately. Just before the Dormition Fast,¹⁰ Pskov selected three *posadniks* to go to the Grand Prince – Aleksey Vasilyevich, Yakov Ivanovich, and Terenty Andreyevich – and along with them were the sons of *posadniks* and boyars and a gift of one hundred and fifty rubles. The grand prince accepted the homage and the gifts, and gave an answer, "I will pleased to have my patrimony in good order, but you must provide to me to me the legal documents of previous grand princes." They returned to Pskov hale and healthy.

1. [Ivan III Vasilyevich](#) was the Grand Prince of Moscow at that time.
2. [Daniil Dmitriyevich Kholmsky](#) had led Moscow troops to victory in the [Battle of the Shelon](#) in 1471.
3. The Stroyevsky MS has "the 1st of the month," the Arkhivsky MS has "the 31st of the month," but the feast of St. Andrew actually falls on November 30.
4. See the Russian primary chronicle, [Cross 1953](#) pp. 60, 87-91. The Pskov chronicler appears to be merging two Primary Chronicle accounts of attacks by the Rus' on Constantinople: first, the one recorded in the Primary Chronicle under the year 971 AD/6479 AM, in which Svyatoslav Igorevich attacked the city with 10,000 troops, and an earlier attack recorded under the year 866 AD/6374 AM, in which an unexpected wind destroyed the Rus' fleet. The text of the Pskov 3rd Chronicle lacks clarity here and the translation of this and adjacent sentences is somewhat conjectural.
5. Psalm 147:6-7 (Orthodox); 147:17-18 (Western Churches).
6. The Grand Prince's forces were bivouacked in Zavelichye. To bring supplies to Zavelichye, the *boroughs* would either have to haul them across the frozen Velikaya River in the winter, or else cart them across the floating bridge across the Velikaya River, crossing from a spot south of Dovmont's Wall to Zavelichye. See [Map 1](#).
7. According to [the Chronicle of Balthasar Russow](#) (pp. 39-40), the Master of the Livonian Order at that time was Bernhard (Bernd) von der Borch, who held office from 1472 to 1483. .
8. Yaroslav Vasilyevich Striga Obolensky was the vicegerent prince of Pskov from 1473 to 1477 and from 1481 to 1487. [PBS 2002](#) p. 521.
9. "*because Pskov had awarded ...*" These words are not found in the Pskov 3rd Chronicle, and the Pskov 1st and 2nd Chronicles lack a parallel passage. The text of the Pskov 3rd Chronicle appears to be defective. The italicized words are a synthesis of Bolkhovitinov's entry for 1474 ([Bolkhovitinov 1831](#) pp. 461-462), which appear to offer a reasonable explanation for the Grand Prince's displeasure.
10. The [Dormition Fast](#) extends from August 1 through August 14.

~1475 AD – 6983 AM

On Sunday, November 13, Pskov Prince Yaroslav Vasilyevich¹ arrived from the Grand Prince² in Moscow and began to make demands of Pskov and to conduct court proceedings in conflict with ancient Pskov customs. Specific issues involved the travel expenses incurred in sending twice for witnesses in a trial, and, in regards to dependent towns, whether the vicegerent was to have a double tax – the prince's and that of the vicegerent's. Pskov selected two (sic) *posadniks*, Levonty Timofeyevich, Vasily Loginovich and Olisey Onikeyevich, to take the documents to the Grand Prince. The Grand Prince looked

over the documents, gave them back to the Pskov *posadniks* and dismissed them saying, "These are not documents from Grand Princes, and you are to do everything that Prince Yaroslav requests of you." The *posadniks* reported this to Pskov upon their return.

In spring during Lent Pskov sent Mikita Nasonov as an envoy with a petition to the Grand Prince and he said this: "What Prince Yaroslav is demanding is not in accordance with our ancient customs and we cannot live with that." The Grand Prince responded, "I will send an envoy to my patrimony, to you, to discuss these laws."

Because of our sins God allowed the forces of the Turkish tsar to cross the sea and to capture Caffa³ and other towns on the left bank of the sea. This happened during *St. Peter's Fast*.

1. Yaroslav Vasilyevich Striga Obolensky was the vicegerent prince of Pskov from 1473 to 1477 and from 1481 to 1487. [PBS 2002](#) p. 521.

2. [Ivan III Vasilyevich](#) was the Grand Prince of Moscow at that time.

3. [Caffa](#) is modern [Feodosiya](#).

~1476 AD – 6984 AM

In September a gang of stewards of the Novgorod *boyars* attacked our Pskov territory of Gostyatino¹ at night. Our men joined battle and killed some, captured others, and hanged twenty-two of them. All told sixty-five of them were killed in one way or another and the remainder fled.

The rain was so heavy that autumn that in many villages throughout all the regions the peasants were unable to harvest rye, but thanks to God grain was cheap that summer, with a *chetverik*² of rye going for four and a half *dengas*, oats for six *dengas* a *zobnitsa*, and salt for three and a half per *pood*, and honey/mead for eleven *poods* per *poltina*.

On November 21 Grand Prince Ivan Vasilyevich arrived in Novgorod the Great with a large army to hold a court of law and to rule his patrimony. He arrived on a Tuesday, the feast of the Entry of the Most Holy Theotokos into the Temple. The people of high and low rank invited him to adjudicate legal matters, claiming that the *posadniks* and the great boyars oppressed them and there was no one to give them justice. They asked the Grand Prince to fine them to compensate for their oppression.

The Grand Prince arrived in Novgorod and as they all came together to his court of law, he summoned all the Novgorodians to himself in Gorodishche and seized the oppressors and immediately sent them all to Moscow. The first of these were the incumbent *posadnik* Vasily Onanin, Ivan Ofanasyev and his son Olfer, Marfa's son Fedor Durna, and Kazimir Vasily Iloshinsky,³ and he handed over many other oppressive boyars into the hands of the bishop pending legal action. The Novgorodians then elected Foma Andreyevich to be the *posadnik*.

When Pskov learned that the Grand Prince was already in Novgorod the Great, it immediately sent four *posadniks* – Ivan Gakhonovich, Aleksey Vasilyevich, Mikita Larionovich and Kuzma Ondronovich – as well as two boyars from each *borough* and also the sons of *posadniks*. They were to petition the Grand Prince that he continue to treat Pskov, his patrimony, as he had in the past. They were given a gift of fifty rubles to take to the Grand Prince. This happened on the Thursday of the week when the Grand Prince arrived in Novgorod. The Pskov emissaries arrived on Tuesday of the following week. On Thursday night there was an awesome and frightening omen: there was an earthquake in Novgorod the Great at the place where the Grand Prince was residing and there was great alarm throughout the night all through Novgorod. That night many trustworthy people saw and heard a fiery column standing above Gorodishche extending from the sky to the earth accompanied by thunder in the heavens. This continued until dawn, when God in His mercy put an end to all this, for as indeed the prophet said, "God seeks not the death of the sinner, but rather repentance."⁴

The Pskov emissaries presented their business on Friday and the Grand Prince heard out the emissaries and accepted the gifts and answered them in this manner: "Since you will have Prince Yaroslav⁵ here in my place, I therefore dismiss you." The Pskov emissaries began to await Yaroslav in Novgorod the Great, but it was three weeks later, on Tuesday, December 12, that Prince Yaroslav left Pskov for Novgorod. At a municipal assembly (*veche*) Pskov gave him a gift of 50 rubles for his trip to

Novgorod the Great to petition the Grand Prince for Pskov. When Prince Yaroslav arrived in Novgorod, he began to register complaints against the Pskov *posadniks* and against Pskov, and the Grand Prince answered the Pskov *posadniks* and boyars thusly: "I now dismiss you, but in the near future I shall send my emissaries to you in Pskov with Prince Yaroslav in regards to all of these matters." The *posadniks* and the boyars arrived in Pskov on Saturday, January⁶ 31, and the Pskov emissaries had been in Novgorod for a full four weeks. Behind them came Prince Yaroslav, arriving on Sunday, January 1, and along with him were Vasily Kitain and Morozov, emissaries of the Grand Prince, who made the following statement: "Since you have wronged Prince Yaroslav, you are to apologize to him. Furthermore, you are to give Prince Yaroslav the money due to him as vicegerent, the bailiff's riding-distance fees in double, and the prince's taxes collected from the dependent towns as well as taxes on arable land as in the past, and he is to judge all controversies concerning grain measures and fences and areas trampled down by horses. You are not to do anything without the knowledge of your sovereign the Grand Prince, who has sent us to you with Prince Yaroslav, who will leave you in five days."

To cover all of this, the Pskov *posadniks* and all of Pskov in a municipal assembly (*veche*) gave Prince Yaroslav one hundred and thirty rubles, and everything which the Grand Prince had requested was sent to him and to his vicegerents.

On the 5th of the month [of January], on the eve of the Feast of the Baptism [of the Lord], Prince Yaroslav and the emissaries of the Grand Prince once more departed to see the Grand Prince, and Pskov selected *Posadnik* Zinovy Sidorovich and *Posadnik* Stefan Maksimovich to go with them to present petitions to the Grand Prince regarding Pskov, his patrimony. The Grand Prince responded to this with these words: "Since as you have spoken to Prince Yaroslav and to me, the Grand Prince, so I respond to your petition, my patrimony. I intend to rule you as you have been ruled in the past. Whomsoever as I might send to you concerning my business, you are to listen to him and to trust him as if you were hearing me, the Grand Prince, and my directives."

The Pskov envoys returned to Pskov around noon on Thursday, 18 January. The Grand Prince had left Novgorod the Great with his army in the morning of the Feast of St. Peter, Tuesday, January 16, after having been in Novgorod for nine full weeks. The Grand Prince remained at Gorodishche, but his army was quartered in all the monasteries, filling up both sides⁷ around all of Novgorod the Great. They acted very roughly and many peasants were robbed along the roads and in villages and monasteries. What the bishop, the *posadniks* and all of Novgorod had supplied by way of food and gifts was less than the value of the gold and silver taken from them.

That winter Prince Fedor Yuryevich Shuisky died in the town of Vladimir the Great after taking monastic vows. *Metropolitan* Feodosy died in Moscow after he had voluntarily stepped down from the metropolitanate.

On Sunday, February 4, Prince Yaroslav arrived in Pskov from Novgorod the Great before the noon meal. He had accompanied the Grand Prince as far as [Staraya] Russa.

On the 25th of the month [of February], which was the Sunday before the first week of the Great Lent, at the second hour of the day as the sun was rising and people were going about their business in the marketplaces throughout the town, it suddenly turned dark⁸ and remained so for almost an hour, so that people could not see one another in the markets throughout the town. Everybody was terrified, but God provided light again, as He had done on the First Day.

Residents of the Kokshino region arrived that winter intending to petition Prince Yaroslav and the *posadniks* and all of Pskov that they be allowed to build a fortification at Gorodets on the Lada River.⁹ Pskov gave its permission at a municipal assembly (*veche*) and issued documentation stating that all sorts of provisions were to be provided immediately to the location where the fortification was to be built. The document was issued on Sunday, March 10.

On Thursday, March 26, during the fourth week of Lent, Bishop Feofil of Novgorod departed on a visit to the Grand Prince. He was accompanied by the *posadniks* and the boyars, and they petitioned the Grand Prince to release the *posadniks* and their boyars whom he had taken into custody and had sent to Moscow. The Grand Prince did not act on the petition of the bishop, the *posadniks* and the Novgorod

boyars, and he did not release them. They returned from the Grand Prince to Novgorod the Great in Holy Week and they were healthy and in good spirits.

That spring Fedor, the son of Marfa, died in the town of Murom. He had taken monastic vows on the 9th of May, the Feast of the Translation of the Relics of St. Nicolas.

That summer Pskov sent Posadnik Aleksey Vasilyevich and another posadnik, Moisey Fedorovich and boyars from all *boroughs* to construct a fortification at Gorodets on the Lada River in the Kokshino region. They laid the foundations on June 20, the feast of St. Elias the Prophet.

On June 15 of that summer the Pskovians sent boyars from all boroughs to Moscow with a writ of complaint, petitioning the Grand Prince to remove Prince Yaroslav Vasilyevich from his patrimony, and that "you give to your patrimony Prince Ivan Aleksandrovich of Zvenigorod, insofar as he (Yaroslav Vasilyevich) had treated all of Pskov with great violence, and his vicegerents had done the same to the dependent cities and to the territories." But the Grand Prince decided just to send an envoy concerning the matter of legal action with his patrimony Pskov, and this was to be done using documents which he had sent, not in the traditional manner in which his forefathers had treated Pskov. On Tuesday, August 27, Pskov selected Dorofey Bykovich and Ivan Tenshin as a representation to the Grand Prince to bring a letter which, following old precedents, expressed Pskov's liking for Prince Ivan Babich and requesting that he be made prince of Pskov.

Prince Ivan of Zvenigorod died in Vladimir the Great on Good Friday after he had taken monastic vows.

1. There is a village by the name of Gostyatino in present-day Russia, about 100 km southwest of St. Petersburg.
2. A [chetverik](#) was an old Russian dry measure equivalent to slightly more than 26 liters.
3. Kazimir Vasily Ioshinsky is Vasily Kazimir Loshinsky, the military leader of Novgorod forces in the Battle of the Shelon in 1471. Marfa is [Marfa Boretskaya](#), commonly known as "Marfa Posadnitsa." Born into the Loshinsky family, she was the widow of Novgorod Posadnik Isaak Boretsky; she was a wealthy and influential landowner in Novgorod, who opposed the encroachments of Moscow. She was forced to retire to a female monastery after Novgorod was united to Moscow in 1478.
4. Ezekiel 33:11: this same idea is found in 2 Peter 3:9.
5. Yaroslav Vasilyevich Striga Obolensky was the vicegerent prince of Pskov from 1473 to 1477 and from 1481 to 1487. [PBS 2002](#) p. 521.
6. This is an obvious error: it should read "December" 31.
7. "Both sides" – the Sophia Side, which was the part of Novgorod on the left bank of the Volkhov River, and the Market Side, on the right bank.
8. According to modern calculations, the [solar eclipse of February 25, 1476](#) began in Pskov at 4:19 UT; totality began at 5:16:03 UT and ended 1 minute 48 seconds later at 5:17:16 UT, and the eclipse ended at 6:18 UT.
9. The fort, about 95 km SSE of Pskov, became known as [Vyshegorodok](#).

~1477 AD – 6985 A.M

In the evening of Tuesday, September 2nd, the devil – in his constant struggle with Christian people, constantly hating them and instigating the dissension of one against the other, neighbor against neighbor, brother against brother, rejoicing in murder and delighting in bloodshed, and from time immemorial campaigning for every kind of wickedness – brought confusion into a time of peace. As had never happened before in Pskov under any other prince, people began to fight at the prince's residence, with the prince's drunken henchmen. When the fight broke out, the henchmen began to use knives and our men began to throw rocks.¹ The henchmen set out for the Market with knives and bows to attack everybody there, and they began to use knives and shoot arrows, and the Pskovians could only use rocks and sticks as a defense against them. At this point Prince Yaroslav,² drunk, came forward in body armor and began to shoot arrows. It quickly spread throughout the whole town, and *posadniks* and *boyars* and leading citizens came armed from all parts of the town into the Market, but God calmed them down and the domain of the Trinity was saved from internecine battle. Towards evening the prince and his henchmen withdrew into the shadows, as the prince and his henchmen and the Pskovians were calmed down by people of faith and good will. By then Pskovians were bleeding from their wounds, and some had been shot, some in the leg, and others in the back. Those who were shot in the eye or in the mouth

died on the spot. That night the Pskovians and their *posadniks* and the citizens and all Pskov kept an armed watch in the marketplace, as word had come from the henchmen that they were so angry that they planned to set fire to the town and to kill the Pskovians. The Pskovians called a municipal assembly (*veche*) in the morning and they repudiated Prince Yaroslav and made plans to expel him from the town. They drew up a letter concerning all of this and on Thursday, September 5, they sent it with their man Bogdan to the Grand Prince. Prince Yaroslav would not leave the city and the Pskovians were unable to get him out until he and the Pskovians received an envoy from the Grand Prince, for they would no longer submit to him because of his use of violence and his vicegerents' use of violence in dependent towns.

On Friday, September 20, the Feast of the Great Martyr Eustathius, Ivan, the son of the Grand Prince, two boyars, Ivan Fedorovich Tovarkov and Yury Ivanovich Shestak and the Grand Prince's *secretary*, Ivan, all arrived in Pskov from the Grand Princes.³ Shestak stated that the Pskovians had complained about Yaroslav and had sent envoys to Moscow claiming that Prince Yaroslav had employed violence against Pskov, as had his vicegerents in dependent towns and in rural areas. No such complaint had been made against him (Yaroslav) when the Grand Prince had been in Novgorod because they had feared that his anger would grow worse. Shestak further stated that Prince Yaroslav had complained about Pskov earlier and was doing so again. But Tovarkov [...]⁴ concerning those who had been judged guilty and taken in dependent towns or concerning verbal abuse [...]⁴ and had previously honored [...]⁵ " ... but do not correct such a person, for I, the Grand Prince, having prayed to God and to His most blessed Mother, wish to do so." As for Prince Yaroslav, the Grand Prince placed him on the throne in Pskov.

Dorofey Gavriilov and Ivan Tyashin arrived on Tuesday the 24th, and Bogdan arrived on the following day, and they brought the same response from the Grand Prince: "I have sent my boyars to Pskov, my patrimony, and they have all of my instructions regarding judicial matters." After they had been there exactly two weeks and after they had experienced great difficulties with Pskov about this matter, they demanded that they hand over the accused whom the vicegerents in dependent towns had put into chains without trial and whom Pskov had unchained, or who had spoken out against the prince. The Pskovians disagreed and formulated the following response: "Regarding the demand that we hand over the accused, we cannot hand them over to you [and not violate] our ancient rights [recognized by] previous sovereigns, for they are innocent people. As for your placing Prince Yaroslav on our throne, as our sovereign the Grand Prince is well aware, we cannot tolerate the violence which he inflicts upon us. We will send envoys to petition the Grand Prince about these matters and about our ancient rights."

The Pskovians gave Ivan fifteen rubles as a gift and five rubles to the *secretary*, but Yury would not accept ten rubles. The good will on the part of Pskov had no effect on them at all, for on the way to the borders they robbed everyone who accompanied them, taking their horses, clothing and money and thrashing them as well. Pskov had never before been a host to such envoys, and there was no way to appease them; in the two weeks that they were there, Pskov had spent sixty rubles for food in addition to the twenty rubles as a gift.

On Tuesday, October 18, Pskov sent to the Grand Prince two *posadniks*, Kuzma Tilkin and Gavriil Kartachev, and two boyars, Opimakh Gladky and Andrey, the son of Ivan, an unfrocked deacon.

That autumn Pskov was angered at the people of OPOCHKA for their having hanged a horse thief without Pskov's permission, and they were fined one hundred rubles, which were then given to Prince Yaroslav.

That winter the most reverend Feofil, archbishop of Novgorod and Pskov, arrived in Pskov on December 24, Christmas Eve, on his traditional *visitation*. Pskov and its entire clergy met him in the traditional manner with crosses and greeted him with honor and provided a temporary residence for him.

On Tuesday, January 2 of that winter the Pskov envoys returned safe and sound from the Grand Prince. They had been required to go to the town of Vladimir the Great, to which the Grand Prince had gone, and the Grand Prince kept them waiting for three days and then returned to Moscow without having heard the delegation. In Moscow the Pskov delegation waited four weeks to see him before it was received. The Grand Prince gave them this answer, "Since only Pskov, my patrimony, went so far as to attack the residence of my vicegerent, its Prince Yaroslav Vasilyevich, it is they who have acted differently than in the past, not I, the Grand Prince."

After he arrived at the domain of the Holy Trinity, Bishop Feofil ordered his workmen to put a clock which would automatically ring in the Snetogorsk residence.⁶ Earlier, the bishop's boyar Avtonom had sent the clock first to the Cathedral of the life-giving Trinity. The clock is standing to this very day. Bishop Feofil conducted the solemn ceremonies in Holy Trinity on Sunday, January 13. While he was in Pskov, he blessed his children and all of Pskov, and departed Pskov with an honor escort on Monday, January 21. He had been in Pskov for a month, four weeks in all. No other bishop had ever remained a full month during a *visitation* to Pskov.

That winter the Grand Prince sent a letter to Pskov Prince Yaroslav Vasilyevich and it arrived on Wednesday, February 12. It ordered him to leave for Moscow, taking along his wife and his entire household, leaving no one behind. Yaroslav left Pskov for Moscow at noon on February 23, the Feast of the Triumph of Orthodoxy, accompanied by his wife and his entire household, having taken an oath on the cross to Pskov at a municipal assembly (*veche*). He had been in Pskov for four years and four days. Pskov had never had for that long a prince who was as malevolent as he in his actions towards Pskov and its *posadniks*, and likewise he and his vicegerents in the dependent towns had done terrible violence to the peasants. To add to this, while he was on his way to Moscow and Novgorod the Great to present his complaint against Pskov to the Grand Prince, he sent letters of complaint and moved the Grand Princes to anger against their patrimony Pskov, and God only knows how all this will turn out. Then, on his way to the border, he stopped at Proshchenik for two nights and at Meletovo for three nights,⁷ and in all he spent five nights while traveling forty *versts* across Pskov territory. Pskov did not complain about any of this, sending food and mead and meat and provisions from the town to each of his stops as an expression of honor to him, but this malevolent one could not acknowledge all this kindness on the part of Pskov, and when he set off from Meletovo, his final stop, he ordered that hundredmen Andrey Svey and Login and senior officials and other good people who were accompanying him and honoring him, eighteen in all, be seized and bound and tortured, and he brought them to Moscow. On March 9, during the Great Lent, Pskov sent *Posadnik* Kuzma Sisoyevich and *Posadnik* Vasily Loginovich and boyars such as Andrey Rublev, Trofim Skorkov, and Yakov Labensky to the Grand Princes to petition about ancient rights and to request an unassigned prince, perhaps Vasily from Novgorod or Prince Ivan Vladimirovich; they were also to petition their lords regarding the people who had been brought [to Moscow].

On Wednesday, April 23, all the Pskov representatives, *posadniks* and boyars arrived from Moscow safe and sound from the Grand Princes bringing with them, likewise safe and sound, the good people whom Yaroslav had brought to Moscow. Our envoys did not catch sight of Yaroslav while they were there. When the Grand Prince heard the emissaries from his patrimony, he graciously accepted a Pskov gift of one hundred rubles and sent them off to Pskov with gifts, saying, "As for your business concerning my patrimony, I will send my envoys to you with all my directives."

On May 18, during the Week of the Holy Fathers, Fedor Davydov, an envoy of the Grand Prince, arrived in Novgorod the Great. He was accompanied by the Tuckovs and by many men and horses, and he stayed at Gorodishche. He went into Novgorod and began to speak at a municipal assembly (*veche*): "You have sent your envoys to the grand princes with a letter and you have referred to him as your "sovereign" (*gospodar*) and therefore have acknowledged your subordination to him. His court of law is to be with you in Novgorod the Great, and the agents of the Grand Prince are to sit along all the streets and the Yaroslav Palace is to be handed over to the Grand Princes, and the [decisions of the] court of the Grand Prince are not to be overruled."

The Novgorodians looted the property of those *posadniks* and boyars whom they held responsible, and they appropriated their residences and their weapons as well. This serious error had been made without the knowledge of Novgorod the Great.⁸ Vasily Onanin was seized and was hacked apart with an ax at the municipal assembly and the others were declared to be outlaws, as [the municipal assembly] did not wish to execute them. The envoy of the Grand Prince was detained for six weeks and was treated with honor, and they were released with honor to the grand princes rendering this answer to their lord: "We petition you as our "lord" (*gospodin*), for we do not consider you to be our sovereign. The court will continue to be held by your vicegerent in Gorodishche, as in the past, and court procedures of the grand princes are not to be conducted amongst us by your agent. We shall not give you the Yaroslav

Palace. As for all these matters, we concluded a peace treaty in Korostyn⁹ and have taken an oath on the cross and we wish to continue in accordance with that treaty. As for those who committed us to you without our knowledge, you may punish them as you see fit, for we too intend to execute them wherever we find them. We make this petition to you, our lord, to have us continue as of old according to the oath which we took on the cross."

On Saturday, June 7, an envoy by the name of Ivan Zinovyev arrived from the Grand Princes in Moscow, accompanied by the Grand Prince's *secretary*, Grigory Ivanov, the son of Volna. He made speeches in an attempt to convince Pskov to side with the Grand Princes against Novgorod the Great, so that Pskov, their patrimony, would issue a declaration of war and would mount its horses. One week later, on Sunday the 15th, they departed and Pskov drew up its answer to all this: "We will send our emissaries to our sovereigns in Moscow regarding this entire matter, and we ourselves will hear from their lips what they have to tell us regarding all of this."

Pskov sent Posadnik Moisey Sosanok as their envoy to the Grand Prince along with some boyars, and they left on the morning of Monday, June 21, the Feast of St. Elias. They were to present the entire matter to the Grand Princes and were to hear from their lips their directions to their patrimony. They returned safe and sound from Moscow on Wednesday, August 27, and said, "This is the answer which the Grand Prince gave to us, his patrimony: "My envoy will be among you with my directive, and you must trust in him as you would in me, for he speaks to you, my patrimony, in my name."

Before they had sent their envoy to the Grand Prince, Pskov had sent its messenger Bogdan to Novgorod the Great to discuss everything which had occurred which was related to the oath: "The grand prince is setting us against you, but if you have any business with the grand princes, we will be pleased to send our envoys to petition on your behalf."

Novgorod responded through its envoy, Ivan Poklonchev, "Since you have now come to us at a time of our greatest need, yet you have abrogated the Treaty of Korostyn and are now taking another to which you will be bound, do not come to us now, for we do not seek any favors from you regarding the Grand Princes or petitions or emissaries."

1. The [Pskov 2nd Chronicle](#) (p. 56) provides details of the fracas which are lacking in the Pskov 3rd Chronicle: "A Pskov man was carrying a cabbage from his garden across the market place and along the Prince's residence. One of the Prince's henchmen grabbed the cabbage and fed it to a ram belonging to the prince. This caused the Pskovians to begin to argue with the henchmen, who responded by attacking them with knives, and then they began to shoot arrows as they walked about the market place. Prince Yaroslav himself took up arms and began shooting and wounded many, killing two of them. The Pskovians marched on them with sticks and rocks, killing the Prince's cook, Kurva, who was in the market place ..."

2. Yaroslav Vasilyevich Striga Obolensky was the vicegerent prince of Pskov from 1473 to 1477 and from 1481 to 1487. [PBS 2002](#) p. 521.

3. "Grand Princes" – Grand Prince Ivan III had conferred on his son and heir apparent, Ivan, the title of "Grand Prince."

4. The text appears to be defective here, and there are no parallel passages in other Pskov chronicles which might elucidate the entry.

5. There appears to be a lacuna here, after which there appears the end of a response from the Grand Prince.

6. The Snetogorsk residence (Снетогорский двор) was not at the monastery; it was in Pskov proper, on the left bank of the Pskova River between [Dovmont's wall](#) and the wall of 1309. [Labutina 2011](#) pp. 145-146.

7. Proshchenik and Meletovo were on the [Pskov-Novgorod Road](#); Proshchenik is on the Cherekha River.

8. The envoys had addressed the Grand Prince not using the customary Gospodin (lord), but rather Gospodar (sovereign). This error was fatal for Novgorod, because Ivan III took it as an acknowledgement that he was indeed the ruler of Novgorod. The citizens of the town were furious at the envoys. See [Zoltan 2002](#) pp. 554-590.

9. Korostyn is a town on the southwest shore of Lake Ilmen. The events leading to that treaty between Novgorod and Moscow and the principal stipulation of that treaty are described in the entry for ~1471/6979.

~1478 AD – 6986 AM

On Monday 15 September Grigory Volnin, the *secretary* of the Grand Prince, arrived once more from Moscow as an envoy. He ordered Pskov to immediately abrogate its treaties with Novgorod the Great, and he was followed by many foreign traders fleeing from the Low Country, coming with their goods from Novgorod and stopping at Pskov or continuing on to Lithuania. That month Pskov abrogated

its agreement with Novgorod the Great as the Grand Prince had directed and confirmed this action at the municipal assembly (*veche*) on Monday, September 30, and the Grand Prince confirmed it on Tuesday, the following day. Then another messenger by the name of Pankrat arrived from Novgorod requesting that envoys from Pskov go with him to the Grand Prince. However, there was already a declaration of war from Pskov,¹ and an envoy from the Grand Prince had already visited and had been received at the municipal assembly and Pskov had just obtained concessions from the Grand Prince's envoy, so [Pankrat] was sent back to Novgorod the Great.

On October 10 because of our sins there was a terrible fire in Pskov. It broke out at the third hour of the night on Saturday at the Sysoyev Gate,² at the residence of Fedor Dmitrov, and all of Zastenye was reduced to ashes. The fire burned from the third hour of the night until evening of the next day, and that fire caused untold great harm and losses and suffering to Christians.

Grigory the secretary came to Pskov as an envoy and on many occasions he told the municipal assembly, "Get out of here right now and mount your horses. I have been appointed to be your *voevoda* against Novgorod the Great, and when we encounter the prince, he will give you his vicegerent and your prince."

The Pskovians gave this as an answer: "The grand prince himself has suggested that we send a messenger to him and to request a prince by name. After [the prince] comes here and swears an oath on the cross, we will mount our horses and ride with him, but we do not wish to do so before that happens. After all, before the fire broke out, Yury Ivanovich, the son of the old deacon, had been sent, and before that Vasily Bessony had been sent regarding the declaration of war. We have little time, but the Novgorodians do not cooperate and do not allow people to reach Novgorod to present declarations of war; but we, sir, have sent those letters as you directed."³

On Wednesday, November 12, Pskov messengers Yury and Vasily Bessony arrived from Moscow from the Grand Prince. They had left Pskov Prince Vasily Vasilyevich⁴ on the far side of the border, not far from Kozlovo Polye⁵ in Novgorod territory. He reported that the Grand Prince had spent a week and a half travelling to Torzhok and would have been in Torzhok for three weeks as of Thursday. Pskov Prince Vasily Vasilyevich arrived in Pskov with Vasily Dyatlev, the Grand Prince's *voevoda*, on Sunday around noon. As was their custom, the Pskovians went out to meet him and received him with great honor, and the entire clergy – monks, priests, deacons – gave him their blessing. The Pskov *posadniks* and all of Pskov placed him on the throne as prince in the cathedral of the life-giving Trinity in the presence of Vasily Dyatlev, the Grand Prince's *voevoda*. At the municipal assembly, Pskov Prince Vasily and the Grand Prince's *voevoda* conveyed the Grand Prince's best wishes and ordered the entire Pskov army to go immediately to Soltsy.⁶ On Tuesday, November 25, the Pskov prince swore an oath on the cross at the municipal assembly to respect all of Pskov's ancient rights. Prince Vasily and the *voevoda* of the Grand Prince remained in Pskov for a week and two days, and then on Tuesday they set out from Pskov with all their people to wage war on Novgorod the Great. The troops from Pskov and its dependent towns followed – some on the same day, others on the following day, Wednesday, and yet others on Thursday. As they all approached the border with Novgorod on Friday, a messenger from the Grand Prince's forces arrived, saying: "Go immediately to the Grand Prince, who is outside of Novgorod the Great." The Pskov prince and the *voevoda* of the Grand Prince and the Pskov *voevoda* and the *posadniks* and the entire Pskov army prayed to the Lord and then crossed the border on their way to the Grand Prince outside of Novgorod. After consulting with the Grand Prince, they rode three days to take their positions. The *voevodas* of the Pskov forces were as follows: Pskov *Posadnik* Aleksey Vasilyevich and *Posadnik* Mikita Larionovich and *Posadnik* Zinovey Sidorovich and Stefan Maksimovich, Filip Andreyevich, Andrey Ivanovich, Kyur Alekseyevich, seven *posadniks* in all, as well as other sons of *posadniks* and *boyars* and many from the *petty gentry*, and the Pskov army had commanders from the *boroughs*.

Pskov Prince Vasily and Vasily the *voevoda* of the Grand Prince arrived on Tuesday, December 2, and they stayed at the bishop's village above Lake Ilmen. The Pskov army was stationed there and in other villages and in many other places with its *posadniks* and its *voevoda*. They remained in that area as necessity dictated, following the Grand Prince's orders that they stay where the prince directed. The

Grand Prince had arrived five days earlier and he remained with his forces and comrades on the outskirts of Novgorod; he himself stayed in Rakoma at the Losinsky residence above the Volkhov, three *versts* from Novgorod the Great, not far from the Yuryev Monastery. Tsarevich Danyar⁷ was on the other side⁸ facing the Grand Prince with his Tatar forces, and with a sudden and unexpected onslaught he attacked the posads and monasteries. He did not put them to the torch, but rather occupied the posads and in the monasteries themselves with the other troops of the Grand Prince. Novgorod the Great was in a very difficult situation for it was surrounded on both sides of the river by besiegers who were in their posads and monasteries. The Novgorodians rushed to strengthen the defensive fortifications which they had built on both sides of the Volkhov River as well as a wooden wall built on boats across the river. At that time they had Prince Vasily Vasilyevich Shuisky⁹ as their voevoda in their fortifications.

The Grand Prince saw that the city was strongly fortified by a defensive wall and that attacking the wall on either side would cost lives and shed blood. Wishing to avoid bloodshed, he decided to lay siege to Novgorod the Great using all of his forces as well as the allied forces of Tver and Pskov, and with other great forces from other parts of his land. He also had Tsarevich Danyar with many Tatar warriors arrayed there with him, serving the Grand Prince outside of Novgorod. The Grand Prince sent a boyar to Pskov to have the Pskovians supply wheat flour and fish and mead, and to have Pskov merchants to come to him in force with their goods to do business outside of Novgorod the Great. The Pskovians immediately implemented his request for grain and mead and wheat flour and bread and fresh fish and sent it to him with their own carriers, and many other Pskov merchants set out with them with many different kinds of goods. Then the Grand Prince sent another boyar to Pskov seeking cannons and bridge builders, and at his request the Pskovians sent these too to Novgorod. The Grand Prince continued the siege of Novgorod for three and then four weeks, waiting for them to express submission. The Novgorodians in turn waited for someone to come to them or to conclude peace according to their ancient rights. The Grand Prince also stood firm, wishing to exert all of his power upon them, and eight weeks passed from the time that the forces of the Grand Prince had been deployed outside the town. Inside the besieged town the people were in an uproar, some wishing to do battle with the Grand Prince and others wishing to surrender to him. The majority favored surrender. Seeing their dissatisfaction and the great tumult, Prince Vasily Shuisky bade them farewell and, disregarding his oath, departed from the city and went to the Grand Prince, where he gave obeisance and took an oath on the cross, and he was received.

After all this had taken place and the Novgorodians saw that their voevoda and prince, with whom they had stood and built fortifications, had deserted them and had gone over to the Grand Prince, they put all their hopes in God and surrendered completely to the Grand Prince and opened the city to him. This took place on Tuesday, January 13, and everyone from great to small took an oath on the cross [to accept] his wishes and his courts. Novgorod was no longer to have its ancient rights, nor its municipal assembly (*veche*), nor its court, nor its incumbent posadnik nor its *thousandmen*. The Grand Prince took care of all this in a single week. He dismissed the entire Pskov army on Saturday of that week, saying, "My vicegerent and I see that nothing more is needed from you, Pskov, my patrimony, or from Novgorod." Part of the Pskov forces arrived in Pskov on Thursday, others on Friday, and the remainder arrived with the posadniks on January 24, all hale and well, with the exception of one posadnik, Aleksey Vasilyevich – there was no greater voevoda in the army – who had died outside of Novgorod in January. The Pskov force had been deployed outside of Novgorod for exactly seven weeks, and taking into account the trip to and from Novgorod, they were away eight weeks and two days.

The Grand Prince sent his envoys to Pskov along with the troops and Posadnik Leonty Timofeyevich: "[...] how to rule/guide/direct you [...] Vasily Kitay and another Vasily, his *secretary* [...] bowing to Pskov during the church service and a gold chalice [...] saying, "I, the Grand Prince, wish to rule you, my patrimony, according to your ancient rights and privileges, for you indeed are our patrimony [...] keep our promises and our concern, so that you will know and remember these things."¹⁰

The people of Pskov dismissed the envoys of the Grand Prince honorably with a gift for the Grand Prince. Behind the envoys was Pskov's envoy, Posadnik Vasily Sozonov, and Vasily Ruskin, the son of Petr, who, mindful of the Grand Prince's kindness and of the gift to be given to him, would make obeisance in person and then lodge a complaint about his envoys: that they had caused peasants much

suffering along the road such as being deprived of a horse or of other things, and that much the same occurred at stops along the road and at their residence in the town. They had rudely and angrily demanded gifts beyond Pskov's means; and when Pskov did respectfully offer them gifts at the municipal assembly, they would not accept them, but rushed from the municipal assembly and out of spite continued by their violent behavior to cause suffering and losses among the peasantry. The Grand Prince expressed displeasure at Pskov, his patrimony, because he chose to believe the false statements of his boyars which they had made to him under false oath. For as the Apostle Paul wrote to the Corinthians, "The word of the cross is folly to those who are perishing, but it is the power of God to us who are being saved."¹¹ The topic of Pskov's involvement in the Novgorod war ends here.

Pskov Prince Vasily arrived in Pskov from the Grand Prince on Wednesday, February 11, the second week of Lent, and in accordance with the oath which he had taken to Pskov earlier, he made rulings regarding taxes and legal matters.

The Grand Prince himself left Novgorod the Great on the morning of Tuesday, February 18, the third week of Lent, having stayed outside of Novgorod for four weeks after the city surrendered. He treated them as he saw fit. He placed four vicegerents there in the town, two in Yaroslav's Court – Prince Ivan Stryga and his brother Prince Yaroslav – and on the left bank his vicegerents were boyars Vasily Kitay and Ivan Zinovyev. He entrusted them to attend to all legal and civilian matters in accordance with the Grand Prince's old rights and privileges. The bishop of Novgorod was deprived of his ecclesiastical court, and *posadniks* or *voevodas* were not to go about all of Novgorod for any reason, nor was there to be a municipal assembly (*veche*) nor were we to send envoys to them. They were to conduct no business with envoys from any land, but envoys were to go to them [the vicegerents], not to the bishop or to Novgorod. Such was the final directive regarding all of Novgorod from the Grand Princes, Ivan Vasilyevich and his son Ivan Ivanovich.

All of these things happened through the providence of God, giving us much to reflect upon or to convey in writing; so it suited God that these things happened. The topic of Novgorod the Great ends here.

The Grand Prince brought six Novgorod boyars and Marfa¹² along with him to Moscow. He captured the entire land of Novgorod: some he put to the sword, others he brought along alive.

While the Grand Prince was besieging Novgorod, his *voevodas* were waging war in Zavolochye and in the western region and beyond the small fortress of Yama as far as the sea.¹³ They went into German territory beyond Rugodiv and they fought the Rugodiv Germans, putting some to the sword and bringing others to the Grand Prince. Then they brought many Estonians to Moscow and obtained much plunder.

Pskov *Posadnik* Aleksey died while serving Pskov outside of Novgorod the Great. His remains were brought to Pskov where he was buried at Holy Savior near the old tower.¹⁴

That winter there was thunder and lightning during the night of December 26.

That winter, after the Grand Prince's war had ended, there was an epidemic in Novgorod, and old men and women and young children died, and they dug pits and buried them two or three or ten to a pit.

That spring Prince Ivan Striga, the vicegerent of the Grand Prince, passed away, and the Grand Prince summoned Prince Yaroslav to himself in Moscow.

In the spring the prince master¹⁵ arrested a Pskov merchant, and because of this Pskov sent many envoys to the Master requesting that the Pskov merchant be freed. The master did so, but he retained the goods that they had left in Riga.

1. A letter sent to the Grand Prince by Pskov announcing the declaration of war against Novgorod and reporting the fire in Pskov still exists: a translation can be read in [Addendum 3M](#).

2. The Sysoyev Gate was in the Wall of 1375, not far from the Mstislavskaya tower on the Velikaya River. [Labutina 2011](#) p. 74.

3. "Yury Ivanovich, son of the old deacon" is seen in the [Pskov 1st Chronicle](#) (p. 74) as Yushko Ivanovich. "son of the old deacon" is a literal translation of the text, but due to the capriciousness of spelling in the chronicles, it might actually mean "son of the old/senior [secretary](#)." The surname Bessony is encountered as "Beshenoy" in the Pskov 1st Chronicle.

4. This is Prince Vasily Vasilyevich "Bledny" Shuisky, prince of Pskov, 1478-1482. ([PBS 2002](#) p. 77.) [The Pskov 1st Chronicle](#) (p. 74) states that Bessony ("Beshenoy") and Yuri Ivanovich arrived on November 13 and on the same day he informed Pskov of Shuisky's appointment as prince. He is not to be confused with Vasily Vasilyevich Shuisky, who was also active in the 1478 campaign, but on the Novgorod side.
5. Kozlovo Polya was in the Opotsky Pogost in the Shelonskaya Pyatna of Novgorod.
6. [Soltzy](#) is a town on the [Shelon River](#), about 120 km east of Pskov and 78 km southwest of Novgorod. In this passage the name was incorrectly given as Seltse.
7. Danyar Kasimovich, a Tatar service prince.
8. "on the other side" – the Grand Prince was on the left bank of the Volkhov River. Perhaps Danyar's forces were on the right bank.
9. This was Vasily Vasilyevich Shuisky who fought on the side of Novgorod; he is not to be confused with Prince Vasily Vasilyevich "Bledny" Shuisky, prince of Pskov, 1478-1482.
10. This text in this passage appears to be defective, apparently only partially transcribed from another document.
11. 1 Cor. 1:18
12. [Marfa Boretskaya](#), "Marfa posadnitsa."
12. Yama, present-day Kingesep, is a town on the Luga River, about twenty kilometers east of Narva (both the city and the river). The sea mentioned here is the Gulf of Finland.
13. The "old tower" was in the wall of 1309. See [Labutina 2011](#), pp. 67, 281-282.
14. According to the [Chronicle of Balthasar Russow](#) (pp. 39-40, the Master of the Livonian Order at about this time was Bernhard (Bernd) von der Borch.

~1479 AD – 6987 A.M

On September 27th the men of Pskov marched into German territory to have their vengeance and they took many captives. At that time there were forty-five of our Pskov merchants in a dungeon in Yuryev. When Pskov learned that our merchants had been imprisoned, it sent a representative to Yuryev and Germans were placed in a cellar in the fortification corridor.¹

On November 13, the Feast of St. John Chrysostom, flooding caused considerable damage along the Velikaya River and along the banks of the river between the Krom and Zavelichye and other areas. The flood carried goods, tree trunks, branches and haystacks down the Velikaya River past the city, and then it froze up again. There was a thaw later on December 7 and the flooding even greater than the first time: it carried off the ice and and it caused great damage. For the third time the ice quickly piled up like houses as far as the mouths of the river at the lake, but the peasants remained safe and sound.

1. The [fortification corridor](#) (заханень, zakhaben, охабень, okhaben) was a narrow walled curved passage between the Great Gate to the Church of the Trinity which would allow defenders to attack from above any enemies who might have broken through the Great Gate.

~1480 AD – 6988 AM

On December 2, the Feast of Habakkuk the prophet, Grand Prince Ivan Vasilyevich arrived in Novgorod the Great from Moscow, accompanied by his princes and *boyars*. Hearing that his sovereign the Grand Prince Ivan Vasilyevich had arrived in Novgorod the Great, Prince Vasily Vasilyevich¹ of Pskov set out with his retinue on December 6, the feast of St. Nicolas, to meet the Grand Prince in Novgorod. The Pskov *posadniks* (Kuzma Sysoyevich, Ivan Gakhonovich, Zinovey Sidorovich, Yakov Ivanovich, Kir Alekseyevich) and one boyar from each *borough* set out for the Grand Prince on December 7. Aside from personal gifts, they brought the Grand Prince a gift of sixty-five silver rubles from Pskov. The Pskov *posadniks* remained with the Grand Prince until before Christmas. They and the boyars arrived back in Pskov on Christmas Day and reported on their mission at a municipal assembly (*veche*).

On December 30 Dmitry Davidovich and Simeon, emissaries from the Grand Prince, arrived in Pskov from Novgorod. During this mission from the Grand Prince, on the Feast of the Circumcision of Our Lord Jesus Christ [January 1], the Germans broke their oath and the master's² people and those of the archbishop captured Vyshegorod by surprise, burned down the wall and the Church of Saints Boris and Gleb within the fortress, and put men and women and little children to the sword. However, about fifty

Germans lost their lives in the fortress, and an unknown number of people perished in the fire. A messenger arrived at night and proclaimed, "Men of Pskov! The town has already fallen to the Germans!" The Pskov *posadniks* rang for a municipal assembly (*veche*) twice that night. The *posadniks* and men of Pskov departed that same night and many others armed themselves and set out on the following day in a force of four hundred men and horses.³ When the *posadniks* and Pskov troops arrived in that town, the Germans had already gone back to their own land, so a message was sent to the rest of the troops telling them to return to Pskov. A report was given to the mission of the Grand Prince at a municipal assembly, and the Pskov assembly gave them a gift of twenty rubles and gave sixty rubles to the Pskov men for expenses.

That winter the Grand Prince took Novgorod Bishop Feofil off to Moscow.

On January 20 of that winter a heavily armed German force arrived at Gdov at night and attacked the fortress, bombarding it with cannons. A second German force attacked the town's *posad* and put it to the torch. Pskov sent Bogdan as a messenger to the Grand Prince in Novgorod to request troops for use against the Germans. The Grand Prince sent his *voevoda* Prince Andrey Nikitich with his men to Pskov at Pskov's request to help Pskov against the Germans, and Pskov quartered them at Peski and at the fords. Prince Andrey arrived on February 11 and remained in Pskov for three days and three nights. Then the Pskov prince and the Pskov *posadniks* began to muster forces from the dependent towns and territories outside of Izborsk. From there word was received that the entire Pskov force with the Pskov prince and the *voevoda* of the Grand Prince was marching along the Velikaya River towards the Yuryev region. People came from Izborsk and joined forces at Trastno⁴ near [the Church of] the Holy Savior, and from there they all set off along Lake Pskov and arrived at the German watchtower *at the Emajõgi River*.⁵ They mounted a fierce attack on the tower and captured it and acquired considerable plunder besides, including cannons and gunpowder. The Germans saw that they were helpless and so they surrendered. Their numbers included fifty-two women and children. The men from Pskov burned down the watchtower and proceeded to the German town of Yuryev and they remained at the town for a day and a night – they had been at the watchtower for three days and three nights. The Pskov forces then returned home *on February 20*⁵ in good health and high spirits with plenty of plunder. They had put the Estonians and Germans and others to the sword. The Pskov forces and those of the Grand Prince's *voevoda* brought back many prisoners alive to Pskov. The *voevoda* of the Grand Prince and his troops returned to Moscow with considerable plunder and innumerable Estonian men, women, and children. *Prince Andrey Nikitich*⁶ rode out of German territory and stayed *in Pskov*⁶ for three nights but he became angry with the people of Pskov, so he then set out for Moscow with his troops. Pskov designated *posadniks* Ivan and Yakov to petition the *voevoda* to return to Pskov, but he turned down their request, even though they followed him all the way to Porkhov.

That winter when the Germans *learned*⁷ that the *voevoda* had left Pskov for Moscow, the master and the Germans arrived at Izborsk *on February 25*⁸ with all their siege equipment, but they soon left, for God and St. Nicolas protected the city. The Germans set out towards the lake, setting fires in Pskov territory so that the smoke and fire could be seen in Pskov itself. At that time the prince of Pskov was disinterested in military matters and was uncouth, a drunkard and an extortioner, one who caused great harm throughout the land. The prince of Pskov and the *posadniks* gathered forces from Pskov and from its dependent towns and, on March 1, the Feast of St. Eudokia, they met at Petskaya Inlet on the lake.⁹ The vanguards of the German and Pskovian forces met in a skirmish, but the main forces of the Germans and Pskovians remained in place. The Germans standing on the shore of the lake observed the great increase of Pskov forces, but later the Pskov forces returned to Pskov and the German forces withdrew and retreated.

That winter the Germans made stealthy attacks and put fishing villages to the torch. When they reached Kobylje, they began a cannon attack and many people began to pour out through breaches in the wall. The pagans killed some of these people with rocks, others with spears, and yet others with swords, and they captured the fortress and the domain of the holy Archangels Michael and Gabriel. They burned down the town as well as the church and the people – innumerable men, women and small children, 3985

of them, according to some calculations. This took place on August 5.¹⁰ Those who survived the flames were carried off from the town and from the surrounding area.¹¹

On August 18, the Feast of SS. Florus and Laurus the martyrs, the Master came with all his people in battle to Izborsk, in great force and with a considerable number of siege engines. The godless Germans plotted against the patrimony of St. Nicolas in the hope of taking the fortress, and they fired on the fortress with cannons and against the walls with incendiary charges. They labored in vain, for they could not accomplish much of their intended evil, for God protected the fortress. After standing two days outside of Izborsk, the Germans set out for Pskov. On August 20, the Feast of St. Samuel the Prophet, the master arrived with all his troops at Pskov and pitched camp in a field near Zavelichye, and Pskov people themselves burned down Zavelichye. On the following day, August 13, soldiers from Yuryev arrived in boats¹² and pitched camp beyond St. Stephen-at-the-Meadow.¹³ They commenced a cannonade on Zavelichye and Polonishche and used other weaponry, moving confidently towards Zapskovye, disembarking from boats and firing cannons and using weaponry of all sorts. God assisted the people of Pskov and the boats were captured from the Germans. The Germans fled and another boat was demolished by Pskov troops and thirty Germans were slain by the sword and others drowned in the Velikaya River. They had intended to burn down Zapskovye and to capture the people, but instead they themselves fled in shame without accomplishing a thing, thanks to the protection of the Holy Trinity and to the prayers of the blessed princes buried in the Cathedral of the Holy Trinity, Princes Timothy and Gabriel. The [troops from] the dependent towns stayed at Vybuty, where they guarded the ford.¹⁴ God protected Pskov, as they (the Germans) had been at Pskov for five days.

Two brothers of the grand prince, Andrey and Boris, traveled to Velikiye Luki. Pskov sent Posadnik Dorofey Gavrilovich to them as a messenger to request that they render assistance against the Germans, for Pskov was under great pressure at that time. They promised to come to Pskov to help.

1. Prince Vasily Vasilyevich "Bledny" Shuisky was the prince of Pskov, 1478-1482. [PBS 2002](#) p. 77.

2. According to [The Chronicle of Balthasar Russow](#), (pp. 39-40) the Master of the Livonian Order at that time was Bernhard (Bernd) von der Borch, who held office from 1472 to 1483.

3. "four hundred men and horses" – translated with the assistance of the [Pskov 1st Chronicle](#) (p. 76).

4. Trastno is now known as "[Rõsna](#)." It is now a small Estonian village on the western side of Lake Pskov. [KNAB](#).

5. "at the Emajõgi River" is supplied from the [Pskov 1st Chronicle](#) (p. 77); "on February 20" is from the [Pskov 2nd Chronicle](#) (p. 59).

6. "Prince Andrey Nikitich" and "in Pskov" are supplied from the [Pskov 1st Chronicle](#) (p. 77).

7. "learned" – from the [Pskov 1st Chronicle](#) (p. 77).

8. "on February 25" – from the [Pskov 2nd Chronicle](#) (p. 39).

9. This was near the village of Pechki, 21 km west of Pskov, at the base of Lake Pskov.

10. The Pskov 1st and 2nd Chronicles state that this took place on March 5.

11. The [Pskov 2nd Chronicle](#) (p. 59) provides a somewhat more coherent account of these events:

"When the pagan prince heard these things, he quickly assembled his army and arrived at Izborsk on February 25. He put the entire Izborsk district to the torch, but God and St. Nicolas protected the fortress. In their arrogance the whole German army set out for the town of Pskov and pitched camp ten versts outside of town. They lit many fires at night, plotting and gnashing their teeth at Holy Trinity and the town of Pskov. At that time the prince of Pskov was disinterested in military matters and was uncouth, a drunkard and an extortioner, one who showed little concern for the town but caused much harm to Pskov. The prince, the posadniks and the people of Pskov were all unwilling to tolerate the temerity of the pagans, so they mounted their horses, some unarmed and others armed with whatever they could get – a spear or a sword or a shield. They were a mixed force of cavalry and foot soldiers, and they quickly raised their banners and went out to oppose them. They stopped at Ustye (at the mouth of the Velikaya River – Translator's note.) and caught sight of a huge multitude of people whose number was beyond count. The sight of the Germans terrified them, and the Germans were frightened by the numbers of Pskovians. They did not join battle, but a vanguard of the Germans encountered Pskov foot soldiers and killed three hundred of them, but the heavily armed horsemen did not observe this happening. Both sides stood firm from the early morning until nightfall. The prince master waited until night and then quickly retreated, expecting to be pursued by the Pskovians. Pskov Prince Vasily Shuisky chose not to take up pursuit, but instead returned home. The pagans then observed that nobody was following them, so they were emboldened again, and on the evening of Thursday, March 4, they arrived at the new fortress of [Kobylye](#). At dawn on Friday they stealthily approached the fortress. They attacked it with cannons and burning arrows which fell upon the fortress like rain; they brought brushwood with pitch to the base of the fortification and set fire to the fort. Many people began to rush out through the wall: the merciless pagans stoned some of them to death, others were impaled by pikes, and yet others killed by the sword. Many of the people in the fortress were burned to death, a

most merciless and evil sort of death. This took place on March 5. Posadnik Makary and countless other men and women were taken alive and were mercilessly led off in bonds."

12. [The Pskov 1st Chronicle](#) (p. 78) states that the Germans arrived in twenty-three boats.

13. This monastery of St. Stephen-at-the-Meadow was in Zavelichye, on the Velikaya River, not far from the present-day Elektron Stadium. [Labutina 2011](#) pp. 180-181.

14. [Vybuty](#), the legendary birthplace of Princess Olga, is on the Velikaya River, some 12 km south of Pskov. The troops from the dependent towns were denying the Germans access to a nearby ford across the river, which, had they crossed it, would have allowed the Germans to attack the town from its vulnerable southern approach.

~1481 AD – 6989 AM

On September 3 Prince Andrey and Prince Boris, the sons of the Grand Prince,¹ arrived in Pskov to help the Pskovians. They were quartered off the Ostraya corduroy side street in the Bolovinsky *borough* and in Polonishche at great expense to Pskov. After they had been in Pskov for ten days, Pskov requested that they join Pskov troops in a campaign against the Germans. They would not do so, but instead left Pskov without doing the least bit of good. They then began to pillage the district, so Pskov Prince Vasily and the Pskov *posadniks* sent them 200 rubles and the local inhabitants sent 15 rubles, and they crossed the border into Novgorod territory.

That autumn the priests had a meeting house for priests and deacons erected within the Dovmont wall, and they paid the builders five rubles.

That winter a request was made to the Grand Prince that he provide troops of his own and of Novgorod the Great to fight the Germans. The Grand Prince was concerned for his patrimony, the men of Pskov, so he directed his vicegerents in Novgorod, Prince Vasily Fedorovich and Ivan Zinovyev, and the *posadniks* and the *thousandmen* and all the Novgorodians to gather all their forces and set out for Pskov to join forces with Pskov against the Germans for the injustice done to Pskov. The Novgorod vicegerents and their men arrived in Pskov on January 16. The Grand Prince's *voevodas*, Princes Yaroslav Vasilyevich and Ivan Bulgak, arrived in Pskov on February 11 with a Muscovite force of twenty thousand troops and they remained in Pskov for a week. In the week before the beginning of the Great Lent, the *voevodas* of the Grand Prince led the combined Moscow, Novgorod and Pskov forces in an attack on German territory. They remained in German territory for four weeks, seizing two German castles, Karkhus and Viljandi, and carrying off from them a considerable amount of gold and silver and other spoils beyond calculation. They put some Germans and Estonians to the sword and took others captive – German and Estonian men, women and children beyond number. They arrived back in Pskov safe and in high spirits, bringing considerable plunder, thanks to the help of the Holy Trinity and of the Grand Prince. They had inflicted great harm on the Germans in the masters' land² and in that of Yuryev. The Grand Prince's forces were quartered in Zapskovye and those of Novgorod were quartered in Polonishche.³

1. The Grand Prince at that time was Ivan III Vasilyevich.

2. According to [The Chronicle of Balthasar Russow](#), (pp. 39-40), the Master of the Livonian Order at that time was Bernhard (Bernd) von der Borch, who held office from 1472 to 1483.

3. Zapskovye and Polonishche appear on [Map 1](#).

~1483 AD – 6991 AM

A church in honor of St. Athanasius was erected, as were the Churches of St. Nicolas-on-the-Portage and of St. George at Pechki.¹

1. The Church of St. Athanasius was located within the confines of [Dovmont's Wall](#) ([Labutina 2011](#), p. 284) ([Map 3](#)); the Church of St. Nicolas-on-the-Portage was in a monastery of the same name outside of Pskov, on the left bank of the Velikaya River north of the Snetogorsk Monastery ([Labutina 2011](#), p. 220); Pechki is about 21 km west of Pskov, on the southern shore of Lake Pskov.

~1484 AD – 6992 AM

The Church of the Holy Spirit was completed in St. Elijah monastery.¹

1. The monastery was in [Zavelichye](#), but the exact location is so far unknown. [Labutina 2011](#) pp. 229-230.

~1486 AD – 6994 AM

Grand Prince Ivan Vasilyevich captured Tver and Prince Mikhail of Tver¹ fled to Lithuania. The sun disappeared² completely for a short time.

1. [Mikhail III Borisovich](#) was the Grand Prince of Tver from 1461 to 1485.
2. A partial eclipse of the sun on [March 6, 1486](#) was visible in the Pskov area. The eclipse was in progress at sunrise at 4:29 UT, reached a maximum obscuration of about 82% at 5:22 UT, and ended at 6:25 UT.

~1487 AD – 6995 AM

There was hail the size of apples in an orchard.

That same year there was a severe plague in Pskov;¹ then two churches were built,² one of the Holy Image of Our Lord Jesus Christ, the other in honor of the Saint Anastasia the martyr.³

Prince Yaroslav⁴ died in Pskov and was buried in Holy Trinity; his wife and son also died, and they were buried in St. John's in Zavelichye.⁵

1. See [Alexander, 2003](#), p. 16.
2. See [Zguta 1981](#) regarding churches built in a single day.
3. The Church of the Holy Image of Our Lord Jesus Christ was in Zapskovye and the Church of St. Anastasia was in the center of Polishche. [Labutina 2011](#) p. 291. Zapskovye and Polishche appear on [Map 1](#).
4. Yaroslav Vasilyevich Striga Obolensky had been the vicegerent prince of Pskov from 1473 to 1477 and from 1481 to 1487. [PBS 2002](#) p. 521.
5. The church was in the convent of St. John the Baptist in Zavelichye, opposite the mouth of the Pskova River.

~1490 AD – 6998 AM

There was a portent at St. Nicolas' church in the Prud parish.¹

1. The Prud parish (Prudskiy Pogost), now known as Krasnye Prudy, is a village located approximately 35 km ESE of Pskov.

~1491 AD – 6999 AM

There was thunder in January.

There was an omen in the sun.¹

1. A partial eclipse of the sun was visible in Pskov on [May 8, 1491](#). (This date is confirmed in the [Pskov 1st Chronicle](#) (p. 81)). According to modern calculations, the eclipse began in Pskov at 12:56 UT, reached a maximum obscuration of about 67% at 14:15 UT, and ended in Pskov at 15:27.

~1492 AD – 7000 AM

The Vorotynsk princes, Semion Fedorovich and his compatriots, arrived to serve the Grand Prince.

1. [Vorotynsk](#) was not far from the confluence of the Oka and the Ujra Rivers:

~1493 AD – 7001 AM (This is the 1st of 3 entries for this year.)

All of Snetnaya Gora burned down, including the church.¹

There was an omen in the sun – four rays and circles attached to a circle.²

A stone church dedicated to St. George³ was built in Boloto on the Ostraya *corduroy side street*.

1. The church which burned down was that of the Holy Theotokos. [Pskov 1st Chronicle](#), p. 80.

2. This appears to have been an atmospheric phenomenon such as [sun dogs](#) or [solar halos](#).

3. This church was apparently located within the Wall of 1309, that is, in the [Old Zastenye](#) part of Pskov. No traces of the church remain. [Labutina 2011](#), pp 263-265.

~1493 AD – 7001 AM (This is the 2nd of 3 entries for this year.)

The *voevodas* of the Grand Prince captured Vyazma.

There was an omen in the sun – there were four rays: one was not far from the sun, the second was on the other side, the third was on the northwest, and the fourth was on the southwest. All of these rays were at the edge of circles. There were two circles, one small, the other large, and a circle appeared at the side of the circles. This appeared in the south on June 2.

1. The description of this atmospheric phenomenon is suggestive of [sun dogs](#) or [sun halos](#).

~1493 AD – 7001 AM (This is the 3rd of 3 entries for this year.)

Abdul Latif,¹ the son of Ibrahim, khan of Kazan, arrived from Crimea to serve the Grand Prince.

1. [Abdul Latif](#) (Ghabdellatif) was the khan of the Kazan Khanate 1496-1502.

~1494 AD – 7002 AM (This is the 1st of 2 entries for this year.)

The stone church of St. George-in-the-Rise was built.¹

Widowed priests were forbidden to celebrate the liturgy.²

1. The "Rise" (Vzvoz) was an elevated area on the right bank of the Velikaya River in Polishische. [Labutina 2011](#) p. 154.

2. This issue had arisen earlier – see the entries for ~1469/6977 and ~1470/6978.

~1494 AD – 7002 AM (This is the 2nd of 2 entries for this year.)

Prince Andrey died in prison.¹

Prince Boris Vasilyevich² of Volok died.

Metropolitan Zosima was deposed.

1. [Andrey Vasilyevich](#) was the brother of Ivan III.

2. Boris Vasilyevich ruled Volok from 1462 to 1494.

3. Zosima was the Metropolitan of Moscow and all Russia (1490-1494).

~1495 AD – 7003 AM (This is the 1st of 3 entries for this year.)

A stone church dedicated to St. Varlaam was built in Zapskovye.¹

1. This church is located in an elevated area north of the mouth of the Pskova River in the extreme northwest corner of Zapskovye. It replaced a wooden church which had been built in 1465. [Labutina 2011](#) p. 290. Zapskovye appears on [Map 1](#).

~1495 AD – 7003 AM (This is the 2nd of 3 entries for this year.)

In January Grand Prince Ivan sent his daughter Princess Yelena to Lithuania to marry Grand Prince Aleksandras.¹

1. [Aleksandras Jagiellon](#) ruled Lithuania from 1492 to 1506 and Poland from 1501 to 1506²

~1495 AD – 7003 AM (This is the 3rd of 3 entries for this year.)

In September Grand Prince Ivan Vasilyevich sent word to Pskov, saying, "I wish to enlist the service of Pskov against the Germans,¹ and for that reason I have sent my *voevodas* Yakov Zakharyevich² with a Novgorod army and Prince Daniil Shchenya³ with a Moscow army." Pskov agreed to help and provided one horseman from every ten communities.⁴

There was a movement to take [contributions from] priests by force. Ivan and Andrey, priests from the church of the Nativity,⁵ were under the threat of a whipping and the two of them were made to stand naked, and many [priests] suffered dishonor. Rules were found in the writings of the holy fathers regarding priests, and nothing was taken from them to provide contributions.⁶

The Grand Prince was in Novgorod that year, and in January he sent his *voevodas*, Prince Vasily Kosoy and Andrey Fedorovich Chelyadnin, from Novgorod.

1. The [Pskov 1st Chronicle](#) (p. 81) says "the Germans and the Swedes."

2. [Yakov Zakharyevich Koshkin-Zakharin](#) was a Moscow boyar.

3. The name appears in the text as "Shchenyatev."

4. The word used for "community" is "sokha" (Russian: *coxa*), which originally was a type of primitive plow, but by the latter part of the 15th century came to refer to a small community of perhaps three to sixty households. [SRYA](#) vyp. 26, p. 255.

5. This may have been the church located adjacent to [Dovmont's Wall](#).

6. The issue appears to have been the taxing of church property for secular purposes. The [Pskov 1st Chronicle](#) (pp. 81-82) provides more detail: "*And Pskov Prince Vasily Fedorovich and the Pskov posadniks and their sons, the boyars, and all of Pskov, the sovereign's patrimony, agreed to help Grand Prince Ivan Vasilyevich by providing one horseman from every ten communities. They began to impose assessments on priests and deacons. The priests discovered in the directives of the holy fathers as found in canon law (Nomokanon) that assessments ought not to be imposed on church lands. Then the people of Pskov and their posadniks – Yakov Afanasyevich Bryukhaty and Vasily Onimakhovich were the senior posadniks – began to use force on the priests and on many occasions they went to court examination chambers and to municipal assemblies (veche) and then back to municipal assemblies and sought to disgrace the priests by flogging them with the knout. The priests were Ivan from [the Church of] the Nativity and Andrey; they stood in the municipal assembly in their shirts, and all the other priests and deacons suffered the disgrace.*" See [Musin 2010](#) pp. 308-309. Prince Vasily Fedorovich (Shuisky) was the co-vicegerent of Pskov from 1467 to 1472 and he returned to Pskov to be the sole vicegerent from 1491 to 1496. [PBS 2002](#) p. 79.

~1496 AD – 7004 AM (This is the 1st of 3 entries for this year.)

There was a campaign against the Swedes.¹ The Swedes captured Ivangorod opposite Rugodiv.

1. This campaign took place in the [Russo-Swedish War of 1495-1497](#), which began with the forces of Ivan III laying siege to the Swedish castle at [Vyborg](#).

~1496 AD – 7004 AM (This is the 2nd of 3 entries for this year.)

In September Grand Prince Ivan Vasilyevich sent his *voevodas* Daniil Vasilyevich¹ and Yakov Zakharyevich² to wage war in Swedish territory near Vyborg. They laid siege to Vyborg until Christmas but they did not take the fortress, but they did despoil the countryside.

A stone church dedicated to the Epiphany was completed in Zapskovye.³

1. Prince [Daniil Vasilyevich Shchenya](#) was a leading military leader in the reigns of Vasily III and Ivan III. See also ~1495/7003 below.
2. [Yakov Zakharyevich Koshkin-Zakharin](#) was a Moscow boyar. See also ~1495/7003 below.
3. See [Labutina 2011](#) pp. 288-289. Zapskovye appears on [Map 1](#).

~1496 AD – 7004 AM (This is the 3rd of 3 entries for this year.)

Grand Prince Ivan Vasilyevich honored Abdul Latif, the son of Khan Ibrahim, by sending him from Moscow to Kazan to become the khan. He took the place of his elder brother Mohammed.¹

1. Khan Ibrahim (ibn Mahmud) was the khan of Kazan in 1466-1479; Mohammed – in 1495-1496; [Abdul Latif](#) (Ghabdellatif) was khan in 1496-1502.

~1498 AD – 7006 AM

Grand Prince Ivan was displeased with his son Vasily.
That winter the Grand Prince Ivan made his grandson Prince Dmitry a grand prince.

~1499 AD – 7007 AM (This is the 1st of 2 entries for this year.)

The Grand Prince gave Novgorod and Pskov to his son Prince Vasily.

~1499 AD – 7007 AM (This is the 2nd of 2 entries for this year.)

The Grand Prince honored his son by making him the sovereign of Novgorod and Pskov.
The Grand Prince sent his *voevodas* to the Yugra¹ region.

In the autumn grain was very costly: nine *dengas* for a *quarter-zobnitsa* of rye, four *dengas* for a *quarter-zobnitsa* of oats, six *kopecks* for barley, and eight *dengas* for a *zobnitsa* of wheat, a *poltina* for wheat, a bag of salt for twenty *dengas* or an eighth of a *grivna* or less in Pskov.

In January the Grand Prince confiscated property in Novgorod belonging to monasteries and churches and he distributed it to the *petty gentry* as service tenure land.² It was done with the blessing of *Metropolitan* Simon.

1. The [Yugra](#) region was in Northern Russia, between the Urals and the Pechora River.
2. "Service tenure land" was land held contingent upon service to a grand prince or a tsar.

~1500 AD – 7008 AM (This is the 1st of 2 entries for this year.)

Zapskovye burned down on the Feast of St. Thomas [October 6] from the Zhirkovsky entrance up to Tolokyanka Street.¹

Prince Ivan the Great captured the Lithuanian town of Toropets.²
A battle with the Germans took place on the Seritsa.³

1. The Zhirkovsky Entrance was in the western part of Zapskovye, and Tolokyanka street was in the eastern part, [Labutina 2011](#) p. 185. Zapskovye appears on [Map 1](#).
2. The [Pskov 1st Chronicle](#) (p. 84) under the year ~1501/7009 states that Toropets was captured by an expedition which was led by Pskov Prince Aleksandr Volodimrovich and which contained Pskov *posadniks* and Pskov soldiers, all in service to the sovereign.
3. The Seritsa (Siritsa, Sirica) River is about 10 kilometers south of Izborsk. In this battle Master [Walter von Plattenberg](#) of Riga defeated a Russian (Moscow-led) force, killing nine Pskov *posadniks* and threatening Izborsk and Pskov. [This battle](#) took place on August 27, 1501. Cf. [The Chronicle of Balthasar Russow](#), pp. 41-42.

~1500 AD – 7008 AM (This is the 2nd of 2 entries for this year.)

The Grand Prince sent his *voevodas* into Lithuanian territory against his son-in-law Aleksandras.¹ The Moscow *voevodas* either killed the Lithuanian *voevodas* or took them as prisoners and they captured Toropets.

Prince Semen Belsky² arrived from Lithuania to serve the Grand Prince. Princes Semen Mozhaisky and Vasily Shemyachich³ arrived at a later date.

1. [Aleksandras Jagiellon](#) ruled Lithuania from 1492 to 1506 and Poland from 1501 to 1506.
2. [Semen Ivanovich Belsky](#) was a Russian Orthodox Lithuanian prince.
3. Prince Semen Andreyevich Mozhaisky was a grandson of Grand Prince Ivan III. Vasily Dmitriyevich Shemyakin ("Shemyakin" seen as "Shemyachich" in the text) was a grandson of Grand Prince Ivan III.

~1501 AD – 7009 AM

The Germans captured the Ostrov fortress and then they joined in battle against troops from Pskov and Moscow on the Seritsa River¹ ten *versts* outside of Izborsk. Nine Pskov *posadniks* were killed.

Pskov troops led by the Grand Prince's *voevodas* met the Germans on the Seritsa about ten *versts* outside of Izborsk and joined battle with them at an early hour. Pskov lost twenty soldiers, but German and Estonian losses were beyond number. The Pskov troops, backed by the Moscow soldiers and their *voevodas*, engaged the Germans. The German weaponry² created a discharge made up of residue from cannons and smoke from firearms³ and it drifted towards the Pskov forces. Pskov Posadnik Ivan Tenshin was killed in the initial encounter. The Pskov forces retreated and the pagans directed their cannons and firearms at the Muscovites and the huge clouds of smoke from the cannonade were frightening. The Moscow soldiers then retreated and they and the Pskovians dropped their belongings, and *after they had run past the fortress of Izborsk*,⁴ those inside the fortress ran out and despoiled the abandoned Pskovian and Muscovite property, but the Germans were not pursued. There was great distress and weeping in Pskov.

On the following morning they (the Germans) arrived at Izborsk and began a cannon attack. God gave strength (to the town), and they remained there for that day and through the night. They then set out *in the direction of the Velikaya River*⁴ towards Kolbezhtsy,⁵ burning and devastating *Pskov lands* near the fords on the left bank of the river. However, the people of Pskov created a cavalry force, and two thirds of the young people armed themselves with a shield and spears *and they set out against them on the opposite side of the Velikaya River*. A tough battle with the Germans took place at the fords. Then the Germans left for Ostrov.

1. The Seritsa (Siritsa, Sirica) River is about 10 km south of Izborsk. The [Battle on the Seritsa](#) took place on August 27, 1501.
2. "Weaponry" is translated from context; the Russian word, *буряпыльник* (*burapyl'nik*), appears to be a hapax, unique to this passage.
3. "Firearms" – *пищаль* (*pishchal*) might refer to [hand cannons](#).
4. "*after they had run past the fortress of Izborsk*" – all italicized phrases in the entry for this year are supplied from passages in the [Pskov 1st Chronicle](#), p. 86.
5. According to [Yanin 1998](#) p. 120, Kolbezhtsy was on the left bank of the Velikaya River, approximately 20 km south of Vybuty, thus making it 32 km south of Pskov. See also [Marasinova 1966](#) pp. 115-116.

~1502 AD – 7010 AM (This is the 1st of 2 entries for this year.)

On September 8 the Germans burned down Ostrov, which is on the Velikaya River. About four thousand people died, some by the fire, others by drowning, and some were put to the sword. Others were led off in bondage. That winter two *voevodas* of the Grand Prince, Princes Daniel Shchenya and Penko, took their forces and made war in German territory and took innumerable prisoners.¹

1. An extensive German account of these events can be found in [The Chronicle of Balthasar Russow](#), pp. 43-44.

~1502 AD – 7010 AM (This is the 2nd of 2 entries for this year.)

The Master¹ of Riga, an enemy of Orthodoxy, and his Germans [arrived with] many siege devices and began to bombard Ostrov on the Velikaya River with cannons and incendiary projectiles. The town burned down and four thousand people perished.

1. According to the [Chronicle of Balthasar Russow](#) (pp. 41-42), the Master of the Livonian Order at that time was [Walther von Plettenberg](#), who held office from 1494 to 1535.

~1503 AD – 7011 AM (This is the 1st of 2 entries for this year.)

The Germans fought in Polonishche at Pskov and withdrew in disgrace because a wooden wall had been built around Polonishche and the fords.¹
Bishop Gennady set out for Moscow.

1. The [Pskov 1st Chronicle](#) (pp. 87-88) provides a much more informative account of these events. It relates that the Germans arrived at Izborsk on September 2 but retreated without achieving any military success. Then, "on September 6 they set out for the outskirts of Pskov with cannons and engines of war and wicked plans as well. At the second hour of the morning they arrived in [Zavelichye](#), which the Pskovians themselves had set afire. The pagans began to fire on the domain of the Holy Trinity with their cannons. The Pskovians prayed to the Holy Trinity and, joined by mercenaries, marched out to Zavelichye and began to fire [arquebuses](#) at them. Many cannons opened fire on the Krom fortifications, but God and the Holy Trinity protected the citadel. They remained at Zavelichye for a day, and then set out for the ford at [Vybuty](#). The Pskovians marched out against them and fought them at the ford. The Germans forded [the river] and marched to Polonishche, and many of them reached the walls – as the Pskovians awaited the forces of the Grand Prince. The Germans remained at Polonishche for two days, and on the third day they departed along the same route, and thus God and the Holy Trinity protected the people of Pskov. The Grand Prince sent as [voevodas](#) his vicegerents in Novgorod, Princes Daniil Vasilyevich Shchenya and Vasily Vasilyevich Shuisky with the Novgorod army. The Pskov army at [Peski](#) awaited the Moscow voevodas for two days, and by the time the Moscow voevodas arrived, the Germans had already left Pskov. They (the Germans) burned down the bridges over the [Cherekha](#) and [Mnoga Rivers](#). [The chronicler now appears to present another version of the earlier crossing of the ford and the events which followed it – translator's note.] The Germans went to the ford, where pagans such as themselves had never been before, and arrived in Pskov. The Pskovians put the torch to the [posads](#) around Polonishche and to Gremyachaya Hill. Then the Pskovians and the voevodas of the Grand Princes attacked them at the burial ground in Ozerovy. The Germans set up a fortified camp and said, "If we are attacked by the Russians at the camp, we will leave the land of Pskov, lest we die here." The men of Pskov were the first to attack the camp and then the Muscovites; they then began to fight over the German property, but Estonians expelled (?) them from throughout the whole camp. The Germans joined battle with the Muscovites and the Pskovians, and there was a limited amount of fighting among them. Pskov Prince Ivan Gorbaty began to assemble the Pskov forces, which were behind some bushes, so that they not ride off in all directions, but the Pskovians began to call him names, asking whether this lord Prince Ivan was not the one who had ordered a wooden wall to be built around Polonishche and the [fords](#) [across the Pskova River], and under the cover of smoke they retreated to the old wall."

A German account of these events can be found in [The Chronicle of Balthasar Russow](#) (pp. 42-43).

~1503 AD – 7011 AM (This is the 2nd of 2 entries for this year.)

The Germans fought in Polonishche at Pskov and withdrew in disgrace, for a wooden wall had been built around Polonishche and the fords.
Bishop Gennady set out for Moscow.

~1506 AD – 7014 AD (This is the 1st of 2 entries for this year.)

Grand Prince Ivan Vasilyevich died in October on the feast of St. Demetrius [October 27].
Bishop Serapion arrived in Novgorod on the first week of the Great Lent.¹
There was a serious epidemic of an unknown nature in Pskov, and many men, women and children died.

1. "On the first week of the Great Lent" – translated with the assistance of the [Pskov 1st Chronicle](#) (p. 91).

~1506 AD – 7014 AD (This is the 2nd of 2 entries for this year.)

Grand Prince [Aleksandras](#)¹ of Lithuania died.

1. [Aleksandras Jagiellon](#) ruled Lithuania from 1492 to 1506 and Poland from 1501 to 1506

~1507 AD – 7015 AM

There was a fire in Zapskovye on the Feast of Alexis the Man of God [March 17] in the Zhirkovskaya neighborhood as far as the Church of the Epiphany. Two churches burned down: one of SS. Cosmas and Damian, the other of the Epiphany.

There was a bad epidemic in Novgorod.

~1508 AD – 7016 AM (This is the 1st of 2 entries for this year.)

A stone wall was erected around Gremyachaya Hill.¹

Novgorod burned down.

A stone church dedicated to St. Alexis was built within the confines of the Dovmont wall.²

The Grand Prince brought Bishop Serapion to Moscow.

1. Gremyachaya Hill is in the eastern part of [Zapskovye](#) overlooking the Pskova River

2. The Dovmont Town area is shown in [Map 3](#).

~1508 AD – 7016 AM (This is the 2nd of 2 entries for this year.)

Prince Dmitry Ivanovich¹ of Uglich and Prince Fedor Borisovich² of Vologda went to Kazan. On May 22 many Muscovites drowned in the Volga at Kazan.

1. Dmitry Ivanovich Zhilka, the third son of Ivan III and Sofia Palaeologina, was the last appanage prince of Uglich, 1505-1521.

2. Fedor Borisovich was the last appanage prince of Vologda, ruling there from 1494 to 1513.

~1510 AD – 7018 AM (This is the 1st of 2 entries for this year.)

Grand Prince Vasily Ivanovich¹ arrived in Pskov on January 24 and he changed Pskov laws and abrogated its traditions. He had forgotten the words of his father and grandfathers and their good will towards Pskov and the oaths which had been sworn on the cross. Instead, he established his own laws and taxes. He annulled Pskov's own laws and placed two vicegerents and *secretary* Misyur¹ in authority. He removed three hundred Pskov families to Moscow and replaced them with his own people. He expelled Pskovians from the Old Zastenye area and brought in newcomers to live there, and there had been six thousand five hundred homes in Zastenye. He ordered the storerooms in the Krom to be emptied and the Krom was laid bare. There was great sorrow in Pskov because of all this. He placed his plaintiffs in Novgorod after he had expelled the three hundred people from Pskov. These are the gentle words which he had written to Pskov. "I, Grand Prince Vasily Ivanovich, wish to treat you, my patrimony, as in days of yore and I wish to visit Holy Trinity and to investigate matters."

All of the above happened according to the will of God as a result of our sinfulness. Thus indeed it is written in Chapter 54 of Revelation:² "Five emperors have gone and a sixth exists but has not yet arrived; the sixth empire in Rus' is named the Scythian Island, and that is the sixth; the seventh is yet to come and the eighth is the Antichrist." Thus speaketh Christ in the holy Gospels: "Pray that your flight may not be in the winter or on the sabbath,"⁴ but he came to us in winter. Thus the empire grew and so did wickedness. Oh, would that Jesus Christ our God free us from all evil and eternal punishment and grant us eternal happiness through the prayers of the Blessed Theotokos and of all the saints. Amen.

1. Vasily III Ivanovich reigned as the Grand Prince of Moscow 1505-1533.
 2. Mikhail Grigoryevich Misyur-Munekhin (?-1528) remained in Pskov for seventeen years and led the reconstruction of the Pskovo-Pechersky Monastery in 1519. ([Pskov 1st Chronicle](#) pp. 96-105).
 3. There is no chapter 54 in the Book of Revelation (Apocalypse). The reference here is to Chapter 54 of a 6th(?) century work of St. Andrew of Caesarea, Commentary on the Apocalypse, who expands on two verses from Revelation (Revelation 17:10-11):
 10. The seven heads are also seven emperors. Five of them have already gone, one is here now, and one is yet to come; once here, he must remain for a short while.
 11. The beast, who once was and now is not, is at the same time the eighth and one of the seven, and he is going to his destruction.
- See [Constantinou 2008](#) pp. 179-180.
4. Matthew 24:20

[~1510 AD] (This is the Preface to the 2nd of 2 entries for this year.)

THE TAKING OF PSKOV HOW IT WAS CAPTURED BY GRAND PRINCE VASILY IVANOVICH

From the beginning of the Russian land, the town of Pskov was not ruled by any prince, but instead its residents lived as they wished. When the Grand Prince of Moscow sought to take appanage principalities under his control, he did not do so all at once by force of arms, but rather one piece at a time, as has been described in chronicles. First he subjugated Prince Semen of Suzdal, then Novgorod, then Tver was taken and Prince Mikhail of Tver¹ fled to Lithuania.

Pskov was protected by strong walls and it was heavily populated, and because of this he did not attack the town, out of fear that the inhabitants would flee to Lithuania. Because of this his evil cunning led him to equivocate; he was at peace with Pskov and the people of Pskov swore an oath on the cross that they would not abandon the Grand Prince to go anywhere else. The Grand Prince would send to them princes at their request, and he would send whomever they had requested, but upon occasion he disregarded Pskov's wishes and sent to Pskov whichever vicegerents he saw fit. These people would use force and would act as robbers, and they would oppress people with false accusations which would then be adjudicated by corrupt courts. The residents of Pskov and of neighboring towns would send their *posadniks* to the Grand Prince to complain about them. This happened many times.

~1510 AD – 7018 AM (This is the 2nd of 2 entries for this year.)

On October 26 Grand Prince Vasily Ivanovich arrived in Novgorod the Great, his patrimony, accompanied by his *boyars* and his brother, Prince Andrey. When the people of Pskov heard that the sovereign Grand Prince was in Novgorod, they sent about seventy emissaries including *Posadniks* Yury² and Mikhail³ and others as well as boyars from all of the *boroughs*, and they presented the Grand Prince with a gift of one hundred and fifty Novgorod rubles. They petitioned him regarding his patrimony, specifically, the free citizens of Pskov, and they said, "We have been treated badly by your vicegerent, our Prince Ivan Mikhailovich Repnya,³ and by the vicegerents and their people in *dependent towns*."

The Grand Prince answered the *posadniks*, "I wish to favor and to protect you, my patrimony, just as my father and my grandfathers, Grand Princes, had done. As for what you are telling me about my vicegerent, Prince Ivan Mikhailovich Repnya, against whom there have been many complaints, I shall examine these accusations in your presence."

He sent the *posadniks* back to Pskov. They reported to the municipal assembly (*veche*) that the Grand Prince had accepted their gift with honor, but that nobody knew what he was planning deep in his heart regarding his patrimony and the men and the town of Pskov.

A short time later that winter, Ivan Repnya of the Suzdal princes left Pskov to go to the Grand Prince to complain about the people of Pskov, saying that they had dishonored him. This was the same

Repnya who had disregarded ancient customs when he arrived in Pskov to assume the role of prince, who disregarded the oath which he had taken on the cross when he began to live in Pskov, and who did not wish well to the men of Pskov or to the Life-giving Trinity. This is the Repnya who rendered great harm to the *petty gentry* and to the children of the *posadniks*. The petty gentry and the *posadniks*' children discussed the matter among themselves and went to the Grand Prince to make a petition and to complain about Prince Ivan Repnya.

Then the *posadniks* and the people of Pskov thought up a plan – an ill-advised one – to write letters to the *dependent towns* and outlying areas with this message: "Should anybody have a complaint against the prince, they ought to go to the sovereign Grand Prince in Novgorod and petition the Grand Prince in the prince's presence."

That same week *posadnik* Leonty set out to lodge a complaint against *posadnik* Yury, and Yury set out to answer the complaint. Litigation took place, and *posadnik* Yury sent a letter to Pskov in which he stated, "If no *posadniks* come to speak against Prince Ivan Repnya, then the whole land will be judged guilty."

The Pskovians' hearts sank when they heard those words, and the fourth day after the letter arrived nine *posadniks* and senior members of merchant groups of all kinds left for Novgorod. The Grand Prince did not hold an investigation, but instead said, "You who have complaints must reconvene on the Feast of the Theophany⁴ of Our Lord, and I will render justice then, but I will not do so at the present time."

All of the people from Pskov returned home, and at the time which had been specified, the *posadniks* and the senior merchants went to Novgorod to see the Grand Prince, unaware of their pending downfall. On the Feast of the Theophany of the Lord, Grand Prince Vasily Ivanovich ordered the *posadniks* and the boyars and the senior merchants to assemble and to go to the river for the Blessing of the Water, and the Grand Prince himself, accompanied by all his boyars, went down to the Volkhov. The bishop of Novgorod was not in town at the time, so the water was blessed by the bishop of Smolensk, and after they had blessed the water, they went to [the Cathedral of] Sophia, the Wisdom of God. The Grand Prince then directed his boyars to do as they had planned in council, and they began to say to the Pskov boyars and *posadniks* and to those lodging complaints: "The sovereign has ordered every last one of you to assemble at the Tsar's residence, and whoever fails to do this does so at the risk of execution by the sovereign, for he wishes to render justice to all."

The *posadniks* went from the water to the bishop's palace. When the boyars asked them, "Is everybody here?" they answered, "Yes, everyone."

The *posadniks* and boyars and merchants were brought into the palace, but people of lesser status remained outside. When they entered, the Grand Prince's boyars said to the Pskov people, "You are placed under arrest by God and by sovereign Grand Prince Vasily Ivanovich of All Russia."

They were imprisoned on the spot, but those of lesser rank were enumerated and were sent into the streets, and the people of Novgorod were directed to feed and house them until they went to court.

The people of Pskov learned the sad news of the arrest from a Pskov merchant by the name of Filip Popovich. He had been on his way to Novgorod and had stopped at the Veryazha River.⁵ When he heard the terrible news, he abandoned his merchandise and rushed back to Pskov and informed the people that the Grand Prince had imprisoned the entire Pskov delegation. The people of Pskov were overcome by fear and shock and dread and they howled from sorrow and grief and their lips cracked, for as often as the Germans had attacked them in the past, they had never experienced such sorrow and grief and stress as they did on that day. They came together in a municipal assembly (*veche*) to decide whether or not to mount a defense against the sovereign and to shut themselves up within the fortifications. However, they then recalled that they had taken a sacred oath on the cross, promising that they were not to raise their arms against their sovereign nor rise up against the Grand Prince – and besides, the *posadniks* and the boyars and the most respected people were with him. They sent *hundredman* Yevstafy as a messenger to present a tearful petition from great and small, saying that, "We beg you, our sovereign, our Grand Prince, to take pity on your ancient patrimony, for we, your orphans, have never before abandoned you, our

sovereign, nor do we do so now, and we have never opposed you, our sovereign, and it is God's will that you be with your patrimony and with us, your humble people."

The Grand Prince sent his *secretary* Tretyak Dalmatov with a kind and well mannered message. The people of Pskov were delighted and awaited confirmation of their ancient rights from the sovereign. But later at a municipal assembly (*veche*) Tretyak told them of the first new directive as requested by the Grand Prince: "Citizens of Pskov, my patrimony, if you wish to live as you have lived in the past, then you must fulfill two wishes of mine: you must abolish the municipal assembly (*veche*) and you must take down the bell used to summon the assembly, and you must have two vicegerents here and one vicegerent in each dependent town. Then you will live as you have lived in the past. But if you do not accept and grant these two wishes from your sovereign, then the sovereign shall act in accord with whatever God directs his heart to do. For I have a strong army ready, and bloodshed shall be the lot of those who fail to do the will of the sovereign. Furthermore, our sovereign wishes to visit Pskov to pay his respect to the Holy Trinity."

When he ended the announcement, he sat down at the rostrum.

The people bowed down to the ground and were unable to say a word to him because of their tears and the turmoil in their hearts, and there was not a single person who was not weeping other than infants nursing at their mothers' breasts. All they could say in response was, "Messenger of our sovereign, please give us until tomorrow to reflect and we will give you our response on all these matters."

There was weeping and wailing and groaning throughout Pskov as people in each household embraced each other.

As the sun rose on the following morning, a Sunday, the bell rang out to summon the municipal assembly (*veche*) and the *posadniks* and all the people of Pskov came together. The secretary of the sovereign entered and they began to address him, "As has been recorded in our chronicles, since the time of the sovereign's great-grandfathers and grandfathers and father we have taken an oath on the cross that no matter who the Grand Prince in Moscow might be, we, the people of Pskov, would not change our loyalties to the Lithuanians or to the Germans, but instead we would live in independence as we had in the past. Were we Pskovians to go over to the Lithuanians or to the Germans, or were we to decide to live without a sovereign, then let the anger of God descend upon us – cold and fire and floods and attacks by pagans. And should our sovereign begin to disregard the oath sworn on the cross and should he not allow us to live as we had in the past, then let him suffer the same punishment. But now let the will of God and that of the sovereign prevail in regards to his patrimony Pskov and to us and to our bell. We do not wish to be unfaithful to the solemn oath which we have sworn on the cross,⁶ nor do we wish to raise our hands against our sovereign or to lock ourselves up in the city. Our sovereign wishes to pray [in the cathedral of] the life-giving Trinity and to visit his patrimony, Pskov, and we are pleased [to receive] him wholeheartedly, lest he destroy us completely."

On January 13 the municipal assembly (*veche*) bell was removed from the Holy Trinity and the people of Pskov, looking at the bell, began to weep for their old way of life and for their independence. The bell was taken to Snetogorsk residence near the Church of John the Evangelist.⁷

That same month in the week before the arrival of the Grand Prince, Prince Petr Veliky Shuisky⁸ arrived with an army along with Ivan Vasilyevich Khabar⁹ and Ivan Andreyevich Chelyadin.⁹ They accompanied the Pskov people to take an oath on the cross, and they informed the *posadniks* that the Grand Prince would arrive that Friday. The people of Pskov and the *posadniks* and the *boyars* and the *petty gentry* and sons of the *posadniks* and the merchants went to Dubrovno to meet their sovereign, Grand Prince Vasily Ivanovich.

The sovereign, Grand Prince Vasily Ivanovich, arrived in Pskov on January 24. Earlier that day the Smolensk¹⁰ bishop Vassian Krivoy arrived to meet the Grand Prince. The monks and priests and deacons wished to meet the sovereign at [the Monastery of] the Miraculous Image at Polye¹¹ but they did not go there, because the Smolensk bishop said that the sovereign preferred not to be met at such a distance. The people of Pskov met him three *versts* out of the town, and they bowed down to the ground to their sovereign. The sovereign wished them well, and in response they said, "May all be well with you, our sovereign."

The sovereign rode into Pskov and was met at the marketplace – nowadays a square – by the bishop who had accompanied him and by the monks and priests and bishops. The Grand Prince dismounted at the Church of the All-merciful Savior in the square and the bishop blessed him. He entered Holy Trinity and they sang a moleben¹² and wished the sovereign a long life, and the bishop blessed him saying, "God bless you, our sovereign, for having taken Pskov without a battle." When Pskovians in the church heard these words they began to weep bitterly, saying, "It has been God's will and that of the sovereign that we all are his patrimony, as was the case with his father and with his grandfather – long live the sovereign!"

On Sunday the Grand Prince ordered the Pskov *posadniks* and the *posadniks'* children and the boyars and merchants and the well-to-do people to meet with him, saying, "I wish to bestow a favor upon you." Pskovians from great to small assembled in the courtyard of the Grand Prince. Prince Petr Vasilyevich stood and began to call out names from a list of Pskov *posadniks*, boyars, and merchants and all of those named were placed under arrest. Prince Petr addressed the young people in the courtyard saying, "The sovereign has no problem with you, but the ones with whom he does have a problem, he will bring them back to himself. But as for you, the sovereign will issue a charter of grant regarding how you are to live in the future."

The people who had been placed under arrest were the leading citizens, and they were led to their temporary residence. That same night they and their wives and children began to prepare for the trip to Moscow. They were allowed to take a small amount of their belongings and everything else had to be discarded. They were sent off in haste amid much weeping and sobbing and their number included the wives of those who had been arrested in Novgorod – three hundred families were removed. Thus ended the glory of Pskov, destroyed not by heathens but by people of their own faith. And who would not have wept, who could have repressed their sobbing?

O most glorious town of Pskov, great among towns, why do you lament and weep?

And the wonderful town of Pskov responds, "How could I not lament and how could I not weep and how could I not grieve over our desolation? For an eagle with enormous wings studded with lion's claws has attacked me, and has snatched from me three cedars of Lebanon:¹³ it has ravished my beauty and riches and my children; it was unleashed by God because of my sins and it has devastated the land, and it has destroyed our city and has made prisoners of my people, and has plowed up my marketplaces and has hurled horse manure on others, and has scattered our fathers and brothers to such places as our fathers and grandfathers and ancestors had never visited, and has brought our fathers and brothers and other relatives there, and has violated our mothers and our sisters."¹⁴

At that time many men and women took monastic vows, not wishing to be captives away from their city.

SERMON. Now, brethren, seeing these things, we fear this terrible punishment and we turn to our God, confessing our sins, lest we experience a yet greater anger of God and bring upon ourselves an even worse punishment. He expects of us repentance and metanoia,¹⁵ yet we did not repent, but rather we returned to yet greater sin, to evil words and deeds and shouting at municipal assemblies (*veches*) where the head does not know what the tongue is saying – not knowing how to run our own household, we hoped to preserve a city. These evils have befallen us because of our disobedience to the law and because of our recalcitrance.

Then the Grand Prince began to distribute villages belonging to Pskov boyars to his own boyars, and he placed Grigory Fedorovich Morozov and Ivan Andreyevich Chelyadin in Pskov as his vicegerents; Misyur-Munekhin¹⁶ was made *secretary*, and Andrey Volosaty from Yama was also made secretary. He gave villages to twelve town governors, to twelve elders from Moscow and twelve from Pskov, and he ordered them to sit in court with his vicegerents as their deputies to preserve the law. But the law and the sacred oaths taken by the Grand Prince's vicegerents and their deputies and the chamber secretaries flew off into the sky, and injustice began to make its home among them. Great evil arose within them and they were unmerciful towards Pskovians, as the poor Pskovians did not understand Moscow judicial procedures.

The Grand Prince granted a statutory charter to the Pskovians and he sent his vicegerents throughout the dependent towns and had them make the inhabitants take an oath on the cross. Then the vicegerents in the dependent towns began to do business with the inhabitants in accordance with a great, evil scheme based on extortion and false accusations and life was very difficult for the people.

The Grand Prince then sent Petr Yakovlevich Zakharyev to Moscow and he announced to all Moscow the good news that Grand Prince Vasily Ivanovich had taken Pskov. Merchants were sent from Moscow to set up a customs stamping system¹⁷ because previously Pskov trade had been tax-free, without customs stamps. They also sent from Moscow one thousand arquebusiers who had been outfitted at government expense and who had been serving as guards. They established the location for a new marketplace, beyond the Middle Town opposite the Luzhsky Gate beyond the moat, in the garden belonging to Yushko Nosukhin and towards the [garden] belonging to posadnik Grigory Krotov. The Grand Prince also built a church in honor of the venerable St. Xenia, on whose feast Pskov was taken. It was built on Pustaya Street, in a garden belonging to Yermolka Khlebnikov. It is called Pustaya ["empty"] Street because it went between gardens but there were no residences on it.

The Grand Prince remained in Pskov for four weeks and departed on Monday of the following week, taking a second bell;¹⁸ he left behind one thousand members of the *petty gentry* and five hundred Novgorod arquebusiers.

The vicegerent began to put the screws on the Pskovians and their bailiffs began to charge ten, seven, or five rubles for bond, and if any Pskovian were to refer to the document from the Grand Prince establishing bond, they would begin to beat him. Many men scattered to other towns because of the taxes and beatings, leaving their wives and children behind. Foreigners abandoned the town and went back to their own countries. Pskov was experiencing its first captivity.

That year towards Trinity Sunday settlers arrived in Pskov in the form of three hundred families brought in from ten Muscovite towns. They began to give them residences in the Middle Town,

That year towards Trinity Sunday settlers arrived in Pskov in the form of three hundred families brought in from ten Muscovite towns. They began to give them residences in the Middle Town, and Pskovians living in the Middle Town were taken from their homes and placed in the outer town¹⁹ and in the *posad*. There were six thousand five hundred residences in Zastenye, and in the Pskov region there were ten dependent towns and two fortresses, Kobyl'e and Vyshegorod. They had all been inhabited at one time, but now they became empty because of the vicegerents and their deputies.

1. [Mikhail III Borisovich](#) was the Grand Prince of Tver from 1461 to 1485.
2. The posadniks' names are given as Yury Yeliseyevich Kopylo and Mikhail Pomazov in the [Pskov 1st Chronicle](#) (p. 92).
3. The parallel passage in the [Pskov 1st Chronicle](#) (p. 92) gives his name as Ivan Mikhailovich Repnya Obolensky and omits the reference to Suzdal.
4. The feast of the Theophany is celebrated by the Orthodox Church on January 6 (Julian calendar).
5. The Vryazha runs north to south and empties into the northwest area of Lake Ilmen; it is close to and roughly parallels the Volkhov River, which is to its east. It was the last stop before Novgorod along [The Old Novgorod Road](#).
6. The [Pskov 1st Chronicle](#) (p. 94) adds "*and bring bloodshed upon ourselves.*"
7. The Snetogorsk residence (Snetogorskiy dvor) was not at the monastery; it was in Pskov proper, on the left bank of the Pskova River between [Dovmont's wall](#) and the wall of 1309. [Labutina 2011](#) pp. 145-146.
8. The chronicler errs in naming him "Shuisky." The correct name is Petr Vasilyevich Veliky Shastunov ([Петр Васильевич Великий Шастунов](#)).
9. Ivan Vasilyevich Khabar Simsky (~1465-70 - 1534) and Ivan Andreyevich Chelyadin were *voevodas* who had served under both Ivan III and Vasily III.
10. "Smolensk bishop Vassian Krivoy" cannot be correct: the bishop of Smolensk 1509-1514 was one Varsofony. The [Pskov 1st Chronicle](#) (p. 95) states that Vassian Krivoy was from Kolomenskoe, but this is wrong too: the bishop of Kolomenskoye 1507-1518 was named Mitrofan. The [Ioasafovskaya Chronicle](#) (p. 157) correctly identifies the bishop as Mitrofan of Kolomenskoye; so likewise does MS Рум. № 455, pp. 514, 522, as published in [Maslennikova 1955](#), pp. 185, 192.
11. Labutina locates this monastery on the right bank of the Velikaya River, south of Pskov, between the Nikita and "distant Panteleimon" monasteries. [Labutina 2011](#) pp. 233-235.
12. A [moleben](#) is a service of supplication.
13. Cf. Ezekiel 17:3.
14. "unleashed by God ... and our sisters." Some phraseology in this section is clearly borrowed from "A Sermon

Regarding Earthquakes" (Поучение о потрясении) by Serapion, bishop of Vladimir.

(<http://zhivicza.ru/index.php/menu-examples/108-slovo-svyatogo-prepodobnogo-serapiona>, retrieved 28 April 2014)

15. "Now, brethren ... and metanoia." Some phraseology has been borrowed from the sermon by Serapion of Vladimir cited above.

16. Mikhail Grigoryevich Misyur-Munekhin (?-1528) remained in Pskov for seventeen years and led the reconstruction of the Pskovo-Pechersky Monastery in 1519. ([Pskov 1st Chronicle](#) pp. 96-105) He might also have played some role in the formulation of the "Moscow – the Third Rome" thesis. (Cf. [Ostrowski 2002](#) pp. 227-229, 239-241)

17. "Customs stamping system" is "tamga" (тамга) in Russian.

18. This bell was probably the "Korsunsky" bell which was located in the area where the municipal assembly (*veche*) took place. It was replaced in ~1518/7026, q.v.

19. The "outer town" was also known as Polonishche.

[~1511 AD – 7019 AM]

In the [year after the fall of Pskov]¹ the Grand Prince learned of the violence meted out by them² to the Pskovians and to the dependent towns, so he removed them from Pskov and in their place he put Prince Petr Veliky Shuisky,³ who had been in Pskov earlier, and Prince Simeon Kurbsky and the two of them began to act kindly towards the people of Pskov. Pskovians who had left began to return, and they remained as vicegerents in Pskov for four years.

1. This is a continuation of the narrative about the fall of Pskov.

2. "them" – the vicegerents and their deputies.

3. The chronicler errs in naming him "Shuisky." The correct name is Petr Vasilyevich Veliky Shastunov ([Петр Васильевич Великий Шастунов](#)).

[~1512 AD – 7020 AM] (This is the 1st of 2 entries for this year.)

In the second year after the taking of Pskov, the Grand Prince marched on Smolensk with an army and artillery. He had taken one thousand arquebusiers and Pskov peasants, who had never been taken away from the land of their birth. Many Pskovians perished in the attack.¹

That same year the Grand Prince marched on Smolensk with artillery,² and Prince Mikhail Kislitsa marched through Polotsk with Novgorod and Pskov troops to meet the sovereign at Smolensk. It was no easy matter for the Pskovians to outfit these people.

1. The first siege of Smolensk took place in January and February of 1513.

2. The second siege of Smolensk occurred in the summer and fall of 1513.

~1512 AD – 7020 AD (This is the 2nd of 2 entries for this year.)

Grand Prince Vasily Ivanovich and his forces arrived outside of Smolensk¹ during *Nativity Fast*. His forces included a thousand arquebusiers from Pskov, but it was very difficult for the Pskovians as they were unfamiliar with the conscription that they were experiencing. Before they left the lands of their birth, they had petitioned the sovereign and Grand Prince in an respectful manner and he ordered that provisions be given to them. They remained there for six weeks, and the Grand Prince gave Khoruza the *hundredman* and his fellow Pskov arquebusiers three barrels of beer and three barrels of mead. After they had drunk their fill, they joined arquebusiers from other towns and set off to attack the fortress, bringing materiel to assault the walls. They set out at midnight and they toiled all day from the other side of the Dnieper and fired on all sides from gabions with cannons. Many Pskovians were killed because they were drunk, and many other people were killed. The Grand Prince left without accomplishing anything.

That year the Grand Prince arrived at Smolensk² with cannons and put gabions in place, and whatever was blown apart during the day was rebuilt at night. The Grand Prince sent many letters to them, both cajoling and threatening, in the hope that they might surrender to him. Another army was outside of Polotsk. It was led by Prince Mikhail Kislitsa and was made up of Novgorodians and of the

Pskov *petty gentry*, and from Polotsk they marched through Lithuania to the Grand Prince in Smolensk. On **October 26, 7021** [~1513 AD] they paid their respects to the Grand Prince, but the people of Smolensk would not surrender. He sent his artillery back to Moscow and after a brief delay, he himself departed without having done much other than to devastate Lithuanian territory.

In the morning of April 23 all of Izborsk burned down.

1. This is a reference to the first siege of Smolensk; preparations for it had begun prior to Christmas of 1512 and the siege took place in January-February 1513.
2. The second siege occurred in the summer and fall of 1513.

~1513 AD – 7021 AM (This is the 1st of 2 entries for this year.)

The Grand Prince¹ captured Smolensk in August after the gates had been opened to him in a panic.

1. The Grand Prince of Moscow at that time was [Vasily III Ivanovich](#) who reigned 1505-1533.

~1513 AD – 7021 AM (This is the 2nd of two entries for this year.)

On August 1 Grand Prince Vasily Ivanovich attacked Smolensk for the third time,¹ and they (the inhabitants) were overcome with great fear and horror when they saw the downfall of their city. They began to petition the Grand Prince that he not consign their heads to the sword, and they went out of the town in procession to meet him. The Grand Prince went from Smolensk to the water² and the bishop invited his sovereign Vasily Ivanovich to break bread with him even as he was plotting their betrayal – but those loyal to the Grand Prince informed him and the Grand Prince sent him to Moscow. The Grand Prince did not reside within the town of Smolensk, but rode in every day to attend the morning liturgy.

When the Grand Prince learned that a Lithuanian army was outside of Orsha, he dispatched his *voevodas*, Prince Mikhail Lvovich Glinsky and Prince Ivan Andreyevich Chelyadin as well as Mikhail Golitsa. Prince Mikhail Glinsky began to engage in treasonous activity and his servant was found to possess treasonous letters to the king, so Prince Mikhail was sent to the Grand Prince.³

1. After heavy bombardment, Smolensk surrendered on July 31, 1514; the Grand Prince entered the town on August 1.
2. The Feast of the Procession of the Wood of the Life-giving Cross is celebrated on August 1 in the Orthodox Church and it is an occasion for the blessing of water.
3. [Mikhail Lvovich Glinsky's](#) early career was marked by his conspiring against rulers of the Grand Duchy of Lithuania.

~1514 AD – 7022 AM (This is the 1st of 2 entries for this year.)

A great battle took place at Orsha¹ between the Muscovites and Lithuania, and the Muscovites were defeated.

1. [The Battle of Orsha](#) took place on September 8, 1514.

~1514 AD – 7022 AM (This is the 2nd of 2 entries for this year.)

There was a great battle outside of Orsha and the women of Orsha cried out and wailed at the Moscow trumpets, and the rumble of the exchange of fire between the Pskovians² and the Lithuanians was heard. Then the *boyars* and the Russian princes and the wonderful brave sons of Russia struck the mighty Lithuanian army, and the steel swords rang out against the helmets of the Lithuanians on the field of Orsha.³ God, however, did not assist the Muscovites and the pagan Lithuanians captured great *voevodas* such as Ivan and Mikhail⁴ and other princes and boyars and brave *petty gentry*, and others fled to Smolensk and yet others fled across impassable rivers. News reached the sovereign that *voevodas* had been captured and that the army had been defeated, and the Grand Prince left Smolensk for Moscow,

leaving behind in Smolensk some voevodas and many people. In winter he ordered the most prominent people in Smolensk to come to Moscow, but he sent the Smolensk bishop to the Kamen monastery on Lake Kubeno.⁵

1. The [Battle of Orsha](#) took place on September 8, 1514. date is incorrectly given as "7021" in the Arkhivsky II MS.
2. The [Pskov 1st Chronicle](#) (p. 98) has "Muscovites" in place of "Pskovians."
3. "There was a great battle ... the field of Orsha." [Trofimova 2004](#) (pp. 34-43) points out that some of the imagery here must have originated in a text of the [Zadonshchina](#) which has not survived to the present day.
4. "Ivan" was Ivan Andreyevich Chelyadin and "Mikhail" was Mikhail Golitsa. [Pskov 1st Chronicle](#), p. 98.
5. This was the [Spaso-Kamenny Monastery](#) on an island on Lake Kunenskoye in northern Russia.

~1515 AD – 7023 AM

On January 28 Grand Prince Vasily Ivanovich dispatched Prince Ivan Shamin and Yury Zamyatin to Pskov to act as his *voevodas*. Along with them he sent Vicegerent Andrey Vasilyevich Saburov¹ as well as his boyar and *attendant* and *secretary* Misyur-Munekhin,² and he ordered them to lead a combined Pskov and Novgorod army to Bryaslov.³ They assembled in Pskov and departed from there. Upon arrival they put the *posad* to the torch and then did the same to Kazhno⁴ and to Druya⁵ – the present-day Druya is a new town. They arrived safely in Opochka.

1. Andrey Vasilyevich Saburov (?-1534 and Ivan Vasilyevich Shuisky (?-1542) were joint vicegerents in Pskov from 1514 to 1517, with Shuisky remaining until 1519. [PBS 2002](#) pp. 405, 509-512.
2. Mikhail Grigoryevich Misyur-Munekhin (?-1528) remained in Pskov for seventeen years and led the reconstruction of the [Pskovo-Pechersky Monastery](#) in 1519. [Pskov 1st Chronicle](#) pp. 96-105, [PBS 2002](#) p. 318.
3. [Braslav](#) (Braslaw, Braslau) is in the northwest region of present-day Belarus.
4. Kazhno ([lkazn](#)) is located 15 km east of Braslav.
5. [Druya](#) is a village located about 30 km northeast of [Braslav](#).

~1517 AD – 7025 AM

Walls about forty *sazhens*¹ in length were built in Pskov from Holy Trinity in the Krom to the Snetovy Tower above the Fish Market, but they collapsed during the Great Lent. In the summer the forty sazhen were rebuilt by Ivan Fryazilov.

That autumn the people of Pskov built a wall in the ponds near Gremyachaya Hill.² This was done in anticipation of an attack by the Lithuanians.

1. A sazhen was an Old Russian unit of length. In medieval times there were numerous lengths of "sazhens" ranging from about 150 cm to 285 cm in length. In the XVI century an "official" (казенный) sazhen measured about 213 centimeters (2.13 M).
2. Gremyachaya Hill is in the eastern part of [Zapskovoye](#).

~1518 AD – 7026 AM (This is the 1st of 2 entries for this year.)

Prince Konstanty Ostrogski¹ and a large army met the Lithuanians outside of Opochka, and they retreated, shamed by God, and they suffered greatly.

Churches were erected in Pskov in the Old Marketplace at that time: one was dedicated to *Metropolitan* Peter,² one to Luke the Evangelist, one to Thomas the Apostle and one to Dmitry of Vologda.

A bell named Krasny ("beautiful") [was raised at the Cathedral of] Holy Trinity, to take the place of another bell named "Korsunsky" which Grand Prince Vasily Ivanovich had sent earlier to take the place of the municipal assembly (*veche*) bell.³

Two churches were built in OPOCHKA, one dedicated to the Venerable Sergius and the other dedicated to St. [Paraskeva] Pyatnitsa.

1. [Konstanty Ostrogski](#) (Konstantinas Ostrogiškis) (~1460-1530) was the [Grand Hetman of Lithuania](#) from 1497 to 1530.
2. [St. Peter of Moscow](#), the Metropolitan of Moscow and of all Russia, had died in 1326.
3. Cf. [Pleshanova 1985](#) pp. 104f. The entry in the [Pskov 1st Chronicle](#) (p. 100) is clearer: "That spring during the Great Lent the Grand Prince sent a large bell to [the Cathedral of] the Life-giving Trinity, where the *veche* bell used to hang. Not long before he had sent a smaller bell to take the place of the "Korsunsky" bell, which used to ring on the rostrum at the time of the *veche*."

~1518 AD – 7026 AM (This is the 2nd of 2 entries for this year.)

Polish King Sigismund¹ arrived at Polotsk with a great army. He sent Prince Konstanty Ostrogski and Pan Jerzy² and many Lithuanian commanders to OPOCHKA, a dependent town of Pskov. [They were joined by] people from many lands such as Czechs, Poles, Hungarians, Lithuanians, Germans. Holy Roman Emperor Maximilian [provided] people with special expertise such as cavalry officers,³ military architects, combat engineers,⁴ and people from yet other lands, such as Moravians, Mazovians, Vlachs and Serbs, and Tatars. Many other commanders with their great armies *arrived at*⁵ OPOCHKA on September 20. They pounded the town with cannons and attacked it with all their troops and engines of war on October 6, from morning to evening. Many laid down their lives at the town, but they withdrew with great shame on October 18.

1. King [Sigismund I the Old](#): his name is also seen as Sigmund, Zygmunt, Žygimantas.
2. [Konstanty Ostrogski](#) (Konstantinas Ostrogiškis) (~1460-1530) was the [Grand Hetman of Lithuania](#) from 1497 to 1530. [Jerzy Radziwiłł](#) (1556-1600), a Polish-Lithuanian noble who was a notable politician and military leader.
3. Romistry (ромистры), seen as rokhmistry (рохмистры) in the [Pskov 1st Chronicle](#) (p. 99), ultimately from German [Rittmeister](#).
4. The word used for "combat engineers" (translation from context) was *aristoteli* (аристотели), which ordinarily would denote a follower of Aristotle. I accept V. Tsvetov's suggestion (Tsvetov 2003) that in this instance the word ultimately derives from *Aristotele* Fioravanti in reference to the famous architect's knowledge of engineering. The expertise of Aristotelian philosophers is usually not in demand during military operations.
5. "*arrived at*" – from the [Pskov 1st Chronicle](#), p. 99.

~1519 AD – 7027 AM

The *voevodas* of the Grand Prince were outside of Polotsk and they departed. Many Muscovites drowned in the Daugava River, which they had crossed to collect taxes.

~1520 AD – 7028 AM

There was an omen in the heavens: a bright star with a tail¹ appeared in the north.

1. Russian chronicles often describe comets in this manner.

~1521 AD – 7029 AM

The Church of the Dormition of the Theotokos was completed in Zavelichye. On September 4 there was a fire in Zapskovye from the Zhirkovskaya *corduroy side street* to the Varlaam Gate.¹ An epidemic broke out on Elijah's Day [July 20].

1. The Varlaam Gate was in the far northwest corner of [Zapskovye](#), not far from the [Church of St. Varlaam of Khutyn](#). Zapskovye appears on [Map 1](#).

~1522 AD – 7030 AM

Prince Mikhailo Vasilyevich Kisloy, the vicegerent of the Grand Prince, conferred with the priests and all the people of Pskov and they built the Church of St. Varlaam¹ alongside of the Church of the Merciful Savior, but the epidemic did not end. Then they built a second church of the Intercession of the Theotokos at Motylnaya *gridnitsa*,² and then the epidemic ended.³

1. This particular Church of St. Varlaam was in the Old Zastenye area of Pskov, not far from the Wall of 1309.
2. The Russian word "*gridnitsa*" ([гридница](#)) originally referred to a structure used by a prince and his *druzhina* (retinue) as a residence and for receptions and formal ceremonies. In Pskov it appears to have come to refer to a multipurpose community structure used for anything from holding legal proceedings to housing cattle.
3. The churches were "votive churches," erected usually within a single day. See [Zguta 1981](#).

~1523 AD – 7031 AM (This is the 1st of 2 entries for this year.)

Construction of the Cave Monastery began in Pskov territory not far from the German border. Misyur,¹ the *secretary* of the Grand Prince, assisted Elder Filaret and others, and a church was dug further into the hill. Prior to that the church had been above the ground and the monastery was on the hill and the church was that of the Venerable Fathers Anthony and Theodosius. There were miraculous healings through the prayers of the Holy Theotokos and many people began to visit on her feast days.

1. Mikhail Grigoryevich Misyur-Munekhin (?-1528) remained in Pskov for seventeen years and led the reconstruction of the Pskovo-Pechersky Monastery in 1519. ([Pskov 1st Chronicle](#) pp. 96-105)

~1523 AD – 7031 AM (This is the 2nd of 2 entries for this year.)

Grand Prince Vasily Ivanovich sent his wife Princess Solomonia to a convent and married Yelena. All this happened because of our sinfulness, for as the Apostle wrote, "Every one who divorces his wife and marries another commits adultery."¹

1. Luke 16:18, Mark 10:11.

~1524 AD – 7032 AM

A church dedicated to St. Demetrius was built within the confines of Dovmont's Wall. This church was built by Prince Aved,¹ whose baptismal name was Demetrius, and it was the first church made of stone and brick.

Makarius was made archbishop of Novgorod and Pskov.
A watchtower was built on Gremyachaya Hill.

1. Aved/Demetrius was a Lithuanian prince. Cf. [PBS 2002](#) p. 5.

~1530 AD – 7038 AM

Our sovereign Grand Prince Ivan Vasilyevich¹ was born on August 25 at the 6th hour of the night.

1. [Ivan IV, "the Terrible,"](#) 1530-1584, reigned 1547-1587.

~1532 AD – 7040 AM

There was an epidemic in Pskov.
On August 15 the Stadishche area¹ beyond (St.) Varlaam (Church) burned down.

1. The Stadishche area was in the northwest corner of [Zapskovye](#). Zapskovye appears on [Map 1](#).

~1533 AD – 7041 AM

A second son, [Yury](#),¹ was born to our sovereign.

1. [Yury Vasilyevich](#) (1532-1563), appanage prince of Uglich, was the only brother of Ivan IV.

~1534 AD – 7042 AM

Grand Prince Vasily Ivanovich died on December 4 and Ivan Vasilyevich was made Grand Prince in Moscow. His uncle, Prince Yury, was placed in a fortress and he died there.

The Church of St. Pyatnitsa was constructed at the fords.¹

1. These [fords](#) were on the [Pskova River](#) at the northeast part of [Polonishche](#). See [Map 1](#).

~1535 AD – 7043 AM

The king of Lithuania attacked towns belonging to the Grand Prince, including Chernigov and those in the Severia.¹ Grand Prince Ivan dispatched his *voevodas* – Prince Mikhail Kislitsa, Prince Boris Gorbaty, Mikhail Vorontsev, Prince Mikhail Kubensky, Dmitry Vorontsev and many others – to Lithuania in winter, and they had one hundred and fifty thousand troops. The snows and frosts were heavy. Upon their arrival they inflicted much damage, setting fires and killing men, women, and children, and innumerable others were led off into captivity.

On June 26 Grand Prince Ivan ordered his voevodas – Prince Mikhail Gorbaty, Mikhail Vorontsev, Prince Mikhail Kubensky and their forces – to build a fortified town beyond Opochka on the Sebezh Lake and they called it Ivangorod Sebezh. Churches were built and people were settled there and fed with supplies which were delivered by three thousand horses: about three thousand *chetverts*² of oats, three thousand chunks of pork, about three thousand chetverts of malt, three hundred and sixty chetverts of peas, and three hundred and sixty chetverts of hemp seed.

Bishop Makarius built a residence in Pskov close to the square between Velikaya and Petrovskaya Streets in Zastenye, and he built a wooden wall on the Pskova River, [from] Gremyachaya Hill towards the Velikaya River, and had it strengthened from within with timber.

The pagan Lithuanians captured the town of Starodub³ after digging a tunnel two hundred *sazhens*⁴ in length, and then they rolled up a barrel of gunpowder and set fire to it and blew up four sazhen of the wall and a tower. They entered the town and put people to the sword or captured them. The Lithuanians prevailed and burned down the town and led the people off unto captivity. That occurred on August 9.

The Tatar women were baptized. Their husbands, seventy-six of them, had been executed while in prison.⁵

1. [Severia](#) – historical region in present-day northern [Ukraine](#), eastern [Belarus](#) and southwestern [Russia](#), roughly corresponding to the territory of the old [Principality of Novgorod-Seversk](#).

2. A *chetvert* was an old Russian dry measure equal to about 210 liters.

3. [Starodub](#) is in the present-day Bryansk Oblast of Russia.

4. A sazhen was an Old Russian unit of length. In medieval times there were numerous lengths of "sazhens" ranging from about 150 cm to 285 cm. In the XVI century an "official" (казенный) sazhen measured about 213 centimeters (2.13 M).

5. The [Pskov 1st Chronicle](#) (pp. 106-108) relates how Tatar men, captives from a campaign in Lithuania, were imprisoned in Pskov and starved to death. In the following year their widows were ordered to be baptized, after which new husbands were apparently found for them.

~1536 AD – 7044 AM

The Church of St. Nicolas-at-Usokhi was completed.

On the Sunday before Ash Wednesday the Lithuanians were outside of Sebez, but they retreated in disgrace on February 27.

Zavolochye was founded beyond lands registered to the Tsar's court and vicegerents from the court were placed there.¹

The Lithuanians were at Sebez on February 27.

1. The grammar of this passage is fractured. The parallel entry from the [Pskov 1st Chronicle](#) (p. 108) offers a clearer description of these events, "*That spring our sovereign, Grand Prince Ivan Vasilyevich, decided to found a new town a certain distance from the Lithuanian border ... and named it Zavolochye after a nearby lake. A church was built there, that of the Intercession of the Theotokos with side chapels of the Beheading of John [the Baptist] and of George the Great. There was also a law court and two vicegerents. Residents of posads were brought to Zavolochye and were ordered to build residences there.*" [Zavolochye Fortress](#) must not be confused with [Zavolochye](#), a region in Northern Russia.

~1537 AD – 7045 AM

A church¹ dedicated to the Holy Myrrh-Bearing Women was built on the site of a mass burial. Another church was built in the Pechersky temporary residence.²

At that time cut money was re-struck and made into kopecks.

A wall was built at the mouth of the Pskova River.³

1. According to the [Pskov 1st Chronicle](#) (p. 108), this church was built of wood; it was rebuilt in stone in 1546 (see below). It was located in [Zavelichye](#), opposite the mouth of the Pskova River, and was built over the common grave of the victims of plague.

2. "Another church was built in the Pechersky temporary residence." The residence was probably used by visitors to and from the [Pskovo-Pechersky Monastery](#).

3. The mouth of the Pskova River rendered the defenses of Pskov vulnerable to attack by the river, as there was no wall along the right bank of the Pskova to protect Zapskovye. Two towers were built at the mouth of the river in the late XV century: the Ploskaya Tower on the left side of the mouth of the river, and the Vysokaya (Voskresenskaya) Tower on the right. In 1537 a wooden wall was erected connecting these two towers. There were openings in the wall to facilitate commerce in times of peace, but in times of danger, these openings could be blocked by iron lattice-like gates. The wooden wall was replaced by a stone wall in 1631.

~1539 AD – 7047 AM

On September 26 a fire on the Market Side of Novgorod burned from the church of St. John-in-Opoki¹ as far as Shchitnya Street.

Not long after this, on the Feast of St. Thomas [October 6], Polonishche burned down from Vzvoz² to the New Market and to Sviny Gate. Twelve churches burned down, and only the monastery of John Chrysostom Medvedev survived.

The Grand Prince exiled *Metropolitan* Daniil to the Joseph Volokolamsk Monastery and put Ioasafus in his place.³

1. The church is located in [Yaroslav's Court](#) in the Market Side of Novgorod. The conflagration burned from the northern part of the Slavensky Borough to the northern of the Plotnitsky Borough. The approximate locations of Pskov's *boroughs* are shown on [Map 2](#).

2. "Vzvoz," ("the Rise") was an elevated area on the right bank of the Velikaya River in Polonishche. [Labutina 2011](#) p. 154.

3. [Daniil](#) (<1492-1547) was Metropolitan of Moscow and All Russia from 1522 to 1539. He died at the Joseph Volokolamsk Monastery. [Ioasafus](#) was Metropolitan of Moscow and of all Russia from 1539 to 1542.

~1540 AD – 7048 AM

On April 7, the eve of Radonitsa, the sun died.¹

Four stone churches were completed that year: Holy Apostles Peter and Paul in Old Zastenye, Cosmas and Damian in the monastery on Gremyachaya Hill, Alexis Man of God in [Polye](#), and the fourth

in Pechory of the Annunciation of the Holy Theotokos.² A refectory was also [built in Pechory] and the Church of the Forty Martyrs was moved up the hill to the entrance court.

1. [Radonitsa \(Radunitsa\)](#), a day of commemoration for the dead, falls on the second Monday or Tuesday after Easter. On [April 7, 1540, a partial solar eclipse](#) was visible in Pskov. It began at 3:53 UT, reached maximum obscuration of 98% at 4:51 UT, and ended at 5:52 UT.
2. [The Pskovo-Pechersky Monastery](#) is located at the town of Pechory, about 50 km west of Pskov.

~1541 AD – 7049 AM

On the morning of Sunday, September 19 a fire broke out in Zapskovye at the old approach to the bridge. All of Zapskovye burned down with the exception of [the Church of] the Holy Image and a few residences.

Prince Andrey Mikhailovich Shuisky¹ was an evil man, [unintelligible phrase],² but he did evil in the dependent towns and in the rural areas, falsifying old legal records, extorting from the populace at one time a hundred rubles, at another time two hundred, then three hundred, and sometimes even more. Pskov master craftsmen worked for him without remuneration and influential people gave him gifts.

Grain was very expensive at that time.

Grand Prince Ivan Vasilyevich took favor upon Pskov, his patrimony, and issued a writ allowing Pskov to try, judge and punish thieves and evil people.³ Pskov was delighted and evil people fled and there was peace and quiet, at least for a while. The vicegerents reasserted their authority, and it was good throughout the entire land.

Large walls were built at Sebezh.

Metropolitan Ioasafus was deposed and Makarius⁴ took his place.

1. Andrey Mikhailovich Shuisky was vicegerent prince of Pskov in 1539/1540. [PBS 2002](#) p. 509.
2. The "unintelligible phrase" appears to involve his mishandling of legal matters.
3. This crime-fighting reform is almost certainly a reference to Ivan IV's "guba" anti-banditry institutions. [Zimin 1960](#), p. 291.
4. [Makarius](#) (1482-1563) served as the Archbishop of Novgorod and Pskov (1526-1542) before becoming the Metropolitan of Moscow and of All Russia (1542-1563).

~1543 AD – 7051 AM

Grain was expensive, with rye going for thirty *dengas a chetvert*.¹ Barley was twenty *dengas a chetvert*, and oats went for ten *dengas a chetvert*, and the situation was similar in other towns. It was worse among the Germans. In Kolyvan a *barrel* of rye cost as much as three *barrels* of salt and in Lübeck a dozen *barrels* of salt purchased one *barrel* of rye.

Two stone churches were built: the Church of the All-Merciful Savior was erected in in the Old Market facing the prince's residence, and a church dedicated to St. John Chrysostom was built in the St. John Chrysostom Medvedev Monastery.

Two altars in the upper part of Holy Trinity were removed to a side chapel: one (altar) of the Sign of the Holy Theotokos, and the other of Saints Florus and Laurus.

[A church dedicated to]² St Nicolas [was built]² in Ostrov.

1. A *chetvert* was an old Russian dry measure equal to about 210 liters.
2. The bracketed words were supplied from the [Pskov 1st Chronicle](#) (p. 111).

~1544 AD – 7052 AM

While Bishop Feodosy was in Pskov *during his first visitation*, a conflict arose between the *hegumens* and priests and deacons from rural areas and *dependent towns* on the one hand, and the clergy of the town's six *congregations* on the other. *The urban clergy required their rural counterparts to pay*

*unfairly larger portions of the bishop's expenses. The bishop blessed the rural clergy and appointed as their leader Ivan, a priest from the Church of St. George at the ford.*¹

1. The text for this entry in the Pskov 3rd Chronicle is corrupted. The translation was made with the extensive use of the analogous passage in the [Pskov 1st Chronicle](#) (p. 111), and italicized passages were taken from that chronicle. The Pskov 1st Chronicle states that the Church of St. George was in Boloto ("swamp"), but the Pskov 3rd Chronicle probably incorrectly states that the church was at [the ford](#).

~1546 AD – 7054 AM

A stone church was built in Ivansky Meadow in Zavelichye. Another church was built, that of the Holy Myrrh-Bearing Women – it was located at a graveyard, and Bishop Makarius assumed the expense of the common graves.¹

1. The church in Ivansky Meadow was in the monastery of St. Stephen-in-the-Meadow. The church of the Holy Myrrh-Bearing Women, also in Zavelichye, was a female monastery; its construction was noted earlier in ~1537/7045.

[Labutina 2011](#) p. 231, 160-161.

~1547 AD – 7055 AM (This is the 1st of 2 entries for this year.)

Grand Prince Ivan Vasilyevich visited Novgorod the Great with his brother Prince Yury. He spent the night of Sunday, December 8 in Pskov, the second night in Voronach, and the third night at the Pskovo-Pechersky Monastery, and was back in Pskov again on Wednesday.¹ He remained there but a short time, setting off for Moscow accompanied by Prince Vladimir Andreyevich. His brother Prince Yury remained for a short time, and then he returned to Moscow without having accomplished anything in his domains. The Grand Prince received expeditious treatment, but he created heavy expenses and burdens for the peasantry.

On February 2 the Grand Prince married Princess Anastasia Romanova, daughter of Roman Yuryevich,² and the wedding featured regalia fit for a tsar, for he wished to establish a tsardom in Moscow, for as it is written in Apocalypse 54, "Five emperors have gone and a sixth exists but has not yet arrived."³ He had been crowned on January 16 and the wedding took place on February 2.

A stone church dedicated to St. John the Evangelist was built in Milyavitsa.⁴

1. The distances between Pskov, Voronach, and the Pskovo-Pechersky Monastery suggest that this trip would have taken more than four days.

2. Roman Yuryevich Zakharin-Yuryev was a boyar.

3. There is no Chapter 54 in the book of Revelation (Apocalypse). See footnote 1 for the entry for ~1510/7018.

4. Milyavitsa is on the Pskova River, outside of Pskov.

~1547 AD – 7055 AM (This is the 2nd of 2 entries for this year.)

During *St. Peter's Fast* Pskov sent seventy people to Moscow to lodge complaints about the vicegerent, Turuntay,¹ and some of the plaintiffs traveled to the village of Ostrovka² to petition the Grand Prince, their sovereign. The Grand Prince became furious at the Pskov delegation and humiliated them, pouring hot wine on them, burning their beards and setting fire to their hair with a candle, and he ordered them to lay naked on the ground. At that time a church bell unexpectedly fell to the ground in Moscow and the Prince set out for Moscow without executing the petitioners.

On Wednesday of Trinity Week an omen was observed in Pskov: there was a white circle in the sky over the whole town of Pskov, and it was very frightening. There were other circles visible which moved towards the white circle coming like an arc from the direction of Moscow and they formed a belt about the big circle, and there was a rainbow-like column pointing in the direction of Opochkka.

The Grand Prince then sent two thousand soldiers to OPOCHKA because of Sukin Saltan. Saltan, a tax collector, had done much harm and the people of OPOCHKA had imprisoned him.

1. Prince Ivan Vasilyevich Pronsky-Turuntay was the vicegerent in Pskov in 1547. [PBS 2002](#) p. 377.
2. Ostrovka was not far from Moscow.

~1548 A.D – 7056 AM

On July 8 a church was built in the Dovmont Wall and was consecrated in honor of St. George the Martyr. This took place when Ivan Vasilyevich was autocrat of all Russia. Ivan Ambrosev Prosol, a priest of that church, used church funds to build it.

~1550 AD – 7058 AM

Because of our sinfulness, a fire broke out in the early morning of March 23 at St. Michael's monastery in Peski. The fire raged from the Great Wall¹ to Old Zastenye, from the Pskova River to the Velikaya River, and Old Zastenye. Nothing survived from the Pskova River to the Velikaya except for five residences at the Trupekhov and the Polye Gates and the cannon shed at the horse market.² Thirty-one stone churches burned down, as did two churches within the Dovmont Wall – the Church of the Entry into Jerusalem and the Church of St. Theodore. The fire and the noise were so terrible that people began to run in panic because of their fear and fright, seeing their possessions consumed by fire – it was beyond human comprehension. Commoners began to loot the property of the rich and did not help put the fire out, and all of this happened because of our sinfulness and rancor and hardheartedness. Fifteen wooden churches burned down, the church of St. Michael in Peski lay in ruins, and the churches of the Ascension and of St. Vlasy collapsed.

1. The Monastery of St. Michael was close to the Wall of 1465, which appears on [Map 1](#).
2. "the cannon shed at the horse market" – "поушечной сарай на коневой площади"

~1551 AD – 7059 AD

In May the sovereign and Tsar,¹ Grand Prince Ivan Vasilyevich, deposed Archbishop Feodosy from Novgorod. In the same year Serapion, the *hegumen* of the Sergius Monastery, was made archbishop of Novgorod.²

1. Ivan IV Vasilyevich had assumed the title of "Tsar" in 1547.
2. Feodosy served as metropolitan from 1542 to 1551; Serapion served from 1551 to 1552. The Sergius Monastery, now known as the [Trinity Lavra of St. Sergius](#), is regarded as the spiritual center of the Russian Orthodox Church.

~1552 AD – 7060 AM

On October 1 Archbishop Serapion of Novgorod dismissed deacons and priests who had been qualified to conduct the liturgy and he directed that they remain in the choir, but they were to have one fourth of all income, as had been established by the tsar's decision.

~1553 AD – 7061 AM (This is the 1st of 2 entries for this year.)

There was a major epidemic in Pskov and in the outlying regions. By Thursday, October 7th, some four thousand eight hundred bodies had been buried in a common grave which was then closed, and a month and three days later, on November 9, a new common grave containing the remains of two thousand seven hundred dead was closed. Many priests and deacons died, particularly the young ones, as God spared the old ones. Many priests became widowers and many of the common people died of glandular illness. There was continuous wailing within the city as fathers mourned their children and

children mourned their fathers and mothers, and mothers mourned their children, and wives mourned their husbands and husbands mourned their wives. In one year twenty-five thousand bodies were placed in mass graves but I do not know how many were buried in cemeteries.

~1553 AD – 7061 AM (This is the 2nd of 2 entries for this year.)

By the mercy of God and through the prayers of the Theotokos and of all of the saints, the Tsar of all Russia and Grand Prince Ivan Vasilyevich captured Kazan on October 2 by tunneling and repeated attacks. All of the Tatars in the town, as many as twenty thousand of them, were put to the sword and the rest were taken prisoner. The gunpowder caused the entire town to burn down, and thus did the Lord exact vengeance on the godless sons of Hagar for the many years during which they had shed Christian blood. He destroyed their mosques and built Christian churches. The Tsar and Grand Prince returned to Moscow in victory, praising God and his most blessed Mother, and all of his soldiers were safe and sound. He had besieged Kazan for two months. After the war attention was turned the Meadow Cheremis¹ until they too were conquered.

Archbishop Serapion died that autumn, and Pimen was made archbishop of Novgorod in November.

That spring Prince Yury Shemyakin² was sent down the Volga to attack Astrakhan and with God's help the Astrakhan Khanate was conquered. Within a year the people of Astrakhan changed allegiance and put our people to the sword. *Voevoda* Leonty Mansurov left the city and subdued the Nogai people in autumn. The Tsar and Grand Prince mounted a second expedition against Astrakhan, reconquered it, and fortified it.

That summer the Germans sent Livonian representatives to the Tsar and Grand Prince to seek peace, and the Tsar and Grand Prince granted them peace and sent his representative Kelar Terpigorev to the master,³ and they were to give tribute to the Tsar and Grand Prince at a rate of one *grivna* per head per year and to grant him jurisdiction in all conflicts involving traders and foreigners. The master and bishop confirmed the agreement by swearing an oath on the cross but the Germans reneged and neither gave tribute nor did they grant any sort of jurisdiction.

1. The Meadow Cheremis are a [Mari](#) people. [Rónas-Tas 1999](#), pp. 181-182.

2. Yury Ivanovich Pronsky-Shemyakin (?- 1554).

3. The Master of the Livonian Order at that time was [Heinrich von Galen](#), who held office from 1551 to 1557. [The Chronicle of Balthasar Russow](#), pp. 62-69, describes von Galen's career as Master. Russow's account (pp. 65-66) appears to confirm that Kelar Terpigorev, "a quarrelsome and arrogant man," was the Grand Prince's legate and that the Germans had negotiated in bad faith, planning to abrogate the treaty before it actually took effect. The stipulated tribute was to be one Riga mark per person, the equivalent of one thaler or a Lübeck schilling.

~1555 AD – 7063 AM

The Tsar and Grand Prince sent Gurias to Kazan as its first archbishop. He had been an *hegumen* at Selizharovo.¹

An icon of Nicolas the Miracle Worker arrived in Moscow from Vyatka,² from Velikorechye, and along the road and in Moscow innumerable sick people, the bedridden and the blind, were cured of their illnesses.

There was a battle on our field between Ivan Sheremetyev and Crimean Khan Devlet Giray, and Ivan was killed.³

1. [Selizharovo](#), not far from Tver, is the site of a monastery dedicated to the Trinity.

2. "Vyatka" is now known as [Kirov](#).

3. *Voevoda* Ivan Vasilyevich Sheremetev Bolshoi (? - 1577) fought [Devlet Giray](#) at the Battle of Sudbishchi in June 1555 ([Filjushkin 2008](#) pp. 113-114). Sheremetev lived for another twenty-two years after that battle. "Our field" is almost certainly a garble for "Wild Field" (Дикое поле, Дикое поле), the historical name of a steppe region separating the Russian state from the Crimean khanate.

~1556 AD – 7064 AD (This is the 1st of 2 entries for this year.)

In March a star in the shape of a spear¹ appeared in the southwest, moving day and night towards the northeast throughout the entire month.

During Dormition Fast² of that year there was a portent in the sky where the star had been: it was shaped like a snake without a head and stretched not far from the horizon into the sky, and to those observing it, it appeared as if the tail were tucked in under the trunk, and it was like a barrel, and it fell to the earth on fire, and it seemed to be like smoke over the land and it lasted an hour.

1. The [Great Comet of 1556](#), was visible in February and March of 1556 and was widely observed throughout the world.
2. The [Dormition Fast](#) extends from August 1 through August 14.

~1556 AD – 7064 AM (This is the 2nd of 2 entries for this year.)

In September the Swedes came from Vyborg to Orekhov in armed vessels and they remained there for two weeks. That winter the Tsar and Grand Prince sent his *voevoda* Petr Mikhailovich Shchenyatev against these Swedes, and he carried on the conflict beyond Vyborg and acquired considerable plunder. They returned safe, thanks to the grace of God.

The Swedish king Gustav Vasa sent his representatives to the Tsar and Grand Prince to petition for peace. His petition was granted and a forty-year peace treaty was put into effect, with the same terms as in the past.

~1557 AD – 7065 AM

An assessment was made of Pskov and its *dependent towns* and landholdings were measured, and high taxes were imposed on taxable water [rights] and on fields and mills.

Good snow fell in the winter.

The stone church dedicated to the Holy Apostle John the Evangelist was completed at the Krypetsky_Monastery by *Hegumen* Feoktist.

1. The [Krypetsky Monastery](#) is about 21 km northeast of Pskov.

~1558 AD – 7066 AM

Tsar and Grand Prince Ivan Vasilyevich grew angry at the Livonian Germans and, with Prince Mikhail Vasilyevich Glinky acting as the senior *voevoda*, he sent a huge force to oppose them: along with his own army, there were his other voevodas accompanied by great numbers of princes' troops and *petty gentry*, and there was also Khan Shah Ghali, the Pyatigorsy cavalrymen, Pyatigorsk Circassians, Tatars and the Cheremis.¹ While they were on the road, Prince Mikhail and his people foraged extensively and they ransacked the towns on the borders of the Pskov territory, slaughtering livestock and putting peasant homes to the torch. The Tsar and Grand Prince took exception to such behavior and gave orders that those who did the foraging on the road were to provide compensation for their requisitioning.

The fighting began in January, starting at Neuhausen in German territory and moving beyond Yuryev and Rakvere, reaching as far as Rudogiv; other volunteers fought all along the border and acquired considerable loot. Through God's grace they returned safe and sound, and the troops departed from the [German] territory and went past Vasknarva to reach Kozlov Bereg.² There was no snow that winter from Christmas onward and travel by horse was difficult, so the trip took three and a half weeks.

The wrath of God caused the German castle of Rudogiv to catch fire and that took place on May 11. This gave rise to the saying, "An Estonian was brewing beer," because an Estonian had put an icon of Nicolas the Wonder Worker under a boiler, from which a flame shot out and the whole town burned down, but the icon was preserved intact. When our voevodas from Ivangorod, Aleksey Basmanov and his

companions, saw this destruction from the wrath of God, they immediately crossed the Narva and attacked and captured the town and expelled the Germans and the Estonians. In the ashes of the town they found undamaged icons of the Blessed Theotokos Hodegetria [and of Saints] Pyatnitsa and Nicolas. That month the forts of Vasknarva and of Edise were captured. As for those miraculous icons, the Tsar and Grand Prince ordered the devout Archbishop Pimen to direct Novgorod *Archimandrite* Varfolomey of the Yuryev monastery to go from Novgorod to Rudogiv. He was accompanied by an *archpriest* and a deacon, and *Hegumen* Kornily from the Pskovo-Pechersky monastery and protopriest Ilarion and protodeacon Ivan from Holy Trinity in Pskov. According to his sovereign orders, they were to go in procession around the towns of Ivangorod and Rudogiv, singing prayers of supplication and consecrating churches, and they were to accompany the icons as far as Novgorod. At Novgorod Archbishop Pimen with the entire clergy, boyars and citizens met the icons in the vicinity of the site of a mass burial, and in Moscow the Tsar and the metropolitan and all the clergy and the boyars and masses of people met them outside of the citadel.

In June the Tsar and Grand Prince gave orders to his boyars and voevodas, to his vicegerent Prince Petr Ivanovich Shuisky³ and to Prince Andrey Mikhailovich Kurbsky and to other military leaders that they leave Pskov and advance on German fortresses with artillery. They went to Neuhausen, bombarded it with cannons for three weeks, and captured it on June 30, thanks to the prayers and assistance of the Blessed Theotokos. About thirty of our men were hit by gunfire from the fortress. The Germans surrendered the fortress out of fear and were driven out of it. The Germans abandoned Kirumpää and Sömerpalu⁴ and fled. The Master⁵ and his troops took a stand near Kirumpää and then fled, but our men followed them and killed many Germans during the pursuit. The Cossacks captured the watch tower⁶ on the Emajõgi. The Tsar and Grand Prince sent Prince Vasily Semenovich Serebryany from Moscow to help Shuisky, and he arrived in Yuryev in July. The voevodas remained there for a short time while they prepared an attack, firing on it with mortars(?).⁷ The bishop and the German burgomasters surrendered the city to Prince Petr Ivanovich [Shuisky] and to the voevodas on July 20 in accordance with peace discussions, under the condition that they were to live as they had in the past, with the vicegerents of the Tsar and Grand Prince to enforce laws, and that they were not to be expelled from their homes or from the town. The voevodas gave them their word on that. Then Rakvere surrendered as did many other towns, twenty-three in all, captured or surrendered through the help of God and the Most Blessed [Virgin].

1. [Shah Ghali](#) was the Khan of the Qasim Khanate and of the Kazan Khanate at various times in the 1500s, was known for his pro-Moscow tendencies; the [Pyatigortsy cavalrymen](#) were light cavalry units originally formed in Lithuania from Circassian mountaineers; the [Cheremis](#) are a Mari people.
2. The town of Kozlov Bereg ([Козлов Берег](#)) is located on the northeastern shore of Lake Peipus, about 6 km south of the Narva River, some 150 km north of Pskov.
3. Boyar Prince Petr Ivanovich Shuisky was vicegerent in Pskov in ~1558. [PBS 2002](#) p. 510.
4. [Sömerpalu](#) has also been known as Sommerpahlen and Kurslov (Курслов).
5. The Master of the Livonian Order at the time was Wilhelm von Fürstenberg, who held office from 1557 to 1559. The [Chronicle of Balthasar Russow](#) (p. 69-79) describes the conflict in some detail.
6. This watchtower on the [Emajõgi](#) was mentioned earlier in the entry for ~1480/6988.
7. Křivaya pushka (кривая пушка) is translated here as "mortars."

~1559 AD – 7067 AM

On the Feast of the Intercession of the Blessed Mother [October 14] the Master¹ and his people and hirelings arrived at the castle of Rõngu.² They remained there four weeks and captured the castle, killing some of our people and capturing others – there were one hundred and forty of our people in the castle at that time, including *petty gentry*. He remained there for some time, and our *voevodas* [and] Prince Mikhail Petrovich Repnin would frequently counter his sorties and would capture his foragers on a daily basis, and he sent many captured Germans and Latvians to Pskov. After the master captured a castle, he would attack our forces and our people would flee, because they numbered about only two thousand and were exhausted, but the master had ten thousand men. The master turned towards Yuryev [...] ³ten *versts*, and it is said that that he lost more than two thousand men in the attacks near Rõngu and in his

sorties. At that time Germans came to the Pskov town of Krasny Gorodok from Ludza and Rēzekne, and Viļaka. They set fire to the *posads* near Krasny [Gorodok] and they conquered not a few districts. Before that, in autumn, the Germans had appeared unexpectedly at Sebez and had burned down the monastery and church of St. Nicolas.

That winter Tsar and Grand Prince Ivan Vasilyevich for the third time deployed a large force against the Germans, and [the Tsar's forces included] Prince Semen Ivanovich Mikulinsky and many other voevodas and many princes and boyars and Pyatigortsy cavalymen and the Tsarevich Taktamysh and Tatars and the Cheremis and voevodas from Yuryev and Rakvere. The offensive began on January 15 against Alūksne and operations were conducted as far as Riga and all of the left bank of the Daugava River at Riga and Pomerania and from Riga along both banks of the Daugava, and there was nothing left to conquer. Seven fortified towns were burned down that winter as were numerous ships on the water near Riga, and four hundred Germans were killed near Cesvaine. By the grace of God everybody returned to Vyshegorod in good health on February 27, bringing an untold amount of plunder, and they marched by land as the winter was quite cold.

1. The Master of the Livonian Order at that time was [Gotthard Kettler](#), who held office as the last Master from 1559 to 1561. The events mentioned under this year are described in the [Chronicle of Balthasar Russow](#), pp. 81-92.
2. [Rõngu](#) is about 40 km southwest of Tartu. The castle is now in ruins. The [Chronicle of Balthasar Russow](#) (p. 81) mentions this event, calling the town "Ringen."
3. Some text appears to be missing here.

1560 AD – 7068 AM

The Tsar and Grand Prince granted the Germans an armistice for seven months until November. The master¹ ignored the deadline and marched on Yuryev in October. The *voevodas* of our Tsar and Grand Prince, Zakhary Pleshcheyev and Zamyatnya Saburov and Grigory Nagoy, arrived with a column of the Grand Prince's men stretching four *versts* behind them. The master marched against our people and attacked the Grand Prince's men twice without warning: some of them abandoned horses and supplies and fled into the woods, while others were shot by arquebuses. They (the Germans) arrived in Yuryev and were attacked by troops making a sortie from Yuryev, but they were of no assistance to our people. From Yuryev they went to Laiuse² where they made a breach in the wall six sazhen³ long, but the wall was repaired with wood. The German attacks were repulsed by the grace of God and the prayers of Nicolas-the-Miracle-Worker. Many Germans were shot, but God did not hand over the town.

That winter the voevodas of the Tsar and Grand Prince marched into German territory. Led by Ivan Fedorovich Mstislavsky, Prince Petr Ivanovich Shuisky, Prince Vasily Serebryanykh and others, they conquered considerable territory and captured the castle of Alūksne.

Except for a period of seven weeks, there was no snow that winter. There was very little water in the spring and it was dry along all the rivers, and the bridge over the Velikaya River at Pskov was not moved,⁴ as the ice upstream had melted.

That spring during the Great Lent the town of Sebez and its wall burned down. The fortress of Gdov also burned down.

In spring Prince Ivan Shchepin Rostovsky made a sortie out of Yuryev after tricking the Germans into leaving the castle of Oberpahlen. He ambushed them and took some prisoners.

Volunteers⁵ marched into German territory and conquered a considerable area. They brought back prisoners and livestock and killed other Germans.

After Trinity Sunday Prince Andrey Kurbsky, Prince Petr Gorensky and other voevodas initiated a campaign and conquered a considerable amount of German territory. Germans from Kolyvan marched against them and were defeated.

In July a severe thunderstorm struck Pskov and soldiers were killed by lightning in Zavelichye.

That summer voevodas arrived after Elijah Day [July 20] – Prince Ivan Mstislavsky, Prince Petr Shuisky and others – and they set out for Viljandi with artillery. Prince Vasily Barbashin was sent to perform armed reconnaissance at Valmiera and other towns when suddenly at an encampment they were

attacked by Germans led by Lamoshka, a German voevoda. By the grace of God the forces of the Grand Prince defeated the Germans, taking Lamoshka and many other Germans alive as prisoners. The Tsar and Grand Prince ordered Lamoshka to be executed in Moscow, the charge being that he had broken his oath, that he had made war, and that in going to the towns of Yuryev and Laiuse in the autumn, he had done harm to our leaders and troops. The other Germans were executed in Pskov.

On August 7th the Grand Princess, Tsaritsa Anastasia died.

On August 21 by the grace of God and through the prayers of the Most Pure Theotokos and the prayers of all the saints, the castle of Viljandi was captured along with Master Wilhelm Fürstenberg, who was brought to the Tsar in Moscow. The capture took place through the will of God in the following manner. On the Feast of the Dormition of the Most Pure Theotokos [August 15], Hegumen Kornily of the Pskovo-Pechersky Monastery sent a priest to the voevodas with communion bread and holy water. The priest, Feoktist by name, had once been the hegumen of the Kirillovsky Monastery. Feoktist arrived on a Sunday evening and on that very evening the castle of Viljandi caught fire from cannon fire and it and everything within it were consumed by fire, and no food supplies remained. The Germans decided to petition the sovereign and they surrendered the castle and were allowed to depart.⁶ The voevodas sent a medium-sized bell of Viljandi to the monastery of the Blessed Virgin, to hang below the large ones.⁷ The castle of Tarvastu surrendered and so did Rūjiena, and Oberpahlen was taken when the Germans fled and abandoned it. Five towns in all, including Viljandi, were captured that year.

While the voevodas were besieging Viljandi, they sent Prince Andrey Kurbsky and other voevodas to fight in Rigan territory, and an armed reconnaissance detachment led by Prince Dmitry Ovchinin defeated the Germans near Valmiera. Prince Andrey defeated Lithuanian forces near Cēsis at the same time as the [Polish] king was sending [Prince Alexander] Połubiński against Andrey Kurbsky, and they conquered considerable German territory. After Viljandi was taken, the voevodas deployed Ivan Petrovich Yakovlev and his men to Kolyvan. The Germans made a sortie from Kolyvan and on their way to attack Ivan Petrovich's detachment, they killed fifteen members of the *petty gentry*. Ivan Petrovich hurried to the spot with all his men and attacked the Germans. There were three hundred German cavalry and four hundred infantry, and not many of them survived.

It was quite dry that year and the lack of rain prevented the spring crop from sprouting. The resulting harvest caused the price of rye to rise to 16 *dengas*, oats – 12 *dengas*, barley – 20 *dengas*, and wheat – 11 *altyns*.

1. The Master of the Livonian Order at that time was [Gotthard Kettler](#), who held office as the last Master from 1559 to 1561. [The Chronicle of Balthasar Russow](#) p. 80ff.

2. [Laiuse](#), a town about forty kilometers north-northeast of Tartu, has a castle which had been constructed in the late XIV century by the Livonian Order.

3. A sazhen was an Old Russian unit of length. In medieval times there were numerous lengths of "sazhens" ranging from about 150 cm to 285 cm in length. In the XVI century an "official" (казенный) sazhen measured about 213 centimeters (2.13 M).

4. The bridge across the Velikaya River was a floating bridge ([Pskov 1st Chronicle](#), ~1463/6971) and as such was particularly vulnerable to the effects of ice and flooding. See the entries for ~1421 and ~1474.

5. "Volunteers" – storonshchiki (сторонщики).

6. The [Chronicle of Balthasar Russow](#) (pp. 86-87) offers a much different account of the siege of Viljandi and the capture of Wilhelm Fürstenberg.

7. The monastery may have been the [Kirillo-Belozersky Monastery](#), which was dedicated to the Dormition of the Theotokos. "Medium" bell "hanging below the large ones" is a tentative translation as the text appears to be a bit corrupted.

~1561 AD – 7069 AM

In September the *voevodas* of the Tsar and Grand Prince, Prince Ivan Mstislavsky and all his voevodas, disregarded the directive of the Tsar that they march from Viljandi to Kolyvan, but seeking glory they marched to the castle of Weissenstein¹ with a limited amount of artillery, thinking that they would capture it quickly along their way. But such was not the will of God. Weissenstein was a strong castle in an iron bog² and it was difficult to approach on one side; many impressed soldiers died and many

others deserted because there was nothing to eat. They stood outside the castle for six weeks until 18 October and then they departed without having taken the town, and many horses belonging to the *petty gentry* collapsed on the roads along the way. Pskov and its *dependent towns* and its peasants and the whole land of Pskov incurred expenses because of the impressed troops. To replace the impressed troops who had deserted, impressed troops from Novgorod were sent at a rate of 22 persons per community³ and were paid at a rate of three rubles per month, and others with horses and carts for artillery received three and a half rubles. The artillery made it back to Yuryev without loss, and it went by boat from Yuryev to Pskov.

In the winter month of February during the week immediately preceding the beginning of the Great Lent, some fishermen on the lake reported that there was great thunder and lightning coming from the north.

In the spring around Pentecost the market and part of the Ivangorod *posad* burned down.

On Thursday afternoon of the seventh week after Easter as people were making their way in Pskov to the sites of mass burials, a fire broke out in the *posad* behind the Petrovsky Gate, from the Mikhailovsky entrance as far as the Yamsky court. Monasteries and churches burned down, including the Churches of Ivan the Blessed, St. Barbara the Martyr, and of Blessed Sergey.

Kolyvan switched allegiance to the Swedes in the first week of *Peter's Fast* as they did not wish to be under the rule of the Tsar and Grand Prince.⁴

On the feast of the Nativity of John the Baptist [June 24], the voevodas of the Tsar and Grand Prince, Prince Petr Kurakin and Ivan (Vasilyevich) Sheremetyev Menshoi and others, all set out to wage war on German lands from Rauna to the sea, and then they departed without incident.⁵

On the Feast of St. Elijah [July 20] Lithuania marched against Tarvastu, a town belonging to the Grand Prince, and conquered the area of Neuhausen and places near Yuryev and Kirumpää. They remained at Tarvastu for five weeks and Tarvastu was taken by mining on September 1, the Feast of St. Simon. The *voevodas*, the *petty gentry*, and the gunners who were in the town were evicted and stripped of their possessions, and the cannons which belonged to the town were removed.

1. [Weissenstein](#) is present-day Paide in Estonia.

2. An "iron bog" – ржавое болото (rzhavoye boloto, "red swamp") – is a marsh or swamp over a deposit of iron ore, which discolors the earth and water.

3. The word used for "community" is "sokha (Russian: соха)," which originally designated a type of primitive plow, but by the latter part of the 15th century came to refer to a small community ranging from three to sixty households. [SRYA](#) vyp. 26, p. 255. See also Heinrich von Staden's 16th century description of this institution, [von Staden 1967](#) pp. 38-40, and a description of the "sokha" as a unit for taxation in [Langer 2002](#) p. 205.

4. See the [Chronicle of Balthasar Russow](#), pp. 93-96 for details.

5. In the Pskov 3rd Chronicle a reference to "the sea" is usually a reference to the Gulf of Finland. However, in the parallel account of these events found in the [Lebedevskaya Chronicle](#) (p. 279), the Russian forces are seen moving towards Rauna, then past Cēsis, and continuing on until they reach Riga. "The sea," then, in this instance, must have been the Gulf of Riga. In the text the word "Rauna" is followed by "sredinoyu" (срединою), a word that could be expected to carry the general meaning of "middle," but it is not at all clear what this might refer to.

~1562 AD – 7070 AM (This is the 1st of 3 entries for this year.)

The *voevodas* of the Tsar and Grand Prince who had gone to Lithuania when the Lithuanians abandoned Tarvastu¹ – Prince Vasily Glinky, Prince Petr Serebryany and other voevodas – marched to do battle with Viljandi. They deployed an armed detachment to the German town of Pärnu, attacking the Lithuanians and capturing their mercenaries at Pärnu. Tarvastu castle was destroyed in autumn at the orders of the sovereign.

1. [Tarvastu](#) is a village in [Viljandi](#) County, Estonia, near the western edge of Lake [Võrtsjärv](#). [Pärnu](#) is in southwestern Estonia on the coast of Pärnu Bay, an inlet of the Gulf of Livonia in the Baltic Sea.

~1562 AD – 7070 AM¹ (This is the 2nd of 3 entries for this year.)

On March 14, on the Saturday of Lent on which is sung the *akathist* to the Blessed Theotokos, there was an omen in the sky: fiery rays emerged from the east, pointing northeast and southeast; they were small at first but later they increased in size until they faded. This did not bode anything good, but rather it was an forewarning of punishment, of the wrath of God upon the town, for God was going to punish the town of Pskov with fire. On the 28th of April a fire broke out in Pskov at New Cross in Polonishche, and Polonishche and the markets burned down to the ground. Then the fire crossed over into Zapskovye, and Zapskovye and Zastenye burned down as did the mills in the town and the area at the bottom of the hill and the *posad* behind [St.] Varlaam's [church], and from the Lazarus [Monastery] as far as Gremyachaya Hill beyond the wall. There had never been a fire like this in Pskov. Then the Krom caught fire as did the residences of the Grand Prince, and the Church of the Life-giving Trinity and all of the churches within the confines of Dovmont's Wall. Bells fell from the bell towers, and fifty-two church and monastery structures burned down, wood and stone alike. There was gunpowder stored in the cellars in the Krom and when it exploded, it blew out the wall towards the Fish Market and many people were killed in Zapskovye. Fire damaged the cannons and the stone cannonballs disintegrated from the heat. But God had mercy, thanks to the prayers of the Most Pure Theotokos and of all the saints. Only in Zastenye were there churches and residences which God spared, namely, the churches of SS. Michael and Gabriel the Archangels, the Church of the Savior and the Church of St. Nicolas the Wonder Worker, the Church of St. Barbara the Martyr, the temporary residence of the [Pskovo]-Pechersky [Monastery], the Church of the Hodegetria Theotokos, and the Churches of St. Basil the Great and of Peter and Paul and of Boris and Gleb – such were the places which God spared.²

On Nicolas Day [May 9],³ in the sixth week after Easter, Lithuanian forces attacked Opochna with the intention of burning down the *posad*, but the citizens stopped them from doing so, beating them back behind the fortifications, and many of them were shot from the fort. The Lithuanians continued to pillage the districts, conquering seven districts including that of Sebez and they set fire to monasteries as well.

Swedes came in boats to castles belonging to Livonian Germans, arriving at Pärnu on the 21st of May and capturing it on the 28th.

Voevodas of the Grand Prince attacked Lithuania in the spring and others joined them in the summer during *Peter's Fast*, with Prince Andrey being at Vitebsk, and he set fire to the *posad*. Around St. Elijah's Day [July 20] Prince Petr Serebryany marched from Smolensk to Mstislavl and fought a detachment of Lithuanians and took prisoners. Prince Vasily campaigned as far as the Drusa⁴ and Daugava Rivers and then he returned safely to Opochna.

The winter had good snow but in the spring the water was high in the rivers and nobody recalled the likes of the resulting floods, such that many mills were destroyed. The summer was rainy up to the time for haymaking and harvesting crops; the rye harvest began late, during the Dormition Fast,⁵ but the rye had sprouted poorly and in spring there had been winds from the north and frosts as late as Peter's Fast. The spring crop was good but the wheat and rye could not be brought in because of the severe rains nor could rye be sown; such was the case from the feast of the Dormition [August 15] up until the Exultation of the Holy Cross [September 14].

In August Lithuanians came up to Nevel, a town belonging to the Grand Prince, and campaigned in the neighborhood, then left. Prince Andrey Kurbsky and other *voevodas* followed them but accomplished little – both sides disengaged and our side captured some of their mercenaries.

1. The Arkhivskiy II MS dates this entry (~1563)/7071.

2. Using the information given by the chronicler, one can make a reasonable guess at how this terrible fire spread. It began in the center of Polonishche at New Cross, which was in the New Ascension (Novoye Vozneseniye) monastery in the Romanikha (Romanova hill) area. It spread north toward Zastenye and northeast to the Pskova River. When it reached the Pskova it jumped the river and the conflagration spread from one end of Zapskovye to the other, from Gremyachaya Hill in the east to the Lazarus Monastery in the west, not far from the Velikaya river. In the west it jumped across the Pskova River and wooden structures in the Krom caught fire. The Krom served as an arsenal. The heat of the flames deformed the cannons, caused cannon balls to disintegrate, and then the fire reached gunpowder

stores in the cellars along the north wall of the Krom, along the Pskova River. The resulting explosion demolished a section of the wall, destroyed the Fish Market, which lay at the base of the wall on the Pskova River, and rained stone and other debris onto buildings on the right bank of the Pskova. The flames then jumped across and down the Persi into the ancient Dovmont town and destroyed the churches there. A part of Zastenye survived the conflagration. There is no mention of damage to Zavelichye. Zapskovye and Zavelichye appear on [Map 1](#).

3. The Feast of the Translation of the Relics of St. Nicolas.

4. The "Drusa" river is unlocated; perhaps it is the Druyka or the Dysna, Belorussian rivers which flow into the Daugava.

5. The [Dormition Fast](#) extends from August 1 through August 14.

~1562 AD – 7070 AM (This is the 3rd of 3 entries for this year.)

The entire glorious town of Pskov burned down, including the church of the Life-giving Trinity and its side-altars, which had been covered with lead.

~1563 AD – 7071 AM (This is the 1st of 3 entries for this year.)

A wooden wall was built at the Fish Market to replace the one which had burned down. Construction began on a stone wall running from Gremyachaya Hill towards Peski;¹ it was to replace the one made of wood, since the wooden wall across the Pskova River had burned down in the fire which had consumed the city.

1. The location of Peski in northwest Pskov appears on [Map 1](#).

~1563 AD – 7071 AM (This is the 2nd of 3 entries for this year.)

In September some Lithuanians from the castle of Viļaka entered Pskov territory and devastated Pskov districts including Muraveino and Ovsishche and Korovy Bor.¹ They came unannounced to peaceful people and stole cattle, killed people, and burned churches as well as the residences of boyars and of peasants alike.

In October the Swedes captured the castle of Weissenstein and drove the Lithuanians out of there and out of other towns.

The Tsar and Grand Prince Ivan Vasilyevich himself marched to Polotsk in Lithuania, passing through Velikiye Luki in the winter with a large number of soldiers and heavy cannon and mortars and firearms. Conscripted infantry and mounted troops numbered eighty thousand nine hundred, and the cavalry received five rubles apiece in Pskov and foot soldiers received two rubles. They arrived in Polotsk with their ordnance on January 31, captured the fortress on February 7, and took the city during Maslenitsa,² February 15. Three hundred sazhen³ of the wall had been burned down, which is why they surrendered. The Grand Prince sent *voevoda* Dovoina and the bishop back to Moscow. Their property and the property of the king, of the aristocracy and of the merchants including much gold and silver were confiscated by the Grand Prince.

The Grand Prince returned to Moscow from Polotsk on the second week of Lent. He then ordered that all Jews living in the city be taken with their families to the river and be drowned there. The Grand Prince left his *voevodas* and *petty gentry* in the city when he returned to Moscow. There was an epidemic there and many people and members of the *petty gentry* died.

On June 20 just before evening the sun diminished as the moon went in front of the sun; it was dark for a while and then the moon returned.⁴

1. Korovy Bor is now known as [Pytalovo](#), the administrative center of the Pytalovsky district of the Pskov Oblast, which borders on Latvia. Ovsishche is now known as Verkhneye Ovsishche and it too is in the Pytalovsky district. Muraveino, known to have been in that same general area, might have another name or might no longer exist.
2. Maslenitsa, also known as Butter Week or as Cheesefare Week, is the week preceding the beginning of the Great Lent.
3. A sazhen was an Old Russian unit of length. In medieval times there were numerous lengths of "sazhens" ranging from about 150 cm to 285 cm in length. In the XVI century an "official" (казенный) sazhen measured about 2.13 meters.
4. This was the [partial solar eclipse of June 20, 1563](#). Modern calculations have the eclipse beginning in Pskov at about 15:12 UT, reaching a maximum obscuration of about 78% at 16:29 UT, and ending at 17:17 UT.

~1563 AD – 7071 AM (This is the 3rd of 3 other entries for this year.)

On February 15 Tsar and Grand Prince Ivan Vasilyevich captured the town of Polotsk. After it had been under the sovereign for seventeen years, the king captured [it].¹

1. This appears to be a reference to the later capture of Polotsk by Stephen Bathory in 1579.

~1564 AD – 7072 AM

Our legation to the Danish king, which included Prince Anton Romodanovsky and Ivan Mikhailovich Viskovaty, returned with the news that the Danish king was petitioning the Tsar for peace. Our sovereign the Grand Prince granted peace to the Danes, and in presence of our envoys the Danish king swore an oath on the cross for permanent peace. From Denmark our legation went to Pärnu and from there to Pskov by way of Viljandi and Yuryev.

In October the German master¹ joined with Lithuanians and *voevoda* Alexander Polubiński to attack the Swedes at Pärnu, and they drove the Swedes out of towns belonging to the Danes. The master allowed our legation to go from Danish territories to Viljandi.

Autumn was extremely rainy and on three occasions the water in rivers flowed as strongly as they would in springtime. Considerable snow fell before the fourth flood, and by December 3 the lake and the Velikaya River were frozen solid enough to walk on. The freezing weather lasted six days and then on December 9 God sent warm wind and rain, and the great amount of water in rivers and streams created floods such as had not been seen for many years. People suffered terribly and in Pskov the water rose up to the Church of the Dormition in Zavelichye. The situation was much the same in Novgorod where the water in the Volkhov reached the trestle of the bridge. There was rain until Christmas but no snow, and from December 9 to January 9 the roads were impassable. Prices for everything rose in the city – grain was expensive with rye costing 11 *altyns*. A similar flood had occurred on December 9, 6982 [~1474 AD].

Metropolitan Makarius died on January 1, and in February Afanasy, a monk from the Chudov Monastery, was made metropolitan bishop. He had previously been an *archpriest* at the [Cathedral of the] Annunciation but he had taken monastic vows two years before becoming metropolitan.²

In January the Tsar and Grand Prince sent Prince Vasily Serebryany and other *voevodas* from Moscow to wage war on Lithuania, and he sent Prince Petr Ivanovich Shuisky³ and other *voevodas* from Polotsk as well. God did not bless the enterprise: Prince Petr and other aristocrats were killed, other *voevodas* such as Prince Zakhary Pleshcheyev and Prince Ivan Okhlyabinin were taken alive, some of the *petty gentry* were killed and all the others fled into the night. That winter during Lent the Lithuanians from Viļaka raided *dependent towns'* territory on the border. That winter the *voevodas* of our Grand Prince from Nevel and Polotsk defeated Lithuanians. On many occasions during the spring and summer Lithuanians entered Pskov districts and they campaigned in German territories and in the Yuryev area and in Neuhausen and in Alūksne.

That spring Andrey Kurbsky turned traitor and fled from Yuryev to Lithuania.

On July 20 of that summer the Lithuanians, namely Prince Alexander Połubiński from Valmiera, waged war on Yuryev districts for one day before dinner and he conquered fifty *versts*, and his troops numbered one thousand five hundred. Afterwards the Lithuanians led by Połubiński and the Germans led by the master went together to Pärnu and there they fought with the Swedes. In August through the grace of God Vasily Veshnyakov and men from Pskov and petty gentry defeated the Lithuanians in a battle in the Krasny Gorodok area; the defeated were those who had often waged war in Pskov lands and in German territory. That summer Mikhail Morozov sent Prince Dmitry Kropotkin from Yuryev to wage war on the German districts and he did so, returning safely afterwards.

That summer the stone church of St. Nicolas the Wonder Worker was completed; it is at the gates of the Pechersky Monastery.

1. [Gotthard Kettler](#) was the last Master of the Livonian Order and he held office from 1559 to 1561. He continued to be called "master" even after he became the first Duke of [Courland and Semigallia](#).
2. [Athenasius](#) (Afanasy) was the Metropolitan of Moscow and of all Russia from 1564 to 1566. The [Chudov Monastery](#) was located in the Moscow Kremlin, as is the [Cathedral of the Annunciation](#).
3. Boyar Prince Petr Ivanovich Shuisky had been vicegerent in Pskov in ~1558. [PBS 2002](#) p. 510.

~1565 AD – 7073 AM

In September many Lithuanians led by Pan Grigory Trotsky arrived at Polotsk and remained there for three weeks, but did not enter, thanks to the advice and intrigues with Crimeans. Just when the Grand Prince sent all his *voevodas* and Shah Ghali¹ to Velikiye Luki to attack Lithuania, there arrived the sons of the Crimean tsar with their Tatars and they waged war for six days in the Ryazan region as far as the Oka River. Then four thousand Tatars broke off from them with Shirin Prince Momai² and arrived to fight, but thanks to the help of God the Tatars were defeated and five hundred of them, including Prince Momai, were captured. The voevoda Aleksey Basmakov with the court of the Grand Prince hurried from Moscow, and voevoda Prince Fedor Tatev came from the town of Mikhailovo. While the Lithuanians were retreating in October, the Grand Prince's voevodas and all their troops marched from Velikiye Luki to the Lithuanian town of Ozerishche and took the town by fire. Also in October Lithuanians came to Alūksne from the nearby castles of Dünaburg³ and Cesvaine and other places. They had seven hundred horsemen and three hundred infantry, and they made war in the Alūksne region for two days and they pursued our Cossacks. Also in October Lithuanians and Germans from the castle of Trikāta on the other side of the Taheva⁴ River campaigned in *service tenure lands*⁵ belonging to Prince Dmitry Kropotkin and to other *petty gentry*. They planned to ride across the river to campaign in Rozhina Myza,⁶ to land belonging to the Virgin, but their *voevoda* was thrown by his horse into a ditch and he broke his leg, and thus did the Virgin keep her little villages safe from attack by the Lithuanians.

On March 1 during Maslenitsa⁷ the Lithuanians arrived at Krasny Gorodok with ordnance and attacked the city, but God did not allow them to capture it. At that time our voevoda Prince Ivan Andreyevich Shuisky and Ivan (Vasilyevich) Sheremetyev Menshoi arrived from Velikiye Luki. The Lithuanians became aware of our people and left their artillery and went out to seek our troops. They came into contact with us near Velye and our forces and theirs skirmished and then we broke off the engagement and withdrew to Voronach. The Lithuanians followed our troops but stopped about five *versts* short of Voronach, and from there they turned to pillaging considerable Pskov lands, such as those centered in Krasny Gorodok and Velye along the Sinyaya River, and those in the Ostrov region. They left the land and went towards Viļaka campaigning for a week and a half, taking many prisoners and putting estates and peasant holdings to the torch, but not the churches. They departed during the first week of Lent.

On June 7 the Lithuanians came and campaigned in the Novy Gorodok district (*uyezd*), the district belonging to the Virgin at the Pechersky Monastery, the villages of Varsta, Rozhina Myza, Kyuchi, Kyuni, Sulati and Rastinskie, and the boyar villages of Leimostovo and Syannya.⁸

That year the Lithuanians wished to establish their presence in the empty fortress of Govya,⁹ which the Cossacks had captured, and our people hurried ahead and occupied the town and fortified it and cleaned it out. Lithuania had received intelligence from a boyar traitor and had arrived outside the town and our men opposed them, as there were no gates behind the fortifications and ramparts, and they left. This happened the week before *St. Peter's Day* [June 29].

The Germans and their wives and children were taken from Yuryev and some of them were settled in Nizhny Novgorod, others in Vladimir, others in Kostroma, and yet others in Uglich. We know not what God thinks of this, for the word of honor that the voevodas had given them when they opened up Yuryev was broken, in that they were promised that they would not be removed from their town unless they became involved in treason.

Cossacks were sent to Govya and were given food, bread and money from the Grand Prince and they engaged in considerable fighting when they left Govya. The Lithuanians arrived and campaigned in the Alüksne and Yuryev regions. On the Feast of the Dormition, August [15], our people set out to do battle with a detachment of voevoda Vasily Burtorlin and his Tatars from Astrakhan; they campaigned in the German lands and returned safely to Pskov.

God's wrath descended on the people because of our sins: worms ate the cabbages in Pskov and in peasant plots throughout the area. No one had ever seen anything like this before, and the worms ate the greens off the tops of turnips in turnip beds.

1. [Shah Ghali](#), the Khan of the Qasim Khanate and of the Kazan Khanate at various times in the 1500s, was known for his pro-Moscow tendencies
2. The prince, whose name might have been "Mamai," was of the Shirin clan of the Crimean Tatars.
3. Dünaburg is present-day [Naujene](#) in Latvia, 20 km upstream on the [Daugava](#) from Daugavpils.
4. The Taheva is a stream in Valga County, Estonia; it empties into the [Gauja](#) River at the border between Latvia and Estonia.
5. "Service tenure land" was land held contingent upon service to a grand prince or a Tsar.
6. Rozhina Myza is thought to be a hamlet belonging to the [Pskovo-Pechersky Monastery](#). [Nasonov 1955](#) (p. 355).
7. Maslenitsa, also known as Butter Week or as Cheesefare Week, is the week preceding the beginning of the Great (pre-Easter) Lent.
8. Context suggests that these villages might be in the area of the Pskovo-Pechersky Monastery. Novy Gorodok is [Neuhausen](#).
9. Govya (Говья) is the present-day [Gaujiena](#) in Northern Latvia and was once known as Adsel (Ацель). The [castle](#) there is in ruins.

~1566 AD – 7074 AM

In September the German master¹ and the Lithuanians recaptured the town of Pärnu from the Swedes.

In autumn there was an epidemic in Polotsk and many people died, including Polotsk Archbishop Trifon. The epidemic lasted until the feast of St. Nicolas [December 6] in autumn and then it ran its course. In the spring it reappeared in the fortress of Ozerishche with many deaths and then it tapered off, but it appeared in Velikiye Luki and in Toropets and in Smolensk and thus the terrible wrath of God visited many locales.

Due to ill health and completely of his own accord, *Metropolitan* Afanasy relinquished the metropolitanate in April and entered the Chudov Monastery. He had been metropolitan for two years and two months. In August *Hegumen* Filip of the Solovetsky Monastery was made metropolitan. He was of the Kolychev family.

Healings took place in an old town in the Sinichyi Hills² in the Voronach district through the intercession of the Most Blessed Theotokos and many were cured of every sort of human illness.

1. The Livonian Order had ceased to exist in 1561 and its last Master, [Gotthard Kettler](#), became the first duke of the [Duchy of Courland and Semigallia](#), a vassal state of the Grand Duchy of Lithuania. The [Chronicle of Balthasar Russow](#) (pp. 105-106) dates this event to 1565.
2. The Sinichyi Hills (Синичьи горы) are now called the Sacred Hills (Святые горы). They are located about 110 km from Pskov and about 10 km from Mikhailovskoe, Aleksandr Pushkin's estate.

~1567 AD – 7075 AM

In the autumn there was an epidemic in Novgorod the Great from Dormition Fast¹ until St. Nicolas Day [December 6] and later, and many people died – men, women, children, monks and nuns. This happened in villages and in Staraya Russa as well, and people began to die in Pskov that very autumn.

An omen appeared in the Yuryev region of Livonia: two moons in the night sky collided and one knocked the tail off of the other, and that moon turned the detached tail upon itself, as if it had encircled itself.

At the beginning of January the Swedish commander Klausten² set out from Kolyvan with Swedish troops to capture the German towns which had been taken over by the Lithuanians: Rūjiena and Malotel, a third one named Burtnieki and a fourth named Limbash.³ He took them by using ladders and the Lithuanians living in them were captured and eight hundred of them were killed, and considerable territory was secured.

In February of that winter Lithuanians arrived with a Žemaitian (Samogitian) vicegerent (*starosta*) and with the master⁴ and with Germans to wage war on Swedish towns and in the Kolyvan region, and there was considerable fighting. A battle took place between the Lithuanians and the Swedes, and the Lithuanians overcame the Swedes and few of them escaped. In spring the Lithuanians were outside of the German city of Riga, but the Rigans stood firm and did not hand over their city. They left without having accomplished much other than suffering significant casualties.

Two fortresses were founded in the Polotsk region, Sokol and Ula, and construction of a third began on a lake called Kopye.⁵ Prince Petr Serebryany and Prince Vasily Dmitriyevich Palitsky were sent from Moscow to oversee the construction. The Lithuanians unexpectedly attacked one morning and killed Prince Vasily Palitsky and many others, and Prince Petr Serebryany fled to Polotsk.

1. The [Dormition Fast](#) extends from August 1 through August 14.

2. According to the [Chronicle of Balthasar Russow](#) (p. 109) and the [Chronicle of Courland and Livonia by Salomon Henning](#), the governor of Reval (Kolyvan, Tallinn) at that time was Henrik Klassen Horn (Heinrich Claussen) and the commander was Claus Kursell.

3. [Rūjiena](#) and [Burtnieki](#) are in Northern Latvia. Malotel (Малотель) and Limbash (Лимбашь) are unlocated.

4. The Livonian Order had ceased to exist in 1561 and its last Master, [Gotthard Kettler](#), became the first duke of the [Duchy of Courland and Semigallia](#), a vassal state of the Grand Duchy of Lithuania.

5. The Sokol fortress is located beside the present-day village of Sokolnishche in the Rossonsky district of the Vitebsk Voblast (Vitebskaya voblasts) of Belarus. The Ula (Ulla) fortress is located on the left bank of the [Daugava](#) River, at the mouth of the Ulla River; it is in the Beshenkovichesky district of the Vitebsk Voblast in Belarus. The Kopye fortress – known also as the Susha fortress – is in the Lepelsky district of the Vitebsk Voblast of Belarus.

~1568 AD – 7076 AM

In September watchmen on the Cherekha Bridge saw a light at night and a great many people in military attire, and they rushed to Pskov in a great panic. These watchmen had been placed on duty to guard against the plague.

In November there was an omen: at the time of the new moon there were two moons with opposing crescents, one higher and the other lower and nobody knew what to make of it.

~1569 AD – 7077 AM

The Lithuanians captured Izborsk on January 11 through treason at the request of the oprichnina.¹ Prince Yury² recaptured it.

1. Lithuanian troops disguised as members of the [oprichnina](#) convinced the Russian garrison at [Izborsk](#) to allow them to enter. [de Madariaga 2005](#) p. 245

2. Prince Yury Ivanovich Tokmakov (? - 1588) was the vicegerent of Pskov in ~1569 - ~1571. [PBS 2002](#) p. 451.

~1570 AD – 7078 AM (This is the 1st of 2 entries for this year.)

Tsar and Grand Prince Ivan Vasilyevich came to Novgorod the Great with the vicious oprichnina,¹ and many people suffered by various forms of death and torture in Tver, Torzhok, Pskov and in villages, and they brought many peasants to ruin by despoiling their property and by consigning their livestock to the fire.

1. The [oprichnina](#) was a state policy instituted by Tsar Ivan IV Vasilyevich "the Terrible" which featured secret police terror, mass repressions, public executions, and confiscation of land from Russian aristocrats.

~1570 AD – 7078 AM (This is the 2nd of 2 entries for this year.)

Between Christmas and the Feast of the Baptism [January 6] Tsar and Grand Prince Ivan Vasilyevich arrived in Novgorod the Great in a very malevolent frame of mind and he inflicted suffering on many eminent people. During his extortionary activities a great number of people were killed, including monks and priests and simple Orthodox Christians. There was great sorrow and sadness among the people, and holy places and churches and villages were emptied. Furthermore, he ordered that details of corvée labor build artillery-bearing roads into Livonia and collect earth rich in saltpeter. Because of taxes and extortion all the people of Novgorod and Pskov became impoverished and joined the corvée labor, but there were no provisions, so they suffered terrible deaths from starvation and exposure and from the corvée labor itself. In Pskov, river boats and large boats were dragged by corvée labor up to Livonian fortresses, to Uleh, and after they were pulled up, they were left to rot in the woods, and the people perished.

Twenty-four Livonian fortresses were taken from the Germans, and [the Tsar] put his own people in place there with artillery and supplies. They brought in supplies from towns beyond Moscow, and they filled the towns with non-resident Russians, leaving their own towns empty. When the Tsar returned to Rus', the Germans came together from across the sea and from major towns and joined Lithuanians from Poland¹ and reacquired for themselves most of the captured towns, and they killed people as well.

An evil German magician by the name of Eliseus² was sent to him (the Tsar) and he became his close favorite. He caused the Tsar to become extremely fearful, and [...] ³fugitive from the onslaught of disbelievers, and ultimately he turned the Tsar away from the faith and was the cause of his wickedness towards the Russian people and of his love for the Germans. For the godless ones learned from divination that they would be destroyed in the end, and because of this they sent that vile heretic to the Tsar, because Russians are charmed by magic and have a weakness for it, and he inclined the minds of many boyars and princes to kill the tsar. He (Eliseus) eventually decided to flee to England and to marry there, leaving the boyars to be killed. But it was not given to him to do that, and instead he himself was put to death, so that the Russian tsardom and the Christian faith would not be completely destroyed. Such was the rule of Tsar Ivan Vasilyevich the Terrible.

1. The [Polish-Lithuanian Commonwealth](#) was established at the [Union of Lublin](#) in July 1569, but even after that date, the Pskov chronicler will refer to the commonwealth as "Lithuania" and its citizens, regardless of their actual ethnicity, as "Lithuanians."

2. [Eliseus Bomelius](#), a quack doctor and astrologer, had been born in Westphalia and had later resided and studied in England. He arrived in Russia in 1570.

3. "fugitive from the onslaught of unbelievers:" Nasonov suggests that the text here is corrupt. [Nasonov 1955](#) p. 262.

~1572 AD – 7080 AM

On December 6 Bishop Leonid became the archbishop of Novgorod and Pskov. He had previously resided at the Chudov Monastery in Moscow.

~1573 AD – 7081 AM

Tsar and Grand Prince Ivan Vasilyevich of All Russia campaigned in winter and took Weissenstein, a German castle, and many Germans suffered terrible deaths.

1. [Weissenstein](#) (Paide) is in Järva County in central Estonia

~1575 AD – 7083 AM

Tsar Ivan Vasilyevich became angry at Novgorod Archbishop Leonid so he took him to Moscow, stripped him of his title, sewed him into a bearskin, and fed him to dogs.

~1578 AD – 7085 AM

Aleksandr was made archbishop of Novgorod and Pskov. He had been the *archimandrite* of the Yuryev Monastery.¹

Ivan Vasilyevich captured twenty-four German towns.

1. The [Yuryev Monastery](#) is south of Novgorod on the left bank of the Volkhov.

~1578 AD – 7086 AM

The sovereign's *voevodas* – Yury Golytsyn and his comrades – arrived with artillery at the German fortress of Cēsis on October 8 and opened fire on the fort. On the 29th of that month Germans and Lithuanians attacked the sovereign's voevodas, captured the artillery, and killed people.

~1579 AD – 7087 AM

The Lithuanian king¹ took Polotsk. Sokol² was also captured that year: forty thousand soldiers were killed and the town was burned down. Tsar Ivan Vasilyevich remained in Pskov the whole summer.

1. [Stephen Báthory](#), King of the Polish-Lithuanian Commonwealth, reigned 1576-1586.
2. The Sokol fortress is located beside the village of Sokolnishche in the Rossonsky district of the Vitebsk Voblast of Belarus.

~1580 AD – 7088 AM

An omen appeared in the form of a star shaped like a spear.¹

The king² captured Velikiye Luki.

The Swedes³ arrived and captured the fortress of Korela in the Novgorod region as well as Rugodiv and Ivangorod, Vasknarva on the Narva, Oreshok, and Yama.

1. This is probably [the Comet of 1580](#).
2. [Stephen Báthory](#), King of the Polish-Lithuanian Commonwealth, reigned 1576-1586.
3. Called the "Swedish Germans" in the text.

~1581 AD – 7089 AM

The Kolyvan Germans¹ captured their ten fortresses and killed the *voevodas* and all the people. For the scripture will be fulfilled, "If one seeks something belonging to another, then one will have less of one's own."² Tsar Ivan did not retain foreign lands for a very long time, and he failed to retain his own for long, and killed twice as many people.

On August 18 Lithuanian King Stephen Báthory³ arrived at the glorious town of Pskov with numerous Tatars from seventeen lands and with artillery as well. He besieged the town for thirty weeks and he attacked the damaged walls many times. The town was kept safe from all his crafty designs thanks to the divine grace of the Life-giving Trinity and of the most pure Theotokos, and through the prayers of the blessed Princes Gavriil and Timofey. The Lithuanians fought as far away as Novgorod and the Yuryev Monastery.

In Novgorod there was an army of forty thousand with Prince Yury Golitsyn and he frequently directed that the Market Side be set afire, and people were barely able to dissuade him of that as long as he and his entire army were in the stone fortress. A detachment of musketeers commanded by Nikita Khvostov managed to make its way into Pskov through Lithuanian lines. Pan Filom⁴ with an army of forty thousand was fighting in Rzhev-Volodimirov⁵ in hopes of isolating (Staraya) Russa and putting it to the torch. Tsar Grand Prince Ivan had a force of three hundred thousand at Staritsy⁶ but he was deathly frightened, so he did not send his boyars to help at Pskov, nor did he himself go. There are those who say that he struck his son, Tsarevich Ivan, with a scepter because he had begun to speak about liberating Pskov. He had no news about Pskov and was very depressed about it. At this point he was tricked by the Lithuanians, who sent *Archpriest* Anthony from the pope to negotiate peace. Tsar Ivan was told that Pskov had fallen, and he sent a peace proposal to the king at Pskov, offering to trade him fifteen towns in the Yuryev area of Livonia for Pskov. At this moment one Ivan Chizhva made his way from Pskov through Lithuanian lines and he said that Pskov had been kept safe from the pagans, and with this the war with the sovereign ended and the Livonian towns were given to him. The king's forces numbered two thousand men not counting suttlers, the Lithuanians numbered eight thousand, and there were sixty thousand mercenaries from various lands. The king departed on December 1 and his chancellor left on February 4.

1. These "Germans" were mostly Swedes. See the [Chronicle of Balthasar Russow](#), pp. 212-214. 219-220.
2. This quote is of uncertain origin.
3. The [Polish-Lithuanian Commonwealth](#) was established at the [Union of Lublin](#) in July 1569, but even after that date, the Pskov chronicler will refer to the commonwealth as "Lithuania" and its citizens, regardless of their actual ethnicity, as "Lithuanians." [Stephen Báthory](#), of Hungarian birth, was King of Poland and Grand Duke of Lithuania (1576-1586). The [Siege of Pskov](#) began in August 1581 and ended in February 1582.
4. "Filom" is [Filon Semenovich Kmita Chernobylsky](#) ([Филон Семёнович Кмита-Чернобыльский](#)), a noble in the Polish-Lithuanian commonwealth.
5. [Rzhev Volodimirov](#) is in the Tver region.
6. [Staritsy](#) is a town in the present-day Tver Oblast, not far from Tver itself.

~1582 AD – 7090 AM

The "Earthworks fortress"¹ was built in Novgorod.

Crocodiles, vile animals that they are, emerged from the river and prohibited travel, and they bit many people and people were horrified and prayers went out to God from throughout the whole land. They then disappeared, and some were killed.²

On December 14³ Tsarevich Ivan Ivanovich died in the [Aleksandrovskaya] Sloboda.⁴

1. The "small earthworks fortress" ([малый земляной город](#)) was erected around the Novgorod kremlin (detinitsa) in 1582-1583. It was located about 100-150 meters outside of the main wall of the Novgorod kremlin.
2. Efforts have been made to explain this fantastic entry – see for example [Sapunov N.D.](#) Crocodiles cannot live unprotected for any length of time at temperatures characteristic of the Pskov region. Perhaps the entry reflects an occurrence of mass hysteria.
3. November 19 is often given as the date of the death of [Tsarevich Ivan Ivanovich](#).
4. [Aleksandrovskaya Sloboda](#), now known simply as Aleksandrov, is located about 120 km northeast of Moscow.

~1584 AD – 7092 AM

Tsar Ivan died on Wednesday, March 18, at the 12th hour of the day. He had lived for fifty-three years, twenty-nine weeks and four days. He had been born on August 25 at the 6th hour of the night.

~1585 AD – 7093 AM

On the Feast of the Ascension Feodor Ivanovich was enthroned as tsar by *Metropolitan* Dionisius and by all the people of the Russian land.¹ Upon the death of Tsar Ivan, Boris Godunov,² an equerry and a vicegerent in Kazan, began to play a role in the tsardom of his brother-in-law, Tsar Fedor Ivanovich. Driven by a love of power and under the influence of the devil, he began to destroy the upper ranks of the *boyars* and to seek the tsardom while serving the tsar. He brought in his relatives and hoped to reign with them for many years. He began by suffocating Prince Ivan Petrovich Shuisky,³ imprisoning Metropolitan Dionisius, and executing a powerful Moscow merchant by the name of Golub, for these were the people who had been directed by Tsar Ivan to preserve the tsardom and to protect his son Fedor. Prince Ivan [Shuisky] was not present at the death [of Tsar Ivan], as he was then in Pskov as a vicegerent,³ and Boris feared them because he was not allowed to be close to the tsar, and that explains his attitudes towards them.

1. Tsar [Fedor I Ivanovich](#) reigned from 1584 to 1598. [Dionisius](#) was Metropolitan of Moscow and of all Russia from 1581 until he was deposed in 1587. He died in 1591.
2. [Boris Godunov](#) (~1551-1605) acted as a de facto regent from 1585 until the death of Tsar Fedor I Ivanovich in 1598, and then he became Tsar and ruled from 1598 to 1605.
3. Prince [Ivan Petrovich Shuisky](#) was a vicegerent in Pskov in 1573, 1577, 1579-1582, and in 1585-1586. [PBS 2002](#) p. 510.

~1587 AD – 7095 AM

The Crimean tsarevich arrived from the Horde to serve Grand Prince Fedor Ivanovich.

~1588 AD – 7096 AM

There was an apparition of Blessed Basil the Naked of Moscow, Fool-for-Christ, and his relics brought about many healings.

The Crimean Tatars arrived at Russian towns at the border areas but with the grace of God, the Moscow *voevodas* defeated them.

That winter the sovereign, Tsar and Grand Prince Fedor Ivanovich of All Russia marched on the German¹ fortress of Rugodiv with artillery. He captured Ivangorod, Yama and Koporye but he was unable to take Rudogiv because Boris [Godunov] was easy on them, directing the artillery fire against the walls, but not against the towers and the arrow slits above the gates. Prince Ivan Yuryevich Tokmakov² was killed in the attack along with as many as five thousand other people. They left without capturing the fortress.

1. The "Germans" might have been Swedes.
2. Ivan Yuryevich Tokmakov was the vicegerent of Pskov in 1588. [PBS 2002](#) p. 451.

[~1589 AD – 7097 AM] (This is the 1st of 3 entries for this year.)

In the following year Ivan Godunov led an army against the German fortress of Vyborg.¹ He devastated nearby villages and then left. He had not been able to reach the fortress, but there were not many Germans in the fortress. They returned to Rus' shortly thereafter, and people were unable to reassemble after the foray. The Germans gathered their forces and killed five thousand of those who remained at the sea.

1. Ivan Godunov was a cousin of Boris Godunov. The "Germans" were doubtlessly Swedes.

~1589 AD – 7097 AM (This is the 2nd of 3 entries for this year.)

Jeremias, the Patriarch of Constantinople, arrived in Moscow at the invitation of Tsar and Grand Prince Fedor Ivanovich, and on January 26 the Patriarch of Constantinople elevated *Metropolitan* Job to be the patriarch of all Russia.¹ In Novgorod Archbishop Aleksandr was elevated to the rank of metropolitan, and higher (hierarchical) positions were established in other towns as well. Patriarch Jeremias returned to Constantinople from Moscow that year, and the Tsar gave him many gifts and sent him off in honor.

On May 8 there was a very heavy snowfall and severe cold, and it lay on the ground for two days. This happened when the greater part of the plantings of wheat and oat crops had already been made. There was famine in Novgorod and in the villages later that year, and a *chetvert* of rye cost twenty *altyns*. People in the villages went to Novgorod to make purchases as there was nothing to be had in the villages.

In July the cross and the apple in the large Church of the Savior in the Khutyn Monastery were gilded.¹

1. Job had been the Metropolitan of Moscow and of all Russia from 1587 to 1589; he was Patriarch from 1589 to 1605.

2. The [Khutyn Monastery](#) is about 10 km northeast of Novgorod.

~1589 AD – 7097 AM (This is the 3rd of 3 entries for this year.)

On May 1 Misael, the first bishop, arrived in Pskov from Moscow, but he died on April 27 in the year ~1592/7100. Gennady followed him as the second bishop and he died on August 24 in the year ~1608/7116. Many years then passed without a bishop. Then Silvestr of Karelia was bishop; he died in ~1616/7124. Following him was Ioakim, the *archimandrite* of [the Pskovo-] Pechersky [Monastery], who was the first archbishop of Pskov; he died in Pskov. Then came Pavel who was later the *metropolitan* of Krutitsy. On January 14, ~1627/7135 Pechersky *archimandrite* Ioasaf was made the archbishop of Pskov, and in ~1634/7142 he succeeded Patriarch Filaret as Patriarch of Moscow. Following him, Levky came from Moscow to Pskov as archbishop; he had been the *archimandrite* in the Simonov Monastery. On November 4, ~1650/7158, in Moscow, *Archimandrite* Makarius was made archbishop of Pskov. This took place during the rule of the blessed sovereign Tsar and Grand Prince Aleksey Mikhailovich of All Russia and His Holiness Patriarch Iosif of Moscow and of all Russia. Our great lord Makarius, archbishop of Pskov and Izborsk, arrived in Pskov on February 2. This great hierarch was met with crosses and with great honor by all of the people of Pskov at the Church of the Savior on the Mirozha. Arriving in Pskov that same day, the archbishop himself conducted the liturgy at the Cathedral of the Life-giving Trinity. Present in Pskov at that time were the sovereign's *voevoda*, *attendant* Nikifor Sergeyeovich Sobakin and *secretary* Ivan Stepanov, and secretary Ivan Dmitriev was in the residence. That same year, on February 3, a celibate priest by the name of Mitrofan, formerly the *hegumen* of the Mirozhsky Monastery, was enthroned as the *archimandrite* of the Pechersky monastery. This took place with the blessing of the most reverend Makarius, archbishop of Pskov and Izborsk, on his second day as the prelate of the great Cathedral of the Life-giving Trinity in the glorious and preeminent town of Pskov.¹

1. This entry ends with the words "шестья степени," which means "(of the) sixth degree" "or "(of the) sixth step." It is not at all clear what these words are referring to – perhaps they are a scribal error.

~1590 AD – 7098 AM

In Pskov all the markets and the Church of Venerable Ksenia and the Church of the Intercession of the Most Pure Theotokos burned down.

~1591 AD – 7099¹ AM

Tsarevich Dmitry Ivanovich was killed² in Uglich on the orders of Boris, and the Russian land was covered with blood because of him.

1. The MS dates this "7090," which is probably an error.
2. [Dmitry Ivanovich](#) was the son of Ivan IV Vasilyevich "the Terrible." The rumor that he was not killed but rather escaped led to a succession of "false Dmitry's" during the subsequent Time of Troubles. "Boris" was Boris Godunov.

~1592 AD – 7100 AM

There was an epidemic of the plague in Pskov and in the garrisons and in Ivangorod as well.

On Friday, April 21, Bishop Misail died. He was the first bishop of Pskov.¹

During the tsardom of Fedor Ivanovich a whale rose up from the sea and threatened to inundate the Solovetsky Monastery and the island, but thanks to the prayers of the venerable [monks] it returned to the sea.

1. Misael was the bishop of Pskov from 1589 to 1592. [PBS 2002](#) p. 310.
2. The [Solovetsky Monastery](#) is in the Solovetsky Islands in the White Sea.

~1598 AD – 7106 AM (This is the 1st of 2 entries for this year.)

Tsar Fedor Ivanovich died on January 6.

~1598 AD – 7106 AM (This is the 2nd of 2 entries for this year.)

In March solemn oaths were sworn to Tsaritsa and Grand Princess Irina Fedorovna.¹

In May solemn oaths were sworn to Boris Fedorovich.²

1. [Irina Fedorovna](#), the sister of Boris Godunov, was the widow of Tsar Fedor Ivanovich. She took monastic vows at the Novodevichi Monastery in Moscow on January 15, nine days after the death of her husband.
2. [Boris Fedorovich](#) is Boris Godunov, tsar from 1598 until 1605.

~1601 AD – 7109 AM

Our sins brought about severe freezing weather in early summer. It killed rye and the spring crop, and then there was a great famine¹ among the peasants. In ~1602/7110 a *chetvert* of rye cost two rubles, as did barley and oats, and this chetvert was the old chetvert, not the big one, about half the size of the present-day chetvert, and oats cost one ruble and ten *altyns* per chetvert. In ~1603/7111 rye cost three rubles a chetvert and barley went for two and a half rubles per chetvert, and oats cost one ruble and ten altyns. During those times many Orthodox Christian people in Pskov and in villages and other towns died. Then the price of grain began to decline.

1. This is known as the [Russian Famine of 1601-1603](#). See [Dunning 2001](#) pp. 97-107 for a description of the famine and an assessment of its effects.

~1604 AD – 7112 AM

On October 26, blessed Tsaritsa Irina Fedorovna passed away. She was known as Aleksandra in religious life. Her brother Boris¹ had been responsible for the executions of many Orthodox believers throughout all the towns of Russia even in the time of famine.

1. [Boris Godunov](#) was the de facto regent of Russia (~1585-1598) and Tsar of Russia (1598-1605).

~1605 AD – 7113 AM (This is the 1st of 2 entries for this year.)

On July 24 by the will of God and in retribution for the blood of the innocent, a defrocked pretender by the name of Grishka¹ arrived from Lithuania² claiming to be Tsarevich Dmitry of Uglich³. He headed north and people who were charmed by his treasonous activity swore allegiance to him. Tsar Boris⁴ fought many unsuccessful battles with him. He sent against him his favorite boyar and close friend Petr Basmanov accompanied by an army of forty thousand. However, charmed by the pretender, Basmanov and his people switched allegiance to him. Tsar Boris was very unhappy when he heard of this, for he, a person who had done harm to many, had no one whom he could trust to send against the pretender. People in Rus' trembled at his name, really hoping that he was unaware of the murders for which Boris was responsible. Boris drank himself to death in great depression.

The pretender arrived in Moscow and, based on his claim that he was Tsarevich Dmitry, he became tsar. He ruled the whole Land of Russia and struck fear into all Tatar and German lands. He brought in a Lithuanian lady⁵ whom he then married, and he reigned for one year and then was killed the day following the Feast of the Ascension.

Then Prince Vasily Shuisky became tsar without the approval of the Zemsky Sobor,⁷ and that is why many people disliked him. To his own disadvantage, he sent the Lithuanian lady back to Lithuania, but before they even reached the border, the Lithuanians killed their escorts and acquired a new tsar for themselves. Then all sorts of people began to gather about him and to move towards Moscow. The reign of Vasily was riotous and bloody because people rebelled; many towns cut ties with Moscow and many boyars gave allegiance to the false tsar. In Rus' there was great confusion and bloodshed and civil war in the towns. The Russian tsardom split into two governments and there were two tsars, and people were in conflict in homes and in towns – and added to this were the pagan Germans and Lithuanians and their pretender and murderers and looters and tormentors.

The Moscow government was in disarray and it remained under siege for ten years. The price of grain rose to nine rubles per *chetvert*. As for Tsar Vasily, whenever Russian prisoners were brought to Moscow from the pretender, he had them all clubbed to death or thrown into the water to drown – and they were without number. This made him very unpopular. He became a monk and was handed over to the king in Lithuania. The Moscow boyars sent for the son of the king to become tsar, and the Lithuanian king received all the emissaries including *Metropolitan* Filaret and Prince Vasily Golitsyn and their companions, but he did not give them his son. He sent Hetman Pan Żółkiewski⁸ along with Poles to Moscow and he ordered the Muscovites to take a solemn oath to him; they refused, and the Lithuanians began to rule Moscow.

On Easter day the Moscow tsardom was destroyed – because of our sins. The reign of Tsar Vasily lasted three and a half years.

1. Grishka is known as [False Dmitry I](#), and his real name may have been Grigory Otrepev. [Dunning 2001](#), p. 125.

2. The [Polish-Lithuanian Commonwealth](#) was established at the [Union of Lublin](#) in July 1569, but even after that date, the Pskov chronicler will usually refer to the commonwealth as "Lithuania" and its citizens, regardless of their actual ethnicity, as "Lithuanians."

3. Tsarevich [Dmitry of Uglich](#) was the son of Tsar Ivan IV Vasilyevich "the Terrible."

4. Tsar [Boris Godunov](#).

5. [Marina Mniszcz](#), of Polish ethnicity.

6. Tsar [Vasily IV Ivanovich Shuisky](#) reigned 1606-1610.

7. The [Zemsky Sobor](#) was the Russian national assembly of the 16th and 17th centuries.

8. [Stanisław Żółkiewski](#), a Hetman (military leader) of the [Polish-Lithuanian Commonwealth](#). He is best known for defeating Russian forces and foreign mercenaries in 1610 at the [Battle of Klushino](#) (Kluszyn) fought not far from Smolensk.

~1605 AD – 7113 AM (This is the 1st of 2 entries for this year.)

There were many omens in Pskov prior to the ruin of All Russia and before the invasion of Rus' by unbelievers from many countries: a cow gave birth to a calf with two heads and two bodies and two legs, and a woman gave birth to a boy with a single head and a single body, but with two arms and two legs on his spine. This showed that in Rus' the Russian tsardom would divide in two and that there would be two tsars and that in the tsardom people would be split by disagreements and there would be a German and a Lithuanian invasion. Apparitions of this sort occur frequently, as with Prophet Daniel of old with his animals and birds¹ and John the Evangelist in his dreams and visions.² One morning in the winter two wolves entered Pskov from the Velikaya River side near the lower river gate: one went up the Pskova River and was killed at the gate of the Gremyachaya Monastery, and the other ran back to the river gate and into the Velikaya.

1. See for example, Daniel 4:1-27, 7:1-9

2. See Revelation 1:9-20 ff.

~1606 AD – 7114 AM (This is the 1st of 2 entries for this year.)

There were many omens in the sun and moon and stars and there was tremendous thunder, and terror and unhappiness began to spread throughout the whole land of Russia.

~1606 AD – 7114 AM (This is the 2nd of 2 entries for this year.)

It was the providence of God that led the *boyars* to kill the defrocked one¹ shortly after Easter. Prince Vasily was the tsar in Moscow for three and a half years, and after taking religious vows he was sent to Lithuania where he died.² Many Lithuanians were killed in Moscow, and others were sent back to their own country.

On June 9 all of the markets in Pskov burned down, as did the Petrovsky *Borough* and the fords area near [the monasteries of] the Annunciation and of [St.] Nicolas in Peski.³

It was at that time that Lithuanians were deported and were escorted from Moscow to the Pskov border and to many other border locales. From this time on, decent behavior of every sort disappeared and unhappiness of every kind covered the Russian land. Unprecedented demands were made everywhere on churches and monasteries and towns and on all Christianity; there were failings on the part of true believers and even greater wickedness from unbelievers, and because of our sins we suffered the destruction brought about by the Lithuanians and the Germans. The first disturbances took place in Pskov and life became unpleasant: Tsar Vasily Shuisky demanded money from well-known merchants and important men, the very rich ones, asking that they give as much as they could to assist him. They collected nine hundred rubles from throughout Pskov, from the great and small and from widows as well, according to how much they had been assessed. Along with the money they sent to Moscow people who had not been involved in the collection – Samson Tifinits, Fedor Umois-Gryazyu, Yerema Syromyatnik, Ovseyka Rzhova, Ilyushka Myasnik – who in the presence of Petr Nikitich Sheremetev⁴ and Ivan Tarasyevich Gramotin⁵ had spoken truthfully against them regarding living conditions in the town and its leadership and in favor of the poor. They had been denounced to Novgorod and to Moscow: "We are pleased with the merchants of Pskov, but these five people wish no good to you, our sovereign, and the less affluent people have not given you any money."⁶ Four people were initially arrested in Novgorod because of the denunciation, but the fifth person, Yerema, was not arrested because his name had not been included in the denunciation: the reason for this was that Petr Sheremetev liked Yerema for the work he had done free of charge, so he did not include his name. Throughout all of Novgorod there was a prohibition against writing letters to Pskov containing news about these Pskovians, so that news of them would be blacked out in Pskov. A merchant by the name of Grigory Shchukin threatened them with these words: "As for those [five people] who set off with the payment, may they never again see the cupola of

the Church of the Life-giving Trinity and may they never again be in Pskov." They remained in prison awaiting travel to Moscow along with those who had extorted the money. On the basis of the denunciation made against these four people, the charge was recorded in Moscow as treason, to be punished by execution.

There were in Moscow musketeers from Pskov who had been enlisted in a unit to protect against the threat of the Pretender, and the unit drew up and submitted a petition which read, "There is not even one person in Pskov who would betray you, Tsar. On that we swear by our heads." And with that they barely saved them from execution.

When Yerema arrived in Pskov from Novgorod, the people in Pskov asked, "Where are your comrades?" Yrema related in detail everything that had happened: that they had been sent from the prison to Moscow along with the money, and that they had been charged with treason. When he finished, all of Pskov was indignant about seven merchants – Aleksey Khozin, Semen Veliky, Grigory Shchukin, Ivan Stoikov, Nikita Rezalov and two more – and a petition was made to Petr Sheremetev. The [seven] people remained silent about everything, and Petr imprisoned them and imposed large fines upon them. A message was then sent to Moscow so that [the four] people [from Pskov] would not be harmed in any way and that they would be sent back to Pskov as quickly as possible. It was explained that merchants had been imprisoned as hostages, and there was an uproar in Pskov over the concern that the four would not be returned to Pskov, in which case the merchants would be killed. The four men were soon sent back from Moscow and when they arrived in Pskov, they told about how the musketeers had rescued them from execution and about how they had been guarded by them in Moscow because of the Pskov denunciation. Mikhail Detkov, an influential merchant, was not in agreement [with the other merchants], and God spared him from all troubles.

From that time onward there was great disorder in Pskov, with the rich against the poor and the poor against the rich, and so it led to the destruction of both groups.

1. [False Dmitry I](#).

2. Tsar Vasily IV died in Warsaw which at that time was a city in the [Polish-Lithuanian Commonwealth](#).

3. The Petrovsky Borough stretched east-to-west along the left bank of the [Pskova](#), roughly between the wall of 1374/75 and the wall of 1465. The [fords](#) across the Pskova were towards the west end of the borough, and [Peski](#) ("the sands") were the east end. ([Map 1](#); the approximate locations of Pskov's *boroughs* are shown on [Map 2](#).) Annunciation was a female monastery; St. Nicolas was male.

4. Petr Nikitich Sheremetev, a Shuisky loyalist, was then the [voevoda](#) at Pskov 1606-1608. [PBS 2002](#) p. 503.

5. Ivan Tarasyevich Gramotin was a [secretary](#) in Pskov in 1606-1608. [PBS 2002](#) p. 132.

6. The text from "Unprecedented demands were made ..." to "... have not given you any money" appears to be missing words or phrases, so the translation here is somewhat conjectural.

~1607 AD – 7115 AM

There were some prisoners from towns in Severia¹ who had escaped being clubbed to death, and Tsar Vasily placed them in prisons in Pskov in two groups containing more than four hundred prisoners in all. The Pskovians took them, fed them, clothed them and wept over them as they watched them. It was the same in other towns such as Novgorod, except that in Novgorod they were drowned in the Volkhov or beaten with clubs while Saltykov² was there.

Around the time of the Feast of St. Nicolas in the spring³ musketeers from *dependent towns*, accompanied by Pskovians, came from their encampments and went to their dependent towns – to Sebez, OPOCHKA, Krasny, Ostrov, and to Izborsk. The *petty gentry* went to their *service tenure lands*⁴ and they sowed confusion in all the dependent towns, and they and their slaves led the dependent towns and regions in swearing solemn oaths of allegiance to the pretender, Tsar Dmitry. When Petr Sheremetev⁵ heard this, he gathered together his soldiers and his noblemen and the people attached to the bishop and to the monasteries, and he sent his son Boris to be their *voevoda*. They were barely able to reach Pskov safely.

People from Novgorod arrived in Pskov and they proposed that [Pskov] and Novgorod join together and take a stand together against pretenders, stating that "the Germans⁶ are coming from abroad

at this very minute to assist Novgorod and Pskov." The Pskovians did not wish to join Novgorod for the sake of the Germans.

Petr Sheremetev and Ivan Gramotin⁵ attached the very best crown villages⁷ and all their peasants to their service tenure lands as payment in kind for their maintenance.⁸ The other voevodas did the same.

At that time Fedor Pleshcheyev⁹ left Rzheva with [representatives of?] all the Pskov dependent towns and began to induce the Pskov districts to take solemn oaths¹⁰ with the understanding that they (Pleshcheyev's people) would provide their own provisions and that he would not steal from them. Peasants came from military detachments to Pskov, asking Petr (Sheremetev) for protection from them; and Petr directed them to swear a solemn oath,¹¹ and at his direction the villagers around Pskov swore an oath on the cross and provided provisions and paid taxes.

People from Izborsk marched on Pskov and at Rigina Gora¹² there was a great battle with them in which defensive artillery was used. The Izborsk soldiers were defeated and three Lithuanians were captured alive, and the gunners captured many. Petr Burtsov was the acting voevoda. They all returned to Pskov. After the battle some of Pleshcheyev's people arrived from Vybuty¹³ to help the people from Izborsk, but they were too late and the Pskov troops had already hurried back to their own town. Petr (Sheremetev) and Gramotin sent a message to Vaimitsy¹⁴ and to Kusva¹⁴ and along the Velikaya River to the effect that the property of all of the peasants was to be confiscated and that their livestock and belongings were to be taken to Pskov. Then, as they¹⁵ were leaving Pskov, they captured many peasants and tortured them on the rack, freeing them when large bribes were paid, and asking, "Why is it that this peasant took a solemn oath?" when they themselves had ordered the peasants to take such an oath.

Pskovians associated these events with the ruin of the dependent towns and of the peasantry. They hoped that the Germans would arrive soon so that neither Pskov nor the peasants would suffer, and so that they would not have to endure the injustices of the voevoda and the extortion and the insults. They also feared what the Novgorod *petty gentry* and the Germans might do in a campaign against Pleshcheyev and against the dependent towns, and that Petr would be violent towards the Pskovians. Bogdan Nevedreyev, a member of the petty gentry, stated that a written [denunciation] had been sent to Moscow regarding seventy townsmen who were innocent of treason, and that he [Sheremetev] had plans to execute them when the Novgorodians arrived in Pskov. It further stated that he had plans to execute the musketeers and to pacify Pskov and to shed much innocent blood; but God did not allow him to do this. He did create strong prisons inside walls, whereas in previous times they were unwallled. Pleshcheyev remained in the Peski area of Pskov opposite [the Monastery of the] Image in Polye.¹⁶ Prior to this Petr Sheremetev had often consulted Pskovians and had sought their opinions: "Tell me, what is your opinion," but the Pskovians had no opinions. Concerning the Germans, he stated that they would come to Pskov, to which the Pskovians strongly objected, "We would rather die than have the Germans." Petr Sheremetev put his trust in the rich and powerful in all matters, and they flattered and indulged him, but injustice was the lot of the weak and the poor. Master craftsmen created their handicrafts for him for free. Tsar Vasily Shuisky had sent eighty Cossacks to Pskov and three hundred to Ivangorod. The rich and powerful did not frequent town meetings, but they avoided them and laughed and remained at home, and when they were summoned [by Petr Sheremetev] for advice, they gave him a free hand over the weak and the poor and the musketeers and the Cossacks and the villagers.

1. [Severia](#) – historical region in present-day northern Ukraine, eastern Belarus and southwestern Russia, roughly corresponding to the territory of the old [Principality of Novgorod-Seversk](#).

2. Mikhail Glebovich Krivoy-Saltykov, boyar, political activist during the Time of Troubles.

3. Probably the Feast of the Translation of the Relics of St. Nicolas the Wonder Worker from Myra to Bari, which is celebrated on May 9.

4. "Service tenure land" was land held contingent upon service to a grand prince or a tsar.

5. Petr Nikitich Sheremetev was the [voevoda](#) at Pskov 1606-1608. [PBS 2002](#) p. 503. Ivan Tarasyevich Gramotin was a [secretary](#) in Pskov in 1606-1608. [PBS 2002](#) p. 132.

6. These "Germans" were Swedes.

7. In the 16th -18th centuries a crown village (*dvortsovoye selo*, *дворцовое село*) was a village attached to the tsar's palace by payments and work obligations. [Pushkarev 1970](#), p. 122.

8. "payment in kind for maintenance" – the Russian term is "kormleniye" (кормление).

9. Fedor Pleshcheyev was a supporter of [False Dmitry II](#), from whom he received the rank of boyar. He served briefly as a vovoda in Pskov in 1608. [PBS 2002](#) p. 365.
10. The oaths were to be taken to False Dmitry II.
11. These oaths would have been oaths of loyalty to Tsar Vasily IV.
12. Rigina Gora is a small hill located near the headwaters of the Kamenka River about five kilometers west of Pskov. It took its name from the road from Pskov to Riga which passed nearby. See [Marasinova 1966](#) pp. 98-104.
13. Vybuty, the legendary birthplace of Princess Olga, is on the Velikaya River, some 12 km south of Pskov. The Velikaya River can be [forded](#) not far from Vybuty.
14. Vaimitsy is a hamlet in the western part of the Velikaya River delta, about 14 km northwest of the center of Pskov; Kusva is a village on the left bank of the Velikaya, about 8 km northwest of the center of Pskov.
15. "They" – presumably troops loyal to Sheremetev and Gramotin.
16. Labutina locates this monastery on the right bank of the Velikaya River, south of Pskov, between the Nikita and "distant Panteleimon" monasteries. [Labutina 2011](#) pp. 233-235. See [Map 1](#).

~1608 AD – 7116 AM

After Easter members of the Pskov *petty gentry*, including Bogdan Nevredeyev and others, arrived in Pskov from Moscow bringing the news that seventy Muscovites¹ had been accused of treason.

Outside of Bolkhov² there was a battle involving the Muscovites. The Muscovites were defeated and Bolkhov was given to the Cossacks³ and to the Lithuanians.

The pretender⁴ released Cossacks from various towns and musketeers as well as members of the petty gentry after they had taken a sacred oath regarding their towns and homes. He sent a delegation to Pskov consisting of Afanasy Ogibalov, the leader of the musketeers, *Hundredman* Matvey Blazhenkov, and musketeers from Pskov and from its dependent towns; they brought along a very cleverly written proclamation which did not include a sacred oath. The boyars and the musketeers began to boast about their virtue and generosity and military skill and great strength and all sorts of good deeds, and it was astonishing to many people in Pskov, to hear of such goodness and kindness towards all people, so much that hearing this filled all the listeners with joy. Such conversations caused people in Pskov to begin to reflect – they were from all ranks, petty gentry, rich and poor, villagers, and they sought to know the truth and obtain deliverance from evils and from the oppression of all rulers, in which God is absent, but which are the result of our sins. Because they were not satiated by bribe-taking and extortion, they replaced peace with injustice and drove out from Pskov everything which was good. The ranks of the virtuous were oppressed, and every kind of virtue was replaced by filth, that is, by falsehood and lies and duplicity. The hangers-on of the pretender increased as did the innumerable impostors and slanderers and those who protected the extortioners. Many were seduced from the right path and inexplicably, because of the injustice of the courts, there was not even a place for the just to live. Afanasy Ogibalov, the leader of the musketeers, and Matvey Blazhenkov and others were put into prison and the musketeers were dispersed to the dependent towns except for those from Pskov, who were quartered at the [Monastery of] the Savior on the Mirozha River.³

1. Nasonov notes that in the [1848 edition of this chronicle](#) "Muscovites" was corrected to read "Pskovians," which would make more sense in this context. This is confirmed by the entry for ~1607/7115 (below).

2. The town of [Bolkhov](#) is about 275 km southwest of Moscow.

3. The [Cossacks](#) were members of self-governing, semi-military communities in sparsely populated areas of Russia and Ukraine.

4. The pretender was [False Dmitry II](#).

3. The Holy Savior Monastery, also known as the [Mirozhsky Monastery](#), is at the confluence of the [Mirozha](#) and Velikaya Rivers.

~1609 AD – 7117 AM (This is the 1st of 2 entries for this year.)

On the Feast of St. Simeon [September 1] there was a great disorder and a disturbance broke out like a sudden storm in the community, and people, as if drunk, said that the Germans¹ were at St. Nicolas at Ustye² and were marching on Pskov, but that the Pskov musketeers were on the other side of town with Pleshcheyev.³ Some people who were in the town did not want to have to endure a siege – they were a

small number of musketeers and *petty gentry* and the people living in the *posad* and others of all rank; on the other hand, the peasants and some *hegumens* and priests and people of great means and some of comfortable means wanted to remain.

Then some people who were out of their right minds acted on their own without seeking advice, and they opened the main gates to the town. Many took an oath on the cross at the Church of St. Alexis Man of God outside of town at Polye, and then towards the evening of the Feast of St. Simeon, Pleshcheyev's soldiers were admitted to the town, but the people were a sorry lot, woebegone musketeers and the inductees amounted to few trained soldiers. On the following day, September 2, Fedor Pleshcheyev and the petty gentry of all the various towns took a solemn oath to Dmitry of Moscow.⁵ Four hundred and more of the petty gentry and others from towns in the Seversk region⁶ were released from prison and they were given food and drink and clothing, and they went to the encampments outside of Moscow.

Three hundred Don Cossacks arrived from Ivangorod. A detachment of boyars and Cossacks from Novgorod arrived in Klyapa about fifteen *versts* away and when they heard that Pskov had taken a solemn oath, they refrained from fighting. Half of the soldiers went over to Pskov and the other half returned to Novgorod. Pleshcheyev [remained] in Pskov as the *voevoda*. [News of all this] was sent to encampments outside of Moscow. Voevodas Aleksandr Zasekin and Pan Andreas Troyanov of the Orthodox faith arrived, as did *secretary* Ivan Lugovsky,⁷ a good man both because of his intelligence and because of his wisdom in his old age. Then Begichev arrived and collected a significant amount of money from the merchants. There was conscription, and that year many of the Pskov and Novgorod *petty gentry* were sent into service; they were to serve until the spring Feast of St. Nicolas⁸ and they were to go to Velikiye Luki.

On May 5 a fire broke out when some kisel was being cooked in Polonishche not far from the Church of the Dormition of the Theotokos. The whole town burned down, including the Church of the Life-giving Trinity, and the Krom as well. The gunpowder exploded and blew out both walls, one along the Velikaya River and the other along the Pskova River. The fire damaged the artillery, the towers, the cannon supports and the fortress gates, and also the gunpowder and weaponry belonging to people. Then the petty gentry from Pskov and Novgorod departed for Novgorod. On the fourth day after the fire a Novgorod army arrived to attack Pskov, and it was accompanied by Sharov and the Cossacks, and by the Novgorod and Pskov petty gentry who came with the Germans, and together they did considerable harm. At night they attacked the musketeers' quarters on the other side of the Mirozha River and the musketeers beat them off. They went to Zavelichye and set fire to the Church of the Most Pure Theotokos and to other churches in Zavelichye, and they drove the cattle off. From that time on every kind of outrage came to take place in Pskov because of discord: *hegumens* and priests, the rich and powerful people, the petty gentry, people who remained in Pskov, people who wished to join with the Novgorodians; soldiers, musketeers and Cossacks, the poor and the weak, and peasants who because of their sacred oath wished to stand firmly [...] treason [...] horses were taken from the boyars to provide fresh mounts to the musketeers to attack the Novgorodians, but the departing boyars were moved into detention and a record was made of their property. When Novgorodians departed, the boyars were given their horses and were allowed out of detention.

At the time of the arrival in Pskov of the icon of the Most Pure Theotokos from the Pechersky Monastery, a Cossack ataman sent a foreigner to Pskov with the announcement that the Novgorodians were marching on Pskov, so everything was put out of sight. On the following day the whole town went to meet the icon of the Theotokos at Trubina Gora:⁹ the town was open and many people crossed over the Velikaya River. Unbeknownst to all, the Cossacks were battling with the Novgorodians and with the Germans about ten *versts* outside of Pskov. Then they found out that artillery from the main gate was bombarding the Germans and there was heavy shooting, [...] ataman Yefim Karsyakov, so that it would not be the Cossacks, but rather the Germans who would rush into Pskov and nobody would know since they were meeting the icon of the Theotokos. The foreigner whom the Cossacks had sent was found and placed in prison, and everything [...] regarding the machinations of the *petty gentry* and of the rich and

powerful people, who wished to surrender Pskov and to spill innocent blood. The Novgorodians stopped at Lyubyatovo¹⁰ and did considerable harm.

At that time a deacon by the name of Stefan Teterin from the Church of St. Nicolas the Wonder Worker in Usokhi and a priest from the same church by the name of Ilarion both fled across the wall. The deacon went to the Germans in Lyubyatovo, but Ilarion, the priest, was captured, and under torture he implicated many people including the deacon's father, Ivan Teter. Many who were tortured implicated one another, and much blood was spilled from the rich and powerful, and from the boyars, including Prokofy Okunev, and [...] brother Mikhail and others under torture, was with the Germans outside of Pskov and all the Pskov petty gentry [...].¹¹ Voevoda Aleksandr Zhirovoy-Zasekin was present at the torture, as was Ivan Lugovskoy, the Pskov elders,¹² and the small townsmen and the musketeers. There was a simple peasant named Timofey – his nickname was Kuvekusha Trepets – and he was tortured more severely than the others. He made denunciations to the voevodas and he remained firm while under torture, [stating that?] others similar to him were present and ruled the town. All the people gathered together in one area to which they were summoned by bell. Torture took place at the Smerd Gate,¹³ and the foreigners who had been detained stated under torture that messages had left Pskov asking that an army be sent against Pskov. Many boyars were tortured by fire and their ribs were broken, under the premise that the boyars and the rich and powerful people had been in contact with Novgorod. They also tortured priests and Semen Veliky and Omelyan Titov and others.

The Novgorodians frequently came with the Germans and the Cossacks, and the Novgorod and Pskov petty gentry and the Tatars and the musketeers, and there were many battles and bloodshed and despoiling of Christians and *dependent towns* and the people of Pskov suffered greatly.

1. Swedes, in this instance.
2. St Nicolas at Ustye is about 13 km northwest of the center of Pskov, at the mouth of the Velikaya River where it empties into Lake Pskov.
3. Fedor Pleshcheyev was a supporter of [False Dmitry II](#), from whom he received the rank of boyar. He served briefly as a *voevoda* in Pskov in 1608. [PBS 2002](#) p. 365.
4. Some text appears to be missing.
5. "Dmitry of Moscow" refers to False Dmitry II.
6. The Seversk region equates roughly to the Chernigov Principality, located in northwestern Ukraine; the towns included Bryansk, Chernigov, Novgorod-Seversky, Starodub etc.
7. The name "Lugovskoy" is seen as "Lgovsky" (Льговский) in official documents. [Lobachev 2007](#).
8. [Kissel](#) is a viscous fruit dish which, depending on how it is made, can be either eaten or drunk.
9. This might be the Feast of the Translation of the Relics of St. Nicolas the Wonder Worker from Myra to Bari, which is celebrated on May 9.
9. Trubina Gora – "Trubina Hill" – is somewhere across the Velikaya River, perhaps along the Pskov-Riga road.
10. Lyubyatovo, now a mikroraion of the city of Pskov, is about five kilometers due east of the Krom.
11. Nasonov indicates there may be a gap in the text here ([Nasonov 1955](#) p. 272)
12. "elders" – starosta (староста).
13. The Smerd Gate was one of two entrances from [Dovmont's Town](#) into the Krom.

~1609 AD – 7117 AM (This is the 2nd of 2 entries for this year.)

There was an attack on Ivangorod and Yama and Koporye by a combined Novgorod and German¹ force. Responding to requests from those towns, Pskov sent three mounted detachments of Cossacks to defend them and, while they were there, they enriched themselves as a result of [the spoils of] many battles. Atamans Iosif and Agafon Moshchi were there two years before Lisowski² [appeared on the scene].

That year there were great disturbances and there was both justified and unjustified bloodshed, and some [...] theft and extortion and bribes, others were innocent because of their simplicity and refrained from doing wrong, which caused them to be slandered and many were subjected to torture. If somebody were to claim that innocent people were being tortured, then they would grab him and say, "You're just the kind of person who stands up for a traitor!"

Near the Church of SS. Peter and Paul⁴ at the Cemetery there was a building⁵ filled with people, and those who were in the building created a votive image of John the Evangelist and wrote out a commemorative list with some names in it, namely, Timokh the musketeer, and five other names, and they brought it into the priests' house and the priests prayed to God for their well being during the offertory.

On August 18 some musketeers brought Aleksey Khozin to execute him on their own, but thanks to divine providence all sorts of people – powerful and humble, and those who out of ignorance slandered their own people, exploited them and took bribes and extorted people – rose up against the musketeers. The musketeers had taken it upon themselves to execute him, without the town knowing about or consenting to the deed. The people attacked them, hoping to free Aleksey from the musketeers, but the musketeers had firearms. They began to ring the bell on Romanikha⁶ and spread the word that the musketeers were firing on the Pskovians, and many townspeople marched on them. The musketeers, who had Aleksey Khozin under custody, decapitated him at the Main Gate and fled from the Pskovians to their garrison at the Yegorevsky Gate.⁷ The Pskovians closed the town to the musketeers and the uproar was greater than before, and the prisons were emptied. The *hegumens* and priests and all the rich and powerful people and the boyars rose up against Timoshka and the other slanderers, seven people all told, and hurled rocks at them, calling all the weak and poor people brawlers and innocents (?!). The priests began to interrogate the people who were in the town hall (*vsegorodnaya izba*), and others were beaten by the knout in markets. Ten people were decapitated and their heads were thrown into a ditch – those of guilty and innocent alike – as they wished to execute many. Some people criticized them for the bloodshed and filled the building⁵ with the weak and poor people, but others fled to the *dependent towns* and villages in the hope of avoiding being murdered; but they killed as many as they could and joined together with the Novgorodians and the Germans. Much of the blood that was shed was the blood of weak and poor people, musketeers, and Cossacks, seeking to induce them to betray Tsar Vasily.

1. The "Germans" were Swedish.
2. [Alexander Józef Lisowski](#), a Polish-Lithuanian noble and the commander of a mercenary group.
3. Some text appears to be missing.
4. This church was located near the river wall paralleling the Pskova River, between the walls of 1309 and 1375. [Labutina 2011](#), p. 276.
5. It might have been a prison.
6. Romanikha (Романиха) also known as Romanova Hill (Романова горка), was in the center of Polonishche.
7. The Yegorevsky Gate was in Polonishche on the wall along the Velikaya River.

~1610 AD – 7118 AM (This is the 1st of 3 entries for this year.)

In the capital city of Moscow, in the Cathedral of the Archangel where tsars and princes lay, there was a noise and voices and cries were heard just before the destruction of the Moscow tsardom. There was an omen of this sort in the Market side of Novgorod the Great: at night there were noises and voices and groans in the Church of St. George the Martyr, and during the morning liturgy there was such a noise in the church that the attending clergy fled as did all the people of the congregation, terrified as they were. These sounds remained all day and were heard by the prince and by all of the people.

~1610 AD – 7118 AM (This is the 2nd of 3 entries for this year.)

On October 1 Prince Ivan Meshchersky arrived at Pskov from Novgorod with Germans and Russians.¹

In Moscow, Toropets, and Novgorod solemn oaths on the cross were taken to Lithuanian King Sigismund, under the aegis of Saltykov.² A letter was sent to Pskov from Moscow and from Patriarch Hermogeness and from all the senior Moscow *boyars* asking them to take a stand against the Moscow, Lithuanian and Polish tsardoms. The Pskovians, trusting in the life-giving Trinity, did not swear a solemn oath to the son of the king. The Novgorodians then arrived at Pskov and encamped near [the Monastery] of the Image at Polye in Peski,³ but there was no battle, just talk. The *hegumens* and the priests and the

rich and powerful held power in Pskov; they wanted to join with them and sought a suitable time to do so, as they feared the musketeers and the weak and poor and the Cossacks. The Novgorodians departed.

The Cossacks were told not to remain in Pskov, and then the musketeers were not allowed into Pskov. The musketeers built a palisade around the settlement behind the Mirozha River where they made plans and preparations, and they suppressed the weak and the poor with unjust oppression and death threats.

That winter during Maslenitsa⁴ two men arrived in Pskov on skis from Porkhov with a letter stating among other falsehoods that the garrison had been destroyed. The hegumens and priests and boyars and merchants believed the letter, so they closed up the town and they all manfully armed themselves as if for an enemy – the *petty gentry* and the monastery servants and all the merchants on horseback and other assistants and greeters all gathered together. They could all be seen, a great multitude of armed cavalry and infantry, as they filled the Krom and the square with people of all ranks. All the Trinity bells were rung, and supplicative prayers were sung for Tsar Vasily and they wished each other well and kissed each other in a friendly manner: they wished to take a solemn oath and to forcibly put down the weak and the poor people once and for all, and to kill the recalcitrant musketeers in the settlement.

The weak and powerless people were horrified when they became aware of their own fate and of the plans which would soon be put into effect. People of every rank crossed over to Zapskovye and they started ringing the bell at the Church of Cosmas and Damien the Martyrs, and a crowd began to grow. People living in Polishche heard it and went to Zapskovye to help and to participate in discussions. The boyars sent word ordering that [artillery] in the Pokrovskaya Tower be used to fire upon the musketeers settlement, but the people from Polishche would not allow them to fire and forced them from the tower. When they saw this, they wanted to go to Zapskovye to do battle. The people of Zapskovye set up a small tactical support cannon in Zvanitsy at the Rybnitsky gate on the square. The lock on the Vozvosky Gate was broken, and word was sent to the musketeers in the settlement that they come to help the weak and poor people in Zapskovye. When it was learned that the people of Zapskovye had contacted the musketeers outside the town, the [people involved] began to communicate and negotiate. They petitioned that the musketeers not be allowed to enter the town, and that everybody would live together as they had in the past and that no solemn oath would be made to Novgorod and that no harm of any sort would be done to anyone. The people from Zapskovye said to them, "The musketeers are not traitors as far as we are concerned, so why don't you allow them to come into the town?" Then five musketeers rode in to Zavelichye with some news [...],⁵ and the petty gentry rode out to the Vlasyevsky Gate and killed a mounted musketeer, and others hurried to the Zvonsky Gate. The boyars sent word to Polishche that the musketeers not be given entry into the town, but the Polishche people drove the boyars away from the gate and were on the verge of allowing the musketeers into Pskov. *Voevoda* Aleksandr grew fearful, as did others with him – petty gentry, merchants, people attached to the bishop, Semen Poryvayev, and others, all making up a large group. Up to three hundred of them rode out to the Vlasyevsky Gate to the Velikaya River, to Snetaya Gora, to Novgorod and others to Pechory,⁶ and many remained in their homes until a suitable time arrived. The musketeers were allowed to enter the town, and through the grace of the Holy Trinity and the saintly princes Gavriil and Timofey, God allowed them to leave without bloodshed – otherwise there would have been much blood. Those who left for Novgorod had their possessions enumerated, but that was not the case of those who hid in Pechory or in Pskov.

That spring twelve thousand Germans marched on Ivangorod, but there was nothing to eat there, but instead there were many starving people who were eating bark, and they begged the Pskovians to help them.

Novgorodians would often come to Pskov with Germans and with Pskov *petty gentry*. They would leave Pskov around Maslenitsa and they would often drive off herds of cattle; they would arrive unexpectedly from Porkhov, taking many peasants prisoner and trampling, cutting and consuming grain, and Pskovians suffered greatly from them. They killed many people at the Promezhitsy [river]⁷ – including Yury Tynin who was a member of the petty gentry, many other musketeers from Pskov and

Sebez, Cossack infantry, and infantry from *dependent towns* – and then they went away. The number of their wicked deeds was uncountable.

1. Ivan Meshchersky was prince of Novgorod. The "Germans" in this passage were Swedes.
2. Ivan Saltykov was the son of boyar Mikhail Glebovich Saltykov. The senior Saltykov was active in the effort to offer the tsardom ostensibly to the son of [Sigismund III Vasa](#), the monarch of the Polish-Lithuanian confederation, but in reality to Sigismund himself. Patriarch Hermogenes rejected in idea of a foreign tsar. [Dunning 2001](#), pp. 410-414, [Arakcheev 2004](#) p. 182.
3. Labutina locates this monastery on the right bank of the Velikaya River, south of Pskov, between the Nikita and "distant Panteleimon" monasteries. [Labutina 2011](#) pp. 233-235. See [Map 1](#).
4. Maslenitsa, also known as Butter Week or as Cheesefare Week, is the week preceding the beginning of the Great Lent.
5. Text may be missing here.
6. The [Pskovo-Pechersky Monastery](#) is located at the town of Pechory, about 50 km west of Pskov.
7. Promeshitsy (seen in text as Promeshitsy (Промешицы)) is located on the right bank of the Velikaya, between the town of Pskov and the [Cherekha River](#).

~1610 AD – 7118 AM (This is the 3rd of 3 entries for this year.)

Pan Lisowski with his Lithuanians and Circassians and *Voevoda* Andrey Prosovetsky with his Cossacks arrived in Velikiye Luki. At Pskov's request they went first to Pskov and then to Ivangorod, and then to Yama. They attacked the Germans¹ and drove them across the sea.

1. These "Germans" were Swedes.

~1611 AD – 7119 AM

Lisowski and his Lithuanians and Germans¹ marched past Pskov without stopping, but they stopped in Pskov's *dependent towns* and waged war for slightly less than four years. Prosovetsky and Valuyev's Cossacks fought with the Lithuanians not far from [Velikiye] Luki, and then they went to Moscow with Ivan Martynovich Zarutsky against the Lithuanians. People began to come to him from everywhere and these included Lyapunov and others.

At Christmas Grigory Valuyev arrived from the king at Smolensk with a force of Lithuanians and Russian *petty gentry*. They arrived unexpectedly in Velikiye Luki at night, killed a great number of Orthodox Christians, and burned down the town.

On March 23, Holy Saturday, the last pretender appeared from Novgorod, claiming to be Tsarevich Dmitry.²

That winter the Germans³ and the Novgorodians went past Pechory⁴ at night and continued on to burn down Zavelichye, then they went past Pskov without stopping.

The Lithuanians arrived in Pechory on the night of March 10 during the fifth week of Lent, just as the bell was ringing for the evening service. It was a surprise attack by Chodkiewicz.⁵ The gates were broken down by a battering ram⁶ and [the soldiers] remained in the town until the fifth hour. At the same time three hundred volunteers were recruited in Pskov and were sent under atamans Kibir and Serga Palaumov to lift the siege.

On Palm Sunday, March 17, Chodkiewicz arrived with heavy artillery which included big cannons named Samson and Baba. They stood outside of Pechory for six weeks and two days while they destroyed towers and fortifications. Seven assaults were made. They then went to Moscow with supplies for the Lithuanians who were sitting outside of the city.

That winter after Christmas Lisowski made a surprise attack on Pechory with German³ and Lithuanian support. They captured the fortress and all the markets and obtained a tremendous amount of plunder; they captured many people and assaulted the town many times. God offered little protection. [...] arrived [...] enemies [...] between the hills. He was at Izborsk, where he fought with Pskov troops, and he fought at Ostrov and at OPOCHKA and at Voronach, and, with his two thousand Lithuanians and Germans, he devastated the land of Pskov.

On April 15 Pskov Cossacks stated that they were going to Lisowski, but instead they went to the pretender at Ivangorod. Earlier Pskov had sent petitioners from throughout the entire land to Prince Dmitry Trubetskoy and to Ivan Zarutsky outside of Moscow informing them that Lisowski was with the Germans but that Chodkiewicz was outside of Pechory and that the Novgorodians and Germans were not about to leave. They also informed them that the pretender was planning to leave Ivangorod to lay siege to Pskov, and that many were arriving from all over seeking safety, but there was no help to be had.

During this time of troubles there was no *voevoda* in Pskov, only *secretary* Ivan Leonteyevich Lugovsky and the townsmen provided to help him. With these people he took care of all military and civilian matters. Through the grace of God the foreigners did not take control of a single town belonging to Pskov, but when the numbers of voevodas increased in Pskov, then the land of Pskov was devastated and its towns were occupied.

The Germans left Lisowski and crossed the border into Lithuania.

On June 26 Pskov Cossacks arrived from Novgorod with Novgorod foreigners. They stayed at Snetnaya Gora for the siege of Pskov.

On July 4 the Pskov petitioners arrived from Moscow with documents from Prokopy Lyapunov and from Ivan Zarutsky.

On [July] 8 the pretender arrived to lay siege to Pskov and he drove out all the livestock from Pskov.

On July 16 the Germans captured Novgorod the Great and ruled it for seven years.

On August 23 the pretender left Pskov for the Germans in Gdov and in Ivangorod.

Lisowski captured Krasny [Gorodok] and killed many Cossacks.

On [August] 31 Germans from Novgorod arrived in Pskov accompanied by *petty gentry* from Novgorod and Pskov.

1. Aleksander Józef Lisowski, a Polish-Lithuanian noble, was a soldier of fortune who recruited his mercenaries from many nationalities and ethnic groups.

2. [False Dmitry III](#).

3. The "Germans" here and below were Swedes.

4. The [Pskovo-Pechersky Monastery](#) is located at the town of Pechory, about 50 km west of Pskov.

5. [Jan Karol Chodkiewicz](#) – surname seen in the Pskov 3rd Chronicle as Khotkovsky (Хотковскон) and Khotkov (Хотков), and in the Pskov 1st Chronicle as Khoteyev (Хотѣев) and Khotkeyev (Хоткѣев) – was a prominent military commander in the Polish-Lithuanian army.

6. "Battering ram" — translated from context. The actual Russian word was "свинья" (svinya), which is usually translated as "wedge formation" in the context of attacking cavalry. [SRYa vol. 23](#) p. 164.

7. Some text appears to be missing.

~1612 AD – 7120 AM (This is the 1st of 2 entries for this year.)

On September 8 during a surprise attack led by Evert Horn¹ an explosive shell broke down the Vzvosky Gate on the Velikaya River. They remained outside of Pskov for five weeks.

On October 7 a German² force of forty-five hundred attacked Gdov.

Voevodas arrived in Pskov, Nikita Khvostov and Mikhail Miloslavsky, his chaplain and adviser, and Nikita Velyaminov³ arrived from Moscow along with the petitioners from the whole land [of Pskov] bearing documents from Zarutsky and Trubetskoy.⁴

1. [Evert Horn](#) was a Swedish field marshal.

2. These "Germans" were Swedes.

3. Nikita Dmitriyevich Velyaminov-Zernov Obinyakov was a voevoda in Pskov in 1611-1612. [PBS 2002](#), pp. 86-87.

~1612 AD – 7120 AM (This is the 2nd of 2 entries for this year.)

On December 4 the pretender passed through the Germans¹ on his way to Pskov. Lisowski made a surprise attack on the musketeers' settlement along the Mirozha River and he did considerable harm.

That winter a force of forty thousand Lithuanians including seven colonels, Shiryaiko and Nalivaiko and others, attacked Sebez.

On April 11 Ivan Pleshcheyev arrived from Moscow to perform reconnaissance with the Cossacks. At about that time Lisowski captured Zavolochye, a *dependent town* of Pskov.

On May 10 Cossacks were sent to Porkhov.

On [May] 18 the great pretender fled Pskov [...] ² beyond the town with Khovansky. ³ He was brought back to Pskov on the 20th and was placed in prison, and on July 1 he was taken to Moscow. Along the way Lisowski kept attacking them and caused them to panic and to scatter, and in the process Podyefer, the *hegumen* of Snetogorsk, and others were killed.

On June 8 the Germans and the Tatars were on their way from Porkhov, and on [June] 22 the Germans and the *petty gentry* and Nikita Vysheslavtsev arrived.

On July 7 the Germans arrived from Porkhov for a third time and they marched past Pskov on their way to Gdov. They killed many Pskovians, ninety in all, and [others?] were captured. Grain was very expensive in Pskov, with a *chetvertina* costing thirty *altyns*, but that *chetvertina* was small, in fact it was smaller than a large *osmak*, and a cow cost five rubles or more. Lisowski and the Russian *petty gentry* and the Lithuanians did many bad things in Pskov territory, behaving like wolves in the dependent towns, snatching and devouring on the sly. While Nikita Dmitriyevich Velyaminov ⁴ was *voevoda*, Germans and Russians came to Pskov and stayed on the left bank of the Velikaya River. Many Pskovians drowned in the Velikaya River when the floating bridge sank. This is the same Nikita [Velyaminov] who sent soldiers to peaceful areas which used to supply grain to Pskov, and he allowed them to fight for plunder, and that is why grain became expensive in Pskov and that is why so many perished later.

At about that time the people in Ivangorod were under siege by the Germans, and the whole land tearfully sought help from Prince Dmitry Trubetskoy at Moscow, and in Pskov as well, but no succor was to be had. A small number of Germans remained at Ivangorod, and the cannons and gunpowder in Ivangorod caused innumerable casualties.

At that time the Germans captured Yama and Koporye, towns which had protected Pskov for many years. There was no food to be had in Ivangorod, and if people ate animal hides, the Germans would take them away.

Lisowski remained in the spring for a week.

At that time the Sebez Cossacks and people from Oepochka captured Zavolochye from Lisowski and a large amount of broadcloth as well. They burned down the town and sent the *petty gentry*, Andrey Kvashnin, and others to Pskov. They had served together with Lisowski. The Lithuanians were defeated.

1. The "Germans" mentioned in the entries for this year were Swedes.

2. Text appears to be missing here. False Dmitry III fled towards Ivangorod, but he was captured beyond the town of Gdov. When Ivan Fedorovich Khovansky was *voevoda* of Ivangorod, he had supported the pretender, but as the *voevoda* of Pskov he participated in his expulsion and helped organize the chase. See [Lobachev 2007](#), also [Arakcheyev 2004](#) pp. 187, 188.

3. Prince Ivan Fedorovich Khovansky, a boyar, was the *voevoda* of Pskov 1612/1613-1615. [PBS 2002](#) p. 484.

4. Nikita Dmitriyevich Velyaminov-Zernov Obinyakov was a *voevoda* in Pskov in 1611-1612. [PBS 2002](#) p. 86-87.

~1613 AD – 7121 AM

On October 20 Moscow was taken from the Lithuanians. On Ascension Day Mikhail Fedorovich ascended the throne as Tsar and Grand Prince of All Russia. ¹ On October 28 of the following year Bishop Silvestr of Karelia came to Pskov.

The Germans ² came from Porkhov to Pechory and did considerable harm. The Moscow musketeers and the *petty gentry* were defeated in a gully.

That year the Germans took Gdov, a town belonging to Pskov, but the *voevodas* in Pskov were Ivan Khovansky³ and Mikhail Miloslavsky.⁴

1. Tsar [Mikhail I Fedorovich](#), the first of the Romanovs, reigned 1613-1645.
2. The "Germans" mentioned in the entry for this year were Swedes.
3. Prince Ivan Fedorovich Khovansky, a boyar, was the voevoda of Pskov 1612/1613-1615. [PBS 2002](#) p. 484.
4. Mikhail Miroslavsky, identified as a voevoda here, was a *secretary* in Pskov from March 1613 to April 1614. [PBS 2002](#) p. 309.

~1614 AD – 7122 AM

In the summer Fedor Fedulov, a man of trade, led soldiers and took Gdov by surprise. A princeling and seven hundred men soon arrived to lay a siege. Then people from Pskov arrived at Gdov quickly and stealthily, and defeated the Germans and seized the artillery. That same year the son of the king and Evert Horn arrived with artillery, knocked down most of the fortifications and took Gdov and expelled the residents.¹

That spring Lisowski arrived in Pskov to make peace, and he made peace with Polotsk so that no Pskov soldiers would fight there. They took a solemn oath and left for Smolensk, taking advantage of Lithuanian supplies along the way.

There was an omen in the heavens: in winter nights blood-red moons were seen moving above the Varlaamsky Gate and throughout Zapskovye.²

1. Yu. A. Afanasyev ([Afanas'yev 2007-2009](#), 28/2008 pp. 8-14) studied multiple sources which mentioned the attacks by the Swedes on Gdov and he created the following timeline:
 - a. 1612. Gdov is captured by the Swedes.
 - b. June 1613: Fedor Fedulov of Pskov recaptures Gdov.
 - c. August 1613: Unsuccessful attempt by a Saxon prince, a relative of Gustavus Adolphus, to recapture Gdov.
 - d. Beginning of 1614: Unsuccessful attempt by Evert Horn to recapture Gdov.
 - e. September 1614: [Gustavus Adolphus](#) recaptures Gdov.Using this knowledge, the above entry and the final entry of the 1613/7121 entry might be combined and parsed as follows:

- "That year the Germans (Swedes) took [Gdov](#), a town belonging to Pskov, but the *voevodas* in Pskov were Ivan Khovansky and Mikhail Miloslavsky." (Item a.)
 - "In the summer Fedor Fedulov, a man of trade, led soldiers and took Gdov by surprise." (Item b.)
 - "A princeling and seven hundred men soon arrived to lay a siege." (Item c.)
 - "Then people from Pskov arrived at Gdov quickly and stealthily and defeated the Germans and seized the artillery." (Item b.)
 - "That same year the son of the king (probably item c.) and [Evert Horn](#) (item d.) arrived with artillery, knocked down most of the fortifications and took Gdov and expelled the residents (item e.)"
2. The Varlaamsky Gate was in the far northwest corner of Zapskovye and was not far from the [Church of St. Varlaam of Khutyn](#). Zapskovye appears on [Map 1](#).

~1615 AD – 7123 AM

Prince Ivan Khovansky¹ and others rode off from Pskov for Moscow and he was followed at various times by Pskovians from three hundred families.

On May 28 *voevoda* Vasily Petrovich Morozov² arrived, and with him were Fedor Buturlin³ and Gagarin, a special-task⁴ voevoda.

On June 28 Germans⁵ from the king at Gdov arrived at the outskirts of Pskov and they drove off Pskov cattle herds. They came in a force of three hundred select men, but by the grace of God these Germans were defeated and forty of them were captured alive.

On early Sunday morning, July 30, at the first hour of the day, Swedish King Gustavus Adolphus appeared unexpectedly at the God-protected town of Pskov with sixteen thousand Germans and Russian Circassians, and they occupied Snetaya Gora. On that same day both sides joined in a great battle near the town. By the grace of God in His ineffable power, a shot from an arquebus struck the head of Evert Horn, the arrogant leader who was to have captured the town: he was the greatest threat of all to the blood of

Christians. On August 15 they arrived at Pskov at the Varlaamsky Gate⁶ and there created a foul place for worship for themselves, complete with percussion instruments, tambourines and horns. They began to dig trenches near the town, and along and across the Polye area they began to erect gabions and wicker fences and yards and small fortifications, and they built a larger fortification to the side, where the king himself would stand. More than ten fortifications were placed around Pskov and two bridges were built across the Velikaya River. It was a strong encirclement about the town. They treated monasteries shamefully, setting fire to them, and dug many mines and God showed his mercy in all these matters.⁷ He (the king) ordered that a barrage commence from fifteen cannons at three locations near [the Monastery of] the Prophet Elias on the west side of the Velikaya River, and within three days they destroyed a tower and knocked a wall to the ground. There were many disbelieving individuals who, as they rode into the town, all the while unanimously proclaimed to the townspeople that God would help against the enemy; these people witnessed a great discharge of weapons from the cupola of the Church of Blessed Varlaam⁶ and saw many brave men in the king's regiments being shot to death by balls directed by God, lest the boast of the godless be fulfilled that the town of Pskov would fall in three days. Because of this the king ordered that the church be fired upon for three days, and so seven hundred units of heated shot were fired at the town as well as an uncounted number of plain iron cannon balls. The townspeople and the Germans sortied every day to join in fierce battle, but through the mercy of God the townspeople survived.

1. Prince Ivan Fedorovich Khovansky, a boyar, was the voevoda of Pskov 1612/1613-1615. [PBS 2002](#) p. 484.
2. Vasily Petrovich Morozov (?-1630), statesman and military leader, served as voevoda of Pskov in 1615-1616. [PBS 2002](#) p. 316.
3. Fedor Leontyevich Buturlin was voevoda in Pskov in 1614-1616. [PBS 2002](#) p. 69-70.
4. "special-task" –"выезжий," as defined in [POS](#), v. 4, p. 82. However, [SRYA](#) вып. 3 p. 201 suggests that the word indicates a voevoda selected for service abroad. Prince Afanasy Fedorovich Garagin was a "special-task voevoda" in Pskov in 1615-1616 [PBS 2002](#) p. 105.
5. The "Germans" mentioned in the entry for this year were Swedes.
6. The Varlaamsky Gate was in the extreme northwest corner of [Zapskovye](#) and was not far from the [Church of St. Varlaam of Khutyn](#). Zapskovye appears on [Map 1](#).
7. "And God showed ..." – the incongruity here suggests that some text may be missing. So likewise might be the case regarding the "disbelieving individuals."

~1616 AD – 7124 AM (This is the 1st of 2 entries for this year.)

On October 9 Latin¹ regiments made a bold move against blessed Pskov: their damnable plan was to capture Pskov in short order. Divine power stopped their plans from succeeding: the priests and the entire *congregation* held a prayer service on the outer porch of the Church of Blessed Varlaam,² and others sang a prayer service at the Church of the Life-giving Trinity. At that time the town was under a heavy bombardment from all of the artillery and some townspeople were returning the fire, others were throwing rocks or pouring crap on the attackers or hurling logs at them. This continued into evening hours. Many people behind the wall were hit by cannon fire coming from Zavelichye across the river from the Church of Elias the Prophet. Thus on that day the Lord freed his town and his people from the Latins, and those who were killed were buried at Holy Trinity. Then they fired at the Church of the Life-giving Trinity but they did not hit it. On [October] 17 the pagans departed from Pskov.

Voevodas Ivan Pleshcheyev and Sobakin and the Cossacks arrived in Pskov, but they stayed at Opochna and did not help Pskov at all.³

While the king was besieging Pskov, some Cossacks joined together and went to Moscow where they petitioned the Tsar to send them to fight the Swedish king outside of Pskov. The boyars reflected on this proposal and enticed the best of the men to go to Moscow, but they sortied out against those remaining and many were killed.

Ivan⁴ died on October 24. He had lived for twenty-two years in the wall, eating fish but not bread. He lived in the town as if he were in a hermitage, in complete silence.

1. This use of "Latin" originally implied "Roman Catholic." By the time of [Gustavus Adolphus](#), Sweden, of course, was a Protestant country and "Latin" was sometimes used to refer to non-Orthodox European Christians.
2. The Church of St. Varlaam of Khutyn was in the far northwest corner of Zapskovye. Zapskovye appears on [Map 1](#).
3. Ivan Dmitriyevich Pleshcheyev and Sergey Stepanovich Sobakin were Pskov voevodas in 1616-1617. [PBS 2002](#) pp. 365, 424.
4. Ivan (the Russian equivalent of "John"). Is commemorated as [St. John the Hermit of Pskov](#).

~1616 AD – 7124 AM (This is the 2nd of 2 entries for this year.)

Karl Antsy,¹ another son of the king, arrived at the outskirts of Pskov on August 11, and he built a small fortification at [the Church of] St. Nicolas the Wonder Worker at Ustye² at the mouths of the Velikaya River.

1. The [Pskov 1st Chronicle](#) (p. 129) identifies Antsy as the son of Charles and the younger brother of Gustavus [Adolphus] (and?) Phillip.
2. St. Nicolas at Ustye is about 13 km northwest of the center of Pskov, at the mouth of the Velikaya River where it empties into Lake Pskov.

~1617 AD – 7125 AM

On December 10 the small fortification was captured and the remaining Germans¹ were driven out. The Germans made peace with the sovereign and they gave up towns of Novgorod, Porkhov, and Ladoga. They established a schedule for Russians who wished to leave for Rus' and then to return at a later date.

That autumn Władysław,² the son of king Sigismund, arrived in Moscow with some Poles and Lithuanians and peace was made for fourteen years. He was given twelve towns in the Seversk³ region as well as Sebezh, a Pskov *dependent town*. They exchanged prisoners – Struś's⁴ nobles and their comrades whom the Cossacks had captured in Moscow – giving in exchange *Metropolitan* Filaret (who would come from Lithuania in the following year), Prince Mikhail Shein, and Prince Ivan Pugovka.⁵

That winter during the Great Lent a star shaped like a spear appeared. It moved from the east to the south, becoming visible in the evening and setting in the west before dawn. It presaged the arrival of the Turks in Lithuania and that of the Crimeans in the following year.

1. These "Germans" were Swedes. The fortification was that which was mentioned in the entry for the preceding year, ~1616/7124.
2. [Władysław IV Vasa](#), reigned in the Polish-Lithuanian Confederacy 1632-1648. Name also seen as Władysław IV Waza (Polish), Vladislaus IV Vasa (Latin), or Ladislaus IV Vasa (Latin), Vladislovas IV Vaza (Lithuanian), and Vladislav Sigismundovich (Russian).
3. The Seversk region equates roughly to the Chernigov Principality, located in northwestern Ukraine; the towns included Bryansk, Chernigov, Novgorod-Seversky, Starodub etc.
4. [Mikołaj Struś](#) (1577-1627), (seen as "Trus/Трѹс" in the text); for several months in 1612 he was the commandant of the Polish-Lithuanian garrison which occupied the Moscow Kremlin.
5. [Mikhail Borisovich Shein](#) (? - 1634) was a leading Russian general who had been captured by the Poles at the first siege of Smolensk in 1611. [Ivan Ivanovich Shuisky "Pugovka"](#) (~1556 --1638), a boyar, had been held captive in Poland since 1609.

~1618 AD – 7126 AM

Theophanes, the Patriarch of Jerusalem, arrived in Moscow with many gifts and relics and made Filaret patriarch¹ – he was the father of the tsar. Then the metropolitan of Macedonia arrived.

The Turkish tsar arrived in Lithuania after he had built bridges and crossed the Danube.²

On the Feast of the Nativity of John [the Baptist, June 24] hail destroyed the crops on the Pokamenya River.³

Prince Ivan Fedorovich Troyekurov⁴ was in Pskov and he took for the sovereign a quarter share of the grain crop from monasteries and churches. It was to be used by the military as the sovereign's villages which had previously provided provisions for soldiers had been given to the boyars as *service tenure lands*.⁵ However this man who had brought harm to God's churches and ruin to the whole community ended his evil life quickly. He was murdered in Moscow by poison in a drink provided by his own people and he died through a loss of blood, expressing his regret for having inflicted such harm on the entire land of Pskov.

1. Theophanes III was the patriarch of Jerusalem (1608-1644). The Russian patriarch Filaret was the father of Tsar Michael Romanov.
2. The "Turkish tsar" was Ottoman [Sultan Osman II](#), and the conflict was the [Moldavian Magnate Wars](#).
3. The Pokamenya (Покаменья) River is unlocated but presumably in Pskov territory.
4. Ivan Fedorovich Troyekurov (~1565-1620), prince and boyar, served as a voevoda in Pskov in 1618-1619. [PBS 2002](#) p. 453.
5. "Service tenure land" was land held contingent upon service to a grand prince or a tsar.

~1622 AD – 7130 AM (This is the 1st of 2 entries for this year.)

The Germans¹ relinquished Gdov to the Sovereign.

1. These "Germans" were Swedes.

~1622 AD – 7130 AM (This is the 2nd of 2 entries for this year.)

On September 16 a [miraculous] cure was attributed to the local icon¹ of Nicolas the Wonder Worker which was located in the vestibule: a widow regained her sight. This happened on a Sunday during a prayer service.

1. A "local icon" is an icon depicting a person or an event for which a church takes its name.

~1623 AD – 7131 AM

Because of the wrath of God grain crops in many Western countries were destroyed by frost and hail. There was a great famine, such that in Gdansk and in Riga on the trade route to Rus', a *barrel* of grain was priced from twenty and thirty rubles, and people abroad were eating meat from loathsome kinds of animals and from horses, and even eating human flesh. Other towns suffered from earthquakes and fire and floods.

~1625 AD – 7133 AM

On September 16 from the third hour of the night until the ninth hour of the night on Friday [morning] there was an omen in the moon: as everyone could observe, it diminished in size until little remained of it, as if it were a dark cloth.¹

On [September] 27 many people saw a large flame coming from Holy Trinity. Some people say that they dreamed that the cupola of the Holy Trinity had fallen, but others [dreamed] that it was the bell tower and the bells which fell.

In the spring of that year water was high in the sea and in the lakes and in the rivers throughout the world, and it remained as such without receding from the Feast of the Annunciation [March 15] until the feast of St. Nicolas [May 9]. The Germans say that two lands were flooded: Athens and in it all the

lands which had come to learn wisdom, concerning which many books are written, and that in Lübeck people and cattle drowned and they had to use boats to move from building to building all year.

1. A partial lunar eclipse occurred [on that date](#).

~1626 AD – 7134 AM

In springtime during Holy Week there was a much greater catch of snet¹ than in previous years. They were found in the Pskova River as far as the upper lattices² where they were caught with nets from the river bank, in the Velikaya River as far as Vybuty,³ and about twenty-five *versts* up the Cherekha River, and for twenty *versts* or more up the Mnoga River.⁴

1. The snet or [snetok](#) is a type of fresh-water smelt, *Osmerus eperlanus eperlanus m. spirinchus*. The [Snetogorsk Monastery](#) takes its name from this creature.
2. The lattices crossed the upper in-town reaches of the Pskova River and they were designed to prevent undesired access to the town. An analogous structure was located at the mouth of the Pskova between two towers, the Ploskaya and the Vysokaya.
3. [Vybuty](#), the legendary birthplace of Princess Olga, is on the Velikaya River, some 12 km south of Pskov.
4. The Mnoga river, a tributary of the Velikaya, enters the Velikaya about a kilometer south of the Cherekha.

~1627 AD – 7135 AM

[No entry]

~1628 AD – 7136 AM

Prince Vasily Turenin and *secretary* Tretyak Kopnin¹ built a government still to supply taverns, and sacramental wine was taken from merchants for the government to sell to trusted officials at a high price. Church estates and monastery [...] non-productive were written off to the sovereign, and resident entailers³ were evicted. The construction of monasteries and churches ceased, and there were no services held during the year to mark the commemorative days for the churches. As they had planned, they farmed out tax collecting rights to kvass⁴ brewers, wagoners, tar distillers and bath attendants, and from year to year there were increasing profits and surcharges, and this affected public clerks as well.

1. Vasily Ivanovich Turenin (? - 1634) served as *voevoda* in Pskov in 1626-1628. Tretyak Kopnin (? - 1641) served in Pskov as a secretary from February 1624 through May 1629.- [PBS 2002](#) pp. 457, 245.
2. One or more words may be missing here.
3. An "entailer" was a person who would entrust his possessions to a monastery to be used for his living expenses, with the understanding that whatever remained after his death would belong to the monastery.
4. [Kvass](#) is a low-alcohol fermented beverage made from bread.

~1629 AD – 7137 AM

In Moscow a servant of Ivan Nikitich by the name of Khmelevsky and his companions, also Muscovites, purchased the Pskov taverns and sold wine for four *altyns* per stopa,¹ but it was a larger stopa. Then Vaska Boldin purchased rights to build taverns in garrisons and in the outlying districts – in Pechki, in Talavsk, in Yeliny and in Usitva;² then Nikula Khozin did the same along the Narva River, in Kamy, Kurechka, Kunest, and in Olgin Krest.³

1. A *stopa*, a measurement of wine, might have amounted to slightly more than a half a liter.
2. Pechki (Печки) is about 21 km west of Pskov, on the southern shore of Lake Pskov; Talavsk (Талавск) is probably the island of Talaben (Талабен) off the eastern shore of Lake Pskov; Yeliny ([Елины](#)) is a village about 15 km to the southwest of [Ostrov](#), about halfway between that town and Vyshegorodok; Usitva (Уситва) was located on the Velikaya River in the present-day Palkinsky raion of the Pskov oblast, roughly 45 km south-southwest of Pskov (see ~1470, footnote 6).
- 3.

3. Камье (Камье), Куречка (Куречка), Кунест (Кунестъ), and Olgin Krest ([Ольгин крест](#)) were all on the eastern side of the Narva River; there is a town named Kunest about 15 km south of Gdov, but its location does not match the chronicle statement.

~1630 AD – 7138 AM

Seventeen thousand people died in an epidemic in Pechory.¹ It lasted from Elijah's Day [July 20] until Christmas.

1. [The Pskovo-Pechersky Monastery](#) is located at the town of Pechory, about 50 km west of Pskov.

~1631 AD – 7139 AM

Prince Nikita Mikhailovich Mezetsky and Pimen Matveyevich Yushkov¹ replaced the stone lower lattices² at the mouth of the Pskova River, where it empties into the Velikaya River. The cost was five hundred rubles and they were made by Pskov stonemasons. The previous lattices had been made of wood.

1. Mezetsky and Yushkov were *voevodas* in Pskov in 1630-1632. [PBS 2002](#) pp. 301, 517.

2. The topic here is actually the structure in which the lattice-like gates were mounted. The lower lattice structure was at the mouth of the Pskova River and was between the two towers (the Ploskaya and the Vysokaya) and it was designed to prevent undesired access to the town from the Velikaya River. An analogous lattice structure protected the town at the upper Pskova River.

~1632 AD – 7140 AM

At the time when they¹ were the civil authorities, many refugees arrived from Lithuanian territory. They were Orthodox Russian Christian men with their wives and children, and they were driven by great need and extortion and starvation and by oppression at the hands of the Lithuanians. Many of them were forcibly recorded by the *petty gentry* as belonging to the peasantry, and many wandered in chains through the town begging, and those who did not wish to do so were held in prisons until they were taken into legal bondage. It was established that nobody other than peasants belonging to the petty gentry would be allowed to transport more than a half a *poood* of salt beyond the city on their own.

German² merchants brought a trade charter from Moscow which authorized them to establish a German quarter in Pskov and to enter the town and to conduct business within Pskov. Archbishop Ioasif and the people of Pskov petitioned the sovereign not to allow Germans in Pskov. The petition was not accepted and Ioasif was forbidden to conduct services and to give blessings. Many Germans entered Pskov and rode about the town without restriction and an area was measured out in Sennaya Niva³ where the German quarter was to be located. Whenever Russians came from German lands, they were all handed back to the Germans, and in Novgorod more than seven hundred families were handed over and many were executed. From that time on they no longer left for Rus'.

After Easter the people of Pskov collected three thousand rubles and sent them to the sovereign in Moscow.

In June a German arrived in Pskov from Moscow and he had been directed to dig a moat around Pskov. He walked freely around the town alone with test prods and tested the ground along the walls.

1. "They" are presumably Nikita Mikhailovich Mezetsky and Pimen Matveyevich Yushkov, mentioned in the entry for ~1631/7139, who were *voevodas* at this time.

2. Sweden was in control of present-day Estonia at this time, so these "Germans" may have been Swedes.

3. Sennaya Niva was not far from the new marketplace.

~1633 AD – 7141 AM (This is the 1st of 3 entries for this year.)

On May 14 Pskov soldiers marched on Osveya and burned down the village and brought back many captives and drowned others in the Daugava River. On the following day they destroyed and burned

down Druya and returned to Pskov on the 20th of the month. On June 26 they were at Ludza, and on July 14 they returned to Pskov.

In November [soldiers] from Toropets and Velikiye Luki captured the Lithuanian town of Nevel. At that time the Lithuanians fled from Sebez and [soldiers] from OPOCHKA occupied Sebez and killed the remaining Lithuanians.

~1633 AD – 7141 AM (This is the second of 3 entries for this year.)

The sovereign showed favor to Pskov and did not order that a share of the crop be taken from monasteries and churches; but from an eighth of a share up to 11011 *chetverts*¹ less a *chetverik* arrived at the Krom for the sovereign each year.

1. The "11011" is given as such in the text ([Pskov 3rd Chronicle](#) p. 282).

~1633 AD – 7141 AM (This is the 3rd of 3 entries for this year.)

The sovereign levied the first tax on Pskov monasteries, taken from those which were functioning and from those which were not,¹ from 589 *chetverts* (fifty-one rubles and eighteen *altyns*) – with expenses it amounted to sixty rubles, from which there was the maintenance (*oklada*) for two horsemen, and a horseman cost seventy rubles or more. On August 4 they rode off to Moscow from all the monasteries, and they arrived from Vyazma on November 2 [~1634 AD – 7]142 AM and other members remained in Vyazma. For carts they took five rubles apiece to Moscow along with a voluntary [...] ² greater, on February 2 [~1634 AD – 7]142 AM they handed over those taxes.³

1. "functioning and those which were not" – "з жилово и пустово." The translation of this entry is largely conjectural.

2. [Nasonov 1955](#) (p. 283) states that a word is apparently missing here, which renders the translation of several preceding words speculative.

3. The language of this entry is unclear, perhaps defective, and the translation is tentative. E. A. Bolkhovitinov, who in the early 19th century apparently examined Pskov documents which are no longer to be found, offers the following as a synopsis of the events of 1633 involving taxation: "The requirement for providing a one-eighth share of the crop was lifted from monastery and church lands; the share had brought 11 011 *chetverts* less a *chetvertik* to the tsar's storage facilities every year. But in its place there was instituted [a tax] of 589 chets amounting to 51 rubles and 18 altyns from Pskov monasterial residences both functioning and empty, and up to 60 rubles with expenses. In addition to that, from these chets there was the maintenance of two horsemen, and from other districts they extracted five rubles apiece for each cart. From that time onward merchants and townsmen were taxed at a rate of twenty percent for their goods."

[Bolkhovitinov 1831](#) p. 498.

~1634 AD – 7142 AM (This is the 1st of 2 entries for this year.)

Fedor Andreyevich Yeletsky¹ was prince. During the time of this prince, the Lithuanians arrived in Vyshegorodok area and did great harm there and in the Yeliny² region as well.

Townsmen in Pskov [...] ³ at night on the walls, and in the day they removed obstructions from(?) the Velikaya River.

Cossacks defeated the Lithuanians at Grivy⁴ and brought those foreigners back to Pskov; many Lithuanians were killed in the Kochanova Settlement⁵ and others were ransomed.

1. Fedor Andreyevich Yeletsky (? - 1638) was a military and governmental official. He was the *voevoda* of Pskov 1632-1634 and 1635. [PBS 2002](#) pp. 168-169.

2. Yeliny is a village about 15 km to the southwest of [Ostrov](#), about halfway between that town and Vyshegorodok.

3. Possibly defective text; it is not stated what they were doing on the walls.

4. Grivy is about 5 km to the southeast of [Opochka](#), which itself is about 130 km south of Pskov.

5. The Kochanova Settlement (Кочанова слобода) is the present-day hamlet of Kachanovo in the Palkinskaya District of the Pskov Oblast, about 60 km southeast of Pskov.

~1634 AD - 7142 AM (This is the second of 2 entries for this year.)

On November 5 the Cossacks were located along the Velikaya River as far as Kolbezhitsy¹ and they were ordered to drink and eat like peasants. A safe-conduct letter affecting Lithuanians arrived from Moscow.

On January 23 Prince Dmitry Yefimiyev Voyeykov² and all of his soldiers marched on the Lithuanians at Sebezh. He was accompanied by Petr Nogin,³ a leader of the musketeers, his old regiment, and by the residents of the *dependent towns*. They were in Sebezh and in OPOCHKA. The Lithuanians burned and destroyed Voronach and did the same to Vorontsovo.⁴ They set fire to the *posad* at Ostrov and destroyed it and did all sorts of harm. People pinned their hopes on him (Voyeykov) and looked to him to protect them from the Lithuanians. He arrived in Pskov on February 3. Considerable harm was being done to goods and supplies belonging to monasteries and churches, and the Lithuanians burned and laid waste to the lands of Pskov and Rzheva and then they set off for Polotsk, and on [February] 21 soldiers were sent to OPOCHKA.

At about the same time the Lithuanians arrived in Pechory.⁵ They set fire to the *posad* and to merchants' stalls and then they departed. A force was created consisting of a small number of Pskov citizens, a musketeer regiment led by Nikita Annenkov, the *petty gentry*, monastery workers and about seventy horsemen. They engaged and defeated the Lithuanians at the border and captured twenty-seven of those foreigners and the rest fled to Ludza. All of the soldiers arrived in Pskov from OPOCHKA on February 19. On [February] 22 the Lithuanians arrived at OPOCHKA, captured some people, set fire to the *posad*, and then departed. At about that time Sebezh troops captured seven Lithuanians. There had been seven hundred Lithuanians outside of Sebezh, and they went to Velikiye Luki during Holy Week and then they went on to [Staraya] Russa. It was an extremely dangerous time for the people of Pskov and they stood armed all night on the walls, joined by street guards and by residents of the *posad*. Throughout the entire day they cleaned up the wall along the Velikaya River and filled [the moats] with water and they made the Vlasyevsky Gate the sole entrance to the town. Then [they sent] conscripts with picks and shovels to Smolensk.

On April 6 conscripts from monastery lands arrived from Moscow. They had been sent to Moscow again to replace deserters, but they had been ordered to serve in Pskov upon their departure. There were, however, some who had been at the siege at Dorogobuzh and many of them died of disease, so not many actually reached Pskov and even those who did were late.

In April Moscow officials arrived in Pskov to tax the townsmen and to collect for the sovereign twenty percent⁶ of income from all property, to be paid to Moscow soldiers, and this was a great burden on the people of Pskov.

On June 23 the Cossacks defeated the Lithuanians, capturing twenty of them. Only one of our men was killed in that battle, and that was Gerasim Khozin.

That summer the sovereign made peace with the Lithuanians. He turned over to them sixteen towns as well as the cannons which our people had taken at Osveya, Sebezh, Krasny and Nevel, and also all seven hundred horse-drawn transport vehicles (from *dependent towns*?) and two-wheeled carts as well, with vehicles valued at three and a half and at four rubles apiece, but more than two hundred arrived empty from Sebezh as there was nothing to carry.⁷

1. Judging from the information presented in [Yanin 1998](#) (p. 120), Kolbezhitsy was on the left bank of the Velikaya River, approximately 32 km south of Pskov. See also [Marasinova 1966](#) pp. 115-116.

2. Dmitry Yefimiyev Voyeykov was a *voevoda* in Pskov in 1632-1635. [PBS 2002](#) p. 96.

3. Petr Nogin was also a *voevoda* in Izborsk in 1643. [PBS 2002](#) p. 336.

4. Vorontsovo is located 23 km southwest of the town of Ostrov.

5. The [Pskovo-Pechersky Monastery](#) is located at the town of Pechory, about 50 km west of Pskov.

6. Twenty percent – "5-я деньга (pyataya denga)." See [Klyuchevsky 1994](#), pp. 251-253.

7. The translation of the final sentence is somewhat speculative as the language is quite unclear. [Bolkhovitinov 1831](#) (p. 500), perhaps with access to some ancillary texts, states that the vehicles were to be used in transporting Polish troops, and that it was the two-wheeled carts which were valued from two and a half to three rubles.

~1636 AD – 7144 AM

During the time of Prince Yeletsky¹ Pskovians were prohibited from trading in flax. Instead, a Moscow merchant was sent and was directed to make purchases for the sovereign at a price set in Moscow. Great harm was done to monasteries and to people and there was violence and theft, and coinage was bad and prices were fixed and purchases were not conducted through mutual consent. There was great sorrow and unspoken hostility and there were restrictions throughout the whole land on buying and selling anything above the established price.

1. Fedor Andreyevich Yeletsky (? - 1638) was a military and governmental official. He was the *voevoda* of Pskov 1632-1634 and 1635. [PBS 2002](#) pp. 168-169.

~1637 AD – 7145 AM

On September 29 a twelve-year-old boy was walking in Polonishche towards the square at the Church of St. Anastasia and he was seized by a force like the wind, and there appeared to him a being similar to a person with wings but without legs. The being said to him, "Don't be afraid. Go and tell all the people living nearby to live in repentance and in purity. But should they not begin to do this, then the great wrath of God will descend upon this town." He then departed from him on wings which stretched higher than from the ground to the cross atop the Church of the Great Martyr Anastasia.

On October 1 after the celebration of the liturgy marking the Intercession of the Most Holy Theotokos, a wondrous miracle took place at the Church of the Blessed Princes Boris and Gleb, which was located at the market place in Zastenye, at the Motylnaya Gridnitsa.¹ When a priest of that church by the name of Ioanniky unlocked the church and went in to pray for his deceased parents, he saw that all ninety-seven candles were burning. He was terrified and immediately cried out [and informed] the people and Prince Fedor Semenovich Kurakin² and Archbishop Levky [of what he had seen]. A prayer service accompanied by the ringing of bells was conducted.

At the Monastery of St. Nicolas the Wonder Worker in Peski there were two coverings (*pelena*) around the whole altar table; the one in front of the altar table was lamé (*zlotnaya*); a movable icon of the Theotokos stood on the east side of the altar, and the covering (*pelena*) towards the altar burned up entirely and a large part of the [icon] stand caught fire and burned itself out, but the other covering remained whole and unharmed in any way, even though it was next to the burnt covering near the *synthronon*. On the altar table everything was intact – the gospel book and the crosses and the altar coverings (*pokrovy*)– as if it had been isolated from the fire around the altar. The cross was slightly blackened near its base, and the altar boards (were charred?) from the great fire. This happened on January 22; the fire went out by itself, but only God and [St.] Nicolas know how that happened. The first antimins had been placed on the altar table in 7012 AM [~1504 AD]; the second – in 7058 AM [~1550 AD], and the third – on January 29, 7145 AM [~1637 AD]. The church was consecrated under under *Hegumen* Iosif and widowed deacon Galaktionishch.³

1. The Russian word "gridnitsa" ([гридница](#)) originally referred to a structure used by a prince and his *druzhina* (retinue) as a residence and for receptions and formal ceremonies. In Pskov it appears to have come to refer to a multipurpose community structure used for anything from holding legal proceedings to housing cattle.

2. Prince Fedor Semenovich Kurakin was a *voevoda* in Pskov in 1635-1639. [PBS 2002](#) p. 263.

3. The account of the wonder which occurred at the Monastery of St. Nicolas is difficult to follow, not only because of the language used, but also because it might be reflecting the placement of objects on or about the altar peculiar to Pskov itself – the entries for ~1435/6943 and ~1453/6961 indicate that Pskov had unique liturgical rites and customs. The references to the two "coverings" (*pelena*) appear to be to the inner white altar vestment known as the *sryachitsa* in Russian and *katasarkion* in Greek, and the lamé covering appears to be the outer altar vestment, the *inditia*, which traditionally is ornate. The east side of the altar is a common location for a lampstand holding seven lamps, the top one

of which is usually kept lit, and that might have been the source of the fire. The *synthronon* is in the apse of an Orthodox church, on the eastern wall; it has seats for the bishop and clergy. An *antimins* (Greek: *antimesion*) is a cloth containing relics and it is required for the celebration of the sacred liturgy. Cf. [Averky 2000](#). Peski appears on [Map 1](#).

~1642 AD – 7150 AM

On January 9, a lamp lit by itself in front of the icon of the Intercession of the Theotokos in the vestibule of the Church of the Intercession of the Theotokos in the Marketplace. This happened at the third hour of the night, and that was during the time when Mikhail Petrovich Pronsky¹ was prince and Levky was archbishop. In that same year a lamp lit itself in the Church of the Savior on the Mirozha, and similar wonders took place elsewhere. In the Ostrov region a man with the countenance of an angel, shining like the sun, appeared to a peasant and the peasant was absolutely terrified. And near (the Monastery of) the Resurrection in the Stadishche area of Zapskovye a poor widow was awakened at night in her bed and was summoned from her room. When she left her room, she saw a man of gigantic height wearing the white chasuble of a priest, with a cross in one hand and a burning candle in the other, and he addressed her by name and spoke thusly, "Go to Archbishop Levky and tell him that [people] are to live in repentance and in purity and in truth and in justice, and are to refrain from doing evil acts." He taught her many similar things, but because of her fright and because of his radiance, she was unable to stand, and he left her. So similarly did a man from Ostrov instruct a good man, and both learned of the wrath of God and the punishment of us sinners. And in those years tears from icons of the Theotokos flowed in many places.

During the time of Prince Mikhail Petrovich Pronsky, the son² of the king of Denmark visited Moscow and then returned to his country; afterwards Moscow sent Proyestev as an envoy to Denmark.

1. Prince Pronsky was *voevoda* of Pskov in 1641-1642.

2. This was [Valdemar Christian](#) of Schleswig-Holstein; see [Dukes 2004](#) pp. 206-208.

~1643 AD – 7151 AM

The son of the [Danish] king came to Pskov and many boyars and a protective force of musketeers were sent from Moscow to Pskov and he was greeted with great honor and was given many gifts. He was in Moscow for more than a year and a half and he was released¹ to go to his own country in 7154 AM [~1646]. The costs incurred for [his] food and transport were enormous.

1. He had been detained for political reasons; see [Dukes 2004](#) pp. 206-208.

~1645 AD – 7153 AM

On June 23 a great panic arose, stretching from the Lithuanian border to beyond Novgorod and almost as far as Moscow, and monastery and church coffers were brought to towns from monasteries and parishes. In Pskov word spread that the Danes and the Lithuanians had joined forces to besiege Pskov, or that they would be going to Moscow to rescue the son of the king from Moscow. At the same time Lithuanians were fleeing from the Russian border, fearing that they would soon be attacked by Russians.

On July 13 Grand Prince and Tsar of All Russia Mikhail Fedorovich died. His death was followed in August by that of the tsaritsa, blessed Yevdokia.

1. Tsar [Mikhail Fedorovich Romanov](#) ruled from 1613 to 1645.\

~1646 AD – 7154 AM (This is the 1st of 2 entries for this year.)

On September 2, the day when Aleksey Mikhailovich was proclaimed Sovereign Tsar and Grand Prince of all Russia, he made Prince Aleksey Nikitich Trubetskoy a *boyar*, and Boyar and Majordomo (*dvoretsky*) Prince Aleksey Mikhailovich Lvov informed him of the fact.

When the sovereign Tsar and Grand Prince Aleksey Mikhailovich was crowned Tsar of All Russia on September 28, he made Nikita Ivanovich Romanov a boyar, and boyar and majordomo Prince Aleksey Mikhailovich Lvov informed him of the fact. On the same date the sovereign made Vasily Ivanovich Streshnev a boyar and this was announced to him by *attendant* Stefan Matveyevich Proyestev. On that date Prince Dmitry Petrovich Lvov was made an attendant and this was announced to him by Ivan Gavrenev, a *counselor state secretary*.

On September 29 the sovereign made Prince Yakov Kudenetovich Cherkasky a boyar and this was announced to him by Boyar Vasily Petrovich Sheremetev. On that same day the sovereign made Ivan Ivanovich Balabolda-Saltykov a boyar, and this was announced to him by Boyar and Master of the Armory (*oruzhnichny*) Grigory Gavrilovich Pushkin. On that same day Prince Petr Fedorovich Volkhonsky was made an attendant and this was announced to him by Ivan Gavrenev, a *counselor state secretary*. On the same date Semen Lukyanovich Streshnev was made royal carver en route¹, and this was announced to him by Ivan Mikhailovich Anichkov, the senior personal attendant to the Tsar (*stryapchy s klyuchem*).

On September 30 the sovereign made Prince Fedor Semenovich Kurakin a boyar and this was announced to him by boyar Vasily Ivanovich Streshnev. On that same date the sovereign made Fedor Stepanovich Streshnev a boyar and this was announced to him by Fedor Likhachov, the seal-keeper (*pechatnik*). On the same day the sovereign made Fedor Borisovich Dolmatov Karpov an attendant, and this was announced to him by Bogdan Minich Dubrovsky, the treasurer (*kaznachy*).

On October 1, the Intercession of the Theotokos, the sovereign made Mikhail Mikhailovich Temkin Rostovsky a boyar and this was announced to him by Boyer Vasily Ivanovich Streshnev. On that same day the sovereign made Nikifor Sergeyeovich Sobakin an attendant, and this was announced to him by Mikhail Voloshenin, a *counselor state secretary*.

Also during this year on the sovereign's name day² Prince Yury Petrovich Buinosov Rostovsky was made a boyar, and this was announced to him by Attendant Prince Peter Fedorovich Volkonsky. On that same day Boris Ivanovich Pushkin was made an *attendant*, and this was announced to him by Ivan Gavrenev, a *counselor state secretary*. On that same day Petr Tikhanovich Trakhaniotov³ was made an attendant, and this was announced to him by Ivan Gavrenov, a counselor state secretary.

On April 1 the sovereign made Boris Petrovich Sheremetev a boyar, and this was announced to him by attendant Boris Ivanovich Pushkin. On the same day Mikhail Matveyevich Buturlin was made an attendant, and this was announced to him by Ivan Gavrenev, a counselor state secretary.

On Christmas day in December the sovereign made attendant Prince Semen Vasilyevich Prozorovsky a boyar and this was announced to him by attendant Stepan Matveyevich Proyestev.

On that very same day the sovereign made attendant Grigory Gavrilovich Pushkin a boyar and master of the armory (*oruzhnichny*), and this was announced to him by treasurer Bogdan Minin Dubrovsky. On that same day Vasily Gregoryevich Romodanovsky was made an attendant and this was announced to him by Mikhail Volosheninov, a *counselor state secretary*.

1. The royal carver (кравчий, *kravchiy*) attended the tsar at table and oversaw the activities of royal table attendants (*stolnik*); "en route" (*s putem*) indicates that Streshnev was to fulfill this responsibility during the tsar's journeys.

2. The Feast of St. Alexis is celebrated in the Eastern Church on March 17.

3. Petr Tikhanovich Trakhaniotov, the head of the Artillery Chancery (Pushkarsky prikaz, пушкарский приказ), was married to the sister of Morozov. [Kollmann 2012](#) p. 387.

~1646 AD – 7154 AM (This is the 2nd of 2 entries for this year.)

Boyar Vasily Ivanovich Streshnev went to Lithuania as an emissary. He was accompanied by *attendant* Stepan Matveyevich Proyestev, and Mikhail Volosheninov, a *counselor state secretary*, and Nikifor Shipulin as well as royal table attendants (*stolnik*) and noblemen and personal servants of the sovereign: royal table attendant Rodion Matveyevich Streshnev and Ivan Fedorovich Golyanishchev-Kutuzov, and Prince Daniil Yevfimovich Myshetsky, a solicitor (*stryapchy*), Sila Makaryevich Bakhteyev, and noblemen: Timofey Ivanovich Streshnev and Fedor Ivanovich Golyadnishchev-Kutuzov and Fedor Bogdanovich Glebov and Vasily Ivanovich Tolstoy and Vasily Yakovlevich Unkovsky, Grigory Vasilyevich Volkov, Fedor Petrovich Obernibesov. There were also clerks by the names of Grigory Semenov, Grigory Nikanov, Davyd Mardasov and Ivan Desyaty.

~1647 AD – 7155 AM

On January 5 Lavrenty Dmitriyevich Saltykov was made a *boyar* and this was announced to him by *attendant* Boris Ivanovich Pushkin. On the same day Prince Semen Romanovich Pozharsky was made an attendant and this was announced to him by Mikhail Volosheninov, a *counselor state secretary*.

On April 1 the sovereign made Prince Petr Ivanovich Pronsky a boyar, and this was announced to him by boyar and master of the armory (*oruzhnichny*) Grigory Gavrilovich Pushkin. On that same day the sovereign made prince Fedor Andreyevich Khilkov an attendant, and this was announced to him by Mikhail Volosheninov, a counselor state secretary.

~1648 AD – 7156 AM (This is the 1st of 2 entries for this year.)

The marriage of the sovereign, Tsar and Grand Prince Aleksey Mikhailovich of all Russia took place on January 16. *Boyar* Boris Ivanovich Morozov took the place of his father, and the wife of Gleb Ivanovich Morozov took the place of his mother. Guests were Prince Aleksey Nikitich Trubetskoy, Prince Semen Prozorovsky; guests on the bride's side were Boyar Prince Mikhail Mikhailovich Temkin, Boyar Grigory Gavrilovich Pushkin, and their spouses were also guests. Groomsmen were Boyar Prince Mikita Ivanovich Odoevsky, *attendant* Prince Vasily Grigoryevich Romodanovsky; of the bride: Boyar Mikhail Mikhailovich Saltykov and Vasily Golokhvastov. The *thousandman* was Boyar Prince Yakov Kudenetovich Cherkasky, and the equerry was Ivan Vasilyevich Morozov. At the wedding night ceremony¹ were Boyar Gleb Ivanovich Morozov and attendant Ilya Daniilovich Miloslavsky. The candle bearers were Prince Vasily and Prince Andrey Kholkov, and their companions were Mikhail and Vasily Volynsky. The lantern bearers were Prince Danilo and Prince Boris Myshetsky. Bread bearers: Vasily Vladimirovich Lyapunov and brothers, three people. At the bath: Prince Petr Volkhonsky.

On October 25 God granted a son to sovereign Tsar and Grand Prince Aleksey Mikhailovich of All Russia, Tsarevich Dmitry Alekseyevich of Moscow and of All Russia. The Tsaritsa and Grand Princess Maria Ilinichna gave birth on the Feast of the Most Pure [Theotokos] of Kazan, October [2]2, at the eighth hour of the night. Avdey Kurakin, son of Kuritsky, the personal servant of the sovereign was sent to Novgorod and to Pskov with letters regarding prayers of supplication, but regarding Semen Streshnev ... Ivanov ... the Streshnevs.² On that same day the sovereign made the Prince Ivan Nikitich Khovansky ... and ordered him to return out of disfavor to Moscow for the state celebration.³

1. "wedding night ceremony" – the wedding night was traditionally spend in a cold, modest room, on the ground floor or cellar, called a *podklet* ([подклет](#)), from which the wedding night takes its name.

2. Nasonov noted that some text appears to be missing here. [Nasonov 1955](#) p. 288.

3. The text may be defective and this translation is somewhat conjectural.

~1648 AD – 7156 AM (This is the 2nd of 2 entries for this year.)

Attendant Nikifor Sergeyeovich Sobakin¹ arrived in Pskov to assume the post of *voevoda*, replacing Prince Aleksey Lykov.² *Secretary* Ivan Dmitriyev³ arrived with him.

1. Nikifor Sergeyeovich Sobakin served as voevoda in Pskov from 1647 to 1650. [PBS 2002](#) p. 424.
2. Prince Aleksey Fedorovicj Lykov served as voevoda in Pskov from 1644 to 1647. [PBS 2002](#) pp. 287-288.
3. Ivan Stepanovich Dmitriyev was the secretary in Pskov from February 1647 to June 1650. [PBS 2002](#) p. 150.

~1649 AD – 7157 AM (This is the 1st of 4 entries for this year.)

On the Feast of the Presentation of the Lord [February 2] there was a great uprising in Moscow:¹ townsmen and people of every rank petitioned the Sovereign of all Moscow regarding Leonty Pleshcheyev,² but *boyar* Boris Ivanovich Morozov³ and *attendant* Petr Trakhaniotov³ stood behind him. As the sovereign started to leave the celebration, townsmen and people of all ranks of Moscow approached him, and the sovereign sent to them boyar Prince Mikhail Mikhailovich Temkin⁴ and attendant Boris Ivanovich Pushkin. The merchants treated the boyar and the attendant shamefully, tearing their clothes until they escaped. The people set out from the porch⁵ and began to destroy the boyar residences, the residence of boyar Boris Ivanovich Morozov and that of attendant Petr Trakhaniotov, the home of Nazary Chistoy,⁶ whom they killed and dismembered in his home, and robbed a trader by the name of Vasily Shorin, who barely escaped. This took place from a Friday to a Saturday, but on Saturday the sovereign handed over Leonty Pleshcheyev to the mob in the Pozhar⁷ and the mob killed him. After they had killed Leonty, the people then set out to loot and burn boyars' residences throughout Moscow. Moscow burned down from Neglina to the Chertolsky Gate, and not a single piece of wood remained in Bely Gorod. In Bely Gorod there remained about three hundred residences at Truba near the Monastery of Peter and Paul. Beyond the city, beyond the Chertolsky Gate the settlements burned down as far as the Zelmyanoy Gorod. In Kitai [Gorod] the fire spread from the Neglinnaya bridge and burned up a tavern. On Saturday boyars' residents were looted: in Kitai it was those of boyar prince Nikita Ivanovich Odoyevsky⁸ and boyar Mikhail Mikhailovich Saltykov:⁹ in Bely Gorod on the Dmitrovka it was those of boyar and *majordomo* Prince Aleksey Mikhailovich Lvov and boyar and attendant Grigory Gavrilovich Pushkin, and boyar prince Mikhail Mikhailovich Temkin and boyar Gleb Ivanovich Morozov, and on Petrovsky Street it was that of boyar Fedor Borisovich Dolmatov-Karpov, of noblemen Baim Boltin and Vasily Tolstoy, – all told over forty residences belonging to nobles were looted. Petr Trakhaniotov was beheaded in Pozhar on Tuesday, and Boris Ivanovich [Morozov] was sent to the Kirill Monastery. As these things were happening boyar Nikita Ivanovich Romanov was sitting in the palace with other boyar companions; boyar Prince Yakov Kudenetovich Cherkassky sat in the Musketeers Chancery, [at a time when] the Chancery for the Affairs of Foreigners and the New Chancery¹⁰ were also his responsibility.

1. The events described here are known as the [Salt Riot](#) and as the Moscow Uprising of 1648. They took place in June, not February 1648. See [Kollmann 2012](#) pp. 387-390.
2. Leonty Stepanovich Pleshcheyev was the head of the Moscow Administrative Chancery (Zemsky prikaz, [земский приказ](#)), which was in charge of urban and police matters. He was married to Trakhaniotov's sister. [Kollmann 2012](#) p. 387.
3. [Boris Ivanovich Morozov](#) 1590-1661 was a Russian boyar and statesman during the reign of Tsar Alexis. Petr Tikhanovich Trakhaniotov, the head of the Artillery Chancery (Pushkarsky prikaz, [пушкарский приказ](#)), was married to the sister of Morozov. [Kollmann 2012](#) p. 387.
4. Mikhail Mikhailovich Temkin-Rostovsky (d. 1661), Russian military leader and statesman.
5. Perhaps this was the [Red Porch](#) or Red Stairway ([красное крыльцо](#)) in the Moscow Kremlin.
6. Nazary Chistoy headed the Foreign Affairs Chancery ([посольский приказ](#)) at the time of his death.
7. Pozhar – the area presently occupied by Red Square.
8. Nikita Ivanovich Odoyevsky (~1605-1689), statesman and military leader.
9. Mikhail Mikhailovich Saltykov (d. 1671), statesman, [attendant](#), [boyar](#), [voevoda](#).
10. The New Chancery (Novaya chet, новая чет, новая четверть) was established in 1619 with the goal of collecting tavern taxes in Moscow and in nearby towns. [Smith & Christian 1984](#), pp. 143-144.

~1649 AD – 7157 AM (This is the 2nd of 4 entries for this year.)

Attendant Boris Ivanovich Pushkin went to Sweden as an emissary. He was accompanied by Afanasy Osipovich Pronshchikov and *secretary* Olmaz Ivanov; by noblemen Ivan Pronshchikov, Yury Sekerin, Vasily Pronshchikov, Ivan Podymov, Yelisey Sinyavin, and by translators Ivan Adamov and Matvey Yeliseyev.

Prince Mikhail Petrovich Pronskey was made a *boyar*, and this was announced to him by boyar and attendant Grigory Gavrilovich Pushkin.

~1649 AD – 7157 AM (This is the 3rd of 4 entries for this year.)

Stepan Gavrilovich Pushkin was made an *attendant* on Christmas, and this was announced to him by Semen Zaborovsky, a *counselor state secretary*.

On November 21, the Feast of the Presentation of the Most Holy Theotokos, the sovereign made Prince Yury Alekseyevich Dolgoruky a boyar.

~1649 AD – 7157 AM (This is the 4th of 4 entries for this year.)

On Easter Day the sovereign made *attendant* Fedor Borisovich Dolmatov-Karpov a boyar. On the same day he made Prince Ivan Ivanovich Lobanov-Rostovsky an attendant, and this was announced to him by Mikhail Voloshanin, a *counselor state secretary*.

The sovereign made prince Ivan Nikitich Khovansky a *boyar* on Radunitsa¹. On the same day the sovereign made Timofey Fedorovich Buturlina an attendant, and this was announced to him by Mikhail Voloshanin, a counselor state secretary.

Prince Vasily Petrovich Lvov was made an attendant, and this was announced to him by Ivan Gavrenev, a counselor state secretary.

1. Radunitsa was a day for commemorating the dead It occurred nine days after Easter.

~1650 AD – 7158 AM (This the 1st of 2 entries for this year.)

On the Feast of the Presentation [February 2] Ilya Daniilovich Miloslavsky was made an *attendant*, and this was announced to him by boyar attendant Stepan Matveyevich Proyestev.

On October 26 the sovereign Tsarevich rince Dmitry Alekseyevich of All Russia died.

Present at the [creation of the] tsar's Law Code¹ were *boyar* Prince Nikita Ivanovich Odoyevsky, and with him were boyar Prince Semen Vasilyevich Prozorovsky and attendant Prince Fedor Fedorovich Volkhonsky and *secretaries* Gavriilo Leontyev and Fedor Griboyedov, and with the elected representatives were boyar prince Yury Alekseyevich Dolgoruky and royal table attendant (*stolnik*) Ivan Vasilyevich Olferyev and nobleman Vasily Tolstoy.

1. The [Law Code of 1649](#), also known as the Sobornoye ulozheniye ([Соборное уложение](#)).

~1650 AD – 7158 AM (This is the 2nd of 2 entries for this year.)

The sovereign made Prince Ivan Andreyevich Khilkov an *attendant*, and this was announced to him by Semen Zaborovsky, a *counselor state secretary*. The sovereign made Prince Ivan Ivanovich Romodanovsky an attendant, and this was announced to him by Mikhail Voloshanin, a counselor state secretary. The sovereign made Bogdan Matveyevich Khitry an attendant, and this was announced to him by Mikhail Voloshanin, a counselor state secretary.

END

Addendum 1:

Travel Between Novgorod and Pskov in Medieval Times

For travel from Pskov and Novgorod and return one could choose a land route, a river-portage-river route, or a combination of the two. The direct land route, about 165 km long, is documented in the 16th century and there is no reason to think that it did not exist even earlier. The Cherekha River was typically the starting point of two routes to Novgorod, a river-portage-river route and a river-land route. Travel to Novgorod and return could also be (inconveniently) accomplished by river-portage-river routes starting from the Zhelcha and Cherma Rivers, which flow into Lake Peipus.¹

The river-portage-river routes.

A trip from Pskov to Novgorod could be made mostly by boat. The traveler would typically go from Pskov to the Cherekha River via the Velikaya River, and then enter the Cherekha and proceed upstream. The traveler might spend the first night in the village of Nevaditsy² or at Proshchenik, about 30 km east of Pskov.² Proshchenik, which no longer exists as a village, was the location of the Boris and Gleb Monastery, where travelers could stay overnight. It took another day to travel about 25 km to the easternmost reaches of the Cherekha, to the present-day hamlets of Bolshoy and Maly Volochek. A portage of about 10 km would then be made to the villages of Boloty and Dubsko on the westernmost reaches of the Uza River, on which the traveler would then travel to the Shelon River, which was roughly 15 km downstream from the portage. The town of Uza at the mouth of the Uza River was the location of St. Michael's Monastery, where a traveler could spend the night. The Shelon River, which flows much faster than the Cherekha and the Uza Rivers, took the traveler from the town of Uza to the shores of Lake Ilmen (roughly 100 km). Upon reaching Lake Ilmen, one traveled yet another 40 km to the mouth of the Volkhov river and then a few kilometers more into Novgorod.³

This river-portage-river route is shown on [Map 6](#).

There were other very less attractive possibilities for river-portage-river travel from Pskov to Novgorod. These originated on the eastern shore of Lake Peipus. The closest to Pskov began at the Zhelcha River in the southern part of Lake Peipus, some 70 km to the north of Pskov; a portage to the Lyuta River with its connections to the Plyussa River and its tributaries; a second portage between the Kureya and the Sitnya Rivers⁴ brought the traveler to the Shelon River, and thence to Novgorod. A third possibility began on the Cherma River above Gdov, about 120 km from Pskov, connecting with the Plyussa River by a portage, and thence to Novgorod in the manner described above. The Zhelcha and Cherma Rivers are far from Pskov and the river-portage-river routes are considerably lengthier than that of the Cherekha River, so it is unlikely that these routes were much used by Pskovians, barring unusual circumstances..

The land routes.

The primary overland route from Pskov to Novgorod and back was known as the "Old Novgorod Road," (Старая новгородская дорога). It began within Pskov as Petrovskaya Street and exited the town in Polonishche. Tracking the route as it existed in the 16th century, from Pskov it passed through the village of Keb (Кебъ) about 10 km to the east of the town, and from there it progressed to Novgorod *approximately* as follows:⁵

From	To	Versts	Kilometers	Cumulative (km)
Pskov	Keb	~10	10	10
Keb	Zagorye	~22	22	32
Zagorye	Dubrovno	20	21	53
Dubrovno	Opoki	15	16	69
Opoki	Raitsky	20	21	90
Raitsky	Mshaga	20	21	111
Mshaga	Veryazha	30	32	143
Veryazha	Novgorod	20	21	165

A. V. Mikhajlov⁶ argues for the existence of a yet earlier route, one which would have been in existence in 1352 at the time of Bishop Vasily Kalita's ill-fated return trip to Novgorod. This route differed from the later route in that it followed the Cherekha for some distance before turning northeast towards Meletovo/Zagorye (distances in kilometers are approximate):

From	To	Kilometers	Cumulative (km)
Pskov	Proshchenik	29	29
Proshchenik	Ploskaya Luka	1	30
Ploskaya Luka	Tovarets	1	31
Tovarets	Meletovo	15	46
Meletovo	Zagorye/Yam	4	50

This variant appears to have added another 18 km to the trip. The land routes are shown on [Map 7](#).

How long did the trip take?

An entry in the Pskov 3rd Chronicle (~1476/6984) makes mention of a delegation leaving Pskov on a Thursday and arriving at Novgorod on the Tuesday of the following week, suggesting a 5-6 day trip in the eastern direction, but it does not, however, reveal which route was taken – land or water. This particular trip appears to have been made in late November or early December.

An entry in the Younger Recension of the Novgorod 1st Chronicle (~1352/6860) treating the death of Bishop Vasily of Novgorod has him leaving Pskov and reaching the Proshchenik area on Sunday, July 1; he died at the confluence of the Uza and Shelon Rivers on Tuesday, July 3; his remains arrived in Novgorod on Thursday, July 5. The trip took five days.

Doubtlessly, weather, water levels and navigation problems could affect the time the trip would take. In winter, rivers and streams froze and were often used as roads.

1. See [Potresov & Sholokhova 1966](#), particularly the map on p. 94.
2. [Nevaditsy](#) in on the Cherekha River about 20 km east of Pskov. Proshchenik was another 10 km further east.
3. [Mikhajlov 1997a](#) pp. 22-283.
4. Note the map in [Potresov & Sholokhova 1966](#) p.85.
5. [Selin 2008](#) pp. 302-305.
6. [Mikhajlov 1997b](#).

Addendum 2: Contested Lands and Waters

The Estonian settlement of [Tarbatu](#) was conquered by Prince Yaroslav I Vladimirovich "the Wise" (~978-1054) of Kiev in 1030, who built a fortification there and named it and the surrounding town "Yuryev" after his baptismal name. The town was renamed "Dorpat" after it was conquered by the German crusaders, the Livonian Brothers of the Sword in 1224. German-controlled lands bordered on Pskovian territories. The status of the ownership of the "land and waters" to the east and southeast of the town remained unresolved, and clashes between Germans and Pskovians involving these "contested lands" (обидные места) and nearby fisheries are frequently reported in Pskov chronicles. Pskov apparently claimed lands on the west side of Lake Pskov as far as the upper reaches of Lake Teploye (Lämmijärv). As a matter of fact, in 1473 when Byzantine Princess Sophia Palaeologina, on her way to become the bride of Ivan III, was to travel by water from Kolyvan (Tallinn) to Pskov, the Germans chose the town of Izmen (modern Mehikoorma) as the point where she would be delivered to the Pskovians. This suggests that the town was close to the border of that time. The Pskovians claimed as their own several islands in Lake Teploye (Lämmijärv), namely the islands of [Ozolitsa](#), Gorodets, and the southern shores of [Zhelachka](#) (now Piirissaar Island) and fishing rights to the waters surrounding them. It appears that the water levels in the Lake Teploye (Lämmijärv) have risen since medieval times,¹ so the modern topography/hydrology of the area probably masks some of the issues leading to the conflicts between Germans and Pskovians. The Pskov 3rd Chronicle carries information regarding this extended dispute in entries for the years 1271 (probably), 1341, 1427, 1436 (probably), 1444, 1459 through 1465, and 1471, perhaps in 1480 as well. Entries for the year 1367 and following in the Chronicle of Livonia by Hermann von Wartberge (Addendum 3K) mention yet other clashes over fishing rights which are not recorded in Pskov chronicles.

1. [Tyulina 1966](#), pp. 103-121.

Toponyms associated with the contested lands and waters in the Pskov area are:

Names (toponyms)	Transliteration	Comments
Желачка, Желачек	Zhelachka, Zhelachek	Seen in Pskov chronicles; initially a peninsula, it later became Piirissaar Island.
Жолочко, Жолочек	Zholochko, Zholochek	Same as above.
Жалачка, Жалачек	Zhalachka, Zhalachek	Same as above.
Желачко, Желичко	Zhelachko, Zhelichko	Now Piirissaar Island
Желацкой остров Желацкий остров	Zhelatskoy ostrov Zhelatsky ostrov	Now Piirissaar Island
Жалоч	Zhaloch	Seen in Pskov chronicles; initially a peninsula, it later became Piirissaar Island.
Жолчь	Zholch	Seen in Pskov chronicles; initially a peninsula, it later became Piirissaar Island.
Желча	Zhelcha	A river on the east (Russian) side of Lake Lämmijärv/Teploye
Межа	Mezha	Former Russian name for Piirissaar Island
Порка	Порка	Piirissaar Island — a German name perhaps also used by Old Believers on the island.
Пирисарь	Pirisar', Pirisar	Former Russian spelling of Piirissaar
Пийрисар	Piirisar	Modern Russian spelling.
Piirissaar		Modern Estonian name

Озолица Озолича	Ozolitsa Ozolicha	Seen in Pskov chronicles. It is an island between Piirissaar and Russian shore; once named Lezhnitsa, it is now two islands, Ozolets and Stanok
Лежница	Lezhnitsa	Lezhnitsa is the former name for Ozolitsa. It is now two islands, Ozolets and Stanok
Кержела	Kerzhela	Unidentified, noted in the entry for ~1463/6971. Context suggests that it is in the region of the contested lands and waters
Рожкино	Rozhkino	Unidentified, noted in the entry for ~1459/6967. Context suggests that it is in the region of the contested lands and waters.

Addendum 3A: 1136-1137 AD, The Novgorod 1st Chronicle

Vsevolod, Expelled from Novgorod, Becomes Prince of Pskov, Dies There.

~1136 AD – 6644 AM

The men of Novgorod summoned the men of Pskov and Ladoga and they devised plans to expel Vsevolod, their prince. On May 28 they confined him to the bishop's residence and chancery along with his wife, children, and mother-in-law. He was placed under a twenty-four-hour armed watch of thirty men for two months, and he was expelled from the city on July 15. They allowed his son Vladimir to remain.

The charges against him were as follows:

1. He does not watch over the peasants.
 2. "Why did you seek to rule in Pereyaslavl?"
 3. "Why did you more than once desert your troops in front of everyone,"¹ and
 - (4.) "Why did you initially order us to join forces with Vsevolodko² and then order us to retreat?"
- And they would not permit him to leave until another prince had arrived.

~1137 AD – 6645 AM

On March 7, Posadnik Kostantin³ and several other good men fled to Vsevolod, and Yakun Miroslovich was made *posadnik* in Novgorod.

Vsevolod Mstislavich arrived in Pskov that year with plans to occupy his throne again in Novgorod. He had been secretly contacted by his friends in Novgorod and Pskov [who said]: "Come on, Prince, they want you again." There was an uproar in Novgorod when word got around that Vsevolod was in Pskov with his brother Svyatopolk. The people did not want Vsevolod. When Konstantin, Nezhhyatin and many others hurried off to Vsevolod in Pskov, their homes were looted; *boyars* friendly to Vsevolod were identified and were fined about one thousand five hundred *grivnas*, with the money being to given merchants to make preparations for war; but innocent people were also affected. Then Svyatoslav Olgovich raised forces from throughout the Novgorod land and fetched his brother Glebko, and men from Kursk and Cumans as well, and marched to Pskov to expel Vsevolod. The men of Pskov would neither surrender nor expel the prince, but they took precautions and blocked the roads with tree trunks. The prince and the people discussed matters along the way and turned back at Dubrovno,⁴ thinking: "Let's not spill blood with our brothers; it's better that God settle the matter through His providence."

Then too, in February Vsevolod Mstislavich passed away in Pskov, and the Pskovians sided with his brother Svyatopolk⁵ – and there was no peace with them, or with the men of Suzdal, or of Smolensk, or of Polotsk, or of Kiev.

1. According to V. L. Yanin, this is a reference to the battle on Zhdanaya Hill fought in 1135 between the forces of Novgorod and those of Rostov-Suzdal; the latter were the victors. Cf. [Yanin 2013](#) (p. 59).

2. "Vsevolodko" is [Vsevolod Olgovich](#) ~1094-1146, Prince of Chernigov 1127-1139 and Grand Prince of Kiev 1139-1146.

3. This was *Posadnik* Konstantin Mikulchich, according to [Yanin 2003](#) p. 506. He was Novgorod *Posadnik* in 1136-1137 and again in 1146-1147. He died in 1147.

4. [Dubrovno](#) is about two-thirds of the way between Novgorod and Pskov along the Old Novgorod Road. (Map 7)

5. Svyatopolk Mstislavich ?-1154, the son of Mstislav Vladimirovich, was Prince of Polotsk 1132, of Pskov 1138-1148, of Brest 1140, of Novgorod 1132, 1138, 1142-1148, of Lutsk 1150-1151, and of Volhynia 1151-1154.

From the Novgorod 1st Chronicle, Older Recension, pp. 24-25.

Addendum 3B: 1210 AD, The Chronicle of Henry of Livonia

The First Russian Expedition against Otepää

At that time the great king of Novgorod¹ and the king of Pskov² came with their Russians in a great army to Ugandi.³ They besieged the fortress of Otepää and fought there eight days. Since there was a lack of water and a shortage of food in the fortress, they (the inhabitants) sought peace from the Russians. The Russians gave them peace, baptized a few of them with their baptism, received four hundred *nogata* marks,⁴ left them, and then they went back to their own country, promising to send back their priests to them to finish the holy bathing of baptism. They failed to do this. Later the Ugandians received priests from Riga and were baptized by them, and they were counted among the Rigan Christians.

1. [Mstislav Mstislavich](#) "the Bold" was the Prince of Novgorod 1210-1215.
2. Vladimir Mstislavich, Prince of Pskov 1208-1212, 1215-1222, was the brother of Mstislav Mstislavich "the Bold."
3. [Ugandi](#) (Ugania, Unganna etc.) was an ancient Estonian county, between Võrtsjärv and Lake Pskov.
4. It has been suggested that this might have amounted to 4 kg of silver. ([Matuzova et al., 2002](#), p. 162)

From the Chronicle of Henry of Livonia (Heinrici Chronicon Livoniae, Cap. XIV, 2, pp. 73-74)

Addendum 3C: 1212 AD, The Chronicle of Henry of Livonia

Prince Vladimir Mstislavich, Driven from Pskov, Takes Refuge in Riga

The Russians in Pskov were angry at their king, Vladimir,¹ because he had given his daughter in marriage to the brother of the bishop of Riga. They drove him and his family out of the city. He fled to the king of Polotsk but received little assistance from him, so from there he went to Riga, where he was received with honor by his son-in-law and by the household of the bishop.

1. Vladimir Mstislavich, Prince of Pskov 1208-1212, 1215-1222.

From the Chronicle of Henry of Livonia (Heinrici Chronicon Livoniae, Cap. XV, 13, pp. 100-101)

Addendum 3D: 1216 AD, The Chronicle of Henry of Livonia

The siege of Otepää by the Russians

Regarding the siege of Otepää by the Russians. After the Livonian army returned from Gerwen,¹ the Novgorodians immediately assembled a great army of Russians. This was during Lent. King Vladimir of Pskov and the townsmen went with them and they sent messengers throughout all of Estonia to ask the Estonians to come to besiege the Teutonic [knights] and the Unganians at Otepää. Not only did the Ösilians and the people of Haria² come, but even the Sakalans, who had already been baptized. The latter hoped thereby to throw off both the yoke of the Teutonic knights and their baptism. They went to meet the Russians and joined them to lay siege to the fort of Otepää. For seventeen days they fought against the Teutonic knights and those who were with them, but they could not harm them as their fort was too strong. The bishop's bowmen, who were in the fort, and the Brothers of the Sword wounded many of the Russians and killed many of them with their ballistas. The Russians with their bows and arrows likewise wounded some of the men from the fort. The Russians went around through the provinces and captured and killed many people, and then they threw their corpses into the water, which was at the foot of the mountain, so that the men in the fortress could not use the water. They did as much damage as they could, laying waste and burning everything throughout the whole land. When as usual, they tried to take the fortification on the hill with their whole force, they were strongly repulsed by the Teutonic knights and the Estonians, and they suffered many casualties among their men. When the bishops and the Brothers of the Sword heard that their men were besieged, they sent about three thousand men to their aid. Volquin, the master of the Brothers of the Sword, went with them. Berthold of Wenden and Theodoric, the bishop's brother, also went together with the Livonians, the Letts, and some pilgrims. They came to Lake Rastegerwe³ and met a boy who was coming from the fort. They took him as a guide and came to the fort at dawn. Leaving the Ösilians on the right, they advanced toward the Russians and fought with them. Seeing how large and strong the army was, they retreated to the fort; there were about twenty thousand of the Russians and Ösilians, so they went into the fort out of fear. Some of the Brothers of the Militia were killed – strong men such as Constantine, Berthold, and Heylas – and some of the bishop's household died as well. All of the others made it safely into the fort. Because of the number of men and of horses, there was a great shortage of food and of hay in the fort, so much so that the horses ate each other's tails. There was a shortage of everything in the Russian army too, and so on the third day after the fight, they entered into talks with the Germans.

Concerning the peace agreement made with the Russians. They made peace with them, but on condition that all of the Germans leave the fort and return to Livonia. King Vladimir called upon his son-in-law Theodoric to come with him to Pskov to confirm the peace. Theodoric trusted him and went down to him. The Novgorodians seized Theodoric immediately from the king's hands and took him away as a captive. The Germans, having made peace, came down from the fort with the Livonians and Letts and went through the midst of the Russians and Ösilians and returned to Livonia. The Sakalans, meanwhile, had entered the land of the Letts, had laid waste their villages, had taken men from Jumara⁴ as captives, and had returned to Sakala. Unmindful of all the sacraments which they had once received, they had no concern for the peace they had made with the Germans and so they broke it.

1. Present-day Järvamaa. The name is seen in Livonian chronicles as Gerwa, Gerwen, Gerwia, Jerwan. See Jüri Kivimäe in Tamm et al. 2011, p. 94.

2. Present-day Harjumaa. The name appears in Livonian chronicles as Haria, Harien, Harrien.

3. Now known as Lake Rautina, but the names Rastgarwe, Restjerw, Rastegerwe, etc. appear in Livonian chronicles. It is in Valga County (Valgamaa) Estonia, near the present-day town of Kaagjärve.

4. Jumara, Kocēnu pagasts, Latvia.

From the Chronicle of Henry of Livonia (Heinrici Chronicon Livoniae, Cap. XX, 7-8, pp. 139-140)

Addendum 3E: 1221 AD, The Chronicle of Henry of Livonia

Russians Abrogate the Peace of Odenpää. Conflicts in Lettland and Livonia.

The Russians of Pskov abrogated the peace agreement which had been made at Otepää and they followed with a large army. The army was commanded by the king of Novgorod, who was immediately killed by the Tatars in the following year. There were more than twelve thousand Russians in that army, and they came from both Novgorod and from other cities of Russia against the Christians who were in Livonia. They arrived in the land of the Letts and awaited the Lithuanians for two weeks, devastating everything in the vicinity in the meantime. After this they approached Wenden. They were met at the gate by the Brothers of the Sword and by the people living about Wenden, but, deciding not to oppose such a multitude, they burned the village and turned back to their fort. The Russians, indeed, left the fort, crossed the Gauja River¹ and came to Turaida.² They pillaged the whole land, burning all the villages and churches and the crops which were already gathered in the fields, and they captured and killed people. They did much evil in the land. The Lithuanians came by the same road past Wenden, followed the Russians, crossed the Gauja and joined them. The Lithuanians did whatever harm the Russians had failed to do. The master of the Brothers of the Sword left Riga with his men and Bodo the knight³ with some pilgrims.⁴ Only a few others followed because of the discord in the land. The master went with his men and the others who were following him to the Gauja. They secured the banks of the river so that the Russians could not cross over into the Brothers' territories. Some of the Livonians crossed the river and pursued a crowd of Lithuanians who were coming with their captives and spoils from the area near the mouth of the Gauja. The Livonians killed about twenty of them and the others escaped by fleeing to the Russians. The Livonians found another group of Russians in the village of Cogelse. They likewise killed seven of them, while some fled and returned to their people, and others escaped by hiding in the forests. The Russians said: "We should not stay here, because we are being surrounded by the Livonians and Germans." They arose in the middle of the night and began to leave the land. They spent the following night in Krimulda,⁵ burning and plundering the province round about. On the third night they did similar harm in Jumara⁶ and then hurried into Ugandi,⁷ where they likewise devastated that land for four days and then returned to Russia. The Lithuanians, out of fear of the Germans, did not wish to be separated from the Russians and therefore they went with them to Pskov, where they remained with them for a full month, so they could then safely return to their land.

1. Gauja is called "Coiwa" in the text.
2. Turaida is named "Thoreida" in the text.
3. Bodo of Homburg, a nobleman.
4. "Pilgrims" – in this sense, members of the Brothers of the Sword.
5. Krimulda is called "Ykewalda" in the text.
6. Jumara is just below the town of [Valmiera](#) in north central Latvia.
7. [Ugandi](#) (Ugania, Ungannia) is an ancient county in southeast Estonia.

From the Chronicle of Henry of Livonia (Heinrici Chronicon Livoniae, Cap. XXV, 3-8, pp. 182-183)

Addendum 3F: 1228 AD, Novgorod 1st Chronicle

Novgorod Contemplates Attacking Pskov or Riga

That year, before this war, Prince Yaroslav went to Pskov with *Posadnik* Ivanko and *thousandman* Vyacheslav. When the people of Pskov heard that the Prince was coming to them, they shut themselves up in the town and would not let him enter. The Prince stayed at Dubrovno for a while and then returned to Novgorod. The problem was that a rumor had been spread in Pskov to the effect that he was bringing fetters and that he intended to put their leadership in chains. After he returned, he called a municipal assembly (*veche*) at the bishop's residence and chancery, and said: "I had not planned any harm to the people of Pskov; in fact, I had brought chests of fine fabrics and foodstuffs for them as presents, but they have insulted me." He made a very strong complaint against them.

He then brought up troops from Pereyasavl, saying: "I intend to attack Riga." Tents were pitched around the Gorodishche, and others about the residences in Slavno. This caused an increase in the cost of bread, meat, and fish on the market: bread cost two *kunas*, a *kad* of rye at three *grivnas*, a *kad* of wheat five *grivnas*, a *kad* of millet seven *grivnas* and these prices remained the same for three years. When the people of Pskov heard that Yaroslav was bringing up troops, they became afraid and made peace with Riga independently of Novgorod saying: "You can go about your business and the Novgorodians can go about theirs, and neither has anything to do with us, but if they come against us, then you will help us." And they said: "That's the way it will be." And they took forty men as hostages.

When the men of Novgorod learned of this they said, "The prince says he wants to attack Riga, but he really wants to attack Pskov." Then the prince sent Misha to Pskov, saying: "Come and march with me; I have not planned any harm against you. But you must hand over to me those who have slandered me to you." Pskov sent Grechin, who said, "We greet thee, prince, and our brothers in Novgorod. We will not march with you and will not hand over our men. We have made peace with Riga. You marched to Kolyvan, took silver, and then both of you went back to Novgorod and you two did not act fairly, and did not take the town. It was the same at Cēsis and at Otepää as well. That is why our brothers were killed on the lake and others were captured, and after you stirred up trouble there, you just went off. If you are concocting plans against us, then we shall resist you with the Theotokos and that's that. We would rather have you cut us to pieces like the pagans would, and to take to yourselves our wives and children. This is our greeting to you."

And the men of Novgorod said to the prince; "With all due respect to you, prince, we will not make war on Riga without our brothers, the men of Pskov."

No matter how much the prince urged them, they would not go on the march, so Prince Yaroslav sent his troops home. The men of Pskov then dismissed the Germans, Estonians, Latvians and Livonians whom they had enlisted and then they expelled from Pskov everyone who had received recompense from Yaroslav, saying, "Go follow your own prince. You are no brothers of ours."

1. Slavno was a *borough* in southeast Novgorod; Gorodishche was the residence of the prince.

From the Novgorod 1st Chronicle, Older Recension (pp.65-66)

Addendum 3G: 1240 AD, Three German Chronicles from Livonia

The *Drang nach Osten* reaches Pskov

1. From the Livonian Chronicle of Hermann von Wartberge:

He¹ captured Izborsk, a fortress belonging to the Russians. The Pskovian Russians submitted to him after he burned their town. The master left two Brothers and a few others there to retain possession of the citadel and to increase the number of converts. When the Novgorodians heard of this, they quickly captured the Brothers who had been left behind with their families.

From the Livonian Chronicle of Hermann von Wartberge (Hermann de Wartberge. Chronicon Livoniae. P.29)

B. From the Chronicle of Balthasar Russow

[The King of Denmark] sent a sizable army to the Order to assist in its struggle with the infidels. Master Hermann Balke used these troops for war against the Russians, who had continually inflicted great damage upon the Order and especially upon Bishop Hermann of Dorpat, because he had captured the Dorpat fortress. Because of this the Master marched into Russia with a great army and advanced on Izborsk. He fought the Russians here, killing many of them and driving the remainder into flight. Then the Master and Bishop Hermann of Dorpat surrounded Pskov with all the troops and planned to take the town by storm. However, the Russians in Pskov sued for peace and offered to surrender to the Order. Gerpolt, the Russian Prince, agreed to this, and thus both the fortress and the town of Pskov were handed over to the Master, who then garrisoned them well with brothers and other Christian soldiers. Everybody praised and thanked God for the great victory and then returned to Livonia. But in 1244 (sic) Prince Alexander of Novgorod reconquered Pskov from the Order. The Christians defended themselves bravely, but were finally forced to surrender. Seventy brothers of the Order and many of the German soldiers were killed. Six brothers were captured and tortured to death.

C. From the **Livonian Rhymed Chronicle**, lines 2065-2203:

Now we will lay this matter aside and speak further about how things went for the Teutonic Knights during their early government in Livonia. Bishop Hermann of Dorpat began to quarrel with the Russians during this period. They did all they could to obstruct Christianity, just as they had earlier, but they were greatly disheartened by their lack of success. Even so, they did the bishop much harm, and after he had borne that for a long time, he called on the brothers for help. The master came to him straightaway with many noble heroes, outstanding and bold, and the king's men² also came with a fine force. Bishop Hermann was well-pleased. With this army they went happily into Russia, and everything went well for them. They came to a castle there, named Isborg,³ and their arrival dismayed the garrison. They took the castle by storm and let not a single Russian escape, killing or capturing all who resisted. Cries and shouts and mighty lament arose throughout the land.

The men of Pskov were unhappy about this news. This was the name of a nearby town in Russia, whose inhabitants were extremely evil. As soon as they learned what had happened they set out en masse and grimly stormed toward Isborg with many bright breastplates and helmets shining like glass. There were also many archers among them. They soon came upon the brothers' army. The latter prepared for battle and the brothers and the king's men boldly charged the Russians. Brave Bishop Hermann was there with his men. A vicious battle ensued. The Germans hacked great wounds and the Russians suffered terribly. Eight hundred of them were killed and fell on the battlefield, which was near Isborg. The others

fled and were pursued relentlessly back toward their own land. The Russians urged their horses on with whips and spurs, convinced that all was lost. As they hurried toward home, the way seemed terribly long to them and the woods were filled with the noise of disaster. The brothers' army pursued them and crossed the river Mode⁴ in force with a band of many daring warriors.

The Pskovians were unhappy about their visitors. The brothers pitched their tents on a field before Pskov, and the bishop and the king's men also chose a good place to camp. Many knights and men-at-arms were now called upon to justify their having received their fiefs, for the army was informed that they should all prepare for battle, and that they were going to storm the city. The Russians were aware that many troops would soon assault both city and castle, and, since they had been so soundly beaten at the battle near Isborg and since they feared further defeat, they surrendered to the Order, asking for a truce. A peace was made with these Russians by which Gerpolt,⁵ their king, willingly gave the castle and the good land over to the Teutonic Knights, to be administered by the master. And so the attack did not take place.

After the peace was arranged, the army did not tarry long there, but soon broke camp. They were all happy and gave honor to God, thanking Him greatly. When the army was ready they joyfully rode away, but they left two brothers and a small force of Germans⁶ there to watch over the land. This was to prove disastrous for them and their rule was of short duration. There is a city in Russia named Novgorod, and when its king⁷ heard what had happened, he marched toward Pskov with many troops. He arrived there with a mighty force, having brought many Russians to rescue the Pskovians and these latter heartily rejoiced. As soon as he found the Germans, he immediately expelled the two brothers, removed them from their advocacy⁸ and drove away all their men. Not a German remained. They allowed the land to revert to the Russians. Thus it went for the brothers, but if Pskov had been defended and held, that would have benefited Christianity until the end of the world. It is a mistake for one to conquer a fair land and to fail to occupy it properly. It is deplorable, for the result is sure to be disastrous. The king of Novgorod returned home.

The above translation is from Smith, Jerry C. and Urban, William L., *The Livonian Rhymed Chronicle*, Chicago, The Lithuanian Research and Studies Center, Inc., 2001, pp. 25-27, and is reproduced with the kind permission of the authors and the publisher.

1. "He" is the Master [Hermann Balk](#) of the Teutonic Knights.
2. The "king's men" were German vassals in Estonia, at the time subject to the king of Denmark.
3. Isborg is Izborsk.
4. The Velikaya River is known to the Germans as the "Mode."
5. "Gerpolt" might have been a confused recollection of Prince Yaroslav Vladimirovich. See [Begunov et al. 1966](#) pp.219-224. The confusion of the names is puzzling.
6. The chronicler distinguishes between the brothers (brudere) permanently stationed in Livonia and the Germans (deutsche) who are on temporary duty. Presumably, most of the Germans are crusaders.
7. Prince [Aleksandr Yaroslavich \(Nevsky\)](#).
8. "Advocate" is a term denoting an officer with specific limited duties. In this case, the two knights were responsible for the defense of the city, but probably not its governance.

Addendum 3H: 1242 AD, The Livonian Rhymed Chronicle

The Battle on the Ice

From the Livonian Rhymed Chronicle, lines 2204-2262.

(This is a continuation of the entry treating the events of 1240 AD)

But this was not the end of the matter. There is a great and powerful city, also in Russia, named Suzdal, and Alexander¹ was its king at that time. He prepared his men for war and, because the Russians were grieved by their defeats, they soon took up arms. Then King Alexander, together with many other Russians, marched out from Suzdal. There were bowmen without number among them and many marvelous breastplates. Their banners were splendid, and their helmets bright for all to see. They advanced into the Order's lands with their mighty army. The brothers organized a hasty defense, but there were very few of them.

News reached Dorpat² that King Alexander had come with an army into the Order's land to rob and burn. The bishop did not sit idly by, but rather ordered his men to quickly join with the brothers' forces to oppose the Russians. His command was quickly obeyed, but they had brought along too few men, and the brothers' army was also too small. Nevertheless they all decided to attack the Russians. The battle began with an assault on the enemy archers, of whom the Russian king had a great many. Soon the brothers' banners were flying in the midst of these Russian bowmen, and their swords rang as they split the enemies' helmets. Many from both sides fell dead on the grass. Then the brothers' forces were completely surrounded, for the Russians had so many troops that they easily outnumbered the Germans sixty to one. The brothers fought well enough, but they were nonetheless cut down. Some of the men from Dorpat escaped from the battle, and it was their salvation that they had been forced to fall back. Twenty brothers lay dead and six were captured. Thus the battle ended.

1. Prince [Aleksandr Yaroslavich \(Nevsky\)](#) 1221-1263.
2. Dorpat, known to Russians as Yuryev, is modern Tartu.

The above translation of lines 2204-2262 is from Smith, Jerry C. and Urban, William L., *The Livonian Rhymed Chronicle*, Chicago, The Lithuanian Research and Studies Center, Inc., 2001, pp. 27-28, and is reproduced with the kind permission of the authors and the publisher.

ADDENDUM 3I: 1262 AD: From Livonian and Novgorod Chronicles

A Russian Raid on the Town of Dorpat (Yuryev)

1. From the Livonian Rhymed Chronicle, lines 6599-6659

Now when Mindaugas broke the peace, the master, who was an intelligent man, took firm measures and stationed scouts along the frontiers to keep watch on every road leading from the land of the Lithuanians.¹ Meanwhile the Russians were seen moving toward Dorpat.² When the master learned of this, he sent some brothers and many brave warriors there. When they arrived in Dorpat, numerous units of the Russian army were sighted near the city. They approached so rapidly the people had no time to organize a defense, and the Russians took the town and burned it to the ground, bringing grief to many a man that day. But there was a castle nearby, and whoever managed to get to it survived. Canons and the bishop went up to the castle, and the Teutonic Knights came there also and lent their aid. The Russian army was very large, and that greatly dismayed the bishop. The army advanced on the castle, and the clerics were seized by the fear of death. They have always been like that and still are today. They say a man should resolutely defend himself, but they seek safety in flight. The brothers began fighting, shooting down at the Russian army. They summoned the other men in the castle (there were a good many of them), and they all joined in the defense. This made the canons happy. The Russians suffered greatly from their heavy fire, and their own archers shot back. Then they fell back from the castle, satisfied with their raid. They took their prisoners and booty and hurried back to their own land.

Meanwhile the master had sent a summons out to all his lands. A great many men along with many brave brothers came to him and he set out toward Dorpat with this army, hoping to do battle with the Russians. His plans did not succeed, however, for the Russians had already returned home. When the master learned of this, he was unhappy that the enemy had escaped him.

The above translation is from Smith, Jerry C. and Urban, William L., *The Livonian Rhymed Chronicle*, Chicago, The Lithuanian Research and Studies Center, Inc., 2001, p.68, and is reproduced with the kind permission of the authors and the publisher.

1. Mindaugas was the Grand Prince (1236-1251 and then the King of Lithuania (1253-1263). According to the *Chronicle of Balthasar Russow* (pp. 22-23), Werner von Breithausen was the Master in 1262-1264.

2. Dorpat, known to the Russians as Yuryev, is the modern Tartu.

2. From the Novgorod 1st Chronicle ~1262 AD – 6770 AM

In the autumn Prince Dmitry Aleksandrovich and the men of Novgorod set out in a large force for Yuryev. They were accompanied by Prince Konstantin, the brother-in-law of Alexander and by Alexander's brother Yaroslav with their own men, and by Prince Tovtil of Polotsk with his Polotsk men and with five hundred Lithuanians as well, and only God knows how many were in the Novgorod force, a countless number. The fortress of Yuryev was strong with its three walls, and there were a large number of people within it. They had constructed strong defenses, but the power of the True Cross and of St. Sophia always destroys those who are in the wrong. So as for this town, its strength was for nothing, but by the aid of God it was taken by single assault, and many of the people of that town were killed, others were taken alive, and yet others were burnt alive by fire along with their wives and children. A large amount of booty and a great number of captives were taken. A good man by the name of Petr Myasnikovich was fatally shot from the fortress. Prince Dmitry and all the men of Novgorod returned home with plenty of loot.

From the *Novgorod 1st Chronicle*, Older Recension (p. 83)

ADDENDUM 3J: 1268 AD: From Livonian and Novgorod Chronicles

The Battle of Wesenberg (Rakvere, Rakovor)

1. From the Chronicle of Livonia by Hermann von Wartberge

In 1268 Dmitry,¹ a Russian king, collected many thousands of troops and boldly marched into Virumaa, laying it bare with looting and arson.¹ His excellency Bishop Alexander of Derpt, fearlessly and manfully marched against him with the vassals of the Church, the Brothers of the Order from Fellin, Weissenstein and Leal along with their men and vassals, just as he had done with the vassals of the Danish king.² This happened at the same time that Master Otto³ was fighting with the Lithuanians at the Dvina. His excellency Bishop Alexander fell in battle before the Maholm church along with two brothers of the Order, but the people who had been gathered into a fighting force killed 5,000 Russians at a secondary fight near a small river and put the remainder to flight

1. [Dmitry Aleksandrovich](#), son of Aleksandr Yaroslavich Nevsky, was the prince of Novgorod at that time. [Virumaa](#) was an ancient county in northeast Estonia.

2. [Derpt](#), called Yuryev by the Russians, is modern Tartu; Fellin ([Viljandi](#)), Weissenstein ([Paide](#)), and Leal ([Lihula](#)) were locations in which the Order had castles.

3. [Otto von Lutterberg](#), Master of the Order from 1266 to 1270.

From the Livonian Chronicle of Hermann von Wartberge (Hermann de Wartberge. Chronicon Livoniae. p.46)

2. From the Livonian Rhymed Chronicle, lines 7567-7767

The pious hero who governed after him⁴ was named Master Otto. Those in Livonia were pleased with him, for he was a man of many noble virtues. He was humble, faithful, worthy, and immune to arrogance. He was an excellent mediator, yet firm in his dealings with the enemy. He was an exceptional warrior and often gave proof of this. One cannot praise him enough.

During his tenure, the Russians came riding boldly into the king's land. Their mighty army plundered and burned. They themselves estimated they had approximately thirty thousand men. The actual number was too great to be counted, but it was more than enough for anyone who saw them. They came strongly marshaled, with many brightly colored banners. God, however, would later strike them down for their great arrogance. As I have heard, Bishop Alexander⁵ from Dorpat along with many others came to the aid of Christianity. What more should I say? The Christians were greatly annoyed with all the Russians and soon made their anger known. A few brothers from Fellin were there, but the master and his army were campaigning against the enemy elsewhere, and that clearly spared the Russians many a blow which they would have otherwise received. A small band of brothers came from Leal, and a few came from Weissenstein. If you wish to know the actual numbers, there were thirty-four brothers in all, but they had plenty of natives, who were all very willing to fight against the Russians.

When all the forces which were to support the brothers had assembled, the native troops were positioned on the left flank, which they were to hold during the battle. In the German fashion, the larger group, the king's men, were stationed on the right. Then the attack began. The brothers and their men fought on all fronts. Bishop Alexander was slain. Two formations of Russians advanced upon them, but they were beaten back and forced to retreat. They withdrew across the field, and although they often turned around and fought back, it was to no avail. They left many men there. The brothers honorably avenged the injuries they had suffered so long from the Russians. The field was broad and wide, and the Russian defeat was severe. They were dismayed at the outcome of the battle. There was a rout and pursuit, and many Russians were slain. God's help was surely present there, for the Germans were

outnumbered sixty to one! The brave Prince Dmitri⁶ then regrouped some five thousand of the best Russians for battle. The rest of his army had fled.

Now hear what happened. The brothers' forces met Dmitri's attack along a deep river, for it was here that he came upon them. The brothers had but one hundred and sixty men. They also had about eighty foot soldiers with them and these led the attack and boldly advanced upon a bridge, fighting well. Then, joined by the brothers, they cut down many Russians. Thus the brothers returned to their lands with great honor. I give thanks to those eighty men whose swords rang so well alongside the brothers. Now I will end my account of the battle. Five thousand Russians lay dead on the battlefield, and the others were defeated and routed. They fled homeward in disgrace. Many Russian wives mourned their husbands who had lost their lives in the battle and who never came home again. This was the outcome of the battle, and the Russians still hate the brothers because of it. This feeling has lasted for many years.

4. Konrad von Mandern was the Master of the Livonian Order 1263-1266.

5. Alexander was the bishop of Dorpat 1263-1268.

6. Dmitri Aleksandrovich, son of Aleksandr Yaroslavich Nevsky, was the prince of Novgorod at that time.

The above translation is from Smith, Jerry C. and Urban, William L., *The Livonian Rhymed Chronicle*, Chicago, The Lithuanian Research and Studies Center, Inc., 2001, pp. 76-78, and is reproduced with the kind permission of the authors and the publisher.

3. From the Novgorod 1st Chronicle (Older Recension) ~1268 AD – 6776 AM

The same year the men of Novgorod consulted with *Posadnik* Mikhail and then they invited Prince Dmitry Aleksandrovich to come with troops from Pereyaslav; they sent envoys requesting Yaroslav, but Yaroslav did not come personally, but he sent Svyatoslav with troops in his stead. Men who were skilled in making *throwing machines* were found, and they began to assemble these machines in the bishop's yard. The Germans sent envoys from Riga, Fellin, and Yuryev and other towns with a deceitful message: "We are at peace with you; deal with the people of Kolyvan and of Rakovor as you can, and we will swear on the cross that we shall not join with them." The envoys kissed the Cross. Lazor Moisiyevich went there and brought them all to [take the oath] on the Cross; the bishops and the knights of the Order swore that they would not come to the assistance of the people of Kolyvan and of Rakovor. When they had taken the oath, they received¹ a good man from Novgorod by the name of Simeon.

All the princes assembled in Novgorod: Dmitry, Svyatoslav, his brother Mikhail, Kostyantín, Yury, Yaropolk, Dovmont of Pskov, and some other princes as well. They set out for Rakovor on January 23. They entered their country by three different routes and fought with a very great number of them. They came upon an impenetrable cave in which a large number of Estonians had holed up. It was impossible to capture them, and they remained there three days. Then an expert who built throwing machines cunningly turned the water on to them, and the Estonians ran out and were killed, and the men of Novgorod gave all their goods to Prince Dmitry. From there they went on to Rakovor, and when they reached the Kegola river they found there a force of Germans in position, and it was like a forest to look at, as if the whole land of the Germans had come together. The men of Novgorod immediately set out against them across the river and began to deploy their forces: the men of Pskov deployed on the right wing, and Dmitry and Svyatoslav likewise deployed on the right wing, but higher up; Mikhail deployed on the left wing, and the men of Novgorod stood facing the iron troops opposite to the flying wedge formation; and so they went against each other. When they came together there was a terrible battle such as neither our fathers nor grandfathers had ever seen. There were great misfortunes: casualties included *Posadnik* Mikhail and Tverdislav Chermny, Nikifor Radyatinich, Tverdislav Moisiyevich, Mikhail Krivtsevich, Ivach, Boris Ildyatinich and his brother Lazor, Ratsha, Vasily Voiborzovich, Osip, Zhiroslav Dorogomilovich, Poroman Podvoisky, Polyud, and many good *boyars*, and countless other common men. Many others disappeared without a trace: Kondrat the *thousandman*, Ratislav Boldyzhevich, Danil Mozotinich and God only knows how many others from Pskov and from Ladoga. Prince Yury took to flight, and only God knows whether or not that was an act of treachery.

But as regards that, brothers, God punishes us for our sins and takes good men away from us, that we may repent. As Scripture tells us: "Prayer and fasting are wonderful weapons,"² and again: "Charity combined with fasting saves a man from death,"³ and again let us remember the Prophet Isaiah saying: "If you are willing to listen to me, you shall eat the good things of the earth: but if you are unwilling and if you do not listen to me, the sword shall devour you instead,"⁴ and thus shall one cut down a hundred of you, and by a hundred shall a thousand of you perish. Yet we, seeing this terror, do not repent of our sins at all, but instead we turn more to evil, brother seeking to devour brother through envy and one man doing the same to another, taking an oath on the Cross and again transgressing it, not knowing what the power of the Cross is – for it is by the Cross that the powers of Satan are vanquished, the Cross helps princes in battles, faithful people conquer their foes under the protection of the Cross, for whoever transgresses the Cross receives punishment here, and in the next world will receive eternal torment.

But let us return to where we left off.

When that great encounter had taken place and good men had laid down their heads for St. Sophia,⁵ the merciful Lord speedily sent His mercy, not wishing utter death to the sinner, punishing us, and again pardoning us, turning His wrath away from us and looking upon us with a merciful eye: through the power of the True Cross and through the assistance of St. Sophia⁵ and through the prayers of the sovereign Theotokos, the ever virgin Mary, and of all the Saints, God helped Prince Dmitry and the men of Novgorod on February 18, on the Saturday before the beginning of Lent, which was also the feast of our father St. Leo. They pursued them in a running battle for seven *verst*s along the three routes as far as the fort, and the corpses were such so that not even a horse could make its way. So they turned back from the fort, and perceived another large force in a flying wedge formation which had struck at the Novgorod transport vehicles. Some of the men of Novgorod proposed striking that force, but others said: "It is already too near night, and we don't want to fall into disarray and get beaten ourselves." So they stood close together opposite each other waiting daylight, but the accursed transgressors of the Cross fled before daybreak. The men of Novgorod remained on the field of battle for three days, and then they returned to Novgorod bringing their dead. *Posadnik* Mikhail was laid to rest in the Church of St. Sophia. Grant, O most merciful God, lover of mankind, that they may stand in the world to come at Thy right hand, together with all the saints who have pleased Thee through the ages, who have shed their blood for St. Sophia and have given their lives honorably. Pavsha Onanich was made a *posadnik*. They did not give the office of thousandman to anyone, lest Kondrat turn up alive.

1. Kolyvan, once known as Reval, is present-day Tallinn. [Rakover](#) – Rakvere – is the site of Wessenberg.
2. Reminiscent of Matt. 17:21.
3. Reminiscent of Tobit 12:9.
4. Is. 1:19-20.
5. St. Sophia was the personification of Novgorod.

ADDENDUM 3K: 1367-1371 AD, The Chronicle of Livonia by Hermann von Wartberge (Excerpts).

Armed Conflicts between Germans and Pskov over Land and Trade

[Translator's note: The Livonian account begins in the year 1367 – the discrepancies in dating between German and Russian sources stem in part from the differences in Russian and German calendars.]

1367 AD

It should be noted that for a third time the Russians hindered the Brothers and the Bishop of Dorpat from fishing in Lake Peipus. When they encountered them (the Russians), the fishermen of the Brothers and of the bishop drowned some of them in the lake, hanged others, and destroyed their nets and burnt down their shacks. As a result of this, they (the Russians) destroyed a village belonging to Rositten¹ without declaring hostilities.

That same year around the Feast of St. Maurice [September 22] the Master's army launched an attack on the first day against Izborsk, on the second day on the road to Pskov, and on the third day brought the army to the fortress of Pskov and put the suburbs to the torch. On the Feast of St. Cleophas [September 25] the master dispatched brother Andeas von Stenberg as marshal and the komtur² von Segewolde with a small detachment of the army to search out fords on the river. The Russians came up to them with their banners, but they retreated when they were pursued, and the marshal returned with captured banners and weapons. Then for six days the Master devastated and burned the land on both sides of the Velikaya River.

From the Livonian Chronicle of Hermann von Wartberge (Hermann de Wartberge. *Chronicon Livoniae*, p.89)

That same year commander Ditrich Fridach, komtur in Dünaburg, and the vogt³ of Rositten led an army against Russians living in Voronach and Velye, who were found to be unarmed; they pillaged their land for two days. The schismatics pursued them as they returned. A battle took place in which ours were victorious and twenty nine armed men were killed and were stripped of their weapons. Those who were wounded retreated in fear. \

That same year, on the vigil of the feast of SS. Simon and Jude [October 27], the Pskovians concentrated their forces before the Order's new castle at Frauenburg [Neuhausen] and burnt down the village next to it. But the Dorpat forces gathered and killed one hundred armed men. On the day after All Saints Day [November 2], these same Russians with a different army had sailed to Narva, where they burned the suburbs and other places outside of the fortress. With a third army they were near the church of Jõhvi, laying waste to the district, and when they came upon Brother Hermann von Vrilinghusen, the vogt of Wesenberg, and Odoard von Loden, they killed them and five other of our people. But on the other hand, they lost three hundred men at the mouth of the Narva.

From the Livonian Chronicle of Hermann von Wartberge (Hermann de Wartberge. *Chronicon Livoniae*, p. 90)

1368 AD

That year, around the feast of St. Barnabas [June 11], the Master and his excellency Johannes, the bishop of Dorpat, led a large army against the Russians. They besieged the fortress of Izborsk for fifteen days with machines and other instruments of war, but they enjoyed no success. After they had left, the Novgorodian sent envoys as mediators to make peace, but they were acting in bad faith. The bishop and the Master were unaware that other armed Novgorodians were already secretly hurrying to Pskov intent

on freeing the Russians besieged in that fortress.

From the Livonian Chronicle of Hermann von Wartberge (Hermann de Wartberge. Chronicon Livoniae, pp. 91-92)

That same year, on the feast of the Nativity of Mary [September 8], Master brother Wilhelm led a second expedition against the schismatics in the region of Ostrov, remaining for five days and returning with booty and captives.

On that very same day, the vogt of the bishop of Dorpat and his men were at Izborsk. They took much livestock and captives with them.

That same year, around the feast of St. Denis [October 9] the land-marshal along with soldiers from Segewold,⁴ Rositten,¹ Ascheraden⁵ and Dünaburg undertook a third expedition against the Velye heretics who had been forewarned. He remained there two days, killing and destroying everything. He brought back livestock and about one hundred captives. Six of ours were lost while foraging.

From the Livonian Chronicle of Hermann von Wartberge (Hermann de Wartberge. Chronicon Livoniae, pp. 92- 93)

1369 AD

On the eve of Reminiscere Sunday⁶, the Master along with the landmarshal and people from Sakala and Karkhus undertook an expedition against the Russians at Voronach, where great shedding of blood took place for four days, and one hundred captives were taken.

At the same time, brother Helmich, the commander of Reval, and his men from Harrien,⁷ Virland⁸ and Oberpahlen, with his vassals and the citizens of the diocese of Dorpat likewise laid waste to the land of these same Russians for four days and, not counting the dead, took three hundred and one captives.

From the Livonian Chronicle of Hermann von Wartberge (Hermann de Wartberge. Chronicon Livoniae, p. 93)

On the eve of Easter [March 31] of that year, the Russians took Kirumpää, looting and burning the outskirts of the town and leaving with booty and captives.

That same year, after the feast of St. James [July 25] the master of Livonia led an army against the Pskovians and was there for nine days and did great damage to them.

From the Livonian Chronicle of Hermann von Wartberge (Hermann de Wartberge. Chronicon Livoniae, p. 94)

That same year around the feast of St. Matthew [September 21] the landmarshal and men from Segewold and Wenden were at the Russian fortress of Velye for two days and did great damage.

From the Livonian Chronicle of Hermann von Wartberge (Hermann de Wartberge. Chronicon Livoniae, p. 94)

At that same time the vogt of Narva lost fifty of his men, killed by the Russians as they were crossing the Narva.

That same year, on the night of the feast of St. Matthew, the Russians burned three villages belonging to the vogt of Narva and killed three hundred men and women.

From the Livonian Chronicle of Hermann von Wartberge (Hermann de Wartberge. Chronicon Livoniae, pp. 94-95)

1370 AD

At that same time [January 1370] the vogt of Narva, Arnold von Altena, crossed the Narva with his men to do battle with the Pskovians, who had done him damage in autumn of the previous year. When he found them in villages belonging to Novgorod, he killed some of them and took two hundred captives.

That same year the Master of Livonia led an army against the schismatics at Velye, whose fortress he surrounded on the feast of the Purification [February 2] and continued the siege for five straight days, losing two of his men. Twenty-three men from Trieden and Kremon were lost while foraging. The land was thoroughly devastated.

From the Livonian Chronicle of Hermann von Wartberge (Hermann de Wartberge. Chronicon Livoniae, p. 95)

1371 AD

That year on the eve of the feast of the Nativity of St. John the Baptist [June 23], there was a meeting at the castle (Neuhausen) castle, which belonged to the diocese of Dorpat. Present were the Master of the Livonian Order and his advisors (*preceptoribus*), Bishop Johannes of Dorpat and his canons, the vicar and provost of Riga, vassals of both sides, Johannes Schepenstede, counselor from Lübeck, and certain other German merchants and authorized Russian dignitaries from Novgorod and Pskov. Disagreements which existed up to that point continued to be treated and resolved up to the eve of the Feast of SS. Peter and Paul [June 28]. For the sake of peace, the Master and the Bishop of Dorpat forgave all injury and harm done by the Russians prior to the beginning of the war. The Master also restored to the merchants all of the goods, valued up to 30,000 marks, which had been held during the time of war when illicitly, stealthily and against the will of the Master but with the knowledge of the merchants, these goods had been put on the market and purchased by the said Russians. Furthermore, it was agreed by both parties that the lands and the boundaries in fishing areas, waters and other places would remain as they had been in the past.

From the Livonian Chronicle of Hermann von Wartberge (Hermann de Wartberge. Chronicon Livoniae, pp. 97-98)

1. [Rositten](#) is the present-day Rēzekne in eastern Latvia
2. A [komtur](#) was the commander of a basic administrative division (Kommende, Komturei) and was responsible for feeding and supporting the Order's Knights from the yield of local estates..
3. A [vogt](#) was an overlord exerting guardianship or military protection as well as secular justice over a certain territory.
4. Segewold is present-day [Sigulda](#).
5. Ascheraden is present-day [Aizkraukle](#).
6. Reminiscere Sunday is the second Sunday of (Roman Catholic) Lent.
7. Present-day [Harjumaa](#). The name appears in Livonian chronicles as Haria, Harien, Harruen.
8. "Virumaa," known also at that time as "Vironia," "Wierland," and "Virland," is in northeast Estonia.

ADDENDUM 3L: 1448 AD, A Treaty Document from Novgorod

A Peace Treaty between Novgorod, Pskov, and the Master of the Livonian Order¹

With the blessing of Bishop Yevfimy, the Archbishop of Novgorod and Pskov, Alexander Vasilyevich, the prince of all Novgorod the Great, arrived at the Narva River along with *Posadnik* Afanasy Ostafyevich of Novgorod the Great, and *Thousandman* Yevfimy Semenovich of Novgorod the Great; [others] from all of Novgorod the Great who had also arrived at the Narva River with Prince Alexander Vasilyevich were Posadnik Samson Ivanovich, and Posadnik Dmitry Vasilyevich, and Posadnik Ivan Lukinich and Posadnik Yesif Andreyevich, Posadnik Bogdan Yesifovich, and senior merchants Aleksey Ignatyevich and Yesif Ivanovich. And from Pskov there arrived at the Narva River Posadnik Fedor Patrikeyevich and Posadnik Stepan Yuryevich, and Afanasy Yuryevich, who is the son of a posadnik, and Leonty Makaryevich, who is likewise the son of a posadnik, and Timofey Vlasyevich and Parfen Semenovich, and Alexey Mitrofanovich and Ignaty Loginovich. And they met with the Riga master, Prince Heidenreich Vinke and his komturs.² The prince master concluded a peace agreement on behalf of the Archbishop of Riga, and the Bishop of Dorpat,³ and the people of Dorpat, and of the bishop of Osilia³ and of the bishop of Courland,³ and of all their good people, and of their whole land, to last twenty-five years, beginning and ending on the Feast of the Dormition of the Theotokos [August 15]. And the people of Pskov, our younger brothers, [are included] in this same peace [agreement].

The land and water boundary between Novgorod the Great and the Riga Master, Prince Heidenreich Vinke, is the midstream of the Narva River from Lake Peipus to the Gulf of Finland,⁴ as specified in old sworn documents, in solemnly sworn documents from Master Prince Siverd,⁵ and by the [present] oath sworn on the cross.

Neither Novgorod the Great nor Novgorodians are to cross the border, the midstream of the Narva River, and enter the territory of the Prince Master on the left bank of the river, nor are they to plow land or cut hay or cut wood or fish in the waters. Similarly, neither the Prince Master nor his people are to cross the border, the midstream of the Narva River, and enter Novgorod territory on the right bank of the river, nor are they to plow the land or cut hay or chop wood or fish in the waters.

Each party should know its own territory, as established by custom and by solemn oath taken on the cross.

The Prince Master and his komturs, honest people, are to conduct legal proceedings in all matters of dispute involving Novgorod the Great in accordance with oaths taken on the cross. Prince Alexander Vasilyevich and posadniks of Novgorod the Great are to conduct legal proceedings in all matters of dispute involving the Master Prince in accordance with oaths taken on the cross.

Novgorod envoys and Novgorod traders and merchants may travel to the Prince Master and go to his towns and his lands by land and by water without hindrance, and they may buy or sell all sorts of goods without exception and without limits, as has been established by custom and by oaths taken on the cross. Similarly, the Prince Master's envoys and traders and merchants may travel to Novgorod the Great and go to Novgorod territory by land and by water without hindrance, and they may buy or sell all sorts of goods without exception and without limits, as has been established by custom and by oaths taken on the cross.

Were a lawsuit to arise between a German and a Novgorodian in Novgorod or in Novgorod lands, or should it arise between a Novgorodian and a German in lands or towns belonging to the Prince Master, then the case is to be judged according to the laws of each party; no bribes are to be taken from either party, nor is there to be any guile, and solemn oaths on the cross are to be taken, and no violence is to be employed by either party.

Novgorod the Great is to protect a German on its territory as if he were a Novgorodian, and the Prince Master and his komturs, honorable men as they are, are to protect a Novgorodian in their lands and towns as if he were a German, and both parties are to act without guile according to the solemn oaths taken on the cross.

If a legal action arises on the border,⁶ a trader or a merchant is not to be detained by either party, and the litigation is to involve only the concerned parties.⁷ Novgorod traders are not to be detained because of litigation involving Pskovians, nor are Pskovians to be detained because of litigation with Novgorodians: litigation is to involve only the concerned parties.

When an envoy from Novgorod the Great travels to the Prince Master, the guide provided by the Master for the envoy shall receive in Narva a ruble for his services, and when an envoy from the Prince Master travels to Novgorod, then the guide provided by Novgorod for the envoy of the Master will receive in Niensloete⁸ a ruble⁹ for his services.

And in Master's town of Narva, the Narvan weighers and sealers are not to break off any wax belonging to Novgorod merchants, except for a small amount for quality assurance by a wax merchant.

And whoever as in the past purchases a horse in Reval, he is to obtain a letter from the castle and is to pay one ferding¹⁰ for that letter. And if a person has a horse which gets tired or falls, he can buy a horse in the countryside without a letter. It must show it [i.e. the horse] to the judge in Narva and give [him] him a ferding regarding the horse. And if the horse is large, and if the judge does not release it, then the judge must reimburse the Novgorodian for the horse and the judge may impound the horse, but the judge may not impound the horse without providing compensation for it. And if somebody rides past the town and if he does not present the horse to the judge – then, if they take the horse, he has lost it.

During these twenty-five years, the Prince Master and his komturs, honest people, and the Archbishop of Riga, and the bishop of Dorpat and the people of Dorpat and the bishop of Osilia, and the bishop of Courland and their good people, and all of their lands will firmly abide to this peace treaty with Novgorod the Great and Pskov, and so it will be done by both parties in accordance with their solemn oaths sworn on the cross, and during these years the peace treaty will not be abandoned nor shall discord be concocted by either party.

This treaty was ratified by solemn oath taken on the cross by Prince Alexander Vasilyevich and Posadnik Samson Ivanovich and Posadnik Dmitry Vasilyevich, and Posadnik Ivan Lukinich and Posadnik Yesif Andreyevich and Posadnik Bogdan Yesifovich and elder merchants Aleksey Ignatyevich and Yesif Ivanovich for all of Novgorod the Great and all of Novgorod's domains. And on behalf of Pskov, Posadnik Fedor Patrikeyevich and Posadnik Stepan Yuryevich, and Afanasy Yuryevich who is the son of a posadnik, and Leonty Makaryevich who is also the son of a posadnik, and Timofey Vasilyevich, Parfen Semenovich, Aleksey Makaryevich, and Ignatius Loginovich swore on the cross for all Pskov and its domains. Furthermore, the prince master of Riga, Heidenreich Vinke, took an oath on the cross regarding this treaty as did Herr Peter the komtur of Vellin,¹¹ Herr Johan the vogt of Jerwen, Herr Hinrik the komtur of Marienburg, and Herr Bernt the vogt of Karkhus, Herr Alerd the vogt of Wesenberg, Herr Gordert the vogt of Narva, Herr Hartleff the burgomaster of Narva and their seals are attached. It was written on the Narva River, in the usual place, on the Feast of James the Apostle, in the year of Our Lord one thousand four hundred and forty-eight.

1. This translation was made primarily from modern Russian translation found in [Valk 1949](#) pp. 119-124. The Valk translation was made from a Middle Low German (MLG) text of the treaty.

2. A [komtur](#) was the commander of a basic administrative division (Kommende, Komturei) and was responsible for feeding and supporting the Order's Knights from the yield of local estates..

3. [Dorpat](#), "Darbte" in the MLG text, known to the Russians as Yuryev, is modern Tartu in Estonia. [Osilia](#) is present-day Saaremaa, a large island off the west coast of Estonia. The Russian translation of the MLG text erroneously rendered "Osilia" as "Ostrov," a town on the Velikaya River. [Courland](#) is in northwest Latvia.

4. Lake Peipus is called the "Estonian Lake" (Eestenschen See) in the MLG treaty text.

5. "Siverd" is Siegfried Lander von Spanheim, who was the Prince Master of the Livonian Order from 1415 to 1424. The "documents" mentioned probably refer to the Peace Treaty of 1421 ([Valk, 1949](#), ГВНН #60) which was sponsored by Siegfried.

6. "on the border" – could also mean "on each side of the border."

7 "the litigation is to concern only the responsible parties." This appears to be aimed at stopping the practice of making hostages of merchants and others not involved in a dispute – such as are recorded in ~1362/6870 and elsewhere.

8. Niensloete is modern Kingesep in northwest Russia.

9. I. K. Kleinenberg ([Kleinenberg 1958](#) p. 15) translates the MLG word "stucke" (literally "item" or "piece") found in this treaty as "ruble", which appears more likely than the "acre" (Russian: "akp") which Valk proposes. The case for

"ruble" is strengthened by the use of that word in an analogous passage in the 1493 treaty between Novgorod and the Livonian Master ([AZR Vol.1](#), #112, p.132)

10. A "ferding" was a Livonian coin valued at one time at one quarter of a mark. Medieval Livonian coinage is discussed in [Urban 1993](#).

11. Vellin is modern [Viljandi](#), Jerwin is modern [Järva](#), Karkus is modern [Karksi-Nuia](#), and Wessenburg is modern [Rakvere](#), and all of these towns are in Estonia. Marienburg is modern [Alūksne](#) in northeast Latvia.

12. A [vogt](#) was an overlord exerting guardianship or military protection as well as secular justice ver a certain territory.

Translated from Грамоты Великого Новгорода и Пскова (Documents from Novgorod the Great and Pskov) #73, pp.119-124).

ADDENDUM 3M: October 1478¹ AD, A Document from Pskov

Letter to Ivan III: Pskov Declares War on Novgorod. A Fire in Pskov.

To our lord and sovereign, Grand Prince Ivan Vasilyevich, Tsar of all Russia:

The incumbent Pskov *posadniks*, the former *posadniks* and the *posadnik* families, the *boyars*, the merchants, the well-to-do people and all of Pskov, your patrimony, pay respect to you, its sovereigns,² the Russian Grand Princes and Tsars.

As directed by you, our sovereigns, we have for the second time sent a declaration of war to Novgorod the Great, and our couriers have taken it to Novgorod the Great and have returned to Pskov.

Now, because of our sins, the entire town of Pskov has burnt down, and with tears we must inform you, our rulers, of our misfortune. We place our hopes in God and in you, our rulers.

All free people and all of Pskov, your patrimony, pay respect to you, its sovereigns and Russian Grand Princes and Tsars.

1. [Valk](#) dates this document as 1477. This document, with slight changes, is reproduced in the Nikonian Chronicle under the year ~1478/6986 ([PSRL Vol. XII](#), p. 173). Zenkovsky's translation of the Nikonian Chronicle does not reflect the plural forms "Grand Princes" and "Tsars." [Zenkovsky 1984-1989](#), Vol. 5, p. 183.

2. The use of the word "sovereign" (*gospodar*) instead of "lord" (*gospodin*) by Novgorod envoys to Grand Prince Ivan Vasilyevich gave the Grand Prince an excuse, in his opinion, to make Novgorod completely subordinate to him. Pskov uses the word "sovereign" in this document, yet Pskov retained at least nominal independence until 1510.

Translated from Грамоты Великого Новгорода и Пскова (Documents from Novgorod the Great and Pskov) #338, p.324.

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The links below provide information about most of the locations mentioned in the Pskov 3rd Chronicle translation. An Internet connection is required to use them.

Adezh	Izborsk	Mehikoorma
Aidez	Izmen	Meletovo
Alüksne	Izmenka	Mirozha River
Alyst	Jaama	Modde
Asveya	Jaanilinn	Mode
Braslaw	Järva	Mstislavl
Brody	Jerven	Murom
Bryaslow	Jõhvi	Narva
Burtnieki	Jerwen	Naujene
Caporie	Kamno	Neinsloete
Carthusen	Karkhus	Neuhausen
Cave Monastery	Karksi	Neuschloss
Cēsis	Karkus	Nevaditsy
Cesvaine	Kes	Nevel
Cherekha River	Kingisepp	Nevgin
Chesmin	Kirempe	Niz
Chesvin	Kirepega	Nöteborg
Coporie	Kiriempe	Novy Gorodok (Kobylye, near Pskov)
Contested lands and waters	Kirumpää	Novy Gorodok (Lithuania, Belarus)
Daugava River	Kobylye	Novy Gorodok (Neuhausen, near Pskov)
Dependent Town	Kobylye Gorodishche	Novy Gorodok (Yama, Kingisepp)
Derpt	Kolomna	Nyslott
Dmitrov	Kolozhe	Oberpahlen
Dorpat	Kolozha	Odenpäh
Dovmont Town and Dovmont's Wall	Kolpinoe	Odenpe
Dubrovno	Kolyvan	Opochka
Dünaburg	Kopora	Opoka
Edise	Koporye	Orekhov
Eisenburg	Kostroma	Orekhovets
Emajõgi	Kotelno	Oreshek
Ereva	Krasnogorodsk	Ostrov
Fellin	Krasny	Ostrow
Fords	Krasny Gorodets	Osveya
Frauenburg	Krasny Gorodok	Otepää
Gdov	Krom	Otepya
Gerwen	Kurgoslov	Oudova
Gorodishche	Kurslov	Ozerishche
Great Gate	Lake Ilmen	Ozolichka
Gurgev	Low Country	Ozolitsa
Irboska	Luki	Paide
Isborg	Lyndanise	
Ivangorod	Medvezhya Golova	
Ivangorod Sebez	Marienburg	
	Marienhausen	

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