

## Village Life In Late Tsarist Russia

Semën Kanatchikov, born in a central Russian village in 1879, was one of the thousands of peasants who made the transition from traditional village life to the life of an urban factory worker in Moscow and St. Petersburg in the last years of the nineteenth century. Unlike the others, however, he recorded his personal and political experiences (up to the even of the 1905 Revolution) in an autobiography. First published in the Soviet Union in the 1920s, this memoir gives us the richest and most thoughtful firsthand account we have of life among the urban lower classes in Imperial Russia. We follow this shy but determined peasant youth's painful metamorphosis into a self-educated, skilled patternmaker, his politicization in the factories and workers' circles of Moscow and St. Petersburg, and his close but troubled relations with members of the liberal and radical intelligentsia. Kanatchikov was an exceptionally sensitive and honest observer, and we learn much from his memoirs about the day-to-day life of villagers and urban workers, including such personal matters as religious beliefs, family tensions, and male-female relationships. We also learn about conditions in the Russian prisons, exile life in the Russian Far North, and the Bolshevik-Menshevik split as seen from the workers' point of view. This editio princeps of letters by three Russian

peasant men and two peasant women from a single family in southern Vyatka (now Udmurtia) covers the reign of Alexander III and two years of Nicholas II. The letters represent a precious primary source for Russian dialectologists and other linguists, such as those interested in the acquisition of literacy. They also provide direct, unadorned, and often vivid testimony concerning all aspects of everyday life - a unique source for scholars of history, sociology, culturology, and Peasant Studies. Written entirely in the peasants' own voices, addressing other family members, the letters track the development of events and of the authors themselves. The content includes economic and personal news, village and town gossip, parental admonition and prayers, requests for help, intrafamily troubles, and simply the authors' pouring out their hearts. The texts (with commentaries) are reproduced in three versions (the original Russian, a normalized Russian version, and an English translation); essays on linguistic and content-related features are followed by indices, appendices, bibliographical references, and facsimiles and illustrations.

Peasant Russia is a comprehensive examination of peasant life in central Russia in the decades immediately following serf emancipation. Using interdisciplinary methods of family history, anthropology, ethnography, and women's studies, Christine Worobec explores the world of peasant

households and communities, elements of which live on in today's Soviet Union. In full detail she shows how peasant Russia retained its traditional institutions and customary practices in the face of the economic changes associated with industrialization and urbanization. The book draws on previously unexamined judicial, folklore, and household records to assess the durability of the extended Russian peasant family and the customs linking it to the community. The Russian peasants portrayed here actively shaped their society, developing a variety of economic and social strategies to cope with their harsh environment and the demands of the state. Discussing their efforts to safeguard their way of life through courtship and marriage rituals and through such social restrictions as property devolution practices, a misogynist patriarchy, and severe penalties for deviant behavior, Worobec reveals that peasant traditionalism impeded the impact of modernization and cushioned its effects.

Ò . . . a marvelous source for the social history of Russian peasant society in the years before the revolution. . . . The translation is superb.Ó ÑSteven Hoch Ò . . . one of the best ethnographic portraits that we have of the Russian village. . . . a highly readable text that is an excellent introduction to the world of the Russian peasantry.Ó ÑSamuel C. Ramer

Village Life in Late Tsarist Russia provides a

unique firsthand portrait of peasant family life as recorded by Olga Semyonova Tian-Shanskaia, an ethnographer and painter who spent four years at the turn of the twentieth century observing the life and customs of villagers in a central Russian province. Unusual in its awareness of the rapid changes in the Russian village in the late nineteenth century and in its concentration on the treatment of women and children, Semyonova's ethnography vividly describes courting rituals, marriage and sexual practices, childbirth, infanticide, child-rearing practices, the lives of women, food and drink, work habits, and the household economy. In contrast to a tradition of rosy, romanticized descriptions of peasant communities by Russian upper-class observers, Semyonova gives an unvarnished account of the harsh living conditions and often brutal relationships within peasant families.

This book brings together the large volume of work on late Tsarist Russia published over the last 30 years, to show an overall picture of Russia under the last two tsars - before the war brought down not only the Russian empire but also those of Germany, Austria-Hungary and Turkey. It turns the attention from the old emphases on workers, revolutionaries, and a reactionary government, to a more diverse and nuanced picture of a country which was both a major European great power, facing the challenges of modernization and industrialization, and also a

multi-ethnic and multi-confessional empire stretching across both Europe and Asia.

Holy Fathers, Secular Sons is the first study of the Orthodox clergy's contribution to Russian society.

Prior to the 1860s, clergymen's sons were not allowed to leave the castelike clergy in large numbers. When permission was granted, they responded by entering free professions and political movements in droves. Challenging the standard view of educated pre-revolutionary Russians as largely westernized, secular, and patricidal, Laurie Manchester demonstrates that the clergymen's sons did retain their fathers' values. This was true even of the minority who became atheists. Drawing on the clergy's commitment to moral activism, anti-aristocratism, and nationalism, clergymen's sons believed they could, and should, save Russia. The consequence was a cultural revolution that helped pave the way for the 1917 revolutions. Using a massive array of previously untapped archival and published sources--including lively first-hand autobiographical writings of over two hundred clergymen's sons--Manchester constructs a composite biography of their childhoods, educations, and adult lives. In a highly original approach, she explores how they employed the image of the clerical family to structure their political, professional, and personal lives. Manchester's work provides a window into an extremely significant but little-known

world of Russian educated culture while contributing to histories of lived religion, private life, and memory, as well as to debates over secularization, modernity, and revolution. *Holy Fathers, Secular Sons* powerfully challenges the assumptions that radical change cannot be inspired by tradition and that the modern age is inherently secular.

"Gorshkov's introduction provides some basic knowledge about Russian serfdom and draws upon the most recent scholarship. Notes provide references and general information about events, places and people mentioned in the memoirs."--Jacket.

*Converging Worlds* describes the interplay between peasant religious life and the broader social and cultural transformation of late tsarist Russia. Through a detailed examination of religious practices and ceremonies among the peasantry in the province of Voronezh, Chulos challenges existing conceptions of religion in Russia and sheds new light on the development of modern national identity. Age-old rituals, customs, and beliefs helped peasants to adapt to industrialization and modernization by providing a spiritual and psychological framework for change. The dependable rhythms of village holidays and rituals marking the stages of human life gave the peasantry a sense of stability and comfort as their traditions slowly unraveled in the face of urban culture. Encouraged by educated Russians who

traveled the countryside in search of the ideal national type, peasant communities began to reconstruct tales of their village origin. These stories linked people in remote locales to the central events and heroes of imperial Russian history. Village and urban cultural worlds clashed over peasant demands for the devolution of political, cultural, and social authority. By the time revolutionary fervor ignited the countryside in 1905, the village faithful demonstrated a new confidence in their ability to shape their own future--and Russia's--as they agitated for greater control over local religious life. By 1917, peasant disenchantment reached new heights and helped to create a new popular Orthodoxy that no longer looked to tsar and church as valid sources of authority and identity. As peasant believers took control of their local religious life, they inadvertently aided antireligious activists in driving religion underground, thereby estranging future generations from a fundamental pillar of their cultural heritage. An athlete becomes a movie star; a waiter rises to manage a chain of nightclubs; a movie scenarist takes to writing restaurant reviews. Intrepid women hunt bears, drive in automobile races, and fly, first in balloons and then in airplanes. Sensational crimes jump from city streets onto the screen almost before the pistols have had a chance to cool. Paris in the Twenties? Fitzgerald's New York? Early Hollywood? No, tsarist Russia in the last decades before the Revolution. In Russia at Play,

Louise McReynolds recreates a vibrant, rapidly changing culture in rich detail. Her account encompasses the "legitimate" stage, vaudeville, nightclubs, restaurants, sports, tourism, and the silent movie industry.

McReynolds reveals a pluralist and dynamic society, and shows how the new icons of mass culture affected the subsequent gendering of identities. The rapid industrialization and urbanization of the late tsarist period spawned dramatic social changes—an urban middle class and a voracious consumer culture demanded new forms of entertainment. The result was the rapid incursion of commercial values into the arts and the athletic field and unprecedented degrees of social interaction in the new nightclubs, vaudeville houses, and cheap movie houses. Traditional rules of social conduct shifted to greater self-fulfillment and self-expression, values associated with the individualism and consumerism of liberal capitalism. Leisure-time activities, McReynolds finds, allowed Russians who partook of them to recreate themselves, to develop a modern identity that allowed for different senses of the self depending on the circumstances. The society that spawned these impulses would disappear in Russia for decades under the combined blows of revolution, civil war, and collectivization, but questions of personal identity are again high on the agenda as Russia makes the transition from a collectivist society to one in which the dominant ethos remains undefined.

Distinguished Professor Abraham Ascher offers an impressive blend of engaging narrative and fresh analysis in this perennially popular introduction to Russia. Newly updated on the 100th anniversary of the

Bolshevik Revolution, Russia: A Short History begins with the origins of the first Slavic state, and continues to the present-day tensions between Russia and its neighbours, the rise of Vladimir Putin, and the increasingly complex relationship with the United States. "On the basis of the work presented here, one can say that the future of American scholarship on imperial Russia is in good hands." —American Historical Review "... innovative and substantive research..." —The Russian Review "Anyone wishing to understand the 'state of the field' in Imperial Russian history would do well to start with this collection." —Theodore W. Weeks, H-Net Reviews "The essays are impressive in terms of research conceptualization, and analysis." —Slavic Review Presenting the results of new research and fresh approaches, the historians whose work is highlighted here seek to extend new thinking about the way imperial Russian history is studied and taught. Populating their essays are a varied lot of ordinary Russians of the 18th and 19th centuries, from a luxury-loving merchant and his extended family to reform-minded clerics and soldiers on the frontier. In contrast to much of traditional historical writing on Imperial Russia, which focused heavily on the causes of its demise, the contributors to this volume investigate the people and institutions that kept Imperial Russia functioning over a long period of time. "This collection of essays examines the lives of women across Russia--from wealthy noblewomen in St Petersburg to desperately poor peasants in Siberia--discussing their interaction with the Church and the law, and their rich contribution to music, art, literature

and theatre. It shows how women struggled for greater autonomy and, both individually and collectively, developed a dynamic presence in Russia's culture and society"--Publisher's description.

Ransel shows how the women mediated the inherited beliefs of their families and communities, the claims of the state to control reproduction, and their personal desires for a better life. The interviews tell of willing acceptance of some changes and selective acceptance of or outright resistance to others. The women interviewed were subject to powerful forces beyond their control, ranging from patriarchal tyranny to civil war, governmental coercion and violence, famine, and world war.

This volume offers a detailed examination of the stability of the late imperial regime in Russia. Accessible yet insightful, contributions cover the historiography of complex topics such as peasants, workers, revolutionaries, foreign relations, and Nicholas II. In addition, there are original studies of some of the leading intellectuals of the time.

Winner of the Cundill History Prize *The House of the Dead* tells the incredible hundred-year-long story of "the vast prison without a roof" that was Russia's Siberian penal colony. From the beginning of the nineteenth century until the Russian Revolution, the tsars exiled more than a million prisoners and their families east. Here Daniel Beer illuminates both the brutal realities of this inhuman system and the tragic and inspiring fates of those who endured it. Siberia was intended to serve not only as a dumping ground for criminals and political

dissidents, but also as new settlements. The system failed on both fronts: it peopled Siberia with an army of destitute and desperate vagabonds who visited a plague of crime on the indigenous population, and transformed the region into a virtual laboratory of revolution. A masterly and original work of nonfiction, *The House of the Dead* is the history of a failed social experiment and an examination of Siberia's decisive influence on the political forces of the modern world.

A Dazzling Russian travelogue from the bestselling author of *Great Plains* In his astonishing new work, Ian Frazier, one of our greatest and most entertaining storytellers, trains his perceptive, generous eye on Siberia, the storied expanse of Asiatic Russia whose grim renown is but one explanation among hundreds for the region's fascinating, enduring appeal. In *Travels in Siberia*, Frazier reveals Siberia's role in history—its science, economics, and politics—with great passion and enthusiasm, ensuring that we'll never think about it in the same way again. With great empathy and epic sweep, Frazier tells the stories of Siberia's most famous exiles, from the well-known—Dostoyevsky, Lenin (twice), Stalin (numerous times)—to the lesser known (like Natalie Lopukhin, banished by the empress for copying her dresses) to those who experienced unimaginable suffering in Siberian camps under the Soviet regime, forever immortalized by Aleksandr Solzhenitsyn in *The Gulag Archipelago*. *Travels in Siberia* is also a unique chronicle of Russia since the end of the Soviet Union, a personal account of adventures among Russian friends and acquaintances, and, above all, a unique, captivating,

totally Frazierian take on what he calls the "amazingness" of Russia—a country that, for all its tragic history, somehow still manages to be funny. *Travels in Siberia* will undoubtedly take its place as one of the twenty-first century's indispensable contributions to the travel-writing genre.

*Village Life in Late Tsarist Russia* Indiana University Press  
Alexander II's Great Reforms of the early 1860s unleashed hopes among Russians for a true civil society that would enjoy the benefits of increased political freedom and exclusion from want. Instead, after the attempt on the Tsar's life by D. V. Karakozov in 1866, Russian political life became trapped within a vicious circle of political reaction, growing disillusionment with the government and intensifying political dissent that increasingly manifested itself in acts of terrorism against Tsarist officials. The creation of the Department of State Police in 1880, to combat all forms of political subversion, served as a declaration of war by the Russian government, not only against Russia's terrorists, but also against enlightened society as a whole. The secret police acted as the vanguard of the forces of order in this internal war, its tentacles penetrating every corner of Russian life. Zuckerman's book is the first to place the entire history of the so-called "Okhrana" within the context of the political and social history of late imperial Russia. Indeed, Zuckerman shows that, ironically, the secret police were themselves victims of the political culture they strove to preserve. Russia's ever-expanding imperial boundaries encompassed diverse peoples and religions. Yet Russian Orthodoxy remained inseparable from the identity of the Russian empire-state, which at different times launched conversion campaigns not only to "save the souls" of animists and bring deviant Orthodox groups into the mainstream, but also to

convert the empire's numerous Muslims, Buddhists, Jews, Catholics, and Uniates. This book is the first to investigate the role of religious conversion in the long history of Russian state building. How successful were the Church and the state in proselytizing among religious minorities? How were the concepts of Orthodoxy and Russian nationality shaped by the religious diversity of the empire? What was the impact of Orthodox missionary efforts on the non-Russian peoples, and how did these peoples react to religious pressure? In chapters that explore these and other questions, this book provides geographical coverage from Poland and European Russia to the Caucasus, Central Asia, Siberia, and Alaska. The editors' introduction and conclusion place the twelve original essays in broad historical context and suggest patterns in Russian attitudes toward religion that range from attempts to forge a homogeneous identity to tolerance of complexity and diversity.

When the Bolsheviks set out to build a new world in the wake of the Russian Revolution, they expected religion to die off. Soviet power used a variety of tools--from education to propaganda to terror—to turn its vision of a Communist world without religion into reality. Yet even with its monopoly on ideology and power, the Soviet Communist Party never succeeded in overcoming religion and creating an atheist society. *A Sacred Space Is Never Empty* presents the first history of Soviet atheism from the 1917 revolution to the dissolution of the Soviet Union in 1991. Drawing on a wealth of archival material and in-depth interviews with those who were on the front lines of Communist ideological campaigns, Victoria Smolkin argues that to understand the Soviet experiment, we must make sense of Soviet atheism. Smolkin shows how atheism was reimagined as an alternative cosmology with its own set of positive beliefs, practices, and spiritual commitments. Through its engagements with religion,

the Soviet leadership realized that removing religion from the "sacred spaces" of Soviet life was not enough. Then, in the final years of the Soviet experiment, Mikhail Gorbachev—in a stunning and unexpected reversal—abandoned atheism and reintroduced religion into Soviet public life. *A Sacred Space Is Never Empty* explores the meaning of atheism for religious life, for Communist ideology, and for Soviet politics.

A detailed academic treatise of the history of nationality in Tatarstan. The book demonstrates how state collapse and national revival influenced the divergence of worldviews among ex-Soviet people in Tatarstan, where a political movement for sovereignty (1986-2000) had significant social effects, most saliently, by increasing the domains where people speak the Tatar language and circulating ideas associated with Tatar culture. Also addresses the question of how Russian Muslims experience quotidian life in the post-Soviet period. The only book-length ethnography in English on Tatars, Russia's second most populous nation, and also the largest Muslim community in the Federation, offers a major contribution to our understanding of how and why nations form and how and why they matter – and the limits of their influence, in the Tatar case.

Drawing on the family archives of Vladimir Lenin, originally Vladimir Ulyanov, the author traces the transformation of the Communist leader's brother, Alexander, from a humble student to a terrorist plotting the assassination of the tsar and delves into how the failed plot and Alexander's subsequent execution shaped the ideals and motivations of Lenin.

In this multidisciplinary volume, leading historians provide new understanding of a time that sent shockwaves through Jewish communities in and beyond the Russian Empire and transformed the way Jews thought about the politics of ethnic and national identity.

In the Russian winter of 1878 a shy, aristocratic young

woman named Vera Zasulich walked into the office of the governor of St. Petersburg, pulled a revolver from underneath her shawl, and shot General Fedor Trepov point blank.

"Revenge!," she cried, for the governor's brutal treatment of a political prisoner. Her trial for murder later that year became Russia's "trial of the century," closely followed by people all across Europe and America. On the day of the trial, huge crowds packed the courtroom. The cream of Russian society, attired in the finery of the day, arrived to witness the theatrical testimony and deliberations in the case of the young angel of vengeance. After the trial, Vera became a celebrated martyr for all social classes in Russia and became the public face of a burgeoning revolutionary fervor. Dostoyevsky (who attended the trial), Turgenev, Engels, and even Oscar Wilde all wrote about her extraordinary case. Her astonishing acquittal was celebrated across Europe, crowds filled the streets and the decision marked the changing face of Russia. After fleeing to Switzerland, Vera Zasulich became Russia's most famous "terroristka," inspiring a whole generation of Russian and European revolutionaries to embrace violence and martyrdom. Her influence led to a series of acts that collectively became part of "the age of assassinations." In the now-forgotten story of Russia's most notorious terrorist, Ana Siljak captures Vera's extraordinary life story--from privileged child of nobility to revolutionary conspirator, from assassin to martyr to socialist icon and saint-- while colorfully evoking the drama of one of the world's most closely watched trials and a Russia where political celebrities held sway.

Before becoming a city, St. Petersburg was a utopian vision in the mind of its founder, Peter the Great. Conceived by him as Russia's "window to the West," it evolved into a remarkably harmonious assemblage of baroque, rococo, neoclassical, and

art nouveau buildings that reflect his taste and that of his successors, including Anna I, Elizabeth I, Catherine the Great, and Paul I. Crisscrossed by rivers and canals, this "Venice of the North," as Goethe dubbed it, is of unique beauty. Never before has that beauty been captured as eloquently as on the pages of this sumptuous volume. From the stately mansions lining the fabled Nevsky Prospekt to the magnificent palaces of the tsars on the outskirts of the city, including Peterhof, Tsarskoe Selo, Oranienbaum, Gatchina, and Pavlovsk, photographer Alexander Orloff's portrait of St. Petersburg does full justice to the vision of its founder and namesake. The text, by art historian Dmitri Shvidkovsky, chronicles the history of the city's planning and construction from Peter the Great's time to the reign of the last tsar, Nicholas II. Anyone who has ever visited--or dreamed of visiting--the city of "white nights" will find St. Petersburg irresistible.

In February 1861 Tsar Alexander II issued the statutes abolishing the institution of serfdom in Russia. The procedures set in motion by Alexander II undid the ties that bound together 22 million serfs and 100,000 noble estate owners, and changed the face of Russia. Rather than presenting abolition as an 'event' that happened in February 1861, *The Abolition of Serfdom in Russia* presents the reform as a process. It traces the origins of the abolition of

serfdom back to reforms in related areas in 1762 and forward to the culmination of the process in 1907.

Written in an engaging and accessible manner, the book shows how the reform process linked the old social, economic and political order of eighteenth-century Russia with the radical transformations of the late nineteenth and early twentieth centuries that culminated in revolution in 1917.

This is the first Western language study that investigates the history of the Volga Tatars since the Tenth Century A.D. The central theme of the book is the shaping and evolution of the identity of these people, focusing on the history of the first non-Christian and non-Slavic people incorporated into the Russian state.

An Economist Best Book of the Year A Financial Times Best Book of the Year Winner of the the Pushkin House Russian Book Prize Finalist for the Lionel Gelber Prize An Amazon Best Book of the Month (History) One of the world's leading scholars offers a fresh interpretation of the linked origins of World War I and the Russian Revolution "Lieven has a double gift: first, for harvesting details to convey the essence of an era and, second, for finding new, startling, and clarifying elements in familiar stories. This is history with a heartbeat, and it could not be more engrossing."—Foreign Affairs World War I and the Russian Revolution together shaped the twentieth century in profound ways. In The End of

Tsarist Russia, acclaimed scholar Dominic Lieven connects for the first time the two events, providing both a history of the First World War's origins from a Russian perspective and an international history of why the revolution happened. Based on exhaustive work in seven Russian archives as well as many non-Russian sources, Dominic Lieven's work is about far more than just Russia. By placing the crisis of empire at its core, Lieven links World War I to the sweep of twentieth-century global history. He shows how contemporary hot issues such as the struggle for Ukraine were already crucial elements in the run-up to 1914. By incorporating into his book new approaches and comparisons, Lieven tells the story of war and revolution in a way that is truly original and thought-provoking.

Polish peasants in 1801 were serfs, indentured laborers under the Russian tsar's stronghanded yoke. Their lives and livelihood were determined by strict requirements that were formally set down on ledger sheets for their villages. The 1801 ledger for Kiersnówka, a farming commune located in northeastern Poland in today's Podlaskie voivodeship, named sixteen farmers and their expected duties for their noble lords. Who were these farmers and what do preserved documents that described births, marriages, and deaths tell us about these men and their families? This report focuses on nine surnames listed on the ledger sheet: Sopkowski,

Milewski, Jarmoszko, Piekutowski, Bieciuk, Radkiewicz, Hromko, Klimowicz, and Stankiewicz. Records reveal that relationships between and among these families were complex and tightly interwoven. Marriage practices in Kiersnówka, as in other small and rigidly controlled rural villages in Poland, mirror similar conditions and outcomes that have been found on small islands and remote locales worldwide. Starting in 1801 and following the life events of these sixteen families into the 1860s, a rich tapestry of village life can be gleaned, even though the documents drawn from ledger entries in Roman Catholic church archives are limited, often incomplete, and infused with errors.

In the nineteenth century, the Russian Empire's Middle Volga region (today's Tatarstan) was the site of a prolonged struggle between Russian Orthodoxy and Islam, each of which sought to solidify its influence among the frontier's mix of Turkic, Finno-Ugric, and Slavic peoples. The immediate catalyst of the events that Agnès Nilüfer Kefeli chronicles in *Becoming Muslim in Imperial Russia* was the collective turn to Islam by many of the region's Kräshens, the Muslim and animist Tatars who converted to Russian Orthodoxy between the sixteenth and eighteenth centuries. The traditional view holds that the apostates had really been Muslim all along or that their conversions had been forced by the state or undertaken voluntarily as a matter of

convenience. In Kefeli's view, this argument vastly oversimplifies the complexity of a region where many participated in the religious cultures of both Islam and Orthodox Christianity and where a vibrant Kräshen community has survived to the present. By analyzing Russian, Eurasian, and Central Asian ethnographic, administrative, literary, and missionary sources, Kefeli shows how traditional education, with Sufi mystical components, helped to Islamize Finno-Ugric and Turkic peoples in the Kama-Volga countryside and set the stage for the development of modernist Islam in Russia. Of particular interest is Kefeli's emphasis on the role that Tatar women (both Kräshen and Muslim) played as holders and transmitters of Sufi knowledge. Today, she notes, intellectuals and mullahs in Tatarstan seek to revive both Sufi and modernist traditions to counteract new expressions of Islam and promote a purely Tatar Islam aware of its specificity in a post-Christian and secular environment.

This book is the first to explore the largely unknown world of rural crime and justice in post-emancipation Imperial Russia. Drawing upon previously untapped provincial archives and a wealth of other neglected primary material, Stephen P. Frank offers a major reassessment of the interactions between peasantry and the state in the decades leading up to World War I. Viewing crime and punishment as contested metaphors about social order, his revisionist study

documents the varied understandings of criminality and justice that underlay deep conflicts in Russian society, and it contrasts official and elite representations of rural criminality—and of peasants—with the realities of everyday crime at the village level.

Princess Yekaterina Romanovna Vorontsova-Dashkova (1743 – 1810) was a leading figure of the Russian Enlightenment and the closest female friend of Empress Catherine the Great. By her own account, she played a critical role in the coup d'état by which the autocratic Peter III was overthrown and Catherine was raised to the throne. In her travels abroad, she met Diderot, Voltaire and Benjamin Franklin. Catherine later named her the first female head of the Imperial Academy of Arts and Sciences, and then the Russian Academy.

"By studying 17th century maps Kivelson sheds light on Muscovite Russia - the relationship of state and society, the growth of an empire, the rise of serfdom and the place of Orthodox Christianity in society"-OCLC

Looks at the implication of a Jewish man in the 1911 stabbing death of a Kiev boy, and the subsequent trial for the Jewish ritual murder of a Christian child, examining the anti-Semitism of the investigation and the resulting international outcry.

"[A] superb history.... In these thrilling, highly readable pages, we meet Rasputin, the shaggy,

lecherous mystic...; we visit the gilded ballrooms of the doomed aristocracy; and we pause in the sickroom of little Alexei, the hemophiliac heir who, with his parents and four sisters, would be murdered by the Bolsheviks in 1918." —The Wall Street Journal

Here is the tumultuous, heartrending, true story of the Romanovs—at once an intimate portrait of Russia's last royal family and a gripping account of its undoing. Using captivating photos and compelling first person accounts, award-winning author Candace Fleming (*Amelia Lost*; *The Lincolns*) deftly maneuvers between the imperial family's extravagant lives and the plight of Russia's poor masses, making this an utterly mesmerizing read as well as a perfect resource for meeting Common Core standards. "An exhilarating narrative history of a doomed and clueless family and empire." —Jim Murphy, author of Newbery Honor Books *An American Plague* and *The Great Fire* "For readers who regard history as dull, Fleming's extraordinary book is proof positive that, on the contrary, it is endlessly fascinating, absorbing as any novel, and the stuff of an altogether memorable reading experience." —Booklist, Starred "Marrying the intimate family portrait of Heiligman's *Charles and Emma* with the politics and intrigue of Sheinkin's *Bomb*, Fleming has outdone herself with this riveting work of narrative nonfiction that appeals to the imagination as much as the intellect." —The Horn

Book, Starred Winner of the Los Angeles Times Book Prize for Young Adult Literature Winner of the Boston Globe–Horn Book Award for Nonfiction A Robert F. Sibert Honor Book A YALSA Excellence in Nonfiction Award Finalist Winner of the Orbis Pictus Award for Outstanding Nonfiction

Tracing the lives of his Russian forebears, Serge Schmemmann, Pulitzer Prize-winning foreign correspondent for the New York Times, tells a remarkable story that spans the past two hundred years of Russian history. First, he draws on a family archive rich in pictorial as well as documentary treasure to bring us into the prerevolutionary life of the village of Sergiyevskoye (now called Koltsovo), where the spacious estate of his mother's family was the seat of a manor house as vast and imposing as a grand hotel. In this village, on this estate--ringed with orchards, traversed by endless paths through linden groves, overseen by a towering brick church, and bordered by a sparkling-clear river--we live through the cycle of a year: the springtime mud, summertime card parties, winter nights of music and good talk in a haven safe from the bitter cold and ever-present snow. Family recollections of life a century ago summon up an aura of devotion to tsar and church. The unjust, benevolent, complicated, and ultimately doomed relationship between master and peasants--leading to growing unrest, then to civil war--is subtly captured. Diary entries record the

social breakdown step by step: grievances going unresolved, the government foundering, the status quo of rural life overcome by revolutionary fervor. Soon we see the estate brutally collectivized, the church torn apart brick by brick, the manor house burned to the ground. Some of the family are killed in the fighting; others escape into exile; one writes to his kin for the last time from the Gulag. The Soviet era is experienced as a time of privation, suffering, and lost illusions. The Nazi occupation inspires valorous resistance, but at great cost. Eventually all that remains of Sergiyevskoye is an impoverished collective. Without idealizing the tsarist past or wholly damning the regime that followed, Schmemmann searches for a lost heritage as he shows how Communism thwarted aspiration and initiative. Above all, however, his book provides for us a deeply felt evocation of the long-ago life of a corner of Russia that is even now movingly beautiful despite the ravages of history and time.

"If the Coen brothers ever ventured beyond the United States for their films, they would find ample material in this novel." --The New York Times Book Review "Occasionally a book comes along so fresh, strange, and original that it seems peerless, utterly unprecedented. This is one of those books." —Kirkus Reviews (starred review) \*\*Winner of the 2021 Wingate Literary Prize\*\* An irresistible, picaresque tale of two Jewish sisters in late-nineteenth-century

Russia, *The Slaughterman's Daughter* is filled with “boundless imagination and a vibrant style” (David Grossman). With her reputation as a *vilde chaya* (wild animal), Fanny Keismann isn't like the other women in her shtetl in the Pale of Settlement—certainly not her obedient and anxiety-ridden sister, Mende, whose “philosopher” of a husband, Zvi-Meir, has run off to Minsk, abandoning her and their two children. As a young girl, Fanny felt an inexorable pull toward her father's profession of ritual slaughterer and, under his reluctant guidance, became a master with a knife. And though she long ago gave up that unsuitable profession—she's now the wife of a cheesemaker and a mother of five—Fanny still keeps the knife tied to her right leg. Which might come in handy when, heedless of the dangers facing a Jewish woman traveling alone in czarist Russia, she sets off to track down Zvi-Meir and bring him home, with the help of the mute and mysterious ferryman Zizek Breshov, an ex-soldier with his own sensational past. Yaniv Iczkovits spins a family drama into a far-reaching comedy of errors that will pit the czar's army against the Russian secret police and threaten the very foundations of the Russian Empire. *The Slaughterman's Daughter* is a rollicking and unforgettable work of fiction.

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