The Poetical Works of TARAS SHEVCHENKO

THE KOBZAR

Translated from the Ukrainian by C. H. ANDRUSYSHEN

M.A., PH.D.
Professor in the University of Saskatchewan

and

WATSON KIRKCONNELL

M.A., PH.D., LITT.D., D.LITT.,
L.H.D., D. ÈS L., D.P.EC., LL.D.
President of Acadia University

Published for the Ukrainian Canadian Committee by University of Toronto Press
* * * *

The river to the blue sea flows
But flows not back again!
The Cossack seeks his fortune too,
But all his search is vain.
Wide in the world the Cossack goes,
And there the blue sea roars,—
The Cossack’s heart is boisterous too,
This question it explores:
"Where have you gone without farewell?
To whom has all been left—
Of father and old mother now
And of your maid bereft?
These alien folk have alien hearts;
It’s hard with them to live;
No one is here to share one’s tears
Or gentle words to give."
The Cossack haunts the farther coast,—
And still the blue seas roar.
He hoped to find his fortune there,
But met with sorrow sore.
And while the cranes in coveys seek
The ocean’s farther bournes,
The Cossack weeps—the beaten paths
Are overgrown with thorns.

St. Petersburg, 1838
A kobzar at the crossroads sits
And plays to pass the hours;
Young men and women round him seem
To bloom like poppy flowers.
The kobzar plays and blithely sings:
In words the tale is taught
How Mongols, Poles, and Muscovites
Have with the Cossacks fought,
How early on a Sunday morn
A crowd has made a rally
To bury a young Cossack bold
Deep in a fair, green valley.
The kobzar sings so lustily
Misfortune seems to smile:

"There was a time when Hetmans ruled—
Lost is that ancient style;
There was a time when we were lords,
But gone are all those days . . .
Yet Cossack glory we recall
In never-ending praise . . .
O thou Ukraine, my own Ukraine,
Dear mother past belief,
When I recall thee, native land,
My heart is pained with grief!
What happened to our Cossack realm,
Its leaders red of cloak?

11Hetman Taras Fedorovich, known better by the surname Triasilo which he acquired among the Cossacks. In 1630 he led his troops in rebellion against the Poles who then held sway in Ukraine and sought to Polonize the Ukrainian population by repressing the Orthodox religion and denying the people the use of their churches. These were being turned over to the Uniates (those Ukrainians who accepted the Union with the Roman Catholic Church, effected in the town of Berest, Western Ukraine, in 1596). The night in question marked the end of the battle in which the Cossacks defeated the Poles who had been besieging them in the vicinity of the town of Pereyaslav.

12A Ukrainian landlord who encouraged Shevchenko to publish his first The Kobzar in 1840. See Introduction, p. xiv.

13See fn. 10.

14Military commanders of Cossack troops and, later, heads of the Ukrainian Cossack State. The name is derived from the German Hauptmann (captain, chief).
Where are our fate and freedom now,
The standards of our folk?
Where are they all? Consumed in flames.
Or did the wide blue sea
Drown all thy mountains in its depths,
Thy mounds\(^{15}\) sublimity?
The hills are mute; the sea roars on;
The mounds in sadness stand;
Over the Cossack's children now
There rules an evil band!
Roar then, O sea! Be mute, ye hills!
Blow, wind, across the plain!
Ye children of the Cossacks, weep!
Your destiny is vain!

"From Liman's\(^{16}\) shore there lifts a cloud,\(^{17}\)
Another from the plain:\(^{18}\)
Ukraine is languishing in grief,
Her destiny is vain!
Like an abandoned child in woe
Our land must tearful lie.
Nobody comes to give her help . . .
The wearied Cossacks die;
The glory wanes, the land declines;
Where shall men turn for grace?
Unbaptized\(^{19}\) up to manhood grow
The children of our race,
For out of wedlock men must live;
Without a priest they die;
Our faith to Jewry\(^{20}\) has been sold
And locked our churches lie!
Like blackbirds covering a field,
The Poles and Uniates\(^{21}\)

\(^{15}\)Burial mounds in many of which Cossacks were buried and, with them, symbolically, Ukrainian freedom. For that reason, Shevchenko considered them as sacred. In his time they were still quite numerous on the vast Ukrainian steppes.
\(^{16}\)The estuary of the Dnieper.
\(^{17}\)The Tartars from the south.
\(^{18}\)The Poles from the west.
\(^{19}\)Unbaptized, because the Poles had confiscated the Orthodox churches.
\(^{20}\)The Poles often made Jews intendants in occupied territories, and gave them orders to prevent the Orthodox from worshipping in churches other than Uniate.
\(^{21}\)See fn. 11.
Come swooping down—to save us all
No word of counsel waits.
Then Nalivayko22 raised his voice—
His tailor-band soon fled!
Cossack Pavliuha23 next was heard—
But he in turn was sped!
Taras Triasilo then spoke out
With tears of bitter dole:
‘Alas! Alack! My poor Ukraine
Is trampled by the Pole!’

“Taras Triasilo wagged his tongue—
Our true faith made him do it;
The dark-blue eagle raised his voice
And caused the Poles to rue it!
And thus did Pan24 Triasilo speak:
‘Have done with grieving prattle!
Let us go forth, my trusty friends
And meet the Poles in battle!’

“For many a day and many a night
He carries on that war;
From Liman to Trubailo’s25 bank,
The plain is wet with gore.
The Cossack brave was wearied
And fell in deep despair;
The villain Koniecpolski26
Rejoiced with pleasure rare;
He gathered all the szlachta27
To revel in delight!
But Taras called his Cossacks
For counsel in his plight:

22Severin Nalivayko, one of the Cossack leaders who at the close of the sixteenth century led unsuccessful rebellions against the Poles in western parts of Ukraine. His troops were called “tailor-bands” because his trade was that of a tailor before he joined the Cossacks. He was finally captured by the Poles, who, after subjecting him to savage tortures, quartered him.

23Pavlo Mikhnovich But, nicknamed Pavliuk by the Cossacks, another insurrectionist leader whose anti-Polish campaigns likewise ended unsuccessfully. He, too, was captured by the Poles and tortured to death. “Pavliuha” is an augmentative of Pavliuk.

24Generally Slavic for “lord,” “master.”

25A small tributary to the Dnieper.

26Commander of the Polish troops.

27Polish term, pronounced shliakhta, Polish nobility and gentry; here, by extension, Polish troops.
'Otamans bold, my comrades,  
Brothers-in-arms, I vow!  
Give me your own good counsel  
What we shall venture now.  
The fiendish Poles are overjoyed,  
On us confusion falls . . .'  
'Why, let the rascals celebrate,  
Carouse in drunken brawls!  
Till sunset let unmeasured drink  
Make imbecile their souls;  
Our mother, Night, will aid us then  
To ferret out the Poles.'  

"The sun had set beyond the hill;  
Bright stars to shine begin;  
And like a cloud, the Cossack crowd  
On all sides hemmed them in.  
The moon rose in the heavens—  
A cannon-shot roared out;  
The noble Poles were roused from sleep  
With no escape from rout!  
The noble Poles were roused from sleep  
But up they could not rise:  
Before the dawn a slaughtered host  
Upon the meadow lies.  

"Like a red, twisting serpent,  
The Alta bears the news;  
To bid the ravens of the fields  
A feast of Poles to use.  
Black ravens to that noble meal  
Came flying, ranks on ranks;  
While the assembled Cossack troops  
Gave the Almighty thanks.  
The ravens screamed, and plucked and ate  
The corpses' eyeballs bright,  
While the bold Cossacks raised a song  
To celebrate that night,
That sombre night that dripped with blood
In bringing glory deep
To Taras and his Cossack troop,
While Poles were lulled to sleep.

"Along that river, in a field,
A darksome mound is seen;
Where once the Cossack life-blood flowed—
The grass is bright and green.⁸⁰
A raven perches on the mound,
And caws from hunger's pain . . .
A Cossack dreams of Hetmans' days
And sheds his tears again.
There was a time when Cossack fame
And freedom reigned in state—
The fame still shines, but freedom's cause
Has met an evil fate.
There was a time when we were lords,
But gone are all those days . . .
Yet Cossack glory we recall
In never-ending praise."

The kobzar ceased, in sorrow plunged:
His hands no more can play!
Young men and women round him pause
To wipe their tears away.
Along the street the kobzar sad
Struck up a ditty strong;
While young lads danced a squatting dance
In concert with his song:

"Let all be as it is, in fact and form!
Stay in your ingle-nook and keep you warm!
I'll seek a tavern out to soothe my life,
And there perhaps, in drinking, find my wife,
And making merry with her, at our ease,
We'll scoff at last at all our enemies."

St. Petersburg, November 6, 1838

⁸⁰Green, not red, because in the minstrel's (Shevchenko's) days nobody cared to fight for Ukraine's freedom any longer.
IVAN PIDKOVA

TO V. I. STERNBERG

There was a time in our Ukraine
When cannon roared with glee,
A time when Zaporozhian men
Exelled in mastery!
They lived as masters—freedom's joy
And glory were their gain:
All that has passed, and what is left
Is grave-mounds on the plain!
High are those ancient tumuli
In which were laid to rest
The Cossacks' fair white bodies
In silken cerements dressed.
High are those mounds, serene and dark
Like mountains they appear,
Their gentle whispers to the wind
Of freedom's fate we hear.
These witnesses of ancient fame
Hold converse with the breeze;
The Cossacks' grandson reaps the grass
And sings old memories.
There was a time when in Ukraine
Even distress would dance,
And sorrow in a tavern drank
In honeyed brandy's trance.

31 A renowned Cossack leader in the latter half of the sixteenth century. He warred against the Poles in the western parts of Ukraine, and at one time, by means of conquest, briefly usurped the kingship in Moldavia. He was captured and beheaded by the Poles in 1578. It has not been historically established that he led a raid on Tsarhorod (Constantinople, the Emperor's City, now Istanbul).

32 Sternberg was of German extraction. He studied with Shevchenko at the Academy of Art, and for a time shared the latter's living quarters there. It was he who introduced Shevchenko to Western literatures by taking him to literary soirées arranged by certain German families living in St. Petersburg.

33 See fn. 15.
There was a time when life was good
In that Ukraine of ours . . .
Recall it then—perhaps the heart
May briefly bathe in flowers.

II

A murky cloud from Liman’s shore
Covers the sun from sight;
The sea is like an angry beast
That groans and howls with might.
It floods the mighty Danube’s mouth.
“My fellows, come with me
Within our barks! The waves are wild.
Let’s have a merry spree!”

The Zaporozhians rushed out;
The stream with ships was roiled.
“Roar on, O sea!” they all sang out,
As waves beneath them boiled.
Billows like mountains round them surged,
They saw no land, no sky.
Yet not a Cossack heart grew faint,
Their eagerness ran high.
A bold kingfisher flies o’erhead
As on they sail and sing;
The brave otaman\(^{54}\) in the van
Leads on their mustering.
He strides the deck, and in his mouth
His pipe grows cold from thought;
He casts his glances here and there
Where exploits may be wrought.
He curled his long black whiskers,
He twirled his forelock free,
Then raised his cap—the vessels stopped:
“Death to the enemy!
Not to Sinope,\(^{35}\) comrades,
Brave lads beyond all doubt!
We’ll drive on full to Istanbul
To seek the Sultan out!”

\(^{54}\)Chieftain.

\(^{35}\)A Turkish coastal town on the southeastern shore of the Black Sea.
“Well spoken, our fine chieftain!”
    They roared in chorus back.
“I thank you, lads!” He donned his cap.
    Again the seaward track
Beneath their keels began to boil;
    And once more thoughtfully
He paced the deck in mute content
    And gazed upon the sea.\textsuperscript{38}

\textit{St. Petersburg, 1839}

\textsuperscript{38}The poem illustrates the blind obedience with which the Cossacks followed their leader wherever his whim directed him. It appears not to have been completed, and seems to be the precursor of “Hamaliya,” p. 143.
1841

THE HAYDAMAKS

TO V. I. HRIHOROVICH, IN REMEMBRANCE OF APRIL 22, 1838

All things must ever flow and pass away . . .
Whence did they come and whither have they vanished?
Nor fool nor sage an answer can convey.
Things come by life, by dying they are banished.
For one thing blooms; one withers now forever,
Its yellowed leaves are scattered by the blast.
Suns will still rise, nor cease their vast endeavour,
The bright-red stars flow on as in the past;
And you, O silver moon, with visage shining,
Will rise and wander in the azure sky,
Peering in troughs and wells with eye designing,
Painting the sea with glory from on high.
As once you shone on Babylon of old,
You'll light our folk in ages yet untold.
Immortal Moon! . . . I often have desired
To speak with you as with a sister dear,
Singing you verses that you have inspired.
Advise me—for my sorrow's weight I fear.
Not quite alone am I, nor indigent:
My heart has children, though their fate's uncertain.
Shall they within my soul be basely pent?
Relief may lie beyond the future's curtain

60 A derogatory name applied to those rebel bands who attacked and pillaged the estates of the Polish landlords in Ukraine. When the economic oppression became more intense, and the persecution of the Orthodox church increased, these bands were swelled by the outraged rural population (mostly serfs) and Cossacks. In this poem Shevchenko deals with the third such insurrection, which occurred in 1768 (the other two took place in 1734 and 1750 respectively). The term "haydamak" derives from Turkish, and means robber, pillager. The cause of the rebels being just, they considered it an honour to bear that appellative.

61 V. I. Hrihorovich, of Ukrainian extraction, was the secretary of the St. Petersburg Academy of Art. It was he more than any other who was instrumental in assisting Shevchenko to gain his emancipation on the date indicated. Having such an influential protector, Shevchenko here makes bold to ask him to protect his "children," the haydamaks, as they (in this poem) venture among the public.

62 The haydamaks, in this poem, and his verses in general.
If someone reads these tearful words of mine
Which once my heart so fervently poured forth
In secret. Nay, to hide them I decline.
My soul is living and its seed has worth!
Like the blue skies that without bounds extend,
My soul has no beginning and no end.
Where will it thrive? Vain question, idly hurled!
Whoe'er you are, preserve my soul's white ember!
None without fame would gladly leave this world.
Maids of my heart, do you at least remember!
My soul was fond of you, my rosy flowers,
And of your destiny she loved to sing.
Then rest, my children, till the dawning's hours!
A proper guide⁶³ for you I'll seek to bring.

O sons of mine, O haydamaks,
The world is vast and free,—
Go forth my sons and roam about
To seek your destiny!

O sons of mine, who yet are small
And inarticulate!⁶⁴

Who in this world, all motherless,
Will greet your sorry state?

O sons of mine, young eaglets all,
Go, fly to our Ukraine!

There, rather than 'neath alien skies,
'Twere best to bear your pain.

There, sympathetic souls you'll find
Who will not let you die;
But here... it is so hard,⁶⁵ my boys!

If as their guests you hie,
They will but mock you when you meet.

By censurers this is done,
Enlightened all, with books in print,
They scold the very sun:⁶⁶

"In the wrong quarter see it rise;
It shines with beams untrue;

⁶³Hrihorovich.
⁶⁴Shevchenko still is uncertain about the value of his poetic effort, and fears it may as yet be immature.
⁶⁵Referring to the harsh treatment The Kobzar of 1840 received from the Russian critics.
⁶⁶Spoken sarcastically of the "learned" critics who find fault even with the best.
It would be better if the sun . . ."
   So what is there to do?
We must pay heed to them because
   Perhaps it does not rise
As scientists have given rules.
   These censors must be wise!
What, verses, will they say of you?
   Your fate will make me blench!
For they will scoff and throw you down
   In scorn beneath a bench.
"There let them lie," they'll say, "until
   A bard comes, noble-souled,
To tell us in our Russian tongue
   About these hetmans bold.
He is a fool who tells these tales
   In dead Ukrainian,67
And brings before us in bast shoes
   Some nondescript young man.
A fool is he! At school he learned
   But little for his pain:
Of Cossacks and the hetman age
   Only the mounds remain—
And nothing else; now even these
   Are dug from stern to stern;
And he, forsooth, would have us hear
   While beggars sing of them!
It is quite useless, my good friend!
   If payment would be yours
Along with certain fame to boot,
   You'll sing of court amours,
Of maids in love, of dogs and steeds
   That hunt across the lea—
Glory lies there! But no, he sings
   About the murmuring sea,
And weeps, besides; about him press
   Rude rustics in a throng

67 This and what follows is Shevchenko's answer to his detractors who advised him to write in Russian and not in a "dead" language; to bring out in his poems characters worthy of being treated in such a medium, and not common, ragged rustics such as appear in The Haydamaks; and to forget the Cossack "ignoble" past and deal with "courtly" themes and subjects, such as were then cultivated in Russian literature.
In homespun coats. . . .” Quite true, ye wise!
Your wisdom could be wrong!
You’ve given me a sheepskin coat;
Alas, it does not fit.
The garment of your own wise speech
Is lined with falsehood’s wit.

Forgive me! Clamour as you please!
I’ll heed you not at all,
And shall not even ask you in,
For you are wise men all
And I am but a fool; I’ll sit
In my own hut alone,
And there I’ll sing to please myself,
And like a small child moan.
I’ll sing about the sea that roars
And of the wind that blows,
Of the dark steppe and of the mound
That tells the wind its woes.
And as I sing, my mind will see
The high mound open wide
And Zaporozhians flood the steppe
In a great human tide;
Otamans on their coal-black steeds
Before the bunchuks68 rear,
While rapids roar among the reeds
Between the margins sheer
And groan and sing in tones of wrath
An anthem fierce and bleak!
I’ll hark to them, and grieve awhile,
And to the ancients speak:
“Why are you grieving thus, O sires?”
—“Sad are the times, my son!
Dnieper is angry; our Ukraine
Feels tears of anguish run. . . .”
I, too, must weep. In proud array
With banners and with swords,
The hetmans and otamans walk,
The captains and the lords,

68See fn. 55.
And all in gold, with stride superb
   My cottage they salute,
And as beside me there they sit
   Their converse is not mute,
Of how they built the mighty Sitch\(^{69}\)
   And laid its footings fast,
And how the Cossacks in their barks
   Across the rapids passed,
And how they roamed the broad, blue sea
   And burned old Scutari,\(^{70}\)
And how they lit their pipes at fires
   Where Poland paid the fee;
And how they came back to Ukraine,
   And feasting turned to rout...\(^{71}\)
"Come, Kobzar, play! Innkeeper, pour!"—
   Was their incessant shout.
The tavernkeeper knows his job
   And pours without a pause;
The Kobzar strikes a tune up—all,
   With tumult of applause,
Turn to a lively hopak dance
   That makes Khortitsia\(^{72}\) quake;
The tankard makes its endless rounds,
   They drink without a break.
"Dance, man, and cast your cloak aside!
   Dance like the prairie wind!
Play, Kobzar, play! Innkeeper, pour,
   Till better days we find!"
With arms akimbo as they squat,
   All in the dance are set:
"Go to it, fellows, good for you!
   You will be masters yet."
Otamans at the feasting talk
   And gravely pace the lea
As if in solemn conference...  
   The illustrious company

\(^{69}\)See fn. 40.
\(^{70}\)A suburb of Istanbul, on the Asian side.
\(^{71}\)From here on Shevchenko gives his imagination full rein.
\(^{72}\)An island on the Dnieper where the first Cossack (Zaporozhian, meaning beyond the rapids) Sitch was located.
At last could not forbear to dance,
    Their legs forgot their years;
While I cast glances, look about,
    And smile amid my tears,—
I look, and smile, and wipe my tears away:
I am not lonely, here are hosts of friends!
In my low dwelling, as on prairies gay,
The Cossacks dance, the valley's mirth ascends;
In my low hut, the blue sea roars at play,
The mound is sad, the rustling poplar bends,
A maiden softly sings a love-lorn lay—
I am not lonely, here are hosts of friends.

There all my welfare, all my wealth,
    And all my glory lie!
As for your counsels—many thanks
    For reasoning so sly!
I, while I live, shall be content
    With speech you scorn as dead;
In it I sing my grief and tears.
    You your own ways may tread!
I go to see my children off
    On travels long and hard.
Let them set out; perhaps they'll find
    That ancient Cossack bard,
Who'll welcome these my children in
    With hoary tears of joy.
In this I shall be satisfied:
    My heart shall not be coy!

So, at my table as I sit
    I ponder for their sakes:
Whom shall I ask? Who'll lead them on?
    Outside the morning breaks,
The moon has set, the sun's ablaze,
    The haydamaks have found me,
They've said their prayers and dressed themselves
    And ranged themselves around me.
As sad as orphans do they stand
    And mutely bend their heads:
"Ah, bless us, Father!" is their plea—
    "Have pity on our dreads,
As into the wide world we go
To seek our destiny!"
—"Hold on! The world is not a hut,
And you are still but wee
And foolish boys. Who'll lead you on
To find a welcome due?
I am in trouble, children dear,
In grave distress for you!
I've nourished you, I've reared you up,
Now ready for your fate
Out in the world, but everyone
Is now so literate—
Forgive me if I failed to school you.
As for myself, though flayed,
The flogging brought me literacy—
For thus are scholars made!
I know my letters, but still fail
To place the accent right.
What will they say to you? Come, sons,
Advice we must invite!
I have a spiritual sire;
(Although my own is dead);
He'll tell me what to do with you.
He knows in his own stead
How hard it is for orphaned waifs
Forth in this world to pace;
Moreover, he's a kindly soul
And of the Cossack race.
He'll not disown that blessed speech
In which his mother mild
Sang to him as she swaddled him
When he was but a child;
That blessed speech he'll not disown
In which a sightless bard
Sang sadly of our own Ukraine
Along the hedgerows hard.
He loves that idiom of truth
That was the Cossacks' glory.
He loves it well! Then come, my sons,
To seek his counsel hoary!

78Hrihorovich.
If he had not once met with me
   Oppressed by all my woes,
Men would long since have buried me
   Beneath these alien snows;
They would have buried me and said:
   “He was a ne’er-do-well!”
It’s hard to bear life’s heaviness
   Where none the cause can tell.
Come, little ones, all that is past
   And I am still alive.
If in this bitter foreign land
   He helped me to survive,
You, too, he’ll welcome as his own:
   To greet you he’ll be fain;
And from him, having said your prayers,
   You’ll set out for Ukraine!”

Our greetings, Sire! At this your door
   We crave your fellowship.
Pray bless my little offspring all
   To speed them on their trip!

St. Petersburg, April 7, 1841

1. INTRODUCTION

Poland, the land of Gentry,\textsuperscript{74} lived
   A lady much adored,—
She matched her strength with Muscovites,
   The Sultan, and the Horde,
The Germans, too. Thus once it was . . .
   But all things pass away.
The gentry boasted of their deeds
   And feasted night and day
And mocked to scorn their hapless kings—
   It was not Stephen\textsuperscript{75} then,
Nor yet Sobieski,\textsuperscript{76} mighty Jan,—
   These were not common men,—

\textsuperscript{74}Before her third partition in 1795, Poland, although nominally a kingdom, was actually ruled by her magnates and gentrified wealthy landowners (szlachta) who, by the power of their individual veto, considered their elective kings as mere puppets, and often sent them packing.

\textsuperscript{75}Stefan Batory of Hungary, king of Poland (1576–86).

\textsuperscript{76}Jan Sobieski, king of Poland (1674–99) who, with the substantial aid of the Ukrainian Cossacks, defeated the Turks at the gates of Vienna in 1673.
But others. . . Mute and cowed they reigned;
    The insults did not cease;
The seyms\textsuperscript{77} and petty diets roared,
    While neighbours held their peace
As they beheld the wretched kings
    Go fleeting from the realm
And listened to the gentry shout
    In tones that overwhelm:
"Ah, veto!" With a roar
Resound the gentry’s words,
While magnates burn down many a home
    And sharpen up their swords.
Year after year such riot ruled
    Until to Warsaw came
Bold Poniatowski\textsuperscript{79} as their king
    And sought to end the shame.

His reign began; he straightway set his mind
To clip the gentry’s wings—alas, he failed:
He felt—a mother towards her children—kind,
Yet one great purpose in his plans prevailed.
Only that one word "Veto" he desired
From the mad gentry’s use to disengage,
But then . . . all Poland was to frenzy fired,
The gentry burst out shouting in a rage:

\textsuperscript{77}Legislative assemblies. In the general political confusion in the middle of the eighteenth century, there existed over fifty such petty diets in Poland, each with magnified pretensions of its own.

\textsuperscript{78}All decisions in the Polish \textit{Seym} and provincial diets were to be passed unanimously. A single veto was enough to nullify even the most vital one.

\textsuperscript{79}Stanislaw August Poniatowski (1764–95), the last Polish king, who in 1766 unsuccessfully attempted to abolish the nobility’s power of veto. Since he favoured closer relations with Russia, the szlachta rebelled against him by organizing themselves into so-called “confederations” whose chief purpose, at first, was to preserve Poland from Russia and, of course, their own rights and privileges in Poland. In the beginning there were three main confederations, two of which were led by Jozef Pulawski and Michal Patz respectively. As time went on, other groups were formed, but certainly not to the extent of one hundred as Shevchenko implies. Failing in their purpose in Poland, the rebels, lacking money and supplies, scattered through Ukraine and the neighbouring territories of Lithuania and Moldavia, and became mere predatory hordes. Hence the re-emergence of the haydamaks and the insurrection of the Ukrainian peasant and Cossack population in Ukraine, particularly in the southeastern part of the Kiev region, in 1768. It was as a result of this political havoc that the third partition of Poland between Russia, Austria, and Prussia in 1795 was made possible.
"Upon our word of honour, he's a knave!
A rogue he is, and Moscow's hireling!"
From Patz clear to Pulawski swept a wave
Of trepidation like an angry Spring—
A hundred fierce confederations rave.

Through Poland and Volynia
These factions rage amain,
In Litva and Moldavia
And on through vast Ukraine.
They spread abroad and quite forget
Man's liberty to keep;
They make the usurers their pals;
All things away they sweep.
Havoc and murder are their joy;
Churches they burn with zest . . .
And meanwhile all the haydamaks
Have had their weapons blest.

II. YAREMA

"D'ye hear, Yarema? You're a villain's son!
Go now, and get the mare! And when that's done,
Carry my wife her slippers, soft and loose,
And fetch a pail of water for my use!
Then sweep the floor! Bring wood in, many a piece!
Throw grain out for the turkeys and the geese!
Go to the stable then, to milk the cow,
Quickly, you scoundrel! . . . Wait a minute, now!
When you have done that, to Vilshana\(^{80}\) speed
And tell the priest's wife that her help I need."

Off went Yarema, mournful, stooping low.
Thus early in the morning, even so,
The Jew browbeat the youth, a Cossack lad,
Who bent his back beneath his fortunes bad
And did not realize his wings had grown—
That had he wished, he might to heaven have flown.
Untaught, he bent his spine.

\(^{80}\)A village a few miles north of Kiev.
God, mercy give!
How hard is life, yet how one longs to live!
How sweet it is to see the sunshine pouring,
To hear the blue sea murmuring or roaring,
A bird that chirps, a vale where rustlings move,
Or a young beauty singing in a grove . . .
Dear God, how sweet it is to live and love!

Yarema is an orphan, waif bereft:
No sister and no brother has he left!
Just a Jew's drudge, the lad untended grows,
And yet he blames no persons for his woes.
Why should he blame them? Do they know, perchance,
Who shall be kissed or tortured in life's dance?
Let them make merry! Fortune is their lot,
And a poor waif must take the fate he's got.
Often in silence he to tears will take,
And not because he feels his bosom ache:
But at recalling something sweet and fair . . .
Then back to work: one's fortune one must bear!
Yet what are parents, or a manor's art,
Without a lass with whom to share one's heart?
The waif Yarema warmly rich appears
In someone who can share his songs and tears.

Lovely hazel eyes there are
That like stars are shining;
Dainty white arms tenderly
Round his neck are twining;
There's a maiden's lovely heart,
Rare it is and good,
Ready still to weep or smile,
Answering his mood;
Ready still to smile or weep
Fainting or reviving,
Like a holy spirit's gleam
All his midnights striving.

Such was Yarema at that time,
A waif most fortunate.
And such, young maids, was I of old81 . . .
But changed is my estate!

81Here begins Shevchenko's long autobiographical aside.
Past are those days and vanished quite
    Till not a trace remains.
My heart grows faint to think of them . . .
    What cause my grief ordains?
Why has my happiness not lingered on?
It had been easier to weep things gone.
Men stole my luck, to heap their own luck high:
    "Why needs he fortune? Let it buried lie,
He's rich enough without it!"

    Yes, in patches,
And in my tears—unduly dried in snatches! . . .
My destiny! Where is thy tide compelling?
Return to me, come to my lowly dwelling,
At least in dreams . . . tears are my sleep dispelling!

Forgive me now, good people!
    All is not sense I say,
But one's accursèd misery
    Is always in one's way.
Perhaps we yet shall meet again
    While down the road I trudge
And follow on Yarema's track,
    And yet . . . I cannot judge.
Where'er one turns, misfortune lies,
    No shelter can be found:
"Wherever fortune tends," they say,
    "There one must shift one's ground"—
Must shift in silence, and yet smile
    That not a soul may know it—
The sorrow hidden in your heart—
    And call on you to show it.
Not even lucky ones may dream
    Of sharing in their favour.
While orphan lads can never hope
    To sense its slightest savour!
It's hard to harp on such a theme,
    Yet mute I cannot stay.
So pour it out, my tearful speech:
    To dry those tears away
The sun's not hot enough. I'll share
The grief that from me falls
Not with a brother, sister, wife,
But with my own mute walls
On alien soil.\textsuperscript{82} . . . Meanwhile my step
To seek the tavern tends
And see what's happening. The Jew
Is trembling as he bends
Above a wick and counts his coins
Beside an ample bed.
And on it, in the stifling heat,
Her slim white arms outspread,
A maiden lies uncovered there;
A flower in a field
She crimsons; and a parted blouse
Her bosom has revealed;
There in the downy bed she sleeps
In solitude, alone;
No young companion has the maid,
Her converse to make known.
She only whispers to herself . . .
Incomparably fair
The daughter is—the father seems
The Devil's greedy heir.
Some filthy quilts upon the floor
The Jew's old wife enclose.
Where is Yarema? With the bag,
He to Vilshana goes.

III. THE CONFEDERATES

—"Open the door, you Jewish pup,
Or you'll be beaten! Open up!
Before he comes, break down the door!"
—"Wait just a minute, I implore,
I come at once!"
—"Now, whip the cuss!
Whip him! Would you make fun of us?
Or what's your game?"

\textsuperscript{82}End of Shevchenko's aside.
—"In no such wise,
Nay, God forbid! Just let me rise,
Your Graces!" (Whispering, "Swines' foul kin!")
—"Come, Colonel, smash the door right in!"

The door collapsed; the lash fell crack
In stripes upon the Jew's old back.
—"Good evening, swine! Good evening, Jew!
Hail, devil's son, good day to you!"
Thus on and on the lashing went,
While the Jew stooped, his body bent.
—"Stop jesting with me, gentlemen!"
—"Good night to all within this den!
Just lash the knave some more! . . . Enough!
Excuse our call, you evil chough!
And where's your pretty daughter now?"
—"My daughter, sirs, is dead, I vow!"
—"Judas, you lie! Whip him again!"
The lashes fall on him like rain.
—"Alas, my lords, my friends so dear,
I vow to you she is not here!"
—"Scoundrel, you lie!"

—"God punish me
If that's not truth!"
—"Not God, but we."
—"Why should I hide my daughter, sirs,
If she yet lived? May God's own curse
Afflict me if I lie!"
—"Hee-hee!
The devil intones a litany.
Now cross yourself!"
—"How do you do it?
I don't know how!"
—"Watch me, beshrew it!"

A Pole's hand marks the Cross's pact,
And the Jew imitates the act.
"Bravo!" they cry, "We've christened him!
This miracle has pleased our whim;
Let's top it by a drink with you!
Come, do you hear us, christened Jew?
Give us a drink!"
—"At once, at once!"
The Poles are fierce with growls and grunts;
They bellow loud with bestial sounds
While the full tankard makes its rounds.
"Poland has perished not!" they roar
In lusty chorus. "More, Jew, more!"
The coerced Christian limps with pain
Down cellar steps and up again,
And fills their glasses up perforce;
While the confederates, of course,
Shout: "Jew, more mead!" With steps not slow
The man is ever on the go.
—"Where are your cymbals? False one, play!"
In lusty dance, the floor's a-sway;
Krakowiaks their mood exalts,
With the mazurka and the waltz.
The Jew beneath his breath salutes
All with a mutter: "Gentry brutes!"
—"Fine, that's enough! A song now chant!"
—"I cannot! Nay, by God, I can't!"
—"Don't swear, you dog! You'll not evade."
—"What would you have? 'The Wretched Maid'?"—
"There once was a Handzia,
A poor, crippled creature,
Who swore her sore feet
Were her body's worst feature;
And so to the work in the fields
Of her lord she'd not go.
Instead, the young men
This most cunning of lasses
Would follow afield
In the tall clinging grasses,
Most quiet, and furtive and slow."
—"Enough! It is an ugly song:
Schismatics\textsuperscript{83} sing it all day long."
—"What would you like? This one perhaps?
But wait! My memory may lapse. . . ."
"Before the landlord, Theodore,
A Jew is dancing on the floor,

\textsuperscript{83}As the Orthodox Ukrainians were called by the Poles.
At times retreating,
Then forward fleeting,
Before the landlord, Theodore,
Dancing for all he's worth..."

—“Good, that's enough! Now pay us well!”
—“You're joking, sir! The answer tell—
Pay you for what?”

—“For listening
To hear an ugly fellow sing.
I do not jest. Let's have the gold!”
—“Where can I find it? You've been told
I've not a groat; my only wealth
Is in Your Graces' gracious health.”
—“You lie, you dog! You must confess!
Come, gentle, cease from gentleness
And use our whips!”

They swished with pain
And Leiba's back is crossed again.
They flogged so hard without a doubt
That even feathers flew about...
—“I've not a copeck, none, I swear!
Though me to little bits you tear
I could not find a coin! Help! Help!”
—“Just wait, we'll give you aid, you whelp!”
—“Stop! Stop! I'll tell you of a thing...”
—“We're listening, we're listening,
But do not lie! If you should croak,
Your lying would not stay the stroke.”
—“No... in Vilshana...”

—“There's your wealth?”

—“No, not my money, by my health!
I tried to say, amid your mocks...”
—“That in that town the Orthodox
Into each house are forced to squeeze
The folk of many families?
We know it well; the game we're at
Has cut the rascals down to that...”84

84 A reference to the Polish pogroms of the Orthodox Ukrainians in the Kiev region in 1766.
—"Not that, ah no . . . I beg your pardon . . .
I pray your luck may never harden,
Have gold in fact and in your dreams! . . .
Now in Vilshana-town it seems
The sacristan, within the church,
Has a fine daughter, worth your search.
Oksana is a maiden rare
In beauty quite beyond compare.
And heaps of gold! Not his, of course,
But you need never ask its source!"
—"Of course the cash will please our sight!
Old Leiba is completely right;
But to make sure he speaks the truth,
He'll guide us on our way forsooth.
Get dressed."

The Poles, in hope to thrive,
In ardour to Vilshana drive.
Only a single Polish punk
Lies underneath a bench, so drunk
He cannot rise, but mutters this
In ecstasies of maudlin bliss:
"While life by such as we is cherished,
Our Poland has not surely perished."85

IV. THE SACRISTAN

"In a lovely grove
Not a breeze is pining;
The moon rides high
And the stars are shining.
Come out, my darling,—
I wait for you here—
Come at least for an hour
My precious dear!
Appear, my pigeon,
And we shall coo
And sorrow together:
Tonight from you
I leave on a journey.
My dearest heart,

85The first two lines of the Polish national anthem.
Come, coo with me, birdie,
Before we part . . .
How heavy and sad
Is my bosom’s smart!”

Thus, as he walks along the grove,
Our young Yarema sings
And seeks Oksana, but the lass
Seems to have taken wings.
The stars are sparkling in the sky,
The silver moon’s alight;
The birch tree hears the nightingale
Beside the well of night;
Upon a bush beside the stream
It pours its song out clear
As if it knew the Cossack lad
Awaited his young dear,
While young Yarema, ‘mid that song,
Can scarcely drag his feet along;
He does not see or hear.

“What use to me can be my handsome face
If I have not been blessed with fortune’s grace?
My youthful years are lost; I am alone,
A blade of grass amid a field of stone,
Caught by the blustering wind and carried off.
None know my value, and the people scoff.
Do men reject me since I’m loved by none?
Nay, one heart have I held, though only one,
One sincere soul, and now it seems that she,
Even my darling, has forsaken me!”

He wept; then wiped the tears off with his sleeve.
—“Farewell, then! On my journey I must leave,
Either to make my fortune or beyond
The Dnieper find the death of which I’m fond.
For me you’ll shed no tears, without a doubt,
Nor will you watch the raven pecking out
Those sparkling eyes, those living Cossack eyes,
That once you used to kiss with gentle sighs!
Forget my tears, forget the sorry waif,
Forget you swore to love me. Marry safe!
I'm not your match, a coarse, grey homespun man,
While you're the daughter of a sacristan!
Choose whom you will—such is my destiny!
Forget me, dear, and do not grieve for me!
And if you hear that in some foreign field
Yarema's shattered body lies concealed,
My soul, dear heart, in all its anguish knows
That you at least will pray for my repose!

Propped on his staff, he wept amid his woes.

Softly he weeps . . . Then suddenly
A rustle seems to greet him . . .
Among the tree-trunks, weasel-quick,
Oksana steals to meet him.
He rushed to her; the pair embraced . . .
"Sweetheart!" Their hearts grow faint.
"Sweetheart!" they frequently repeat.
Then silence brings constraint.
"Enough, my bird!"

—"A little more,
Again, my falcon fair!
Draw out my soul! Once more, again . . .
I'm weary, I declare!"
—"Then rest awhile, my fairest star!
Heaven your course begat!"
He spread his jacket on the ground . . .
His angel smiled, and sat.
—"You, too, must sit beside me here!"
He stooped, and they embraced.
—"Where were you shining all this while,
My star, my darling chaste?"
—"I have been late today because
My father's ill, you see,
And all this while I've tended him."
—"With not a thought for me?"
—"Oh, what a cruel thing to say!"
Her bright eyes brimmed with tears.
—"Don't weep, dear, it was but a jest."
—"A jest!"

Her smile appears.
She leaned her head against his own
   And seemed to fall asleep.
—"Oksana, it was but a jest
   And you could really weep!
Well, no more tears, now; look at me;
   Tomorrow I'll be gone:
  Yes, I shall be too far away
   For you to gaze upon!
Tomorrow night, in Chihirin,86
  I'll get a blessèd sword
To win me gold and silver bright
   And glory all-adored;
I'll dress you fair, I'll shoe you fine,
   And set you up to view;
Enthrone you like a hetman's spouse
   And then admire you . . .
While I shall live, I'll look at you."
—"Perhaps you will forget.
You will grow rich and with the lords
   For Kiev off will set,
To find yourself a noble dame.
   My name you'll know no more!"
—"Could any be more fair than you?"
—"There may be many a score."
—"That were a sin to say, my dear,
   For none more fair could be
Beyond the earth, beyond the sky,
   Beyond the deep, blue sea;
No one is lovelier than you!"
—"What foolish things you say!
Come to your senses!"
—"Nay, it's true!"

   And then again they sway,
Locked in each other's arms enlaced,
   With sweetest nothings fed;
And thus they kissed and thus embraced
   By perfect passion led;
   And still they wept and doubly swore
   The love that each would give.

86A provincial town, southeast of Kiev, for a time a hetman capital.
Yarema told her all his dreams
   Of how they both would live;
How he would dress her all in gold,
   How his career he’d gain,
And how the haydamaks would slay
   The Poles in fair Ukraine.
He then would his own master be,
   If he from war survived.
Surely, young women, you’d be sick
   To hear such dreams contrived:
—“Imagine telling us such stuff!
   Disgusting!” If your mother
Or father were to see that you
   Your spirits daily smother
In reading nonsense such as this,
   They’d cry out at the sin!
And then, and then . . . But don’t you find
   How interesting it’s been?
In spite of all, I’d like to speak
   About a Cossack lad
Beneath a willow, by a stream,
   Who kissed his sweetheart sad;
While his Oksana, precious dove,
   Still coos and kisses back,
As she inclines her head to him
   And weeps forebodings black:
“My dearest heart! My treasured one!
   My falcon past compare! . . .”
Even the willows bent to hear
   The words she whispered there.
What lovely speech! Ah, beauties fair,
   I’ll tell thereof no whit,
Lest in the dark, approaching night
   You all should dream of it.
So let the pair of lovers part
   As softly as they met,
As gently and as lovingly,
   That none may see with fret
The maiden’s and the Cossack’s tears
   Unhindered, flowing free.
In this life they may meet again . . .
   Perhaps . . . but we shall see . . .
Now let us to the sacristan's repair.  
The windows are ablaze. What happens there?  
I must peer in and tell you, by that light . . .  
Would I had never seen so foul a sight,  
Nor that I had such horrors to relate!  
My heart is sick at what men perpetrate.  
See the confederates—at torture tense—  
These men who rise in Liberty's defence!  
How they defend it! For this task before them,  
Curs'd be their hour of birth and she that bore them,  
Bringing them forth to know the light of day!  
See at the sacristan's their devils' play,  
Children of hell! For with the flames of Doom  
The stove-fire blazes, lighting up the room.  
There in a corner, like a pup, is trembling  
The cowering Jew. The Polish lords assembling,  
Shout to the sacristan: "Do you want to live?  
Where is your money?"

Not a word he'll give.  
They twist his hands with rope; down to the ground  
They smite him; but he utters not a sound,  
No, not a word.

"There other tortures are:  
Bring on the glowing coals! Where's boiling tar?  
Pour it upon him! What! Too cool for souls?  
Then quickly christen him with white-hot coals!  
Well? Will you tell us? Not a groan of hate!  
My, what a stubborn brute! Well, just you wait!"  
Into his boots the gleaming coals they shed.  
"Come, drive a nail into his stubborn head!"  
The torture he no longer could endure  
But prostrate fell, without the shriving pure  
And blessing of the Church. Aloud he cried:  "Oksana, O my daughter!" And he died.  
The hardened Poles, frustrated in their fun,  
Stopped to bethink themselves:  
"What's to be done?  
Come, gentlemen, let us deliberate.  
To cover up this fellow and his fate,  
Let's burn the church down!"  
"Help, now! Help, I pray,  
All who believe in God!" In loud dismay,
A voice is crying, desperate and shrill.
—"Who utters an alarm?" The Poles grow still.
Oksana rushes in and screams her loss;
Then falls a-swoon, her outstretched arms a cross.

The Colonel motioned to his company,
And all the sullen Poles, like dogs, agree
And leave the room. The leader, somewhat bolder,
Bore off the swooned young woman on his shoulder.
Where are you now, Yarema? Look at this!
But he is on his journey. Full of bliss,
A martial song from other days he trolls,
How Nalivayko\textsuperscript{87} fought against the Poles.

The Poles have disappeared; unconscious, too,
Oksana has been lost to human view.
Dogs in Vilshana here and there are fain
To raise a bark and then are still again.
The moon is white as silver; people sleep;
Likewise the sacristan, alas so deep
That naught can ever wake that man devout.
His dwelling's light still burned, at last went out
And as it did, a shudder shook the dead
As the sad darkness closed around his head.

\textbf{V. THE FEAST IN CHIHIRIN}

Hetmans, O haughty hetmans, if you were to rise again,
If you were to rise and look at your ancient Chihirin,
The town that you once erected, the seat of your former reign,
You would burst into bitter tears, for you would not see therein
The old-time Cossack glory but ruins upon the plain!
The squares where the troops you marshalled once flowed like a
mighty sea,
Where they blazed at the wave of the bunchuks,\textsuperscript{88} red legions ripe
for spoil,
And the great chief on his jet-black steed would rise in rapture free,
And wave his mace to the mighty waves and the sea would begin to
boil,

To boil and overflow its ranks,
Over the steppes and up the banks,

\textsuperscript{87}One of the early Cossack leaders. See fn. 22.
\textsuperscript{88}See fn. 55.
Calamity itself felt fear . . .
But not a Cossack now is here.
Why dwell on that? Their fate is clear.
And when a thing has met its end,
Let us not now recall it, friend,
Perhaps the Muscovites might hear . . .
For what avails it to recall?
Your tears would patter down.
Yet let us glance at Chihirin,
That vanished Cossack town.

From past the forest, out of mist,
The moon floats high and fine;
It glows with round and ruddy face,
It flames but does not shine;
It seems to know the Cossack folk
Will soon not need its light,
That conflagration's blaze will warm
And make the country bright.

Then it grew dark. In Chihirin,
As in a coffin black,
'Twas very sad. (Aye, thus it was
Through all Ukraine, alack,
The Eve of good Saint Maković,
When all the swords were bless'd.)

No voice was heard; at times a bat
Across the square progressed,
Or on the village common
A lonely owl would hoot.
But where are all the people?
Where dark trees overshot
Upon the Tiasmin's margin
They've gathered, young and old,
The rich man and the poor man,
A mighty feast to hold.

In a dark grove, in a green wooded pass,
The fettered horses crop the after-grass;

---

89 A church feast occurring on August 1.
90 A tributary of the Dnieper in the Chihirin region.
Black are the steeds, already saddled there.
Where will they go? What riders will they bear?
Look! You will see!

Low hills the host engird.
Mute as if dead, they utter not a word.
These are the haydamaks . . . at the alarm
The eagles have assembled, swift to harm
With blood and flame their enemies so fell . . .
They will give back to Poles their gifts of hell.

The valley’s shadows now conceal
Great waggons filled with fish of steel: 91
This gift a generous lady 92 gave
Who knew the way her land to save,
A noble lady—let her reign! 93
No need to make their purpose plain! . . .
The waggons are so closely spanned,
There’s not a spot where one may stand:
From Smila 94 and from Chihihir
Cossacks and chiefs have ridden in . . .
For a sure deed they gather here.
The Cossacks and their chieftains dear
Pace up and down in mantles black
And softly talk of the attack.
Their celebrations thus begin
As all men gaze at Chihihir; 95
A kobzar blind in sad array
Sings to them now his mournful lay:

“Wallachians, Wallachians!
How few of you are left!
And you too, O Moldavians,
Of lordship are bereft.
The lords that once you followed
The Tartars’ yoke restrains,

91 Weapons.
92 Catherine II, who was falsely believed to have sent the weapons to the haydamaks to be used against the Poles. Russia favoured any insurrection that might weaken Poland.
93 Expressed ironically.
94 A town in the southeastern part of Kiev province.
95 A brief prose dialogue is here omitted.
Or as the Sultan's hirelings
    They toil in servile chains!
Enough, cast off your worries!
    Offer a noble prayer,
And join with us, the Cossacks,
    In fellowship so rare;
Call back to mind old Bohdan,\(^{96}\)
    The Hetman long ago!
With sharpened blades, beside us,
    New mastery you'll know;
With blessed blades we'll win it,
    And with our own Maksim\(^{97}\)
We shall make merriment tonight
    And smite the Poles with vim.
Our banquet will make mirth in hell;
    Earth's shudders will be great;
The heavens will be set ablaze
    Our feast to celebrate!\(^{98}\)

The Cossacks and the haydamaks
Sit listening in their bivouacs,
And lest the host should fall asleep
They beg the bard his place to keep
And stir them with another song.
His mighty tones the spell prolong:

"The eagle soars, the grey one soars;
    The sky his ardour proves,—
Maksim the chieftain ranges far
    Throughout the steppes and groves.
The eagle soars, the grey one soars;
    His eaglets fly behind;
Maksim the chieftain ranges far;
    Bold lads with him you'll find.
Those lads are Zaporozhians,\(^{99}\)
    His sons in freedom's right;
He stops to think what he should do—
    To drink or else to fight.

\(^{96}\)Hetman Bohdan Khmelnitsky. See fn. 165.
\(^{97}\)Maksim Zalizniak, one of the leaders of the haydamaks.
\(^{98}\)Again a brief prose dialogue is omitted. Instead, the next six lines, which are not actually Shevchenko's, summarize the conversation.
\(^{99}\)The Cossacks whose permanent encampment was beyond the Dnieper's rapids.
Perhaps to dance, then at the tune
   The very ground will shake;
He starts a song—they sing so loud
   That fortune’s smile will break.
Brandy and mead he quaffs with joy
From tankard, not from glass;
If he should meet an enemy,
   He will not let him pass.
Such, lads, is now our otaman,
   Our eagle grey of wing!
With all his might he loves to fight
   And pay the reckoning.
No dwelling of his own has he,
   No orchard, pond, or field;
The steppe and sea on which he roams
   Will gold and glory yield.
Behave yourselves, ye knavish Poles!
   You raging curs must mind him;
Maksim is on the Highway Black,
   His haydamaks behind him.”

The mustered haydamaks were fain
To hear another kobzar strain
Of ancient deeds his praise might con,
And so the old blind bard sang on:

“The haydamaks had passed the night
   Within a wooded vale;
Their fettered horses, pastured well,
   Were saddled for the trail.
The Polish lordlings passed the night
   In mansions broad and high;
There they caroused and turned to sleep . . .”
(The sound of church bells is heard.)
“The bells! The bells!” they cry.
The arches of the leafy grove
Give back the solemn tone.
“Go, say your prayers!” the kobzar said,
“I’ll end my song alone.”

100 Once more a brief prose dialogue is omitted. The next four lines render its gist in verse.
The haydamaks pressed forward—
    Such zeal the chime imparts—
And high upon their shoulders bore
    The chumaks' heavy carts
That oxen had been wont to draw.
    The bard resumes his tale:
"The haydamaks had passed the night
    Within a wooded vale . . ."
He mutters as he trudges on
    But does not sing it out.
—"God's beggar, tell another tale!"
The warriors all shout
As on their backs they bear the carts.
—"Fine, lads, here's one for you!
Here is a tune to move your feet—
    Let's see what you can do!"
With waggons on their backs they dance
    A lusty rigadoon.
The kobzar, as he wildly plays,
    Add words to match the tune.101

—"Stop! Stop! Have all the senses left your pate?
What are you trying now to celebrate?
And you, old dog, instead of prayers to shake you,
Are raving drivèl! May the devil take you!"
In anger shouts the otaman; and they halt.
Here stands a church. A cantor's tones exalt
The priests' procession where the censers swing;
The crowd grows silent from all uttering;
    No tinkle sounds; amid the waggons pent,
The holy priests with long brush-sprinklers went;
    Behind them came the banners, slowly led
As at the blessing of the Paschal bread.
    "Pray, brothers pray!" in accents high and loud
The stern archpriest harangues the kneeling crowd.
    "Around our holy Chihirin you'll see
Great guardians from the other world will be
    And will not let the saint102 be crucified.
While in Ukraine's defence your squadrons ride,
Protect your Mother, \textsuperscript{103} let that soul of hers 
Not perish through her executioners!
From times of Konashevich\textsuperscript{104} low we lie;
The burnings do not cease, our people die;
In dungeons end their days, in naked woe;
Our children unbaptized to manhood grow,
Our Cossack children; and our maidens fair,
The beauty of our Cossack land so rare,
Fade, like their mothers, in the Poles’ possession,
While their bared braids, beneath that dire aggression,
Are white with streaks of shame; those lovely eyes
Have lost their sparkle as the future dies;
The Cossack’s loath his sister to unchain,
Nay, he himself all unabashed will deign
To bear the Polish yoke.\textsuperscript{105} Woe to our land!
Pray, children! The Last Judgment is at hand
For our Ukraine that Polish hands have rent,
While the dark hills give back the dark lament.
Recall the righteous hetmans: Can you tell
Where are their graves today? And where may dwell
The bones of Bohdan,\textsuperscript{106} now his glory’s done?
Where is the tomb, even a lowly one,
Of Ostranianitsia,\textsuperscript{107} of his meed bereft?
And where is Nalivayko’s?\textsuperscript{108} None are left!
The living and the dead the Poles have burned.
Where is Bohun,\textsuperscript{109} who one great winter churned
With Polish dead the waters of Inhül,
Frozen with frost for battles wonderful?
The Poles range far and wide. Bohdan is dead,
Who once could render Zhovti Vody\textsuperscript{110} red

\textsuperscript{103}Ukraine.
\textsuperscript{104}Petro Konashevich-Sahaydachny, hetman of Ukraine (1614–22), who warred successfully against the Turks and the Muscovites.
\textsuperscript{105}Some Ukrainians served in the Polish ranks.
\textsuperscript{106}Polish commander Czarnecki burned and scattered Khmelnitsky’s bones in 1664 when he destroyed the Cossack church where they were buried.
\textsuperscript{107}An earlier Cossack leader who campaigned against the Poles.
\textsuperscript{108}See fn. 22.
\textsuperscript{109}Colonel Bohun, one of Khmelnitsky’s lieutenants, who defeated the Poles on the banks of the Inhul (tributary to the Buh river) and glutted that stream with their corpses.
\textsuperscript{110}A river in the Kherson region, a tributary to the Inhul; and Korsun, a town in the Kiev province, situated on the Ros River. In both these localities Khmelnitsky inflicted severe defeats on the Polish troops.
And Ros that trims its banks with greenery.
The ancient Korsun lies in sad debris
And sees no soul that might its sorrow share.
The Alta\(^{111}\) weeps: 'To live is to despair!
I dry, dry up... Taras\(^{112}\) is likewise gone—
Our ancient sire has lost his every son!
Yet weep not brethren: for beside us stand
The spirits of the saints of this our land.
Archangel Michael\(^{113}\) moves with us today;
And judgment is at hand. Pray, brethren, pray!"
And pray they did, as there they knelt,
In simple faith serenely felt;
The Cossacks did not doubt their cause
But felt, like children, that the laws
Of Heaven would give them victory... Though otherwise their fate would be—
Over their Cossack graves too soon
Were white funereal kerchiefs strewn.
The only glory that they found
Was a white kerchief on their mound.
Soon disappeared that mute lament
And with it all remembrance went... \(^{114}\)

Raising his voice, the deacon cried:
"Death to the foeman! Hither stride
And take the knives! They have been bless'd!"
The heart grew chill at that request.
The bells broke out in noisy pealing;
The echo through the grove went reeling:
"They have been bless'd!" And loud of breath:
"Death to the Polish gentry, death!"
Each took his blade; these flashed their bane
To the far limits of Ukraine.

\(^{111}\)See fn. 29.
\(^{112}\)See fn. 11.
\(^{113}\)Patron angel of Kiev.
\(^{114}\)The Cossack struggle against Poland resulted in failure. Being weakened, Poland was partitioned, and Ukraine, by the Treaty of Pereyaslav, fell under the Russian sway. The Cossack glory now lay buried in the mounds. See "My Friendly Epistle," p. 255, lines 13–16.
VI. THE SIGNAL

One day of butchery was still in store
At the hands of raging Poles; just one day more,
A day on which Ukraine and Chihirin
Were plunged in sorrow by the alien's sin.
And yet it passed, St. Makoviy's own Day,
The great feast of Ukraine, did pass away—
While all their enemies, with souls of mud,
Made themselves drunk with brandy and with blood,
Cursed the schismatics, tortured them unfeeling,
And damned them when they found naught worth the
stealing.
Meanwhile the haydamaks due silence keep
Until the villains should be all asleep.
These laid them down without the least surmise
That on the morrow they would never rise.
The Poles now slept; the usurers' delight
Was still to count their money in the night;
They, too, at last lay down upon their gold
And slept an evil sleep, abhorred and cold!

Meanwhile the moon sailed forth to wander free
And view the sky, the stars, the earth, the sea,
And watch mankind to find the way they trod
And tell it in the morning all to God.
The bright-faced one lights up the whole Ukraine . . .
He shines, but does he see where she has lain,
Vilshana's child, Oksana, sorry waif?
What sort of torment does her fate vouchsafe?
Where is she tortured? Does she moan in fear?
And does Yarema know? And can he hear?
We shall speak later of that reckoning.
Of other themes I now must play and sing:
Woe, not young women, as my tale must stand;
I sing the sorrow of the Cossack land;
Hear, then, that you may tell it to your sons
And they to theirs, while deep remembrance runs,

115 The signal to be given at about six o'clock in the morning, at "the third cockcrow," as the episode is entitled in the original.
How the fierce Cossacks smote the gentry down  
Because their rule brought evil of renown.

Terror moved through all Ukraine,  
Through every field it spread;  
Endlessly the blood flowed forth  
And stained the steppes with red.  
Long it flowed, then dried at last.  
Steppes once more are green;  
There above our forebears’ bones  
Purple mounds are seen.  
But what avails their lofty height?  
It stirs no memory’s embers;  
For no one weeps above them now,  
And no one still remembers.  
Only the wind with gentle voice  
Above their summits blows;  
Only the dews of early morn  
Upon their grass repose  
And wash it. But the sun comes up;  
It heats the grave-mound dry;  
Descendants are indifferent;  
They sow their landlords’ rye!  
Of all their number, who can tell  
The place of Gonta’s\(^{116}\) tomb  
And where the blessed martyr lies  
After his day of doom?  
Where’s Zalizniak,\(^{117}\) that soul sincere?  
Where does he rest at last?  
The times are foul! The hangman reigns,  
And none recalls the past.

Terror moved through all Ukraine,  
Through every field it spread;  
Endlessly the blood flowed forth  
And stained the steppes with red.  
Loud outrage roars by day and night;  
The groaning earth gives way;  
Sad, dire it was; but memory  
Makes the heart leap today.

\(^{116}\)See fn. 135.  
\(^{117}\)One of the chief leaders of the third haydamak insurrection.
THE HAYDAMAKS

Fair moon, behind the mountain hide your light!
We do not need you to make darkness bright;
You would be terrified at sights of woe
As Alta, Ros,¹¹⁸ and Seine¹¹⁹ now overflow
And feed the billows of a sea of blood.
What will come next? Ah, hide you from that flood,
Behind the mountains, lest this reign of rage
Doom you to weep in sorrowful old age!

Ah, sadly, sadly through the sky
Moves on the bright-faced moon.
A Cossack by the Dnieper walks,
Perhaps returning soon
From a gay party; mournfully
He scarce can drag his feet.
Perhaps his sweetheart loves him not?
His poverty’s complete?
She loves him; though his garments scant
Show patch on patch today,
He’s handsome too; if he survives,
Sure wealth will come his way.
Why is he then so sorrowful
And at the point of tears?
His quick premonitory heart
Some dark affliction fears.
His heart’s aware, but will not tell
What grief he has in store.
Yet that will pass... Meanwhile, it seems
None live here any more.
There’s not a sound of cock or dog,
No voice of beast or fowl,
Save that far off, beyond the grove,
One hears the grey wolves howl.

Heedless of them, Yarema walks—
Not to his lass he goes
Nor to Vilshana, party-bound,
Rather, to meet his foes

¹¹⁸Alta, see fn. 29; Ros, see fn. 110.
¹¹⁹A reference to the Night of St. Bartholomew (1572), during which the Huguenots were slaughtered in Paris by French Catholics.
At fair Cherkassy.\textsuperscript{120} There he'll hear  
Third cockcrow,\textsuperscript{121} give the sign;  
Onwards he walks and musing looks  
On Dnieper's wave divine:  

"O Dnieper, my mighty Dnieper, so vast and broad and strong,  
Much hast thou borne, O Sire, of blood to the mighty sea,  
Of Cossack blood, my friend, and more wilt thou bear ere long.  
Thou hast always reddened its blue and for more it has cried to thee.  
But at last will the sea be sated; tonight an infernal feast  
Will roar in turbulent slaughter through the length and breadth of Ukraine  
And blood will flow in torrents, from the veins of our foes released,  
The blood of the Polish gentry. And the Cossack shall rise again!  
The hetmans will rise once more, in their garments of cloth of gold,  
And liberty will be roused; and a Cossack chorus roar:  
"The Poles, our oppressors, are dead!" In the Steppes of Ukraine as of old  
Pray grant, dear Lord, that the golden mace may flash to our eyes once more!"

Such were the hapless fellow's thoughts  
As in patched clothes he strode  
And bore the blessèd blade in hand  
Down the Cherkassy road.  
The Dnieper seemed to hear him speak;  
In heaving ranks on ranks  
Its great waves rose up, broad and blue,  
Between its reedy banks.  
It roars and groans and howls amain  
And bends the reed-beds low;  
The thunders rumble, lightnings flash  
As through the clouds they go;  
While young Yarema goes his way,  
Oblivious to it all;  
At times he smiles, at times he weeps;  
Thoughts hold his heart in thrall.  
"With my Oksana, joy is full,  
Even in homespun dressed;  

\textsuperscript{120}A provincial town on the Dnieper, southeast of Kiev.  
\textsuperscript{121}The signal for the insurrection to begin.
But in this venture I may die,
The thought brings sad unrest."
Beyond the valley, loud and clear,
The cock salutes the prime!
"Cherkassy’s far! Dear God above,
May I be there in time!"

VII. THE RED BANQUET

(Halayda)

Throughout the length of our Ukraine
The church-bells raised their call;
The haydamaks raised up their cry:
"Death to the gentry!" All!
Death to the gentry! Let’s to work,
And warm the very clouds!"
The Smila region is aflame,
Wrapped in its reddened shrouds;
But Medvedivka is the first
To warm the startled sky.
All Smila’s parish is ablaze,
The blood is flowing high,
While Korsun burns and Kaniv burns,
Cherkassy, Chihirin;
Down the Dark Highway sweeps the fire
As days of death begin.
Up to Uman the blood-stream flows;
Podilia bathes in fire
As Gonta makes a merry feast;
Zalizniak slakes his ire
Up in Cherkassy; likewise there
Yarema does his best;
One tempers thus his damask steel
And one his sword-blade bless’d.
"Good, good, my lads! Go to it now,
The evil foeman routing!
Good work, my boys!"—out in the square
Bold Zalizniak is shouting.

122 Polish gentry.
123 This and other localities mentioned here are in the southeastern part of the 
Kiev province, around Cherkassy, where the rebellion flared up.
A hell surrounds him as he goes;
   In that inferno set,
The haydamaks all beat about;
   Yarema in a sweat,
A ghastly sight, hews down the foe—
   Three, four, he makes them fall
In one fell swoop.—"Good work, my son!
   The devil take them all!
By this you'll gain a paradise,
   Or reach a captain's station.
Just keep it up! And forward, lads!"
   Thus they, in wild elation,
In garrets and in storehouse bins,
   In cellars, everywhere,
Mow down the foe, and loot his nest.
   "Stop, lads! Your bodies spare,
For you are weary. Take a rest!"
   The streets and the bazaars
Are strewn with corpses, wet with blood:
   "Too few are yet their scars!
Their punishment must vaster be,
   That their unchristian souls
May rise no more to vex our land!"
   His force the square patrols
And young Yarema with them goes;
   He hears a summons due
From Zalizniak: "Come here, my lad!
   I will not frighten you!"
   "I'm not afraid!" he doffed his cap,
And stood there, brave and brown.
   "Where are you from? And what's your name?"
   "I'm from Vilshana-town."
   "Vilshana, where the sacristan
   These evil dogs did slay?"
   "Where? Who?"
   "Vilshana was the town . . .
   His daughter, too, they say,
Has been abducted by the rogues."
   "His daughter . . . is that clear?"
   "The sacristan's. You know the man?"
   "Oksana, O my dear!"
Yarema hardly spoke these words,
   And swooned in sheer despair.
—“Aha! So that’s it . . . shabby luck!
   Mikola, give him air!”
Revived, he cried: “Dear father, friend!
   Had I a hundred hands,
I’d arm them all with sabres sharp
   To cleanse our tortured lands.
Let me inflict revenge on them
   That hell itself may heed!”
—“Good, O my son, swords will be found
   For such a sacred deed.
Come with us to Lisianka now;
   With swords we shall descend!”
—“Let’s go, let’s go, my otaman,
   My father and my friend!
On to the very ends of earth
   I’ll fly to set her free;
From hell itself I’d snatch her, Sire,
   If hell should gape for me . . .
Alas, perhaps at earth’s far bounds
   Oksana I’ll not see!”
—“Perhaps you will. And, by the way,
   Your name is still unknown.”
—“Yarema.”
   —“And the surname too?”
—“Alas, Sir, I have none!”
—“No surname? . . . You’re a bastard then?
   Why, then, we shall enroll ’ee.
Mikola, set the youngster down
   And let the name be Holiy!”
So write it down!”
   —“The name is foul!”
—“Well, how about Bida?”
—“That, too, sounds bad.”
   —“Then let us see:
Pray write down Halayda!”

124Holiy (Naked); Bida (Trouble, Misfortune); Halayda (Homeless, Wanderer). It was customary among the Cossacks to assume, or be given, nicknames when they joined the Sitch forces.
So it was done.—"Well, Halayda,
    Let's go and fight some more!
Perhaps you'll find your fortune there . . .
    On, lads, to pay the score!"
Then to Yarema, from the camp,
    They give an extra steed.
Astride the coal-black horse, he smiled,
    Then burst in tears indeed.
Beyond the town-gate, they beheld
    Cherkassy soar in flames.
—"Lads, are all here?"—"Yea, Sire, we are!"
—"Ride on then!" he exclaims.
Along the Dnieper's wooded bank
    The Cossack troopers ride;
Behind them comes the kobzar old,
    Who sways from side to side
As on his trotting horse he jogs
    And sings them on to war:
"O haydamaks, O haydamaks,
    Maksim is ranging far!"
So on they ride. Cherkassy's walls
    Are all ablaze the while.
But no one bothers to look back!
    All banter, and revile
The haughty gentry; part converse
    And part the kobzar hears;
While Zalizniak, who rides in front,
    Is pricking up his ears.
As thus he rides and smokes his pipe,
    He speaks no word at all;
Yarema near him gallops mute.
    The grove with tree-tops tall,
The verdant vale, the mighty stream,
    The hilltops' bold relief,
Sky, stars, men, all that's good and fair,
    Even his savage grief—
All these have left his consciousness!
    He nothing sees nor hears;
Our hero is profoundly sad
    And yet he sheds no tears.
No, he weeps not: a viper fierce
Sucks out with greedy art
His tears and twines about his soul
And lacerates his heart.

"Ah, tears, abundant flood of tears!
You can wash grief away—
Then vanquish mine! To live is hard!
The ocean's surging spray
And Dnieper are not vast enough
To wash my sorrow clear!
And shall I then myself destroy?
Oksana, O my dear!
Where are you now? Look hither, pray,
My love, my only one!
See your Yarema! Where are you?
Perhaps her hopes are done,
And she, too, curses evil fate
And as she curses, dies;
Perhaps she spends her days in chains
In dungeon agonies.
Perhaps she calls to mind her lad,
Vilshana calls to mind;
And speaks to me: 'Sweetheart of mine,
Embrace me now, be kind!
Let us embrace, my falcon fair,
And swoon forever thus;
Let Polish torture do its worst,
We'll be oblivious!
Blows, blows the wind from Liman's\textsuperscript{125} shore;
It bows the poplar's crown;
A maiden's heart may likewise bend
When sorrow stoops her down;
Though for a while she broods and grieves,
 Already she may be
A lady dressed in mantles rich,
A Pole's mate . . . Misery!

\textsuperscript{125}The Dnieper's estuary.
Punish, O Lord, my soul with hell,
    Pour out a sea of pain,
Let harshest scourges on me burst,
    But such a grief restrain!
Even a stone were shattered quite
    Beneath such torment weird!
Oksana, O my precious love,
    Where have you disappeared?"
At that, a sudden flood of tears
    Came gushing, warm and salt.
And meantime Zalizniak cries out
    And bids his troopers halt:
—"Into the forest, lads! 'Tis dawn;
    Our horses are far spent;
There let them graze!" And quietly
    In the dark woods they went.

VIII. THE REGION OF HUPALO

The sun had set. Throughout Ukraine
    The flames their hunger glut;
And everywhere the gentry quaked,
    In lofty buildings shut.
On gibbets in the villages
    Unnumbered corpses hung;
These were the chiefs—the common sort
    In nameless piles were flung.
The dogs and crows, upon the streets
    And crossroads where they lay,
Devoured their flesh, pecked out their eyes,
    And no one said them nay . . .
Only the children had been left
    In village bivouacs,—
The women, with their oven-forks,
    Had joined the haydamaks.

Such was the horror that prevailed
    Throughout the whole Ukraine!
The slaughter was far worse than hell . . .
  Why must these folk be slain?\textsuperscript{126}
For they are of one common stock.
  Could they not live as brothers?
But no! it was against their will
  That each should love the others!
They sought to shed a brother's blood,
  They coveted his wealth;
Although their fields and barns were full,
  They grudged a brother's health.
"Let's kill our brothers! Burn their homes!"
  They spoke, and it was done.
It seemed an end! But for revenge
  They left the orphan son,
Who grew to manhood full of tears
  Until his tortured hands
Became unbound—and blood for blood
  And pang for pang demands!
One's heart aches as these brother Slavs
  Tear brother Slavs to bits.
Who is to blame for such a crime?—
  The Polish Jesuits.\textsuperscript{127}

While haydamaks were wandering
  Through forest and ravine
And Halayda, amid their troop,
  With flowing tears was seen,
By Voronivka's huts they passed,
  Verbivka and Vilshana.
Then thought Yarema: "Should I ask
  About my love, Oksana?
No, I will not, lest I reveal
  The reason for my rue."
But as the haydamaks prepared
  To leave Vilshana too,

\textsuperscript{126}Shevchenko abhorred bloodshed, and longed for Ukraine's peaceful relations with her neighbours, as may be gathered from the lines that follow.
\textsuperscript{127}The Polish Jesuits provoked the Orthodox Ukrainians to rise in rebellion by seeking to impose Catholicism on them. That, however, was just one reason among many why the insurrection occurred.
He asked a boy: "And is it true
They killed the sacristan?"
—"No, uncle; for my father said
They burned the holy man,
Those Poles, and bore Oksana off;
No one was here to save;
And yesterday the sacristan
Was buried in his grave."
He stayed no more . . . "On, on, my steed!"
Reinless he turned to ride.
"Would that before I knew of this
I yesterday had died!
Whereas today if I should die
My coffin I should leave
To search for you, my sweetheart dear!
Dying I still should grieve."
Pensive he grew and mute withal,
As he rode on apace.
The poor lad found it difficult
His sorrow to efface.
The company was riding past
The Jew's old quarters spare;
Tavern and barn were smouldering yet,
But Leiba was not there.
And my Yarema smiled at that,
A bitter smile to view:
"Here, only two short days ago,
I bent before the Jew,
Whereas today! . . ."
Yet grief he felt
At dark misfortune's load.
The haydamaks, above the vale,
Were turning from the road;
Up with a boy they caught at last
Upon that lonely track;
His coat was patched, his shoes were bast,
His shoulder bore a sack.
—"Hey beggar-boy! A moment wait!"
—"I'm not a beggar, Sir,
But, as you see, a haydamak."
—"And ugly, I aver!"
From where?"—"From Kirilivka, I."
—"Know you, from where you dwell,
Budishcha\textsuperscript{128} and the lake nearby?"
—"That lake I know full well.
To find it, follow this ravine;
You'll strike it, I declare."
—"And did you see some Poles today?"
—"None of them, anywhere!
But yesterday they ran in droves,—
Branches could not be bless'd
Because the Poles forbade the priests.
That's why we smote with zest!
Father and I used blessèd blades;
Had Mother not been ill,
She too had gone..."
—"Good work, my boy!

This ducat shows good will
And recompense for what you've done!"
He took the piece of gold,
And looked at it and said his thanks.
—"Ride on, my comrades bold!
But, do you hear, permit no noise!
Come, Halayda, with me!
In this ravine there is a lake;
Woods 'neath a hill you'll see,
And in that woods a treasure lies.
When we the place attain,
Instruct our lads to hem it round:
Some rogues may yet remain
To guard the treasure-caves!" They come,
And range the woods about.
At first they cannot see a soul
Then—"What a crowd!" they shout.
"Just see what pears on oak-trees grow!
Let's knock them down, my boys!
Come, quickly, quickly! That's the way!"
And full of horrid joys,
A crop of rotten pears they reap
And slay them to the man:

\textsuperscript{128}A village near Kirilivka. Shevchenko lived in Kirilivka as a child. Near it, surrounding a small lake, is the Forest of Hupalo.
They knock them down, they finish them,
   As only Cossacks can.
They found the treasure; bore it off;
   The pockets of the Poles
They stripped; then rode Lisianka-way
   In search of guilty souls.

IX. A BANQUET IN LISIANKA

(The Ancient Building)

It now grew dark. From Lisianka
   Sprang up the light of fire;
And Zalizniak and Gonta lit
   Their pipes in fashion dire,—
Grim was the way they lighted them!\(^{129}\)
   Even the damned in hell
In such a manner cannot smoke!
   Tikich in fashion fell
Is reddening with alien blood
   And high above it blaze
The buildings and the houses all;
   Thus Fate inflicts its ways
On nobles and on poor alike.
   Out in the public square
Bold Zalizniak with Gonta stands
   And shouts: "Their doom prepare!
Punish the Poles and make them weep!"
   The lads do punish them.
Weeping and groans burst forth; one begs,
   One curses to condemn;
Another prays, confessing all
   His errors to a mate
Already dead. No one is spared,—
   The ruthless mete out fate.
Like death itself, they take no thought
   Of beauty, age, or youth
In gentle ladies, Jewish maids—
   Their blood’s a stream, forsooth.

\(^{129}\)The action was grim, because they lighted their pipes from the fire of the conflagration. Cf. fn. 160.
Neither the crippled nor the old
Nor even children small
Remained alive; for none escaped
The wretched end for all.
All were laid low, and strewn pell-mell
Till not a soul alive
In Lisianka was left that day.
Now conflagrations strive
In lofty tongues of leaping flame
To reach to heaven's crown.
And Haylayda ceased not to shout:
"Strike, strike the Poles all down!"
Corpses he slashes, mad with rage,
Hangs up the dead and burns them.
"Give me more Poles to kill, I say,
For punishment concerns them!
Give me more Poles! To drain their blood
I still would persevere!
A sea of blood were not enough!
Oksana, O my dear,
Where are you?" As he shouts, he leaps
To search the flaming glare.
Meanwhile the haydamaks have placed
Stout tables in the square,
And brought in food that they might sup,
Sought food on every side
To banquet while the light remained.
"Let us begin!" they cried.
They feast and round about them there
Red hell gleams maniac;
Hanging from rafters in the flames
The corpses crackle black.
The rafters flicker in the blaze
And burn along with them.
"Drink, comrades, drink! Pour out some more!
For such a requiem
May we with Polish gentry meet
Once more and end their reigns!"
And Zalizniak in one great breath
The mighty tankard drains.
"To all your cursèd corpses now,
Your cursèd souls' bad end,
Once more I drink. Drink up, my lads!
Drink, Gonta, my good friend!"
"A moment, pray. I'm waiting now
To see about these Poles . . ."
Yarema leaped:

"Where are they all?"
"What zeal your heart controls!
Drink brandy, friend!"—"What Poles are these?
My brother, speak, I say!"
"In yonder building, over there,
They've locked themselves away."
"Let's blow them up!"—"The ancient hall
Has walls that we must spare!
It was, indeed, old Bohdan's hands
That set the mansion there!"
"Old Bohdan's? For his handiwork
Our feelings should be tender."
"I sent a message to the knaves
To ask them to surrender.
And if they do, I'll spare the lot.
If not, I'll blow them up . . .
The subterranean mines are set" . . .
"And do the Poles still sup?
Are they alive to count the stars?
Yet, friend, your plan is good!
Meantime, let's drink a tumbler down!"
"Drink, all the brotherhood!
Not to excess—our slaughterous task
Perhaps is not complete!"
"Nay, it is not! Drink then and strike!
Sing, kobzar, as we meet!
Not of our sires—as well as they
We've paid the Poles our debt;
Not of misfortune, for, my lads,
We have not known it yet.
Strike up a merry tune, old man,
Till the ground sway like mad,
About a widow, young and gay,
And what a time she had."
(The kobzar plays and sings.)

"From village on to village
The minstrels dance and booze:
I've sold my eggs and chickens off
To buy a pair of shoes!

From village on to village,
I'll dance with trippings deft:
I've sold my cow, I've sold my ox,
Only my house is left.

Now to my crony will I sell
That house of mine, I pledge,
And buy myself or build myself
A booth beside a hedge;

And there I'll trade and there I'll sell
Good brandy by the glass;
I'll dance and have a merry time
With all the lads who pass.

Poor little doves, my children all,
You'll have to take your chances!
Don't worry, though; just take a look
At how your mother dances!

I'll hire myself for kitchen work,
My children send to school,
But those red shoes I'll surely get
To be a dancing fool!"

—"The song is good! Come, let us dance!
Kobzar, a tune we'd share!"
The kobzar plays, and squattingly
They whirl about the square.

The ground's a-sway . . .
—"Good, Gonta, good!"

—"Maksim, good steps you ply!
Let's go my friend, let's trip it up,
Before we have to die!"
(Gonta sings.)
"Oh, wonder not, my maidens,
I've rags on every limb;
My father took it easy,
And I take after him."

—"A splendid song! How well you sing!"
—"Maksim, it's now your turn!"
—"A moment wait while I debate
What song your praise may earn."

(Maksim Zalizniak sings.)
—"Love anybody's daughter, lad!
I do, and so can you:
The priest's young girl and the cantor's pearl
And the peasant maiden too!"

All of them dance but Halayda,
Who nothing hears or sees;
He sits there at the table's end
And weeps his miseries.
And why? a cloak of richest red
Upon his shoulders shone
And gold he has and glory too . . .
But his Oksana's gone!
No one has he to share his wealth,
No one to share his praise,
And he in utter loneliness
Must end his bitter days!
As yet the poor lad does not know
That his Oksana fair
Is in that building with the lords
Beyond the river there,
Those very Poles who did to death
Her sire, the sacristan.
You monsters! Now behind these walls
You've hidden, to a man.
Look, how your brothers, wicked friends,
Are perishing in pain!
Oksana through the window peeps
At where, amid the slain,
The flames of doomed Lisianka rise.
    "Yarema, where is he?"
She fondly asks. She does not know
    Of his proximity
In yonder town, not coarsely clad
    But dressed in rich array:
Sitting alone and wondering:
    "Where is my lass today?
My pretty dove whose wings are clipped,
    Where does my darling weep?"
Then stealthily from the ravine
    He sees a figure creep,
Dressed like a Cossack. "Who goes there?"
    Yarema's call came straight.
    "I am Pan\textsuperscript{130} Gonta's messenger;
        His pleasure I'll await."
    "No, you will not, you Jewish dog,
        For death has come for you!"
    "Good God, I am a haydamak,
        I tell you, not a Jew!
Here is the Empress' copeck,
    You'll know what that must mean!"
    "I know, I know!" and from his boot
    He pulls a dagger keen.
    "Leiba, confess, you cursed Jew,
        Where my Oksana lies."
And stabbed at him.
    "She's with the lords,
    Of yonder walls the prize . . .
Dressed all in gold . . ."
    "Then ransom her!
Move faster, fellow, faster!"
    "I will, I will . . . How stern you are,
        Yarema, my young master!
I'll go at once and ransom her
    For money breaks the wall.
I'll tell the Poles, instead of Patz . . ."
    "Yes, yes, I know it all.
Go quickly!"

\textsuperscript{130}Master, Sir.
—"Yes, at once, at once!
Hold Gonta back two hours—
Then let him do the thing he'd do!
Where take her, while there lours
Dark death?"
—"To Maydanivka go,
That village, do you hear?"
—"I do, I do."

And Halayda
With Gonta makes good cheer.
Zalizniak then the kobza takes:
—"Dance, kobzar! Do your share!
Myself I'll play."

And squattingly
The blind man in the square
Goes stamping with his shoes of bast
And sings the hopak rare. . . .131
(The dance continues for some time.)
—"Enough, enough!" cries Gonta then.
The fire is almost out.
We need more light! . . . Where's Leiba now?
He should be here, past doubt.
Just find the swine and string him up,
Hang him before we go!
Come, children, for the fire subsides,
The Cossack wick132 burns low!"
Said Halayda: "Good otaman,
Let's dance a little more!
Look, how the town is still ablaze,
The square's a lovely floor.
Still let us dance! Come, kobzar, play!"
—"I will no longer dance!
Prepare to fire! More tar, more tow!
Roll up the ordinance!
Light fuses in the underground!
This is no jest to fleer you!"
The haydamaks roared back with zest:
"We hear you, father, hear you!"

131Here several dance songs are omitted.
132The fire they set to the town occupied by the enemy.
With joy they race across the dam,
   With joy they sing and shout.
But Halayda cries: "Father, wait!
   You'll slay me, past all doubt!
Just wait an hour! Don't kill my lass:
   My dear Oksana's here!
Just wait an hour, my comrades all,
   And I shall get her clear!"
—"On with your job!" says Zalizniak.
   "Tell them to light the fuses!
She's playing with the Poles, is she?
   Lad, love has other uses.
You'll find another!"

Then he turned

But Halayda was gone.
The hills roared out. Up to the sky
   A flaming geysir shone,
Fed full with Poles. All that remained
   A foul Inferno blazed . . .
—"Where's Halayda?" Maksim inquires.
   In vain for him they gazed.
Meanwhile to dungeons of that pile
   With Leiba he'd slipped in,
And snatched his sweetheart safe away,
   And gone to Lebedin.

X. LEBEDIN

—"An orphan from Vilshana, granny,
   An orphan sad am I!
The Poles my father tortured, granny,
   Until they saw him die.
Just to recall it, gives me fright!
   They carried me away.
Dear lady, do not bid me tell
   My sufferings that day.
I prayed to them, I wept to them,
   My soul was torn apart,
Until my grief was staunched by time
   And petrified my heart . . .
Had I but known we'd meet again,
    And would once more embrace,
I should have borne three times my lot
    With that one word of grace!
Forgive me, O my darling!
    My record I may smutch,
And Heaven now may punish me
    Because I loved too much
My sweetheart's noble stature,
    His handsome hazel eyes;
I only loved because my heart
    Would take no compromise.
Not for myself, nor father,
    My captive prayers were said;
No, granny, for my lover's fate
    My orisons I pled.
Punish me, God! Your just rebuke
    My soul must now endure.
Grim to admit, my hand was fain
    My own death to procure.
Had it not been for him, perhaps
    Myself I should have slain.
I suffered so! I thought: 'Dear Lord,
    Help me in all my pain!
My love's alone—and who but I
    His service will attend?
Who'll share his joys and lift his griefs
    But I, his only friend?
Who could more tenderly embrace?
    Who keep his spirit safe?
Who else would say a kindly word
    To such a hapless waif?'
Yes, granny, that is what I thought.
    My heart rejoiced to tell:
'I am an orphan, motherless
    And fatherless as well.
My love alone in this wide world
    Adores me faithfully;
And if he hears I've killed myself,
    He'll die because of me.'
Thus did I reason, thus did I pray,
    Thus did I yearn and moan:
He did not come, there was no hope,
    And I remained alone! . . .”
She burst in tears. The aged nun
    Who stood in silence by
Grew pensive.—“Tell me, granny dear,
    Ah, tell me, where am I?”
—“In Lebedin, my birdie sweet!
    Don’t rise, you have been ill.”
—“In Lebedin? Am I here long?”
    —“Two days. Now pray be still.”
—“Two days? . . . Wait, wait! . . . I now recall . . .
The stream on fire I saw,
The Jew, the fort; a refuge sought . . .
    And one named Halayda . . .”
—“Yarema Halayda he’s called,
    The man who brought you here.”
—“Where is he, tell me, where is he?
    Now, now, I know my dear! . . .”
—“He promised in a week to come, . .
    That nuptial joy might bless.”
—“Then in a week I shall be his!
    What joy, what happiness!
O granny dear, the time is past,
    For all our grief and pain!
That Halayda my darling is,
    Renowned throughout Ukraine.
Men know him well. Myself I saw
    The villages on fire;
I saw the Poles, our hangmen, pale
    At the mention of his ire.
They know him well, they do indeed,
    And oft of him they’re speaking,
And who he is, and whence he comes,
    And who it is he’s seeking.
For me he sought and me he found,
    My grey-winged-eagle-love!
Fly down to me, my falcon, come!
    Descend my precious dove!
How fair the world has just become!
    To be alive, what joy!
Only a scant three days remain
    Until I clasp my boy . . .
How wonderful it is to live!
    Do you feel happy too?"
—"Indeed I am, my birdie fair,
    To share this joy with you."
—"Then why do you not also sing?"
    —"My singing days are done . . .
Now must I go . . . the vesper rings."
Oksana was alone.
Pensive she grew, then smiled once more
    And on her knees she fell,
And childlike for Yarema prayed
    That God might keep him well.

Within a week, at Lebedin,
    A church's chant was heard:
"Rejoice, Isaiah!" For that morn
Yarema pledged his word
With his Oksana as they wed;
    And yet that very night,
As duty called him, and his chief,
    He rode away to fight,
And slay the Poles. His wedding feast
    In war he celebrates
Near Uman amid fires; his bride
    Her man with hope awaits.
She watches for his safe return
    By boyar friends attended,
To take her to a rich new house
    With all their warfare ended.
Don't worry, lass, but wait for him!
    Commit to God your care!
While I to Uman turn my gaze
    To see what happens there.

\[133\text{One of the canticles in the Orthodox marriage service.}\]
\[134\text{Bridegroom's attendants.}\]
XI. GONTA\textsuperscript{135} IN UMAN

As haydamaks on Uman marched,
They spoke with scornful lips:
“Comrades, we’ll tear their silken cloths
To make our puttee-strips!”

—from a folksong

The days pass on, the fearful summer days,
And all of our Ukraine is still ablaze.
In villages, the naked children weep:
The parents are not there their charge to keep.
The yellow leaves in wooded vales grow dun;
The clouds prevail and cover up the sun.
Only wild beasts upon the outskirts howl,
And into villages they boldly prowl,
Scenting the corpses. Not a man would bury
The Poles but let the hungry wolves make merry;
Till the snow covered with its silent weft
The tooth-scarred skeletons the wolves had left.

The winter tempests did not check
The slaughter’s hellish ires;
Poles froze to death, and Cossack bands
Kept warm at savage fires.
Then spring arose, to wake again
The black and sleepy earth;
Primrose and periwinkle spread
A coverlet of mirth;
In fields, the lark soared; in the grove,
The nightingale would sing
An early morning welcome to
The earth adorned with spring . . .

\textsuperscript{135}Ivan Gonta who was the commander of the “court” Cossacks who from 1757 served the Polish magnate Potocki. The latter trusted him so much that he sent him to the town of Uman to be at the disposition of the Polish Governor Mladenowicz there. For his services to the Poles he was given two nearby villages as usufruct. While with the Poles, Gonta married a Polish lady and by her had two sons who were baptized into Roman Catholicism. When the insurrection of the haydamaks under Maksim Zalizniak began, Gonta was ordered to suppress it. However, his patriotic feeling asserted itself, and he joined forces with Zalizniak. Both of them captured Uman by storm. After changing sides, Gonta’s ferocity in battle knew no bounds, and he allowed no mercy in his dealings with the Poles and their allies.
A veritable paradise!
   For whom? Alas, for men . . .
Why do they fail to glance at it?
   Why desecrate it then?
That beauty must be smeared with blood,
   And lit with flames of ill;
Sunlight and flowers do not suffice;
   Clouds must be thicker still.
Hell does not satisfy! . . . Mankind!
   When will you be content
With all the good things that you have?
   Why so malevolent?\textsuperscript{136}

Spring has not stopped the flow of blood
   Nor turned man’s wrath to joy.
How foul it is; yet thus it was
   In the far days of Troy,
And so it will hereafter be.
   The haydamaks bring doom;
Where’er they pass, the world’s on fire
   And blood bespeaks the gloom.
Maksim has got himself a son
   Most famed through all Ukraine;
Yarema’s not his son, of course,
   Yet dearest of his train.
Maksim assails the enemy;
   Yarema ruthless rages:
No mortal fight by day or night
   His savage blade assuages.
Thus none he misses, none he spares,
   No, not a single soul,—
To avenge the saintly sacristan
   He hews down every Pole.
And for his dear Oksana’s wrongs
   He smites with heart of hate.
While Maksim says: “Lay on, my son!
   Before we meet our fate,
Let’s have a merry time!”

   They did:

And still the foemen fell;

\textsuperscript{136}Another aside in which Shevchenko deprecates all bloodshed.
The Polish corpses from Kiev
    To Uman lay pell-mell.

In countless numbers, haydamaks
    Ringed Uman with their ire
At midnight; and before the dawn
    They'd set the place on fire.
They set the blaze and shouted loud:
    "We'll smite the Poles, we swear!"
Again the national dragoons
    Were mowed down in the square
And with them little children died,
    Even the sick and maimed.
Mid shrieks and cries upon the square,
    That in full frenzy flamed,
Stands Gonta in a sea of blood,
    Maksim beside him stern;
Both cry: "Most royally, my lads,
    You make them pay their turn!"

Then suddenly the haydamaks
    Lead out a Jesuit
And two boys. "Gonta," says the priest,
    "Your children I submit.
You slaughter us—then kill them too:
    For they are Catholics!
Why do you pause? Why stay your hand?
    Their years are eight and six.
Slay them, for they, to manhood grown,
    Will see our debt is paid! . . ."
—"Kill the black dog! And these two pups
    I'll kill with my own blade.
Summon assembly! Now confess!
    What are you? Catholics?"
—"We are, because our mother was . . ."
    —"God, let not mercy mix!
Be quiet, lads! I know, I know!"
    The haydamaks attend.
—"My children—they are Catholics . . .
    Our cause I'll not offend,
Lest any idle talk should say
    That I am not your friend."
I swore, when this blest blade I took,
   All Catholics to slay . . .
O sons of mine, dear sons of mine!
   Would you were grown today!
Would you were slaughtering the Poles!"
   —"Father, we will, we will!"
   —"Alas, you may not live for that!
Curs'd be your mother still,
That woman of an alien faith,
   My wife, who gave you birth!
Why did she fail to drown you both
   Before night left the earth?
Less sin that were: you would have died
   In Orthodoxy free!
But now, alas, my little sons,
   You are a woe to me!
Kiss me, my children, kiss me!
   Your slayer is not I
But my grim oath!"¹³⁷ He swung his sword—
   And thus the children die!
Slain, to the ground they fell, and spoke:
   "Father!" in last salute.
   "O father, father, we're not Poles!
   "We're . . ." And their lips were mute.
   —"Are we to bury them?"
   —"Not so!
For Catholics were they . . .
O sons of mine, dear sons of mine,
   Would you were grown today!
Would you were slaughtering the Poles,
   Your mother most of all,
That wife of mine who bore you both
   And doomed us to this fall!

¹³⁷The haydamaks took an oath to kill not only the Poles, but also those of non-Orthodox faith who were on the enemy's side. It is not certain that Gonta on that account slew his young sons and slaughtered the children in the Baslian Fathers' school, although some Polish historians, in order to present him as a monster, insist that he did so, maintaining that Governor Mladanovich, watching from a belfry, witnessed both the gory scenes. Shevchenko to a certain extent succeeds in attenuating at least Gonta's murder of his own children by describing the immensity of the father's grief at the burial of his sons, who, he stresses, were put to death not as a result of Gonta's inhumanity but in fulfilment of his oath.
Come, friend!"

Maksim was at his side;
Across the square they went;
And both cried out: "No mercy, men!
To not a Pole relent!"
They showed no mercy: Horribly
That Uman region flared;
In not a home, in not a church
Were any living spared—
All were cut down. The hands of death
All reason overrule
In Uman in despair that day!
The old Basilian school[138]
Where Gonta’s children had been taught
Great Gonta sets on fire:
“My children you have eaten up!”
He rages in his ire:
“You have devoured the tiny ones,
And taught them nothing good . . .
Tear down the walls!”

The haydamaks
Obeyed him where he stood;
They tore them down; they dashed the priests
On stones in frenzy fell;
And threw the schoolboys, still alive,
To perish down the well.

Till late at night the task of death went on
And not a soul remained. Now fierce and wan,
Gonta cried out: "Where are you, cannibals?
You ate my sons—the curse upon me falls!
How bitterly I weep, how lonely feel!
My precious children and my dearest weal!
Where from my fury do my foemen shrink?
Blood of the gentry I would gladly drink;

[138] Basilians were Uniate monks who, like the Jesuits, established schools in Ukraine for the purpose of fostering the Union with Rome among the Ukrainians. They originated in Western Ukraine, where virtually the entire Ukrainian population (about three million) accepted Catholicism, but retained the Byzantine rite, which hardly differed from that of the Orthodox denomination. Their schools were conducted in the best West European traditions and were supported by the Poles and the Uniate priests.
I want to see it redden all around,
To feast on it! Why can no wind be found
To blow me still more Poles? Weary am I,
And bitterly must weep! Ye stars on high,
Hide in the clouds! Your light I would not know!
I slew my children! . . . And my lot is woe!
Where can I now find peace?"

Thus Gonta cried
And rushed across the town from side to side.
In the square’s blood, the troops their tables set,
And gathering such food as they could get,
Sat down to eat . . . Their last grim slaughter this,
And their last supper!

—“Lads, be full of bliss!
Drink while you can! Strike while you have the chance!”
Shouts Zalizniak: “Give us a tune to dance,
You madcap kobzar, that the ground may sway!
Thus let my Cossacks finish off the day!”
And so the bard struck up a tuneful lay. 139

All dance. But where has Gonta gone?
He’s left the merry throng.
Why does he not with Cossacks drink?
Why does he sing no song?
He is not there: at such a time,
He has no will to sing!
But who is this in mantle black
Through corpses rummaging?
He stops; he pulls a pile apart;
Dead Poles in tumbled rout
He searches; then, with sudden stoop,
Draws two small corpses out;
He takes them on his shoulders broad;
He steals across the square;
Over dead bodies, through the flames,
He seeks the dead to bear
Behind a Polish Catholic church.
’Tis Gonta, deep in dearth,

139 Several short dance songs are here omitted on account of their utter colloquialism.
Who carries thus his little sons
   To bury them in earth,
So that the tiny Cossack forms
   The dogs may not devour.
Along the darkest streets he goes
   Where flames have lost their lour;
He bore his little sons away,
   So that no soul might see
The spot where they were laid to rest
   Or mark his misery.

He bore the bodies to the field;
   Pulls out the blessèd blade,
And with it, by the town's grim light,
   A simple pit he made.
It shines upon his little sons;
   All clothed, they seem asleep;
Why do they then afflict their sire
   With horror stark and deep?
Why does he tremble like a thief
   Who steals, or hides, a treasure?
Out of the streets of yonder town
   Comes uproar beyond measure,
The shouting of the haydamaks—
   But these he does not hear
While hollowing a resting-place
   For his two children dear.
The task is done . . . He takes his boys;
   He does not watch them, rather
Remembers as he lays them down:
   "We are not Poles, O father!"
He lays them down; he then takes out
   A cloth of silken gloss;
He kisses the dead children's eyes;
   He signs them with a cross;
Above the Cossack children's heads
   The silken cloth he swept;
Then pulled it off once more to gaze,
   And bitterly he wept:
"O sons of mine, dear sons of mine!
   Look now on our Ukraine,
Ah, look at her! Both you and I
    Must die for her in pain.
And who will bury me at last?
    In alien fields I'll be;
And who will weep above my bones?
    Alas, my destiny,
My miserable destiny,
    What means your fatal ire?
Why have you given me these sons?
    And why not slain their sire?
Then would my sons have buried me—
    Now I must bury them."
He kissed them, signed them with a cross—
    Clods made their requiem.
—"Rest in your deep abode, my sons!
    Your mother did not spread,
To soothe your bodies and your souls,
    A newer, better bed.
Without sweet basil, without rue,
    Rest little sons, my own,
And pray God that his punishment
    May fall on me alone
For muddled plans and maddened sins
    That in this world I mix!
Forgive me, sons, as I do you
    For being Catholics!"

He smoothed the earth, replaced the turf,
    And no one could detect
Where Gonta's Cossack children lay
    And show them disrespect.
—"Rest, little sons, and wait for me.
    I soon to you shall come.
For I have thus cut short your lives
    And swift will be my doom!
I shall be slain . . . and soon, I trust!
    Who'll bury me, I pray?
The haydamaks! . . . I'll join them now,
    And plunge into the fray!"

Gonta was stooped; he stumbled much;
    And walked in manner wild;
Flames lit his path; he blankly looked;
   And horribly he smiled
As back he gazed upon the steppe;
   With grief his throat did choke;
He wiped his tears . . . Then through the dark
   He vanished in the smoke.

XII. EPILOGUE

Long years ago, when I was still a child,
An orphan in coarse homespun, running wild,
Coatless, unfed, I roamed through that Ukraine
Where Zalizniak’s and Gonta’s swords had slain.
Long years ago, along the roads whose heat
The haydamaks had known, with tiny feet
I walked and wept and begged the folk to give
The simple things by which a lad might live.
I have recalled those times, and for a space
Felt that the curse had fallen from our race.
O sorrows of our youth! Could you return,
My present destiny my heart would spurn.
I see that woe, those steppes so vast to view,
My father and my ancient grandsire too . . .
The old one is still hale;\textsuperscript{140} but father’s dead.
Often on Sunday, when of saints they’d read,
And with a neighbour sipped some brandy straight,
My father would ask grandpa to relate
The story of that time of slaughterous tolls
When Zalizniak and Gonta paid the Poles . . .
Those ancient eyes of his would shine like stars
As word on word poured forth; we heard of wars
In which the Poles were smitten; Smila burned;
And neighbours were by fear to dumbness turned.
I, as a little child, would weep to scan
The torture-murder of the sacristan.
None marked the child who in the corner wept.
Thank you, grandfather, that so well you kept
In that grey head of yours the Cossack glory:
And now I’ve passed along the deathless story!

\textsuperscript{140}Grandfather Ivan, who fired young Taras’ imagination with those accounts, may
himself have taken part in the haydamak insurrection, although no records to that
effect have as yet been discovered.
Forgive me, my good people,  
That I this Cossack fame  
Have told so much at random  
Nor rank a scholar's name.  
Thus once my grandsire told it—  
Long may his health prevail!—  
I followed him . . . He did not know  
That this same simple tale  
Would now be read by learned men.  
Grandfather, pray forgive,—  
Let them upbraid us if they will!  
Back to my narrative  
I shall return, and end my tale.  
Then shall I take a rest,  
And in my fancy roam Ukraine,  
The land I love the best,  
Those places where the haydamaks  
With blessèd blades would meet,  
The highways that I measured out  
With my own little feet.

The haydamaks bestirred themselves;  
Their fortunes were in flood;  
For yet another year they drenched  
Ukraine with gentry's blood  
And then subsided: to the full  
They'd notched each holy blade.  
Gonta is gone: no cross or mound  
For Gonta has been made.  
Pale ashes is that haydamak;  
Afar the tempests flail him;  
And there is none to pray for him  
And no one to bewail him!  
Only Maksim, fraternal soul,  
Remained of all the revel;  
And when he heard how horribly  
The children of the devil  
Had quartered Gonta at the last,  
Zalizniak burst out crying;  
His heart was broken; tears unstaunched;  
Because he now lay dying.
The loneliness had stifled him
   Far in a foreign state;
They buried him in alien soil:
   Such was the warrior's fate!
With sorrow then that iron man
   Was laid within the ground;
Above his head the haydamaks
   Reared up a mighty mound;
They mourned for him, then slipped away,
   Each on his own behalf.
Only Yarema lingered still,
   And leaned upon his staff,
And murmured: "Here, my father, rest!
   Here in this foreign land!
At home there is no place for you,
   For freedom has been banned . . .
Sleep, Cossack, blessèd spirit sleep!
   Your love will bless my years."

As down the steppe he sadly went,
   He wiped away his tears.
Ever he paused to look again
   And give a pensive groan.
Then the black mound upon the steppe
   Remained at last alone.

The haydamaks had sown their rye¹⁴¹
   In their Ukrainian fields,
And yet the harvest was not theirs:
   An alien takes the yields.
The crop of justice is not ripe;
   And evil chokes the grain;
The haydamaks must all disperse
   And separate with pain:
Some to their homes, to forests some,
   A knife in every legging;
Even today they have a name
   For slashing more than begging.

¹⁴¹Their deeds.
Meanwhile, the ancient Sitch was doomed;
Some fled to the Kuban,\(^{142}\)
And some across the Danube fled;
All that was left to scan
Was Dnieper’s rapids ’mid the steppe
That roar, as on they dart:
“Our sons they’ve buried; now they seek
To break us all apart!”
On, on they roar—but men have failed
Their memories to keep;
And our Ukraine in slumber lies,
Forever fall’n asleep.

Since those far days in our Ukraine
The rye grows fresh and green;
No weeping’s heard; no cannon roar;
Only the wind so keen
Bends down the willows in the grove,
The grasses on the plain.
All has been silenced. So, be mute:
For so must God ordain!
Only at times, on Dnieper’s banks,
Through groves of early spring,
Old haydamaks at evening pass
And on their way they sing:
“Our famous captain, Halayda,
Dwells in a noble house!
Roar loud, O Sea! Good luck to you,
And to your gentle spouse!”

**PREFACE**

A preface *after* my story? I could easily do without it. But this is what I have in mind: everything that I have seen in print (I only saw it, and read very little of it) was preceded by a preface, and my tale is not. If I were not having my “Haydamaks” printed, a preface would not be necessary; but since I am now publishing it, I must do the job properly, so that people will not treat me as an ignoramus,

\(^{142}\) A former Cossack province extending from the Sea of Azov eastward and southward to the Caucasus Mountains.
saying: “What a strange fellow he is! Does he think that our predecessors were more ignorant than he, since they didn’t publish even a primer without a preface?” Quite right, forgive me! A preface is necessary. But how am I to compose it so that there will be no offence, or even truth, in it, as is the case with all prefaces today? Even if you were to kill me, I wouldn’t know how to do it. I would have to praise the whole book, but I am ashamed to do that; and yet I am loath to censure it.

Let us, then, begin our preface thus: It is a pleasant experience to see a blind old kobzar sitting with his boy-guide by the hedge, and pleasant to hear him sing a *duma* about things that happened long ago, about how the Poles fought with the Cossacks. It is pleasant, and yet one might say: “Thank God, all that is past!” The more so if we recall that we are children of the same mother, that we are all Slavs. Even if one’s heart aches, the story must be told: let the children and the grandchildren see that their fathers were mistaken, let them again make friends with their enemies, and let the land of the Slavs, covered with wheat and rye as with gold, remain undivided from sea to sea forever!\(^{148}\)

What happened in our Ukraine in 1768 I relate just as I heard it from old people: I have not read anything that is in print about it, nor any criticism concerning it, for, it appears, nothing of the sort is available. Halayda is half-invented, but the death of the Vilshana sacristan is true, for there are people still living who knew him. Gonta and Zalizniak, the leaders of that bloody action, are not, perhaps, presented in my narrative as they actually were—I cannot vouch for that. My grandfather (may he enjoy good health!), whenever he begins to relate something that he himself did not see, but only heard, says at the very outset: “If the older people lie, I lie with them.”

*St. Petersburg, 1841*

* * * *

Life’s fearful for a beggar-lad,
An orphan without kin;
If he’s no fool, he’ll find a pool
And tumble headlong in!

\(^{148}\)See fns. 126, 136, 213.
The wise young waif will drown himself 
   And spurn life's tedious itch;
It were less hard thus to discard 
   Existence in a ditch.
Another's fortune walks the fields 
   And reaps him ears of wheat;
Mine is a drone who loafs alone 
   Where far-off breakers beat.
Life's easy for the well-to-do: 
   Men know and greet him kindly;
But me, alas, they coldly pass 
   And gaze upon me blindly.
A maiden favours all the rich, 
   Even the ugly toffs,
But at my suit, quite destitute, 
   She only laughs and scoffs.
"But am I not a handsome lad, 
   As fair in face as you?"
Did not my love most faithful prove 
   And ever gently woo?
Love as you wish, my sweetheart, then! 
   Love at your own sweet will!
But do not laugh and call me calf 
   If you recall me still!
Off to the world's far ends I go, 
   Off to a foreign land;
One there I'll woo more fair than you 
   Or die upon the strand."

The Cossack rode away in grief, 
   By no one missed at all;
Good fortune's nod he sought abroad, 
   But there in death did fall.
And as he dies he turns his eyes 
   To where the sun's rays pour . . .
With drooping eye 'tis hard to die 
   Far on a foreign shore!

St. Petersburg, end of 1841
1842

HAMALIYA

"Not a breath of air is felt, no wind or wave,\(^{151}\)
    Comes from our dear Ukraine!
Do men take counsel there to rout the Turk?—
  We listen here in vain.

\(^{150}\)History does not record a Hamaliya who attacked Istanbul's Asian suburb of
Scutari in order to liberate Cossack captives from its dungeon. This particular event
is therefore Shevchenko's own product of fiction. However, it is a faithful depiction
of Cossack raids against the Turkish coastal towns that actually occurred and in
similar circumstances. The poem seems to be an elaboration of "Ivan Pidkova," p. 40.
It is quite dramatic in its narrative and abounding in highly poetic personifications of
natural sights and phenomena. It was written during Shevchenko's trip across the

\(^{151}\)These four quatrains express the lamentations of the Cossack captives who
await their liberation in the Turkish dungeon.
“Blow, blow, O wind, across the vast sea blow,
Across the mighty Plain!\(^{152}\)
Dry all our tears, drown out the fetters’ clank
And put to flight our pain!

“Roar, roar, O azure sea, as on you roll
Beneath those sturdy ships
That each bright Cossack caps and warriors bears
As towards our shore it dips!

“O Lord, our God! They may not reach us here,
But bring them none the less:
In their exploits we’ll hear the Cossack fame
And die without distress!”

O, thus in Scutari the Cossacks were singing,
The wretched ones sang with their tears running down,
And tears to their sorrow new torment were bringing.
Old Bosphorus shook with a wondering frown,
For new to his ears was the Cossack lamenting,
He groaned like a grey ox and shook his broad hide;
He roared and from rocky ribs fiercely commenting
Sent waves far away to the sea’s farther side.
And back roared the sea in the Bosphorus’ chanting
And drove it along to the Liman’s\(^ {153}\) last reach,
While Liman in turn, in its wave’s mournful ranting,
Passed on to the Dnieper that sorrowful speech.

Our mighty oldster\(^ {154}\) bellowed out
Till foam dripped from his whiskered snout:
“O brother Meadow,\(^ {155}\) do you sleep?
Sister Khortitsia,\(^ {156}\) hear and leap!”
And back the Isle and Meadow roared:
“We hear! We hear!” With one accord,

---

\(^{152}\)The Great Meadow, a vast swampy and reedy plain surrounding the Sitch encampment along the lower reaches of the Dnieper.

\(^{153}\)Dnieper’s estuary.

\(^{154}\)The Dnieper is here compared to a bewhiskered old man, just as previously the Bosphorus is pictured as a grey ox, both fine comparisons.

\(^{155}\)See fn. 152.

\(^{156}\)An island on the Dnieper, beyond its rapids, on which the first Cossack encampment was established, perhaps by Dmitro Bayda-Vishnevetsky who built a fortress there in 1552.
Hamaliya

Bold barks upon the Dnieper throne
And Cossacks burst into a song:

“In the land of the Turk, on the further side,
A rich house stands in its lordly pride.
Heigh-ho! Roar, O sea,
Roar and batter the cliffs for me!
For we’re off on a visiting spree!

“In the land of the Turk we could surely find
Thalers and ducats to sate the mind.
Heigh-ho! But not for loot
We go, but to slash the infidel brute
And to free all our brothers to boot!

“In the land of the Turk there are guards that crouch
While the pasha sleeps on a silken couch.
Heigh-ho! At the paynim foe
With never a moment’s pause we go,
And ours is the freedom and fame, we know!”

While thus they sail, in song’s assize,
The sea feels stormy winds arise. But Hamaliya, at their head,
Directs his bark devoid of dread.

“Hamaliya! Our hearts grow faint!
The sea is wild!” —
“Feel no constraint!”
He cries, and in safety they sink and pass
Through the troughs of the mountainous sea’s morass.

In its harem, its Eden, Byzantium drowses;
While Scutari slumbers, the Strait gurgles loud;
It howls in its fury to warn all the houses,
To rouse to its peril Byzantium proud.

“Come, wake it not, Bosphorus, or you will rue it!
I’ll cover your white ribs with silt and with sand!

The sequence is very finely executed: The Bosphorus hears the Cossacks' lament, sends their longing on its rocky ribs to the Black Sea, which bears the message upon its waves to Liman, which transmits it to the Dnieper, which bellows it out to the Cossacks in the Great Meadow and on the Khortitsia, thus informing them of the plight of their fellow-countrymen.

The Cossacks invariably raided the Turkish coastal towns in stormy weather, for then they were least expected to do so, and thus could take the Turks by surprise.

At their head, because he is leading them. Compare their return (fn. 161).
(The blue sea roars out.) You're forbidden to do it—
Great guests for the sultan I bring to your strand."
And thus did the sea keep the narrows from leaping.
(It loved the staunch Slavs with their forelocks so bold.)
The Bosphorus paused and the Turks went on sleeping;
The sultan the silks of his harem enfold.
But deep in their dungeon the Cossacks were waking.
What might they expect in the chains that they bore?
And yet in their fashion a prayer they were making
That passed on the waves to the far distant shore:

"Beloved God of far Ukraine,
Let not free Cossacks thus remain
To perish in a foreign land!
What shame on earth for this our band
And shame on Doomsday to arise
And show our shackles in the skies
When to thy Judgment-seat we come
And bear the chains of earthly doom
For all to see it!"—

"Slash and fell!
Cut down the Muslim infidel!"—
The cry is heard behind a wall.
Who could have uttered such a call?

"Hamaliya! Our hearts grow faint!
Scutari rages!"—

"Without restraint
Slash and strike!" Hamaliya cries,
And stands on the rampart before all eyes.

Scutari loud with its cannon roars;
The angry foe from his barracks pours.
The Cossacks press in a fierce attack
And roll the janissaries back.

In Scutari Hamaliya rushes
As if in a hell where fire gushes;
The dungeon portal himself he rends
And looses the chains of his captive friends.
"Fly out, grey falcons, to the mart,
And of the booty take your part!"

The Cossacks started in surprise,
For Christian speech in such a guise
For many a year they had not heard.
Night, too, was startled at that word,
For the old mother ne'er had seen
The Cossacks' fierce revenge, I ween.
Be not affrighted, see at least
The fervour of a Cossack feast!
At midnight it was bright as day
To watch the feast get under way!
These are not sneak-thieves, wan and shaken,
Who without mutton eat their bacon.

"Let's light the scene for all to see!"
And to the clouds in ardour free
The masted ships flame-torches raise
And set all Scutari ablaze.
Byzantium at last arouses
And opes the eyes of all its houses;
Gnashing its teeth, in rage arrayed,
It swims across to offer aid.

Byzantium is full of ire.
It seeks to grip the shore of fire
But screams and rises up and dies
As sharp blades silence all her cries.

Like hell, Scutari flaming goes;
The market-place with bloodshed flows
And swells the waters of the Strait.
Like blackbirds in a grove irate,
The daring Cossacks dart with clangour.
No mortal may escape their anger!
At flames the Cossack warriors scoff.
They tear down walls and carry off
Capfuls of silver and of gold
To stow within their vessels' hold.
Scutari burns; their task is done;
Now gathers round each dauntless one
To light his pipe at the burning fire;\footnote{It was the Cossack custom, when their work was done, to light their pipes with the fire of the conflagration they had set, as a flaunting gesture of their victory.}
Then they mount their ships at their hearts' desire
And cleave the waves as the seas roll higher.
They sail with the greatest of nonchalance,
As if on an outing of careless chance;
And then, as the Zaporozhians do,
Strike up a song for the gallant crew:

"Hamaliya, our leader fine
Is a dauntless leader across the brine;
He gathered his boys and roamed the main
The glory of Cossack arms to gain
By setting our hapless brothers free
Out of their Turkish captivity.
When Hamaliya journeyed down
To the very heart of Scutari town,
He found the captives in foul pollution
Waiting in chains for their execution.
Oh, what a shout our leader raised:
'Brothers, we'll live, may God be praised!
In rich red wine our woes we'll drown
And strike the janissaries down,
And with costly rugs and satin shawls
We'll cover our peasant cottage walls.'
On the field of battle the Cossacks strain,
Out on the field to harvest the grain;
The grain of battle they reaped and stooked,
And cried together as round they looked:
'Hamaliya, we give you glory!
All of the world will prize your story,
And all the fair Ukrainian land
Because you saved our captive Band
From dying on a foreign strand.'"

They sail and sing to this bold idea;
Behind them sails dauntless Hamaliya,\(^{161}\)
Like an eagle watching its brood with care.
A wind from the Dardanelles follows there
To warn if Byzantium tries pursuit—
But she is afraid of the monk's\(^{162}\) repute

---

\(^{161}\)He is now at the rear, to protect them from the enemy's pursuit. See fn. 158.
\(^{162}\)Hetman Petro Konashevich-Sahaydachny who likewise led raids against the Turkish coastal towns, among them Galata, another suburb of Istanbul, which he razed. It is supposed that he became a monk when his warring days were over. See also fn. 104.
Who set old Galata once ablaze,
Or she fears lest Ivan Pidkova¹⁸³ raise
His roistering comrades of other days.
So on they sail. . . .

From behind the hills
The sun on the waves its redness spills;
Before them spreads the inviting sea,
Gurgling and humming pleasantly.

Hamaliya! The wind is blowing! . . .
Into the sea we are boldly rowing! . . .
And they dipped and were hidden behind the waves,
The rosy crests of the billowy caves.

St. Petersburg, 1842
1844

CHIHIRIN¹⁶⁹

TO M. S. SHCHEPKIN¹⁷⁰

Chihirín, O Chihirín!
All things to Time are prey;
Even your sacred glory
Like dust is borne away
By the cold winds and in the clouds
Must vanish overhead.
The years pass on; the Dnieper dries
Within its mighty bed;
The tumuli are crumbling down,
Those mounds of highest span
That are your glory—and of you,
O hoary, weak, old man,
None will recall a single word,
And none will even state
Where once you stood, and why you stood . . .
O site most desolate!
No one will ever more recall
Why with the Poles we fought,

¹⁶⁹See fn. 86.
¹⁷⁰A Russian actor and Shevchenko’s close friend. The poem “The Neophytes” was also dedicated to him.
Why from the Horde most bloodily
A victory we sought,
And why we harrowed with our spears
The ribs of Muscovites . . .
And sowed their bodies in our field
In ancient days and nights,
And watered it with ruddy blood
And ploughed it with the sword.
And what has grown upon that field?
Rue, only rue abhorred,
Plant poisonous to liberty.
And I a foolish swain
Upon your ruins sadly stand
And waste my tears in vain.
Ukraine, alas, has fall'n asleep,
Is overgrown with weeds
And covered deep with slimy mould;
It fails from noble deeds.
Its heart decays in filthy mire
And vipers are allowed
Into its hollows cool to creep;
To children once so proud
She has bequeathed a feeble hope
Out on the steppe to stay—
The wind has tossed it round the field,
The rivers borne away.
Then let the wind strew everything,
Its wing the whole earth spurn!
Then let my heart in sorrow pray
That Justice may return!

Chihirín, O Chihirín!
My true friend! While you slept
You've lost your steppes and forests broad
And the whole land inept!
Sleep on, by alien folk begirt,
Until the sun shall rise
Until our childish-minded chiefs
Attain to wisdom's prize!
I, after prayer, would fall asleep,
But thought's accursed art
Is striving to inflame my soul
    And break my simple heart.
Ah, do not break it, nor inflame!
    Perhaps I shall regain
My gentle speech where Justice ruled
    And soothed our mortal pain;
Perhaps I yet shall forge from it
    To fit the ancient plough
A ploughshare new, a coulter too,
    And then, with sweating brow,
I yet may plough my fallow ground
    And in that fallow sow
My faithful tears, my fervent tears,
    If aught from them might grow.
From them may sprout two-edged blades
    That with a surgeon’s art
May open up my country’s bad
    Decayed and bloated heart,
And draining out its sugary stuff,
    Pour in a living tide
Of ruddy, pulsing, Cossack blood,
    Sacred and purified.
Perhaps, perhaps . . . among those blades
    The gentle rue may spread,
And periwinkle buds may sprout,
    And there my words long dead—
My gentle, timid, mournful speech—
    Revived, may live again,
And there a maiden’s timorous heart,
    Caught by my verses’ strain,
May startle like a frightened fish . . .
    This tribute she’ll accord me . . .
O words and tears of mine, what joy
    Your worth may yet afford me!

Sleep, Chihirín! Let foemen’s sons
    Down to defeat be hurled!
O Hetman,¹⁷¹ sleep, till Justice rise
    To rule our sorry world!

_Moscow, February 19, 1844_

¹⁷¹Bohdan Khmelnitsky (1593–1657).
TO N. V. HOHOL

Thought follows thought, off in a swarm each flits:
One mauls the soul, one tears it all to bits,
A third weeps gently, softly, deep concealed:
Perhaps to God Himself it’s not revealed.

To whom shall I unfold it?
By whom will it be heard—
This speech of mine, who will divine
The import of my Word?

\textsuperscript{205}In Russian, Nikolai Gogol (1809–52), a famous Russian-Ukrainian writer whose first stories, written in Russian, and in a humorous vein, dealt with the Ukrainian locale and the manners and customs of his countrymen.
All deaf and all indifferent,
    In chains our people bend! . . .
You laugh full deep while I must weep,
    My great and mighty friend!
What harvest yields my weeping?
    Weeds it perchance may be!
No cannon roar now in Ukraine
    With voice of Liberty;
Nor will the father slay his son,
    His own dear child, with pain,
For honour, glory, brotherhood,
    The freedom of Ukraine.
He'll rather rear him up to sell
    To Moscow's slaughterhouse. . . .
This is our tribute to "the throne"
    (Our honour though they douse),
Our offering to "the fatherland,"
    A gift that Germans reap . . .
So let it be, my friend, while we
    Still fiercely laugh and weep.

_Theodore Gogol, St. Petersburg, December 30, 1844_
THE BLIND MAN

A POEM

Thoughts of my youth, my children fair
But pale and sad of brow,
You, too, have now forsaken me! . . .
And there is no one now
To warm my empty dwelling-place...
    One only does not cease—
You still remain, O youthful one,
    My paradise, my peace,
My morning star,239 my only hope,
    My refuge from despair,
O faultless one! You linger on
    As once a goddess fair
Lingered with Numa240 long ago;
    Likewise may you, my star,
Shine smilingly above my head,
    I'll hear you, where you are.
Then I look up; naught do I see;
    I wake—my heart is weeping;
Thank you, dear star, I say with tears,
    For the kind watch you're keeping!

My gloomy day then passes by;
    Again the sky grows dark;
And the strange mower above my head
    Again emerges stark,
Bearing his dull, old scythe along...
    Soon silently he'll mow me—
Winds will erase my slightest trace,
    With nothing left to show me.
Thus all things pass!... O youthful one,
    Perhaps you still recall
My verses, watered with my tears,
    And in your soft, sweet drawl
May say: "I loved him in this life;
    Though now he's lost in night,
I'll love him even among the dead!"
    Thus, O my soft delight,
My evening star, by you I'll stay
    And all my time employ
The blessed Lord above to pray
    That he may give you joy!...

239It is not known whether Shevchenko had any particular woman in mind here.
240Numa Pompilius, the second king of Rome, who flourished in the seventh century B.C. It is said that under the influence of the nymph Egeria he gave Romans their laws.
I

One man may roam beyond the seas,
    Traverse the entire earth,
Seeking his precious fortune there,
    Yet nothing find but death.
Another strives with all his power
    For fortune rich and brave...
He almost reaches it and—thump!
    He tumbles in his grave!
And still another, sorry wight,
    Has neither hut nor field—
Only a beggar’s bag, from which
    Good fortune, half-concealed,
Peeps like a child; he curses it,
    Upbraids and trades away
Just for a pint of brandy straight—
    And still his luck will stay!
Like some stout burr good fortune clings
    To his patched garment’s flaps,
And gathers ears of grain for him
    From fields of other chaps;
The wretch seemed rich in corn and hay,
    In palaces as well
In which he lorded it as if
    He there did truly dwell.
Such are the ways of Fortune then—
    You might as well not seek her!
He whom she loves, she’ll surely find:
    A cradle can bespeak her.

Once on a time, upon Ukraine’s broad lea,
The villages stood happy, proud and free;
In one of them there lived in blessedness
A Cossack with two children to caress.
Long, long ago my story is sustained,
In that far epoch when the hetmans reigned.

There on a Sunday and at noon, in fact
On Pentecost if one must be exact,
Beside his house and in a white shirt clad,
Holding an old bandura\(^2\) that he had,

\(^2\)A Ukrainian many-stringed musical instrument with a rounded bottom. It was of Turkish origin.
The old man sat.

"Should I, or should I not?
(Debate within his mind was running hot.)
It must be done, and yet I surely rue it!
It can't be helped; two or three years will do it—
Thus let him roam the world with ardent mind
And his own fortune try, himself, to find,
As I once did....—Yarina!" then he cried,
"Where is Stepan?"—"There, by the hedge," she sighed.
"Standing as still as if he were a post!"
—"I hadn't marked him, I was so engrossed!
But both of you, my children, hasten here...
Let's see you dance this ballad for my cheer!"
He starts a lively tune to please the ear.

The old man plays, his children both
  Dance out the measure sweet;
The old man plays, he sings along
  And keeps time with his feet.
—"Come now," he scolds, "let me do this!"
  And so the old man rose;
With arms akimbo, singing loud,
  Into a whirl he goes!
—"No, it's no use," he said, fatigued,
  "My former strength is gone.
I'm all puffed out. It was you two
  Who lured the old man on.
You are to blame! And age, of course!
  I can no longer trip it . . .
My dancing days are done! But go,
  A lunch will help me skip it;
You must eat bread, it's often said,
  If you would hope to dance.
Go, daughter!—And to you, my son,
  I'll tell some circumstance.
Sit down!

    Your father Ivan died
In Poland long ago,

242 It was the custom among Cossack families to send their sons to the Zaporozhian Sitch, as to a school, to acquire there practical education and a knowledge of the ways of life. Having served in the Cossack forces and endured the hard campaigns they waged, such "students" would return home wiser, more disciplined, and often fairly literate.
When you, Stepan, were but a babe,  
    Hardly begun to grow,  
Not crawling yet!"—"I'm not your son?  
    Your own true son?" he cried.  
—"Oh, you're my son! But listen now!  
    Then your mother died;  
And to my wife I straightway said—  
    To my Marina mild,  
Who now is dead—'What do you think?  
    Shall we adopt the child?'  
It's you I meant, son. . . . 'Very well,'  
    My late Marina said,  
'Let's take him.' And indeed we did.  
    That you some day should wed  
Our own Yarina was our thought . . .  
    This sequel I'd secure—  
At least I hope: You are of age,  
    Yarina is mature:  
Betrothal now is my concern,  
    A wish most dear to me.  
What do you say?"

    —"I do not know . . .  
Because I thought that she . . ."
—"Was your own sister? Well, the facts,  
    It seems, are different.  
It's simple now: just fall in love,  
    Your purpose clearly meant,  
And if God wills it, you shall wed!  
    Before that happens, though,  
You need a glimpse of other lands  
    And you abroad must go,  
To see how other people live,  
    Whether like us they plough  
Or sow their seed on land untilled  
    And reap it anyhow.  
'Tis right that you should know all that,  
    And so, my friend, you see  
You'll go away a year or two,  
    With other people be,  
And work for them a little space:  
    The sequel must be good,

243A manner of saying: you will learn the practical things of life.
For he who does not know the way
To earn his livelihood
Can scarcely live a useful life.
What do you think my lad? . . .
Don't stop to think! And if you'd learn
To cope with misery sad,
Seek out the Sitch.244 With God's good help,
You'll eat all kinds of bread;
That's where I got experience
That stood me in good stead.
A longing fills me for those times
When I afar did roam!
All of the wealth that you may gain
You'll bring back proudly home;
If naught you win, inheritance
Of all that's mine is yours!
And Cossack customs you will learn,
And how the world endures.
The kind of training you will get
You could not find in college;
A solid education laid
In fundamental knowledge
Among the Cossack brotherhood
You'll find in manly pose;
And you will learn to pray to God,
Not mumbling in your nose
In monkish fashion. So, my son,
Tomorrow we shall pray,
Then saddle up the grey-brown horse
And speed you on your way!
Let us go in and have our meal.
Yarina, have you done
With the preparing of our food?
And that is that, my son! . . ."
"It's ready, Father!" from the house
Yarina's soft words run.

II

He cannot eat or drink; his heart-beat's dumb;
His eyes see nothing and his head is numb,

244See fn. 40.
As he were not himself, indeed as dead—
He reaches for a cup, when seeking bread.
Yarina looks at him with quiet blink:
"What can be wrong? He does not eat or drink,
Or care for aught! Perhaps he's ill, I vow.
Stepan, my brother dear, what ails you now?"
To all of this, the old man pays no heed,
As if his ears could to no sound accede.
"Whether we reap or not, we still must sow!"
Thus, as to his own heart, he whispered low.
"Now, let us rise, and I shall trudge along
To seek the village church for evensong.
Stepan, you must to bed. Because, of course,
Tomorrow morning you'll be off by horse."

—"Stepan, my darling, tell me true,
Why do you weep tonight?
Smile, look at me! For don't you see
My eyes with tears are bright.
Stepan is angry at me now,
Stung by some unknown care;
He doesn't even want to talk.
I'll run away, I swear,
And in the grasses hide myself . . .
Stepan, I'm listening yet:
Perhaps you've really fallen ill?
Then healing herbs I'll get,
Or to the sorceress I'll run . . .
Is this the evil eye?"
—Ah, no, Yarina, dearest heart,
Sweet blossom, do not cry! . . .
Your own true brother I am not!
Tomorrow I must part
From you and father—far abroad
Death will destroy my heart;
And you will not remember me;
You will forget me then,
Forget your brother!"

—"Come, be sane!
That evil eye again!
I'm not your sister? Who am I?
Dear Lord, what troubles brew!
Father's away, the boy is ill,
   And what am I to do?
Sure he may die, and what is more,
   No care he now will con,
But seems to laugh. Stepan, my dear,
   Be sure, if you were gone,
That without you and father dear
   I just would not live on."
—"Yarina, I'll not go from you
   Forever in my pain.
A little space . . . and in a year
   I shall rush home again
With wedding messengers to seek
   Embroidered towels from you.
You'll give them, won't you?"
—"Stop this farce
   Of messengers who'll woo!
You must be jesting! . . ."
—"Nay, I'm not!
Yarina, pray believe me,
   I do not joke!"
—"Then is it true
You must tomorrow leave me
And father too? You do not jest?
   Tell me the truth, Stepan!
Am I indeed no kin of yours?"
—"On marriage there's no ban,
No sister you!"
—"Dear God above!
   Why had the knowledge missed me?
I had not loved you, dear, so much,
   Nor would you so have kissed me . . .
Ah, what a shame! Now go away!
   Stop holding me! I see
You were not honest! Let me go,
   Or I'll weep bitterly . . ."
Yarina like a little child
   Wept loudly in her woe,
And through her tears her voice uprears:
   "Alas, he'll go! he'll go!"
Like maple trees above a stream
   Stepan in grief inclined;
THE BLIND MAN

His honest, open Cossack thoughts
Are boiling in his mind
Like oil in hell, Yarina pleads,
   Then curses her sad lot,
Then mutely gazes up at him
   And wails in anguish hot.
They did not mark the darkness fall;
   And when the father came,
He found them in each other’s arms
   As tears their love proclaim.

When came the dawn, Yarina wept;
   She cannot sleep perforce.
Stepan already sought the well
   To water his good horse.
And she with buckets hurried out
   As to draw water too;
Meanwhile from out of storeroom depths
   The old man brought to view
His ancient Zaporozhian\(^{245}\) arms;
   He gazes on the gear,
And as he tries it on himself,
   Seems younger, many a year . . .
Weeping, he cried: “O’armour mine,
   My armour rich in gold!
O years of youth and youthful strength,
   How has your tale been told!
Then give good service, weapons good,
   To one who is young;
Serve him as well as you served me
   In lands and years far-flung!”

The youngsters from the well returned;
   A saddle they bespoke
To fit his horse, his comrade dear;
   Stepan then dons a cloak.
Yarina handed him the gear
   As at the door she stood;
He put the armour on himself;
   Both wept, as well they would.

\(^{245}\)Cossack’s (from beyond the Dnieper’s rapids).
The mighty sword is like a snake;
The spear is vast and long;
A seven-foot rifle's on his back
Suspended by a thong.
The girl grew faint to see him armed;
The old man fell to tears
To see this stalwart, mounted youth
Go riding without fears.

Yarina by the halter leads
The horse, and softly cries;
The father walks beside them there
And gives the son advice:
How to behave himself in arms,
Show officers respect,
Revere the Cossack brotherhood
And meet the foe erect.
"May God protect you!" Thus the sire,
Spoke at the village gate—
And as all three together stood,
They wept at human fate.

Then, with a shout, Stepan set out;
Dust rose above the road.
"Don't be too long, dear son! Come back
Soon to your own abode!"
The old man spoke. Yarina stood,
A fir-tree dark and numb
That in a silent valley stooped:
Yarina too stood dumb,
And mutely wiped her tears away,
And watched the road in pain;
Above the dust saw something dark
That disappeared again;
A cap seemed rolling down the field,
A fly it seemed, a gnat
She scarce descried as miles divide—
At last, not even that.

A long, long time Yarina stood
And still she lingered near,
THE BLIND MAN

Waiting to see if that black gnat
Perhaps would reappear
From the dust cloud. But nothing came;
Afar her love must roam.
Again she let her tears flow down
As she turned sadly home.

III

Days pass, and summer; yellowed leaves
Of autumn likewise come.
The old man by the cottage sits,
As in a stupor dumb.
His only daughter now is ill;
Yarina wants to leave;
And who will share his hoary years
And help his age to grieve?
He called to memory young Stepan,
Recalled his happy years;
And as he did, the lonely man
Let fall his bitter tears:
“All things on earth are in Thy hands
And by Thy will must be!
Let everything be as Thou wilt—
Such is my destiny!”
Thus with low voice the ancient man
With God above did talk;
Then to the garden he withdrew
To take a quiet walk.
With rue and periwinkle fair
And primroses, the Spring
Adorns the earth like some sweet maid
Through green groves wandering;
Amid high heaven the glowing sun
All glorious might abide,
To gaze in ardour at the earth,
A bridegroom at his bride.
Yarina from the cottage came
To view God’s radiant world—
Slowly she faltered; yet she smiled
To see Spring’s leaves unfurled;
THE BLIND MAN

So pleasant was it, full of peace,
She felt that she might claim
She had been born but yesterday . . .
But fierce misfortune came
To stir the anguish in her heart,
Inflame the world around,
And like a sickled blade of grass
She drooped, sank to the ground;
Like dewdrops from a morning flower,
Her tears began to flow.
The father, who beside her stood,
Stooped, like an oak-tree, low.

Yarina's health at last returned.
Then she with pilgrims went
To Kiev and Pochaiv too
With suppliant's intent.
In the great city of Kiev,
She sought all saints' advice;
Within the church at Mezhihirsk,\(^{246}\)
She took Communion thrice;
And at Pochaiv's\(^{247}\) holy shrines
All tearfully she prayed
That she might have her dear Stepan,
At least in dreams, surveyed.
To no avail! And home she came.
Then the white covering
Of Winter settled; then it passed;
Then came God's verdant Spring.
Now from the cottage she emerged
To gaze at earth's green plain,
But this time did not pray to God
For pity in her pain;
Instead, she sought a sorceress,
To ask about her swain.

The sorceress then uttered spells
Against the evil eye;

\(^{246}\)The Cossack church of the Blessed Saviour in that locality whose literal meaning is "between the hills (mountains)."

\(^{247}\)Another place of pilgrimage in Ukraine. Its church possessed what was believed to be a miraculous image (icon) of the Virgin the Protectress.
And, pouring wax on water, said
   A wedding she could spy.
—"There, do you see? A Cossack's horse,
   All saddled, has appeared;
And yonder walks an ancient man
   Who wears a knee-long beard.
That will mean money! To be sure,
   The Cossack must decide
To scare the old man. . . . There, he does! . . .
   And see the fellow hide
Behind the mound to count the cash . . .
   And there the Cossack goes,
Clad like a beggar—out of fear,
   In case he meets with foes,
With Poles or Tartars who might take
   His fatted purse away."
And homeward turns Yarina then,
   Her heart serene and gay.

IV

A third year and a fourth year passed,
   A fifth is dragging on—
An endless, lingering space of time . . .
   And still Stepan is gone!
Across the valley and the hill,
The way she once would pass
With anxious and impatient feet
   Is overgrown with grass.
No sign of him! The hapless maid
   Plans to become a nun,
And to that end unplaits her braids.
   "Let one more year be done,"
Her father begs upon his knees,
   "Pray wait till Peter's Day, 248
Or wait at least till Pentecost . . .
   And now with green array
They deck their home at Pentecost,
   And clad in garments white

248 The Feast of Saints Peter and Paul, on July 12.
They sit down by the cottage there
   Like orphans in their plight.
Thus they surrender to their grief
   When suddenly they hear
Out in the street a kobzar play
   And sing in accents clear:

**Duma**\(^{249}\)

"On Sunday morning, just at dawn,
   Loud roared the deep blue sea:
The Cossack brotherhood convened
   And made their chief a plea:
'Now give us leave, O Otaman,'\(^{250}\)
   To launch our baydaks\(^{251}\) straight,
And roam awhile past Tender's Isle\(^{252}\)
   To give the Turk debate.'

Their vessels, launched upon the wave,
   With cannon they equipped;
And by the hour of pitch-black night
From the vast gorge of Dnieper's bight
   To open sea they shipped.

**Beyond the Isle of Tender**
   They dipped among the waves;
Now out of sight a bark would go,
One rises up and one dips low
   As each the tempest braves.

   And to their brother Cossacks
   In yonder vessel's breast,
Those on the peak of billows proud
Would wave their hands and shout aloud:
   'God speed you in your quest!''

\(^{249}\)A historical song dealing with Cossacks' exploits. These songs flourished in the sixteenth, seventeenth, and eighteenth centuries, and may be considered as epics of the Hetman period. In this one, Shevchenko successfully imitated the mood and manner in which they were written.

\(^{250}\)Captain.

\(^{251}\)Cossack deep boats.

\(^{252}\)An island on the Black Sea.
Ship after ship, as down they dip,
    Sinks in the billows' rut . . .
But three stout barks (may God be praised!),
Those of the otaman amazèd,
The waif Stepan, all young and dazed,
    The sea did not engulf.

He to the paynim land was borne,
    His rudder swept away;
There the poor derelict Stepan,
Sworn Cossack and young otaman,
The Turkish janissaries scan
    And take in sudden fray.

Amid the booming of their guns,
    They fetter him with chains
And place him in captivity . . .
O Saviour, God, I pray to Thee,
Preserve our fiercest enemy
    From suffering those pains!

There ball and chain weigh three puds,²⁵³
    Such are these Cossacks' clogs . . .
The light of day no more is known;
Deep underground they break the stone;
No shrift consoles their dying moan—
    They perish like the dogs.

They disappear forever there;
    And poor Stepan is left
To dream of his far-off Ukraine,
His crow-black steed upon the plain,
His father who so long did feign,
    Yarina, too, bereft . . .

He weeps, he wails, he prays to God,
    He breaks his chains asunder,
He seeks the steppe-land, vast and free,
Far, far away, when suddenly
Upon his fleeting liberty
    The Turks break in like thunder.

²⁵³ About 120 pounds.
They tied the poor lad to a post
   And burned his eyeballs out;
A red-hot rod burned out his eyes;
Fettered with heavy chains he lies;
Deep in a dungeon-cell's assize
   They walled him all about..."

Thus on the street, beside the hedge,
   The kobzar stood, still young;
About a sorry captive's fate
   His song he thus had sung.
Yarina from behind the hedge
   Rushed out in grief and joy;
Before the song could reach its end
   She clasped the sightless boy:
"O my Stepan, Stepan my dear!"
   With many a sob she shook.
"Why have you stayed away so long?
   O father, come and look!"
The old man came, and closely gazed,
   But could not recognize
His own Stepan—so great a change
   Captivity supplies!
—"Alas, my son, my hapless son!
   Alas, my dearest child!
Where in the world have you been maimed
   With cruelty so wild?"
The old man sorrows and laments;
   And likewise blind Stepan
Sheds tears of joy as if with sight
   Their faces he could scan.
They take him by the wasted arms;
   Into the house they go;
Yarina with a sister's care
   A welcome warm did show.
She washed his head; she washed his feet;
   She brought, this maiden able,
A thin white shirt to put on him;
   She placed him at the table;
She gave him food; she gave him drink;
    She put the lad to bed;
Then, with her father, from the room
    She went with quiet tread.

After a week, no escorts by,
    The old man would betroth
His daughter fair to young Stepan—
    And she was nothing loath.
But from Stepan remonstrance came:
    "I cannot hope to wed.
Take heed, you two! This will not do!
    I'm just as good as dead!
Why should you waste your youthful years
    On one who has no sight? . . .
Yarina! . . . Folk will scoff at you;
    Life will have no delight.
And even God will punish you
    And, to misfortune sealed,
This happy home will see good luck
    Fly to an alien field.
Yarina, no! God will not leave you,
    But help you find another mate;
And I shall go to Zaporozhe254—
    They'll tend me in my sorry state."
—"Why no, Stepan, my dearest lad!
Your Maker will desert you
If you should ever go from us.
    Here nothing ill can hurt you!
If you don't want to marry me,
    Together we shall live,
Brother and sister with their sire.
    This blessing you must give.
Darling Stepan, don't go away,
    Don't let our souls be pained!
You will not go? . . ."
    —"Yarina, no!"
And so Stepan remained.

254 Zaporozhian Cossack encampment.
The old man, joyful as a child,  
    Took up his kobza bright;  
He then was fain a whirling dance  
    To play with all his might,  
But he desisted . . .  

    By their cot  
The three of them sat down.  
— "Tell us the story, dear Stepan,  
    How fortune still did frown;  
For I, too, suffered long ago  
    As captive of the Turk."  
— "It happened that, already blind,  
    I ceased from dungeon work;  
With all my comrades free I went.  
    They headed for the Sitch;  
Their sightless friend they did not leave  
    To perish in a ditch.  
Across the Balkan heights we took  
    The short road to Ukraine.  
Our legs were free, they felt no more  
    The torment of the chain.  
Upon the placid Danube's bank  
    We Zaporozhians found  
Who taught our feet to find the Sitch  
    Pitched on its new camp-ground . . .  
And tearfully they told the fate  
    Of the Sitch's ancient perch,  
And how the Muscovites despoiled  
    Our own Pokrova's church  
Of silver, gold, and altar-lights,  
    And how by night we fled  
And set up on the Danube's bank  
    A new retreat instead;  
The Empress with her friend bewigged  
    Passed through Kiev divine; . . .

255 After the annihilation of the Zaporozhian Sitch by Catherine II, the Cossacks established a new encampment on the Danube River (near the present Rumanian city of Dobrudja), where they lived under the Turks.  
256 The Cossack church of the Virgin the Protectress.  
257 Prince Potemkin, Catherine's favourite, who wore a wig.  
258 Catherine's triumphal passage down the Dnieper in a palatial galley.
In Mezhihirsk\textsuperscript{259} at dead of night
They fired the Saviour's shrine,
Then slowly down the Dnieper stream
Sailed in her golden galley;
And as they gaze upon that blaze
She smiles most cynically;\textsuperscript{260}
Then on the Zaporozhian steppes
She shares the boundless turf
Amongst her bastards and her rakes\textsuperscript{261}—
Each native now a serf;\textsuperscript{262}
Kirilo\textsuperscript{263} and his sycophants
Put powder on their hair
And daily licked the Empress' shoes
Like the poor dogs they were.
Thus was it, father. Fortunate
Am I to have no eyes
To see and know the fearful woe
That on our country lies . . .
First came the Pole—our goods he stole
And tapped our dearest veins;
But Muscovites, still greater blights,
Have put the world in chains.\textsuperscript{264}
—"And so it was! One's lot is hard,
Here in one's native land,
To beg the ugly infidel
For space upon his strand!
In Slobodiya\textsuperscript{265} now, they say,
Our remnants gather round
Bold Holowáty\textsuperscript{266} who exhorts
A stand on Kuban ground . . .

\textsuperscript{259}See fn. 246.
\textsuperscript{260}Catherine may have ordered the church to be burned.
\textsuperscript{261}Catherine divided the Cossack lands among her favourites and had them settled with German immigrants.
\textsuperscript{262}Serfdom was officially established in Ukraine in 1783.
\textsuperscript{263}Kirilo Rozumovsky, the last hetman of Ukraine (1750–64), who neglected his duties there and lived mostly at Catherine's court.
\textsuperscript{264}Apparently, in Shevchenko's estimation, the Russian rule in Ukraine proved more oppressive than that of the Poles.
\textsuperscript{265}Some of the Cossacks who escaped the final destruction of the Sitch established themselves in Slobodiya, in the province of Kherson, then under the Turkish rule.
\textsuperscript{266}The leader of those Cossacks who, at Potemkin's instigation, were organized by him in 1787 to help Russia in her war with Turkey, on the promise that some
God help him in that brave attempt!
But will no guile betray?
God only knows! We soon shall hear
What all the people say."

Thus every single day they sit—
One answers as one asks,
Till midnight, while Yarina goes
About her household tasks,
And prays to all the saints for help . . .
Those prayers to heaven were carried:
The Sunday after Meatless Week\textsuperscript{267}
Was fair Yarina married
To her blind man . . .

And that is what

Once happened in this world,
My dearest maidens, rosy blooms
With morning dew impearled!
That is what happened after all,
My two young folks were wed.
Perhaps it should not happen so;
Yet nothing have I said
But what in fact has taken place.
A year has passed since then;
Another starts; and with her man
Yarina walks again
About the yard. Her ancient sire
Sits with a happy smile
And has a grandson, small and plump,
Salute in Cossack style. . . .

\textbf{EPILOGUE}

And that is my entire tale . . .
Let not amazement spurn!
That which has been is now no more
And never will return!

---

\textsuperscript{267}The week after Lent, Easter Week.
The Blind Man

My tears already have been shed;  
My lacerated heart
No longer sorrows, and my eyes  
See not, by any art,
The tranquil cottage in that land  
That history has forgot,
The peaceful valley and the grove's  
Serene and shadowy spot,
Nor yet the young maid of my tale  
Nor yet her tiny son,
Whose life will none too happy prove:  
All weeps, and all is done!
I'd like to hide myself away,  
But where?—I've not decided.
Where'er I turn, injustice reigns  
And justice is derided.
My spirit withers and dries up,  
My tears are chilled and freeze . . .
Along the highway, still alone,  
I faint in agonies.
Ay, so it is! Pray marvel not  
That like a crow I croak:
A cloud has overcast the sun  
And still its light must cloak.
 Barely at midnight can my heart  
Through darkness penetrate
And send my feeble duma forth  
Into the world so great—
That it may find a healing stream,  
Water that life endows;
It finds it, too, and brings it back  
To sprinkle on my house;
It lights it up with purest flame;  
To sad and quiet ears
It starts with talk of happy things  
But soon it turns to tears . . .

Now inspiration fain would help  
To end the tale of woe
About the poor, blind derelict,  
But this it does not know.
For never since the dawn of time  
   Could it example find  
Of a young woman's happiness,  
   Her husband being blind!  
Yet this amazing thing took place!  
   A second year goes by  
Since they were wed; again they walk  
   Under a sunny sky  
About the yard. Her ancient sire  
   Helps with a happy smile  
A second grandson, small and plump,  
   Salute in Cossack style.  

*Mariyinske, October 16, 1845*
In the village of Subotiv,
Upon a lofty hill
There stands the coffin\textsuperscript{316} of Ukraine—
A crypt both wide and still:

\textsuperscript{316}The church in Subotiv, the coffin of Ukraine because it was the burial place of Bohdan Khmelnytsky, who, Shevchenko insisted, sold Ukraine's freedom to Russia by his Treaty of Pereyaslav.
It is the church of great Bohdan,
Where once he used to pray
That Muscovite and Cossack might
Share good and ill alway.
May peace be to your soul, Bohdan!
Their gain has been our loss:
The Muscovites have snatched away
All that they came across;
And now they rend the burial mounds
In search of further loot;
Their hand assaults your hidden vaults;
They curse your soul to boot
Because they've nothing for their pains...
That's how it is, Bohdan!
You've ruined derelict Ukraine
By your most friendly plan!
And this must be the gratitude
Now falling to your share...
The church that once had coffined you
No neighbour will repair!
That same Ukraine where long ago
You broke the Polish threat
The bastards of Great Catherine
Like locusts have beset.
And thus it is, Zenobius,317
Alexey's318 faithful friend,
You gave them all; but gratefulness
Is plainly at an end!
They say, you know, that all Ukraine
Was always really theirs,
And that we only farmed it out
To all the Tartars' heirs
And to the Poles. . . . Appears it so?
Suppose it is the truth!
But on that score the neighbours' tongues
Deride us without ruth . . .
Yet do not laugh, ye foreign folk!
That church beneath the skies

317Another baptismal name of Bohdan Khmelnitsky.
318Tsar Alexey (1645–76), with whom Khmelnitsky signed the Treaty of Pereyaslav.
There once were wars and military feuds,
Kisils and Halahans were in their prime
And Kochubey-Nohays—of such a breed
Our country then was cursed with quite a few!
But all that passed and vanished. There remain
Only the worms who gnaw, devour, and rot
The poor old oak. Yet from the root new stems
Are growing up; gently and soft they grow.
When they attain full growth, without an axe
And with great din, the Cossack, now unhoused,
Will swoop exultant down, shatter the throne,
Tear purple robes to tatters, and will crush
Your idol into bits, ye human worms—
Nay, nursemaids, crones, of an alien throne!
When once your sacred idol is no more,
You, too, will disappear! Nettles and weeds,
And nothing else, will grow above your corpses!

694 Traitors to Ukraine’s cause: Adam Kisil who would not join Khmelnitsky against the Poles, and in fact served them against him; Halahan who betrayed the Cossacks by directing the Muscovite troops to the Sitch which was destroyed shortly before the battle of Poltava; Vassil Kochubey (nicknamed Nohay) who kept Peter I informed as to the secret negotiations between Mazeppa and Charles XII of Sweden.
695 Decrepit Ukraine.
Pile heaped on carrion pile, you will decay
To stench and foul manure—and then to dust
That gradually the wind will blow away.

And those of us who are not rich or poor
Will raise a prayer of gratitude to God.

*St. Petersburg, November 26, 1860*