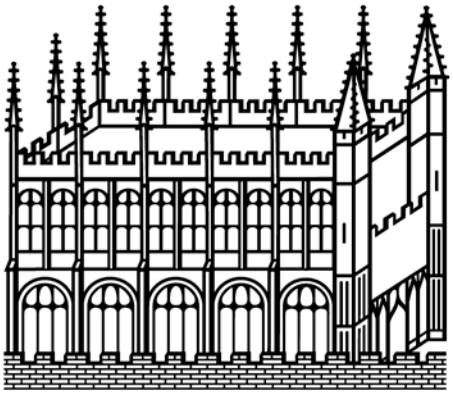

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CIRCASSIAN PRINCE & PRINCESS.

Pub.d by R.Ackermann, London 1822

THE WORLD

IN MINIATURE;

EDITED BY

FREDERIC SHOBERL.

Russia,

BEING

A DESCRIPTION

OF THE

CHARACTER, MANNERS, CUSTOMS, DRESS, DIVERSIONS, AND OTHER PECULIARITIES OF THE DIFFERENT NATIONS,

INHABITING THE

Russian Empire.

IN FOUR VOLUMES.

ILLUSTRATED WITH

Seventy-Two Coloured Engravings.

VOL. III.

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RUSSIA

In Miniature.

PART III.

TARTAR NATIONS.

CHAP. I.

OF THE TARTARS IN GENERAL.

NEXT to the Slavonian nations, the Tartars, descendants of the ancient Scythians, are the most numerous race in the Russian empire. We shall not stop to enquire the origin of the word *Tartar;* it is of little consequence to us whether the Tartars received their name from the Chinese or from some other

nation. It is possible that the term was formerly applied indiscriminately to all the inhabitants of central Asia; and as these different tribes resembled one another in their manners, way of life, religion and language, no actual confusion resulted from this use of the appellation.

In the history of Russia the Tartars have acted an important part. The Great Horde, or as it is called by the Russian historians, the Golden Horde, subdued that country. The work so successfully commenced by Tchengis Khan in the thirteenth century, the famous Tamerlane completed towards the conclusion of the fourteenth. Under that conqueror the Tartar mo-

narchy embraced a great portion of Asia. This most brilliant epoch in the history of the Tartars was not of long continuance. In the sixteenth century their monarchy was parcelled out, their glory was eclipsed, and they ceased to form one great nation; they were split into various hordes, which either were independent, or became subject to Russia, Turkey, Persia and China.

The Tartars of the Russian empire, to whom our attention must be confined, inhabit the governments of Casan, Orenburg and Tobolsk, the north coasts of the Caspian and Black Seas, the northern part of Mount Caucasus, and lastly the immense steppes or deserts situated between the rivers Ural and

Yenisei. They have a particular constitution, which secures to them the privilege of choosing chiefs to govern them from among their nobility. They formerly paid to the Russian government the tribute imposed by their ancient Khans, but they are now taxed the same as Russian peasants.

Simplicity, frugality and economy are predominant virtues among these originally pastoral and roving people. An erratic life is what they prefer; but they begin to be habituated to towns and to sedentary occupations. The ancient Tartars were always on horseback, and their nobility followed no other profession than that of arms. This fondness for a military life is but

repressed by circumstances, not extinguished. They are as ferocious in war, as they are gentle and kind at home. An enemy is treated by the Tartars with the utmost inhumanity, but the stranger who seeks an asylum beneath their roof is cherished as a member of the family, and they frequently kill a mare for an entertainment on occasion of his coming.

Their disposition is grave, serious and phlegmatic. Like all the nations of the East, they consider rest as their chief happiness, and spend whole hours together sitting cross-legged and doing nothing but smoking their pipes. Their women, secluded from society, cannot charm their leisure. There is

but little variety in their amusements, which have nothing interesting for a European. The remembrance of the ancient greatness of their nation fills them with pride, but that sentiment does not excite them to imitate their ancestors. Though they boast of the monuments erected by the Tartars of old, it never enters their minds that they might attain equal excellence in the arts, and mercantile speculations alone engage their attention.

The Turukish or Turkish language is common among all the Tartars. Such of them as are Mahometans not only speak, but also write it with Arabic letters. They employ the Arabic language in their prayers and in all religious

exercises, though it is understood by very few even of their priests themselves. They are less fanatic than the Turks; and their attachment to the doctrine of fatalism produces in them a patient resignation under misfortunes, and an apathy which frequently prevents them from shunning calamities. They have a mufti or supreme head of their religion—a dignity created for them by the empress Catherine. This mufti resides in the government of the Caucasus; he has under him three *agouns* or elders, residing at Casan, Tobolsk and Astracan, and all the *mollas*, or priests.

The pagan Tartars are rude and ignorant; they have neither schools nor

writing, hence their language is become so corrupt, that the Mahometan Tartars can scarcely understand them.

The Tartar has frequently been confounded with the Mongol. This is a great mistake. The Mongol is ugly and deformed, whereas the Tartar is well-shaped, has handsome features and a European face, but a sallow complexion.

CHAP. II.

TARTARS OF CASAN AND ORENBURG.

Casan was formerly the capital of a Tartar kingdom, and was founded about the middle of the thirteenth century by Sayn, son of Batu Khan, and King of the great horde. His successors were frequently at war with Russia, and sometimes implored her assistance against the other Tartars. In 1470 the Casan Tartars acknowledged themselves vassals of Muscovy; but they afterwards revolted and several times massacred the Russians. The Czar Iwan Wasiljewitsch II. at length resolved to

employ all his forces against them, and in 1552 laid siege to Casan. The Tartars, notwithstanding the want of provisions, defended themselves with the greatest courage, and when the Russians had forced their way into the town, the inhabitants disputed every street and every inch of ground. After a dreadful slaughter, the Russians made themselves masters of the capital, and added the kingdom of Casan to their growing empire. Many of the Tartars fled, for fear of being persecuted in case of submission by a christian nation; but when they saw that such of their countrymen as remained were not molested in their religious worship, a great number of the Maho-

metan fugitives returned, together with Nogay Tartars and Kirghises, to Casan and its vicinity. From these Tartars, and others who joined them in the sequel, are descended the inhabitants of two suburbs of Casan and the neighbouring villages. Their manners and customs exactly resemble those of the Tartars of Orenburg; so that the following particulars apply to the one as well as the other.

These people are in general of the middle stature and slender: they have a long face, small mouth and eyes, the latter animated, a thin nose, a ruddy complexion and straight brown hair, which turns grey early; and their brisk gait, erect carriage and somewhat shy

air give them something that is rather prepossessing. They shave the head, leaving only a small tuft of hair on the crown. They wear a short beard and mustaches, cover the head with a cap of interwoven horse-hair, sometimes embroidered with gold, over which they put in summer very large hats, usually of a white colour, and in winter a low cap bordered with fur.

The dress of the Casan Tartars consists of a linen shirt, wide trowsers, buskins or stockings of skin, and a robe of silk for the rich, and nankeen for the poor. The latter also wear shoes made of the bark of the lime-tree. The upper garment is an oriental robe, wide and long, made of fine or common cloth,

TARTAR of CAZAN.

Pub. by R. Ackermann, London, 1822.

with sleeves which are narrow below and frequently slashed above. It is fastened by a leather belt, from which are suspended a sabre, a knife and a pipe. See the engraving at the commencement of this chapter.

The costume of the women, one of whom is represented in the opposite plate, resembles that of the men and likewise consists of trowsers, boots and an upper and under robe. The poor wear nankeen, but the upper robe of the rich is frequently of silk or brocade: the boots are of morocco leather and extremely peaked. The corset, embroidered about the breast, is fastened by a frog or button. On the bosom they wear strings of beads or pieces of money laid one

over another like the scales of fish, with which they often make a scarf, that goes from the left shoulder to the right. Their fingers are encircled with rings and jewels. The rich have the forehead covered with a net-work of pearls, instead of which the poor use glass beads. The married women wear a very high pointed cap, entirely covered with coloured jewels, from which a piece of brocaded silk hangs down to the bottom of the back. The Tartar women rarely appear before strangers without a veil. The married females, as among all other Asiatic nations, are better dressed than the single, because the finery of the former is creditable to their husbands, but that of the latter

TARTAR FEMALE of CAZAN.

Pub.by R.Ackermann London. 1822.

WOMAN of AZAMAR.

Pub.d by R. Ackermann, London, 1823.

would be lost when they are disposed of in marriage.

The annexed engraving represents the costume of the women of Arzama, in the kingdom of Casan, which is chiefly remarkable on account of the singular form of the head-dress.

The Tartar woman are rather healthy-looking than handsome. From their infancy they are trained to habits of industry, modesty and subjection. The men are hospitable, sober, polite and faithful to their promises: they not only instil into their children a spirit of industry and frugality, but have them instructed in reading, writing, the Arabic language, history and religion.

The smallest village has its chapel and its school, and in the larger places there are schools for girls as well as boys. Many Tartar peasants, and more frequently merchants, possess small collections of manuscript histories, and are intimately acquainted with the history and antiquities of their own and the neighbouring states.

The Tartars are strict followers of the law of Mahomet in regard to abstinence from spirituous liquors, drinking nothing but water, mead, or tea, which is their favourite beverage, and which they make by boiling tea in caldrons with water, milk, butter and salt. Their food consists chiefly of farinace-

ous aliments, such as bread baked in ashes, and different kinds of gruel, but they are also fond of horse-flesh. Both sexes smoak tobacco from childhood.

The houses of the Casan Tartars are almost all of wood, and built after the same model: they contain no other furniture than a few coffers and broad benches, which serve both for tables and chairs, and also for beds, when mattresses or carpets have been spread upon them. The rich sometimes have Turkish sophas with canopies. The huts of the poor have but one large room, in which are the fire-place and a caldron set in brick-work. Instead of glass windows, they have small aper-

tures closed with fish-skin or oiled paper.

Many of the Tartars at Casan are employed in the manufacture of morocco-leather and of a sort of soap which is highly esteemed. They evince talents for all handicraft-businesses, and also for commerce: which is mostly carried on by barter. Some undertake long journeys in prosecution of their mercantile speculations, and are absent two or three years: others cultivate the ground and keep a great quantity of bees.

Though the Koran allows the Tartars to have four wives, yet those of Casan are mostly content with one: when however, the first, from age, or any

other cause, ceases to please, they will take a second: and such merchants as travel much and have houses in distant places keep a wife at each.

Wives are purchased at the rate of from twenty to five hundred rubles, according to their beauty. When the father and the suitor have agreed respecting the price, the latter is allowed to visit the bride. After he has paid the stipulated price by instalments, the marriage takes place in the presence of the mollah, who asks the young couple if they will wed one another; on which he repeats a prayer and bestows the nuptial benediction. The evening before the day appointed for the wedding

the female friends of the young woman assemble at her house and deplore with her the approaching change in her condition; while two men to console her, sing songs which treat of the happiness of that change. She is then carried, seated on a carpet, to the house of the bridegroom, where she meets the females of his family. The festivities on the occasion last several days.

Their cemeteries are always out of the villages and uninclosed. The corpse, which is attended by men only, is carried to the grave in a coffin, but interred without one. The grave, about five feet deep, has a cavity formed on one side, in which the body is placed, in

such a manner as not to be touched by the earth when it is thrown in: because they believe that two angels speedily arrive to conduct the deceased to judgment.

The amusements of the Casan Tartars consist in dancing, singing and music. The sexes have separate dances: those of the men are lively and martial. The women move about rather than dance, and hold their hands before their faces. Their songs are all in the oriental style, that is, replete with metaphors and bold imagery: they are not in rhyme, but highly poetical, and the airs are of a martial cast. Their musical instruments are the same

as those of the Russians, with the exception of the *kobas*, a sort of violin with two strings, producing a discordant and disagreeable sound.

Horses constitute the chief wealth of the Tartar nations. There is nothing that they prize so highly as a swift runner, and no price that the rich will not give for such a steed. One of their favourite diversions is horse-racing. The principal races are held annually at the spring-equinox, when the Tartar year commences. The horses are kept a long time in training for this competition; and we are assured that, whether we consider the ardour of the riders, the jealousy which seems to animate the

horses, or the interest manifested by the spectators, these Casan Tartar races are not surpassed by the most famous matches ever witnessed at Newmarket.

CHAP. III.

THE TARTARS OF KATSCHA.

The Tartars of Katscha, or Katschinzes, have been established from time immemorial in the government of Tomsk, on the left bank of the Yenisei, between the Abacan and the Katscha, and on the intermediate streams. This country is mountainous but fertile, and affords pasturage at all seasons to their herds and flocks of horses, horned cattle, and sheep. Like all the roving nations they neglect agriculture: but some of them cultivate barley and buckwheat, of which they make gruel, which is their

favourite dish, and to which they resort whenever they are hungry, for they have no stated meals. They are by no means delicate in their food; no species of quadruped, bird, fish, wild root or fruit, comes amiss to them. Having turned the milk of their mares and cows sour, they extract from it a strong liquor, of which they drink to excess. The apparatus employed for this purpose is extremely simple. They set a large pot full of sour milk on the fire, cover it with a wooden lid, lute all the apertures with clay, and adapt to it a tube communicating with another vessel. When they entertain their friends, the distillation takes place in their presence; they then drink the liquor quite hot, and

with the residue make a kind of soup, or cheese, by the addition of milk.

The Katschinzes have the same costume as the other Tartars. Their garments are made of skin or coarse cloth manufactured by their wives. Finer stuffs they are obliged to buy. Their shirts are of linen made from nettles, but most of them go without. Some shave the head, leaving only a lock behind. In summer they wear low felt hats and in winter cover the head with a fur cap or hood.

The women wear drawers, boots or embroidered buskins, an under-garment of silk or cotton and an upper garment which folds over before and the shape of which is elegant and pleasing. On

TARTAR GIRL OF KATCHIN.

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extraordinary occasions they wear robes covered with embroidery, and bordered with fur or stuff of various colours. To their ear-rings they hang strings of beads and other trinkets. The hair is plaited into two thick tresses, which fall over the bosom: but unmarried females have a greater number, in general nine, which they adorn with ribbons. The rich fasten only the under garment with a girdle, that this garment and their embroidered buskins may be seen. The annexed plate shows the difference between the costume of matrons and that of virgins among the Katschinzes.

These people have no fixed habitations: they dwell in light *yurts* made

of felt or birch-bark, stretched over poles united at top by hoops. All their culinary utensils consist of an iron pot, and a few troughs and bowls of birch wood, which are never washed. The Katschinzes are the filthiest of all the Tartars: they are said also to be indolent, quarrelsome and ferocious, when intoxicated.

They purchase their wives, and like the other Tartars employ a negociator to make the bargain. This agent, after explaining his errand to the girl's father, presents him with some brandy and a pipe of tobacco, and instantly retires, without waiting for his answer. Some time afterwards he returns, and if the brandy and the pipe have not

been touched in the interim, it is a sign of refusal: if, on the other hand, the one has been drunk and the other smoked, this denotes that the proposal is accepted. Six months afterwards the lover appears in person and repeats this ceremony. The portion is then stipulated and a day fixed for the wedding, which is also frequently deferred for several months. Whatever may be the length of this interval, the suitor must not avail himself of it to make love to his bride: a girl would be dishonoured if she were to give him during this period the least token of affection.

The price of a wife is from five to fifty or even a hundred head of cattle.

When a lover is too poor to purchase the object of his choice, he agrees to serve the father of the girl for a term of from three to five years, and is employed in tending his cattle, hunting, carrying wood and such-like occupations. Should a more fortunate rival meanwhile present himself and obtain a preference, he carries off the girl, and the first suitor can only demand a compensation for his services. In case of the death of a bride, the sum paid for her is placed to account in the bargain for her sister; if she have left no sister, it is lost. Should the bridegroom die, his father augments his harem with the bride.

The marriage is celebrated in a new

yurt built for the lover on this occasion. His father must not see his daughter-in-law after the wedding-day: and should she chance to meet him, she must fall down on the ground and conceal her face till he has passed; but the mother-in-law and the parents of the bride may see her as often as they please. A husband who is dissatisfied with his wife sends her home without ceremony, even many years after her marriage; in this case he loses the price paid for her, but the children remain the property of the father.

CHAP. XI.

TARTARS OF THE CRIMEA.

These Tartars inhabit the peninsula which was conquered by their ancestors, under one of the sons of Tchengis Khan, in 1213. They were long no better than a horde of banditti, desolating the neighbouring provinces, and levying tribute from the Russians. In the sequel they became themselves tributary to the Turks, and had their own khans till 1783, when the Crimea was added by conquest to the Russian empire. It now forms the government of Taurida.

MURSA, or GENTLEMAN.

Pub.d by R Ackermann London 1823.

The Tartars of this country nearly resemble the other Tartars treated of in the preceding pages. Their physiognomy is Turkish. The young wear mustaches and dress much like the Circassians: the elderly men let the beard grow, but shave the head, on which they wear a large cap. Their nobles, or gentlemen, whose number is about two hundred and fifty, are called *moorza*: one of these is exhibited in the annexed plate.

The magistrates or judges of the Crimea, are not natives of the country, but are commonly selected from among the students of the Russian universities; and after receiving a suitable education there, they are sent to the

remote provinces, that justice may be uniformly administered in all parts of the empire. One of these magistrates is represented in the annexed plate.

The dress of the *moorza*, or nobles is altogether Circassian, excepting that the cap is larger than that worn by the princes of Mount Caucasus. Their figure on horseback is in the highest degree stately, and among all the Crimean Tartars, of what rank soever, an elegance of manners may be remarked. Their dress displays as much taste as can be shewn by a habit necessarily decorated with silver and gold lace. They delight sometimes in strong contrast, by opposing silver lace to black velvet for their caps, and scarlet or

JUDGE of the CRIMEA.

Pub.d by R. Ackermann. London. 1823.

rose-coloured silk to dark cloth for their vest or pelisse; but in general the dress of a Tartar of distinction is remarkable for its simple elegance as well as cleanliness. Their favourite colour in cloth is drab; and the gray or white wool for their winter caps is of all other ornaments most in esteem.

The Tartars, young and old, shave their heads and wear in their houses a sort of scull-cap, over which in winter is placed a larger and loftier helmet of wool, or during summer, a turban. Their legs in winter are swathed in cloth bandages, like those worn throughout Russia, and their feet covered by bark-sandals. In summer, both legs

and feet are naked. Their shirts, like those in Turkey, are wide and loose at the sleeves, hanging down below the ends of the fingers; if they have occasion to use their hands, either to eat or to work, they cast back the sleeve upon the shoulder, and leave the arm bare. The jacket or waistcoat is generally of silk and cotton; and the trowsers, being made very large, full and loose, though bound tight below the knee, fall over in thick folds upon the calf of the leg. In the waistcoat is a small pocket just below the breast, in which the steel and flint are kept for lighting their pipes. Sometimes in summer they cover their feet with

TARTAR WOMAN.

Pub.d by R. Ackermann London 1823.

morocco slippers, but these are always taken off when they enter their apartments.

The Tartar women of the Crimea (one of whom is delineated in the plate) are small, and have pleasing features: they stain their nails red and their hair and eye-brows black. They very rarely appear abroad, and never without veils, sometimes covering all the face excepting the eyes, and at others the whole head: and as if these veils were not a sufficient screen, no sooner do they perceive a man, than they hang their heads and often endeavour to get out of sight by running away. On this subject Clarke relates a pleasant anecdote:—

An English servant, brought to the Crimea by the Russian admiral Mordvinoff, observing this aversion in the Tartar women from being seen, deemed it an act of rudeness to give them the trouble of hiding their faces and of running away on his account: therefore, whenever he encountered any of them, he used to cover his face, and take to his heels to conceal himself in the first place that presented. This passed unnoticed for some time; but at length the Tartar women, struck with the singularity of seeing a man always avoid them and endeavour to conceal himself from their observation, let fall a portion of their veils when they next met him, which

only caused him to run faster than before. This excited their curiosity to such a degree, that at last they fairly hunted him; and following him in parties to his hiding-place with their veils off, were resolved to see the man who first concealed his face at the approach of a woman; and actually demanded an explanation of his extraordinary conduct.

Of the domestic habits of the people in general, the traveller from whom the preceding observations are borrowed, speaks as follows :—

When a stranger arrives, they conduct him into the apartments destined for the men, and present him with a bason, water and a clean napkin to

wash his hands. They then place before him whatever their dwelling affords of curd, cream, honey in the comb, poached eggs, roasted fowls, or fruit. After the meal is over, the bason and water are brought in as before; because the Tartars, like the Turks and other oriental nations, eat with their fingers and use no forks. Then, if in the house of a rich Tartar, a long pipe is presented, with a tube of cherry-tree wood, tipped with amber or ivory. After this carpets and cushions are laid for the guests that they may repose.

All the houses of the Tartars, even the cottages of the poor, are extremely clean, being often white-washed.

The floor is generally of earth, but smooth, firm, dry and covered with mats and carpets. The meanest Tartar possesses a double dwelling; one for himself and his guests, and the other for his women. They do not allow their most intimate friends to enter the place allotted for the female part of the family.

With so much cleanliness it is rather surprising to find the itch a very prevalent disorder, especially among the poor. It is also difficult to escape the attacks of venomous insects and vermin, and among the rest the tarantula and the scorpion.

They have no chairs in their houses: a single stool may be observed, about

three inches high, for the purpose of supporting a tray during meals. This stool is often ornamented by carved work or inlaid mother-of-pearl. The use of a carpet and matting for the floor is universal: sometimes as a substitute, they employ thick cloths of their own manufacture from goats' hair, and these are exported to Constantinople.

During the summer months the men make very little use of that part of the dwelling which is peculiarly appropriated to them. Their chief delight consists in the open air; sleeping at night either under the shed before the door, or in the shade of the fine spreading trees near their houses. In the

principal chamber of a Tartar dwelling, there is a platform raised about twelve inches from the floor, occupying one entire side of the apartment, and used not for a seat but as a place for their household chests, and heaps of carpets, mats, cushions and clothes.

In their diet they make great use of honey, and their mode of keeping and taking bees accords with the usual simplicity of their lives. From the trunks of young trees about six inches in diameter they form cylinders by scooping out almost all except the bark, and then, closing their extremities with plaster or mud, they place them horizontally piled one upon another in the gardens for hives. When they open these cy-

linders to obtain fresh honey, they detach the bees merely by holding them over a piece of burning paper, without any aid of sulphur. The honey of the Crimea is of very superior quality; the bees, as in Greece, feeding on the blossoms of the wild thyme of the mountains and such flowers as the country spontaneously affords.

Every Tartar cottage has its garden, in the cultivation of which the owner finds his principal amusement. Vegetation is so rapid, that in two years vines not only shoot up so as to form a shade before the doors, but are actually laden with fruit. They delight to have their houses as it were buried in foliage. These, consisting of only one story,

with low, flat roofs, beneath trees which spread immense branches quite over them, constitute villages, which at a distance are known only by the tufted groves in which they lie concealed.

The Tartars of the Crimea sow only as much corn as may be necessary for their own consumption. Like the Turks they deem it the greatest happiness to sit still, to smoke or to sleep; and they are generally found stretched on thick mats spread on the flat roofs of their cottages, in the shade of their favourite trees, either asleep, or inhaling the fumes of tobacco.

The harvest, however, rouses some of them into a state of activity. The corn

is carried in upon horses, and as soon as it is collected, they pursue the following method of separating the grain from the ear. After selecting an even spot of ground, they drive a pole or stake into the earth, placing the corn in a circle round it, so as to form a circumference about eight or nine yards in diameter. They then fasten a horse by a long cord to the pole, aud continue driving him round and round upon the corn, until the cord is wound up on the pole; and afterwards turning his head in the opposite direction, he is again set going till the cord is untwisted. By this process they do not fail to obtain the whole of the corn clean from the sheaf:

TARTAR of the MOUNTAINS.

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the chaff is afterwards collected and carefully housed for fodder, but the straw is destroyed.

The Tartars of the Mountains are considered by travellers as a totally distinct race from the other inhabitants of the Crimea. In their persons they resemble the Turks, as may be seen on reference to the opposite plate. They are a fair and handsome people, like the Tartars in the north of Russia, addicted to agriculture and commerce. The mountaineers are clumsy horsemen, in which particular they resemble the northern Tartars. In disposition they are gentle and hospitable. When old, they have large bushy beards, whereas the Tartars of the plain seldom have

more than a few thin hairs. See the annexed engraving.

The earth called by the German mineralogists *meerschaum*, and by the Tartars *keff-kil*, foam-earth, is a product of the Crimea. It is found merely by digging a hole in the ground, and is generally covered by a stratum of marl from eight to twelve fathoms thick. The layer of *keff-kil* seldom exceeds twenty-eight inches in thickness and beneath it the marl occurs as before. Before the reduction of the Crimea by Russia, this earth was a considerable article of commerce with Constantinople, where it was used in the public baths by the women to cleanse the hair. At present the annual exportation from

TARTAR of the MOUNTAINS.

Pub.d by R.Ackermann, London 1823.

the peninsula does not exceed two tons. It is chiefly sold to German merchants for the manufacture of those beautiful tobacco-pipes which are called by the French *ecume de mer*, and which, after they have been coloured by long use, sell at enormous prices. The long process necessary to the perfection of one of those pipes is a curious subject.

The first rude shape is given to the pipes on the spot where the mineral is dug. Here they are pressed in a mould and laid in the sun to harden; then baked in an oven, boiled in milk and rubbed with soft leather. In this state they go to Constantinople; for, since the interruption of commerce between the Crimea and Turkey, the substance

requisite in their manufacture has been chiefly dug near the site of the ancient Iconium in Anatolia. At Constantinople there is a peculiar bazar for the sale of these pipes, which are then bought up by the merchants and sent by caravans to Pesth in Hungary. Still the form of the pipes is large and coarse, but at Pesth begins the manufacture which is to fit them for the German markets. They are there soaked twenty-four hours in water and then turned on a lathe. In this process many of them prove porous and are good for nothing: sometimes only two or three out of ten succeed. From Pesth they are conveyed to Vienna, and ultimately to the fairs of Leipsic, Frankfurt, Manheim,

and other towns upon the Rhine, where the best sell for from three to five and even seven pounds sterling each. When the oil of tobacco has given them, after long smoking, a fine porcelain yellow, or, what is still more prized, a dark tortoise-shell hue, they have been known to sell for forty or fifty pounds of our money.

CHAP. V.

NOGAY TARTARS.

The Nogay Tartars inhabit the *steppes* situated to the north of the Caucasus and of the Black Sea, as far as the Danube and the northern part of the Kuban. They are divided into several hordes, some of which have fixed abodes, while others are rovers. The Nogays subject to Russia dwell partly in Eastern Nogay, partly in the Kuban, where they are dispersed on the banks of the Wolga, and in some other provinces of the empire. Colonies of these people are also settled in different governments,

among others that of Astracan. If collected into one mass, these despersed hordes and colonies would form a numerous population. We have no authentic historical accounts of these people. According to the Greek and Arabian authors, they derived their name from a chief, called Nogai, who, at the head of a strong Mongol army, conquered, about the conclusion of the thirteenth century, the country situated between the Black Sea and the district which lies between the Danube and the Don; whence the Nogays probably extended themselves to the Wolga, the Ural, and thence to the Irtish.

Other Tartar tribes have, by their intermixture with foreign nations, lost

their civil institutions, their religion, their manners, and their original features, so completely, that, without the aid of history, it would be difficult to discover their origin. This is not the case with the Nogays: having never mingled with other nations, they have retained their national character, both moral and physical. They are genuine Tartars, in whom we still find the distinctive traits of that nation.

The Nogay Tartar is of a spare form and middling stature: his face is oval, with a fresh complexion and a lively look; the mouth small; the eyes likewise small, but black and very expressive; he has dark brown hair, regular white teeth, and large ears. Few of the

women are handsome, but they have an open, pleasing countenance. The freshness of their complexion indicates health, and the accurate proportion of their figures gives them many charms. The Nogays are in general of a robust constitution; their sobriety and cleanliness preserve them from many diseases, thanks to the Koran, which enjoins frequent ablution and abstinence from wine and spirituous liquors. Though polygamy is lawful among them, yet it rarely happens that people of the lower class have more than one wife. The rich usually have two, but never more.

The roving Nogays have no other habitations than moveable huts, of a

circular form, constructed of poles inclining towards one another at the top, but not meeting, so as to leave an aperture for the admission of light and the escape of smoke. Above this aperture, they hoist a piece of stuff of different colours, somewhat resembling a flag. The hut is covered with felt, fastened in such a manner that it cannot be taken away without destroying the whole edifice. To remove these huts, they place them, without taking them in pieces, upon a two-wheeled carriage, drawn by oxen. When they intend to remain but a short time on a spot, the hut is left upon the carriage, and the owner eats, rests, and sleeps, either in or under it. These habitations, as may naturally be

supposed, are not very large. As the rich have several of them, the Tartar markets resemble moveable villages. Their furniture is very inconsiderable: a few pots and kettles, earthen vessels calebashes, some mats and pieces of felt, with a hatchet, compose nearly all the articles they want for house-keeping.

All their wealth consists in cattle, horses, oxen, and sheep. A *moorza*, or Nogay noble, is considered opulent if he possesses a thousand horses, five hundred oxen or cows, two thousand sheep, two hundred goats, and twenty camels. Upon the latter, they remove their wives and baggage. It it rare for any of the common people to possess a

thousand head of cattle of all kinds. Such of the Nogays as have no herds or flocks, earn their subsistence by practising various trades.

Their diet is simple and frugal: they eat horse-flesh, cheese, gruel, and various dishes prepared with flour. Bread is not in general use among them and they drink the milk of their mares.

The common people of both sexes dress like other Tartar peasants. They shave the head; some also cut their beards, with the exception of the mustaches. Their clothes are made of coarse linen, gray woollen cloth of their own manufacture, or sheep-skin.

The princes and *moorza*, wear small round caps, adorned with lace, and turn-

ed up with fur. Their upper garment is made in the Circassian fashion, with open sleeves, and pockets at the breast, to hold their implements for striking a light. They wear loose trowsers and red morocco shoes. All of them when they travel, carry with them a cloak of felt or thick cloth, which protects them from rain and wind, and also serves for a bed when night overtakes them by the way. Under their cap, they wear a cloth hood, to cover the head the more effectually.

The dress of the females is the same as that of other Tartar women. The princesses are distinguished by the richness of their apparel; their caps exactly resemble those of the men.

All the women plait their hair, and the unmarried females lengthen out these tresses by means of ribbons, which hang down to the calf of the leg. Their girdles are decorated with various ornaments of gold, silver, and copper. When they go abroad, they cover their faces with a veil. Some of the Nogay women, as for instance those of the *Kundurow* horde, one of whom is represented in the annexed plate, not only have rings upon their fingers, but, like the Hindoo females, introduce into the cartilage of the nose a gold ring enriched with precious stones, and so large as to touch the lower lip.

The Nogays profess Mahometanism, but are very negligent in the practice

of its ceremonies, with which they mingle many superstitious customs of the Mongols. Hence Selym Guerai Khan's buffoon, when his master wished to persuade him to turn Mussulman, replied: "As to the Mussulman religion, I cannot embrace it, but to please you I will turn Nogay."

In 1788, the depredations of the Nogay hordes obliged the Russian government to send troops against them to disperse them. They were accordingly put to the rout, and several hordes, seeking their safety in flight, were intercepted by the mountaineers. There are hordes, which are more addicted to plunder than others; those that follow agricultural occupations are peaceable.

Hospitality is a general virtue among the Nogays, as among all the Tartars.

The Astracan Tartars, residing in the city of that name and in the adjacent villages, are Nogays. Besides these there are many others who have permanent habitations and dwell in villages on the Terek, Kuban and Kuma: but their number is small compared with that of the Nogays who lead a roving life. The Tartars of Astracan occupy a considerable suburb where they have a bazar of stone containing many shops. They carry on a considerable traffic with the Armenians, Persians, Indians and Bucharians, and have flourishing manufactures of cottons, silks, camlets and morocco-leather. Their soap-ma-

kers employ the fat of the Caspian seals and soda. The women spin cotton of such fineness that one pound weight of yarn costs three or four rubles. The Tartars of the adjacent villages supply Astracan with culinary vegetables. The costume of the Astracan Tartar females nearly resembles that of the Armenian women.

The latter is described as the richest in Russia, insomuch that it is surprising they can sustain the weight of their dress. The first and inner robe is of silk and gold; the second of black velvet, heavily laden with gold and pearls. The third or outer vest is almost of massive gold in ponderous em-

broidery, with large gold knobs, and buttons, tassels and fringe of the same metal. The turban is white, hangs over the left shoulder, and conceals the face, excepting the nose and eyes. Two thick locks of hair, one on each side, are brought in front of the ears.

The Kundurow Tartars rove about on the Achtuba, a branch of the Wolga, They were formerly subject to the Calmucks, but in 1770, when many of the latter removed from the Russian steppes to those of Soongaria, the Kundurow Tartars recovered their liberty and repaired for safety to the islands of the Wolga below Krasnoyarsk. They are chiefly engaged in breeding

CONDOUR TARTAR GIRL.

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horned cattle, which they use both for riding and draught, on which account they keep but few horses.

The females of this horde wear a conical cap very much like the ecclesiastical tiara. The bosom is covered with a stomacher which buttons before and is covered with embroidery. See the opposite plate.

The Tartars on the sea of Azof, who also belong to the Nogays, are described by Clarke as a small race of men, who disfigure themselves by pressing their ears forward with the lower rim of their caps from their tenderest infancy; in consequence of which practice their ears protrude from the sides of their heads and front the spectator. Some of those

who passed the traveller at Nakhtshivan looked frightfully wild, appearing in the rude and perhaps primeval dress of the first shepherds of the earth. Their bodies were almost naked; over their shoulders were loosely suspended the undressed hides of their sheep, each being fastened by a single loop in front. Upon their heads and round their waists they wear a covering of the same materials, and bark sandals on their feet. Exactly such figures are represented on Greek vases and in the sculpture of ancient Greece.

CHAP. VI.

THE BASCHKIRS.

The Baschkirs inhabit the province of Ufa, in the government of the same name, and the province of Ekatherinenburg, in the government of Permia. It was no doubt these parts that Rubruquis and Plan Carpin designated by the appellation of Patcharia and Pascatir. Those two travellers were astonished at hearing in that country a language resembling the Hungarian. Hence it has been concluded, that the Baschkirs are of Finnish origin, and that the Hungarians are of the same race; but

the Baschkirs have in reality more resemblance to the Tartars than to the Fins. It may hence be inferred that a nation of Tartar extraction has succeeded the ancient inhabitants of Baschkiria; perhaps the Bulgarians, for Baschkiria formed a part of ancient Bulgaria. The Baschkirs themselves assert, that they are descended from the Nogay Tartars. The ugliness of the Baschkirs has been somewhat exaggerated: they have, it is true, small eyes, a flat nose, and long ears; yet there is not a Baschkir who resembles the hideous portrait that we find of them in Lavater's work. With the exception of bow legs and thighs, they are well proportioned and robust. Their character is none of

the best : they are hard-hearted, and suspicious. Their neighbours, the Kirghises, call them *istaki*, or the *dirty*; and it must be acknowledged that they completely justify this epithet.

These people are not absolute rovers as formerly, but yet they do not lead a sedentary life. They have two kinds of habitatious, one for summer, and the other for winter : the former is a tent of felt or birch bark, in the shape of a truncated cone ; in the winter-hut there is but one apartment. Hamlets containing twenty such habitations are to be met with ; but in summer it is rare to find more than twenty families in one place.

Pastoral pursuits are still their favorite occupation, though they have been com-

pelled to cultivate the ground. With the Baschkirs the horse is an indispensable animal; they are scarcely ever on foot. Their food chiefly consists of horse-flesh and mare's milk. The hide of the horse serves them for clothing, and with his hair they make ropes. They drink to intoxication of *kumiss*, and so general is this practice, that, as we are assured, in the evenings of summer not one sober man is to be found among them. Some of the Baschkirs keep camels. If they were to cultivate the naturally fertile soil of their country, they might live very comfortably: to induce them to do so, the government annually distributes fine scarlet dresses among the best husbandmen;

but they cannot yet be prevailed upon to addict themselves to agriculture. They might also derive considerable profit from the mines which they possess; but in general, when any hamlet discovers a vein or mine, the right of working it for sixty years is made over to some Russian speculator. In the government of Permia, however, there are Baschkirs who work the mines themselves and sell the ore to Russian foundries.

The Baschkirs, like the Tchuwasches, Tcheremisses and Mestsheraiks, keep a great quantity of bees. Besides the swarms which they have at home, some of them have several hundred, nay even a thousand swarms of wild bees in the woods. For this purpose the

Baschkir selects the thick trunk of a tree which has hard wood, and ascending to the height of twenty or thirty feet, by means of a strong rope composed of leather thongs, in the same manner that the African negro climbs the palm-tree,* he cuts a hole in the trunk, taking care to remove all the branches near it.

Not content with this precaution against the bear, which is well known to be extremely fond of honey, he drives several sharp knives or sickles with the edge upward into the trunk of the tree. The bear in climbing takes good care to avoid those dangerous weapons; but should he chance to slip backward, he

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* *See Africa in Miniature*, Vol. iii. p. 134.

falls upon them and is so severely cut that he seldom escapes with his life.

Some of the old bears are so cunning as to strike away these means of annoyance with their paws; and a different kind of snare is therefore laid for them. It is so contrived that the animal, as he begins to climb, pulls a cord, by which an arrow is discharged, that pierces him to the heart. Others again place a stout cudgel before the aperture of the hive, in such a manner that the animal must remove it before he can get at the honey: this he seeks to effect with great vehemence, but the cudgel strikes him every time, till at length he tumbles quite exhausted, and falls upon the

sharp instruments prepared for him below.

But the most ingenious method of taking these honey-stealers is the following:—Before the aperture of the hive a square board is suspended, in the manner of a swing, from a strong bent bough, tied down in that position by a cord. The bear, on reaching this sort of scaffold, breaks the cord in order to get at the hive, and the branch instantly recovers its natural position and removes the bear, seated in the swing, to a considerable distance from the bole of the tree. Here the marauder hangs till the next morning, and is dispatched by the bee-master, when he comes to in-

spect his hives: or he tumbles from his ticklish situation and is killed by the sharp spikes fixed in the ground to receive him.

The Baschkirs are not destitute of ingenuity: they make cloth of the common nettle, which grows to a great height about their huts. For the same purpose they likewise employ hemp, which they dry upon their roofs, instead of steeping it in water; they then separate the outer fibre by pounding it in wooden mortars. They construct small water-mills, remarkable for their simplicity; and their looms display more skill than those of the other Tartars. They weave, scour, and dye cloth, make felt covers, and tan leather by means of sour milk

and chalk. By fumigation they render the hides of horses, oxen, and camels, of which they make water-bottles, as transparent as horn. These vessels, which are very light and strong, are in the shape of a nine-pin: the largest of them hold eight or nine pailfuls. Their drinking-cups are of birch-wood, and when well made, are equivalent in value to a horse. The women make most of these articles, while the men tend their flocks, or lie at their ease by the side of their kumiss-bottle.

Extraordinary stories are told of the voracity of the Baschkirs. One man will eat at a meal fifteen pounds of meat, and drink eight quarts of *kumiss*. This beverage is made by boiling mares' or

camels' milk and turning it with some of the former that is sour. It is not skimmed, because the cream of mares' milk will not yield butter of a firm consistence, and when soured is so palatable and nutritious, and likewise so strong, as not only to keep the Baschkirs in good condition, but even to intoxicate those who drink it to excess. Some few distil the kumiss after the manner of the Calmucks, and drink the spirit thus extracted: while others mix the kumiss with strong mead in order to produce the same effect.

One of their favourite dishes is the *bishbarmak*, or five-finger dish, so called because it is swallowed by handfuls.

It consists of hashed horse-flesh. Baschkirian politeness requires each person to cram a handful of this hash into his neighbour's mouth; and when they have public entertainments, every one strives to introduce a handful into the mouth of the chief, who has nothing to do but to digest the liberal supply. With this ravenous disposition, the Baschkirs find themselves rather straitened in winter: it is said that their condition during that season is truly pitiable; that they look like skeletons, and do not begin to recover their flesh till spring. In this statement there is probably some exaggeration, since it is known, that in winter the Baschkirs

live upon dried meat and fish, and smoked cheese; they also procure a small quantity of flour and oatmeal.

The Baschkirs have their amusements as well as other nations. They sing, and accompany their songs with gestures and intonations corresponding with the words. They are real pantomimes, which usually represent the heroic actions of the ancient Baschkirs, and so strongly affect the hearers and spectators, as to melt them into tears. As the mosquitoes are very troublesome in these parts, they have contrived a method of writing their songs on fans, of which they make constant use. The Baschkirs are skilful wrestlers; they are also good marksmen with the bow,

either standing or at full gallop. The women are never allowed to be present at any of these diversions.

Each Baschkir commonly has two wives but seldom more. In regard to marriage, the parents, unlike those in many other nations of this part of the world, consult the inclination of their daughters. If the young woman accepts the husband who is offered to her through an intermediate person, the father receives part of the *kalym*, or price paid for her, which consists of cattle: the poor pay for a wife from fifteen to twenty head, and the rich up to two hundred. Before the marriage, the girl takes leave of all the females of the hamlet, and afterwards of the

milk-vessel of the paternal habitation, which had fed her from the moment of her birth, and which she tenderly embraces at parting, with tears of affection and gratitude. After reciting some prayers, the priest unites the young couple, and delivers to the husband an arrow saying: "Be bold; support and protect thy wife." The husband then conducts his wife to his hut; a woman goes before them, proclaiming the portion of the bride. On entering the husband's habitation, the bride falls on her knees before his nearest relations: the festivities on the occasion last three days.

Though the Baschkirs have for ages professed the Mahometan faith, they

are grossly ignorant of its doctrines and are still attached to the superstitions of Shamanism. Among them sorcerers and exorcists are important characters : not an accident happens but their aid is summoned. In case of dangerous illness, a sorcerer is fetched, to expel the evil spirit, and the uproar that he makes frequently accelerates the death of the patient.

The dress of the Baschkirs (see the engraving) nearly resembles that of the Casan Tartars. Both sexes wear shirts, eommonly of coarse linen made from nettles, long wide breeches, half-boots or slippers. The poor envelop their legs in rags and wear bark-shoes. The upper garments of the men are very

BASHKIR MAN.

Pub. by R Ackermann London 1822.

long and wide; for these they prefer red cloth, bordered with fur, and they fasten them with a belt so that the under garment is not seen. Their winter garb consists of a sheep-skin, or more commonly a horse's hide, so contrived, that the mane hangs all the way down the back and produces in windy weather a most singular appearance. They shave the head, on which they wear a richly embroidered scull-cap, and over this another of cloth of a conical shape, with a narrow brim of fur. For travelling they have such ample trowsers that all their clothes can be tucked into them.

The upper robe of the women, of fine cloth or silk, is buttoned before

and fastened with a girdle round the waist. The neck and bosom are concealed by a cloth covered with pieces of money arranged like fish-scales, and sometimes by a net-work of glass-beads and shells. The unmarried females (see the engraving) who plait their hair in numerous tresses, fasten to them ribbons and various trinkets which hang down below the waist, and a cap with a long appendage behind, both covered with coin or beads. Besides the cap, matrons have a bandeau similarly garnished, and exhibit no tresses, or not more than two. In bad weather all the females wear thick Tartar veils.

The Baschkir language is evidently derived from the Tartar. In 1770 there

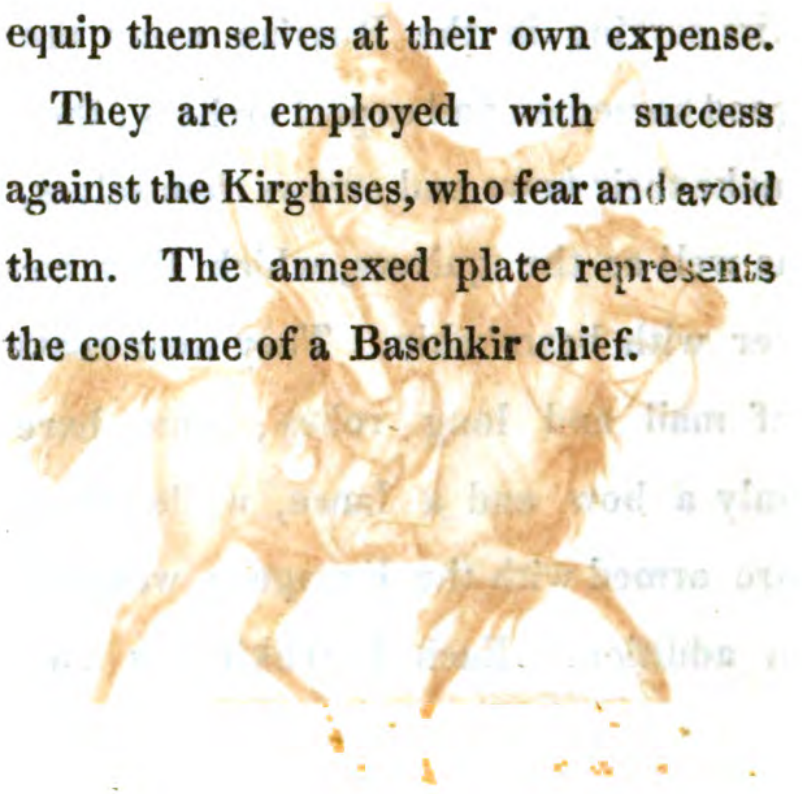
BASHKIR WOMAN.

Pub.d by R. Ackermann London 1822

were reckoned thirty-four villages or wolosts of Baschkirs, containing twenty seven thousand families. The Baschkirs serving in the Russian army are good horsemen and expert archers; they make their bows and arrows themselves, as well as the quivers, which they cover with bears'-skin. They wear coats of mail and long robes; some have only a bow and a lance, while others are armed with the European weapons in addition. Each Baschkir has two horses, one of which carries his provisions. They form squadrons or regiments, the officers of the former being chosen by themselves, but the commanders of regiments are appointed by the Russians. On a march they observe no

order, and never draw up till they halt. The government supplies them with provisions; but they are obliged to equip themselves at their own expense.

They are employed with success against the Kirghises, who fear and avoid them. The annexed plate represents the costume of a Baschkir chief.



BASHKIR CHIEF.

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CHAP. VII.

THE BARABINZES.

The Barabinzes inhabit a tract called by themselves Baraba, situated in the government of Tobolsk, between the Ob and the Irtisch. They are divided into seven tribes, or *wolosts*, which occupy sixty-eight villages. Each wolost has its chief or petty prince.

The Barabinzes resemble upon the whole the other Tartars, but many of them betray in their physiognomy a mixture of Calmuck blood. The constantly damp and foggy atmosphere of the Baraba gives them a pale, un-

healthy look. To this cause, as well as to the want of instruction and poverty, we may probably ascribe their manifest simplicity, their great insensibility, even to love, and their extraordinary temperance.

In their way of life, the Barabinzes differ but little from the Baschkirs. Like the latter, they dwell in villages in winter, and in *yurts* in summer. Their chief occupation is rearing cattle; but many subsist by fishing in their numerous lakes.

Their winter habitations differ from those of the Baschkirs, in having a small building in front of the principal one, and an aperture in the roof, not merely for the admission of light and

air, but also on account of the snow, which sometimes buries their huts. They are then obliged to get out at the roof, to clear away the snow from the doors. Like some other Tartars they have in the midst of the dwelling-room a wooden mortar, sunk in the ground, with a pestle which is worked by means of a lever. Their summer *yurts* are composed of long poles stuck into the ground, drawn together at top in the form of a bee-hive, and covered with mats of reeds. When they remove to another situation the skeletons of these *yurts* are always left standing.

The costume of the men is that of the Tartars in general. The women

wear the hair plaited in two tresses, adorned with ribbons, and cover the head with a low hat. Unmarried females have a greater number of tresses and wear smaller pointed hats. In some wolosts they have caps covered with glass beads, similar to those of the Baschkir women, and in all the veil is in general use. In summer they go about chiefly in chemises of coarse cloth made from nettles, held together in front by a row of buttons. On extraordinary occasions they appear in long robes of cotton or other stuffs, over which they wear a shorter coat, in order that the under garments may be seen.

Part of the occupation of the women consists in tanning the skins of the bel-

lies of divers, *(colimbi)*, or other water-fowl, with the feathers on, for the purpose of making pelisses, caps, and other articles. These feathered garments keep the wearer extremely warm; they are impermeable to wet, and stronger than would be supposed.

In their manners the Barabinzes bear a close resemblance to the Baschkirs. Few of them have more than one wife, whom they purchase at the rate of from five to fifty rubles, nay, many a man obtains a healthy serviceable girl for two or three.

In their food they are still less delicate than the Baschkirs. Though they have forsaken the Shaman paganism,

and embraced the Mahometan religion, they do not hesitate to eat beasts of prey and cattle which have died a natural death. As they do not keep many cattle they have recourse in summer to various species of wild roots, herbs and berries, and in winter subsist chiefly on dried fish. A favourite dish, which they call *astigai*, consists of fresh mares' or cows' milk, which is boiled in an iron pot that communicates a reddish colour to it, and which may be kept in this state for winter use.

This nation is extremely ignorant and by no means free from its ancient pagan superstitions. The Barabinzes still have among them sorcerers and

magicians, and many deposit various implements and food with the dead. Few of their priests can read and still fewer understand Arabic.

CHAP. VIII.

THE KIRGHISES.

The Kirghises, or Kirghis Cossacks, form a numerous nation, divided into three hordes, which have their respective khans. They dwell in the vast *steppes* of Independent Tartary, particularly to the north and east of Lake Aral. The great horde is still independent, but the middle and little hordes placed themselves, in 1732, under the protection of Russia, in order to obtain security from the incursions of the Soongares and Baschkirs. They are comprehended in the govern-

ment of Orenburg, and are masters of the *steppes* extending between the Ural, the Sarasou, the Caspian Sea, and the Siberian line, to the entrenchments of Ischim. They pay no tribute but receive, on the contrary, annual presents. Their language, the pronunciation of which is very harsh, and which abounds with metaphors, very nearly approaches to the genuine Tartar.

The Kirghises are a roving and pastoral people: their wealth consists in horses, sheep, camels, oxen, and cows; but, in general, they are better pleased with what they derive from pillage. They are always booted, and on horseback. They are familiar with the

trade of robbery, which is constantly practised by such as are still independent, and from which those who live under the protection of the Russian government do not always abstain. That government had formerly much to fear from them, and it cannot yet place implicit confidence in the contracts which it makes with these people. The Kirghises take good care not to commit any act of hostility on the frontiers of Russia when their herds are grazing there; but no sooner are their cattle in safety, than they seek quarrels, and conceal themselves in ravines, whence they sally forth upon caravans, or upon the neighbouring villages. The Russian government se-

cures their fidelity by hostages selected from among the khans and nobles, and these hostages receive a stipulated salary.

It is not improbable that the Kirghises of the Russian empire will eventually adopt a sedentary life, like the Baschkirs. The advantages which they might derive from their commerce with the Russians are at least calculated to rouse their industry. The town of Orenburg is the mart for this commerce, to which the Kirghises take horses of a good breed, horned cattle, and sheep of extraordinary size: of the latter only, it is computed that one hundred and fifty thousand are annually sold there. They also barter at the

same place lambs', foxes', and wolves' skins, camels' hair, and some fine wool, for articles that they want, such as cloth, culinary and other utensils, harness, &c. They make their clothes of skins, their caps of felt, and their shirts of blue linen cloth; the garments of the rich are composed of foals' skins and woollen cloth, and their caps of embroidered stuff. The winter cap is adorned with furs, the four corners of which hang loose before and behind. They also wear hats with broad brims scalloped in front, as shewn in the annexed plate. A European would not be able to wear their boots, which are turned up at the toe, and end in a point, that serves the

KIRGHISES.

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purpose of a spur; the sole is covered with a piece of iron fastened on with nails. Their garments are wide, and thick, and girt with a belt, in which a dagger is stuck.

The costume of the Kirghisian women, one of whom is represented in the engraving, is upon the whole very much like that of the Casan Tartar females. The head is usually covered with a veil, and on extraordinary occasions they wear caps, like those of the Baschkir women covered with pieces of money and beads. Many, especially of the higher class, envelop the head in stuffs of various sorts, in the form of a high turban, and dress in fine cloth, silks, rich stuffs,

and very frequently in velvet, bordered with gold lace or otter fur.

The habitations of the Kirghises are *kibitkis*, or felt-tents, some of which are large enough to accommodate twenty persons. The rich have several of them; but the only furniture to be seen in these habitations consists of chests, leather bottles, and bowls. The arms and clothes are hung up on the sides: sometimes stuff of different colours and even silks are to be seen among them.

Many of the Kirghises enrich themselves by their herds; there are some who possess ten thousand horses, as many sheep, from two to five hundred camels, and several thousand cows and

goats. A Kirghise in moderate circumstances has from fifty to one hundred horses, as many cows, from ten to twenty camels, a hundred sheep, and fifty goats. The *steppes* of Tartary yield excellent pasturage, and are extremely favourable to the propagation of all these animals. The sheep in particular grow to an extraordinary size, some being as large as the common ass, and having tails that weigh from thirty to forty pounds each. The lambs are so delicious, that a certain number of them are sent annually from Orenburg to Petersburg for the imperial kitchens.

Next to the Bucharian lamb-skins those of the Kirghises are in the greatest request, and being much cheaper,

they are an important article of trade. They are of various colours, white, black, bluish gray, speckled and sorrel. The best have a gloss like the Bucharians and are flowered like damask; those of inferior quality are finely curled: but the worst have straight wool. In order to produce the qualities which give these skins their chief value, the Kirghises sew a linen cloth round the body of the lamb just after it is dropped, and when the growth of the animal bursts this envelope, they kill it for the sake of its skin. The wool of the sheep not treated in this manner is extremely coarse, and is employed only for making felts and coarse cloth for their own use.

The flesh of the large-tailed sheep,

and the natural or distilled milk of mares or camels, are the ordinary food of the Kirghises; they obtain flour and oatmeal from Russia and Bucharia. They eat likewise the flesh of camels and other animals which they keep.

Hunting is one of the amusements of the Kirghises: there are few who pursue it as a source of subsistence: yet those who reside on the banks of the Irtisch, where game abounds, might derive from it great advantages. The princes and nobles follow the chase for pleasure alone. For this purpose they keep greyhounds, and a particular species of falcon, the *falco fulvus* of Linneus, which they call in their language *birkout*. They train this bird, and teach

him to strike his talons into the eyes of the animal which they are pursuing. Overpowered by the pain, the latter stops till the huntsmen come up, and lash their victim to death with their whips.

The woods of the Kirghisian territory abound with that curious little animal the jerboa *(mus jaculus)*, or jumping hare. It may be called the kangaroo in miniature, having the same form, although not larger than a squirrel, and assisting itself with its tail in leaping, or rather hopping along like a bird, on its hinder legs. The fore-legs are extremely short, and are chiefly used by the animal to feed itself and to dig holes: the hinder, on the other hand, are as long as the whole body, including the

head; and on these it erects itself when in motion. The ears, resembling those of a hare, and the very long tail, terminating in a large tuft, give the animal when standing upright a very singular appearance. When pursued it makes leaps of six or eight feet with incredible velocity. Pallas relates that the jerboas which he saw occasionally in the Kirghisian steppe, seemed rather to fly than to leap, and that the fleet horses of his Cossack escort were unable to overtake them. No sooner do they touch the ground than they are again seen flying through the air, till they reach their holes.

Clarke relates that in his journey in the Crimea a jerboa was caught by his party, though not without some difficulty,

adding, we should not have succeeded but for the cracking of a large whip, the noise of which terrified it so much that it lost all recollection of its burrow. Its leaps were extraordinary for so small an animal: sometimes to the distance of six or eight yards, but in no determinate direction: it bounded backward and forward, without ever quitting the vicinity of the place where it was found. The most singular circumstance in its nature is the power it possesses of altering its course when in the air. It first leaps perpendicularly to the height of four feet or more; and then by a motion of its tail, with a clicking noise, strikes off in whatever direction it chooses.

The colour of the jerboa is reddish on

the back and light gray on the belly. It burrows in the ground, lives on roots and grass, of which it forms piles before its hole and is easily tamed.

The arms of the Kirghises, who, when required, furnish a certain contigent to the military force of Russia, are the lance, the bow, the sabre and the musket; but the latter is still very imperfect with them. At the end of it they have a wooden or iron fork by way of bayonet, as may be seen in the representation of the Kirghise soldier in the engraving opposite to page 98. They employ a match for the purpose of discharging it, so that when it rains they can scarcely use it at all. M. Rytchkow, in his journal of a tour

among these people, says, that the Kirghises understand the art of making black and white gunpowder, but keep the process a profound secret. They might derive considerable profit from the salt lakes, marble quarries, and metallic ores, with which their country abounds. As they become familiar with European luxury, and the conveniences of civilized nations, the inadequacy of their own articles of trade will probably compel them to recur to those sources of wealth, which at present they disdain, or of which they are even ignorant.

The Kirghises are Mahometans, but they pay little regard to their religion; at least they are strangers to its doc-

trines and rites, having no other priests than the mollahs who come among them, or whom they take prisoners: they have, on the other hand, many magicians, and the superstitions of Shamanism are widely diffused among them. In literature they are equally ignorant. Their manners are harsh and rude; if they do not put their prisoners to death, they make slaves of them. It is said that the Kirghisian women are, on the contrary, kind, and that they frequently alleviate the lot of the prisoners doomed to perpetual slavery.

The Kirghises purchase their wives like the other Tartars, and marry as many as they can maintain; the rich having sometimes three or four wives,

and nine or ten concubines. The wives of the nobles live in close seclusion, and are never seen but when the horde changes its place of abode. With them, as among the Calmucks, that day is a festival: the women, sure of being seen by all the men of the horde, dress themselves in their best apparel. The Kirghises have a strong predilection for Calmuck women, and often carry them off with great address.

There is a trait in the manners of these people that reminds us of remote antiquity: each family has a chief or patriarch, who decides all disputes that arise. The Kirghises, however, are far from leading the frugal life of the ancient nations of the East. They

intoxicate themselves with *kumiss* and tobacco, which they smoke incessantly, and swallow the smoke, which at length stupifies them. In winter they generally indulge in disgraceful sloth, and acquire a corpulence which is far from improving their personal appearance, originally not the most prepossessing. Their habit of being on horseback makes their legs deformed: they have a flat nose, wide nostrils, very small eyes, and thick lips. When young, their faces are tolerable; when old, they are ugly, and even frightful. The Kirghises shave the head; the young men wear mustaches, and the old suffer the beard to grow, but shave the lower lip to the point of the chin.

The horse may be termed the companion of the Kirghise; he takes great care of this animal, and is fond of seeing him richly caparisoned. In his amusements horse-races hold the first rank. At the funerals of nobles, prizes, consisting of horses, harness, slaves, camels, or cattle, are given to those who distinguish themselves in such races. The Kirghise pursues his game on horseback, and when he takes the field for war, each man commonly has with him two or three horses: thus the marches of these people are very rapid, and the number of horses which they have in their service enables them to retreat with great expedition, and to escape with ease from their enemies.

The Kirghises are proud; they look upon service as a disgrace: the poor indeed tend the herds of the rich, but they never degrade themselves so far as to become their domestic servants: hence they have no other persons in this capacity than slaves. They have several classes of nobility: the *sultans*, or princes, form the first. They are the chiefs of the nation: they possess, however, a very limited authority, their principal power depending on their wealth, and the party which they gain among the lower class of the people.

The number of the Kirghises of the middle and little horde amounts to about three hundred and fifty or four

hundred thousand. The great horde is more numerous.

Though the Russian government not only offers these people medical advice from Orenburg whenever they need it, but also supplies them gratuitously with medicine, they very seldom avail themselves of this liberality, probably owing to the influence of their sorcerers. There is no disease of which they have so great a horror as the small-pox. When a person has the misfortune to be attacked by it, they place near him a supply of food and drink, and abandon him to his fate. Should the patient afterwards quit his habitation, they make no scruple to dispatch him with their arrows.

All the Kirghises of both sexes are immoderately fond of tobacco and snuff. Their ordinary pipes are made by themselves with the leg-bones of sheep; some, however, use short Chinese pipes, and others wooden ones. Their smoking parties are really curious. Having selected a suitable situation, they water a spot of ground and thrusting the handle of a whip into the moist earth, form a hole of sufficient dimensions, which they fill with tobacco. This is lighted with amadou, on which the company take their places round the hole. Each sticks the dry hollow stalk of some herb or other into the earth, in such a manner as to touch the tobacco at the bottom of the hole;

and lying on his belly, smokes away without molesting or being molested by the rest. In this manner, their heads meeting near one common centre are constantly enveloped in thick smoke, which the more speedily produces its intoxicating effect.

CHAP. IX.

THE YAKUTES.

These people, one of the most numerous of the roving Tartar nations of Russia, chiefly inhabit the province of Yakutzk, and the banks of the Lena, in the province of Irkutzk, occupying a tract two thousand wersts in extent. They were formerly seated more to the southward, in the Sayan mountains, and on the lower Angara; but, according to a tradition preserved by them, they were driven from these more fertile regions by the superior force of the Buraits, and descending the Lena

on rafts with their cattle, settled in their present abodes. There is still in fact a considerable difference between their cattle and those of the neighbouring nations.

When they became known to the Russians, about the year 1620, the Yakutes were not very easily subdued; but the feuds between their own tribes facilitated their reduction; and since 1630 they have been tributary to Russia. The whole nation is conjectured to amount to about 120,000 persons. Sauer asserts that since 1780 their population and wealth have rapidly decreased, owing partly to the oppression of the agents of government and of their own chiefs, and partly to the use

of spirituous liquors, and the diseases communicated to them by their masters. The decline of their prosperity is indeed demonstrated by the diminution of their herds, the only standard of wealth among them. There were formerly Yakutes who possessed twenty thousand head of horses and horned cattle: at present, two thousand are considered as a very large stock.

The Yakutes have in general a good constitution, capable of enduring the most intense heat and cold. They have meagre faces, rather flat, small eyes, and black hair and beard. These people, like the inhabitants of some of the South Sea Islands, afford a striking instance of the powerful influence of

food on the human body. Such of them as dwell in the plains watered by the rivers Wilui, Aldan and Uda, are in general near six feet high; whereas those to the north of the mountains of Werchnoyarsk are below the middling stature, unhealthy, indolent, and poor. This difference arises not more from the severity of the climate, than from the worse fare of the latter.

These people have few wants: a knife, a hatchet, a pot, and a flint and steel, suffice for their whole domestic economy. The former of these implements they make themselves with iron from the mines of Wilui, and they surpass in quality any of those manufactured by the Russians. In their distant

hunting expeditions, they carry with them no other provisions than a small quantity of *kumiss*, leaving the rest to chance. If they are not fortunate enough to meet with animal food, they subsist on roots and the inner bark of the pine and birch. Scarcely any thing comes amiss to them; they eat frogs and insects, rats, weasels, and all sorts of beasts and birds of prey.

The Yakutes, who, in case of need, are content with next to nothing, are incredibly voracious when they have opportunities of indulging their appetites. Lessep was astonished at the quantity of *burdac* consumed by the Yakutes who were assigned to him for an escort though Siberia. For an or-

dinary stomach this is not a very digestible dish, consisting of a soft pudding made of rye-meal, and train-oil. He was assured that a very small number of Yakutes will eat up at one of their entertainments a whole roasted horse. Admiral Sarytscheff, who was also struck by the gluttony of the Yakutes, resolved to try the powers of one of their greatest eaters, who had consumed four *poods* of butter and two of flour, equal together to two hundred and forty pounds, in a fortnight, and nevertheless complained of hunger. He was a short, meagre man, who was reported by his countrymen to have several times devoured a hind quarter of a large ox, and drunk half a *pood* of

melted butter in the space of twenty-four hours. The admiral therefore ordered a thick pudding of rye-meal to be cooked, and about three pounds of butter to be mixed with it. The mess weighed about twenty-eight pounds. Though this gormandizer had previously breakfasted, he fell to work with great avidity and swallowed the whole before he stirred from the spot. His body indeed was so distended as to resemble a stuffed sack, but he sustained no inconvenience or ill consequences, and would next day have had no objection to such another treat.

Like most of the roving nations, the Yakutes have different habitations for winter and summer. The former are

composed of logs, the interstices between which are filled with moss. In the centre of the roof there is an aperture, for the admission of light and the escape of the smoke from the fire-place in the middle of the floor. A summer *yurt* is a conical frame of poles, covered on the outside with birch-bark. With this material also they contrive in journeys to make large umbrellas, under shelter of which they sleep at night.

The principal occupations of these people consist in the management of their cattle, hunting and fishing. The southern tribes keep horses and oxen, which, even in winter, are obliged to seek their own subsistence; and the

northern possess reindeer. The women, besides attending to the domestic concerns, have to take care of the cattle, and to make the wearing apparel of the family. The skins of elks, reindeer, horses, and horned cattle furnish the Yakutes with rudely tanned leather, of which they make their clothing. Instead of thread, they use the nerves of those animals, with which they work a kind of embroidery at the collar and at the seams.

In their dress the Yakutes surpass the neighbouring Tartars. Next to the body they wear in summer garments made of very soft leather, and in winter the skins of reindeer. The breeches are very short, and to these are fastened

the tops of their leather stockings, or rather boots, being provided with soles, which are made to fit quite tight to the leg and thigh, and being often wrought and embroidered, have a very neat appearance. The upper garment is a coat of skin with tight sleeves: the skirt reaches down to the knees. It is fastened in front with strings. The collar and edges are neatly wrought and embroidered, and even adorned with a fringe of horse-hair of different colours. In winter they wear a fur cap, but in summer go bare-headed.

The costume of the women resembles that of the men, but their garments are still more neatly wrought. On extraordinary occasions they wear over

the coat a shorter vest without sleeves, of the finest leather, or of scarlet cloth, not only bordered with fringe but also embroidered with white and blue beads. Married women cover the head with a cap, cut out of the skin of some animal, in such a manner that the ears stand upright and resemble horns. The skins are made impermeable to water, by being steeped in blood, then smoked, afterwards rubbed with pulverized charcoal and grease, and again exposed to the smoke of the fire. Unmarried females plait the hair in tresses, and merely wear a bandeau covered with embroidery and beads; from which a string of beads hangs down on either side. A piece of stuff

about eighteen inches long and four broad, adorned with pearls or beads, also falls from the top of the head down the back.

Polygamy is common among the Yakutes: some of them have so many as six wives, but the first wife always enjoys a certain pre-eminence over the others. They reside in separate huts and such of them as behave amiss are sent back to their parents. When a young man has taken a fancy to a girl, he sends one of his friends to her father to inquire the price, that is, how many horses or head of cattle he demands for her, and how much horse-flesh or beef he shall want for the entertainment to be given on the occa-

sion. The father consults the inclination of his daughter, and if she has no objection to the match, the price is agreed upon. The young man kills two fat mares, dresses the meat, and repairs with his friends to the residence of the girl's father. One of the party, carrying the head of one of the beasts, enters the hut, lays the head down before the fire, and returns in silence to his companions. They then all go in together. The Shaman, or priest, stands opposite to the fire: the suitor kneels down with his face toward the fire, to which he makes three obeisances. The priest declares him a fortunate man, and predicts a long series of happy years.

The lover rises, salutes the father and mother of the bride, and without uttering a word seats himself opposite to the latter The meat prepared for the purpose is then brought in, and distributed by the father of the girl among his own friends; at the same time he sets before his new guests the flesh of a fat mare killed by himself. When supper is over, the suitor retires to rest. The bride, who is not present at the supper, is brought back to the hut by a matron, who conducts her to the nuptial bed. Next morning the friends return home, but the husband remains three or four days at his father-in-law's. The day is then fixed for the payment of the stipulated price. The

live animals and the meat are accordingly delivered to the father-in-law in the presence of several friends, who are again entertained on this occasion. The husband again stays three or four days, and fixes the time when he will fetch his wife. She is conducted by a number of women to his habitation, and during this ceremony her face is covered with ermine. The door is barred by a very slender piece of wood, which the wife pushes against and breaks. She then goes in and seats herself by the fire. Into her hands are put seven small sticks, and bits of butter, which she throws into the fire: the priest pronounces certain favourable words, after which she rises and with her face still

covered, is led to the new hut prepared for her. Here she throws off her veil; her husband soon joins her, and the guests are entertained for two days.

When a Yakute dies, he is dressed in his best apparel, and with his arms bound down to his waist, is deposited in a very thick coffin, with a knife, flint, steel, tinder, and some meat, that he may not want in his way to the region of spirits. A priest presides at the funeral; and the wives and relatives accompany the procession. The favourite horse of the deceased is saddled and caparisoned, and carrying a hatchet, a caldron and other utensils, he is conducted together with a fat mare to the place of sepulture. Two graves are dug

under a tree. The coffin is put into one and the horse is then killed and thrown into the other. The mare is also slaughtered, dressed and eaten by the persons who have attended the funeral, and the skin is hung up on the tree that overshadows the grave. The priest conjures the dæmons not to molest the spirit of the deceased, and the ceremony concludes with filling up the grave.

Formerly they were accustomed to burn their dead, or to place them in trees to decay in the air. According to their traditions, servants who were attached to their masters, on the decease of the latter, voluntarily threw themselves into a fire kindled for the purpose, that they might attend them in the other world.

The graves found along the Yenesci seem to confirm the existence of this pagan, lamaite and braminical practice, which was common also among the ancient Swedes and Danes ; for a second skeleton, or at least the ashes, probably, those of some favourite, are frequently found in them. At present they bury their dead in woods, and so anxious are they to be laid beneath trees, that many choose in their life-time the trees under which they desire to be interred.

Upon the whole the Yakutes enjoy excellent health. Putrid fevers, however, sometimes break out, and the small-pox also makes great havoc among them, especially since it is their custom to forsake the patient, with whom they leave a

small supply of provisions. To restore limbs that are frost-bitten they employ a salve made of clay and fresh cow-dung, with such extraordinary success that this remedy has been adopted by the Russians.

The Yakutes are represented as humane and very hospitable. They pay great respect to age, and in their language a sage and an old man are synonimous. Theft is very rare among them; but these good qualities are counterbalanced by the vindictive spirit which animates them to transmit their revenge and cruelty to their descendants.

They give their children the most disagreeable names, under the idea that fine names would entice the evil spirits.

For this reason every Yakute has two names, and is never called by his proper one.

Superstition governs all the actions of the Yakutes, who are professors of the Shaman idolatry. The prevailing sentiment in their religion is the fear of evil spirits, of whem they reckon twenty-seven tribes. When a man dies, his hut is abandoned to these spirits, and a deceased person is never named. The art of appeasing these spirits belongs exclusively to the Shamans. The young men who devote themselves to this profession pass great part of their time in sequestered woods, and are taught by the older Shamans what places the dæmons inhabit in preference.

Young females also are admitted, but not without difficulty, into the order of Shamans.

The true God is called in the Yakute language Tangra, but the creation of the world is attributed to another deity, whom they name Aar Toyon. The messenger of the gods, the Mercury of the Yakutes, is called Ouchsyt, whom they pretend to see sometimes in the form of a white horse. They believe also that there is a divinity in the sun. To these beneficent deities they annually offer sacrifices. They have other solemn festivals, which begin in the month of June and last a fortnight. For this purpose they erect in a meadow a spacious summer-hut, covered externally with

birch-bark, having a fire-place in the centre, and decorated with green birch boughs both within and without. Here the family, friends and Shamans or priests, assemble. The latter occupy the first places and the other persons present seat themselves according to seniority. The principal Shaman rises and calls one of the company, whom he knows to be perfectly pure; that is to say, who has not seen a corpse for a month, and who has never been charged with theft or with bearing false witness against any man. Him he orders to take a cup, to fill it with *kumiss*, and to place himself near the fire with his face towards the east: hereupon he thrice pours some of the *kumiss* on the

fire as an offering to the supreme God, Aar-Toyon; then turns toward the south and repeats the ceremony for Kouley-Khatoun (the *Glorious*, regarded by them as the wife of the chief god); then to the west, for the spirits of the air; and lastly to the north for the subterraneous spirits.

The principal Shaman then advances and pronounces bare-headed a prayer, in which he thanks the supreme god for his favours and implores a continuance of them. He afterwards takes the cup, drinks some of the liquor, and passes it round to the other Shamans, after which it circulates through the rest of the assembly. The women are not allowed to be present at this ceremony;

but they assemble at some distance from the men, and drink, dance and amuse themselves. When all the Yakutes have drunk out of the cup, they quit the hut and sit down in semicircles on branches of birch. Each semicircle has its cup, a stock of kumiss, and a Shaman to preside. The latter fills the cup and hands it round. On these occasions an incredible quantity of the liquor is drunk. As soon as the principal ceremonies are over, races, wrestling and leaping-matches, and other exercises commence. The conquerors in these contests are considered as highly-favoured by the gods.

When a Yakute is ill, a Shaman is sent for to call forth the dæmons

and to inquire the cause of their anger against the unfortunate man. Having called them he stands still, starts back trembling vehemently, listens some time, then approaches the patient and looks at his hands. He informs him that the spirits have a mind to take away his life, but that they may be appeased by the sacrifice of a fine mare, a fat cow, or some other animal. The victim is soon found, and next morning led to the place destined for its sacrifice, which is always an eminence situated on the skirt of a wood. An altar is erected, on which the victim is slaughtered and skinned. The flesh is cooked and eaten on the spot. The bones are then wrapped in the skin and placed on the top of

a tree. After the sacrifice the sorcerer performs his grand incantations, skipping, leaping, and making all sorts of grimaces. In an authoritative tone he commands the dæmons to retire to their usual place of abode. From time to time he seems ready to swoon, and it is at these moments that he learns what is to be the fate of the patient. Should the first sacrifice prove unavailing, it is followed by others till the patient either recovers or dies. In particular sacrifices the Shaman repairs to the hut of the person who has required his attendance, and having there slaughtered the victim places himself before the fire, holding in his hand one of the small idols or household gods, which he besmears

YAKOUT PRIEST.

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with the blood contained in the heart of the victim, and then proceeds to his incantations. The annexed engraving represents the costume of a Shaman, or priest equipped for such an occasion.

CHAP. X.

THE TCHERKASSES, OR CIRCASSIANS.

The Caucasus, a species of isthmus covered with mountains and glaciers, bet ween the Black and Caspian Seas, exhibits this singularity, that there the vegetable productions and the natives of the different regions of Europe and Asia seem to be collected. At the foot of fields of ice and barren rocks are found fertile hills, rich pastures, plains planted with the vine, the olive, the cypress, the cedar, the date, the jujube, the fig and the laurel: while the vales are perfumed by the jessamine, the se-

ringa and the Caucasian rose. The luxuriant and brilliant vegetation of Asia is separated from the creeping shrubs of Europe only by a height of a few thousand feet. Large rivers intersect these mountainous regions, receiving in their course the tribute of numberless streams. Here rise immense forests inhabited by wild boars, wolves, bears and jackals; there are spread beautiful lakes, or marshes covered with curious plants; and wild and picturesque situations are intermingled with the most enchanting scenery. Nature seems here to have crowded all her beauties into a narrow compass; and the extent of her bounty is not yet known either to foreigners or to the natives themselves.

In a historical point of view the Caucasus is equally remarkable. In all ages this country has been the regular passage for nations removing from Europe to Asia or from Asia into Europe. The Argonauts gave it celebrity among the Greeks. In the revolutions of Persia, Turkey and Tartary, foreigners have here sought an asylum from the barbarity of the conquerors. The Medes, the Alani, the Avares, the Polovzes, the Jews and even the Genoese, have left traces of their sojournment in this country. These emigrations, these passages, these intermixtures, have collected in the Caucasus all sorts of nations, whence it has justly been observed, that this region furnishes living witnesses of the cala-

mities of the world. Some writers have even sought in it the cradle of the human race; but though various traditions respecting the early ages coinciding with the history given in the Scripture are current there, it is possible that they may have been introduced by some of the foreign nations who have settled in the country.

It would be vain to attempt to describe all the different nations that are to be met with in the Caucasus. The traveller in many cases need but proceed from one village to another to find a different nation, a different language and different customs. In this confusion the celebrity of the Tcherkasses or Circassians, and the Georgians, and their more inti-

mate connection with Russia have decided us in selecting them for particular description. A general outline of the nations of these parts may in fact be drawn in a very few words : a strong constitution, handsome face, graceful figure, extraordinary agility, great indifference to religion, a dislike of agriculture, but a decided propensity to plunder, a crafty mind and hospitable manners—such are the characteristic features of them all.

The most celebrated nation of the Caucasus is the Tcherkasses, called by Europeans the Circassians. They are considered as the descendants of the Zyches, who, according to ancient authors, inhabited the banks of the Black

Sea, and of the Kerketes, of whom Strabo makes mention. These were probably the aborigines of the Caucasus. The name of Tcherkasse does not occur in history till about the fourteenth century. Tcherkasse is a Tartar word, not the name adopted by these people, who call themselves *Adigué*. Their establishments were formerly far more widely extended towards the north : at present they are bounded in that quarter by three rivers, the Terek, the Malka, and the Kuban. The Tcherkasses formerly resident in the Crimea were probably a colony of those of the Caucasus.

Before the Russians extended their empire into these mountains, the Tcherkasses possessed paramount authority

over the Ossetes, Abasses and Tchetchenges, and various Tartar mountain tribes: but they have lost these great advantages, and now occupy the country of the Kabarda, which is divided into the Great and Little: whence they are denominated Ghabartie by the Tchetchenges.

The whole nation is divided into five classes: the *pschi*, or princes: the *work*, or ancient nobility, whom the Russians style *ousden*, the freedmen of these princes and nobles: and, lastly, the *tchekotl*, or serfs, called by the Russions *cholopi*. We shall first treat of each of these five classes separately, and then proceed to the general characteristics of the nation.

The Tcherkassian princes are neither so numerous nor so powerful as formerly: they pretend to derive their origin from Arab-khan, assertlng that their progenitor was an Arab, as his name would indicate: but this statement is doubtful. In the *Description of Southern Russia* by Pallas may be seen their genealogy, beginning with Inal, who lived about the middle of the fifteenth century, and who is said to have been the grandson of Arab-khan.

The princes maintain in full force the ancient feudal system: they are the liege lords of the nobles; and the latter in their turn treat their inferiors as serfs. To each reigning family is attached a certain number of nobles, with

their vassals. When ever the prince requires it, the ousden are obliged to furnish as many vassals as he demands, and to accompany him with them, either to make incursions into the Russian territories, or to fight the Ossetes, the Ingushes, the Karabulaks, and the tribes residing towards the Kuban. The princes and ousden possess the power of life and death over their serfs, and may sell those who serve under them. If the princes, from extravagance or misfortunes, contract debts, the ousden are obliged to pay them: in like manner the serfs are forced to discharge those of their lords. According to ancient custom, the princes from time to time make presents to their

ousden. Both the giver and receiver carefully treasure up the circumstance in their memory, and transmit it to their children, that their descendants may know on what occasion they were generous and deserved to be rewarded; but if an ousden refuses obedience to his prince, and forsakes him for another, he is obliged to return all the presents, which himself and his ancestors have received from him.

Formerly each prince, or a son of a prince, had a right to choose a sheep from each of the flocks that were driven in summer to pasture on the mountains, and from all that were brought back at the beginning of autumn. If, in his military expeditions, he passed the night

near a sheep-fold, he had a right to one of the animals: if he passed a *taboun,* or herd of horses, he might take one for his own use, as long as he had occasion for it. If he remained near this herd, he and his retinue regaled themselves with a foal: but they relinquished these privileges at the introduction of Islamism.

Among no nation is the pride of birth carried to such a pitch as among the Tcherkasses. A prince marries only the daughter of a prince; and it is asserted, that an unequal match has never been witnessed in that country. An ousden who should carry off a princess would incur the penalty of death. The natural sons of a prince cannot obtain their

father's title except by marrying princesses; and in this case they become only princes of the third class. Because the Abasses were formerly subject to the Tcherkasses, the Tcherkassian ousden now considers himself as the equal of an Abassian prince, and marries his daughter: while the latter cannot aspire to a higher alliance than with the family of an ousden: were he to seek the hand of a princess, it would be thought an unpardonable presumption. When a Tcherkassian prince designs to marry, he pays to the father of his intended wife a *kalim*, of the value of two thousand rubles, consisting of arms, horses, and cattle; and he is presented in return, by his father-in-law, with a

certain number of slaves. The princes celebrate the birth of a child with extraordinary festivities. If it is a boy, he is consigned, the day after his birth to the care of an ousden, to be educated, or more correctly speaking, to be taught to hunt, plunder, and fight. This is an honour eagerly coveted by the nobles. At the same time a nurse is chosen for the infant: she gives him a name: the ousden performs the duty of a father, and the prince does not see his son again till he marries. The ousden looks out for a wife for him, and pays the father-in-law the *kalim*, to which he contributes with the other ousden.

The sons of the ousden continue in their father's house till they are three

or four years old; they are then put out to an instructor or guardian, with whom they remain till they marry. Though obliged to feed and clothe them, this guardian receives not the smallest remuneration from the parents; but if his foster-son, during his residence with him goes to war, or upon a predatory expedition, the best part of the plunder is allotted to him, in the same manner as Chiron the Centaur shared the booty of his pupil Achilles. Hunting and military exercises are the habitual amusements of the princes and ousden. They frequently make excursions of several days into the forests and mountains. This independent and half-savage life has such charms for them,

that many of them have not been able to relinquish it, even after they have tasted in Russia the enjoymeats of civilization. Klaproth mentions several examples of this kind in his Travels in the Caucasus.

Nothing can be more beautiful than the equipment of the Tcherkassian princes and ousden when they go to war, or upon extraordinary occasions. Kimmel has justly observed, that there is no nation whose army can exhibit a more brilliant spectacle. They are then armed in the manner of the ancient knights, wearing a cuirass or coat of mail, a large helmet, gauntlets, coverings for the thighs and arms, in short, all the pieces of armour employed by

our heroes of old, excepting the buckler, to the use of which they are strangers. To this antique and brilliant suit, made of fine iron or steel, ornamented with silver, they add the sabre, carbine, and pistol; on parade days they also carry a quiver, bow and arrows. The making of armour is the principal employment of the Tcherkassian smiths and silversmiths; armour of very good quality is also brought from Dagestan, and the country of the Abchass on the Black Sea. The ousden, so far from selling theirs, transmit it carefully to their descendants. The complete armour of a prince costs about two thousand rubles. It is asserted, that there are cuirasses so well made that a pistol

bullet cannot pierce them. As a farther precaution, the ousden wear under their armour a padded dress, which deadens blows; but it is asserted that the Cossacks are dexterous enough to raise the corner of the cuirass, even when going at full gallop, and to pierce the wearer.

The opposite plate represents a Tcherkassian clothed in armour, and provided with a peculiar weapon which is sometimes used by them. This weapon is a thick stick having a large iron ball at one end and a sharp point at the other; it is thrown lik ea javelin and seems to resemble the javelins called *plumbatæ*, used by the Illyrian legions in the time of Dioclesian.

CIRCASSIAN WARRIOR.

Pub.d by R Ackermann, London, 1823.

One of the most important occupations of these warlike men is, to keep their arms and armour in order; they are incessantly cleaning them, and giving them that degree of polish which greatly adds to the naturally martial appearance of a Tcherkassian noble. They set a still higher value upon their horses than upon their arms: a foal of the Caucasian breed is equivalent in worth to a slave. Each prince and ousden brands a mark upon his foal of the pure breed; and any peasant making the same mark upon a common horse would be liable to forfeit his life for his temerity.

The daughters of the princes are likewise brought up from home by the

ousden. They receive not the fond caresses of their mothers, to whom they are almost utter strangers. Thus, by this absurd practice, the Tcherkasses themselves destroy one of the strongest bonds of society, and stifle the voice of nature. In the houses of the ousden the princesses learn some female occupations: to work with the needle, to make straw baskets, gold and silver thread, &c. The wives of the princes have separate habitations, where they are inaccessible to strangers; their husbands themselves never visit them there except at night. A European would be thought ill-bred if he were to ask, out of civility, after the health of the wife of a Tcherkass; the latter would angrily

turn his back without deigning to reply. The family of a person of distinction in the East belongs to himself exclusively; it is, as it were, a secret, which he keeps, and concerning which no other individual has a right to inquire. This extraordinary custom tends to preserve the purity of morals, but it is not the less contrary to social happiness. The Tcherkasses would doubtless long since have laid aside their ferocity, had the softer sex possessed any influence over their manners.

The freedmen of the princes and ousden form, as we have seen, the third class among the Tcherkasses; by their manumission, they themselves become ousden, or gentlemen; but in war they

are expected to accompany their former masters, and to fight under their command. They are upstarts, who are incessantly reminded of their former condition. Travellers have not informed us, whether similar duties are required of the freedmen of these new gentry, who compose the fourth class. The serfs, or fifth class, are very numerous: they pay no fixed imposts, but furnish their ousden with absolute necessaries, in the same manner as the latter give to the princes nothing more than what is requisite for their subsistence. Part of the serfs are employed in agriculture; others are in attendance on the nobles. At the summons of the ousden, all the vassals become soldiers

or robbers, and exchange the plough for the triangular dagger, which is their ordinary weapon. They are not fond of labour; and therefore seek to gain by violence and stratagem, what they cannot acquire by industry.

Their system of agriculture is very simple. In spring they set fire to the grass in their fields; the vegetable ashes supply them with manure; they then plough the ground once, and harrow in the seed by means of trees covered with leaves. They sow the same field two or and three successive years; when they have exhausted it they go to another, when all the ground contiguous to a village has been broken up, they remove, with every thing they possess, to another

spot. What they chiefly cultivate is millet. They feed their horses with this grain, with which they also make a half-fermented beverage called *fada*, and a kind of paste, or *pasta*, which they eat instead of bread. Sometimes they put in the grain with the husk, at others without it: sometimes too they take the trouble to grind it between two blocks of wood cut into the form of millstones, or in a small hand-mill. The principal diet of the Tcherkasses consists of millet, cheese, milk, and mutton, and for seasoning, they use Turkey pepper *(capsicum)*, onions, and shalots. The common people use no salt, but steep their meat in sour milk. One of their dainties, called *chinkal*, is compo-

sed of sour milk, butter, new cheese, little balls, onions, shalots, and hard eggs. Instead of sugar they use honey, which they also mix with butter, and soak their meat in it. Honey is in general a principal article in the domestic economy of the Tcherkasses, who have in consequence a great number of hives, some peasants possessing not fewer than three hundred. They are left near the villages till the middle of summer, and are then removed into the forests on the heights; because the plants of the *steppes* are dried up by the heat, and no longer supply the bees with nutriment in the plains. The Tcherkasses make a kind of mead which they call *faous*; they also mix honey with a liquor that they ex-

tract from hemp-seed. This intoxicating beverage, which seems to have been invented in India, is termed *bang*.

The Tcherkasses never cultivate more grain than is required for their consumption, nor do they keep more cattle than they want for their own use: hence their herds in general are not numerous. They have few horned cattle, buffaloes, and goats, but a considerable number of sheep; because the flesh of the latter is their ordinary food, and with their wool the women make coarse cloth for the garments of the men. The mutton of the Caucasus is more nutritious than the flesh of our sheep; and they eat it, boiled, without salt or bread. The Tcherkassian sheep, how-

ever, are inferior to those of the Calmucks, both in regard to size and wool: in the former, the tail, which consists of fat, rarely weighs above four pounds. They have frequently four or six horns. With the milk of the ewes they make cheese, which they tie up in little bags, and smoke: cows' milk they never take till it is sour; and the cheese they make from it is bad. In summer, the sheep are driven to the mountains of the Ossetes and Dugores; and in spring and autumn, they feed in the plains and on the hills. Their sheep furnish the Tcherkasses with the means of obtaining such articles as they have not in their own country. With the Russians and Georgians they exchange sheep,

wool, and hides, for salt, linen cloth, sulphur, iron, copper utensils, cottons, and silks. The whole Kabarda abounds in game. The Tcherkasses also sell horses, which are never kept in stables, but left abroad at all seasons, not excepting the beautiful breed called *chalokh*, which belongs to the family of Tau Sultan, and consists of no more than two hundred head.

The villages of the Tcherkasses are generally composed of from forty to fifty huts, ranged in a circle. At night the domestic animals are driven into the interior of this circle, where, in case of attack, all persons incapable of bearing arms are likewise placed. In their huts, cookery, and apparel, the

utmost cleanliness prevails. They eat sitting on the ground, cross-legged, near a small table, about a foot high; but they use neither cloth, spoons, nor knives.

The Tcherkass commonly wears the Tartar costume: it consists of a shirt of white linen or red taffeta, a silk vest, with embroidered pockets for cartridges, and a kind of very short surtout; the head is covered with a round close cap. He cuts his hair very short, leaving only a lock on the crown; and he wears red boots, with very high heels. When he goes abroad, he throws a felt mantle, which he calls *dchako* over his shoulders, and a sabre and dagger are fastened to his girdle. He

never stirs out unarmed. The annexed engraving will furnish a correct idea of the costume of a prince and princess of the Tcherkasses.

Like all the inhabitants of the Caucasus, the Tcherkass makes his own gunpowder, his native mountains supplying him with abundance of saltpetre. The smiths of the country make fire-arms; the Tcherkasses also buy guns of the Turks and Georgians, and use old ones made at Venice and Genoa.

The men of the Kabarda are strong and well-proportioned; they use various expedients to give themselves a graceful shape. It is considered by them as a beauty to have broad shoul-

ders and chest, and a very small waist. They have chesnut-brown hair, an oval face, and a long thin nose.

The Circassian women have been celebrated for their personal charms; but their reputation for beauty has been attacked by several recent travellers. It appears, in the first place, that the females sold for the harems of Turkey and Persia are not Tcherkasses, who never sell their women, but belong to other tribes of the Caucasus, or the adjacent countries, and having been carried off, or even bought by the Tcherkasses, when they are again sold by the latter, they are considered as natives of their country. We are moreover assured, that beauti-

ful women are very rare among the Tcherkasses. "I have not met with any of extraordinary beauty," says Dr. Kimmel; "and officers who have long commanded in the Caucasus have informed me that Circassian beauties are extremely rare." It may perhaps be possible to reconcile these contradictory accounts. It cannot be denied that the Tcherkassian race is one of the handsomest in the world: it is certain therefore that the female sex must be distinguished by its charms; but education partly spoils what nature has bestowed. The Tcherkasses regard an extremely slender shape as the superlative degree of beauty. To produce this effect, the young females

are braced up with a strong leathern girdle; they even contrive to prevent the expansion of the bosom by means of very tight leathern stays; and to second this absurd practice, they are pinched in their food. By these means a great part of their natural beauty is effectually destroyed, and hence there are not among them many females calculated to excite the admiration of Europeans.

The Tcherkassian women of the lower classes enjoy great liberty; the wives of the serfs often appear in public without veil. Till the birth of their first child, they retain the same costume as before marriage; but after that event, they dress like other mar-

ried women, and cover the head with a white linen cloth, which they tie under the chin. Females marry between their twelfth and sixteenth year, and men before their twenty-fifth. Klaproth asserts, that a girl who has passed the age of seventeen can scarcely find a husband. The husband is not allowed to visit his wife except at night. It is in the class of serfs alone that the men continue to live with their wives when the latter begin to grow old. This custom recalls to mind the life of the Amazons, concerning whom various traditions are still current in the Caucasus. "We might conclude," says Pallas, "that the Amazons, conquered by the roving race of Tcherkassian knights,

have retained something of their ancient habits; for the Tcherkasses were undoubtedly a troop of horsemen, who by dint of arms, made for themselves a nation of vassals." Very frequently the lover carries off the object of his choice: if there be two rivals, they fight it out, or engage their friends in the quarrel, and the victorious party takes possession of the fair prize.

If the bridegroom is not satisfied of the virginity of his bride, he sends her back to her parents, and demands the restitution of the *kalim*. The unfortunate creature is then sold or put to death by her own family. A wife convicted of adultery shares the same fate; but the husband previously clips

off her hair, makes incisions in her ears, and cuts off the sleeves of her robe, and then sends her home on horseback to her parents. The partner of her guilt may expect certain death from the husband or his friends.

Tcherkasses have two kinds of divorce: the solemn and the definitive, which empowers the husband to marry again; and the provisional, which is but a private agreement of the couple to separate for a year. If, at the expiration of that time, the husband does not take back his wife, her father or relatives go to him, and compel him to yield to a solemn divorce; after which the woman is at liberty to marry again.

After the death of the husband, the wife governs the house, without dividing the property among the children. If she dies, the wife of the eldest son generally takes her place. The children sometimes demand a share of the property, in which case the eldest receives the largest, and the youngest the smallest portion. Illegitimate children have no right to any part of what is left, but yet they are maintained by the family.

The dead are interred in their clothes, in graves the sides of which are boarded. During the funeral ceremonies, the women utter loud cries of grief; and formerly the men who accompanied the procession, struck their heads violently with their fists. They wear

mourning for a year; it is black as in Europe. But if a Tcherkass has fallen in battle with the Russians, they never lament his death, because they believe that he has been immediately admitted into Paradise. It is obvious how strongly this fanatical idea must contribute to keep alive the animosity of the Tcherkasses against the Russians.

Another cause of this perpetual animosity is, the custom prevalent among these people of transmitting their hatred and revenge to their descendants. These hereditary grudges, which are common among the Arabs, are called in Tcherkassian *tli'l ouassa*, price of blood. According to this cruel custom, whole families are persecuted for

the crime of an individual. The lower classes, however, are not so implacable: among them a valuable indemnity stifles hatred, and suspends vengeance. One honourable characteristic which the Tcherkasses possess in common with the Arabs is, their great hospitality, the duties of which they perform with scrupulous minuteness and real generosity. Whoever has received hospitality from a Tcherkass, may rely upon his protection, and that of his family. If the enemies of the stranger come to take him away by force, the wife of his host gives him milk from her own breast to drink. Thenceforward he is considered as her lawful son, and the sons of his host look upon him as their

brother, defend him, and avenge his blood upon his enemies.

Among the Teherkasses, as among all the nations of the East, age enjoys great authority. In case of disputes the oldest of the princes, ousden, and even rich peasants, assemble and give their opinions, all trying who can shout the loudest. They have no written laws. Their hereditary, and we might say national, vices, murder and robbery, are punished according to ancient custom. Whoever robs a prince is obliged to return nine times the value of the stolen articles, and to give him a slave into the bargain: thus, for one horse stolen, he must give nine horses and a man. The robbery of an

ousden is expiated by the restitution of the stolen property, and the forfeiture of twenty head of cattle.

Dancing is an amusement of the Tcherkasses of all classes. Companies of ten or twelve poor people are seen strolling about from place to place, and performing national dances. Baron Rechberg, who had an opportunity of seeing one of these troops, gives the following description of it: "Some of them played on on instrument resembling a clarionet, while others, ranged in the same line, kept time by continually clapping their hands, and crying, *A-rira, a-rira.* The dancers, placed opposite to this kind of orchestra, were little superior to the musi-

cians. Their whole art consisted in turning round on their toes, raising first one arm and then the other, stooping with their hands joined behind them, and from time to time raising shouts of joy."

The Tcherkasses are not distinguished by any religious sentiments. They were formerly Christians. Christianity had at least been introduced among them while Ivan Wasiliewitsch was sovereign of Russia. George Interiano, a Genoese, who travelled in the Kabarda towards the conclusion of the fifteenth century, says, that they had churches and Greek priests; that the young nobles attended mass on horseback outside the church; and that none of that

class entered the sacred edifice till they were sixty years old, lest, as they were constantly engaged till that period in depredations, they should profane it by their presence.

This singular religion has been gradually lost; about forty years ago the Tcherkasses had none at all; and but for the ruins of some churches, and the graves with crosses raised over them, no person would suppose that they ever had any: but since the Russians established the line of the Caucasus, the Turks, jealous of the progress of their power, have endeavoured to make proselytes among the people of the Caucasus, for the purpose of attaching them to their interest by the

bonds of religion. Musulman priests sent among the Tcherkasses have persuaded them to embrace Mahometanism: they do not indeed yet display any great zeal for their new religion, but it has made them renounce spirituous liquors, tobacco, and pork. Time will shew whether Islamism will have more power over them than Christianity possessed. They now have native priests, mostly freedmen of the princes and ousden, who have learned to read and write among the Tartars of Thabasseran, or Endery. Nothing more is necessary for the guidance of a people so ignorant, and such utter strangers to every thing like meditation.

The Tcherkassian language differs

from every other: it is very difficult for foreigners, on account of its hissing sounds, and is written with Tartar characters. There are several dialects of it; the principal dialect, or the genuine Tcherkassian idiom, is spoken in the Kabarda, and by the tribe of Beslen, resident on the banks of the Laba. Klaproth assures us, that the Tcherkasses have no written books in their language. The arts and literature are despised by so warlike a nation; yet it is surprising that the princes and gentlemen should not sometimes have recourse to reading in their leisure moments.

Besides the ordinary language, the Tcherkasses have two others, which

they use in excursions, and keep secret. One of these is called the *chakobché*, and the other the *farchipsé*. The first is a totally distinct language; the latter differs in no respect from the vulgar tongue, but in the addition of certain syllables to every word. The proper names of the Tcherkasses are almost all compound substantive nouns. Some of them are very curious; for instance, *Keltchouqua*, son of wool; *Meiramaqua*, son of Friday; *Khammursa*, prince of dogs; *Hadiaqua*, little dog without tail. Many of the nobles speak the Tartar language, which is diffused not only over the Caucasus, but through the whole of Western Asia.

A few years since the plague, brought to Caucasus by some priests on their return from Mecca, made great ravages in the Kabarda, and considerably diminished the population. The mischievous dogma of fatalism, which, as it is well known, constitutes part of the Mahometan doctrine, and their ignorance, prevent the Tcherkasses from taking measures to check this scourge. "Fortunately," says Dr. Kimmel, "the plague is propagated in the Caucasus, not by the air, but by contact with the infected person, or articles which have belonged to him." Perhaps the quietness of the Tcherkasses may be owing to this dreadful calamity. Though vassals of the Russian empire for sixty years past,

they have never yet ceased to make incursions into the Russian territories, carrying off men and cattle. To no purpose does the government keep in this country a Kabardinski Pristaw, or inspector of Kabardians, and piquets of Cossacks; the Tcherkasses have the hardihood to plunder even the environs of the inspector's residence. Klaproth is of opinion, that the mild system pursued by Russia in regard to these people is the very thing that emboldens them to continue their depredations. When a Tcherkassian robber is taken, he is in general only imprisoned for a few days, and then set at liberty on the solicitation of some Kabardian prince. The traveller just quoted thinks that it

would be judicious to renew the examples of severity which kept the Tcherkasses in obedience when Count Markow commanded on the line of the Caucasus. That general withheld the pensions of the Tcherkassian princes; and thus made them responsible for the outrages that were committed. The latter, at first, sought to revenge themselves by fresh depredations: but seeing that some of their number, if they could be caught, were scourged like the meanest criminals, they soon ceased to indulge in such excesses. Markow's severity produced a much better effect than the courteous behaviour of Potemkin, who vainly hoped to conciliate the Tcherkassian princes by distributing

titles and presents among them : conceiving that they were feared, these titled and rewarded princes nevertheless continued to pursue the profession of freebooters. A traveller is not safe near the Terek ; he is obliged to join a strong convoy, or he runs the risk of being plundered and carried off. It is frequently the case even that the Tcherkassian hordes carry their audacity to such a pitch, as to penetrate very far into the Russian governments. In this manner they revenge themselves in detail on the nation which has cooped them up in the Caucasus, and deprived them of two-thirds of their former territory ; but it is to be lamented, that innocent travellers should

often fall a sacrifice to this vindictive spirit.

It is worthy of remark, that a Tcherkassian dynasty once reigned in Egypt; namely, that of the Bordshites, founded by a Tcherkassian, who, after having been a slave, was admitted among the Mamelukes, gained over a party at Cairo, deposed the reigning sultan, and ascended the throne in 1372.

A few years since two Tcherkassian princes resided for some months at St. Petersburg. The inhabitants of that capital, though accustomed to the sight of persons of all nations, could not cease to admire these strangers. Their dress was in fact so brilliant as to eclipse that of all other princes.

They wore a kind of robe of a white India stuff, and a shorter robe of a brown stuff. These two garments were fastened round the waist by a girdle covered with ornaments in mat and burnished gold; the sleeves were open to the elbow; the neck was bare, and on their heads they wore a cap composed of stripes of cloth, which grew smaller to the top. They had yellow boots, terminating in very long peaks. Their tawny complexion and black hair formed a striking contrast with this dress; but it was their armour that chiefly excited the curiosity of the good people of Petersburg. Never was there seen a more beautiful piece of workmanship than the coats of

mail of these Caucasians: they were composed of rings of steel, equally delicate and brilliant, and joined together with exquisite art. Their lustre was heightened by a gold-hilted dagger, a small damaskeened sabre richly ornamented, and a pair of pistols covered with figures in gold. In a morocco case below the left arm they carried a bow; and another case, likewise made of morocco and enriched with gold, contained their arrows, four feet long, and pointed with steel. Admiring nothing but themselves, at least not manifesting surprise at any thing, these strangers nevertheless took delight in exhibiting themselves to the gaze of the multitude. It is related, that at first all

their wants were supplied from the kitchen of the imperial palace, and that they expressed a wish to receive the oxen, calves, poultry, and other animals alive, in order that they might kill and dress in their own way, agreeably to the custom of their country.

The annexed engraving, erroneously inscribed *Tartar of the Cuban*, represents a Tcherkassian prince of the Little Kabarda, accoutred for war. His upper robe does not entirely conceal the armour described above, which is seen on each arm; his cap is of precisely the same fashion as that of the two princes just mentioned; his bow-case is slung on his left side; and under his left arm he holds the quiver for arrows.

TARTAR of the CUBAN.

Pub.d by R.Ackermann London 1822.

It may not be amiss, however, to remark, that there are several tribes of Tcherkasses residing near the Kuban, who are comprehended by the Russians under the general appellation of *Sakoubanzi*, or Transkubanians. The principal of these are the Abasech, the Temirgoi and the Chapsik; but as the manners of these tribes nearly resemble those of the great body of the nation described in the preceding pages, any particular notice of them would be superfluous.

CHAP. XI.

THE GEORGIANS.

Georgia, separated from Circassia, or the country of the Tcherkasses, by one of the principal chains of the Caucasus, was an independent kingdom, till, in 1783, the last sovereign, Heraclius, to prevent the conquest of the country by the Persians, submitted himself and his dominions to the Russian sceptre. In 1801 it was incorporated with the empire as a distinct government by the name of Grusia.

The Georgians are as handsome a race of people as their neighbours the

Tcherkasses, and equally addicted to pillage with all the other nations of the Caucasus. They profess the Greek religion and have a patriarch, who resides at Tiflis, the capital of Georgia, and about three thousand churches, many of which however lie in ruins in consequence of the hostilities of the Turks and Persians, who have long contested the possession of the country.

The feudal system still prevails in Georgia: the peasants are the serfs of the princes and nobles, who have a right to sell or otherwise dispose of them. In the province of Imiretti the princes are not accountable to any one for what they do to their vassals. That province is better cultivated than

Mingrelia, the inhabitants of which are a martial people but miserably poor. They have rendered themselves formidable to their neighbours by their incursions, in which they carry off both men and women and sell them for slaves to the Turks. The traffic in slaves is very considerable in Georgia, but it has been decreasing for some time, and it is to be hoped that the Russian government will succeed in suppressing it entirely.

It was formerly no uncommon thing for fathers to sell their own children, brothers their sisters, and nobles their vassals; and many ship-loads of slaves were annually carried out of the country to Turkey. When however it is considered that, as we are assured by a

WOMAN of GEORGIA.

Pub.d by R. Ackermann. London 1823.

foreign writer, a young, handsome, red-haired girl will sell for six or seven thousand Turkish piastres, it must be evident that females thus disposed of are likely to fall into better hands and to experience kinder treatment than they would have found in their own country. The beauty of the Georgian women is well known; but they are said to be lewd, treacherous and inattentive to cleanliness, qualities which operate as a great drawback on their charms. It is said, that the frequent sojournment of foreigners in Georgia has greatly contributed to corrupt the manners of the sex. They dress with elegance, as may be seen by the representation of their costume in the opposite plate.

The favourite occupations of the Georgian princes and nobles are war and hunting. They are almost always on horseback and are strangers to every other mode of travelling. They have indeed a rude vehicle called *urba*, common throughout all the countries of the Caucasus, but it is used only for the conveyance of commodities of different kinds.

In time of war the Georgians are all soldiers: the vassals repair to the standards of the nobles, who with them join their prince. Their arms consist of pistols, sabre, carbine, and dagger, and they always carry with them a cup to drink out of. The nobles have likewise coats of mail, and gold and silver chains.

Almost all the Georgians wear a red silk shirt, pantaloons of cloth or silk, and morocco leather slippers; and they rarely go abroad unarmed.

The serfs possess nothing of their own: besides, the Georgian is too thoughtless to save any part of the produce of his labour. He cultivates no more than he is in the habit of consuming. Instead of bread he contents himself with a thick soup made of millet and pork, and this is his only fare: from oats he obtains by distillation, a wretched spirit. Notwithstanding this apparent moderation, he is a glutton when opportunity offords him the means of indulgence.

Upon the whole, travellers agree in

painting these people in the blackest colours. Arrogant in prosperity, the Georgian is servile and cringing to his superiors, and the sworn enemy of all those of whom he stands in awe. He is cruel to his foes, and implacable in his revenge, indolent at home, active and crafty in predatory enterprizes, false and ungrateful in the ordinary transactions of life. These bad qualities are no doubt compensated by some virtues: but travellers have been too much struck by the unfavourable side of the character of the Georgians to pay attention to the other.

END OF VOL. III.

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WOMAN of ARCHANGEL.

Pub.d by R.Ackermann, London, 1822.

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PART IV.

MONGOL NATIONS

CHAP. I.

OF THE MONGOLS IN GENERAL.

It is now pretty generally admitted that the Mongols are the descendants of that nation, which by the name of Huns, under the tremendous Attila, overthrew the declining empire of Rome. The description of these barbarians given by Ammianus Marcellinus would be nearly as applicable to the present Mongols.

Fortunately for Europe it escaped their yoke and experienced only their ravages.

These people, who are a totally distinct race from the Tartars, were not known in history by the appellation of Mongols earlier than the eleventh century, when they roved about with their herds of horses on the north shore of the lake of Baikal. It is not till about the year 1135 that the history of China makes mention of the Mongols to the south of the Baikal, by the name of Mounnou, or Mounkoss. They were a martial and cruel people, inured to fatigue and clothed in fish-skins.

Ever since we have been acquainted with this race, it has been divided into

two branches, the Mongols and the Ouiraits. By their union Genghis Khan formed that power with which he conquered China and subdued great part of Asia. When the Mongols were expelled in 1368 from China, their hordes, united with those of the Tartars, invaded their western neighbours, reduced Russia and other European countries, and caused the removal of nations and the establishment of new colonies. Under the successsor of Genghis Khan the immense Mongol empire was dissolved, in the sixteenth century, by the feuds of the petty princes who had been allowed to retain their independence and by the conquests of the Russians; and from its ruins arose the yet existing

Mongol and Tartar hordes and tribes. The Calmucks and the Buraits, of whom we shall treat separately, belong to the Ouiraits. With the other branch Russia has no connexion.

Their mutual wars, abodes and sovereigns favoured the intermixture of the Mongols and Tartars in regard to blood, manners and language. Hence the Mongol language has retained a great number of Tartar words. Both nations, however, again separated so completely, that the Mongols are to be recognized by their physiognomy, their language and their political constitution, which is more monarchical, unlike that of the Tartars and most other rovers, with whom it is rather democratical.

These circumstances mark them as a distinct people, descended from a particular race, and not composed of the fugitive relics of several nations.

The individuals of the Mongol race have features too strongly marked to be mistaken for others, and which are even transmitted to the descendants of Mongols settled in Europe and married to Europeans. The conformation of the head is very remarkable; the nose is flat and broad, the face round, the eyes are small and oblique, the lips thick, the ears large, and the chin is very short. Such are the characteristics which distinguish the Mongols from all other nations. Their complexion is sallow, though Mongol children are very

fair at their birth; and they are of middle stature.

All the Mongols lead a roving life and dwell in felt tents, of a circular form, in the centre of which they kindle fires of dried cow-dung. They have neither towns nor villages. They subsist, like the Tartars, on horse-flesh, mares' milk and a small quantity of millet. Their sheep furnish them with wool for their clothing. Possessing nothing besides their flocks and herds, when they would express things not belonging to the first necessaries of life, they employ Tartar words. Their religion is Lamaism, of which we shall have occasion to give some account hereafter. All that we yet know of

their sacred books is confined to a few fragments written in a particular language and in the flowery style of the Orientals.

A stranger is astonished to find such poverty, simplicity and gentle manners among a nation which formerly overthrew flourishing states and subdued the richest countries. Of its ancient splendour, however, nothing but the memory remains. To no purpose should we look for monuments that attest its conquests. The nation was not sufficiently civilized to think of perpetuating its glory : or, if it were susceptible of the desire of glory, it had not the skill to erect durable monuments. The very capital of the Mongol empire, the

city of Karakarum, was but an assemblage of barracks fit for lodging soldiers, and its renowned monarch Genghis Khan could neither read nor write.

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persed. Twenty thousand retired into Russia in 1758, and were united with the Calmucks of the Wolga. The Derbetes passed the Don in 1758, to the number of fourteen thousand tents or *kibitkis*: these also the Russian government placed on the Wolga. The Torgotes, who were settled in the *steppes* near that river, formed a horde that was both very numerous and rich in cattle. During the winter of 1770 and 1771, nearly sixty thousand *kibitkis*, forming a population of perhaps two hundred thousand souls, suddenly withdrew themselves, together with their large flocks and herds, from the Russian sceptre. Instigated by a vindictive and ambitious chief, and a

proud, intriguing priest, a Lama, they crossed the frozen Ural and proceeded through the Kirghisian *steppe* into Soongaria. Very few could be overtaken and brought back; many of the fugitives became captives to the Kirghises, and not a few perished from their rapid march at so unfavourable a season. Such as reached the place of their destination submitted to China, and were joined by the greatest part of the Soongar branch. Those who remained in Russia were united with the Derbetes.

These people rove about with their flocks and herds in the *steppes* between the Don and the Wolga, from the line of Tsaritsin to the Caucasus,

and between the Wolga and Ural, from the Irguis to the Caspian Sea. Their number may be estimated at one hundred thousand persons, who are divided into *ulusses*, each governed by a petty prince, called *noyon*. Some of these princes have under them from one to three thousand tents. An uluss is subdivided into *aimaks*, each aimak consisting of two or three hundred tents and obeying a noble called *saissan*. An aimak is also divided into several companies for the convenience of pasturage. All these subordinate chiefs are under a Khan, who can summon them together when any business of importance requires their meeting: but he has not authority to impose tribute,

and he can levy only the sums necessary for the general expenses. He corresponds directly with the minister for foreign affairs at Petersburg.

There is nothing in the dress of a Khan to distinguish him from other nobles, and his habitation is marked only by a flag set up close to his tent, and by a guard of fifty men dressed in blue and armed with pikes. These guards, who are obliged to maintain themselves, have no other advantages than exemption from imposts. Attendants, named *darga*, whose duty it is to provide supplies for the prince's table, select for this purpose such cattle as they think fit from the flocks and herds of private individuals, who

dare not resist. At the end of the year a stipulated sum is paid for each head of cattle and an impost is levied in each uluss, according to the number of tents, towards the support of the prince.

The laws of the Calmucks, collected into a book written in Mongol characters, would reflect credit on more polished nations. This collection was approved and confirmed about one hundred and twenty years ago by twenty-six princes and *saissans* of the Mongol and Oeleute tribes. No mention is made of capital punishment, though it decrees penalties for all sorts of crimes, which consist in fines, confiscation of property, and corporal pu-

nishments. It commences with those laws which relate to the whole Calmuck state and tend to stimulate courage and patriotism. Thus for example, all the princes are to unite to chastise one who disturbs the public peace or plunders a quiet aimak; the aggressor shall lose all his property, half of which devolves to the injured party. A chief or private soldier, convicted of cowardice or misconduct in battle, shall pay a fine proportionate to his property, be deprived of his arms, clad in the dress of a woman and paraded through the camp. Whoever forsakes his prince when in danger shall forfeit all he possesses.

This code next proceeds to the pe-

nalties of different degrees for offences committed against priests, and these are followed by the other civil laws. Whoever presumes to strike his father, mother or preceptor, or behaves insolently to them shall forfeit thrice nine, for smaller offences twice nine, or only once nine head of cattle: but if a daughter-in-law strikes her mother-in-law, she shall not only lose thrice nine head of cattle, but receive ten stripes with a whip. If a father, in chastising his son proceed to such extremity that the latter kills him, the parricide shall be deprived of every thing but life. The woman who kills her husband shall have her nose and ears cut off and be made a slave.

In this code there are also precise laws respecting marriages and marriage portions; punishments for those who seek to prevent a match; for not killing a mad dog immediately; for misdemeanours committed by intoxicated persons; and a forfeiture of from five to seven camels for carrying off a girl.

Homicide is punished with the loss of half the property of the offender. The full expiation for wilful murder consists in the forfeiture of complete armour and arms for one man and nine times nine head of cattle. There are penalties for fires occasioned by neglect in the *steppes*, and rewards for saving cattle in such conflagrations. The punishment of thieves is rather se-

rious: fifteen times nine head of cattle must be delivered for one stolen camel. In this case corporal punishments, such as the loss of a finger, are also awarded. Persons of known bad character, if they deny their guilt, are submitted to the fire-ordeal. Laws for fashion and dress likewise occur. From this specimen it is evident that the civil regulations of the Mongols are the result of mature consideration.

The Calmucks have retained a considerable postion of that ugliness for which their ancestors, the Huns, were remarkable. They are almost universally of the middle stature, robust and muscular. A deformed person or cripple is very rarely seen among them:

on the other hand there are few who have not bandy legs, owing to the peculiar posture in which infants are laid in the cradle, the practice of riding on horseback at a very early age, and that of squatting on their heels; for at their birth their legs are straight enough.

The Calmuck is rather lean than fat; corpulence is a rarity. The complexion is sallow, from exposure to the air: the females being often as fair as English women.

The head and face have the remarkable conformation of the Mongol race. The shape of the head approaches to a square. The cheek-bones are high and prominent, and the forehead small. The short, broad, flat nose, seems to

be depressed between the projecting cheeks. The eyes are very small, widely separated and in an oblique position with respect to each other. Very scanty eye-brows, thick lips, and large prominent ears complete this not very inviting portrait of a Calmuck beauty. So little deviation is there from this general model that Nature seems to have cast the features of all these rovers in one and the same mould.

It is nevertheless remarkable that many of the children produced by the intermixture of Calmucks and Mongols with Russians or Tartars, which frequently occurs in that part of Siberia southward of the lake Baikal, are distinguished for their beauty: those of

pure Calmuck blood, on the contrary, are often most unsightly, and of a bloated, unhealthy look till they are ten years old. When they come into the world they are clumsy and shapeless as bears' cubs, and it is a long time before their persons begin to be developed.

The hair is black as jet, the beard, as among all other Mongol nations, thin, in comparison with that of Tartars and Europeans; and it makes its appearance also much later.

Like almost all the Nomadic nations the Calmucks possess the senses in extraordinary perfection. Russian officers attest, that in a campaign the Calmucks have perceived the smoke and dust of an enemy's army at the dis-

tance of thirty wersts, or about twenty miles, when nothing whatever could be discovered with a good telescope.

The Calmucks on the shores of the Caspian Sea, subsisting by fishing, are employed by the Yaik Cossacks, who are much engaged as we have seen in the same occupation, to discover for them such places in that sea as abound most in fish. They not only discern at a great distance, and when the water is muddy, the spots containing the greatest quantity of fish, but can even point out the place to which a fish which has escaped has retired.

Their smell and hearing are equally acute. At the entrance of a fox-hole, the nose of a Calmuck hunter can dis-

tinguish whether the animal is in it or not. The smell of smoke serves them at night for a guide at very great distances, and in summer time, be it ever so dark, they discriminate in what part of the country and at what place they are, by the difference of the vegetable effluvia. By putting their ears to the ground they ascertain whether there is any one in the neighbourhood; the step of a horse they hear much farther than other people, and the sound of a human voice at the distance of several wersts.

Many a connoisseur in wine will be disposed to doubt the truth of Bergmann's assertion, that the Calmucks possess a much more delicate taste

than we. The water of the *steppes*, says he, sometimes looks as bright as crystal, and a European would consider it as the most delicious beverage, though it may be from its composition extremely pernicious. In this case the tongue of a Calmuck is not to be deceived. On the other hand, the water of these parts is sometimes thick and muddy. The Calmuck tastes it and decides at once whether it is wholesome or not. In such cases the taste of the Calmuck far surpasses that of the European.

If nature has endowed the Calmucks with senses more acute than ours, she has not been niggardly to them in regard to moral faculties, having bestow-

ed on them a most retentive memory, a brilliant imagination and an excellent understanding. These they frequently misapply to the purpose of cheating those who have no distrust of them, and their schemes are always artfully planned and cleverly executed.

Among the Calmucks there are very skilful workmen in metals. A good Calmuck fusil sells among the Tartars for some hundreds of rubles. Their turners' work also is in high estimation; and they had formerly establishments for printing.

The dress of both sexes is nearly alike. It consists of a kind of shirt without sleeves, over which they wear a garment reaching to the knees on

men, but down to the heels of the other sex. It is made of fine woollen cloth, silk, or dyed linen, sometimes adorned with embroidery; is open before and fastened with a belt. The upper garment is longer and wider, with sleeves narrowing to the wrist. The women frequently let the sleeves hang loose, and wear this garment sometimes over one shoulder and sometimes over the other. Both sexes have wide trowsers: those for summer being made of linen, and those for winter of woollen stuff or skin. The poor have merely one garment made of the skin of some animal, with the hair turned inside in winter and outward in summer. As a protection from rain, all the Cal-

mucks wrap themselves in cloaks of black felt, which descend to the knees. They have no sleeves and are fastened at the throat with leathern thongs. In all seasons they cover the head with a round low cap, having a fur brim and a tassel at the top. Some wear hats resembling those of the Chinese. Opulent females wear a cap of some kind of fine silk, with a broad brim that turns up and is slashed before and behind, and lined with black velvet: the top is usually adorned with a large red tuft. The men always go with the neck and throat bare. Half boots with high heels, of morocco leather, black, red, green, or indeed of any colour but yellow, which is sacred, are worn by

both sexes. The poor, for want of boots, fasten linen or woollen cloths about their legs, or wear felt stockings in winter and go barefoot in summer.

The Calmuck women are extremely fond of finery. Their rings and necklaces are like those worn by European ladies. Their ear-rings are a plain hoop of metal, to which is attached a piece of mother-of-pearl. Men also are sometimes seen with a ring in the left ear.

Children have no clothing whatever till they are ten or twelve years old. The hair of boys is kept cut quite short from infancy. The priests are likewise shorn; but other men leave part of the hair on at the crown of

the head, and this is formed into one or more tails, according to the rank of the wearer. Married women wear the hair long and plaited into two or more tresses; that of unmarried females is shorter.

The Calmucks, like all the Mongols, have no other habitations than *kibitkis*, or huts covered with felt. The frame-work is ingenious, being composed of osier-hurdles six feet long and seven or eight feet high. These hurdles are set up in a circular form and tied together with horse-hair ropes; but a sufficient space or aperture is left to introduce a square wooden door-frame. Long poles fixed in the ground, about the circumference marked out by the

hurdles are tied to the stakes in the latter by bands of leather. The upper ends of these poles fit into a small circular crown of stout wood. This frame is then covered with strong thick felt, cut in a conical shape, and laid four-fold over the hurdles round the bottom of the structure. The upper part is covered with two thicknesses of felt, which descend over the hurdles also, and the whole is secured by strong cords and ropes on the outside. The aperture or chimney in the centre of the roof is likewise provided with felts, which lie in such a manner over two cross-bars, that any part may be raised according to the direction of the wind. When the weather is serene and

not too cold this aperture is left entirely open. The door also is formed of felts, which may be opened in different directions, as may be most convenient. Wealthy Calmucks use the felt doubled, or surround the hurdles with straw mats.

The felt for tent coverings is thus made. An old cover is taken for the ground-work, and over it is spread a layer of wool, of greater or less thickness according to the purpose for which it is designed. On this wool is poured water and the cover, in this state, is rolled up together with the wool, tied with a cord, and tumbled to and fro for some hours. By this operation the wool becomes closely matted.

When the cover is sufficiently dry it is fit for use.

These habitations are more or less expensive according to the quality and dimensions of the felt-coverings. The best cost about two hundred rubles, and the meanest from thirty to forty. They are not, indeed, very durable: the felts must be replaced every two years.

These kibitkis may be put up and taken down again in a very short time, and carried away on camels, oxen or horses. A single camel, or two oxen will remove one of small size, but the larger tents require more, especially if the quantity of domestic utensils be considerable.

In the middle of each hut is a large iron tripod, beneath which a fire is kept constantly burning. Here they dress their food in large and small pots of cast iron. The wealthy have a detached hut for cooking, and the poor often prepare their victuals in the open air. As cow-dung is almost their only fuel, and as it makes a great quantity of ashes, the opulent have fire-places of iron in their kibitkis.

The other utensils consist of wooden dishes, meat-troughs, leather milk-bottles, large and small, and cylindrical tea-machines, which are frequently encircled with copper or silver hoops.

The bed is opposite to the door. The beds of the opulent consist of thick

felts laid on a wooden bedstead, covered with silk, and sometimes provided with silk curtains. In the tents of persons of distinction, a kind of divan, composed of cushions covered with a carpet, is often set apart for the master and mistress. Along the sides are placed the coffers containing their apparel, arms and saddles. On days of ceremony they hang the interior of their tents with silks. Neither tables nor chairs are to be seen in them : small and very narrow benches serve instead of the former and rolls of felt for the latter.

These habitations are peculiarly adapted to the mode of life of this roving race; if there be any fault to find

with them it is their extreme filthiness. The smoke, the effluvia not only from the persons of the inmates, but from the milk turning sour or fermenting in large vessels, and the vermin which swarm even in the dwellings of the most opulent, excite the strongest disgust in a European who enters one of these kibitkis. The religion of the Calmucks as professors of Lamaism forbids the killing of insects, and thus even such as are venomous are sometimes screened from destruction. A Calmuck having once killed a spider of the very dangerous species called *phalangium*, his chief reproved him, saying: "How thou wilt once have to suffer for this murder!"

The food of the Calmucks is almost entirely animal. Their cattle, which supply them with clothing, habitations and even fuel, which serve them both as beasts of burden and draught and for riding, furnish them at the same time with nearly the whole of their food both solid and liquid. They prefer the flesh of the horse to any other. Clarke expressly says, that he saw them eating it raw, and that the stories related of their placing pieces of it under the saddle, in order to prepare them for food, are perfectly true. Other writers, however, assert, that the Calmucks never eat raw horse-flesh, but admit that those of the poorest class will not refuse it when

dressed, even though it stinks. The traveller just quoted tells us, that as he was entering Kamenskaia, a stanitza of the Don Cossacks, a young Calmuck woman passed astride on horseback, laden with raw horse-flesh, which hung like carrion before her on each side. She was grinning for joy at the treasure she had obtained, which, adds Dr. Clarke, we afterwards found to be really carrion. A dead horse, lying in the ditch which surrounds the town, had attracted about thirteen dogs, whom we found greedily devouring what remained; the Calmuck having contested the prize with them just before, and helped herself to as much of

the mangled carcase as she could carry away.

The manner in which they prepare their food would not excite the appetite of a European. Persuaded that they would commit a sin were they to wash their utensils or their meat before they cook it, they leave both disgustingly dirty. They use a considerable quantity of tea which they receive from China in chests containing thirty-six cakes, a foot long and an inch thick. To prepare it, they put a portion of one of these cakes into a certain quantity of water, which they boil for an hour, afterwards adding milk, salt and butter. This operation requires particular care,

for the slightest mistake in the proportions of the ingredients spoils the whole. The poor whose means will not permit them to procure this tea, use in its stead a decoction of various plants.

Milk and its different preparations, however, constitute the principal part of the food of the Calmucks. They use that of the mare, camel, cow and sheep, but never sweet, in which state it disagrees with them just as much as sour cows' milk does with a European stomach. Fresh mares' milk has a luscious sweetness; when soured it is intoxicating, as is also camels' milk in a still greater degree.

All milk, when boiled and become cold, is poured into large leathern bot-

tles, whch are never washed, so that the smell from the caseous incrustation which gradually forms in the inside, and other impurities, is extremely disagreeable. Owing, however, to this very circumstance, a vinous fermentation is produced. From this soured milk, or kumiss, a spirit is distilled.

The milk intended for this process must have stood in the vessels abovementioned twenty-four hours in summer and three days in winter. This condition seems to be indispensably necessary to the success of the operation, for Pallas attests, that it always failed when he used perfectly clean vessels. The sour milk is poured into a large iron pot, which is set on the tri-

pod, and a brisk fire kept up underneath it. A wooden lid, having a square aperture, is luted on with fresh cow-dung. The tube which is fitted to the aperture consists of a hollow cane, and conducts to a receiver that stands in a tub filled with snow or ice to produce condensation. A small air-hole is left in the luted lid of the pot, to enable the operator to perceive when the milk begins to emit a thick vapour; the fire is then slackened, the hole is closed by a stopper previously made for the purpose of clay and cow-dung; the distillation now commences, and is terminated in an hour and a half. Mares' milk yields more spirit than that of cows: the produce of the latter being only a twenty-

fifth of the milk, and that of the former a fifteenth.

The spirit obtained by this first operation is but weak; it is therefore distilled a second and even a third time; the result is a liquor of a disagreeable flavour but so strong that it is called *chor* or *chorza*, poison. Immediately after the distillation, the devout Calmuck throws a little of the brandy into the fire and the air, as an offering to the spirits and tutelary angels. The stinking residuum is partly eaten and partly employed in the preparation of sheep-skins. Sour milk is largely used for tanning in general.

Besides this important product, which supplies the place of wine, beer and

spirits, the Calmuck obtains cheese and butter from his various kinds of milk. The butter from mares' milk is of a darkish colour and softer consistence than that from sheeps' milk, and it is therefore kept in bladders.

The domestic animals are of such inestimable value to the Calmucks that it may not be amiss to take a brief separate notice of them.

The camel is much more frequent among all the nations of northern Asia than the dromedary; it is also much better adapted to the climate than the latter, which is a more weakly race inhabiting southern Asia and the northern regions of Africa, whereas the camel is found as high as the 60th degree

of north latitude. Here as well as to the eastward of Lake Baikal, these animals are turned out and have no shelter the whole winter, be it ever so severe, but are obliged to make shift with reeds and the bark of trees. Indeed the herds are so numerous that it would be impossible to provide shelter and fodder for them during the inclement season. Owing to the severity of the climate the camel does not attain the same size here as in the more southern Crimea. The *steppes* inhabited by the Calmucks are nevertheless adapted to the support of camels, on account of the abundance of saline plants which they produce; for these animals eat salt with great avidity and seem to thrive upon it.

The affection of the dam for her young is very remarkable. She not only utters the most lamentable moans when her young one has run away from her, but literally weeps for its death. Here and there, however, is to be found one who acts the part of a step-mother, and who denies her young the nourishment destined for them by nature. To overcome this unnatural disposition the Calmucks and the other Mongols resort to this expedient. The dam is fastened to a post and the deserted foal to another at the distance of a few fathoms. An expert performer on the Tartar violin called *chur*, then plays a doleful lament in a tone resembling the sound of the voice of a young camel. The mo-

ther listens, fixes her eyes on the colt, becomes agitated and at length strives to break loose while the big tears trickle down her face. The young one is then unbound, and the dam is delighted to suckle it again.

Music, in general, produces a powerful effect on the camel, and in the warmer regions of Asia, the drivers of caravans employ it to stimulate their exertions. These animals are used for draught as well as for carriage. Among the Calmucks, as well as the Buraits, they are harnessed to carts, and from their height they are extremely serviceable in traversing places overflowed with water, though they proceed but at a slow rate.

The milk of the camel is of a more unctuous nature than that of other animals, but has a particularly salt taste. The flesh, which is eaten by the Calmucks, is coarse and unpalatable especially when old: and the fat is employed for candles which are little inferior in colour and quality to those made of wax.

The hair or wool of the camel is not cut, but pulled off in spring, when it becomes loose of itself. A camel yields three or four times as much wool as a Kirghisian sheep; it is of a longer staple and finer. It is then sorted; the finest resembles Vigogna wool, and is wrought into various kinds of camlet, and used in the great cloth manufactory

at Casan for fine, light, undyed, fawn-coloured cloths. The worst is employed for ropes. The skins of camels are particularly serviceable, on account of their large size, for milk vessels; and when tanned they make durable soles for boots and harness.

The horse is perhaps of more importance to the Calmucks than the camel. Formerly there were among them persons possessing herds of 10,000 horses; but now 3,000 is considered as a very large number. The horses of the Calmucks are smaller than those of the Kirghises, but very nimble. Though too weak and too wild for draught, yet for riding they are unrivalled for speed and bottom. Hence they make excel-

lent racers and hunters. In the chase they display not less courage than fleetness. Some horses will go of themselves in pursuit of the wolf, and can baffle all the stratagems of the artful fox. The Calmucks, like the Kirghises, hunt both these animals without weapons: they overtake them with their horses and lash them to death with their strong whips.

The Calmucks are remarkably expert riders. Boys of six or seven years will race with adults, and gallop for half a day together in pursuit of the antelopes up and down hill on their unshod horses. Persons of both sexes follow the practice of riding on horseback to a very advanced age. Matrons of eighty will

go twenty miles without stopping, and sick people who are at death's door, may be seen on horseback, slowly escorting their camels to some fresh pasturage.

The Calmucks break young horses without bridle, and are very dextrous at catching them when running about with a rope fastened to the end of a long rod.

The flesh of the horse is more highly esteemed by the Calmucks than that of horned cattle: it has nevertheless a peculiarly strong smell. The fat is yellowish and does not congeal without a considerable degree of cold.

The horned cattle of the Calmucks are upon the whole not large. The

oxen are used for riding, and in this case they have frequently a ring through the nose like the camels, that they may be guided the more conveniently. The cows yield but little milk, and they do not readily give it unless when their calves are at hand; so that if the calf happens to die, the owner places the stuffed hide at a little distance. A Calmuck who keeps fewer than ten cows is considered as very poor.

The sheep is one of the principal treasures of the Calmucks, as well as of the Kirghises, Bucharians and other neighbouring nations. Their flocks are chiefly composed of three breeds; the long-tailed or Teherkassian, the short-tailed, and the thick or fat-tailed. Pallas men-

tions a fourth breed, the mixed or Bucharian.

The long-tailed sheep is a handsome animal, with wool of equal quality, unmixed with hair, and a tail resembling that of our English sheep. This breed requires the less notice here inasmuch as, though it occurs in the countries of the Caucasus, it is chiefly met with in the Ukraine, Podolia and the neighbouring provinces. For the same reason we pass over the second variety, which is more particularly at home in the north of Russia. The third breed, on the other hand, deserves attention as it constitutes the chief wealth of the Calmucks and Kirghises, as well as of the Nogay Tartars on the Black and

Caspian seas, the Baschkirs, Buraits, Mongols and other roving nations.

This race has several varieties differing more especially in size: but the following are the principal characters by which it is distinguished from other breeds of sheep. In shape it has some resemblance to the stag, and it far exceeds the common sheep in size. According to Pallas, the sheep of the Kirghises are the largest and most unsightly of any. They are as high as a large calf; Georgi even says, as an ass or a small horse; and at the same time so heavy that when full grown one of them will weigh four or five *pood*, or nearly two hundred pounds. Those of the Calmucks are somewhat smaller.

They have long pendant ears and a projecting under-lip: the rams have horns, and likewise some of the ewes. Among the Kirghises there are sheep with four, five and six horns.

But the most remarkable feature of these sheep is the tail, or rather the mass of fat which supplies its place. It is more than a span long, weighs from five to forty pounds, and frequently yields thirty pounds of grease resembling hog's lard.

The colour of these sheep is various. Those of the Kirghises are commonly brown or reddish, and likewise black: those of the Calmucks more commonly whitish, and also speckled. All these colours are much brighter and more

beautiful on the lambs, which are of a brilliant white, black or silver-gray. The wool of the old sheep is intermixed with a large proportion of hair, hence their fleeces are seldom used but for felts or coarse furs: but the young lambs, more particularly the unborn, and such as have been dropped prematurely in consequence of cold, yield the beautiful skins which are so highly prized in Russia, as mentioned in a former volume. The owners of these flocks are constantly wandering about in the sandy *steppes* and dwell in tents. The method pursued by the Kirghises for improving the beauty of their lamb-skins has been already described. These sheep thrive only in a very dry

pasture, which should if possible contain saline plants.

The Calmuck sheep are of a particularly hardy nature. Like the horses they scrape away the snow in quest of food; and they have such strength in their legs that they will go forty wersts, or thirty miles a day, and thirty wersts, or twenty miles, one day with another. When pursued by dogs or beasts of prey they run with astonishing fleetness and perseverance.

The flesh of the sheep is one of the principal articles of the food of the Calmucks, and it far surpasses our mutton in flavour. The manner in which they kill these animals is curious. Having cut open one side of the upper jaw,

they introduce the hand through the aperture and strangle the animal by compressing the windpipe. They assert that meat thus killed has a much finer flavour than by the ordinary method.

When we consider the total value of these numerous flocks and herds not only to their owners, but to the whole Russian empire, whether in regard to the feeding, clothing and sheltering of so many hundred thousand of its inhabitants, or to the merchandize, to the amount of some millions of rubles, with which they furnish commerce, we cannot help admiring the admirable arrangement of the globe.

Hundreds of thousands of square

miles of a bare, dreary desert, destitute of wood, shade, and productive soil, destitute of hills and considerable rivers, nay even without a sufficiency of fresh water, and at best but scantily supplied with brackish streams, here lie stretched out as melancholy memorials of their ancient submersion beneath the waves of ocean. These solitudes man, by the slightest effort of his faculties, has nevertheless found to be of inestimable value; and it is owing precisely to saline plants, which are the evidences of that catastrophe, that these wilds present such innumerable herds and flocks and so large a population.

Here too then, as in the oases in the sandy deserts of Lybia has the su-

preme wisdom opened to its favourite man unexpected resources for his subsistence and convenience, and displayed in the most striking manner to his view its sublime object— the preservation of animated nature.

The periodical migrations of the Calmucks cause these cheerless solitudes to teem with life. These migrations are necessary for their flocks and herds, which need fresh pasturage; while they themselves enjoy through them the benefit of passing the winter in a more genial southern clime.

The time for these dislocations depends partly on the number of the cattle, since a large herd or flock will graze off a certain tract sooner than a

small one. The distance too is arbitrary, according as the quality of the herbage causes a nearer or a more remote district to be preferred.

When the day for breaking up has been fixed by the chief of the horde and announced by messengers to the people, some of them go out on horses trained for the purpose to catch the other horses and camels with the cords already mentioned, while the rest begin to take down the huts and pack up the materials of which they are composed. These are laid upon horses, camels and oxen. The Khan, whose houses are sent forward before him, opens the procession, followed by the princess, both on horseback. Females

of distinction and children have awnings attached to their saddles to protect them from the sun and rain. The whole horde follows in several divisions. The long files of laden horses, camels and oxen, the large flocks of many thousands of sheep, intermingled with multitudes of men, here with priests in yellow dresses, there with half-naked pedestrians, or women and children on horseback, affords an interesting spectacle to the prince, who has already reached the new place of encampment, and who, stretched on cushions and surrounded by his grandees and his guards, surveys from some elevated position the approaching throng.

A still more grand and striking scene

was presented prior the removal of the Torgotes to China, in 1770, in the annual passage of the Wolga by the Calmucks, who were then much more numerous, in their way to seek fresh pasture grounds in the plains of Narym, between the Wolga and the Ural. Not far from Sarepta, a colony of the Moravian brethren, where the river is narrow, and where a long island served as a resting-place for the cattle, the Wolga was previously covered by an immense number of Russian vessels. Innumerable herds and flocks, accompanied by their masters and conductors, now advanced. The huts, the women and children, and the camels and sheep, were put on board the vessels. The

Calmucks themselves, with the rest of the cattle, swam in troops across the river. The neighing of the horses, the lowing of the horned cattle, the cries of the camels, the shouts of the people, the loud adieus of those who staid behind, the thousands of heads popping up and down in the stream, and the animals plunging into the waves, formed a scene, of which none but those who have witnessed it can form an adequate conception.

The Calmucks are skilful tanners. They understand the art of preparing leather according to the different uses for which it is intended. Milk, sheep-dung, brush-grass *(spica capillata)* and

smoke are the principal agents employed by them in tanning.

They are equally expert as cabinet-makers, turners, blacksmiths, and silversmiths; as they demonstrate in their bowls and drinking cups, the silver goblets for their deities, their ear-rings, and other female ornaments. Considering the simplicity of their apparatus and especially of that of their smiths, their talents in this line are really admirable. The habitation of the smith is at the same time his workshop, and a boy can carry all his tools. The little anvil rests upon a pretty thick, sound branch of a tree, cut into a proper shape. The furnace is a hole in the

ground lined with stones, between which is introduced a clay pipe, through which the bellows act. This instrument is composed of two leathern bags terminating in a small tube: each has an aperture, into which are inserted two smooth pieces of wood fitted to one another. These may be conveniently opened and pressed together with one hand. An assistant squats on his heels between the bags, which he presses alternately against the ground. On lifting up the aperture, the two pieces of wood immediately separate and the bag fills with air; when it is pressed down the aperture closes and the air is expelled through the tube.

A smith with his attendant, both

naked to the waist, perform with these implements all sorts of smith's work on the ground, and require so little room that half the hut is left to the wife for her domestic occupations.

The ordinary weapons of the Calmucks are bows and arrows, the former of maple-wood, covered with leather: those of superior quality are made of the horn of the wild goat, or of whalebone. The arrows are some light, others heavy, some pointed with wood and others with iron, of such temper as to pierce through a coat of mail. This defensive armour, composed of steel rings, covers the arms and the whole of the body from the chin to the legs. One of these coats of mail weighs forty

pounds, but is no impediment to freedom of motion, and turns the sabre strokes of an enemy, and musquet balls also, according to the Calmucks. The finest, of polished steel, frequently cost fifty horses: the worst, six or eight. In wars with nations who use arrows only they wear silk garments thickly wadded with cotton.

Every Calmuck is born a soldier, and must keep a horse and arms in constant readiness. As soon as they enter an enemy's country they live very temperately, asserting from experience that wounds of the abdomen are far more easily healed when a sparing diet has been observed, than when the stomach is distended. Their military operations

are quite irregular. They would not make any long resistance against regular troops, especially artillery. They pursue and retreat with their colours which are always consigned to the charge of a person of known bravery, and have been previously consecrated by the priests. They have frequently been very successful in war against the Tartars, Kirghises, and other Asiatics; but they stain their victories by the cruelty of human sacrifices. Prisoners are secured by being placed on horses, and their legs tied together under the bellies of the animals.

One very remarkable fact, if we may credit the concurrent testimony of various travellers is, that from time im-

memorial the Oriental Calmucks have possessed the art of making gunpowder. For this purpose they boil the efflorescence of nitrate of potash in a strong ley of poplar and birch ashes and leave it to crystallize; after which they pound the crystals with two parts of sulphur and as much charcoal; then wetting the mixture, they place it in a caldron over a charcoal fire, until the powder begins to granulate.

The Russian government has not failed to avail itself of the military services of the Calmucks. Of those who are incorporated with the Russian army, some of the light troops retain their ancient arms, the bow and arrows. They wear a cap with a low crown,

bordered at top with a strip of fur. The annexed engraving represents one of these Calmucks mounted.

The Calmucks disciplined in the European manner form one of the finest corps in the Russian service. Their cap and uniform in general bear a great resemblance to those of the regular Cossacks. These are not armed with their national weapon, the bow, but have adopted the musquet. Each of them carries also a long lance, with a streamer at the end.

Besides the above there are the corps of Calmucks who have a totally different uniform. The officers wear coats of mail, of the kind already described, between their garments and are armed

CALMUCK.

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with a long cimiter and an iron mace as shewn in the opposite plate.

In time of peace some Calmuck regiments are employed in guarding the lines of the Caucasus and Ural.

The diversions of the Calmucks are dancing, singing, wrestling, and horse-races. Wrestling holds the same place with them as dramatic entertainments with us. Exhibitions of this kind are usually held towards evening in the presence of the prince. Four umpires preside on such occasions. The combatants, who are at first concealed behind curtains, afterwards appear in the arena, without any other garment than a pair of drawers, and having their bodies well rubbed with mutton fat or

fish-oil. Each eyes his antagonist; they approach by degrees, and at length grapple one another. For some time they seem to be rooted to the spot: they then separate, and strive to seize each other by the head, or legs, or round the waist. He who succeeds in throwing his adversary on his back is proclaimed conqueror. Buckets of water are thrown over the combatants from time to time, for the purpose of refreshing them. Horsemen stand ready at the entrance of the arena to separate them when over-heated. Sometimes from ten to forty couple successively engage one another.

There are various laws for the regulation of this contest. Thus a wrestler

must not wound his adversary or seize him by the hair: nor is either conquered so long as he is not thrown on his back. In a wrestling-match witnessed by a recent traveller in the vicinity of Stawropol, one of the combatants, who either really was or pretended to be unable to withstand his adversary, dropped on one knee. This posture, which seemed to announce his defeat, secured him the victory. Mustering all his strength, he grappled his antagonist, lifted him from the ground and threw him over his head. The spectators clapped their hands and loudly applauded the victor, to whom the prize was immediately awarded. This is usually a horse or

a piece of stuff or fur. The other ran and hid himself to escape the raillery with which he was assailed.

Wrestlers form part of the retinue of a Calmuck prince. They are selected from among the *black men*, that is the lower class of people. There are also wrestlers belonging to the two inferior classes of priests.

Horse-racing is another favourite amusement of the Calmucks. Races take place at sun-rise. The preceding day, perhaps fifty of the best runners are taken to the spot from which they are to start, and kept without food that they may be the more agile. On a given signal, all the riders mount and set off at a trot, gradually increasing

their speed to a full gallop. In this manner they will go thirty or forty wersts (twenty or thirty miles) in less than two hours. The prince, accompanied by a large concourse of spectators, is stationed at the spot marked for the goal: there, placed on an eminence, he awaits the arrival of the racers. It is not uncommon for horses to die before they reach the goal. Formerly, the first prize was five hundred sheep, and the second one hundred, but then five hundred horses started instead of fifty. The Calmucks were at that time much more opulent than at present; the prize now consists of a fine suit of clothes or a sum of money.

The Calmucks are not addicted to

drunkenness, though they hold drinking-parties, which continue half a day at a time without interruption. On such occasions every one brings his share of brandy and *kumiss*, and the whole stock is placed upon the ground in the open air, the guests seating themselves in a circle round it. One of them, squatted by the vessels which contain the liquor, performs the office of cup-bearer. The young women place themselves by the men and begin songs of love or war, of fabulous adventure or heroic achievement. Thus the *fête* is kept up, the guests passing the cup round and singing the whole time until the stock of liquor is expended. During all this ceremony no one rises from the

party nor is any interruption given to the general harmony by riot and intoxication.

In the long nights of winter the young people of both sexes amuse themselves with music, dancing and singing. Their most common musical instruments is the *balalaika*, or two-stringed lute, which is often represented in their paintings. As for their dances, they consist more in movements of the hands and arms than of the feet.

In winter they also play at cards, draughts, backgammon and chess. Their love of gambling is so great that they will spend whole nights at play, and lose at a single sitting all they possess, even to the clothes on their

body. In fact, it may be said that the greatest part of their life is passed in amusement.

The Calmucks, like the other Mongol nations, were formerly addicted to the Shaman paganism, but the Lama idolatry was introduced among them in its stead by Boibogusch Khan. This religion, which prevails also in part of India and China, is a daughter of the Shaman, and has many opinions of the Nestorian christians blended with its own absurd notions.

Lamaism teaches, that the earth arose of itself without creator from chaos. The waters also, collecting together from chaos, formed a sea. From the foam of this sea sprung by degree

plants, animals, men and even *Burchans*, or gods. From this elementary sea rose an immense pillar, around which the worlds revolve as about their axis. The sun is composed of fire and glass, the moon of glass and water. There are ten thousand millions of stars. Twelve worlds, including ours, revolve round the pillar. None but *Burchans* can go from one world to the others. All these worlds are secured with iron rings.

The duration of our world has four epochs. In the first, the age of men was reduced from eighty thousand to ten thousand years, and they were transported alive to heaven. In the second age men lost their gigantic size and

longevity by means of a vegetable production called *schime*, which had the taste of honey. Virtue departed; men began to addict themselves to agriculture and elected rulers. This is the present age of the world. *Burchans* appeared from time to time and preached virtue. In the third age the decline will be progressive. Horses will dwindle to the size of hares; people will marry at five and die at ten years of age, and at length there will be but one couple left. A sea of blood will cover all things. The fourth age is the period of regeneration, which will take place gradually. Hell will yield up the dead of the preceding ages, a gentle rain will purify the earth, men

will become virtuous, and after many generations they will again attain the age of eighty thousand years.

The transmigration of souls is a privilege reserved for those who practise virtue. They go out of one animal into another, by way of atoning by degrees for their transgressions. Ordinary souls appear before their judges without any transmigration and receive their sentence without delay.

The number of *Burchans* is very great, and the notions concerning them extremely confused. They were children of the gods, or men who became regenerated by passing through all the degrees of transmigration. They are

benevolent or malignant and of different rank. There is no supreme being.

The images of the *Burchans* are of both sexes. They are represented as either handsome or ugly. These idols are figures of metal or earth, or paintings. Those of metal are from four to sixteen inches in height, and the pedestal contains ashes or other relics; those of earth are like seals; and the paintings are sometimes of the human size. The good are in the attitude of prayer or benediction; the bad are hideous in the extreme.

Tingris, or spirits of the air, are intermediate beings between men and *Burchans*, and of a good or an evil

nature. They have neither flesh nor bone, and are mortal, but live to a great age.

There are many different paradises and hells, and the ways to them are of gold, silver, copper, &c. The governors of both are *Burchans*. Hell is situated between heaven and earth, and contains eighteen places of torment, a sea of urine for the contemners of religion, another of blood for tyrants, and so forth. The punishments in hell are not eternal, but last millions of years.

The supreme head of the priesthood is the Dalai-Lama in the kingdom of Tangut. His residence is a convent on Mount Putala. His spirit is the same which animated the founder of this

religion, and which has been transmitted down to him through other men. The Dalai-Lama is worshipped as a deity. He appoints the principal of the clergy and confirms the princes. His dress is yellow, which colour is therefore sacred. He must not eat animal food, and must sit continually cross-legged on an altar, ready to answer and to bless his votaries.

Almost every prince of the horde has a *Lama* appointed by the Dalai-Lama and confirmed by the Russian government, who acts the Dalai-Lama in his *ulusses*, ordains priests, bestows absolution and benediction, and gives amulets to the dying. Next to him are the *Zordshis*, who, like the pre-

ceding, dress in yellow. Under them are the *Gallungs*, of whom there is generally one to every 150 or 200 tents, and then follow the inferior clergy.

Religious ceremonies are performed morning and evening in spacious huts exclusively appropriated to this purpose. They contain an altar whereon are placed the *Burchans* of different kinds, from the making of which the priests derive a considerable portion of their income. The sacred utensils are not exposed to view, excepting on festivals: they consist of pewter or silver bowls, some filled with different sorts of grain and fruit, others with bread cheese, and water. These offerings are

reserved for the sick. Here too are seen other vessels, among the rest, one for consecrated water, lanterns and tapers. The sacred books of the Calmucks are so numerous that they would form a large library. Most habitations have their respective altars and *Burchans*. At night they are covered by a silk curtain, which is not drawn back till the following morning. The Calmuck, as soon as he has risen, hastens to pay his homage by raising the images to his forehead; but he would think it sinful to touch them before he has washed his hands. He is unwilling to show them to strangers; but should he grant them this favour, they must

hold their hands before their mouths, lest the idols should be contaminated by their breath.

The Calmucks, with very few exceptions, have but one wife. As they marry only for the sake of progeny, matches made from passion or interest are unknown among them. They never marry out of their own class. Princes sometimes espouse their sisters-in-law, but the common people will not ally themselves within the fourth or fifth degree of consanguinity. A young Calmuck, who has a house of his own and a few head of cattle, begins to think of looking out for a partner. When he has fixed upon a girl, he sends some of his relatious or friends to make

his proposals. If they are accepted, the betrothal is celebrated immediately, with an entertainment given by the bridegroom at the dwelling of the parents of the young woman. In case of refusal, it sometimes happens that the lover carries off the damsel, and thus compels the parents to give their consent to the match, and they cannot refuse it if their daughter has passed a night in his hut. This compulsory consent does not relieve the husband from the necessity of making his wife's parents the accustomed presents. When the terms are once settled, the *Gallung* is consulted, and he chooses a fortunate day for the celebration of the nuptials. This decision sometimes occasions a

delay of several months. On the day appointed, the bridegroom erects his tent at the distance of a few paces from that of the girl's parents. In spite of her resistance, she is placed on a horse and conducted to the new hut, where she finds an assembly of relatives and friends and the priest who is to officiate at the ceremony. The latter begins by purifying the hut with fumigations and prayers. The young couple go out and squat on their heels beside one another. The priest comes forth, seats himself facing them cross-legged on a felt, and recites the usual prayer. A dish full of minced meat is then presented to the young man, who takes three handfuls and eats them; but

the bride refuses to partake. The caps of the young couple are next removed from their heads and thrown into the hut. This ceremony is followed by an entertainment given to the whole party, which is not over till midnight. Before they break up, the married and the unmarried females have a contest for the bride; the former are always victorious. The latter deliver her into the hands of two matrons, who unbind her hair and form it into two tresses, as worn by married women. In a few days the young man takes the hut to pieces and retires. During the first and second year of marriage, the wife must not enter the habitation of her parents; when at the expiration of that time she

calls to see them, she is admitted, regaled and loaded with presents. If circumstances absolutely require that she should pay them a visit within that time, her parents receive her before the door, and sit down there with her on felts spread for the purpose.

Lamaism forbids polygamy but allows divorce. If a Calmuck is dissatisfied with his wife, he puts her away without ceremony and seeks another partner, while she does the same. These divorces are not uncommon.

When a Calmuck dies, a *Gallung* is sent for, and he decides, from the day on which the deceased was born, whether the body is to be interred, burned, thrown into the water, or merely

covered with stones. The remains of the common people are in general thrown down to be devoured by dogs and other carnivorous animals. The bodies of none but persons of distinction, of lamas, or such as are known to have led a holy life, are burned. When they are consumed the ashes are carefully collected, mixed with incense, and sent to the Dalai-Lama.

The festivals and fasts of Lamaism are very numerous. The most remarkable festivals are those of water and fire. The former is celebrated with bathing and entertainments; the latter is held within the hut. All the inmates range themselves round the fire-place in which a large fire is kindled. Prayers are

recited aloud; the god of fire is invoked and solicited to appear in person. The flame is increased by pieces of mutton fat and brandy; that liquor is handed to all present; the flesh of the victim, generally a sheep, is divided; no part of it must be left, and the very bones must be reduced to ashes.

The Calmucks have bards called *Dchangartchi*, who by their songs, which they accompany on a kind of lute, enliven the winter evenings. They know by heart long poems, which, among numberless gross absurdities, are said to contain beauties of the first order.

Among the diseases incident to the countries inhabited by the Calmucks,

there is one of a very extraordinary nature commonly called the *air-disease*. It attacks both men and the domestic animals, and to the latter it generally proves fatal. It appears in the form of a small hard tumour, resembling that occasioned by the bite of a gnat or musquito, which rises all at once, more frequently on the face, but also on such parts of the body as are covered, and in horses chiefly on the belly. The tumour increases in size and hardness, so that it may be pricked by a pin, without being felt. In the middle of the tumour there is a red spot like that from the bite of an insect, and round it, unless antidotes be employed, commences gangrene or mortification, which

spreads farther and farther. The patient at first feels no inconvenience but soon complains of head-ache and inward anxiety. The cattle thus affected generally perish, as the commencement of the tumour is not perceived. According to Pallas, men have formerly been known to die of this disease in a state of total insensibility.

Cases of this kind are most frequent in dry summers or autumns. The men who live more abroad are oftener attacked by it than the women, who more rarely quit their huts.

The customary and ancient method of cure consists in pricking the tumour with a long pin in different directions and rubbing it with ammonia. Others

apply a strong ley of wormwood ashes, or a decoction of tobacco with ammonia, and others again hot poultices of pulverized creeping nightshade, lees of ammonia, and oatmeal.

Pallas is of opinion that this disease, which often carries off a great number of horses, owes its origin to a venomous insect which penetrates from without, and this is also the notion of the people of the *steppes*. This conjecture seems to be confirmed as well by the appearance of the tumour as by the nature of the applications, which are all calculated to destroy insects.

About thirty years ago, a disease, possibly that just described, carried off a great number of horses belonging to

a horde of Calmucks on the banks of the river Achtuba, at some distance from Astracan. Either from superstition or with a view to perpetuate the memory of this disastrous event, they erected on the spot a pyramid, composed entirely of the skulls of the horses which had perished. This singular monument is of a roundish form, and the skulls are let into one another in a very solid manner. The rest of the bones have been employed to construct a rampart round a ditch, which protects the pyramid on all sides from being injured by mischievous persons.

CHAP. III.

THE BURAITS.

The Buraits, Burettes, or as they are termed by the Russians Bratski, a nation of Mongol origin, were not known till the seventeenth century, the period of the conquest of the west part of Siberia by the Russians. They reside on the frontiers of China, in the government of Irkutzk, along the Angara and the Lena, to the south of Lake Baikal, and in Dauria. Their number is estimated at ninety-three thousand. Still attached to a roving life, they have no other habitations than huts made

with poles, and covered with pieces of felt tied with hair-ropes. The fire occupies the centre. The huts of each family form a small village. Their furniture is very simple: broad benches serve for a bed; and they have a pillow of hair or feathers, under which they put the casket containing their most valuable effects.

The Buraits are almost exclusively occupied with their flocks and herds. Their horned cattle are of a small breed; the cows give little milk, and they use the oxen for draught and riding: in order that they may direct them at pleasure, they pierce the cartilage of the nose, through which they run a cord, that forms a substitute for a bridle.

They have also sheep and goats, and those who inhabit Dauria possess camels. Their principal property consists in horses, which supply almost all their wants. They eat the flesh; and drink, make cheese, and distil an ardent spirit from the milk. With the skins they make vessels and clothes, cushions and cords with the hair, and arrows with the bones.

These people are not choice in their diet. As they have numerous flocks and herds, they eat a great quantity of animal food. The poor, who have not the same resource, live upon fish or roots, of which they lay up a store for winter. Those who possess the means of procuring grain, dry and pound it,

for the purpose of making it into a kind of gruel. Their winter beverage is water, or snow, which they swallow by handfuls. In spring they drink the sap of the birch, and in summer regale themselves with the milk of their cows and mares. They do not absolutely neglect hunting, though they are not so passionately addicted to that occupation as their neighbours the Tunguses. They make their own arrows, which they carry in a quiver nearly resembling the case of a violin, covered with ornaments of tin plated with silver. The occupations of the women consist in milking the mares, cows, and goats; cooking, tanning leather, making vessels and garments of skins, matrasses, pillows and mantles.

The religion of the Buraits is a mixture of Lamaism and Shamanism. In their huts they have wooden idols, naked or clothed; others are of felt, tin, or lamb's skin: and others again rude daubings with soot by the Shamans, who give them arbitrary names. The women are not allowed to approach or to pass before them. The Burait, when he goes out, or returns to his hut, bows to his idols, and this is almost the only daily mark of respect that he pays them. He annually celebrates two festivals in honour of them, and at these men only have a right to be present. The priests preside at a sacrifice: a sheep is commonly chosen for the victim, which they slaughter by

ripping open the belly; the heart is then taken out, and the Shaman places in the lungs a small flock of wool cut from the back, which ceremony is designed to preserve the other sheep from all kinds of diseases. The flesh is afterwards separated from the bones, dressed and set before the idols, where it is left the whole time the Shaman is singing. When he has finished, he repeats fresh prayers, with abundance of ceremonies, throwing into the fire four spoonfuls of broth, and as many small pieces of meat; the rest is distributed among the company. Before he dismisses the assembly, the priest sets up a fresh song, much more obstreperous than the first, accompanied with shiver-

ing, leaping, and howling, pronouncing the names of different demons, which causes the Buraits to believe that he is cursing them, and will thereby prevent those spirits from injuring them or their herds. Particular sacrifices take place on occasion of a journey, sickness, or accident.

Polygamy is lawful among the Buraits; they take as many wives as they are able to purchase or maintain. Some have four or five, many only two, and the greater number but one. A girl costs from five to one hundred head of cattle of all sorts, or among the wealthy from two to five hundred. The portion given with the bride amounts to about one-fourth of this price. The nuptials

are celebrated in a new hut, built by the bridegroom for the occasion. During the festivities, which last five days, a horse is killed each day for the entertainment of the guests, who are supplied with no other beverage than ardent spirits. The young people spend the time in singing, dancing, wrestling, and horse-racing. Marriage is not accompanied with any religious act, and the priests attend neither weddings nor burials.

Though the Buraits are not liable to many diseases, yet few of them live beyond the age of sixty years. Since an institution for inoculation has been established at Irkutzk, they carry their children thither, and no longer have

need to dread the ravages of the small-pox; but, owing to their inattention to cleanliness, the itch is very common among them. They have midwives, but no other physicians than the Shamans. They are extremely afraid of death. A Burait would not have the courage to remain alone at night with a corpse; he would fancy himself surrounded with a host of evil spirits; and hence they make all possible haste to get rid of the dead. If the deceased has not expressed a wish to be buried in any particular spot, all places are alike. They dig a very deep pit, in which they deposit the body completely dressed, turning it towards the south, and laying beside it a bow and arrow. The favou-

rite horse of the deceased attends the procession, and is slaughtered and thrown into the same grave. A similar sacrifice takes place at the interment of females; but instead of the bow and arrow, they are furnished with culinary utensils and a supply of tobacco. After they have filled up the grave, they cover it with stones or logs of wood. The practice of terminating the ceremony with an entertainment is not general.

Among no Asiatic nation is there so great a variety in stature as among the Buraits. Some of them are short, slender, and weak; others very corpulent and robust. This difference is supposed to proceed from the diversity of cli-

mate. Though their faces are not flat and plumper than those of the Calmucks, they have all the features which characterize that nation; a snub nose, small eyes, thick lips, large ears standing out from the head, black hair, and a tawny complexion, render most of them as ugly as the Calmucks and the other Mongols.

The garments of the common people are made of leather, horse-hide, or sheep-skin, with or without the wool; but the most opulent dress in woollen stuffs or silks. They wear very wide trowsers and boots; shirts are not generally used. The under garment reaches down to the heels; over this they have another not quite so long, with short

sleeves, and closed before. In a leathern belt, adorned with small pieces of tin plated with silver, they carry a dagger, tobacco, and steel. They cut their hair very close to the head, leaving a single tuft at the crown; this is plaited, and hangs down the back. In summer they go bare-headed, but in winter they have round caps, made of blue cloth bordered with fur. Many wear rings in the ears as well as on the fingers.

The ordinary costume of the women resembles that of the men, with the exception of the head-dress: but that which they wear on extraordinary occasions is very different. They part their hair into two tresses, mixed with black

horse-hair, to render them thicker. These fall down over the breast, and are frequently tied up in a cloth or velvet bag. Their caps resemble those worn by the men, with the addition of a large tassel. Their ear-rings are nearly of the circumference of a crown-piece; strings of beads are suspended to them, and the neck and bosom are covered with a sort of net-work of beads. The long garment usually worn next to the skin is of fine cloth, or silk, generally bordered with fur, and held together by a silk girdle. They wear either a handsome silk scarf, across one shoulder, like the ribbon of an order, or put on a short close vest without sleeves over the long garment. Their trowsers and

BRATSKIAN WOMAN.

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boots resemble those of the men, but are neater. (See the engraving.)

Unmarried females plait the hair into many small tresses, which hang down all round, and wear small pointed caps with a narrow brim. Among some tribes the girls have a piece of stuff, which hangs down from the neck to the calf of the leg, and is covered with beads, tassels, and trinkets. Among others it is customary for them to wear over the long garment, short vests, the back of which is covered with cowries, beads, strings of coral and different trinkets.

The Buraits are not distinguished for their intellectual faculties: they prefer idleness to every thing else; and their

mildness itself seems to be but a natural result of their indolence. They are strangers to every kind of art excepting that of plating and damaskeening iron: whence it might be inferred that they were formerly civilized. They will probably long continue to be a rude and ignorant, but gentle and hospitable, pastoral people.

CHAP. IV.

THE MONGOLS.

The Mongols are the relics of the principal of the Mongolian tribes, on which those tribes were all dependent. After the destruction of their empire, and their expulsion from China in the middle of the 14th century, they possessed the countries extending from the frontiers of Chinese Dauria and the rivers Naun and Scharamurin to the Soongarian Desert, Tangut and the Siberian frontiers, the whole of which is now comprehended under the name of Mongolia.

At the commencement of the 17th century, when Siberia was conquered by the Russian arms, the Mongols were an independent and numerous nation, having its own Khans, to whom several of the Siberian tribes also were subject. They at first submitted to Russia, but soon shook off the dominion of the latter, and supported some of the Siberian nations in their opposition. In their internal wars with their brethren, the Calmucks, they were mostly victorious, but lost one tribe after another. In their pursuit of the Calmucks in 1620, they pushed on as far as the Irtisch, but soon retired to their former position. About the middle of the 17th century almost all the Buraits fled to

the Mongols, but returned by degrees to their Russian abodes. They were frequently engaged in sanguinary wars with China, but were at length reduced by that empire to which most of them are still subject, and it is not likely that they will ever regain their independence, though they have adhered together and retained the possessions of their ancestors.

During the 17th century part of the Mongols withdrew themselves from the Chinese dominion and voluntarily submitted to Russia. Many more would have followed their example, owing to the comparative mildness of the government of the latter, but for a treaty concluded about the commencement of last

century between the two empires, by which it was stipulated that such of the Mongols as had removed to Russian Dauria should remain, but that no others should be permitted to settle there. These Mongols possess the southern part of the province of Selenginsk about the Selenga, to the south of the Chilok, and the countries bordering on the rivers Temnik, Dshida, and Tschikoi. This tract, embracing about three degrees of latitude, is elevated, rather mountainous, not woody, and very healthy: the soil is moderately fertile, and the winters are long and severe.

The Russian Mongols are more like the Calmucks in person, disposition and

HUSBANDMAN of the Frontiers of China.

MONGOL TARTAR.

Pub^d by R Ackermann, London 1823

manners than the Buraits. Having the same features and stature, they are equally observant, equally cunning, less brave, but from their having more intercourse with the Chinese and Russians, more civilized than the Calmucks. A continual intermixture, however, is taking place between the Mongols and the Russians, particularly at Selenginsk. The Russians there marry Mongol females and speak the language of their wives: hence springs a cross race called Karimki, who display in their countenances the stamp of the Mongol character.

The annexed plate exhibits the resemblance which exists between the Mongols and the Chinese on the frontiers.

The Mongol wears a pointed helmet of iron, nearly resembling that which is preserved in the royal Museum at Paris, and is considered as the helmet of the famous Attila. The dress of the Mongols resembles that of the Calmucks; excepting that Chinese stuffs are more worn by the former.

The Chinese represented in the engraving, is one of those engaged in the traffic between the two empires carried on at Kiachta, the only point on their frontiers where it is permitted.

It was Peter the Great who first took steps for giving to the trade between Russia and China a regular and stable form, by concluding a commercial treaty with the latter, and appointing

the little town of Kiachta, situated on the southern frontier of the government of Irkutzk, upwards of six thousand wersts from his capital, to be the common mart for both nations. Here a fair was to be held annually for the barter of commodities, and for receiving orders for the following year.

Matters were at first conducted agreeably to the treaty, but in the sequel the Chinese complained that the Russian merchants took advantage of them. Whether these complaints were just or not, the Chinese refused thenceforward to hold their fair at Kiachta: but, unwilling to break off a traffic which was not less lucrative to themselves than to the Russians, they erected a custom-

house and a village on the bank of the rivulet which runs round Kiachta, and which has ever since been the boundary between the two empires. They scrupulously distinguished the Siberians from the Russians and refused to trade with the latter.

When M. de Beaumanoir attended the fair of Kiachta, in 1799, several Russian merchants offered their services to the Chinese, in the place of two Siberian merchants, who had died, and with whom the Chinese had done a great deal of business. Notwithstanding the advantages that were promised them, the Chinese replied, that they knew nothing of the applicants; that they could neither "lend an ear nor

open a hand to them;" and therefore begged the Siberians to select two other merchants as honest as the preceding, declaring that if no such were to be found, they would carry back their merchandize.

The Empress Catherine, desirous of amending the treaty of commerce signed by Peter the Great, represented to the Chinese government, that since the time of that emperor, the improvements made in the manufacture of certain commodities, or the scarcity of the material, required a rise in their price. The Chinese replied, that they could discover no alteration whatever; they should therefore not agree to any innovation; and they would cease to trade

with Kiachta, unless the Russians adhered to the treaty concluded with Peter I.

The Emperor Paul likewise endeavoured, but in vain, to give greater extension to this commerce; and it is well known that the embassy sent by his successor, Alexander, gave such umbrage to the court of Pekin, that it was not admitted into the territories of China, and proceeded no farther than Kiachta.

The commerce of that place therefore continues to be carried on according to ancient custom, and will probably be long subject to its present inconvenient restrictions.

Kiachta contains about 120 houses.

Opposite to it, at the distance of not more than sixty fathoms, the Chinese have built the little town of Maimatschin where about two hundred of their merchants reside, under the inspection of a magistrate, styled *surgutchi*.

At the time of the fair, which is held in summer, the Siberian and Chinese merchants meet at Kiachta and acquaint each other with their mutual wants. Having agreed upon the price of the commodities they have need of and communicated their bargains to the other merchants, they draw up a paper in both languages, which they sign and deposit at both custom-houses; the latter deliver a legal copy of it to the two parties. Next year each merchant

brings the quantity of goods which he has engaged to furnish. They merely count the number of bales or packages, without opening them; if the merchant has brought more than were bespoken, he endeavours to dispose of them during the fair. The custom-house charges a moderate duty on all goods brought to the place, which yields to the Russian government a yearly revenue of 700,000 rubles.

The state of the Chinese merchants trading with Siberia is singular. The moment one of them resolves to embark in this commerce, he becomes in some measure an alien to his country, and voluntarily submits to a real exile. When he is once settled at Maima

tschin, he ceases to enjoy the rights of a Chinese subject; he is not allowed to revisit the interior of the empire, nor can he even hold correspondence with his relatives and friends. He thenceforth lives between two great empires, without belonging entirely to either. Though he cannot return to China, he still serves his countrymen and the state; and though he lives constantly among the Russians, he cannot obtain an asylum among them in case of emergency: for, agreeably to the treaty already mentioned, neither country can receive deserters from the other, but is bound to deliver them up should any present themselves.

How, it may be asked, can the Chi-

nese carry on trade under such restrictions? Their government has devised the following method of rendering them useful to their country and to themselves, without exposing the State to those dangers, which, according to its principles, cannot fail to result from intercourse with foreigners.

The merchants of Maimatschin are under a mandarin to whose inspection this frontier is committed. To him are addressed the orders for European goods from Pekin, Nankin, and other cities of China. At the time of the fair he collects all the lists sent to him and divides them among the merchants under his jurisdiction. Each of them makes his arrangements with the Si-

berians accordingly. Next year, after he has received the goods ordered, he delivers them with the invoice to the mandarin, who forwards them to their destination. In the same manner the mandarin transmits to the manufacturers or merchants in the interior of China lists of the articles wanted by the merchants of Kiachta and Maimatschin. The latter, therefore, are merely a kind of factors subordinate to the mandarin. Women are not allowed to accompany them from China, and a female is never seen in their town.

From this state of things it is obvious, that the connection between the two empires never can become very intimate, and that the commerce of the

Russians has no influence on the manners and civilization of China. Restricted, however, as this traffic is, its amount is estimated at upwards of five millions of rubles per annum, and it is highly advantageous to Russia, who exchanges her furs, cloth, hardware and other goods manufactured in the empire, for tea, nankeens, porcelain, &c. for which, without this mart, she would be obliged to pay in specie.

The commodities sent from Petersburg, proceed by water, to the foot of the Uralian mountains. Over these mountains they must be conveyed in carts or sledges. They are then again embarked and forwarded from river to river, till at length they reach Kiachta.

The traffic in rhubarb, though restricted by the Chinese government, is so considerable at this place, that the Russians keep a commissioner and an apothecary at Kiachta to superintend it and to prevent frauds

PART V.

MANTCHOU NATIONS.

CHAP I.

OF THE MANTCHOUS IN GENERAL.

The Mantchous, or Mandjours, form a great nation, or race, differing from the Tartars and Mongols. Their native country is Mandjouria, to the north of China; but many of the Mantchou tribes are dispersed in China and Russia. In Dauria many of them live intermingled with the Mongols.

Like the Tartars and Mongols, these people are addicted to a roving life, but yet they have no dislike to agriculture. Their language, though they have never been perfectly civilized, is very soft, harmonious, and regular. It is remarkable that this language, spoken at the extremity of Asia, resembles in various particulars, those used in the centre of Europe, whence some writers conclude, on not the most satisfactory grounds, indeed, that the Mantchous are of Persian or Indian origin.

Before the seventeenth century, the Mantchous were but little known in history: but at the beginning of that century they acted a conspicuous part, and acquired a place among warlike

nations. An enterprizing man, called Aichin Guioro, but better known by the name of Tien-ming, burning to avenge on the Chinese the death of his father, contrived to bring under his authority the dispersed and wandering hordes of the Mantchou nation, which acknowledged him for their chief or Khan. At the head of these people, otherwise remarkably pacific, he undertook the conquest of the mightiest empire then existing in Asia. He penetrated into the north of China, and there glutted his hatred of the Chinese with conquest and carnage. His sons inherited his vindictive spirit and prosecuted his conquests. but the glory of seating himself on the throne of China, was reserv-

ed for Tchun-tchay, nephew to the successor of Tien-ming. The troubles prevailing in that country smoothed his way to the capital. Before he arrived there, the emperor, having been deposed by rebels, had put an end to his own life. One of the insurgents had usurped his place, but was soon hurled from this elevation, and Tchun-tchay, entering Pekin at this juncture, ascended the throne of China, in 1644. That empire has ever since been governed by the Mantchou dynasty. The conquerors adopted in a great measure the laws, customs, and religion, of the vanquished nation. Many of the Mantchous removed to China; others still rove about to the north of that empire,

and have not availed themselves of the advantages which their ancestors gained by conquest. Most of them are poor; at least they are strangers to all other wealth than their flocks and herds. Some few indeed cultivate the ground, and there are also tribes which subsist entirely by fishing.

The religion of the Mantchous is Shamanism, which, in the opinion of an eminent French writer, M. Langlès, is the Sumaneism of the Indians corrupted by the rude and roving Tartars. A ritual, illustrated with figures, preserved in the royal library at Paris, and composed by order of a Mantchou emperor, details all the ceremonies of their worship. Their temples are not

spacious edifices like those of civilized nations; they consist of an area planted with lofty trees, in which are erected tents or tabernacles for offerings and sacrifices. Many hordes perform their devotions in the open country, on the banks of rivers or on eminences. The offerings consist of fish, wine, bread and pastils; to these may be added all sorts of quadrupeds, excepting hogs, birds, furs, horns, &c. The Mantchous likewise offer strips of paper and paper-money, which they hang up in a kind of apartment called by them *Koun-ning-koung*, and in the tent or tabernacle of the spirit Cang-si, the Cang-ti or supreme Being of the Chinese.

Since they have become civilized, they

have in their habitations, according to their circumstances, a small table in the form of an altar, and even a kind of small tabernacle, of superior workmanship and highly ornamented, before which they deposit their offerings and perform their daily devotions. They offer besides, a great sacrifice in spring and another in autumn. These two sacrifices are of the highest antiquity, even among the ancient Chinese Shamanists. They are the principal solemnities of their religion, and all its professors are most scrupulous in their observance.

CHAP. II.

THE TUNGUSES.

This nation, one of the most considerable of Siberia, is spread over various parts of that vast region. There are Tunguses on the river Olonetz along the whole of the Upper Tunguska, on the Lower Tunguska, along the sea of Ochotsk, and lastly, in the province of Yakutzk, near the Yablonnoi mountains, which separate Siberia from Mongolia. There must of course be a great diversity in the manners of the inhabitants of so many different coun-

tries; but there are general traits observable in all their tribes.

The origin of the appellation of Tunguses, given to them by the Russians, is unknown. Their identity with the Mantchous is proved by their features, manners, customs, and even language. They have not the flat visage and nose of the Calmucks: their faces upon the whole, though they cannot boast of beauty, are not disagreeable; their eyes are small and extremely animated. They have black hair, and scarcely any beard. In general they are of the middle size, well shaped, and active. Their sight and hearing are remarkably acute. Fischer, in his History of Siberia, assures us, that all the Tun-

guses speak nearly the same language; and the comparison which he institutes between the Tungusian dialects and the Mantchou language proves that both had one and the same origin.

No people are less attached to their native soil than the Tunguses; they have in reality no country; all places where they can find their accustomed food are alike to them. They hunt and fish, and subsist on the produce of these occupations. When the cold is very severe, they retire into the recesses of the forests, whence they issue again in spring: but when the heat of summer becomes too vehement, they seek the snows of the north of Siberia. If the low lands are inundated by a thaw,

the Tunguse ascends the wood crowned hills, and there waits till frost shall again permit him to travel over the snow with his reindeer. To him the advantages of society are of no value. He can support himself without assistance from any other; his acute sight enables him to discover the slightest traces of his game. As he is not nice in regard to the species of animals on which he feeds, he can easily satisfy the cravings of hunger. With him all sorts of quadrupeds and birds are fit to eat; he boils them with wild herbs and roots, and regales himself with the mixture. His apparel consists of reindeer-skins, and a hut of birch-bark screens him from the weather. His primary wants

are thus satisfied; he purchases a girl of her father for a few reindeer, and being now established, all the rest of the world is nothing to him. In summer he lays up a provision for the winter, and dries his game in the sun. He is a stranger to cleanliness, and swallows as dainties, things of which delicacy and decency alike forbid the mention.

Though the Tunguses do not seek society, they are not of an unsocial disposition. When they meet they live together in peace, supply each others' wants, and even manifest virtues which they would not be supposed to possess. It is asserted that if an aged person is left destitute, he is jointly supported

by the whole tribe; and that an orphan child is adopted by the first family it meets with. Such traits would reflect honour on the most civilized nations.

All the Tunguses are not so rude in their manners as those here described. Some, who possess large herds of reindeer, lead a pastoral life. Those animals constitute their chief wealth, and supply almost all their wants. The Tunguses of both sexes ride them like horses, and use them also as beasts of burden for carrying their furniture and utensils when they travel. For crossing rivers they employ boats made of fir, and covered with birch-bark.

The Tunguses in the south of Siberia have flocks of sheep and herds of horn-

ed cattle, horses, camels, and goats. They display wonderful address in riding and shooting at a mark. Pallas relates, that they will set up an arrow by sticking the point in the ground, and shoot at it with bows, while the horses are going at their utmost speed. The rider urges the horse forward with a whip, and at the same takes out his bow and arrow and discharges the latter, without laying hold of the bridle. He is therefore obliged to guide and turn the horse merely by the motion of his body, and the pressure of his legs and thighs. The spectator would imagine it to be impossible for him to keep his seat; and yet the arrow which serves for a mark, is infallibly shot away by degrees quite

down to the ground. They will also stand on one leg in the stirrup, turn round and shoot backward, while the horse is going at full gallop.

A Tunguse will with the utmost coolness engage a bear with his bow and spear: and he endures want and misfortune, bodily injuries, and the death of his nearest connexions, with the like composure. Duels with bows and arrows were formerly frequent among them, and took place publicly in the presence of their *darugas*, or elders, who even determined the distance at which the parties were to stand, and gave the signal for discharging their arrows. These affairs must now be kept private.

Among the pastoral Tunguses, some of whom possess herds of two thousand reindeer, polygamy prevails, as it does all over Asia; and the most opulent have so many as five wives.

The dress of the Tunguses consists of a coat of leather or hide next to the skin, breeches, and long boots of soft leather, which are often embroidered and adorned with beads. In summer the two latter articles are frequently made of fish-skin. They wear before a short apron of brown, tanned leather, which is frequently cut into strips. As the coat does not meet at the breast, they have a covering for the bosom which is sometimes fringed with goats'

hair and at others adorned with beads. The more devout also suspend from it a tin idol.

In winter they have warmer boots, of reindeer or elk skin, reaching up to the hips, and having soles of smoked leather. The coat is then of soft reindeer skin, and to give their dress a light appearance, they attach to it a fringe composed of tufts of hair eight or nine inches long. In summer they go bareheaded; but in cold weather they wear caps of skins, especially of the roebuck's, leaving the ears and horns attached to them by way of ornament.

The dress of the women is exactly like that of the other sex, only neater

and cleaner; and no distinction is made between the costume of matrons and that of virgins.

Many of the Tunguses are tattowed out of vanity on the cheeks, forehead and chin, where lines, curves and other figures are made with threads blackened with soot drawn through the skin, but not left in it. This operation is performed on children, from six to ten years old: the face is violently inflamed by it; but the dark blue marks are never erased.

We are assured that the Tunguses have not yet acquired a fondness for spirituous liquors; those only who are neighbours to the Mongols are acquainted with *kumiss* or milk-brandy: the

others are content with water, meat or fish broth, or other innocent kinds of drink.

The Tunguses have chiefs to whom however they allow but little authority. They are elected by themselves; but it is customary to choose from the family of the former chiefs. It is only in time of war that they place chiefs at their head; as they can well dispense with them in time of peace. They fight with the bow and arrow, without stratagem or treachery, attacking their foe by open force and compelling him to defend himself.

They have recourse to various methods, or rather to various kinds of oaths, for ascertaining the truth. In

In matters of inferior consequence, the accused person must brandish a knife towards the sun, and say: "If I am guilty, may the sun cause diseases to destroy my vitals like this knife?"—In more important affairs, the accused has to ascend a hill which is deemed sacred and to exclaim:—"If I am guilty, may I die, or lose my cattle and my children!" The most formidable oath is when the accused has to drink the blood of a dog, which is slaughtered for the purpose and then burned, and say: "So sure as I drink this blood, I tell the truth; if not may I perish and be consumed like this dog!"

The Tunguses set no value on money or the precious metals, which they give

to their children as playthings. A Tunguse, who had a handful of silver rubles, found in former times upon a Cossack who was killed, gave them all for a *pood* of flour. When the seller, a Russian, manifested his delight at the bargain, the Tunguse went and fetched some more that he had left; and on the refusal of the other to take so large a sum, the Tunguse told him that it was impossible to make good arrow-heads out of that kind of iron.

The condition of the women among the Tunguses is not happier than among the other nations of the East: they are treated as slaves in the strictest sense of the word.

The dead are buried in their clothes,

with their arms and a pipe and tobacco, for all the Tunguses are addicted to smoking. Some however suspend their dead, deposited in strong coffins, between two trees, and bury the hunting implements of the deceased under the coffin. Entertainments are frequently given at funerals and a reindeer is killed for the purpose.

Very few of the Tunguses have embraced christianity. The great mass of them are pagans of the Shaman religion. *Boa* is their supreme god, who rules all the inferior deities, whether good or evil. The evil spirits are called *Bugi*; though merely commissioned to punish vice, yet they delight in afflicting virtue: it is therefore a main principle of Sha-

manism to endeavour to counteract their baleful efforts by sacrifices or exorcisms. Next in authority to *Boa* is *Detatcha*, or *Tirgani*, that is the sun, who is a most beneficent deity. *Bega*, the moon, and *Daunca*, the earth, are also divinities, and as among the Greeks, there are divinities who preside over the rivers, the winds, tempests and in short all the striking objects of nature.

The following fact is adduced as a proof of the absence of bigotry in the religion of these people. A heathen Tunguse went one day into a church at Yakutzk, made a low obeisance to the image of St. Nicholas, and placed skins of black and red foxes, sables and

other valuable furs, as an offering before the saint. Being asked the reason of this proceeding he returned this answer:—"My brother, who is a Christian, was taken so dangerously ill, that I despaired of his recovery. He would not suffer any Shaman to be called to his relief, but implored St. Nicholas to befriend him. I vowed in consequence that if this Christian saint preserved his life, I would bring him the first-fruits of my success in hunting as an offering of thanks. I have killed these animals and here are their skins."—After this explanation the hunter again made his obeisance and retired.

The Shamans, or priests, are at the same time physicians and sorcerers.

The Tunguse frequently has recourse to their art and he dreads their power: frequently, too, he hates them, because he attributes to their enchantments the ills that befal him. There are many Shamans of whom it may be asserted that the credulity of the people constitutes all their skill. Their science consists only in a few tricks and a knowledge of the virtues of certain herbs: their frightful contortions make up the rest. Covered with a robe garnished with strips of leather or fur, stuffed serpents, bells, rings, small figures of tin, eagles' claws and other things, as represented in the opposite plate, they appear in public with a drum made of birch or willow, on the head of which

TUNGUSIAN SHAMAN.

Pub.d by R. Ackermann, London 1823.

are painted all sorts of figures: the sun, moon, stars, reindeer, serpents, and other objects. This drum they strike with sticks covered with skin: they fall into convulsions, are seized with sudden fits of fury, call forth spirits, attack and put them to flight, predict future events in an obscure manner, like the ancient oracles, and at last frequently fall into a state of complete exhaustion, which lasts for many hours. If they act a studied part, it is certainly the most arduous and the most frightful that can be seen; and it is scarcely possible to conceive how there can be men bold enough to undertake it: but it would appear that the Shamans, instead of being always jugglers and im-

postors, are themselves frequently the dupes and victims of the part which they perform. The fact is, that children of extreme nervous irritability are selected for the profession of Shamans. They are forced to drink intoxicating liquors, and they are incessantly told of the power with which they are about to be invested, of the influence of the malevolent deities, &c. The nervous system of these wretched pupils being thus constantly excited to the highest degree, and their imagination filled with frightful images, this state at length produces real visions, paroxysms of frenzy, and that state of violent perturbation in which they are seen during the exercise of their functions. It is a species

of epilepsy, the fits of which sometimes last several hours, and after which they remain insensible for perhaps a whole day. To recover them from these fits a bit of reindeer-skin, or a bunch of hair is burned under the nose.

This disease is brought on these people the more easily since the inhabitants of these northern regions have in general very weak nerves. There are Shamans who have been known to fall into convulsions at the sight of an unexpected object, or when they have heard any strange noise, or were touched in some tender part. On occasions of this kind their fury frequently attains such a pitch, that they seize quite involuntarily the first knife, axe or other

edge-tool they can lay their hands on, rush upon the person who caused their alarm, and unless some one hasten to his assistance, dangerously wound or even kill him on the spot.

Sujef, the academician, once saw a young Samoyede Shaman, who was so alarmed because he pointed at him with his finger, that he seized him with both hands and then all at once ran away. By the persuasion of the interpreter he became pacified again. He was afterwards kindly treated, but at the same time a black glove was put on one of his hands; he looked stedfastly at it for some time, and under the idea that it was a bear's paw, in a fit of frenzy he snatched up a hatchet, and would cer-

tainly have done serious mischief to some of the persons present had he not been overpowered. He then ran raving about, striving to shake off the glove, for he durst not touch it with the other hand; and it was not till it was pulled off for him that he became more composed.

This nervous irritability, which nearly borders on madness, is found among the Shamans of the Yakutes, Kamtchadales and Samoyedes, as well as those of the Tunguses. A miserable old age is frequently the consequence of these dreadful paroxysms. All the Shamans, however, have not such delicate nerves, and there are doubtless many, who ably feign sensations which they never expe-

rienced, and who perform in a masterly manner the part to which they have been accustomed from their youth. To appear more exalted they drink an intoxicating infusion of a species of agaric, and then practise their exorcisms, and predict future events.

Many of the Shamans are regarded as conjurers by their own people, and the Tunguses relate wonderful things of their's: but these alleged sorcerers are not fond of exhibiting before Europeans, who watch them too closely and soon discover their tricks. It is an extraordinary fact, that among the Tunguses who have intercourse with the Russians, the Shamans have taken St. Nicholas, who is so frequently invoked by the

latter, for a divinity, and placed him without scruple in their heaven. Georgi relates, that a Tungusian Shaman told him one day, that St. Nicholas had appeared to him in a dream, and he described him in such a manner that Georgi could not help recognizing himself in the portrait. Conceiving that the poor fellow deserved something for this piece of politeness, he gave him some flour. The Shamans subsist chiefly on the presents that are made them. When they are not employed in their official capacity, they make little idols which they sell, or engage in hunting or fishing.

The Tunguses, like all the nations professing Shamanism, have priestesses or sorceresses, who perform the same

functions as the priests. One of these female Shamans is represented in her appropriate costume in the annexed engraving. For this profession young girls whose nervous system is extremely delicate are chosen; they are subject to the same paroxysms as persons of the other sex, and some of them are adepts in their profession.

TUNGUSIAN SORCERESS.

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PART VI.

NATIONS OF UNCERTAIN ORIGIN.

CHAP. I.

THE SAMOYEDES.

The Samoyedes inhabit the northernmost parts of Europe and Asia, extending along the Frozen Ocean from the White Sea to the mouth of the Lena, as high as the latitude of 75 degrees. This immense tract, than which nothing can be more barren, though nearly three thousand miles in length and from three to six hundred in breadth, is sup-

posed to contain no more than twenty thousand souls.

This nation is one of the smallest races on the face of the globe. Whether it be owing to the extreme severity of the climate or to the wretched and scanty fare, the Samoyede is frequently but four feet high and seldom exceeds five. There are nevertheless exceptions: a writer of the last century attests that he saw among them individuals who measured nearly six feet.

It has been very common to exaggerate the ugliness of the Samoyedes; and it is probable that they were meant when it was formerly asserted, that there existed people in the north with dogs' heads. The Samoyede, it is true, has a

large head, small eyes, a flat nose, wide mouth, thin lips, long ears, and the lower part of the face projects: but still there is a wide difference between his face and that of a dog. With these personal recommendations he has a brownish yellow skin, shining with grease, and black bristly hair, which is carefully eradicated by both sexes from every part of the body excepting the head. The women are smaller, and somewhat less plain; but owing to their filthiness, far from tempting.

The ugliness of the Samoyede is nevertheless compensated by other qualities; for it is a mistaken notion that man degenerates with the vegetables in the regions approaching the

pole. Nature, on the other hand loses there none of her force and vigour. Vegetation is rapid; the animals are robust; and such is the precocity of the human species, that it is not uncommon to see mothers no more than eleven years old. The men are endowed with extraordinary strength of constitution to enable them to endure the hardships of the climate. To form some idea of the vigour of the Samoyede, observe him setting out for the chase. Two garments made of the skins of reindeer or other animals, each weighing from twenty-four to forty pounds, protect him from the cold: he runs, though his legs are encumbered with thick boots. At his back is slung a quiver of from fifteen to twenty-five

pounds weight; a bag filled with flints, tobacco, knives, scissors and other articles, hangs from his girdle, and he carries a hatchet and a bow five feet long: his head is uncovered notwithstanding the severity of the cold. Thus accoutred he goes forth to attack one of the most formidable of animals, the white bear. His intelligence and his sagacity, which are not inferior to his strength, assist him in his combat with the ferocious beast, and he almost always comes off conqueror in this terrible fray. In cases which require less strength, he has recourse to his natural address; he descries his game at a great distance, runs it down, and hits the bird that is soaring in the clouds.

These are not the people who are sometimes described as feeble and imbecile, placed on the lowest step in the scale of humanity, and leading a wretched life little superior to that of the brutes.

The annexed engraving represents a Samoyede equipped for hunting.

The Samoyede is by no means dissatisfied with his condition: nothing is preferable in his opinion to the independence which he enjoys, and he would not exchange it for the most brilliant establishment that could be offered him in our civilized countries. He abhors our cities, nay every thing that reminds him of our walled houses is hateful to him.

When the Samoyedes acknowledged

SAMOYEDE.

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themselves tributary to Russia and engaged to furnish the government annually with a certain number of skins, the Russians, on their part, were obliged to promise not to occupy their territory, and never to erect a building of any kind among them. At the period for paying the tribute, the Samoyedes of Asia and the Ostiaks carry their furs to Saritzkoy, and deposit them at the foot of a tree, called the imperial tree, with such honesty, that there is never found any variation either in the number or in the quality of the skins: but, on the other hand, they insist that the Russians also shall punctually fulfil their engagements. About thirty years ago, a chapel similar to that at Obdorsk and a

habitation for two Cossacks were begun to be erected near the imperial tree. The roving Samoyedes and Ostiaks took umbrage, complained of this violation of the treaty, and threatened to burn the chapel, if the building was finished. The Russians nevertheless completed the edifice, and it was actually burned. Another of larger dimensions was then erected and ten Cossacks stationed there as a guard. Not only did it share the same fate as the former, but the ten Cossacks fell victims to this obstinacy. In vain did the Russians build a third chapel, representing to the roving hordes that the edifice was merely designed to afford them better accommodations at their

annual visits. Fifty Cossacks employed to guard it were assailed by a host of natives, and perished by their hands or under the ruins of the building. These hordes then desired that it might be intimated to the Russian government, that if the chapel were rebuilt, they would cease to pay tribute and never come to the place again. The government in consequence waved the point, and perfect harmony has since prevailed between the Russians and the Samoyedes.

A truly singular spectacle is presented by the fair of the Samoyedes and other roving nations, held in the month of February, at Obdorsk, a little above the mouth of the Ob. This dreary

country, covered with snow, is then wholly deprived of the sun's rays: the aurora borealis alone throws a faint light over the atmosphere, somewhat resembling that of the moon in a thick fog, in one of our winter-nights. Let the reader figure to himself a country thus buried in snow, and illumined only by a dim twilight; savage traders, clad in the skins of reindeer, bears or dogs, standing or squatting round fires kindled in the open air to warm themselves, making bargains by the light of a brand; while others, taking frozen provision out of their sledges drawn by dogs and reindeer, warm it on the point of a stick, swallow it almost raw, drink spirits till they are intoxicated, and

smoke incessantly—and he will have some idea of the extraordinary scene exhibited by this almost nocturnal fair, which lasts nearly the whole month of February.

The Samoyedes for many hundred miles round, frequent this fair for the purpose of bartering furs for spirituous liquors, hardware, tobacco and wooden utensils. During the whole time their way of life is uniformly the same: sometimes they go out a-hunting in the environs to procure fresh provisions, the relics of which they give to the dogs which have accompanied or drawn their masters. The reindeer, the elks, or the stags, brought by the traders stroll

about in the vicinity, without receiving any fodder; the poor creatures are therefore obliged to scratch away the snow, to get at the grass underneath it, and to browse the bushes with which the plain of Obdorsk is covered. When the fair is over, those who have attended it part without expecting ever to meet again; for the same Samoyedes seldom return a second year; they would fancy themselves less independent if they were bound to appear regularly at fixed periods at the same spot.

After the departure of the Siberian merchants, and the roving inhabitants of the surrounding country, the place is deserted: two Cossacks only being

left there to guard the wooden chapel which marks the sovereignty of Russia in this remote corner of the globe.

The rovers, on their return to their countrymen, share with them the commodities which they have brought back. At this period the sun begins to make his appearance again in these latitudes, and the people think of quitting their winter retreats. But before they separate they consult the Shamans, called in the Samoyede language *Tadyb*, to learn where the best summer pasturage is to be found, and where they are to meet again the ensuing winter. They collect also the skins destined for the Russians; they appoint deputies to deliver them to the Cossacks; and they again consult

the Shamans respecting the demands to be made that year of the Russians. The Shamans, amid frightful convulsions and contortions, pronounce, in a tone of inspiration, oracles which are received with the highest respect. The return of the light is then celebrated by a general rejoicing, at which they drink great part of the spirituous liquors brought from Obdorsk. Gymnastic exercises are likewise performed in the presence of the Shamans; some run, others climb trees and spring from branch to branch; while others discharge blunt arrows at their companions, who avoid them with great agility. M. de Beaumanoir even assures us, that there are some who, after shooting off

an arrow, will pierce it with a second, and that with a third. This story seems rather incredible; but it is certain that the dexterity acquired by savages, who during their whole lives cultivate their bodily powers only, is very great. Dances, bonfires, general hunting-matches and distributions of tobacco and spirits, prolong the festivities. The families are then reviewed; and should there be any which are nearly extinguished, or composed of either very old or very young persons, such are incorporated into other families, who thenceforward consider them as their own kinsmen; and after this humane action, each family collects its

cattle and sets out in quest of summer pasturage.

The chase is at all seasons of the year the principal occupation of the Samoyedes. As they value animals chiefly on account of their furs, they endeavour to catch them alive or to kill them without piercing their skins. If they cannot take them in nets, they shoot at them with arrows having a round knob instead of a point. With this kind of arrow they will hit the animal on the tip of the muzzle and kill it on the spot. When they go out to hunt the white bears, they envelop themselves from head to foot in the skin of that animal. Several of them will go

together, and lie upon their bellies on the snow, looking attentively all round. Their piercing sight soon descries the den of a bear by the vapour rising from among the snow: this is the breath of the animal, which passes through an opening that he makes in the snow for the purpose of respiration. As soon as they have discovered him, they approach softly, seek the entrance of the den and kindle a fire there to compel the animal to sally forth. The bear annoyed by the smoke hastens out, and is caught in the net spread for him at the entrance. Sometimes he is so furious as to break the net and to threaten to tear in pieces his assailants. Undismayed they then

discharge at him their double-pointed arrows, and immediately dispatch him; but the skin of the animal killed in this manner is less valuable, and of course they prefer catching him alive in the net. If the bear be still but young, they take him home and keep him till he has attained his full growth and his hide all its beauty.

The hunting of the bear sometimes becomes a real passion with them, and carries them hundreds of miles from their families: they even go so far as the island of Nova Zembla in quest of this animal. They run or rather fly over the snow with long snow-shoes, like the Norwegians and Canadians.

To catch wild stags they tame one and train it for the chase. This animal, let loose in the deserts by its owner, seeks the wild stags, and when its master comes to disturb them, it runs away, followed mechanically by all the rest, which it conducts into the snares prepared for them near the habitation of the Samoyede.

To the Samoyedes, as to the Laplanders and Ostiaks, the reindeer is the most useful and necessary of animals, since it supplies them with almost every thing they need. Herds of reindeer constitute their chief wealth.

In summer they employ themselves in fishing; but they care very little about fish when it is fresh: a whale, a beluga,

or any other fish, when half putrid, is a much greater treat to them. They will also drink the warm blood of animals.

Like the Ostiaks they name the months after the objects of their hunting and fishery: thus they have pike-month, sturgeon-month, net-mending month, &c.

In their dress the sexes differ so little that it is difficult to distinguish one from the other, especially as many of the men have no beard at all. The coat, of reindeer or other skin, with the hairy side outward, is but short, and fastened with a girdle at the waist. It is put on next to the skin, as they are strangers to shirts and to linen in general. Under the coat they have short

SAMOYEDE WOMAN.

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breeches of soft leather, and in summer of fish-skin. Over these are drawn boots of skin, which are tied below the knee. Many have breeches and boots of one piece. In winter only the head is covered; but in summer it is left bare. The dress of the women (see the opposite plate) is distinguished by a little more ornament, by borders of finer fur at the seams, and by the superior neatness with which it is made. The hair is plaited and falls down the back.

Their huts are extremely simple and differ with the season. The summer *yurts* are erected for a time in places where they expect to meet with abundance of fish. They consist of poles of sufficient thickness, placed conically

against one another, and covered with reindeer-skin or birch-bark. In the construction of winter *yurts* more attention is paid to solidity and warmth; for which reasons the lower part of them is sunk into the ground. They choose in general open plains for their places of abode.

The Samoyede buys a wife for a certain number of reindeer; the dearest costs about fifteen. They are polygamists, and the number of wives depends on the circumstances of the husband, who very rarely has so many as five, and commonly but two. The rude manners of these people are particularly displayed in their treatmeut of their wives. Upon them lies the whole weight of all

the laborious domestic occupations, which, owing to their continual moving to and fro, are equally severe and multifarious. They have to erect the huts, pack the sledges, harness the reindeer, tan hides, cook fish, and attend to the children: and yet these unfortunate sufferers are not deemed worthy of a look, still less of a kind word. They are not allowed to eat with the men, and some dishes, which are considered as particular dainties, for instance the head of the reindeer, they must not presume to taste. They are even regarded as impure and unholy creatures:—thus a woman must not pass a limited space in the hut; she must not approach too near the fire, which is a sacred object;

and the place on which she has sat must be purified by fumigation with reindeer's hair. In loading and unloading the reindeer and the sledges, women must not step across the foot-marks of those animals or of the men, but must go round the sledge. But it is at such times when woman needs increased tenderness from the other sex, that these poor creatures are more particularly to be pitied. It is then unlawful for them to touch food, or to hand any thing to the men, or to taste fresh reindeer-flesh . and they are confined exclusively to stale and half-putrid provisions.

If, however, the Samoyedes have not our social virtues, they are strangers to our vices. Each lives as if he existed

alone on the earth: the idea of injuring another, or of anticipating his wants, never enters their minds. The women have not many children: they suckle them a long time, and infuse into them with their milk that spirit of thoughtlessness and insensibility with which they are themselves imbued.

Herder, in his work on the *Philosophy of the History of Munkind*, discovers a great resemblance between the Samoyedes and the Negroes. "The Samoyede," says that eminent writer, "has a round, broad, flat face, black bristly hair, a squat figure and the sanguine temperament of the nations of the north: but the lips are thicker, the nose

is broader and more open, and the beard thinner; and the farther eastward we go from these northern regions, the more we shall find the beard diminish: but the great irritability of their nerves, the premature development of the female, the black ring round their nipples (if, however, this statement be correct) the warmth of their temperament, and the greasiness of the body in Samoyedes—all these qualities give them a great resemblance to the Negroes. They are probably vestiges of his original constitution, which the severity of the climate has not effaced." From this passage the author would seem to infer, that the Samoyedes are of the same

origin as the Negroes—a notion which we have not found sufficient evidence for adopting.

The religion of the Samoyedes is a gross Shamanism, resembling that of most of the Siberian nations. Were it not for their superstitious terrors, they would be the most careless creatures on the face of the earth. Their language has no analogy with any other; and this circumstance augments the difficulty of discovering their origin.

The Samoyedes in the European part of the Russian empire are confined to the government of Archangel. Its capital, of the same name, is thus called from a convent dedicated to the Archangel Michael. This town, from its

advantageous situation on the White Sea, has for many years enjoyed great prosperity.

Archangel consists of a single street of wooden houses: it has a court of Admiralty, a dock-yard and a stately monastery, which is the residence of a bishop. The immense forests in this government and that of Olonetz are the source of a considerable trade in timber: but as the exportation of larch is prohibited, fir masts are the only articles of the kind which merchants can ship from this country.

The other articles of exportation are potash, caviar, tallow, leather, bees-wax, hemp, feathers, pitch, thread, horned cattle, rhubarb, Persian and

WOMAN of ARCHANGEL.

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Chinese silks, cork, hogs' lard, cordage, furs, &c.

The almost Asiatic costume of the inhabitants of Archangel and particularly of the women, as shewn in the annexed plate; the magnificence which they are fond of displaying in their gardens; and the terraces, beautiful vases and trellis-work with which they adorn them, seem to indicate a communication between the people of these parts and the inhabitants of the most genial climates of Asia.

The country, covered with mountains, forests and marshes, is unfit for agriculture, but the industry of the inhabitants increases with their difficulties. They raise numerous herds of horned cattle,

the hides of which are exported to distant parts and which are in great request.

Before the foundation of Petersburg it was by Archangel that Moscow and the north-eastern provinces of the empire traded with the countries contiguous to the Ocean. Hence this town has an Exchange, a stone edifice, that forms a striking contrast with the other buildings which are all of wood.

It was the English who taught the Russians what advantage they might derive from the port of Archangel, previously a miserable fishing-place, and shut up by the ice of the northern seas during a considerable part of the year.

A small English squadron under

Commodore Willoughby having been sent on a voyage of discovery to the north seas, was beaten about by tremendous tempests and particularly annoyed by ice. Willoughby proposed to seek a north-east passage to India and China, but proceeded no farther than Archangel.

Chancellor, who commanded one of the ships, was driven by the winds into a bay near the mouth of the Dwina; he was the first Englishman not only that discovered Archangel, but even that first set foot on the Russian shore. The Russians regarded the new-comers as inhabitants of another world. The Czar Iwan II. who was cotemporary with queen Elizabeth, being informed

of the circumstance, sent for the English officers to Moscow; and his conversations with them gave him the first idea of establishing a communication with England by way of Archangel. The merchants of Novogorod in vain exerted all their influence to induce him to give up this new mart, which was highly prejudicial to their speculations.

The frontispiece to this volume exhibits another of the elegant costumes, for which the females of this remote extremity of the Russian empire are remarkable.

CHAP. II.

THE TCHUKTCHI.

The dreary country inhabited by the Tchuktchi forms the north-east corner of Siberia. It is an extensive tract, intersected on the west by the river Kolyma, which discharges itself into the Frozen Ocean, and on the south by the Anadyr, which falls into the sea of Kamtchatka.

The climate is cold, and the country, covered with rocks and marshes, is barren, destitute of wood, and of the wildest appearance. The summer, which is of but a few weeks duration, seems

calculated to make the inhabitants feel rather the inconveniences than the benefits of the sun; and no sooner is this brief season over, than winter returns for the other nine or ten months of the year. The natives, though inured to the utmost severity of the weather, could not subsist in this inclement climate, where vegetation affords scarcely any resource, did not their reindeer and fish furnish them with sustenance.

The Tchuktchi of the interior have herds of reindeer, and lead an almost pastoral life; but how different from that of the shepherds of Sicily and Arcadia! Smoky huts, constructed of whalebone and skins of animals, or caverns hollowed out of the rocks and

TSHUKTSHI HUNTER.

Pub.d by R. Ackermann London 1823.

inhabited by several families; ferocious people, with hideous faces, covered with fantastic figures; bare rocks, and boundless plains of snow, are the dismal subjects which the poet would here find for his idyls.

In their half savage state the Tchuktchi are not destitute of good qualities; they are brave and industrious; but a European would scarcely be able to live in their country, were even the climate less severe. The annexed plate represents a Tchuktchi hunter clothed in skins of sea-horses, sea-cows, and other varieties of the *phoca* genus. The inhabitants of the coast are much engaged in fishing, and particularly in catching whales and the amphibious

animals above-mentioned. They have canoes resembling those of other Siberian nations, each carrying from eight to twelve men. Several of these companies generally go out together, but they seldom venture far from the coast on account of the small size of their boats: hence the whales they take are commonly young ones, the full-grown fish keeping out at sea. As soon as a whale makes its appearance, the fishermen endeavour to wound it with their harpoons and to drive it towards the shore. The fish, weakened by the loss of blood, pursued by the boats, and terrified by the shouts of their crews, dashes away to the shore, where it is dispatched by its pursuers, who divide

the flesh, blubber and bone. The flesh they eat; with the bone they construct the frame-work of their huts and their boats; the blubber serves them for oil, and mixed with moss it yields light and heat: for this is the only kind of fuel that the Tchuktchi can procure, owing to the total want of wood in their country.

The rest of their food consists of wild herbs and roots, and the flesh of the wild reindeer which they kill in hunting. They drink water, either pure, or in which the intoxicating species of agaric, called *agaricus muscarum*, has been infused.

The opposite plate represents a man in a hunting-dress with an outer gar-

ment, formed of a number of pieces of reindeer-skin cut into squares: the collar is also square and stands up high above the head. The purpose of this collar is to conceal the hunter when he is looking out for game, or to shelter him from snow when driven in an oblique direction. Sauer asserts, that this appendage serves also as a defence for the head in war. The warriors have their arms tattowed in such a manner as to indicate the number of the enemies they have killed and of the prisoners they have taken.

The women dress in skins and generally go with one side of the bosom uncovered. In this rude costume their fondness for finery is displayed in their

TSHUKTSHI MAN.

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TSHUKTSHI WOMAN.

Pub.d by R Ackermann London 1823

necklaces of beads, in their ear-rings and the strings of beads appended to them and in the tattowing of the face, arms and thighs, in all sorts of whimsical patterns. They wear the hair in tresses, one of which falls over each shoulder. See the engraving.

The Tchuktchi are divided according to their way of life into the stationary or such as have permanent abodes, and the roving or reindeer Tchuktchi. The latter consider themselves as far superior to the former, because they are more independent, and therefore give them the contemptuous appellation of *old women*. Though the earlier Russian accounts describe these people as small in stature, and having large

heads, like one of the tribes of the Eskimaux, we now know that they were erroneous. We are assured both by Cook and Sauer that they are tall and stout, and that they even despise persons of low stature.

They possess no utensil or implement of iron, and use no metal whatever. They employ sharp stones for knives, and the pointed bones of animals or fish for awls. Their domestic utensils are all of wood or leather.

They eat neither flesh nor fish raw, but dry both in the smoke, and never milk their reindeer. Though some of them possess ten thousand head of these animals, and there are even in-

stances of an individual having fifty thousand, yet nothing but extreme necessity can oblige them to kill one when in health. They nevertheless eat without repugnance such as have died a natural death. These people are so inured to cold, that in their huts the flame of a lamp is almost sufficient to keep them warm.

The Tchuktchi are regarded as the wildest and most uncivilized race of people in Siberia. They deem it unlawful to rob or murder persons belonging to the same tribe as themselves: with this exception, such actions are not only deemed allowable but even glorious and honourable. A mean opinion is enter-

tained of a young female who never committed theft, and till she has given proofs of her talents in this line, she will not obtain a husband. To attest any thing upon oath or by solemn protestations, they call the sun to witness that they speak the truth; and when vanquished by their enemies they give their priests as hostages for their submission.

Part of the Tchuktchi only may be considered as subject to Russia, and pay tribute to that power. Their number is estimated at about 3500 bows, or fighting men. Constantly at war with the Koraiks, they would long since have exterminated the latter, but for the

interference of the Russians, who themselves live in continual alarm in the *ostrogs* erected for the purpose of commerce in this land of desolation.

CHAP. III.

THE KORAIKS.

The Koraiks are another half-savage nation whose origin is unknown. They inhabit the eastern part of Siberia and are dispersed in several districts, especially along the rivers Anadyr and Olutora. Their manners, language and religion resemble those of the Tchuktchi, Kamtchadales and Aleutes. It is possible that all these nations may be descended from the same stock.

The name of Koraik is derived from the word *Kora*, which, in the language of these people, signifies reindeer:

that animal is in fact their only resource. They keep large herds of reindeer and lead with them a roving life. They construct tents of poles and reindeer-skins, where they live in winter in so dense a smoke that they can scarcely distinguish one another. It is probably to this smoke and to the dazzling reflection of the snow, that the contraction of the pupil and of the whole orbit of the eye among the Koraiks must be attributed. With these small eyes are associated a short and somewhat snub nose and a wide mouth. The faces of the women, though extremely plain, would still be tolerable, if they, as well as all the rest of their bodies and garments, were not covered with dirt.

Their filthiness renders them absolutely disgusting to a European. From the humiliation in which these women live, they are dull, slow, and stupid. A desire to please never enters their thoughts, and all their actions are confined to the service of their husbands.

There are nevertheless some tribes the women of which are no strangers to coquetry, since they paint themselves white and red, and bestow great pains on the decoration of their persons, in order to attract the notice of strangers.

All the Koraiks are not rovers: some dwell in huts and are stationary, and these subsist by hunting and fishing. Their dress consists of coarse cloth bordered with fur, and both men and

women wear boots of reindeer-skin. The Koraiks in general set a high value on furs, which are extremely useful in defending them from the cold; and some of them amass a great quantity of skins which they keep in coffers.

The religion of these people is a gross Shamanism. Among the roving Koraiks there are some who have no religion, and scarcely any idea of the existence of a Supreme Being; but all of them believe in evil spirits and dread their influence. A Shaman, provided with his drum, is their protector against these malevolent beings. The stationary Koraiks worship Khoutkou, the god of the Kamtchadales, and celebrate with the latter an expiatory festival

which lasts a month, but of the origin of which they are utterly ignorant. Sometimes they sacrifice a reindeer or a dog, without knowing to what deity.

The Koraiks marry several wives, and the rich have one with each of their herds. To obtain a wife, a man serves his intended father-in-law for a stipulated time, or endeavours to carry off the girl.

The whole Koraik nation seems to comprise not more than two thousand individuals. They repair annually with the Tchuktchi to Ichiginsk, for the purpose of trafficking with the Russians.

In winter they travel in sledges drawn by reindeer. They guide these animals by means of a thong, to the end of which

is fastened a kind of comb, which, striking on the neck of reindeer, pricks and urges it forward. Sometimes they will harness two abreast, and in this manner go one hundred and fifty miles a day. In summer they travel on foot, not having the ingenuity of the Tunguses, who have made these animals serviceable for riding upon.

The roving Koraiks are much more savage, ferocious and dangerous than their stationary brethren. They frequently live by plunder. Before they attack a hamlet, or even a party of their own countrymen encamped in tents, they intoxicate themselves with a decoction of agaric, by way of heighten-

ing their courage. Their arms are bows and arrows, lances and clubs; and the whole of their military tactics consists in surprising their defenceless adversaries.

They are jealous to excess of their wives, whom they treat in the most brutal manner. They burn their dead, a practice less frequent among the stationary Koraiks. They form a pile to which the deceased, attired in his best clothes, is conveyed on a sledge drawn by a reindeer. His arms and all his utensils are consumed along with him. The reindeer employed to draw him is killed towards the conclusion of the ceremony: the party feast on the flesh,

and throw what remains into the fire. Some time afterwards they hold a festival in commemoration of the defunct, when another reindeer is slaughtered for an entertainment.

CHAP. IV.

THE KAMTCHADALES.

Kamtchatka is a long peninsula on the east side of Siberia, divided from north to south by a chain of mountains, some of which are volcanic and give rise to hot springs. A winter of ten months prevents grain from coming to maturity, and thus deprives the natives of this country of bread; but nature has made amends for this want by many advantages, and the condition of the Kamtchadales is not so wretched as might be imagined. The fogs from the sea and perhaps also the hot springs moderate

considerably the severity of the cold. Various kinds of sea-weed furnish the inhabitants with a vegetable similar to cabbage; the root of a species of lily when pounded supplies them with bread, and nettles with hemp and flax. For fruit they have berries of several sorts. The sap of the birch-tree serves them for wine and beer; but what they possess in greater abundance than any other country, and constitutes the principal part of their food, is fish. Salmon of delicious flavour, herrings and seals, ascend the rivers, almost all of which abound in burt, soles, pike, eels, cod and lamprey. On the coasts are caught whales, bears, seals and beavers: and they are frequented by multitudes of

water-fowl, the eggs of which afford a treat to the Kamtchadales. If they want furs they have but to go in chase of the bear, the fox, the sable, the ermine and the hare. The larch, the white poplar, the birch, and various shrubs, furnish them with wood. Horses they cannot use but for ploughing: and they keep very few reindeer, and train dogs to draw their sledges. An equipage of this kind is represented in the engraving.

The sledges to which dogs are harnessed are so light as to weigh no more than a few pounds. The two pieces on which the sledge glides along over the snow, and on which the vehicle rests, are made of birch-bark dried and rolled

Kamtschadale in Snow Shoes.

Sledge of Kamtschatka.

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up. They will carry in general a load of six or seven *poods*, or about two hundred weight: but some are so strong as to carry from twelve to fifteen. These are larger than the others. All the sledges are very high and have room for one person only and his baggage. They are drawn by ordinary dogs. The dogs of the Kamtchadales have a great resemblance to wolves, from which indeed it is sometimes difficult to distinguish them. It is no trifling task to provide food for so many hungry beasts: especially as it is necessary, during the short summer of this country, to lay up all that is required for winter. For this purpose the Kamtchadales dig large pits, which they fill with dried fish and

offal. It is a great mistake to believe with some authors that the dogs of Kamtchatka catch live fish for themselves in the rivers: if they had no other food they would soon be starved. A Kamtchadale in good circumstances keeps about thirty of these animals; when winter comes on he kills part of them for the sake of their skins, which are some of the best that he can procure.

It is an erroneous assertion of travellers that the dogs are suffered to go at large during the summer, and caught again in winter to be harnessed to the sledges. The dogs trained for draught are tied up and fed the whole year round. When travelling nothing is

given to them but dried fish, a stock of which is always carried along on a journey. Only four or five dogs are harnessed to the ordinary sledges: those of the larger kind require eight or nine. M. Lesseps set out from Bolcheresk with a caravan of forty-five sledges, to one of which were harnessed forty-eight dogs; his own had fifteen. Out of three hundred dogs which started with the caravan, only twenty-seven in a serviceable state arrived in six weeks at Poustaresk: all the others had perished of hunger and fatigue. Some had been devoured by their companions in misfortune, and their masters had great difficulty to defend themselves against their voracity. M. Lesseps then pro-

ceeded alone in a sledge drawn by seven dogs. On his arrival at Ichiginsk, these were completely knocked up, and he was obliged to take reindeer to get to Ochotsk, after travelling with dogs about eighteen hundred miles. They go at the rate of about six miles an hour.

In Kamtchatka, the men drive themselves, but women and strangers are obliged to have a person to drive for them. A great deal of practice is requisite for the management of such an equipage. The dogs, when once a-going never stop till they are exhausted or reach some habitation; keeping on the trot over hills and dales, along precipices and rivers. Hopeless is the condition of the traveller who has the mis-

fortune to be overturned and cannot disengage himself from the sledge; it is a thousand to one that he is dashed in pieces in the space of a few miles; and the driver, who cannot govern his dogs is obliged to let them run after a fox or other game and carry him ever so far out of his track. It rarely happens that a single sledge undertakes a long journey alone, it would be liable to so many accidents · but when two travel together, they can at least render assistance to each other. The dogs are guided by means of a long stick shod with iron at one end, and provided at the other with several rings. A skilful driver manages them by words without having recourse

to this stick. They pass the night at any habitation they chance to meet with, under the shelter of a rock, or upon the bare snow. The Siberian dogs have a very sharp scent, and smell at a great distance the smoke that issues from a habitation. If the traveller loses his way, the best thing he can do is to let them take their own course, and he may be almost sure that they will carry him to some dwelling.

It is not the Kamtchadales alone who travel in sledges drawn by dogs; this practice is common throughout almost all Siberia, especially among the Samoyedes and Ostiaks. The latter harness from six to twelve dogs to a sledge

so light that it may be lifted with one hand, and scarcely leaves any mark on the snow.

The Kamtchadales call themselves *Itetmaen.* Their number has been considerably reduced by the small-pox, though they are acquainted with and practise inoculation. It is estimated that the peninsula, though as large as the whole island of Great Britain, contains scarcely four thousand native inhabitants. They live scattered in families on the banks of the rivers and streams and on the sea-coast. In winter one large subterraneous apartment serves to lodge the whole family, consisting sometimes of thirty, forty or fifty persons. The descent into it is by

the trunk of a tree in which holes are cut to admit the foot. Nothing can equal the filthiness and stench of these horrible abodes, lighted and heated by lamps fed with train-oil. In summer they remove to small wooden huts, elevated upon posts as a protection against foxes and hungry dogs, attracted by the insupportable smell of putrid fish.

These miserable people, among whom one would expect to find the primitive innocence of mankind, are as corrupt as if they had gone through all the stages of civilization, and give themselves up without reserve to the indulgence of the most disgraceful and criminal propensities.

The Kamtchadales are short, squat

and stoutly built. They have a large head, a flat, broad face, prominent cheek-bones, and a rather flat nose like the Calmucks; so that upon the whole their physiognomy resembles that of the Mongols. Like the latter too they have black hair, hollow eyes, and slender legs and thighs. The women are not wholly destitute of attractions. They have a delicate skin, black hair and eyes, a ruddy complexion, small hands and feet; and their whole figure is by no means disagreeable.

The costume of the Kamtchadales consists chiefly of an upper garment resembling a carter's frock, with a depending cape and wide sleeves. In front hangs a piece of dog's skin for

covering the head at night. This garment reaches to the knees; is commonly of reindeer or dog-skin, and for the sake of finery, bordered with dog-skin, having long white hair, and adorned with hanging strips of seal-skin or other fur. Besides this, they have an under-garment, which is now generally of linen. These garments and also breeches of leather are worn by both sexes. The women formerly covered the head in winter with caps made of feathers, and in summer with wooden hats, like those of the natives of the opposite coast of America; but they are now becoming accustomed to the Russian caps. They wear the hair plaited into several tresses. The shoes

and boots are made of the skin of the seal and sea-lion; the latter of which furnishes very durable soles. The clothes of the rich are much more neatly made of various kinds of costly fur, and an upper garment of this sort will cost one hundred rubles. The women imitate the Russians so closely, that they not only paint their faces, but wear silk stockings and morocco-leather shoes.

The principal occupations of the men, besides the building of their habitations, consist in hunting and fishing: but, owing to their natural slothfulness and the decrease of the animals which yield fur, the chase is gradually becoming less and less productive. The last plate

(opposite to page 216) represents a Kamtchadale going out a-hunting in snow shoes.

The women here, as among all the rude nations, are mere slaves. Besides the cooking of food, they are engaged in making the wearing-apparel, shoes and nets; for which they spin the hemp from nettles; they prepare furs and tan leather. In the erection of huts, the covering-in of the roofs falls to their share, and they make mats for sleeping upon and baskets of different kinds.

These various services of the female sex ought to give it a double claim to the kindness of the other. Such considerations, however, are of no weight with the Kamtchadale. He marries

several wives, and abandons them when he thinks proper. As the women, under the harsh treatment they experience, seldom wish for progeny, it is not surprizing that many of them should resort to the means of preventing it: but since christianity has been adopted by the majority of these people, these atrocious practices are falling into disuse. It is true, indeed, that they have little of christianity but the name; they still retain their former superstitions, and among the rest their sorcerers or Shamans.

In treating of the Yakutes we have taken occasion to describe some of the extravagances of Shamanism and its professors. These prevail nearly to an

equal extent among the Kamtchadales who still have their sorcerers of both sexes. Some of these, having their heads adorned with reindeer's horns and bells suspended from the ears, employ the thigh or jaw bone of some large animal to beat the magic drum which they employ in their incantations.

CHAP. V.

NATIVES OF THE ALEUTIAN ISLANDS.

The Aleutian Islands form a kind of chain, which, commencing at Point Alashka, on the coast of America, stretches across towards the peninsula of Kamtchatka. These islands are valuable to the Russians for the abundance of polar foxes and marine animals, such as bears, beavers, sea-lions, sea-cows, whales and otters, and also the great quantity of copper which they contain. One of them has been denominated Mednii Ostrow, or Copper Island, from the abundance of that metal discovered

in the gravel in kidney-shaped lumps. Another is called Behring's Island, after the commander of a Russian expedition, who was sent to Kamtchatka and died in this island in 1741. The latter has scarcely any inhabitants but polar foxes. Ships sent out for the purpose of fishery generally touch there, before their return, to lay in a stock of fresh meat, especially that of the sea-cows. The island of Attak, which is as large as the preceding, has good harbours, into which the sea carries great quantities of drift-wood, as if to supply a necessary which Nature has denied. Blue foxes are not uncommon in this island.

The Islands of St. Andrew form part

of the Aleutian chain. Surrounded by shoals and broken rocks, they exhibit a picture of sterility, containing only stunted shrubs and roots. The sea furnishes the natives with their subsistence, and it is solely for the purpose of fishing and hunting that they are visited by the Russians.

All these islands were not formerly so deserted as at present. Their population seems to have greatly diminished since the Russians took possession of them; and at present it is computed not to exceed eleven hundred souls.

It is evident from the accounts of Billings and Langsdorff that the tyrannical conduct of the Russian hunters, or the agents of the American Company,

is the principal cause of the decrease in the population of these islands.—They are so completely enslaved by the Company that they are obliged to buy of it their boats, the bones for their arrows and even their clothes, and to give up to it all they take in hunting. Langsdorff expressly observes, that it is a revolting spectacle to see these poor creatures wandering about naked and famished, while the Company's warehouses are full of provisions and wearing apparel. The lowest of the Company's agents makes them feel the weight of his authority, maltreats them, employs them in hunting, and even disposes of their lives as he pleases. Whether any measures have been taken

by the Russian government, since the publication of Langsdorff's work, for correcting this horrid system of oppression we are not informed.

The natives of the Aleutian Islands are neither so savage nor so stupid as the Siberian nations situated under the same latitude. Their utensils, their canoes and their garments are made with taste and with great patience, and frequently display the combinations of a thinking mind. Their canoes called *baidars*, resemble the boats of the Greenlanders, and the largest are not capable of containing more than three persons. The smaller, or the ordinary canoes, are calculated for one only. These boats do not weigh more than

thirty pounds. The frame is made of whalebone or drift-wood; this skeleton is covered all over with seal-skins, which fit so closely round the body of the fisherman who sits in the middle, that at a distance, the boat and the man appear to be of one piece. Neither rain, nor sea-water can penetrate this singular vessel. If the waves upset it, which is no uncommon thing, the navigator rights it in a moment, recovers his equilibrium and pursues his course. When he has finished his expedition, he throws his vessel over his shoulder, and carries it home, together with his arms, his nets, and the fish he has caught. The lines used by these islanders for fishing are made of a long tenacious

sea-weed, and their hooks of bone. For hunting they have darts painted blue, black, white and red. Their own mountains yield these colours, and they mix them up with fish-oil. They have no other occupations than fishing and hunting.

Like all uncivilized nations they are extremely superstitious, and they are shy of admitting strangers to their religious ceremonies, because they imagine that the latter have no other object than to learn their mode of worship, and to employ it for the purpose of depriving them of the protection of the spirits. Thus all that Billings could ascertain respecting their religion dur-

ing his visit to these islands was confined to the following particulars :—

They call God *Aghocok*, and believe in the existence of dæmons or *kougbas*, of whose influence they are constantly in dread. They have magicians, but they never show themselves to strangers. Since the Russians took possession of the islands, they imagine that their *kougbas*, being obliged to submit to the Russian *kougbas*, have given them up to slavery. They hold a yearly festival accompained by a masquerade ; and the ornaments used by them on this occasion seem to be considered as talismans.

The men pluck up the hair of the

beard, and the women by tattowing give themselves the appearance of having mustaches. The fat of whales and seals is their favourite food, and they greedily drink the oil of those animals. The number of wives depends on the circumstances of the husband; and if he cannot provide for all, he sends some of them back to their parents. In times of dearth he will gladly barter away a wife for a fish or a leathern bottle of train-oil. Sometimes too one woman will live with two husbands, or leave a second or a third husband to return to the first with all her children. Langsdorff even asserts, that these islanders exchange wives, and are addicted to still more odious practices.

As to modesty and decency they have not the slightest notion of either.

As these islanders never think of cultivating the soil, they have scarcely any idea of property, but it is possible that their sentiments on this point may soon alter. The Russians have planted potatoes and other vegetables; and it is said that they are beginning to thrive. Patience and industry may perhaps succeed in rendering these islands productive in spite of the climate. The natives will not then slight the soil which has hitherto yielded them nothing; and when they become acquainted with new physical wants, they will also be convinced that their intercourse with the Russians must tend to enlighten their minds.

A new race of people, which is likely to be less savage than the original natives, is moreover springing up in these islands: these are the offspring of the Russian hunters and Aleutian women; they have the national features but conjoined with a ruddy complexion and light hair. It were much to be wished, that the Russian American Company would endeavour to excite in these islanders a disposition for the social virtues, in return for the services which they render to its commerce: instead of being detested as at present for its barbarity, it would then ensure the blessings of mankind.

CHAP. VI.

NATIVES OF THE KURILE ISLANDS.

The Kuriles form a long chain to the south of the Aleutian Islands, from the southern extremity of Kamtchatka to Japan. Apparently of volcanic origin and liable to frequent earthquakes, these rocky islands exhibit in general but few traces of animated nature. Some produce a few stunted trees, but others are wholly destitute of growing wood. We are assured, however, that the southern islands of this archipelago have a much less dreary appearance, and that the produce various excellent

kinds of timber, bamboo, grapes, lemons and other fruits of the warmer climates.

Matmai, the largest of these islands, is covered with fine forests. Throughout the whole archipelago are found various species of foxes, bears, wolves, goats and other quadrupeds. On the coasts are caught the same amphibious animals and sea-fowl as in the Aleutian Islands.

The Kuriles are inhabited by two different races of people: the northern by Kamtchadales, who forsook their country when it was subdued by the Russians; and the southern by Ainos, or native Kurilians.

Several of the northern islands are uninhabited; for instance, Raschkoka,

which is quite deserted on account of the incessant ravages occasioned by the eruptions of its volcano. The volcano in the island of Tchirinkoutan is also incessantly emitting smoke. The volcanoes in the other islands are extinct.

The natives subsist on fish, birds and roots; and what tends to alleviate their wretched state is, that these means of subsistence are abundant. If Nature has not given them any great variety of alimentary substances, they can at least procure such as they have without much trouble. Flocks of birds and shoals of seals and other marine animals frequent their shores; and yet the population of this part of the Kuriles does not appear

to exceed five hundred souls. From the island of Urup to that of Matmai we find the inhabitants to be Ainos, the aborigines of this archipelago. Their number is perhaps smaller than that of the Kamtchadale islanders, and is daily diminishing.

The Ainos are one of the mildest races on the face of the earth. Captain Krusenstern, who visited them in his voyage round the world, gives a dsscription of their character and manners which perfectly justifies the good opinion expressed by other voyagers.

The Ainos, says Krusenstern, are all nearly of equal height, not exceeding five feet four inches. Their complexion is so swarthy as to approach to

black: they have bushy beards and black, lank, coarse hair, in which respect they resemble the Kamtchadales, but their features are more regular. The women are extremely plain. Their dark colour, hair as black as jet hanging over the face, lips painted blue, tattowed hands, and inattention to cleanliness in their apparel, produce no very agreeable impression. This observation applies at least to the women we had an opportunity of seeing at the northern extremity of the island of Yesso. In the bay of Aniwa we saw some who were younger, and might pass for not very ugly: but I must confess that the impression they made upon me was not more favourable. I must

however do them the justice to state that they are exceedingly modest, and that in this particular they form a striking contrast with the women of Nukahiwa and Otaheite. Nay their modesty was carried to timidity, perhaps owing to the jealousy of their husbands and the vigilance of their fathers; for so long as we were on shore, the men never quitted for a moment the huts in which their women were assembled, and were extremely uneasy when our draughtsman was taking the portraits of some of them. The characteristic trait of the Aino is the gentleness expressed in his countenance, and as far as we could observe the actions of these islanders, they perfectly corresponded with their

looks. Their mien and even their gestures had something noble and simple. They were utter strangers to that rapacity and thievish disposition, which are general vices of the southern islanders of the Eastern Ocean. In Romanzoff Bay, they brought us fish on board the vessels without demanding any payment for them. Delighted as they were with our presents, they nevertheless refused to consider them as their property, till we had given them the most positive assurance that they might keep them.

The dress of the Ainos consists in general of dog and seal skins. In the bay of Aniwa, all the Ainos were habited in skins: the whole of their apparel, even to their boots, was of seal-skin. The

women were dressed in the same manner. The Ainos of Romanzoff Bay, with two exceptions, wore a garment of yellow stuff made of the bark of trees.

Most of them went bareheaded; the others had pointed straw hats. The women, young and old, wear no headdress. As I have already observed, they stain their lips blue, a custom which appears hideous to us Europeans, who are accustomed to the beautiful roseate hue of nature. Several of the men wore common brass rings in their ears.

The huts which we visited, had but one large apartment with a great fireplace in the middle. The whole family was huddled round the fire. Their furniture consisted of a large bed covered

with a Japanese mat, and several vessels and chests. Their utensils were of Japanese manufacture and almost all varnished. The interior of these habitations indicated a certain affluence, which is not observable either among the Kamtchadales, the natives of the Aleutian Islands, or the wretched inhabitants of Kadiak.

The heaps of gutted fish which we remarked were rather disgusting, but it must be considered, that their existence depends in some measure on fish, for they seemed to have no other sort of food On this account their huts are almost always built near the shore.

We perceived no trace of agriculture, no plantation of culinary vegetables,

nor any kind of poultry. As to domestic animals they have none but dogs; of these they keep great numbers which they use for drawing sledges; and they clothe themselves in their skins. In all the houses we found also a young bear, to which a particular place is allotted. One of our officers, wishing to buy one of these animals, offered a cloth surtout for it: but though the Ainos set a high value on cloth, yet the owner of the bear could not be induced to part with his favourite.

Our stay among the Ainos was too short for us to make any inquiries concerning their government and religion. In a family of about ten persons which

we visited in Romanzoff Bay, we found the utmost harmony and perfect equality. None of them appeared to be the chief, and the elder arrogated no authority over the younger members: there was no noisy conversation, no immoderate laughter; kindness and complaisance influenced them in all they did, and towards us they were civil and attentive. All their good qualities they owe to nature alone, for civilization has not penetrated to these isles. I therefore consider the Ainos, adds Captain Krusenstern, as the best disposed race of people that I am acquainted with.

The natives of the Kuriles, particularly those of the Isle of Yesso, were formerly designated by the epithet of

hairy. Those whom the Russians examined were not more hairy than Europeans. Their bushy beards probably gave rise to a notion that their whole bodies were covered in a similar manner.

CHAP. VII.

NATIVES OF THE FOX ISLANDS.

The Fox Islands form the eastern extremity of the Aleutian archipelago. They derive their name from the white, blue, red, and black foxes, with which they abound, and which are eagerly sought after by the Russian hunters: hence these islands are more frequented than the rest of the archipelago to which they belong. Some of them produce poplars, willows, firs, and other trees; but most have no other vegetation than bushes and grass. Hot springs and traces of volcanoes are

NATIVE of the FOX ISLAND.

Pub. by R. Ackermann. London. 1822.

found in several. Their population amounts to about two thousand souls, and would be more considerable but for the frequent wars of these islanders.

The natives pay annual tribute to Russia, not all at once, but two or three hundred each year. Out of eighty families which inhabit the isle of Unmak, there are but few that pay the imposts. The isle of Akoun contains fifty tributary families. The isle of Kadiak is inhabited by a particular race, called Kanagist, who still use hatchets and knives of flint.

The most remarkable of all the Fox Islands is Oonalashka, which, thirty years ago contained upwards of one hundred families, but now has not

perhaps half the number. The more recent accounts of Billings and Langsdorff have made us tolerably well acquainted, if not with the soil and produce of this island, at least, with its inhabitants. In the subjoined particulars of their manners, we shall follow these writers, merely adding a few remarks to their statements.

The natives of Oonalashka and of the isle of Sithanak, hold an intermediate place between the Mongol race and the American. They are of the middle stature, have a round face, swarthy complexion, small nose, black and very coarse hair, and allow the beard to grow on the upper lip only. The cartilage of the nose and the lower

lip are perforated; and small bones are run through, or strings of beads suspended from them, as represented in the annexed engraving. These are universal ornaments among the islanders of Oonalashka. The women wear rings and ear-pendants of bone or beads, and bracelets of black seal-skin: they have similar ones round the ancles, and tattow themselves with elegance on the chin, arms and cheeks. They cut the hair short before, and tie the rest in a bunch at the back of the head.

The costume of the men is a garment in the shape of a carter's frock, composed of bird's skins with the feathers on. The reflections of the feathers

and their exquisite tints, green, blue and black, produce a brilliant effect; and they are sewn together with such admirable neatness as to appear externally to be a single piece. This habit is at once warm, and elegant. The women wear a similar garment made of the skin of the ice-bear, or of some other amphibious animal, with the hair turned outward: to which they add, by way of finery, a collar adorned with glass beads, and small stripes of leather also decorated with glass beads or bills of sea-parrots. These fillets are fastened round about the robes. See the opposite plate.

In rainy weather or when they go to sea, the Oonalashkans put on a robe

WOMAN of OONALASHKA.

Pub.d by R. Ackermann London. 1823.

made of the intestines of marine animals, which is extremely light, almost transparent, impermeable to wet, and which produces, according to Billings a very pleasing effect. It has a hood which is fastened to a wooden cap, adorned with sea-lions' whiskers and beads.

From this description it is obvious that foreign countries are not laid under contribution for the apparel of these people. Their islands furnish them with every thing, and yet their dress is both brilliant, convenient, and useful. With the skin of the seals they make garments, carpets, shoes and various utensils; they eat the flesh and burn the oil, either to warm themselves, or to light their subterraneous habitations.

The skin of the neck of this animal is turned by them into boots which never admit water; and its stomach serves them for a bottle.

The points of their arrows are made of the scoria of lava or bone. The former are used in killing whales and the large amphibia, and the latter in hunting smaller animals. They have another sort for birds. To those employed in fishery, which are real harpoons, they attach a seal's bladder, to prevent their sinking to the bottom of the water, and a cord very curiously made of goat's hair and small red feathers. They do not use a bow to discharge their arrows like other nations, but propel them by means of a board

which strikes the end of the arrow. Inconvenient as this process seems to be, these islanders seldom miss their aim. Each arrow has a particular mark, by which a good hunter distinguishes his own weapon, when several of them aim at once at the same animal. With these people a skilful hunter is a man by way of eminence.

The animal kingdom supplies all their wants, needles and thread not excepted. Their thread is the nerve of the seal: they make it of different thickness, the finest being as small as a hair. The wing-bones of the sea-mew furnish them with needles, and we are assured that with these implements the women execute very delicate works.

Their canoes or *baidars*, says Billings, are infinitely superior to those of all the other islanders of these seas. If great regularity in proportions, and highly-finished workmanship, constitute beauty in an article of this kind, these canoes may be pronounced extremely beautiful, and I confess that to me they appeared perfect. I have seen some as transparent as oiled paper. These transparent canoes, steered by men lightly clad, and their heads covered with painted caps, with plumes floating from the top of them, produced a most extraordinary effect. The first time we saw these islanders we were at the distance of eight miles from the shore. There was little wind, but the sea was

CANOE'S of OONALASHKA.

very rough; when we perceived some of these canoes approaching the ship, while others continued paddling round about her. Near the shore the waves broke furiously on the reefs and against the rocks. The islanders, perceiving that we were astonished at their address and agility, resolved to display them still more, by passing through the breakers. They sported indeed with danger, suffering the waves to cover them to the shoulders, and darting between two breakers more like amphibious animals than human beings.

When the sea is calm the Oonalashkans will go in these canoes (for a representation of which see the opposite plate) at the rate of ten miles an hour;

and with a fresh breeze as swiftly as the waves. They use double paddles seven or eight feet long, made with as much taste as their other implements.

In so rude a climate as that of the Fox Islands, the natives have not frequent occasions for rejoicing: the pleasures of these islanders therefore are not very refined. By way of making merry, they dance, beat the drum, and wear masks—these are all their amusements. Their masks are of wood, curiously carved, and garnished with rushes, to represent the hair, beard, and eye-brows. Billings says, that he could not obtain from the natives an explanation of the real use of these masks; and it is not unlikely that the mistaken

zeal of the chaplain of the vessel might be the cause of their reserve. This man, having found some of their masks deposited in a cavern, committed them to the flames, under the idea that they were idols, and carried his enthusiasm so far as to force some of the Islanders to be baptized.

Masquerades in an island the natives of which drink train-oil are a curious phenomenon. Billings is of opinion that they are connected with religion; but if so, how came they to be introduced into it?

The villages of the Fox Islands, with their houses half sunk in the ground, resemble in appearance our burial-grounds. The dwellings consist of pits,

with roofs supported by poles and covered with earth. The spectator, on perceiving these hillocks on the surface of the ground, would suppose that he was in a cemetery.

In the isle of Oonalashka the Russians have an establishment near the harbour of Illuluk. They have sown various seeds there, but none of them have come to maturity. The hogs, poultry, and other domestic animals which they have endeavoured to breed, have degenerated, owing to the want of proper food, as there was nothing to give them but fish. Out of all the vegetables which the Russians have brought hither from Europe, the potatoe alone has prospered.

The American Company, instituted by M. Schelichoff, has its principal warehouse in the isle of Kadiac. Here all the furs collected among the Aleutians are deposited. Langsdorff estimates the value of the contents of this warehouse at two millions of rubles.

THE END.

GREEN, LEICESTER STREET, LEICESTER SQUARE.