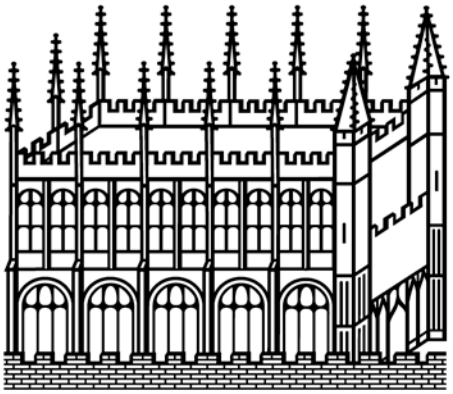

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THE WORLD

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. I.

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PREFACE.

AN empire twice as extensive as Europe, occupying one ninth part of the continent of the Old World, and a twenty-eighth of the whole surface of the globe—an empire which has gradually swelled to such immense magnitude by successive conquests and acquisitions—must necessarily comprise a great number of nations,

widely differing in person, language, character and manners. In this respect no country presents such variety as Russia—part of its population vying in the refinements of civilisation with the inhabitants of the most polished countries, while other portions exhibit all the intermediate degrees of culture, down to the rudest barbarism of the untutored savage. It is the most remarkable features in the moral and physical character of this heterogeneous assemblage that these volumes attempt to pourtray.

The rapid progress which Russia

has made in the space of little more than a century in the arts of peace as well as those of war; the vast accession of power and political importance consequent on the diffusion of knowledge and the encouragement afforded to the arts and sciences; her successful efforts during the last great struggle with that ambitious spirit which grasped at nothing less than universal dominion; the preponderant influence which she has acquired on the counsels of Europe; and her attitude at the present moment, when, faithful to the principle of omitting no opportunity to

humble her southern neighbours, her government has posted numerous armies on the Turkish frontiers—all these considerations cannot but awaken a strong curiosity in regard to the elements by means of which this power, influence and importance have been obtained and consolidated.

The Editor therefore ventures to anticipate in behalf of these volumes a reception not less favourable than the preceding divisions of the WORLD IN MINIATURE have experienced. The same care has been bestowed upon the compilation; while a glance

at the numerous graphic embellishments will prove, that in spirit, fidelity, and elegance of execution in general, they are in no respect inferior to those which adorn the former portions of the series.

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RUSSIA

In Miniature.

INTRODUCTION.

History furnishes no precedent of a State so extensive as Russia. Neither Alexander the Great nor the Roman emperors, neither Tamerlane nor Charles V. numbered so many subject nations. Twice as large as all Europe, Russia stretches from the Pacific, to the Frozen Ocean and the Black Sea, from the most temperate to the most frigid

climes. Ten centuries has this empire been acquiring that colossal magnitude which now excites the astonishment of the world. At any rate, it is not till the ninth century that the genuine history of Russia commences. All that we know of preceding times is confined to some migrations and wars between barbarous nations.

Four different races anciently inhabited the territory of Russia, which was then comprehended in Sarmatia. These were: the *Venedes*, or *Vandals*, of Slavonian descent, who occupied the country from the Vistula to the isle of Oesel and thence to the Valdai; the *Bastarnes* and *Alanes* in Podolia, Volhynia, and the governments of Smo-

lensk, Moscow, Kaluga and Tula, the same nation that in Little Russia was called Roxolans; the *Hamaxobites*, of Tartar race, on the right bank of the Wolga; and lastly the *Jazyges*, genuine Sarmatians, on the right bank of the Don. Among these four chief nations there were several smaller tribes whom it is not worth while to enumerate. In consequence of emigrations and other changes, the Slavonians became the most powerful nation of Russia, where they maintained their ground and handed down many of their customs to their posterity, the modern Russians.

The Slavonians were a barbarous race, though their language resembled that of the most polished nation of an-

tiquity, the Greeks. Their religion was a rude idolatry, mingled, nevertheless, with notions worthy of ancient poesy. They peopled all the elements with deities, subordinate to the Supreme Being, whom they adored by the name of *Peroun,* or *Perkoun,* and under the forms of an idol with a silver head, golden ears, a wooden body, and iron legs. Human victims were frequently sacrificed to him. The Slavonians had a peculiar veneration for forests and waters: their superstition animated the sea with a species of naiads, called *Roussalki,* who were endowed with all the charms of beauty; and the forests with malignant beings, who could assume at pleasure the form of

giants, or of pygmies. These evil genii act an important part in the ancient tales to which the lower classes of the Russians listen with delight, during the long evenings of winter. At Kiew, in the isle of Rügen and in other places, particular divinities were adored. The funerals of the Slavonians were accompanied with festivities called *trizna*, some traces of which are still to be found among the Russians. In some provinces the festival of the god Koupalo, who presided over the productions of the earth, is yet celebrated at the summer solstice, though the spirit of Christianity has given a different destination to that superstitious practice. The Slavonians dwelt in

wooden huts, the interstices of which were stopped with moss. To this day the lower classes of the Russians have no other habitations even in several large towns. Upon the whole the Slavonians resembled all other uncivilized nations. Procopius, a writer of the fourth century, was the first historian who gave them the appellation of Slavonians; but they performed no action of note, unless it be the founding of the cities of Kiew and Novogorod.

The ninth century changed this order of things. A band of Scandinavian pirates, crossing the Baltic, landed on the Russian coast, subdued these tribes and settled among them, first on the Neva, and afterwards along the

Dnieper. We perceive from the history of those times that this nation was called the Waregues or Waringues. As to the name of Russians, it is not yet settled whether it was peculiar to a Scandinavian or a Slavonian tribe.

Rurik, the leader of the Waringues, was the first prince of Novogorod, the only town of Russia that then deserved to be reckoned among the great cities of Europe. Rurik's successors gradually aggrandized and consolidated the feeble state which he had left them. Oleg, who immediately followed him, penetrated to Constantinople and levied tribute on the Greeks. The Scandinavians were soon blended into one nation with the Slavonians. The latter,

though naturally disposed to adopt the manners and customs of foreigners, nevertheless retained their own, and the Scandinavians gradually lost their national character. Thus it fared, as it is well known, with the Normans and Burgundians in France, the Goths, in Spain and the Lombards in Italy. The Slavonian language continued predominant, and it was scarcely altered by that of the foreigners. Towards the conclusion of the tenth century, Wladimir, one of Rurik's successors, acquired a double right to the title of Great, conferred on him by his subjects, for extending the boundaries of his empire from the Dwina to the Lake of Ladoga, and to the upper part of

the Dnieper, and introducing into his dominions the christian religion, which improved the manners of the Russians, previously not less barbarous than those of savages. Wladimir divided his possessions among his sons; the result was a series of wars and internal commotions for two centuries, during which Novogorod, having become powerful by commerce and nearly shaken off the authority of the dynasty of Rurik, united Ingermania and Carelia to its territory. The grand-dukes of Russia resided at Kiew, whither Oleg had transferred the seat of his government.

At the beginning of the thirteenth century, Russia seemed to have ceased to be a distinct state. Invaded by the

Mongols, under the command of Tchutchi Khan, son of Jenghis Khan, it was totally subdued, with the exception of the territory of Novogorod, by Tchutchi's son, Batu Khan. From that time the grand-dukes were vassals of the Khans of Kaptchak, or the Golden Horde, and had in their palace a Mongol governor, appointed to levy tribute and command the troops.

This humiliation announced the downfal of Russia. Its enemies having now nothing to fear from her, took advantage of her abasement, and wrested from her considerable provinces. The Lithuanians seized Volhynia and Kiew, and the Poles possessed themselves of all Red Russia. Nothing was left but

the grand-duchy of Wladimir, of which Moskwa or Moscow, became the capital.

To the conquests of Tamerlane Russia owed her salvation. That renowned prince overthrew the empire of the Khans of Kaptchak, and fresh principalities were formed at Casan, Astracan, in the Crimea, and on the Irtisch.—Russia, being no longer oppressed by the weight of a single power, began to breathe and to raise her head from amidst the ruins. Fortune favoured her, by giving her a prince adapted to circumstances. Iwan Wasiljewitsch, perceiving the weakness of the chiefs who had divided among them the Kaptchak state, subdued one after another, reduced under his dominion the free cities of

Novogorod and Pleskow, conquered part of Lithuania, Casan, Siberia and Finland, and caused the unity of the empire to be declared by the diet of his States. Ever since that period Russia has ranked among the monarchies of Europe and made rapid progress in that civilization, in which it was still behind-hand. Iwan Wasiljewitsch II. at the same time that he directed his attention to the aggrandizement of his empire, laid the foundation of the commerce of Russia by his treaties with the English, who had recently discovered the route to Archangel; established the first printing-press at Moscow; fortified the cities, and was the first who assumed the title of Czar. During his reign the limits of Russia

were carried beyond the mountains of Caucasus, and very far into Siberia, or rather the limits on that side were entirely done away. An immense country was here laid open to the Russians and it took them upwards of a century to find its bounds.

After the death of Feodor Iwanowitsch, son of Iwan Wasiljewitsch, and the last of Rurik's descendants, Russia was again in danger of being parcelled out and subdued. The Swedes and the Poles, invited into the empire by some factious persons, were already partitioning its provinces between them; but the diet hastened to raise a new dynasty to the throne, and their choice fell on Romanow, the metropolitan. Time has proved

that this was a happy selection for Russia.

Of the three princes of this new dynasty who succeeded each other, the last fixed the lot of Russia. The reader need scarcely be told that this was Peter I. whom the Russian monarchy acknowledges as its actual founder.—The circumstances of his life are so well known that it would be superfluous to enumerate the principal of them. Suffice it then to state, that he was the first emperor of Russia, that he created the Russian army and navy, founded the capital of his empire, constructed ports and fortresses, and added Livonia, Esthonia and Ingermania to his dominions. Barely a century has elapsed since his death,

and posterity already honours his memory as that of a hero of antiquity.

Under his successors Russia had but a few steps to take in order to place herself on a level with the first States of Europe. Catherine II. almost finished the work begun and carried so far by Peter the Great. Possessing more taste and information than her ancestor, she was more successful in diffusing knowledge among her subjects, rousing industry and peopling deserts. The empire was likewise indebted to her for an increase of territory by the partition of Poland and the subjugation of the Crimea; but it had to reproach her with some ruinous wars.

Paul, her successor, framed the act of

the constitution of the empire, joined the rivers of his dominions together by canals and added to Russia the country of Georgia.

The emperor Alexander, since his accession to the throne, has studied to correct the abuses which had crept into the government during the preceding reign. He has improved the administrative system, the organization of the army, and the institutions for education. The numerous colonies, settled during his reign on the west coast of North America, seem to make that quarter of the globe a continuation of Siberia and to give unlimited extent to his dominions.

During his reign Russia has had to

sustain a most arduous conflict with the gigantic power of France which has so often grasped at universal empire. The prodigious efforts of the Russian nation, its immense sacrifices, and the conflagration of its ancient capital, combined with the destructive effects of a winter much more severe than usual in that climate, annihilated the great army which Napoleon had led into the heart of the empire.

Under Alexander Russia has received fresh accessions. Bialystock, Finland, Bessarabia and part of Moldavia have been added to its territory: but what gives this empire so powerful a predominance in Europe is the crown of Poland,

which the reigning emperor has placed on his head.

Justice, religion and a love of peace are the virtues which eminently distinguish this powerful sovereign, who has set the nobility of his empire a grand example by abolishing servitude in the domains of the crown.

Such is a brief sketch of the principal events that have raised the Russian empire to the pinnacle of greatness. What a variety of nations, religions, languages, and manners in that immense empire! On comparing its various inhabitants, what a diversity in their physiognomy, way of life, dress, language and opinions! What a difference for example between

the Livonian and the Calmuck, the Russian and the Samoyede, the Fin and the Caucasian, the Aleutian and the Cossack! What different degrees of civilization, from the Samoyede who merely vegetates, as it were, in his smoky cabin, to the wealthy inhabitant of Petersburg or Moscow, who expresses himself in the language of Voltaire almost as elegantly as a Parisian. And yet these nations, these tribes, these hordes, some of them thousands of miles distant from others, and still more remote in manners, obey one and the same authority, acknowledge one and the same sovereign. But this magnitude, which excites the admiration of history, only serves to bewilder geogra-

phy, and causes us to despair of being ever completely acquainted with so vast an empire. The love of science, sometimes combined with interest, has indeed accomplished wonders; but when we consider all that has been done to throw light on the topography of Russia, in spite of the dangers and difficulties attendant on travelling in that country, we have fresh cause for astonishment.

The geography of Russia dates only from the time of Peter the Great. Before him no one ever thought of investigating the resources, wealth, and manners of the country. The foundation of the Academy of Sciences by that great monarch led to the first geographical expeditions. A Behring, a Spangen-

berg, a Tchirikow, a Messerschmidt, a Stollenberg, a Laxmann then penetrated into the deserts of Northern Asia, and ventured to explore the shores of the Frozen Ocean in quest of useful knowledge. The Academy, with a view to the farther illustration of the geography of Russia, addressed in 1760 a number of questions to all the governors of provinces. Their answers, it was conceived, would furnish a satisfactory description of the whole empire; but the result fell far short of the general expectation: the public received no more than a few numbers, containing observations many of which were extremely trivial.

About this period a private indivi-

dual, Mr. Rytschkow, published a topographical account of the government of Orenburg, a work which was considered far superior to all the communications of the governor. It was reserved for Catherine II. to enlarge the domain of science, as she had augmented the territory of her empire. By her command expeditions were fitted out at a great expense, and the conduct of them committed to most enlightened and persevering men. Thus Gmelin made a tour round the Caspian Sea; Güldenstädt penetrated into the Caucasus; Pallas, Falk, and Georgi explored the banks of the Wolga, the Terek, the Ural, the Yenessei, the Irtisch, &c.; and Billings visited Kamt-

schatka, the Aleutian islands, and the coast of America.

On the return of the travellers belonging to the first expeditions, the Academy of Sciences conceived the idea of publishing a general topography of the empire. The most distinguished of its members undertook different parts of this great work, a well-written prospectus of which described their plan. Unfortunately, nothing but this prospectus ever appeared, and the undertaking was relinquished.

The emperor Alexander has shewn, ever since his accession to the throne, that he is by no means indifferent to the sciences. He sent out General

Sprengporten, accompanied by an able draughtsman, into the remotest provinces of his empire; but the public has not yet reaped any benefit from his journey. It was his majesty, too, who first conceived the idea of a voyage of discovery round the world, so ably executed by Captain Krusenstern. A numerous embassy was dispatched with a similar view to China. To render it the more beneficial to the arts and sciences, he sent with his ambassador, Count Golovkin, several eminent scientific men and artists. Though this embassy did not reach the place of its destination, it traversed an immense extent of country: the expedition led

to numerous observations and discoveries, but they have not yet been made public.

A few years since, Count Rechberg, a Bavarian nobleman, who had resided some years in Russia, made a tour in that country for the purpose of collecting materials for a picturesque work, which he published in two folio volumes with numerous coloured plates. This work, if not complete, nevertheless surpasses, in accuracy and in the execution, every thing of the kind that has hitherto appeared.

According to the classification adopted by the Academy of Sciences of Petersburg, in the above-mentioned prospectus, and improved by Georgi,

the number of nations subject to the Russian sceptre amounts to ninety-nine; and if we add the inhabitants of the west coast of America, they will make exactly one hundred. This classification is as follows:—

NATIONS OF RUSSIA.

I. SLAVONIAN NATIONS.

1. Great Russians;
2. Great Russian Cossacks;
3. Malo-Russians, or Little Russians;
4. Malo-Russian Cossacks;
5. Tchernomorzes, or Russians of the Black Sea;
6. Poles;
7. Lettes, or Lithuanians;
8. Serbes;
9. Wallachians;
10. Albanians;

11. Arnauts;
12. Raitzians;
13. Bulgarians.

II. FINNISH NATIONS.

14. Fins;
15. Ischorzes;
16. Esthonians;
17. Livonians;
18. Tchudes;
19. Besarmians;
20. Surjanes;
21. Permiaks;
22. Tcheremisses;
23. Tchuwasches;
24. Mordwines;
25. Wotyaks;
26. Wogules;
27. Taepteries (a mixture of Finland and Tartar fugitives);
28. Laplanders;
29. Ostiaks of the Obi.

III. TARTAR NATIONS.

30—34. Tartars or Nogays of Cusan, Astracan, the Caucasus, Cuban, and the Crimea.

35. Siberian Tartars, (who are subdivided into Tartars of Tobolsk, Tara, Tomsk, the Obi, and Turalinzes);

36. Bucharians;

37. Tartars of Tchulym;

38. Teleutes;

39. Abinzes;

40. Tartar Colonists;

41—43. Roving Tartars, of Astracan, the Terek, Nogay Hordes;

44. Truchmenses;

45. Tartars of Werchotomsk;

46. Sajanes;

47. Kistomes;

48. Beltimerians;

49. Kotowzes;

50. Karakasses;

51. Tartars of Kunduiow;

52. Baschkirs;
53. Metscheraiks;
54. Katschinzes;
55. Barabinzes;
56. Yakutes;
57—63. Caucasian Nations, viz. Tscherkasses, Ossetes, Basians, Lesgians, Kumukes, Tchetshenzes, Grusians or Georgians;
64—66. Mongol Nations, viz. Mongols, Buraits, Calmucks.
67—69. Mantchou Nations, viz. Mantchous, Tunguses, Camoots.

IV. NATIONS OF DOUBTFUL ORIGIN.

70—76. Samoyede Nations, viz. Samoyedes, Guarizis, Tawzis, Soyetes, Mojornes, Toobinzes, Yooraiks, and Yukagires;
77. Ostiaks of Pumpokol;
78. Awzanes;
79. Kotowzes and Arinzes;
80. Kamtschadales;

81. Koraiks;
82. Tchuktchis;
83. Tchelages;
84. Aleutians;
85. Kuriles.

V. NATIONS WHO HAVE SETTLED IN RUSSIA.

86—99. Germans, Swedes, Danes, English, French, Spaniards, Swiss, Italians, Dutch, Greeks, Armenians, Indians, Jews, Gypsies.

The fifth division ought, in our opinion, to have been excluded, especially since, with the exception of the first two, the nations composing it do not form distinct villages or communities.

PART I.

SLAVONIAN NATIONS.

CHAP. I.

GENERAL CHARACTER OF THE RUSSIANS —PRINCIPAL RACES OF THE INHABITANTS OF RUSSIA.

It is calculated that the Russian empire in Europe and Asia is inhabited by not fewer than seventy-five races, more or less distinct; the mass of whom may be comprehended, as we have seen, under the denominations of Slavonians, Fins, and Tartars. The total population, on a surface of 341,580 geographical square miles, is upwards

of 56 millions of souls, about 45 millions of whom are of Slavonian descent.

The Slavonians inhabit Russia in Europe, properly so called, and the provinces known by the name of Russian Poland. They are in general handsome men, mostly above the middle stature, and of strong constitutions. Their complexion is rather brown than white.

The Russian is not less lively in mind than body; he is active, agile, and always cheerful; naturally generous, he is nevertheless liable to gusts of passion, and capable of deliberate acts of atrocious barbarity. In other respects he is industrious and crafty in trade; ever officious, he liberally prac-

tises hospitality, is fond of society, and very communicative. The people of the very lowest class are not destitute of natural eloquence.

Endowed with an extraordinary aptitude for learning, the Russians are at the same time so fickle, that they are discouraged before they have proceeded half-way. Sometimes, too, they fancy themselves to be proficients in an art, with the principles of which they have but a superficial acquaintance. They are very temperate in regard to solid food, but the common people are excessively addicted to intoxication. The soldiers of this country stand like walls, and never forsake their officers so long as the latter manifest any courage.

The husbandmen implicitly follow the routine handed down to them by their forefathers, without thinking of introducing either improvements or new processes.

The merchants and tradesmen are very eager after gain. While foreigners, in order to find a more speedy market, are necessitated to sell their goods at a long credit, they are obliged to pay in specie for all the productions of the Russian soil; and they sometimes buy up beforehand the ensuing crop. Thus it is not uncommon for a man who can neither read nor write, and who has come from his village in a coarse smock-frock and bark shoes, to return thither before the year's end laden with money.

The inhabitants of Lithuania, Polish Russia, and the Ukraine in particular, have something of the general character of the Russians: but the difference between them and the Fins is extremely striking.

The Fins, or natives of Russian and Swedish Finland, the Ischores, and the Tchudes of Ingermania, the Esthonians, Livonians and Courlanders, are distinguished both morally and physically by very strongly-marked characteristics.

The Russian history exhibits numberless examples of individuals of the Slavonian race who have quitted the plough to become counts and princes. Such metamorphoses were very common during the reigns of Peter the

Great and Elizabeth; but there is only one instance of a person of Finnish extraction rising above her origin. This, indeed, is a memorable instance—that of Catherine I. wife of Peter the Great, whose extraordinary qualities rendered her worthy of the throne.

The Fins are short in stature, very rarely exceeding the middling size. They are thick and squat; have prominent cheek-bones, small gray piercing eyes, hair and beard of a light colour and very thin: their voice is measured and as it were crying. Endowed with little penetration, they are neither ready nor sharp in business, and invincibly obstinate. They cannot be charged with any great vices, if we except

drunkenness, in which they are not surpassed by the Russians properly so called.

Owing to their indolence few wealthy persons are to be seen among them: they neglect their lands, their cattle, and still more the interior of their houses. Some few however are rich, industrious and economical. The women are better educated than the men and more active, and the young girls repair to the capital to earn their living in service. The servants of this nation are much liked at Petersburg, where they sometimes meet with very advantageous matches.

The peasants of Courland, Finland,

Esthonia live under the inspection of their German masters; they have a much greater love of order and more industry than the Fins, properly so called, who are not overlooked by any master. Hence the villages of the former, especially those situated on the high-roads are neither so poor nor so ill built as those of the Fins.

Such of the Tartar tribes as have been under the dominion of Russia are industrious and even wealthy. The Tartars are a handsome race, with Asiatic, and of course strongly marked features: their women are considered as very handsome. The nobles of this nation who have embraced the Greek

religion enjoy high consideration in the capital, and are on a par with the Russian nobility.

At Petersburg there are to be seen numbers of Tartars of the lowest class, also *mirzas* or nobles, and *mollahs* or Mahometan priests. They have distinct temples for the performance of their religious rites.

The Tartars who are obliged by poverty to go to service choose rather to hire themselves to foreigners than to natives, because they cannot agree with Russian domestics. As their religion forbids the use of strong liquors, and they are attentive and faithful, they are preferred to native servants.

CHAP. II.

DIVISION OF THE RUSSIAN NATION INTO NOBLES AND SERFS, OR SLAVES—DRUNKENNESS OF THE LOWER CLASSES—WINTER DRESS OF THE RICH—RUSSIAN LADIES—MANNERS OF THE NOBLES—STATE OF THE PEASANTRY—HOUSES AND VILLAGES—DRESS OF THE LOWER CLASSES—MANNERS AND CHARACTER OF THE SERFS.

The Russians are not only distinguished by the different races from which they derive their origin, but are divided, like all other civilized societies, into several classes: here, however, the boundary line between the

castes is much more clearly marked than throughout the rest of Europe. The effects of this distinction are of the highest importance.

Under the moderate governments of Europe, nobility, the reward of ancient services, confers certain distinctions on those who are fortunate enough to be born to it. But the commoner, be his circumstances what they may, enjoys at least the inalienable property of his own person; he may embrace any profession that best suits his talents or his inclination; and there is scarcely any career that is not open to his ambition. In Russia, on the contrary, the peasant does not belong

to himself. Should the land which he tills with the sweat of his brow be sold, he is transferred to the new proprietor, together with the cattle and the implements of agriculture, and himself and his family are purchased as part of the stock employed in cultivating the domain.

Russia, therefore, contains but two principal classes of inhabitants—the nobles and the *serfs* or slaves. A third may be admitted, that of the merchants. It is calculated that the population of Petersburg, including the military and foreigners, amounts to above 300,000 souls. The number of foreigners may be about 30,000; that of the military

and of persons belonging to the court 70,000; thus, 200,000 are the residue of the populace or slaves.

The slaves belong to the nobles, and are remarkable for quickness of apprehension. They are charged with excessive shrewdness in making bargains, which few of them will keep if to their disadvantage, unless compelled by written articles of agreement.

The whole nation was formerly addicted to drunkenness, but, owing to the exertions of Peter the Great, this disgraceful vice has been rooted out from among the higher orders. However fond the ancient nobility may have been of the mantling goblet, their mo-

dern descendants are most abstemious in regard to wine and other strong liquors. Drunkenness is no where to be seen but among the lower classes. It is during the intense cold of winter, when the blood, freezing in the veins, seems to demand some generous cordial to stimulate circulation, that the people give full scope to their passion for intoxicating liquors. In that season, numbers of these wretches are seen lying in the streets, where they soon pass from the sleep of drunkenness to that of death. When a poor creature has spent his last *copeck* at the public-house, the inhuman keeper thrusts him out of doors as an object no longer worthy of his attention. Away

he staggers, till he is brought up by the opposite wall. Heedless of any injury he may have sustained by the shock, he reels forward, howling discordant notes from some national song: a religious fit will frequently interrupt his harmony, when crossing himself several times and as often muttering his *Gospodi pomilui!* "Lord, have mercy upon us!"—he staggers and stumbles along, till his foot slips and that earth receives him, whence it is a thousand chances that he will never rise more.

During the severe winter of 1789, the cold was so intense in Russia, that 14,000 persons were frozen to death on the road between Petersburg and Mos-

cow. It may be conceived how dangerous it is for men to fall asleep in the open air in a frost of 25 degrees below zero, when it is known that the birds often drop down dead and stiff from the trees. Water thrown at this season from any height is congealed before it reaches the ground.

Notwithstanding the inclemency of the climate, it is extremely easy to guard against its effects. Sir Robert Porter thus describes the dress of the rich in winter:—On the head is worn a turban-formed cap of sable: a large cloak called a *shoub*, with sleeves lined throughout with bear, Siberian fox, racoon or other skins, covers the body, reaching to the ancles: it wraps well

round the wearer, being well caped and cuffed with fur. A sort of shoes called *kangees*, of elk or calf-skin, rough both within and without, defend the feet. Such as do not use these wear large leather or velvet boots, flanneled or furred, which are drawn over the ordinary appendages to the legs. Thus habited it is scarcely possible to recognize your friends, or even to trace a single lineament of a human creature. How often, adds the traveller, when I have seen one of these rugged forms ready for the sledge and conversing with some lovely female, have I thought of the pretty fairy tale of *Beauty and the Beast!*

In severe frost the parts of the body

more than usually exposed to the air are liable to be frozen. This accident frequently happens to the nose and ears; and if proper precautions be not taken to restore the circulation and warmth by degrees, the sufferer may possibly lose the frozen part. It is scarcely possible to convey an idea of the sensation produced by a bleak wind blowing in the face in an atmosphere of 17 degrees of cold. Porter compares it to that which would be excited by the rapid scraping of the face, previously stripped of skin, with the fragment of a rusty iron hoop or a piece of pumice-stone.

The winter habiliments of the ladies are much more graceful than those of

the men, being warm without absolutely disguising the shape.

The dress of the females of the capital differs little from that worn in England; their garments are only rather more ample and wadded throughout—a precaution indispensably necessary in this climate, where a cold caught almost immediately brings on the most dangerous fevers, and where life is too often the forfeit of an hour's indiscretion.

In Russia there is scarcely any transition from summer to winter: there is no spring or autumn. Immediately after the March equinox, the days rapidly increase and are longer than in the temperate regions of Europe. The sun is not so high above the horizon, but his

daily visits are longer and his rays communicate an excessive heat to the atmosphere. In July there is scarcely any night, the twilight lasting from sun-set till sun-rise; but immediately after the autumnal equinox the days decrease very fast; in October and November the sky is obscured by fogs and the first frosts soon come on.

In the interior of Russia, the races are not much mixed; but in the two chief cities and especially at Petersburg, the influx of persons not only from all parts of the empire, but from every country of Europe, occasions great varieties in the blood. It has been observed that, in almost every country, this mixture is unfavourable to female beauty.

The Russian ladies have in general a florid complexion, but their features are far from regular. The ladies of Petersburg are not, according to Porter, very formidable rivals of those of other great European capitals. There are certainly in that city some very fine women, but the majority have small claims to the title of beautiful. Their features are rather of the Calmuck cast; and from their sedentary habits, nature soon allows the rose of their charms to blow into too full luxuriance; like exotics in a hot-house, the artificial heat brings them to untimely maturity, and they fade away at the very moment when we expect to find them at their highest bloom. But it is only their

exterior which thus changes. At the age of thirty or thirty-five years, the face may be withered and the figure overgrown; but the mind and heart still retain the fire of youth. Stoved rooms, the exclusion of fresh air, no exercise and hot suppers, all tend to demolish the shape, destroy the complexion and impair the health.

The wives of the native tradesmen of Moscow, one of whom is represented in the opposite plate, are decked out when they go abroad in all the riches their husbands can afford. Their petticoat is of brocade silk gaudily flowered and slung on their shoulders by a kind of braces thick with embroidery. The body is covered with a jacket either of

TRADESMAN'S WIFE in her HOLIDAY DRESS.

Pub. by R. Ackermann, London, 1822.

velvet or stuff, bound with gold lace and colours. A shift sleeve reaches to the elbow. The neck and arms are bare, hung with beads and necklaces, and they wear ear and finger-rings innumerable. Some wear diadems of gold set with coloured stones and pearls; others a large square handkerchief richly shot with silver and various hues, and thrown down their backs, one corner being ingeniously wound round their heads making a simple and pretty *coëffure*.

On an elegant woman this habit might be becoming, but every point about these dames is the opposite of beauty, and it only serves with them to render deformity more hideous. Their

eyes are tolerable but totally divested of expression. Their faces are besmeared with white and red paint, and their teeth most perversely stained black: not a muscle of their face ever moves; and in general, their usual attitude being stationary, scarcely ever walking, with their hands joined together before them, they stand like a string of wax figures, gazing on the passing groups of the higher orders.

The features of these females betray the mixture of Tartar and Calmuck blood with the Russian. The visage is short, the bones of the cheeks high, the forehead projecting and the eye small. Their stature is commonly of the middle size, and from their habits of life, both

men and women are inclined to be more than abundantly corpulent. When a tinge of the Georgian, Polish and Circassian mingles with the Russian blood, the result is the most exquisite beauty; but this is generally confined to the higher rank.

One of the most remarkable intellectual qualities of the Russian ladies is the facility with which they learn foreign languages. There is no modern language but they acquire without difficulty. They speak and write French like natives of Paris, though at the same time they can scarcely spell a Russian word. It is not surprizing that they should neglect their mother tongue, since it is scarcely ever spoken in polite

company, but merely employed in affairs of state, pleadings, law proceedings and religious acts.

The nobility of Russia are honest, frank and hospitable. A something about them reminds you, says Porter, that Muscovy and England first shook hands in the days of our good queen Bess. There is a hardihood, and at the same time a courtliness of demeanor, which recal to recollection the prowess of Sir Francis Drake and the gallantry of Sir Walter Raleigh. What Elizabeth was to England, Catherine II. was to Russia.

The usual pastime of the nobles, when they are not engaged in military duties or employed in offices of state,

is driving about in the carriage or sledge during the morning. They dine at half-past two o'clock, and after that take a nap for a couple of hours, for they do not sit long at table, or play at cards. They are also fond of billiards; but their favourite amusement is boston, a sort of whist, invented by the Americans of the United States, and probably at the place after which it is named. The evening is passed at the theatre, or in assemblies at their own houses, when either cards are again resorted to, or a light dance exhilarates the scene; such of the company as prefer sitting, at the same time playing on the piano-forte or harp. Forfeits, the magic music, and

various other little pastimes, are brought forward till supper is announced.

This meal is one of the most important in Russia. It is generally more luxurious than dinner—soups, fish, roast and boiled meats, and savoury dishes filling the board. Good appetites are seldom wanting, and with overloaded stomachs the parties retire to rest. To this practice of eating heavy suppers some travellers are disposed to ascribe the ill health and indigestion of which so many of the inhabitants of the Russian capital complain. It is not improbable that the baths also, of which we shall treat elsewhere, contribute not a little to weaken their constitutions.

The stoves heat the apartments of the Russian houses to such a degree that their inhabitants would be unable to endure the cold abroad unless they were loaded with furs. Foreigners and the French in particular excite the astonishment of the people of Petersburg by their apparent disregard of the most intense cold. They are shocked here, says a French writer, to see a person walking abroad in December or January, in a frock and silk stockings; and I have more than once witnessed the sensation produced upon the public by a dress so inconsistent with the season.

The pelisses most highly esteemed by the Russians, are lined with the skins of unborn lambs. To obtain this

costly material, the lambs are cut from the sides of the mothers at the moment when they are ready to drop them.—The wool of these little victims is beautifully soft, and in small silky curls of a silvery gray. The skins are brought from Persia, Bucharia and the Calmuck country. It was formerly believed that these furs were a vegetable production and furnished by the Scythian lamb, concerning which so many fables have been related. Their origin is now ascertained; still the Tartars who sell the skins of the real lambs persist in declaring that they are a production of the earth, but so rare that they demand exorbitant prices for them.

Other furs from Siberia and the adja-

cent countries are also in high esteem. Such are the skins of the black foxes and sables, which are extremely expensive. The Russian nobility pique themselves on displaying in their furs their wealth and magnificence. The celebrated Potemkin had a muff which cost upwards of a thousand guineas, and a man may expend at Petersburg a very handsome fortune on the wardrobe of his wife and daughters before they are properly befurred for the winter.

The peasantry, that useful and laborious class, without which the others could not subsist are in Russia slaves. Though the sovereigns deem it good policy to seize every opportunity of manumitting them, still they could not

all at once restore liberty to so many serfs attached to the soil without ruining the owners and consequently exciting dangerous discontents.

The peasants belonging to the nobility are absolute slaves. Not only may the owner dispose of them or remove them to another village, but he has a right to require their personal service. Formerly these slaves were similarly circumstanced with those of the ancients, or the blacks in the West Indies: the owner had a right to dispose of his serfs like any sort of merchandize, and to buy or sell a husband or wife separately; but imperial ukases have of late years deprived him of this power.

The proprietor arbitrarily fixes the

services, as well as the *abrock*, or payments in money or in kind, which he requires of his vassals. He determines the extent of land which the peasants shall cultivate for his benefit, and divides the rest among them at pleasure.

The *abrock* of the serfs amounts in general to eight or ten rubles. If no rent is imposed, every male, on attaining the age of fifteen years, is obliged to work three days a week for his master, and the women and children in proportion to their strength.

Many nobles grant permission to their serfs of both sexes to gain a livelihood in the capital as servants, shop-keepers, day-labourers, artisans, or boat-men; and the sum which they

are to reserve for them is governed by what they earn. This tax is much higher than that imposed on labourers in husbandry.

Judicious proprietors, aware that they are themselves interested in the welfare of their peasants, treat them kindly, encourage their agricultural efforts, or allow them to employ their capital in other ways. There are instances of boors who, enjoying such indulgences, have acquired considerable wealth. Soltau, a German writer, mentions a boor belonging to Count Scheremetof, who, by the fruits of his industry, not only bought his liberty, but established a large manufactory, and purchased a handsome domain.

When the owners of estates are less influenced by the love of justice, and less enlightened to their true interests, their vassals have much to suffer. They scarcely retain the human shape; and the wretched appearance of their villages and habitations attests their degraded condition. Such examples are fortunately very rare.

The nobles and wealthy landed proprietors commit the management of their estates to stewards, whom they in general select from among their vassals. These men are sometimes guilty of the greatest cruelty in the exercise of their delegated authority.

In the sale of landed possessions, the price is not merely determined by

the number of cabins, but by that of the peasants, according to their respective ages and cases. The value differs with the situation and the qualities of the soil. On poor lands the value of each person is about forty rubles: but there are others where the boors would fetch from one to two hundred rubles per head. Regard is also had to its forests, fish-ponds, navigable rivers, the vicinity of great towns, the quality of the land, and the extent and solidity of the buildings.

The houses seen upon the roads are of wood; the walls being constructed of trunks of trees stripped of their limbs and bark, and laid horizontally one on the other with great neatness. Not a

nail is used in these edifices, so that they may be taken down at pleasure, and re-erected in a few hours in any other situation. I am told, says Porter, that at Moscow there is a house-market, where you may purchase small villages ready made: villas also, and houses of every size and pattern fill up this extraordinary magazine; so that if a person happens to be burnt out in the morning, he may before night have a room at least erected at a cheap rate to cover him.

Most of the villages consist of one street only, of tolerable width, presenting to the eye a row of gable ends, like some of the ancient towns of Britain. In the wall are windows of four

panes of glass, with curious carved ornaments at top; and on their shutters, which open outwards, a variety of flowers, stars, and strange devices are painted in the rudest taste, and often blended with gilding. The national admiration of painting and sculpture is everywhere manifested on the exterior of the cottages. Every house has a gallery or balustrade below, besides the roof projecting from the face of the building, to defend its inmates from the sun in summer, and the inclemencies of the weather in winter. A sort of double gate separates each from its neighbour, and leads into a large court-yard filled with sledges, old kibitkas, and other carriages of the country; be-

sides an accumulation of dirt, rotten straw, jaded horses, pigs, and other nuisances, completing a museum of nastiness scarcely to be found in any other civilized spot on the globe. The post-house is distinguished by a long pole, on which is suspended a straw wreath and four or five tassels; an emblem, the meaning of which Sir Robert Porter was unable to learn even of the post-masters themselves.

Upon the whole, the Russian villages exhibit to the view of the traveller none of those cultivated spots, which give such charms to the hamlets of Switzerland. No tree or creeping tendril grows near the door and windows of these habitations. Nothing is to be

seen there resembling the white or russet cottages of England, overgrown with the blushing rose or fragrant honeysuckle, their pretty gardens, luxuriant orchards, and domesticated animals.

Nothing is so wretched as the interior of the houses of the Russian peasants. One room is the habitation of all the inmates. Here they eat, sleep, and perform all the functions of life. One quarter of it is occupied by a large stove, flat at the top, on which many of them sleep at night, and where they loll, during the day, for hours, three or four together in a huddle, not more decent than disgusting. Beneath is an excavation like an oven, used for the

double duty of cooking their victuals and heating the dwelling to the desired temperature.

On entering one of the post-houses, Sir Robert Porter found the top of the oven occupied by the post-master's wife, his mother, his wife's mother, and a child, almost all in a state of nature. The youngest was extremely pretty, and seemed, though a mother, not more than fifteen. This is not surprizing, as the warmth of these stoves acts upon the human constitution as hot-houses do upon exotics. A bed with dirty curtains filled one corner of the room: a few benches and a table completed the furniture. The walls were not so bare, being covered

with uncouth prints and innumerable daubings. In one spot was placed a picture or effigy of our Saviour and the Virgin, decorated with silver plates stamped most curiously. From the ceiling hung a lamp, which, during certain holidays, is kept continually burning. In this cyclopean den, says the traveller, the heat and smoke became so pestiferous, that we were compelled to retire; and as we opened the door, the steam issued with us like smoke from the crater of a volcano.

The cradles of the children are suspended from the ceiling by four cords, and the mattress on which the infant lies is enclosed in a frame not unlike that used for embroidering. In this

species of hammock the children are swung for the purpose of being lulled to sleep—a method far preferable to the violent rocking of our cradles, by which nurses are liable to injure the organs or impair the digestion of the poor infants.

The dwellings of wealthy peasants are more commodious than the cabins just described. At the entrance, a covered flight of stairs leads to the ante-room. The *isba*, or lodging-room of the family, is constructed like that of the meanest huts, but more spacious, and has glass windows of four or six panes. On the other side of the ante-room is the strangers' room, heated by a stove of brick or Dutch tiles, and having the

walls papered. Sometimes this apartment, especially at the post-houses, contains good beds for travellers. The cellar, *pogreb*, is underneath the dwelling-room; and over the latter is frequently a garret, *terema*, with a small balcony towards the street. This is the usual abode of the daughter of the house, and hence the *terema* frequently occurs in the love-songs of the villagers. On the other side of the court is the cellar, *lednik*, where provisions are kept in summer. Beyond that is the bath, *ban*, and beyond the latter the kiln for drying corn, *owin*.

Every Russian peasant who is in easy circumstances is attentive to cleanliness both in his house and person; and

himself and family usually bathe at least once a week, commonly on Saturday.

The favourite dish of the Russians in winter is *tchtchti*, a kind of soup made of cabbage cut very small, beef, pork, and rye-bread. The poor live almost all the year round on bread steeped in *quass*, cucumbers, leeks, and onions.

The quass just mentioned is a fermented liquor made of rye-flour and sprouted wheat. Ten pounds of flour and five of grain are steeped in hot water. This mixture is put into the oven in a covered vessel, and there left twenty-four hours. It is then taken out and emptied into a tub. Five pints of water and two handfuls of mint are

added, and the whole is left to ferment till it has contracted a slightly acid and very agreeable taste. This takes place in two or three days; and during this interval the liquor is stirred from time to time with a stick. It is then left a day to settle, poured off and bottled. This beverage is cooling and pleasant, particularly in summer. The country-people have superior kinds of drink for extraordinary occasions, such as mead, *braga*, or beer brewed from millet, and *sbitir*, which is made of honey, water and pepper.

In the more northern provinces of the empire, the peasants and people of the lowest class wrap themselves in furs during the winter. Their summer

dress consists of a long caftan of blue or brown cloth, falling to the knees. It crosses diagonally on the breast, where it fastens with cylindrical buttons of brass or white metal. Round the waist is a sash of crimson worsted-net, like that worn by British officers. In this they place their gloves, or, if they be labourers, their hatchets. The head is protected from the inclemency of the weather by caps of velvet or fur, some round, others square, or varied according to the choice of the wearer. Their necks are completely bare of any other shelter than their hair, which hangs down in straight locks all around it. Their shirts and trowsers are of coarse linen, striped either red or blue. Thick

swathes of rags are rolled about their legs to keep out the cold, and over these they pull a pair of large and ill-constructed boots. Those whose circumstances will not allow the luxury of these leather defences, increase the swathings to such a bulk, by wrappings and cross-bandages, that their lower extremities look more like flour-sacks than human legs. When thus bulwarked, they stuff them into a pair of enormous shoes, made very ingeniously from the bark of the linden-tree, at the expense of three half-pence. The town of Serpuchof, to the south of Moscow, carries on a great trade in these shoes, which are called *labkas*. The custom of wearing them is very destructive to

the woods, as each man requires twenty or thirty pair in the course of a year: hence numbers of trees are to be seen in many places which have perished because they have been stripped of their bark.

The garb of the peasantry undergoes no other alteration in winter than perhaps exchanging the cloth caftan for a sheep-skin of the same form. This style of dress appertains to the commonalty alone; and it closely resembles that worn by the English in the reign of Richard II. Any one who has considered the old tombs in our cathedrals, or has studied the costume represented in many illuminated manuscripts, still extant, will immediately perceive that

the peasantry of Russia in the nineteenth century are contemporaries in fashion with those of England in the fourteenth.

The Russian women are in general short, clumsy, round-faced, with small features and sallow complexions. The latter defect, indeed, they strive to remedy by a profusion of paint of various hues, which they daub on with as little taste as art. The females of the lowest classes wear a short gown of blue woollen cloth, bound with various colours. The waist is usually fastened by a close row of cylindrical buttons. Their heads are in general bound with a flowered handkerchief of the gayest pattern terminating beneath the chin.

EGG-SELLER.

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

On holidays, a little diadem of gold and coloured stones is added In the most excessive cold, this slight covering is the only one that is worn on the head; but for the shelter of the body recourse is had to the sheep-skin, in the shape of an English rustic's bed-gown. Warm stockings and boots are the defence for the legs. The Russian women have sometimes a very picturesque costume, as may be perceived on reference to the opposite plate representing an egg-woman.

The washerwoman too in general displays some taste in her dress. She carries her linen suspended from the ends of a sort of wooden yoke of elegant workmanship placed on one shoulder.

In her left hand she holds a wooden beetle; it is not flat like that used by the washerwomen of some other countries, but grooved across in such a manner as to press the linen with greater force. This method is probably less injurious to linen than if the edge of the beetle were employed. Her dress, as exhibited in the annexed engraving, is a faithful representation of the general costume of maid-servants in Finland.

The wives of mechanics and tradesmen dress with more taste and costliness. Their gowns are of rich brocade, and their heads fantastically adorned with pearls. Their cloaks are shaped like the doublet of Sir John Falstaff, and of the same materials, being velvet,

WASHERWOMAN.

Pub.d by R. Ackermann, London 1822.

either crimson, scarlet or purple, lined and caped with sable fur of the most expensive sort. They also wear boots made of leather or velvet, according to their ability. This covering for the leg is considered so necessary in Russia, that the smallest infants, just able to crawl, are encumbered with boots sooner than shirts.

A singular custom prevails among the villagers. As soon as a female is married, she binds up the whole of her hair under her head-dress. In the days of her maidenhood she wears it plaited like the Chinese, and tied with a bunch of ribands at the end.

In the German provinces of Esthonia and Livonia, there are, besides the ori-

ginal natives of the country descendants of German or Swedish farmers who retain the costume of the nation to which their ancestors belonged. Such is the Livonian peasant represented in the annexed engraving, whose dress nearly resembles that of the inhabitants of the Swedish province of Dalecarlia.

The summer dress of the rustics of the central provinces is very light. The men go with naked feet, seldom any covering on their head, and literally wear nothing more than a shirt and trowsers of striped linen. The shirt is closed at the neck with a round buckle precisely like the clasp used by the ancients. Their costume is nearly the same throughout all the provinces ex-

PEASANT of LIVONIA.

Pub.d by R. Ackermann, London 1822.

cepting the Ukraine, the natives of which dress in the Polish fashion, and in the ancient German provinces, where the German or Swedish style is still followed. On holidays the peasants put on over the shirt a kind of loose coat or caftan of gray stuff, which reaches to the knees. A belt of different colours, called *kuschak*, encircles the waist.

In winter they wear a sheep-skin which sometimes falls no lower than the knee, while at others it descends to the heels. The rich peasants have more costly furs.

The women during the warm season, wear a blue and yellow dress of dyed linen, closed down the front with but-

tons and fastened on the shoulder with clasps. It is called a *serrafan.* Their heads are usually bound with handkerchiefs of various colours, and when more gay, a bandeau of gold lace and beads encircles their forehead. The hair is brought to a knot on the top of the head and its back part is ornamented with a fanciful sort of net-work, tassels and fringes of bugles, glass beads and different-coloured silks or worsted, resembling the decoration worn by the American chiefs in the place of a Highlander's philibeg.

The unmarried female peasants of the heights of Valdai, situated between Petersburg and Moscow, have a costume which resembles one in Switzerland.—

WOMAN of VALDAY.

Pub by R Ackermann London 1822

It consists of a shift with full sleeves, and a petticoat with coloured stockings. Over this they wear in winter a pelisse of lamb's wool, as white as the snow around them, lined with cloth and adorned with gold buttons and lace. The hair is braided, as in most parts of Russia, and hangs to a great length down their backs. On the head they wear a handkerchief of coloured silk. When married the hair is trussed up, and this constitutes the outward distinction of a virgin or a matron. The latter wears a red hat turned up with fur and trimmed with gold lace; and the white pelisse is changed for a richly coloured one as shewn in the plate opposite.

It would appear from the accounts of

travellers that the women of Tula are employed in many of those occupations which are generally considered as belonging to the more robust sex. Thus Dr. Clarke tells us that he here observed women engaged in repairing the pavement of the streets, which is kept in good order. The annexed engraving represents a female gardener of this place, with the appropriate implements of her profession. The dress of the young females of Tula, says the traveller just mentioned, when clean, displays their persons to advantage. A white shift covers the arms and the body in front and is fastened behind with tape. It is drawn tight over the breast and there held together by a small button.

FEMALE GARDENER of TULA.

Pub. by R. Ackermann, London, 1822.

The town of Tula is celebrated for its iron mines which occupy an extent of more than ten miles, and its manufactures of the same metal. Clarke describes the view of the town from the elevated plain over which the road passes to Woronetz as one of the most pleasing in Russia. There too the ear is greeted by the cheerful noise of industry and manufactures, the ringing of bells, the lowing of herds, and the loud chorus of peasants singing their national airs, accompanying the voice either by the clapping of hands, or by the notes of their rude pipes which they construct of the same materials as the sandals on their feet

The women of Yaroslav wear a cap

very much like that of the Russian grenadiers. It has a square plate of metal in front, whereas that on the caps of the soldiers terminates in a point.—See the engraving.

The men of the central provinces are particularly fond of children, and when they return from work, you will more frequently see them taking their infants in their arms and caressing them, than seeking the company of their wives.

While I am on this subject, says Sir Robert Porter, I cannot omit mentioning a strange custom which these people have among them, a custom very repugnant to nature and to British feelings, nay shocking to think of. Fathers marry their sons at an early age to

TRADESMAN'S WIFE of YAROSLAW.

Pub. by R. Ackermann, London, 1822.

blooming girls in the village, and then send the young men either to Moscow or Petersburg to seek employment, leaving their brides a few days after their marriage to the care of their parents. At the expiration of some years, when the son returns to his cottage, he finds himself the nominal father of several children, the offspring of his own parent, who has deemed it his duty thus to supply the place of a husband to the young wife. This is done all over Russia and is never considered as a hardship by the parties. Indeed so far from it the practice continues; and when the son becomes a resident in his native village, if he has a numerous stock thus raised to him,

he marries them off, sends them packing, and then enjoys himself, like a Turk in his harem, among their wives.

Whether this horrid, unnatural, and immoral custom, adds the traveller, arose from any policy in the nobles, who might issue an order to this effect, to compensate perhaps to themselves for some great mortality among their young serfs in the case of long and destructive wars, I cannot tell; but I think it very likely, since no propensity in nature could ever dictate so abominable a perversion. As it is the interest of the owner of slaves to increase the number, it is also his interest to encourage the emigration of the young men to the ci-

ties: for as he receives an annual pecuniary acknowledgment from all who leave his village to pursue their plans, in proportion as they amass money he may raise the rent they pay him for themselves, and so improve his revenue by their fortune. On these grounds probably the horrid practice just noticed is permitted to pass uncensured.

If the Russian peasantry and servants are all slaves, it must not be inferred that their masters are all tyrants. In most cases due attention is paid to their comforts, and cruelty or oppression is very seldom suffered to embitter their lives. You never hear them complain, and in fact they rarely have any cause

of complaint, for, totally ignorant of the advantages of liberty, they desire it not, and are quite content to be considered as much their master's property as his ox or his ass, provided they be fed and foddered as well.

That this is no exaggerated statement is proved by an experiment made by the late emperor Paul, before his accession to the throne. Desirous of improving the condition of the slaves on his domains, this prince directed his stewards to treat them as farmers and to demand of them nothing but a low rent. That this favour might not be thrown away he furnished them at his own expense with agricultural implements, and advanced them what money

they wanted. The first thing these wretched creatures did was to sell all they had, and in less than two years they had spent the produce in debauchery. At length, finding themselves unable to pay their rent, they earnestly solicited the favour of being placed again on their former footing.

It is true that instances are related of the cruelty with which some owners treat this unfortunate race: but on tracing back such anecdotes to their source, you find them to be either of very ancient date, or exaggerated. Time has so altered the minds of the Russians, that such barbarities very seldom if ever now occur.

The houses of the nobility are filled

with these vassals or servants, both male and female, who line the halls, passages and entrances of the rooms. In almost every anti-chamber some of these domestics are placed ready to obey the commands of their lord or his guests; and at the call of "Who waits?" two or three of them run in at the instant. In the house of Count Orloff alone, says Dr. Clarke, are not fewer than five hundred servants, many of them sumptuously clothed and many others in rags. Whatever be the number of these domestics, says the same traveller, they do not cost their master a shilling, their clothes, food and every article of subsistence being derived from the poor oppressed peasants.

The boors are all slaves. Each estate has its native boors by hundreds, who are attached to the glebe, and perform all the agricultural operations. They are extremely industrious and when under a good owner daily improve and become more valuable. Their attachment to their lords, when well treated, is generally as warm as their enmity in the contrary case. Some noble traits have presented themselves among the slaves: the following is related by Clarke.

When the father of Count Golovkin was reduced to the necessity of selling a portion of his peasants, in consequence of debts contracted in the service of the crown, deputies from his slaves

came to Moscow, beseeching an audience of their lord. One venerable man, the eldest of the number advertised for sale, begged to know why they were to be disposed of. "Because," said the count, "I am in want of money, and must absolutely pay the debts I have contracted."—"How much?" at once exclaimed all the deputies.—"About thirty thousand rubles," rejoined the count.—"God help us! do not sell us! we will bring you the money."

These same men are implacable in their resentment. When their owner exacts from them the produce of their earnings, after having perhaps received from them an exorbitant sum for allowing them to follow their respective trades,

they are then very frequently wrought up to such animosity as to form conspiracies against the life of their oppressor.

At the time of Porter's residence in Russia, a gentleman, having by some severities incurred the hatred of his slaves, who were employed in a distillery, they seized him one day and threw him into a large boiler of hot spirits. The murder was not discovered for some days; ten or fifteen of the perpetrators were knouted and banished for life to Siberia.

A German general, who had risen to the highest rank in the Russian army, by his marriage with a lovely woman, became possessed of several estates and

the slaves belonging to them. He was a man of an excellent heart, and felt deeply for the sufferings of others. On visiting one of these estates, he found a thousand impositions and acts of tyranny practised on the wretched boors by six or seven farmers, who rented great part of the property. He endeavoured to correct these abuses, and determined to dismiss his tenants. As the latter saw no other chance of keeping their ground than by ridding themselves of their new master, they planned his destruction. The instrument selected by them to wreak their atrocious revenge was a boor, who was saving as much as possible from the earnings of his daily toil, with a view to buy a horse, think-

ing that by this acquisition he should be enabled to extend his dealings and double his profits. They persuaded this man to undertake the death of the general by the promise of twenty-eight rubles and the horse on which he had set his mind. Any scruples he might urge against the murder were overruled by the argument, that, as the general was of a different religion from theirs, it was no greater sin to kill him than to kill a dog. Seduced by this reasoning and the assurance of a still greater reward, he prepared for the accomplishment of their wishes. On the morning of the first anniversary of their wedding-day, the general and his wife, having determined to celebrate it with

an entertainment, ordered certain arrangements connected with it to be made in a neighbouring wood. The husband, anxious that every thing should be worthy the commemoration of an event which had been so felicitous to him, mounted his horse, and rode towards the thicket to inspect the operations. The peasant had secreted himself among the bushes, he took aim at the general, who sunk to the ground murdered by one of those wretches whose wrongs he had sought to redress. The terrified horse ran back to the house of his master. The blood on his coat and the report of the gun gave the alarm, and the apprehensions of the unhappy lady were soon realized by the appearance

of men bearing the corpse of her husband. The perpetrator of the deed was secured before he could escape: he confessed his guilt and named his accomplices. They were all seized, knouted and sent to Siberia, and their houses burned to the ground.

CHAP. III.

AMUSEMENTS OF THE RUSSIAN CARNIVAL —THE ICE-HILL — CURIOUS SPECTACLE GIVEN BY THE EMPRESS ELIZABETH —SLEDGES—MARKET FOR FROZEN PROVISIONS AT PETERSBURG—DEXTERITY OF THE RUSSIAN PEASANTS IN THE USE OF THE HATCHET—EPICURISM OF THE RUSSIAN NOBLES—TALENT OF THE RUSSIANS FOR IMITATION.

The inhabitants of Petersburg pass the carnival in one continued whirl of merry-making. The streets are filled with men, women and children in their gala dresses, and the gay carriages and sledges of the nobility are ever passing and re-passing. As Lent is very strict-

ly kept among the Russians, the people are resolved to enjoy pleasure in its utmost extravagance, before they are obliged to bid it a temporary farewell. This excess, however, is indulged in by the lower classes only, who are at this season seen intoxicated and perishing in the streets, sacrificed to their mad festivity. Such as survive this unrestrained debauch live very temperately during the fast, on herbs, pulse, honey and fish fried in oil; their beverage, also miserably poor, being nothing but *quass*, a sort of meagre beer diluted with water.

The principal amusement of the Russians during the cold season is the Ice Hill. At Petersburg, when the

Neva is frozen over, a temporary stage of wood is erected about forty or fifty feet above the surface of the river, from the top of which is a steep descent, like the side of an abrupt rock. Against this are laid blocks of ice, which soon become a united mass, by means of torrents of water that are thrown along them, and harden in a few minutes. On the level, at about 250 or 300 yards distance, stands a similar erection, only placed a little on one side, in order to leave a clear road for the sledges darting from the opposite stage. The people mount the first of these stages by means of a flight of steps in the rear, and find at the top a sort of sledge, without projections of any kind, but in

shape and flatness like a butcher's tray, most fantastically and rudely ornamented with carving and colours. This is placed on the margin of the declivity; the bearded native conductor seats himself upon it, very far back, his legs extending in front perfectly straight. The person to be conveyed takes his place before him in a similar attitude, and both remaining steady glide with inconceivable rapidity down the icy descent. The conductor behind guides their course with his hands on the same principles as a vessel is steered, touching the contrary side to that on which he wishes to keep. To such nicety do they attain by practice, that they will

steer round groups of upset persons without doing the smallest injury.

Many go down in these sledges alone; and others, both men and women, on skates, flying forward in a perfectly upright position. Steadiness seems to be the chief accomplishment of the Russian skater, and the velocity of his motion the source of pleasure to the spectator. Here are not seen those graceful motions on the ice in which the skaters of other countries excel: not that the generality of men in this country are incapable of graceful attitudes; but the cumbersomeness of their dress, and the customary modes of this exercise, have never included

any thing more pleasing to the eye than rapid motion.

The sensation excited by the descent in a sledge is at first extremely painful, but after passing a few times through the keen air, it becomes exquisitely pleasurable.

Even private individuals raise such ice-hills in their gardens, and the ball-room is often forsaken for the pleasure of gliding down them. To render this amusement more easy and agreeable, large chairs are fixed on skates, and guided by a man standing behind and also provided with skates. At night these hills are illuminated with coloured lamps, which greatly heighten the effect of the scene.

Round these hills are erected wooden stages or booths, in one of which is exhibited a collection of curious foreign animals; in another rope-dancing; in a third a puppet-show; in a fourth phantasmagoria, and so on. The price of admission to these sights is so trifling, that every one may share in the general gaiety.

The nobility and gentry drive about in superb sledges; and the empress Catherine was often seen riding here among her people. A very large rich sledge was constructed for that purpose, capable of containing the whole imperial family; to which were attached by chains fourteen or sixteen smaller sledges, following in pairs, for

her majesty's suite. These sledges were drawn by twelve or fourteen handsome horses, magnificently caparisoned, and in the evening illuminated with coloured lamps.

It is still the custom in several provinces of Russia to personify the carnival, which is frequently represented by a Bacchus escorted by satyrs and bacchanalians. They parade through the streets with a chariot built for the occasion in a grotesque style. The principal personage is in general a buffoon or clown, who displays various sleight-of-hand tricks to amuse the people. Music and grotesque dancing are sometimes introduced, and add

much to the variety and pleasure of the entertainment.

On one of these occasions the empress Elizabeth gave an extraordinary spectacle consisting of a sort of geographical masquerade. Several months previously to the carnival, she ordered the governors of the provinces to send from each to Petersburg two couple of inhabitants dressed in their national costume, with the necessary accompaniments. Thus, during the carnival of the year 1754, persons belonging to more than forty different nations were seen riding through the streets of the capital—the Kamtschadales on sledges drawn by dogs; the Laplanders on

sledges drawn by rein-deer; the Bucharians on camels; the Calmucks on oxen; the Circassians on the finest coursers; the Indians on enormous elephants;—forming altogether a picturesque group in the nuptial procession of the empress's jester, who personated winter, and was drawn by bears. An immense gallery was built expressly for the occasion, in which each nation amused itself with its own music and dancing, producing thereby a curious confusion of sounds. Each had also a dinner prepared and served in its own fashion. The new-married couple were finally conducted by this same escort to a palace of ice built on the Neva, where all the decorations and furniture were

of ice, even to the bed, the chandeliers, and the pieces of cannon, which fired a salute on the arrival of the extraordinary procession, without bursting.

The extreme cold of winter, which benumbs all nature, seems on the contrary to give fresh elasticity to all the faculties of the Russians. They sing, they laugh, they wrestle; tumbling about like great bears among the snow. In fact this season, which is so long with them, appears to be more congenial with their constitution than their short but vivid summer.

Petersburg never exhibits more bustle and activity than in winter, when sledges and other vehicles cross and pass each other with incredible velo-

Finlander going to Market.

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

city. The sledge, a prominent feature in every Russian view, is a machine, on which not only the people themselves, but goods of all sorts are conveyed from place to place with extraordinary speed. It consists of a pair of immense skates joined together, on which is placed a seat more or less elegant and commodious, according to the abilities or the wants of the owner. The sledges of the poor are merely formed of logs of wood bound together with plank or matting laid over them, for the accommodation of themselves or their loads. Such is that exhibited in the annexed engraving, which represents a Finlander going to market.

The sledges which succeed the *droshki*,

or hackney-coaches of St. Petersburg, are in general very neat, but always gaudy, being decorated with red, green, gold and silver, strange carved work and uncouth whirligigs of iron. The interior is spread with hay to keep the passenger's feet warm.

The sledge of a prince or nobleman is very handsome. It is built on the same principle with those of inferior people, differing only in the width of the body, which is made to hold two persons. It is warmly lined with rich furs, and to defend the lower extremities of the rider from the cold, it has an apron, like those of our curricles, formed of green or crimson velvet, bordered with gold lace. The servants stand on

a step behind: which place, however, is often occupied by gentlemen when accompanying ladies on a sledge-party.

The horses attached to this kind of sledge, are the pride of the opulent. One only is placed in the shafts and never alters his pace from a rapid trot; while the other is widely traced by his side, and is taught to pace, curvet and prance in the highest style of the *manege*. Their tails and manes are always of enormous length, a beauty so admired by the Russians that twenty horses out of thirty have false ones.

The passion of the Russians for rapid motion has produced the sport called a sledge-race. For this purpose a regular course is railed off and kept

smooth on the Neva. Crowds assemble there to witness the sight. The species of horse used on this occasion is an animal, whose swiftest pace is a peculiar sort of trot, the rapidity of which is incredible, being not at all inferior to that of a gallop.

Porter mentions his having seen two beautiful sledges drawn by reindeer, which were harnessed by the neck and went very swiftly. They belonged to a nobleman of high rank, and were brought merely as objects of curiosity from the country of the Samoyedes, some hundred wersts beyond Archangel. Their appearance in the sledge was remarkably fine, harmonizing most picturesquely with the ice and snows

SLEDGE OF THE RUSSIAN PEASANTS.

Pub. by R. Ackermann, London, 180[illegible]

of the surrounding view: but the climate of Petersburg is so much too mild for these animals that they seldom outlive one season.

The sledges used in the country are a kind of wide oblong baskets, the hinder part of which can be raised like that of our chaises, so as to shelter the traveller. Others consist of nothing but a platform, on which the driver stands, while his companions sit or stand before or behind him. The annexed plate exhibits a specimen of a vehicle of the latter kind, which is rude and clumsy.

The sandy nature of the soil nearly forbids the use of wheel carriages: in the northern provinces, the wheels

would sink very deep and a great number of horses would be required to draw them; but when sharp frosts have hardened and smoothed the surface of the snow, a small power is sufficient to move enormous weights, and a single horse draws with ease the heaviest sledge.

When a traveller has but one of these carriages at his disposal, he places his baggage at the bottom of it, and covers that with a large feather bed, which serves both to keep the traveller warm and to break his fall in case of accident. He then lays on a quantity of blankets and furs to protect him from the cold. A large hood defends the face, which it is of the utmost importance to pre-

serve from the contact of the external air. The rapidity with which the sledges travel over the smooth surface of the frozen snow is extremely favourable to internal commerce.

The markets of the capital are supplied with much greater ease in winter than in summer. The market of Petersburg exhibits in winter a spectacle of which it is impossible to form any idea in the central regions of Europe. You there behold a vast open square, containing many thousands of animals piled in pyramidal heaps on all sides. Cows, sheep, hogs, fowls, butter, eggs, fish, are all stiffened into granite. The fish are particularly beautiful, possessing the vividness of their living colours,

with the transparent clearness of wax imitations. The beasts present a far less pleasing sight. Most of the larger sorts being skinned and classed according to their species, groups of many hundreds are seen piled up on their hinder legs against one another, as if each were making an effort to climb over the back of its neighbour. The apparent animation of their seemingly struggling attitudes gives a horrid life to this dead scene. Had an enchanter's wand been suddenly waved over this sea of animals during their different actions, they could not have been fixed more decidedly. Their hardness too is extreme: the sellers chop them up like wood for the purchaser, and the

chips fly off from their carcases in the same way as splinters do from timber or coal. A hatchet, the favourite instrument of the country, is used in this operation, as in every other act of ingenuity or strength: indeed, it is sometimes applied to things so nicely delicate, that if the boors were taught to write, I have little doubt, says Porter, but their pens would be made and repaired with it.

The frontispiece to this volume represents a Russian peasant on a journey with his hatchet in his girdle, and a merchant who has travelled eight hundred or a thousand miles on a light sledge to the capital. Whenever I see, says an intelligent observer, one of those bearded

Russians carrying at his back a hatchet, stuck in his girdle, I say to myself— There is an independent man. Provided with this implement, the Russian can dispense with all others and is fit for every thing: it serves for hammer, saw, pincers, plane, and chisel. Employ him in what you please, he earns his livelihood with his hatchet. To a person who comes from a country where the mechanical arts have pressed into their service the most improved apparatus of every kind, it is a singular sight to behold the wonderful simplicity of the means and the celerity of the processes of the Russian artisan. He never thinks of sawing a plank or a beam, his hatchet cuts it in two in a moment. If

he has nails to drive, the back of the hatchet head serves for a hammer: with it he cuts grooves, and makes fluting and mouldings. His hatchet is as sharp as a razor, and he uses it with mathematical precision. With his hatchet in his girdle he wants no great stock of tools. You cannot tell whether he is master, journeyman or apprentice: whether mason, sculptor, carpenter, stone-cutter, artizan or artist, he always appears in the same costume—a coarse shirt and wide canvas trowsers form the whole wardrobe of this industrious man. The artist who executes a statue for a palace goes barefoot; his bed is in the dust, among the fragments scattered

about his workshop; and his workshop is in the open air.

But to return to the market. The provisions brought to Petersburg are the produce of countries many thousand wersts beyond Moscow. Siberia and Archangel furnish part of the merchandize which, during the severity of the frost, is conveyed thither on sledges. In consequence of the abundance of these commodities and the short period allowed for the duration of the market, they are cheaper than at any other part of the year, and are therefore bought in large quantities to be laid up as winter stock. When deposited in cellars they keep good for a great length of time.

Vender of Spirituous Liquors.

Pub.d by R. Ackermann London 1822.

At certain hours every day, the market, while it lasts, is a fashionable lounge. There you meet all the beauty and gaiety of Petersburg, from the imperial family to the tradesman's wife. Incredible crowds of sledges, carriages and pedestrians, throng the place, where the different groups of spectators, purchasers, venders and commodities, form a scene not to be paralleled in any other city.

In summer the transport of commodities is much more difficult. The peasants are then obliged to carry them on their heads or in baskets. Such is the figure in the opposite plate.—A vender of liquors carrying a basket with an assortment of bottles of

different sizes, containing strong liquors. Dealers have baskets of various forms, containing the commodities which they carry for sale to the market of Petersburg.

The Luculluses and Apiciuses of Russia, however, would be exceedingly dissatisfied, if their tables we recovered in winter with such provisions only as the convenience of transport in that season furnishes so abundantly. It is their greatest pride to surmount the difficulties of the climate, and to procure all those superfluities and luxuries which nature has been disposed to deny them. They strive, as it were, to cheat themselves into a belief that they reside in one of the southern countries of Europe.

Hence they carry their daintiness to a much greater length than the inhabitants of temperate regions: cauliflowers, spinach, green peas, asparagus, cucumbers, salad herbs, and radishes, are much more common in winter on good tables in Petersburg than they are in London or Paris, with persons of equal rank and fortune. We cheerfully defer for a few weeks a treat which must be purchased at an enormous expense; while the Russians who, according to the regular course of things, would have to wait several months, spare nothing to overcome nature and to anticipate the order of the seasons.

In the month of January, a pound of

French beans or green peas, for they are sold by weight, costs at Petersburg from twenty-five to thirty rubles, about six pounds sterling; and a single cucumber is sometimes sold for three or four rubles, (from twelve to sixteen shillings.)

The nobles of Moscow are not less particular in regard to the supply of their tables: they have them covered in the depth of winter with the fruit of every climate ripened in hot-houses, and vegetables of all sorts produced by artificial culture. A constant heat is kept up by stoves in subterraneous gardens, from which the external air is carefully excluded. Green peas and

asparagus are as common at Moscow about Christmas as potatoes and winter cabbages in other countries.

They consume, on the other hand, a prodigious quantity of ice. There is not a country, Italy itself not excepted, where this refreshing substance is so common. The ice-houses are dug to a great depth; a fresh stock of ice is laid in every year, and as it is never exhausted, the lower part remains untouched. It is said that there are ice-houses in Moscow where the ice has been thus accumulating for a century; and the mass in them is so compact, that when wanted for use it must be broken with a hatchet. The order of the seasons is therefore inverted in those two great

cities, the subterraneous vaults of which contain ice in summer and grow vegetables in winter.

The extraordinary talent of the Russians for imitation is well known: the only nation perhaps which surpasses them in this respect is the Chinese. Clarke says, that if they were instructed in the art of painting they would become the finest portrait-painters in the world. In proof of this he informs us, that he saw a miniature portrait of the emperor Paul, executed by a poor slave, who had only once seen him during the visit he made to Moscow. In regard to resemblance and minuteness of representation it was a most astonishing work. The effect produced was like that of

beholding the original through a diminishing lens.

The Birmingham trinket manufactory, in which imitations of jewellery and precious metals are wrought with so much cheapness, is surpassed in Moscow, because the workmanship is equally good and the things themselves are cheaper. But the great source of wonder is in the manner of their execution. At Birmingham they are the workmanship of many persons, in Moscow of one only. In cutlery the Russians are not equally successful, because that art requires a multiplication of labour. They fail, therefore, in hardware, not because they are incapable of imitating the works they import, but

because they cannot afford to sell them for the same price. Where a patent, as in the instance of Bramah's locks, has kept up the price of an article in England beyond the level it would otherwise find, the Russians have imitated such works with the greatest perfection, and sold the copy at a lower rate than the original, though equally valuable.

This extraordinary talent for imitation has been shewn also in the fine arts. A picture by Dietriei, in the style of Polemberg, was borrowed by one of the Russian nobility from his friend. The owner had impressed his seal upon the back of it, and written upon it verses and mottoes of his own composition. With so many marks he thought

the picture safe any where: but so perfect a copy was finished, both as to the painting and all the circumstances of colour in the canvas, the seal and the inscriptions, that, when put into the frame of the original and returned to its owner, the fraud was not discovered. This circumstance was afterwards made known by the confession of the artist employed.

A nobleman, celebrated for skill and judgment in painting, has been known to purchase of a dealer copies made a few days before by one of his own slaves, who went from his easel to his more usual and daily occupation of blacking shoes, and afterwards got drunk with the wages of his ingenuity.

The palaces of the nobles in Moscow, prior to the destruction of that city, were filled with pictures. It seems, says Clarke, as if all Europe had been ransacked to supply such collections. At first view a room adorned by them has an imposing and very brilliant appearance; but, upon a nearer approach, the charm vanishes; they are almost all copies and the major part of them brought from Vienna. As the nobles have rarely any money at command, their traffic in the fine arts, as in other things, is carried on by exchange.—They purchase a picture with a carriage or an embroidered suit of clothes, just as they pay their physician with a snuff-box.

The same traveller adds, that Dr. Rogerson of Petersburg, as he was informed, regularly received his snuff-box for his attendance and as regularly carried it to a jeweller for sale. The jeweller sold it again to the first nobleman who wanted a fee for his physician, so that the doctor obtained his box again; and at last the matter became so well understood between the jeweller and the physician, that it was considered by both parties as a sort of bank-note, and no words were necessary in transacting the sale of it.

CHAP. VI.

EQUIPAGES—THE DROSCHKI—THE KIBITKA.

The carriages of the Russians differ widely from ours. They are not kept in the cleanest state, and not a drop of oil or any other liquid is ever applied to the harness or the other leather appurtenances of the carriage to soften their rigidity.

At Petersburg, indeed, carriages are not articles of mere luxury and ostentation: they are absolutely necessary, either on account of the great distances, or the snow, the dust, or the mud, with

which the streets are covered according to the season. Hence it has been jocosely observed that in this capital the wheels never touch the pavement.

Most carriages are drawn by four horses, so that besides the coachman there is always a postillion. The latter is in general a boy, who, contrary to the practice of other countries, rides the off-horse, and while the horses are going at full speed, is continually bawling out *Padi !*—" Take care !"

The decorations of the horses driven by the nobility are very striking. Their harness is leather, most profusely spread, almost into net-work, over the animal, studded and embossed with brass, and various other knobs, buckles,

crescents and tassels, with great taste and elegance. This caparison is quite eastern, and has a most superb effect. The horses are in harmony with their ornaments; their manes and tails are allowed to grow to an immense length, and are plaited and tied up very gracefully.

The figure of the horse in Russia is very fine: it has something of the shape and air of the Persian. His motions are loose and rapid and apparently so wild, that the spectator must suppose nature to have been his only master.

Hackney-coaches, in the form of ours, are not known; the *droschki*, which supplies the deficiency, has at first sight an appearance extremely odd

DROSCHKI.

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and ridiculous. It bears not the least affinity to any of our wheel-carriages, but looks more like a gigantic insect of the grasshopper tribe, pursuing and clinging to the heels of an affrighted horse.

This effort of northern ingenuity runs on four low wheels, being a sort of parallelogram, with four leather wings projecting at no great distance from its body, and which, making an unexpected curve, pass in a semicircular line towards the ground, being intended as a resting-place for the feet and a defence for the traveller against liquid dirt. The seat is covered with a cushion and hangs on springs. The occupier of the carriage seats himself

as on a saddle, and for his better security, if he is not accustomed to this kind of vehicle, he holds by the sash of the driver, who is seated in front. It requires no small degree of education in the art of keeping a seat to adhere with any decency, much less ease, to the seat of one of these extraordinary vehicles; and yet, while an Englishman would be bouncing off and on, the Russians are so perfected by practice as to sit their wooden horse with all the elegance of an accomplished equestrian. They pass from one part of the town to another with incredible lightness and velocity, at the rate of about a shilling for three miles. Hence most of the lower orders can

at times command this accommodation, so that servant-maids going out on errands occasionally treat themselves to a *droschki*, charging the expense to their masters or mistresses, who cheerfully pay it, being amply indemnified by the saving of time. Its many inconveniences, however, arising from the exposure of the occupier to the dust and sun in summer, and to the mud and rain in spring and autumn, render it a vehicle totally incompatible with any ideas of personal neatness or comfort. The *isvotchic*, or driver, has a plate fastened on his back, on which are inscribed the number of his carriage and the quarter to which he belongs. As there is not an absolutely

prescribed fare for given distances, strangers are frequently imposed on by these men, who, like the hackney-coachmen in London, are ever ready to overreach the unwary. Upon the whole this spirit of extortion is very common at Petersburg; the shopkeepers and others of the lower orders making a practice of demanding double the worth of their commodities.

The *kibitka*, the usual vehicle for travelling in the interior of Russia, represented in the opposite plate, is a well-contrived snug machine, which may be purchased for 35 rubles, or five guineas. Its form is simple, for it is nothing more than a large wooden cradle, fixed on a double keel of the

TRAVELLING SLEDGE.

Pub by R Ackermann London 1822.

same material, strongly shod with iron. The trunks are placed at the head and foot; and the intermediate space is filled with hay, mattresses and pillows. The travellers, wrapped up in pelisses, and in furred caps and boots, lie down side by side, as if in bed.

The horses, generally four in number, are harnessed abreast to this vehicle as to the chariots of old. The traces are ropes, and the driver sits on a box in front of the *kibitka*. The steeds which thus imitate the fashion of the heroic ages, are unfortunately every thing that is wretched and mean in appearance; they are diminutive, with matted coats and clotted tails and

manes, but of incredible speed and bottom.

As there are no good inns on the high-roads, travellers are obliged to take with them provisions and all sorts of conveniences. The houses of the post-masters are the only places where refreshments can be procured for the weary traveller, and those are confined to tea and coffee.

CHAP. V.

SUNDAY MARKET AT MOSCOW—BENEDICTION OF FRUIT—ETIQUETTE OF A RUSSIAN ENTERTAINMENT—DWARFS—MARRIAGE OF A PIGMY COUPLE.

The market on Sunday at Moscow is an entertaining spectacle. From five in the morning till eight, the spacious Place de Gallitzin is filled by a concourse of peasants and people of all classes, coming to buy or sell white peacocks, fan-tailed and other curious pigeons, dogs of all sorts for the sopha or the chace, singing-birds, poultry, guns, pistols, in short whatever chance

or custom may have rendered saleable. The sellers, excepting in the market of singing-birds, which is permanent and very large, have no shops, but remain with their wares either exposed upon stalls, or hawking them about in their hands. On Easter-day in particular, this market is thronged with itinerant butchers, one of whom is represented in the opposite plate. It should be observed that there are no people who observe Lent with more scrupulous rigour than the Russians. Clarke informs us, that, while travelling from Petersburg to Moscow, if at any time in poor cottages where the peasants appeared to be starving, he offered them part of his dinner, they would

BUTCHER of MOSCOW.

Pub. by R. Ackermann, London, 1822.

shudder at the sight of it and cast it to the dogs; dashing out of their children's hands, as an abomination, any food given to them, and removing every particle that might be left entirely from their sight. In drinking tea with a Cossack, he not only refused to have milk in his cup, but would not use a spoon that had been in tea with milk, although wiped carefully in a napkin, until it had passed through scalding water. In proportion as this rigour has been observed, so much the more excessive is the degree of gluttony and relaxation when the important intelligence, that "Christ is risen," has issued from the mouth of the archbishop. The night before the ceremony of the

resurrection all the markets and shops of Moscow are filled with flesh, butter, eggs, pigs, poultry and every kind of viand. The opposite plate represents one of the venders of poultry and feathered game in appropriate costume. The crowd of purchasers is immense. There is scarcely a foot passenger, who has not his hands, nay, his arms filled with provisions, or a single *droschki* that is not ready to break down under their weight.

But to return to the Sunday market at Moscow.—The pigeon-feeders are distinguished in the midst of the mob by long white wands, which they carry to direct the pigeons in their flight. The nobles take great delight in these

ITINERANT POULTERER.

Pub. by R. Ackermann, London 1822.

birds: and a favourite pair will sell at from five to ten rubles. It is astonishing to see the feeders, by way of exhibiting their birds, let them fly and recover them again at pleasure. The principal recommendation of the pigeons consists in their rising to a great height by a spiral curve, all flying one way and following each other. When a bird does not keep the line of curvature which the others take, the feeder whistles, waves his wand, and its course is immediately changed. During such exhibitions the nobles stake their money in wagers, betting on the height to which a pigeon will ascend, and the number of curves it will make in so doing

In this market Dr. Clarke fell into a singular mistake. Seeing several stalls apparently covered with wheat, he approached to examine its quality, but was surprised to find that it was in reality heaps of large ants' eggs. Near the same stalls were tubs full of pismires, crawling among the eggs and over the persons of those who sold them. Both the eggs and the ants are brought for sale as food for nightingales, which are favourite though common birds in Russian houses, where they sing in every respect as beautifully as in their native woods. The price of one of them in full song is about fifteen rubles. The Russians, by rattling beads on their tables of tangible arithmetic, can make

the birds sing at pleasure during the day; but nightingales are heard throughout the night making the city resound the melodies of the forest.

The stalls of fruit and food in the streets of Moscow prove very beneficial to the health of the people. At these places they obtain a wholesome dinner for a few copecks. A plate of boiled rice, over which is poured a little honey, here costs about a penny English. In the spring they sell, at these stalls, apples, which they have a remarkable method of preserving through the winter; baked pears; salad, salted cucumbers, which are antiscorbutic, and esteemed delicious by Russians of every rank; wild berries; boiled rice; quass;

honey, and mead. As almost every eatable receives a formal benediction from the priests before it is considered fit for use, no Russian will touch any article of food until that ceremony has taken place. A particular church is set apart for the benediction of apples; and this is not given until the first apple drops from the tree, which is brought in great form to the priest. A Mahometan would sooner eat pork, than a Russian unconsecrated fruit.

The curious spectacle presented at the dinners of the Russian nobility, has no parallel in the rest of Europe. The dishes and wines correspond in gradation with the rank and condition of the guests. Those who have the honour

to sit near the master of the house have no connexion with the fare or the tenants of the lower end of the table; and nothing would so much distress a Russian prince, as sending for a portion of the soup or the viands which are there placed. That which he intends for the gratification of the favoured few around him is generally carried to them; nor is it usual to ask for any thing. The number of persons in waiting is prodigious. It is no uncommon sight to observe behind a chair a fellow in plumes and gold, like a Neapolitan running footman, and another by his side looking like a beggar from the streets.

Dwarfs form a favourite portion of

each nobleman's establishment. They are the pages and playthings of the great, and at almost all entertainments stand for hours by their lord's chair, holding his snuff-box or awaiting his commands. These little creatures are generally the most gaily dressed persons in his service, and are attired in a very costly livery. In the presence of their owner, their usual station is at his elbow; and during his absence they are responsible for the cleanliness and combed locks of their companions of the canine species.

Besides these Lilliputians, many of the nobility keep a fool or two, like the *motleys* of our court in the days of Elizabeth; but like in name alone, for

their wit, if they ever had any, is swallowed up by indolence. Living well and doing nothing, their bodies swell to the most disgusting size; and lying about in the corners of some splendid saloon, they sleep profoundly, till awakened by the command of their lord to amuse the company. Shaking their enormous bulk, they rise from their trance, and, supporting their unwieldy trunks against the wall, drawl out their heavy nonsense.

The dwarfs, on the contrary, are generally well-shaped, and their hands and feet particularly graceful: indeed, in the proportion of their figures, we should no where discover them to be flaws in the economy of nature, were

it not for a peculiarity of feature, and the size of the head, which is commonly much enlarged. Their race is very diminutive and very numerous in Russia. Take them on the whole, they are such compact, and even pretty little beings, that no idea can be formed of them from the clumsy deformed dwarfs exhibited at our fairs in England. It is curious to observe how nearly they all resemble each other: their features are all so much alike, that it might be supposed one pair had spread their progeny over the whole country.

Porter gives the following description of some of the dwarfs whom he met with in his first visit to Russia, in

1806 and 1807 :—" The dwarf of the governor-general of Moscow is about forty years of age, has a good-tempered countenance, but his features and expression have an appearance to the eye as if he washed his face with alum-water. It is a sort of wizened, sharp look, inconceivable probably without being seen. He is nevertheless cheerful, docile, and of a remarkably gentle temper. His height is forty-two inches. The next of his race who excited my attention measured forty inches and a quarter, was twenty-five years of age, gay and sensible. He was the property of a naval officer. Count Alexei Orloff has one or two much more juvenile and several inches shorter than the

above; but all inferior in beauty and delicacy of proportion to the celebrated Polish dwarf, Count Borulawski.—In Russia dwarfs are known to live to a great age, and one, a female, who had been a favourite with Peter the Great, is mentioned by Porter as having died at Petersburg very lately.

During the reign of that monarch, his sister Natalia collected all the dwarfs from around the capital, in order to celebrate the marriage of a couple of these Lilliputians. The rite was solemnized with much folly and pomp. The number of the assembly amounted to ninety-three, all displayed in open carriages, adapted to their size, and drawn by the smallest horses that

could be procured. Many were brought from Shetland for the purpose. A magnificent entertainment and ball were given at court; and to complete the absurdity, the princess, attended by the nobility, conducted the little pair to a state-bed. Whether the union of this pigmy couple produced any issue is not recorded.

Giants are also in request in Russia; but they are not very numerous, and are far surpassed in stature by those who are occasionally imported into this country from Ireland, for the purpose of exhibition.

CHAP. VI.

THE MALORUSSIANS—NEATNESS OF THEIR VILLAGES—THEIR COSTUME—MUSICAL INSTRUMENTS—THEIR HONESTY.

The governments of Kiew, Novogorod, Peversky and some parts of Polish Ukraine formerly constituted Little Russia. Though sprung from the same race as the other Russians, the inhabitants of Little Russia had not much intercourse with their countrymen. They long formed a distinct republic, and were divided into regiments and companies, each company having its chief place and its captain. They called

themselves Tcherkasses or Cossacks. When, after a separation of three centuries, they were reunited to Russia, they formed a very different people by their manners, language and constitution. This difference still exists. In 1784 the Malorussians lost their military organization and were taxed like the Russian peasants.

They are not, however, attached to the soil, like the latter, but are strangers to servitude. No other cause need be sought for their manifest superiority in every thing that can exalt one set of men above another. They are cleaner, more industrious, more honest, more generous, more polite, more courageous, more hospitable, more truly pious,

and of course less superstitious. They are of taller stature, have more ruddy complexions, a more serious disposition and are less addicted to intoxication than the other Russians. Their language only differs from the Russian as the dialect of the southern provinces of France does from that spoken in Paris.

Clarke thus describes the first of their establishments to which he came on his journey from Woronetz to the Don. It was called Locova Sloboda. The houses were all whitewashed like many of the cottages in Wales, and this operation is performed annually with great care. Such distinguishing cleanliness appeared within them, that a traveller

might fancy himself transported in the course of a few miles from Russia to Holland. Their apartments, even the ceilings and the beams in the roof, are regularly washed. Their tables and benches shine with washing and rubbing, and reminded us of the interior of cottages in Norway. Their court-yard, stables and out-houses, with every thing belonging to them, bespoke industry and neatness. In their little kitchens, instead of the darkness and smoky hue of the Russians, even the mouths of their stoves were white. Their utensils and domestic vessels were all bright and well polished. They kept poultry and had plenty of cattle. Their little gardens were filled with fruit-trees,

which gave an English character to their houses.

These people in their features resemble Cossacks, and both bear a similitude to the Poles, being doubtless all derived from one common stock.

The Malorussian women wear a petticoat, sometimes of one piece of cloth fastened round the waist; at others, particularly among more aged females, this petticoat consists of two pieces, like aprons, fastened on before and behind. It is chequered like the Scotch plaid, and answers to the kelt worn in certain parts of Scotland to this day.

On the forehead of the young females, if they wear any thing, is a simple *ban-*

OLD WOMAN OF LITTLE RUSSIA.

Pub by R Ackermann London 1822.

deau, with a bunch of flowers.—The married women wear caps of gold cloth, and such as are elderly fasten round the head a large handkerchief, the ends of which hang down behind, as represented in the opposite plate. A species of finery of which these people are very fond consists of antique coins strung together, or false pieces sold to them for the purpose, which imitate the ancient coin of their own and of other countries, hanging down their backs.

The necks of the girls are encircled with several rows of large red beads falling over the breast, and both men and women wear rings, with glass gems. The hair of unmarried women hangs in

a long braid down the back, terminated by a ribbon with a knot.

The men shave the beard, leaving the mustaches; they also shave the head with the exception of a tuft of hair on the crown. They wear caps in the Polish fashion, bordered with lamb-skin, and go with the breast constantly bare. The upper garment is a caftan of very coarse cloth, with a hood.—Brown is the colour which they prefer. A girdle is fastened over this caftan, the seams of which are generally embroidered and sometimes laced. Pantaloons and boots either black or of some other colour complete their dress. See the engraving.

VILLAGER OF LITTLE RUSSIA.

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The Malorussians, when they dwell on the domains of nobles, are but their farmers, and are then called *sosedi*, which signifies neighbours. An art in which they excel is the making of cider and wines from different sorts of fruit, good specimens of which are to be found in the meanest cottages.

The musical instruments of these people are the bagpipe and double pipes of reed. The former like those used in North Britain and Finland, is common to the Cossacks as well as to the Malorussians. The latter are six inches in length and not thicker than a goose-quill: both are played at once. This method of playing on the pipe is very

ancient, as may be seen in many antique basso-relievos and in the monuments of Herculaneum.

The Malorussians, it is said, never lock their doors or their chests; and you may send an open trunk five hundred miles without losing any of its contents. Mr. Rowan, banker of Moscow was travelling on the banks of the Don, when his carriage broke down and he was obliged to leave it. The honest peasants, after setting it to rights, brought it unsolicited, safe to him at Taganrock, with all its appurtenances and contents.

CHAP. VII.

RELIGION OF THE RUSSIANS — ORDERS OF THE GREEK PRIESTHOOD—MONKS — NUNS—THE DIVITCHY CONVENT — THE TROITZA CONVENT— ITS IMMENSE WEALTH.

The Russians were not converted to Christianity till towards the end of the tenth century. A Greek was the first metropolitan of Russia, subordinate to the patriarch of Constantinople; but in 1588 the patriarch Jeremiah, who filled the see of the ancient capital of the Greek empire, ordained Job, archbishop of Novogorod, patriarch. The power of this prelate having become

dangerous from its abuse by turbulent minds, Peter the Great abolished the patriarchate, and established a synod, composed of several members, elected from among the bishops and the archimandrites. This synod regulates all spiritual matters in absolute dependence on the sovereign.

The Greek religion, which has adopted the Athanasian creed, differs very little, in regard to doctrines, from the Romish church: both admit the same sacraments, and attribute to them the same effect; but the ceremonies practised in the administration of these sacraments vary.

There are five orders in the Greek priesthood:—bishops, priests, deacons,

sub-deacons, and readers, including singers. The episcopal order has other distinctions, metropolitan, archbishop, and bishop. The first two titles are not attached to any particular see, but depend entirely upon the will of the emperor; they merely confer rank, with very little addition of power, as every bishop is independent in his own diocese.

The clergy are divided into regular and secular. The former are of the monastic order; the latter are the parochial ministers. The secular clergy are called *papas* (fathers); and their highest dignity is that of *proto-papa*, or first priest in a great church, where there are several of the same order.

They are allowed to marry once; but never a second time, upon pain of being expelled from their holy profession.

The Russian monks follow the rules of St. Basil. The principal of a monastery is called either *archimandrite* or *hegumen;* the one is equivalent to abbot or father, the other to prior. The papas, or parochial clergy, wear a long gown and a round hat, and let the beard grow. The monks have a train of a darker colour, and a cap nearly resembling that of the Armenians. They usually carry a long cane in one hand, and a chaplet in the other, as may be seen in the annexed plate. The archimandrites have round their necks chains, from which are suspended

REGULAR MONK.

Pub. by R. Ackermann London, 1822.

crosses and other distinctive marks of their condition.

The superior of a nunnery is called *hegumena*. Though men may profess themselves monks at the age of thirty women may not become nuns till they are fifty, These devotees are divided into three degrees: the probationers, or novices, the proficients, and the perfect. The dress of a probationer is a black cassock, called *rhæsa;* and a hood of the same colour, called *camelauch*, from being made of camel hair. Proficients wear an upper cloak, called *mandyas*, or the less habit (see the plate) to distinguish it from the great habit, or angelic image, as it is called. Nuns of the third or perfect degree always

wear the hood or veil down, and never, after they have assumed it, suffer their faces to be seen.

The Divitchy convent near Moscow where Sophia, the ambitious and turbulent sister of Peter the Great passed the concluding years of her life, contained in 1806, about 150 nuns, seventy-five only of whom had taken the vows, in token of which their heads are shaved. This is not done before the age of fifty years, when they are allowed to make their profession. Till that period they remain novices: meanwhile they are at perfect liberty to prefer the matrimonial to the monastic vows; the gates of the monastery being open all day, and permission granted them

to go out and receive visitors without restraint. They have each a separate apartment and every reasonable comfort. The abbess is chosen from among the widows of merchants, and, provided she be of unexceptionable character, may be elected without having been attached to any religious institution.

The dress of the nuns of the Divitchy is a black habit with wide sleeves; the whole lined with reddish brown. A black velvet cap fits close to their shaven heads, coming down over the ears and under the chin in a sort of bandage. The novices have a cap pointed at the top. The hair is plaited, hangs down behind of immense length: the fashion of the hair marking the un-

sworn vestal state, as the nuns who have taken the vows are deprived of theirs. Their robe is of black cloth, with tight sleeves.

According to the rules of these institutions, nuns must not pass their time in idleness; but must always be employed in some kind of work, such as spinning, sewing, making lace, &c. for which purpose proper teachers are provided. The superiors are directed to admonish those who desire to be admitted against the will of their relations, as husbands who forsake their wives, wives who forsake their husbands; parents, who by imprudent vows would sacrifice their children to a monastic life; and to remind them that such

resolutions are displeasing to God and contrary to the doctrine of Christ. The excellence of these regulations, when compared with those of the monasteries of the Latin church, is extremely striking; and the care with which the young and inexperienced are guarded against the superstition of celibacy cannot be too highly commended. The nation is indebted for this liberal monastic code to Peter the Great.

The Troitza, or convent of the Trinity, at some distance from Moscow, is one of the most wonderful places in the empire for splendour and riches. It is a treasure-house of gold, diamonds, pearls, and every precious endowment with which piety can adorn a holy

place. The tomb of St. Sergius, in the church of this monastery, is decorated with a canopy of massy silver, supported by large pillars of the same metal. The screen is of the most magnificent workmanship, and the hallowed utensils are covered with jewels. Most churches have several costly dresses for the bishops and officiating priests. These are generally made of the embroidered palls brought into the church with the bodies of deceased nobles buried there: but the sacred habiliments of the Troitza are of the most superb order. There are fifteen different magnificent vestments for the archimandrite of this monastery, and as many mitres of gold enriched with

jewels. One of the ornaments of this priest, worn on his breast instead of a cross, was given to the church by the empress Elizabeth, and cost £16,000. One of his robes, which he wears on Easter-day, made of crimson velvet, embroidered with pearls, is valued at £14,000. A description of all the other vestments and the variety of crucifixes, mitres, pyxes, and relics in gold cases glittering with gems, would tire the patience of the reader.

END OF VOL. I.

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MOLDAVIAN PRINCE & PRINCESS.

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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,

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RUSSIA

In Miniature.

PART I.

SLAVONIAN NATIONS *(continued)*.

CHAP. VIII.

RELIGIOUS CEREMONIES.

BAPTISM—MARRIAGE—EXTREME UNCTION—FUNERAL CEREMONIES—FUNERAL OF PRINCE GALITZIN—A FUNERAL IN THE SOUTH OF RUSSIA—SUPERSTITION—REPRESENTATIONS OF THE VIRGIN—LEGEND OF THE VIRGIN WITH THREE HANDS—THE BOGH, OR SACRED HOUSEHOLD PICTURE—A PIOUS FRAUD—SACRIFICE OF AN ARCHBISHOP TO THE BIGOTRY OF THE POPULACE.

As soon as a child is born, the parents send invitations to persons of distinction

or to relations to stand godfather and godmother to it. This service being attended with very little expense is rarely refused. The godfather and godmother repair to the house of the parents, take the child and carry it to the church; on their arrival there tapers are lighted and one is given to each of the persons who attend the ceremony. The priest in his sacerdotal habit, begins with blessing the water with which the font is replenished for the ceremony. Accompanied by the godfather and godmother, he walks three times round the font, preceded by the deacon bearing an image of St. John. He asks the sponsors if the child renounces Satan, his pomp, and his works, and to

each question they answer in the affirmative. The priest then takes the child in one hand, and covering its face with the other, plunges it thrice into the water, saying: "I baptize thee in the name of the Father, and of the Son and of the Holy Ghost." He next puts a grain of salt into its mouth, anoints it with the sign of the cross, and puts on it a clean shirt, with these words: "Thou art now as clean as this shirt and purified from all stain of original sin." Cutting off some of the child's hair, he gives it to the godfather who throws it into the font. He finishes the ceremony by tying round the infant's neck a small cross of gold, silver, or some less valuable material, according

to the circumstances of the parents, and giving the image of the saint whose name the child is to bear.

It is customary for those who go to see a lying-in woman to slip a piece of money under her pillow, at the moment when they approach to salute her. The amount varies according to the quality and circumstances of the mother: in great houses at Petersburg it is commonly a ducat. Married people only are liable to this contribution, because they are supposed to profit by it in their turn.

Marriage is considered as a very sacred act in the Greek church. The priests are required to marry; but if their wives die, it is not lawful for

them to marry again. It was formerly customary at the ceremony of betrothal, for the father, in token of his renouncing the paternal authority, to give his daughter a few smart strokes with a whip, and then to deliver this instrument of punishment to his future son-in-law: but this practice, like many others, is now abolished.

The Russian peasants seldom consult the inclination of their sons in the choice of partners. As soon as a young man is old enough to be married, his parents pitch upon a girl, demand her for his wife, and all the terms are arranged before the future pair know any thing of the matter. If a girl has the character of a good housewife, this is

sufficient to procure applications for her, be her age and her person what they may. On the day fixed for the wedding, the bridegroom, accompanied by his godfather, parents and friends, repairs to the church, where he generally arrives first. The bride, likewise attended by her parents and friends, presently follows, preceded by a young man carrying the image of the household saint, with which the father blesses his children. The whole party being assembled, the priest in his sacerdotal habit, advances and begins the ceremony. Tapers are given to the young couple and to all present; two large candles, supported by massive candelabra, commonly of silver, placed beside

the table on which the image just mentioned is laid, are then lighted up. The nuptial ceremony commences with prayers and chants appropriate to the occasion. The priest puts silver crowns on the heads of the young couple. At the marriage of persons of distinction these crowns are held over their heads by attendants who are called *drougeki*. When the rings have been blessed and exchanged, the priest gives to the bride and bridegroom a glass of wine, which they drink alternately at three sips; they likewise walk thrice round the table on which the image is deposited. They then receive the benediction of the priest who says: "Increase and multiply. What God hath joined toge-

ther let no man put asunder!" The company return home and pass the rest of the day in merry-making.

In villages remote from great cities other customs which seem to be of high antiquity are practised. Guthrie, who had abundant opportunity of observing them during a long residence in Russia, is of opinion that they are of Greek origin. We shall briefly notice some of the most remarkable.

The lover opens the business by making his declaration to the parents of his mistress in a manner not less curious than ancient. Accompanied by his *drougeka* or bride-man, he calls at their house. The *drougeka* says to the mother: "Show us your goods; we

have money." He is ushered into the daughter's apartment, and examines her attentively, that he may be able to give an accurate description of her to his friend. Next day love brings them back again. This time the lover has the privilege of entering the apartment, where he finds the object of his passion concealed behind the curtain and striving to hide herself from his prying eyes. Though their intimacy may be of several years standing, it is only bygentle violence that she can be drawn from her retreat and induced to take a seat beside her lover. The mother, who is present at this scene, asks the young man how he likes her goods; and if he replies, that they will suit him, the day

is fixed for their betrothal and the interchange of rings. For this ceremony a garment of skin is spread on the ground and the young people kneel upon it. The father places on their heads one of the household saints with which he blesses them. The young female friends of the bride come to her and offer their services to embroider a certain number of handkerchiefs destined for *dari*, or presents, which she is expected to make to her husband, to the *drougeki* and to friends. The day before that fixed for the wedding, the bride is conducted to the bath by her companions, who afterwards accompany her in procession through the village, singing to plaintive airs words expres-

sive of the pain they feel on occasion of the loss they are about to sustain. The day which is to seal the union of the lovers at length arrives. The persons invited assemble to attend them to church. A choir of young girls chant an epithalamium to this effect :—" A falcon flies in pursuit of a dove. Charming dove are you ready ? Your mate is come to seek you !" A *yes*, accompanied with sighs, is the answer. The party sets out for the church preceded by a young man carrying the household saint in his hand. After the nuptial benediction the bridegroom has a right to enforce an ancient and singular custom, namely to give his bride the *kitra*, or kiss of love, in the usual manner,

that is to say, holding her by the ears. Before the bride quits the church the *swakha*, or bride-maid, removes the head-dress which she wore as a virgin and puts on that of a married woman. The company then return home where they feast and make merry, while the bride pretends to weep. Next day the bridegroom gives the last farewell entertainment to his friends, and throws nuts upon the floor to indicate that he renounces all boyish sports. The *swaka*, before she leaves the bride, gives her advice for her future conduct and reminds her of the duties imposed by her new condition.

When a Russian is dangerously ill, the *papa* is apprized of the circumstance,

and comes to administer the holy sacrament and afterwards extreme unction. It is only in the last extremity that these people have recourse to medicine. In the country they have still a horror of physicians, and place all their confidence in secret remedies and in simples; or perhaps burn a taper before the household saint, and look to the latter for the cure of the patient. The empress Catherine succeeded in her efforts to extirpate a prejudice formerly very general among the lower classes, who considered it as impious to seek relief from man for afflictions sent by God: but the government was obliged to exert its authority, in order to correct this vulgar

notion respecting the impropriety of resorting to medical assistance.

Seven or three priests are required to officiate at the ceremony of extreme unction, which is so far different from the Romish sacrament, that it may be bestowed in any degree of illness, and is not held back as the last passport to the other world. It is designed to heal, not to embalm the sufferer, and is performed in the following manner.

A table being placed, a dish of wheat is set upon it, and on the wheat an empty lamp to receive the holy oil, which is usually taken from the consecrated lamps before the image of Jesus, and in this case is considered as doubly

hallowed. Seven or three small twigs, according to the number of priests who are going to use them, bound together with a piece of cotton, are stuck in the wheat. The holy gospel is laid upon it, and a taper is given to each of the priests, who stand round the table. The first takes the censer and incenses the table in every part, and likewise all the persons present: then standing at the table, and looking towards the east, he blesses God and petitions for his mercy. Many prayers follow, addressed to the Father, the Son and the Virgin, in which a blessing is invoked to accompany the application of the oil and to heal the patient from his infirmities and from sins. The first priest then

takes one of the twigs and dipping it in the holy oil anoints the sick person cross-wise on the forehead, the nostrils, the breast, the mouth, the chest, and both sides of the hands; saying a long prayer, addressed to the divine persons as almighty and to the saints as mediators. The second priest takes another twig and repeats the ceremony with different prayers; and the other priests follow in like manner with similar invocations. When they have all finished, the sick man, if he be able, sits or stands amidst the priests; but in case of his being too weak, they stand round his bed, and the first priest, opening the gospel with the letters downward, places it on the invalid's

head. Then uttering a prayer over it, he again lifts it up and presents it to the man to kiss. More invocations are added by all the priests; the benediction is twice pronounced; the priests depart, and the patient lays him down in peace.

When a man has breathed his last, the first office is to close his eyes and mouth, the next to wash the body with water, and then the priest is sent for to perfume the deceased with incense. This ceremony is performed with prayers and hymns: but persons of rank are solicitous to carry this pious rite still farther; and when the body is placed in the coffin a succession of priests attend it day and night, with

tapers burning, chanting hymns, and reading portions of the holy scriptures. When the time of watching is expired and all things are ready for the interment, the relations who are to appear as mourners and to bear up the pall are called together. Before the coffin is closed the ceremony of the kiss must be performed; this is the last act of respect paid to the body. The priests first, and then the relations and friends, take their farewell of the deceased by kissing either himself or the coffin.

After the priest has poured forth his incense from the holy censer upon the corpse and the persons present, he gives the benediction and the choristers chant the response. The coffin is then car-

ried into the church, the priest going before with a lighted taper and the deacon with the censer. The procession halts in the sanctuary, where the body is set down, and the 91st Psalm is sung in the most solemn tones. After this follow other anthems with prayers, some of them remarkable for their beauty and exquisite pathos. When these are finished the corpse is deposited in the grave, while the funeral anthem to the Trinity is sung over it. The priest then takes a shovelful of dust and throws it crosswise on the coffin; after which he pours oil out of the lamp and scatters some incense on the lid. The grave is then covered in, and the ceremony ends with a prayer for

the rest and eternal happiness of the deceased.

It is a vulgar notion out of Russia, that in the Greek church it is usual to put into the coffin with dead persons a writing intended to serve as a passport to heaven. This is a mere fable. A paper, it is true, is often placed in the hands of the deceased when they are going to the grave; but it is rather a confession of misdeeds than a licence to carry them into the presence of an offended God.

The Russians have no idea of purgatory; but the natural love which inclines them to prolong the memory of a deceased friend has led them to establish services in commemoration of

the dead, which are celebrated at the grave or in the church, on the third, ninth, and fortieth day after his death, also on the anniversary of that event, as long as the mourners live to see it performed.

Dr. Clarke gives some account of the ceremony which took place at the funeral of Prince Galitzin, at Moscow. It was performed in a small church near the Mareschal Bridge. The body was laid in a superb crimson coffin richly embossed with silver, and placed beneath the dome of the church. On a throne raised near the head of the coffin stood the archbishop who read the service. On each side were ranged the inferior clergy, clothed, as usual, in

the most costly robes, bearing in their hands wax-tapers and burning incense. The lid of the coffin being removed, the body of the prince was exposed to view; and all the relatives, servants, slaves, and other attendants, began their loud lamentations, as is the custom among the Russians; and each person, walking round the corpse, made prostration before it and kissed the lips of the deceased. The venerable figure of an old slave presented a most affecting spectacle. He threw himself flat on the pavement, with a degree of violence which might have cost him his life, and, quite stunned by the blow, remained a few seconds insensible: afterwards his loud sobs were heard, and he tore off

and scattered his white hair. He had, according to the custom of the country, received his liberty upon the death of the prince; but choosing rather to consign himself for the remainder of his days to a convent, he retired for ever from the world, saying, that "since his dear old master was dead there was no one living who cared for him."

A plate was handed about containing boiled rice and raisins, a ceremony, says the traveller, which I am unable to explain. The face of the deceased was covered with linen and the archbishop poured consecrated oil and threw a white powder several times upon it, pronouncing some words in the Russian language, signifying "Dust

thou art, and unto dust thou art returned." The lid of the coffin was then replaced and after a requiem, "sweet as from blest voices," a procession began from the church to a convent in the vicinity of the city, where the body was to be interred. There was nothing solemn in this part of the ceremony. It began with the slaves of the deceased on foot, all of whom were in mourning. Next went the priests bearing tapers; then came the body on a common *droschki*, the whip of the driver being bound with crape, and afterwards a line of carriages of the same miserable description. But instead of that slow movement usually characteristic of funeral processions,

the priests and the people ran as fast as they could, and the body was jolted along in an uncouth manner. Far behind the last rumbling vehicle were seen persons following out of breath, unable to keep up with their companions.

The traveller just quoted gives the following account of a funeral ceremony, which he witnessed in a southern province, between Tula and Woronetz. The lid of the coffin, being formed of one piece of wood scooped like a canoe, was not put on till the deceased was laid in his grave. They buried him in all his clothes, even to the rude bark sandals. Mead was brought to the grave to be drunk there in a bowl with

a number of small wax bougies stuck round the rim. The women kept up a kind of musical howl, singing their lamentations in strains truly dolorous. The rest of the attendants, instead of joining in the dirge or tbe ceremonial rites, were occupied in crossing themselves and in prostrations toward the east, bowing their heads until they touched with their foreheads the other graves near the place of interment. The lid of the coffin was borne first, covered by a linen cloth, after which followed the lower part with the body, so that it seemed as if two coffins were carried to one grave.

We are assured by Dr. Clarke that the horrid circumstance of burying

persons alive often occurs in Russia from the ignorance of the inhabitants. Suspended animation, occasioned by the vapour of their stoves, or accidents of drowning, are always considered as lost cases, and the unhappy sufferer is committed to the grave without any attempt towards recovery. They send only for a police-officer to note down the circumstances of the disaster; and, without the smallest effort toward restoring respiration, proceed with the ceremony of interment.

The mass of the Russians, like all unenlightened nations, are extremely superstitious. The different representations of the Virgin alone tend to show to what a pitch of absurdity their su-

perstition is carried. Most of these are to be found in all the principal churches, and the worship of such pictures forms a conspicuous feature in the manners of these people: but though they are all objects of adoration, they have each particular places, in which, as tutelar deities, they obtain more peculiar reverence. These are principally, the Virgin of Vladimir, the Virgin with the Bleeding Cheek, and the Virgin with Three Hands. The legend respecting the origin of the latter relates, that an artist, being employed on a picture of the Virgin and Child, found one day, that instead of two hands which he had given to the Virgin a third had been added during his absence from work.

Supposing that some person had been playing him a trick, he erased the third hand, and, having finished the picture, carefully locked the door of his apartment. Next day, to his great astonishment he found the third hand restored to its place. He now began to be alarmed; but still conceiving it possible that some person had gained access to the room, he again expunged the superfluous hand, and not only locked the door, but barricaded the windows. On the following morning, he found the door and windows fast at he had left them, but on entering, to his utter dismay, the Virgin appeared with three hands as before. In extreme trepidation he began to cross himself, and was

proceeding once more to alter the picture when the Virgin herself stood before him in person and bade him desist, as it was her pleasure to be thus represented.

Many of the absurd representations of this sort are said to be the work of angels. In the Greek church they followed the idols of Paganism, and have continued to maintain their place. They are one of the first and most curious of the sights which attract a traveller's notice; for it is not only in their churches that such paintings are preserved: every room throughout the empire has a picture of this nature, large or small, called the *Bogh*, or *God*, stuck up in one corner, to which every person on

entering offers adoration, before any salutation is made to the master or mistress of the house: and this adoration consists in a quick motion of the right hand in crossing, the head bowing all the time in a manner so rapid and ludicrous as to remind you of the images of Chinese mandarins seen on the chimney-pieces of old houses.

The picture of a saint found accidentally in the street, human bones dug up in a forest, a dream, any casual or rude representation of a cross in straws which have fallen together at the meeting of roads, or a *lusus naturæ*, the colours of a pied horse, veins in a piece of flint or marble, in short, whatever represents or is supposed to repre-

sent any object in their prodigious catalogue of superstition, might occasion a resort of devotees and give rise to a church, or a market-place for wax-chandlers, painters and silversmiths, as famous as the shrine of Diana of Ephesus. The following anecdotes to this effect are related by Clarke.

A merchant of Moscow more renowned for speculation than piety, some years ago caused a coffin to be dug up, with the supposed body of a saint, in the interior of the empire, eastward of the city. The throng to it from all parts became immense; the blind were healed, the lame left their crutches suspended as trophies of miraculous cure, and in a short time all the other

churches were deserted, in consequence of the reputation of the newly discovered saint. It was moreover asserted that his saintship was very passionate; that he was angry at being disturbed, and insisted on having a church built over him to ensure his future repose. A church was accordingly erected; when news of the whole affair reaching the ears of the empress Catherine, she ordered the building to be shut. Paul, her successor, from a determination to undo every thing she did, and to do as much as possible what she would not have done, caused it to be again opened; though it was well known in Russia that the merchant, after the shutting up of the church, frequently avowed

and exulted in the fraud he had committed.

Much in the same manner during the plague which raged in Moscow about fifty years ago, a picture was placed in one of the streets of the city, to which the people eagerly thronged on the earliest intelligence of it. The archbishop Ambrose, finding that the danger of spreading the infection increased as the people crowded to this picture, ordered it to be removed and shut up in a church, the doors of which were forced open by the populace; and the venerable prelate, being dragged from the convent of Donskoi, was inhumanly put to death.

CHAP. IX.

RELIGIOUS FESTIVALS.

BENEDICTION OF THE WATERS—PALM SUNDAY— MAUNDY-THURSDAY — EASTER-SUNDAY—PASCHAL EGGS—PRACTICE OF INDISCRIMINATE KISSING.

One of the most remarkable religious ceremonies of the Russians, which is observed in every part of the empire on the same day, is the benediction of the waters. The Greek church has two offices to this effect: the first may be performed at any time when there is a want of holy water for baptism or other religious purposes; the second, the grand sanctification, instituted

in memory of the immersion of Jesus Christ in the Jordan, is of very ancient date and is held on the 6th of January, the festival of the Epiphany. It may be traced to the time of St. Chrysostom, and is held in such respect, that any water so consecrated is supposed to remain for years as fresh as when drawn from the spring, and when swallowed by sick persons, to cure them of their diseases. Peter the Great, when he abolished the patriarchal dignity' suppressed it with many useless and expensive solemnities; but the ceremony of blessing the waters was retained. It is celebrated at Petersburg with great pomp.

On the ice of the Neva is erected a

kind of temple, made of wood painted and gilt, surmounted with a gold cross, and in front embellished with pictures relating to the ministry of St. John the Baptist. The dome of this temporary structure is supported by pillars only, so that the eye may freely range through the vacant spaces. An enclosure of fir-boughs twisted together, at some distance round the temple, keeps off the populace, while the interior is destined for the nobility. This spot is carpeted with scarlet cloth, as are the temple and a platform reaching to the palace, whence the procession advances. The temple is decorated with altars, crosses, relics, holy books, and all sorts of sacred utensils; and in the midst of the

consecrated enclosure is a hole cut in the ice, and called the Jordan.

After the liturgy is finished, the priests, the archimandrites, or superiors of monasteries, and the bishops, apparelled in their richest habits, issue from the Winter Palace, bearing lighted tapers, the censer, and religious banners, and proceed to the Jordan, singing appropriate anthems. The imperial family and the court then follow: all the troops in the city are drawn up round the spot, with their standards waving and the artillery planted, ready to fire at the conclusion of the ceremony.

After several prayers, the priest blesses the water three times with his uplifted hands, uttering a suitable invo-

cation. He then consecrates it by plunging the holy cross thrice into the stream, and chanting the benediction. This done, he takes up in a dish some of the water, and touching the clergy and others with it gives the dismission. The guns fire and the solemnity terminates. When the court has retired, the multitude hasten to the Jordan, to obtain some of the consecrated water. Mothers dip their children into the opening made in the ice, firmly believing that by so doing they render them invulnerable to all the ills of life both spiritual and temporal.

Easter is celebrated by all classes of people with the greater gaity, inasmuch as this festival terminates a fast of six

weeks, which is most religiously observed. Many indeed abstain from food during Lent with a strictness that produces very alarming effects; and at the conclusion of the fast, after this spare diet, they return with a weakened system to their usual full tables, with an avidity which, unchecked, lays the foundation for many disorders.

Travellers assure us, that the most splendid pageants of Rome fall short of the costliness and splendour with which the Russian church celebrates the festival of the resurrection. The first ceremony which takes place previously to all this rejoicing is Palm-Sunday. On the eve of that day, says Clarke, all the inhabitants of Moscow resort in

carriages, on horseback, or on foot, to the Kremlin, for the purchase of palm-branches, to place before their Boghs and to decorate the sacred pictures in the streets or elsewhere. It is one of the gayest promenades of the year. The governor, attended by the chief officer of the police, the commandant, and a train of nobility, go in procession, mounted on fine horses. A vast assembly, bearing artificial *bouquets* and boughs, are seen moving in all directions, forming the novel and striking spectacle of a gay and moving forest. The boughs consist of artificial flowers with fruit. Beautiful representations of oranges and lemons in wax are sold for a few *copecks* each, and offer a

proof of the surprising ingenuity of these people in the arts of imitation. Every person who would be thought a true Christian purchases one or more of these boughs, according to the degree of their piety or the number of Boghs in their houses.

The second grand ceremony of this season takes place in the cathedral, on the Thursday before Easter at noon, when the archbishop washes the feet of the apostles. The priests are attired in their most gorgeous apparel. Twelve monks, designed to represent the twelve apostles, are ranged in a semicircle before the archbishop, who performs all and much more than is related of our Saviour in the thirteenth chapter of St.

John, takes off his robes, girds his loins with a towel, and proceeds to wash the feet of them all, until he comes to the representative of St. Peter, who rises; and the same interlocution takes place between him and the archbishop, which is said to have occurred between Christ and that apostle.

The third and most magnificent ceremony is celebrated two hours after midnight in the morning of Easter-Sunday. It is called the Ceremony of the Resurrection, and Clarke declares, that he had never seen so splendid a sight in any Roman Catholic country, not even that of the Benediction of the Pope during the holy week.

At midnight, continues that traveller,

the great bell of the cathedral tolled. Its vibrations seemed the rolling of distant thunder; and they were instantly accompanied by the noise of all the bells in Moscow. Every inhabitant was stirring, and the rattling of carriages in the streets was greater than at noonday. The whole city was in a blaze; lights were seen in all the windows and innumerable torches in the streets. The tower of the cathedral was illuminated from its foundation to its cross. The same ceremony takes place in all the churches, and all notwithstanding their number are said to be equally crowded.

The archbishop, preceded by banners and torches, and followed by all his train of priests with crucifixes and cen-

sers, made three times in procession the tour of the cathedral, chanting with loud voices and glittering in sumptuous vestments, covered with gold, silver and precious stones. On completing the third circuit, they all halted opposite to the great doors, which were shut; and the archbishop with a censer scattered incense against the doors and over the priests. The doors suddenly opened, and the effect was beyond description great. The immense throng of spectators within, bearing innumerable tapers, formed two lines, through which the archbishop entered, advancing with his train to a throne near the centre. The profusion of lights in all parts of the cathedral, the richness of the dresses

and the vastness of the assembly, filled the spectator with astonishment. The loud chorus, which burst forth at the entrance to the church, continued as the procession moved towards the throne and after the archbishop had taken his seat. Soon afterwards the archbishop descended and went all round the cathedral, first offering incense to the priest and then to the people as he passed along. When he had returned to his seat, the priests, two by two, performed the same ceremony, beginning with the archbishop, who rose and made obeisance with a lighted taper in his hand. From the moment the church doors were opened, the spectators continued bowing their heads and crossing

themselves; insomuch that some of the people seemed really exhausted by the constant motion of the head and hands.

The dresses and figures of the priests were peculiarly striking. Their long, dark hair, without powder, fell down in ringlets, or straight and thick, far over their rich robes and shoulders. Their dark thick beards entirely covered their breasts. On the heads of the archbishop and bishops were high caps, covered with gems and adorned with miniature paintings, set in jewels, of the crucifixion, the Virgin and the saints. Their robes of various-coloured satin were of the most costly embroidery, and even on these were miniature pictures set with precious stones. It is said that

there is a convent at Moscow, where the women are entirely employed in working dresses for the priests.

After two hours had been spent in various ceremonies, the archbishop advanced holding forth a cross, which all the people crowded to embrace, squeezing each other nearly to suffocation. As soon, however, as their eagerness had been somewhat satisfied, he retired to the sacristy, where, putting on a plain purple robe, he again advanced, exclaiming three times in a very loud voice: *Christ is risen.*

The most remarkable part of the solemnity now followed. The archbishop, descending into the body of the church, concluded the whole ceremony

by crawling round the pavement on his hands and knees, kissing the consecrated pictures, whether on the pillars, the walls, the altars, or the tombs; the priests and all the people imitating his example. Sepulchres were opened and the mummied bodies of incorruptible saints exhibited, all which underwent the general kissing.

Porter says that a picture of our Saviour, buried three days before, is raised at this moment with great solemnity, and then, as if directed by a stroke of electricity the congregation all kiss each other without discrimination and with much riot, bawling the words: "Christ is risen."

Thus is Easter proclaimed, and riot

and debauchery instantly break loose. Drinking, dancing, and singing,continue through the night and day: but amidst all these excesses quarrels hardly ever take place. The wild rude riot of a Russian populace is full of humanity: few disputes are heard: no blows are given and no lives endangered but by drinking. No meetings of any kind take place without a repetition of the expression of peace and joy: *Christ is risen!* to which the answer invariably is—*He is risen indeed!*

On Easter-Monday begins the presentation of paschal eggs, which have previously received the benediction of the priest: lovers to their mistresses, relatives to each other, servants to their

masters all bring ornamented eggs. Every offering at this season is called a paschal egg. The meanest pauper in the street presenting an egg and repeating the words: *Christ is risen!* may demand a kiss even of the empress. All business is laid aside; the upper ranks are engaged in visiting, balls, dinners, suppers, masquerades; while boors fill the air with their songs, or roll drunk about the streets.

The practice of indiscriminate kissing is not confined to the occasions mentioned above. It is not sufficient, says Porter, that the fair sex salute each other or touch your cheek: but no bearded boor meets his fellow, but forty smacks are heard, as though each were sucking

cider through a vent-peg. Whenever a man, whether young, old, lame or blind, kisses the hand of a woman, however nice her delicacy and exalted her rank, she must return the salute on the cheek. This is done at every interview, although very little intimacy may exist between the parties. When a lady would only courtesy a welcome in England, she must kiss it in Russia. I believe, adds the traveller just quoted, that there is not a John Bull of us all who would not feel a little awkward in seeing either his wife, sister or daughter, do honour with such liberal greetings to his guests. In Russia the merchants and even the slaves are as expert at kissing as the greatest lord;

and you will frequently see a couple of huge hulking fellows, with greasy grisly beards, locked in each others arms, kissing and smacking, as if they were meeting after a separation of ages

CHAP. X.

GAMES AND DIVERSIONS.

GAME OF SVAYKY—GAME OF BABKY—GAME OF GORODKY—GAME OF PRISTINKY—UP-AND-DOWN.

The games and amusements of a nation tend to make the observer acquainted with its character. The slow and phlegmatic Hollander takes no pleasure in the diversions to which the volatile Frenchman is passionately addicted. The Russians, naturally of a lively disposition, are fond of sports and social games. In passing through the streets of Petersburg in a fine summer

evening, you see numbers of servants and long-bearded coachmen in waiting for their masters, engaged in games more favourable to the development of the body than of the mind, and which require more address and agility than penetration; while a crowd of lookers-on is always collected around them. The most common of these games are those of *svayky*, *babky*, *gorodky* and *pristinky*.

The game of *svayky* requires a correct eye and a practised hand. It consists in throwing an iron spike with a large head, in general figure not unlike a peg-top, in such a manner as to turn over in the air and to stick in the ground within a small iron ring, which is laid

down for the purpose. Each of the players takes his turn, till they have all had a certain number of throws, or till one of them has planted the spike within the ring the number of times agreed on. Supposing for instance that one of the players has stuck the spike within the rlng thirty times, and his antagonist only seventeen, the former will throw thirteen times more and the latter is not only obliged by the rules of the game to pick up the spike and to deliver it to the conqueror, but also to pay for all the new throws that have been put within the ring.

The game of *babky*, represented on the Etruscan vases, is perhaps of as high antiquity in the north of Europe

as in the country where those vases were made. The bones for playing may be purchased any-where at a cheap rate. A level place is selected and they are set up in pairs in two rows; and a spot marked to throw from at the distance of fifteen or twenty paces. As long as the player knocks down any of the bones he continues to play; if he hits but one he takes that opposite to it, as the pair must not be separated. The player who first wins his stake becomes *damascheku*, that is, he plays no more in that game, and picks up all the bones that are finally left standing. The losers redeem their bones at a fixed price and the game begins again

Gorodky is the ordinary amusement of coachmen and gentlemen's servants in all the towns of Russia. Ten cylindrical pieces of wood, of greater or less length, called *gorodky*, being provided, two squares are traced upon the ground at the distance of fifteen or twenty paces from each other. In the middle of each square are set up four of the *gorodkys* very close together and the fifth is laid on the top of them. The player, standing near his square, throws two thick sticks one after another at the *gorodkys* in the square of his antagonists. If he is lucky enough to drive them all out of the square, he wins the game; and the losers are obliged to

take the winners on their backs and to carry them four times the distance between the two squares.

The game of *pristinky*, with which children amuse themselves in other countries, is not disdained by the Russian tradesmen and peasants. In every part of Petersburg you find groups of adults enjoying this innocent and far from expensive pastime. The player has a piece of money, which he throws against a wall, so as to make it rebound to a distance: the next does the same, but directing the force of his throw in such a manner as to cause his piece to fall near his predecessor's; if it it be less than a span distant, the other is his.

A favourite national diversion of the young peasants of both sexes on Sundays and holidays is that, which in some parts of England is vulgarly called up-and-down. Two lasses, or a lad and a lass, stand one at each end of a plank, the centre of which is supported by some solid object, and where a third person is seated for the purpose of giving an impulse to the plank each way. As one end descends, the person at the other is thrown up by the elasticity of the plank to the height of three or even six feet. This exercise requires great steadiness and address, for if the players do not keep on the extremity of the plank, they are liable to be overthrown, To guard against accidents of this kind.

the young females who partake of the sport tie their petticoats below their knees with their handkerchiefs.

Clarke observes, that the amusements of the Russians in general are those of children, that is to say, of English children; for, says he, in Paris and Naples I have witnessed similar amusements, in which grave senators and statesmen mounted wooden horses, round-abouts, and ups-and-downs, with the inhabitants of those cities. Certainly there is no part of our island in which men forty or fifty years of age would be seen riding on a wooden horse, or swinging about in a vaulting chair. Three Russians at a time will squeeze themselves into one, and as

they are whirled round scream for joy, like infants tossed in a nurse's arms. I remember, adds the traveller, seeing the king of the Two Sicilies joining with his principal courtiers in a similar amusement.

CHAP. XI.

MUSIC.

MUSICAL INSTRUMENTS—NATIONAL TALENT OF THE RUSSIANS FOR MUSIC—NATIONAL SONG — THE BARINA, OR NATIONAL DANCE.

The Russians are naturally not only a merry but a musical people. A Russian rarely works without singing, and the very rowers move their oars in cadence. Clarke, while travelling to the south of Moscow, observes, that it is a pleasing sight to see the young villagers return in an evening from their labour. They walk with flowers in their hats, moving slowly up the village and singing a kind of hymn. In

these cantations each person bears his respective part of the harmony, and by the exactness with which the Russians observe time and tune the effect is very striking.

The musical instruments with which they accompany their singing and dancing are the following:

The *balalaika* is a species of guitar with two strings. It is strictly a national instrument, which is frequently seen in the hands of young female peasants in the country: and in the cities it is subservient to the amusement of servants and the lower classes. The body of the *balalaika*, made of fir, is circular and small, and it has a long narrow neck. The fingering is perform-

NOGAY MUSICIAN.

Pub.d by R. Ackermann London 1823.

ed with the left hand and the strings are struck with the right.

The Nogay Tartars excel in playing the *balalaika*, the handle of which they decorate in a manner corresponding with the taste of those people for all sorts of frivolous ornaments, as may be seen in the annexed plate.

The *boshof* is a species of hautboy made of the bark of trees. When near, its sound is harsh and sharp; but it is more pleasing at a distance, especially on the water, and when accompanied by a voice which keeps tune correctly.

The *goudock* is a sort of violin with three strings, which is played with a bow.

The *loschki* are a pair of wooden

cymbals, having small bells attached to the handle. Sometimes they are gently shaken with the hand, at others they are struck with force against one another.

The *gousli* is a harp with metal cords, which is played only within doors.

The *pandour*, another stringed instrument, is common only in the Ukraine and among Russians of distinction.

The bagpipe is met with in some parts of the empire, especially in Malo-Russia, and is almost the only instrument used by the Finlanders to accompany their monotonous and melancholy songs.

Besides the *balalaika*, played by the

TARTAR MUSICIAN.

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

Nogays, the other Tartars have a guitar with six strings, and a violin resembling ours, excepting that there are two apertures on each side, and that the surface is more rounded. *See the engraving.*

It is but natural that a people so passionately fond of dancing and singing should have a delicate ear for music; but a circumstance that cannot fail to excite astonishment is the facility with which persons of the lowest class, and utter strangers to the rules and principles of the art, compose melodious airs. The ancient songs, called by the Russians *protaschnye posni*, are extremely simple, and yet the harmony is so exquisite and pure that they

would do no discredit to a Paësiello, or the greatest master of Italy, though they were composed by humble peasants.

Ivan Dratsch, who published in 1790 a collection of popular Russian songs, is of opinion, that the ancient Slavonians derived their music from the Greeks.

The subjects of most of the Russian ballads are the warlike exploits or the loves of their ancient heroes. They are full of tender expression and sometimes of admirable poetry. The following is one of their favourite national songs, rendered with as close an adherence to the original as the idiom of our language will permit:—

In freedom gay I hoped to live,
With care a stranger to my breast;
But now, alas! I'm doomed to grieve,
To feel my heart with woe oppress'd.
The sighs which thus my bosom move,
The tears which thus my cheeks bedew,
They say are fearful sins of love,
Ah, me! they say what is too true.

In parting what but love gives pain?
In meeting what but love gives joy?
And what but love prompts envy's train
A helpless maiden to destroy!
E'en now my pure and virgin flame
Their cruel malice would assail,
But though they sport with my fair name,
Such efforts nothing can avail.

My heart a specious traitor proved,
Its flight was to myself unknown;
Unask'd, a stranger fondly loved
Without his leave—without my own.
Cease then ye envious, cease to shower
Your venom on my guiltless head;
And rather lend my heart the power
To quench the flame by which 'tis fed.

Have you not felt love's potent charm,
  His painful, sweet, and boundless sway?
In pity then forbear to harm
  A wretch who has become his prey.
Sooner yon dying flower shall bloom
  By bathing tears alone restored;
Or sunless thrive in constant gloom,
  Than I live from my soul's adored.

The Russian national dance, or *barina*, is a species of amatory pantomime. A young man and woman are the actors in this diversion, which is singularly interesting for the clever mixture of caresses and refusals, of smiles and disdain. The lover expresses his passion to his mistress by the tenderest attitude and gesture. She answers him by combining with the graces of her sex a certain langour, which imparts to them more expression, an affected tardiness,

and mincing steps. Sometimes she sets her arms a-kimbo, and fixes her eyes stedfastly on her lover, and, while his head and body incline the contrary way, she seems to repel him by this stately attitude. The lover then advances as a supplicant; with his head hanging down and his hands folded over his breast, he turns round his fair-one, and extends his arms towards her, at the same time making a particular motion with the shoulders. The scene changes; the action becomes brisker; the nymph flies off from her suit or with an air of triumph, and returns a moment afterwards and darts at him a look fraught with all the art and blandishments of a coquet. The lover acts the like

part alternately humble and disdainful, the supplicating and the offended wooer.

An English traveller, who, however, seems to have been strongly prejudiced against every thing Russian, gives a less favourable description of the *barina*, which he saw performed by a party of gipsies at a ball at Moscow. It resembled, says he, our English hornpipe, but never was displayed more ferocious licentiousness by voice and gesture. The male dancer expressed his savage joy in squeaks, contortions, and sudden convulsive spasms, that seemed to agitate his whole frame; sometimes standing still, then howling, whining tenderly, or trembling in all his limbs to

the music, which was very animating. This dance the Russians confess to have derived from the gipsies, and it may therefore seem probable that our horn-pipe was introduced by the same people. They accompany these dances with singing and loud clapping of the hands, breaking forth at intervals with shrieks and short expressive cries, adapted to the sudden movements, gestures, and turns of the dance. The male dancers hold in one hand a handkerchief, which they wave about and manage with grace as well as art. The dance, full of gross expression and indecent posture, is in other respects graceful: it resembles the attitude of Bacchanalians represented on Greek vases; but

the women do not often exhibit those attitudes. They generally maintain a stiff upright position, keeping their feet close and beating a tattoo with their high heels.

In other parts of the rooms opened on the occasion were vocal performers, in parties of ten or twelve each, performing voluntaries. They preserved the most perfect harmony, each taking a separate part, though without any seeming consciousness of the skill thus exerted.

CHAP. XII.

BATHS.

ANTIQUITY OF THE PRACTICE OF BATHING IN RUSSIA—SALUTARY EFFECT OF VAPOUR BATHS—DESCRIPTION OF A RUSSIAN VAPOUR BATH—PROMISCUOUS BATHING OF THE SEXES IN PUBLIC—BATHING SCENE AT MOSCOW.

In the constant practice of bathing the Russians resemble the nations of the East. That this practice is of great antiquity among them we learn from Nestor, their oldest historian, who relates that St. Andrew, while preaching the gospel to the Slovenes or Slavonians, remarked a singular custom, of which, on his return, he gave this ac-

count to the Romans. "I saw," said he, "wooden baths, which the Slovenes heat to a high degree. They strip, wash and beat themselves with a bunch of twigs, then plunge into cold water and seem quite regenerated." The practice of bathing is still universal; every individual from the sovereign to the meanest of his subjects bathing at least once or twice a week. There can be no doubt that this custom tends to obviate many diseases, which obstructed perspiration would infallibly produce. Clarke attests, that in many cases of this kind during his travels he personally experienced the salutary effect of the vapour-bath of the north. I hardly know,

adds this writer, any act of benevolence more essential to the comfort of the community, than that of establishing by public benefaction the use of baths for the poor in all our cities and manufacturing towns. The lives of many might be saved by them: we might at least find reason to allow that erysipelas, surfeit, rheumatism, colds, and a hundred other complaints, particularly all sorts of cutaneous and nervous disorders, might be alleviated, if not prevented, by a proper attention to bathing. In England baths are considered as only articles of luxury: yet throughout the vast empire of Russia, through all Finland, Lapland, Sweden, and Norway, there is no cottage so

poor, no hut so destitute, but it possesses its vapour-bath, in which all its inhabitants, every Saturday at least, and every day in cases of sickness, experience comfort and salubrity.

The mode of proceeding at the public baths is thus described by the traveller just quoted:—Being troubled with rheumatic pain, brought on by a sudden change of weather which took place in Moscow, the thermometer falling in one day from 84 degrees of Fahrenheit nearly to the freezing point, I was persuaded to try a Russian bath. Nothing can be more filthy and disgusting than one of these places: they are usually filled with vermin. I had been recommended to use what they term the

Georgian bath, situated in the *Sloboda* or suburbs, and which was described to me as the best in Moscow. It required more courage to enter this place than many of my countrymen would have exerted on so trivial an occasion. It was a small wooden hut, at one end of which there was a place black and fearful as the entrance to Tartarus. Two figures with long beards conducted me in; and showing me a plank covered by a single sheet, with a pillow, told me to deposit my clothes there and to repose if I thought proper. As soon as I had taken off my clothes, they led me through a gloomy passage into the place called the bath.

On the left hand were cisterns of wa-

ter and upon the edges of those cisterns appeared a row of polished brass vessels. On the right was a stove and in the middle of the room a step to a platform elevated above the floor. The hot vapour being collected near the roof, the more a person ascends, the greater is the degree of heat to which he is exposed. A choice of temperature is therefore offered. On each side of the platform was a stove, in shape exactly resembling the tomb-stones in our church-yards. Their upper surface was covered with reeds, over which was spread a sheet. I was directed to mount upon one of these stoves, and to place myself at full length on the sheet: having done which found myself

nearly elevated to the roof of the bath and the heat of the ascending vapour immediately threw me into a most profuse perspiration. The ordinary temperature of a Russian bath varies from 104 to 122 degrees of Fahrenheit; and sometimes upon the upper stages near the roof it is equal to 132, or ten degrees above fever heat. Thus situated, a man began to rub me all over with a woollen cloth made into a bag, covering one of his hands, till the exterior surface of the skin peeled off. As soon as he had finished this operation, he bade me descend, and poured several vessels of warm water on my head, whence it fell all over my body. He then placed me on the floor, and washed

my hair with his hands, scratching my head in all parts with his nails—a great luxury to the Russians, for reasons not necessary to be explained. After this he again made me ascend the stove; where once more stretching me at length, he prepared a copious lather of soap, with which and a woollen cloth he again rubbed my body; when I descended a second time, and was again soused with vessels of water. I was next desired to extend myself on the stove for the third time, and informed that the greatest degree of heat would be given. To prepare for this, I was cautioned to lie on my face and keep my head down. Birch boughs were then brought, with their leaves on and

dipped in soap and hot water, with which they began to scrub me afresh; at the same time some hot water being cast upon red-hot cannon-balls and upon the principal stove, such a vapour passed all over me that it came like a current of fire on my skin. If I ventured to raise my head an instant it seemed as though I was breathing flames. It was impossible to endure this process for any length of time; therefore, finding myself unable to cry out, I forced my way down from the stove and was conducted to the lower part of the room, where I seated myself on the floor, and the doors being opened, soon recovered sufficiently to walk out of the bath.

The Russians, nevertheless, sometimes continue in these baths more than two hours, and go through all the operations several times. Most of them rub their bodies with onions to promote perspiration; then issuing from the baths as red as lobsters they plunge into cold water, or roll in the snow in the severest weather, without experiencing any inconvenience.

CHAP. XIII.

PRISONS AND PUNISHMENTS.

PRISON OF PETERSBURG—DESCRIPTION OF THE KNOUT.

There is a story of a traveller who, being cast by shipwreck on a desert coast, and having long wandered about without discovering any traces of inhabitants, at length perceived a man suspended from a gibbet and joyfully exclaimed: "Thank God! I am in a civilized country!"—In fact the existence of societies necessarily generates crimes, which would not be known or rather not so denominated in a state of nature.

We possess no documents to prove whether the Russians are more or less disposed to crimes than other nations; but there is reason to believe that, notwithstanding their barbarism, they commit fewer heinous offences, for executions and even criminal trials are very rare. As for capital punishments they are wholly unknown. This circumstance arises on the one hand from the mildness of the criminal laws; and on the other, as the majority of the people are slaves, the cudgel inflicts punishments in numberless cases which in other countries would fall under the cognizance of the judicial authorities.

In the interior of the empire, the

usual punishments are imprisonment, banishment to Siberia, the bastinado, and the knout. The bastinado is inflicted nearly in the same manner as among the Chinese, the culprit is thrown down on his belly, and struck on the thick of the thigh with two sticks. This punishment is usually allotted to soldiers and slaves. The knout is reserved for heinous crimes, such as murder and robbery attended with aggravated circumstances. Theft is punished with imprisonment and more frequently with the bastinado.

The prison of Petersburg is an extensive brick building, surrounded by a lofty wall flanked with round towers,

like the ancient fortresses. The prisoners for debt are confined in a different place from those who are imprisoned for crimes and misdemeanors. Considering the squalid poverty of these wretched creatures, their uncleansed persons, filthy garments and more filthy habits, and the air impregnated with pestilence from so many dwelling in one chamber, I only wonder, says an observer, that they do not all die of the plague in the course of a month. There are no cells where the prisoner might have the comfort of being alone; all, whatever be their crimes, are crowded into one apartment, inhaling at every breath a double infection of polluted air and polluted morals. The hospital

alone contains something resembling beds; in the other chambers the prisoners have no other couches than bare wooden benches.

At the time of Porter's visit, he found in the state part of the prison seven persons apparently more comfortably lodged. These were officers, committed for the forgery of notes on the imperial bank, who were condemned to imprisonment for a certain time, after which they were to pass the remainder of their lives in the mines of Siberia, that they might have ample communion with the specie and enjoy it for ever in its virgin purity.

The *knout* is a whip, having a wooden handle about a foot long, twisted

round with leather. To this is attached a stout and weighty thong, much longer than the handle, terminating in a strip of well-dried buffalo's hide, resembling pliable horn, which the executioner renews at every twenty lashes. The lash tapers to a point and is full a quarter of an inch thick. The executioner exhibited to Sir R. Porter a specimen of his talent in handling this instrument, and struck with it a thick board, in which it made a hollow deep enough to bury a person's finger. The culprit is fastened to an upright block of wood having three cavities to receive the neck and arms. The wretches doomed to this punishment have also their noses slit with a pair of iron pin-

cers, and are marked on the forehead, or any other part directed by their sentence, with an instrument resembling a round brush strongly set with iron teeth. Such is the horror in which this species of punishment is held, that any contact, even involuntary, with the knout, is deemed an abomination.

We shall not harrow the feelings of the reader with the vivid description which Porter has given of the infliction of the knout on a wretched criminal, the coachman of the Polish count Ablenoffsky, for the murder of his master. His sentence condemned him to be knouted *without mercy*, in which case the sufferer frequently expires

under the lash. In this case the culprit received two hundred strokes, and survived only till the following day.

CHAP. XIV.

OF THE COSSACKS IN GENERAL.

ORIGIN OF THE COSSACKS—THEIR CHARACTER—INTERNAL GOVERNMENT—MILITARY ESTABLISHMENT—THEIR QUALITIES AS SOLDIERS.

One of the most extraordinary phenomena exhibited by the Russian empire, that prodigious compound of so many nations, differing in religion, language, manners, and customs, is undoubtedly the civil and military existence of the Cossacks.

The Cossacks are better known in Europe than the other nations of Russia, because they perform an important

part in war, which is their favourite occupation. The origin of this martial people is very obscure. In the works of Constantine Porphyrogenites mention is made of the nation of the *Cozaqui* or *Cazaqui*; but it appears that the modern Cossacks are not descended from it; and we also find, that the term *Cossack* applies to several different nations. Thus even among the Kirghises, there is a horde bearing the name of Cossacks, though they have not the remotest connection with the nation in question. It is not contended that the Cossacks cannot be of Slavonic origin, because their predilection for a roving life, for pillage and maranding expeditions, and other fea-

tures of their character, are rather indicative of Tartars than Slavonians. It is certain that the Cossacks belong, at one and the same time, to both these nations; to the Tartars, by their great intermixture with the roving hordes of Asia; to the Slavonians, by their marriages with Russian females, whom they contrived to carry off, agreeably to the noble custom of the Tartars. The most generally received opinion respecting the cause of their denomination is as follows:—

In the most remote periods, tribes of Slavonians and Tartars inhabited the south of Russia where they erected cities and villages, and chose their own princes or governors. Many of them

however, refusing to submit to any regular government, or to a sedentary life, retired to the *steppes* between the Black and the Caspian Seas, where they led a vagabond life, subsisting by the chase, fishing, and also plunder. In this course they were so successful, that they soon had a multitude of companions, and formed bands, under the conduct of several chiefs. The Slavonic princes were sometimes on good, at others on bad terms with these marauders; sometimes they hired them, in order to follow their example on a large scale; at others, they fell into their snares, and were obliged to purchase their liberty, or they paid them beforehand to keep away from their do-

minions. In the Russian language these hordes were called *Polovtzis*, from *pole*, a plain, or *steppe*; or from *lovtzi*, hunters; or from *poloviti*, *lovit*, *poloniti*, ravishers, because they carried off men for the purpose of obliging them to tend their numerous herds. The other Tartars denominated them *Caysacks*, or *Cosaques*; a name which they give to all those who, having neither hearth nor home, lived by plunder, or lent their services, according to circumstances. In the sequel, the Russians applied this appellation to the Polovtzis, and to all the mercenaries in the service of their princes; thus their guards, their couriers, their servants, and more particularly the troops who

protected the frontiers of their territories, were termed Cossacks. When the dominions of the Russian sovereigns became more extensive, the limits of their states were so far distant from their capital, that the troops destined for their defence had scarcely any communication with it; and it was found necessary to assign to them lands and establishments, or perhaps merely encampments, on the frontiers. These Cossack troops were there distinguished by the name of the country which they occupied, or near which they were posted. From this period we find mention made of Tartar Cossacks, Polish Cossacks, Lithuanian Cossacks, &c. The most famous were the Azof

Cossacks, who also assumed the name of Tcherkass, from their chief Agouss-Tcherkass, and were afterwards replaced by the Don Cossacks. This horde may be considered as the principal. The Cossacks of the Ukraine form a second branch. From each of these branches have sprung fresh hordes of Cossacks, which will be separately noticed in the sequel.

If we would follow the Cossacks in all their branches, we must proceed from west to east, setting out from the point where they have rendered themselves most famous. We first meet with them on the banks of the Borysthenes, the modern Dnieper, in a country proverbial for fertility, where Na-

ture in fact seems to have fully provided for man, and where his industry has done scarcely any thing to second her liberality. If the Ukraine were not frequently desolated by myriads of locusts, flies, and insects, which torment man, and sometimes consume the most promising harvests, it would certainly be one of the finest regions of the globe. Situated between the 50th and 53d degree of latitude, it comprises a tract five hundred wersts in length; it is bounded towards the Taurida by deserts, formerly the haunts of Tartars, extending from the Palus Mæotis to the Danube; and to the north by the richest provinces of Russia. The climate is temperate. The soil, almost every

where impregnated with saltpetre, abounds in wood, corn, culinary vegetables, and odoriferous flowers; nature has denied its inhabitants nothing but salt and wine; while their numerous herds of cattle, scattered over rich pastures, the fish furnished by their rivers, the honey and wax by their bees, their oil, leather, saltpetre, tobacco, and many other equally useful productions, supply them with articles for a profitable export trade, far beyond the wants of a too scanty population. The saltworks of Wielicza near Cracow, and those of the Taurida, and the lakes situated at the mouth of the Dnieper, furnish salt at a cheap rate: and the spirits which they learned some centu-

ries ago to distil from grain, make amends for the want of wine. In short, if the course of the Dnieper were not interrupted by cataracts, the commerce of the Ukraine would perhaps be as flourishing as that of any part of Europe.

In the neighbourhood of forests, the houses are built of wood; but where timber is scarce, the public edifices are constructed of stone, brought to the spot at a great expense, or of bricks baked in the sun. The huts of the poor are built of clay mixed with straw, and the dwellings of nine-tenths of the population are of this material.

The first Cossacks who ventured to return to the country from which they

had been driven by the invasion of the Tartars in the thirteenth century, took possession of such spots as they found untenanted. But they were not sufficiently numerous, or too much engaged in war and plunder, and too strongly attached to their half-roving life, to avail themselves of the riches of their soil, a great part of which remained uncultivated. As soon, therefore, as Poland and Russia recovered from their disasters, they in their turn left small colonies in the unoccupied districts bordering upon their territories, conferring them as a reward for services on officers, whose posterity still compose the nobility of the Ukraine. Hence the mixture of the population of

that country, and the endless quarrels of which it was formerly the theatre.

Besides the Polish and Russian nobility settled from a remote period among the Cossacks, many families of the latter, disgusted with their vagabond life and ferocious manners, withdrew from their association, and formed that class of small proprietors called *Onodwortzi*, who are more numerous in the Ukraine than in any other part of the Russian empire. Hence it is, that though the Cossacks are really the primitive and predominant race of this province, yet only such of them as furnish and compose the regular and Slobodian *polks*, or regiments, are accounted so. The number of these has not

varied since their original formation. The first, now ten in number, are stationed in the chief towns of districts, the name of which they bear, or divided by companies *(sotnikas)* among the neighbouring villages. Their strength, which varies according to the population of the districts, may be estimated in ordinary at thirty thousand, equipped as light cavalry. The officers take rank in the Russian army, and receive pay proportionate to their rank; they are armed and equipped at their own cost. The privates in time of war receive pay, varying from fifteen to twenty rubles per annum. Both, while in service, retain their lands, which they commonly let to peasants. But though

warriors by profession, they form in reality but one people with the Malorussians, from whom it is difficult to separate them in a general account of their laws, manners, and customs.

The Malorussians, or inhabitants of Little Russia, are subjects of the empire, whether they reside in the towns inhabited by the regular regiments or elsewhere: but they are free; they have magistrates of their own election, and can engage in any kind of civil pursuit. Agriculture and the breeding of cattle are their principal occupations; but upon the whole they are more addicted to the latter than the former.

It is difficult to reconcile the wild and independent spirit of the Cossack,

with the submission which he evinces to the magistrates; the barbarity which he manifests in war, with his hospitable treatment of strangers; and his love of pillage, with the rarity of robberies committed in the most lonely situations of his own country. Throughout all the Ukraine a traveller may safely intrust his property, how valuable soever, to the care of his host; and most of the peasantry are still strangers to the use of locks and keys.

The Cossacks in general have something Asiatic in their habits and physiognomy. They are of the middle stature, but of a robust constitution, inured to fatigue and every vicissitude of climate. Almost all of them have

blue eyes, brown hair, cut short in the neck, and the beard is more commonly red than black. M. Lesur is of opinion, that the writers who have ascribed to them a Russian origin, have not taken pains to examine attentively the extreme difference of features and manners which so widely separate these two races. "The Cossacks," says that writer, "ardent votaries of independence, which they never knew how to enjoy, still form, by reason of their federal, military, and civil constitution, a distinct class of the Russian nation. With the latter they have nothing in common but the Greek religion and a corrupted language. The Russians are patient, sedentary, labourers, artisans,

and dealers; the Cossacks, turbulent and impetuous, dislike both agriculture, commerce, and the arts. The latter are horsemen, and sanguinary in action; the former foot-soldiers, and cruel in cold blood. The one possess the pride, the frankness, the wild virtues of an independent and half-roving life; the other, the humility, the cunning, the resignation, and the propensities of a people bowed down by long servitude."

When the Cossacks were free, they themselves appointed their hettman and all their chiefs, without regard to birth; for they had then no nobility, and every officer, on relinquishing his functions, became a private person. The

hettman was their commander in war. Some of their elders decided the disputes which occasionally arose between hamlets or individuals respecting their fisheries or pasturage, and which were commonly settled in an amicable manner among a nation of brothers, and in a country where there was abundance of room for all. The villages, or *stanitzas*, still have *atamans*, or *starchines*, magistrates chosen from among the old men, or persons distinguished by their services, for the purpose of determining disputes, superintending the division of lands, apportioning the grain sent by government, keeping the military registers, and enforcing the police. The registered Cossacks are

exempt from the capitation-tax; they generally possess the right of hunting and fishing; they are allowed to make salt from the water of the lakes, and to distil spirituous liquors, without paying any duty, except upon exportation: important privileges, capable of enriching industrious men in time of peace, and of supporting their families during their absence in the field.

The Russian government alone possesses the power of appointing or removing the hettman and the principal officers. The others are still elected by their equals; but when once they have taken rank in the Russian army, they cannot be cashiered, except by the emperor. The Cossacks in gene-

ral are registered for the service at the age of eighteen years, and not discharged till they are fifty.

Before the revolution effected by modern times in the military art, the Cossacks had an infantry which occasionally distinguished itself by feats of unparalleled audacity, and rendered good service so long as they had to do with ignorant nations; but when the latter were strengthened by the lessons of genius and experience, the Cossack infantry shrunk from the conflict. They then brought forward only a light undisciplined cavalry, the bulk of which cannot sustain a comparison with that of civilized states. It is divided into *polks*, or regiments, each consisting of

from one to three thousand men, according to the extent of the district which furnishes them. These *polks* commanded by a *voskovoy ataman*, or *polkoniski*, are subdivided into hundreds, fifties, and tens, which have their particular officers. The number of irregular troops which all the branches of this great family are capable of bringing into the field, is estimated at one hundred thousand men. When they are in active service, they receive a ration of flour, millet, or oatmeal, and are paid from ten to fifteen rubles a year; and as they are obliged to find their own arms, horses, equipments, and subsistence, it is pretty clear that they must live almost en-

tirely at the expense either of their enemies or of their allies. Their dress, which is left to their own choice, is a motley mixture of every colour. They are armed with a carbine, sabre, and pistols; but their principal weapon is a pike, from fifteen to eighteen feet long, which they manage with great dexterity, and which alone is sufficient to render them formidable. But besides these, some of the Cossack corps carry a singular and not less dangerous weapon. This is a rope, from fifteen to eighteen feet in length, with a noose at one end, which they fling with such expertness and rapidity over a flying enemy, that, provided he be within reach, they entrap him in the noose as

securely as the lazo-men on the river La Plata catch the wild bullocks in precisely a similar mode. In this manner, at the time of the invasion of Russia, the French general Segur was caught and dragged from his horse by a Cossack, after he had cut his enemy's lance in two with his sword.

If we except their regular regiments organized at a great expense, and several of which, belonging to the emperor's guards, sustain a comparison with the first troops in Europe, the Cossacks cannot now fight in line even against the Turks and Tartars, to whom they are in general inferior both in dexterity and strength. They are personally as brave as the Russians, but when once

dismounted, they are overpowered by a feeble enemy. For the formidable character which they have acquired, they are not a little indebted to the strength and speed of their horses, which, though small and ill-looking, are accustomed, like their masters, to endure hunger, thirst, cold and fatigue.

This light cavalry is not calculated to decide the issue of an engagement, which, on the contrary, it seems cautiously to avoid. Owing to the extreme aversion for order and discipline, it cannot be formed into squadrons, but is employed to intercept convoys, and to cut off communications between distant corps. It spreads itself about the

van, the flanks, and the rear of the enemy, forming around him a moving army, like an atmosphere of vapours, which is one moment dispelled, and the next returns thicker than ever.

The Cossacks seldom push on their horses in a direct line; they make a thousand curves, galloping in every direction with incredible rapidity. In action, they use no other weapon than their long pike, the thrust of which a cool resolute man may easily parry. With these pikes, like the ancient Parthians, they endeavour to stop a pursuing enemy, never attacking one who waits firmly to receive them; but to a fugitive foe they are truly terrible.

When once in the field, they know no

rest, and seek no shelter from the inclemency of the weather. If they are fatigued, they lie down in their clothes, in the open air, on the damp or frozen ground, resting their heads upon their horses, which sleep by them, stretched upon the snow or in the mud. Woe to the enemy who is not upon his guard against their restless vigilance, their adventurous curiosity, their repeated and always unforeseen attacks! Nothing escapes their piercing eye, their practised ear, nay, we might almost add, the delicacy of their smell. They know, as if by instinct, the situations fit for ambuscades, and the road which they ought to take to return to their lands or their habitations. In the im-

mense plains of his country, deserts in which the eye can discover no object to guide his course, the wandering Cossack never loses his way. The sun, the stars, the wind, with the periodical currents of which in his native land he is well acquainted, serve for a compass and a guide. The number, flight, and cry of the birds, and the species of certain wild plants, inform him where he is, and indicate the proximity of a spring, a rivulet, a village, or a camp. He reads in the trampled grass the number of persons who have passed over it, and if troops are hovering afar off, he alights from his horse, applies his ear to the ground, distinguishes their steps, estimates their number,

and follows their solitary march at considerable distances.

But if any characteristic feature of the Cossacks be more prominent than another, it is their tremendous instinct for pillage and devastation, which is proverbial among modern nations, as was that of the Huns in the middle ages. In this respect, no troops in the world can be compared with them. These men, so hospitable at home, and who, in a transport of generosity, will even assist an unfortunate enemy with their purse, know neither laws nor restraints when the fortune of war offers a fresh prey to their rapacity. No sooner have they forced their way into a place which has opposed some resist-

ance, than they break open the doors, massacre the inhabitants who attempt to arrest their progress, empty the houses from the cellar to the garret with incredible celerity, divide the booty, break in pieces the furniture, scatter abroad the corn which they cannot consume, and spoil or destroy whatever they are unable to carry away. Justly might they say with the ancient Tartars, that "grass shall cease to grow wherever they have passed as enemies."

To such a degree are they frequently blinded by this rage for destruction, that they starve themselves in the midst of abundance, and annihilate those resources around their own army which

ought to afford it subsistence. The most rigid discipline and the severest penalties can scarcely check their excesses, which are most commonly tolerated as a necessary evil, or as a kind of national privilege: since, moreover, the hope of booty alone is believed to stimulate their audacity and enterprising vigilance, there would be reason to apprehend, that the restriction of their licentiousness would destroy the main spring of their military virtues.

The existence of this species of republic in the bosom of a great empire is an anomaly worthy of attention. Though the Cossacks are really subjects in the strictest signification of the word, they are not amenable to the ge-

neral laws of the state; and it seems doubtful whether they can ever be brought into a state of civilization. The transplantation of their hordes, the apparent concessions made to them of their own territory, the annual grants of corn distributed among them, serve to keep up their horror of foreign manners, and their attachment to a wandering or military life; and, in short, their country, of which they seem to be but transient occupants, appears to our view like one vast camp pitched on the frontiers of Europe.

CHAP. XV.

THE DON COSSACKS—THE URAL COSSACKS —THE GREBENSKI COSSACKS—THE COSSACKS OF THE BLACK SEA—THE ZAPOROGIAN COSSACKS.

THE DON COSSACKS.

The principal branch of the Cossack race inhabit the banks of the Don, and possess the whole of the country comprehended between the governments of Ekaterinoslav, Woronetz, Saratof, the Caucasus, and the Taurida, estimated at three thousand six hundred square miles. It contains rich pasturage, well cultivated lands, delicious gardens, and some recently planted vineyards; but

also marshes, of dreary appearance in winter, and diffusing a pestilential influence in summer, when the flies, mosquitoes, and other insects, which the dampness of the soil seems to generate in myriads, are inexpressibly troublesome in their vicinity. Dr. Clarke, comparing the Don with the Nile, remarks, that in the beds of both rivers are found the same aquatic plants, and on their banks forests of rushes and corn-flags, which grow to the height of twenty feet. He observes, that both disembogue themselves by several channels; that at the termination of their course, both form several small islands; that both impart fertility to the soil which they cover with their regular in-

undations (for those of the Don sometimes rise in spring to the height of from sixty to eighty feet); and that they serve alike as boundaries for two of the great divisions of the globe.

The country of the Don Cossacks is divided into districts, or *stanitzas*, with an ill-fortified village in the centre of each. Their number varies, as well as the extent of their territory, which is proportioned to their population. They possess at present one hundred and nineteen villages. In 1800 the number of these Cossacks exceeded two hundred and thirty thousand. All the males from the age of fifteen to fifty are soldiers; but they may serve by substitute, as they furnish in case of

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requisition no more than thirty-five thousand men, all lightly armed and well mounted. They are obliged to equip themselves at their own expense; but as soon as they take the field, they receive the same pay as the other light troops of the Russian army. Since 1770, the officers have been allowed their pay in time of peace. Their dress or uniform, as shewn in the annexed plate, resembles that both of the Poles and of the Tcherkesses: it consists of a long robe with a girdle, wide trowsers like those of the Turks, very high cap with a lamb's skin brim, and black buskins. They are armed with a sabre, a musket, pistols, and a long pike, which they fasten with a leathern thong to the

foot or arm, or to the pommel of the saddle. Their hair is cut short all round. The rich are distinguished by robes of silk or fine cloth laced, richly embroidered girdles, and arms and harness mounted with silver. The horses of the Don Cossacks are not handsome, but they are highly esteemed, because they are extremely active, spirited, and inured to fatigue. The Cossacks breed a great number of horses, for the sake of the traffic they carry on with those animals, which are excellent for light cavalry. Each Cossack regiment is composed of from five to seven hundred men, commanded by a colonel and several captains. "The Don Cossacks," says a Russian author, "are the best

light troops of Russia, as well for discovering the enemy, as for advanced posts, where they never suffer themselves to be surprised. They are indefatigable, and, supported by regular troops, they attack with courage and fury: if alone, they are not so bold. In general they have no cannon. They are terrible to an enemy when once thrown into disorder, pursuing him without intermission, and allowing him no rest either day or night."

According to their present constitution, the Cossacks cannot be called upon to serve abroad for a longer period than three years. They are then sent to form part of the cordon stationed along the Caucasus, or turned over to the

duty of escorts, relays, and posts. After thus serving twenty years, they are employed only in the maintenance of the police, and protecting the corn-vessels in their passage down the Don. When they have completed their twenty-fifth year of service, their names are erased from the register, and they cease to belong to the military force. Though this regulation has been confirmed by several ukases, yet the great number of old men to be seen in their *polks* affords reason to doubt whether it is strictly adhered to.

The Don Cossacks are in general well proportioned, and have pleasing countenances; they more or less resemble the Russians and the Tartars:

they are sober, careless, and lovers of independence. Their manners are nearly the same as those of the Russian peasants, but in their furniture, in their dress, and in the cooking of their food, they display more attention to cleanliness. They prefer the breeding of cattle and horses to agriculture; this is a great loss to the country they inhabit, which is naturally very fertile: their commerce is therefore confined to the sale of horses, wool, fish, and caviar. The Don Cossacks are extremely hospitable, and strive to deserve the confidence of travellers. An English gentleman occupied with his attendants the whole house of a general of the Cos-

sacks, and, at his departure, offered the owner a present. "It is not a custom with us," replied the Cossack, "to sell hospitality."

At the head both of the civil and military government of the Cossacks is the Voiskovoy Attaman, who is appointed by the emperor, and who has the rank of lieutenant-general, and frequently of general in chief. He presides over a chancery composed of the administrations of war, the finances, and civil affairs. His council, elected triennially by a general assembly of the Cossacks, consists of two counsellors, who are major-generals, and four colonels assessors. The Cossacks pay

no other taxes than a slight contribution to defray the expenses of their chancery.

The late Attaman or Hettman, Platoff, was among the most distinguished leaders of that army, which, in 1812, expelled the French invaders from the Russian territory, and assisted in the two following years to crush the ambition of Buonaparte. His visit to this country, in company with the Russian and Prussian sovereigns, in June 1814, will be recollected by every reader. He died some years since at Tcherkask.

Tcherkask, the capital of the Don Cossacks, was founded in 1570. This city, rising above the calcareous and muddy waters of the Don, is remark-

able for its houses built on piles, and for the canals which intersect it in all directions. It might be aptly termed the Cossack Venice. Its name, like that of the first capital of their brethren of the Borysthenes, proves their common origin, and their primitive mixture with the Tcherkesses, or Circassians. Here are displayed all their ingenuity, industry, and magnificence. In the principal church are deposited what they call their *regalia*, the presents of different sovereigns, standards embroidered with the imperial arms, and the truncheons of their hettmans, one of which, given by Peter the Great, though of common wood, without ornaments, but covered with knots, is so heavy,

that it would seem to have been made for the hand of Hercules. Here too are to be seen cuirasses of every kind, Asiatic lances, old manuscripts containing, it is said, relations of the exploits of the ancient Cossacks, and a map of their territory, drawn by the Empress Catherine II.; curiosities which they exhibit with pride, and some of which are memorials of their dependence.

Of all the public edifices of Tcherkask, four churches only are built of stone; the rest are of wood. It contains about fifteen thousand inhabitants, and three thousand houses, partly of bricks baked in the sun. In some of them are to be seen tapestry or paper

hangings, with articles of furniture, such as we should not find except in polished countries, and which are in general the produce of pillage in war.

At the time of the inundations of the river, all these houses seem to float on the surface of the water; not an inch of dry ground is discernible in the whole town. The inhabitants then have no communication except by boats, or narrow planks laid across the streets in the form of bridges. They seem to live, like an amphibious race, only in the air or in the water. Their singular capital is worthy of the attention of the enlightened traveller; but in spite of all the efforts yet made, the too crowded position of the houses, the irregu-

larity of the narrow streets, and the inundations in spring, render the place unhealthy, and its embellishment difficult.

Though there is at Tcherkask a kind of college, yet the Cossacks have no taste for the arts, sciences, or letters; and if there be any of them who engage in serious studies, they form exceptions to the general rule. Averse to sedentary occupations, they have not availed themselves of the advantages offered by the fertility of their territory, and its adaptation to every kind of culture. During the last thirty or forty years, they have bestowed some pains on the cultivation of the vine. Their white wine of Rasdorof, and that of Zimlœnsk,

resembling the red wine of Italy, fetch a high price even at Moscow. The common black grapes of the Don yield a brisk wine, far superior to that of Astracan and the Terek. The exposition of the vineyards, the quality of the soil, which is a calcareous marl, the speedy maturity of the fruit, and the secret mixture of a syrup, made of wild mulberries and honey, with the must, contribute to the improvement of these wines.

As to the other branches of agriculture, the Russian government seems desirous of discouraging them by the annual distribution of corn among the Don Cossacks : accordingly, fishing and the rearing of cattle are their chief oc-

cupations. In the country, they make themselves the rude furniture they require; but in the capital, strangers, mostly gipsies, carry on all the mechanical professions, and drain them annually of considerable sums; while the Cossacks are content to exchange their cattle, hides, honey, and wine, with the Russians, Turks, and Persians, for iron, clothes, and other commodities.

Though the Don Cossacks are extremely tenacious of their ancient reputation for bravery, still all who are able purchase exemption from military service; so that the whole burden falls upon vagabonds, or the poorest class, whom they oppress at pleasure. "Thus," says Pallas, "these people,

naturally well disposed, who furnished Russia with excellent light troops, are notwithstanding their free constitution, crushed by the aristoracy of their chiefs, and manifest more and more aversion for the service; while the wealthy and the great live in the most voluptuous indolence and debauchery."

The Cossack women are good housewives, cleanly and industrious. In the absence of their husbands, they take upon themselves all the labour of their domestic economy. In general, they know some trade, such as tanning leather, or dying cloth.

Their dress is singular and differs from all the costumes of Russia. Its magnificence consists in the ornaments

of a cap somewhat resembling the mitre of a Greek bishop; the hair of the married women is tucked under this cap, which is covered with pearls and gold, or adorned with flowers. The dress of a Cossack girl is elegant; a silk tunic with trowsers fastened by a girdle of solid silver, yellow boots and an Indian handkerchief round the head.

Clarke relates the following anecdote in proof of the riches possessed by these people. The mistress of the house in which he lodged at Tcherkask, who walked about the apartments without shoes or stockings, being asked for some needles to secure the insects collected by the traveller, opened a

box containing pearls to the value of ten thousand rubles, which she exhibited. Her cupboard at the same time was filled with plate and costly porcelain.

The common dress of tne men in the same city is a blue jacket with a waistcoat and trowsers of white dimity. Remarkably clean both in dress and person, polished in their manners, instructed in their minds, hospitable, generous, disinterested in their hearts, humane and tender to the poor, good husbands, good fathers, good wives, good mothers, virtuous daughters, valiant and dutiful sons—such, says Clarke, are the natives of Tcherkaskoy. In conversation, the Cossack is a gentleman; for

he is well informed, free from prejudice, open, sincere and upright. Place him by the side of a Russian—what a contrast! The one is literally a two-legged pig, having all the brutality, but more knavery than that animal: the other, a rational accomplished and valuable member of society.

Whenever a quarrel among Cossacks occasions a fight, they have recourse, like the English, to their fist, and never employ knives, daggers or any sharp instrument. This practice is so established a characteristic of those people that it gave rise to a remarkable wager. Teplof and Gelagin, two of the privy-councillors of the empress Catherine, happened to be in her pre-

sence, when Gelagin related that a Cossack priest, then a monk, in the convent of St. Alexander Nevski had been apprehended for cutting the throat of a young woman who was pregnant by him and with whom he had quarreled. Teplof immediately offered to wager with Gelagin that the monk was not a Cossack. The bet was made and won by the former, the monk proving to be a Russian. Being asked how he could possibly divine the probable success of the wager, he replied: "I knew that no Cossack would strike a woman; or, if he did, he would use his hand and not a knife."

THE URAL COSSACKS.

It was by means of the Don Cossacks that Russia conquered Siberia. One of their chiefs, named Yermak or Yarmolay, after having been repulsed by the troops of the Czar on the banks of the Wolga, retired with six or seven thousand men into Permia, crossed the Uralian mountains, and subdued the country situated between that chain and the river Irtisch. This conquest was more easily made than retained. Besides insurrections, Yermak had reason to be apprehensive of a war with the Czars of Moscow: he therefore conceived, that the wisest plan he could

pursue, would be to cede the conquered country to his enemies. From an outlawed robber, he became the friend of the Russian monarchs. The cession of Siberia took place in 1581. The Moscovites, in order to secure the possession of the country, sent thither a reinforcement of Don Cossacks, who accomplished more than was expected of them; for, proceeding to the east and north, they gradually explored and subdued the immense region which we have denominated Siberia, or Asiatic Russia. What distinguishes this conquest from others is, that instead of ravaging the country, according to the usual practice in Asia, the conquerors peopled it. They erected villages, and

cleared the land. From soldiers, as they were before, most of them became husbandmen and traders; others continued in the service, and guarded the towns and the frontiers. From them are descended the Cossacks at present residing in Siberia. They have retained the manners, dress, and arms of the Don Cossacks: their number amounts to about fifteen thousand men, and they render important services to the inhabitants and travellers, by their attention to preserve the public safety and tranquillity.

The Don Cossacks have also sent colonies to the Ural, in the government of Orenburg. It is well known that this river was formerly called Yaik,

and that its name was changed in 1775, after the rebellion of Pugatschef and a great number of these Cossacks, or Yaiks. Those who had taken no part in the insurrection, solicited the government to give them another name, that they might not be confounded with the rebels. It was on this occasion that they received the appellation of Ural Cossacks. They form ten regiments, of five hundred men. Such as are not in the service, are almost all fishermen or dealers in fish. They are settled on the right bank of the Ural, from the mouth of the Ilex, to the Caspian Sea. Besides their capital, Uralsk, the Cossacks of the Ural possess the town of Gouriez on the Cas-

pian Sea; and they guard the forts which have been erected against the Kirghises. On the left bank of the Ural, towards the *steppes* of the Kirghises, these Cossacks occupy only the small fortress of Iletsk on the Ilex, where there is a colony independent of, and separate from, the main body of the nation. They have piquets, stationed at certain intervals, for the purpose of watching the motions of the Kirghises, who frequently make incursions into these parts, carrying off men and cattle, and committing all kinds of excesses. The dress of the Ural Cossacks differs but little from the general costume of the Cossacks: they wear high caps lined with fur, and kaftans,

the skirts of which they inclose in their wide trowsers. The cap and dress are invariably of an amaranth red colour.

As the country which they occupy is bounded on almost every side by desert tracts, which separate these people from the Kirghises, the Baschkirs, and the Karakalpaks, it is difficult to assign with precision the limits of their territory. Storch estimates its extent at eighty geographical miles: it is comprised in the government of Orenburg.

When the Ural Cossacks were taken under the protection of Russia, at a period which is not fixed by any historic record, they retained a particular constitution, similar to that of their

brethren on the Don and Dnieper; as well as the privileges of distilling spirits, taking salt free from duty from the lakes in their neighbourhood, and the right of fishing, which they consider as their most important property. They had at that time a Voskovoi Attaman, elected by themselves, and their laws and customs closely resembled those of the Zaporogian Cossacks.

On great religious and political festivals, the people assembled, after divine service, in the public place, and there regaled themselves with brandy, dried fish, caviar, and bread, using the bark of trees for plates. At the collection of the imperial dues, a similar entertainment was given to them at the

Chancery. The attaman and the starschines, or elders, than drank the healths of the sovereign and his family, and prosperity to the Cossack nation; and these toasts were the signal for universal inebriety. With them, as among the Zaporogians, any creditor might seize his debtor, tie a cord round his left arm, drag him home, tie him up to a post, and maltreat him, till the contributions of the charitable, or of his friends, enabled him to discharge his debt. If, however, the creditor happened to bind the right arm of his debtor, he forfeited all claims, and was even liable to punishment, for having prevented his prisoner from making the sign of the cross. Weddings were ce-

lebrated with Tartar dances, feasting, and debauchery of every kind; but it was not uncommon for the husbands, soon after the ceremony, to sell their wives for a trifle in the public assemblies. This barbarous practice has ceased on the Ural.

The general face of the country between the Ural and the Wolga, from the town of Uralskaia to the Caspian Sea, exhibits nothing but lakes and sterile *steppes*, the reddish sand of which, strongly impregnated with salt, and mixed with shells and the remains of marine animals, attests its ancient submersion beneath the sea. On such a soil it is obvious that agriculture cannot be a lucrative profession; ac-

cordingly the inhabitants bring their corn from Samara, across the deserts, by a toilsome route of from five to eight hundred wersts. Some of their orchards, however, on the banks of the rivers, resemble woods abounding with delicious fruit. The rearing of cattle would be an inexhaustible resource to the Cossacks of the Ural, if they were not obliged to have them watched night and day by armed herdsmen on horseback, to protect them from the depredations of the Kirghises and Calmucks. It is not uncommon to see in the farm of a common Cossack two or three hundred horses, as many horned cattle, and a still greater number of sheep, a mixture of the European with the

large-tailed Tartar breed. Some of them are engaged in commerce and the more necessary trades; but upon the whole, they are more addicted to the habits of a half-roving people, the rearing of cattle, the keeping of bees, the hunting of foxes, wild boars, and beavers, and above all, fishing.

There is not a country in Russia, or in the whole world, where the fishery is subject to laws and regulations so strict and so scrupulously observed, as among the Cossacks of the Ural. This is not to be wondered at: the fishery is the essential occupation, the general business, the main source of the subsistence and real wealth of the population. No river perhaps in the uni-

verse contains greater quantities of fish than the Ural. It abounds in the beluga, white salmon, and several varieties of sturgeons. The latter ascend from the Caspian Sea to the town of Uralskaia, and would proceed still higher, if nets were not placed above the town to stop them; and so prodigious are the shoals that they frequently break the nets, and pass the boundary opposed to their avidity, so that it is sometimes necessary to fire cannon in order to disperse them.

Before the opening of the four annual fisheries, tickets are given to the Cossacks registered for military service. The attamans receive four, the starschines three, the other civil and

military officers two, and the private Cossacks one: but these tickets may be transferred or sold; so that those who are discharged, and not upon the register, who have not a right to fish, may purchase the right for a year. The first of these fisheries is the most important, the most productive, and the most curious, on account of the severity of the season when it takes place, and the manner in which it is conducted.

About the 3d or 4th of January, the registered Cossacks are assembled: inquiry is made if those who have been absent on business are returned, and where the most fish have been observed; for the sturgeons and belugas begin to

ascend the river so early as the middle of autumn. The experienced fishermen, who watch them at the time the ice begins to form, assert, that these fish sport and play about the spot which they fix upon for their winter abode, where they lie torpid on the sand. A day is then fixed for opening the fishery. The wished-for day is ushered in by the discharge of artillery. The Cossacks, provided with tickets, mounted in sledges, and furnished with iron hooks of all dimensions, set out before sunrise, and range themselves in a line as they reach the appointed rendezvous. An attaman, elected for the season, reviews them, and examines if they have their hooks, and their arms to

withstand the Kirghises, by whom they are frequently attacked: the *jeassouls* or aides-de-camp, recommend order, and the party proceed to the designated spot. The part of the river destined for the winter fishery is about four hundred wersts in length, following the winding course of the Ural. Every day a certain space is set apart for operations. Each Cossack has his place, which he chooses as he arrives, and which he may change with his neighbour if it suits them, or if one of them quits his situation; but none of them can begin to fish till the attaman has given the signal by a discharge of musketry. At this signal each makes a hole, the dimensions of which are

nearly defined in the ice at the spot which he has chosen. He thrusts the largest of his hooks down to the mud of the river, which is sometimes fifteen or sixteen fathoms deep. The fish, roused from its torpor by another hook which the fisherman holds in his left hand, strives to burrow deeper, and falls upon the first hook, which the Cossack instantly pulls up upon the ice. It sometimes happens that two neighbours catch the same fish, or that they have need of assistance to draw up the largest; in such cases they divide the booty. Some of them will catch ten sturgeons a day, several of which weigh as much as five *puds* (a *pud* is thirty-three pounds), and belugas of

above eight hundred pounds weight. Others are so unfortunate as not to catch any thing for several days; and perhaps do not take altogether sufficient to defray the expenses which their preparations for the fishery have occasioned, and which they often make upon credit. They never fail to ascribe this ill luck to some spell that is set upon them, and if by accident a frog should be brought up by their hook, they immediately desist from fishing, convinced that some fatality would attend them.

If the spring fishery is less lucrative, it affords much more pleasure. It begins at the port of Antonowskoi, and is continued at nine distinct intervals

as far as Gourief, at the place where the river discharges itself by three channels into the Caspian Sea. Every day the part of the river allotted for fishing appears covered with a forest of lances adorned with streamers, and small barks made of the trunks of white or black poplars, caulked with asphaltos. Thousands of Cossacks throw out their long nets, which sometimes they can scarcely draw up for the quantity of fish. Their noisy shouts, the singular bustle excited on all sides by fear or hope, spite or joy, all the apparatus of war, labour, and festivity, compose one of the most interesting scenes that an assemblage of men can offer to the curiosity of an observer.

The two other fisheries, in October and December, are attended with less solemnity. One of them is destined for the supply of the Cossacks; the other for the tables of the imperial court. Deputations are sent to St. Petersburg with the finest sturgeons taken, and they commonly return with a present of eight hundred or a thousand rubles, which are apportioned by the chancery of Uralskaia.

As soon as the fishing season is past, the Cossacks fall to work to salt the fish, prepare caviar, and make isinglass, which dealers come from all parts of Russia to buy up; and the produce is so considerable, that these people might live comfortably upon it, if they

knew how to avail themselves of the bounty of nature and the liberality of the government.

It has been stated above, that the Cossacks of the Ural are descended from a colony of Don Cossacks. Another body of the latter, after they had accompanied Peter the Great in his campaigns in Persia, settled on the Caspian Sea, and afterwards on the banks of the Lower Terek. They are distinguished by the name of *Kosaku Terchskie,* or Cossacks of the Terek. Those who inhabit the left bank of that river are called Seymen Cossacks.

From the Don Cossacks also are descended those of the Wolga, who owe their origin to a military detachment,

which, leaving the Don in order to defend the banks of the Wolga against the Tartars and other nations, and finding that service too harassing, resolved to fix its abode on the Wolga, and to return no more to the Don Cossacks. The towns of Samara, Saratof, and others, were thus peopled with Cossacks, who had become traders, labourers, or artisans; they had their particular government, and formed two regiments. This colony has thriven to such a degree, that it has already in its turn detached other colonies to the villages situated between Mosdok and Kislar. The Cossacks of the Wolga have on foot one thousand men, whose

number might be considerably increased. Those who reside between Tzaritzin and Astracan are distinguished by the appellation of Cossacks of Astracan.

THE GREBENSKI COSSACKS.

The Grebenski Cossacks were also originally from the Don. Their ancestors formed part of Yermak's army, which conquered Siberia, as before related; but while the pursuit of the Moscovite troops obliged them to retire to that country, four hundred of their number parted from them, crossed the Caspian Sea, made themselves masters of an old fort, and being attacked

by the Russians, retreated into the Caucasus, where they probably assumed the name of *Grebenski*, from *greben*, which, in the Russian language, signifies the ridge of a mountain. Others relate, that in one of the campaigns of the Czar Ivan I. against the Tartars of the Caucasus, a body of Terek Cossacks, forming the advanced guard of his army, scaled a mountain, compared for the ruggedness of its top to a comb, or *greben*, and that this exploit procured them the name of *Grebenski*. At present they occupy five villages on the Terek, and furnish from twelve to fifteen hundred men, who serve to repress any seditious movements among the people of the Caucasus. They have

a government of their own, and carry on a considerable traffic in wine.

The Grebenski Cossacks have retained no part of their ancient dress, but the trowsers and boots; in other respects, they have adopted in a great measure the Asiatic costume. The under-garment, made of some light stuff, and fastened round the body by a girdle, comes no lower than the knee, the upper is commonly of woollen cloth, lined, or at least bordered, with fur, and descends to the ancle. The head is covered with a small cap in the form of a melon, ornamented with lace and a border of fur. They suffer the beard to grow. The women wear an under-robe with long wide sleeves, and

an upper with shorter sleeves, and a double row of gold buttons in front. They also wear short aprons, and cover their head with a large handkerchief, two of the corners of which are tied round the neck, while the other two hang loose behind. They are very attentive to cleanliness in their houses.

COSSACKS OF THE BLACK SEA.

The Tchernomorski Cossacks or Cossacks of the Black Sea, are now settled in the island of Taman: they also possess the country situated between the river Cuban and the mouth of the river Laba. They enjoy the same rights and privileges as the Don Cossacks. They

have already brought into cultivation part of the fine tract which they occupy; but they prefer fishery to agriculture. Their costume is nearly the same as that of the Don Cossacks. They wear their hair very short, and frequently shave the head, leaving only a lock of hair which hangs on the left side of the head, and is put back behind the ear. In military requisitions they furnish fourteen or fifteen thousand men.

THE ZAPOROGIAN COSSACKS.

The Cossacks of the Ukraine, or Malorussians, form the second branch of this nation. They are incontestibly of Russian extraction, for they have

nearly the same idiom, and follow the Russian Greek ritual. Their origin dates back from the middle of the fourteenth century. At this period the invasion of Red Russia by the Poles and Lithuanians obliged many of the inhatants of that country to emigrate, in order to escape the yoke of their enemies. Most of them settled in the tract contiguous to the Dnieper; but there they did not enjoy the tranquillity which they probably desired. The proximity of the enemies, out of whose reach they wished to be, and of Tartar tribes, kept them in a continual warfare, and infused into them a completely military spirit. The subsequent troubles in Russia increased the

number of these emigrants, who finally occupied the whole country between the Dnieper, the Dniester, and the Bug. They built towns and villages; which, however, they inhabited only in winter: as soon as the cold ceased, they again took the field, and made war upon the Turks and Tartars. The Poles and the Lithuanians soon felt the benefit of these wars, which kept the Tartar hordes aloof from their territories. The kings of Poland, in order to secure such useful allies, granted to the Russians of the Dnieper the district situated above the cataracts of that river; and from this position the Russian emigrants assumed the name of Zaporogian Cossacks, from *za*, beyond,

and *porogi*, a cataract. From King Stephen Bathori they received a military constitution. That prince formed out of them six regiments of one thousand men each, appointed a chief or hettman, and a council of elders, gave them the whole tract lying between the town of Kiew and that of Trekhtimirof, which he assigned for the residence of the hettman, and which became the capital of the Cossacks. The hettman obtained a guard of honour, a royal banner, the rank of general, and other distinctions; but Bathori's successors had the imprudence to deprive the Cossacks of a portion of these privileges, which produced some commotion among this warlike nation. At length,

when the Poles attempted to force them to abjure the Greek ritual, and enter the pale of the Romish church, they revolted, and were for a long period at open war with Poland. Their forces amounted to sixty thousand men, though part of their nation had separated from them, and formed a distinct state, the capital of which was Setcha, a wooden fortress on an island in the Dnieper. Into this place men only were admitted, and such as were married were not allowed to reside in the fortress. It was the Cossacks of Setcha who retained the name of Zaporogian; their number amounted to fifty thousand men: most of the others quitted the west bank of the Dnieper,

settled on the east bank, and became Russian subjects.

The town of Batourine was chosen for the residence of the hettman; and Kiew, Tchernigow, and other towns, became the head-quarters of the different corps. Henceforward they were denominated Cossacks of the Ukraine. Part of them proceeded eastward, to the vicinity of the town of Belgorod, and this colony was distinguished by the appellation of Slobodian Cossacks.

Russia has not always had reason to be satisfied with the Cossacks of the Ukraine; they have several times revolted. In 1708, their hettman, Mazeppa, sided with Sweden against Peter the Great, and brought Charles XII.

into the interior of Little Russia. They were severely punished for this defection: Peter ordered the Russian troops to occupy the towns of the Ukraine, and the Cossacks to be employed in the public works. The dignity of hettman has several times been suppressed and restored. It was finally abolished by Catherine II. in 1764, when she established in the Ukraine a council of administration, the president of which has the title of governor-general. The same empress, in a ukase issued in 1775, ordered that the Zaporogian Cossacks who had joined the Turks against her, should be dispersed, and their name suppressed. Setcha was destroyed; but the Rus-

sians did not find in that fortress the wealth which was supposed to be amassed there. They wiped away the disgrace of their treachery in the war of 1787, when they fought with great bravery against the Turks, under the command of Prince Potemkin.

CHAP. XVI.

THE POLES, GREEKS, MOLDAVIANS, AND WALLACHIANS.

Eight of the fifty-one governments into which the Russian empire is divided, constituting Lithuania and Black and White Russia, formerly belonged to the independent kingdom of Poland. If to these we add the eight waywodships given to the emperor Alexander at the last general peace, by the title of the kingdom of Poland, we shall find that the share of that country secured by Russia comprehends about one hundred thousand square miles

and eleven millions and a half of inhabitants.

The peasantry of these provinces are described as not being many degrees above the brute creation. A Polish peasant is short in stature and appears as if stunted in his growth. He has small gray eyes, a short nose, in general somewhat turned up, hair commonly approaching to yellow, though it sometimes inclines to a darkish colour. His complexion also is of a yellow hue, as if deeply sun-burnt, which, in the summer, it really is; his general aspect dull and dejected, his gait heavy and devoid of life.

The peasant women are usually very short and squat, with faces also short

and rather flat. From their extreme dirtiness and general unsightliness, nothing in the form of woman can be conceived more unlovely. The young peasant girls, even when clean and neat, rarely exhibit the slightest approach to beauty.

The dress of a peasant in summer consists of merely a coarse dowlas shirt and a pair of loose drawers, without shoes or stockings, with a little round cap partly of fur. In winter he wears a sort of mantle, which is a coarse woollen garment, of a dark reddish colour, and lined with sheep-skin, and his feet are protected by heavy buskins.

The women wear on the head a

wrapper of white linen, the end of which sometimes hangs down on one side. On Sundays their dress is tawdry beyond description, consisting of a great variety of different colours, as in patchwork, among which, however, red predominates. When thus accoutred, they look as if made up for scarecrows. In summer, the women, generally speaking, have nothing but a shift and a single petticoat, scarcely extending below their knees, and they are commonly without shoes or stockings.

The Polish peasants, like those of Russia, are slaves to the lord of the soil; they are not privileged to quit the estate and are transferred with it from master to master. When a young

peasant marries, his lord assigns him a certain quantity of land, sufficient for the maintenance of himself and his family in the wretched manner in which they are accustomed to live. Should the family become numerous, a small addition is made to the original grant. The young couple obtain also a few cattle, such as a cow or two, with steers to plough the land. These are fed on the stubble or in the open places of the woods as the season admits. The master likewise provides them with a cottage, implements of husbandry, and in short with all their little moveable property. In consideration of these grants, the peasant is obliged to make a return to the landholder of

half his labour: that is to say, he works three days in the week for his lord and three for himself. If any of his cattle die, they are replaced by his master—a circumstance which renders him negligent of his little herd; the death or loss of some of them being a frequent occurrence.

When a farmer rents a farm, the villages situated on it with their inhabitants are considered as included in the contract; and a farmer derives a right to the same proportion of the labour of the peasants for the cultivation of that farm, as by the condition of their tenure they are bound to yield to the lord.

Some few of the boors are found

about every large mansion. They are employed by the domestics in the most dirty menial offices. For these no beds are ever provided; so that in summer they sleep at night like dogs in any hole or corner they can find, always without undressing: but the cold in winter drives them into the hall, where they commonly crouch close to the stoves which are there placed. Here too, several of the domestics spread their pallets, and take up their abode for the night. Frequently, says Burnett, as I have retired to my room after supper, I have stumbled over a boor sleeping at the foot of the stairs—a curious and melancholy spectacle, to see these poor creatures, in all their unmi-

tigated wretchedness lodging in the halls of palaces.

The estates of some of the Polish nobility are very extensive. The united possessions of Prince Czartoriski and his son-in-law, the late Count Zamoyski, equal in extent one-half of the island of Great Britain.

The Polish nobility are more commonly about the middle size than above that standard. They are rarely corpulent. Their complexions are fair, often colourless, and generally with far less colour than the English; and their eyes and hair usually light, though there are many exceptions. They cannot be said to possess any strongly-marked peculiarity of feature; but the

expression of the countenance is amiable, friendly and interesting, the natural result of their general character.

The complexions of the Polish ladies are fair and clear, but the use of rouge is almost universal excepting among young girls. The quantity applied is in some sort of proportion to the rank of the lady and increases with her age: for a woman advanced in years is rouged to the eyes. Their manners are condescending, kind and affable. In conversation, they are frank and unreserved; yet unlike Frenchwomen who, by their sparkling vivacity rather storm than invite attention, they win regard by unobtrusive allurements, by attractions more secret, not less powerful

POLE in his Robes of Ceremony.

Pub.d by R Ackermann London 1823.

The national dress of a Polish gentleman (see the engraving) consists of a vest or waistcoat with sleeves most commonly of pink, yellow, or blue silk, though the colour may vary with the taste of the wearer. Over this is worn a loose tunic of cloth, or silk, according to circumstances, which reaches a little below the knees, and is confined about the waist by a sash of silk, which may also vary in colour. The sleeves are full and slashed towards the shoulder, both behind and before, and the open places are lined with silk of the same colour with the vest. The breeches, or rather the trowsers, are on ordinary occasions, of cloth; at other times of silk, like-

wise of the same colour; and their extremities on the leg are generally met and covered by the tops of yellow Turkey leather buskins. The tunic is open at the bosom to display the silk vest beneath, and edged throughout with fur, sometimes with ermine. The shirt collar is open or confined only by a single button; now, however, a cravat is usually added. Abroad is worn a square cap of some gay-coloured leather, ornamented with fur. The head is shaved with the exception of a circular patch of short hair about three or four inches in diameter on the crown. Whiskers also, and a sabre as a mark of nobility, are essential to complete the costume, though the

latter is discontinued. When on horseback, the Polish noble has a sumptuous mantle thrown over his shoulders.

This dress is grand and picturesque, but more showy than useful, for which reason it is now very generally laid aside, and the English fashion adopted in its stead. There is rarely, however, any considerable party without the presence of several persons in the ancient national costume. These instances are almost always found among elderly men, and those too not of the first consequence. The old farmers retain the ancient custom: but it has been relinquished by the younger.

The annexed engraving represents the ordinary dress of a Pole of the middling class, which consists of a plain tunic confined at the waist with a sash and reaching below the knees, and large heavy high boots. A kind of close cap turned up with fur ornaments the head.

In winter the Poles formerly wore sables, the skins of tigers, leopards, and other animals, and also velvets lined with wool and edged with fur. This practice is not wholly discontinued; but their ordinary clothes are now more commonly lined with wool or rather with prepared sheep-skin; so that a Polish gentleman may walk

POLE in his usual Dreſs.

Pub.d by R. Ackermann London. 1823.

or ride out, apparently only in a sort of shooting jacket and boots, though the first may be lined with sheep-skin, and the last perhaps with wolf-skin, with the hair turned towards the leg. The only apparent deviation from the dress of an Englishman would consist in the furred or velvet cap, lined also with sheep-skin. If a person goes out during the severity of the frost without one of these caps, he is liable to a head-ache so violent as scarcely to be borne.

The chief peculiarity in the dress of the ladies is in winter a large silk pelisse lined, or rather padded with wool, and often edged with fur, worn only when they go into the open air. In general their dress differs little or no-

thing from that of females of the same condition in France and England.

The principal social amusement of the Poles is dancing. Among the dances peculiar to the country, there is one singularly wild, called the *Cracoviac*. It is performed by a great number of couples, who skip round the room to music gay and airy, making a step in which one heel is kicked against the other with a hop. They all arrive in a body at a particular part of the room, where the whole company, men and women, give a sudden, loud, shrill and frightful scream; then in an instant turn about, begin skipping as before, and clapping their hands to the movements of the tune. The first time I saw this dance,

says Burnett, I was quite thunderstruck with the violence of the scream, so perfectly unexpected in a large and brilliant assembly.

The same writer relates, that the gentlemen sometimes convert the operation of scrubbing the floors into an amusement. The floors are uniformly without carpets and inlaid with oak, which is kept rubbed of a glossy brightness, in a very curious manner. Several domestics, sometimes half a dozen at a time, raise themselves on the broad backs of brushes made for the purpose, and thus dance, as it were, about the room, moving their feet alternately backward and forward with a sort of brisk sliding hop, without ever moving

them from the brushes. This operation, depending on a sort of knack, is so difficult of execution, that the awkward and grotesque figures exhibited by some of the amateur performers are a source of great merriment to the spectators.

The passion for company, which is universal among the Poles, is a source of great corruption of manners—a corruption too which is promoted by the sentiments almost universally prevailing on the subject. Chastity even in married women is considered as ridiculous, and an unlimited latitude is admitted on both sides. In such a state of things, as may easily be supposed, jealousy is of rare occurrence. That

this general corruption of manners has had considerable influence in producing the political degradation of Poland cannot be doubted.

In some of the southern provinces of the empire, but more particularly in the governments of Nikolajewsk and Ekaterinoslaw, we find colonies of Bulgarians, Albanians, Moldavians and Wallachians. It was about the year 1753 that they began to form settlements in these parts, and in 1764 their number had so far increased as to admit of a military force being raised from among them.

The Moldavians and Wallachians settled in Russia are not merely wretched peasants who, wishing to escape the tyranny of their lords, have changed

their country without bettering their condition. Boyars of Moldavia and nobles of Wallachia also are to be met with in different parts of Russia, especially in the two capitals. Having incurred the suspicion of the Turkish pachas, they have sought refuge among their ambitious neighbours, who have long coveted the possession of those rich provinces.

In 1810 and 1811, Moldavia and Wallachia were almost entirely conquered by the Russians, who, however, on the conclusion of peace evacuated these countries, and the Porte sent fresh Hospodars to Jassy and Bucharest. The adherents of Russia were of course obliged to expatriate themselves, for

fear of the resentment of the Turks. The recent insurrection in these provinces against the Ottoman power, and the assemblage of a Russian army on their frontiers, have tended to revive the hopes of such of their inhabitants as desire to shake off the Turkish yoke; but it seems more than probable that the attempt will terminate in the same disappointment as the preceding.

The frontispiece to this volume represents a Moldavian prince and princess, drawn from life at Petersburg, and exhibits a faithful delineation of their rich costume.

PART II.

FINNISH NATIONS.

CHAP. I.

OF THE TCHUDES, OR FINNISH NATIONS IN GENERAL.

The Finnish race was formerly one of the most considerable on the face of the globe, extending from Danish Lapland and the western frontiers of Norway, along the Frozen Ocean to the Ural, and southward as far as the Dwina and Yaik. Nestor and the other Russian historians distinguish it by the name of *Tchudes*, and this is in fact a

more appropriate appellation for the whole of that great family of which the Fins form but a part. In Ingria there are to be found Fins, who still call themselves Tchudes, and have a peculiar language and costume. Their name, given to them by the Scandinavians, has a reference to the country which they occupy, the word *finne* or *fenne* (the same as our English *fen)* signifying marsh.

Inhabiting the most dreary, rugged, and barren portion of Europe, the Fins had in ancient times but little intercourse with other nations, who felt no desire to make themselves acquainted with countries so poor and so remote. The history of these people is therefore

extremely obscure: they were too ignorant to have historians, and all that they knew of their origin was confined to a few vague traditions. Divided into numerous tribes, they had probably but little connection with each other. Some of these tribes were reduced by the Tartars; others were obliged to submit to the Russian dominion, when the Czars extended their conquests northward, and it is only since that period that they have been known to the rest of the world.

It must not however be imagined that the ancients had no knowledge of the Finns: the conquests of Cæsar in Gaul, and those of the emperors in Germany, opened the north of Europe to the Ro-

mans. Tacitus, in his account of the inhabitants of Germany, has given us some particulars of the miserable state of the Fins. On comparing this part of his admirable picture with the details which occupy the following pages, the reader will perceive that the Fins have not in the last eighteen centuries made any great progress in civilization.

" The Fins," says the Roman historian, " are exceedingly savage and disgustingly wretched. They have neither arms, horses, nor houses ; subsisting on grass, clothing themselves in skins, and lying upon the ground. Their only hope is in hunting, and their arrows are pointed with bone, for want of iron. They are accompanied in the chase by

the women, who demand their share of the spoil. Their children have no other shelter from the inclemency of the air and the attacks of wild beasts than cabins composed of the branches of trees: this is the only receptacle for both young and old. They prefer this kind of life to cultivating the earth, building houses, and harassing themselves and others with the vicissitudes of hope and fear. Having nothing to dread either from men or gods, they have arrived at the point which it is most difficult to attain—they have nothing even to wish for."

Some writers circumscribe the Finnish race within a much narrower compass than we shall allow it. They ad-

mit into it only the Finlanders, Laplanders, Esthonians and Livonians: but their opinion has yet found but few partisans. The Tcheremisses, Tchuwasches, Mordwines, Wotyakes, Wogules, Ostiaks, and some smaller kindred tribes, are undoubtedly of Finnish origin.

CHAP. II.

THE FINLANDERS.

Finland, the whole of which is now subject to the Russian sceptre, contains nearly a million and a half of inhabitants, who call themselves *Suome*, that is, men. The Finlanders are short in stature, have hard features, and in general a thin beard: their complexion and hair are light, and they take very little pains with the latter. Their dress represented in the plate opposite to page 210, consists of a loose coat of coarse cloth which reaches to the knees. Some of them who pride themselves on their finery, have a kind

FINLAND WOMAN.

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

of embroidery on the upper part of their outer garments.

Round the waist over the coat, is a leather girdle to which are fastened a knife in its sheath, a pipe and a tinder-box. The head is covered with a low-crowned hat; the hair hangs loose over the shoulders and the beard is suffered to grow. The legs are enveloped in rags, and the shoes, if not of leather are made of bark.

The women, as represented in the annexed engraving, wear trowsers, a short wide jacket without sleeves, and a corset with wide short sleeves, coarsely embroidered. The skirt of the petticoat is adorned with similar embroidery. They wear also girdles of leather or

cloth, decorated with fringe and cover the head with a piece of linen, which falls over the shoulders and down the back passing under the girdle. They have necklaces of glass beads, and in their ears they wear large rings, through which they put ribbons six inches long, which are left to float over the shoulders.

The dress of the women of the island of Warsala as described by Porter, consists of a woollen bed-gown of gay colours in stripes ; their stockings are commonly either blue or red, and they wear shoes resembling slippers. But the part of their toilet that soonest strikes the eye of a stranger is the head-dress, which is by no means devoid of taste. The hair is drawn up to the top

FINLAND GIRL.

Pub.d by R. Ackermann London, 1822.

of the head and there rolled into a sort of knot: being smoothed at the sides, and well plastered with beer, it not only receives a polish from the liquid but is kept steady in its shape. Round this mass of hair on the crown is fixed a kind of diadem, composed of beads and bugles of various colours; the whole having the air of a Greek head-dress, and which, on a feminine and beautiful woman, would look remarkably graceful and becoming. This head-dress is generally adopted by the unmarried females of Finland, as shewn in the annexed engraving.

The women of Finland, from their masculine employments, are not of the loveliest mould. Active as men, they

are not less robust, and they soon lose the tender complexion of their own sex in the rough exterior of the other. Many of them work like horses, and in winter they may be seen for hours up to the middle in snow-water, tugging at boats or sledges, without either present fatigue or future inconvenience.

In Finland there are very few towns, and it is remarked that in the language of the country there are no words for town, market or street. The peasants are therefore frequently obliged to travel a hundred miles to the nearest place. The houses are of wood; those of the peasantry in general containing but one room, in which there is a large stove: but others have one room for

summer, another for winter, and a third for the oven. The barn, stables and bath are in the court-yard; the use of vapour-baths being as common among the Finlanders, as among the Russian peasants.

These people are compelled by their insulated situation to manufacture themselves many things which they could not otherwise procure without enormous expense. They make the cloth for their garments, the wooden utensils which they want for house-keeping, linen, leather, bread, beer and snuff; buying nothing but salt and some trifling articles with which they could dispense in case of need.

In the southern parts of Finland,

some corn, chiefly barley and rye, is grown. Here too the inhabitants have horses and horned cattle, which are of small size but hardy. In the north they have herds of reindeer like the Laplanders.

Hunting and fishing, however, are the surest resources of these people. On the coasts they go in quest of seals and other species of *phocæ*, not merely for the sake of the oil they yield, but also for the flesh. The bear they will attack singly in the manner represented in the opposite plate, with a long pike, the point of which is shaped like a halbert. The cross-piece near the handle is destined to prevent the weapon from penetrating too far; for the pike,

Finlander attacking a Bear.

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

thrust with violence into the body of the animal might otherwise pass quite through it, and the imprudent hunter would thus be exposed to great danger from the talons of his enraged antagonist. He also takes the precaution to protect his head from the claws of the animal by an iron cap.

All the pagan nations of the north and north-east regard the bear with great veneration, and believe that the soul of that animal will continue to exist, like the human soul, after death. The ancient Fins had particular songs which they sung on killing a bear. To afford some idea of these compositions we subjoin a literal prose version of

one of them, according to the division of the original :—

O thou dear, vanquished and grievously
wounded inhabitant of the forest,
Bring health to our huts and spoil which
thou lovest a hundred-fold,
And provide, when thou comest to us, for
our necessities.
I must approach the gods who have this
day given me so rich a prize.
When the light of day declines behind the
hills, and I return to my home,
Then shall Joy revel in my hut three nights
in flowers.
Henceforth will I climb the hills with
cheerfulness and delight,
And merrily will I come back and the Evil-
one shall keep far from me.
Joyfully this day commenced and with joy
it terminates.

I will henceforward reverence thee and
expect booty from thee,
That I may not forget my excellent
Bear-song.

The Finlander is in general brave, hospitable and sincere, but he is charged with an obstinate attachment to old prejudices, an invincible apathy to every thing that is new, extreme tardiness, drunkenness and nastiness. Hitherto these people have profited but little by the solicitude of their sovereigns for their prosperity and instruction.

The Lutheran is the predominant religion in Finland, but traces of the ancient paganism are still observable, and the national songs make frequent allusion to the manners of the idolatrous Fins.

The Finnish language is said to be one of the most harmonious in Europe. It is destitute of the consonants, *b*, *d*, *f* and *g*, and the words always terminate with vowels. Two consonants rarely come together. In poetry all the words of a verse often begin with the same letter. The Fins are very fond of songs, some of them will compose extemporary songs replete with spirit and feeling, and accompany themselves on the *kandela*, a national instrument, resembling a harp.

CHAP. III.

THE INGRIANS.

It is but little more than a century since Ingria, an extensive sandy region, situated not far from St. Petersburg, and now consituting part of its government, was subject to the Swedish sceptre. The Ingrians, or rather the Ischorzes, as they are named from the river Ischora, the banks of which they occupy, retained important privileges, of which they were deprived in 1721, when their country was incorporated with Russia, and organized agreeably to the general laws of the empire.

The Ischorzes are not exclusively resident in Ingria properly so called: they are to be found also in the governments of Pleskow, Novogorod, and Twer. Cultivating an ungrateful soil and obtaining the first necessaries of life by dint of hard labour alone, they are almost utter strangers to artificial wants. They dwell in wretched huts of wood, containing one miserable lodging-room, from which light seems to be excluded, lest the external intense cold should be admitted along with it, another room serving for a granary, and a third for a bath. In the former all the members of the family are huddled together. Owing to the filth and continual smoke, there are

few of them but have sore eyes, a sallow complexion and a sickly look. Such is their want of forecast that, to procure the means of a momentary debauch, they will sell their cattle and even the seed on which depends their hope of a crop in the ensuing year.

The men dress just like the peasants of Finland; but the costume of the women denotes more attention to dress than we should have expected, considering their poverty and the tyranny exercised over their sex by the other. Their chemises reach to the knees, and the bosom, the wide sleeves and close bodies are so curiously wrought in various colours and so profusely embroidered

with beads, that it takes them several weeks to make one. Instead of petticoats they wear two aprons without folds, of woollen cloth, stuff, or embroidered linen, one on each side, which fold over one another behind, but do not meet before, for which reason they have over them another short apron, completely covered with beads, and the pretty little shells called cowries. Numerous necklaces of beads encircle the neck and fall over the bosom; and small strings of beads and other trinkets are suspended from the ears. Unmarried females have the hair uncovered and plaited into several tresses; but the matrons, like the women of Finland,

FEMALE PEASANT of INGRIA.

Pub.d by R. Ackermann London 1822.

wear a piece of linen six yards long which is formed in the middle into a cap, while the ends hang down the back, and are so held by the girdle as to bag on the shoulders. When they go abroad they put on a sort of bonnet, and over the chemise a kind of caftan of coarse cloth which is buttoned at the breast, as shewn in the engraving.

The Ingrians, prior to their subjection to Russia, professed the Lutheran religion, but as they had not adopted it from conviction, they were easily induced to embrace the Greek faith.

They abound in crude, pagan superstitions which they have interwoven with the christian ceremonies. The images of the saints frequently supply

the place of heathen idols: they are carried into groves and there worshipped. Brides who have been purchased are married in the church, and all the way thither two women veiled sing unintelligible songs. Females after their marriage are treated with brutal cruelty, and mothers are often beaten instead of their sons. After the dead have been interred with christian rites, they go at night and dig away the earth from the grave, for the purpose of introducing food, and this is frequently repeated. They make their graves so shallow, that the dogs scratch up the victuals, and then they assert that the deceased has consumed them. They imagine that the dead continue to live

in the lower world as they did in the upper, and that they merely dwell in the grave: for this reason they bury their money, that they may spend it after their death, talk to corpses in the ground and are afraid of them. Thus for instance, a woman in an Ischorzian village not far from Petersburg, who, a fortnight after her husband's death had married another, apprehensive lest she should be haunted by the deceased, repaired to his grave, on which she lay blubbering, and was heard to address him with a flood of tears in this unceremonious language: "Now thou art dead! ah! ah! ah! ah! thou wilt not be angry with me for having married a younger fellow! ah! ah! ah! ah! I

will take good care of thy white-headed boy! ah! ah! ah! ah!"

Among other sacred places there is on the road to Riga, about ten wersts from Petersburg, a very large lime-tree, the boughs of which are so entwined with those of the neighbouring trees as to form a natural arbour, where Peter the Great several times rested on account of the pleasantness of the place. Here the Ischorzi assemble on the night of St. John's day, which they pass in singing and howling by a large fire, and conclude with burning a white cock amidst numberless grimaces.

Among the Fins of Ingria there is a tribe deserving particular mention, re-

sident in the parish of Kaitila on the Gulf of Finland. These people, who call themselves Waitiabaiset, seem to be the remnant of a considerable nation, and equal the rest of their countrymen in ignorance and superstition. The men dress like the Finlanders, but the women wear a gown of coarse cloth and a blue apron garnished with bells, pieces of money, and other trinkets, and on each side hangs a piece of red cloth, decorated in a similar manner. They wear enormous rings in their ears: their legs are covered with white, and their feet with red cloth. When a female marries, her hair is cut off, and on her head is put a very lofty cap of white cloth. Her betrothal, it is said,

must take place without the knowledge of her parents, and she cannot marry unless a violent quarrel between her mother and the mother of the bridegroom precedes the ceremony.

Though professing the Greek religion, the Fins of this tribe have a superstitious veneration for a spring, which they call Elias's spring, and for various trees. On St. Elias's day a fair is held near this spring. They bury their dead in a forest, accompanying the funeral with plaintive airs, and conclude with a carousal.

CHAP. IV.

THE TCHUWASCHES.

Different opinions are entertained respecting the origin of these people, who dwell on the two banks of the Wolga, in the governments of Casan and Orenburg, especially in the province of Ufa. Some assert that they are Bulgarians who have removed hither from the banks of the Kama; others consider them as Fins; while others again attribute to them a Tartar origin. The Russians in the province of Ufa call them Tartar mountaineers, and it is certain that the present language of

the Tchuwasches has a great resemblance to the Tartar; but this is not their national idiom, for it is equally certain that they once spoke another which has been disused because they cannot write. This observation equally applies to many of their customs.

The Tchuwasches formerly led a roving life; at present they live in hamlets of from ten to fifty houses, and cultivate the ground. They are dirty, indolent, and ignorant. The women are rather the slaves than the partners of their husbands, by whom they are purchased. The price of a wife varies according to the portion which the circumstances of her father enable him to give. A poor wife may be bought at the rate of from

five to ten rubles; but a rich bride costs so much as eighty. When the person appointed to negociate the match has agreed about the price, the bridegroom carries the money to his future father-in-law, together with a present of linen or woollen cloth, and fixes the day for the wedding. The latter then makes an offering of honey and bread to the sun and to the other deities.

On the wedding day, the bride at first hides herself in a corner of the apartment; when the guests are assembled, she comes forth, preceded by her young female friends, who carry beer, honey, and bread, and walk thrice round the room. The bridegroom

pulls off her veil, gives her a kiss and exchanges rings. She then retires, and her companions place on her head a cap called *ghouspou*, adorned with beads and pieces of money. The first night she is obliged to pull off her husband's boots in token of submission. The festivities last two days: on the second, all the guests who have been invited to partake of them leave a few *copecks* in the last bowl.

Like other nations of Siberia, the Tchuwasches burn candles on the tombs of the dead, on which they also lay cakes and the old clothes of the deceased.

The Tchuwasches dress nearly like the Tcheremisses to whom upon the

TSHUWASH WOMEN.

Pub.d by R. Ackermann, London 1822.

whole, they bear a great resemblance. The men, however, partly adopt the costume of the Russian peasants. The women, as represented in the opposite plate, wear in summer an upper chemise fastened round the waist by a girdle adorned with fringe, and a short mantle. The cap is one of the principal articles of their toilet: it is usually covered with ornaments. When a husband tears in pieces his wife's cap, the act implies an irrevocable determination to divorce her. The women plait their hair in tresses, but instead of making a show of these they cover them with their garments. Sometimes they wear a strip of skin of a hand's breadth, decorated with shells, beads, and pieces of mo-

ney, transversely from the left to the right side, nearly in the manner of the ribbon of an order.

During the last century many of the Tchuwasches embraced Christianity and were baptized, but even these still retain many superstitious practices. Great numbers of them are yet idolaters. Thor is the Supreme Being: he has a wife and children. They have subordinate divinities, evil genii and *obitos*, or satyrs. The Tchuwasches have no idols, but they have places set apart for sacrifices, and several festivals, among the rest, one in honour of the dead, which is held on Maundy-Thursday, when each of them carries offerings to the graves of his family.

They have magicians, who likewise tell fortunes.

These people begin the year in November, rest on Friday, and call Wednesday, the day of blood. They bathe after funerals and before sacrifices. They abhor pork and pray much.

The Tchuwasches are strangers to deceit: their *yes* or *no* is as sacred as an oath. Hunting is one of their favourite occupations. They live wretchedly and their complexion in general is extremely pale.

CHAP. V.

THE TCHEREMISSES.

The Tcheremisses are settled on the banks of the Wolga, near the mouth of the Kama, in the governments of Casan Wiatka, Orenburg and Simbirsk. They never reside in towns, living in small villages, either quite detached, or intermixed with those of the Russians and the Tchuwasches.

In person the Tcheremisses hold a middle place between the Russians and the Tartars. They have not the lively, resolute and enterprising disposition of the former; neither are their women

so handsome or so sprightly as those of Russia, though many of them are far from disagreeable. The Tcheremisses are slow, but industrious and like all ignorant people obstinate and suspicious.

Agriculture, which they have learned of the Russians, is their principal occupation, and their lands in general are better cultivated than those of the other Finnish nations. Their dwellings consist of several small detached buildings, serving for lodging-rooms, stables and granaries, which latter are used as summer apartments.

The whole of these log-huts inclose a square. The lodging-room is raised about six feet above the surface of the

ground and has a cellar underneath. The ascent to it is by covered steps. The light is admitted by a hole about a foot and a half square, closed with bladder or oiled linen. A Russian stove, beside which is a small fire-place for cooking, and a broad Tartar bench to sleep on, occupy the greatest part of this room.

The Tcheremisses, unlike the Russians, have an aversion to handicraft professions. Their women are very industrious: they spin, weave, make clothes and embroider the linen garments with wool of different colours dyed by themselves. They are not cleanly either in their apparel or in their food. Such of them as have em-

braced Christianity breed hogs and eat their flesh: those who still adhere to paganism abhor pork, but live on the flesh of all other animals without distinction, provided they have not died a natural death.

The Tcheremisses, both christians and pagans have retained the custom of purchasing their wives, and among the latter, polygamy is common. For negociating marriages, they employ an agent, who is generally the godfather of the young man, or the person who gave him a name at his birth. When the parties have agreed upon the price, rings are immediately exchanged, and the day is fixed for the wedding. On that day, the bridegroom, accompanied by

his friends, and preceded by musicians, who draw together many other persons by the way, repairs to the house of the bride. She takes leave of her parents, who put her in possession of her portion.

On her arrival at the house where the nuptials are to be celebrated, a priest repeats a prayer before the principal idol which is placed on a table. This prayer is followed by an entertainment, dances, and other diversions, during which the married women, retiring with the bride to another hut, take off her veil and put a cap on her head. The bridegroom conducts her back to the company, and she kneels down while the priest says another

prayer. She then distributes presents, hands beer or mead to each of the guests, and returns to her hut, where she remains till bed time. Next morning, a man who represents the father of the bride, enters the chamber with a whip in his hand, which he delivers to the husband, who does not fail to employ it whenever his wife gives him cause for dissatisfaction. The next day is spent in festivity, and each of the company on breaking up, throws a few copecks into the last bowl. Few marriages are contracted by christian Tcheremisses without the due observance of these heathenish ceremonies.

At their funerals, the Tcheremisses follow nearly the same practices as the

Tchuwasches. Persuaded that the future life is but a continuation of the present, they put pieces of money within the girdle of the deceased, and place various utensils by his side, together with a stick to drive away the dogs, and a small bunch of rose-twigs for the purpose of keeping off evil spirits. When the grave is filled, the company place on it a candle for each previously deceased friend, repeating several times: "Live peaceably!" Every person then eats a small cake, three bits of which he lays upon the grave, saying: "This is for thee!" The ceremony concludes with the erection of a pole over the grave, having a piece of cloth like a flag fastened to the

top. On their return they bathe and change their clothes. The third, the seventh, and the fortieth day after the funeral are consecrated to the memory of the defunct: and in every village there is usually held one general festival of commemoration.

The pagan Tcheremisses acknowledge several gods, whom they suppose to be married and whose children are considered as inferior deities. These divinities they worship, not in temples, but on sacred spots, in groves, or woods: where these are wanting they must contain at least one or more trees, and the oak is preferred. These areas, surrounded with trees or hedges, and from twenty to forty yards in

diameter, are called *keremets*. To these *keremets* there are three avenues; one for going in and out; the second for the admission of the victims for sacrifice; and the third for bringing water. Under the principal tree stands a table for an altar, and near the *keremet* there is a shed, where the flesh of the victims is cooked. Women are not allowed to approach these places and men must bathe and purify themselves before they enter.

The victims which they sacrifice to their deities are horses, oxen, sheep and goats: they also offer to them beer, mead, and cakes, which must be prepared by virgins. As soon as the victim is slaughtered, the priest offers to

the Deity the heart, liver, lights and head: after which he cuts them into small pieces. Each person present takes a portion which he eats with great devotion: the rest of the flesh of the victim they carry home and consume with their families.

In spring, when they are about to begin ploughing, the inhabitants of each village assemble in a field, bringing with them a small offering of food and drink. The priest with prayer offers a portion to the gods, and the rest they eat and drink together with the greater pleasure, inasmuch as their wives and children are allowed to partake. The ceremony concludes with

each ploughing a few furrows in his field.

Every head of a family has a harvest festival to himself. Having previously bathed, he places a small quantity of each species of corn grown by him, together with drink and cakes, in dishes, on a table in the room. Taking up one dish after another, he goes out into the court-yard, holds up the offering towards the sun, and devoutly thanks the gods for their blessing: after which he gives a treat to his friends.

The dress of the Tcheremisses is the same as that of the Russian peasants. They crop the hair quite short, leaving the beard, which is not very thick, to

TSHEREMISS WOMAN.

in her Summer Dress.

Pub.d by R. Ackermann, London 1823.

grow. The collar, wristband, and bosom of the shirt are bordered with wool of different colours. Over this they wear the Russian coat of coarse cloth made of the undyed wool of black sheep, having a broad falling cape, and the skirts open on the sides.

The costume of the females, whether married or single is nearly alike, excepting that the former display rather more elegance, if elegance can exist among people so barbarous. All of them wear trowsers and bark shoes and wrap up their legs in rags. Their summer dress (for which see the annexed engraving) consists merely of a chemise which descends over the trowsers to the knees. This chemise is cut to fit the body

and fastened round the waist by a girdle. The neck, wrists, in short all the borders and seams are embroidered with coloured worsted and the opening at the bosom is held together by a buckle. For full dress they put on over the chemise a long coat composed of bits of cloth of different colours, the skirt of which is sometimes bordered with fur. They wear a high conical cap made of birch bark, covered with skin or linen cloth, and adorned with coral, beads, small pieces of money and cowries : and from the back part of it hangs a long strip of stuff of a hand's breadth, decorated in the same manner. Some females wear instead of the cap a broad bandeau with beads and pieces of mo-

TSHEREMISS WOMAN,

in her Winter Dreſs.

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

ney. The Tcheremiss women of Ufa and Wiatka hang from their girdle behind a parcel of tassels with thimbles and all sorts of trinkets, which reach to the calf of the leg, and when they stir, make a most disagreeable jingling.

The opposite plate represents one of these women in her winter attire.

CHAP. VI.

THE MORDWINES OR MORDUANS.

The Mordwines dwell partly along the rivers Oka and Wolga, in the governments of Casan and Novogorod, and partly in that of Orenburg. In person they more nearly resemble the Russians than the Tcheremisses and Tchuwasches; and they are also more disposed to adopt the way of life of the Russian peasantry. They have in general brown, lank hair, little beard, and meagre faces: and very few of their women can be considered handsome. They are honest, industrious and friend-

ly, but slow. As they have adopted many of the Russian habits, so also in many things they follow the Tartars, to whose authority they were long subject, but not in their cleanliness and abhorrence of pork, which is eaten by the pagan Mordwines, whose number indeed is now but small, though the hog is held to be unclean by the heathen Tchuwasches.

Under the Russian government the Mordwines have all become husbandmen. They never live in towns, but only in small villages, or even in the forests. Their houses, furniture, food and domestic economy in general, differ in no respect from those of the Tchuwasches and Tcheremisses.

The Mordwines purchase their wives commonly at the rate of eight or ten rubles, whence we may infer that the nation is not rich. On the day fixed for the wedding, the father of the bridegroom goes to fetch his future daughter-in-law; who, after taking leave of her parents with abundance of tears, departs veiled. On reaching the house of the bridegroom, the latter, pulling his cap over his eyes, sits down with her to table. His father takes a cake three feet long, which lies on the table, and putting one end of it under the veil of the bride, says, "Behold the light! Mayst thou be happy in bread and children!" It is not till after this ceremony that the young man sees

for the first time the bride whom his father has procured for him without consulting his inclination. They then feast with their friends and pass the rest of the day in dancing, singing, and other diversions, but especially in drinking. At night the bride refuses to go to bed, on which she is placed upon a mat and carried into the chamber to the bridegroom, to whom she is consigned with the words: "There wolf, take thy lamb." At the marriage of christian Mordwines, the bride is likewise veiled and care is taken to prevent any one from meeting her on the way to church, as this is considered an unlucky omen. The pagans are at liberty to marry several wives, but

avail themselves of it as rarely as the Tcheremisses.

Their funerals are attended with the same ceremonies as those of the two preceding nations. The deceased is attired in his best clothes; and the company eat cakes and drink beer at the grave, leaving upon it a portion of each.

The religious system of the Mordwines differs from that of the Tchuwasches and Tcheremisses in nothing but the names which they give to their divinities. Like those nations they acknowledge several, to whom they offer sacrifices in *keremets*, or sacred places. They celebrate also the spring and autumnal festival. The custom of prostrating with the face to

MORDUAN GIRL.

Pub. by R. Ackermann London 1822.

the ground, while at prayer, is borrowed from the Tartars. Most of these people have embraced the christian religion, but they are still attached to their ancient superstitions.

The dress of the men is the same as that of the Russian peasants, with the exception of the shirt-collar which is generally embroidered.

The costume of the women is nearly the same in the two tribes into which this nation is divided. The single, (one of whom is represented in the opposite plate) are distinguished from the married only by the greater simplicity of their apparel and by their head-dress. They all wear linen drawers, a kind of stockings and bark shoes; and wrap

such a quantity of rags round their legs as to make them look like posts. Their chemises, embroidered like those of the Tcheremiss women, are worn over the drawers, and fastened by a girdle round the waist. From the girdle descends behind a short apron, adorned with fringe and tassels. When they would appear very fine, a broad scarf decorated with fringe, tassels and needle-work, hangs from the waist all round. The neck and shoulders are covered with a sort of net-work, made of coral, pieces of money and shells : in the middle of this the christian Mordwines fasten a cross of amber or metal. They wear rings on every finger, two or three bracelets at the wrists, and small strings

of beads hanging from their large ear-rings. The hair is divided into several small tresses, which elderly women tuck up under a kind of close cap, and the younger under a high one embroidered and decorated with beads or shells, having an appendage behind, five or six inches broad and twice as long, adorned in the same manner. The head-dress of the unmarried female is a handkerchief bound round the head, and they entwine black wool with their tresses, to make them appear longer and thicker.

The Mordwines compose great part of the native popu!ation of the govern-ment of Pensa, which with Nishnijow-rod, Simbirsk and Saratow, is the gra-

nary of Petersburg and Moscow. Its capital of the same name, which half a century ago was a miserable village, has since become a large, handsome and flourishing town. The costume of the women of Pensa, which nearly resembles that of the wives of Russian tradesman in Petersburg and Moscow, is represented in the opposite plate.

WOMAN of PENSA.

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CHAP. VII.

THE WOTYAKES.

The Wotyakes, who call themselves *Udy* or *Udmort*, just as the Fins style themselves *Suome*, that is, *men*, reside in the government of Casan and in part of that of Orenburg, on the rivers Kama and Wiatka. They bear a greater resemblance to the Fins, than any of the nations descended from that common stock. They can neither read nor write, and keep their accounts by means of small sticks or tallies, on which the numbers are marked by notches. They reckon time not by

years but by months, and Friday is their sabbath.

Their manners and customs resemble those of the Fins and of all the barbarous nations of the north. They are superstitious, ignorant, filthy, addicted to drunkenness, indolent and poor. The men are of middle stature, the women short, with disproportionably small, blinking eyes, but modest, chaste and industrious.

The costume of the men is like that of the Russian peasants, and generally of coarse white cloth. The women wear short chemises, a wrought stomacher and bark shoes. Their summer dress consists of a chemise with rather narrow sleeves, fastened round

WOTYAK WOMAN.

Pub.d by R. Ackermann London 1823.

the waist by a girdle, the ends of which hang down low on the sides. The head is covered by a cloth wrought and fringed, which, supported by two pieces of bark, rises to a great height above the head and falls down the back, as represented in the annexed engraving. The winter dress is a long cloth surtout, of some lively colour, having loops in front, tight sleeves and no collar. In winter, the head is covered with a handkerchief, that is tied under the chin, and over this they put the above-mentioned lofty cap and large pendent cloth.

The Wotyakes purchase their wives and though the pagans are at liberty to have as many as they can maintain,

yet very few have two or more at once. The price of a girl is from five to fifteen rubles, and her dowry in proportion to the sum paid for her. When a young man brings the price agreed upon, he takes away the girl, who is veiled. Meanwhile, his friends assemble at his father's; here the bride, after being attired as a wife in a separate room, is conducted to the company. At the door of the apartment she stops, and stands on a cloth spread for the purpose, till the priest has offered to the gods a bowl of beer, and bespoken of them bread, children, and wealth for the young couple. This consecrated beer he gives to the bride and bridegroom, who drink it up; and herein

consists the nuptial ceremony. A bride-maid then hands round mead or beer, and the bride humbly kneels before each of the guests while he drinks. The rest of the day is spent in eating, drinking, dancing and jollity.

A short time after the wedding the father of the bride comes and brings with him something towards the marriage portion, inspects the new establishment, and carries back his daughter with him for a few months or even a year. During this time she assumes the dress of a virgin, and works partly for her parents and partly for herself. When her husband fetches her away again, she expresses the same repugnance to accompany him as on the wed-

ding-day. At the marriage of a widow there are fewer ceremonies.

Among the Tcheremisses, and all those nations in general with whom it is customary to purchase wives, but more frequently among the Wotyakes, it happens, that when a lover is poor or experiences a repulse, he carries off the girl by force. Accompanied by a party of courageous friends, he comes unawares at night, takes the girl from her bed, claps her on a horse, and away they gallop. Sometimes an alarm is given too soon, or he is overtaken, when he not only loses his booty, but receives a sound drubbing into the bargain. Some will carry off girls whom they chance to meet with abroad,

though utter strangers to them. When a lover has succeeded in his enterprize, he is enabled to make better terms with the parents, who usually compromise the matter with their uninvited son-in-law: they accept a less sum as the price of their daughter, and the nuptials are celebrated with all the accustomed festivities.

When a man dies, the Wotyakes wash the body and clothe it completely. His knife his stuck in his girdle, but the point is first broken off. Before the corpse is carried out, a candle is burned beside it and a cake laid upon the breast. A few copecks are thrown into the grave, with the words: "O earth, make room for him!" The body

is laid between boards, and a kettle, axe, bark shoes and other articles, are deposited with it. When the grave is filled, they place lighted candles upon it, and strew over it bits of three hard-boiled eggs, saying: "That is for thee!" On their return the attendants step across a fire kindled near the house of the deceased, rub their hands with ashes, bathe, change their clothes and then partake of an entertainment.

On the third day after the interment they celebrate the first commemoration. The friends of the deceased assemble in his house, where they eat cakes and drink beer. A portion of both is placed in the court-yard for the deceased, with the words: "That is for thee!" and

consumed by the dogs. On the seventh day a sheep is slaughtered, and on the fortieth a bullock or a horse, and not only eaten in memory of the deceased but a portion is duly set apart for him. On Maundy-Thursday they hold a general festival of commemoration, on which they set up lighted candles at the graves of their relations, where they eat meat or cakes, of which they allot part to the deceased.

The Wotyakes are exceedingly superstitious. They regard Wednesday and Friday as unlucky days. A blackbird flying across their way, a raven or a cuckoo perching on the house-top, and a walking hedgehog, are sinister omens, and denote death or severe ill-

ness. If a person kills a swallow, a lapwing, a pigeon, or a waterwagtail, some calamity will befal his cattle. To the swallows they are so attentive as even to build nests for them. They imagine that a bear which they have aimed at but missed knows his enemy and will seek him as long as he lives: this animal must not be mentioned by his uame, but always called the *old man*. When a tree is struck by lightning, it has killed a devil who dwelt in it. From the time the rose begins to blow to the end of August the hour of noon is dangerous. In crossing any water, either by a bridge or in a boat, they throw into it a handful of grass, saying: "Detain me not!" The pa-

gans attribute the failure of their crops to the christians who make no offerings to the gods, whom gifts propitiate with much greater certainty than prayer.

The idolatry of the Wotyakes has some peculiarities. They believe in a supreme being, Inmar, who resides in the sun, and in another deity, who is the mother of that luminary. Their Schaïtow, or Satan, dwells in the water, and they have evil spirits, who reside in the woods. They admit rewards and punishments after death: the punishment of the wicked will consist in being thrown into boiling pitch.

The Wotyakes have two sorts of priests, and magicians. They sacrifice animals, and place cakes and honey

before their idols, which they set up on high places, and in forests of fir, a tree peculiarly sacred to the gods.

They hold great annual festivals, one of which takes place at the beginning of spring, and another after the harvest. On these occasions public sacrifices are made. The priest, in offering the victims to the idols, addresses to them a short and simple prayer, soliciting prosperity for the nation, fertility for the earth, cattle and children.

When epidemic diseases appear among them, they sacrifice a black sheep to Inmar on the bank of a river, to induce him to command the devil not to injure them. While the flesh of the victim is boiling, each head of a family goes

through his house with a stick, striking in all directions, and crying: "Get out of my house!" They then shoot a dog or cat in the village, drag it past the place of sacrifice down the river, and leave it lying with the cord and sticks, on which they return to complete the sacrifice.

The sick are sometimes commanded by the priest to sacrifice to the water, because he ascribes the disease to the anger of that element. This sacrifice, which seems to be destined for Satan, or the spirit of the water, consists of a goat or a cock. Some pieces are thrown into the river and others into the fire, with the words: "To thee, incensed water, I offer a cock!" (or

whatever it may be)—" make me well!" and to the fire:—" O fire, carry it to the river!" Should this prove unavailing, they forsake the house.

On moving into a new house, the master offers to Inmar a black ram, or if he be poor, a sort of hasty-pudding. Upon the whole the Wotyakes are extremely solicitous to please their deities; they are very zealous, and we might almost say pious, idolaters.

CHAP. VIII.

THE OSTIAKS.

When the Tartars subdued Siberia, anterior to the conquest of that country by Russia, they gave to the natives the appellation of *Uschtaiks*, that is, wild, savage people. This term has been metamorphosed by the Russians into *Ostiak*, and likewise *Astaek*, and is now applied to three nations of different origin, and speaking different languages.

The first is found near the lower part of the rivers Irtisch and Ob, in the provinces of Tobolsk, Berezo and Sur-

ghout. Their language closely resembles the Permian, and it is certain that they originally came from Permia. Müller is of opinion that they quitted their country in the fourteenth century and settled in Siberia, choosing rather to forsake their homes than to give up their idolatry, and preferring a wandering life in dreary solitudes to the necessity of embracing christianity like the other Permians.

Another tribe of Ostiaks dwells on the banks of the upper Ob, between the towns of Surghout and Narim, and particularly about the mouth of the Tom, whence they are denominated Ostiaks of Tomsk. Their language has many points of resemblance to the

Samoyede, whence Fischer conjectures that the Ostiaks and Samoyedes once formed but one nation. Every thing, observes that writer, tends to prove that they are the remnants of the first nations established in the central part of Siberia, and that the fear of the Tartars caused many of their tribes to retire towards the north.

There is a third class of Ostiaks residing on the banks of the Yenesei and the upper part of the river Ket, who speak a language resembling that of certain roving tribes of Siberia, especially the Assanes and Kaibals. Besides these, the appellation of Ostiaks has been erroneously given to other nations.

The genuine Ostiak is of the middle size and slender; he has a pale complexion, straight hair, of a red or sandy colour, very small legs and thighs, and a disagreeable physiognomy. The women have no more pretentions to beauty than the men: whatever there may be pleasing about them, they lose at an early age; after their first lying-in they generally become ugly and wrinkled. Their morals correspond with their personal qualities. The Ostiak possesses neither sagacity, activity, nor energy: his mind is as imbecile as his body. If he is gentle and docile, he seems to be so because he is conscious that he has not the strength to be mischievous. He is perhaps the filthiest

being in existence. Nothing can be more disgusting than his *yurt*, or hut. Men and animals live together indiscriminately and there obey all the calls of nature: they never think of cleansing their habitations or introducing fresh air. None but an Ostiak could live in them without being suffocated.

The men think it beneath them to perform the most trifling offices: the whole weight of the domestic occupations rests of course on the women, who are treated like slaves, as they are all over Asia. The marriages of the Ostiaks are contracted in a curious manner. When a young man has fixed

his inclinations on a female, he repairs with several companions of his own age, either relations or friends, to the father of the young woman. The latter entertains the whole company; after the repast, one of the party, appointed to negociate the match, opens the business and makes the demand, while the rest retire. The father, in reply, fixes the price which he requires for his daughter. The agent bargains and offers a much lower price: if they cannot agree, he goes away, but returns several times and endeavours to obtain as much abatement as possible. The father at length yields, or the applicant accepts the terms which he pro-

poses. In this negociation, which is sometimes of great length, the damsel herself has no share. When the bargain is struck, the bridegroom carries to the father of his mistress half the sum agreed on, and at this visit informs him that he shall come and sleep at his hut the following night. The father signifies his approbation. At night, the young man accordingly comes, and retires to a bed prepared for him. Next morning the bride's mother inquires if her son-in-law is satisfied with his wife. If he replies in the affirmative, he is obliged to give the mother a reindeer: if, on the other hand, he has cause for discontent, she has to give

him one. From this time the young couple live together; but the husband cannot take away his wife till he has paid the rest of the stipulated price. The father always retains some authority over his daughter, and without his consent her husband must not presume to beat her.

The rich take as many wives as they can maintain. A girl costs from ten to one hundred reindeer, but then she brings her husband a portion. The wedding is celebrated on the payment of the second instalment with a feast and diversions. They relate and sing extempore stories of heroes and love-adventures, in which they are particu-

larly happy when under the intoxicating influence of the species of agaric, called *Agaricus muscarum*. The *thumbra* and *dernobor* are stringed instruments peculiar to them, of simple construction, but melodious. Their tunes are few and simple, but the musicians mostly sing and play just what fancy suggests. The dances of the Ostiaks are quite pantomimic. A dancer, disguised or masked, imitates other persons, animals, or birds, with a correctness and humour which would not be expected in their huts. Their attitudes as may be supposed are not always the most decent. In ordinary dances two couple of either sex stand up toge-

ther, and leap to and fro, stamping and making a variety of amorous gestures.

The species of agaric mentioned above, is used on account of its intoxicating effect by many other Siberian nations, as well as by the Ostiaks. A man eats a fresh head at once, or drinks a decoction of three which have been dried. After taking a dose of this kind, people are at first witty; by degrees they become excessively merry, singing, leaping, shouting, composing hunting, heroic and love-songs, and evincing extraordinary strength, without being conscious of what they are doing. In twelve or sixteen hours they fall asleep. When they awake they are quite ex-

hausted with the violence of their exertions; but the head is less affected than it would be after intoxication with spirituous liquors, and they are not sensible of any farther consequences.

When an Ostiak dies, his relatives, friends and neighbours, assemble in his hut to deplore his loss. He is dressed out in his best clothes, and laid in a small boat; near the corpse are placed a hatchet, a knife, and a horn full of tobacco. The men alone accompany the corpse to the grave, whither it is drawn by a reindeer, which is slaughtered on the ground and serves for the funeral entertainment. The rich are followed by three empty sledges drawn by reindeer. The body, with the imple-

ments above mentioned, is deposited in the grave with the head to the north. The three reindeer are killed and left by the side of the grave for the future supply of the deceased, and the sledges are piled over it one upon another. After the funeral, the persons who have attended it are entertained; and at their departure they carry with them the remaining provisions, for the purpose of distributing them among their friends.

The *yurts* or habitations of the Ostiaks are commonly erected on dry elevated spots. They resemble the wooden houses of the Russians, but are lower; sometimes half of them is sunk below the surface of the ground. The

entrance is by a small door, usually facing the west. For the admission of light there is nothing but a hole, closed by a piece of ice or a transparent skin. Several families frequently live together in one cabin, which is parted off into small spaces, resembling cow-stalls. Here each mother of a family has her separate establishment. If she has small children, she hangs them up in a sort of basket, while the older ones tumble about on hay spread upon the ground. This hay as may be supposed is not often changed. In the centre of the cabin is kept one general fire, at which each cooks her victuals or dries fish for a future supply, which serves

to increase the stench already prevailing in the hut.

When they catch young foxes in summer they take them into their *yurts*, feed them on the offal of fish, or if they are too young to eat, the women suckle them at their own breasts. As the skin of the fox is of superior quality when the animal is lean, they break one of the poor creature's legs before they kill it, that the pain may prevent it from eating its fill.

On the return of summer, they quit their subterraneous habitations, and remove with all they possess to the banks of the rivers where they design to fish. Here they construct light huts of a pyra-

OSTIAK.

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midal form, composed of mats or birch-bark, laid over poles fixed in the ground. During the season, they live entirely on fish, which they do not even take the trouble to dress, cutting it in slices, soaking it in the blood, and then eating it quite raw. The fish which they cannot consume is reserved for winter or for bartering with the Russians. An Ostiak equipped for this occupation is represented in the annexed engraving.

In winter the Ostiaks are engaged in hunting. They then make war on the elks, reindeer, sables, red and white foxes, squirrels and other animals. For this purpose they keep a great number of dogs trained some to pursue the game and others to draw sledges. The hunters

penetrate far into the steppes and forests; their excursions sometimes last several months, and they are accompanied by a sledge carrying such provisions as they want during that time. They have no guns, but employ different sorts of arrows. When they kill a reindeer or an elk, they strip off the skin which they carry away with them, and bury the flesh in the snow, with the intention of fetching it another time. They are so hardy, that the intense cold to which they are exposed on these occasions makes but little impression on them. They use a great quantity of tobacco and snuff; and to render the latter more pungent, they mix with it the ashes of agaric which are alkaline.

When they have filled their nostrils with this mixture, they stop them up with small bits of birch-bark. The snuff thus operates with all its force on the head, and produces a kind of inflammation in the face, which has one advantage, namely, that of preserving this part from being frost-bitten.

The dress of the Ostiaks is composed entirely of skins and made by the women. The men wear short breeches and leather stockings, over which they have boots of reindeer skin, with a very thick sole, having the hair turned outward to prevent the wearer from slipping on the ice. By way of shirts they wear a leather garment without collar, close all round, and reaching to

the knees, as shewn in the plate opposite to p. 283. In cold weather they put on a similar garment over this, but provided with a hood, for covering the neck and head, and having small bags at the extremity of the sleeves to serve for gloves. In the most intense cold, they have over all a third garment, of the very same form as the others, but wider and longer, and also furnished with a hood. In summer they wear longer garments of fish-skin.

The rich only wear shirts. There are some who, by their intercourse with the Russians, have acquired notions of European cleanliness, and who buy or make a very strong soap to wash off the thick dirt that always covers the hide of an Ostiak.

The women wear stockings, breeches, in summer the same kind of round frock as the men, of fish-skin, leather, cloth, or reindeer-hide, which they sometimes border with sable. Their hair is divided into two tresses, hanging on each side of the head. The head is covered with a cap of cloth, leather or fur, hanging down over the face and shoulders and adorned with fringe which they turn up when at work. From each shoulder hangs a long strip of yellow leather or cloth, four or five inches broad, adorned with small brass figures of horses, reindeer and fish. Unmarried females wear a kind of crown decorated with small plates of metal, from which hang long floating bands. All

wear large ear-rings made of beads strung on brass wire, or lace. An Ostiak woman considers it a great addition to her beauty when her back, hands, arms and the fore-part of the thigh are tattowed. The annexed plate represents an Ostiak female of the highest class, who is dressed in an ample irobe, tied in front.

Most of the Ostiaks are still addicted to idolatry. They have no temples but each hut has its particular idol, of the size of a child's doll, placed in a conspicuous situation. Before the idol lie a little box to receive the offerings and a horn of snuff for the idol to take when he pleases. Sometimes they besmear the lips with blood, grease, or fish-broth; and in this act their sacrifice or

OSTIAK WOMAN.

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offering principally consists. The Ostiaks have priests or sorcerers, who by means of a magic drum pretend to interpret dreams, to foretel future events, and to cure diseases.

When they make a sacrifice with a view to obtain a cure for some disorder, the priest drives a victim before the hut of the patient, who holds in his hand the end of a cord which is tied to the animal. The priest recites a prayer, and when the patient pulls the cord, he sticks the animal, and besmears the household idol with its blood. The flesh is then cooked and eaten. Should it so happen that, notwithstanding this sacrifice the patient dies or does not

recover, the idol is loaded with abuse, beaten and trampled under foot.

When any great calamity befals a whole tribe, they inquire of the priests the cause of the anger of the gods and what sacrifices are calculated to appease them. When the priests have acquainted them with the pleasure of the deities, the people repair to a forest and form a large circle, in the midst of which are the idol and the priest with the victim. The priest repeats a prayer, in which he communicates to the divinities the wishes of the people. After this invocation, he gives the signal for the sacrifice by striking the head of the animal with a stick. An assistant, who stands

ready with a bow and arrow, pierces the victim. Others complete the business by knocking it on the head with stakes. They then drag it four times round the idol, the face of which they besmear with the blood found in the heart of the animal. The skin, scull and intestines are hung up in the forest.

Notwithstanding the search made by the Russians, the Ostiaks still have national idols, which they call *Lus*, or Satans, round which they frequently assemble to offer sacrifice. These idols are either carved wooden figures, growing trees in which eagles have built their nests, shapeless stumps, or stones of remarkable forms. In 1771 the two principal idols of the Ostiaks, and which

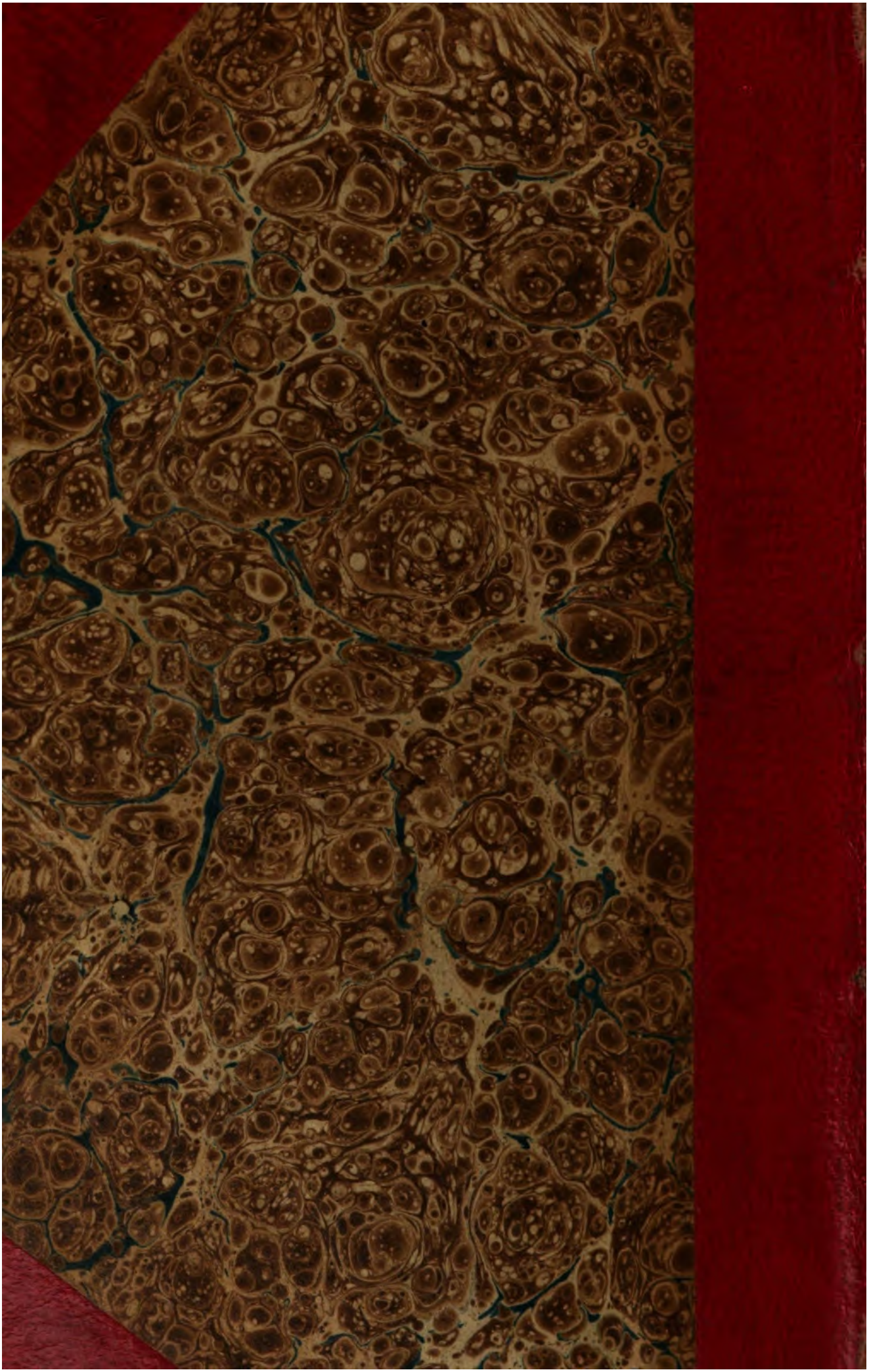
were also worshipped by the Samoyedes, stood in a forest on the west side of the gulf of the Ob, about seventy wersts below Obdorsk. The one represented a male and the other a female figure. Each was placed in a separate hut, leaning against a tree. They were handsomely dressed in the Ostiak fashion in cloth and furs, and hung round like magicians, with tin figures of animals, men, birds, canoes, fish and other objects. Around them lay kettles, dishes and other household utensils, and on neighbouring trees were suspended bows and the skins of reindeer which had been sacrificed. The male figure was worshipped by the men and the female by women. Here and there are trees

which are deemed sacred and at which every passenger discharges an arrow. The bear is held in great veneration by these people. In judicial cases, when an Ostiak is required to take an oath the ceremony is as follows: he kneels down on a bear's skin, on which lies a hatchet. A mouthful of bread is held before him on the point of a knife, and he says:—"If I swear falsely, may the bear tear me in pieces, the hatchet kill me, and the bread choak me!" They also swear by their idols and are never known to violate an oath.

They have a notion that the bear, after death, fares quite as well as themselves. When they have killed one, they sing songs excusing the deed, and

hanging up the skin pay it all sorts of compliments, that the beast may not revenge himself on them in the region of shades.

Eminent persons are revered by them as demi-gods or saints. Dolls representing them are placed beside the idols, and supplied in the same manner with food. Widows take such figures of their husbands to bed with them, and allot them a portion of every meal. The christian Ostiaks are extremely ignorant and superstitious; there is scarcely any of them without his idol, which he sometimes carries in his boot when he goes out a-hunting.

END OF VOL. II.

GREEN, LEICESTER STREET, LEICESTER SQUARE.