



DK

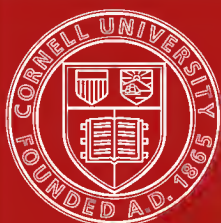
26

W 13

CORNELL
UNIVERSITY
LIBRARY



150 - 220



Cornell University Library

The original of this book is in
the Cornell University Library.

There are no known copyright restrictions in
the United States on the use of the text.

THE
LAND OF THE CZAR.

THE
LAND OF THE CZAR.

BY

O. W. WAHL.

ФЕОДОРЪ.

Чертежъ земли Московской, наше царство
Изъ края въ край.

ЦАРЬ. (Борисъ Годуновъ).

Какъ съ облаковъ ты можешь обзрѣть
Все царство вдругъ : границы, грады рѣки.

А. С. Пушкинъ.

Feodor :

The picture of the Moscovitish country,
Our own Empire from East to West.

The Czar (Boris Godounov) :

So canst thou overlook, as from the clouds,
The whole Land of the Czar at once,
Boundaries, cities, rivers.

From the Tragedy of A. S. Pushkin, "Boris Godounov."

LONDON:
CHAPMAN AND HALL, 193, PICCADILLY.
1875.

[The right of translation is reserved.]

A. 287180

PREFACE.



AMONGST the many works that have been written on the Empire of Russia, there are but few of which it may be said with truth, that they fully met the requirements of a public desirous of obtaining, at a comparatively small sacrifice of time and money, a correct general insight into the conditions of that colossal country.

In consequence of recent events the attention of the British public has been incessantly kept alive with regard to Russia and its probable political future. The Khivan Expedition, in particular, has given rise to a sort of vague, uneasy feeling, in most cases exaggerated for want of correct information on the subject.

Few schools, if any, profess to teach the history of the Russian nation, of its religious and literary life; and the opportunities for proper self-information on these matters, and particularly on the character of

that people and the development of their intellectual and political condition are for divers reasons very scarce or of difficult access.

There are some excellent books that might fulfil that object most thoroughly, but, unfortunately, they are very expensive or voluminous, and therefore almost entirely confined to the libraries of the great and wealthy.

The Author, who has for many years resided and travelled in Russia, for these reasons inclines to the belief that a work like the present, condensing within a necessarily narrow compass the greatest possible amount of general information, and compiled in as popular a manner as compatible with the weighty nature of the subject, will meet the wishes of that numerous class, who, anxious to acquire a fair and clear judgment on the affairs of the great eastern giant, may thus, it is hoped, be brought to look upon the latter in a kindly and equitable spirit, and not, as hitherto, in the light of the grim European bugbear.

Personal experience, and more or less intimate acquaintance with members of all the classes of the Russian people, supported by some of the highest authorities who have written on the subject in all its

specialities, form the basis of this book. Its contents comprise the following subjects :—

1. General statistics of the Russian Empire, viz., Geographical, Geological, Agricultural, Industrial, &c.

2. The populations of Russia, their character, domestic and spiritual life, &c.

3. A glimpse at the history of the Russian Empire from Rurik to Alexander II., Nikolayevitch, preceded by some introductory remarks on recent political events, the Khivan Expedition, &c.

4. The Church of Russia.

5. The history of the Russian language.

6. The Caucasian languages.

7. The history of the Russian literature.

LONDON, *1st Oct.*, 1874.

CONTENTS.



CHAPTER I.

	PAGE
STATISTICAL DESCRIPTION OF THE RUSSIAN EMPIRE—ITS GEOGRAPHY, GEOLOGY, ZOOLOGY, CLIMATE—TRAVEL- LING IN THE STEPPE—MOUNTAINS—GENERAL GEO- LOGICAL CONDITION—MINES	1—15

CHAPTER II.

RIVERS AND LAKES—CLIMATE—THE ANIMAL KINGDOM OF RUSSIA—HUNTING IN THE CAUCASUS—BOVINES— SHEEP—HORSES—BEARS—WOLVES	16—31
--	-------

CHAPTER III.

THE RUSSIANS OF GREAT RUSSIA	32—58
--	-------

CHAPTER IV.

THE RUSSIANS OF THE MANUFACTURING DISTRICTS AND THE WORKMEN	59—62
--	-------

CHAPTER V.

THE RUSSIANS OF SIBERIA	63—67
-----------------------------------	-------

	PAGE
CHAPTER VI.	
THE RUSSIANS OF LITTLE RUSSIA—RUTHENES—WHIT RUSSIANS	68—74
CHAPTER VII.	
THE COSSACKS	75—82
CHAPTER VIII.	
SERBIANS—BULGARIANS—POLES—LITHUANIANS—LETTS— WALLACHIANS	83—90
CHAPTER IX.	
OSSETS—PERSIANS—KOURDHS—RUSSIAN GIPSIES—JEWS— KARAIMES	91—101
CHAPTER X.	
ARMENIANS	102—106
CHAPTER XI.	
THE GERMANS—SWEDES—GREEKS—HINDOOS	107—112
CHAPTER XII.	
THE POPULATION OF THE CAUCASUS—THE KHARTLE RACE—GROUZINIANS—IMERETHIANS—MINGRELIANS GOURIANS—SSUANES—PSHAVS, TOUSHES, KHEVSOURS	113—123
CHAPTER XIII.	
THE LESGHIS—MURIDISM—SHAMYL	124—131
CHAPTER XIV.	
THE KISTES OR TCHETCHENTS	132—134

CHAPTER XV.

PAGE

THE TCHERKESS OR ADIGHE—THE ABKHAZ 135—137

CHAPTER XVI.

CONCLUDING REMARKS ON THE CAUCASUS—MOHAMMEDAN
EMIGRATION—ENGLISH MISSIONS—MORAVIAN
BRETHREN 138—149

CHAPTER XVII.

SAMOYEDES—YOURAKS—OSTJAKS 150—155

CHAPTER XVIII.

THE FINNISH NATIONS—LIVONIANS, ESTHONIANS, VOTES,
INGRIANS, ÆYRĒMĒISETS, SAVAKOTES, LAPS, PER-
MIAKS, ZYRIANS, VOTIAKS, BESSERMENES, OUGRIANS,
VOGHULS, OSTJAKS, TCHEREMISS, MORDVINS 156—168

CHAPTER XIX.

THE TARTAR RACE IN RUSSIA—TCHOVASHES—BASHKIRS,
MESHTCHERIAKS, TEPTIARS, TARTARS PROPER, NOGAIS,
CRIMEAN TARTARS—OF ASTRAKHAN, KARAPALKAS, OF
KAZAN, SIBERIAN TARTARS, TCHOUDS, TELEUTES,
CAUCASIAN TARTARS, KOUMYKS, TURKOMANS, KIRGHIZ-
KAISSAKS, KIRGHIZ, YAKOUTES 169—204

CHAPTER XX.

THE MONGOL RACE—BOURIATS—KALMUKS 205—213

CHAPTER XXI.

TOUNGOUSE PEOPLES—YOUKAGHIRS—TCHOUKTCHIS—KAM-
TCHADALES—GHILLAKS—KOURILES OR AINOS 214—226

	PAGE
CHAPTER VI.	
THE RUSSIANS OF LITTLE RUSSIA—RUTHENES—WHIT RUSSIANS	68—74
CHAPTER VII.	
THE COSSACKS	75—82
CHAPTER VIII.	
SERBIANS—BULGARIANS—POLES—LITHUANIANS—LETTS— WALLACHIANS	83—90
CHAPTER IX.	
OSSETS—PERSIANS—KOURDHS—RUSSIAN GIPSIES—JEWS— KARAIMES	91—101
CHAPTER X.	
ARMENIANS	102—106
CHAPTER XI.	
THE GERMANS—SWEDES—GREEKS—HINDOOS	107—112
CHAPTER XII.	
THE POPULATION OF THE CAUCASUS—THE KHARTLE RACE—GROUZINIANS—IMERETHIANS—MINGRELIANS GOURIANS—SSUANES—PSHAVS, TOUSHES, KHEVSOURS	113—123
CHAPTER XIII.	
THE LESGHIS—MURIDISM—SHAMYL	124—131
CHAPTER XIV.	
THE KISTES OR TCHETCHENTS	132—134

CHAPTER XV.

PAGE

THE TCHERKESS OR ADIGHE—THE ABKHAZ 135—137

CHAPTER XVI.

CONCLUDING REMARKS ON THE CAUCASUS—MOHAMMEDAN
EMIGRATION—ENGLISH MISSIONS—MORAVIAN
BRETHREN 138—149

CHAPTER XVII.

SAMOYÈDES—YOURAKS—OSTJAKS 150—155

CHAPTER XVIII.

THE FINNISH NATIONS—LIVONIANS, ESTHONIANS, VOTES,
INGRIANS, ÆYRÆMÆISETS, SAVAKOTES, LAPS, PER-
MIAKS, ZYRIANS, VOTIAKS, BESSERMENES, OUGRIANS,
VOGHULS, OSTJAKS, TCHEREMISS, MORDVINS 156—168

CHAPTER XIX.

THE TARTAR RACE IN RUSSIA—TCHOUVASHES—BASHKIRS,
MESHTCHERIAKS, TEPTIARS, TARTARS PROPER, NOGAIS,
CRIMEAN TARTARS—OF ASTRAKHAN, KARAPALKAS, OF
KAZAN, SIBERIAN TARTARS, TCHOUDS, TELEUTES,
CAUCASIAN TARTARS, KOUMYKS, TURKOMANS, KIRGHIZ-
KAISSAKS, KIRGHIX, YAKOUTES 169—204

CHAPTER XX.

THE MONGOL RACE—BOURIATS—KALMUKS 205—213

CHAPTER XXI.

TOUNGOUSE PEOPLES—YOUKAGHIRS—TCHOUKTCHIS—KAM-
TCHADALES—GHILLAKS—KOURILES OR AINOS 214—226

	PAGE
CHAPTER XXII.	
ETHNOLOGICAL TABLE OF THE POPULATION OF THE RUSSIAN EMPIRE	227—229
CHAPTER XXIII.	
A GLIMPSE AT THE HISTORY OF THE RUSSIAN EMPIRE FROM THE FOUNDATION OF THE SAME BY RURIK TO THE REIGN OF ALEXANDER II. NIKOLAYEVITCH— INTRODUCTORY REMARKS	230—236
CHAPTER XXIV.	
FIRST PERIOD. THE ANCIENT INHABITANTS OF RUSSIA .	237—246
CHAPTER XXV.	
SECOND PERIOD. FOUNDATION OF THE RUSSIAN EMPIRE BY THE VARAEGS (NORMANS), RURIK, OLEG, IGOR, SVJATOSLAV, JAROPOLK I., VLADIMIR I.	247—252
CHAPTER XXVI.	
THIRD PERIOD. SVJATOPOLK — JAROSLAV — ISASLAV— VSEVOLOD — SVJATOPOLK (MICHAEL) — MSTISLAV— IAROPOLK II.—VSEVOLOD OLGOVITCH—IGOR OLG- VITCH—ISASLAV MSTISLAVITCH—GEORGE DOLGORUKI —ISASLAV III.—ROSTISLAV I.—MSTISLAV ISASLA- VITCH, ANDREJ I.—JAROPOLK III. AND MSTISLAV III., MICHAEL II.—VSEVOLOD III.—GEORGE VSEVOLODO- VITCH	253—265
CHAPTER XXVII.	
FOURTH PERIOD. THE MONGOL REIGN, JAROSLAV II. AND III.—DMITRI I.—ALEXANDER II. MIKLAILOVITCH —IVAN I., SIMON THE PROUD—IVAN II.—DMITRI IV. —DONSKOI—VASSILY II.—VASSILY III.	266—273

CHAPTER XXVIII.

PAGE

IVAN III.—VASSILY IV.—IVAN IV.—FEODOR I.—BORIS GODOUNOV—THE DMITRI PRETENDERS . . .	274—282
--	---------

CHAPTER XXIX.

SIXTH PERIOD. MICHAEL I. ROMANOV—ALEXEJ I.— FEODOR III.—PETER THE GREAT . . .	283—291
--	---------

CHAPTER XXX.

SEVENTH PERIOD. CATHARINA I.—PETER II.—ANNA— ELIZABETH—PETER III.—CATHARINA II.—PAUL I.— ALEXANDER I. PAVLOVITCH—NICHOLAS I.—ALEX- ANDER II. NIKOLAYEVITCH . . .	292—317
---	---------

CHAPTER XXXI.

THE CHURCH OF RUSSIA—DIALOGUE BETWEEN THE CZAR IVAN IV. THE TERRIBLE AND THE JESUIT POSSEVIN	318—332
---	---------

CHAPTER XXXII.

THE LANGUAGES OF RUSSIA—SLAVONIC LANGUAGE—THE LANGUAGES OF LESGHISTAN—MITZDSHEGI, OSSETIAN, TCHERKESS, ABASS AND SSUANI LANGUAGES—TARTAR —SANSKRIT ROOTS . . .	333—354
---	---------

CHAPTER XXXIII.

THE LITERATURE OF RUSSIA . . .	355—383
--------------------------------	---------

ERRATA.



- Page 24, line 20, *for* gallop before the telya, *read* telyéga.
,, 29, — 16, *for* strong foal, *read* stray foal.
,, 29, — 33, *for* Rabtchik (fr. jellinotte), *read* gelinotte.
,, 30, — 21, *for* wolfs, *read* wolves.
,, 353, — 2, *for* nicht—rien—nitchto, *read* “nought” instead of “rien.”

28

THE
LAND OF THE CZAR.

CHAPTER I.

STATISTICAL DESCRIPTION OF THE RUSSIAN EMPIRE—ITS GEOGRAPHY—
GEOLOGY—AGRICULTURE—ZOOLOGY—CLIMATE.

THE immense continent of Russia extends over 212° long. by 40° lat., and comprises nearly half a million of geographical square miles—more than double the size of Europe, one-sixth of the whole earth.

Its northern neighbours are the Polar and White Seas, and Norway; its western, Sweden, the Baltic Sea, Germany, Austria, and Moldavia. In the south we have Turkey, Persia, the Black and Caspian Seas.

This line of frontier, continuing on the Asiatic side, touches successively on the Steppe of the Kirghiz-Kaïssaks, on Turkistan or Independent Tartary, and on the Chinese Empire, the northern boundaries of which it finally pursues down to the shores of the Pacific Ocean.

A considerable part of this continental mass is covered by an almost eternal snow, or forms arid syrtes. But by far the largest portion consists in the so-called "Steppes," or prairie land, extending over the greater part of the empire in Europe.

Majestic representatives of the grandest and most picturesque Alpine formation, the Ural with its treasures, the Altai system (one of the ancient cradles of mankind), the

Caucasus (the grand junction station of languages), the Sacred Ararat and others are raising their lofty heads into the clouds, forming, as it were, an appropriate frame to the immeasurable fertile plains of which we have spoken above.

The Steppe is, as we have said, the vast undulating plains occupying the greater part of Russia proper.

Although generally described as a dreary waste by most travellers, who, for the purpose of business, or under the impulse of scientific research or of general curiosity, have crossed it, it is (with all deference to the opinion of others) certainly not without its beauty and evidences of Nature's sublime grandeur. Whether in the luxuriant, flower-studded garment of spring, or in the pure, dazzling crystal robe of winter, it cannot fail to afford peculiar enjoyment to the thinking man, who has abandoned himself for the nonce to the hospitality of these vast solitudes.

Nerve-stirring and exhilarating is the continuous battle with the elements, even of winter; and pleasant the timely interruption occasioned by the arrival at some solitary post-house, plain, low-roofed, and snow-buried, but with a cosy corner by the huge stove, and the ever ready "samovar," or tea-urn.

If densely-populated countries and cities are apt to produce a certain exclusiveness in the social intercourse of the inhabitants, in the immense solitudes of Russia all reserve vanishes before the breath of that love of our species which is innate in all mankind. A few days' disuse of habitual society has broken down the icy barrier of selfish seclusion, and a genial warmth qualifies the response to the respectful and generally hospitable welcome of the postal official and his family.

The writer of this book recollects being highly amused one Saturday afternoon, when, waiting for horses at Alexandrovsk, a solitary Cossack station, not far from Giorgjevsk in Cis-Caucasia, he became witness to the following serio-comic domestic scene. The actors were the brisk and good-

looking wife of the official and her sturdy little son, Petrush, who, a stout little five-year-old, seemed inclined for another romp with Ivan (evidently his particular chum), while the careful mother was anxious to give him his bath and put him to bed. With admirable patience, the good woman strove for some time to make the imp listen to reason; but at last, when kind persuasive words, kisses, and promises of cakes for the Sunday breakfast proved unavailing, she seemed suddenly to remember the scriptural recommendation of the rod; some sharp whisks, followed by a dreadful roar, struck the listener's ear; then all became silent, excepting perhaps the contented splashing of the little Cossack in the water. "Here I am," thought the unseen witness of the scene, "2000 miles from home, amongst a strange people—half warriors, half farmers—yet, barring the difference in language, very similar scenes may be enacting at this moment in many a familiar household."

While listening to poor little Petrush's troubles, I have finished my tea; the driver's "Lozhadjei gatovi" (horses ready)! has called me to the sledge, where the trusty steeds, with frosty whiskers and eyelashes and a certain mischievous curiosity, give me a look that almost speaks, seeming to say, "Who is that creature that tears us away from our thistles on such a night?" A last "ssovssém" (all right)! and off we are again, flying along the endless track at the rate of fifteen miles an hour.

The moon (oh, how kind a friend to travellers in Russia!) has risen in the meantime. Drowsily she looks through the misty night air on the sparkling plain spread out before the nocturnal wanderer, like one immeasurable sea of glittering silver. The sound of hoofs is lost in the snow, and silence reigns throughout. Behold! one solitary fox in the moonlit distance! With ears erect, prowling after a poor sleeping partridge, he is the only visible representative of animated nature.

One of the principal conditions to the enjoyment of such scenes is, of course, a sound constitution and temperate

living. In the author's opinion it is the greatest mistake, and one into which many travellers fall, to drink spirits and wine, and to live on ham, pasties, and other indigestible food, while travelling. The shaking of the teljéga on a rough road not only, but the fatigue of constant travelling itself, tends to weaken the digestive organs for the time. The food ought, therefore, to be of the lightest description, such as bread and butter, and fowl, accompanied by tea, which in Russia is so delicious. In most cases, where travellers break down, it has been caused by too rich a diet. In the hot weather the traveller in wild countries ought to provide himself with a large tin can, which, filled every morning with good tea, will keep him in good spirits during the day, and assuage his thirst better than water, or any other drink.

Travelling for weeks together under the burning sun of Trans-Caucasia, in miasmatic, swampy districts, the author has never once been attacked by fever, although nearly every one of the natives accompanying the expedition was down with it; and he attributes this fact solely to his strict attention to a diet such as described above. Affected by the luxury of town life, his long and trying travels have invariably had the best after-effects on his health.

The heat and dust of the Steppe during the long summer days are certainly a severe trial to health and temper; but then, how delightful the balmy coolness of the moonlit night! How heart-expanding the glory of the rising and setting sun!

Somewhat similar in grandeur to the storms of the sea are those of the Steppe. Let the wanderer hasten to reach the sheltering roof of the stanzia (station). Once there he is safe; the clouds disperse, and onward lies the course.

As long as weather and roads permit of uninterrupted locomotion, all is serene; but woe to the unhappy wayfarer that is compelled to take the road in wet weather, when the rain has turned the black mould covering the greater part of Russia proper into one enormous bootjack!

Where before two horses had easily sped along with the

light teljéga, eight perhaps are now required to attain a snail's pace. The wheels from behind, and the horses' feet in front, plaster one with mud, which, before entering the post-house, has to be scraped off with a piece of deal board. From 240 versts the day's work sinks to thirty, and that after a day of unspeakable toil and discomfort. But this is the very worst feature of Steppe travelling, and one, the author is happy to say, it rarely unveiled to him.

In dismissing this subject, it may be safely asserted, that to an unprejudiced and good-tempered observer, the Russian Steppe is not without considerable interest and charms.

But now the scene changes!

Gigantic Alpine ranges debar our gaze from mighty Asia. The "Mirages," that daily mocked us in the Steppe, become all at once real—nay, are far surpassed by reality. All the choicest beauties and treasures nature possesses, seem to have been piled up, and spread over this region by the mighty hand of the all bountiful Creator.

Looking towards the south, we descry, towering above the Black Sea, a magnificent terrace of limestone, the Tauride Mountains, the Tchadyr Dag (or Hill of the Tent), 5000 feet in height, until, having crossed the Sea of Azov, one's awe-struck gaze is arrested by the wondrous Caucasus. Stretching its colossal limbs from the Black to the Caspian Sea, it throws forth a mighty arm in a southern direction, until precisely on the meeting point of the Russian, Turkish, and Persian frontiers, it takes in its clasp the last buttresses of Mount Taurus.

Here stands the majestic Ararat, a sacred name to the Armenians, and to all readers of the Book of Genesis one of pious interest. Upwards of thirty centuries have rolled past in the space of time since that Book was written. Where is its great writer and legislator now? Where the great God-beloved nation, for whom he recorded and legislated? Dissolved—dispersed—ages ago! But Ararat still stands! Though storms and earthquakes of centuries have shaken

many a scale from off his shield, yet does he rear his hoary head into the clouds, as firmly as in the time of Noah.

No other Alpine range surpasses, or even equals, the Caucasus in grandeur of scenery, in historical, geological, and other scientific interest.

Greeks and Romans, who in ancient times carried their wars even into these wild regions, had to undergo great hardships and dangers, yet never succeeded in securing a firm and permanent footing in that country. The wild, fabulous accounts they brought home with them, struck awe into the hearts of all hearers.

Horace in his 22nd Ode sings of those regions of dread :

“ Sive per Syrtes iter æstuosas,
Sive facturus per inhospitalem
Caucasum, vel quæ loca fabulosus
Lambit Hydaspes.”

Respecting the name and signification of “Caucasus” there is a wide difference of opinion. The most ancient explanation of it we find in Pliny, who derives this word from the Scythian “Graucasus,” which is said to signify “nive candidus.” As, however, this etymology is not confirmed by any known language, and it is extremely improbable that the whole family of words to which it belongs should have been lost, it seems to carry little weight, and to be equally unfounded with many others set up by the ancients.

“Kaukas,” which is a foreign term in these mountains, may perhaps come from the Persian appellation “Koh-Ckâf,” signifying the Mountains of Ckâf.* The more ancient form of this word was probably “Ckafssp or Ckassp,” with the termination “Assp,” which was common in the Median dialects.

From this ancient form the Caspian Sea and the nation of

* In Pehlwi, the ancient language of Media and Parthia, a mountain was called “kof,” consequently the Caucasus was styled “Kof Ckâf, or Kof Ckasp.”
—See *Klaproth*.

the Caspians probably received their name, for according to the testimony of Eratosthenes (in Strabo), the people inhabiting the Caucasus called it the Caspian Mountains—*κασπιον ὄρος*. In Moses of Chorene it is named Kowkass and Kaukass; and in the History of Georgia, compiled by the direction of King Wakhtang the 5th (Wakhtang Mekhuthi Levanssa tse, Wakhtang V. son of Levan (1703—1722 in Kharthli)), from the archives of the convents of Mzchetha and Gelathi, the most ancient boundaries of this country are thus described:—"On the east it has the Gurganian Sea (Gurganissa), now called the Sea of Gilan; on the west the Pontic, otherwise the Black Sea; on the south the Orethian Mountains, situated in the country of the Kurds (Khurthia) towards Media, and on the north the Kawkasian Mountains (Khawk'assia), which are called by the Persians "Yalbus." In the epitome of the history of the country, written by the Georgian prince Davith, and printed at Tiflis in 1798, the Caucasus is likewise styled from ancient authorities K'awk'ass. "The country belonging to him (to Thargamoss) was bounded on the east by the Gurganian Sea (Caspian); on the west by the Black Sea (Pontus); on the south by the Aressian Mountains (those of Khurdistan); and on the north by the K'awk'asian.*

All this sufficiently proves the antiquity of the name of Caucasus among the neighbouring nations; nevertheless at present it is but little used by the Asiatics, who commonly call this mountain by the Tartar name of "Yalbus," *i.e.*, "Ice-mane." In Tartar the appellation is properly "Yalbus thaglar," but among the Nogaï it is likewise pronounced "Yildis thaghlar" (Mountains of the Stars). The Turks call it "Ckâf thâgi" (Mountains of Ckâf). The Georgians usually employ the Tartar term, and say "Yalbusiss Mtha," Mount Yalbus. The Armenians call it "Yalbusi-ssar" as well as Kawkas.

High above the snow line the Kazbek or Mginvari lifts up

* Shemok'lebuli Istorია ssa Kharthuloissa.—*Brief History of Georgia*, sec. 4, p. 84.

his crown. Its pass leads through the ancient Caucasian Gates through which the Scythians and other European barbarians poured their hordes of wild warriors into Asia, which on her part retaliated by sending clouds of her nomadic children into Europe. This gate is situate at Dariela, of which a few traces only remain on the left of the Terek river, as the rocks on which it stood were blown up, in order to make room for the military road. It was most advantageously situated on a rock, the foot of which was washed by the Terek. The valley at this point is not 120 yards in width, and is bounded on either side by a steep and lofty hill.

Dariela, called by the Ossetes "Dairan," lies on the frontiers of Georgia on the rivulet "Zach-don," which empties itself into the left of the Terek. Opposite to that place the Akhkara falls into its right, and a road runs along the latter, through the country of the Mukil and the Ingushes, into K'akhethi. The mountains here are composed of sienite intermixed with a few particles of glimmer; and close to Dariela, on the left side of the Terek, of green stone of the porphyry kind.

According to the History of Georgia, Dariela was built by the third King Mirvan (167—123 B.C.) to protect his dominions against the Khasari, who inhabited the northern districts of the Caucasus. The name of Dariela seems to be of Tartar origin, for "Dar" or "Thar" signifies narrow, and "jol" or "jöl" a way; consequently, "Darjöl" means a narrow pass, and the valley is actually so narrow, that 300 men might here, as at Thermopylæ, easily withstand ever so numerous an army.

The Georgians call it also Chevis-K'ari, or the Gate of Chevi (name for the upper part of the Terek Valley). Pliny doubtless means Dariela in the following description of the Caucasian Gate:—"In the country of the people of Iberia, the Diduri and Ssodi are the Caucasian gates, which by many are very erroneously called the Caspian—a prodigious work of nature, between abrupt precipices, where are gates closed with iron bars, under which runs the river "Diri odoris."

On this side of it, upon a rock, stands a castle, which is called Cumania, and is so strongly fortified as to be capable of withstanding the passage of an innumerable army." This description is not only perfectly applicable to Dariela, but the very Georgian name "Thergiss mdinari," the river "Tergl" (Terek), seems to be disguised in the appellation *Diri odoris*. The country on the west side of Dariela is yet called by the Ossetes "Koban," which reminds one of the fortress of Cumania mentioned by Pliny.

Procopius is blamed by Pliny for applying the name of "Caspian" to the Caucasian Gates, but his description of Dariela is otherwise extremely correct. "Mount Taurus, in Cilicia, first runs into Cappadocia, and thence into Armenia, Persarmenia, Albania, and Iberia, and the people resident around it are partly free and partly dependent on Persia. It keeps increasing in magnitude, and it is almost incredible how much it augments both in width and height, the further it extends. Beyond the frontiers of Iberia is a narrow road, which leads through the most elevated valleys a distance of fifty stadia, and is so closely shut up by steep and inaccessible rocks, that scarcely any outlet is to be seen. There nature has formed a pass, which you would suppose to have been constructed by art, and which is distinguished by the ancient appellation of the Caspian Gate. From this place extends a well-watered level tract, and the whole country is well adapted for the breeding of horses, as it contains many spacious plains. Here dwell almost all the tribes known by the name of Huns, and their settlements extend to the *Palus Maecotis*; these, when they pass the above-mentioned gate to attack the Romans and Persians, mount fresh horses, and make not the smallest circuit, as they have only this distance of fifty stadia to go before they reach the Iberian frontiers. If they pursue any other road, they have to endure great fatigue, being obliged to leave their horses behind, and to steal through the windings and deep defiles between the mountains.

"Alexander, son of Philip, made aware of this, fortified

the avenue with gates, and built a castle, which, after it had passed through various hands, at length came into the power of Ambazukes, by birth a Hun, who was a friend of the Romans and of the Emperor Anastasius. After him, Kabades, King of Persia, made himself master of the gates."

"Dairun," the Ossetian name of Dariel, is even preserved by the Byzantine historians; for when Zemarches, who was sent A.D. 569 to the Turkish Khan at Ektag (Altai Mountains), was returning to Constantinople, and came to the country of the Alanes, who resided to the north of the Caucasus, their leader Sarodius advised him not to travel through the territory of the Mindimiani, because the Persians were lying in wait for him in the country of the Suanes, but rather to proceed home by the "Darinian Way." Zemarches then went by the Darinian road to Apsilia (in the modern Mingrelia), leaving the country of the Mindimiani on the left. (See M. v. Klaproth's "Caucasus.")

The most glorious giant of the Caucasian Mountain range is the Elbruz. In the part of the Caucasian system where schist and limestone are overlying granite, he stands surrounded by a belt of conical porphyry peaks (every one of which towering above the snow line), a colossal pillar, 18,000 feet in height above the level of the Black Sea.

The word "Elbruz" is not in reality a proper name, but a general appellation of all lofty snow-clad mountains, and has been given even to the entire Caucasus on account of its elevated points covered with everlasting ice. This name is, however, of high antiquity.

The Elbruz has been ascended several times, the first on the 22nd July, 1829.

A bristling frontier of mountains, of nearly equal height, frowns both on Siberia and the Chinese Empire, sending out branches to the north and north-east of the lake Baikal. Extending from the High Irtysh into the southern part of the government of Tomsk, stands the formidable Altai System (21° long. and 52° 30' lat.). In Russia it is composed

of the Altaï Koliyan, or Little Altaï, an undeserved title, as it covers more ground and possesses loftier peaks than the rest. Between the snowy Alps of Katooma and Tchouïa, the majestic Bjëlookha rears up her head to a height of 14,500 feet above the sea level. It is in these trachytic mountains (by the Ancients called "Hills of Gold") that the precious metals of Russia are found. One branch of the Altaï, which from the lake Teletskoï runs off in a N.W. direction, under the name of the "Kuznetski," contains the plateau known as the "Poklonnaya Gora," or Bowing Mountain. It is continued in the east by the Sayane Chain, which gives birth to the Yenisseï River. Advancing from here as far as $53^{\circ} 45'$ lat., under the name of "Ergik," these mountains, on approaching the Baïkal, assume another alias, and become the Goorbi, or Toukinsk.

On the extreme confines of China appear the Tchokoods, followed by the "Yablonnovoi Khrebet" (Apple Mountains), which, on nearing the Sea of Okhotsk, is called the Stanovoi Khrebet (Stately Hill).

Returning from this end of the world to Europe, we should have to cross the Ural, a range of mountains stretching from south to north for more than 1100 miles, between the 53rd and 58th degrees longitude. Owing to the imperceptible rising of the earth's surface in those parts, we should feel surprised (on arriving at Bilimbayevsk) at finding ourselves at a height of 1600 feet above the level of the sea. This mountain range offers, however, comparatively speaking, little imposing and picturesque scenery. Branches of the Ural are the Gouberlinsk Hills, the Obshtshy syrte (common syrte), the Yougorkij Khrebet, which at the island of Vaïgatsh thrusts its foot into the Glacial Sea. On the opposite shore of that same sea, in Lapland, the profile of the earth is disturbed by the last ramifications of the Scandinavian mountains, of which granitic masses, as if hurled there by the hands of Titans, are found all over Finland. Volhynia and Podolia enclose the eastern extremities of the Karpathian Mountains.

Regarding the geological condition of the Russian Empire, especially of Russia in Europe and the Ural, it has been ascertained by eminent geologists, particularly by the late lamented Sir R. J. Murchison, Bart., that whilst the Lower Silurian is throughout the lowest fossiliferous type, it is also the base of a series of overlying formations, very distinctly referable to the Upper Silurian, Devonian, and Carboniferous groups; and as the proofs of these natural divisions *there* extend over a very large portion of the earth and in a completely unaltered state, so are they still more clear than those offered by any one region hitherto examined.

The reason for this is the all but entire absence of all traces of igneous agency, and the consequently undisturbed and unbroken condition of the paleozoic strata of this vast region—*i.e.*, Russia in Europe and the Ural.

Owing to this circumstance the distinct development of the earliest sedimentary strata may be traced and studied over a very wide space, and certain desiderata, not supplied by other countries, clearly determined.

Sir Roderick has described a peculiar form of the carboniferous system, and given a detailed account of the coal-bearing tracts of Russia in Europe and the Ural by establishing, under the name of "Permian" (so named after the ancient kingdom of Permia), a copious series of deposits, which form the true termination of the long paleozoic periods. This supra-carboniferous group spreads over a region of enormous dimensions in Russia, from the Volga to the Ural in the East, and from the Sea of Archangel to the southern steppes of Orenburg.

The secondary period is in Russia far less represented than that of paleozoic date. There are no masses referable to red sandstone or Trias, nor are there any traces of Muschelkalk.

The Jurassic deposits, consisting principally of shales and sands, covered detached districts of Russia from the Icy Sea to the Caucasus.

The Cretaceous system is exclusively confined to the southern part of Russia.

Nearly, if not entirely, deficient in marine deposits of the Pliocene, or newer Tertiary period, the southern extremities of Russia, from the confines of the Black Sea and of the Sea of Azov to the Caspian and Aral Seas, as well as wide tracts of Asia, the Crimea, and Caucasus, are composed of deposits which, distinctly overlying the oceanic tertiaries of the Miocene Age, are completely distinct from any other geological group hitherto described. Uniformly and copiously charged with a limited number of species of shells, more or less similar to those of the Caspian of the present day, these vast accumulations of the Steppes have been formed exclusively in the same brackish waters; that must once have occupied an area as large, if not larger, than the present Mediterranean Sea.

While the whole sedimentary superficies of Central Russia (forming nearly one-half of the Continent of Europe) has been disturbed only by broad, undulatory movements, but not subjected to great disruptions, nor affected by any intrusion of igneous matter, we find that, in the Ural and Siberia, formations of the same age as those above described have been thrown up in mural masses, broken into fragments, impregnated with minerals, and often inverted in their order. These wonderful phenomena occur along a grand meridian fissure in the earth's surface, through which copious masses of igneous matter have been evolved at intervals of very remote antiquity, whilst the chain has undergone elevation and even impregnation with gold ores at a period, geologically speaking, not very distant from our own.

An interesting phenomenon is the "tchornozjém," or black mould, covering vast tracts of Southern Central Russia, and which is even found in Siberia. Its origin has given rise to many conjectures, and puzzled geologists during a very long period; but most men of science are now nearly all agreed as to its being a subaqueous formation produced by the destruction of the Jurassic shale, and enriched by the decomposition of aqueous plants and animal matter.

This black loam is doubtless the best of all Russian soils and of extraordinary fertility, yielding magnificent crops of cereals, of beetroot, madder, turnips, tobacco, &c. The tobacco grown in it in Bessarabia nearly equals the best Turkish in flavour.

Astounding are the riches Russia possesses in her mines! Who has not heard of her precious stones, her gold, platina, and silver? But she can also boast of fine iron, copper, tin, lead, zinc, cobalt, nickel lodes, as well as of her extensive coal deposits.

The gold mines most renowned in the mining world are situated in the Ural, the Altaï and Nertchinsk in Siberia, and produce about one million sterling per annum. The heaviest nugget found weighed about 75 lbs.

Of platina the mines of Neeshneï-Taghilsk produce about 5000 lbs. weight per annum. The largest nugget discovered weighed nearly 18 lbs.

The silver mines are exclusively confined to Asia, *i.e.*, to the Altaï.

Copper and iron occur in all the systems named, but also in the Caucasus in great quantity and magnificent quality.

A large tin mine is being worked at Irkoutsk.

The coal, which occurs in large beds, consists chiefly of anthracite.

Between the years 1745—1850, the mines of the Altaï have produced about 1600 tons of silver; those of Nertchinsk, between 1704—1850, only 500 tons. The Altaï has accordingly yielded at the annual rate of 16 tons of silver, Nertchinsk but $3\frac{1}{2}$ tons.

The Altaï and the Yablonnovoi Khrebet furnish comparatively little gold, but much iron. The principal gold-washeries are situated in the government of Tomsk, in the districts Atshinsk, Krasnoïarsk, Kansk, Yenisséïsk, Neeshneï-Ordinsk, and Irkoutsk, Verkhneï-Oodinsk, Zabaïkalsk, and the district of Olegmïnsk (government of Yakutsk).

These gold-washeries employ constantly about 40,000 men. About 150,000 are engaged in the working of the Altaï

mines (Tomsk), of whom 130,000 are Crown peasants, who must not be confounded with convicts. The Nertchinsk mines, in the district of Zabaïkalsk, employ upwards of 40,000 men, amongst which number are 25,000 peasants of the Crown and 3000 convicts.

CHAPTER II.

RIVERS AND LAKES.

RUSSIA is traversed by many and gigantic rivers, of which the largest is the Volga, it being about 2400 miles in length. It discharges its waters, together with the rivers Ural, Terek, Kour, and Araxes, into the Caspian Sea. The Sea of Azov receives the Don. Coming from the Caucasian steppes the fabulous Rion (or Phase of the Ancients) and the Kubán flow into the eastern part of the Black Sea, while on its opposite coast the same is done by the Dnjepr, Dnjestr, and Boug. The Baltic Sea is fed by the Dwena, the Neva, and the Niemen. The Icy Sea receives by far the greater share of water from Russia. The Northern Dwena, the Siberian river Mezam, the Petchora, the Obi, Irtysh, Yen-niseï, the Anabara, Lena, Jana, the Indighuirka, and Kolyma all plunge into that sea. The Pacific Ocean receives the Anadyr, coming from the land of the Tchuktchi.

Besides these principal arteries, Russia is studded with lakes, whose number it is hard to count. The largest are in Siberia, the Baikal measuring 34,000 square versts (seven versts equal to about four English miles), and the Teletskoï. Not far from St. Petersburg is the Ladoga lake, of 13,700 square versts; to the N.E. the Onega, of 7700 versts; there are the Tchoudis, Peipous, and Pskof of Livonia, together, of 4000 square versts. Near Novgorod we have the Ilmen and the Bjelo Ozero; near Archangel, the Imandra; and in Finland the Enara and Saima, and an infinity of lesser ones.

CLIMATE.

The disastrous retreat of the French from Moscow in 1812, and the farspread, woful tale of their dreadful sufferings, have probably been in a high degree the cause of the unfavourable reputation attaching to the Russian climate.

It is no doubt in many parts of the country exceedingly severe, not only on account of the latitude, but also because the Russian Continent, in the same measure, as one advances towards the east, is becoming more and more compact. The soft sea breezes have entirely disappeared, and made way instead for land winds, rude and icy, like the steppes, over which they pass. There being no natural shelter from them, their fury is annihilating in its effects.

On the other hand, the sun is distressing in summer, and during sixty-six days in the latitude of St. Petersburg scarcely leaves the horizon at all.

The climate in the south of Russia is on the whole exceedingly healthy. The air is dry, and in the summer months there is seldom a day without its kindly breeze.

Autumn, on the shores of the Black Sea, is the most delightful season imaginable. The nights of September and October are still and mild, and lit up by the brightest moon.

The most distressing feature of winter in South Russia are the frequent winds, that will penetrate the thickest furs and find their way into the houses, guarded though they be by double doors and windows. The temperature here rarely sinks far below zero; still, owing to the above circumstance, out-door exercise, which in the north with a still cold of twenty or more degrees is pleasant and exhilarating, in Southern Russia becomes on windy days next to impracticable.

Siberia, with her colossal proportions, is of course subject to a great diversity of climate. While its northern parts experience all the horrors of intense cold, the south is generally temperate.

The climatic regions of Russia may be classified as follows:—

Making the Icy Sea the starting-point, we find, on proceeding in a southward direction, that the glacial region descends as far as the 70th degree north latitude. Between that and the 60th degree we have already woods, from the animal inhabitants of which the finest furs are obtained. At 60° lat. the climate permits of the rearing of cattle.

Elementary agriculture and the cultivation of barley commence at 55° lat., that of rye and flax at 50°, of wheat and fruit at 45°, of maize and wine at 40°, and the remainder, down to 38° 30', constitutes the region of oil and the cotton tree, of silk and the sugar cane, products of annually increasing cultivation in Trans-Caucasia.

Almost incredible is the yield of the vegetable kingdom in Russia, particularly in that part of the country situated between the Karpathian Mountains and the Ural, which may be considered the real granary of Russia.

Immense quantities of grain of the finest quality, of Indian corn, of flax, hemp, hops, rape, and linseed, mustard-seed, tobacco, beetroot, madder, vegetables, and fruit (particularly grapes and melons), splendid building and other timber, are yearly produced, and many of them largely exported. The amount of cereals grown alone reaches as high a figure as 400 millions of quarters and upwards.

The Crimean wines, but particularly those of Kakhети, in the Caucasus, are delicious and cheap. In 1864 the author paid in Vladikavkas for a bottle of the latter quality only about 10 to 15 copeks, or 4*d.* to 5*d.* If bought in the skin, it was still cheaper, and a more wholesome and pleasant wine it would be difficult to find. The way of treating the wine is rather curious. Enormous sun-baked clay jars, turnip-shaped, and holding about 3000 to 6000 quarts, are buried in the ground, and filled with the juice of the grape. Their orifice (about 18 inches in diameter) is covered with a flagstone, over which straw and earth is lightly heaped up to the level of the earth's surface. The gas created by fermen-

tation makes its exit at leisure by lifting the cover, and escaping through the loose overlying matter. Fermentation over, the wine is pumped out and filled into skins (of ox, sheep, or goat). One-third of the wine is generally spoilt and lost, owing to the imperfect, careless manner the last-mentioned operation is carried on, and by which the deposit at the bottom of the jar is stirred up.

The most thickly timbered part of Russia is that of Novgorod; but also Lithuania, Livonia, Esthonia, the Caucasus, and Siberia, as well as other provinces, possess immense forests. From the Caucasian Mountains a great quantity of veneering wood is annually exported.

THE ANIMAL KINGDOM OF RUSSIA.

The same is most richly represented in Russia. Besides our own ordinary species of domestic animals, we find there the camel, the bison of the Lithuanian forests, the reindeer, the wild horse, the buffalo, and extraordinarily extensive varieties of game. Well known are the costly furs of the sable, the ermine, marten, beaver, otter, the zibeline, and others. The sportsman finds ample spoil for his rifle in the bear (brown and white), the lynx, wolf and fox, the eland, three species of wild goat, the tur (a kind of argali), the red, roe, and fallow deer, the walrus and seal, the wild cat, jackal, etc. :—and in Siberia and the Caucasus he may even show his prowess by encountering the Mongolian tiger, quite equal to his Bengal brother in size and ferocity. In the Tcherkess country the panther is occasionally met with. There is, perhaps, no country in the world where the sportsman may pass his time so agreeably as at Vladikavkas. He will find there a tolerably good inn, splendid food, and excellent wine. He would soon become acquainted with the officers stationed there, and pass delightful hours in their hospitable houses and families. Some of them are sure to share his predilection for the chase, and introduce him to fields and woods possibly swarming with game. Unfortunately, many of the native

sportsmen have been withdrawn from the country in consequence of the wholesale emigration of the Mohammedan tribes, which took place in 1864-65. Part of the tribes had gone to Bulgaria and Turkey proper, and another part went and settled in Asia Minor. Half of them, if not many more, died in the first year of the emigration, of want, typhus, and from other violent causes. The Turks detested them on account of their thievish propensities. The poor fellows had nothing to eat, and cattle-lifting and other modes of "conveying" came natural to them.

At the end of November, 1864, I was present at a great battue, at which about 1000 Ossetian warriors attended. I was on a visit to the chief of the Ossetes, M. M. K., who was also a general in the Caucasian militia (cavalry). Accompanied by a Baron de R., who was on his way to Tiflis on a little political mission of a very innocent character to His Imperial Highness the Grand Duke Michael, and who had rather doubted my narrations of Ossetian sport, seeming inclined to set them down as the usual sportsmen's latin, I begged my Ossetian friend to give the baron a practical demonstration of the chase of his native mountains. To this the kind General at once consented. That same night he sent messengers into all his villages, and the next morning brought us about 1000 horsemen, who, surrounding part of a thicket in the Black Mountains (a parallel of the Caucasus), drove the game towards us. The amount of game that met our guns was most astonishing—four bears, a large number of wild hogs, deer, foxes, and hares were killed. The most interesting sport was that attending the bagging of the bears. They had sneaked out at the side, and were running through the valley leading to the prairies which connect the Black Mountains to the great Caucasian chain at a distance of about twenty miles. But they were seen by the boys of the valley, who, at once mounting their horses, came full speed to where we were, and reported their observations to Affagó, the brother of the General. This man, a second Nimrod in his way, lost no time in spurring after the fugitives, whom he

also overtook in the midst of the snow-covered plain. Without a moment's thought he pushed his well-trained steed up to the old bear, whom he succeeded in dispatching by a whisper into the ear from his one-bore gun. To avoid the charge of the widowed she-bear, and to gain time for loading his gun (an operation performed by these people with incredible dexterity), he made a little detour at full speed. With his gun ready again for action, he at once returned to the charge, and dispatched the female animal as promptly as he had finished her mate, after which feat he killed the two cubs (half grown) at his leisure. The two old bears were as big as any brown bear I had ever seen. They, as also their young, had a large white spot as big as a plate between the shoulders. In the spring following I had a young one of the size of a small shepherd's dog presented to me, but the little playful fellow managed to tear my coat and scratch my hands, before I had had him five minutes, to such a degree, that I had to decline the pleasure of his company home.

Amongst the kinds of bovines the most remarkable is the Saratoff ox, a splendid, gigantic animal of beautiful form and colour. There is a smaller kind in use amongst the Ossetes of the Terek, which gained my admiration by its great strength, activity, and endurance. Of slender, deer-like build, it has a stride so long and brisk that it is next to impossible for the ploughman to follow it without running, and the driver simply never attempts walking by the side of the animal, but takes his seat at once on the yoke between the heads of the beasts. The Government has tried to increase the size and weight of this noble animal by crossing it with the great Saratoff breed, but the experiment has generally miscarried through the quality of the water, which, being mostly supplied by the mountain torrents, and therefore loaded with a fine sand, becomes fatal in its use to the last-named ox, while the pure Osset breed drinks it with impunity.

All the Russian bovines are, on the whole, excellent working material, while their beef is of superior flavour. The cows, however, do not yield either much or fine milk. Gifted by

nature with great strength, hard and sound hoofs, and an extraordinary power of endurance, they are able to perform journeys of a surprising length. Their food, while crossing the endless steppe, baking under the cloudless sky of July, often consists of most wretched materials; and sometimes it happens that they have to go for several days without a drop of water. Some of the weaker beasts, of course, will succumb, and become the food of the vulture. Their bleaching bones remain to remind the passer-by of the cruelty of man and the patient fidelity of the gentle animal drudge. These oxen are mostly of a light fawn colour, with black muzzle, eyes, and tips. Their eyes are beautifully gentle and soft, and it is really difficult to meet with a vicious specimen.

In Trans-Caucasia the buffalo is extensively employed. Its strength considerably exceeds that of the common ox, but its wayward habits render its use rather irksome to farmer and carrier. A caravan of buffaloes, for instance, on scenting water will at once break into a regular stampede. Nothing will stop the animals, and madly they rush into river or swamp, dragging their freight behind them. They are moreover rather delicate, require careful feeding and watering, and their skin must frequently be rubbed with oil to prevent it getting cracked and sore. Their feet also are more tender than those of the ox, and require shoeing. It is rather an amusing sight, this shoeing process. They are led between four stout posts; their position is then without further ceremony reversed. Lying on their backs, with their feet fastened to the posts, they have to submit, *nolens volens*, to the blacksmith's hammer and tongues. The milk of the buffalo is rich and fine in flavour, but the yield is small. They are destructive to orchards and young plantations on account of their rubbing and leaning against such trees, and nibbling the young bark and shoots.

The camels employed in South Russia seem to be better-tempered animals than their Egyptian brethren. A caravan of perhaps 200 or more of these beasts, when winding along

the serpentine track of one of the great mountain passes (as the writer saw them on the Kazbek), offers a strikingly grand sight. They object to frozen, slippery roads, and may be seen to lie down and scream with fright; their feet, made for the warm sand of the desert, must feel out of place on the ice.

The Russian sheep is justly celebrated for its wool, and is bred in enormous herds. There are sheep farmers who possess from 200,000 to 500,000 of these animals. They are mostly of the merino breed, yielding a short-stapled wool.

A peculiar animal is the Crimean sheep, on account of its great tail, which, owing to its disproportionate, fatty development, sometimes grows to such a size as to require a little sledge or cart for its support. This tail is, however, very good eating, and much esteemed by gourmands not too particular about fat.

The Caucasian mountain sheep is small, but its wool of very fine quality. Its only drawback is its being infested by small prickly seed-capsules of a kind of thistle growing on the mountain glens, on which the animal grazes. These tiresome bodies get so firmly entangled in the wool, as to become almost one with it, and it is probably owing to this circumstance that the wool has as yet no place on the great European markets. The meat surpasses the best Welsh mutton in flavour.

All the world has heard of the astounding quantities of tallow, meat, skins, and wool produced by the numberless herds of cattle and sheep reared on the Russian steppes. These articles form a considerable portion of the revenues of the Russian commercial and agricultural world.

The Russian horse deserves a larger share of space than this work can afford. The chapter treating of the Cossacks and their habits exhausts the subject as far as the Cossack nag is concerned.

The greatest sport the Russian gentleman knows is fast driving. He therefore does not spare either trouble or

pan into the fire. They ought to consider that the country which gave birth and affluence to most of them has a right to exact from them an equal share in its burdens and services.

We now come to the more intimate characteristic description of the principal races inhabiting the mighty Empire of Russia.

M. de Pauly's magnificent work on "Les Peuples de la Russie" has perhaps exhausted this subject in the most complete manner, and cannot be recommended sufficiently to the reader's attention. Owing, however, to the costly style in which it has been got up, it is beyond the reach of the greater part of the public, and can never become a popular book. In the succeeding pages will be contained many passages from the same, which may perhaps induce the reader to apply to the original for a more complete description of this interesting subject.

1ST. THE RUSSIANS OF GREAT RUSSIA.

The precise definition of the Russian character is one of the most difficult tasks to be fulfilled, although all that is strictly Russian in the picture intended to portray, is peculiarly conspicuous, and such as to strike the reader's perception at first sight.

This character, in fact, owes its present mould to a multitude of circumstances, historical and social, but, looking at it as a whole, one cannot but recognize a remarkable singularity attaching to it.

Only that man who can sympathize with the Russian character can hope to understand and to define it. The basis of the character, and the prime mover of all the actions of the Russian is the heart with its light and shade, its noble sensations and its erroneous impulses.

His cunning, superficiality, indolence, instability, intemperance, and prodigality are faults not instilled in him by Nature, but which he has acquired under the influence of accidental circumstances, and of a too precipitate process of civilization.

The Russian, representing the generality of the people, is good, simple-minded, and of a quiet disposition, trusting in his God, and full of resignation.

A certain patriarchal spirit pervades all his thoughts and acts, and the observer is struck by a singular facility with which he is impressed by exterior influences and events.

Ardently devoted to his religion and his country, for which he is ready to make any sacrifice, the Russian considers the "White Czar" to be the supreme personification of both. In his eyes, the Czar is the only legitimate sovereign of the whole world. His orders, or those of his officers, are executed without reserve, and the word "prikazano" admits of no appeal. An inviolable fidelity attaches the Russ to the throne, to the Church, and to the ancient national customs, be they good or bad.

The earth of his fathers, Holy Russia, the confraternity of all the Russians under the sceptre of the Czar, the common faith, the relics of the saints, and the graves of his ancestors, they all form a whole of peculiar harmony, such as to absorb all his feelings, and to fill his whole heart.

Just as the Russian considers every one of his countrymen to be his brother, in contrast to the foreigner, so has he particular denominations and sentiments for his (even the most distant) relations. He is attached to the country which he inhabits, even to its natural condition, by the ties of a kind of a relationship. He calls the Czar, the priest, the aged, "father;" his equals, "brother;" and even his superiors give the latter appellation to their inferiors, although in that case some difference in the pronunciation marks the distinction. The "brat" (brother), sounds then more like "brits." The man of the people often addresses his superior even with "Thou," and speaks of Russia, of the town of Moscow, of the grand river Volga, &c., as of his mothers.

Notwithstanding the goodness of his heart and his resignation, the system of oppression and contempt which for so long have weighed him down, the Russian peasant, guided

by his instincts of sociability, his practical good sense and subtle judgment, had never entirely lost the recollection of his former personal liberty. At the bottom of his soul this remembrance had always been kept alive and cherished.

As there have been nations who preferred their ancient independence to the material well-being they enjoyed under foreign rule, so the Russian peasant, once become a free man, has paid far less regard to the conditions of his emancipation than to the great fact of his real liberation itself.

An opinion has been current among a great number of proprietors (which has even found its way to foreign circles), as to the peasant not yet being ripe for that liberty—that he was too much accustomed to look upon his master in the light of a protector or father. The sequel has, however, proved this opinion to have been altogether erroneous; and the following incident (by no means an isolated one) will go far in refuting all the premature fears entertained on that account. “Some old peasants on receiving the decree of liberation, reverently uncovered their heads, made the sign of the holy cross, and lifting their eyes to Heaven (mentally calling down its blessings upon the head of the Czar), with the fervent accent of deep gratitude and of firm conviction, exclaimed: “God be praised! We have lived at least one day as free men, and may now depart this life in peace!”

The Russian, by his life of the steppe, in his immense forests, on the gigantic rivers abounding with fish, on his stormy lakes, is constantly brought into contact with nature. His mind is thereby rendered practical; and, while free from all morbid sentimentality, he proves by his behaviour to dumb animals, his innate fondness for Nature, the mother of all. With caresses and terms of endearment the “yäm-shtshik” (post-boy) will animate his horses; and, hard as the Russian is as regards his own bodily comforts, to his domestic beast he is invariably kind.

A most characteristic trait of his disposition is his ready hospitality, his open hand in the presence of distress and want. Without asking about religion or rank of the

benighted wanderer that knocks at his door, he places the treasures of his larder, his cellar, and his best room at the disposal of his guest; and, notwithstanding his love of money, he does not dream of receiving payment for his hospitality. The aged, the decrepit beggar at his door, even the wretched criminal dragging his chains to a Siberian prison, never go empty from his village; for even the poorest villager will fumble for some stray coppers in his pocket, in order that he too may contribute his mite towards the relief of his fellow-man.

The Russian cares little for his parental hearth, or for the parish soil he helps to cultivate. The cause of this indifference is the absence of landed property amongst the peasants. In their villages the Russians feel themselves intimately bound only to their families, their neighbours, to the parish, or to individuals, but not to the ground or the place they inhabit; and in this respect they strikingly differ from the Germanic and Latin races, and even from the western Slavonians, in whom the love of the paternal hearth is inextinguishable.

Of all men the Russian is perhaps the most capable of creating a comfortable existence for himself; but as to his feeling any love for or taking any pride in his profession or pursuits (a quality which so highly distinguishes the English and the Germans), he is perfectly unconscious of the same. The latter nations love their calling, and follow it up with iron perseverance, constantly striving for perfection. They recognize the hand of Providence in the position they gain for themselves, and consider it almost a religious duty to remain strictly faithful to the once chosen profession, art, or trade. The Russian, on the contrary, looks upon the matter from a perfectly different point of view. Whatever he sees, hears, or gets a notion of, he at once, by hook or by crook, attempts to turn to his advantage; and he esteems his work only in as much as it is a means of gaining money. In fixing a price for the same, he goes by neither principle nor rule; he simply tries to get as much as he possibly can. He has not the slightest notion

of that feeling of honour, of that conscientious zeal, which animate the dutiful workman, making him strive to produce a work as solid and as perfect as possible; his aim is but a good appearance and speedy achievement, that he may quickly turn it into money.

If one trade does not succeed, he at once passes to another. Often the same varies with the seasons, localities, and other circumstances. In the meantime, his taste for traffic and small speculation lead him into every kind of business, until he at last settles down somewhere; and if chance and circumstances favour him, he ends by becoming a real merchant. Although his trade may have made a rich man of him, he does not therefore love it more in the least; it is and remains in his eyes but a medium to profit and opulence. If he have children, he will have perhaps one of the boys educated in a manner best calculated to render him a valuable assistant to himself. As regards the others, he thinks and labours day and night to provide for them an education which will qualify them for the military and civil service, and thus to start them on the road to nobility.

The peasant, as already said, is good, simple-hearted, and of an excellent temper, and great kindness of heart; but, as he gets well-off in the world, the natural candour and loyalty of his disposition too often diminish in the same proportion.

The importance of position being a matter of great moment—rank, title, money—in brief, all which is conditional to influence, has in Russia an exceedingly high value. But, after all, where has it not? Everybody may try for whatever place in the government service, for there exists no privilege of class in that respect. There is hardly any spirit of caste, but also no “*esprit de corps*,” and not enough conscience to support a severe sense of duty.

The acquisition of good and lucrative posts is considered a highly desirable and pleasant aim to strive for; but the conscientious fulfilment of the duties incumbent on the same is a perfectly different matter, and capable of much elasticity.

The Russian is patient and calm, a fatalist to a certain extent. "God wills it so!" "What is there to be done?" "Such is fate!" are exclamations constantly in his mouth. He is a man of sentiment rather than conviction; sensitive to first impressions; but in his appreciation he reflects rarely on the motives which stimulate his acts; he therefore has no perfectly clear opinions of his own, and constantly falls into contradictions. He is credulous, exclusive in his judgment, curious and talkative, extreme to exaggeration, more generally yielding to the sensations of his heart than acting according to fixed principles. For this reason he is capable of the most ridiculous and again of the noblest acts. This want of reflection renders anything like discipline, perseverance, constant devotion, and stability irksome and difficult to him.

The Russian is not vindictive, somewhat rude, perhaps, but good-hearted, and is keenly alive to justice. He will support an act of severity, if accompanied by a certain *bon-homme* and marks of interest. He who has to rule him must take care not to let himself be suspected of any vacillation in words or deeds, for the Russian requires positive decision, especially in matters opposed to his opinion or will. In the presence of indecision in the orders given, he at once becomes restive and recalcitrant. But all must be done in a certain paternal spirit; in all domestic institutions and rules, in business transactions, the voice of a father must ever be blended with the most imperious discipline. The Russian is extremely fond of social joys, and there is no severer punishment for him than solitude.

Sensuous fellow that he is, he detests rule or a systematically-ordered existence. He requires the most complete "se laisser aller," for he will move at his ease, remain at home, or travel abroad at his pleasure, and according to the taste of the moment. He will not let himself be tied down to a life of order and economy; he loves change, the hazard, gambling, &c.

The man of the people in Russia is wanting in foresight,

his destructiveness makes him careless regarding property, and owing to his long serfdom he has not yet formed very just and precise notions on the right of property and the respect due to it. He lives but for the present moment and does not trouble himself about preparing a foundation to future and permanent benefits.

He does his work with a sort of precipitation and momentary energy, excited in him only by the lively desire for the speediest enjoyment of the results of his efforts.

He has no idea of thrifty management, for never having possessed anything but what really belonged to his master, his notions regarding the latter's property have always been rather hazy in kind. The requirements of his household he generally satisfied by helping himself freely to what the estate supplied, and economy was the last thing he ever troubled himself about.

For evidence of this improvidence in the Russian character, of the absence of all desire for the acquisition of property, and for the conservation of the same for his family, we need but look at the waste carried on in his splendid forests, the bad state of the roads and bridges, the defective agriculture, the neglect of cattle and sheep, &c.

No improvement on this head can be expected to take place as long as the peasant has but a share in the revenue of the parish lands; but once he will have his own ground to cultivate, to improve and preserve for his family, he will soon be forced to think about husbanding his resources, and learn to lay by in times of plenty for the seasons of drought and scarcity.

The reproach of improbity frequently addressed to the Russian is unfortunately often deserved, and the result of former social circumstances. As long as the country people have no intercourse with the towns, they distinguish themselves by a loyalty and honesty altogether unparalleled, especially in the northern provinces. There one may observe a quaint simplicity of customs that call to mind primitive times. These qualities are instinctive, and not acquired by

reasoning ; innate, and not developed ; transmitted, and not acquired. But it is precisely owing to this circumstance that they so often succumb to the outrage those primitive feelings experience when brought into contact with a corrupt world of towns and dense populations. It would, however, be a cruel error were one to apply that reproach of improbity to every class and to all the regions of the empire.

In the parts inhabited by the simple landed proprietor, the unassuming merchant, and the peasant, the people will be found just as good, honest, straightforward, and trustworthy as in any other part of Europe. Experience has proved to the writer of these pages that there is perhaps no country in the whole world, where one could travel for months unaccompanied, unarmed, through the densest forests, the solitary steppes and the wildest mountains in such perfect security as in Russia.

Highway robbery and murder are crimes of which one hears very rarely, and if so, they are generally found to have been perpetrated by foreigners, for the real Russian is averse to violence and bloodshed, and incapable of planning any iniquitous enterprise, though he might, on the spur of the moment, be induced to participate in it.

Apart from the more or less corrupted serving class of the towns, the Russian will always be found to be a very good fellow, obliging and civil, gifted by easy and dignified manners, patient and prompt to help under difficulties, brave and steadfast in danger. The Russian's patience is such as one would look for in vain amongst any other nations, but it has its limits, and the author would not advise anybody to abuse it. Cowardice or puerile fears are not known to the Russian. A rigorous nervous system enables him to support physical evils and to exhibit an imperturbable calmness in the presence of the most imminent danger.

A certain fatalism and religious trust in the Almighty strengthen this equanimity and passive resignation, but, alas ! tend not less frequently to lead him into error.

A little incident illustrative of this peculiarity of the

Russian came under the author's own observation. "The Russian nurse we had in attendance on our children was most devotedly attached to the baby, and would, I firmly believe, at any moment have sacrificed her life for the little one. But when one bitter night in early January the latter had a severe attack of croup, she, frightened at the distressing symptoms, lost all hope, and considering it to be the will of God that the child should go to Heaven there and then, severely reproached us parents for endeavouring to save our baby, saying, 'God wishes to take the child to himself, and it is wicked trying to counteract his will!'"

We thereupon took the child altogether into our special care, and after a few days had the pleasure of seeing her smile again in perfect health. Nobody felt greater delight than Njanja; but when chaffed about her absurd notions she still would shake her head and mutter something about "Foreigner, and not of our religion," &c.

A certain love of ease of body and mind makes the Russian prefer the agency of his senses rather than that of his reason with respect to exterior impressions, and of the latter he again gives the preference to those that agitate his feelings than to such as directly appeal to his reason.

He listens to news and narratives with keen avidity, but he does not in general like to reflect for a long time on serious subjects, or to be at the trouble of giving advice.

However much he may be inclined to listen to friendly advice, the person wishing to gain any ascendancy over him must first make himself master of his way of seeing things in general. Talent and good intention do not suffice in such a case. It is quite an art, the knowing how to talk to the peasant. It would be the greatest mistake were one to assume that any silly talk or foolish lecture would at all affect the feelings of the common man, who may be compared to a sensible child holding fast to the traditions dear to its heart, to the sacred customs of its paternal hearth. No, one must come down to his level, if one would inspire him with that confidence so imperiously necessary to his becoming a

believing and eager listener to the truths of science, in which one may feel anxious to initiate him, and which are of such eminent importance with respect to the progressing amelioration of his existence and condition. Wary prudence must be the guide on approaching the region of his ideas, of his beliefs, and even of his prejudices ; for there is his sanctuary, his most dearly-cherished treasure.

When English machinery was first introduced into the agricultural districts of Russia, the peasants would look in silent wonder upon the preparations preceding the start of a steam thrashing-machine for instance. But the moment the steam was let on, and the machine began to move, to thrash the corn and bring it out readily fanned, sifted, and sorted, they often with one accord would break into an uncontrollable fit of merriment, throw themselves on the ground and roll about in a perfect agony of laughter at the ridiculous toys those English had brought into Holy Russia, in their audacious conceit trying to supersede the thrasher (ox), the plough, and fan of their fathers. At the angry call of the steward, however, they would jump up and begin to supply the machine, to remove the straw, fill and clear away the sacks and chaff, &c., and the English toy led them such a dance all day long as they never had experienced before. Reluctantly they began to admire the amount and quality of the work done, but they did not look upon the machine, that threatened to become a severe taskmaster, and, as an innovation, was a nuisance altogether, with any favourable eye.

On every estate is generally a moozhik, who being possessed of some superior intelligence, is looked upon by all, (even including often his master), as a sort of factotum. It is very amusing to listen to these fellows' judgment of an engine, for instance, perhaps the first they have ever seen in their lives. The proprietor may be quite as ignorant of machinery as his man, and fearful of having to pay a large sum for a thing that, for all the engineer's promises, may after all turn out a useless tool, helplessly looks to his facto-

tum, whom he asks, "Well, Ivan, what do you think of it?" Not for an instant is Ivan at a loss about what he has to do or say. With the coolest confidence in the world, he walks up to the engine, examines the parts he understands, viz., the wheels, the pole, the apparatus for greasing the wheels, &c., and if satisfied on these points, pronounces his approving, "Khoroshó!" (Good). The rest of the engine is sure to be right, in his estimation, if only the pole and carriage-wheels are *prosti-Russki* fashion.

Such scenes I witnessed but six or seven years ago; but since then civilization has advanced with such gigantic strides in Russia—a network of railways has been spread over the greater part of the empire in Europe, and agricultural and other machinery introduced into nearly every estate and town, that even the tenacity of Russian reminiscence has given way, and the Russian peasant cannot but begin to feel that his forefathers were not altogether infallible, and that in some degree he owes his freedom and many advantages he possesses, and which they knew nothing of, to the foreign appliances of mechanical force.

The Russian has a very correct appreciation of all unforeseen incidents, and knows how to profit by the same, if he would but take the trouble of giving them fair consideration. In a country where many things are still in an abnormal state, a man is obliged to look sharply about for chances, profit of the least circumstances, and utilize all that can lead to success. The Russian, therefore, noble, citizen, or peasant, knows how to adapt himself to all that may turn up, and to conduct himself adroitly in all positions of his life.

Owing to his *penchant* for sociability, the Russian's manners have that ease and flexibility, which enable him to move amongst his fellows with dignity and grace even in cases of the most opposite nature. There is nothing awkward, clumsy, or angular in his appearance, such as one observes so often in individuals belonging to other nations. He does not carry about with him for ever his particular interests, his private affections, his habits, scruples, and his personalty; he passes

lightly and with unconcern over all discomfort, he submits to whatever circumstances, and his presence rarely fails to impress the observer with a certain sense of roundness and completeness of manner. This constitutes the great charm of life in Russian society, which (perhaps excepting a frequent absence of higher interest) never fails to leave behind an agreeable impression and most pleasing recollection. The simplicity of heart and strongly-pronounced sentiment of humanity, which guide the Russian on all occasions, are the only motives that sustain him in the serious fulfilment of his duty, and which in business and everyday life often prevent him from acting up to the full requirements of the law. The same qualities serve considerably to sweeten the many abnormal circumstances attending all business transactions, but particularly so the social relations of his country.

And withal the Russian never makes a parade of his philanthropy or of his charitable kindness; for they come natural to him, are matters of course; they are conferred without ostentation, like a thing generally understood, for such is the bent of his heart, which derives the greatest pleasure from acting up to its generous impulses. He despises and pities the ungrateful, leaving him to the discipline of his own conscience with a magnanimous "Bog snim!" (God be with him!) He considers the aggravation of the sufferings of misfortune a great sin, even in cases where they are merited: "Strike not a prostrate foe!" he says, and withholds not his helping hand from the unhappy, whatever may be the cause of his condition.

To speak evil of the dead is most repugnant to the Russian character. "God is their judge!" he thinks; "leave them to rest in peace!"

If such was the character of the man of the people, while in the fetters of serfdom, what may one not expect from the free individual?

THE ARISTOCRACY.

The social relations of the Russians amongst themselves, *i.e.*, their classification according to rank or pursuit of in-

dustry, science, and art, differ considerably from those of the western world.

Previous to the time of the Varæghs, or Varangians, as some say, there existed no aristocracy in Russia. That people (Norse) were the first to introduce nobility amongst their new Slavonic subjects. The Russian nobility of that time formed an aristocracy of Office and State. They lived near the person of the Prince, whose behests they executed in times of peace as well as of war. A high Varægh descent was always dearly valued by the Russian nobles, and the Boyars were chosen but from persons of that quality. The root of the Russian nobility may therefore be said to have sprung from Varægh premises. The descent from Rurik was reputed then, as it is to this day, the highest and most illustrious degree of birth.

When Moscow became the capital, the highest aristocracy underwent a considerable modification, by which their ascendancy and privileges were severely curtailed.

The energetic Czars, Ivan III. and IV., anxious to promote the civilization of their people by every means in their power, considered the paralyzation of high aristocratic influences one of the most essential measures towards a speedy realization of their object. They did not think it worth while putting any pressure upon the lesser nobility. Without adding to their importance at the expense of their superiors, they left them where they had been before, *i. e.*, they continued to hold their lands by hereditary grant from the Czar or the State direct, without acquiring a positive right of property to the same. In the course of time, however, this nobility gradually assumed great ascendancy and prerogatives over the country people, or the free class of peasants, and that without on their part taking upon themselves any responsibility whatever towards that class. While thus virtually enjoying the fruits of the land and ruling the peasant with absolute power, they did not, however, acquire a legal right to the estates and to the liberty of the peasants till the end of the sixteenth century, when Peter the Great

officially confirmed the prerogatives they had usurped, and which have ever since continued to exist as their positive and legal right.

The Act of Emancipation of the Serfs has, of course, cancelled the above law, in as far as it affected the personal liberty of the peasant.

A general competition to every branch whatever of the government service being admitted on principle, Peter I. instituted the "Tchin," with its fourteen classes of hierarchic rank for the military and civil service, without which nobility could not exist, and under certain circumstances was even annulled. In consequence of this law, many persons outside the circle of nobility could acquire the latter by serving the State. This hierarchy, or order of nobility, according to class and rank, and which to this day is the only nobility legally recognized by the Law of Special Prerogatives, destroyed, so to say, the individuality of hereditary and landowning nobility, and the existence of a distinct caste by moral ascendancy, such as it more or less possesses in other countries.

At first the nobility acquired within the ranks of the fourteen classes was by law considered hereditary; but this clause has since been subjected to divers restrictions.

The absence of the law of primogeniture, or, at least, of compulsory entail of property, and the generally negligent management of the landed estates, could not fail to render the condition of the peasant a truly deplorable one. Owing to the former circumstance, the property, including the serfs, frequently changed hands, and the habit on the part of the lords of the manor of residing in the larger cities in most cases left the unfortunate serf entirely at the mercy of the stewards, too often men of doubtful principles and rude education.

The material advantages acquired by the aristocracy in consequence of these grants of landed estates and peasants were immense. A great number of foreigners, Germans, French, Poles, Tartars, Greeks, &c., became enrolled at that period in the ranks of nobility; and some of the princely

houses of world-wide renown date their titles from the time of Peter the Great, or even from later periods.

The rules of the "tchin" exhibit a considerable preference as regards the military rank. Thus the rank of Colonel (6th class) still entitles its possessor to hereditary nobility, while in the Civil Service this right ceases with the Councillor of State (Statskij Sovjétnik), a noble of the 4th class.

Officer and official from the 14th to the 9th class of the tchin are addressed as, "Wellborn" (Blagorodié); from the 8th to the 6th class to, "Very Noble" (Vissokoblagorodié); in the Civil Service the 5th class (a rank not any longer existing in the Military) is entitled to, "Very Highborn" (Vissokorodié); the 4th and 3rd classes to, "Excellency" (Prevoskhodítelstvo); and the 2nd and 1st classes finally to, "Very Excellent" (Vissokoprevoskhoditelstvo).

The nobility live generally at St. Petersburg, Moscow, in other large cities, or abroad, paying little attention to their vast estates; only the proprietor of comparatively small landed property remains at home superintending the management of his lands in person.

Owing to the above-mentioned indifference on the part of the great noble, agriculture is, as yet, in a very backward condition.

That there are some highly praiseworthy exemptions from this rule I need not say, and what between the emancipation of the serfs, the establishment of railways, and other means of travel and transport, a rapid improvement in this respect cannot fail before long to elevate Russian agriculture to the level attained in Western Europe.

Although the traits of Russian character, as delineated in the preceding pages, may be traced also to the character of the aristocratic representative of the nation, the latter is, nevertheless, distinguished by other qualities worthy of remark.

Sociability, charitableness, hospitality, are the virtues in which the Russian noble decidedly excels. To these may be added a certain affability of manner manifesting itself

often on the slightest provocation by an exhibition of spontaneous and unconscious sympathy. Though it may be true, that the money quickly gained is just as freely spent, and that the possession of great material wealth renders the exercise of hospitality a matter of small account, it is, for all that, but just to say, that the application of this invidious argument to Russian hospitality and its motives can be at once refuted by the fact that the same amiable qualities shine just as brightly in the presence of modest fortunes, gained probably by the sweat of the brow.

What elsewhere is called "Public Life" is a thing little known in Russia. Consequently the house, the family there, are of first importance. The strength of family ties with the Russians is all the more conspicuous, as that quality threatens to become extremely scarce in the case of Western European society, particularly in Germany, where people are visibly inconvenienced by private visits of any duration, and that even in cases where the visitors are near relations.

While in Russia visitors are welcomed with a joy as sincere as touching—in Germany they meet never without a certain formality. Instead of giving him his welcome to homely pot-luck, the German host conducts his visitor to the *table d'hôte* of a restaurant; and, if he is admitted at all to the family mahogany, every care will be taken to conceal the daily and intimate family habits. The prayer before and after dinner is omitted, the children excluded from the society of the elders, poor Spitz and Puss driven from their corner—in short, everything tends to prove, that one is ashamed, instead of being proud, of the family customs.

In Russia the case is precisely the reverse. The whole family, even the domestics, are gratified by the presence of visitors. All endeavour to make them feel at home; and, without causing any change in the ordinary routine of the house, they are made to perceive by thousand little attentions that they are welcome, and could not better repay the kindness shown them than by a speedy repetition of their visit. One must witness the thrill of joy vibrating through every

nerve of the household at the near prospect of visitors, in order to conceive an idea of the hospitable sentiment of the Russian. With a peculiar sound of satisfaction they say to each other: "Sevodnja gosti boodut!" (There will be visitors to-day.)

The opulent Russian of noble descent (even when gratifying his "penchant" for ostentation) does not lock himself up in his house for the selfish enjoyment of his riches—no, he loves—and that is the true test of innate generosity of soul—he loves to see as long a row of guests as possible sitting in merry enjoyment at his well-furnished table.

Still more meritorious is his spirit of true Christian humanity, which has covered his country with innumerable charitable establishments. The Russian in the splendour of Court dress, in the most brilliant uniform, the bearded citizen in his long kaftan, the great and noble landowner, the simple farmer, the opulent Muskovite merchant, all vie with each other in fervent zeal to increase the number of most magnificent refuges for the poor, the aged, and the infirm.

And the spirit of charity is so generally pervading all classes, that there is scarcely a single village which does not possess its hospital or other charitable institution.

The high society of St. Petersburg, it is a well-known fact, may rank, as regards manners and distinguished form, with the very best in Western Europe. Unfortunately a taste for splendid appearance and the passion for a luxurious style of living are sometimes, perhaps, carried too far by the civilized classes of Russian society, and is a remnant of ancient habits combined to a certain foibleness of character and vanity.

The Russian is often prone to prodigality and to living above his means, in most cases for the sole object of shining and of keeping up with his acquaintances.

Everything is sacrificed to the moment, and an hour passed in pleasurable excitement is never considered too dearly paid for. The result is a repugnance to serious business and the

tedious performance of a difficult duty. Floating amidst a thousand different interests, the Russian is alternately indulgent and pretentious, indifferent and zealous, undecided and vacillating, or determined and resolved.

The civilized Russian is highly intelligent, and of quick comprehension, but interested only by fits and starts; he likes change and variety, and blindly submits to the caprices of fashion.

A serious evil is the injudicious education of their children, who are more frequently spoilt than educated. Parents prefer to make of them amusing playthings for the gratification of their own vanity, to seeing them properly guided and instructed, and brought up in a way calculated to insure their growing up into useful, serious men, of an independent and firm character. The extravagant tenderness and foolish fondness lavished upon them at an early age, the indulgence and weakness with which their faults are passed over, cannot but exert a most pernicious influence on the infantine mind. Too early emancipated, they submit to a wholesome discipline with a very bad grace. They are presumptuous, and pay but little respect to age and experience. Considering, moreover, the want of athletic exercise, joined to an overstrain on the nervous system, one cannot wonder at the present generation falling short of the fine Russian type, which earlier accounts and one's own imagination may have led one to expect.

The family life of the Russian most distinctly reflects his character, his bent of mind, and the effect of the historical, political, and social influences of the past and of the present, which have been instrumental in the forming of the same.

The Russian begins and ends the day by prayer. The daily ablutions of the lower classes take up but little time and trouble. The baths (probably of Finnish origin) are invaluable in a sanitary respect; applied, however, in excess, they are apt to produce a relaxation of the pores and the falling off of the hair at a premature age. Even the lower classes make use of them at least once a week.

The father or master of the household takes upon himself

the smallest share of its duties ; he presides over the arrangement of the whole, and goes in his own, or in the person of other members of his family, in search of outdoor work. The greatest share of the household work, and the hardest, is thrown on the women, whose patient submission, in the presence of the comparative indolence of the men, remind one but too vividly of early Oriental customs.

The peasant's diet is of the most frugal description. His food is not substantial, but he eats much and often. The diet of the town is far more generous than that of the country.

All Russians, even the highly civilized, sleep much and soundly. It would indeed be difficult to find a people who required and enjoyed so much sleep as they do. A nap after meals is indispensable to them. People in easy circumstances, particularly the women, sleep long in the morning ; hence pernicious results to the household, to the proper training of the children, &c. Order, proper surveillance, and regularity, under such circumstances, are next to impossible.

The table manners of the middle and lower classes are deplorably deficient in grace and decency, although in good society they resemble those of other countries. But frequently in the most luxurious households the visitor may at a glance detect a certain want of order, the absence of the indefatigable hand, of the vigilant eye, belonging to the lady of the house, whose influence, however invisible, must somehow or other pervade the very air of the establishment.

If the female of the working class labour too much, that of the higher does too little. Amongst the former much of the work by rights belonging to the men is laid on her shoulder ; amongst the latter the men generally attend to many things which ought to form the exclusive business of their wives. A false and unnatural state of things is the result of this irregular and unfair distribution of duties—one is ill at ease and weary for want of suitable occupation.

While the woman of the people appears oppressed, that of the higher classes is too emancipated. She evidently

attaches more importance to passing enjoyments, to receptions, visits, balls, &c., than to the duties which ought to constitute the glory and happiness of womanhood. Brought up solely to shine in society, the Russian lady is distinguished by remarkably smooth and amiable manners. Her society is therefore much sought after and courted. They are generally most kindhearted, hospitable, and active in the promotion of charitable deeds and institutions.

The Russian lady frequently discovers intellectual faculties and a certain amount of sound sense, which put the same qualities, perceptible in the conversation and manners of their lords, decidedly into the shade, as the latter are rarely moving in that respect on the same level with their spouses.

Since Peter the Great the Russian woman's lot has undergone a great change for the better, and she has been raised to a far more dignified position than she had held anterior to that monarch's reign.

The sociable character of the Russian offers the greatest charm to the sojourn of the foreign visitor. Although society there may be said to afford perhaps too much in the way of material enjoyment, and that it is to a certain extent wanting in variety of distractions, yet it is always pervaded by a certain affectionate warmth and frankness, which go far to prove the innate love of the Russian of living in constant contact with his neighbours, and his aversion to an isolated existence amidst the objects of luxury and art which crowd his brilliant mansion. The Russian of all classes loves society for its own sake, as well as for the opportunity it affords him for ostentatious display. He measures the charm of society by the number, position, and quantity of his guests; and the pleasure he experiences depends as much on the degree of attention towards himself a visit is considered to imply, as on the gratification of his hospitable feelings. This is the reason of the extraordinary importance attaching to visits in Russia, and that one is nowhere received with so much grace and amiability.

In the larger cities good society is often imitated in a

more or less burlesque manner by a certain bourgeoisie, by upstart tradespeople, clerks, and others, when a magnificent toilet, a vulgarly stiff manner, French dances, and other means are resorted to, in order to impress the visitor with the appearance at least of "bon ton" and of superior education. Families living in retirement and modest simplicity are looked down upon by those people with ignoring contempt and disdain.

All Russians have a decided dislike for walking exercise, which sometimes manifests itself in a highly ludicrous manner. I remember well the astonished look of a gentleman, at whose country place I happened to be staying a few years ago, on my proposing a walk to the top of a small hill, situated at a distance of about a quarter of a mile from the house. "What, you mean to say you want to walk up that hill? I will have a droshki ready in a moment." When I persisted in my resolution to walk, he shook his head in absolute bewilderment, and evidently put me down in his own mind for a most bizarre character. Perceiving his reluctance I did not venture to repeat my request for his company and started alone. On my return I was greeted by the whole family with astonished questions about my heroic exploit, so as to make me almost fancy myself a second Tannhauser returning from the Venusberg of the popular German fairy tale.

It is probably owing to this want of proper walking exercise added to the superheated houses, that the Russians are far more sensible of the cold winter air than most foreigners.

The amusements of the Russian people are generally of a very simple character, and in accordance with their peaceable disposition. The towns have their public promenades, theatres, music-halls, balls, and their religious festivals. Some of the latter are evidently of a very ancient date; so, for instance, the feast of the "semik" (from "sem"—seven), which is celebrated on the seventh Thursday after Easter, and which once probably was held in honour of the Deity

“Tora.” On that day the marriageable young girls of ancient times used to go into the dense forests consecrated to the goddess, singing songs analogous to the circumstances, and performing dances, holding in their hands green branches ornamented by many-coloured ribbons. When the dance was over, the branches were flung into the water; if they sank it was considered a sign that the young aspirant to matrimony would not get married that year. Up to the present time a similar custom may be observed on Pentecost Monday. On that day the young girls may be seen to run through the streets singing and dancing and agitating in their hands branches of green holly.

A very gay season is the “Sviatki,” which last from Christmas to Twelfth night. During those days the streets resound with songs of joy, and people meet in the houses to sing, dance, and masquerade. The masks go from house to house, often most singularly representing scenes recalling historical reminiscences, a performance particularly grateful to Russian taste.

The village feasts, *i.e.* those of its patron Saint or Church, last for several days, and are celebrated in great gaiety, especially if they happen to fall due during the fine season.

The ladies then vie with each other in the exhibition of the most luxurious toilet. These festivals partake, all more or less, of a patriarchal and exceedingly pleasing character, and are distinguished by the entire absence of riotous scenes. The young girls, dressed in their best, and ornamented with flowers, and ranged according to age, walk through the streets singing songs, which generally refer to objects and ideas of the greatest simplicity. They are at times shrill, at others languishing and melancholy.

The men also group together according to age. The whole village at last assemble on some big square or common, where it is soon joined by a mighty concourse of visitors from the surrounding villages. There are swings, and ornamented tents with every kind of eatables, particularly gingerbread and nuts.

Music (the indispensable accompaniment of all festivities) is supplied by the "balalaïka" (a kind of guitar of three strings, and a truly national instrument), the accordion, by the "goolok" or "goosli" (a horizontal harp), by the "doodka" (a primitive flute), by the "yeleïka," "sepovka," and "sopel" (horns), and by the "svirel," or reed whistle. All these instruments seem to be of Greek origin. When singing, the lads and lasses form separate circles under a special leader, who from time to time yields up his place to another "zapiévals." This song is very monotonous, and often interrupted by original dances performed by the men. As regards the dance, a circle is formed, within which a man and woman execute the "trépak," a national dance also called the "prissadka" and "kazatshka." This is a true Russian dance, though somewhat partaking of an Asiatic character; and the Russian gives himself up to it solely for the love of the dance itself, and without any consideration for his partner. It is probably of Tartar or gipsy origin, and not without glimpses of a poetical nature. It commences with a certain measure and movement calculated to show off the symmetrical beauty of the forms, and accompanied by an impassionate mimic, implying caresses and entreaties by the men rejected by the women. The performance ends by a face-to-face dance (probably borrowed from the Cossacks) of a very rapid measure, great vivacity of movement, and accompanied by genuflexions and sharply accentuated gestures.

The lady's steps are short and rapid; she holds her arms extended, and a handkerchief in her hands. In this posture she executes all sorts of undulating and graceful figures. The dance is accompanied by an instrument ornamented with bells and bright ribbons. This is called "lojki," on account of its resemblance to a bunch of spoons. The man holds one of these instruments in each hand, where they serve to give relief to his movements, just as the handkerchief does to those of the women.

In some parts of the country another kind of dance is in

use, called "tchijick." The gentlemen preserve a ludicrously impassive countenance. Dressed in their long kaftans, their heads covered, and the hands in the pockets, they dance in a circle before the ladies, who follow them all the time singing. On certain accords of the music being struck, the gentlemen at once turn round, take off their caps, make a little bow, and kiss their partners with a tranquillity of soul and countenance almost incredible. The towus know, of course, only French dances.

As already said, nothing approaching riotous conduct is ever witnessed on festival occasions, but also no true gaiety. On great holidays all the world and his wife will turn out to walk up and down the boulevards or promenade, when people pass and re-pass each other with almost silent indifference. A foreign visitor, struck by this want of animation, once put the following characteristic question to a person near him: "For what great personage's funeral are all these people assembled?"

The lower classes enliven their long winter evenings by sundry amusements and games. In the case of the civilized part of the nation, all games have made room for the cards. These have become the object not only of amusement, but of veritable passion, often strongly developed in the young men, who seem to know no other pleasure besides, except that of smoking papiros or cigarettes.

The quantity of cards annually transported by the St. Petersburg-Moscow Railway alone (110 tons) will furnish the best illustration of the strength of this habit.

The essential stimulus to a genial flow of the animal spirits, viz. bodily exercise, is wanting to all Russian amusements, pastimes, and games; and with it the necessary counterpoise to the tendencies of effeminate degeneration, so often the result of a too refined civilization.

The principal and almost only sport of the Russian gentleman consists in driving at the highest possible speed. In order to excel in this, he pays enormous prices for fast-trotting horses, and puts up with the most wretched con-

veyance, provided it is whirled along the ground at a break-neck pace. Few Russians know anything about hunting, shooting, swimming, boating, gymnastic and other exercises requiring strength and agility. For such they have neither taste nor the necessary elasticity of mind and muscle.

CHAPTER IV.

THE RUSSIAN OF THE MANUFACTURING DISTRICTS AND THE WORKMAN.

MANUFACTURING industry in Russia is every year assuming a wider range, without thereby seriously and unfavourably affecting the commercial relations with foreign countries. The latter may now and then be subjected to certain modifications, without, however, suffering any diminution in the sum total.

The principal manufacturing districts of Russia are the Governments of St. Petersburg, Moscow, Vladimir, and Perm, of which the last, however, is exclusively confined to metallurgical industry.

The value of produce of Moscow is double that of Perm, but only about two-thirds that of the Government of St. Petersburg.

Second in rank as regards industry, are the districts of Orel, Kostroma, Tambov, Rjäzan, Kalooga, Neezhnei-Novgorod, Simbirsk, Kursk, Samara, Tver, Orenburg, and Voronezh; and, lastly, Tula, Vjatka, Saratov, Pensa, Kazan, Pskov, Yaroslav, Novgorod, Smolensk, and Kherson.

The villages surrounding the large manufacturing towns are exclusively occupied by the town establishments. The masters supply the material, which the young girls bring back in a manufactured state. Whole villages and large rural districts owe their livelihood to one and the same trade.

In most of the districts the workmen are always fully occupied, yet such is the love of change ingrained in the Russian

character, the men seldom remain long in the same place. While to a foreign workman this change of locality would be a matter of indifference on account of the sameness of natural conditions, for the Russian the change and with it fresh food for his jocund spirits is a matter of absolute necessity.

He gives preference to places where great numbers are employed, however hard he may have to work, and he never considers the loss in substance these continual changes must cause him. This is the reason of the often very original diversity in the occupation of the Russian workman. They vary with the season and chances.

The Russian is fond of new society, for it promises him fresh tales and new songs, without which he cannot exist either during his hours of work or leisure.

In the government of Moscow the weavers are altogether in the power of the master, and therefore often exposed to considerable hardships. The price of the goods is seldom fixed beforehand, for the peasant, afraid of being left without work during the long winter time, is obliged to consent to the conditions, which the master may think fit to impose on him, and of which the most trying is that which defers the payment for the work done to a period subsequent to the sale of the goods.

The shoe trade of Vladimir is carried on under very similar circumstances.

The inhabitants of that province generally spend the summer in the towns, where they work in the capacity of waiters, masons, carpenters, &c. Owing to their gay sociability they frequently manage to spend the greatest part of their earnings before they get back again to their homes. In winter they return to their shoemaker's benches, and that they might not be tempted to sell the shoes elsewhere, the master gives them but one kind of boot (either right or left) to make according to a particular pattern.

The industry of the rural districts is pervaded in a striking manner by a certain spirit of association. Every enterprise is carried out ordinarily by "Artels," or associations of work-

men, who work independently in small or large gangs, or under a contractor (*podrjadchtchik*). In that case they fix the wage beforehand, as well as the duration of their work, and choose from among their number a delegate or "*artelshtchik*," who is charged with the economical affairs of the *artel*. For the defrayal of the necessary expenses they remit to him every week a part (equal for each) of their earnings, and at the end of the season they return to their villages with the surplus saved. These *artels* are most excellent institutions. They frequently guarantee for the integrity, sobriety, and good behaviour of their members, so that bankers are in the habit of employing the latter as bill-collectors. In that capacity they sometimes handle enormous sums of money, which to an ordinary clerk might perhaps prove a strong temptation, but may be confided with impunity to the hands of an *artel* member.

A similar system is being followed by the "*Burlaks*," whose business consists in the towing of boats on the Volga. Their regulations are exceedingly severe. The lazy or ill-behaved amongst them is in the first instance soundly flogged by his own comrades, and if that punishment avail not, expelled the "*artel*."

Trade and industry, of course, flourish best where the peculiar condition of locality comes to their aid. The inhabitants of the Rostoff district, for instance, in the government of Yarosslav, where good arable land is comparatively scant, occupy themselves almost exclusively with market gardening. Those of the Danilovsky district take service in the hotels and restaurants of the towns. In the borough of Velikoe, of the same government, linen goods are largely being manufactured, but the importance of this branch of industry has greatly diminished since the introduction of cotton mills. At Romanov-Borissoglebsk one meets only with forges, while the opposite banks of the Volga are entirely monopolised by tanneries.

In Vologda all the world is carpenter or "*plotnik*," as also in the forest lands of the north-eastern districts. These

carpenters, who work in wood in every possible fashion, manufacture with their hatchets alone, and without hardly ever using their saws, the most delicate articles as well as the rudest. Their ability and cunning workmanship are qualities not to be met with in any foreign carpenter, and must excite the admiration of all beholders.

During the summer they travel over Russia.

In some parts, as for instance in Vologda, the peasants occupy themselves exclusively with agriculture; in the district of Kadnikovsk with the manufacture of felt boots (*valiki*) of excellent quality.

Ship-building is mostly confined to the district of Archangel. The barges of Kostroma are in high repute.

The forest districts produce bark, charcoal and tar, mats, sacks, &c.

Kazan is celebrated for its leather. In the neighbourhood of Susdal (Vladimir) the manufacture of pictures of saints occupies several villages. This government furnishes, moreover, many masons and stone-cutters.

At Torjok (Tver) the embroideries in gold and silver on morocco leather are justly renowned for quality and quantity.

CHAPTER V.

THE RUSSIANS OF SIBERIA.

THE colossal territory of Siberia throughout its whole extent bears witness to the former existence of a far more numerous population. Innumerable tumulous mounds, inscriptions on the rocks of the banks of the Lena, and ruins of ancient towns and fortresses are disseminated over the country in every direction. The greater part of those vestiges of an anterior civilization doubtless owe their existence to primitive peoples, of whom history keeps no record, but who had evidently attained to a certain degree of development. For throughout the whole of Siberia, especially where the mountains have been recently explored, one meets constantly with traces of an anterior culture, which had disappeared ages ago.

The conquest of Siberia once achieved, the Russians were not slow in invading the most remote parts of that country. Some were animated by their love of gain (*Promychlenniks*), *i.e.* adventurers of industry of every kind, particularly trappers and furriers; some by their love of adventure in an abstract sense of the word, like the Cossacks; some from fear of a merited chastisement (criminals real or suspected); others at last for religious reasons, as for instance, the "*Raskolniks*" (dissenters).

In consequence of this influx of Russian elements the indigenous races generally receded before the advancing step of the invaders, and from certain provinces have disappeared altogether. Only in places where agriculture and permanent

settlements are beginning to develop themselves, may be observed an increase of population proportionate to the progressing improvement of the moral and material condition of the country. This fact is verified in the most striking manner by the case of the Burjates, Yakoots, and recently also by that of the Kirghiz-Kaïssaks.

Christianity, and the cultivation of the land and firm maintenance of a strict law of property, cannot fail to produce a gradual transformation of the primitive conditions of existence in Siberia, and Russia in particular seems destined for the accomplishment of that task.

The river Yennisseï divides Siberia into two parts, of which the western half is the one principally inhabited by the Russians. This country is generally flat, only to the south of the Tomsk Government mountains may be seen stretching as far as the glacial regions.

The Ural, on account of its gradually sloping nature, can hardly be considered a proper line of demarcation; but the produce of the soil, the nationality, languages, and customs of the inhabitants of Perm decidedly partake already of an Asiatic character.

Eastern Siberia—*i.e.* the governments of Yenisseïsk, of Irkutsk, and the provinces of Zabaïkalsk, Yakutsk, Amoorsk, and Primorsk—is generally considered to form the veritable Siberia proper. The number of the Russian inhabitants of this part of Siberia, of this land of terror and suffering, does not equal one-half of the native tribes.

Amongst the 4,550,000 inhabitants of Siberia, including the Kirghiz-Kaïssaks and the Kirghiz proper, there are about 2,350,000 Russians, of which perhaps 200,000 are Cossacks. The inhabitants of the Siberian towns are almost exclusively Russian.

The trade of Siberia consists of a kind of exchange business, where Russian manufactured goods are bartered for cattle, fish, furs, &c. The Russian merchants have, however, to sustain an energetic competition on the part of Tartar and Bookharah merchants. Troitskossavsk, near Kiakhhta,

the central point of Siberian commerce, is situated close to the Chinese frontier and to the great Chinese trading town of Maïmaï-tching. The quantity of goods (such as tea and others) annually imported into Russia by way of Kiakhta amounts to about three million pounds sterling.

The civilized class of Siberia is composed almost exclusively of civil and military officers. There is hardly any *bourgeoisie* in the towns. Life amongst the above-mentioned society consists of a perfect round of pleasure, enhanced by the exhilarating influence of the beautiful South-Siberian climate and of the splendour of a gigantic Nature. Under those circumstances heart and mind expand and rise above the narrow-minded prose of European life even amongst more or less intimate connections. The name "Siberia," so startling to European ears, produces an electric effect on whosoever has lived in that country, as it is sure to recall sweet reminiscences. The lower class as well as the higher both possess, more or less, the good qualities of the Russian character without so many of its usual faults. The good society of Irkutsk has all the refined manners and the *bon ton* of Western Europe.

The interior of the houses is more comfortable, Parisian fashion more brilliantly represented, and the champagne sparkles there in greater profusion and better quality than in many a fashionable saloon of the most important European cities.

While in Europe people think twice before they start on a visit of a few miles distance, a ball in Siberia sometimes brings together people from distances of 80 to 100 and more miles, across rivers, hills, precipices, and over roads and bridges which would terrify a European brought up in the luxuries of a refined civilization.

The Siberian Russians are of middle size, but strongly built. In the northern parts the Russian type is the predominant; the people are fair and have blue eyes. In the south the admixture of Asiatic blood may be traced in the black hair, the small and dark eyes, and the projecting

cheek-bones. The voice of the Siberian Russian is stronger and deeper than that of his European countryman. His character is more animated and passionate, and his gestures are more lively and energetic. He is a bold backwoodsman, and habitually carries arms; even while ploughing his field he wears his gun slung on his back.

The women are not handsome; but strongly constituted and industrious. The wife not only directs the household, but she also tends the fields, sows, reaps, prepares the flax, and makes the clothes, while the husband is away to earn money by carting merchandise. They live according to ancient customs, and display (especially as regards furs) an incredible luxury.

Although the greatest part of the population has sprung from criminals, their habits are pure and simple, and their general probity is such as to render locks for the doors a matter of superfluity.

The long speeches and profusion of words of which the European Russian is so prodigal, are unknown to the Siberian, whose promises are all based on his word, which to him is sacred.

A singularly beautiful and strong race of men, representing the true Russo-Siberian type, inhabit the districts of Tara and Kaïnsk, in the governments of Tobolsk and Tomsk, and particularly the Barabá (incorrectly called the Barabinde Steppe). These are the descendants of Russian emigrants. Honest, adroit, rich, free and easy in their manner, dignified, and of a proud and imposing bearing (the result of conscious strength and personal independence) they even object to be called Russians or anything but Siberians. Many of them are severe sectarians. Fanaticism has been known to have driven many of them into voluntary martyrdom by fire and other means.

The Siberian-Russian is very superstitious, but not without a strong element of poetry. Folk lore, fables, and legends are rife there.

The Siberian generally speaks with a peculiar twang

resembling a chaunt. Their grammar is not logically correct and regulated, and the pronunciation of the words peculiarly deviates from the original. Throughout the province of Yakoutsk the Yakout language is being used by everybody. In north-eastern Siberia the Koriako-Tchuktche is spoken, and in Kamtchatka again they make use of a sort of mixed dialect, composed of the Russian and divers other tongues belonging to the indigenous population. The word "Kamtchatka" is derived from "Kontchatj," to terminate, and is a name appropriate to the geographical position of the province.

CHAPTER VI.

THE RUSSIANS OF LITTLE-RUSSIA (MALOROSSIANI).

THEY are after the Russians of Great-Russia the most numerous tribe of the empire. During several centuries Little-Russia formed the political, religious, and intellectual centre of the country. It was the cradle of the Cossack system. Its peoples number 11,800,000 souls, and inhabit the governments of Kiev (1,640,000), of Volhynia (1,120,000), of Podolia (1,250,000), of Yekaterinoslav (880,000), of Voronezh (600,000), of Kursk (300,000), of Tauride (200,000), of Bessarabia (150,000), of Orel (150,000), of Saratov (50,000), of Samara (50,000), in the country of the Cossacks of the Don (80,000), and at last in the government of Mohilev (40,000). There are moreover 215,000 Little-Russians inhabiting the kingdom of Poland.

The national centre of the Little-Russians are the governments of Poltava, Tchernigov, and the parts contiguous to Kiev, whence, since the end of last century, they have extended as far as the steppes of Yekaterinoslav and Kherson, and partly even to more northern districts. The purest type attaches to the inhabitants of Poltava and Tchernigov.

As regards the intellectual condition and character of the Malorossiani, they differ considerably from the corresponding qualities as observed in the case of the Great-Russians. Amongst the latter may be observed a certain uniformity in the distribution of mental gifts, but with the Malorossiani the case is just the reverse, inasmuch as one meets amongst them people of extraordinary mental endowments by the side

of the dullest and incurable imbeciles. Intellectual strength and weakness, wealth and poverty of mind, are brought into frequent collision, producing thereby inevitable shocks. No other Slavonic tribe knows how to lay hold of or pounce upon the weak or ludicrous points in the character of their neighbours, and to use them with greater poignancy than the Little-Russian.

All the sarcasms, which the Russian so liberally bestows on the simplicity of the "Khakhol" (Little-Russian), on his want of address and his capricious humour, are but feeble imitations of the quick witticisms and gibes which the Malorossiani themselves are in the habit of aiming at each other. Caustic humour with them is a common gift; it accompanies them into all situations of life, and its effect is greatly enhanced by the laconic dry manner in which they give expression to it.

The Malorossian is generally suspected of being in an excessive degree addicted to intemperance. This is, however, not strictly just. It is true he drinks often and much, but rarely in excess of a prudent measure. While the real Russian from time to time abstains for a few days, but only that he may make up for it at other times by excessive indulgence, the Malorossian drinks regularly every day, but without ever making a beast of himself.

The price of spirits in their country being lower than in any other part of Russia, the temptation is of course proportionately stronger, and the moderate habits of the Little-Russian therefore all the more meritorious.

Theft is a scarce crime in Little-Russia, and their language has not even a name for that vice. They call a thief simply a malefactor. Favoured by a more genial climate the Malorossian generally lives more generously than the Russian, and cannot do without at least one hot meal per diem. Less scrupulous than the Russian in the observance of the exterior forms and rites of the Church, the Malorossian has never shown any predilection for sectarianism, and up to the present day not one single dissenter (*raskolnik*) is found amongst

them. The constant oppression and religious persecution on the part of the Poles produced no effect whatever on the Little-Russians, *i.e.* on the inhabitants of the left banks of the Dnjeper; for this people, which had always fought for its faith, so as to prefer the wild life of outlaws in the steppes to an easy existence held out to conversion, has ever remained strictly faithful to its religion.

The poetical, dreamy nature of the Little-Russian believes still in elementary spirits and all sorts of demons. He has inherited this superstition from his Pagan ancestors. He thoroughly believes in the power of an evil spirit, who tries to possess Man from the very day of his birth. The peasant's anxiety for the earliest baptism of his new-born child is based on the fear of its being turned (if a girl) into a water-witch, or "russalka" (from russlo—brook), and (if a boy) into a faun, forest sprite or "leshny" (from less—wood, forest). The leshys and russalkas are not distinguishable from other men or women, and the sign of the Holy Cross exercising no effect on them, they thereby differ from other evil genii.

The russalkas live in the water; but they often rise in legions from the waves, for the purpose of dancing in the moonlight on the prairies. They are so exquisitely beautiful and enticing, that whosoever looks on their charms must pine to death. Golden hair, from which clear drops of water like brilliants sparkle, falls in luxuriant curls on their snowy bosoms and shining shoulders. Eyes blue like the southern sky, and over-arched by velvety brows, a graceful, slender waist and enchanting forms, complete the picture so attractive to a poetical imagination. But these lovely beings possess neither hearts nor souls. He who, captivated by the bewitching call of a russalka, would follow and clasp her in a passionate embrace, would soon be goaded to frenzy by a certain sound and ripple on the water, by the rank aquatic plant pressed to his bosom, proving to him that he had been tricked by one of these mocking nixes.

The Little-Russian's mind is filled besides with all kinds of superstitious imaginations concerning sorcerers (Vedmas),

and magicians (Vedmaks, oupyres), or wise men and women fortune-tellers (Znakhars and Znakharkas). However these good people are not considered as standing in any relationship to the Evil one.

As regards the dialect spoken by the Little-Russians, the same may be said to have remained without hardly any admixture, excepting a few Tartar words that have stolen into it. It has remained far more faithful to the old Slavonic than the proper Russian language, although the latter has been adopted by the civilized classes, and moreover has remained the book language.

Gogól has written comedies and other works in the Little-Russian dialect. The Russians are pleased to call the latter rough and barbarous, which is all the more unjust, as, without speaking of other merits, by which it is distinguished, it is incontestably the only Slavonic Russian tongue, by which the true epical and lyrical poetry of the Russian people has been transmitted to the present generations. It has preserved all the force and virgin quaintness of the mother tongue, such as one meets with in the ancient Slavonic. While still possessing many of the forms long since disappeared from the modern Russ, it is also more sonorous and harmonious to the ear. The tunes of the Little-Russian chaunts and songs are original and very poetical. With the exception of the songs which usually accompany all Russian dances (but of which there are not many), they all tend to reflect the mournful regret of a beatific past, never to return. Of all Russian tribes the Little-Russians furnish the best singers. The Imperial Chapel ever recruits from their country.

Their songs, which from morn to eve resound in village, field, and wood, are now generally of modern date, excepting, however, those of the Tchornomorski Cossacks, their descendants, who have still preserved their ancient Cossack songs. The lays of the latter, known in literature under the name of "doum," are uniform, melancholy, but expressive of the historical subjects they tend to recall.

The Germans have beautiful translations of Little-Russian poetry by Bodenstedt.

RUTHENES.

The Ruthenes or Russnjaks are the Little-Russians inhabiting the right bank of the Dnjepr in the Governments of Kiev, Podolia, and Volhynia, as well as in the south-eastern parts of the kingdom of Poland. They are the inhabitants of the ancient principality of Halitch, which belonged to Poland, with the exception of the town and borough of Kiev, in virtue of the treaty of Androussov. These Ruthenes, under the double influence of the Poles and the Jesuits, form a nationality altogether distinct from the Malorossiani of the left bank of the Dnjepr. The inhabitants of Volhynia may be considered to be the purest type of these Ruthenes in Russia.

The exterior of the Ruthenes varies in appearance according to the countries they inhabit, so that amidst a large assembly of Ruthenes, such as, for instance, one might meet at a fair, it is easy to recognize the inhabitants of each village by a certain characteristic peculiarity of features and dress. Rarely tall, they are powerfully built, and the men have very broad shoulders. The women, though thin and pale, are pleasant to look at; their heads are small, their faces oval, and their hair of dark colour. They are delicately built, and have very small feet. Their diseases consist principally of fevers, ague, and dysentery.

Piety, honesty, and hospitality are the characteristic qualities of the Ruthenes. Neither they nor the Little-Russians possess those engaging, amiable manners towards the stranger, that, in so high degree, distinguish the genuine Russian; but their intentions are not less sincere and well-meant. Like the Little-Russian, the Ruthenes manufacture all the utensils they are in need of themselves, and are like the former, economical to avarice in all excepting the consumption of liquor.

THE RUSSIANS OF WHITE-RUSSIA.

They inhabit the Governments of Mohilev, Vitebsk, Smolensk, Tchernigov, Orel, Minsk, Grodno, and Vilna, to the number of 3,000,000 souls. Separated by the Poles from their Russian brethren, they rejoined the Russian Empire only since the middle of the last century, *i.e.* after the triple partition of Poland. They are the descendants of the ancient tribes of the Krivitches and Dregovitches of Eastern Russia, *i.e.* of one of the two Slavonic peoples that had settled in Russia proper. Their union with Poland, while separating them from the Russian Church, had not been able to enforce their adopting the Roman Catholic faith.

The Polish nobility and clergy striving with all the means in their power to bring about the conversion of the whole population to the Roman religion, the White-Russian nobility first gave way to intrigues, promises, or intimidation, and were followed by a great part of the people, but only after a severe and prolonged struggle against unheard-of cruelties and oppression. Notwithstanding the latter a considerable portion of the peasantry remained constant and faithful to the Greek Church.

The Russians of White-Russia proper are the real Bjéloruss, and inhabit the narrow strip of land situated between the Dvina and Dnjepr, and on the territory between those two rivers, which unite White-Russia to the Baltic and the Black Seas. This central position is of great importance in a geographical and commercial respect.

One rarely meets among the Bjélo-Russ with the strong constitutions, numerous families, the patriarchal and peaceable customs of the peasantry of Great-Russia, who inhabit fine villages, and well-aired, spacious houses. No more does one encounter the lively Pole, distinguished in feature and form, though perhaps somewhat blustering and vain, with his slender, handsome, bright, and coquettish mate. Drained by the Jews (who have fastened like so many vampyres

upon so large a portion of the Russian populations), and by the excessive use of spirits, of all means of comfort, the poor peasant, after a hard day's work, finds but a wretched clay hut without a chimney, a water jug, and a piece of the coarsest possible bread, to rest his limbs in and to still the cravings of hunger and thirst. Notwithstanding the low degree of his civilization and his poverty, the White-Russian peasant is an exceedingly good-hearted and inoffensive fellow, though generally lazy, and backward in thrifty household qualities.

This characteristic condition is caused partly by the oppression they experience at the hands of the bailiffs or stewards of the estates on which they exist, partly also by the "Vodka" (liquor), which serves to impoverish their blood and substance. This liquor, generally distilled from corn or maize, is sold by the Jews. These latter know how to render themselves indispensable to the peasant, even when a good crop has seemed to reward his labours. The Jew first of all refunds himself for all the loans he may have advanced, obliges the peasant to buy all sorts of things, and recoils not before any infamous trick, as long as he can draw his unfortunate dupe into drinking his liquors, and spending as fast as possible the last kopek he may possess. The Russian Government has, however, for some years past, interdicted the residence of the Jews in the White-Russian villages, as well as the establishment of their liquor hells within the parishes of that country.

CHAPTER VII.

THE COSSACKS.

WE now come to this most interesting class of the Russian population.

The word "Cossack," or, according to Russian pronunciation, "Kazak," has been considered by some to be of Tartar, by others of Tcherkess origin, as the latter, though called by the rest of the world "Tcherkess," go amongst themselves by the appellation of "Kashakh." Again, it is thought by some Russian writers, that the term "Cossack" might be a perversion of "Kaïssak," originating with the Kirghiz-Kaïssaks. The Cossacks form a living rampart, from 5,000 to 6,000 miles in length along the entire Asiatic frontier of Russia, *i.e.* from the Sea of Okhotsk in Easternmost Siberia down to the Don and the Caucasus. They form a distinct fraction of the Russian nationality. A series of violent circumstances, internal more than foreign, produced their aggregation, which afterwards developed itself completely during the struggle with the Tartar invaders and the warfare with Caucasian tribes. The Cossack element acquired real importance since the re-union to the Government of Moscow of those principalities that had for a long time been separated from the same, but particularly since the peasants had become part and parcel of the landed properties, when the Empire was troubled by religious agitations, and during the reign of the false Dmitris, which had plunged the administration of the country into an inextricably chaotic condition.

The Cossack system was a new form of organization of the "Commune" (Obshtshina) as it existed at the time of the division of the Empire of Russia into several principalities before and during the domination of the Mongols. It soon by its bold proceedings gave proof of the spirit that animated it, and of which it was capable.

While the Cossacks of the Dnjepr owed their origin to the oppressive yoke of the Mongols, against whom they rebelled, those of the Don were born of the strife between the old and new "régimes," *i.e.* of the Commune (Obshtshina) against the yoke of the privileged classes, those of the lords and proprietors.

In constant warfare with hostile tribes and factions, the sole cause and means of their existence being war, they were glad to recruit their numbers from men of any nationality, provided they were mighty in battle and of vigorous constitutions.

Their importance was ever proportionate to the degree of danger they encountered. When the latter gave way to advancing civilization, they were gradually restricted in and deprived of their privileges. Unjust as this measure may seem, it must not be forgotten, that with the disappearance of legitimate foes their warlike disposition was apt to find vent against their own countrymen. In search of warlike adventure they were not at all scrupulous about the colours they served, and often fought in the service of some of their former and most inveterate enemies. The purpose of their existence being war, they sought to live up to it at any price, and, in the absence of foreign enemies, they became a dangerous body, which kept Poland, Russia, Civilization, and Christendom in a constant state of fear on account of their perfidy, brigandage, and predatory habits.

Secretly in intelligence with the Swedes, the cunning and ambitious Mazeppa played a most ambiguous part before the Czar, Peter the Great, until, unmasked by Menzhikov, he and his rebellious followers were severely punished, and after the battle of Poltava deprived of all their influence and power.

Catherine II. abolished the dignity of the "Hetman" altogether. After the Cossack revolt of the river Yaïk (Ural), she determined on the suppression of the ferocious and undauntable "setch" of the Zaporoghian Cossacks of the Dnjepr. The greater part of them refused to deposit their arms, but emigrated to Turkey. When by a subsequent treaty with that country the river Kuban was fixed upon as the natural boundary line of the Turkish dominions, Catherine proposed to the Zaporoghians settling on that river in defence of the new frontier. They accepted her proposal and have ever since functioned in that capacity on the lands appointed them.

During the reign of Ivan IV., Yermak, a Cossack brigand, conquered Siberia, a country which, strange to say, by some sort of fatality, has since become a place of punishment for outlaws like himself. Since the last century, and particularly in consequence of the revolts of Mazeppa and Pougatshev, the Cossacks of Little-Russia, of the Don, Volga, and the Ural have lost their ancient privilege concerning the choice of their own Ataman, or Hetman, and officers.

At the present day the Atamans nominated by the Czar seldom belong to the Cossack race, and the Ataman-general of all the Cossacks is "ipso jure," the hereditary prince of the Russian crown.

The Cossacks vary in language and type with the country they inhabit. Those of the Caucasus, for instance, have completely adopted the habits, arms, and dress of their ancient foes, the Tcherkess. Intermarriages and similarity of customs have nearly identified them with the latter, so that only experienced eyes are able to make distinction between them. Agriculturists as well as warriors, they possess fine cattle and horses in great numbers. Without calculating Bashkirs, Kirghiz-Kaïssaks, and Caucasian militia, they can in case of war send into the field 150,000 cavalry, 50,000 foot, and a large park of artillery.

The government supplying them only with ammunition and the artillery material, they must find provender for them-

selves and horses wherever they can, which they manage to do by plunder. A cruel system! They are particularly useful as patrols, vanguards, and for the purpose of veiling the movements of an army. The regular service of the army is opposed to their nature and training. Excellent coast and border-guards, foragers, and convoyers, they develop in this kind of service an incredible sagacity, address, and intrepidity.

The inseparable companion of the Cossack, his horse, is eminently gifted with all the indispensable qualities of a rough service. Small, but strong, and thriving on the most wretched food, the Cossack steed, which is shod only on the forefeet, will face any obstacle, and without baiting or repose whatever, perform immense courses by night or day. The Donski horse has longer legs and is of a lighter build than the other Cossack horses. Its neck is longer and of greater flexibility. Like all steppe horses, that of the Kubanski Cossack is wary and timid, owing to the nightly aggressions of the wolves to which their taboos are constantly exposed. A certain apprehensive feeling prevents this horse from abandoning itself unconditionally to the enjoyment of sleep, and keeps it in a state of constant watchfulness, rendering its senses exceedingly acute, a quality of vital importance to its master.

The horses of the Uralski Cossack are the smallest, but also the most patient, the strongest, and hardiest of all.

The *Cossacks of the Azov* number about 10,000 souls. As farmers they almost equal the German colonists, who are justly considered the best agriculturists of Russia.

The *Cossacks of the Superior Don River* are mostly of fair complexion, grey eyes, and of a vigorous constitution. They also are good farmers, and take great pride in their horses and cattle. Thrifty even to avarice, they understand enriching themselves in the service of the government. The women do all the work of house and field, spin and weave, and even make the clothes of the family.

Their customs and morals are most severe. They are very

sober, and observe great parsimony in dress and style of living, and the women even exceed the men in these qualities. They are greedy of gain, discourteous, and far less hospitable than, for instance, the Uralski Cossack, who will spend his last kopek in the cheer he delights to set before his guests.

The intercourse of the sexes is subjected to most severe rules, and music and dancing is considered fit only for women of light character.

The *Cossacks of the Lower Don* are generally dark-complexioned and black-eyed. They are bold riders, and excellent marksmen. They make superior soldiers, and are therefore much esteemed in the military service, and advanced to posts of distinction. At home they occupy themselves with divers small trades, commerce, agriculture, and fishing.

The *Cossacks of the Ural* have preserved the Russian type more than any of the others, though less so in exterior appearance, than in customs and language. They inhabit the land on the river Ural (formerly Yaïk) facing the Kirghiz Steppe, and extending from Orenburg to Gouriev at the mouth of the Ural river on the Caspian Sea.

This river, owing to its capricious, accidental nature, is not navigable, but is most important on account of its fish. Its bed being particularly adapted for the deposit of the spawn, the fish abound here in prodigious numbers. The quantity of caviar gained is incredible, and its quality the best in the world. Part of the Steppe of the Cossacks is only fit for the breeding of cattle, but above and below Uralsk the country is very fertile and picturesque, rich in pasture lands, forests, and cultivated fields. It is consequently the most populated part of the district.

The Uralski Cossacks owe their origin to the bands of Cossacks of the Don and Volga, who had fled before the advance of Murashkin, whom Ivan IV., Vassiljeveih in 1577, had dispatched to those rivers with orders to punish the Cossacks for their deeds of turbulence. They founded

Uralsk in the year 1622, and lent their support to Alexis Mikhaïlovich against his Polish and Swedish enemies. In 1683 they were sent against the Bashkirs, and since Peter the Great shared in all the glory of Russian military enterprise.

In Siberia the Cossack element after the expulsion of the Tartars had nowhere found so vast a field for its activity, or so easy a chance of booty, as on the Yaïk. It has therefore in no other locality preserved its ancient spirit of liberty in similar force.

The Cossacks of the Ural represent a fine and robust race and are endowed with good sense and other amiable qualities. They live in Stanitzas (of from 100 to 200 houses), built at distances from each other of fifteen or twenty versts (seven versts equal four English miles). They are fond of luxury and splendour, and never grudge their money in the exercise of their hospitable feelings. Most of them can read and write, for which they may thank the Russian officers and officials, who, grateful for the pleasant sojourn amongst these jolly fellows, have generously striven by the establishment of libraries and reading-clubs to raise their intellectual standard. The "Raskolniks" (heretics, dissenters) amongst them are favourably distinguished by the superior education they give their children. Their mode of teaching is curious, inasmuch as the children must invariably learn all their lessons by heart. There are but few found amongst them who can neither read nor write. Dissent is rather fashionable amongst these Cossacks, for to 18,000 raskolniks and 50,000 "yedinovertsi" (old believers) there are only 2000 souls belonging to the orthodox Russian church. Of these numbers the dissenters are the best educated.

The *Cossacks of the line of the Caucasus* are little distinguished from those of the Black Sea (Tchornomorski) or of the Kuban. Like these they are active and bold warriors. Camped on the western part of the Caucasus, on the Laba river, facing the Tcherkess country, always amidst danger and battle, they have acquired a high degree of intrepidity,

cunning, perseverance, physical strength, and subtlety of spirit. They may with justice be called the Russian Tcherkess, for by frequent intermarriages (the conquered women on both sides ever becoming the wives of the victors), they have become assimilated to the Tcherkess by blood and habit. They number together with the Tchoruomorski Cossacks about 250,000 souls, the males exceeding the females; 25,000 of them are constantly on service. Their property in live stock amounts to about 770,000 heads of cattle, 515,000 sheep and 87,000 pigs.

THE COSSACKS OF ASTRAKHAN.

They number but 1800 souls, and inhabit the banks of the Volga from Saratov to Astrakhan. Their principal settlement is situated in the country of Tchornoyar.

The country of the *Orenburg Cossacks* is divided into twelve military districts. They amount to about 130,000 souls, the female sex forming the larger half. Their live stock consists of 75,000 horses, 100,000 head of cattle, and 225,000 sheep. Their line extends over 250 geographical miles in length, and faces the Kirghiz and other wild borderers. They are therefore constantly exposed to danger and of a hardy and courageous disposition. It is only in winter that they can enjoy some repose. During the other seasons their life is one of risk and hardship. Attached to them are a certain number of Bashkirs. The steeds of the latter, though wretched in appearance, possess most extraordinary faculties of endurance.

THE COSSACKS OF SIBERIA, TRANSBAIKALIA AND OF THE AMOOR.

Cited in history for their temerity and successful audacity, they, under Yermak, conquered the enormous continent of Siberia, the importance of which country has only recently begun to be understood by the Russians. Another Cossack, Moskvitin, penetrated through an immense steppe, covered with snow, as far as to the Pacific Ocean.

A third, Deshnev, ventured in a small canoe upon the Glacial Sea as far as the Arctic pole, and became the discoverer of the "détroit," separating the old and new worlds. They are advantageously distinguished from the Orenburg Cossacks by a fine exterior, agility, address, strength, intelligence and a superior style of existence. Their line extending along the Kirghiz steppe is protected by many isolated posts, and consists of a plain covered by forests of birch trees and fresh and salt water lakes. Their houses are infinitely superior to those of the Orenburg Cossacks.

OBSERVATIONS.

When in the year 1320 King Ghedimin of Lithuania took Kief, a number of people fled from his cruelty, and settled down near the mouth of the Dnjepr. Constantly attacked by the Lithuanians, Poles, and Tartars, they defended themselves with great bravery, and ended by becoming the most warlike community Russia has ever possessed. King Sigismund of Poland in 1540 ceded to them in perpetuity the territory above the falls of the Dnjepr. From this new land they took the appellation of Zaporoghian Cossacks (porog—cataract). Stephen Bathory gave them a commander, who took the title of Hetman or Ataman. Subsequently oppressed by the Poles, who wanted to bring them into the Roman church, they threw off their yoke in 1654, and under their Hetman Bogdan Khmelnitzki submitted to the Czars of Russia. The whole of Little-Russia followed their example, and were reunited to Great Russia after a separation of 334 years. Though much more ancient than the Cossacks of the government of Kharkof, called the Slobodes, the Zaporoghian Cossacks held the second rank. They elected a leader called Kokherei Ataman. "Kokh" is a Tartar word signifying "camp." Their principal residence was called "Setcha," which means a fortified camp (otsetch, Russ., to separate, cut).

CHAPTER VIII.

SERBIANS.

THE Russian Serbians inhabit the government of Yekaterinoslav and Kherson. Emigrants of recent date, under their Colonel Khorvat, they have quickly mixed with the rest of the population.

The Serbian (Illyrian) nation has occupied since the seventh century of our era the country on the southern bank of the Sava to the frontier of Albania, and on the Morava as far as the Adriatic. Their customs were simple; they were hospitable, fond of music and song, but inveterate enemies of oppression. Their character has retained these qualities to this day. They became Christians, and joined the Byzantine Church in the seventh century. Previous to the Turkish domination they had great princes and heroes. Amongst the latter held the first rank Stephen Nemanja, who conquered Bosnia, and founded a dynasty, which bore his crown and title for 200 years. This great sovereign (grand joutan) laid also the foundation to a national hierarchy, which under his successors insensibly became a completely independent institution, and proved a powerful support to the crown. The mightiest of all the princes of the House of Nemanja was Stephen Douchan, who lived in the fourteenth century. After 300 years' oppression by the Turks the Serbians rose like one man in defence of their nationality, and after a sanguinary struggle, which lasted many years, they succeeded in preserving it. While the banks of the Sava and Morava were still smoking with the blood shed in this war of

independence, their echoes repeated the songs of a remarkable national poetry, born, as it were, of the troubles and dangers that had beset them. Slavonic taste, distinguished at all times by its music and poetry, has produced nothing to equal the warlike hymns and odes that were bred and cherished in the forgotten mountain-gorges of Serbia. By the side of a charming lyrical lore had risen up an epical poetry, which recalled not only the memories of a glorious past, but also of their vicissitudes during a period of oppression and degradation. A frequent subject were the recent battles, by which the people had known how to reconquer its independence. The merit of these powerfully interesting creations is still further enhanced by the sweet harmony and grace of the Serbian language. They number about 6,000,000 of souls, of whom one half belong to the Greek, a third to the Roman Church, and about 600,000 are Moslems.

THE BULGARIANS.

They number altogether 4,000,000 souls. Of these 59,000 are living in Russia, viz. 45,000 in Bessarabia; 11,000 in Kherson; 2500 in Taurida. Out of the total 4 millions, 80,000 are Roman Catholics, 300,000 Mohamedans and the rest Greek Catholics. With the exception of 84,000, who are Russian and Austrian subjects, they all belong to Turkey; emigrated into Russia since the beginning of the present century, they are peaceable and laborious colonists.

THE POLES.

This once so great and always interesting nation is represented in Russia to the number of 4,640,000 souls. Their total number is eight and a half millions, of which two millions are in Austria, and 1,900,000 in Prussia. The kingdom of Poland is inhabited by 4,764,000 souls (including 600,000 Jews, and 300,000 Germans). The government of Grodno has 225,000, Podolia 205,000, Vilna 185,000,

Minsk 185,000, Volhynia 165,000, Kief 75,000, Vitebsk 70,000, Mohilev 40,000, Kovno, 30,000, St. Petersburg 18,000, Courland 13,000, Yekaterinoslav 4000, Livonia 3000, Kherson 1000, Bessarabia 1000, of Polish inhabitants. The sexes are about equal in number. They are good soldiers, and have ever distinguished themselves by their valour. The aristocracy are a fine class of people, well cultivated, and of highly polished manners. Their ladies are exceedingly handsome and elegant in manners and appearance, and are therefore, like the Russian ladies, great ornaments of society.

The Polish peasant is not handsome, but well-grown, active, and brave.

The language is a daughter of the ancient "Lekhe" or "Liakhe." With the exception of the Kasoobian dialect on the left bank of the Vistula this language has no particular dialect. The Silesian and Mazurian dialects contain many German words. It is a very beautiful and rich language, and has had great influence on the development of that of the Russian people. The Serbian language is the only Slavonic tongue surpassing the Polish in sonority. The Polish literature is essentially flourishing at the present day, particularly in Prussian Poland, whose inhabitants are distinguished from all other Poles by a high degree of cultivation and by the superior material well-being they enjoy.

THE LITHUANIANS.

They are half-brothers of the Slavonic peoples, with whom they form a branch of the Indo-European race. The nearest relations of the Lito-Slavonic nation are the Germanic race. They inhabit the country south-east of the Baltic, to the north of the Dvina and south of the Njemen. They number now about 2,600,000 souls, *i.e.* 1,620,000 genuine Lithuanians (of which 820,000 Litvins and 800,000 Imoods or Samoghetians), and 980,000 Letts. Of the Imoods 140,000 inhabit the easternmost part of Prussia, and 220,000 the extreme north of Poland.

The period of their first settlement in the Baltic provinces has not as yet been accurately ascertained. Constantly fighting with hostile neighbours they preserved their savage and warlike character for a very long time, and the fourteenth century saw them still pagans. Their civilization began with their subjugation by the Poles, they became Roman Catholics, and perfectly embodied with the Polish nation, so that all that can remind one now of Lithuanian nationality is limited to language, certain peculiarities of costume, and some isolated specimens of affinity to their ancient paganism.

They proved most vexatious neighbours to the Russians ever since the middle of the twelfth century. In the depth of winter they fell in great force upon the provinces of Polotsk, Novgorod, Pskof, and even part of Volhynia, which they completely sacked and devastated, until they were met by Roman Mstislavich, who having routed them, pursued them to their very haunts. His cruel punishment was not forgotten by them for several centuries.

During the Mongolian reign they had easy play with the oppressed Russian nation, and under their Grand Duke Ringold made repeated inroads into Russia. Checked by Alexander Nevsky he turned to the southern parts of the country, took all the land as far as Pinsk and threatened Volhynia. Pressed and defeated some time after by internal and external enemies, Ringold invoked the succour of the Pope Alexander IV., promising for himself and people to join the Roman Church. The Pontiff upon this at once recognized his sovereignty, and reconciled him to his enemies. But Ringold broke faith with him, and soon after was assassinated by his own family (in 1265). Lithuania passing into the hands of Prince Daniel of Halitch became the victim of the sanguinary vengeance of Ringold's son, who was a convert of the Greek Church. During the Mongol reign of terror they repeatedly invaded Russia. The real founder of the Lithuanian-Russian Grand-Duchy was Ghédimin (1320-1345), who, though himself a pagan, still was no enemy to Christianity. This great Prince conquered Vol-

hynia, Tchernigov, and Kief, held the Mongols in check, and attached those provinces by so strong a lien to his primitive country, that henceforth they shared in the fate of the latter, even subsequent to its loss of independence. Despot and warrior like his ancestors and people, Olgherd, son of Ghédimin (1345-1377) boldly bearded the Teutonic Knights and the Mongols, and extended his power to the land beyond the Dnjepr. Under his son Yaghello or Yagaïlo (1377-1434) Lithuania became annexed to Poland. In the year 1386 Yaghello joined the Roman Catholic Church, and succeeded to the Crown of Poland through his marriage with Yadviga (Hedwig), grand-niece of King Casimir. In 1413 he provoked the separation of the Kief Metropolitan from that of Moscow, but recognized the supremacy of Constantinople. His body-guard consisted entirely of Tartars. When he ascended the Polish throne, his cousin Vitold, though allied to Poland, was almost independent Grand-Duke of Lithuania. He became a Roman convert, defeated his neighbours, including the Tartars, conquered Smolensk, and in 1401, together with Yaghello, gave the "coup de grâce" to the Teutonic Knights at the battle of Tannenberg. But this independence could not last long; the Roman Catholic Church had already too firm a hold on the people, and owing to Yaghello's influence and bribes of new bright-coloured kaftans and red boots which were distributed among the people, they speedily became converts to that religion which their nobles, intermarrying with Polish ladies, had already embraced. The Polish and Catholic elements henceforth predominated and destroyed the independence of Lithuania, identifying its history with their own. Interesting is the method by which the Jesuits managed to bring about the conversion of the Greek Christians to their own Church. They began by establishing the so-called Union of the Greek and Roman Churches, which was ostensibly based on the Florentine Council. As soon, however, as the people seemed reconciled to this innovation, the Jesuits straightway walked over the bridge thus formed, and laid their destructive hand on the

Church Union itself, which from this time became altogether Roman Catholic.

The Litvins and the Samoghetians differ in dialect, customs, prejudice, and dress, as well as in the degrees of civilization. The Samoghetians are better farmers, wealthier, better informed, their villages are superior, and they live in ease and cleanliness. The etymology of the name Lithuanian lies in the words "Letoovi" (Liétoovnikas) and "Letoova," by which they designated the name of their nation and of their land. The old Latin name was "Lithvani" and "Lithva." The name "Samoghetian" is derived from the Lithuanian word, "Zemajtej" (he who comes from below), *i. e.* who lives near the sea. The Lithuanians are fine men, very fair, with blue eyes, which are large and next to projecting. The nose forms a line with the forehead. Their skin is very white. The women are often extremely beautiful, with regular features, a brilliant complexion, blue eyes, fair hair, and slender waists. Their life, hitherto so hard, and their way of living so wretched, have already much improved since the emancipation of the serfs. Unfortunately, here also Jew and liquor vie with each other in continuing as long as possible the miserable condition of this poor people.

The women's lot is exceedingly hard. They assist the men in all their labours, even when in a condition requiring careful attention. No medical man ever looks after them. An old woman takes his place, who, when she finds her skill insufficient, holds a candle to her patient's nose, and knocks with a broom against the ceiling. Hardly is the patient relieved, when she is made to swallow a draught of hot spirits, mixed with red clay, hydromel, pepper, and butter. After two or three days the latter returns to her work, in addition to which she has now to nurse her baby, who perhaps keeps her awake for whole nights together.

The nurse first of all washes the child in cold water, in memory of "Laocoma" or "Laima" (the goddess of animal

and vegetable fecundity). For a whole year it knows no shirt, but is wrapt in swaddling clothes.

The Lithuanians have preserved a host of traditions—songs and proverbs—evincing a discreet state of intelligence. Their legends have all a moral tendency and considerable poetical value, and are proofs of the taste of this people for the marvellous.

The Yatviaghians, the immediate southern neighbours of the Lithuanians, and probably their brethren in race, are distinguished from them by their ferocious character. They have completely lost their old language, and speak the Russian dialect of White-Russia, and profess the Greek religion. They live in the districts of Kobrin, Bjelsk, Volkovisk, and Brest-Litovsk (government of Grodno).

THE LETTS.

They number about one million of souls, and are distributed throughout Courlande (460,000), the southern part of Livonia (360,000), the western part of the government of Vitebsk (140,000), that of Kovno (16,000), that of St. Petersburg (3000), and the government of Pskof (1000). They are Lithuanians intermixed with Fins—viz. Semigalls, Zales, and Cours. This fusion is the result of Teutonic influence, to which the Letts are, on the whole, indebted for all the good and bad that has ever fallen to their lot. About the time of Christ's nativity, a people called the Venedes inhabited the eastern banks of the Vistula; and still further to the east lived the Esthonians, another people of Finnish or Tchoodish descent, who then, as now, were distinguished by their serious and taciturn character. The Venedes (now Vends) were subsequently expelled from the environs of Vindan and Riga by the Cours (then still purely Finns), and who then went in search of the Letts—probably Finns, also together with whom they founded the town of Venden. The Esthonians, Livonians, and the Courlanders (Finnish or Tchoodish tribes, spreading themselves from north to south over the eastern coasts of the Baltic) became partly thrown

back by Lithuanian tribes in a north-western direction, and partly absorbed in their mass. Part of this mixed race settled in the country where now Vilna stands. The Esthonians were driven back to the north; the Livonians to the west as far as the sea-coast, but with regard to the Cours, they preferred joining the victors in the country to the south of the Gulf of Riga.

The Letts (*Latýkhÿ* of the Russians) call themselves in their own idiom "Liatvis," their land "Liatvejou-zemmé." They belong principally to the Protestant church (750,000), and there are about 170,000 Roman and 60,000 Greek Catholics.

The creeds they profess have a very varying influence on their character. While the Protestants are generally thrifty, laborious, and clean, the Catholics are lazy, ignorant, uncleanly, drunkards, and poor; but, however intellectually dull, they are most bigoted to their religion.

Their country is inhospitable and covered by vast forests.

THE WALLACHIANS.

They represent a fusion of Daces (Celts), Romans, Slavonians (also *Gētes* and *Petshenēghians*). Of the 770,000 souls living in Russia, 620,000 inhabit Bessarabia, 95,000 Kherson, and 13,000 Yekaterinoslav. They are a handsome, thrifty, and peaceable race, and good agriculturists. They are as yet very ignorant, and want the intellectual sparkle of the eye, which alone can make beauty interesting. Their morality is severe, and their women, who are pretty and delicately built, are of a charmingly gentle and modest demeanour. Their features are seldom sharply delineated, for their whole frame is peculiarly rounded off in all its details: there is nothing approaching the angular form in their appearance. Their picturesque dress greatly enhances the effect of their slender and upright figures.

CHAPTER IX.

THE OSSETS, OR OSSETINIANS.

THEY are composed of four families—*i.e.* of the Digor, Kourtati, Alaghir, and Tagaoor, of which the first and last are the most important. Wakhoucht, in describing the Ossets, attributes to them black eyes and brown hair, a small and clumsy stature. Their women he states to be small, replete, and rarely good looking. The author, who is intimately acquainted with this tribe, agrees with Wakhoucht regarding the colour of eyes and hair. He has generally found them to be of middle size and slender build, though exceedingly active and muscular. As there are exceptions to every rule, so is there in this case, for he has seen very tall, powerful, as well as a few small and stout men amongst them. All the women that came under his observation were of ordinary size and slender frames. Their features were neither handsome nor ugly. They seemed all very hard worked. The costume of the Ossets resembles that of the Techerkess, and is, like the latter, very picturesque and practical. Their language is purely Iranian, and each of the four families has its own dialect. It contains many Germanic roots. A certain want of flexibility proves the long contact of the Ossets with many different tribes, and which has resulted in the loss to their language of the ancient richness of the original Indo-European root. It is, however, far richer and more supple than the modern Persian. It has no literature whatever.

The Ossets call themselves Ironians, and their country

Ironistan, while the Georgians apply to them the name of "Osso" or "Osseti," after a kind of cheese they manufacture. One half of them are Christians, the other Mohammedans. Their system of Christianity partakes more or less of Islamism and Paganism. M. de Pauly calls the Ossets one of the rudest and most insignificant races of the Caucasus, that had no taste for poetry, nor the chivalrous spirit which so eminently distinguishes their neighbours the Cabardians or the Tcherkess (Adighé), nor did they possess the religious zeal and love of liberty of the Lesghi, who have only recently been conquered.

The writer of this having had peculiarly favourable opportunities for observing this people, he may be allowed to differ (with regard to their character) with the above-named great authority. Their feats of horsemanship and warlike exercises are by no means inferior to those of the Tcherkess, and their hunting exploits and daring chase of bear, wolf, and fox would excite the admiration of the boldest backwoodsman or fox-hunter. Surrounded as they always were by powerful warlike tribes of domineering disposition and far greater numbers, they have been driven to the wild refuges of the almost inaccessible mountains forming the valley of the Terek. It is highly probable that the recollection of former oppression on the part of the above Caucasian nations had induced them to neglect the comparatively easy defence of their natural mountain strongholds, and to throw themselves, so to say, into the arms of a nation from which they might expect permanent protection and chances of speedy civilization. The author has had proofs of their desire of becoming useful citizens of the great Russian household by turning their swords, henceforth useless, into ploughshares, and by embracing the habits of industry and thrift, which had raised the nations of western Europe to the high standard of power and prosperity they are known to enjoy. They were the first of the wild mountain tribes who attempted the introduction of European appliances. One of their principal chiefs, Moussa Kondook-

hov, applied to an eminent Ipswich firm of engineers for agricultural machinery and utensils, and it is a pity that he was not supported in his anxious endeavours by those who ought to have used every means in their power to ensure the permanent settlement of an intelligent, docile race like that of the Ossets. But the military authorities had little sympathy for all that lived "à la Tcherkesse" and did not belong to their own church. The consequence was, that M. Kondookhov, a chief distinguished for his intelligence and moderation, who had had the advantage of a St. Petersburg education, and appeared well read and informed, joined with all his tribe the Mohammedan emigration to Turkey in 1865. Two of his boys, Asslam Beg and Khas-Bij, were frequent visitors at the writer's house, and more high-spirited, gentlemanly, and intelligent lads it would be difficult to meet with anywhere. Although gratitude for the unbounded heart-felt hospitality experienced at the hands of this people render the task of vindicating their often-traduced character a matter of great pleasure to the author, the above account contains not a single word but what is strictly true and based on personal experience. The reader will perhaps feel interested in the narrative of the writer's reception by the Ossets, inasmuch as it furnishes an accurate description of the customary manners accompanying similar occasions.

About Easter, 1864, we arrived at Vladikavkas, the Russian town and fortress at the northern foot of the Kazbek pass, and not very far from the celebrated ancient Caucasian gates of Dariel (see Chapter I., Caucasus). After we had for two days enjoyed the Easter hospitalities of some of the Russian officers (amongst whom I must particularly distinguish Cols. Von Eglau and Lubinsky, as well as Col. and Capt. Dudarov, two Ossetinian, cousins), a numerous company of mounted Ossets, who had been sent by General Koudookhov for the purpose of escorting us to his place, made their appearance, and, in proof of the innocent and unpolitical purport of our visit, included also the two first-named officers in their invitation to their mountain home. The latter was

situated in a long and wide valley of the Black Mountains, at a distance of about 24 miles. The way led across a fertile prairie clad in its best dress of early spring. Our escort, numbering 100 or more men, entertained us, *chemin faisant*, by feats of horsemanship and dexterous manoeuvres.

One man would ride ahead at full speed, and, at about 300 yards' distance, drop a piece of paper on to the ground. The others then followed one by one in full career, and, without pulling up, would discharge their guns at the paper, load again with incredible rapidity, and without abating speed, return again to the sport. They also tried to pick up a fur cap which one had thrown down, in which feat several of them succeeded with the greatest ease. The ride was pleasantly interrupted by the arrival at a large village belonging to the Ossetinian chief, Col. Mohammed Dudarov. We rode into a spacious square court, at the one side of which stood his neat dwelling-house, and a little apart from it the hall of the guests, or "Kornatski." It consists of a large hall, furnished by a huge fireplace, and ottomans arranged Turkish fashion around the walls, which latter again were hung with the arms and Tcherkessian mail helmets and armour of former times.

At the threshold of the kornatski we were received by Col. Dudarov, who offered us the welcome cup of native porter of excellent quality, with which we had to wash down a long ceremonious speech in the Ossetinian language. After having led us through the kornastki, we repaired to his own dwelling-house, at the door of which we had to pass through a similar ceremony, at which, however, Madame la Veuve Cliquot assisted instead of John Barleycorn. The interior of the house presented a mixture of Russian and Oriental comfort. The conversation, interlarded by the pops of the champagne bottles, became very animated, but as the advancing afternoon soon put a stop to the banquet and drove us into the saddle, the temporary damage done to the understanding of the party only served to heighten the excitement of the sport. When the sun had set some time we arrived at last at our

friend's house. He stood on the platform before his house, in the midst of his brothers and cousins, waiting to receive us. He wore a Tcherkess dress, of a beautifully delicate lavender colour, and, after a hearty embrace and Ossetinian speeches of welcome, which were separately confirmed by his brothers, he led us into his most comfortable mansion, and to his well-furnished dinner-table. The dinner was served on silver, and all the tankards and other drinking vessels were of the same metal and of most artistic form. The quality of the victuals was exquisite. Besides the most delicious mountain mutton and beef, there was an astonishing variety of game. After dinner we repaired to the library, where we lit cigars and talked till midnight. A clapping of his hands was most promptly obeyed by half a dozen great bearded mountaineers, who, pushing us on to the ottomans, despoiled us of our dress with a dexterity which seemed to betray considerable experience in the operation. During the night we were guarded by half a dozen of tall and serious warriors, who stood at the open door upright and unmoving like statues.

The limits of this work not permitting a larger space to this subject, the full account of the author's stay amongst this people must be deferred to another occasion.

Their villages are often situated in localities that seem accessible only to the eagle or the chamois. The writer, when watching their agricultural labours from the other side of the valley, has often been struck by the grotesque aspect of their teams of oxen, which, in toiling up the hill, seem to stand on their hind legs and on each other's heads.

The chapter on Russian languages will also treat of the Ossetinian dialects.

THE PERSIANS.

The Talychs, or Tolychs, of the government of Bakú, form part of those of Persia, and inhabit the south-western coast of the Caspian Sea. Their language is spoken in 140 villages of that government. It is one of the Iranian languages, and somewhat analogous to the Persian. They are of middle

size, well-proportioned and of dark complexion. The Talychs number near Lenkoran, in the government of Bakú, about 15,000 souls, and remind one strongly of the Indian type. Although they keep their hair cropped close, they rarely cover their heads. Their women, although of wild exterior, are for that not repulsive, but rather good-looking. Their character is pacific, generous, and hospitable, but they are rather indolent. In their morals they resemble their Tartar neighbours. Their country is thickly wooded, and has a most luxuriant vegetation. The soil is swampy, the air damp, and the climate hot and unhealthy.

THE KOURDHS.

They represent no special, well-defined tribe, but have been by many supposed to be the descendants from the ancient Chaldeans, the Iranian nation of warriors and conquerors, some legions of which, as far back as 2,000 years before Christ, exercised a decisive influence on the Semitic tribes living on the rivers Tigris and Euphrates. This same type, as represented by the figures of czars and warriors in the ancient Assyrian works of art, may be traced to individuals of the present generation of Kourdhs. An indomitable and eminently warrior-like spirit distinguished the Kourdhs from the most distant time. The celebrated Sultan Saladin was a Kourdh. Their resistance to the Mongols was most obstinate, and Timour at last conquered a part of Kourdistan only at an immense sacrifice of blood and time. In the 14th century, Sultan Soliman the Great invaded Western Kourdistan, but the Turks had the greatest difficulty in maintaining their possession. Their country is at present divided between Turkey, Persia, and Russia, but with regard to the two first powers their submission can only be called a nominal one. They are constantly at war with those powers, for in the Persians (their brethren in race) they see Khiites, so abhorred by them, and in the Turks their odious conquerors, whom they consider themselves privileged to rob and kill. The territory

they occupy extends from 40° latitude West, or from Angoura to N.E. of the great Salt Lake. It is but a few years since that their hordes advanced as far as Constantinople. There are a few in Mesopotamia, many in Syria, particularly in the province of Aleppo. They are established on the whole of the territory between Lake Ourmia and the Persian Gulf, and may be found in equal numbers in the Khorasan (from Khor-(pers)-Sun). Like the ancient Chaldeans, they are expert in agricultural pursuits, and are altogether active and clever workmen. Their principal wealth consists in cattle, herds of sheep, buffaloes, cows, goats, horses, and camels.

They are tall in stature, and very powerful. Their heads are round, throats slender. Their features are regular, the forehead is free, the hair black and thick, the nose aquiline, eyes brown and brilliant, and complexion dark. The expression of their countenance is on the whole agreeable, energetic, and manly. The women are not often beautiful. They are an aristocratic and feudal people, brave, frank, honest in mutual relations, devoted to their princes, modest, grateful, lively, and sociable. They love music and dancing, are proud of their nationality, and cherish a profound sentiment of morality. Their vengeance is sanguinary, and they love plundering, but always strictly respect the female sex. Amongst the Mohammedan nations they seem to prepare for themselves an important future. Their language, similar to the Persian, evinces considerable Arab influence. The objects of their songs are their heroes and their deeds of valour, their country, mountains, vales, and brooks, &c. Although mostly professing Islamism, they are on the whole indifferent Mussulmen. Their Christians belong to the Nestorian sect. There are besides three other sects of religionists : the Yessids, Ali-Ullakhi, and Tchorakh-Soudéran. The first believe in one God, Christ, and the Virgin, but join to this creed some utterly foreign doctrines. They have no religious books, eat the meat of cattle that has met with a natural or unnatural death, and are fond of spirits. Old women are with them objects of incredible

eneration. There are about a million of them in Asia Minor, in Erivan only a few hundreds.

1st. The Ali-Ullakhi: Their God is called Ali, and the cock plays an important part in their rites.

2nd. The Tchorakh-Soudéran (extinguisher of lights) are so-called, because they congregate at night, and are believed to adore high trees, rocks, and other majestic creations of Nature.

The Russian Kourdhhs live principally in Erivan, Bakú, and Koutáís. Of the 11,000 souls, 7500 are nomadic, and 3500 have fixed residences; 7000 are Mohammedans (Khiites), 4000 Sounnites, 300 Yessids, and a few Christians.

THE RUSSIAN GIPSIES (TSYGANES).

They are supposed to be Indians, and are spread over a great part of Western Asia, North Africa, and Eastern Europe. In Egypt roam three tribes of them; the Hélébis, Gagars, Nooris or Navers. The Navers of Palestine and Syria call themselves Kourbats, Roumeles, Yingani; all lead a vagabond life, but occupy themselves also with divers trades. In Persia most of them are saddlers (tsingars). Their language presents great analogy to that spoken by some of the peoples living between the Indus and Himalaya. They were probably driven westward by Timoor (1408-1409), for after 1417 they were suddenly seen in great numbers in Germany. One of their tribes calls itself Yats, which seems to point to the Indian tribe Yat. There are about 50,000 in Russia. In Trans-Caucasia they number 3000, who speak Turkish, and whose morality is detestable. The remainder is distributed throughout the country in the following manner:—In Bessarabia are 18,000; in Taurida, 8000; in Voronezh, 2600; in Kherson, 2500; in Kursk, 1000; in Moscow, 1000; in Kharkov, 1000; in Kief, 900; in Smolensk, 800; in Poltava, 800; in Kalouga, 600; in Vitebsk, 600; in Rjazan, 600; in Orel, 500; in Samara, 500; in Tchernigov, 500; in Yarosslav, 500; in Poland, 350, &c.

THE JEWS.

To the Semitic or Syrio-Arab nations belong the Jews, Chaldeans, Syrians, Arabs, and Abyssinians (the ancient Ethiopians). The immigration of Semitic tribes into Africa took place probably anterior to Abraham. The Ethiopian Jews most likely came from Asia, whereas the African Ethiopians never went to Asia. The Abyssinian Jews, called there "Falassians, *i.e.*, the Banished," probably went there after the conquest by Nebuchadnezzar. They have preserved their ancient customs, language, and sacred Hebrew writings. Their race in the course of years has considerably increased, for while at the period of their independence they only numbered four millions, they now count already seven millions.

The Jews of Russia are divided into two principal fractions. The first is formed by the Israelites or Talmudists, which again divide into Rabbinists (Misnaghids) and the Kabbalists (Khassids). The second fraction are the Karaëmes, of whom by-and-by.

The Israelites are called by the Russians Yevréis or Jids, the latter being their own execrable version of the German "Jude."

There are about 2,000,000 of Israelite Talmudists in Russia, *viz.*, 600,000 in Poland, 195,000 in Podolia, 225,000 in Kief, 188,000 in Volhynia, 114,700 in Kovno, 95,500 in Grodno, 97,500 in Minsk, 103,000 in Mohilev, 75,500 in Vilna, 65,500 in Bessarabia, 60,500 in Kherson, 62,500 in Vitebsk, 30,000 in Tchernigov, 25,500 in Poltava, 22,500 in Courland, 13,000 in Yekaterinoslav, 4000 in Taurida, 2000 in St. Petersburg. The remainder are sprinkled over the different Russian provinces, and some are met with even in Siberia and the Caucasus. In many provinces their establishments in the villages are interdicted. This prohibition is based on the experience of several centuries, and is easily explained by the fact, that about one-third of their number

are proprietors of liquor hells. The common Jews live generally in the ill-famed quarters of the towns, in wretched houses, in dirt and an unwholesome atmosphere. The consequence is often an infirm age, scorbutic women, rachitic children, and a hideous disease called "kaltoun." The air in the houses is suffocating, and the latter are swarming with vermin. Uncleanliness is their constant companion. Their sobriety is, however, unquestionable. They are generally excellent husbands and fathers. They marry mostly at a very early age, and boys of sixteen are often fathers. Hygienic reasons make them abstain from many kinds of food.

Amongst their artizans are watchmakers, engravers, and jewellers, who enjoy a greater respect than the tailors, hatters, dyers, carpenters, tinkers, smiths, upholsterers, carriage makers, &c. The higher classes are represented by bankers, merchants, manufacturers, contractors, and distinguished physicians. There are many highly-educated, exalted men amongst this class, whose charitable munificence is extended with equal liberality to people of all faiths.

The kingdom of Poland has the greatest proportion of Jews. It amounts to about one-eighth of the whole population. Warsaw has about 42,000 out of a population of 161,000 souls. They seem to crowd principally in places where political and household matters are most disordered. The two great centres of the Jews in Russia are Berdytcheff in Volhynia and Shklov in the government of Mohilev. The greatest part of the Odessa trade is in the hands of Jews.

THE KARAIMES (THE SECOND FRACTION).

Their number in Russia amounts to about 6000 souls, of whom 4000 are in the Crimea (near Bakhtchissaraï, in the borough of Tchoufoute-Kalé, also called town of the Karaimes), 700 in Kherson, 500 in Vilna, 300 in Volhynia, 250 in Kovno, and 500 in the Caucasus. They enjoy great credit and privileges in Russia. They maintain their doctrine to be

the pure Mosaic, and free of all spurious innovations. According to their doctrine all celestial and terrestrial bodies are created, with the exception of the Creator himself. "At the day of judgment," they say, "the Lord will awaken the dead, that they may rise and be judged according to their deeds. The Lord has punished his chosen people by banishment, and from Him direct one must daily expect the Messiah, the son of David." They reject all verbal tradition, and keep strictly to the old text of Moses. They were separated from the Israelites already before the advent of Christ, and came first into Europe with the Arabs, amongst whom they lived in Portugal and Spain, and afterwards in North Africa, for several centuries. Their principal centre has been Cairo. They are found in Europe, in Russia, Moldavia, Vallachia, Gallicia, and Constantinople; in Asia, on the Euphrates, and in Persia. In the Crimea they write Tartar, their maternal language, with Hebrew letters. The Hebrew language is known alone to their "savants."

At Constantinople they speak Greek; in Egypt and on the Euphrates, Arab; in Western Russia, Polish. The distinctive traits of their character are modesty, purity of morals, love of work, and sobriety. Their society includes no lazy characters, beggars, or criminals. Their word is implicitly believed in by everybody. They are generally tall and robust, have black hair, and very cleanly habits. Their women are beautiful; their skin is white, and their eyes of the fine shape and colour of those of the Oriental women. They are honest, moderate in business, and esteemed by everybody.

CHAPTER X.

THE ARMENIANS.

THEY are one of the most ancient peoples of the universe, and distinguished for their early and precocious civilization. They inhabit in close numbers the hills of Asia Minor and Iran, and notwithstanding the great and constant vicissitudes they have undergone in the course of many centuries, have maintained their nationality and religion with Oriental obstinacy. Their country being situated on the very high-road of Asiatic and European invasion, it alternately became the battle-ground of Assyrians, Medians, Persians, Romans, and Parthians, Sounnites and Khiites, Russians and Caucasians. They are the Jews of the East; like the latter hated and despised, though indispensable. Their history commences 2000 years before Christ. They trace their origin to Haïk (Gaïk), great grandson of Japhet, who is believed to have settled in Assyria subsequent to his revolt against Bell. For this reason they call themselves "Haï" or "Haïks," and claim a near relationship with the Persians. This name became current amongst them since Aram, sixth successor of Haïk. Their country, Armenia or Haïstan, takes these two names from the above sources. It is divided into Great and Little Armenia by the River Euphrates. A part of their territory was always independent, others were under Median and Persian supremacy till the conquest of Alexander the Great, who killed the last sovereign of the house Haïk in battle. His name was Vaghé. They subsequently made submission to Mithridat I. the Great (Arsacis VI.) of Par-

thia, who placed one of his relatives on the throne, whose family reigned for six centuries, viz., from 149 B.C. till A.D. 428.

Theodosius the Great divided Armenia with the Shah of Persia about A.D. 387. In the year 885 a member of the Jewish family of Bagratids received the title of Czar of Armenia, from the Caliphe Mohammed. In consequence of this circumstance great trouble came over the country under three dynasties of native princes (till 1080). At the beginning of the twelfth century the Turks (Seldshoukides) conquered Great Armenia. Supported by David II. of Georgia, Armenia passed alternately into Turkish and Georgian hands, until at last, between the years 1232-39, it became the prey of the Mongols, who devastated it completely. From this time it lost all political significance, and fell afterwards into the power of the Turks and Persians. In 1828, it was acquired by the Russians.

Christianity had been introduced into the country as far back as the year 300 during the reign of King Tiridate, by St. Gregory. However salutary the same may have operated on individuals and their morals, politically it proved ruinous to the country, in destroying its warlike character and exposing it to the hatred of surrounding Pagans and Moslems.

In 406 a new alphabet was ordered by Patriarch Isaac, and the Bible translated. The former consisted rather of the old alphabet perfected and augmented by seven letters. In 491 the Armenians called a National Council, which resulted in their solemn separation from the Greek, and forming henceforth a Church of their own. The principal dogmata of the Armenian Church are the following: "Christ is of one substance only. The Holy Ghost emanates alone from the Father. The torments sinners have to suffer in the next world are not eternal," &c. The Armenians celebrate Baptism and Confirmation conjointly. For the Sacrament of the Eucharist they use pure wine and leavened bread. The latter is steeped into the wine, and thus is passed from one to the other.

The Armenian-Gregorian Church in Russia numbers 400,000 adepts, 1000 churches, a few monks and nuns, and upwards of 2000 priests. The Nestorian sect numbers about 1000 souls. The latter admit of bigamy. Their church service and sacred books are performed and written in the Syriac language. The total number of Armenians is about two millions, and they live nowhere in compact masses. Their Russian subjects reside mostly in Trans-Caucasia, viz., 120,000 in Bakú, 100,000 in Erivan, 75,000 in Tiflis, 40,000 in the government of Kutais, 15,000 in that of Stavropol, 15,000 in Daghestan, on the Terek and Kouban. European Russia is inhabited in the following provinces: in Yekaterinoslav, 19,000; in Astrakhan, 6000; in Taurida, 4000; in Kherson, 3000; in Bessarabia, 2000; and a few hundreds at St. Petersburg, in Podolia, and Moscow.

The Armenians lost much of their individuality of character and morality in consequence of their long oppression by the Turks and Persians. Weighed down by the foreign yoke, they learned to think only of their own material interests. Vaunting, full of self-love, and greedy for honours and distinction, they still prefer applying their faculties to peaceful pursuits and literature. They acquit themselves well under arms, and may boast of some of the most remarkable individualities amongst the most valorous chiefs of the Russian army.

The territory of Russian Armenia is mountainous and of volcanic formation. The rocky ground is covered by a thin stratum only of humus or mould, which is productive alone, when constantly kept moist by a laborious system of irrigation. Without this the land would be an arid desert, similar to the higher localities, where irrigation has deteriorated owing to the indolence and neglect of the inhabitants. An English engineer has been for a considerable time engaged in tracing the whole of Trans-Caucasia, and in drawing up a system of irrigation on a gigantic scale. Probably the state of the treasury of the country may not for the present permit of the execution of this scheme, but there is no doubt but

that it will be carried out before long, for the advantages that must result from it are too immense, not to excite extraordinary efforts on the part of the Russian Government.

The high antiquity of the now existing canals is proved by the flourishing and prosperous condition of the country and its inhabitants nearly 3000 years ago. It may be divided into three differently conditioned parts, viz., the high mountain land, the moderately hilly country, and the lowland or plain. The last is the hottest, richest, and most densely populated.

The Armenians may rank with the most beautiful races of the earth. They are well-proportioned, of smaller and more delicate build than the Georgians, and dark complexions. Their eyes are large and black, their profile frequently Greek, the forehead perhaps slightly too low, and their chests too flat. Their character is mild and calm; they are polite, unobtrusive, moderate, and remain true to old customs and ancient occupations. Ignorant perhaps and uncultivated, they are endowed with considerable capacity and good sense. Their excellent memory favours the acquisition of foreign languages, though their pronunciation is generally defective. The Armenian is essentially rational, sentiment being with him of very secondary consideration; therefore the literature of the country, once sufficiently rich, contains no poetical production. With the genius of speculation, his address and cunning, he possesses the remarkable faculty of accommodating himself to circumstances, and to conform his occupations to the latter. At home he is farmer, in Russia merchant, and in the Caspian provinces he grows silkworms. He holds steadfastly to his religion and nationality, and zealously contributes towards the expenses and maintenance of his churches and monasteries. Mutual sympathy, and a strong feeling of national fraternity, bind all Armenians together. They encourage arts and sciences, and strive to give their children the best education their means will allow. Those educated in Russian colleges have made an honourable name for themselves in divers careers. They are patient,

diligent, calculating, and sober to excess, so to say. Their manners are insinuating and seductive, but their attachment disappears with the opportunity for gain. Their women are indolent, or rather lazy to immovability. Their costume resembles the Persian.

The villages are dirty and badly kept. Family and cattle, including swarms of insects of numerous species, all live together in the greatest harmony. In the country about Nakhitchevan the misery is dreadful and general. Their songs are anything but melodious, their music loud and monotonous. Their dances are certainly not graceful. The Armenian language is poor, inflexible, and uniform. Its many nasal and guttural consonants render it disagreeable to the ear; the pronunciation is monotonous, and wanting in harmony. It possesses many Arian roots, but of all the Iranian tongues the Armenian deviates mostly from the Arian idioms in general.

CHAPTER XI.

THE GERMANS.

THE German class of emigrants called into Russia by the Czars Ivan III. and IV., or their descendants, are, for the most part, established in the towns as artists, chemists, physicians, merchants, professors, &c. Their artizans, who are generally hard-working, talented, and persevering, in most cases succeed in making a little fortune, which again enables them to start their children in commerce, send them to college, or to let them embrace the military profession, &c. The younger generation, born in Russia, but brought up in genuine German style, anxious to pass off for Russians by the adoption of the language and manners of the country, generally share the unfortunate fate of a go-between or neuter production, for they deceive nobody by their swagger, least of all the Russians, who esteem far more the original German character than this kind of bastardism, which is devoid of a decided national basis.

The German colonists live in more or less extensive villages or colonies. The generations born in Russia have preserved the language, even dialect, habits, religion, and morals of their old country. Although the Czars Ivan III., IV., and Peter I. had recognized the advantage of colonizing the country by a steady, hardy, and intelligent race of thrifty farmers like the German peasants, it was principally Catharina II., who first conceived the idea of colonizing the greater part of Russia on a large scale. Her intention was crowned with success as regards the populating of the steppes,

but with the exception of the districts of Taurida and Kherson, the German colonists had not that moral influence on the native population which the high-minded Empress so ardently desired. In December, 1762, an Imperial Manifesto was sent forth into all countries inviting foreigners (except Jews) to come and settle in Russia. They were to become Russian subjects, and the Government undertook to furnish the means for their comfortable settlement. The following were the rights and privileges granted them :—

- 1st. Free religious exercise, permission to build churches, and to have their own special clergy, who however had not to attempt proselytism except in the case of Mohammedans.
- 2nd. They were to be exempt from all taxes for thirty years.
- 3rd. The colonies were to have the right to their own administration and parish laws, provided the latter did not interfere with those of the country.
- 4th. They were to be free for ever from all military service.

By all accounts, it seems that the last convention is now in great jeopardy of becoming a dead letter, as not only all German colonists, but even the Mennonites, a sect to whom all warlike work is an abomination and strictly interdicted by their religion, are henceforth to be subjected to the new Military Law, according to which every Russian subject must serve his country (be he prince or beggar).

It is said that the Mennonites and many German colonists even have resolved to leave the country rather than submit to the infringement of their privileges. The future will show the result. It is certainly a difficult matter to defend the abolition of an old right; but it is also well known, that a great lapse of time will bring about circumstances which might render the strict execution of ancient laws, particularly when they refer but to a small community,

a matter of peculiar and pungent irksomeness to the rest of the nation, and seriously interfere with the carrying out of so great and practical a law as the new military regulations. The German colonists, if they will only patiently and fairly consider the matter, cannot but come to the conclusion, that what is fair to one portion of the public must be so also to the other. They have had upwards of a hundred years of peace and prosperity. Most of them had been of the poorest class of peasants in their own country. Owing to the fine climate of South Russia and the great encouragement they have always experienced at the hands of the Government, they have mostly become wealthy, have large and comfortable houses and outbuildings, extensive fields, cattle, horses, and money at their bankers'. If the spirit of fairness and equity be not sufficiently strong to make them submit to a regulation which exempts none of their fellow subjects, whatever may be their rank, surely gratitude for many benefits received ought to press down the scale. Besides the colonies of Saratov—of which that of Sarepta (a settlement of the Moravian Brethren, situated at a distance of fifteen miles from Tsaritsin, on the Volga,) is the most known and endowed with exceptional privileges—colonies were founded under Catharina, *i.e.*, in the Baltic provinces and the governments of Tchernigov (1766), in those of Voronézkh and St. Petersburg (1767), in New Russia, in the government of Yekaterinoslav, where the Prussian Mennonites, a sect distinguished for their morality and industrious, peaceful habits, founded several settlements. Emigration and colonization to and in Russia continued during the succeeding reign, Odessa and Theodosia forming the centres of the German colonies in South Russia. New Mennonite colonies were established in Taurida; Bessarabia and Poland also received a large share of German colonists. Between 1817–18 the Wurtemberg emigrants settled in Georgia. The Njemetzki Colonja, or German colony of Tiflis, is one of the richest, and forms almost the finest quarter of the town. The members of this settlement are all wealthy.

The colonists are distributed throughout Russia in the following manner :—

In the Government of St. Petersburg	Souls.
" " Livonia (near Vendeu)	4,000
" " Tchernigov (at Krolévets, 2 colonies)	300
" " Voronezh (1 colony)	800
" " Saratov	1,000
" " Samara	110,000
" " Yekaterinoslav	80,000
" " Kherson	20,000
" " Taurida	50,000
" " Bessarabia	27,000
" " Orenburg	22,000
" " Stavropol	1,500
" " Grouzia	1,000
On the rivers Kubán and Térék	3,000
	500

The German colonies are distinguished by their appearance alone from all other inhabited places of the country around. The villages are surrounded by enclosures, although each house is built separate from that of its neighbour. The houses are the precise copy of those of the native German village. The colonist's dress and utensils have remained the same, with the exception of the sheep-skin coat of winter, which the rigorous climate has made him adopt. His language betrays the primitive dialect, although strongly interlarded with Russian words. As already stated, the greater part of the German colonists are in easy circumstances, many of them even very rich. One of the Tauridian German sheep farmers, Fein, who died in 1866, and with whom the writer was well acquainted, left a princely fortune, part of which consisted in about 330,000 sheep. The colonists have the great and undeniable merit of being the first to introduce into Russia the principles of good agriculture and thrift. The class of the better artizans in Russia consist for the greater part of Germans.

THE SWEDES.

In type, physical and moral conditions, they closely resemble the German. Their number is about 200,000:

viz., 185,000, who speak three different dialects, are settled in Finland; in St. Petersburg, 8000; in Esthonia, 6000; in Livonia, 400; and in Kherson, 300. They hardly differ at all from the inhabitants of the mother country. They are fair of complexion and strongly built; their women slender, active, vigorous, and pretty. The Swedes are very laborious, and earn a decent livelihood by breeding cattle, hunting, fishing, navigation, and agriculture. Their little roan horses are in high request in Russia. The Swedes of St. Petersburg are almost exclusively merchants or employers of the administration of the capital itself. M. Russwurm, of Hapsal, in his book "Eibofolke," says of them: "The Swedes of the Esthonian coasts, especially those of Runoe, Rogoe, and Odinsholm, are fair, fresh-coloured, and well made; they are strong, active, patient, and capable of supporting dangers and the rudest toil. Their countrymen, who are settled on the rivers, call them 'Eibofolke,' or inhabitants of the islands; the Esthonians designate them by the name of 'Rootsi-zahvass.'"

M. Kunik mentions them in the following terms:—"To obtain a true idea of the vivacity of the old Normans, and of their physical strength at the time of Rurik, one must make the acquaintance of the 'Eibofolke.'" With regard to Russian ethnography, they deserve particular attention. Their salient virtues are their honesty, and considerate and reflective character. Unfortunately, however, they are still very superstitious.

THE GREEKS.

They number about 60,000 souls; of which, in the government of Yekaterinoslav, 33,000; in Bessarabia, 3000; in Kherson, 3500; in Taurida, 5000; in Tchernigov, 2000; in Podolia, 200; in Trans-Caucasia, 5000; besides a small number on the coasts of Southern Crimea and at Astrakhan. Many merchants of their nation are established at St. Petersburg and Odessa; they are almost all very wealthy,

and living in a most luxurious style. In Bessarabia exists a settlement of about 1000 Arnaonts.

THE HINDOOS.

A small number of this people inhabit Astrakhan and some points on the Caspian coasts, and are engaged in trade. At Bakú is living a little company of fire-worshippers. In the neighbourhood of the "eternal fires of Bakú" stands a kind of temple, in which these people perform their nocturnal rites, a wretched parody on the doctrine of Tserdoucht. The sight of the old shrunk figures stalking about in the light of those spontaneous flames, like so many ambulating phantoms, macerating their nearly naked and extenuated frames, offers one of the most singular and interesting spectacles that the world can produce.

CHAPTER XII.

THE POPULATIONS OF THE CAUCASUS.

THE territory of the Caucasus comprises about 8000 square miles, with a population of 4 million souls, 1,750,000 of which are Christians, and 2,250,000 Mohammedans. The Caucasian nations, properly so called, may be classified as follows: viz.—530,000 Georgians, 650,000 Lesghians, 150,000 Kistes (Tchetchents), and 500,000 Tcherkess.

The Iranian race is represented by 30,000 Ossets, 18,000 Persians, 11,000 Kourdhs, and 365,000 Armenians. There are, moreover, 900,000 Tartars, 32,000 Kalmuks (in the government of Stavropol), 11,000 Jews, 5000 Greeks, 5000 Germans, and 3000 Bohemians or gipsies. The Russian population (including the Cossacks) amounts to 760,000 souls.

Owing to the continual wars and political disturbances, to the invasions and dominations of barbarous tribes, which for centuries devastated the country, decimated the people, and destroyed every germ of civilization that from time to time had ventured to the surface, the people are now just as poor and backward in cultivation, as the magnificent country they inhabit is rich and profuse in natural resources.

THE TRIBES OF THE KHARTLE RACE.

They inhabit the country between the Black Sea coast and the junction of the Kour and Alazan rivers, the Great Caucasian range, and that of Adjara, or the Little Caucasus. The Khartle race is represented by about 30 tribes, the

most important of which, at the present time, are the Imerethians, Mingrelians, Gourians, Ssuanes, Pshavs, Tushes, Khevsours, but, above all, the Georgians and Grouzinians. On the Turkish portion of the Black Sea-shore live the Lazes, a tribe of savage brigand mountaineers.

Russia has been for many years in amicable correspondence with the Cakheti and Karthli country, the inhabitants of which, once so powerful and wealthy, were their co-religionists. Timoor's victories brought all these tribes under the oppressive yoke of the Turks and Persians about the year 1400. They were, besides, exposed to the constant attacks of the half-savage bands of the Lesghi from Daghestan. At the time of the collapse of the Byzantine empire, the Grouzinians implored Russia for help. In 1783 Catharina II. took them under her protection. In 1801 the Grouzinians, in 1803 the Mingrelians, in 1804 the Imerethians, and in 1810 the Gourians, became formally annexed by Russia. Ssuaneethi only recently followed the above tribes.

The Georgians pretend to a descent from Karthlos, the great-grandson of Japhet, and younger brother of Haik, or Haos, the founder of Armenia. The Armenians call them "Virk" (plur. of "Vir," from Ver, above). With the Persians they go by the appellation of Kourdji, or Gourdji (after the River Kour—from Kyros or Cyrus). Georgia is divided into the following parts :—

1. Aghovank, Aghovami, or Albania, situated on the south-eastern slope of the Caucasian range. The Albanian people trace their descent to the Armenian patriarchs.
2. Cakheti, comprising the present districts of Telav and Signakh, on the banks of the Alazan. The name Cakheti is derived from Cakhos, one of the eight sons of Karthlos.
3. Somkethi, which since 1100 has always formed part of Georgia.

4. Samtzhké, or Saatabago since the establishment of the Georgian Atabeks during the twelfth century.
5. Imerethia, which owes its name to its situation "beyond" the Mount Likh, as "Imier" signifies beyond.
6. Akhal-Tzikhé, occupying the south-eastern extremity of the government of Kutaïs, was ceded to Russia by the Turks in 1829. This tribe represents the purest Georgian blood.
7. Abkhazia (Aphshegh of the Armenians, and Apsilia of the Byzantines). Its real name is Abjib, signifying "half," or the part situated in the middle.
8. Mingrelia (*Arm.*, Egher; *Georg.*, Egrisi) takes its name from Egros, brother of Karthlos.
9. Gouria, between the rivers Rion and Tchorokh. (Derivation of name not as yet discovered.)

From the time of David II. to the invasion of the Mongols all the tribes of the Karabagh, Shirvan, and Daghestan were tributaries of the Georgian monarchs. Even Trebizond fell before the arms of the great Queen Tamar. During the eighteenth century all the country between the Lars and Araxes obeyed the valiant and restless Heraclius II.

In the year 302, before Christ, Pharnavaz, governor of Mtzkhétha (contemporary of Alexander the Great), founded the kingdom of Georgia. To him has been attributed the compilation of the Georgian alphabet, although the Armenians maintain that one of their own teachers, Mezrob, had been its author.

The fact is, that the Georgians possess two different kinds of writing, *i.e.*, one with round letters, very similar in character to those of the Zends and Pehlvis, the other resembling the Armenian characters. A double origin is therefore highly probable.

The Georgians became Christians about the year 325. Eusthades, Patriarch of Antioch, baptized the people without meeting with any resistance. Since 596 the Georgian Church has been a branch of the orthodox Greek Church. At the

end of last century it was still dependent on the Patriarch of Antioch, but stands now under the Sacred Synod of St. Petersburg.

During the seventh century Georgia fell into a deplorable state of abasement. The wars of Heraclius and the everlasting struggle against the Mohammedans impoverished and ruined the country. From the time of its foundation it was constantly disquieted and convulsed by the contentions between the different dynasties, who alternately had the direction of the kingdom's affairs. Their reigns fall into the following periods:—

The Karthlosides or Pharnavazides reigned from 302 to 164 before Christ, and from 2 before to 186 after Christ. The Nembrothides governed from 162 to 93 and from 33 to 3 before Christ; the Arsacides from 93 to 33 before Christ, and from 186 to 265 after our Lord; the Khosroïdes from 625 to 570 and from 619 to 786; the Bagratides at last from 575 to 619 and from 787 to 1801.

In the eighth century the Georgians were called upon to defend their country against a terrible Arab invasion. The Khazar wars preceded the second period of the Bagratides (Ashot the First and Bagrat I.). At the end of the tenth century Bagrat III., the adopted son of Bagrat the Imbecile, made himself sole lord and sovereign of the United Kingdom of Aphkhazo-Karthli. With his dynasty commenced the vigorous development of political power, learning, and taste for arts and science. He took Iberia, joined Cakhethi to his dominions, and made himself master of all the territory between Aphkhazia and the Caspian Sea, with the exception of the country of the Orbelians. Under his reign the Iberian convent of Mount Athos became distinguished for its learned interpretation of the sacred Scriptures and the most valuable productions of Greek theology. After Bagrat IV., who, allied to the Greeks, successfully fought the Turks, the country was troubled by constant acts of brigandage and devastated by the Seldjoukites. But a new era commenced in 1089, when David II., who claimed descent from the Pro-

phet David, ascended the throne. His reign lasted till 1125, and proved one of the most glorious Georgia had ever seen. He was called by his people the Restorer and King of Kings. He called 40,000 warriors from the northern slope of the Caucasian range, and assigned them land in Georgia, where they settled. Great was the preponderance exercised by Georgia during the twelfth century, principally in consequence of the Crusades, which weakened the power of the Moslem. This happy state of things was, however, completely upset by the invasion of the Mongols. The last victories of Georgia it owed to its great Queen Thamar (1184—1212). Her capital was Tiflis (name analogous with Töplitz, both owing their names to their mineral waters). It was founded in 469, in 853 taken by the Arabs, then by the Turks, who held it till 1122, when it came again into the possession of its natural lords. Its most brilliant period was the reign of Thamar. She spread the gospel of Jesus Christ throughout the Caucasus, favoured arts and science, stimulated literary life to most remarkable productions, and decreed new laws. In 1220 the Mongols fell into the country, ravaged it, and established themselves there completely in 1236. At the end of the same century the famous conqueror Timoor entered Georgia six times, and utterly destroyed Tiflis. The ruin and desolation which had followed the steps of that scourge of Eastern Europe and Asia, were effaced by Alexander (1414—1442), who built up the towns, restored the churches, and re-established the unity of his country.

THE KARTHLE (GROUZINIANS).

They inhabit the government of Tiflis. Their province is divided into two parts, *i.e.*, Grouzia and Cakheti. The Turks had possession of the former from 1722 till 1735, when they were expelled by Nadir Shah, who confided the government to a Bagratide, Téimourez, who reigned over it under Persian sovereignty. His son Heraclius united both kingdoms. Cakheti was under Persian rule from 1615 to

1703, and from 1675 till 1750 her kings, even those of the Bagratide family were Mussulmans. Their last king Giorgi ceded the land to Russia. The Cakheti is the Eldorado of the Caucasus. Its climate is delicious, its soil most fertile and of prodigious yield under the ancient system of canalization. The country is wonderfully picturesque, and studded with mementos of former civilization. It may be said to consist of one compact system of gardens, orchards, and vineyards. The wine is of splendid quality, although its culture is of the most primitive description.

The type of the people resembles that of the Georgians, and may rank with the most beautiful of the earth. Bodendstedt says:—"Everywhere in Grouzia one sees men of tall and vigorous frames, and women of slender, elegant figures, regular, distinguished features, and large, finely-cut eyes; but in vain one looks in either sex for that noble beauty, which is found only amongst nations of advanced civilization, where the eyes are the unerring reflectors of the exalted sensations of the mind and heart. The beauty of the female form is generally more developed than that of the face, the charm of which passes off very soon. The physical difference between the Georgian and the European lady is also conspicuous in their style of dressing. The effect of the charm of the European lady is enhanced by closer acquaintance. The most insignificant physical appearance frequently proves captivating by the mutely-eloquent glance, the fine expression of the mouth, and by the interesting play of the features. A simple attire pleases all the more, as one enters into a detailed inspection of its delicate elegance and exquisite purity. The impression one experiences in the presence of a Georgian lady is precisely the reverse. Their exterior is brilliant, but loses under close examination. When out walking, they wear the 'tchadra,' a sort of veil, which envelops the whole person, and which they know how to dispose around them, so as to display the fine proportions of the handsome, and to hide the defects of the ugly. The dress consists sometimes of a short, bright-coloured sarafan, at

others of a long robe, cut out on the bosom so as to show a bodice of light colour underneath, which is generally most richly and artistically embroidered. The red silk pantaloons are hemmed with gold, and most charmingly set off a little foot in its tiny, high-heeled slipper of Persian morocco. The women wear also a light-coloured handkerchief, slung (in the form of a cross) round their heads—covering part of the forehead, it serves to retain a gauze veil, falling back and partly hiding the thick plaits of their long and dark hair. There is not a more melancholy spectacle in the world than an old Georgian woman, who is more like a hag than anything else. While the young beauty modestly hides beneath the tchadra, old age uncovers a bosom, that ought to be consigned to everlasting seclusion.”

The Grouzinians are an aristocratic and feudal people, born warriors, brave soldiers, and excellent riders, but not particularly available for European tactics. They are amiable and hospitable, but mostly ignorant and uncommunicative, and too proud and warlike to love trade and industry. The Armenians are to them what the Jews are to the Poles: they hate and despise them, but cannot do without them. They are not gifted by superior intelligence, which is probably the result of their excessive consumption of wine. The greater portion of the nobility hardly know more than to read and write, but the lower classes do not even know that. Their amusements are enjoyed in the open air; they consist principally of music and dancing, especially with the female sex. Their musical instruments are the “zourna” (a flute), and the “tchoungour” (an instrument of two metal strings). Their songs are monotonous. The subject is mostly of an heroic nature, and descriptive of events of the past. The dance of the men is wild, and expressive of the audacious and warlike spirit of the Grouzinians. That of the young girls is grave, slow, never accompanied by jumping movements, but distinguished by graceful attitudes. The favourite and also the most interesting dance is the “lesghinka, mingrelka, or abkhazka.” It gracefully expresses longing, pur-

three principal valleys formed by the Ingour and his affluent the Moulkzé.

The Ssuanes live in patriarchal style in large families, of which, generally, several congregate together for mutual defence. They possess but few horses. The country is healthy, therefore more populated. They live by agriculture (which is, however, difficult, owing to the nature of the country) by cattle breeding, and brigandage. The latter is, however, gradually disappearing. Their country produces saltpetre in great quantity. Their character is uncertain. The Ssuane is cowardly or brave, honest or robber according to circumstances. From early infancy accustomed to hardships, he possesses great strength and agility. His sobriety is of the strictest kind; he is therefore extremely hardy and enduring. During the winter he hunts and passes his time in dancing and exercise of arms. His wife is bought, but if he cannot afford the money, he must carry her off by force. Not long ago he used to sell his daughters into slavery. The Ssuanes are nearly all fair and blue-eyed. Their hair is never cut and falls down the neck in long waves. They are very superstitious, and believe in dreams and prophecies. Fortune-tellers are much esteemed by them, and often manage to acquire great influence on the credulous minds of their countrymen.

THE PSHAVS, TOUSHES, AND KHEVSOURS.

These three tribes inhabit the north-eastern part of the government of Tiflis, where it approaches the snow line. They are the descendents of Georgians, who settled here for the purpose of defending their country (Cakheti) against the raids of the wild Lesghi, who, like famished wolves, ever hovered in the forests surrounding it. They have no written alphabet, but there is a kind of ancient Georgian dialect in use amongst them. They also speak modern Georgian, and the tongues of the Lesghi and Kistes, of which tribes several live on their territory. Their pronunciation is harsh and embarrassed. They pretend to profess the Greek faith, but

they have in reality no idea of its dogmas or ceremonies. Superstition is their faith, and vengeance their law. Their exposed country, but principally the ruthless reign of Shah Abbas and its effects are probably the cause of their uncultivated condition. That tyrant destroyed the churches built by Queen Thamar, killed the clergy, and forced whole villages to embrace Islamism, or drove them for shelter to the mountains. The Pshavs are savage and rude, and of intrepid courage, but nevertheless submissive and pacific. The Khevsours are brigands, and hostile to civilized tribes. A school recently established in their country will probably tend to improve their character. They number about 6000 souls.

The Toushes during winter are driven with their cattle to distant pastures, generally to the land on the river Yora, a distance of 160 miles. They are distinguished by their fine figures, their loyalty and chivalrous sentiments. Their organization is theocratic, and they count about 6000 heads. Their neighbours are the Kistes (Tchetchents), the Didos (Lesghi) and the Grouzinians (Cakhes).

The *Khevsours*, numbering about 3000, have a democratic organization and live by the breeding of cattle. Numerous brooks traverse their country and are ingeniously utilized by them for mills driven by turbines.

CHAPTER XIII.

THE LESGHIS OR DIDOS.

THEY are probably of Kiste or Tchetchents origin, and inhabit the eastern slope of the Caucasus and Daghestan, a mountainous country descending to the Caspian Sea. Their numerous tribes speak four principal tongues, of which the most commonly used is the Avarian dialect. On the coasts and lower parts, the Tartar and Persian languages are spoken, their literary language being Arab, which is, however, only known to the Moullahs. During the last twenty years the Lesghi allied to the Tchetchents formed a group, fiercely opposed to the other Caucasian nations. This opposition was not only directed against Christians, but also against the Tcherkess and Mohammedan tribes inhabiting the north-western part of the Caucasus. They were the principal partizans of Schamyl, and distinguished by their religious fanaticism and democratic organization. The most interesting epoch in the history of Daghestan commences with the year 1843, when that country became the theatre of most romantic wars and combats.

In 1596, *i. e.*, during the reign of Fedor Ivanovitch, the last scion of Rurik, the Russians invaded Daghestan for the purpose of aiding the Grouzinians against the Turks, but they abandoned the country again in the year 1604.

In 1722 Peter the Great, marching along the west coast of the Caspian Sea, invaded Daghestan. Tarki and Bakú submitted to the Czar, and received a Russian governor and garrisons. The Empress Anna, in 1735, restored those

provinces again to Persia. In 1786 the Shamkhal of Tarki voluntarily submitted to Russia, and soon after also the Khan of Mekhtoula.

In 1806 the Khanates of Kouba and Bakú, in 1813 those of Derbent, Kurakh, Bakú (Tartar), Talych (Persian), Shéki, Shirvan, and Karabagh, were re-united and formally ceded to Russia. In 1819 the free tribes of Akousha, Surghia, Routta, and Koubatsha, voluntarily acknowledged Russian supremacy. Avaria, which had been conquered already in the year 1803, rebelled against the Russian rule in 1818, when General Yermolov completely procured their subjection, together with that of the Koumyks. Prince Mahatov, in 1820, conquered the most important military locality of Daghestan, viz., the Khanate of Kazi-Koumoukh. Nearly the whole of Daghestan had passed thus into Russian hands, who owed their easy conquest to the disunity of the tribes. The peaceful calm of 1824, however, resembled the silence of the elements preceding a storm; for about that time the religious democratic doctrines of the fanatic Kazi-Moullah, first of all promulgated at Ghimri, began to spread themselves over Daghestan and Tchetchnia. These doctrines, known by the name of Muridism, under the mantle of religion, brought about an important political reform, founded on democratic principles. The Muridism completely destroyed all authority of the Khans, whom the Russian government had retained and confirmed. Seeing their own rule in jeopardy, they promptly took preventive measures, and thus opened the twenty years' war of Daghestan and Tchetchnia, which furnished astounding proofs of devotion, self-denial, and heroic bravery on the part of the Caucasians. The word "Murid" signifies a person desirous of walking in the way of the truth. It was simply a designation given to those who gathered around the "Murshids," or teachers of the way of truth; a doctrine which, in the case of these mountaineers, referred more to political than to religious principles. The Koran consists of three parts: viz., the "Shariat," or the book of civil laws; the "Tarikat"

(Muridism), or book of moral laws; and the "Kharikat," or account of the religious revelations made to the Prophet, and which, in Mussulman eyes, form the highest degree of religious faith. The Mohammedans consider the public and private life of man fixed by the "Shariat," to the exclusion of all other legislation. Practically, this primitive law suffers many transgressions, so that the "Tarikat" (the Muridism, or all the clergy subjected to the immovable law) has but developed and perfected the doctrine. As the interpreters of the Tarikat can only be ecclesiastics, the Shariat gives to the clergy an abstruse power over the people. The Muridism, at its commencement, exercised no influence over the tribes; and only after it had caused the fall of the Tartar Khans and aristocracy, it assumed a power which has astonished the world, for it had roused the spirit of liberty, so keen in the otherwise rude and savage breast of the mountaineer. At the end of the last century lived at Ghimri, a village of the Koïssoubou tribe, a certain Ismaïl, who had come from Ghidatl, and whose only son, Mahoma, had married Baghi-Sultane, a girl from Ghimri. This Ismaïl, who was a learned man (according to Mohammedan ideas), and intimately acquainted with the character and customs of the mountaineers, was subsequently made adjunct to the khadi of the tribe of Karanaï, to whom he had gone. About 1785 a son was born to Mahoma, at whose birth supernatural phenomena were said to have taken place. He was called after his father. This child was Kazi-Moullah, who at a later period became so celebrated, and who was called by the mountaineers Moullah-Mohammed (Kazi signifies an individual carrying on a sacred war). At the age of ten Kazi-Moullah, or Moullah-Mohammed, went to his grandfather at Karanaï, under whose direction he seriously studied the Arabic language and the Koran. Not satisfied with the extent of his learning, he went to Arakany, to the learned Saïd-Effendi, who subsequently became the favourite of General Yermolov. But the liberalism of that teacher displeased him quite as much as the latter disliked the reserved

character and somewhat theatrical manner of Kazi-Moullah. His term passed with Saïd-Effendi finished the oral instruction of the future apostle of the Djikhad (war against the Unfaithful). He soon acquired influence with the Kabardians and the Nogai. He was twice married, but in each case separated from the brides on the first day on account of their inability to hold their tongues. He then married the handsome Patimate of Ghimri, who submitted to the trial of silence. The appearance and character of Kazi-Moullah, a true Oriental in the full sense of the word, then already indicated his future career. He was a most remarkable personage—ambitious, calm, serious, cold, and cruel.

The first ideas of Muridism were brought into the country by Moullah-Mahomet (not to be confounded with Kazi-Moullah). He embraced that doctrine with the most intense ardour, and retired into the mountain solitudes to pray and fast. In this manner he soon attracted the attention of the "Kurines." Without pursuing any political object, he contented himself with playing the part of a Murshid, although his preaching excited the Kurines against the Russians. Their cry of "*Kazavat! Kazavat! Mohammedans, the time of the Kazavat has come!*" resounded in every valley, in every homestead of Daghestan. The numbers of the fanatics soon increased to a most formidable figure, especially after they had been joined by Kazi-Moullah (1825). General Yermolov began to get alarmed, but was kept quiet by the Chief of the Kuragh, Asslan-Khan, and by the disappearance of Moullah-Mahomet.—All of a sudden Kazi-Moullah arose, a new and more powerful teacher and prophet, bent on a complete reform of religious, social, and political affairs. His severity regarding intemperance, the great vice of his people, drew upon him the animosity of the Moullahs. He therefore went to the Karadakh, from which place the learned Moslems exercised the greatest authority over Daghestan; and when he returned from there he had with him three other zealous missionaries, one of whom was "Schamyl." He at once renewed his attack on the vice of

drunkenness, by decreeing a punishment of forty strokes of the rod, which he and his coadjutors underwent first of all, just as if they had been guilty of that vice themselves. Kazi-Moullah soon managed to effect a complete cure amongst his people, and his doctrine spread with marvellous rapidity. His immediate disciples took the name of Murids. At the end of 1829, on the return of the Russian army from a successful campaign against Persia, Daghestan was already filled with the elements of a general conflagration. Koïssoubou, Goumbet, Andia, and other small tribes on the Koïssou-Andi, as well as the Koïssou of Avaria, half Targi, and all the Avarian villages except the Khounzakh, obeyed Kazi-Moullah, who then carried a scheme in his head for uniting the tribes for a march against Constantinople. He openly preached war against Russia, and against all who did not strictly obey the law of the Shariat, and at once began the sanguinary campaign of Daghestan. Killed at the storming of Ghimri, in 1832, his death created profound sensation. His body had been found, grasping his beard with one hand, while the other was stretched forth towards heaven; a circumstance which the fanatical multitude interpreted as an incentive to prolong the war unto death. Before long a successor of Kazi-Moullah, similar in principles and zeal, an active, violent, intrepid, and audacious leader, was found in Hamzat-Bek, of Avaria. Member of a good family, he, with the aid of Asslan Khan of Kurim, upset the Khans of Avaria. He was assassinated in 1834 by the brother of Khadji-Mourad, who afterwards became the well-known Murid chief. The fall of the Khans had united most of the tribes. At the first news of Hamzat-Bek's death, Schamyl, with 200 devoted Murids, burst into the Aoûl (village) of Novo-Gotsatl, confiscated the treasure of Hamzat-Bek, declared himself his successor, and was universally recognised as "iman."

Schamyl (Schamil, Chamouil, or Samuel) was born at Ghimri about 1799. His father was a poor shepherd of the name of Dinckavu. His infancy was spent in poverty; he

then became pedlar, travelling fishmonger, then a singer in wine-houses, juggler, and what not; but, gifted with much spirit and force of character, he joined Kazi-Moullah, and began to play his inspired part. Less religious than Kazi-Moullah, less impetuous than Hamzat-Bek, Schamyl surpassed both by his spirit, perseverance, quick-sightedness, and his ability of seizing the right moment for his daring deeds. Already, under Hamzat-Bek, he had occupied a very high position. In 1837 he was repeatedly beaten by the Russians, who, in 1839, took Akhoulgo, a fortress situated on an inaccessible rock. His flight from the ruin was considered a miracle. Daghestan having become untenable for him, he made Tchetchnia his land of refuge and theatre of action by taking up his residence at Dargo, in Itchkeria, on the mountains of Andi. In 1842 he reigned over 130,000 families (600,000 souls) of Daghestan, and 35,000 families of the Tchetchents living to the north of the Andi mountains. This population, under his command, formed a compact military body. Every man, from the age of sixteen to sixty had to serve. He paid particular attention to his cavalry, and had a body-guard of 600 picked, unmarried Murids, whose business it was also, to watch over the political and religious opinions of the people, and who were consequently much feared. He also introduced a new system of taxes, and made the people believe that, he was in constant correspondence with Turkey and the Pasha of Egypt. He managed to make the people look upon him as a man living under a particular and divine dispensation by his miraculous escapes, long retreats, prayers, and frequent fasts. His policy was somewhat Macchiavellian; for he held the Lesghis and Tchetchents in mutual dependence. He was a true genius, who on a different field would doubtless have become one of the most important historical personages.

In 1843 the Russians opened the campaign with superior numbers, and altogether different tactics. The year 1845 saw the taking of Dargo, Schamyl's residence; but, although

a fine feat of arms, it had no immediate result, inasmuch as Schamyl at once transferred the seat of his power to Védén, a fortress in the neighbourhood of Dargo. His authority in Daghestan had been much impaired since 1848; he therefore made Tchetchnia the theatre of war, which it remained till the year 1859, when it fell into the power of the Russians. During the Crimean war Schamyl had remained quiet; but when Prince Bariatinsky had been appointed governor of the Caucasus, it soon became known to Schamyl, that he displayed great energy in preparations for carrying the principal scene of military operations into the very heart of Daghestan and Tchetchnia. Schamyl saw himself reduced to an ever-narrowing territory; till at last, forsaken by the Lesghi, and shut up in Gounib (in Andalat), he surrendered to the Prince, after a most heroic defence, on the 25th August, 1859. The Emperor Alexander honoured the old hero by proofs of the highest consideration, and assigned to him and his family the town of Kalouga for a residence. That magnanimous Prince was deeply moved on beholding Schamyl for the first time, and showed his admiration for the brave and able leader of men by a sympathetic embrace.

The Lesghi number about 650,000 souls. They are divided into many tribes, of which the Avarians are the most important, awakening particular interest by the deviation of their language from those of all the rest, by the singularity of their customs and their brilliant deeds of bravery. They live in about fifty aouls.

If the character of the Lesghi is distinguished by several fine qualities, it is not without an equal number of bad ones. They are brave, active, and persevering; can perform extraordinary marches in an incredibly small space of time, yet they are vindictive in the extreme, and delight in brigandage. The Lesghi's revengeful passions derive a moral support from his religion and the customs of his country. Sanguinary revenge extends not only to individuals, but to whole villages and tribes. The murderer rarely remains in his

village, but takes refuge with another tribe. The Lesghi are hospitable, but after their own manner. They hold hospitality sacred, even in the case of Russian soldiers and other enemies; but they hope to obtain presents, and with a little money one can buy from them all one may wish for. They are addicted to drunkenness and excessive smoking. The men generally lounge about under the open sky, sleeping or chatting, and listening to news, of which they are excessively greedy. The position of their women is a truly unhappy one. They are looked upon as a kind of domestic animal, but treated worse than the horses. They and the donkeys carry the corn home from the fields, make the hay, house it, look to the horses, bake the bread, spin and weave the material for their clothes, prepare the dung for the soil, or make it into bricks for fuel. They soon age under this treatment, and are then still more despised. One rarely meets with a handsome woman in Daghestan, they are all small and bent. Only the wives of the Beks show some good looks. Bigamy is scarce amongst the Lesghi, but only because the second wife must be paid for as well as the first. Divorces are easy and simple; and after three months a woman may re-marry. Transgressions of chastity are seldom heard of.

The Lesghi is very abstemious as regards solid food. A moderately sized piece of his heavy indigestible bread with mutton fat taken in the morning lasts him throughout the whole day; but he is, nevertheless, exceedingly strong and hardy. Badly fed, wretchedly clad, and barefooted, he knows neither fatigue nor maladies. Although not particular about their dress, their houses are kept very clean. They are keensighted and of sound judgment; and therefore, from a military point of view, superior to the Tchetchents. In the attack they are less impetuous and rapid than the last, but more resolute and steadfast.

In the eastern and less hilly part of Daghestan, where their territory approaches the Caspian Sea, the Tartar element has exercised a great influence on the Lesghi.

a fine feat of arms, it had no immediate result, inasmuch as Schamyl at once transferred the seat of his power to Védén, a fortress in the neighbourhood of Dargo. His authority in Daghestan had been much impaired since 1848; he therefore made Tchetchnia the theatre of war, which it remained till the year 1859, when it fell into the power of the Russians. During the Crimean war Schamyl had remained quiet; but when Prince Bariatinsky had been appointed governor of the Caucasus, it soon became known to Schamyl, that he displayed great energy in preparations for carrying the principal scene of military operations into the very heart of Daghestan and Tchetchnia. Schamyl saw himself reduced to an ever-narrowing territory; till at last, forsaken by the Lesghi, and shut up in Gounib (in Andalat), he surrendered to the Prince, after a most heroic defence, on the 25th August, 1859. The Emperor Alexander honoured the old hero by proofs of the highest consideration, and assigned to him and his family the town of Kalouga for a residence. That magnanimous Prince was deeply moved on beholding Schamyl for the first time, and showed his admiration for the brave and able leader of men by a sympathetic embrace.

The Lesghi number about 650,000 souls. They are divided into many tribes, of which the Avarians are the most important, awakening particular interest by the deviation of their language from those of all the rest, by the singularity of their customs and their brilliant deeds of bravery. They live in about fifty aouls.

If the character of the Lesghi is distinguished by several fine qualities, it is not without an equal number of bad ones. They are brave, active, and persevering; can perform extraordinary marches in an incredibly small space of time, yet they are vindictive in the extreme, and delight in brigandage. The Lesghi's revengeful passions derive a moral support from his religion and the customs of his country. Sanguinary revenge extends not only to individuals, but to whole villages and tribes. The murderer rarely remains in his

village, but takes refuge with another tribe. The Lesghi are hospitable, but after their own manner. They hold hospitality sacred, even in the case of Russian soldiers and other enemies; but they hope to obtain presents, and with a little money one can buy from them all one may wish for. They are addicted to drunkenness and excessive smoking. The men generally lounge about under the open sky, sleeping or chatting, and listening to news, of which they are excessively greedy. The position of their women is a truly unhappy one. They are looked upon as a kind of domestic animal, but treated worse than the horses. They and the donkeys carry the corn home from the fields, make the hay, house it, look to the horses, bake the bread, spin and weave the material for their clothes, prepare the dung for the soil, or make it into bricks for fuel. They soon age under this treatment, and are then still more despised. One rarely meets with a handsome woman in Daghestan, they are all small and bent. Only the wives of the Beks show some good looks. Bigamy is scarce amongst the Lesghi, but only because the second wife must be paid for as well as the first. Divorces are easy and simple; and after three months a woman may re-marry. Transgressions of chastity are seldom heard of.

The Lesghi is very abstemious as regards solid food. A moderately sized piece of his heavy indigestible bread with mutton fat taken in the morning lasts him throughout the whole day; but he is, nevertheless, exceedingly strong and hardy. Badly fed, wretchedly clad, and barefooted, he knows neither fatigue nor maladies. Although not particular about their dress, their houses are kept very clean. They are keensighted and of sound judgment; and therefore, from a military point of view, superior to the Tchetchents. In the attack they are less impetuous and rapid than the last, but more resolute and steadfast.

In the eastern and less hilly part of Daghestan, where their territory approaches the Caspian Sea, the Tartar element has exercised a great influence on the Lesghi.

CHAPTER XIV.

THE KISTES OR TCHETCHENTS,

Who go also by the appellation of Mitsdjêghis, Mitchikistes, according to tribes, call themselves by the generic name of Nakhtché (people). The Russians have given them the name Tchetchents, after their ancient aoûl "Grand-Tchetchen," on the Argoun. There are twenty-one tribes of them, speaking more or less varied idioms, but also a dialect common to them all. This dialect shows no analogy with any other Caucasian language, with the exception perhaps of the Lesghi idiom. They have no literary language, and are Mohammedans. Amongst the Ingoushes and other neighbours exist still some traces of Christianity, consisting in ruins of ancient churches and a great number of sacred vessels, which testify to the preaching of Christ's gospel amongst these people.

The territory of Tchetchnia is situated between the rivers Terek, Sunja, and the Little Kabardáh, as the land south of the Sunja, which is divided into two parts by the river Goïta. The land on the left bank is called Little, that on the right Great Tchetchnia. The Tchetchents, although already subjected to the Russian Crown in the reign of Peter the Great, have always proved a turbulent and dangerous people. In 1818 General Yermolov subdued the greater part of the Tchetchnia; and they remained quiet till the appearance of the "Muridism," which called forth all their native ferocity and fanaticism. They became the principal and most fanatical supporters of Schamyl. In 1840 they recognized Schamyl as their sovereign. With him they succumbed in

1859, and became again Russian subjects. They have however (since 1865) emigrated in large numbers to Turkey. Their tribes are the Ingoush (in the neighbourhood of Vladikavkas, the Nazranians (Nazz-Khoï), the Karahoulaks, the Galashi (Galasherts), the Galgai (Gal-Khoï), the Kistes, the Djerakhi, the Tsori, the Akhos, the Pshekhoï, the Shoubonty, the Shiaros, the Kialal, the Djan-Boutri, the Tcharbil, the Itchkéri, the Kalchkalyks, the Mitchiks, and the Aoukh.

Although of tall and slender build they are vigorously constituted, of pale complexion, and have a sinister, piercing glance, aquiline nose, and marked features. They are strong and active, and all their movements are easy and graceful. Their morals are of a low standard, they are brigands, and a dangerous robbery, pluckily carried out, counts with them for a grand deed. Only relations and neighbours are beyond the pale of their license. They are not wanting in prudence and reflection, and their intercourse with strangers is generally marked by a certain courtesy and amiability joined to a somewhat haughty demeanour. They are violent and untameable, cruel, covetous, and extremely vindictive. The crimes of treason, parricide, incest, and adultery with them are only punishable when the culprit is of the female sex. Cowardice is punished by public contempt. An unfaithful wife is stoned, or stamped to death by horses. In the case of a seduction, the girl is completely set right by marriage, and the seducer, if not inclined to this kind of atonement, is put to death on the first opportunity. The violation of hospitality is by them considered one of the deepest crimes. They would not even to Schamyl deliver the refugee Lesghi, who had fled to them for fear of a deserved punishment. Their family life is patriarchal, though influenced by Mohammedanism. The father of the family is the absolute chief. The men seldom do any work, but load the women with all the toil of household and fields. A wife costs about twenty or thirty roubles, and she expects moreover an outfit for her wedding present. They keep the houses in good order and very clean, and live generally on affectionate

terms. The men are very jealous and susceptible as regards conjugal fidelity. The young people are very reserved, and the conversation between future husband and wife is carried on with a deference bordering on the most delicate shyness. A Tchetchents never insults a young girl, or even touches her hand, as that would bring upon him the public contempt. During the confinement of the wife the husband absents himself from the house, leaving the patient to the care of his or her parents. He abstains even from speaking to his wife for a long time after the event, especially if the baby is a girl. The Tchetchents have no discourteous or insulting word or terms, and the djali-korné (child of a dog), rarely used by them, is of Russian invention. If speaking contemptuously of the Russians they make use of a word of ambiguous meaning, viz., "ghiaour"—infidel, which pronounced "gaour" means dog. They cultivate maize, wheat, and millet, bees, and silkworms. They manufacture an inferior kind of cloth and linen, dress sheepskins, make felt bourkas, &c. They love silver coins, especially when small and new.

CHAPTER XV.

THE TCHERKESS OR ADIGHÉ.

THE Adighé (Azoukh of the Abkhaz) inhabit the north-eastern slope of the Caucasus, and, under the name of Kabardians, the Great- and Lesser-Kabardáh. They are divided into the following tribes:—The Natoukhaïs, Shapzougs, Bjédoukhs, Gatioukaïs, Abadzekhs, Kemgoui, Yegheroukoï, Makhmiroï, Mokhoshs, Beslenei, Oubykhs, and Kabards.

They belonged from an early period to the most inveterate enemies of Russia. The Natoukhaïs are zealous Moslems, and have resisted Russian supremacy until recently. Subjected at last, they have almost all emigrated.

The Shapzougs are a very wild tribe and little religious. Their religion is a mixture of Christianity, Islamism, and Paganism. Many of them profess no religion at all.

The Gatioukaïs recommenced hostilities in 1850, but were subjected, and have now left the country.

The Abadzekhs have never been tamed. In 1846 a famine induced them to submit to Russian rule, but they soon broke loose again, and had to be forced into subjection, in consequence of which they have emigrated in great numbers.

The Tcherkess tribes number about 500,000 souls, and form two principal groups, viz., the Adighé (380,000), and the Abkhaz (120,000). The ancients called them “Korketes,” the Byzantine historians, “Tsarkasoï,” from which is derived the word “Circassian.” They once inhabited the

Kouban Valley and the Crimea, and amongst them lived other more civilized people, which have left their traces in the ruins of ancient churches and villages. The memory of the Greeks, Venetians (Venedes), and Genoese (Djenidi), lives still in their tradition. Civilization in the Caucasus was evidently far more advanced during the Middle Ages, than it is now, which is probably owing to Turkish influence. Sanguinary struggles between the aristocratic and democratic factions often induced the Tcherkess to recur to the Russians for help, but the enemies of Russia amongst their number always knew how to unite both parties to a general "levée en masse" against that power. Like Schamyl, Khadji-Mahomet (in 1842) preached Muridism and the Shariat in Transkoubania. The Tcherkess listened to him, and began to devastate the Russian territory. After Khadji-Mahomet appeared Soliman-Effendi, who, though a very learned man, had no talent for leadership. He quarrelled with the chiefs and even with Schamyl, and at last in disgust went over to the Russians in 1846. Schamyl's last emissary, Mahomet-Amine, was a very different personage. The "Sheikh," as the Tcherkess called him, was at that time nearly sixty years old, but possessed of great energy and endurance. He zealously preached the Shariat and Muridism, and organized six armed places. In each of these he established a tribunal. Already in 1851 he was at the head of a powerful party. In order to gain over the Adighé, he, though a low-born man, married into the princely family of Karabak-Bolotokov. The wilder tribes were however very hostile to him, and set up another prophet, Sefer-Bey, in opposition to him. After a long struggle and the capture of Schamyl, he in November 1859 submitted to the Russians.

THE ABKHAZ OR AZÉGA.

They inhabit the beautiful and fertile country between the rivers Khamysh and Ingour, and enjoy a most delightful and salubrious climate. One-half of their number are Chris-

tians, the other Mohammedans. They have none of the distinguished qualities of the other Caucasian peoples. Bodenstedt says of them: "Their language resembles somewhat that of the Adighé. They are distinguished from their neighbours by their social democratic organization and their physiognomical and bodily construction. The expression of their irregular features is ferocious; of medium height and thin, they are vindictive, bloodthirsty robbers, and without faith. Having only vegetated for centuries, they have hardly any history. Christianity was first introduced into Abkhazia by the Emperor Justinianus, but showing little fruit, Queen Thamar had this people baptized again. The advent of the Turks however frustrated her object, and the Abkhaz became Mohammedans. They remained, notwithstanding all these changes, attached throughout to their ancient customs and idols. They have a great veneration for old trees, particularly oaks, and every tribe possesses one of these sacred trees.

CHAPTER XVI.

CONCLUDING REMARKS ON THE CAUCASUS.

IN taking leave of this beautiful and interesting country, a few words remain to be said respecting the probable future of the principal nations described in the preceding pages. Many erroneous views regarding their fate under Russian rule have been created by writers who have never been amongst those nations, or have derived their information from prejudiced sources. For upwards of 200 years the Russian Government have zealously striven, by kindness and force, to bring about the conversion and civilization of the wild tribes of the Caucasian mountains, and if Christianity has not utterly been destroyed by the constant assaults of Pagan and Mohammedan invaders, it is principally owing to Russian protection. The Christian inhabitants of the Caucasus now live in the sunshine of peace and happy freedom, where formerly they had been for centuries outraged and oppressed by the followers of Mohammed, *i.e.*, the Turks, Tartars, and Persians, as well as by their own princes and nobles. The groans of slavery have given way to songs of joy, the victims of oppression have risen from the dust, into which they had been trodden, and stand upright in the rays of a promising future. Churches and schools are being established even in the wildest regions of the imposing mountain world. Amidst the crystal temples of glacial nature resounds the peal of Christian bells, calling the once idolatrous population to the adoration of Him, who came into the world to comfort the poor and weary, and to enlighten those that know not.

If the task of civilizing the Mohammedan part of the Caucasian peoples had offered difficulties of a most serious kind before the appearance of Muridism, it has become one of utter futility ever since, as this phenomenon has destroyed all chances of Christian influence for centuries to come. Moreover, the habits of a roving, depredatory life of revenge, on the eye for eye and tooth for tooth principle, and other violent, often religiously revered customs, are too indelibly ingrained in the character of the greater part of the Mohammedan nationalities, to justify any hope of a speedy eradication. With the best, nay anxious, desire to encourage the increase of population throughout their vast territories, and particularly in the rich country in question, the Russian Government has reluctantly come to the conclusion that the wholesale emigration of the Mohammedans, as zealously preached by their own Murshids, would prove in the end the most efficient fan, wherewith to separate the chaff from the wheat. The Government therefore not only readily gave its consent for the emigration, but entered into arrangements with the Porte for the transport of the tribes. In the spring of 1864 the writer, bound for Vladikavkas, met several of the caravans of the Koubanksi Tcherkess, as they toiled along the dusty tracks of Cis-Caucasia. They offered a most heartrending spectacle. Victims of a fanatical zeal, they mournfully forsook the verdant prairies and woody heights of their fathers. Few of them had any money or means of subsistence. Owing to these circumstances and to the presence of the women and children, their progress was banefully protracted. The Kouban ague, from which many were suffering before they started, degenerated into typhus, which rapidly communicating itself to the famished masses, strewed the steppes with their graves. The Russian officers did what they could, and made extraordinary efforts to bring the poor people as quickly as possible to their place of destination. The Turkish Government had concluded contracts with divers parties for the transport by sea from Taman to Kustendjéh. After having undergone the unspeakable wretchedness of a

long steppe journey, the unfortunate emigrants now became the victims of the cupidity of unprincipled speculators. They were huddled up in the holds of sailing-vessels in ruinous numbers, and what between this crowding and the presence of so many sick, dying and dead, the result was that not more than half their original number ever reached the Turkish shores. Their misery did not even end here, for, no proper preparations having been made for their reception and provisory maintenance, the survivors were put to direful extremities, and in order to procure food, in many cases returned to the chivalrous occupation of their old country, *i.e.*, cattle lifting, &c., and managed very soon to make themselves thoroughly detested by their new friends.

Thousands died of typhus, and have left their bones in the earth of the Faithful. Of the surviving, many, disgusted by the reception their Turkish co-religionists had given them, have long since petitioned the Russian Government for permission to return to their old homesteads. Many have come back without permission.

A few of the tribes, as, for instance, the Ossets, led by intelligent and prudent chiefs, have managed their emigration on far better conditions, but even those are not happy where they are, and yearn for their old scenes of adventure. It is the old story! The process of civilization, in order to be sure, must necessarily be slow, and those nations, who, owing to their backward intellectual cultivation, cannot promptly conform to a new and better order of things, must make room for those who can. They have had centuries and every opportunity at their disposal for following the example of civilized nations. The only results are the ruined vestiges of former civilizing agents, proving that the march of intellect during the three last centuries has been of a decidedly retrogressive nature. The Russian Government surely cannot be blamed for having neglected the education of the Caucasians. They have invited their chiefs on the most liberal and honourable terms to their capitals, and taught their children at the best colleges of St. Petersburg and Moscow, in the hopes,

that, with the new generation, a new era of intellectual advancement would begin to spread the light of civilization ; but all to no purpose. General Kondookhov, the Ossetinian Chief, of whom we have heard before, mournfully foresaw the inevitable fate that sooner or later must befall his people. He attempted the introduction of industrial habits ; but whatever he built up in the daylight of civilization, of which he individually had felt the genial warmth, was pulled down again in the night of fanaticism, the dark shades of which, in the shape of the Murshid's invocations, persisted in still further confounding the understanding of the ignorant masses.

Most praiseworthy efforts have been made on the part of Protestant Missionaries to bring the dispersed Tartar and other tribes within the pale of Christ's Church, but the result can hardly be said to have become perceptible, even where the Missionary forces were of the most efficient kind. The Roman and Greek Churches would perhaps have stood a better chance, for the uncivilized mind must be touched through the medium of the senses, and the pompous ceremonies of those Churches would have been, for that reason, more likely to have made converts than the simple and unostentatious preaching of Christ's Gospel of love—a doctrine which is moreover so opposed to the revengeful and warlike spirit of the audience.

In a lovely valley of the Beshtau, or Five Mountains, are situated the now celebrated mineral springs of Pjatigorsk, and in the neighbourhood, at Ckarass, has been for many years an English Missionary settlement. Owing to the unhealthiness of the climate only two out of the original 17 families resided there at the time of the writer's visit in 1864. The two remaining were already very old, though hale gentlemen.

Julius Von Klaproth, in his "Travels in the Caucasus," 1807-1808, mentions this establishment. "These Missionaries," he says, "are supported by the Scottish Society for the Propagation of the Gospel, and his Imperial Majesty has graciously conferred on them extraordinary privileges, pro-

cured chiefly through the influence of the former Secretary of State, Nikolai Nikolajevich Novossilzov. The main objects of their establishment here are the translation of the Bible into Tartar, and the conversion of the Caucasian nations, particularly the Tartars, according to the tenets of the Church of England. As all these Missionaries apply themselves with peculiar zeal to the study of the Tartar language, most of them have already made very great proficiency in it, especially as they have native Tartars for their attendants, and are thus kept in constant practice. Their Superior, Henry Brunton, a worthy old man, who formerly resided as a Missionary in Africa among the Suni or Mandingar nation, has chiefly directed his attention to the language used in writing, and has ably translated the four Evangelists, besides several smaller religious books. All these works are printed, and, according to the account of several Tartars, whom I questioned on the subject, they are extremely well written.

The Mission has a complete printing-office, with a fine press, which, together with the paper for 3,000 copies of the New Testament, was sent hither from London. The Arabic-Tartar types rival in beauty those of the first-rate establishments in Europe. There are two founts; the latter was cast upon the same matrices as were used for the Oxford letters, with which White's "Institutes of Timur," and several other works, have been printed in England. The smaller corresponds with the types employed in printing the Arabic New Testaments and Psalms (published 1720 to 1730), and after which the Arabic letters were cast at Göttingen.

Up to the time of my visit to Ckarass, the following works had issued from the press of that place :—

1. A large Catechism in the Tartar language, in question and answer, 92 pages, small 8vo.
2. A shorter Catechism of seven pages, small 8vo., without title.
3. *Endshil dinün sseri*, i.e., "The Essence of the Religion of

- the Gospel." Printed at Ckarass, 1806, 14 pages, small 8vo.
4. *Bir dostün Gelamy Mosslemaneh*, "The Word of a Friend to the Mussulmans," 52 pages, small 8vo. At the end are the words: "At Ckarass in 1221st year of the Hhedshrah (1806)."
 5. *Issainün endshil Matteinün jassussi*, "The Gospel of Jesus, written by Matthew."
 6. The Gospels of Mark, Luke, and John, printed together, in demi 8vo.

As these missionaries enjoy the right of purchasing slaves, they already possess several Tcherkessians and Tartars, whom they have instructed in the precepts of Christianity and baptized, with the intention of restoring them at some future time to liberty. Excellent as the objects and plan of this institution may be, it seems very doubtful whether it will ever accomplish the aim of the founders, since it is extremely difficult to persuade Asiatics to embrace a religion unaccompanied by external ceremonies, and the moral part of all religions is almost invariably alike. The missionaries have moreover excited the animosity of the neighbouring Nogaï Tartars by the conversion of a person belonging to one of the principal families of that nation.

Since my return from the Caucasus I have been informed that many Herrnhuters from Sarepta have removed to Ckarass and made common cause with the English missionaries, by which the colony has been considerably increased. Thus the whole institution is likely in time to lose its peculiar character, and the genuine Christian enthusiasm of its founders to degenerate into hypocrisy and avarice, which are well known to be the motives of all the actions of the Herrnhuters in their Russian settlements, and the mission will soon be transformed into a mere linen manufactory, which, to be sure, would be a profitable concern, for linen and shirts are current coin throughout all the Caucasus."

It is to be regretted that a man of such distinguished

literary parts like Klaproth should have advanced such extraordinary comments and vague statements regarding the "Herrnhuters," a community of which he evidently knew nothing whatever, and than which no Christian denomination is less swayed by selfish or interested motives. His mind had doubtless been poisoned by reports proceeding from the lips of enemies, by which this meritorious but unretaliating class of Christians has often been most unjustly calumniated. The above statement is false in every detail; for, in the first instance, the Herrnhuters or rather Evangelical Community of Brethren (United Brethren, Moravian Brethren) has only one settlement in Russia, *i.e.*, at Sarepta, in the government of Saratov. They have never settled nor intended to settle in the Caucasus, and all who know anything of their system of economy, or of their laborious and eminently successful but yet unobtrusive efforts for the propagation of the Gospel in all parts of the world, will readily and indignantly absolve them from the charges of hypocrisy and avarice. They are the spiritual descendants of the Wickliffians, the Waldenses, and Albigenses, and, finally, of the Moravian and Bohemian Evangelical Christians, who at the beginning of last century were expelled from Roman Catholic Austria, and fled to Saxony, where they found their first resting place on the estates of Count von Zinsendorf. They had been for many years brethren in adversity and in religious persuasion. The cruel persecutions of which they had been the victims during centuries had firmly knit them together. In the solitudes of the wild Bohemian forests, in desolate places, they had met in order to listen to the preaching of the true Gospel of Christ. Wrestling with dangers from their infancy, their minds and hearts were filled with that lofty heroism which enables man to face hardships and death for the sake of the Faith, and which has made them the bold pioneers of Christianity and civilization in many parts of the world.

The report of a Moravian settlement in the Caucasus owed its origin probably to the journey of two of their missionaries through that country in search of a remnant of a company of

Bohemian Brethren, who were known to have fled into Asia during a time of persecution, and whom they thought of being able to trace among the tribe of the Tchetchi (probably Tchetchents, Bohemian Czechi). They accordingly dispatched, in November, 1781, Brothers Gottfried Grabsch and Georg Gruhl to Astrakhan, where the Governor furnished them with passports, to enable them to visit the Tartars on Mount Caucasus. They first proceeded to Beregee, the place where Professor Gmelin was imprisoned and died. The Mohammedan inhabitants refused them shelter and food, and after great trouble and a long detention by Uzmei-Khan, who took all possible pains to find out their real object in coming, and believed Brother Grabsch to be a learned and rich man, or a physician, they on the 11th March, 1782, started for Kubasha. Immediately on their entering the town, their ears were assailed by the cry of the Mollahs upon the minarets, calling the people to prayer; proving the people to be Mohammedans. They lodged with Uzmei-Khan's friend, Mahmud, who appointed them a room on the fifth floor of his house.

Brother Grabsch immediately proceeded to inquire into the origin, religion, language, and books of the inhabitants, visited every house, and left nothing undone, if possible to trace some memorial of the Christian religion having once prevailed at Kubasha. He discovered the ruins of three churches, and an inscription over the door of one of them, cut in stone, which neither he nor the inhabitants could decipher, except that in the middle of it the number 1215, in the usual Arabic ciphers, had remained legible. Not far from this ruin stands a noble and stately church, built of hewn stone, and decorated with a profusion of architectural ornaments, but now converted into dwellings, and divided into five stories. At the top of the building several inscriptions were pointed out to Brother Grabsch, but he was utterly unacquainted with the characters. The people possess no more any books written in the characters formerly in use amongst them; they now use the Arabic both in writing the

Turkish, Tartar, or their own language. They assert that about 325 years ago (about the middle of the sixteenth century) they became converts to Islamism.

Brother Grabsch had a long conversation with ten of the most intelligent inhabitants of Kubasha, hoping to discover from them some trace of the Czeschi or supposed Bohemian Brethren. They told him, that 300 years ago they had been Christians, but they now thanked God for having directed them into the right way to Heaven; that they did not wish to hear anything about the Christian faith, and could never acknowledge him as a brother until he turned Mussulman, and that they hoped his intention in coming to Kubasha was not to reform them, &c.

Brother Grabsch's reply is characteristic of the equitable and dispassionate principles of the Moravian Brethren. He declared, that it was not his intention, neither was it in his power, to turn them from their way of thinking, if they believed themselves so certain of possessing the truth; for the Brethren to whom he belonged only endeavoured to instruct such as were troubled in their consciences and anxious to be restored to the favour of God, and to point out to them the only true and living way to heaven and happiness, through the merits of Jesus Christ.

At taking leave they all declared their friendship for him, and Mahmud himself assured him, that whenever he came to Kubasha he would always consider and treat him as his brother. "What," said Brother Grabsch, "though I do not turn Mussulman?" "Oh, all that goes for nothing," replied Mahmud.

At Derbent the missionaries were detained for some time by Hashi Bek, until some silk goods confiscated by the Russians should be restored to him. They had to write to their Kislar friends for assistance, which they also obtained by return of the messengers, and proceeded at last in company of a caravan to Tiflis. The journey proved very tedious, as the waggons were drawn by oxen, and the drivers, who were Mohammedans, refused to supply the travellers with food.

They were in great fear of attacks on the part of the Lesghi, who had just returned from a wholesale plundering expedition. At Bakú and Shemakháh they lodged with Armenian Christians, who treated them with great kindness. During his abode here, Brother Grabsch was frequently consulted as a physician, though he constantly protested against it. He found many opportunities to preach Jesus, both to Armenians and Persians, by whom he was heard with pleasure and attention. The last thirty miles before Tiflis they had to make on foot under a scorching sun, and when at last, weary and faint, they arrived, they did not know where to stay the night. A young boy, whom they met in the suburbs, took them to his father's house. He was a poor and aged man, but both he and his wife received the travellers most kindly, declaring that God himself had sent them these guests.

On the following day they went in search of an Armenian, to whom they were recommended. They had likewise a letter to Prince or Czar Heraclius, of Georgia, who was then absent. They were, however, by order of Prince George most hospitably entertained at the Czar's expense. The Governor, Gabriel Pavlovich Galebov, and Prince Paul Andronikov, showed them also much friendship, and, in general, they were treated with every mark of kindness and respect. On the 30th they had an audience from the Czar. Brother Grabsch was placed in a chair close by the Czar, who bade him welcome, and conversed with him in the Turkish language. They remained about a fortnight, during which time the Czar as well as the Russian authorities showed them the kindest attention. The latter pressed them hard respecting the establishment of a Moravian settlement in Georgia. At midnight of the 6th July the Czar sent for them, and begged them to apply to the Sarepta Elders for the establishment of a Moravian colony in his territory. The Czar at last rose from his seat, and stepping up to Brother Grabsch, addressed him: "Feodor Ivanovich, I am informed that the Brethren are an upright and intelligent people; and if I could get

five, ten, a hundred, or a thousand of them to settle in my country, I should give praise to God. That would indeed be a crown on my head, even in hoary age." He offered to write himself to the bishops and elders of the Brethren's church, promising to grant them every privilege they could desire, and in case they found their abode in his country unpleasant, to send them back at his own charge.

The Czar was then sixty-four years old, and wore a long black beard. He had a venerable and mild countenance, and was as much noted for his humanity as for his military prowess. His mode of living was regular; he spent most of his time either in transacting the business of the State, or in religious exercises, and devoted but a few hours to sleep. He had six sons and seven daughters; the behaviour of the former was very cordial and unreserved.

Brother Grabsch found here a desirable opportunity of writing by a caravan to the Brethren's missionaries at Grand Cairo. His landlord, a man of extensive knowledge, both in the European and Asiatic languages, who had travelled through most of the Western countries of Europe, informed him, to his surprise, that he had visited the missionaries of the Brethren's church both near Tranquebar and at Nancawery, one of the Nicobar islands.

Having received a letter from Czar Heraclius to the bishops and elders of the Brethren's Unity, written in the Turkish language, the two missionaries left Tiflis on the 2nd of August for Mosdok. The Czar gave them an escort, and provided in every way for their safe passage of the Kazbek. The Ossets having destroyed all the bridges over the Terek, they were obliged to climb over the most steep and dangerous rocks. An Ossetian, Prince Dndarukva (perhaps a relation of the author's friend, Col. Dudarov), gave them a safe-conduct into his village, Achmet, but he demanded an exorbitant reward, for his civility, in cotton goods. As they were not able to pay it, he detained them many days. Arrived at Mosdok they found out their mistake respecting the Tchetchi or Tchegemzes (as they called the

Tchetchents), and returned to Sarepta by way of Kislar and Astrachan.

This account, which, apart from the interest it offers with regard to the religious community it describes, and their endeavours to propagate the Gospel of Christ, is a curious illustration of the condition of some of the Caucasian nations towards the end of last century. Having said so much regarding the Moravians and their institutions, we may conclude by stating, that their missions are not carried on by the aid of charitable contributions ; but that the trades in which they are engaged, and the capital for which is supplied by the congregational treasury, together with their excellent educational establishments, alone furnish the means for the execution of their benevolent enterprises. It thus appears, that every member of the Fraternal Unity contributes with hand and brain towards the spreading of Christianity in its purest form. Their church rites resemble the Lutheran, though there are attached to them divers beautiful ceremonies, and their music is considerably above the medium standard. Wherever they may be settled, they are good patriots and obedient to the authorities of the country that affords them protection. They therefore willingly obey the call to arms in defence of the fatherland, and many a young Moravian Brother sleeps in a French grave.

CHAPTER XVII.

THE URALO-ALTAIC POPULATION.

THE SAMOYEDES.

SPRINGING from the same Altaic source, they seem to form the link between the Finnish and Mongolian races, and are spread over the extensive tract of country between the White Sea and the Khatanga and Yenisséi rivers. From the Ostiaks we learn of their cruelty and brutality, how they would pluck the yet quivering heart from their enemies' breasts and even devour the slain. Their Russian name implies the habit of anthropophagy.

Their language consists of three distinct idioms, *i. e.*, those of Timan, Ijma, and Kazym.

1. The *Samoyedes of North-Western Siberia*. They are divided into Samoyedes of Kanin, Timan, of the swamps of Bolshy-Zemelsk, of the mouth of the Obi and into Youraks. The latter are, however, sharply distinguished from all the other tribes. The three first live in European Russia, and are called "Samoyedes of Mézén."
2. The *Samoyedes of Timan* live in the country between the eastern coast of the Glacial Sea and the Petchora, the Tsylna forming the southern confines of their territory. They are close neighbours of
3. The *Samoyedes of Kanin*, who occupy the westernmost position of all. They keep reindeer in great numbers, and are bold hunters and fishers. Their prey consists

of foxes, wolves, reindeer, seals, polar-bears, and birds. They number about 1000 heads.

4. *The Samoyedes of the swamps of Bolshy-Zemelsk* inhabit the territory between the Petchora and Ural and as far as the mouth of the Kara.

They are divided into three tribes, *i. e.*, the Pustozersk (1600 souls), Ijmas (1000 souls), and Oust-Zelemsk (1000 souls). The first live on the very coast of the Glacial Sea. They all are hunters and fishers, their game being principally reindeer, wolves, foxes, and birds.

Christianity has been introduced amongst the Samoyedes of Mézén in 1822, and in 1826 the first church was built (and consecrated) on the Lake Kharvea in the Ural. Before the year 1830, about 3303 persons had received baptism. Not long after, two additional churches and a school per district were erected. The Pagan portion of the people practise Shamanism, believe in a superior being "Noum," spirits, demons, and adore idols. They prefer to celebrate their rites in the island of Vaïgatch, it being for them the most sacred place on earth. "Noum" is also believed by them to be the Creator of the Gods. Death is for them the end of everything, only 'tabidis' (Shamans) are immortal.

Each "tundra" (marsh) has a chief, who, together with an assistant, is elected every three years. He receives two per cent of the "Yassak" (tribute in furs), for which he is responsible.

The Samoyedes are timid and peaceable, and disputes, rows, and murders are very rare amongst them, and whenever they happen, it is generally found to have been caused by drink. They are careful not to offend, but neither will they tolerate insult. Liquor and tobacco are their greatest solace. Their character shows a certain fund of good nature, but they are very lazy, and abominable gluttons. Their intellectual faculties are little developed, they are careless, improvident, and therefore poor. They dream and think of nothing but the finding of good pasturage for their reindeer.

Some of these people on hearing of the magnificent splendour of St. Petersburg, exclaimed in a transport of admiration: "What a splendid moss must there not be at St. Petersburg for our reindeer!" They are indescribably dirty in their habits, and positively never wash. The men are short of stature but strongly constituted. The women are perhaps still more filthy than the men. They are exceedingly dissolute, and look like old hags at the age of twenty. Their number is gradually diminishing, so that they will probably die out before long.

THE SAMOYEDS OF THE GULF OF THE OBL.

They number about 4500 souls, and resemble the Samoyedes of the other tribes, only their dialect is altogether distinct from the rest. It is disagreeable to the ear, and they possess no written language. They are decidedly superior in intellect to the Ostjaks, prudent, thoughtful and economical. Those of their children who visited the schools at Berezov from 1844 to 1849 distinguished themselves by a peculiar proficiency in arithmetic, design, and calligraphy. These Samoyedes are of short stature, but of a robust constitution. They have big heads, straight foreheads, round and flat faces, big mouths, dirty yellow complexions, projecting cheekbones and narrow eyes (similar to the Mongol type), black hair (bristle-like), big ears, and short hands and feet. The ladies are quite as ugly as the gentlemen. Their dress is made of reindeer skins and similar to that of the Ostjaks. Coloured strips of cloth, sown on to the furs, are considered the height of elegance by the—fair sex. These people live in portable tents, by the Russians called "tchoum," by the Samoyedes "Mjakani." They eat little bread, but much fish and reindeer meat, and the hot blood taken from the dying reindeer is considered the greatest delicacy. Their way of feeding offers a revolting sight. The instant a reindeer is skinned and its belly cut open, the whole family pounces, knife in hand, on the warm flesh, which they dip into the reeking blood and swallow, without masticating, with beastly voracity.

That which the men cannot eat, is left to the women, who without knife, bury their ugly heads into the gory carcass, and with their sharp teeth soon finish the remainder. This tribe practises Shamanism to a great extent, and not very long ago robbed and massacred the Christian Ostjaks that lived amongst them. If one of them dies, they dress the dead body in his best suit, and get his favourite reindeer to carry it to the grave. The latter is covered with planks and earth. Four men, armed with stout bludgeons, then smash the head of the reindeer. If it dies without a struggle, it is considered a lucky omen, and they evince extravagant joy. But if it lift again its head, they run away in every direction, crying "Vassissa, Vassissa!" (woe, woe!) They then light a great fire over the grave, into which they pour oil, fat, bread and tobacco, and everybody presses forward to fumigate the clothes, which operation, they suppose, breaks the spell.

THE YOURAKS.

This nomadic tribe, which counts about 500 souls, is little known. Their land forms part of the district of Touroukhansk in the government Yenisséïsk. They have black hair and a dark complexion and more agreeable faces than the last tribe. They have fine figures, and are agile and handy. The women resemble the Russian type. The costume of both sexes is very simple, and entirely made of reindeer skins, and attached to it is a hood. They let their long hair hang down behind, and ornament it with tin buttons, small chains, and even with silver roubles, which articles are bought of the merchants of the Yenisséïsk government. The wealthier people try to imitate Russian dress and customs. Fire-arms are almost unknown to them. The river Youraks are nearly all pagans. Their numerous gods are represented by animals, of which the wolf is execrated, but the bear held in veneration. The new-born children are at once plunged into cold water or snow, in order to make them hardy, and for the same reason they sleep in a state of complete nudity. The consequence is, that

the Siberian winter carries off many babies. They are very careful of their sick. Chilblains they cure with bear's grease. Some of them possess as many as 1000 reindeer, and love them so much, that they will suffer the severest pangs of hunger for four or five days together, before they can make up their minds to kill one of their tame favourites. When at last they kill a reindeer or a bear, they make up for their abstinence by bolting as much as fifteen pounds of meat at one meal.

The *Samoyedes of the North-Eastern Provinces or Tavghi* live in the extreme north of Siberia, and are exposed to a frightful climate. There are but few of them left.

Those of the country between the Yenisséi and Khatanga are Pagans. They also eat the meat raw, but are cleaner than the Ostjak-Samoyedes.

The *Samoyedes of Southern Siberia* are neighbours of the Youraks, and inhabit the Upper Taz, the Yelougouï, and the affluents of the Vakh river. They are pure Samoyedes as regards race.

The *Ostjak-Samoyedes, speaking the dialect of Touroukhansk*, are principally fishers. They are dirty in their habits, and exceedingly lazy, and therefore the poorest tribe of all.

The *Ostjaks, speaking the dialect of Tomsk*. Their language is different from any of the other Samoyede dialects. Though baptized long since, they still continue their idolatrous rites. Like the Samoyedes of the north-east, they have their traditional heroic songs. They are fishers, and carriers of merchandize. At the beginning of winter they start in sledges for distant hunting grounds. They are poor, lazy, stupid, and brutal.

The *Samoyedes-Kamassin* inhabit the land on the right banks of the Yenisséi, but there are few of them left.'

The *Ostjaks of the Yenisséi* number 900 souls, and inhabit the banks of the Yenisséi, about half-way up its course. They are of middle size, rather feebly constituted, and without characteristic traits. The expression of the men's faces

is hard and sinister. The women have all a sickly appearance. Both sexes are notorious by their total disregard of cleanliness. They have been Christians for many years, and there is no Shamanism amongst them; but their character is savage, cunning, deceitful and they are very cruel to their wives, whom they can buy at 10 or 15 roubles (30s. to 45s.) a head. They abandon their sick with the same cruelty.

CHAPTER XVIII.

THE FINNISH NATIONS.

AFTER the Slavonian, these constitute the majority of the Russian population. They lived in ancient times in the western parts of Siberia, and were carried westward by the emigration of peoples. They may be divided into two groups; *i.e.*, the western and eastern.

(a.) *The Western Group*, or *Baltic Finns* (Russ., Tchoukhnya, Tchoukhontsy: Finn., Suomalaisets) comprises the Esthonians, Livonians, Laps, in short, the Finnish inhabitants of Finland, Lapland, Esthonia, of the governments of Archangel, Olonetz, St. Petersburg, Novgorod, Tver, Livonia, and Courland.

The primitive inhabitants of Finland proper were the Laps. The country to the south and south-west of the lake Ladoga was inhabited by the Tchoude tribes—the Yemes and Votes. North of that lake lived the Karelians.

During the twelfth century the latter commenced encroaching on the Tchoude in a westward direction. The Yemes were the first to be driven into Finland by the Ingrians. Chasing before them the Laps, they came upon the Karelians, by whom they were pushed westward to the centre of Finland, and towards the Finnish Gulf.

The Votes were completely disabled by Prince Vseslav of Polotsk, at the battle of Novgorod, in the year 1069.

At the end of the eleventh century the Votes and Karelians were close neighbours of the Slavonians, and adopted their customs and religion.

The Finnish nationalities are divided into four principal sections; *i. e.*, the Tchouds of the south (Livonians and Esthonians), the true Finnish tribes, the Karelian tribes, and the Laps.

FIRST SECTION.

The *Livonians* (Courland), 2000 souls.

The *Esthonians* (Viroläisets), living in the Tchoukhnia, north of the Livonians, and in the governments of St. Petersburg, Pskov, and Vitebsk (about 700,000 souls).

SECOND SECTION.

The *Votes*, a remnant of the ancient Tchouds (about 5000 souls), inhabiting two districts of the government of St. Petersburg.

The *Tchouds*, like the Votes, branches of the Yemes (55,000 souls), in the governments of Novgorod and Olonetz.

The *true Finns* (Suomaläisets), in South-West Finland (600,000 souls).

THIRD SECTION.

The *Kvaenes* and *Karelians* (Käinuläisets and Kariäläisets), in the northern and eastern parts of Finland and in the governments of Archangel, Olonetz, Novgorod, Tver, and St. Petersburg.

The *Aeyraemoeisets* (30,000), in the governments of St. Petersburg and Viburg.

The *Ingrians* (18,000), in the government of St. Petersburg.

The *Savakotes* (45,000), in the governments of St. Petersburg and Viburg.

FOURTH SECTION.

The *Laps* (4000), in the north of Finland. They are of foreign origin, but speak now the Finnish language.

THE LIVONIANS (2000 SOULS).

These people have preserved their language in tolerable purity, but it is spoken only amongst intimate connections. The official and Church language is the Lettonian. Near relations of the Esthonians, they are bold mariners, and dangerous wreckers; violent, unforgiving, and extremely obstinate. Drunkenness and theft are frequent amongst them, but their marriage vow is severely kept. Their conjugal life is altogether exemplary. Their women and girls are as courageous sailors as the men. They marry late; frequent exposure prematurely renders their skin wrinkled, greyish, and aged in appearance; but they enjoy robust health. They are very shy in the presence of strangers.

Their religion is the Lutheran; but, although at first sight their piety seems profound, they seldom show the true index of the Christian religion, *i. e.*, a sincere conviction of the truth of Christ's doctrine.

THE ESTHONIANS (700,000)

are distributed throughout the governments of Esthonia (260,000), St. Petersburg (10,000), Pskov (10,000), Vitebsk (10,000), and the northern parts of Livonia (410,000).

They call themselves "Ma-meēs" (man of the land), or "Tallopog" (son of the farm, fr. Finn., "talo;" Hungarian, "telek"). Their country they name "Meīe-ma" (our country), and their nation "Ma-rahvas" (people of the land). Amongst the Finns they go by the name of "Virolaīsets."

Sharing the fate of the Letts, they were Christianized, civilized, and tyrannized over by the Teutonic knights.

Their character is somewhat ruder than that of the Letts, but has more vigour and resisting power. Their civilization began with their subjection in 1327.

They are heavy-jawed, thin-necked, of middle size, but stout and strong. Near the coast they grow taller. Their hair is reddish-fair, soft, and straight; their complexion and

shape of skull somewhat approaching the Mongolian type. Their language is a Finnish dialect.

The Esthonian is generally serious and awkward in manner, diffident of strangers, and the women are little inclined to fun or gaiety. Patient, because phlegmatic, their carriage is far from easy; but they are vindictive, and the most inveterate enemies of the German race. Without being warlike, they possess a certain stubborn courage, and show no fear of death. Adultery is considered by them the most horrible crime. Without being either intelligent or sagacious (though not so stupid as the Germans try to make them out), they are honest and disinterested. They never dance, and the swings are their greatest amusement.

Their popular lore generally has a chaste and noble love for its object, and they have preserved many heroic legends.

They celebrate weddings with great pomp, the rejoicings lasting often many days.

THE FINNS OF THE GOVERNMENT OF ST. PETERSBURG (100,000) differ little from other Finns, but have adopted many Russian customs.

THE VOTES (5000).

They inhabit the districts of Oranienbaum, of Yamburg, and the sea-shore. Their religion is the Greek. Only the men speak the Russian language, and badly enough. Their style of living is similar to that of the Esthonians. They are all independent farmers, not excepting the poorest amongst them.

THE INGIANS, OR IJORS (18,000).

Their settlements are situated in the government of St. Petersburg. They derive their name from Inghegherd, daughter of Olof Skoet-Konung, King of Sweden, who (in 1019) married the Grand Duke Yaroslav, and who gave her name to the land she had demanded for her dowry, as well as to the river and the inhabitants, although the latter did not appear on it until 100 years after that event. Their

constant quarrels with the Karelians and Yemes drove them into the arms of the Russians.

The *Äyrcæmæisets* (30,000) live in the government of St. Petersburg, and resemble the last tribe.

The *Savakotes* (45,000) also of the government of St. Petersburg, are distinguished from the last only by the different dress of the women. They are all Lutherans.

The *Finns of Finland*, or the *Karëls of the Russians* (1,430,000).

They are farmers, and have been so for centuries, only on the coast they occupy themselves in trade, and make very good sailors. As regards their character, they are just, energetic, tenacious, and patient, and probity is the conspicuous and indigenous virtue of the people living in the north-eastern part of Bothnia. The affability and hospitality of the Finns of the interior of Finland is proverbial. They are rather tongue-tied, and seem melancholy. Although themselves fair, with blue or grey eyes, their heroes, as described in their songs, are invariably dark with raven hair. They are middle-sized, with low foreheads, straight nose, and prominent cheek bones. They shave beard and moustaches, and, parting the hair in the middle, they let it fall over the ears. Their religion is the Lutheran, and they celebrate Christmas by great solemnities.

Their poetry is of the Epic style (runo), and most productive amongst the Karelians. Superstition has still great sway with these people. They live principally by agriculture and fishing, and are bold hunters of the bear, wolf, fox, &c. Their country produces a great amount of tar.

FOURTH SECTION.—THE LAPS.

The Laps of Finnish Lapland or Enaré Laps, so-called after the river of the same name, in which fish abound. Their territory is close to the Norwegian frontiers. They were Christianized during the Catholic era of Finland, but became Protestants three centuries ago. The first Protestant temple was built in the year 1600. Summer is their fishing

season, in winter they hunt the reindeer. They live in yourtes (Tartar), or kotés (Lap). The aspect of their villages is disagreeable to the eye of the visitors, and an accumulation of offal of fish renders them still more offensive to the nose. They salute the stranger by a mute pressure of the hand, and childish questions, such as: "Is the Czar well? Is the Bishop well? Is the Governor well?" &c. The women make themselves obnoxious by their fidgety curiosity. They possess the latter quality to a truly distracting extent. Their wearing apparel consists in reindeer-skin coats and trousers, to which, in winter, is added a large bear-skin collar covering chest and spine. This collar is made larger for the women, who, moreover, on holidays, wear a toupée of five inches in height on the very top of their head.

As regards their religious condition, they are habitually pious, but, at the same time, very superstitious, and there exists still amongst them a species of rite, of which the serpent is the object. They know all the Psalms and Church service, as well as the New Testament, by heart; have prayers in the morning, at night, and before and after meal times. The Laps are much attached to wife and child, and even to the servants. Notwithstanding this mildness, they possess a great share of courage and intrepidity. Great crimes are scarce amongst them, but they have no idea of good manners, and the men are apt to enforce their will with the fist.

THE LAPS OF RUSSIAN LAPLAND.

There are about 3000 of them. They live principally in the government of Archangel, and belong to the Greek Church. Full of superstition, they believe in sorceries, magic art, &c. They will soon be altogether russified.

THE EASTERN FINNISH GROUP.

The *Permiaks* (60,000). Of that number 25,000 souls belong to the Perm country, 30,000 to Iven, the property of

the noble family of the Stroganovs, and to Viatka 5000. They are fast degenerating. Once celebrated for their tall, and even colossal statures, they are now stunted in growth and weak. There is only one family of the old and pure Permian blood extant. A member of the same was a perfect giant in size and strength, who could lift a cart weighing upwards of 1000 pounds on to another cart. He attained the age of 115 years, his father having been 112 years old when he died.

The present race is broad-shouldered, thin, and short-necked, with flat chest, little shanks, big hands and feet, and of deformed appearance. Their heads are small and angular, and the forehead depressed. The women have, however, pretty, small hands. One sees generally two types, of which one is fair and even red-haired, with big face, red or yellowish complexion, grey eyes, big turned-up nose, thick lips, and round chin; while the other is characterised by the dark brown hair, long face, smutty complexion, dark eyes, straight and thin nose, thin lips and pointed chin. Neither sex is handsome. Their half-closed, inexpressive eyes, and the rest of their ugly countenance, impress the latter with the character of stupidity, brutality, low cunning, malignant caprice; and regarding the married people, of unbridled sensuality.

The young girls have often brighter and more expressive eyes, but neither eyebrow nor bosom. The walk of the Permians is awkward and clumsy, and vacillating, and accompanied by a grotesque swinging of the arms. On the whole they are healthy, but both men and women are excessively lazy. Rude and arrogant at home, the Permiak is timid and shy abroad. They are drunkards, and grossly immoral. Their churches are little frequented, but they keep the fasts rigorously.

They call themselves "Komi." Their language is a Tchoud-Idiom. It is very poor, and considerably adulterated with Russian words. All Permiaks speak the Russian language.

THE ZYRIANS (90,000 souls).

They are a people of hunters, and inhabit the inhospitable territory of the eastern parts of the Vologda and Archangel Governments. They thus are the southern neighbours of the Samoyedes. The Zyrian is a perfect man of nature, in as far, at least, as he lives entirely amidst Nature's grand and often terrible scenes. He passes the whole winter in the forest, hunting the bear, wolf, fox, sable, &c. In peaceful tranquillity, he lives a life of primitive simplicity. At first sight his appearance is anything but pleasant and winning. There is a certain cunning expression in his eyes, and side-long glances, and an awkward reserve, which are repulsive to the stranger. If not spoken to in his own tongue, he maintains a rigid silence. But he who understands how to manage him, will soon discover many good qualities of heart in him. He is of middle size, strongly and regularly built, and of pale complexion. His speech is chopping and intoned like a chaunt. Fish and fruit are his principal food, and water strictly his only beverage. His love for the paternal hearth is unbounded, and sooner than leave his home, he will readily undergo the greatest hardships. It happens often, that his crops are entirely destroyed by drought, or frost, &c. In that case he will content himself with bran, bark, and young pine twigs. They have their own patriarchal life apart from the rest of the world, and their travelled countryman loses in their eyes, because he with his experience, his foreign look, and his narratives, disturbs the smooth and clear surface of their simple, happy existence. Frank, and full of kindly feeling for each other, the Zyrians, in the presence of strangers, become impenetrable, vindictive, and distrustful. Persevering in danger and hardships, bold in all their enterprises, they strictly keep their word, and fulfil what they have undertaken to the very letter. They are scrupulously honest. When carrying money to the stations (for instance, the amount of the village's government taxes) the Zyrian will inform all passers-by of his errand, whereupon those solemnly uncover

their heads. On his arrival the landlord sends at once all persons present out of the house, and as soon as the event is known in the village, everybody hides in his house until the messenger has gone again. The Zyrian is very hospitable, and a traveller is nowhere safer than with him. When he leaves home, he leaves his doors wide open, as if inviting all passers-by to enter. He loves solemnities, especially if frequently repeated, that last for several days, and cost much money. His Christian education makes, as yet, little headway. The Zyrian of the Vologda district farms and breeds cattle, now and then, and to a limited extent. He then lives on bread, milk, and butter, but he is essentially hunter and fisher. He earns much money by the sale of his furs and fish, but in most cases remains poor, as he spends his money freely, and does not mind incurring debt besides. Their rivers swarm with fish, especially the river-net of the district of Oust-Syssolsk. In the Petshora many salmon are caught, which often weigh as much as 60lbs. But the "lokh" (*i.e.*, salmon that has hibernated in a lake) sometimes exceeds that weight by upwards of 40lbs. The sterlet attains to 30lbs. In that district alone about 6000 tons of fish are taken annually, of which about one-third is sold. During the autumn and winter about 3,000,000 to 5,000,000 rebtchiks (hazelfowl) are caught, and sold at 7, 10, or 15 kopeks, which at St. Petersburg cost 50 kopeks each. The furs fetch the following prices:—Best bear skins, 6 to 7 rs., or 18s. to 1*l.*; otters, 7 to 12 rs. or 20s. to 33s.; black fox, 35 to 45 rs., or 5*l.* to 7*l.*; zybelini (sable), 10 to 15 rs., or 30s. to 45s.; 10 ermine skins, 1 to 1½ rs., or 3s. to 4s. 6*d.*; squirrels, per 100, 6 to 7 rs. or 18s. to 20s.

The Zyrian bathes every day, even when outlying in the snow and ice of a winter forest. Having lit the fire and put the kettle on, he cuts a flat piece of wood into a flesh-scraper. In the meantime, his water boils, he strips to the skin, however intense the cold may be, and begins by pouring the boiling water over himself. While doing so, he scrapes with his stick as fast as he can, until the whole surface of the skin

is in a profuse perspiration. He then dresses himself, and lies down in the snow for his night's rest. Physiognomically, his type resembles the Finnish; his architecture betrays Russian tuition.

The Zyrians of Archangel hunt less, but are sharp men of business, and keep enormous herds of reindeer. They differ from the others by the aquiline shape of their noses, their athletic figures, keen glance, and by their cool assurance. Their spirit is penetrating and sly, they are indifferent to danger, but possessed of extraordinary cupidity. They are generally wealthy. Some of them gain by their reindeer as much as 30,000 or 40,000 rs. = 5,000*l.* to 6,000*l.* per annum, and an annual income of 800*l.* is a common matter with them.

They number about 12,000 souls.

THE VOTIAKS AND BESSERMAENES (230,000),

of whom 220,000 live in Viatka in compact masses, and 9000 in Kazan. Their three tribes are the following:—

- 1st. *Votiaks* (malmyisko-sarapulski), who have preserved their old customs and language, and are excessively dirty.
- 2nd. *Votiaks* (glasovsko-sarapulski), who have approached the Russian element, as regards exterior, dress, customs, and language.
- 3rd. *Votiaks* (yelabniski), who betray Tartar influence in language and morals. They also are very dirty. Their hair is fair (reddish), and their eyes light-coloured. They occupy themselves with agriculture, manufacture of mats and sacks of bark, hunting of squirrels, and minding their numerous beehives. They are never idle. The language used by them is harmonious, but poor. They have taste for music and sing for ever; their improvised songs, are however, to all appearance, utterly devoid of sense.

There are living amongst them a certain number of Bessermaenes (about 5000).

THE OUGRIAN OR OUGRIC PEOPLES.

These peoples are Voghuls and Ostjaks, and descendants of the ancient Ougrians, to whom the Madgars or Madgyars (Hungarian-Magyars) stand in more or less near relationship, and inhabit the northern part of the Ural Mountains and the territory of the Obi and Irtysh.

THE VOGHULS (7000 souls).

Once under the name of "Mansy," wild and turbulent, they are now peaceable and submissive. Christianity was introduced amongst them upwards of 100 years since, but they are now only Christians by name. They are distrustful and disposed to resistance, but, when treated with justice and humanity, will serve a stranger well enough. Only the Voghuls of the Lovsa and the Pelym may be called true Voghuls. Essentially hunters, their business season begins with winter. They are taciturn, and always gloomy in expression, even when dancing or drunk. This Voghul may on the whole be called a refractory individual.

THE OSTJAKS (23,000 souls).

They are the easternmost Finnish tribe, and live within the mighty river-net of the Obi and Irtysh. Their language is an Ougro-Ostjak branch of the Finnish idiom. Each of the three tribes called the Ostjaks of the Irtysh,—of the Upper and of the Lower Obi,—speaks its own dialect.

- 1st. The *Ostjaks of the Irtysh* strongly betray Russian influence. They were baptized long since, and are devotedly attached to the Russian-Greek Church. Strictly believing in Christ's doctrine, they yet betray no precise knowledge of it.
- 2nd. The *Ostjaks of the Obi* have preserved their dialect in a purer condition. In the country honest, good,

and sober, they get easily spoilt by the contact with town life. They are rather feebly constituted, lazy, and sickly in appearance. Their complexion is a pale yellow, and they have small eyes, round and flat faces and flat noses. They let their shaggy black hair tumble about their heads indiscriminately. The beard is unmercifully pulled out by the root. The women are still dirtier and uglier than the men, and their houses indescribably filthy. They are withal a jolly lot, full of songs and familiar loquacity, and their smile is frank and pleasant. Spirits and tobacco are their greatest delight.

The name "Ostjak" is thought to be derived from "Ass-yakh" (men from the Obi), or from "Ariakhi" —numerous (from "ar"=many, and "kho"=man). Their conquerors, the Tartars, called them Oushtjaks, contemptuously implying their being brutal savages or barbarians. It is singular, that besides the Russians and Tartars, none of their neighbours call them Ostjaks. The Samoyedes know them by the name of "Taga." They have many Tartar customs. Their titles and the women's costumes are Tartar, and altogether the Tartar influence is far more apparent than the Russian.

THE FINNISH TRIBES OF THE VOLGA.

THE TCHEREMISS (210,000 souls).

They inhabit the territories of the Governments of Vjatka (100,000), of Kazan (90,000), of Kostroma (4000), of Neezhneï-Novgorod (7000), of Perm (6000), and of Orenburg (3000). Part of them live in the mountains and the others in the plains near the Volga. The former are active and industrious, well-made, and their faces, though pale, not disagreeable. The latter are dark and small, but gifted with extraordinary keen organs of sight and hearing. Their character is phlegmatic.

The Tcheremiss of the hills are very different from those of the steppes, with whom they never intermarry. Their dialect is harmonious in sound, and in that respect far superior to that of the Tcheremiss of the plains. Both dialects contain many Tartar words. The young girls wear their hair in two tresses, which hang down their backs, but the married women invariably hide away theirs. On the whole slow and rather dull, the Tcheremiss are capricious, vindictive, and obstinate, but true and honest. Passionately fond of their forests, and persevering hunters, they are in high request as forest-guards. The Tcheremiss of the mountains are zealous Christians of the Russian Church, those of the steppes are (one half of them) Pagans as yet.

THE MORDVINS OR MORDVA (700,000 souls).

They inhabit the Governments of Pensa (150,000), of Simbirsk (130,000), of Saratov (100,000), of Samara (140,000), of Neezhneï-Novgorod (70,000), of Tambov (75,000), of Kazan (17,000), of Orenburg (17,000), and of Astrakhan (800), and are divided into two tribes: of Erza and of Moksha, of which each has its particular dialect.

The name "Mordva" is derived from "mourk" (man), and "va" (water). They are the southernmost Finns or Tchouds, but in most parts so russified that their ancient type can hardly be recognized. Those of Erza have preserved the Finnish type and structure. They have fair or reddish hair. The Moksha are dark, and their spare beard shows an admixture of the Tartar type. They are honest, industrious, and hospitable, but taciturn and irritable, and less firm than the Tcheremiss.

CHAPTER XIX.

THE TARTARS OF RUSSIA.

THE TCHOUVASHES (670,000).

THEY inhabit the Governments of Kazan (400,000), Simbirsk (125,000), Samara (70,000), Orenburg (40,000), Saratov (20,000), Perm (15,000). Their blood is a mixture of Finnish and Tartar elements, and it is even probable that the remnants of the ancient Bulgars of the Volga have been gradually absorbed by this tribe. Although in exterior qualities differing from the real Tartars, their language is altogether that of the latter nation. The Tchouvash is thin and fair, and of lesser size than the Tartar. He is timid and shy, and retreats before the Russian, of whose language he knows but little. His costume, however, is that of the latter. The Tchouvashes were baptized in 1743, but their religion betrays nevertheless traces of Islamism and Paganism. They live in forests and solitary places, where they need not fear the approach of strangers. Their songs are simple and natural.

They are less cleanly than the Tcheremiss, lazy and bad farmers, and therefore poor, notwithstanding the great fertility of their soil.

THE BASHKIRS, MESHTCHERIAKS, AND TEPTIARS (600,000) inhabit the Governments of Orenburg (500,000), of Perm (60,000), of Samara (25,000), and of Viatka (15,000), the Meshtcheriaks (125,000) indiscriminately living amongst

them. Both are placed under Cossack supervision, and assist the latter in their toilsome frontier service. They are divided into twenty-eight cantonments, their territory being situated between the Ural, the river Ural, the great Ik, the Bjélaya, and the Kaspá. Their country is fertile, but the climate is severe, owing to the great heat of summer and frightful winters. They are Tartars, with an admixture of Finnish and Mongolian elements. The Meshtcheriaks are Mohammedans, and far cleaner in their habits than the others. They were formerly in constant warfare with the Kirghiz. They have round faces, dark complexions, a wide-awake look out of their grey or dark eyes, brown hair, medium-sized mouth and nose, projecting cheek-bones, big ears, and little beard. There are few pretty women amongst them. Their maladies are principally the small-pox (which carries off many, rendering the survivors truly hideous), and diseases of the eyes produced by the dust and wind of the steppe. They lead a nomadic life, and though obliging and willing to serve, make but indifferent soldiers. They are however robust and splendid riders, and now armed like the Cossacks. Their villages have schools, and civilization is slowly progressing amongst them. Horse-theft is their delight; they are fond of liquor, but cannot easily procure it. Milk, sour cheese (*krut*), the "makhan" (hash of beef and horse), but particularly the "bishbarmak," are their favourite dishes. The latter is a hash of meat mixed with flour. Their drinks are vodka, kumyss, airan, kvass, and bouza (beer). The language of the Bashkirs is a Tartar dialect; their songs, couplets, invariably composed of but four verses.

The airs are melancholy, and the notes rather dragging, but the effect is not disagreeable. Islamism is still the dominant religion, but there are also many Christian converts. The old men are often truly pious, but they are never fanatics. Superstition has great sway over them. They pretend to have books printed in hell. He who can read them knows the past, present, and future, and can perform

miracles by the help of spirits and demons. They tremble in the presence of their magicians, who are also their medical advisers. The Mohammedans belong to the Sunnite sect, and believing themselves particularly favoured by heaven, commit the most daring deeds and consider death a gain. They are enthusiastic fatalists. The clergy, divided into three categories, *i.e.*, the "Akhouns, Mollahs, and Azantcheis," stand under the authority of the Tartar Mufti of Oufa. Their mosques are exceedingly simple. Polygamy (four wives only) is allowed, but they are too poor to profit by the permission to its full extent. Their funeral ceremonies always wind up with a race.

The Teptiars and Bobyles (275,000) are representants of the Tcheremiss, Votiaks, Tartar, and Tchouvash types. The Teptiars are nearly all Mohammedans and closely related to the Tartars. The Finnish element predominates with the Bobyles.

THE GENUINE TARTARS (2,200,000).

We owe the earliest information on the Turkish or "Touran" tribes to the Chinese (B.C. 126). The primitive race of the Turks inhabited the western and eastern parts of Turkestan, or the Great and Lesser Boukharah, between the Caspian Sea and Koukounor in Central Asia, where they lived in towns and villages, and occupied themselves with agriculture and commerce. They owe their present importance to the adoption of Islamism.

Amongst the most ancient known states of Turkestan, the most important were Takan (Ta-hia), that of the nomadic Kirghiz and that of the Khansiu, whom the Chinese call "Khasaks," the Russians, however, "Kirghiz-Kaissaks." The Mongol tribes, in the fourth and third centuries before Christ, lived in subjection to the Turks, subsequently, however, Modo-Khan united all the Mongolian forces, and reversed that order of things by bringing the whole of Turkestan and the Boukharahs (though but for a short time) under his rule. The identity of the Khouns

(Shuns) and the Mongols remains yet to be proved. The "Tou-kin" (Turkish name) are, according to Chinese authorities, the descendants of the "Hiungnou." Almost all the words of their language, as preserved by the Chinese, are entirely Turkish. In the year A.D. 1100, Yeliss-Dashi (of the Kidan dynasty) founded, with Mongolian hordes, a great Empire, which he called "Kara-Kitai," and which comprised Dzungary, the Khokand and Tashkent. The civilization of the Turks about that time began in consequence of the introduction of Islamism.

At the beginning of the thirteenth century, the great Tchinggis-Khan, uniting all the Mongolian tribes, subjected the kingdoms of Tangout, Ouígour, Kin, Kara-Kitai, Kharezm, and all territory and peoples between his Empire and the Caucasus. After his death the vast Empire was divided between his four sons. The eldest, Dshoutchi, reigned over the western kingdom of Kiptchak. Ugaetaei, successor and third son of Tchinggis-Khan, extended the conquests of his father by sending (in 1236) his nephew Batú or Baty, son of Dshoutchi, against the eastern nations of Europe. This chief, at the head of 500,000 warriors, overran the whole of Russia as it then was, and penetrated even (by way of Hungary) into Moravia and Silesia. On the death of Ugaetaei, in 1242, Baty returned to Kiptchak, where he joined the great horde of the Mongols. His horde (a word derived from the Mongol "Ordo," yourte) was known under the name of "Golden Horde," and occupied the whole kingdom of Kiptchak, and the territory between the Dnjepr, the Ural, the Black, and the Caspian Seas.

In the meantime, Koujouk, son of Ugaetaei, had succeeded his father, and was followed by his nephew Moengghé.

In the year 1260, Khoubilaï usurped the throne, which irregular act caused a declaration of independence on the part of all the native Princes, amongst whom foremost was Baty. Henceforth, therefore, the Golden Horde remained in the hands of the house of Dshoutchi.

During the reign of Baty's third brother, Moengghé-

Taemur (Mengghé-Timour) Islamism spread rapidly throughout the horde, and became general under Ousbek. Moengghé-Taemur was succeeded by two Khans, *i. e.*, Nogai, the younger brother of Baty, and his son Touda-Mangou. Nogai made himself master of all the horde, but was deposed by his nephew, Tokhta, son of Moengghé-Taemur, and fled to the Crimea, where he founded the Crimean Khanate. Ousbek mounted the throne of Saraï in 1313. The final liberation of Russia from the Mongol yoke took place in 1480 in the reign of Ivan III. The brave military chief Mamaï was Khan of the horde in 1370, and ally of Yaghello, of Lithuania. In 1380 he met with a disastrous defeat at Koulikov on the Don, at the hands of Grand Duke Dmitri Donskoï, and his rival Tokhtamysh finished his ruin by dispersing the débris of the horde. Saraï all this time remained intact. Tokhtamysh (1382) marched to Moscow, and defeated and imprisoned the Grand Duke in revenge for Koulikov.

His ambition made him turn next upon the mighty conqueror Tamerlan (Timour) of the princely family of Tshagataï (who by this time had subjected the Kalmuks, and taken Persia, Syria, and the Turkestan), but he was beaten and fled. The victor then destroyed Saraï, devastated Kiptchak, and returned to Asia.

On the death of Timour-Khan, Tokhtamysh returned to the Golden Horde, but only to find that Edighí, supported by Timour-Koutlouk, had been made Khan. At this time began the protracted wars between the Tchinggis-Khanites, of the family of Tokhtamysh, against the Timourides, and caused (at the end of the fifteenth century) the division of the Golden Horde into the Great Horde, the Golden Horde, and those of the Crimea and of Kazan.

Mengli-Ghiréi, Khan of the Crimean Horde, utterly destroyed the Golden Horde in 1502. He had obtained the Khanate through the powerful support of the Czar Ivan III., who, taking his part against the sons of Hadji-Ghiréi, grandson of Tokhtamysh, had made a faithful friend of him for life. His descendants, who even to this day are princes, had

inherited his hatred of the Timourides, and were the final cause of their fall.

In the meantime the débris of the defeated hordes joined to the Nogaïs, had formed the Tartar kingdom of Astrakhan, which, in 1554, was annexed by Russia.

The Crimean Horde, allied to Casimir, of Lithuania, had become very powerful under Hadji-Ghiréi. After Mengli-Ghiréi's death they made constant incursions into Russia, but were held in check by the Cossacks of the Don and the Zaporoghians. They gradually decreased in power, and during the reign of Catharine II., in 1783, were incorporated with the Russian Empire.

The kingdom of Kazan was founded contemporaneously with that of the Crimea by a Tchinggis-Khanite of the name of Oula-Makhmet, who was not of the Tokhtamysh family. Defeated by the Timourides, Oula-Makhmet fled to Moscow, and afterwards to the Bulgars of the Kama. Kazan, founded by Baty, and destroyed by the Russians at the end of the fourteenth century, was rebuilt and fortified by Makhmet, who united also the inhabitants of ancient Bulgaria. Ivan III., profiting by the intestine troubles of the town, took Kazan, and placed it under the authority of a Khan, who was devoted to his interests, and obliged to declare himself vassal to the Russian Crown and march against the Golden Horde. We have seen that the Crimean Tartars did the same from another quarter. In the reign of Ivan IV., 1552, Kazan was taken by assault, after a desperate defence, and received from this time a Russian governor, churches, convents, &c. The kingdom of Kazan had never had a great extent, but it was rich, powerful, and well populated. The noblest elements of the Turkish character developed themselves in a high degree amongst the Tartars of Kazan.

THE NOGAÏS (50,000 souls).

Descended from the hordes of Tchinggis-Khan, they are a tribe of Tartars, whose veins contain the greatest proportion of Mongol blood. They inhabit the Governments of Taurida,

Stavropol, and the territory between the rivers Kuban and Lala. Those of the Kuban are divided into five tribes, *i.e.*, the Takhtamyshs, Mansourov, Kiptchaks, Karamurzas, and Naourouzoys. There are now only about 16,500 individuals of this tribe in Russia, who are all Mohammedans, and occupying themselves with the breeding of cattle and horses. In 1860 they were still living, to the number of 40,000, in the north-western district of the Azov country, but these, together with the Crimean Tartars (80,000), have since emigrated to Turkey. It is said, however, that many of them have since come back. The Nogaï are of middle size, and have a good carriage and much native suppleness. Their dark complexion is a proof of their pure origin. Their noses are well delineated, but slightly turning upwards towards the end, which causes the nostrils to seem rather large. They have black and bright eyes, very beautiful teeth, but a poorly furnished beard. They are very sober, and prefer meat, particularly horse flesh, to vegetables. They eat also beef and mutton, but hardly any bread at all. They have a kind of tea prepared with milk, water, butter, and salt, but their favourite beverages are koumyss and aïran.

The koumyss is prepared in wooden tubs of peculiar form. A certain quantity of mare's milk is poured in and mixed with a little koumyss yeast to accelerate fermentation. The tub is kept as warm as possible, and covered with a lid. Thus it is left standing for some hours, during which the contents of the tub are frequently being stirred and increased from time to time by an addition of freshly-drawn mare's milk. The longer the koumyss remains standing, the sourer and stronger it gets, and, as the process advances, the stirring must be more and more actively carried on. An ordinary ladle not sufficing, they employ a machine made for the purpose. Once arrived at a certain degree of strength, the koumyss is lightly covered up. The greatest cleanliness must be observed in the making of it, if one wishes to obtain a beverage of first quality. It is then very wholesome. That of Turkoman manufacture has a smoky flavour, which

disagreeably affects the palate of the unaccustomed toper. This flavour is caused by some aromatic plants, which those people use for fuel, and is much prized by the Turkomans themselves. Their koumyss and that of the Kirghiz is generally preferred to the Nogaï manufacture, as the latter tribes are not very particular as regards cleanliness.

The "aïran" is still more indispensable for the Tartars than the koumyss. It is made of cow's milk, in small tubs, in which it is first boiled, and then allowed to get cool. It is then stirred until it is ready for use. From the "aïran" the Nogaï prepare a small kind of cheese, which they find very appetizing. The aïran does not require either the careful attention or the cleanliness which must absolutely accompany the brewing of the koumyss; and is, therefore, more adapted to their notions on those qualities, which with them are of the haziest kind. The Nogaï rarely attain a great age, many, in fact, die during adolescence.

Cutaneous diseases are most frequent with them, and their dirty habits, and the use of magic incantations instead of medicine, render those complaints still more dangerous. They generally buy their wives from the Crimean Tartars or in foreign aouls, and pay for them in cows. A good wife is worth about 30 cows, or 25*l*. The betrothed must not see each other until the "Kalym" is entirely paid. "Cash, or rather cows down, or no wife," is the rule with them. The Tartar and Kalmuk girls are cheaper, because they do not wear so well. The marriage ceremonies are very simple. The young wife dares not speak to any one but the parents and sisters of the husband, and is thereby rendered shy and timid. Polygamy is allowed; but the first wife occupies always the highest position in the harem. Youth and beauty, however, frequently interfere with that rule. Polygamy seems necessary for the proper management of household affairs, for they have no servants. The wife must do the servants' work instead, and her position resembles altogether that of Oriental women in general. She is her husband's absolute property; dares not go out without his permission,

nor eat out of the same plate. The numerical proportion of the sexes is in favour of the male. After the death of the father, the sons may sell their wives, and even their own sisters. A husband cannot sell his wife, but may repudiate her, in which case she is not allowed to marry again. If legally divorced, however, the wife may be married again, but must restore the Kalym.

The Nogai of the government of Stavropol breed many horses in taboos. The horses are of the Kirghiz race, wiry and fast, but useless for draught. Their cows give little milk, and their race of sheep is very inferior.

The character of the Nogai is similar to that of the Tartars as well as of the Mongols. They have a great respect for age, and their customs are patriarchal. They blindly obey their chiefs, and are proud of their origin and nationality. In their opinion, the preponderance of the Mongol element (the oldest and most noble), which they can boast of, elevates them above the Tartars. The Nogai character offers some strange contradictions. In the character of workmen or beggars they will never steal; but in their capacity as shepherds they cannot resist the temptation of cattle-lifting. Apart from this, the Nogai are to be depended on, but hot-tempered and vindictive. Only the nobility (Murzas) carry arms. They enjoy certain honorary privileges, and never mix with the common people. There is also a lesser nobility. They have hardly any amusements or games. The dance of the men consists in a kind of pantomime, and movements of head, hands, and feet, without however stirring from the spot. The women neither sing nor dance. Their popular songs generally refer to their ancient grandeur. Tobacco is an indispensable article of luxury for them.

The Nogai language is a dialect of Oriental Turkish. Their civilization as regards intellectual culture is at a total standstill; and the schools are frequented only by those who are desirous of becoming Mollahs. The way of teaching is very unsatisfactory, heavy, and mechanical, and serves more to choke than to develop the germ of intelligence.

Their religious ceremonies are very complicated, notwithstanding the distinctly defined ritualistic boundaries prescribed by Islamism, and it is even said that they still practise Pagan sacrifices.

THE TARTARS OF THE CRIMEA.

They are the last tribe that lost their independence to Russia, and are even to this day the truest representatives of the Tartar race as it was when in its glory. Owing to their close connection with Turkey, Islamism is with them very deeply rooted. In the year 1858 their number amounted to 240,000; at the present day but a few are left. The others have emigrated to Turkey, according to some prophecy which predicted the union of all Mohammedans on Turkish ground. They have, however, cause to repent of their rash piety, for the holy soil did not offer them anything like what they had left behind; and it is said that they are returning in large numbers to the meat-pots of Crimean Egypt.

These Tartars are of Nogai blood, slight in build, but wiry, with a dark yellowish complexion (often passing into copper colour), black eyes, small and flat nose, black hair, and little beard. The formation of their eyes and temples are strikingly peculiar, inasmuch as the latter are very projecting, and make the former appear very deeply set in their cavities. The eyes are narrow and long, and turn up slightly at the corners towards the arch of the eyebrow.

The Tartars of the northern mountains of the Crimea, and of the steppes and valleys of that part of the country, are distinguished from the others by their tall stature, powerful frames, and their resemblance to the Tcherkess. Their complexion is lighter, they have big and dark eyes, black beards and hair. They are a very handsome people. In the south of the Crimea they seem to have much Greek blood in their veins. They are also tall, strong, and dark (but not yellow, like those of the central plains), and have long and agreeable faces, straight noses, of sometimes Greek or Roman form, and black eyes and hair. The form of the Tartar ear

is very peculiar, and is probably caused by their habit of wearing the big sheepskin caps. Thus it happens often that the ear is actually broader than it is long. The fairness of the skin of their women, who take care never to expose it to the air, is really extraordinary.

As the Koran forbids them the use of wine, these pious people drink spirits instead, and in large quantity too. They also brew an intoxicating beverage from rice, which at times is sweet, at others sour, and is called "bouza," and which they are exceedingly fond of. They have also a great predilection for camel meat. The Tartars of the plains cut the horse meat into long strips, and put it under the saddle in order to render it more tender. They are great gamblers. Their education consists in being able to read the Koran and to write in Tartar. The women are not considered to require any education whatever. They marry generally between the ages of thirteen and fifteen, but the men rarely take a wife before their thirtieth year. Daughters are sold by their fathers for money or cattle. Excessive familiarity, curiosity, loquacity, cleanliness, and hospitable humour are the faults and virtues of the Crimean Tartars. They move and work with a certain silent dignity. It is amusing and interesting to watch them clean their houses and take care of their guests. They give vent to their joyous feelings by music and dancing, but each sex by itself. Asiatics dance for the pleasure of dancing itself, while the European does so more for the sake of his partner. They must pray five times a day, and wash face, hands, and feet before each prayer. The shaving of the head and trimming of the nails is done for the sake of cleanliness. They go to the Mosque or Messdjid only in the morning on holidays and during fast, and before entering must take off every ornament they may have about their persons. Their mosques are extremely clean, whitewashed, and without ornament, and the floor is covered with a felt carpet. Their fasts are very rigorous. The Feast of the "Ramazân," or of the apparition of the Koran, is one continuous fast of thirty days.

Many Tartars are sportsmen. In the hills they hunt the wolf and the roe; in the plains the hare, partridge, &c. They are also passionately fond of falconry, for which they train their own birds.

The southern coast of the Crimea offers a most delightful aspect, by its picturesque scenery and the out-door life of its inhabitants. In the villages, the women at sunrise come out of their houses with jars to draw water. After their ablutions the men go to the Mosque, and then to work till eight o'clock, when the family assembles at the breakfast table. That meal is very simple, and consists of bread, onions, and garlic. The men then light their pipes, and slowly go to their daily work. The children are very lively, and allowed to play to the age of nine or so, but the little girls never take part in the games of the boys. They stay with their mothers, who gradually initiate them in the household duties. Towards noon they repose for about two hours, and partake of a meal similar to the breakfast. At sunset all work ceases, and everybody goes home. At this hour the old and young men sit under the village trees to smoke and talk. At the approach of night the call to prayer resounds again. Women run for a last draft of water, and all retire in peace.

The Tartars of Lithuania (8000) inhabit the governments of Minsk (3000), Vilna (2800), Kovno (400), and in the north of Poland (200). They are partly composed of Crimean Tartars, who were made prisoners of war and colonized in 1395, by Vitold, Grand Duke of Lithuania, who also established a body-guard of free Tartar warriors, who still form part of the lesser Polish nobility (*shlakhta*). Although married to Polish women of that rank, they still remained Mohammedans, and contracted no marriage below their caste, so that the Tartar type and martial spirit have been preserved by them in all their ancient force. But forty years since there still existed a Tartar regiment, the first rank of which was armed with pikes, the second consisting of the servants of the first, which was entirely composed of nobles. They

are generally poor, but lead an irreproachable life, as if to prove the respect with which they regard the memory and escutcheon of their fathers. They are almost exclusively engaged in the tanning trade, and altogether a most worthy, excellent people, faithful and brave soldiers, modest, sober, and discreet in word and deed. Only the educated can read Tartar, but without understanding it, and write Russian or Polish with Arabic letters. They read the Koran in the Russian or Polish translation.

THE TARTARS OF ASTRAKHAN.

1. The *Koundrovs* (11,000) (a Nogai tribe) originally came into the country in 1740. They had been living for centuries with the Kalmuks and Kirghiz, and consequently lost their primitive type, which had become Kalmuk. They live now in the governments of Krasnojarsk and Astrakhan, surrounded by Russian peasants, Kalmuks and Kirghiz, and call themselves "Karagatch" or "Kara-agatch" (Black tree). They are nomadic, and keep camels and oxen. Like the Nogai, they are not cleanly, though hospitable, and have little compassion for the poor and wretched. Being but lukewarm readers of the Koran, their Mollahs are held in little respect.

The price of a wife is from 50 to 1000 roubles, an exorbitant sum, when one considers the simplicity of their habits, but not difficult to explain. A family of five persons cannot do with less than £15 per annum, to which sum must be added £3 for Government taxes. In order to make up that sum, or 115 roubles, he must sell a camel (25 rs.), 2 horses (50 rs.), 1 ox (25 rs.), 5 goats (5 rs.), and 5 sheep (10 rs.).

2. The *Yourtovs* and *Yemeshnis* (10,000) are also Nogai, and descended from the Golden Horde of Astrakhan. They are industrious and honest, but timid and very credulous. Their features are regular, and amongst the female sex may even be seen sometimes very pretty faces, but their habit of rubbing the skin with fatty substances, and the hot climate gives them a prematurely aged appearance. These Tartars

are dignified in appearance and movements. They speak the Russian language tolerably well, and passionately love gambling and music, which consists with them in exceedingly pleasing ditties.

The *Tartars* of the *Boukharah*, *Ghilian*, and *Agryjan* (600) are the descendants of merchants from Boukharah, Khiva, and Persia, who were attracted to Astrakhan during the 17th century.

THE KARAPALKAS OR KARAPAKHS.

Their name signifies "Black Caps," and their country is the Isthmus between the Caspian and Aral Seas, and the Oust-Ourte (highland). They came under Russian rule in 1827. There are also some of these people in the Pashalik of Akhaltsik (Trans-Caucasia). They are splendid riders and plucky soldiers.

The *Tartars* of *Kazan* and *Orenburg* (1,140,000) are somewhat mixed up with Finnish elements, and there are individuals amongst them of a decidedly Finnish type, and again, such as might be taken for Caucasians. The women are slight and delicate, and both sexes possess great suppleness and grace. Their dress is of a highly expensive kind.

They are industrious, particularly at their national trade, the preparation of skins; manufacture also Morocco leather, and even work in the mines. Their nankins and soaps are celebrated. The Tartar idiom spoken by their tribe is the purest of all Turkish dialects spoken in Russia, and has produced a literature by no means despicable. They are an affable, gentle, honest, sober, and very cleanly people, so that they are much in request everywhere. Their family life is exemplary, and their children are carefully educated. They thirst for advancement in civilization, but their religion prevents them exceeding a certain point, while, however, it encourages the preservation of genuine Tartarism.

The Russian nobility counts several distinguished families of purely Tartar origin.

Though most zealous Mohammedans, their Mollahs are little instructed. These Tartars are spread over many of the governments of Russia, and live in Samara (105,000), Simbirsk (85,000), Viatka (80,000), Saratov (50,000), Pensa (45,000), N. Novgorod (37,000), Perm (35,000), Tambov (13,000), Rjâzan (5500), St. Petersburg (3500), Kostroma (300), Moscow (300), and amongst the Donski Cossacks (600).

The *Siberian Tartars* of the governments of *Tobolsk* and *Tomsk* (40,000) offer no particularly characteristic traits, and have adopted Russian customs. Their occupation is the breeding of cattle, some agriculture and carriage of merchandise.

The *Tourals* are the westernmost tribe of all, and most resemble the Tartars of Kazan. They speak a superior dialect, although they are in the habit of borrowing from the Russian and Voghul languages.

The *Barabints* live between the Obi and Irtysh. Of a livid complexion and resembling the Mongolian race, they have little intellectual capacity; are, however, gentle and phlegmatic. Although they have received the baptism of the Christian Church, they secretly continue to practise Shamanism.

The *Obi Tartars* inhabiting that river near Narym are Christians.

The *Tchoulyms* of the Tchoulym river are also Christians, and renouncing their primitive language and customs, have become altogether Russified.

The *Boukhars* and *Tashkents* (9000) are mostly rich merchants, residing in the commercial towns on the South Siberian frontier, in the government of Tobolsk.

The *Tartars* of the *Yenisseïsk government* (22,000) are composed of three tribes—*i.e.*, of the Katchints, Sagaïtes, Kaïbals, of which the two last show a strong admixture of the Finnish and Samoyede elements. The first live in the district of Minoussinsk, a district most interesting to ethnologists, on account of the numerous mementos it offers of

primitive inhabitants altogether different from those of the present day.

That people, almost entirely unknown as yet, were the Tchouds, and the numerous objects of sculpture and inscriptions on the enormous blocks of stone, of which their tumulous monuments had been composed, are proofs of a certain culture. Many precious mementos have been lost to science owing to the cupidity of the native tribes, but the archæologist may yet meet with a rich treasure in those ancient granite tombs. The sculptured figures which had stood on the tops of the tombs generally represent men, animals, and birds, but nobody has as yet succeeded in deciphering the inscriptions.

These Tchouds had been probably driven out of their original country by other neighbours, who also have left their own particular traces; for in some places on the banks of the Yenisseï and the Touba have been found many inscriptions altogether different from those of the Tchouds, and which seem to belong to the time of Tchinggis-Khan. Remnants of the wild hordes of Asia still roam about Siberia, and are called Tartars, although they are not all of Turkish origin, but are strongly mixed with Finnish and Mongolian elements. We know little about these tribes errant, and the chances of a closer acquaintance are daily diminishing, owing to the growing Russian colonization, which threatens soon to absorb all these tribes within its own numbers.

In the districts Minoussinsk and Atchinsk live about 4000 Katchints.

The *Sagaïtes* (11,500) live on the banks of the Abakan river. One of the tribes, the "Belters," were originally Finns. Though speaking a Tartar dialect, their physiognomical characteristics betray generally the Russian and scarcely ever the Tartar or Mongolian type. They always give their children two names, of which one is Christian and the other Pagan. They are industrious and honest, and, like the Finns, never steal, but are hard drinkers.

The *Kaibals* are a nomadic tribe, and roam about the ter-

ritory on the right bank of the Lower Abakan, Yenisseï, and Sogda. Numbering about 1100 souls, they are of the Tartar type, but their language is Samoyedish. They believe themselves to be the most ancient people of the country. All these Tartars have black hair, and under their flashing black eyes a protuberance, which tends to make the nose appear reverted and pointed, and their nostrils unnaturally enlarged. Their beautiful eyebrows, little mouths, fine lips, and white teeth are not sufficient to relieve the hideousness of the feature described. Their aspect is truly repulsive, and if by chance a pretty woman is seen amongst them, she will generally be found to be of Tartar blood, while they are themselves principally of Samoyede extraction.

They are of small stature and stout, dark, but of high colour, which (though natural to them) is still further enlivened by rouge. They dress and trim their hair according to the Russian fashion, but have little beard. The women dress in the Mongol style, and are burdened with all the hard work, while the lazy husbands sit by the fire and smoke. The poor women's lot is hard in the extreme, and they are very submissive, for the incensed husband has the right to kill his wife with impunity. Their songs are generally improvised ballads of an ear-splitting nature; and the musical instruments consist of a sort of balalaïka of three strings, called "kobyss," and the "djytagan," which is a flat and thin board on which are strung seven cords. Their dances are mere clumsy imitations of the movements of animals, such as the bear, wolf, &c. Simple like children, they are diffident, like all people that have suffered much. Incapable of great crimes, they look on theft and deception as indications of a superior spirit and ability.

The *Katchints* are the richest and most honest of these Tartars, distinguished by their loyalty and hospitality, and preserve their good humour and cordiality even when in a state of intoxication.

The *Kizilts* are a dishonest people, and have very dirty habits.

While the *Belters* may be called the most respectable of all the tribes, the *Sagaites* are the most careless.

The *Kamassints* form three oulousses (parishes), according to nationality—*i.e.*, that of Oushoumakov, of Abalakov, and of Agulsk, of which the first are entirely Tartar, and composed of the people once inhabiting the banks of the Katcha, near Krasnojarsk, *i.e.*, "Tartar Katchints." Those of the Oulouss Abalakov, or of the forests, are of Samoyede origin.

The Kamassints of Agulsk (seventy, from the river Agul, are neither Tartars nor Samoyedes, but remnants of the ancient "Kottes," and of the same origin as the ancient Assans. They have adopted the Russian language, religion, and style of living.

The *Karagass*, the easternmost of the Finno-Samoyede race, is the tribe that succumbed to the powerful influence of the Tartar-Katchints, and were already Tartars, when they established themselves in their present territory of Neezhnei-Oudinsk. If the Finno-Samoyede origin has made them hunters (which Tartars never are, they betoken their transformation by their language, customs, religious creed, and costume. There are only 500 of them left. They are of middle size and good constitution, but not robust. They have small heads, narrow shoulders and hips, tiny hands and feet, black and straight hair, small eyes, low foreheads, and thin noses, and resemble somewhat the Kirghiz-Kaissaks of the Middle Horde. The costume of both sexes is the same with the exception of the head-dress. They live by the breeding of reindeer and hunting. They are gentle, but fond of liquor. The discovery of the East Siberian gold mines Russia owes to these people. Although baptized generations ago, they are Christians only by name, and formerly worshipped the sun, sky, &c., and brought them sacrifices of blood. In their country, on the steep banks of the Yenisset, idols have been disinterred representing animals—as, for instance, the "domestic reindeer," which does not exist in those parts at the present day. Sometimes it is surmounted by a rider dressed in a tight short coat, and wearing a big round hat,

and holding a bow and arrow, made ready, in his hands. In other cases the reindeer is represented in a docilely "couchante" position in front of a man, who is followed by a dog.

The *Sojotes* (once Samoyedes, now Tartars) live close to the Chinese frontier, and have partly intermingled with the Buriats. Some purely Samoyede vestiges may be met with among the Sojotes of the Sayane Mountains. They are lamaïsts. Their attire is of the simplest, and consists of a Kirghiz mantle of camel-hair, a kind of cap of horsehair, and a round Tartar cap with large borders. The latter are commonly called Sayanes. To them belong the recently discovered Ouriang-Khai, a tribe of high interest to the ethnologist.

The *Teleutes* (2000) inhabit the government of Tomsk, and first came to Russia in 1755, when they settled in the country around Tomsk and Kousnetsk. They are also called "White Kalmuks," by the Russians Tatar-Teleutes, or Koumandins, after the Lake Teletzk and the little river Koumanda, and by themselves "Teless." They had fled before the Black Kalmuks to their eastern neighbours and brethren in race, the Sayanes. They all speak Russian, and number about 2000 individuals (women not included).

Physiognomy and costume of the Teleutes on the left bank of the Beeya strikingly recall the Finnish and Karelian types. The men shave their heads, leaving a tuft only, like the Chinese. Their women are well made, and smoke like the men. They are sharply distinguished from the Tartar and Mongols by their ordinary habits. Only a small number of them are Christians.

The Teleutes or Teleugouts of the Upper Mrassa, the Kondoma, and the Tom number now about 5000 souls, and are on the increase.

THE TARTARS OF THE CAUCASUS.

The Russians call all the mountain tribes of the Caucasus indiscriminately by the above name. We shall apply the

same only to the tribes of the Turkish race, who, with the exception of the Nogaï, inhabit the western coast of the Caspian Sea and the eastern provinces of Trans-Caucasia. The aborigines of that country are of the Karthle or Georgian,—the Haikan or Armenian,—and of the Iranian races (Pers. and Kourd.). During the occupation of Persia by the Tartars, the two co-religionary nations had intermarried, and it is highly probable that it was their progeny who founded the kingdom of Shirvan, on the rich pasture lands of the Kour and Arax, and which, though divided into several khanats, existed still in our days.

The first emigration of the Tartar race to the Caucasus must have taken place after the destruction of the kingdom of Khovaresm by the hordes of Tchinggis-Khan, and after the alteration of the course of the River Amou-Daria (once flowing into the Caspian, now discharging into the Aral Sea), had damaged the climatic conditions of their country, and forced the inhabitants of those parts to evacuate their old haunts, and go in search of other and better pasture lands.

The cruel conqueror Nadyr-Shah forced the Tartars of the Caucasian plains into the Mohammedan sect of the Shiites, whilst their brethren, who lived in the mountains, remained Sounnites. They were for a long time the predominant nation of the Caucasus, but their power gradually fell into decay, and in the reign of Peter the Great the Shamkhal of Tarku and the khans of Derbent and Bakú swore fealty to the Russian crown. The khans of Shirvan, Sheki, Gandja, Karabagh, and others followed their example, during the reign of the Empress Catherine II. At a later period they forgot their oath, however; but Tsitsian, Prince of Georgia, at the head of Russian troops, brought them again under the Russian rule. In 1813 Persia solemnly ceded to Russia the khanates of Karabagh, Gandja, Sheki, Shirvan, Derbent, Bakú, Kouba, and Talysh, and abstained from all influence in the Daghestan, Georgia, Imeretia, and Abkhazia.

Including the 95,000 souls of the Stavropol government,

and 5000 Turkomans, the Tartar population of the Caucasus numbers about 900,000 individuals.

Owing to political, climatical, and local influences the Caucasian Tartars are considerably distinguished from all other representatives of that race. The recollection of their past greatness and of the important part their nation had played in the destinies of the world, has prevented them from sinking below a certain level; but the Persian influence, which once was so powerful, has tended more than anything else to metamorphose the primitive character of the Tartars.

The Koumyks, who inhabit the territory of the lower Terek and Soulak rivers, have been Russian subjects ever since the reign of Peter the Great, and with the Karatchais (2000), the Malkars, Ourousps, Tcheghem, Khoulam, Beringheï, and Balkars (9000), as well as with the Nogai of the Kouban (16,500), have adopted the customs of the mountaineers, with whom they have come into repeated contact. The same may be said of the Koumyks of the Shamkhal of Tarku (vassals of the Russian crown), and of the inhabitants of the khanate of Mekhtoula, who speak the Koumyk language, which is a particular Tartar dialect.

The following description of the character of the Caucasian Tartar refers to the individuals belonging to the compact mass of Tartars inhabiting, nearly exclusively, the eastern provinces of Trans-Caucasia—*i. e.*, those of Bakú (100,000), Daghestan (75,000), Erivan (100,000), and Tiflis (50,000). They are the proudest of all the Russian Tartars, and if Persian influence has made them acquainted with divers serious vices, it has also civilized them more than any of the Caucasian Mussulmans.

The population of the above enumerated provinces must have been far more numerous, before the Mongol invasion, than it is now. The proof of this supposition will be readily found in the imposing ruins of very large towns, and of several gigantic aqueducts, which traversed the valleys of the Kour, of the Arax, and the steppe of Mugansk. These territories, once deprived of irrigation, were quickly burnt

up and transformed into arid deserts. The stagnant waters engendered malaria and venomous miasma, before the baneful effects of which the once opulent population rapidly receded.

The Tartars are the most productive, industrious, and important element of the Caucasian races. They are well made, and have agreeable features, big eyes, dark complexions, and noses of the Roman type. The women are finely proportioned, slender and elegant, and their charms are much enhanced by a beautiful costume. The latter consists of a short gold-embroidered tunic, clasped by a belt woven with gold or silver wire, and often studded with turquoises and other gems. The chemise is of red silk, and slightly open in front. They wear exceedingly large and loose pantaloons, and coloured stockings of fine wool. The young girls wear their rich black hair in long drooping curls, which fashion favourably heightens the expression of their handsome faces, especially while executing their graceful, passionate "pas à deux." Although the Koran severely enjoins the women covering their faces to profane eyes, they yet understand well enough to show off their attractive qualities—in fact, quite as well as any of our own beauties. They are extremely fond of dress and pleasure. Full of life and animal spirits, and of keen comprehension, they do not remain behind any of their European sisters with regard to chat and gossip. The laws and customs of the Mussulmans keep the women in deplorable ignorance; they have therefore no other vent for this mental activity but the wretched trivialities of the harem. If they could be instructed, they would doubtless prove a great ornament to society by their beauty and natural intellectual gifts. They resemble the Polish ladies in looks and figure, but a Trans-Caucasian sun has given them a still warmer blood.

The Shiite Tartars of Trans-Caucasia, like the Persians, are smooth-tongued and crafty courtiers, even to intimate friends, and always, at least on the surface, your devoted servants. Closely tied to each other by language and religion, they

have, notwithstanding the Persian influence, preserved a considerable share of their primitive national character, and possess to this day much of the lofty pride and impetuous courage of their forefathers. They are conscious of their descent from Tamerlan and Tchinggis-Khan, and proudly remember the greatness and power of their nation in days gone by. Unfortunately, however, that does not cure them of their vicious propensities, such as insincerity and disregard of those moral laws which constitute the honour and dignity of man. They stimulate sensuality by the excessive use of the narcotic "tariak," which irritates the nerves and troubles the brain. Hospitality in times of peace, and courage in battle, are their greatest virtues. Excess, vindictiveness, superstition, indifference to, and cool treatment of, their wives, especially when under the influence of tariak, and unreasonable jealousy, are the dark shades of their character. Like all Mussulmans, they often marry several wives. Thus it frequently happens that these spirited, peppery creatures disagree, and their lord is called upon to decide between them and restore peace. Of course he cannot deliver a judgment pleasant to all the parties, and the matter generally ends by the whole harem turning upon him and making his life so wretched that he is fairly driven from the house, and on some pretence or other goes travelling for some time. It is even said that such scenes send many pilgrims to Mekka who otherwise would gladly stay at home.

THE TURKOMANS.

This tribe, numbering about 2000 families, or kibitkas, is composed of about 1500 families of the ancient Turkish race of the Caucasus, and about 500 kibitkas of Astrakhan Tartars, and roam about the territory situated north-west of the Caspian Sea—*i.e.*, between the northern frontier of Persia, the Caspian Sea and kingdom of Khiva, as well as the deserts separating Khiva from the Boukharah. They are persuaded that they are descended from the chief of a great race, of the name of "Turk," who, they say, inhabited the Arabian desert

at the time of Mohammed, and subsequently emigrated to the Amou-Daria, where he took a foreign wife, with whom he had eight sons, who became chiefs of eight tribes. From him, according to their ideas, descended the Turkomans, for "Turk man" means, "I am a Turk," or "descendant of Turk."

Two of those tribes are called Seilkhans (Siouï-ounkhins or Seïnkhis) and Khassans, after one of their khans of the name of "Khassan." The Kalmuks also introduced a number of Turkomans into the country occupied by the Hord of Boukejev. The new emigrants, troubled by the Kirghiz-Kaïssaks, went westward, but, again opposed by the Khivans, retreated to the desert Oust-Ourte. From there they sent (1801) deputies to Astrakhan, and the Russians having admitted them subjects to their Crown, in the year 1803, they constructed a fort at Manghyshlak. In 1811 the Turkomans asked permission to emigrate to Astrakhan, but meeting with difficulties, in the years 1813-15, came voluntarily to settle in the Khouudrov-Tartar territory, and have ever since gone by the name of "Turkomans of Manghyshlak." They are of middle size, but strong, hardy, and of swarthy complexion. Owing to their residence amongst the Kalmuks, they have lost the regularity of their features. They are Sounnites, and keep strictly to their ancient customs and patriarchal style of living.

THE KIRGHIZ-KAÏSSAKS (1,450,000).

The people who go by the above appellation amongst foreign nations ignore the name altogether, and invariably call themselves "Kazak or Khassak." By their number and the extent of country they occupy, they are entitled to hold the first rank amongst all the Tartars of Russia in the consideration of the world. The Kirghiz Steppe is a vast plain, low, sandy, and studded with small lakes and ponds containing salt water, an arid desert exposed to the rigor of a Siberian climate. It is, however, hilly and fertile on its margin, especially in the northern and southern parts. The former

is the most fertile region ; the latter has no trees, but well-watered prairies, especially adapted for grazing vast herds of cattle. The eastern section of its fertile belt is rich in luxuriant valleys, intersected by deep rivers, and the natural girdle of the basin of the Issy-Koul (hot lake), 5000 feet above the sea level, offers the grandest spectacle of a sublime mountain world. The frontier line of the Kirghiz territory, starting at Omsk, its north-eastern extremity, and mounting the left bank of the Irtysh, follows that river to Nor-Zaïssan (Lake of Zaïssan). Running off from here in a southern direction, it touches on the country of Tchougoutchak, Ak-Kend and Kouldja, until it reaches the Issy-Koul. Embracing the upper course of all the rivers feeding the lake Balkhash, it continues to the Tchou-River, which it follows to Télé-Koul, until, above the fort Perovski (Ak-Metshet) it comes upon the Syr-Daria river, which it pursues as far as the Aral Sea. Between that and the Caspian Sea lies the desert Oust-Ourte, which, forming an undefined frontier, extends along the north-west coast of the Caspian Sea and the river Ural to the land of the Orenburg and Siberian Cossacks.

The Kirghiz, or Khassaks, form a branch of the great Tartar or Turkish family. During the supremacy of Tchinghis-Khan and his successors, they received amongst their number several foreign peoples, of which the names are still extant in some of the tribes, and became very powerful under the Khan Arsslan at the beginning of the fourteenth century.

The conquest of Siberia touched them all the nearer home, as the last Khan of Siberia was one of their nobles, a Kirghiz-Kaïssak. Towards the middle of last century, and after the disunion of the Dzoungar people, they began to move eastward. Up to the end of last century their history consisted only in warlike expeditions against that people. During the latter part of the seventeenth century lived their celebrated Khan Tiavka (son of Djanggher), to whom they owe a code of laws, and who ruled more by his wisdom and gentle genius than by force and violence. It was he who first appointed chiefs for each horde.

Intestine disturbances and wars with their neighbours, particularly with the Dzungars, who spread terror even into Russia and China, are the principal events of their history signalizing the beginning of last century.

Desirous of procuring the aid of Russia against their enemies, they recognized the sovereignty of Peter the Great. In consequence of this they were not molested for some time by their old enemies, until they, presuming on their power, managed to make themselves so obnoxious to their neighbours, that the latter, at last uniting their forces, turned upon and nearly annihilated them. They then applied again to the Russians, although in reality opposed to that people, who were their political and religious enemies, and who exercised a severe check on their wild and depredatory habits. Only as late as the year 1730 the crafty Khán Abul-Khaïr, in the name of the Little and Middle Hordes, swore the oath of fealty to the Empress Anne, while the Great Horde, though under subjection to the Dzungars, extended its power in the south in the direction of Turkestan. After the death of Khong-taidchi (Grand Duke) Galdan Tsyren the Dzungar people split up into many factions and became paralyzed by disunion. The great Horde therefore easily succeeded in the year 1756 and 1757 to shake off the yoke of the Dzungars, and in 1771 fought under Oubashi against the Torgouts. Abul-Khaïr had in the meantime repeatedly broken his oath of allegiance to the Russian Crown.

The Kirghiz do not represent the pure Tartar or Turkish type. The Mongol type is the predominant, but by its side will be sometimes found the true characteristics of the ancient Turk. The latter type is, however, strictly confined to the nobility.

THE LITTLE HORDE (850,000)

Consists of 200,000 Kibitki, forming three principal subdivisions: the tribe of Alimouli, of Bajouli, and the Semi-rodsk ("of the seven tribes"). Although subjected to Russia, this is the most warlike horde of the three, and

stands under the direct surveillance of the Governor-General of Orenburg and Samara. The Russian Government levies a tax of one rouble and a half on each Kibitka, equal to a net total of 100,000 roubles per annum. The territory of the Little Horde comprises the land of the Cossacks of the Ural and Orenburg, and extends in the East to 83° long., and southward to the Sea of Aral and the Syr-Daria, and is divided into three districts.

THE HORDE OF BOUKÉJEV.

This horde occupies the low lands north of the Caspian Sea and the country between the Volga and Ural Rivers. Their appearance on this territory took place after the evacuation of the same by the Kalmuks, who had emigrated to China in 1771. Colonel Popov, Commander of the Astrakhan Cossacks, proposed to the Kirghiz Sultan Boukéï (son of Abul-Khair), to petition the Russian Government for the permission to settle in the "Rynnpeski." The concession being granted, Boukéï came with 1500 Kibitkas, which number, however, rapidly increasing, amounted in 1820 already to 7500, and in 1862 to 25,000 Kibitkas, or upwards of 100,000 souls. Their number would be still larger, had it not been for the disastrous winter of 1822, when the whole steppe was turned to ice, and frightful snow-storms and icy-blasts destroyed all animal life. The losses of the horde during that dreadful season amounted to 280,000 horses, 73,000 heads of cattle, and 1,000,000 sheep. Overwhelmed with terror, they fled into the Government of Saratov, but have been quietly settled again in their old territory since 1863.

Boukéï was elected Khan by the Interior and Little Hordes in 1812, and this election was confirmed by the Emperor Alexander the First. He was succeeded by his son Djanggher, who did much for the civilization and colonization of the Kirghiz. In his veins flowed some of the blood of his ambitious and crafty ancestor Tchinggis-Khan. While flattering and cajoling the Russians he indulged in dreams of a revival of the ancient grandeur of the Mongol conquerors, and keenly

watched for an opportunity that should enable him to unite his tribes and to create for himself an independent position. The Interior Horde is a branch of the Little Horde, and subdivided into nine parts, each of which is ruled by several chiefs, who depend on the temporary Council of Chiefs, which again stands under the direct authority of the frontier Commission of Orenburg. The dignity of the Khans ceased in 1845 with Djangger, whose death took place in that year. Tchinggis, his eldest son, as well as his brothers have been raised to the rank of Russian princes, and receive a pension, but hold no authority in the administration of the country.

In this manner, it will be seen, that the Russian Government in abolishing the privileges of caste, of which the aristocracy (white bone) had for centuries made a cruel use against their inferiors in rank, the plebeians (black bone) of their people, had morally and materially established a permanent state of legal order.

The inferior posts are filled by Kirghiz, and the lawsuits contending for a sum or value not exceeding thirty roubles are decided by Kirghiz judges. Most cases refer to horse-lifting, the greatest weakness of the Kirghiz, who moreover delight in litigation. The Government levies the taxes of the Interior Horde on the herds (18 kopeks per camel, 14 kopeks per horse, 8 kopeks per sheep). The annual net revenues amount to about 90,000 roubles.

These Kirghiz, like all others, are divided into two castes, *i.e.* nobles (sultans) and common people, or into white and black bones, their own term of distinction.

The Mongol type is the predominant one. Their women are ugly and uncleanly. They mount like the men and wear the same long coat, large pantaloons and boots, only the head-gear is different. They wind a large veil around their heads, while the men wear the "thibeteika," a small pointed cap, over which is set a white hat of lambskin in form of a cone.

The only public entertainment of the Kirghiz consists in horse-racing, and no ceremony, be it wedding or burial, passes unaccompanied by that sport. An enormous concourse

of people of both sexes greatly enhances the interest of the scene. It is astonishing to see the accuracy with which men, and even only half-dressed little urchins about nine years old, can calculate the distance a horse can run. If it should fall at a short distance from the mark, it is dragged there by ropes. A distance of eleven to twelve miles has been run in 34 min. 40 secs.

The most curious horse-race is that of the women. An Amazon, mounted on a very fast horse, is pursued by the best riders, who strive to come up with her, seize her round the waist, and pull her off the horse. She defends herself against these anything but gallant attacks with a short whip, until one of her pursuers manages to get a firm hold of her. A very disgusting spectacle offer the camel races : these animals run very fast (two versts in 3 min.), but their screaming and groaning, and the thick foam which they scatter from their mouths and noses in every direction, are highly offensive to the ears and eyes of the spectator.

The letters are sent about the steppe by a mounted messenger, who often rides over a distance of 200 versts (115 miles) in one day.

The Kibitkas are made of striped felt, ornamented with ribbons, which is pulled over a wooden scaffolding.

THE MIDDLE HORDE

Is the most pacific of all, and composed of about 100,000 Kibitkas (400,000 souls), belonging to the four tribes : Arghyn, Naiman, Kiptchak, and Ouvak-Ghireï. They inhabit the land extending from the line of the Irtysh to the deserts which separate the Kirghiz steppe from the Khanats of Central Asia, and from the Chinese frontier in the East to the territory of the Little Horde in the West.

Their wealth consists in 900,000 horses, 300,000 heads of cattle, 3,350,000 sheep, and a moderate number of camels.

THE GREAT HORDE (300,000)

Is composed of 75,000 Kibitkas or 300,000 souls, of which

about a third have recognized the Russian supremacy. They are divided into four tribes: the Ousyn (Ouïssoun), the Toulataï, Sargam, and Koukhrat. The tribes that have become subjects of the Russian Crown are indiscriminately called Ouïssouns. Their territory is situated in the south-eastern part of the steppe between the frontier of China and the Mounts Ala-Taú and Kounghi, and again between the Ala-Taú and the Lake Balkhash. The tribes stand under their chiefs (sultans), who have to be confirmed by the Russian Government. The sultans are all chosen from among the descendants of the Khan Ablai, and their power is hereditary in the direct or collateral line. They stand under the surveillance of the *Pristav* (Commissary) of the Great Horde, who resides at Kopal.

The Great Horde pays no taxes, but has to furnish relays for the Cossack Divisions. It is comparatively poor in beasts, owing to the incessant inraids made into their territory by warlike neighbours, by whom they have been harassed for centuries. It owes its present prosperous state entirely to Russia. The Kirghiz-Kaïssaks have got neither the broad faces of most Tartars, nor the flat ones of the Kalmuks; but their eyes are small and deep set, mouths small, thin cheek-bones projecting, and beards sparsely furnished, which physiognomical condition is the natural effect of their former intimate relations with the Kalmuks, whose women they prefer to their own.

Both sexes enjoy a robust constitution. The men might almost be called handsome; but the women, notwithstanding their flashing eyes and fresh-coloured faces, would scarcely please European taste, owing to their Kalmuk eyes and projecting cheek-bones. Purity of air, a simple style of life, an easy mind, and frugal habits, render them capable of supporting hunger and thirst for days together; but they make up for such enforced abstinence whenever they have a chance. They can then eat a lamb of six months at one sitting, and ask for more. Both sexes are excellent riders. They never think of washing themselves, and are inveterate

smokers; only the Kirghiz of the Little and Middle Hordes prefer the tobacco in the shape of snuff. Small-pox, diseases of the eye, and other disorders caused by their dirty ways, trouble them severely. Their food consists principally of mutton and a kind of sour cheese, which somewhat assuages thirst, but they use little salt. The chief beverage is the koumyss.

They like to ornament their saddles and bridles as richly as their means will allow them, sometimes even with precious stones. Their arms are of very indifferent quality, but they are gradually introducing fire-arms.

Their religious condition is of a deplorable kind. They profess Islamism, adulterated by idolatry. Many tribes believe in a good God and in an evil God, and adore also other spirits; and magicians are all-powerful with them. The Kirghiz think themselves very good Mussulmen, and consider all other religionaries to be renegades. They curse the She'ites, because they fancy themselves to be Sounnites, but they have not the remotest conception of the difference. The rich practise polygamy. Never observing fasts or ablutions, although the Koran so severely commands these forms, they pray at home, as they have neither mosques nor clergy. Their superstition makes them easy dupes to the magicians and pretended physicians, whom they call "batchy," and who sometimes really perform astonishing tricks.

On the whole the Kirghiz are ignorant, proud, lazy, passionate; have no idea of right and wrong, and are brigands from their cradles. The women being burdened with all the household work, the men have nothing to occupy them at home. They therefore lounge about to gossip and fish for news. Their curiosity is excessive, and the most insignificant news spreads like lightning through the steppe. They are terrible gluttons, and ever inclined to violate their word, and take in every one not mussulman. Their indolence does not prevent them from looking sharply after their interest; and where they discover the least degree of weakness, they do not shrink from the most impudent exactions.

They know neither consideration nor pity, and are not even courageous. Having no idea of order, obedience, or discipline, they show no unity in action. They attack in small troops, and with the vivacity of falcons. Their first shock is sharp and violent, but of little tenacity, and they fly in the wildest disorder. They only fight for the sake of plunder, and when they can depend on the swiftness of their horses. Their hospitality is only for the Mussulmen, and then only because commanded by the Koran. The nobles are very proud of their descent, and of Russian titles.

The women are generally of kind dispositions, and worth a great deal more than the men. They are tender to the children, and compassionate. Funerals are always conducted with great ceremonies of lamentations and acted despair, for which the women sometimes practise for a year before the glass.

Their only good qualities consist in their respect for the aged, and feelings of gratitude.

THE KIRGHIZ, PROPERLY SO CALLED.

The name "Kirghiz," or "Kerghez," belongs to this people alone, and has nothing to do with the Kirghiz-Kaïssaks—an altogether different nation, and their deadly enemies. For the sake of distinction from the others, they are called, "Wild, or Black Kirghiz;" by the Chinese, "Bourouts;" and by the Russians, "Dikokamenniye" (or Kirghiz from the Wild Rocks).

They know no boundaries, and roam about the territory of the Issy-Koul; in the east as far as the line of Kouldja and Akssou; in the south they sometimes enter the little states of Badakhshan and Karatighen; in the west as far as Khokand and Tashkent; and in the north often show themselves on the heights of Kounghi Ala-Taū. The ancient Chinese described this people as stout, tall men, with grey or blue eyes, and red hair, which seems to point to a Finnish origin, the type of which has succumbed to their

long sojourn amongst the descendants of Tchingghis-Khan. Driven from their Siberian home by the Russians, thrown back again by the Dzoungar-Æloet, they, under the protection of the Kamassints, went south-east and settled amongst the Bourouts.

The Black Horde, partly subjected to Russia (100,000) is divided into three tribes—the Bogou, Sara-Baghysh, and Sulty—who are under the authority of the “ Bis ” (chiefs), and again subdivided into many small tribes governed by chiefs elected by majority of votes.

The chiefs of the Ourmans, Djantaï and Djan-Karatch (who in 1847 desired to become Russian subjects) stated the number of these Kirghiz to be 40,000 yourtes, or 200,000 souls. Manap-Bourambai, who reigns over the Bogou, has under his orders 10,000 yourtes, and upwards of 100,000 horses. This tribe has always been harassed and cruelly oppressed by the Sara-Baghysh, its neighbours, and has probably for that reason placed itself under Russian protection. These Kirghiz are great breeders of cattle, but also agriculturists. Their cattle are very fine. Civilization and practical morality encounter formidable obstacles in the character of this people, who consider pillage of caravans, cattle lifting, and the most barbarous cruelties, to be heroic and chivalrous exploits. Their brigandage has rather increased since 1843 instead of declined. Nevertheless the Russian government keeps on amiable terms with the Black Horde, in order to insure as much as possible the safety of the caravans on the road to Kouldja, Tchougoutchak, Tashkent, Khokand, and Kashgarie.

THE YAKOUTES (200,000).

Although now separated from their brethren in race, the Turco-Tartars, they belong to the same family. A nomadic and meditative people, they have always distinguished themselves from their neighbours by fine qualities of character, and by their warlike spirit. They inhabit the district of Yakoutsk in Eastern Siberia, and the lands irrigated by the

Lena and its affluents. A pastoral people, they occupy prairies and valleys, while their neighbours, the Toungouse, who are exclusively hunters, roam about the hilly and woody part of the country.

The Yakoutes call themselves "Sakha" (or plural "Sakhalar"); but the first Russians gave the Toungouse the name of "Yako," by which the latter designated the Yakouts, and turned it afterwards into "Yakouta," &c. They are divided into several tribes, which owe their origin to the sons of the fabulous "Eliei," father of all the race. Before the arrival of the Russians, they were ruled by five princes, who lived in constant warfare with each other, and probably caused their separating into five tribes, who never have any intercourse with each other. These tribes are governed by Princelets (Knjazeks), but crimes, such as theft and murder, are judged and punished according to the Russian laws. The court life of these Knjazeks is rather amusing by the airs they give themselves, and the absurd ceremonial on which they insist. They are always accompanied by runners, who must hold their horses, aid them in mounting and dismounting, execute their behests, and amuse them by the way with their gossip.

The Yakoutes are mostly of middle size, robust, broad shouldered, and of Kalmuk physiognomy, owing to their intercourse with the Mongols. They have black, bright, but small eyes, black bristly hair, bony heads, thick and short necks, oval faces, though disfigured by strongly projecting cheek-bones, big and flat noses, and their complexion is very dark. Their teeth are white and regular, their lips thick, but Nature has given them no beard whatever. The men wear their hair very short (except at the back of the head); the women, on the contrary, have very long hair, which they twist into plaits. Being almost always on horseback, their legs are bandy, and their gait is therefore very ungraceful. The Yakoute's face expresses his meditative habit and calmness of soul, but is capable of reflecting the most opposite emotions in a highly conspicuous manner. The Yakoutes

of Touroukhansk, living on the territory between the Yenisseï and the Khatanga, have curly hair and purely Tartar physiognomies. The women are in every respect more beautiful than the men.

The Yakoutes of the territory of the Ostrog of Ouda, especially the men, have, like the Bourriats, flat and horribly ugly faces.

The climate of their country is extremely severe. The summer brings them myriads of mosquitoes, and the winter its icy blasts and usual accompaniments. Of the two, however, the latter season is after all the best for travelling. The Yakoutes are fishers and hunters, but since 1853 they have paid considerable attention to agriculture. They live to a great age, and old men, of more than one hundred summers, are no rarity with them. They live in portable or stationary yourtes according to the season. The poorer families make their windows of ice, cut into thin frames, and fastened with snow. They carve very neatly in wood, and are good smiths. Their domestic animals consist principally of horses and horned cattle, as they keep few reindeer, goats, or sheep. With their horses they make a good living by the transport of merchandise. The Yakoutes of Okhotsk make use of dogs only, and horses are bought by them only for food. They are abominable gluttons, and to see an animal killed, boiled, or roasted, is for them the most pleasurable sight in the world. The rich Yakoute begrudges the killing of a healthy beast, and feels no disgust whatever of meat supplied by an animal that had been sick or had died of some disease. There is a story of a Yakoute who, at a wedding, once drank 40 lbs. of melted butter, and three others swallowed without winking, so to say, 16 bottles of spirits, while they devoured a whole male one-year-old reindeer, and bolted many a pound of melted butter besides. They are very dirty in their household arrangements, on the pretext that dirt keeps warm; but their houses are palaces compared with the "tchoums" of the Samoyedes. They are nearly all baptized, but their notions of Christianity are

of a very imperfect kind, and the most absurd superstition is rife amongst them.

Although of a lazy temperament, the Yakoute has good business qualities. He is cunning, enterprising, and, in his trading transactions, insinuating and dissimulating. He looks upon a person, who lets the opportunity for cheating another escape him, as upon a fool. Theft with him is a fault, but no sin; and he steals, not because he wants, but simply to show his address. They have no idea of hospitality, and a Yakoute, who has entertained another, expects the latter to treat him in return, and that pretty quickly, or he will bring an action against him; for he considers his guest to have become his debtor and bound to repay him. Their memory is of an astonishing power, and they sometimes, with most scrupulous accuracy, will tell each other of things that happened as long as twenty years before. Their poor are despised, because they look upon them as abandoned by God. The rich are proud, unapproachable, and unjust. If the women are diligent housekeepers, they are so more from habit than from a sense of duty, for their husbands live in great fear of their tongues, and never dare do anything without their consent. Their imagination is little developed. Song and dancing are unknown to them. On the other hand, they are very curious, and delight in listening to narration. Their language springs from the great Turco-Tartar source; it contains, however, many Mongol words. It has never been written.

The best of the Yakoute tribes is the one inhabiting the country near Neezhnei-Zatoundrinsk. They are of an obliging disposition, and exceedingly hospitable. They are very fond of dancing, but the way in which they do it is curious. Forming a circle, they move slowly from one foot to the other, singing: "Kheïra, kheïra, khetchou, khetchou, khongaï, ouraï, ouraï, aggaï, aggaï!"

CHAPTER XX.



THE MONGOL RACE.

THE ancient division of the Mongolian people, which existed already before and after Tchinggis-Khan, is still found amongst the Russian Mongols. The genuine Mongols of Transbaikalia, and their neighbours, the Bouriats, belong to the Eastern Mongols; the Kalmuks of the Altaï, of the Government of Tomsk, and their brethren in race the Kalmuks of the Volga, form part of the Western Mongol tribe, or rather of the descendants of the Political League of the Oirates.

The cradle of all the Mongol tribes is the tableland of Central Asia. To this day they lead a nomadic life. They profess principally Buddhism or Lamaïsm, a religion superior to the Shamanism, which had been their primitive religion, but inferior to Islamism, which the Turkish tribes had adopted.

Ever since the discovery of Central Asia by the Chinese (about 200 years before Christ), all the tribes the latter found there, which probably were those subsequently called Mongols, were simultaneously united under the sceptre of the dynasty of the Khounns (according to Chinese pronunciation: Khiounn-nou, Hiong-nu). The Mongol nation received always its name from the reigning dynasty. On the fall of a reigning house the people did not lose its political existence—it only changed the name.

A few years before the birth of Christ the house of the Khounns was for some time ruled by the Chinese, and since

the year 14 it was called "Gounnou" (*i. e.* very humble slave, while "Khiounn-nou," signifies "pernicious slave"). The Mongols, continually at war with the Chinese and Turks of Turkestan, divided into hordes and were almost constantly moving about, although as yet strictly within their own territory, or Mongolia.

It was owing to Tchinggis-Khan, that the dynasty of the Tatans (chinese "Youan") acquired its power, and could maintain itself in Eastern Mongolia, until upset by the Chinese.

On the banks of the Amoor lived, long before Christ, a people named "Soushén," and in the Mandshoury itself, the people "*Ihou.*" At the beginning of our era the last nation subjected the former, adopted the name Oughi, and divided into different tribes. In the fifth century one of these tribes living on the banks of the Amoor, became powerful, but was itself, 200 years after, split up into sixteen hordes, known by the name of Mo-ho (Mokh). It is probable that at the beginning of the ninth century one of these Mokh tribes emigrated in the direction of Ordoss (South-eastern Mongolia), took then the name of Tatan, and insensibly increasing, spread itself into the Khalka (west of Argoun): in the eleventh century it transmitted its name to its adopted country. The Tatans were divided into several aïmaks, of which the most powerful were the Mongols, the Taïtshoutes (Taïgoutes), the Kherchs, and the Tartars. The Mongols alone, towards the middle of the twelfth century, carried on a successful war against China. This proves that the name of Mo-ho (Mokh) has nothing whatever to do with the appellation Mongol. The history of the Chinese dynasty of the Tangs (618—906) already mentions a people Mongou, who lived to the north-west, at a great distance from the Mo-hos; and at the time of the Li-ao dynasty, a tribe called Mong-kou-li nomadized about those countries, and very probably was the Mongolian tribe. The Chinese history throughout makes a decided distinction between the Mokhs and the people, whose name began with Mong

(Mongols). These Moug-kou-lis, who then still peaceably traded with Northern China, all at once rose up conquerors and founders of a universal empire at the time of the Kinyndynasty (1115—1234). Towards the end of the twelfth century the Mongol sovereign Témoudjin became the most mighty of all the Tatan Princes, and after some victories accompanied by horrible cruelties he was elected Emperor, under the name of Tchingghis-Khan, in consequence of a congress of princes assembled on the Upper Onon in the year 1206. In this way the names of Mongols and Tartars became familiar to all Europe, and were at a later period applied even to the Turkish tribes, who appeared on the scene of Timour's (Tamerlan) exploits. (Tatar is the plural form of Tatan, which however is rarely used in the Mongol language, but familiar to the Mandshú dialect, which transforms the termination of the singular "n" into an "r" (ri) in the plural. The Mongols of our day know no more the word "Tatan," but always say Tatar.)

Tchingghis-Khan had founded an Empire such as no monarch ever possessed; but, after his death, the same was first divided amongst his sons, and intestine disturbances and constant wars with their neighbours gradually reduced it to its present dimensions. In 1638, considerable fractions of the Mongol people had detached themselves from the general mass of the people and their national interests, in consequence of which circumstance the Eastern Mongols came under the domination of the Mandshus, and lay in the last throes of their political independence. In the Altaï, the Western Mongols maintained themselves for more than one hundred years, but finally succumbed in their turn like their eastern countrymen. At the same time, the Russians had already subjected the wild tribes of the Bouriards, and entertained pacific relations with the Mongols of the Khalka. Advancing down the Amoor, they came into close contact with the Mandshus, but neither part wishing to measure arms with the other, they, at the peace of Nertchinsk in 1689, agreed as to the natural frontier of the Amoor, and

this convention was not altered until the year 1858. In virtue of that peace, the Bouriats remained under Russian domination, which also absorbed a small number of the Northern Mongols on the Onon, the original home of Tchingghis-Khan.

The spoken language of the Mongols has perfected itself before their literature, and independent of every foreign influence. After Modo-Khan (200 years before Christ) had united all the Mongol tribes under the name of Hioung-nou (later Mongol), a new political organization became indispensable. Feeling the want of written characters, he began by using those of the Chinese. In consequence of this, many Chinese entered the Mongol service, which promised them great advantages. This state of things existed amongst the Mongols for more than 1000 years, and only under the first sovereign of the house Kitan (in 920), they at last invented a national hand-writing. Tchingghis-Khan, as well as his successors, availed themselves of the Ouïgour and also of the Chinese writing. The former is in use to this day, but in two forms, viz., in the alphabetic characters of the Eastern Mongols and those of the Kalmuks. All Mongol tribes speak the same language. It is an idiom springing from the same source as the Turkish or Tartar language.

EASTERN MONGOLS.

The Bouriats (230,000).—One of the tribes, who, in ages long gone by, emigrated westward, and spreading subsequently in a northern and north-western direction, drove back the Toungouse, and penetrated into the country about the Baïkal, of which they form the principal population. Although once close neighbours of the Kalmuks of the Altaï, they had been for a long time separated from the Kalmuk nation, and are for that reason considered Eastern Mongols.

They are divided into different sets, which bear the name of the locality where their settlements are situated; as for instance (west of Baïkal), the Koudin Bouriats, the Verk-

holinsk, Olkhon, Idin, Balajansk, Alarsk, and Tunkin; and (in the east, in Transbaikalia) the Khorin, Selenghin, Kударin, and Bargouzin-Bouriats.

All Bouriats have a great resemblance to the Kalmuks—their projecting cheek-bones, which in their youth are not so very conspicuous, owing to their full habit and round forms—are undeniable witnesses of the above-named element. The Bouriat is strong and of middle size. His hair, of which he has but a tuft on the top of the head, is black and soft; his eyes are black and narrow, the brows thin and raised, the ears big and standing off, the teeth even and of striking whiteness, the nose big and flat, the forehead low and flat, his complexion is dark, but clear and glossy, and the skull of a conical shape. His short legs, which in sitting he crosses Oriental fashion, are generally bandy. This circumstance and the disproportionate development of the upper frame, renders his walk vacillating and awkward. Compared to the Russians, the Bouriats are not very muscular. They seldom live to an advanced age, owing to their excessive use of tobacco and their objecting to any medicine excepting that which has been prescribed by their lamas, shamans, or magicians.

The costume of the Transbaikalian Bouriats is very rich and splendid, particularly that of the young girls of the lake Baikal, which is very singular, but suits them extremely well. On week days they wear only goat or sheep skins; but on holidays they are dressed in kaftans of the finest and blackest of sables and other costly furs, such as are found nowhere else. The ladies wear much jewellery, consisting of all kinds of precious stones, pearls, and gold and silver ornaments, with which they load arms, neck, ears, fingers, hair, and dresses. Men and women wear a pointed red silk cap trimmed with sable. The large and flashing knife and a Chinese pipe mounted with brass, constitute the height of elegance.

The Bouriat is phlegmatic (though he can occasionally flash out with great fire), and does not work, unless driven

to it by hunger. The women are generally far more active than the master of the house. The men are careless, lazy, taciturn, and in commercial transactions not over scrupulous, although theft is rare amongst them. Hospitality is for them a sacred duty. They are neither so licentious, nor so rude and uncultivated as the Yakoutes. They have a decided predilection for tobacco and spirituous liquors, but soon get intoxicated. Their food consists often in meats of diseased beasts, and they make a sort of hash, which they eat entirely without salt, though composed of spoilt meat. They also consume much seal's fat, which they swallow raw and without either bread or salt. Their tea is mixed with fat and salt, and compressed in the form of bricks. Of this, they throw a few pieces into a saucepan and boil it, and this beverage is considered nourishing and wholesome. Although nomads, they are bad shepherds, and take little care of their flocks; excellent riders and marksmen, they yet hunt very rarely. The household utensils and the material for their clothes are made by themselves, and they are generally also clever at all work in iron. They are fond of music and song, although it is rather of a flabby kind and in accordance with their listless ways. The women are considered impure, and their fate is often deplorable.

Their language is one of the four known dialects of the Mongol language, and not essentially distinguished from either the northern or southern Mongol, or from the Kalmuk dialects. On the other side of the Baikal this language contains a certain number of Thibetian and Hindoo words. The Russian language serves for business transactions. The Khorine Bouriats, as the most civilized of their tribes, generally are able to read and write.

The religion of the Bouriats, up to the middle of last century, had almost entirely consisted of Shamanism; but Christianity, although only recently introduced among that people, is making rapid strides. Between 1840 and 1844 only 1,300 Bouriats of both sexes had received baptism; in 1851, 7,700 persons had been added to that number, which,

by this time, must be very considerable. It is particularly the poor women who press forward to the baptismal font. Amongst the baptized are many highly honourable, worthy persons. Some of their customs remind one of Shamanism; as, for instance, the habit of sacrificing to the gods on important occasions, such as grievous maladies, voyages, &c. Many localities of the Baïkalian territory, particularly the island of Olkhon, are reputed sacred.

MONGOLS OF THE WEST, OR KALMUKS.

The ancient country of the Western Mongols is Dzoungaria, and to this day inhabited by the Kalmuks. Its territories extend from the Altaï Mountains and the Lake Oubsa, towards the West, as far as the Great Hord of Kirghiz-Kaïssaks, and from the frontier of Russia southwardly as far as the Hymalaja (Tengré-Vola).

The Mongols of the West, or Kalmuks, are known by different appellations—*i.e.*, Elœt-Dzoungars on account of their nationality, and Oirates in consequence of their political league. The different tribes and sub-divisions are also denominated by particular names.

THE ALTAÏC OR BLACK KALMUKS.

They inhabit, in the government of Tomsk, the country north and south of the Altaï Mountains as far as the Chinese frontier.

Separated from their other brethren in race, and still in every respect faithful to the ancient customs of the Kalmuk-Dzoungars, they can hardly be said to have made the first step towards civilization, although they begin to use firearms. Their language is a mixture of Mongol and Tartar, although the Dvojedantsy (a tribe tributary to both Russia and China) possess a particular idiom, and speak besides the Mongol language. They are thick-set and broad-shouldered, their legs bandy, owing to their constant life on horseback, and their features are Mongol.

The lot of the women is very hard. They are the slaves of their husbands and articles of property bought with money or cattle. The men are exceedingly indolent, and only occupy themselves with hunting. Their food and beverages resemble those of most Mongols—*i.e.*, the “kotchó” (or boiled barley groats), horse-meat, compressed tea, koumyss, aïran, &c. Some of them are very rich, and possess upwards of 40 taboos of horses and 3,000 sheep. A taboo consists of 30 mares and one horse. The camels are scarce amongst them.

The Kalmuks are generous, hospitable, good-naturedly impulsive, and without calculation or after-thought; never troubling themselves about the future, they will give away their last sheep. The poor live by the side of the rich, and coolly help themselves to the milk and other victuals they require. As long as their liberty is not encroached on, they are pleasant and obliging, but they would never consent to the imposition of mercenary services.

Their music is primitive, the instruments consisting of a reed flute and a kind of guitar of horse-skin with strings of horse-hair twisted into cords. Their song is dull, monotonous, and treats but of things which happen to strike the eye at the moment. Riding and shooting (in which arts they are exceedingly proficient) are their favourite pastime. They are hunters and fishers, but only when obliged; otherwise they remain at home in a state of perfect apathy. In swearing an oath the Kalmuk kisses the barrel of his gun, and their signature consists in the mark by which each man distinguishes his cattle.

The religion of the Kalmuks is Shamanism; with them the Shamans are magicians, prophets, and physicians. Since the year 1830, great efforts have been made to convert the Kalmuks of the Altaï, and this missionary work has also been crowned with success.

THE KALMUKS OF THE VOLGA,

or rather Torgotes (Tourgoutes), are nomadic tribes, on the

right bank of the Volga, in the government of Astrakhan, Stavropol, and in the country of the Cossacks of the Don. They came in the year 1636 from the westernmost boundaries of the Chinese Empire, and obtained extensive pasture lands on both banks of the Volga. Every village of those parts is surrounded by some Kibitkas inhabited by poor Asiatics (Kalmuks), who come from the steppe in order to earn a penny by their work. The men accordingly engage themselves as farm-labourers, shepherds, or fishers; the women as sempstresses. One meets amongst the Kalmuks with great simplicity of heart and candour, and if they were not constantly moving about, they would have been Christians long ago. They are honest and peaceable, and distinguished by their good morals and a certain spirit of fraternity; but their kibitkas and the preparation of their food evince an entire absence of any idea of cleanliness.

The Kalmuks of Astrakhan twelve years since possessed as many as 100,000 horses, 150,000 heads of horned cattle, 790,000 sheep, and 23,000 camels and goats.

Both sexes passionately love tobacco, which they smoke from short pipes, and they are also much addicted to the use of spirits. All of them, excepting the clergy, eat horse-meat.

The population of Kalmuks on the Volga amounts to 130,000 souls.

The language of the Kalmuks is Mongol, somewhat modified. For ages separated from their Mongol brethren of the East this language has been gradually changed by the adoption of many Tartar words.

CHAPTER XXI.

TOUNGOUSE PEOPLES.

THE nationalities known by that name are divided into the following tribes, which are distinguished from each other by their occupations and habits :—

1. The nomadic Tougouse and the Tougouse of the settlements (fishers), which are subdivided as follows : Tougouse of the government of Yenisséisk, who have preserved the national type and represent in the most perfect degree that of the nomadic or forest Tougouse.

Tougouse of the environs of the lake Baikal, in the government of Irkoutsk, strongly resembling the last.

Tougouse of the province of Yakoutsck, who, being principally nomadic, have adopted in many respects the habits of the Yakouts, while the smaller moiety of them, who have settled, have more approached the Russians.

Tougouse of the sea of Okhotsk, or Lamouts, who are partly nomads (fishers), partly settlers (farmers).

Tougouse of Nertchinsk, who live principally by the breeding of cattle.

Tougouse of the Upper Amoor (nomads and fishers).

Tougouse of the Lower Amoor (fishers), Namki (?).

Tougouse of the Northern and Southern Lower Amoor (mixed with Mandshous and Chinese).

2. Daours, or Daourians, on the Middle Amoor, who occupy themselves with cattle breeding and agriculture.

These Daours deviate considerably from the general Tougouse type.

The Toungouse inhabit the greater part of the vast territory of Eastern Siberia. In the north they are close upon the Glacial Sea; in the south they fish in the Amoor and Baikal; in the east they have for neighbours the Tchouktchis; the Koriaks and the Sea of Okhotsk, and the Yenisséi and Ket rivers, form their natural western boundaries.

Their territory is in many parts hilly and swampy, in others covered with almost impenetrable forests, and in every direction traversed by rivers and other watercourses. The climate is extremely severe, and the population proportionately small, the Toungouse numbering altogether only about 70,000 souls.

The name Toungouse probably is derived from the Chinese Toung-hou (barbarians of the north-east), for "Toung" means "east," and "hou" barbarians of the north. The Toungouse themselves have adopted divers appellations, by which they distinguish the different tribes, such as Evenki, Ovenki, Yevoisny, Kamnegany, &c. The tribes of the east of the Okhotsk Sea are called Lamouts; but the pastoral Toungouse of the Southern territory and of the Amoor are generally distinguished by the name of Orotchones; for they call themselves Orotcha, which signifies shepherds of reindeer ("oron"=reindeer). The Toungouse tribes of the Amoor (farmers and graziers) are called Daours by the Bourriats.

The Toungouse became Russian subjects in the middle of the seventeenth century.

The Toungouse live mostly in the woods, and are considered a nation of hunters *par excellence*. Their tribes of pure descent belong to the most interesting primitive peoples known. The Toungouse is born, lives and dies in the woods; if single, he roams day and night through the forest with his gun or bow, and endures the greatest hardships, often including fasts of several days' duration, with perfect equanimity. If married, he is accompanied by his whole family and a few reindeer to carry his scanty traps. He thinks then only of hunting, and such of the

members of the family as are able, assist him, as best they can.

The physiognomy of the Toungouse generally expresses gentleness and a good heart; his eyes are the reflection of a pure and simple soul incapable of deceit and cunning. He is peaceable and sincere, and extremely hospitable. He loves his liberty and independence above everything else, and only the most urgent necessity can drive him into the voluntary performance of any kind of work.

The Christian religion has made little progress amongst the Toungouse, who are as yet more faithful to Shamanism than any other people of Siberia. Their priests, who are much respected by them, give themselves a hideous and ferocious appearance, whenever they are called upon to evoke the spirits. Shamanism, still at this day in force throughout the whole of North Asia and the North-west of America, is a degenerated form of the primitive religion of Central Asia.

This primitive religion taught the adoration of the omnipotence and the supreme wisdom of God, as well as the glorification of the celebrated men which were elevated by the apotheosis to the rank of divinities of second order. Impostors, however, for their own vile purposes, soon introduced new doctrines and ceremonials, which completely altered the original purity of the religion. Exorcists of both sexes appeared, who, under violent beating of cymbals and tambourines, and with the help of contortions, convulsive jumping, piercing shrieks, and often even of self-inflicted wounds, worked themselves into a kind of ecstasy, and pretended to enjoy, while in that state, the faculty of direct communication with the spirits or the gods.

The Toungouses are generally of middle size, and have oval heads, round faces, and a broad and flat forehead; the eyes are black, bright, narrow, and a little sunk; the brow arched, the nose flat (its upper part on the same line with the eyes); the mouth is large, and the lips generally very thick; the cheek-bones are prominent, and the chin is

square; the chest well developed, and the back vigorous. They never either cut or comb their thick hair, which they however keep together by a knot at the back of the head. They have little beard. Some of them extract the hair of the beard, and even to this day tattoo their face and chin.

The women are much like the men, but their physiognomy is more expressive.

The Christian Tougouse baptize their children when they go to pay the "yassak" (tax of skins). They are very affectionate parents, and give their children only such names as are expressive of love and tenderness. The young people marry at the age of fifteen or sixteen; they choose their wives, and fix the "kaly" (thirty roubles=4*l.* 10*s.*) themselves. Sometimes in lieu of the kaly the young betrothed offers to the father, brother, or uncle of the bride, his own mother, sister, or niece in exchange.

The Tougouse songs are improvised on the spur of the moment, but hardly ever of an edifying description. In dancing, men and women, embracing each other, whirl about in the maddest manner, crying all the time, "Yokher eh—yokher eh—yokher he! tchokh, tchokh, tchokh! yokher he!" &c. They love dancing exceedingly, but have no musical instruments whatever.

The Christian Tougouse sew their dead into a reindeer skin, and bury them; but the Pagans, although they also perform the first operation, do not inter the bodies, but suspend them from trees.

The Russian Government has done much for this people. It has established offices, where they may buy flour, powder, lead, arms, &c., on credit. The Tougouse are therefore strongly attached to the Government, which, in case of an epidemic disease amongst them, provide medical assistance of the most efficient kind. They are fond of spirits, and this renders them easy dupes for the Russian merchants, who, after having plied them well with liquor, generally manage to buy the most costly furs at vile prices.

The Tougouse is active, indefatigable, and bold in the

hour of danger. In following the track of an animal he performs journeys which would kill a horse or even a dog. Every inch of ground is known to him, and his organ of sight is most extraordinarily developed. He never misses his aim, be his arm the rifle or the bow. The latter he employs in fishing, and his arrows pierce his prey at considerable depths. Nothing pleases him so much as the encounter with the bear, whom he kills with his sharp hunting knife attached to a stick of five feet in length.

One of the tribes, the Lamoutes, who inhabit the territory of the Sea of Okhotsk, distinguish themselves from the other Toungouse only by their dialect. They are all baptized, very good Christians; and their upright loyalty is such, that the tribunals consider their word equivalent to an oath—in fact incontrovertible. This excellent people unfortunately share with the other tribes the passion for tea, tobacco, and spirituous liquors, which exercise a most pernicious influence on their health and general well-being, while they undermine their morals and intellectual faculties.

The name Lamoute is derived from “lamou” (the sea); some ethnographers consider the name “namki” more correct, as “nam” in the dialect of those parts is the proper appellation for sea, while “amou” and “omo” signify “lake,” and “mou,” or “mouké,” means water in general.

The most civilized are the Nertchinsk-Toungouse, who already at the end of the seventeenth century became Christian—*i.e.*, at the period of the military expeditions undertaken by the Cossacks of Siberia against the Chinese. The Toungouse Prince Gantimoor (Khan Timoor), filled with admiration for the bravery of the Cossacks, resolved to settle near them, and he was the first who soon after demanded to be baptized.

The Orotchones are the most inferior tribe of the Toungouse. They are small of stature and badly shaped, have prominent cheek-bones, flat faces, big noses and mouths, thin lips, small and oblique eyes, spare eyebrows, black and

straight hair, and little beard. Owing to their roving life, they are little civilized; and the Shamans are still all-powerful with them. They marry very young, while they are still children, and principally in order to get the domestic services of the woman or little girl, who occupies that position in her husband's house, for life.

The Toungouse tribe of the Maniagres are distinguished from the others by their occupation, which is the breeding of horses and not of reindeer. They are generally strongly built and above the middle height.

The Daours are farmers and shepherds and live on the left bank of the Amoor between the mouths of the Khoumar and of the Oussouri. Their religion is Shamanism mixed up with doctrines of Confucius and Lamaic dogmata and ceremonies. Their idols represent the forms of frogs, toads, turtles, &c., but never that of a human being; they are rudely made, and elevated on high poles.

THE PEOPLES OF EASTERN SIBERIA.

The Youkaghirs (800).—They inhabit the shores of the Glacial Sea, on the Yana, Indighirka, Alazeya, Kolyma, and the Upper Anadyr, and are the remnants of divers tribes who lived between the Toungouses, Tartars, and Koriako-Tchouktchis. They may be said to form the link between the latter and the Eskimos. Once a numerous tribe, they have been reduced to the present small number by their incessant wars and the small-pox. The Yenisséi-Cossacks came upon them first in 1639, and found them a far more hostile people than the Yakouts. They had no idea of civilization, lived by rapine, made use of stone hatchets, prepared their food in wooden bowls, and cooked it by means of red-hot stones. Their religion consisted in Shamanism of the grossest kind.

The Youkaghirs have black eyes and hair, an elongated, pale face, but rather regular and expressive features. In customs, way of living, and costume, they resemble their

neighbours the Lamoutes. It is difficult to find traces of a national language amongst them, and they speak generally Tougouse or Russian. They are hospitable, good-natured, merry, and modest, but very lazy, uncleanly, and inveterate smokers and drinkers. The Youkaghir is exceedingly fond of his domestic reindeer, which he would not kill, even to save himself and family from starving. The children are suckled until they have passed their fifth year, a custom met with also in Westphalian Sauerland.

Although very superstitious, the greater part of the nation are baptized. The Youkaghir Christians show much piety, benevolence, and love for their neighbours.

Since 1842, the Youkaghirs venture to sea to hunt the seal, and men and women undertake every autumn a campaign against the field rats, and rob those careful little animals of their winter provisions. They visit also the fair of Fort Aniouisk, where they sell their furs and pay their taxes. It is always the elders who take the money to the Ispravnik, or Russian tax-collector. Every year they complain of unprofitable hunt, of the want of sufficient powder and shot, of diseases, &c. The officer politely expresses his sympathy, but nevertheless insists on the payment. They then beg him to receive the tax (yassak) in money, instead of furs, to which he generally consents.

The Tchouvants are counted amongst the Youkaghirs. There are only 200 souls, who are probably of the same origin. They are nearly all baptized, but show still strong inclination to Shamanite superstition.

The *Koriako-Tchouktchis* inhabit the extreme north-eastern parts of Siberia, the Anadyr forming the natural boundary between their country and that of the Tchouktchis. These tribes are decidedly distinguished from all other Siberian tribes by the formation of their faces, and particularly that of the skull, of which the type resembles far more that of their southern, but especially of their eastern neighbours, the Aleutes, who belong to the Eskimo race in the most extensive sense of the word. The skulls of the Tchouktchis

and Koriaks are depressed near the temples, and elevated behind. Their eyes are not so small, their faces less flat, and the forehead higher, than is the case with the Mongols. Their hair is black, and there may be seen some agreeable faces amongst them. They are supposed to have come from America.

The *Tchouktchis*, although wild and warlike, are nevertheless an essentially mercantile people, and occupy the north-eastern coasts of Siberia, and all the mountainous, swampy, moss-clad territory between the Bay of Tchaoun and the mouth of the Anadyr. The Cossacks entered their country at the beginning of the seventeenth century. Presents of knives, glass beads, &c., insured their good-will; and in 1644 the Cossacks built a blockhouse, which now has grown to be the town of Neezhneï-Kolymsk. The first missionary arrived amongst the Tchouktchis in 1704, but baptism did not become general before the years 1800–1810. During the winter of 1811–12 the Priest Slepsov, a self-denying, zealous preacher of the Gospel, penetrated to the territory situated at a distance of 280 to 300 miles east of the Neezhneï-Kolymsk, which he found occupied by the Tchouktchis, at that time a wild and hostile people. He arrived at (what he called) Tchavan, written “Tchaoun” on the ancient charts, and which the Tchouktchis call Tchava, Tchaouan. Before the Tchouktchis came there the land was occupied by a people to whom the Tchouktchis had given the appellation of Tchavatcha, which reminds one of the modern Tchouvants. In the Tchouktchi language the word Tchaoutchou, or Tchavtchou, signifies: shepherds of reindeer. The Tchouktchi people are subdivided into three classes—*i.e.*, the reindeer breeding Tchouktchis (Tchavtchou), the marine Tchouktchis (Ankalehn), who live by the produce of their nets and harpoons; and the merchant Tchouktchis (Kavramkit), who visit Aniouïski-Ostrog and another town on the Krougovy-Maïn, about 120 miles from Neezhneï-Kolymsk, there to exchange their furs for Russian goods. Business is carried on in the open air and on the ice of the river Aniouï,

on which they erect their tents. The Russians bring their goods to Neezhnei-Kolymsk from great distances, even from Yakoutsk, especially Tcherkassk tobacco, hardware, glass, linen, ribbons, otter, wolf, and glutton furs, which they exchange for the reindeer skins, and beaver, marten, lynx, and other furs. The latter, as well as the walrus teeth, come almost exclusively from America.

The settled Tchouktchis (Yevkals, 10,000) inhabit the shores of the Glacial Arctic Ocean. One of the tribes, the Namolles, live on the banks of the bay of Kolioutchensk and of the mouth of the Anadyr. They are descended from the Esquimos, and number about 1,000 souls. Their language is a dialect of the Kadiak idiom. Their eyebrows are raised, their eyes close together, and their physiognomy altogether resembles that of the Mongols; for their face is perfectly flat, and the nose hardly perceptible. The little girls are, however, frequently very pleasant-looking, the ugliness of the Mongol features being softened by youthful roundness and fresh complexion. The old women are hideous. Their character is on the whole satisfactory; but their habits are dirty, and they practise Shamanism in its coarsest form.

They never sacrifice reindeer to their idols, but dogs, although they possess but a small number of the latter. The dogs are put to the sledges only in winter, but are indispensable for the chase of the bear. The Tchouktchis are far more hunters than fishers, and their arms consist of guns, bows, nets, lances, &c. The wolf is zealously hunted and killed by them, not for the sake of his fur so much as for his simple destruction, because he is considered by them to be possessed by a bad spirit, and hostile to their reindeer. They catch the wolf sometimes in an extraordinary manner. They drive a bar of iron into the ground or ice, after they have dipped it into some odoriferous substance; and the instant the tongue of the wolf touches it, it becomes fastened to it by the frost and congealed. When the Tchouktchis kill a wolf, they cry out: "Wolf, do not be angry with us,

for it is not we, but the Roussakī, who have killed you!"

It is said that on important occasions the Tchouktchis will even sacrifice human beings to their gods, but they will not confess to this fact, but state, that the few persons they have sometimes sacrificed had been tired of life, and begged them formally and fervently to offer them up to their deities. Their dances and songs are barbarous, and the gestures with which the women accompany the same are even very indecent. Their only musical instrument is the tambourine, but they are wonderfully clever in imitating any kind of animal and birds.

Many of the reindeer-breeding Tchouktchis are very rich, and possess as many as 10,000 and 12,000 reindeer. They are very hospitable, and never leave the slightest service unrewarded. Notwithstanding their savage and warlike spirit, which Christianity has somewhat softened in the case of the small number that have received baptism, they are just and honest. In the same manner as they are implacable to an enemy, so are they staunch and true to their friends. They are only nominal subjects of Russia, and it will take a very long time before the Russian Government can hope to Christianize and civilize them. The Russians have known them for two to three centuries, and the result of their endeavours for their conversion has remained very insignificant to this day.

The *Koriaks* are the neighbours of the Tchouktchis, of the same race, and resemble them almost on every point. They have round, sometimes also oval, faces, and a deep yellow complexion (in the case of the women more delicate and of lighter colour). Young people have full and high-coloured cheeks. The cheek-bones are less prominent, the nose not so flat, in some cases even aquiline, but their other features resemble those of the Tchouktchis. The Koriaks are well-made, and the women have delicate little hands and feet. Married women only tattoo their faces, because they hope thereby to arrest the ravages of time.

The Koriak language has very harsh sounds, but its vocabulary being exceedingly limited, it is easy to learn the whole by heart. They seldom speak the Tchouktchi tongue; the Russians trading with them must therefore learn the Koriak dialect. It must be said that the Koriaks marry under formidable difficulties. The young aspirant to the altar of Hymen first of all must carry some presents to the father of the lovely creature he adores. If they are accepted he then enters on a period of servitude with that Koriak Laban, and is charged with all the hardest work, such as the guarding of the reindeer, fetching of fuel, &c. He never speaks to the young lady, who, on her part has also to hold her tongue; but he firmly counts on her tender and grateful heart. If the young gentleman pleases the papa, which frequently takes the latter six or even ten years to find out, he has his hard-earned Rachel sent to him, but in the utmost state of filthiness, so as to disgust him, if possible, and get his services for nothing. Polygamy is permitted, but, on the conditions just detailed, not often taken advantage of. If the girl is not pleased with the young man she may refuse him, and he is then sent back without ceremony. On the eve of the wedding the parents of his bride with other friends administer a sound thrashing to him with canes, in order to initiate him into the troubles and cares of married life. Man and wife invariably live most happily together, and they show great affection for their offspring. They are a good, honest, and just people, and hospitable in the extreme. Of a lively temperament, they are witty and capable of giving replies of stinging sarcasm, but they are vindictive and their habits filthy beyond all description.

Their dead are burned together with their favourite reindeer.

Their Shamanism is a mixture of fear and adoration of good and bad genii.

THE KAMTCHADALS (2,000).

The indigenous people of the peninsula of Kamtchatka may be said to have nearly disappeared in consequence of their intermingling with the Russian, Koriak, and Lamoute elements that have been attracted to their beautiful pasture lands in the western part of their territory. The Cossacks were the first Russian settlers in the country about the beginning of the seventeenth century. Petropavlovsk was the first capital of the province till 1854, when it was superseded by Nikolayevsk at the mouth of the Amoor.

Desirous of encouraging the agriculture of Kamtchatka, the Russian Government has at different periods sent colonists from the Lena to that province. Independently of the climate and latitude of this easternmost country of Asia, the condition of the soil seems directly opposed to the success of agricultural pursuits. The country is traversed by a chain of volcanic mountains, which render the ground sterile, and cause the accumulation of enormous mounts of (in some parts of the country) never-melting snow, especially in the eastern half of the peninsula; while the western and more temperate part is only fit for the cultivation of potatoes and some other vegetables, but not of any kind of cereals.

The forests of Kamtchatka are very rich in animal life of every kind, and in winter the produce in furs is very considerable. The breeding of dogs is here carried on upon a very large scale, while that of cattle and horses is rather neglected, although the former prosper here better than at Yakoutsk. The Kamtchatka dog is the best, strongest, and fastest of all the draught dogs of Siberia, and great prices are sometimes paid for a good dog. If the road is good, they will run a distance of 45 miles a day with ease.

THE GHILIAKS

are so much in contact with the Russian colonies of the mouth of the Amoor, that their nationality, as well as their

language have almost entirely disappeared. They are quite distinct by exterior and language from the Toungouse of the Lower Amoor, although their manner of living is precisely similar to that of the latter, inasmuch as both peoples are great fishers and hunters. Their language has not the remotest affinity to that of the Toungouse, and is remarkable for the great number of monosyllables it contains. They are also taller and stronger than the Toungouse, and their eyes are less oblique than those of the latter. The mouth, although small and formed by thick lips, is not ugly. The nose is short, fat, and turned up; the eye-brows are very thick and boldly arched; the hair, black and thick, is curly, and the beard far stronger than with the Toungouse.

THE KOURILES OR AINOS.

They are probably of Kamtchadal race, but more closely allied to the Ghiliaks, and inhabit the islands of the same name, *i. e.*, the northern part of the Island of Sakhalin. There are but a few hundred of them extant.

The Kourile has an elongated and flat face, brown hair and beard, but both so thick and long that nearly the whole body is covered by them. They are very timid, and much given to suicide. Their occupation is fishing and hunting, and they repair every year to the islands of Choumshou and Ouroup in order to exchange their sea-otter skins against Russian or American goods.

CHAPTER XXII.

THE POPULATION OF THE RUSSIAN EMPIRE.

INDO-EUROPEAN NATIONS.

SLAVONIANS.	Russians.	<table style="border: none;"> <tr><td style="font-size: 2em;">{</td><td>Russians of Great Russia . . .</td><td style="text-align: right;">31,290,000</td></tr> <tr><td></td><td>„ of Siberia . . .</td><td style="text-align: right;">2,135,000</td></tr> <tr><td></td><td>„ of Little Russia . . .</td><td style="text-align: right;">12,015,000</td></tr> <tr><td></td><td>„ of White Russia . . .</td><td style="text-align: right;">2,950,000</td></tr> <tr><td></td><td>Cossacks</td><td style="text-align: right;">1,600,000</td></tr> </table>	{	Russians of Great Russia . . .	31,290,000		„ of Siberia . . .	2,135,000		„ of Little Russia . . .	12,015,000		„ of White Russia . . .	2,950,000		Cossacks	1,600,000		
	{	Russians of Great Russia . . .	31,290,000																
	„ of Siberia . . .	2,135,000																	
	„ of Little Russia . . .	12,015,000																	
	„ of White Russia . . .	2,950,000																	
	Cossacks	1,600,000																	
	Poles, Serbians, Bulgarians	<table style="border: none;"> <tr><td style="font-size: 2em;">{</td><td>Serbians</td><td style="text-align: right;">1,000</td></tr> <tr><td></td><td>Bulgarians</td><td style="text-align: right;">59,000</td></tr> <tr><td></td><td>Poles</td><td style="text-align: right;">4,640,000</td></tr> </table>	{	Serbians	1,000		Bulgarians	59,000		Poles	4,640,000	54,690,000							
{	Serbians	1,000																	
	Bulgarians	59,000																	
	Poles	4,640,000																	
LITHUANIAN PEOPLE.	<table style="border: none;"> <tr><td style="font-size: 2em;">{</td><td>Lithuanians</td><td style="text-align: right;">1,480,000</td></tr> <tr><td></td><td>Lettonians</td><td style="text-align: right;">980,000</td></tr> </table>	{	Lithuanians	1,480,000		Lettonians	980,000		2,460,000										
{	Lithuanians	1,480,000																	
	Lettonians	980,000																	
PEOPLE OF THE LATIN RACE.	<table style="border: none;"> <tr><td style="font-size: 2em;">{</td><td>Vallachians</td><td style="text-align: right;">770,000</td></tr> </table>	{	Vallachians	770,000		770,000													
{	Vallachians	770,000																	
IRANIAN PEOPLES.	<table style="border: none;"> <tr><td style="font-size: 2em;">{</td><td>Ossetinians</td><td style="text-align: right;">30,000</td></tr> <tr><td></td><td>Persians</td><td style="text-align: right;">19,000</td></tr> <tr><td></td><td>Kourds</td><td style="text-align: right;">11,000</td></tr> <tr><td></td><td>Armenians</td><td style="text-align: right;">400,000</td></tr> </table>	{	Ossetinians	30,000		Persians	19,000		Kourds	11,000		Armenians	400,000		460,000				
{	Ossetinians	30,000																	
	Persians	19,000																	
	Kourds	11,000																	
	Armenians	400,000																	
FRACTIONS OF INDO- EUROPEAN PEOPLES.	<table style="border: none;"> <tr><td style="font-size: 2em;">{</td><td>Germans</td><td style="text-align: right;">920,000</td></tr> <tr><td></td><td>Swedes</td><td style="text-align: right;">200,000</td></tr> <tr><td></td><td>Greeks</td><td style="text-align: right;">52,000</td></tr> <tr><td></td><td>Gipsies</td><td style="text-align: right;">50,000</td></tr> </table>	{	Germans	920,000		Swedes	200,000		Greeks	52,000		Gipsies	50,000		1,222,000				
{	Germans	920,000																	
	Swedes	200,000																	
	Greeks	52,000																	
	Gipsies	50,000																	
SEMITIC PEOPLES	<table style="border: none;"> <tr><td style="font-size: 2em;">} JEWS.</td><td>Jews</td><td style="text-align: right;">2,008,000</td></tr> <tr><td></td><td>Karaimes</td><td style="text-align: right;">6,000</td></tr> </table>	} JEWS.	Jews	2,008,000		Karaimes	6,000		2,014,000										
} JEWS.	Jews	2,008,000																	
	Karaimes	6,000																	
CAUCASIAN PEOPLES.	<table style="border: none;"> <tr><td style="font-size: 2em;">{</td><td>Georgians</td><td style="text-align: right;">530,000</td></tr> <tr><td></td><td>Lesghi</td><td style="text-align: right;">650,000</td></tr> <tr><td></td><td>Kistes (Tchechents)</td><td style="text-align: right;">150,000</td></tr> <tr><td></td><td>Tcherkess</td><td style="text-align: right;">500,000</td></tr> </table>	{	Georgians	530,000		Lesghi	650,000		Kistes (Tchechents)	150,000		Tcherkess	500,000		1,830,000				
{	Georgians	530,000																	
	Lesghi	650,000																	
	Kistes (Tchechents)	150,000																	
	Tcherkess	500,000																	
				63,446,000															

URALO-ALTAIC NATIONS.

		Brought over	63,446,000
SAMOYEDES.	Samoyedes	16,000	16,000
FINNISH PEOPLES.	{ Livonians	2,000	3,800,000
	{ Esthonians	700,000	
	{ Tchouds	55,000	
	{ Votes	5,000	
	{ Finns	600,000	
	{ Jjors	18,000	
	{ Aciræmœisets	30,000	
	{ Savokotes	45,000	
	{ Karelians	1,016,000	
	{ Laps	4,000	
	{ Permians	60,000	
	{ Zyrians	90,000	
	{ Votiaks	235,000	
{ Voghuls	7,000		
{ Ostjaks	23,000		
{ Tcheremiss	210,000		
{ Mordvas	700,000		
TARTAR PEOPLES.	{ Tchouvashes	670,000	5,700,000
	{ Bashkirs	1,000,000	
	{ Tartars	2,191,000	
	{ Boukharees	9,000	
	{ Turkomans	70,000	
	{ Kirghiz-Kaïssaks	1,450,000	
	{ Kirghiz (genuine)	110,000	
{ Yakouts	200,000		
MONGOLS.	{ Mongolians	6,000	376,000
	{ Bourïats	224,000	
	{ Kalmuks	146,000	
TOUNGOUSE PEOPLES.	{ Tougouse	70,000	71,000
	{ Ostjaks of the Yenisseï	1,000	
PEOPLES OF ORIENTAL SIBERIA.	{ Youkaghirs	1,000	38,000
	{ Koriako-Tchoutchis	24,000	
	{ Kamtchadals	2,000	
	{ Ghiliaks	10,000	
	{ Aïnos	1,000	
		38,000	73,447,000

TOTAL POPULATION ACCORDING TO RACES.

Indo-European Race	61,616,000
Caucasian „	1,830,000
Uralo-Altaic „	9,963,000
Oriental Siberian „	38,000
Total	73,447,000

CHAPTER XXIII.

A GLIMPSE AT THE HISTORY OF THE RUSSIAN EMPIRE FROM
THE FOUNDATION OF THE SAME BY RURIK TO THE REIGN
OF ALEXANDER II.

INTRODUCTORY REMARKS.

THE Russian Monarchy of our days, into the colossal proportions of which the preceding chapters have given the reader some insight—if now it extends over 500,000 square miles—in the year 1462, it possessed but 18,500.

The conquest of Siberia, in 1584, at once raised that figure to 125,000, which, by the time of the death of Peter the Great, had increased to a total of 264,000 miles.

The title of the sovereigns of Russia for a long time, was Grand Prince, Grand Duke, or Chief and Father of the divers vassal princes. It was elevated to that of Czar, Povelitjel, Ssamoderyéds in 1547; and in 1721, in the person of Peter the Great, to that of Emperor.

The idea of the so-called “Imperial Despotism,” as exercised by the Russian monarchs, has been always most obnoxious and alarming to the politicians of Western Europe, and, in truth, there exists no ruling power in Russia besides the “will of the Czar.” He is, as it were, the Empire itself personified, and supposed to have received his authority direct from the Almighty. But all men are apt to measure foreign countries and their laws and customs by their own, and to condemn every institution, which does not seem to be founded on precisely the same principle as those they have been accustomed to, as objectionable and contrary to reason and justice.

Liberal papers, in defence of their principles, loudly raise their voices against any form of government which seems to imply the least tendency to despotism ; and often add thereby to the prejudices already clouding the public judgment for want of proper and dispassionate information, and of a careful study of the subject.

However impracticable, nay, even disastrous, such a form of government might prove in countries of more advanced and thorough-going civilization, of smaller dimensions, and different geographical and other conditions—in a country like Russia, where the highest state of civilization may be observed by the side of the most absolute barbarism, and which stands yet in sore need of creative improvement—the absolute form is perhaps the only practical one, and alone capable of attracting the many contrasting mental elements and social interests to one common centre.

Considering the difficulties the immense extent of the Russian Empire must offer to the proper enforcement of any government measure, the necessity of an iron rule must strike the rational thinker at once. A long time must pass, and a considerable onward step in the civilizing process must have been made before a properly constituted parliament could be formed, such as would represent not only the aristocratic, but also, and in exceeding proportion, the middle and rural classes.

A constitutional government, at the present time, would only serve to hamper the energetic and liberal action of the Czar Alexander II., and, to say the least, endanger the advancement of the country.

Ruling with iron absolutism, the late Czar Nicholas I. may yet be said to have used his power entirely for the good of his country and people. His enlightened and persevering solicitude has brought light into the chaotic condition of the Russian Code of Law, a compilation of ages.

The “Svodzakón,” or code for the equal administration of the laws throughout the whole Empire, is the work of that great monarch ; and if the significant meaning of the pro-

verbial acclamation of the oppressed Russian subject: "Czar dalekó, y Bog vyssóko!" (the Czar lives a long way off, and God high above us!) has now lost its force, it is, in the first instance, owing to the inexorable, lightning-like justice of the Czar Nicholas, and to the energy and sound judgment with which his high-minded successor is following up the home policy of his father.

Much ink has been spilt in this country on the occasion of the Khivan expedition; and it is only now, and thanks to the august marriage, which has so recently united the sovereign houses of Russia and England by the most intimate family ties, that people begin to think their suspicions might have been uncalled for.

We have already seen of what nationalities the population of the Caucasus is composed, and the difficulties against which the Russian Government has had to contend in the management of the semi-barbarous Mohammedan subjects of that province, ever since its protection had first been solicited by the Christian Principalities of Trans-Caucasia. The fanatical torch of Muridism had ignited the undefined mass of combustible material stored up in those wild mountain deserts, and given it an aim in the destruction of all non-professors of the Shariat. Though quelled for the time being, the fire still smoulders in the minds of those untutored tribes, and has secretly spread to the co-religionistic elements beyond the border, where, fed by the plundering and roving propensities of a fanatical and weakly governed population, it has proved for many years a constant source of annoyance to the Russian Government, and prevented a prosperous colonization of a province endowed by a beautiful Nature with all the qualities which, in the hands of industrious settlers, would soon make it one of the most important possessions of the Crown.

The author's own acquaintance with Caucasian affairs emboldens him to assert that the Khivan expedition had not been undertaken a moment too early.

The constant inroads and plundering expeditions of the

Turkomans, accompanied in most cases by bloodshed, rapine, nay, the destruction of entire colonies, when all males were put to the sword, and women and children carried off into the most degrading slavery, on the one hand, and the utter impossibility of obtaining redress from either the Turkish or Persian Governments on the other, had rendered the military occupation of Khiva a matter of most stringent necessity. In no other way could the much-discussed and so-called "Act of Aggrandisement" prove of the slightest advantage to the Russian Government, which (if at all deserving of blame) may rather be censured for its leniency towards the offenders, and for its tardiness in resolving to put an end with a high hand to this unsatisfactory state of affairs. Its duty was to protect at any cost the lives and property of their Caucasian subjects, and of all those who had ventured their money in the new railways and other institutions of public enterprise in the Caucasus, and it could do so only by acting precisely as it did. Dreams of India, one may rest assured, were as far from their thoughts as of Tartarus itself.

It may be asked what the Russian policy portended at the time of the Black Sea question, and which subsequently led to the Crimean war?

The answer will without great difficulty present itself to the reflecting, dispassionate mind of the well-informed reader: Religious feeling and sympathy with the Greek Church and its numerous children, professing a faith so nearly allied to their own, may have furnished the prime cause to the pressure put upon the Turkish Government. It is, moreover, but natural to assume, that a great nation like the Russian must have felt the obstacle to their full sway in, and free egress out of the Black Sea, as presented by the Turks, a matter of extreme and intolerable irksomeness.

The first news of the Suez Canal scheme was received in this country with anything but satisfaction, and what would be the feelings of the British nation if the Egyptian Government were to think it proper to exercise a rigid system

regarding English vessels passing by that route? The cases are somewhat analogous, for the political and commercial interests of Russia are as much involved in the Black Sea question as those of Great Britain might be influenced by the laws and regulations respecting the Suez Canal.

Far be it for us to defend a breach of treaty, but a word of excuse can never come amiss. As regards the treaty itself, it had been wrung from a government humbled by a series of defeats and the loss of its great southern stronghold. Onerous as its terms were to the feelings of a great nation, it might have been foreseen that sooner or later it would have to undergo considerable modification, if not an unconditional annulment. The conditions of peace imposed by Germany on France, after a war which the latter had herself provoked on far more trivial grounds than those which had caused the Crimean campaign, were considered hard and onerous by the greater portion of the English politicians, who seemed to consider themselves perfectly justified in prognosticating a speedy renewal of the struggle, as well as repeated attempts to reconquer provinces which France had formally ceded to Germany. The Germans, fully alive to these natural consequences, are far from rejoicing in the acquisition, but look upon those provinces merely as the most effective bulwark against any sudden attack on the part of their volatile neighbours upon their Rhenish frontiers. They are prepared to make good their defence, but will not feel astonished if, sooner or later, they will have to fight again for the integrity of their newly acquired territory. In the seventeen years which lay between the signing of the Crimean treaty and its modification, and during which the Russian Government had strictly maintained the conditions imposed by that Act, many events have happened, which have altered the political and social condition of Europe, and tended to deprive the treaty in question of its original importance, and to render all fears regarding the consequences of its abolition imaginary and devoid of substantial reasons.

Personal experience in the intercourse with representatives of all classes of Russian society, military and civil, have never afforded the writer a single instance of vindictive feelings existing in Russian minds with regard to England and its successes in the Crimea. On the contrary, they invariably seemed to look upon that war, though disastrous to their arms, as a natural and necessary phase of their political development. Unlike another nation, nearer home, they did not dream of vengeance, but with magnanimous ingenuity seemed to acknowledge the superiority of political and social advancement of their former adversaries, whose example, which had been so forcibly set before them, they ought to follow in more than one respect.

“The Crimean war has been the commencement of an entirely new period for us—a period of progress moving on an enlightened and liberal basis. The English and French have taught us a good lesson, which will in time bear excellent fruits,” were remarks which the writer has frequently heard. No evidence of ill-feeling rankling in their hearts on any occasion obtruded itself in the dispassionate discussion of this subject.

It must, moreover, be borne in mind that since that war twenty years have rolled by, and with them conquest has gone out of fashion and given way to a consolidating policy, of which no country stands in greater need than Russia.

It will probably take centuries to populate the Russian Empire sufficiently to utilize their fine arable lands, their forests, their immense mineral possessions to their full extent, and to make manufacturing industry keep pace with the natural produce of the country. For the achievement of this object a hardy, intelligent, and industrious working class is a matter of absolute necessity. Conquests in Central Asia would not bring them these, but only serve to drain the old country of that vital element of which it stands itself in urgent need.

That the present urbane and liberally-minded Czar is fully aware of this fact, he has proved by his glorious work of

liberation of the serfs, by which he may be said to have inaugurated an entirely new era for his country, an era of freedom and progress and of a steady advance towards material and intellectual prosperity.

One of the most magnificent possessions of the Russian Crown, a perfect paradise, defying all description, is the Caucasus. In order to procure for that country the blessings of civilization, it is above all necessary, that its borders should be rendered safe and respected by the wild and plundering hordes, who prowl about the same like so many packs of hungry wolves, whose business is brigandage, and who can hardly be said to own any master.

For the proper utilization of the immense resources of that country, the help of the great civilizing agent, the railway, and other means of locomotion and transport must be called to the van. Why should there be any lurking cause of alarm in the efforts which are being made by the Russian Government towards a realization of that desirable object? What is more natural, than their wish to convert a province, which hitherto has proved to them but a source of trouble and enormous expenditure in blood and money, into one of extraordinary prosperity, and which could doubtless contribute largely to the revenues of the empire?

Having by these few lines endeavoured to lay before the reader a succinct material for reflection regarding the present politics of Russia, we now invite him to accompany us on a rapid flight through the realm of its history, in the hope that it may excite his curiosity to a more careful study of the same than the space of this work will allow us to afford him.

CHAPTER XXIV.



FIRST PERIOD.

THE infaney of the history of the great continent, now called Russia, is wrapt, like that of most nations, in clouds of legendary tradition, although there cannot be any doubt as to the temperate regions of that country having been inhabited at a very remote age and considerably anterior to its written historical records.

The first allusion to the existence of a Russian people we find in Homer's writings, which tell us of a Kymmerian nation and a city "Kymmerion," covered by everlasting clouds and darkness. This description probably refers to the long Russian winter lit up but by occasional glimpses of the *Aurora borealis*.

Herodotus mentions the happy and perfect "Hyperboreans," who inhabited the most distant and unknown countries in the north and east of Europe; the Argyppeans of the Ural, people with flat noses (Kalmuks?) and the Jssedonians, whose golden treasures were guarded by griffins.

The ancient historiographers called all these nations by the comprehensive name of "Scythians:" Hippocrates describes them of puffy appearance, fat, their joints being hidden in the latter, and possessing little hair (all marks which may be observed at this day). According to Herodotus they cured their diseases by burning, revered their god of war in the form of the Holy Sword (just as the Huns of Attila and the Tartars of Tchinghis Khan did), lived in

Yourtes, or felt tents, drank mare's milk, of which they brewed an intoxicating liquor, inebriated themselves with the steam of hempseed, constantly sat on their horses, and finally distinguished themselves by their swinish habits. Their power was broken in the first instance by Philip of Macedon. Fifty years after that prince (about 350 before Christ) they were driven eastward by the Ghetes. Their remnants were fallen upon by the Sarmatians, who dispersed them, and occupied their territory. Herodotus and Hippocrates have handed down to us the fable of the warlike exploits of their maidens. "When the Greeks," says the father of history, "had fought against the Amazons, whom the Scythians call Ayor-Pata, which name is rendered by the Greeks in their language Androchtones (men-killers) for 'Ayor' in Scythian signifies a man, and 'Pata' to kill; when, I say, they had engaged and defeated these people on the banks of the Thermodon, it is related, that they carried away with them in three ships all such as they had made prisoners. When they had got out to sea, they rose upon their conquerors, and cut them all in pieces; but ignorant of navigation and unskilled in the use of the helm, the sails and the oars, they suffered the ships, after they had killed the men, to drive at the will of the wind and waves, and landed at Kremnes on the Maeotian Sea. Kremnes was situated in the country of the independent Scythians. The Amazons having here quitted their ships and penetrated into the inhabited districts, seized the first herd of horses they met with, mounted them, and plundered the country of the Scythians. The latter could not conceive who were these enemies, with whose language and dress they were unacquainted. They took them at first for young men of the same age, and came to an engagement with them, after which they discovered from the slain that the intruders were women," &c. So far Herodotus, whom, for want of space, we cannot follow through the whole narrative, but must content ourselves with a short account of the fate of these Amazons.

The Scythians sent them a deputation of young men, who by their judicious manner succeeded in winning the confidence and love of those brave virgins. They would not, however, return with their husbands to their country, but crossing the Tanais travelled for three days in a north-eastern direction, "where they at last fixed their abode, which they yet inhabit. Hence the wives of the Sarmatians still retain their ancient customs. They ride on horseback, hunt and go to war with their husbands.

Skymnos of Chio says of these Amazons; "The Palus Maeotis received its name from the nation of the Maeotians. Next to the Sauromatians come the Maeotians, and then the Jaxamates. Demetrius observes, that they gave their name to the Palus Maeotis; and Ephorus says that they were the same as the Sauromatians (Sarmatians). It is conjectured that after the battle on the Thermodon the Amazons incorporated themselves with these Sauromatians, and that the latter hence received the name of Gynaiko-Kratumenoi, or people ruled by women."

Strabo's account is as follows: "It is said that the Amazons dwelt on the mountains beyond Albania. Theophanes, who accompanied Pompey on his expedition to Albania, at least asserts that the Albanians were separated by the Amazons from the Scythian tribes of the Legi and Geli, and that the river Mermadalis formed the boundary between those two tribes. But Skassius, Metrodotus, Hipsicrates, and others, who were well acquainted with the country, asserted that the Amazons were neighbours of the Gargaracans, who inhabit the northern foot of the Keraunian Mountains."

These two opinions mentioned by Strabo come after all to the same point; for the Legi are the modern Lesghi, and the Geli the Jngush tribe Galgai, and the Keraunian Mountains are the northern ranges of the Caucasus as far as the Besh-taú. It is obvious, then, that the Amazons and their husbands must have resided in the Kabardáh and the steppe of the Kuma, and been separated by the Terek (Mermadalis)

from the Lesghians and Kistian tribes. As they were Sauromatians, from whom in all probability are descended the Ossets, who likewise formerly resided further northward, and are the Alanes of the Middle Ages, it plainly appears that the Amazons, Maeotians, Sauromatians, Alanes, and Ossets, belonged to one and the same race of the descendants of Japhet.

The Amazons were said to have destroyed the right breast of their daughters by fire, in order to give greater strength and freedom to the right arm. Thus Mela states, lib. iii., cap. 4: "*Gens (Sarmatiae) habitu armisque Parthicae proxima verum ut coeli asperioris, ita ingenii. Non se urbibus tenent, et ne statis quidem sedibus. Ut invitavere pabula, ut cedens et sequens hostes exigit, ita res opesque secum trahens, semper castra habitat: bellatrix, libera, indomita, et usque eo immanis atque atrox, ut foeminae etiam cum viris bella ineant. Atque ut habiles sint natis statim dextra aduritur mamma. Inde expedita in ictus manus quae exeritur, virile fit pectus. Arcus tendere, equitare, venari, puellaria pensa sunt: ferire hostem, adularum stipendium est: adeo ut non percussisse, pro flagitio habeatur, fitque eis poena virginitas.*"

Nearly all the ancient historians speak of these warrior-women, and legends referring to them are current amongst the Tcherkess and the inhabitants of the Daghestan.

Herodotus probably got his information about the Sauromatians from an Armenian, who may have made use of the Armenian word of "*Ariousbanogh*," which signifies "*men-murderers*," and it is not unreasonable to suppose, that he mistook the only barbarous term, which occurs in the narrative, for Scythian.

Schober heard from Armenians and Tartar traders in the Daghestan, that they had met with relics of these people on certain mountains of Great Tartary, and that they still bear the name of Emazuhn. It is said, that they yet hold the men in complete subjection, keeping them merely for domestic servitude. The Tcherkess legend calls those

women "Emmetsh," and the Nogai chief, who first made war against them, and then reconciled and married them into his tribe, was named Tul. The hypothesis founded on the similarity of these names is not altogether unreasonable.

The Sauromatians, or Sarmatians, were (according to Pomponius Mela) divided into two tribes, "the Roxolans and Yazyghs." The former lived between the Dnjepr and Don, were cowardly when on foot, but splendid riders and extraordinarily active. The mail-armours are represented on the column of Trajan.

The Yazyghs inhabited the left bank of the Danube, and are by many believed to be the parents of the Slavonic tribes, because the Slavonic word "yezykh" signifies "language," and the Slavonians to this day designate a person belonging to them as "speaking," in opposition to the appellation of "mute," which they bestow on foreigners; so "N'yemedes" (mute) is the name for "German," but is also sometimes extended to natives of other countries besides Germany.

In the year 70 before Christ, Mithridat conquered the 70 B.C. Crimea and the adjacent provinces, including Kherson, which countries became thus incorporated with the kingdom of Pontus. After his defeat and death by the Romans they passed into the hands of the latter.

Besides the Scythians and Sarmatians there lived many nations in Russia, which all successively played their part in the historical drama of that country. They were:—

1. The *Alanes*, whom Ammianus Marcellinus considered to be the Massagetes, and who lived between the Caspian and Black Seas. Allied to the Huns they spread over the whole of Europe to Spain, and at last to Africa. Their unexampled valour and savage humour made them the terror of their enemies. Remnants of this nation have been living on the Caucasus for a very long time.

2. The *Goths*.—Their dominions, during the third century, extended from the Baltic to the Black Sea, and their hero, Ermanarich, compelled the Crimea and a part of the present

European Russia to bow under his sceptre. He also beat the Vends, who probably were the real ancestors of the Russian nation of the present day.

3. The *Slavonians*, who probably owe their name to the word “-sslovo,” word, speech, were for a long time the terror of the Eastern Roman Empire, and nearly conquered Constantinople, but were persuaded to raise the siege by the valour of Belisarius and a supply of money from the Imperial treasury of Justinian. In the year 557 after Christ, they succumbed to the Avarians. Nestor, the ancient Russian-Greek chronicler, gives us the names of their sub-divisions as follows :

a. The *Slovenians* (speaking, or true Slavonians). They inhabited the Volkhov and the Lake Ilmen, and were probably the founders of Novgorod ;

b. The *Polotchianians*, who settled in the country around the junction of the rivers Polota and Dwina, where to-day stands the town of Polotsk ;

c. The *Dregovitches*, whose territory was situated between the Dnjepr, Pripät, and the western Dvina ;

d. The *Radimitches*, who took their name from Radom, a chief of the Polanes, or from the town of Radom in Little Poland ;

e. The *Viatitchi*, who inhabited the country near the sources of the Okka and Don. Their founder was Vjatko, a brother of Radom. They were not the only descendants of the Sarmatians, for all Slavonic tribes came from that source ;

f. The *Severians*, who occupied part of the present government of Tchernigov. Their capital was Ljoubetch ;

g. The *Soulitchi*, who were settled on both banks of the Soula ;

h. The *Polanes*, between Dnjepr and Boug. They built Kiev, but their name afterwards was lost to them and bestowed on the Lekhs, who became the founders of the Polish Empire ;

i. The *Derevians*, a wild tribe of warriors inhabiting the

forests of Vilna. Their principal towns were Korosten and Ovrutch :

k. The *Dulyabians*, living on the northern Boug in Volhynia. They were severely oppressed by their victors, the Avarians, who harnessed both men and women to their carts ;

l. The *Boughians*, the western neighbours of the last tribe ;

m. The *White Khorvats*, who lived on the northern slope of the Carpathian Mountains ;

n. The *Lutitches* and *Tivertses* who inhabited the country on both banks of the Dnjestr and Prout, *i.e.*, Podolia, Galizia, Moldavia, Bessarabia, and who were the most refined of all the Slavonians ;

o. The *Uglitches*, who, perhaps, had their name from the River Ugol.

As regards the religion of the ancient Slavonians, the ancient records afford us but little information. The Russian Slavonians seemed to have venerated seven idols. The highest was "Perun," a gigantic image of whom, carved in wood, with a head of silver and golden moustaches, used to stand before the Tower of Vladimir at Kiev. (Popoff adds to this description golden ears and iron feet.) His name signifies "a blow, stroke," for he was the god of thunder and lightning and all the phenomena of the Heavens. In his hand he held a stone like a thunderbolt, ornamented by rubies and carbuncles, and before him blazed an everlasting sacrificial flame. Cattle and even human beings were sacrificed in his honour.

There were, moreover, Khorss, Dashbog, Stribog, Samergl, and Mokosh. Stribog was probably the Russian Aeolus (v. 142 of the epic "Igor's Campaign against the Polovz"). Dashbog is mentioned in v. 189 of the same poem. The root of his name may, perhaps, be hidden in the word "dozhdj," rain. Khorss seems to have been the Bacchus, Mokosh the god of cattle (Pan) of the Slavonians. *Lado* was the god of love and bliss ; *Kupalo*, the god of harvest ; *Koleda*, the god of peace.

Besides the Slavonians, many other wild tribes inhabited Russia from the sixth to the twelfth century. They were the following :

IN THE SOUTH.

1. The *Avarians*, who for many years tyrannized over the Slavonians, particularly the Dulyabians. They were tall, strong, proud, brave, crafty, savage, and cruel; at first nomads, then warriors, and at last a commercial people, they became rich, indulged in excesses of every sort, and degenerated. A kind of plague annihilated them altogether.

2. The Bulgarians, originally Tartars, separated in the fifth century into three tribes, of which the first went south and settled on both sides of the Danube; the second (the Khvalisses), remained on the Volga; and the third settled on the Kama, and was called the Kamian or (*vide* Nestor) the White Bulgarians. In the year 635, their great Prince Kouvrat fell upon the Avarians, and drove them forever from his territory.

3. The *Khazars* were Tartars or Turks, who had settled in the Caucasus, and, although partly Christian, inclined to the Jewish religion. Feared as great warriors, they domineered over the greater part of the country, but were at last subjected by the Greeks and Romans. The fortress Sarkel, on the Don, and the place Khazan, near Kharkov, owed their origin to them. They all obeyed a Grand Khan (Kha-Khan), who resided at Atel (Etel, Balangiar Astrakhan). He was guarded by 12,000 soldiers. The great King of Persia, "Khosroes," protected his land against the Khazars by a wall (forty parasangs long), which, now called the Caucasian wall, astonishes still all beholders of its ruins. Several Byzantine Emperors were married to Khazarian princesses. Their decline began in the ninth century, when they lost Kherson and Kiev (the latter to the Varaeghian heroes "Askold and Dir").

4. The *Petcheneghians*. The Byzantine and other Oriental

and Occidental historians have made this people appear on the stage of history under a great variety of mostly corrupted names. We thus find them mentioned as "Petchenares, Patsinaks, Patsinakites, Pecenaï, Pedines, Kangar, Bisseni," &c. The Mohammedan historian, Ibn-Hankal, calls them "Tchebal, or Patchbal;" others, again, "Bedshfagie, Bahbak, Nedshakie, Bakhtal, Kangli," &c. They lived over a wide tract of country, from the lower Volga eastward to within forty-seven days' journey of the Tatar river north-east of Turkestan. Since the year 900 they were masters of the whole Black Sea coast from the Don to the Danube. In 966 they defeated the Khazars, and pushed them to the south; and in 968 they for the first time came into conflict with the Russ. The Grand Duke Svjätoslav (Rurik's grandson) promptly beat them back, but treacherously met with his death at their hands in 972. They continued to harass the Russian people until they were finally and completely destroyed by the Polovz in 1117. They were the scourge of their neighbours; and greed, perfidity, and brutal sensuality, the principal traits of their character.

5. The *Polovz* were a nomadic tribe of the Turks. After a long warfare against the last nation, they at last defeated them, and occupied their country. The next objects of their aggression were the Khazars; and since the middle of the eleventh century they appeared west of the lower Volga, on the Don, and the coasts of the Azov and Black Seas, and were henceforth called by the Russians "Polovz," a name perhaps derived from "polovy" fawn-coloured. They are identical with the Komanes of the Greeks. Some historians supposed, that they joined their Mongol-Tartar victors and founded the Orda or Hord, which was called after its chief Noga, "Nogai," and the descendants of which are living to this day in the government of Stavropol. They were a wild nomadic tribe, who lived on raw meat, blood, and mare's milk; loved war and pillage, and were the most perfidious of barbarians.

6. The *Burtas*, neighbours of the Khazars, owe their name probably to the black foxes found (even to this day) in their country, for the Arabic word "Burtas" means "black foxes."

7. The *Yassi* and *Kassoghs* are supposed to be the ancestors of the Tcherkess. Their country was situated on the shores of the Sea of Azov, a name which perhaps owes its origin to "Yassi." In 1022 Prince Mstislav killed their giant Prince Rededya single-handed, after which event they disappear from historical records.

IN THE EAST.

8. The *White Bulgarians*. Their primitive religion was of the rudest kind. In the year 920 their prince, Almis, introduced Islamism amongst them, and they adopted also the Tartar language. The Bulgarians of the Danube spoke the Slavonic language, and were Christians. Their name disappeared with the conquest of Kazan.

9. The *Ungrians* probably were descendants of the Huns or Parthians, and at a later period went by the name of Maghyars. They came from Lebedia (Kharkov), or swan country, and in 898 appeared before Kiev.

The north of Russia was inhabited by most of the Tchoudish or Finnish tribes, the descendants of which are extant at the present day; and which have been described in detail in the chapters treating of the populations of Russia.

CHAPTER XXV

SECOND PERIOD.

THE VARAEGHS, VARANGHIANS (NORMANS).

THE Novgorodians, Tchouds, and Krivitches—in short, the subjects of the Republic of Novgorod—finding that they could never hope to enjoy peace and prosperity under their own government, and tired of the everlasting differences and feuds between ambitious and selfish factions and families, in the year 862 listened to the advice of one of their 862. elders “Gostomysl,” and resolved to choose a king or duke, a mighty man of war, who might lead them to victory against foreign enemies and establish a strong government in Novgorod capable of a well-ordered home rule, and of insuring respect abroad. To this end they called the three Norman or Varaeghian brothers: “Rurik, Sineus, and Truver.” The first established himself at Novgorod, the second at Bjélosero, and the third at Jsorsk. Two years after Sineus and Truver died, and Rurik became master of their duchies and founder of the Russian monarchy.

In the same year Askold and Dir, companions in arms of 864. Rurik, dissatisfied about the division of lands amongst his principal followers, from which act they had been excluded, went in search of adventures on their own account. Having made themselves masters of Kiev, they invited other Varaeghians from Novgorod to join them and settle in that town. Their terms being advantageous, they soon saw themselves at the head of a force of brave warriors, with whom already in the year 866 they could undertake an expedition against 866.

Constantinople. In 200 boats they appeared before that city, which their cruel proceedings soon filled with fear and terror. Their first notions of Christianity date from that time.

879. After a reign of fifteen years Rurik died in 879, leaving his infant son Igor under the guardianship of his able and warlike friend Oleg. Rurik's memory, notwithstanding his imperious rule, merits the reverence of the historiographers, for by uniting sundry Tchoudish or Finnish tribes with the Slavonians, but at the same time practically respecting the language, religion, and customs of the latter, he laid the foundation to that unity, which subsequently proved of eminent importance to the prosperity of the newly-founded state.

OLEG (879—912).

- His first act was a march to Kiev, which he took by foul means, and after having treacherously murdered Askold and Dir, his former friends and companions (although nominally only tutor to the young Igor Rurikovitch), he continued to reign till the hour of his death. He extended the empire
907. by his conquests, and in 907 undertook an expedition against Constantinople. With 2000 boats (each containing forty warriors) he crossed the sea, while his cavalry advanced direct by land upon that city. The Emperor Leo VI., the philosopher, thought of preventing his entry by a huge iron chain stretched across the mouth of the Golden Horn; but Oleg landed his troops and carried on the siege with unheard-of cruelty and barbarity. His password was "general destruction;" and even Nestor speaks of his deeds with undisguised horror. He compelled the Emperors Leo and
911. Alexander (in 911) to sue for peace.

An extract of the treaty drawn up at that time between him and those emperors will prove interesting. It begins with the following words:—

"We, of Russ descent, Karl Ingeld, Farlaf, Werewid, Rulaf, Gudy, Ruald, Karn, Frelaf, Ruar, Aktevu, Gruan, Lidolfost, Stemid, sent by Oleg, the Russian Prince, and by

all the highborn boyars, his vassals, to ye : Leo, Alexander, and Constantin, the great Emperors in God, in confirmation and publication of the love existing between the Russians and Christians, at the desire of our grandees and at the command of all Russian vassals, have by the following articles confirmed this love in writing, and not verbally, as before, and sworn to it upon our arms, according to the Russian faith," &c.

Here follow the conditions of peace, which for want of space we must omit.

The treaty concludes as follows:—

“In order to insure a strict fulfilment of this treaty between us Russians and Christians, we have it written on parchment with cinnabar in two copies (Greek and Russian). The Greek Emperor has signed the same with his own hand, and sworn to the deed by the Crucifix standing before his face at the time, and by the Holy, only born Trinity of the only true God, and has handed over to us one of the parchments, while we, Russian ambassadors have delivered over to him the other, after having sworn to it for ourselves and also in the name of all the Russ concerning the faithful execution of the instrument in all that regards the peace and love henceforth existing between the Russians and the Greeks. On the second Sunday in September, on the 8th day of that month, in the 15th indiction from the creation of the world 6420 (911 A.D.).”

What renders this curious document peculiarly interesting are the Varaeghian names of the ambassadors and the terms of the oaths made by heathens and Christians.

For the maintenance of his great armies Oleg levied taxes, of which Novgorod alone had to pay 180 lbs. of fine silver per annum.

A son of a barbarous time and country, Oleg yet was a wise prince and great warrior. He died in the year 912. 912. The legend tells us that the manner of his death had been foretold him. His favourite charger, the prophecy said, would prove the cause of his death. Finding that the

animal had died during his campaign before Constantinople, he laughingly had it disinterred in order to have a look at the bones of this object of terror, and to prove to his people the fallacy of human prophecy. Placing his foot upon the skull of the horse, he was however bitten by a venomous snake, which had been concealed within it, and thus met after all his death by means of his favourite steed.

IGOR RURIKOVITCH (912—945)

913. was thirty-seven years old when Oleg died, and proved
915. a worthy successor to his brave tutor. In the year 913
941. he defeated the Derevians; in 915 the Petcheneghians;
and in the year 941, he undertook a new campaign against
the Greeks. He accordingly appeared in the Bosphorus
with a fleet of 10,000 boats, which however was completely
scattered and destroyed by Theophanes, who availed
himself on that occasion of the Greek fire. But only two
years later we see him again ready for another expedition
against Greece. The Emperor Roman Lakapen, however,
succeeded in appeasing his wrath in time, and concluded
a peace in the following terms: "We of Russ descent,
ambassadors and guests, Ivor, ambassador of the
Russian Grand Duke Igor, and we other ambassadors
(here follow fifty names nearly all Varaeghian), sent by the
Russian Grand Duke Igor, by all the princes and people of
the Russian country, for the purpose of renewing the old
peace and of destroying the machinations of the Devil (who
for so many years has hated that which was good, but loved
all hatred, malice and bloodshed) and of upholding the
friendship existing between the Greeks and Russians, for as
long as the sun shall shine and the earth exist. Whatever
Russian intends to break this covenant, he shall, if baptized,
receive his punishment at the hands of the Almighty God
and be condemned to eternal damnation; and if he be not
baptized, then shall neither God nor Perun assoil him, his
own shield shall afford him no protection, he shall fall by his

own sword, by his own arrow, and he shall be a servant in this and the future life.”

As Igor grew older, he became avaricious and greedy of money. He cruelly oppressed his own subjects, especially the Derevians, who, however, at last, being driven to despair, fiercely turned upon him under their Prince Mat, in the neighbourhood of Korosten. Igor lost not only the battle, ^{245.} but also his life, and was buried outside the walls of that town.

He was a brave warrior, and, barring his avarice, a prince of high qualities, who proved himself ever kind to his Christian subjects. He was succeeded by his son

SVJĀTOSLAV IGOREVITCH (945—972),

who, being yet of tender age when his father died, remained for some years under the guardianship of his mother Olga, whom tradition calls “crafty ;” the Church, “holy ;” and history, “the wise.” When already advanced in years, she received ^{957.} the baptism of the Christian Church at Constantinople. On her return, she spared no effort to convert her son, but in vain. “What! do you seriously ask me to become the laughing stock of my own court?” he answered her, and remained a Pagan to the end of his days. He took the reins of government into his own hands in the year 956, and became a hero, who conquered Bulgaria, and greatly added to the Russian dominions by his wars. He spent little time at his court, but was almost constantly in the field. His wars with the brave and able Emperor Tzimiskes lasted many years ; but he was forced in the end to make peace. He would have fought to the last man, but his generous antagonist, who admired the courage and spirit of the old hero, offered him honourable terms, and parted from him in a most amicable manner. On his way home, however, Svjätoslav was surprised at a dangerous spot in the river by his old enemies the Petcheneghians, who killed him with all his followers. Their king, Kuria, had his head cut off, and his

skull turned into a drinking cup. The Russians have preserved his battle speeches, which, if true, are very fine.

JAROPOLK I. SVJĀTOSLAVITCH (972—980).

A good-natured but weak prince, reigned only eight years. His half-brother, Vladimir, who is said to have caused him to be assassinated, mounted the throne after him, although a posthumous child of Jaropolk was born soon after the latter's death.

VLADIMIR I., SVJĀTOSLAVITCH (980—1015).

This Grand Duke, called by history "the Great," distinguished himself not only by his brilliant feats of arms, by the able manner in which he put down revolt, by his victories over the brave Yatwaighians, the powerful Metchislav, and the wild Petcheneghians, but also by his prudent internal government of the Empire, his introduction and propagation of the Gospel of Christ, by his reverence for the works of Greek art, by the building of schools and banishment of all dangerous superstitions, by the founding of cities and the colonization of his country by skilful foreigners, by his powerful support of the poor and helpless, and the removal of the dangerous Varaeghians. Amongst other princely virtues he possessed that of holding his own passions and desires in subjection, and a bright era would have followed his reign, if he had not divided his kingdom between his sons, and thereby created the pernicious strife for power between a host of ambitious princes, who, following their own selfish objects, did not seem to care what became of the poor unfortunate people.

CHAPTER XXVI.

THIRD PERIOD.

SVJÄTOPOLK JAROPOLKOVITCH (1015—1019)

began his reign by wreaking bloody vengeance for the murder of his father, Jaropolk, on the sons of Vladimir, Boris, Gljeb, and Svjätoslav, but was soon defeated and driven out of Kiev by the only surviving son of Vladimir.

JAROSLAV VLADIMIROVITCH (1019—1054).

He divided the Empire with Mstislav, Prince of Tmutarakan, and defeated the Livonians and Esthonians. Mstislav died in the year 1036 (probably by foul means), and Jaroslav 1036. reigned henceforth alone. In constant wars with father and brothers his family feelings had been utterly lost. He showed much superstitious piety, but beneath the cloak of the most zealous external religiosity were often hidden the most execrable crimes. He adhered to his father's system of divided power; was brave, but cruel. On the death of the Metropolitan of Kiev, Theopempt, in 1051, he resolved to evade the usual appointment of a new Metropolitan by the Patriarch of Constantinople, and without, however, separating his Church from the Greek, to give to his country a Metropolitan of his own election. He, therefore, called the Russian bishops to Kiev, and induced them to elect Hilarion as the head of the Russian Church. He was a Russian by birth, and a pious and learned man. His ordination took place in the Church of St. Sophia at Kiev.

Jaroslav founded (1031) a school at Novgorod, showed much respect for the fine arts, built beautiful houses, supported and promoted industry, and introduced a book of laws. His superstitious piety induced him to have the bones of Oleg and Jaropolk disinterred and baptized. The wife of Jaroslav's son, Vladimir, is said to have been a daughter of Harold, Earl of Kent, the last of the Saxon kings of England.

ISÄSLAV JAROSLAVITCH (1054—1078).

Jaroslav had divided his empire between his sons Isäslav, Svjätoslav, Vsevolod, Igor, and Vjätcheslav, and thereby provoked the most disastrous consequences. These brothers re-established the supremacy of the Constantinople Patriarchs over the Russian Church. During this reign was built the monastery of the Caves at Kiev, which became the seat of civilization, and from which missionaries were sent throughout the whole of Russia.

Isäslav was succeeded, not by his sons, but by his brother

VSEVOLOD JAROSLAVITCH (1078—1093).

This prince was good-natured but weak, and his reign proved one of the most unhappy of Russian history. Incessant wars and invasions by wild, hostile tribes, plague, drought, famine, and earthquakes seemed to unite for the destruction of all mankind. The prop of his tottering throne was, however, his son, the brave Vladimir Monomakh, who defeated Vseslav, Prince of Polotsk, the Turks, who were prowling in the country about Perejaslavl, the Vjatitches, the wild Polovz, and the sons of Rostislav and Jaropolk, whom he drove into Poland. The unfortunate division of the country into principalities neutralized, however, the effects of all his deeds. The year 1092 was rich in natural phenomena, and kept the ignorant people in a constant state of terror. The reign of Vsevolod saw the erection of many convents, churches, schools, and hospitals. The Emperor Heinrich IV. of

Germany is supposed to have had one of his daughters, Agnes or Adelheid, to wife.

Vsevolod died at the age of sixty-four. He was a learned 1093. man for his time, knew five languages, was pious, good-hearted, chaste, sober, humane, but a bad ruler. His first consort was Anna, daughter of the Emperor Constantin Monomakh. She bore him Vladimir and the Princess Anna. His second wife was a princess of the Polovz, by whom he had Rostislav, Eupraxia, and Catharina. He was not succeeded by Vladimir, who, not wishing to add to the misery of the people by a new war of contention for the crown, abstained from the throne in favour of

SVJÄTOPOLK [MICHAEL] (1093—1113).

This was a bad character, and brought the most direful troubles on his country. The Polovz, having defeated the Russians, devastated the country by fire and sword, and carried thousands of its inhabitants into captivity. The father of Russian history, the venerable Nestor, painted the horrors of that invasion in vivid colours. The sight of the unhappy captives, who, naked, barefooted, and loaded with heavy chains, were torn from their hearths and marched off into foreign slavery, called forth his eloquent lamentations; and the aspect of the devastated fields and the burnt homesteads broke his heart. Vladimir and Svjätopolk, some time after, took ample revenge on the Polovz; but the country was split up into an ever increasing number of sub-divisions amongst the many princes, and daily rendered more and more wretched. David Igorevitch, having persuaded Svjätopolk to deprive the Prince Vassilko of his eye-sight, provoked the revenge of his family, thereby causing renewed and furious wars. According to Karamsin, Russia resembled during that reign one immense military camp, and the noise of arms deprived the people of all rest.

Vladimir II. Vsevolodovitch Monomakh, who received the name Vassily in holy baptism, reigned from 1131 to 1125.

Hardly had Svjätopolk closed his eyes, when the citizens of Kiev fell upon the grand ducal treasure and carried it off. They then proceeded to the extirpation of the Jews. While this confusion was at its height the better class of townsmen had elected the noble and brave Vladimir to the throne. His first act was the re-establishment of order and the banishment of the Jewish usurers from Russia. He strove to maintain order and peace in his country; and his brave sons, Mstislav, Jaropolk, and George (Yurgi), kept the latter free from foreign enemies by defeating the Tchouds, the Polovz, and the Bulgarians of Kazan. Against his son-in-law, the Greek Prince Leo, he sent his son Vjätcheslav to the Danube. Leo, however, had already been stopped in his onward march by the dagger of an assassin; and the Emperor Alexis, afraid that Vladimir might take bloody vengeance for the murder of his daughter's husband, sent him the insignia of imperial dignity, consisting of a crucifix carved from the wood of the holy cross, of a goblet of carnelian of the time of Caesar Augustus, of the crown, chair, and the short coronation mantle which had served at the coronation of Constantin Monomakh, the grandfather of Vladimir. The Metropolitan of Ephesus, Neophyt, brought these things to Kiev, and some of them are in use at this day at the coronation ceremonies at Moscow.

1114. The old enemies of the Russians, the Petcheneghians, having been destroyed in 1114 by the Polovz, implored Vladimir for a refuge on Russian territory, which he also granted them. Supported by his heroic sons, who were all devoted to him, he held all enemies in check, and restored to his country that peace and happiness to which it had been
1125. a stranger for many dreadful years. He died in 1125, at the age of seventy-three. When he felt the approach of death he had himself carried to the church on the Alta, where Boris had been murdered, and there he also gave up the ghost. His first consort had been Gyda, a daughter of the King of England, Harold. The children were Jngeburge, who became

the wife of Knud Lavard, Duke of Schleswig, and was the mother of Valdemar I., King of Denmark; a second daughter was first married to Sigurd, King of Norway, and afterwards to Erich Edmund, King of Denmark. The third daughter was the consort of the Greek Prince Alexis.

MSTISLAV VLADIMIROVITCH (1125—1132)

succeeded to the throne of Kiev. His reign was one of constant war amongst the princes; and famine, inundation, and plague added their horrors to render the people utterly wretched. Mstislav, a brave and dreaded warrior, did all he could to keep at least foreign enemies out of the country. He defeated the princes of Polotsk, the Tchouds, and the Grand Duke Vsevolod of Novgorod.

In the year 1131 arrived at Kiev the Greek monk ^{1131.} Michael II., who had been ordained for the Metropolitan chair of that town, and was consequently the head of the Russian Church. He was a wise and pious prelate, who earnestly strove to make an end to civil war by reconciling the princes with each other; the selfish ambition of the latter proved, however, invincible. The exarchy of Smolensk dates from this time, and has existed ever since.

Mstislav's last deed was the defeat of the wild Lithuanians, on whom he inflicted a terrible punishment. He died in 1132, at the age of fifty-six, and was succeeded by his brother

JAROPOLK II. VLADIMIROVITCH (1132—1139).

He was a weak regent, unable to cope with the unruly princes and townships, of which particularly that of Novgorod gave him great trouble. In the year 1135 the Metropolitan Michael ^{1135.} pronounced the interdict over Novgorod, which produced so profound a sensation, that the Grand Duke Vsevolod, Bishop Niphon, and the town council sent him a deputation, and entreated him to recall that measure. The power of the clergy at that time was very great, but generally well-used,

inasmuch as they strove to reconcile the conflicting parties, and prevent bloodshed.

Jaropolk died in 1139. His consort had been a Yassian princess. At the time of his death there remained yet three sons of Vladimir Monomakh, Vjätcheslav, Andrej, and George Dolgoruki. He was succeeded by

VSEVOLOD OLGOVITCH (1139—1146),

who was an ambitious prince, but endeavoured to re-establish tranquillity and order in the empire. During his reign the Metropolitan Michael, mortified at his non-success respecting the reconciliation of the princes, returned to Constantinople. His departure marked the beginning of great disturbances in the Russian Church.

Vsevolod, having appointed a successor to the throne in 1146. his brother Igor, died in 1146.

IGOR OLGOVITCH (1146—1146)

reigned but a few weeks; for the town of Kiev, afraid of his wild spirit, and devoted to the house Monomakh, called Isäslav Mstislavitch, who imprisoned him.

ISÄSLAV MSTISLAVITCH (1146—1154).

His reign opened with sanguinary civil wars. His uncle, George Vladimirovitch of Susdal, took Kiev three times, and compelled Isäslav to flight; he was, however, at last beaten back across the Dnjepr. Brought to bay, he accepted another battle from Isäslav and his own brave son Andrej, whom he had banished. The battle, a drawn one, was speedily renewed on the Rut. Isäslav and Andrej were both severely wounded; but George had to beat a precipitate retreat. He however soon returned, took Kiev, but was again beaten and driven back. After this Isäslav had to march against Vladimirko of Halitch, defeated him, but blotted his memory by the slaughter of the prisoners. A terrible battle against

Vladimirko's son, Yaroslav, remained undecided. On his return to Kiev he married an Abassinian princess, but died suddenly on the 13th Nov. 1154, deeply mourned by his people. He was a manly, powerful character, and Russian historians call him "the blessed shoot from a good root." One of the most remarkable events of his reign was the election of the Russian Metropolitan at Kiev, in the place of Michael, by six bishops, whom Isäslav had assembled for that purpose. Following the example of his ancestor, Jaroslav I., he strove for the independence of his Church from the Constantinople supremacy. Accordingly, the bishops elected the pious monk Clemens of Smolensk, a prelate deeply learned in philosophy and theology, such as Russia had never possessed, and who has left many writings, the object of which had been the edification and instruction of the people. 1154.

Many of the Greek prelates, particularly the Bishop Niphon of Novgorod, who went so far as to call Clemens "a ravenous wolf," protested against his election. Clemens, however, remained the only head of the Russian Church till the year 1156, when Constantin, who had been appointed Metropolitan of Kiev by the Patriarch Lucas Krysobergas of Constantinople, arrived, and at once opened a furious spiritual campaign against the national rival. The mutual persecutions were, however, soon brought to an end by the death of both Metropolitans. 1156.

About this time Moscow was founded. Isäslav was succeeded by both Vjätcheslav Vladimirovitch and Rostislav I. Mstislavitch, who reigned but one year (1154—1155), for the former died within that time, and Rostislav was forced to relinquish the throne in favour of Isäslav Davidovitch, who again, a few days after, had to yield his dignity to George Vladimirovitch, who had routed his army, and taken possession of Kiev.

GEORGE (YURGI), VLADIMIROVITCH DOLGORUKI

1155-1157. had thus at last attained what for many years had been the object of his ambition. He was already in his sixty-ninth year when he came to the throne. Civil war menaced him from every side; but just as he was preparing to draw again the old sword, he died, having reigned only two years. Tatishtshev describes him as having been tall and powerfully framed, with a fair complexion, small eyes, a large aquiline nose, and thin beard. His policy was crafty, but he was a brave and skilful man of war, passionate, and of untameable ambition. His descendants have continued to the present day. He was the contemporary of Frederick Barbarossa, Henry the Lion, Albrecht the Bear, and of many other great men.

The Kiev townspeople detested him, and therefore objected to his son Andrew, or Andrej, and chose instead

ISÄSLAV III., DAVIDOVITCH (1157—1159).

He reigned but two years, and was succeeded by

ROSTISLAV I., MSTISLAVITCH (1159—1167),

a great and high-minded prince, but who died too early for the welfare of the Russian nation. His reign was disturbed by incessant civil wars. The most remarkable events taking place during his reign were: the formation and consolidation of the Grand Duchy of Susdal and Vladimir; violent clerical disputes; disturbances in Polotsk; endeavours respecting the introduction and encouragement of science on the part of some of the prelates; German colonization at the mouth of the Dwina, and extension of Russian trade; and a great victory of the Novgorodians over the Swedes. The most learned men of the time were the Metropolitan Ivan and the Archbishop Elias; the former of whom is distinguished by his celebrated letter to the

Roman Pope, Alexander III. The spirit pervading that document is worthy of a more enlightened time.

MSTISLAV JSÄSLAVITCH (1167—1170).

This prince, whose reign was also convulsed by constant civil wars, was distinguished for his bravery, judicious moderation, and justice. He is described to have been of middle size, handsome countenance, and unusual muscular strength. His death left Gljeb Yurjevitch master of Kiev. Having inflicted a terrible punishment on the Polovz, he also died in 1172 and was followed by

1172.

ANDREJ I., YURJEVITCH OF BOGOLYOUBOV.

He had inherited the military qualities of his father, but not his ambition, was a warm protector of the Church and learning, and a particular friend of Bishop Kyrill of Turov. The civilized portion of the nation went so far as to call him a second Solomon. He fell a victim to blood revenge. Joachim Kushko, with twenty other assassins, having first bribed the steward, broke into his palace at Vladimir in the dead of night, and that traitor having previously removed his sword, they fell upon the defenceless old hero, and after a desperate resistance succeeded in killing him. His naked corpse was thrown into the garden, where it lay for many days uncovered and unburied, until at last a faithful servant ventured back and carried his beloved master's remains to an honourable grave.

1172-1174.

JAROPOLK III. AND MSTISLAV III., ROSTISLAVICH (1174—1175)

took the reigns of Government into their hands, but were both forced to yield them after only one year's power, which they had abused by oppression and sacrilege, to

MICHAEL II., YURGJEVITCH (1175—1176),

who reigned like his brother, Andrej, at Vladimir, but died the year following on the 20th June, 1176.

He was a brave and virtuous prince and a manly character, who severely punished the cowardly murderers of his brother.

VSEVOLOD III., THE GREAT (YURGJEVITCH) (1176—1213).

He, like his predecessor, had to contend against their common enemies the Rostov townspeople and the boyars, who had declared for Mstislav ; but he vanquished the latter together with his brother Jaropolk and their brother-in-law, Prince Gljeb of Rjāsan, whom he had deprived of their eyesight.

At this time took place the celebrated expedition of Igor of Novgorod against the robber tribe, the Polovz, immortalized by a grand epic poem by an unknown author. It ended tragically, for Igor's army was entirely destroyed in a battle, which took place on the banks of the Kayala in the year 1185.

1185. In the meantime the Grand Duchy of Halitch was also in great trouble. After the death of the wise Jaroslav, his son Vladimir, a drunken, dissolute youth, having been deposed by the people, had fled to King Bela of Hungary, who, however, threw him into prison and took possession of the throne of Halitch in his own person.

1190. Vladimir, however, managed to escape, and fled to Kasi-mir the Just of Poland, who, moved by his fate, compelled Bela to relinquish his prey, and restored Vladimir to the throne.

1185. During this time a revolution broke out at Smolensk, but was suppressed by Prince Davy in 1185. The Novgorodians, however, drove away his son and chose Jaroslav of Susdal. The latter took and destroyed the Swedish town Sigtuna, defeated the Esthonians on the Peypus lake and plundered Dorpat. The expedition of the Novgorodians to the Northern Yugoria between the Dwina and the Ob terminated unhappily, their entire army being destroyed.

Several princes distinguished themselves during this reign

by their wisdom and bravery ; still the internal quarrels never abated.

In the year 1196 the Grand Duke took Novgorod, but 1196.
only a year after handed it over to Svjätoslav.

After his death his son, George of Susdal, was to have had the Crown, but was superseded by his brother, Constantin, of Rostov (1216—1219), who defeated him near Lipesk in 1215, and confined him to the government of 1215.
Susdal. Four years later this prince died, and left the grand ducal dignity to his brother, the above Prince George.

GEORGE (YURGI) VSEVOLODOVITCH (CALLED THE II^D. TILL 1219,
AFTER WHICH DATE THE III^D.)

reigned from 1213—1216 in Susdal and Vladimir, from 1216—1219 in Susdal alone, and from 1219—1238 again in both governments.

In his reign the greatest calamity that ever befel Russia, the invasion of the Mongols, came to pass. These barbarous hordes advanced under Tchinggis-Khan and his sons from Chinese Tartary, and commenced their attack by scattering the Polovz, whose king, Kotjän, fled to the Russians. Onward they pushed to the Sea of Azov and the Russian frontier, where they overpowered the Yasses, Abassinians, and Tcherkess. Listening to Kotjän's representations the Russian princes of Halitch, Kiev, Tchernigov, and Volhynia, after having killed the Mongolian ambassadors, crossed the Dnjepr, and on the 31st May, 1224, gave battle to the 1224.
Mongols on the river Kalka. The Russians, and in particular the heroic Prince Mstislav, of Halitch, performed prodigious feats of valour, but the Polovz giving way and frantically falling back upon their own allies, threw the Russian army into confusion, thereby causing the utter destruction of the latter, and the death of all their brave leaders.

With fire and sword the Mongols now pressed forward to the banks of the Dnjepr, while Dshoutshi, the eldest son of

Tchinggis-Khan, reduced the whole of the Kaptchak country, between the Ural and the Don, to a waste of smouldering ashes. All Russia trembled, when behold! the Mongols suddenly marched off in a contrary direction, and, joining Tchinggis-Khan in the Boukharáh, inundated the kingdom of Thibet.

In despite of this dreadful calamity, the Russian princes had not for an instant ceased to tear each other to pieces.

The Lithuanians plundered Novgorod and Smolensk; the Novgorodians, under Jaroslav, did the same to Finland, while Daniel of Volhynia overran Southern Russia.

After an absence of seven years the Mongols under Oktaï, son of Tchinggis-Khan, suddenly re-appeared. Advancing into the Volga territory they utterly destroyed all vestiges of prosperity and civilization. Living themselves in movable tents they did not see the use of towns, but only respected pasture lands. Having slaughtered every living creature in the country of the Bulgarians, they advanced as far as Rjāsan, which town (forsaken as it was by Grand Duke George) they razed to the ground, after a most desperate resistance. The inhabitants, not expecting quarter, rushed upon the enemy knife in hand, and not one of them remained alive. The loss of the Tartars was tremendous, and filled their leader's heart with vindictive fury. Too late perceiving his mistake, George now sent his son Vsevolod against the Mongols; but he was beaten by Baty, near Kolouma. They next took and destroyed Moscow and Vladimir; and at last, on the 4th March, defeated the Grand Duke George himself on the Setan. George lost his life in the battle, and his body was afterwards found covered by heaps of corpses. The Mongols now spread over the whole of Russia, killing and destroying as was their wont.

However, when within 60 miles of Novgorod, Baty (probably alarmed at the immense, dense forests, and the swampy nature of the country, now turned almost into a lake in consequence of the thaw, and perhaps fearing to encounter

the brave Novgorodians on such battle ground) suddenly beat a retreat. After a short siege of the little fortress Koselsk, in the government of Kaluga, which ended in its destruction, he went into camp in the country of the Polovz on the Don.

CHAPTER XXVII.

FOURTH PERIOD.

RUSSIA UNDER THE MONGOLS (1238—1462).

THIS easy conquest of Russia by the Mongols was the natural consequence of the disunion of the many princes governing the unhappy country, as well as of the want of a well-defined law of succession. As it was, the death of a grand duke invariably became the signal to incessant feuds and sanguinary contentions amongst a host of sons, brothers, and other relations. The people were thrown from one hand into the other, divided, given away, and could not but lose in this way everything resembling unity of action and interest, and mutual support. The Mongols, who always marched in hordes of 200,000 or 300,000 men, had completely eaten up and destroyed the country from Kazan to Vladimir: and Baty, at last satisfied that he had weakened the country to such a degree, as to make the Russian princes content to be his vassals as long as he restored to them their principalities, bestowed the grand ducal dignity on the brother of the dead George, Yaroslav II. Vsevolodovitch, on condition that he should consider himself vassal to the khans of the Kaptchak under the sovereignty of the Grand Khan. Baty's successors acted on the same plan, sent armies into the provinces and levied taxes, of which, however, they exempted the clergy, whose support they wished to insure by this artful leniency. All liberty and independence was now completely destroyed in Russia. Jaroslav, called the Restorer, endeavoured to put matters into some shape; but

the people's courage and confidence in their own power seemed to have gone for ever. The best men had fallen victims to the sword, and many had been carried off into slavery. He attempted the re-construction of the towns and villages, and to clear the land of the dead bodies; but he hardly had the strength to encounter the Lithuanians, who had pounced upon Smolensk. Notwithstanding, however, all this misery, the feuds of the princes continued with unabated vigour. With jealous fury they fought for the wretched remnants of the distracted country.

Isäslav II., Prince of Smolensk, in the year 1236, expelled 1236.
 Vladimir from Kiev, and assumed the grand ducal dignity himself; but, in 1240, Baty appeared also before Kiev, and, 1240.
 after a heroic defence, took, and completely destroyed it. The only town which the Mongols had not, as yet, mastered, was Novgorod, which was governed by the wise and noble-minded Alexander Nevsky, a prince gifted with extraordinary military and diplomatic talents. He defeated the Lithuanians and Knights of the Holy Sword, expelled the Swedes from the Neva country, and was made Grand Duke of Kiev, or the successor of Jaroslav II., Svjätoslav III. being deposed by his own nephews. Alexander, by his yielding prudence gained the respect and confidence of the Khan Baty or Batou, so that the latter gave him the whole of South Russia and Kiev, at the same time restoring the throne of Vladimir to Alexander's brother Andrej. Already during the reign of Svjätoslav III. the Mongols had levied taxes within his dominions; they now introduced this system of oppression also in the northern provinces. Selling the privilege to foreign (principally Khivan, Astrakhan, and Boukhara) merchants, they allowed them to oppress and torment the people to a frightful degree. Exasperated by the cruelty of these taxgatherers, the population had at last killed some of these oppressors in retaliation. Fearing the most calamitous consequences, Alexander at once hastened in person to the Golden Horde; and, with his usual tact and firmness, managed to avert the punishment which Baty-Khan was already preparing to inflict. He died in the

year 1263, deeply mourned by a grateful people, who count him ever since amongst the saints. Peter the Great had his bones removed to St. Petersburg, and there is not one of the Russian emperors, who has not knelt before the shrine of Alexander Nevski. Many great generals have implored him for his support and intermission, whenever they departed for a great battle or an important campaign. During his reign the first signs of dissensions amongst the Mongol chiefs became apparent, for Nogai, one of the first generals of the Khan, threw off his allegiance to the latter, and proclaimed himself independent sovereign of the country on the Black Sea Coast. After Alexander Nevsky reigned his brother

JAROSLAV III., PRINCE OF TVER (1263—1272),

1276. and after him again, Vassilij, of Kostroma, till 1276. During his reign the Metropolitan Kyrill called an Œcumenical Council for the purpose of establishing a law calculated to insure the clerical dignities being held only by men of a strictly blameless life and unimpeached character. The personal tax was raised again by the Mongols, when death carried him off. He was succeeded by

DMITRI I., ALEXANDROVITCH (1276—1294),

1291. who, after five years' constant war with his brother Alexander, had for a short time to relinquish the reins of government into the hands of Andrej. The latter having, with the help of Mengghi-Timoor-Khan, conquered Yassen in Daghestan, devastated the southern provinces of Russia, returned with an army of Mongols, with whom he enforced his claims. The powerful Nogai, however, leading Mongols against Mongols into the field, re-installed Dmitri, and forced Tudan-Mangu-Khan, the successor of Timour, to abdicate in favour of Teletuga, whom he, however, soon after killed himself, and replaced by his brother Tokhta, who again before long defeated and killed Nogai. Dmitri died in the year 1294, and Andrej, who succeeded him, made himself very obnoxious by his bad and

weak government. In the year 1300 he destroyed the Swedish fortress Carlskrona. About this time, Daniel, Prince of Moscow, conquered Rjásan; and, by fortifying Moscow, founded the subsequent centre of the Russian power. Andrej died in 1304, and was succeeded by Michael Yaroslavitch, Prince of Tver. Yurgi III., of Moscow, however, supported by Ousbek Khan, whose sister he had married, at once attacked Michael, who, however, beat him with his allies the Mongols before Tver, making prisoners the chiefs of the latter, as well as of Yurgi or George's consort. The latter soon after suddenly died at Tver, and Michael, suspected of the murder, was ordered into the camp of Ousbek Khan, who had him killed in 1319. George now stepped into his place, and founded the fortress Schlüsselburg on the mouth of the Neva. Although Dmitri-Mikhailovitch had paid him 2,000 roubles for leaving him in peace, he persecuted him to the very camp of Ousbek Khan, where Dmitri, rendered desperate, ran his sword through him, for which deed the Khan had him executed, and bestowed the dignity as Grand Duke of the whole of Russia on his brother,

ALEXANDER II., MIKHAILOVITCH (1327—1338).

Unfortunately for him, a messenger and nephew of Ousbek Khan, Shevkal, was killed at Tver, because the people had been made to understand that he had come to introduce Islamism. The angry khan at once sent Ivan I., (Danilovitch,) Prince of Moscow, with 50,000 men against Tver. Alexander fled, but was executed in 1338 in the horde of Ousbek Khan. Ivan united Tver with Moscow, erected churches, and ingratiated himself with the people by his charitable deeds, which procured for him the appellation of "Kalita" (purse). He surrounded Moscow with new palisades, and began the construction of the Kreml in 1339.

He was succeeded by his son Simon, who called himself Grand Duke of all Russia, and received the appellation of "the Proud," in consequence of his severity to the Russian

- princes. During his reign began the degeneration of the
1342. Mongols. In 1342 the Pleskovians conquered Narva, and
1347. in 1347 the Russians defeated King Magnus of Sweden, who had come to convert them to the Roman faith with the edge of the sword. Russia began to recover; soon, however (1346—52), the plague appeared, committing great ravages. Amongst the victims was the Grand Duke himself.
1352. Tchanibek-Khan called Ivan II. of Moscow to the grand ducal throne. During his reign the provinces of Moldavia and Vallachia made themselves independent of Russia. The domination of the Mongols advanced with rapid steps towards their final collapse. The good Khan Tchanibek was murdered by his own son Berdibek, who also caused his twelve brothers to be executed. His extravagant exactions spread terror throughout the whole of Russia, until he in his turn was murdered, and followed by Kulpa, whose sons were Christians. Navrus, a descendant of Tchinggis-Khan, had them, however, assassinated before they had been in
1359. power five months. At the death of Ivan in 1359, he appointed Dmitri Constantinovitch of Susdal Grand Duke of Russia. The latter, however, voluntarily retired to his own principality, and left the government to Dmitri IV., who had himself also confirmed by Murut-Khan. This chief had attained that dignity in consequence of a series of murders. Navrus had been murdered by his general, Khidyr; who again was killed by his own son Tamir-Khosha, who soon after fell by the hand of Tennick Mamai, who thus made room for Murut. Murder, confusion, and strife reigned throughout the country. The Russian princes did not know any more whom they should obey as the Kaptschak empire was fast crumbling to pieces. The plague depopulated the country; the Teutonic knights devastated Livonia; and Olgerd of Lithuania inundated Little Russia and Volhynia with fire and sword. On the 30th November,
1368. 1368, he defeated the Russians on the Lake Trostenskoï, marched before Moscow, and only the severe weather and want of provisions forced him to raise the siege. In conse-

quence of the intrigues of Michael of Tver, who endeavoured to get the Khan Mamaï to entrust him with the government of Russia, Dmitri himself repaired to the Khan, who confirmed him without difficulty. In the year 1374 the messengers of the Khan, who had behaved with most provoking arrogance, were murdered at Neezhnei-Novgorod. Mamaï prepared for a war of extirpation against Dmitri, who, after having defeated Michael of Tver, had subjected the Bulgars of Kazan. In 1377 the Mordvins led the Mongol Prince Arab-Shah into Russia, who razed Neezhnei-Novgorod to the ground. In revenge the Russians devastated the country of the Mordvins, which brought the Khan back again to Russia; where, however, he was met by Dmitri on the 11th August, 1378, on the banks of the Vosha, and completely beaten. A second time, on the 8th September, 1380, he was defeated by Dmitri on the Don, who since that battle went by the name of Donskoï. Forsaken, however, by the other Russian princes, he was overcome during the next year by Tokhtamysh-Khan, who had replaced Mamaï, and now burnt Moscow. Dmitri saw himself obliged to buy peace by the payment of a heavy tribute, and by surrendering his own son to Tokhtamysh as hostage. About this time the Permians were baptized, and the first firearms introduced into Russia. Dmitri died in 1389. He was one of the bravest and most excellent princes that ever lived, and was succeeded by his son

VASSILY II., DMITROVITCH (1389—1425).

During his reign the Tartar conqueror, Tamerlane, or Timour, destroyed the power of Tokhtamysh, and with him made an end to the domination of the Mongols. But he himself now marched upon Moscow. Murder and desolation accompanied him wherever he went. Dmitri had already opposed him with an army of 400,000 men, when he suddenly again turned southward and destroyed Azov. At the

- same time the Grand Duke was threatened by another war at the hands of Vitovt, or Vitold, Grand Duke of Lithuania, who had got hold of the whole of South Russia: but his ambition induced him first of all to measure swords with the Mongols, especially as Vassilj was at that time occupied with the conquest of Bulgaria. On the 12th August, 1399, he offered battle to the chief Edigei, who, however, proved his master, and completely beat him. Notwithstanding this defeat, however, he in 1402 ejected Yurgi Svjätoslavitch from Smolensk, and the lands of the latter remained incorporated with Lithuania for 110 years. Vassilj, in 1407, began an unfortunate war against the Tentonic knights, and reconciled in the same year the Livonians and Pskovians. The act drawn up on that occasion gave him for the first time the title of emperor. About this time the Mongols marched again upon Moscow, the pillage of which city could only be avoided by the payment of a fine of 3000 roubles. Edigei devastated the country in every direction, but in 1411 withdrew again, and settled on the shores of the Black Sea. Vassilj died in 1425.

VASSILJ III., VASSILJEVITCH (1425—1462),

- the son of the last Grand Duke, was ten years old, when he came to the throne. Confirmed by the Mongol Khan, he fought against the Lithuanians, but in 1434 was dethroned by Yurgi or George Semeika, prince of Halitch, soon after, however, again re-instated by his people. Again the Mongols under Makhmet devastated Russia, and Dmitri Yurgjevitch in 1446 took Moscow, dethroned, and blinded the Grand Duke. The people again stood up for the latter, drove Dmitri back to Novgorod, where he met with his death by poison in 1453. Under the co-regency of his son Jvan, Vassilj defeated the Novgorodians; he was however made prisoner at the battle of Susdal by the Khan Ulu-Makhmet, who gave him his liberty on his paying a heavy ransom.

Vassilj called many artists and men of science to the country. During his reign was instituted the Concilium of Florence, the last attempt at a unification of the Greek and Roman churches, which however proved futile. He died 1462 and 1462. was succeeded by his son.

CHAPTER XXVIII.

FIFTH PERIOD.

IVAN III., VASSILJEVITCH (THE GREAT) (1462—1505).

Having restored order in the interior of the empire, he determined on the expulsion of the Tartars. He accordingly refused paying the tribute to Akhmet-Khan. The Khan of the Crimea whose friendship he had secured by assisting him to his dignity, marched against Akhmet-Khan, who had been already preparing for a campaign against Ivan. The latter gaining time in this manner for the completion of his warlike arrangements laid siege to Kazan, which he destroyed
1469. (1469). After a sanguinary war, which lasted two years, and during which he committed cruelties and devastations, which did not by any means distinguish themselves favourably from those of the Mongols, he in 1471 laid siege to Novgorod, and forced the venerable republic, that for six centuries had maintained her independence, to submission, in consequence of which it gradually sank to the level of a little country town. He also subjected the Permians, who belonged to
1473. Novgorod. In the year 1473 he married Sophia, daughter of the Byzantine Emperor Emanuel, which event procured him the imperial arms, the two-headed eagle, and from which time he called himself Samoderyeds or autocrat of all the Russ. At the instigation of the jealous Kasimir of Lithuania, the ally of the latter, Akhmet-Khan again invaded Russia, but was totally defeated in 1472 on the Okka. Allied to the Tauridian Khans, Ivan refused to pay the stipulated

tribute to Akhmet, who at once set himself in motion against him. But the Crimean Khan Mengghi Khirei as promptly invaded Lithuanian Podolia, while the Crimean Czarevitch Nordulat marched direct upon the defenceless camp of the Golden Hord. In October Ivan and Akhmet met face to face on the Oukra, observed each other during some weeks, until at last Ivan commenced his retreat to Krements, where he intended taking up a more advantageous position. But the retreat degenerated into a rout of his discouraged army. Fortunately for Ivan, Akhmet also returned to his country, as he had just received the news of Nordulat's attack on the hord. Near Azov, however, the Shevan prince Jvak threw himself into his way and destroyed his army, Akhmet himself losing his life in the battle. This was the death-blow to the power of the Mongols in Russia. Ivan now brought the Lithuanians and Tchouds to their senses, took Tver and after the discovery of the Arkhangelski mines had coins struck with his own image. He also subjected the Votiaks. In 1492 he forced the Grand Duke Albrecht of 1492. Lithuania to make over his country to him. 1497 saw the 1497. conquest of Siberia. His war against the Teutonic knights ended badly for him, for he was beaten by their Grand Master Plettenberg and forced into a peace of 50 years. Ivan 1501. had made Russia independent and laid the foundation to her greatness as well as to the enslavement of her inhabitants. The barbarous domination of the Tartars had left him a humbled and obedient mass of people, and the introduction of tributes and taxes from the whole of Russia. He introduced a new book of laws, which he enforced by another Tartar legacy, the knout, slavery, and death. His death took place in 1505 and he was succeeded by his second son Vassilij, the elder brother Dmitri being at the time imprisoned for conspiracy against his father. The extent of the Russian empire amounted at that time already to 47,000 square miles.

VASSILY IV., VASSILJEVITCH (1505—1534).

He defeated in 1506 the Khan of Kazan, Akhmet-Amin; 1506.

destroyed his camp two years later, and forced him to sue
 1514. for peace. In 1514, he wrested Smolensk from the Lithua-
 nians and united it, notwithstanding the lost battle of the
 1530. Orsha, with Russia. In 1530 he vanquished the people of
 Kazan. In 1510 he had subjected the free town of Plaskov ;
 in 1517 he treacherously threw the Prince of Rjäsan and
 Prince Vassilj Semeika of Severia into prison, and united
 their principalities with Russia. He had first been married
 to Salomeh, daughter of a nobleman of Tartar descent ; but
 as he had no children by her, he separated from her by
 divorce, and sent her to a convent. He then married Helen
 Glinski of Lithuanian descent, who, on the 25th August
 1530, gave birth to Ivan IV., whose memory is still execrated
 1534. by the Russian people. Vassilj died in 1534.

IVAN IV., VASSILJEVITCH (1534—1584) THE TERRIBLE,

being only little more than three years old at the time of his
 father's death, was yet declared Czar under the regency of
 his mother and uncle, Michael Glinski. The latter, however,
 having remonstrated with his sister regarding her dissolute
 conduct, was deprived of his eyes by Helen, and starved to
 death in a monastery. The second uncle of the young Czar,
 Andrej, was also imprisoned, and soon afterwards murdered.
 The Kazanians rose in open revolt at the instigation of the
 Lithuanians ; the Crimean Tartars again attacked Russia,
 while the Lithuanians themselves, under Sigismund, invaded
 the empire in the west. The Russians soon suppressed the
 revolt of Kazan, and having beaten the Tartars, concluded
 a peace of five years with Lithuania, according to which the
 fortress Sebesch passed into their hands, while Gomel re-
 1538. mained with Lithuania. Helen died of poison in 1538, and
 her lover, Prince Ivan Tjelepnev Obolenski, was thrown into
 prison and starved to death. Now began a time of tyranny
 and horror under the regency of the boyars Shuiski, Glinski,
 and Bjelski. Vassily Shuiski, the probable assassin of
 Helen, first seized the reins of government, but soon after

relinquished them again into the hands of his brothers Ivan Mikhaïlovitch, and Feodor Ivanovitch Skopin. All governed by murder and tyranny, and fostered in the young prince's heart the most pernicious passions, until they were superseded by the Glinskis, and died on the scaffold.

In the year 1541, the Khan of the Crimea suddenly 1541.
 appeared at the head of a large army on the Okka, but was
 defeated by the Russians. In 1545, the fourteen-year-old 1545.
 Ivan commenced to reign himself under the influence of the
 Glinskis, and soon gave evidence of that brutal cruelty for
 which he has received the unenviable appellation of "the
 Terrible." The party chiefs fell by the axe; Buturlin, a
 high officer of the court, had his tongue publicly torn out of
 his throat, because he had made use of disapproving language.
 Ivan in the same year originated the celebrated body-
 guard, the Strelitses. On the 16th January 1547, he was 1547.
 solemnly crowned, and married that same year Anastasia
 Romanovna, daughter of Prince Romanov Yurjevitch, a
 noble-minded lady, who, by her piety and pure character,
 exercised a favourable influence on her husband, but who,
 unfortunately, died too early for the happiness of the Russian
 people. About this time he had also the Ulozhenje (the
 Russian code of law) revised and augmented. In the year
 1552, he destroyed the town of Kazan, and made a prisoner 1552.
 of the Khan Mohammed Edigei, who, on the 8th January
 1553, received holy baptism, and married the daughter of 1553.
 the Russian noble Andrej Kutusov. About this time, the
 Republic of the Donski Cossacks was founded. In 1555, 1555.
 Ivan entered upon a war with Esthonia and Livonia, which
 ended however unfavourably for him; for Livonia submitting
 to Poland, and Esthonia to Sweden, he became embroiled
 with those two powers, the consequence of which was a war
 terminating, in 1567, by an armistice with Poland, and an
 alliance with King Erick of Sweden, to whom he left
 Esthonia. His endeavours to procure German artists and
 men of science were frustrated by the policy of the Hanseatic

Towns and of the Teutonic knights, who feared the enlightenment of the Russian people.

- The year 1553 saw the plague in Russia ; the inhabitants of the steppes and mountains of the government of Kazan rose in revolt and killed the Russian officials ; and Ivan, on the point of taking the field against the rebels, fell seriously ill, which caused great disputes regarding the succession to the throne, some of the boyars refusing to acknowledge Ivan's son Dmitri. On his recovery, he suppressed the Kazan revolution with his usual cruelty. Like an infuriated madman or tiger he raged in Novgorod, Tver, and Moscow. In the first town alone he caused the death of 60,000 people. He, in company with his favourite son, Ivan, went about armed with axes, and slaughtered the unhappy people that his bloodthirsty hangmen had hunted up, and driven to the shambles. After he had tired himself out with bloodshed, and struck terror into the boldest hearts, he endeavoured to form an independent kingdom of Livonia, which he destined for the husband of his niece, Prince Magnus ; but was prevented by the unsuccessful siege of Reval, as well as by the
1571. invasion of the Khan of Astrakhan, who, in 1571, penetrated the empire as far as Moscow, which he burned, with the exception of the Kreml, carrying off more than 100,000
1572. prisoners. A year after, however, when repeating his incursion, his army was utterly annihilated, at Molody, by Prince Vorotynski, whom the Czar, about nine months after, had roasted alive on trivial grounds. In the face of all these fluctuations in the fortune of war, he managed however to conclude peace with all his neighbours on advantageous terms.
1582. In 1582 his son Ivan died in consequence of a wound inflicted by his own father, whom he had opposed in the ill-treatment of his wife. The Czar, mad with rage, lifted his heavy stick and struck him on the head, that he died. This deed put a temporary stop to his insane passion. Horrified at his wickedness, he wanted to go into a monastery, but death prevented him.

On the 18th March, 1584, after having exhorted his weak-headed, gentle son Feodor to govern always in the fear of God, and with love and gracious kindness rather than with severity, this contradictory character breathed his last. Notwithstanding all his faults, it must be said of Ivan IV. that he possessed no small amount of common sense, that he broke the dangerous power of the boyars, maintained the independence of the Russian Church, and seriously endeavoured to introduce civilizing elements into the country, and, without allowing proselytism amongst his subjects, invariably showed great tolerance in his conduct to foreigners dwelling within his dominions. His character had been corrupted by the unprincipled guides of his infancy, by his profligate mother and her family, who did all in their power to awaken and develop the animal passions that nature had already but too abundantly implanted in him. That he was susceptible to good influences, his government during the life-time of his first noble-hearted consort has amply proved. He was succeeded by his eldest remaining son,

FEODOR I., IVANOVICH (1584—1596),

a prince weak in mind and body, for which reason his father had appointed a regency composed of the boyars, Yurgjev, Belskoï, Shniskoï, and Mstavskoï, who, with a board of thirty councillors, were to carry on the government. But Boris Godounov, a Tartar by birth, and brother-in-law of the Czar, an ambitious and able personage, knew how to take advantage of the differences existing among the regents, and soon rendered them completely harmless by the agency of poison and banishment. Having thus cleared the road, he took the reins of government into his own hands, and to all appearance handling them with prudent moderation, he did not shrink from any crime which might bring about the end of the Rurik dynasty, and elevate his own family to the throne. No public scaffold shocked the sight of the people, but all the more actively did he deal out destruction in secret. His

first victim was the younger brother of the Czar, Prince Dmitri, and dreadfully real in its effect was his feigned resentment of the murder. The son of Feodor's brother Ivan, the new-born daughter of Feodor, in fact, every one, who in the remotest degree seemed to stand in his path, fell by poison, club, or dagger. Feodor founded Tobolsk in 1587, concluded a peace with Sweden in 1595, by which he obtained Inghermanland and Esthonia; he also made peace with the Tartars. Feodor's death terminated the Varaeghian-Norman dynasty, and Boris Godounov ascended to the throne of Russia.

Ivan IV. had accustomed the people to blind terror; the most inhuman tyranny was submitted to with adoring gratitude, as coming from a ruler, who, as the Head of the Church, was worshipped as a being representing God on earth. What wonder if this tyrannical system penetrated into the inmost bosom of family life? The master of the house was absolute despot and tyrant. He could sell his children four times, and his wife had no protection whatever against his arbitrary power.

Boris Godounov concluded a treaty with Sweden against Poland, but in 1600 entered upon an armistice of 20 years with the latter. He built Beresov and fortified Smolensk with stone walls, encouraged industry, and secured the services of many foreign artizans, but he destroyed the last remnants of the liberty of the people. The towns were deprived of their privileges, the peasants fettered to the soil and subjected to positive serfdom. Another calamity in the shape of famine befell the unhappy people, and Moscow alone counted more than 100,000 dead. Several adventurers, profiting by the excitement of the afflicted nation, proclaimed themselves Prince Dmitri. The first, Yakhkov Otrepiev, an escaped monk and descendant of a poor, noble family, fled to Poland, where he declared himself to be the murdered Dmitri, son of Ivan, and Feodor's eldest brother. Returning to Moscow, he was imprisoned, but escaped again to Poland, where he managed to deceive Prince Adam Vkhnevetski,

who married him to Marina, the daughter of the Palatine of Sandomir, by whose influence he soon collected a sufficient force with which to maintain his pretended right to the throne. Strengthened by a considerable afflux of Russian partizans, he defeated Boris' army at Novgorod, but was himself beaten a year after by the Czar, near Sevsk. In 1605 Boris died by poison, and several revolts at Moscow (got up in the false Dmitri's favour, in consequence of which the generals of Feodor II., the son of Boris, espoused the Pretender's cause) enabled him soon to make his entry into Moscow, where his so-called mother publicly acknowledged him. But his cruel conduct to all whom he suspected to doubt his identity, and the preference which he extended to the Poles, to whom he owed his success, drew upon him the hatred of the people. The year 1606 saw already a powerful conspiracy, headed by Prince Vassilij Shuiskoï, preparing his downfall. On the 17th May they surprised him in his castle, and on the widow of Ivan IV. suddenly declaring against him, he was forthwith assassinated. His wife Marina escaped, but the rest of the Poles were killed, and Shuiskoï elevated to the throne by the boyars, under the name of Vassilij IV. He proved, however, a weak character, and unable to cope with the rebellious elements smouldering within, and every now and then flaming up from the demoralized masses. Soon a new fictitious Dmitri appeared on the scene in the person of Ivan Bolotnikov, formerly a schoolmaster in Sokola. While marching upon Moscow, he was met, defeated, and imprisoned. At the same time a third Dmitri fiction, the Russian priest Ivan, created much excitement in Poland. Recognized by Marina as her husband, and supported by her father, he advanced upon Moscow with an army, the kernel of which consisted of the Swedish auxiliary troops, who had deserted Vassily IV. because he could not pay them. Unnerved by famine, the town of Moscow gave up their Czar Vassilij, who was at once shaved and turned into a monk. During the siege, however, the pseudo-Dmitri, while out hunting, got killed by a Tartar Chief, and his

followers, under the leadership of the Cossack Zarutchki, elevated Marina (who promised soon to present the nation with another questionable Prince Dmitri) to the throne. An unheard-of state of confusion ensued. While the boyars elected Vladislav, son of the King of Poland, for their Czar, a fourth candidate for the Dmitri identity, a certain Sidor, cropped to the surface, but ended soon after on the gallows. Owing to the overbearing conduct of the Poles, the reign of Vladislav presently became highly disgusting to the people. The Novgorodians, led by a butcher, Kosma-Minin, were the first to rise against Vladislav. Uniting with Prince Dmitri, Pozharski, and Prokop Lippenov, at Perejaslav, they marched upon Moscow. Hearing of their approach, the citizens fell upon the Poles, but the latter being reinforced caused a terrible slaughter amongst the rebels, and set fire to the city in five places. However, now the whole nation rose like one man, and before 1612 not a single Pole remained on Russian ground. The country, nevertheless, by this time was a desert, and all traces of civilization had disappeared during the fifteen years of anarchy and confusion. Foreign enemies, profiting by this state of affairs, attacked on every side, and the Swedes took Novgorod. When on the edge of the abyss of entire annihilation, the boyars at last recovered themselves so far as to proceed to the election of a new Czar; and, after many stormy debates, their choice, as well as that of the clergy and the deputies of the towns, fell upon Michael Romanov (then a youth of 16) the son of the Metropolitan Philaret, and by his mother Anastasia, grandson of Ivan IV. the Terrible.

CHAPTER XXIX.

SIXTH PERIOD.

MICHAEL I., ROMANOV (1613—1646),

was elected Czar of Russia on the 21st February, 1613, and his entry into Moscow took place on the 19th April of the same year. He lost no time in getting the Boyars to draw up a deed testifying to his legal election, and insuring the right of succession to his heirs. On his part he promised by that same document to protect the religion of the country, and to maintain the privileges of the nobility; neither to enter upon any war, nor to make new laws, or alter the old ones, without the consent of the Imperial Council; and to have no question of law adjudged and decided directly by him, but strictly in conformity to existing laws. This deed, a kind of Act of Constitution, does not appear to have enjoyed the respect of future generations.

Michael tried to restore order within his dominions by means of a standing army. A few years after he defeated the Cossack Zarutchki—who had married Marina, the widow of the two spurious Dmitri, and disturbed the country by pillage and brigandage—and had him executed at once.

On the 27th February, 1617, he concluded a peace with Sweden at Stolbova, returning to them Inghermanland, Karelia, Kexholm, and the country as far as the river Lava, and paid them a sum of 200,000 roubles besides. The Swedes on their part restored to him Novgorod and the other territories which they had taken.

Vladislav of Poland proving too strong for Pozharski, advanced to Moscow, and devastated the country through which he passed. Michael put an end to this war by the Peace of Devilma (11th December, 1618), which cost him Smolensk, Severia, and Tchernigov. Vladislav returned to him the Russian prisoners, amongst whom was Philaret, his own father, who henceforth lent his assistance and advice to his government. Desirous of raising the condition of Russian industry and trade, he entered into commercial treaties with Persia and China. In 1632 he opened another campaign against Poland, in consequence of which he lost all former conquests, and had to give up all claims on Livonia, Esthonia, and Courland; but, on the other hand, the Poles formally abandoned their claims to the Russian throne. He signed also a treaty with the Grand Sultan, by which the latter promised to prevent the Khan of the Crimea from any renewed invasions of the Russian territories.

Michael proved himself to have been a most able politician, and considerably added to the extension of the empire, so that at his death his own son saw himself master of a country not less than 255,000 square miles in extent. He died in the year 1646.

ALEXEJ I., MIKHAILOVITCH (1646—1676),

ascended the throne at the age of sixteen, and was married by his tutor to the latter's sister-in-law, Maria Miloslavka. Boris Morozov (the tutor) and several other favourites had completely usurped the government, until, after several revolts in Pleskov and Novgorod, Moscow at last rose and despatched the favourites. Morozov alone was with difficulty saved by the Czar.

During these disturbances two new fictitious Dmitris were heard of. One of them endeavoured, by some characters burnt into his skin, to prove himself to be the son of the first pretender Dmitri, born in prison. At first protected by King Vladislav of Poland, but subsequently deserted by

Kasimir, he fled to Sweden, and thence to Duke Charles of Holstein, who delivered him to the Czar on the receipt of an acquittal of a debt he had contracted in Moscow. The other, who professed being the son of Vassilij III., disappeared suddenly, and was never heard of again. Adroitly profiting by the jealousy existing between Sweden and Poland, Alexej, in 1654, undertook a war with Poland, from which power he again wrested Kiev, Tchernigov, Severia, and Smolensk. He then attacked Sweden, with whom he did not make peace until 1661, at Kardis. The Poles, supported by the Crimean Tartars, again obliged him to go to war, which ended with the armistice of Andrussov (1667), his former conquests remaining intact. A revolt at Moscow, caused by the appearance of false copper coin, was drowned in torrents of blood: 4000 persons perished, of whom 500 were hung.

A new rebellion, under Hëtman Stenko Razin, undertaken in revenge for his brother's execution, by which the Volga territory was pillaged and devastated, and the town of Yaïk (Ural) and Tarki in Georgia taken, was temporarily quelled by the governor of Astrakhan, Prosorovski, who compelled Stenko to retreat to the Volga. Soon after, however, he rose again, took the flotilla on the Volga, and induced the crew (6000 Strelitses) to join him. He now assumed the title of Czar, and conquered Astrakhan. In 1671, however, his army, which had increased to a strength of 200,000 men, was routed by Prince Dolgorouki and General Shermatov. Stenko himself fell into the hands of the victors, and was executed. In consequence of his treaty of alliance with Poland, Alexej made war on Turkey, but was left in the lurch by the other Christian powers, and did not survive its termination.

He established a mounted postal service, silk and linen manufactures, encouraged the working of iron and copper mines, and improved ship-building. During his reign the Behring Straits were discovered by the Cossack Deshnev.

Alexej died in the year 1676, leaving two sons by the

first consort Maria, Feodor and Ivan ; by his second marriage with Natalia Narizhkin, Peter the First, afterwards called the Great.

FEODOR III., ALEXEJEVITCH (1676—1682),

was a prince of noble qualities, but delicate health. Averse to war and violence, he took great pains concerning the improvement of the internal condition of the country. He continued, however, the Turkish war, until the defeat of the
 1677. Turks in 1677. The Poles having made peace with the last power, and presuming on Feodor's pacific disposition, now insisted upon the restoration of a portion of their former conquests. Sooner than go to war Feodor satisfied them by an extension of their Lithuanian boundaries, as well as by the
 1678. payment of a sum of money. In the following year the Turks reconquered the Oukraine, but could not hold it, owing to the want of provisions. This war terminated by
 1680. the peace of 1680 at Radzin, and the Zaporoghian Cossacks, who had been its primary cause, remained under the Russian sovereignty. Feodor did much towards the refinement of the barbarous ways of his people, by the establishment of schools, a just administration of the laws of the country, by his protection of the arts and sciences, and the introduction of a superior church music. He put an end to the exorbitant pretensions of the nobility to the hereditary succession to
 1682. the higher Government offices by burning the genealogical registers, by which act the talent of the lower classes became available for the benefit of the country. He endeavoured to embellish the towns by artistic architecture, and to improve agriculture by the introduction of fine Prussian horses.

Having, with the consent of the grandees of the empire (and passing over his own imbecile brother Ivan), appointed his youngest and half-brother Peter to be his successor, he died in 1682, leaving no children of his own.

PETER I., THE GREAT (1682—1725),

was only ten years old, when Alexej died. His ambitious sister Sophia, therefore, with her favourite, Prince Galyczin, endeavoured to get the regency into their hands. To this end they created a rebellion amongst the Strelitses, from which Peter and his mother had to take refuge in the convent of the Holy Trinity at Moscow, and but for the prompt arrival of the cavalry would have fallen a victim to his sister's ambition. His uncle, Anastasius Narizhkin, was killed, and Sophia, who had been formally appointed regent, had Ivan crowned together with Peter, and made the former marry in 1684, hoping that he would have issue, and thereby exclude Peter from the throne. The latter in the meantime was sent with his tutor Lefort to a distant village. This year saw the religious controversy between the Abakunasts and Starovertsi, and the revolt of the Strelitses, under their General Khavanski, which was, however, soon got under by the prompt mobilization of all the vassals. Another revolt of the Strelitses was met by Sophia with such firmness and severity, that the conspirators were compelled to appear in the Kreml with ropes round their necks, and humbly to sue for pardon. 1684.

In the year 1686 Poland, desirous of obtaining the assistance of Russia against the Crimean Tartars, agreed to a peace, by which it ceded again to the Russian crown Smolensk and the Oukraine. The Russian army, under Prince Galyczin, really marched against the Tartars, but the two campaigns remained without any result. Peter all this time apparently amused himself with boyish games, but in reality had been made keenly alive by Lefort to his disgraceful dependence on his sister, to the arrogance of the boyars and Strelitses, and to the inferior condition of the Russian empire and nation compared to that enjoyed by the peoples of Western Europe. In 1687 a son was born him by his first empress Eudoxia Lapukhin. He thereupon obtained 1687.

a voice and seat in the Council of State, and before long made a determined snatch at the reins of government.

Sophia, mad with jealousy, stirred up another revolt of the Strelitses, who nearly got possession of Peter's person at a small borough near Moscow. He managed, however, to reach the Trinity Convent, whence, backed by a corps of faithful Strelitses, he began to examine into affairs. Sophia, alarmed, resolved to fly to Poland, but was intercepted, and shut up in a convent, her favourite Galyczin exiled, and the other conspirators knouted to death, or sent to Siberia, after their tongues had been torn out. From this time Peter governed alone. He was filled with the most immoderate zeal for the civilization of his people, and desired to see it on the same level of culture which he had observed in Western Europe. To this end he required the sea-coast, and paid the greatest attention to ship-building, supported by the Dutch ships' carpenter Brand. As soon as he saw himself in the possession of twelve men-of-war, he declared war
1695. against Turkey (1695), with a view to the conquest of Azov and to the subjection of the Crimean Tartars. The army was commanded by Gordon, the navy by Lefort (his two tutors); but the expedition remained without result, as the Turks had secured the services of a German engineer, who, in consequence of the ill-treatment received at the hands of the Czar, had deserted to the Turks. The fortress was not reduced till the next year, and the war, after the victory of
1696. Perekop (17th August, 1696), but slowly continued. During this war the Strelitses had revolted again, but were discovered and all the conspirators executed. The brave defender of Azov was also put to death in a most cruel and
1697. ignominious manner. In the year 1697, Peter, with a great suite, went abroad, and visited Prussia, Holland, England, and the rest of Germany. Suddenly absenting himself from his party, Peter went to Zaardam, where he worked for some time like a common ships' carpenter, and seemed to delight in the society of his fellow-workmen. At Vienna he was alarmed by the news of another conspiracy of the Strelitses.

On his return to Moscow, however, he found that Gordon had already suppressed the disturbances, and Peter came only in time for the punishment of the offenders. The executions lasted six weeks, Peter himself and his courtiers assisting in beheading the condemned. Two hundred of the Strelitses were hung up before the windows of the Princess Sophia, who then finally took the veil, under the name of Marpha. The corps of the Strelitses was dissolved and converted into infantry.

The Czar Peter I. erected printing establishments, invented a new alphabet, had books written in the Russian language, and levied taxes according to the German system. He discouraged the wearing of beards, and tried to substitute foreign costumes for the national. The northern war, commenced in 1700, was in reality decided on the 27th June, 1709, by the battle of Poltava, but was nevertheless protracted till 1721. Peter, in 1702, had the Dvina connected with the Don and the Volga, and thus with the Black and Caspian Seas; in 1703 he founded St. Petersburg, on a most unfavourable spot on the Neva, and made it the capital in 1714.

The year 1703 brought the revolt of the Kazan Tartars, who, irritated by heavy oppressions, destroyed many Russian settlements, and sold the inhabitants to the Turks. This calamity came to a pacific end by the remission of the offensive measures and the promise of a general amnesty. In 1704, Astrakhan rose in rebellion at the instigation of the exiled Strelitses. The Russian officials and other Europeans were murdered, and already the Uralski, Zaporoghian and Donski Cossacks were on the point of joining the rebels, when General Peter Shermatov succeeded in settling this dangerous affair, more by moderation and persuasion than by severe measures. Four years later, the Donski Cossacks were again in arms, because they would not surrender the Turkish deserters coming from Turkish soil, and killed Prince Dolgoruki. His brother, however, in several engagements defeated them; and, when they saw that they had lost 20,000 men in battle and 10,000 who were driven over the Turkish

frontier, they gave in, and killed their Hetman Bulavin. The Zaporoghian Cossacks, under Mazeppa, also rebelled in 1708, but received a dreadful punishment at Peter's hands.

1710. In the year 1710, the Turks, at the instance of Charles XII. of Sweden, opened a new campaign against Russia. Peter, who commanded his troops in person, came upon the Turkish army under the Grand-Vizier, Baltagi-Mehemet, numbering four times his own force. He was surrounded on the Pruth, and would have been made prisoner, if the dislike entertained by the Vizier towards the Swedish king had not made him all the more inclined to accept the Czarina's jewels for Peter's escape.

1712. These troubles over, Peter went again to Holland, France, and Germany, where he, in 1712, married his son Alexej to the noble-minded Christina of Brunswick-Wolfenbüttel. The marriage turned out a very unhappy one, and Alexej from this time incurred his father's extreme displeasure, by the dissolute life he led with his boon companions, and in the society of common women, and particularly by the insulting neglect of his excellent consort. Peter, informed of his son's disgraceful conduct, summoned him to Copenhagen, where he happened to be at the time. But Alexej fled instead to Vienna, the Tyrol, and at last to Naples; and only by the application of great pressure was induced to return to Moscow, where the senate unanimously condemned him to death, at the same time recommending him to the Czar's mercy. The announcement of this sentence threw him on his death-bed, and after he had obtained his father's forgiveness, died 1718.

1718. About this time, the Kubanski Tartars destroyed a Russian army under Pekovitch.

1721. The northern war was at last concluded by the Peace of Nystadt, on the 10th September, 1721, which restored Livonia, Esthonia, Inghermanland, Karelia, and part of Finland to Russia. In consequence of this glorious success, the senate entreated Peter to accept the title of Emperor and "the Great," to which request he graciously consented.

As soon as peace had been concluded, Peter erected exten-

sive docks and warehouses in St. Petersburg, forced the rich nobility into the building of long streets of palaces by a given time, under a penalty of confiscation of property, and promenades to Siberia. In his usual forcible manner attracting inhabitants, and by the grant of particularly favourable conditions to maritime nations, he soon converted St. Petersburg into a capital and port of the first rank. He began also the construction of a canal connecting the Ladoga lake with the Black Sea, which work was subsequently finished by Münnich.

In 1722, he forced again a war upon Persia, by which he 1722.
wrested from that power Daghestan, Shirvan, Ghilan, Mazenderan, and Asterabad. He was, however, less successful in subduing the free nomadic tribes of Siberia, and in the cultivation of that country. In the year 1724, he had 1724.
his wife Catharina crowned, with a view to securing the throne to her; and founded in the same year the Academy of Sciences at St. Petersburg. While pondering over many other innovations, death surprised him, on the 8th February, 1725. 1725.

CHAPTER XXX.



SEVENTH PERIOD (1725—1812).

CATHARINA I. (1725—1727).

THANKS to the influence of Menzhikov and several other grandees, including the Archbishop Theophanes, the widow of Peter the Great was proclaimed Empress under the title of Catharina I.

This Empress gained the affection of the people by her mild firmness, and satisfied the Zaporoghian Cossacks by restoring to them those privileges which Czar Peter had deprived them of. More interested in the internal welfare of the empire than in foreign conquests, she opened the Academy of Sciences, which her husband had founded, and curtailed the power of the clergy in more than one respect.

1727. In the year 1727, she concluded a commercial treaty with China, and formed an alliance of mutual defence and support with Austria and Spain in 1726.

Successful in a new war with Persia, she yet made a very moderate use of Matuvskin's victories, inasmuch as she returned all the conquered territory for an advantageous treaty of commerce with that power. Having entered into an alliance with Sweden against Denmark, she had made already great preparations for a war against the latter, when it concluded a defensive alliance with England, which stopped hostilities before they had properly begun. Catharina I. 1727. died in 1727, and in conformity with her will was succeeded by Peter the Great's grandson and the son of Alexej, then eleven years old.

PETER II. ALEXEJEVITCH (1727-1730).

According to that will, a Council or Board of guardians was to have directed the affairs of the empire until Peter II. should have attained his seventeenth year; soon, however, Menzhikov exclusively usurped the reins of government, and affianced the Emperor to his daughter Maria, and his son with Peter's sister. Six months later only, the great man was thrown from his high station into the most abject misery, by Prince Alexander Dolgoruki, who sent him to Siberia, and affianced the emperor to his sister Catharina Dolgoruki. While in power, Menzhikov had been an intriguing, grasping, greedy, and cruel tyrant; but he supported his misfortune with great dignity. Peter II. was a peace-loving prince, and little troubled his head about foreign policy. He recalled his grandmother Eudoxia from her convent, removed the court to Moscow, and left the affairs of the government in the minister Ostermann's hands. He died unexpectedly of small-pox, on the 19th January, 1730. Dolgoruki now 1730. endeavoured to have his sister, the affianced bride of the late Czar, made Empress, but without success; for

ANNA IVANOVNA (1730-1740),

daughter of Ivan, Peter's half-brother, and widow of the Duke of Courland, obtained the crown. Before she was allowed to ascend the throne, she was obliged to sign an Act, by which she admitted the right of the senate to decide on peace or war, and promised never to confiscate any estates, and above all to send away her favourite Biron, or Biren, without a day's delay.

Anna agreed to every condition, but a few days after, she declared herself imposed upon, her promises extracted by deception and force, and therefore not binding, and at once handed the reins of government to Biron. The latter availed himself of his power to send Prince Dolgoruki together with 20,000 other Russians to Siberia, to banish the Galyczins,

and send others, obnoxious to himself, to the scaffold. It was he, who henceforth governed in the name of the Empress.

As it did not suit her at that time to go to war with Persia, Anna ceded all former conquests south of the River Kour to that power, but obtained important concessions regarding the commercial relations of the two countries, as well as the advantage of an alliance against Turkey.

About this time began the first differences respecting the succession to the Polish throne. Russia supported Augustus III. by an army, which conquered Dantzic, whither the ex-King, Stanislaus Leszczinski (who was backed by France), had fled. August III. ascended the throne, and Russia's influence in Poland was henceforth permanently secured.

A year later, Anna declared war against Turkey, Austria having claimed her assistance, according to the Treaty of Alliance existing between the two powers. An army under Münnich devastated the Crimea, and took Azov, but was
1737. compelled to retreat; until a second expedition (1737) brought
1739. Otchakov, Khotin, and the whole of Moldavia into the power
of the Russians. In the year 1739 the war broke out again,
until after the victories of Stavudchin (or Stavtchany) and
Khotin, peace was at last concluded, according to which
Russia kept Azov, but had to raze the fortifications, and
abstain from the navigation of the Black Sea. All these
advantages were, however, soon lost, in consequence of the
unfortunate campaign of the Austrians, and the Peace of
Belgrade; but the influence of Russia and respect of its
cabinet had considerably gained.

1740 Anna Ivanovna died on the 28th October, 1740, and was
succeeded by the son of her niece, Anna of Meklenburg,
whom she had adopted already in 1731, and married to the
Duke Ulrich of Brunswick-Lüneburg. Biron, already in
1737. 1737, had been made Duke of Meklenburg, and was now
appointed regent; but rendered himself so obnoxious, that
Generals Münnich and Manstein, on the 7th November, 1740,
arrested and locked him up in Schlüsselburg. The Duchess
Anna, now declared regent, lived on very bad terms with her

husband, and on several occasions seriously offended Münnich and Ostermann. Intriguing for the marriage of Elizabeth, daughter of Peter the Great by Catharina, to Prince Ludwig of Brunswick, against the princess' inclination, she brought upon herself and Ivan a conspiracy, which was principally the work of the French ambassador. Bribed by French money, the Preobrazhenski regiment surprised the regent, her spouse, and Ivan (6th December, 1741), and carried them off to Schlüsselburg. Ivan, liberated by a monk, was carried as far as Smolensk, where, however, he was caught again, and brought back; until after a long imprisonment in the reign of Catharina II., on the occasion of an attempt on the part of Lieutenant Mislovitch to set him free (1763), he was 1763. killed by order of the commanding governor, who had his instructions to that effect.

ELIZABETH PETROVNA (1741—1762)

was now proclaimed Empress, and commenced her reign by banishing all the high standing members of the last Governments (amongst whom Münnich and Ostermann) to Siberia. She sent Anna and her husband to Germany, but had them soon arrested again, and transported to an island in the White Sea.

The intrigues of the French ambassador, who wished to prevent the Russian Government from co-operating with Maria Theresia, as by treaty they were bound, had embroiled Anna into a war with Sweden (1744), which Elizabeth 1741. carried on with much energy. The Russian army, under the command of General Lascy, penetrated into Finland, where they captured on the 3rd September, 1741, General Wrangel with the greater part of his army, near Wilmansstrand, and France not succeeding in bringing about a reconciliation between the two powers, Lascy took the whole of Finland, until, on the 7th August, 1743, the peace of 1743. Abo put an end to hostilities. Sweden was obliged to cede Finland as far as the Kymene River. In the same year

Elizabeth declared the Duke Charles Peter Ulrich, of Holstein-Gottorp, son of her sister Anna and of the Duke Charles Frederick of Holstein-Gottorp, her successor, in consideration of which the latter transferred his claim to the Swedish crown to his uncle, Adolph Frederick, thereby securing the influence of Russia in that direction also.

A conspiracy got up at this time by the relatives and friends of the exiled Golovkins, Lövendolds, &c., was discovered and punished with cruel severity. In 1744 Elizabeth entered into an alliance offensive and defensive with Austria, in revenge for some sarcastic remarks on the part of Frederick the Great of Prussia, who used to speak of her as the "Catin du Nord." In 1747 she sent an army against Prussia, which brought about the peace of Aix-la-Chapelle. During the same year she married her successor to the Princess Frederika of Anhalt-Zerbst, who, on entering the Russian church, took the name of Catharina Alexeyevna. Constantly irritated against Prussia by Austria, she, in 1757, sent a second army to Germany. On the 5th January, 1762, she died without seeing the darling wish of her heart (Prussia's annihilation) fulfilled.

PETER THE THIRD (5th January to 14th July, 1762),

her nephew and successor, with much energy and circumspection tried to strengthen his government and raise the civilization of his country to the same level as that of the other European states. An enthusiastic admirer of Frederick the Great, he concluded peace with the latter, and even formed an alliance with him. He consequently sent an army against Denmark, which had encroached upon the country of his family.

He actively busied himself with the reform of all the government institutions of the empire, but offended thereby the interests of all classes. The army, notwithstanding the abolition of corporeal punishment, were dissatisfied about the introduction of Prussian tactics and discipline,

and jealous of the newly-formed Holstein body-guard. He deprived the clergy of a part of their estates and revenues, interdicted the wearing of beards by secular priests, checked the pretensions of the nobility, whom Elizabeth had always encouraged, and did away with many abuses, especially with those attending the appointments to government offices. Owing to his attachment to the Countess Voronzov he quarrelled with his wife, who indemnified herself by her intrigues with Poniatovski, Soltikov, the Orloffs, and others. As their differences became more frequent and violent every day, Peter resolved on a divorce and the imprisonment of his wife in a convent. Catharina, informed of his intentions, at once conspired with her favourites, the Orloffs, Dashkovs, Count Panin, &c., with a view to her husband's deposition and perhaps death. Although the conspiracy was betrayed, she went on the 29th June, 1762, to the barracks of the guards at St. Petersburg, and informing them of the Czar's death, she got the men to swear to her the oath of fidelity. Senator Teplov, who in the Kazanski Church was to have proclaimed the son of Catharina and Peter, had another proclamation thrust into his hands by Count Orloff, which declared Catharina Empress; and the nobility and army, dissatisfied with Peter, hailed her as such. The latter, apprized of the turn his affairs were taking, fled to Cronstadt, but found that his adversaries had already locked its gates against him. He then demanded from the new sovereign the permission to go with the Countess Voronzov to Holstein, but he was betrayed and brought to Oraminburg and there forced to abdicate. Owing, however, to some voices growing loud in his favour he was vilely murdered in prison by the brothers Orloff and a hired assassin. They tried first to poison him, but Peter, detecting the poison, refused to drink of the glass. The murderers then called to their aid Boriatinski, who commanded the place, and the unhappy Czar was strangled. This happened on the 14th July, 1762.

CATHARINA II., ALEXÉYEVNA (1762—1796),

who had not scrupled to sacrifice her husband to her ambition, knew also how to get rid of other possible pretenders to the crown. Ivan was assassinated in his wretched prison in 1763, and a daughter of Elizabeth, and the master of the Imperial Hunt, Rasoumovski (secretly married to the latter), who had been quietly living at Pisa, was carried off, and disappeared in Cronstadt. She broke the alliance with Prussia, but maintained peace, desirous of relieving the country of the burden of war. Catharina henceforth applied herself with great energy and ability to the affairs of the empire, attracted German colonists to the land, founded villages and granaries, and paid great attention to agriculture. More than 80,000 families of sober and hardworking farmers were thus introduced into the desert steppes of the Volga and Sarpa. She founded about 200 towns and numerous schools and educational establishments for the higher as well as the lower classes. In 1764 a school was attached to the Academy of Arts, and several clerical seminaries, as well as an academy for the perfection of the Russian language, were established during her reign.

Desirous of improving the system of legislation of the country, Catharina convoked (1766) an assembly of deputies from all the nations composing the vast empire of Russia to Moscow, with a view to arriving at the compilation of a code of laws, which would meet the exigencies of all, but did not succeed on account of the diversity of nationalities and degrees of civilization. She had several canals opened, and decreed in 1785 new maritime laws and shipping regulations. She intended also the abolition of serfdom, but the resistance of the landed proprietors frustrated her design. Mining operations were carried on with so much energy during her reign, that they increased the revenues of the state by seven to nine millions of pounds sterling. The navy was raised to 45 vessels of the line, and the army to 450,000 men. She forced the aristocracy of Courland to

depose their Duke of Saxony, whom Poland had appointed, and to put in his place Biren, who had regained his liberty. On the death of Augustus III. of Poland she used her influence to get her old favourite, Stanislaus Poniatovski appointed King (in 1764). On the 30th October, 1768, the 1764. Porte, at the instigation of Polish agitators, declared war against Russia, availing themselves of the excuse offered by the demolition of the Turkish town Balla. But the Turkish arms proved unlucky, as their army was beaten on the 17th September, 1769, by Prince Galyczin at Khotin, 1769. who, moreover, occupied the greater part of Vallachia. While Orloff with his fleet had the command of the Bosphorus, General Romanzov on land threw the Turks back as far as Isakin. General Medom stirred up the Caucasian Mountaineers, and Ali Bey, the Princes of Karthli and Kakheti, and the Mainoots of the Morea. The naval victories of Orloff completed the critical position of the Turks. The Russian fleet, which had sailed from the Baltic into Greek waters, obtained on the 5th of July, 1770, a victory 1770. near Skio, burnt the remnant of the Turkish fleet at Tchesme, and destroyed another squadron (a portion of the former) at Andros on the 17th July. Although Romanzov's army had been decimated by hunger and plague in Moldavia, he gained on the 18th July a victory at Karga, and on the 1st of August another near the lake of Kagul. The plague communicated itself to the whole of Turkey, Podolia, Volhynia, and Moscow, which city had not less than 100,000 dead. The Grand-Vizier Halil-Pasha having meanwhile fled across the Danube, Panin had taken Bender and overrun Bessarabia. Dolgorouki, having relieved Panin, in 1771 occupied the Crimea and appointed a new Khan, 1771. Sahib Ghiraï, who acknowledged the Russian supremacy, of which facts the conquest of Azov and the establishment of a Black Sea fleet was the immediate consequence. The Russian army, after having sustained a defeat at Giurgevo, was victorious again on the 30th October, 1771, at Boukharest, while General Weismann on the 25th had sur-

prised the Turkish camp at Babadagh. The Prince of Georgia and Ali Bey rose again, and the downfall of the Porte seemed already inevitable, when Austria entered into an alliance with Turkey, and concentrated considerable forces on the confines of Moldavia. Prussia now brought about an armistice, during which the partition of Poland took place, an event which rendered the three powers highly satisfied with each other. Russia's share consisted in half of Polotsk and part of Minsk, Vitebsk, and Mohilev, altogether about 3000 square miles, with two millions of inhabitants.

1773. In the year 1773, the Turkish war was opened again, but did not at first prove fortunate for the Russian arms. On the 21st June, 1773, the Russians were defeated and driven across the Danube by Hassan Pasha, so that Romanzov, after the loss of another battle, had to relinquish the idea of conquering Silistria. The death of Mustapha III. (11th January, 1774), and the revolt of the Yanitshars, gave, however, new courage to Romanzov. He at once re-crossed the Danube, surrounded Silistria and Rustchuk, and defeated the Grand-Vizier Mehemed near Badzardshik. The vizier lost his baggage, was shut up in Bulgaria, and forced on the 21st July, 1774, to sign the treaty of peace of Kutchuk-Kainardshi, by which the Porte ceded to the Russians the fortresses of Yanikalé, Kertch, Kinburn, and the territories between the Boug and Dnjepr, gave up all opposition to the Russian navigation of the Black Sea and Dardanelles, acknowledged the independence of the Crimea, and engaged to pay an indemnity of 5,000,000 dollars.
1775. In the year 1775, a common Cossack of the Ural or Yaik river, Pougatshev, representing himself to be the murdered Czar, Peter III., caused a dangerous rebellion, which extended over the governments of Orenburg and Kazan, and maintained himself against the Russian generals, Galyczin and Souvarov. On the march upon Moscow, however, he was met and defeated by Colonel Michelsen, and having been given up to the Russians by his own officers, was executed at Moscow.

The Russian policy from this time increased daily in importance. The already much-clipped Poland was kept in a state of dependence by the establishment of the continuous Council, by the guarantee of the Electorate and the "Liberum veto." Together with Frederick the Great, the Russian government encouraged the party strife in Sweden, and thus kept that country in a state of weakness and confusion.

In 1778, the independent Crimea was occupied without 1778.
even a remonstrance on the part of the enfeebled Turks, and the Bavarian war of succession was stopped by the mere threat of an offensive and defensive alliance with Prussia.

The armed neutrality, proposed by Palen, and established in 1780, was the work of Russia. 1780.

Catharina upheld the principle, that the commerce with belligerent powers should be permitted to all vessels sailing under a neutral flag, provided they strictly abstained from trading in military stores. This system was adopted by Denmark, Sweden, Austria, Prussia, and even by the powers actually at war with England, such as France, Spain, and Holland.

Catharina's favourite scheme was the destruction of the Turkish and the re-establishment of the Greek Empire, which she had destined for her second grandson Constantine, who, to that end, received a Greek education. Austria offered a helping hand towards the execution of this scheme. Jealous of the Russo-Prussian alliance, Joseph II. proposed an interview at Mohilev, and a plan concerning the above scheme was here agreed upon; and in 1783 was concluded that alliance between Austria and Russia, which Frederick II. had in vain endeavoured to prevent. Catharina pressed extravagant demands on Turkey, and induced the Crimean Khan, Sahib Ghiraï, to cede his country to Russia. Both powers prepared for war, which, however, owing to French intercession, was prevented. On the 8th January, 1784, they concluded a new peace, according to which the Crimea, the Island of Taman, and the steppes on the Kuban were

ceded to Russia, who formed of these territories the government of Tavrida. But Catharina had by no means relinquished her favourite scheme, and tried to rouse the Porte again by her reception of Turkish refugees. In 1787 she had another interview with Joseph II. at Kherson. Her journey thither was one of triumph. On this occasion a second alliance was formed between Austria and Russia, but the Porte took the initiative and declared war against Russia on the 24th August, 1787. The Austrian declaration of war did not actually get launched before the month of February, 1788. Romanzov and Repnin advanced into Moldavia, but neither there nor in the Crimea and the Kuban territory did the Russians obtain any decisive results. At last, however, Potemkin appeared on the scene as commander-in-chief, and took Otchakov (17th December). The Russian fleet was defeated at Sevastopol. After Gallatz had been taken on

1789. the 1st May, 1789, Souvarov gained a victory on the 31st July at Fokshani; and, in conjunction with the Prince of Coburg, another near Martinezhti. Soon after fell Khotin, Akkerman (13th October), Bender (15th November), Kili-

1790. nova (15th October, 1790), and, on the 22nd December, Souvarov took Jsmail after an heroic defence and frightful slaughter. Although the Austrians could show but small results of their own operations under London, the downfall of the Porte seemed nevertheless to be close at hand, but was prevented by the jealous interference of the other European powers. By the treaty of peace at Reichenbach in 1790, Austria did not agree to any loss of territory on the part of Turkey; Prussia entered into an alliance with Turkey, while Sweden had declared war against Russia already in 1788.

1789. Gustavus III., in 1789, marched into Russian Finland, but was repulsed on the 24th August near Högsars. More fortunate at sea, he, after several losses near Reval, on the 15th May, gained the celebrated battle of Fredericksham. Shut up by the Prince of Nassau in Vyborg Sound, he, on the 3rd July, near Shentasund, broke through the Russian fleet and entirely destroyed it. St. Petersburg was in danger, and the

Empress prepared for flight ; but Sweden's victories on the sea were not supported by the army, in which dangerous mutinies had broken out. Gustavus III., therefore, on the 16th August, concluded the peace of Verelä, while the peace of Yassi, on the 9th January, 1792, made an end of the 1792. Turkish war. Russia kept the Crimea, Otchakov, and the territory between the Dnjepr and Dnjestr. The independence of the Czar Heraklius of Tiflis or Georgia was formally confirmed on this occasion.

Catharina now had again time to direct her attention to Poland. That unfortunate country, on the 1st May, 1791, 1791. had decided on a constitution ; but Russia found an excuse for interfering in the celebrated Targovits Confederation, which had been dictated by Catharina herself. This led to a new partition of Poland by the convention of Grodno, resulting for Russia in the acquisition of the greater part of Lithuania, Little Poland, and the Oukraine, a territory comprising 4553 square miles. Two years later, however, on the 26th January, 1797, the last remnant of the unhappy 1797. country was divided between Russia, Austria, and Prussia. Russia's share consisted of the remainder of Lithuania and Samoghitia, all Volhynia, and some parts of Brzesk and Khelm. In Courland, the antagonism between aristocracy and "bourgeoisie," by secret fanning, was driven to so furious a height, that the former in 1795 appealed to Russia, 1795. and the childless duke, Peter of Courland, a son of Biren, for a consideration, ceded his rights to Catharina. Towards France she observed a strict neutrality during the revolution ; and in 1787 only took notice of the altered form of government by annulling the treaty of commerce existing between the two countries. A short time before her death she allowed herself to get entangled in a war with Persia on pretence of maintaining the rights of Prince Heraklius of Georgia. The conquests of this reign increased the Russian dominions by 11,000 square miles, but at the expense of 1,000,000 men and a most embarrassed exchequer. In the midst of new projects, death surprised her on the 17th 1796. November, 1796.

PAUL I., PETROVITCH (1796—1801),

her successor and only son, took a still more active interest in the affairs of the other European States than Catharina had done, but in consequence of the system of subjection and dependence, which had been imposed upon him by his mother, who never had shown any affection for him, his character had been rendered wayward, capricious, and harsh. One of the first acts of his government was the liberation of the Polish captives, amongst whom was Kosziusko, and an amnesty to many of the Siberian exiles. Averse to war, he dissolved the treaty of subsidies with England, and stopped the enlisting of recruits. All the civil government offices were subjected to a most severe control, many of the officials dismissed and others appointed in their places; the Guards lost their privileges, the sons of the high nobility the right of occupying the places of officers before they had gained manhood, Prussian uniforms were introduced, and the military service carried on according to the Prussian system. The general dissatisfaction created by his innovations rendered him distrustful; a secret police was established, and the press strictly controlled. To prevent the influx of revolutionary ideas no Russian subject was allowed to leave the country. In the
1797. year 1797 Paul decreed a law of succession, establishing the right of primogeniture, in the male line, and admitting the female line only in the case of the dying out of the former. He was extremely shocked by all he heard of the French Revolution, strictly forbade everything coming from France,
1798. and in 1798, having formed an alliance with the Powers hostile to that country, he declared war to the latter. On the 20th Sept., his fleet, conjointly with the Turkish, opened hostilities, and the year after he sent Souvarov to Italy with an army of 80,000 men. Jealous of England, which had kept the fleet taken from the Dutch in the Texel entirely for its own share, as well as of Austria, whom he suspected of aggressive intentions regarding Savoy and the Papal States,

he soon broke away again from the alliance. To oblige Bonaparte, who distinguished him by marked courtesy, he expelled the French emigrants, amongst whom was also Louis XVIII., from his dominions, prohibited the exportation of ship-building material to England, recalled his ambassador from Vienna, and removed the armed neutrality against England, after he had seized upon all English vessels then lying at the Russian ports. In the Mediterranean alone hostilities were still continued. Russia occupied the Republic of the Seven Islands, and her importance considerably rose in the eyes of the world. In the meantime Paul's harsh manner, and the unbending severity with which he treated the highest officers of the State, had provoked a formidable conspiracy. His suspicions of the same soon becoming evident, the imprisonment of his Empress Maria and of the Grand Duke Alexander was already generally expected, when the mine was suddenly fired in the night from the 23rd to the 24th March, 1801. He was surprised in the Mikhailov Palace at St. Petersburg by a party of conspirators, who, after a stout resistance on his part, put him to death. He was succeeded by his eldest son

ALEXANDER I., PAVLOVITCH (1801—1825).

In conjunction with the Scandinavian States, Paul had revived the system of an armed neutrality. This demonstration became fatal to Denmark, which now came in for all the angry resentment of England, and would probably have produced a rupture with that power, if the sudden death of Paul and the ascension to the throne of Alexander I. had not brought about a complete revolution of political conditions. The first step of the latter was more than conciliatory to Great Britain; but sincerely bent on the pacification of Europe, he endeavoured also to improve his relations with France. At the same time his wise ambition energetically laboured at the internal development of his people and country. However, Napoleon's ambition pointed in another direction, and Alexander came to the conclusion, that warlike

demonstrations alone would effect the pacification of the world.

1805. He accordingly, in the year 1805, formed an alliance with
1807. Austria, and in 1807 with Prussia, but the fortune of war during the next two campaigns had declared against the allied armies, so that it was Napoleon who dictated the conditions of the Peace of Tilsit. Russia obtained Bialystock, but Alexander had to recall his troops from Cattaro and Corfu, give up all connection with England, and declare war against Sweden, which alone staunchly stuck to the British alliance. The peace of Fredericksham, which terminated the Swedish
1809. war in 1809, got Russia the whole of Finland, with the Aland Islands. Although Napoleon's ally, Alexander yet took but a feeble part in the Austro-French war of the same year, but he operated all the more energetically against Turkey and Persia. The battle of Wagram (1809) resulting in the Peace of Vienna, Russia obtained part of Galizia (district of Tarnopol), which she, however, after the war, restored to Austria. The good understanding between the St. Petersburg and Paris cabinets, however, did not last long. The spoliation of the Duke of Oldenburg, a relative of Alexander, caused a rupture, which resulted in the famous campaign of 1812.

An army of 560,000 men, composed of French and auxiliary troops, and supported by the corps of reserve, which Austria and Prussia, in their state of abasement, were obliged to dispose on their frontiers, commanded by Napoleon in person,
1812. crossed the river Njémen on the 24th June, 1812, and took Smolensk, on the 18th August. Alarmed by the imminent danger Alexander had called back from the Turkish frontier the army of General Koutouzov, whom he appointed commander-in-chief. Aably effecting a junction of the corps of Generals Barclay de Tolly and Bagrathion with his own, he hastily threw up entrenchments near the Moskva, and awaited the approach of Napoleon. A furious battle ensued on the 7th September, which is known under the name of the Moskva, or Borodino, and which cost 35,000 lives. The road to Moscow, however, was now open to the French, and Napoleon held his entry into the Kreml on the 15th

September. But his fortune and genius seemed to forsake him from that day. He had been surprised at the dead silence that pervaded the deserted city, but he soon was enlightened on the cause by a general conflagration flaming up in every direction, which, in a few days, reduced the city to a heap of ashes. It was a grand and unexampled sacrifice that the inhabitants of Moscow had thus brought to their country, and crowned with complete success. Napoleon seemed to be almost stupified at the unexpected turn his affairs had taken, and he lost a whole precious month in negotiations of peace. At last, on the 18th October, he evacuated the yet smoky ruins of Moscow. Cold and hunger, more even than the enemy, who incessantly harassed him in the rear, brought about the utter destruction of his gallant army, which, after the disastrous passage of the Beresina (25th November), became a mere chaotic wreck, amounting to hardly 90,000 men.

In reward for the efforts Russia had made for the delivery of Europe, she received the Grand Duchy of Warsaw, which was converted into a constitutional kingdom. Russia retained all her formerly conquered territories, and acquired from this time a very marked preponderance in Europe. From this moment the consolidation of the general peace became the object of Alexander, and inspired him above all with the idea of the Holy Alliance, of which he remained the soul as long as he lived.

Intimidated by the successes of the Russian arms, the Porte, by the Treaty of Boukharest (in 1812) had ceded to Russia the whole of Bessarabia, and a part of Moldavia. The exact demarkation of the thus acquired territory was ultimately defined in 1817, but the Divan subsequently raised difficulties about the fulfilment of the conditions referring to the two principalities of Vallachia and Moldavia, which the Czar had taken under his protection.

The Greeks, who had risen against Mussulman oppression since 1821, and the Moldavian agitators had founded their success on the cabinet of St. Petersburg, and were urgently

soliciting its powerful support. The French revolution, and its consequences, had, however, instilled into the mind of the otherwise so generous and liberally-minded Alexander an almost nervous horror of anything like revolutionary enterprises; and, in despite of his own grievances even, he refused to break entirely with the Ottoman Porte by an active intervention in favour of his co-religionaries, the Greeks. The same feeling made him constantly exercise Russia's influence in opposition to the desires of liberty, which animated the populations at the time of the congresses of Aix-la-Chapelle, Troppau, Laibach, and Verona. He died of typhus at Taganrog on the 1st December, 1825.

His memory will be for ever revered, not only in Russia, but by the whole world. His genuine piety, though frequently abused by hypocritical courtiers, exercised nevertheless the most beneficial influence in many ways, and led to a thorough reform of the Russian Church. How sincerely Alexander respected a pious and religious spirit has been proved by his friendship for Madame Von Krüdener and other kindred spirits. Innumerable are the proofs of his personal courage, the goodness of his heart, his sense of justice and humanity. For the saving of a poor peasant (who had fallen into the Vilna) at the risk of his own life, the London Humane Society awarded Alexander their gold medal, an honour which he prized higher than all the glittering stars that covered his breast. The power of Russia under Alexander rose to a height which Peter the Great could not have foreseen. The acquisition of Grouzia, Bialystock, Finland, the kingdom of Poland, Shirvan, and Bessarabia secured the frontiers, and increased the number of its subjects of the empire by 10,000,000 of souls.

But far more important is the enhancement of the moral power, and the steering of the old cabinet policy of Russia into the stream of ideas, which enabled that power henceforth to follow up schemes, which at another time would have armed all the world against her. Alexander's personality ennobled, as it were, the Russian policy, for nobody

ever suspected his endeavours of being dictated by any but the most noble and humane motives. He was succeeded by his third brother, Nicholas, the second, the Grand-Duke Constantine having formally declined the assumption of the imperial dignity.

NICHOLAS I., PAVLOVITCH (1825-1855).

Although his elder brother, the Grand-Duke Constantine, had formally declined the throne, already during Alexander's time, Nicholas for a long time refused to accept of the Crown in the fear of weakening the law of succession by so doing, and only after his brother had solemnly repeated his former declaration, did he consent to the signing of the Act of Ascension to the Throne, which took place on the 24th December, 1825. The long campaigns in Germany and France had somewhat demoralized the Russian army, and infused a revolutionary spirit into its ranks, which gave rise to a conspiracy, the object of which was the substitution of a republican form of government in lieu of the former system of absolutism. 1825.

The middle and lower classes, owing to their ignorance of foreign affairs and low degree of civilization, were absolute strangers to these new ideas, and only in the bosom of the aristocracy and in the corps of officers glowed the fire of revolution. Since Boris Godounov their minds had become familiarized with the idea of tyrannicide, and in this instance they intended nothing less than to open the projected movement with the assassination of the Imperial family. The standard of revolution was to have been raised in May, but Alexander's death altered the original plan of action. As they doubted the capability of the people being inspired sufficiently for their purpose by republican ideas, they made the holding back of the Grand-Duke Constantine the ostensible motive of rebellion, declaring that he had declined the throne only in consequence of violent pressure having been brought to bear on him by Nicholas. Knowing

their plot betrayed, some regiments of the Guards already on the 26th December, 1825, under Colonel Pestel, stood up in arms against Nicholas. They rapidly gained strength, but just as promptly were they encountered by the new Czar, who, when he found that kind persuasion was of no avail, crushed the revolt with an energy that has not been forgotten to this day. It must be said that the Czar Nicholas felt the greatest repugnance to such a beginning of his reign, and it was only after the governor of St. Petersburg, Miloradovitch, together with four or five officers of his staff, whom the Czar had sent to remonstrate with the rebellious guards, had been greeted by the cries for a republic and shot down, that he gave the signal for the attack. Another attempt, which was made at Kiev by Lieutenant-Colonel Mouraviev-Apostol with part of the Tchernigov regiment, was also suppressed at once. Mouraviev, Pestel, and Kakhovski, with two others, who had shot the governor, were hung at St. Petersburg, and fifty-two more of the officers were at once sent off to the Siberian diggings. Prince Troubetskoï having implored the Emperor's pardon, received the following answer:— "Sit down and write to the Princess, your wife, as I dictate: 'I am well, and have saved my life.'" But the prince was sent to Siberia, accompanied by his noble-minded wife. The Ladies Sergius Volkonski, Naryzhkin, Alexandrina and Nikita Mouraviev, heroically shared the exile of their husbands. It must, however, be borne in mind that the Siberian exile in the case of political criminals, is by no means so dreadful as many authors (particularly Polish) have endeavoured to represent it. The writer of this historical sketch has seen several Polish exiles, who in consequence of an amnesty extended to them by the Emperor Nicholas, had returned to Russia and been presented with magnificent estates in the government of Kherson, who spoke with tears of regret of the happy, patriarchal time spent in the south of Siberia. One of them, a gentleman of seventy, had actually petitioned the Czar for the permission to return to that little-understood land of banishment, where he had passed thirty

of the most happy years of his life, and who considered himself much aggrieved at the Emperor's refusal.

The suppression of this revolt, the unhappy overture to his reign, seems to have made a lasting impression on the Emperor's mind. The trial of the conspirators had brought to light such monstrous abuses of confidence and dishonest practices, that the energy with which the Czar Nicholas applied himself to the purification of the air in all governmental departments, exceeded by no means the limits of necessity. His punishment was unrelenting and severe, and some of the unrighteous cashiers anticipated it by their own hands.

Catharina had left the country burdened with a heavy debt, which the French war had not improved, and Nicholas saw himself compelled to economise his resources by curtailing the emoluments of the numerous officials. Many of the officers of the State, too honourable to increase their income by oppression and dishonest acts, slowly died of gentle starvation, while others, less scrupulous, deemed themselves justified in reaping where they had not sown. On the 3rd September, 1826, Nicholas and his Empress Alexandra were crowned at Moscow. The latter was a sister of the present Emperor William of Germany, and a princess of the most noble and amiable qualities. Her influence on her stern husband, who was devotedly attached to her, was of the most beneficial kind. 1826.

Nicholas I. had hardly settled down at the head of the empire, when difficulties arose with Persia respecting the demarcation of the line of frontier, as laid down by the Tiflis treaty of peace.

Although Prince Murzikov had been sent to Teheran for the purpose of finally arranging this matter, and while still at that city, Abbas Mirza, the son of the Shah, apprised of the revolt of St. Petersburg and Kiev, thought this a good opportunity for a renewal of hostilities. He accordingly crossed the frontier at the head of an army of 30,000 men, and stirring up by the way the Mohamedan subjects of the Russian

1826. Crown, got as far as Elizabethpol, where, on the 14th September, he was defeated by Yermalov, and forced to evacuate that town. In consequence of a second defeat on the 25th September, he retreated to the southern bank of the Araxes. Paskjevitch, successor of Yermalov, carried the war on to the Persian soil, and began by storming the fortified convent of Etchmadsin. After many indecisive engagements, General Pankratiev succeeded in seducing several of the allies of Persia from their allegiance, owing to which, on the 6th July, the Persians lost the battle of Nakhitshevan, on the 7th the fortress of Abbas Adad, and soon after the battle of Abaran. The Russian army now occupied the province of Erivan. The fortresses of Sardar Abad and of Erivan surrendered on the 8th October. After so many reverses and the loss of Kurtash and Tauris, which fell without offering any resistance, Abbas Mirza sued for peace, which was also concluded on the 2nd November, and in virtue whereof Erivan and Nakhitchevan became Russian provinces. The Persians, moreover, agreed to pay an indemnity of 80 millions of roubles, which not punctually forthcoming had to be enforced in 1828 by the occupation of Urbia and Arbebil, to get rid of which the Shah, in addition, ceded the saline springs of Kulpi.

In 1826 clouds of war arose from the Turkish region, but were dispelled by the treaty of the 6th October, which granted all the demands of Russia.

- At the Congress of London in 1825, Russia advocated the cause of the Greeks, but England, though deeply sympathizing with that unhappy nation, objected to any enfeeblement of Turkey. Greece was, however, declared an independent state. The united squadrons of England, Russia, and France,
1827. on the 20th October, 1827, defeated the Turkish fleet at Navarino, while the Russian army (having invaded Moldavia and Vallachia) took Braïla and Varna.
1829. Next year General Count Diebitsh Zabalkansky succeeded in taking Shumla, and gaining the victory of Madara. He then crossed the Balkan Mountains, and took Adrianople.

General Paskjevitch, in the meantime, was most fortunate in Asia. After the victorious battles of Konouly and Millidust, he had taken Erzerum, and repulsed the Pasha of Trebizond in every direction. The Sultan, in consequence of all these reverses, was obliged to yield, and peace was at last established by the Treaty of Adrianople of the 14th September, 1829. Russia obtained the right of trading in Turkey, the free navigation of the Black Sea, the return of six Serbian districts to Prince Milosh, and an indemnity of war of 10 millions of ducats.

In return for the support of Russia against the Viceroy of Egypt (in 1833) the Porte entered into an alliance, offensive and defensive, with Russia at Khunkiar-Jskelessi, by which the Turkish Government engaged, in case of a war between Russia and other foreign powers, to close the Dardanelles against the enemies of the former country. Notwithstanding the strongest protests on the part of England and France, who even sent their squadrons to the Archipelago, Russia did not rescind this contract until it expired in 1837. 1833.

The Emperor Nicholas had highly disapproved of the measures adopted by the King of France, Charles X., and predicted a revolution, the importance of which with regard to Eastern Europe could not be foreseen.

By the advice of the crafty Pozzo di Borgo, Russian ambassador at Paris, who gave the most satisfactory assurances respecting the probable system of government of the new citizen king, the July throne was promptly recognized by Russia, as well as (at the London Congress of 1831) the integrity of Belgium.

The victory of the French people could not, however, remain without a re-action on the Polish nation, whose country had been turned into a Russian province, and was suffering under the heavy hand of the Grand Duke Constantine. The 29th November, 1830, began with a revolution at Warsaw, which expelled the Russians from the town. The Polish patriots were, on the one hand, supported by cholera morbus

(which not only carried off thousands of Russian soldiers, but the Grand Duke Constantine and General Diebitsh themselves); but, on the other, they were hampered, according to their ancient practice, by discord and treason. Under these circumstances they could not make head against their powerful antagonist, who, after many sanguinary battles, pushed the shattered remnants of the Poles across the Austrian and Prussian frontiers, and subjected the country to all the severity of a rigorous military discipline, which sent thousands of them to Siberia. The Polish army was dissolved and put into Russian regiments, and the Polish constitution henceforth existed no more. Poland had been appropriated, and there remained but absolute force to keep it. A new conspiracy, headed by Kořnarski, being discovered, he, together with several citizens and students of Vilna and Kiev, were executed or exiled. With the aid of Prussia and Austria all Poles were expelled from Cracow, Posen, and Germany.

About this time the mountain tribes, who inhabited the territory recently acquired from Persia, resisted the Russian rule, and lived in open rebellion against the latter. Owing to the difficult country the Russians had the greatest trouble in subduing these wild tribes, although they had an army of 150,000 men in the field against the latter. England, in 1835, concluded an alliance, offensive and defensive, with these warlike mountaineers, and supplied them with arms and ammunition, and although the coasts were severely watched, and an English vessel carrying arms, &c., was actually captured by the Russians, the courage of the Caucasians never abated. This war ended only with the capture of Shamyl in 1859.

The Czar Nicholas, although an enthusiastic soldier, was not a good general, and since 1833 remodelled his army according to the Prussian system, and abolished corporal punishment almost entirely. He also encouraged the fine arts and sciences, and showed himself most anxious to promote the perfection of the Russian language and literature.

Karamzin, Pushkin, Bulgarin, Polevoy, Ustrzalov, Lermontov, &c., were stars which shone during his reign.

When Karamzin fell ill towards the end of his life, the Czar offered to have a frigate fitted out expressly for him, that he might perform his voyage to Italy surrounded with comfort and attended by the best medical advisers. To this advantage was attached moreover a pension of 7000*l*.

He did not very graciously listen to the complaints of the lower classes, which were oppressed by their proprietors, although he is known to have been averse to the system of serfdom, but the revolutions of 1830 and 1848 had rendered him nervously sensitive to everything that in the remotest degree seemed to manifest a spirit of insubordination. For the same reason he interdicted the employment of foreign teachers, and opposed many obstacles to his subjects travelling abroad. Strange to say, while thus upholding serfdom within his own dominions, he, on the 21st May, 1841, issued an ukase, declaring the traffic with negroes amenable to the penalties of piracy.

His greatest work is the new code of law, or "Svod zakon," which he began within the first six weeks after his accession to the throne. The Emperor found in Speranski the most able instrument for the achievement of this gigantic work.

The first publication of the Svod, at the end of 1832, was composed of fifteen quarto volumes, printed in double columns, and embracing eight books of codes, 36,000 articles (or 42,198 if the additions be included) are arranged therein in 1499 chapters, and a very detailed table, in alphabetical order, serves as a key and catalogue. The task of completion was committed after Speranski's death to Count Bludoff, who prosecuted legal and judiciary reform with energy and judgment. On the 15th August, 1845, he completed the codes of criminal and correctional laws.

The Czar Nicholas was a conscientious monarch, who earnestly desired the welfare of his people, but the revolution of 1848 seemed to have puzzled his understanding, as much as

it did that of most monarchs and people of that time. He was intensely disgusted at his brother-in-law's, Frederick William IV. of Prussia, undecided measures, and he looked upon the latter's removal of the military from Berlin and participation in subsequent popular demonstrations, as upon the acts of a madman.

1848. On the other hand, he highly approved of the manner in which the Austrian Government was making head against the revolution. He, therefore, when the rising of the Magyars threatened to make an end of the Austrian Empire, sent an army of 170,000 men, under the command of Paskjevitch, Sass, and Rüdiger, into Hungary, by which he promptly suppressed the movement, and delivered many of the noblest patriots to the scaffold, prepared for them by a government, which, unaided, could not have resisted their struggle for liberty and independence.

But his hardest trial was yet to come. The Oriental question had given birth to the Crimean war. Anxious for the integrity of the Turkish Empire and the much cited European balance of power, the English and French governments had determined to operate such a check on Russia as would for many years paralyze its power in the East. England's object was the indirect defence of the Indian colonies, and Louis Napoleon eagerly availed himself of the opportunity as the best means of consolidating his power by throwing to his nation another sop of military glory, of which he felt perfectly sure, backed up as he was by a power like England, not to speak of Turkey and Piedmont, who, however, proved no despicable allies.

It is not our purpose to add to this sketch a full description of the Crimean war, for, in the first instance, the limits of this work do not allow of it, and then it is so recent an event, and has been so fully and ably treated by some of the most eminent authors of this country, that the public could hardly feel interested by a condensed repetition in this place.

1855. Since the death of Nicholas I. (in 1855) the Russian Em-

pire has been governed by his eldest son, the present Czar Alexander II., Nicholajevitch, and if the former was worshipped by his people with admiring awe, the present Emperor, by his liberal institutions, and particularly by the abolition of serfdom, has won not only the love of his own nation, but the goodwill and approbation of the whole world.

CHAPTER XXXI.

THE CHURCH OF RUSSIA.

THE first attempts at Christianization of the Russian nations date as far back as the ninth century, when Olga, the widow of the Grand Duke Igor Rurikovich, and mother of the then reigning Grand Duke Svätoslav Igorovich, underwent baptism at Constantinople (in 955). She found, however, no imitators for 33 years, when her grandson Vladimir, after having carefully examined into the different forms and doctrines of the Christian Churches, and deliberately conferred with the grandees of the Empire, decided for the Oriental Religion, and was solemnly baptized by Greek priests. With the zeal of a new convert he commanded all his subjects to baptism. The old idols were publicly destroyed in the great square of his capital, Kiev, and although the common people witnessed the fall of their old gods with tearful grief, they were driven wholesale into the Dnjepr and received baptism.

Kiev became henceforth the see of the Russian Metropolitan and the Monastery of the Caves, which Vladimir had built, the centre of Christianizing efforts in Russia. The whole direction of Church matters was placed under the jurisdiction of the Greek Patriarchs at Constantinople. Owing to this close connection with the Greek the Russian Church was not only drawn into dissensions with the Pope of Rome, but inspired with deep aversion to the whole Western Empire.

Attempts at reconciliation made by the Popes Innocent III. (1208), Honorius III. (1227), and Innocent IV. (1248) proved altogether futile.

The Tartar Reign of Terror (1240—1481) did not interfere with the Church ; on the contrary, the wily Tartar Khans, aware of the power of the priests over the minds of the common people, favoured the Church by particular grants and exemption from taxes.

In 1299 the seat of the Metropolitan was removed to Vladimir, whence again in 1328 to Moscow. It was from that city that the learned Metropolitan Isidor took part in the celebrated Florentine Concilium, but all his endeavours at a reconciliation with Rome was rendered useless by the opposition of the Grand Duke Vassilj III. (Vassiljevich), who obstinately refused to listen to any such scheme.

In the same measure as the system of the Russian dynasties developed itself, so the Church gradually threw off Greek supremacy and assumed hierarchic independence.

Vassilj III. (Vassiljevich) and his bishops accordingly elected the new Metropolitan without further reference to Constantinople, by which act all church authority was brought within the Grand Duke's power, and became vested in fact in his own person.

Ivan III. (Vassiljevich) went still greater lengths by bestowing upon the ordained the shepherd's crook with his own hand. After the Turkish conquest Greek influence was altogether destroyed.

Czar Feodor, desirous of procuring for his church an importance equal to that attending to the other Oriental Churches, and profiting by the pecuniary embarrassments of the Patriarch Jeremiah of Constantinople, proposed to him and obtained the establishment of a Patriarch of Moscow in the person of Job (1589), who subsequently ordained Archbishops of Kazan, Novgorod, Rostov and Kruritz ; but, notwithstanding all this, the Muscovite Patriarchs, as late as the middle of the seventeenth century (at least *pro forma*) applied for their recognition by the Constantinople patriarchs. During the reign of Ivan IV. (Vassilyevich) another attempt was made to amalgamate, if possible, the Russian and Roman Churches. The Czar, anxious to induce the emigration of

West-European artists and artizans into his country, solicited the German Emperor's and the Pope's support, at the same time holding out a chance of reconciliation. The Pope at once complied with his request, and sent him the Jesuit Possevin, who, however, by his immoderate zeal and pride very soon brought all negotiations to an abrupt close, hardly escaping the honour of a severe castigation at the very hands of the eccentric monarch himself. At the end of this article we give an extract of the dialogue which had taken place on this occasion between the Czar and the Jesuit.

After the fall of the Byzantine Empire the orthodox Czar of the Muscovites became the natural patron of the orthodox Oriental Church, and that under circumstances of supreme power, such as the successors of Constantine the Great had never enjoyed. This power reached its utmost height under Peter I. Instead of immediately filling the vacant chair of Father Hadrian, who died in 1702, he allowed the people time to get used to seeing the management of all clerical matters in the hands of a college of prelates, and in 1721 abolished the patriarchal dignity altogether, declaring the said college the highest authority in the Church under the title of "The Holy Synod."

All bishops, prelates, metropolitans, &c., stood, under the orders of this College, which again was under the direct control of the Czar himself, for the latter had declared himself the *Head of the Russian Church*. This Cesareo-Papacy, however, does not apparently endanger the clerical dignity and the independent particularity of the Russian Church system, as both are too deeply rooted in the character of the Russian people, as to become at all affected by government measures. Catharine II. certainly used her power so far as to confiscate all church property, but then she established a salaried priesthood, and invalidated them at government expense, so that the Church after all did not suffer any great loss by that measure.

In consequence of the innovations introduced into the liturgy by the Patriarch Nikon, many malcontents seceded

from the established church since 1666. Their sect is called that of the "Rascolniks." They call themselves, however, "Staroverdsi," or adherents to the old faith. They persisted with the most scrupulous conscientiousness on the exact fulfilment of the precepts of their fathers, and abhorred the innovations in customs and way of living, which, since Peter's time and under the great influx of foreigners, steadily underwent important changes. Under the influence of fanaticism, they again split up into many small sects. Since the cessation of persecution, however, proselytism has ceased altogether. One of the sects, the "Dukhobordsi," are distinguished by their severe purity of morals and true Christian spirit.

Diversity of languages, fear of abject subjection, the deep aversion of Mohammedans and other religionaries to Christian image worship, and other causes offered great difficulties to the spreading of the Russian Church. In most cases, however, these obstacles were met by the Russian apostles in the most imperious manner. People were driven by thousands into rivers and lakes, and there baptized *en masse* by the shortest process possible. The prescribed forms of prayer being pronounced over them a cross was hung round their necks, and the thing was done. Fear and hope, threats and promises of worldly advantages, did more than inward conviction, of which it would have been difficult to say, that the Russians possessed a greater share than their heathenish neighbours or their Mohammedan fellow subjects. To this circumstance must be ascribed the mixture of early Christian, Mohammedan, and other superstitions, of which Russia affords strong evidence even at the present day. Although the Czar Ivan IV., Vassilyevich had already given proofs of a tolerant and liberal spirit, the Established Russian Church assumed that character only at the instance of Peter the Great. Previous to his reign, no heretic had been allowed to enter a Russian church; and where this could not well be avoided, as in the case of great personages, the greatest care was taken lest they touched any of the holy vessels, &c.

After their departure, the church was thoroughly purified and fumigated, so as to render it again deserving of the name of a house of God. Proselytes had to be baptized over again, and to abjure their old faith in the most extravagant terms. Even the tolerant Czar used always to wash his hand, which the heretical ambassadors had kissed.

The Patriarch Joachim, painfully aware of Peter's admiration for foreign ways, conjured him in his will (1690) not to permit to his orthodox subjects any intercourse with the accursed Lutherans, Calvinists, Latins, Tartars, Mohammedans, Jews, &c., and not to afford them any abode in Holy Russia. In this he was backed by other churchmen. But Peter the Great, animated by an ardent desire to improve the worldly as well as the spiritual welfare of his people, by lifting them up to the level of civilization he had recognized in other nations, cared little for these whisperings of superstition and fanaticism, and became the founder of an entirely new epoch of tolerance and enlightenment for the Russian empire. In 1702 he issued his celebrated decree, by which he accorded to all Christian churches free religious exercise throughout the empire, opened to foreigners the hitherto doubly-barred gates of Cesarism, and admitted the detested heretics within the circle of citizenship.

With a view to the reformation of the Russian Church, he insisted on a superior education of the priests and on a discreet management of the convents. He forbade the building of new convents, reduced their number by incorporating several in one, and interdicted the reception within their walls of married men during the life of their wives, of military men, serfs, officials, of debtors or criminals. Every novice had to be at least thirty years old, and to serve for three years in that capacity. To prevent idleness, he found full employment for the monks, particularly in setting them to nurse the sick poor in hospitals as well as at their houses.

He established seminaries for the education of priests. The Metropolitans he allowed to die out, and replaced them

by bishops, to whom he severely enjoined charity and moderation of their orthodox zeal.

His Czarina, Catharine I., religiously continued to carry out his wishes in that respect after his death.

All the more narrow-minded were the following governments, viz., those of Peter II., of Anna, but particularly that of the bigoted Elizabeth. Although the government of the last-named sovereign was distinguished by the introduction of Christianity in Siberia, she, on the other hand, encouraged monastic institutions and other superstitious bigotry as much as possible.

Peter III. fell a victim to his immoderate zeal of reformation as regards the secular and clerical matters in the empire.

The great Catharina II. governed in Church, as in all other matters, with prudent moderation, and opposed the clergy only, when she deemed it absolutely necessary for the good of the country. It was only under this impulse that she ordered the confiscation of the monastic property.

Paul I., Alexander I., and Nicholas I. remained true to these principles, and it is owing to those enlightened Czars that the inhabitants of the Russian empire are beholden for the tolerant modern spirit of the Russian Church.

Princesses, marrying into the imperial family, and consequently entering the Greek Russian Church, are no more compelled to curse their old faith, and proselytes in general are simply anointed and not baptized over again. Henceforth we perceive the most courteous and amicable intercourse between the Russian and heretical clergy, although proselytism from the Russian Church is still strictly interdicted.

The Russian Church holds the following prerogatives :

“ No clergyman of another confession is allowed to receive a Russian subject into his Church ;

“ All children of mixed marriages must be brought up in the Russian faith ;

“ The same law applies to foundlings ;

“ No foreigner, having once joined the orthodox Church, is allowed to rescind.”

The profession of other creeds does not, however, exclude from government offices.

DOCTRINE, CONSTITUTION, AND CULTURE OF THE RUSSIAN CHURCH.

ALTHOUGH emancipated of Constantinople, the doctrine remained on the whole that of the Greek Church, *i.e.*, similar in spirit to that contained in the confession of Peter Mogilas and others.

After the Grand dukes had declared their church independent from Constantinople, the Patriarch of Moscow became the Head of the Church.

Owing to this dignity and the feeling of the people, his position and rank was considered only inferior to that of the Grand Duke and his family. He held a seat by the side of the Grand Duke, and his income was appropriate to the splendour of his household.

His advice was asked in all serious affairs of the State, and no war declared or peace concluded without him.

The “ Sacred Synod,” into whose hands Peter I. consigned the government of the Church, consisted at first of twelve members, but this number was subsequently and alternately increased or lessened.

The Czar chooses the same from among the Bishops, Archimandrites, Hegumènes, and Protopopes.

Added to their number is a secular member in the capacity of Highest Councillor of the Imperial Crown.

The seat of the Synod is at St. Petersburg, but a college dependent on the same exists at Moscow.

The Russian clergy consist of Monks, on account of their black dress called “ Black Clergy,” who alone can attain to the highest dignities of the Church (and must strictly observe the vow of celibacy), and the secular clergy, who not only are allowed, but obliged to marry. They can only hold in-

ferior offices. Notwithstanding their generally brown or blue dress, they are called the "White Clergy."

The Monastic clergy are divided into four classes, consisting:—

1. Of Archierei or Prelates, to whom belong all Metropolitans, Archbishops, and Bishops, who, though all subject to the Sacred Synod of St. Petersburg, still have each their own Exarchies. Of these Exarchies, there are 39, of which 32 are in Europe, viz., at Kiev, Novgorod, Moscow, St. Petersburg, Jarosslav, Novo Tcherkask, Pskov, Rjäzan, Tver, Yekaterinoslav, Mohilev, Tchernigov, Minsk; in Podolia and Bessarabia, Kishinyev; in Kaluga, Smolensk, Neezhnei-Novgorod, Kursk, Vladimir, Vologda, Tula, Voronezh, Costroma, Archangel, Tambov, Orel, Poltava, Kasan, and Astrachan.

In Asia are seven, viz., at Tobolsk, Vjatka, Irkutsk, Perm, Pensa, and Georgia.

2. Of Archimandrites (Abbots), and
3. Heguménes (Priors), from whom the Bishops are chosen;
4. Of Monks and Anachorites, who hold divers offices in monasteries and seminaries.

There are in Russia about 580 monastic establishments, with nearly 8000 monks; but only seven convents, with about 300 nuns. In the case of suppression by the Government, both monks and nuns are supported by the State, a rather cheap degree of generosity, as their way of living is extremely simple and inexpensive.

The secular clergy (to whom a second marriage is interdicted under penalty of being unfrocked) stand under their respective exarchies. Of them the Headpriests, Protopopes, or Protorei, who are attached to a great church or cathedral, hold the highest ranks and are the immediate superiors of the ordinary popes or priests who form the most numerous portion of the clergy, and have to perform the common service. There are also deacons, sub-deacons, lectors, sextons, clerks, cantors, who, likewise, receive a sort of ordination, but different from that of the priests.

The secular clergy have the particular charge of the souls of their congregations, and to attend to the Confession and the Sacraments, even at the Imperial Court; the Prelates, on the other hand, read Mass, and preach only on the occasion of a high festival and holidays.

All the clergy are paid by the State, and are free of taxation.

In spiritual matters they stand under the special jurisdiction of their bishops and the Sacred Synod; in civil and criminal things, however, under that of secular tribunals.

The sons of secular priests are not exempt from military service.

There are four clerical academies in which the clergy receive their education, viz., at St. Petersburg, Moscow, Kiev, and Kasan, together with 58 monastic schools.

The upper clergy receive a somewhat superior education, although severely bound to a rigid dogma.

The lower clergy, on the other hand, are lamentably ignorant and uncultivated, hardly superior to the peasants, and it is only since the reign of Alexander I. that they have become exempted from the public infliction of the knout. They are badly paid, and forced to agricultural labour, while their monastic brethren, the upper clergy, are enjoying the most bountiful revenues.

The Russian churches are built in the Oriental style. They have vestibule, temple, and the chancel, only admissible to priests. Their exteriors are generally ornamented by five cupolas, one in the middle (the largest), and four on the corners. They are often gaily painted and gilt, and topped by double or single crosses. Prayer is performed standing, or while prostrated with the face touching the ground. The prayer of the priests is interrupted at intervals by a chaunt consisting but of three strophes, as, "Gospodi pomolimssa!" (Lord, we pray Thee), "Gospodi pomilui!" (Lord, have mercy on us!), "Podaĭ Gospodi;" (Give that, Lord!), executed in the larger churches by a special choir, but without instrumental accompaniment. As in the Oriental, so in the Russian Churches, are no carved, but only painted images, with

the exception of statues of angels. The former are seldom of artistic value, and painted in the old Byzantine style on gold ground.

The festivals of the Russians are on the whole those of the other Christian churches. A peculiar ceremony is that of the "Blessing of the water," which takes place at three different seasons of the year, viz., in winter, spring, and high-summer. The sacred images are submerged into the water, which by this act becomes purified (idol washing). There is, moreover, the Fruit Feast on the 6th August, when all fruit receives benediction; and that of the herds and flocks on the 23rd April, when all cattle is blessed. The so-named "Moleben," or Personal Blessing, means the purification of certain individuals, which takes place in the Church, and generally on the day of their patron saints. The ceremony consists in the priest's singing and praying over the candidates, and fumigating them. In the Kasanski Church, in St. Petersburg, on the 7th March to this day, is pronounced in the presence of a great concourse of people a general curse on all secular and clerical heresies.

Preaching was formerly interdicted for fear of the spreading of new doctrines. It is owing to this circumstance, that so few pulpits were found in Russian churches.

The Church language is still the old Slavonic. The spoken part of the service is therefore as unintelligible to the common people, as the Latin to the generality of Roman Catholic congregations.

Many figurative usages, mostly of humoristic tendency, and dating from the most ancient times, are still in existence amongst the people.

OBSERVATIONS.

As a proof of the rude elements which sometimes found their way into the Church, I will only relate the following instance:—"In the reign of the pious Grand Duke Andrej Yurjevich (1169-1174) lived a Monk Theodore, who having

succeeded in ingratiating himself with the above prince, was sent by the latter to Kiev, there to receive his episcopal ordination at the hands of the Metropolitan. Assured of the patronage of the prince, Theodore thought he might dispense with the ceremony mentioned, and forthwith assumed the title of bishop. Being a rapacious, bad man, he at once began to annoy and outrage the inhabitants of the villages under his control. Not even the monks, abbots, and priests escaped his tyranny. He put the greatest indignity on the people by having their heads and beards shaved. He ordered them to be crucified, blinded, and to have their tongues cut out, so that they should yield up their property to him. The Grand Duke, for some time, resented his misdeeds only by earnest remonstrances; but, emboldened by this leniency, the wretch had all the churches in Vladimir locked up, taking the keys into his possession. This proved, however, the last feather on the camel's back, for the people rose up like one man, and forced the Grand Duke to ulterior measures. He had Theodore unfrocked and handed over for punishment to the Metropolitan, whereupon this good prelate had Theodore deprived of his eyes, tongue, and right hand; "for this heretic," so the annals tell us, "had blasphemed the Holy Mother of God."

DIALOGUE BETWEEN THE CZAR IVAN IV. (VASSILJEVICH), AND
THE JESUIT POSSEVIN, CONCERNING THE AMALGAMATION
OF THE RUSSIAN AND ROMAN CHURCHES.

"We are ready," the Czar began, "to talk the matter over with you, but only in the presence of our servants, and, if possible, without loud dispute, for every man loving his religion feels irritated by contradictions on that point. Dispute engenders discord; but I desire peace and love."

On the day appointed (21 Feb. 1582) Possevin, with three other Jesuits, entered the Throne-room, where Ivan, surrounded by his boyars, dvoryans, and princes in waiting of the first rank, expected him. He received the Pope's am-

bassador most graciously, but begged him warmly not to discuss the question of the faith, adding:—"Antonio, I am now in my fifty-second year, and have not many more years of my life to expect. Brought up in the doctrine of our Church, which so materially differs from the Latin one, could I at my age turn traitor and forswear my faith? The day of the heavenly judgment is near; it will therefore soon be made manifest which of our faiths be the holiest and purest. But speak, if you must."

Possevin replied: "Most serene Lord! Of all the acts of grace and condescension of which you made me the unworthy object, this permission to speak with you on a subject so important for the eternal welfare of the Christian world, is the greatest.

"Think not, O Sire, that it is the Holy Father's intention to persuade you to leave the Greek Church; no, he only begs, that you make yourself acquainted with that Church, such as it originally had been, that you obey the edicts of the Œcumenical Councils, and that you would uphold the true doctrine as an unalterable law throughout your dominions. In such a manner all differences will be smoothed away, and we all shall be one Body with Jesus Christ, to the unutterable joy of the alone true, God-appointed Shepherd of the Christian Church!

"Sire! Do you not yourself acknowledge the Holy Father as the chief head of Christianity, by soliciting him to give peace to Europe, and to procure an alliance of all the sovereigns of the Christian World to the destruction of the Infidels? Have you not evinced a particular reverence for the Roman Apostolic faith, by allowing Roman Catholics to settle in Russia, and to worship the Highest God according to the holy rites of their Church?

"Can this general peace and alliance of Christian sovereigns have any other foundation but a perfect unity of faith? You know that this unity has been confirmed by the Florentine Council, by the Emperor, by the clergy of the Greek empire, yea, even by Isidor, the highest hierarch of your Church.

Read the declarations of that Council (the 8th Œcumenical), and if there should be any points on which you have been misinformed, command me, and I will endeavour to clear up the dark passages. The truth is obvious; if thou accept it, what glory, what greatness, thou wilt attain to, in the Brotherly Alliance, with the greatest monarchs of Europe. Thou shalt have not only Kiev, Russia's old property, nay, the whole Byzantine empire, which God has taken from the Greeks in punishment of their falling off, and of their disobedience towards Christ, our Saviour!"

The Czar promptly answered:

"We have never written to the Pope concerning the faith. I did not wish to discuss this subject with thee even; for, in the first instance, I feel averse to wounding thy heart by a chance hard word, and then my princely duty is strictly confined to the worldly affairs of my country, and does not comprise the spiritual welfare of my subjects, which I leave, together with my own, in the hands of our mediator before Christ, the Metropolitan. Thou speakest boldly, for thou art a priest, and hast been sent here from Rome with this set purpose. We do not look to the Greeks for gospel. We believe in Christ, and not in the Greeks. And now, as to the Oriental Empire, know thou, that I am quite content with what I have got, and do not covet any new dominions in this world; and as to the next, I ask but for the gracious mercy of God."

Without any reference to the Florentine Council, or to the general Christian Alliance of princes against the Saracens, Ivan, in proof of his friendship for the Pope of Rome, promised full liberty and protection to all foreign merchants and priests of the Latin faith; but only on the condition that they strictly desisted from any religious discussions with his Russian subjects. The Jesuit wished to continue the debate. He accused the Russians of heretical innovations, and asserted boldly that Rome alone was the old capital of Christianity.

The Czar began to get chafed.

“Thou boastest of the truth of thy faith, yet dost thou shave thy beard,” cried he; “thy Pope lets himself be carried about on a throne, and his slipper, with the emblem of a crucifix, be covered with the kisses of thousands of Christians. What glory for the humble shepherd of Christ! What humiliation for the holiest (sanctuary)!”

“No humiliation,” retorted Possevin; “honour unto whom honour belongs; the Pope is the head of Christianity, the guide of all faithful monarchs, the sharer of the throne of the Apostle Peter, nay, of that of Christ himself!”

Ivan here abruptly fell in:

“The Christians have only one father, that which is in Heaven. We princes of the earth are raised to our position in obedience to a worldly law. Let the disciples of the apostles then be humble and wise! To us Princes belongs Cesarean, to Popes and patriarchs episcopal honour. We revere our Metropolitan also; but he walks on earth like all men, and does not presume to hold up his head above kings. Some of the Popes were indeed true disciples of the apostles, as, for instance, Clement, Sylvester, Leo, Agathon, Gregor. . . . But he, who dares to call himself a sharer of Christ’s throne, who has himself carried on a seat (as on a cloud by angels), he who does not live according to the holy Christian doctrine, such a Pope is a wolf and no shepherd.” . . .

Possevin here indignantly exclaimed: “If the Pope is to be called a wolf, then I have nothing more to say!”

Ivan, recovering his equanimity, calmly rejoined:

“See, now, why I would not talk with thee on matters of faith, for involuntarily one party ever vexes the other. However, I did not call Gregor XIII. a wolf, but spoke only of a Pope who does not follow Christ. Now, let the matter rest.”

Ivan put his hand caressingly on Possevin’s shoulder, dismissed him graciously, and ordered the choicest plates from his table to be carried to him. Two days after this, he sent again for Possevin. The latter, in the Pope’s name entreated the Czar to send young, intelligent Russians to

Rome, there to make themselves acquainted with the true dogmata of the original Greek Church, to study the Latin and Italian languages, and to impart their own to the Italians. He pressed the Czar to expel from the Russian dominions the venomous Lutherans, who denied both the Holy Virgin and the sanctity of the righteous in Christ, and to admit only Latin priests.

The Czar promised to look out some young Russians suited for the purpose mentioned, and when he had found, to send them to the Pope ; but gave the Jesuit at the same time clearly to understand, that Lutherans, as well as all foreigners not of the Russian Church, including Roman Catholics, should enjoy equal liberty and protection, always provided they did not communicate their erroneous doctrines to Russian subjects.

Possevin's zealous efforts regarding the erection of Latin churches in Russia did not meet with the slightest success. "The Roman Catholics are at liberty to live with us a godly and honourable life, that is enough !"

CHAPTER XXXII.

THE LANGUAGES OF RUSSIA.

THE great guide to a just appreciation of the intellectual life of nations are their languages and literature. The Russian language is generally regarded by peoples of Western Europe as a thing almost beyond their reach, its study and acquisition as next to impracticable, and as holding out no final reward proportionate to the toil required.

It is therefore a matter of little wonderment to meet with questions by a generality of people, even of the educated classes, such as the following :—

“ Does Russia possess any literature ? ”

“ Is it possible that a language which we understand to be uncouth and barbarous, like the many primitive peoples themselves, who inhabit that immense country, could be made to express anything but the accents of fierce passions, or at most, the terms of daily business transacted for mere material existence ? ”

“ Allowing for prejudice and comparative ignorance on this subject—is it really worth the trouble wading through all the intricacies of the formidable Russian grammar, merely to find at the end lame poetry, partial historical records, clerical books, translations, &c., to reward the labour ? ”

No doubt the Russian language is very difficult in grammar, style, and pronunciation, and that to the Russian himself, as well as to the foreigner; but it holds out to the persevering student a delightful reward, by introducing him to literary fields of peculiar freshness and productive power,

and laying open before him some of the most interesting pages in the history of man.

Oceans are traversed, inhospitable deserts, mountains, and stormy seas crossed, neither plague nor the dangers of savage nature in any shape are regarded in the search after traces of our fellow-man, of nations long since passed away.

With reverend awe we stand before the marks they have left of their intellectual condition! A stone, a broken utensil, a shapeless lump of mineral, hardly sufficient to convey to us a feeble idea of institutions long gone by, or of purely mechanical ability, are rapturously recognized by Science, brought away and guarded with religious care, as the sacred relics of the divine spirit of Man.

But how little do these mementoes after all speak to our hearts?

In almost every case are they but indicators of a rude, material existence. There are no witnesses of the feelings that animated ancient times, no sound of love, no trembling throb of the heart unveiling to us the sentiments of hatred, the fire of passion, the love of battle, the smile of peace or joy of life, or of that happy exaltation of soul, that pervades our whole being, after we have lifted it up to the thought of Eternity in a trusting, heartfelt prayer to Jehovah, Allah, God. What dead fragments and stones can never tell us, that we find revealed to us in the living Word, that godsent Messiah of the Spirit, manifesting what in the sacred crypt of our soul is sown, germinates, and blossoms!

The living Word we must explore, if we would know what former nations have been, how they thought, loved, worshipped, hated! But here we have to do with a living people, a great nation of a most interesting past, and a glorious promise of the future! If our imagination and zeal of research is fired by mementoes of the bygone, with what love and eagerness ought we not to throw ourselves into the study of the living, and to endeavour to penetrate into the inmost recesses of their linguistic and literary treasures.

In that spirit I invite you, reader, to follow me for a little while to the beautiful literary fields of Russia, to those mysterious mountains, over which flowed that living Word and diffused itself into the different families of man now inhabiting our own happy zone, and of which we are members.

The Russian language as at present spoken, may be said to have reached its actual height of elegance and power during the present century, which witnessed the final and complete settlement (by Pushkin), of the long strife between the clerical and popular tongues. It is by no means deserving of the title of harsh and unpronounceable; on the contrary, it is melodious, and in a high degree capable of the most subtle and delicate turns and inflexions. The difficulty of its grammar and pronunciation has been much exaggerated; although it cannot be denied, that especially the latter demands the student's persevering practice. There are some letters of the alphabet, the pronunciation of which is seldom attained by foreigners, but then how many foreigners does one meet in England, who can pronounce the "th" and often many other letters, without at once betraying their Continental origin. Its syntax, &c., being so entirely different from anything one may have been used to in connection with the languages of Western Europe, one feels, as one advances, more and more interested; but when the scholar is once able to begin reading Russian authors in the original text, the study becomes a source of exquisite delight.

The introduction of the native or Slavonic language dates, of course, as far back as the invasion of Russia by the Slavonic nations of the Danube, viz., towards the end of the fourth century. The first elements of civilization and spiritual progress being introduced into Russia by the Greek clericals, the task of establishing a written language fell on those men, who, not perfectly knowing the Slavonic tongue, introduced many Greek words into the original Slavonic; and so it came that the so-called Church language (almost unintelligible to the Russian people) originated, and that the people, on the other hand, made use of a dialect peculiarly their

own, and from which the present Russian language has sprung.

But there are many other languages spoken by the different nations and tribes subject to the Imperial Russian Crown. Most interesting are those of the Caucasus, as the reader will acknowledge when he has perused the following few examples :—

A. The *Lesghistan* of eight principal dialects :

- 1st. The dialect in the districts of Chunsag or Avar, Karseruk, Hidatle, Mukratle, Ansokul, Karachle, Gumbet, Avrakan, Burtuna, Anzag, Tebel, Tamurga, Ahti, Ruthul, Dshar, Belakan.
- 2nd. In Dido and Unso.
- 3rd. In Kabutsh.
- 4th. Of the Andî.
- 5th. In Akusha, Kubetsha, Zudakara.
- 6th. The Kassi-Khoomyk.
- 7th. In Kaidak, Kara Kaidak and Tabaszeran.
- 8th. In Kura.

There are properly only five languages in Lesghistan :—

- 1st. *The Avarian.*
- 2nd. *The Kassi-Khoomyk.*
- 3rd. *The Akusha.*
- 4th. *The Kurayan* in Southern Daghestan.

Interesting is the similarity of Hunnish names and many of the names in use to-day amongst the Avares.

<i>Hunnish.</i>	<i>Avarian.</i>
Uld, Uldin, Uldes	Uldin (an Avare family)
Attila	Addilla (common name of men)
Bleda or Boodach	Boodach (family name)
Ellak	Ellak (Lesgh. men's name)
Dinghizik	Dingazik (fam. name)
Eska, daughter of Attila	Eska (antiq. woman's name)
Balamir	Balamir (masc. name)

<i>Hunnish.</i>	<i>Avarian.</i>
Almus	Armuss
Leel	Leel
Zolta	Ssolta
Geysa	Gaisza
Sarolta	Sarolta.

The Avarian language is exceedingly rough and harsh. Their numbers are :—

one	two	three	four	five
zo	ke	chchlyab	unnkk	shu
six	seven	eight	nine	ten
anntt'l	ant'l	mitl'	itsh	ännzz
	100		1000	
	nuss		asar (Persian hesar) :	

Avare Declensions :—

	<i>Singular.</i>		<i>Plural.</i>
Nom. & Acc.	Tshi—	man	Adamal
Gen.	Tshial—	of man	Adamaltul
Dat.	Tshial—	to man	Adamaltul
Voc.	Tshi!—	oh man !	Eh Adamal !
Abl. 1st	Tshiatze—	from man	Adamatza
„ 2nd	Tshialtul—	„ „	Adamalchiolo

	<i>Singular.</i>		<i>Plural.</i>
Nom.	Tsheshu—	the woman	Rutshäbe
Gen.	Tsheshul—	of the „	Rutshäbatul
Dat.	Tsheshul—	to „ „	Rutshäbatul
Acc.	Tsheshu—	the „	Rutshäbe
Voc.	Tsheshu!—	oh woman !	Rutshäbe !
Abl. 1st	Tsheshutze—	from the woman	Rutshabetza
„ 2nd	Tsheshutul—	„ „ „	Rutshabechiolo

I receive bread from the mother.

Ebel t'laltasza tshed posla. *Verbally :*

Bread given by mother received.

This is the dress of my mother.

Dür ebel t'lalul redkuashe.

This dress I have given to my mother.

Hav redkuashe dür ebel t'ladacht'le.

They killed the mother.

Ebel tshuara.

Mother give bread!

Ebel tshed possi.

Lasting : Kvanalyá ;

Small : Hetinav ;

Walking : Itlyánago ;

Odil : To weep ;

Uetl'lanchila : I laugh ;

Gumalleh : I eat ;

Käh : I drink ;

Not lasting : Kvanalyári.

Not small : Hetinaguro.

Not walking : Itlyánagoro.

Odolyáyugo : She weeps.

Uetl'yolyango : He laughs.

Gumalla : He eats.

Käkchola : He drinks.

Avila

I speak

Duz avila

Thou speakest

Dos avila

He speaks

Neyez avila

We speak

Noyez avila

You speak

Doski avila

They speak

The Lord's Prayer in the tongue of the Chunzag :—

Emen nedsher sovaldáish bugévh ;

Father our in Heaven Thou art ;

Hallal bugabi dür Zar ;

Pure be Thy name ;

Watshagai kodolch'ti dür ;

Come kingdom Thine ;

Bugabi chatir dür kin sovalda hagadin ratl'alda

Be will Thine like Heaven in, likewise earth in

Tshed nedsher kol'goh tle nedsher dshaka

Bread our constant give us to-day.

Téh nedsher nalti kin nedshedsha toläh bugévĥ
 Forgive our trespass like we forgiving are
 nedsher nalti bukarasa.
 to our trespassers.
 Bedsheg nish kadir alda
 Not bring us temptation in
 Khallastun nish tkuesh'tialda
 Deliver us evil from
 Dür bugévĥ aldshant'khli, Gutsh, Tshukur, dunialaltshul !
 Thine is kingdom, Power, Glory, eternities in.

2nd Root of language, near Derbend (Caspian), the
 Kassi-Khoomyk.

3rd Root. The *Akusha* in the mountainous district of
 Akusha, as far as the Koissu. This language has many
 words in common with the Kassi-Khoomyk, but its
 syntax points to altogether different roots.

Ex. : God dies not, Man's life is short.

Akusha.

Kassi-Khoomyk.

God : Zallachi

God : Wassal

Death : adshâl

Death : adshâl

Not : deekk'ku

Without : bakkassa

Man's : adinili

Man : adamia

Life : iómuru

Long : lakîma

Short : kante

Not lives : kalitsheissari.

MITZDSHEGI LANGUAGES.

The Mitzdshegi form, with the exception of the T'hushi,
 three great tribes :—

1st. The Galgai, Halha or Ingush, who go also by the
 name of Lamur.

2nd. The Ckarabulack (Tartar : black spring), who call

themselves Arshté, and who are named by the Tshetsshents : Arishtoyaī.

3rd. The Tshetsshents.

Ex. : God dies not, Man's life is short.

Dele lervads stighī adshil jadsvi.

The mother kisses her children.

Shen bereshuī bartlo sjunut.

THE LANGUAGE OF THE OSSETS.

The Lord's Prayer :—

Fī'd makh kkházi dé vol-árvi,
Father our who art in Heaven,

Si'hdág wónd nóm dáv,
Hallowed be name thine,

Arzavod da-eldarad,
Come thy kingdom,

Vód bár dákhī kkhúd vól-árvi avté básstíl
Be will thine as in Heaven so earth on ;

Dsúl mákh bónti rátt mákhen ábon,
Bread ours daily give us to-day,

Ama muvads mákhen khasst mákh, áma
And forgive us trespass ours, and

mákhder kkhúd nuvádsem khasstargithen
we so forgive trespassers ;

ama ma-bákkhal mákh akhss'isgonī,
and not lead us temptation in,

ama férvasin-khán mákh fidb'iliseī !
and deliver us from flesh evil.

Many verbs are conjugated with kkhānin = to do ; as—

I bend	arvalat kkhānin
I vex myself	medd „

I thank	arfi kkhānin
I uncover	gum „
I am ashamed	khudinag „
I spit	tú „

Drink not, if not thirsty.

Do not fall into another's speech.

Thirst without not drink	= donug nevāi mabanās.
When somebody speaks	= kkhád kkhé dsúri
Not speak!	= ma-dsidsur!

SEA: denghis, foord; *Tartar*: dengis; *Tshetsshents*: chort;
Ingush: furt; *Gallic*: fairshe, wave and sea.

WATER: don; *Gallic*: tonn, wave.

STAR: stahléh, stal; *Send.*: stáranu; *Kurdh*: stéra, sterk;
Persian: szítareh; *Latin*: stella; *German*: Stern.

MIST: mikh; *Kurdh*: mesg.

RAIN: sáran; *Kurdh*: báran; *Persian*: báran; *Irish*: forrin.

EVENING: ser; *Ital.*: sera; *French*: soir; *Tshetsshents*: sar-
rakh; *Ingush*: seire.

GOD: Khuzáv; *Dugor.*: Khzaú; *Persian*: Khoda; *Kurdh*:
Khudi; *Aghuan.*: Khudai.

FATHER: fi'd; *Dugor.*: fidde (means also flesh); *Persian*:
peder; mader, mother; *Lat.*: pater, mater.

MOTHER: mad; *Dugor.*: made; *Pers.*: mader; *Letts and*
Livon.: mate; *Papa*: adá; *Mama*: aná.

SISTER: kho; *Dugor.*: khur; *Welsh*: khuar; *Bretan*: hoar;
Cornish: khor; *Kurdh*: khussk.

NAME: nóm; *Pers.*: nám; *Kurdh*: nave; *Samsk.*: nama;
Hindost.: náam; *Lat.*: nomen; *Germ.*: Name.

SMELL: schmack; *Germ.*: geschmack; *Anglo-Saxon*: swek.

TOOTH: dendeg, dendak; *Kurdh*: dédan; *Send.*: dentano;
Pehlvi: dandan; *Bengal*: dant; *Swed.*: tand; *Lat.*:
dens; *French*: dens; *Ital.*: dente; *Germ.*: Zahn.

THROAT: khurkh; *Kurdh*: gheru; *Russ.*: gorlo; *Germ.*:
Gurgel; *French*: gorge.

- NAIL: nakh, naekh; *Kurdh*: nainuk; *Aghuan*.: nuk; *Pers.*: nakhen; *Hindost.*: nuk; *Lithuan.*: nagai; *Livon.*: naggi; *Germ.*: Nagel.
- HEART: serde; *Russ.*: sserdze; *Send.*: erézém; *Lithuan.*: ssirdiss; *Livon.*: sirde; *Germ.*: Herz.
- HORSE: urss; *Akusha*: urtshi; *Anglo-Saxon*: hors.
- COW: kkhug; *Germ.*: Kuh.
- PIG: khuy; *Pers.*: khug; *Engl.*: hog.
- CAT: gado; *Russ.*: kosh; *Celt.*: kath; *Ersian*: ket; *Anglo-Saxon*: kat; *French*: chat; *Ital.*: gatto; *Germ.*: katze, &c.
- BEAR: ars; *Lat.*: ursus.
- EGG: aik; *Kurdh*: häk, ek; *Old Germ.*: eig; *Swed.*: eg.
- FLY: bindsa; *Germ.*: Biene.
- TREE: kkhad; *Bretan.*: koad; *Welsh*: kued; *Romanish*: gaut.
- TRUNK: kodakh; *Latin*: caudex; *Pers.*: kende.
- BRANCH: kalius, solo; *Wendish*: and *Sorab.*: galusa; *Polish*: goloush; *Greek*: klados.
- RYE: syl; *Lat.*: secale; *French*: seigle; *Cornish*: segel; *Irish*: segol, &c.
- WHEAT: manna, manna.
- COURT: khart; *Gothic*: gart; *Old German*: gard; *Ziryān and Perm.*: katta; *Irish*: kurt; *Ital.*: corte, &c.
- DOOR: duar; *Kurdh*: deri; *Pers.*: der; *Slav.*: dver; *Old Germ.*: dura; *Greek*: θύρα; *Germ.*: Thüre, &c.
- SHIP: naú; *Kurdh*: naw; *Lat.*: navis, &c.
- IRON: avssainak; *Kurdh*: hassin, asén.
- YOKE: osyâu; *Pers.*: yugh; *Germ.*: Joch.
- CAP: khud; *Germ.*: Hut.
- MANSLAUGHTER: mard; *Kurdh*: mer; *Pers.*: mürd.
- CAUSE (MATTER): khus; *Lat.*: causa (cosa, chose, &c.).
- SLEEP: khuss; *Welsh*: kisgu; *Cornish*: kusga.
- YOUNG (NEW): noogk, novag; *Kurdh*: nú; *Pers.*: nu, nav; *Germ.*: neu.
- GOOD: khors; *Slav.*: khorósh.
- GREAT: istir, stir; *Dugor.*: stur; *Old Germ.*: stur; *Danish*: stor; *Swed.*: sturt; *Lettish*: stur.

- ONE: ēvniss; *Lat.*: unus; *Germ.*: eins.
- ONLY-BORN: ēvniss-ghurd; *Lat.*: unigenitus.
- VISIBLE: ūdttē; *Lat.*: video; *Russ.*: veezhu.
- SHARP: zirg; *Kurdh.*: sšraf; *Germ.*: scharf.
- DEAD: martt; *Kurdh.*: mer; *Pers.*: merg; *Bretan.*: mart; *Send.*: mrét; *Pehlvi.*: murd; *Bengal.*: mort; *Lat.*: mortuus, &c.
- DARK: tār; *Kurdh.*: tāri; *Pers.*: tārik.
- OTHER: andar, andartī; *Germ.*: anders.
- ALL: ul, ali; *Germ.*: alle.
- MORE (MUCH): filder; *Germ.*: mehr or mehr viel.
- BY NAME: nominei; *Germ.*: namentlich.
- I GIVE: ratt; *Welsh.*: rod, ro; *Cornish.*: ro; *Bret.*: ro; *Send.*: ráv.
- I BEWARE (really: I PRESERVE): bavárin; *Germ.*: Ich bewahre.
- I COUGH: kufin.
- I SAY LIES: mang-sagin; *Germ.*: Lüge sage.
- I SLEEP: khusin; *Welsh.*: kug; *Bret.*: kussket; *Kurdh.*: khav; *Pers.*: kus.
- ONE: yú (number).
- TWO: dúēh; *Kurah.*; *Send. Pers. Pehlvi.*
 yek euo yek yek.
Kurdh., Pers., Send., Pehlvi
 du du dué dú
- THREE: arte; *Dugor.*: arta.
- FOUR: Tzupper; *Kurdh.*: tchiähr; *Pers.*: tchihar; *Send.*: tchetveré; *Pehlvi.*: tchahar; *Slav.*: tcheteery.
- FIVE: Fons; *Kurdh.*: peng; *Pers.*: pendu.
- SIX: Akhsess; *Kurdh.*: shesh; *Pers.*: shesh; *Pehlvi.*: sése
- SEVEN: ávd; *Pers.*: heft; *Send.*: hapté; *Pehlvi.*: haft.
- EIGHT: ast; *Pers.*: hesht; *Pehlvi.*: asht.
- NINE: fārast.
- TEN: dés.
- ELEVEN: yú-dés;—twelve: dua-dés; *Pers.*: dua-déh.
- FIFTEEN: fun-dés; *Pers.*: pans-deh.
- TWENTY: seds; *Kurdh.*: bist; *Pers.*: bisst; *Send.*: bisste.

THE LANGUAGE OF THE TCHERKESS.

The Tcherkess, who call themselves "Adighé," inhabited once the western parts of the Caucasus and the Crimea. They are the Sychians of the Greeks. At a later period they emigrated to the banks of the Kuban river and into Great and Little Kabardáh. They called themselves also Kashakh, to which name the word "Cossack" (really "Kasack") probably owes its origin.

Their language constitutes a dialect of its own, having but a few roots in common with the Finnish, Voghul and Ostyak tongues.

The Tcherkess, Voghuls and Ostyaks belonged in olden times probably to one and the same tribe, which, however, at a very early period split itself up into divers branches, one of which was in all probability the Hunns.

The pronunciation of their language offers extraordinary difficulties. Many letters require an almost inimitable click of the tongue, while the pronunciation of the vowels and diphthongs is subject to numerous modifications.

EXEMPLA.

I have been	ss'yé skhad
Thou hast been	Uo ú skhad
He has been	Arr skhad
We have been	Dēh d'ye skhad
You have been	Fēh f'ye skhad
They have been	Akher skhad
I beat or strike	Ssē ss'ye óó
Thou beatest	Uó v'ye óó
He beats	Arr ye óó
We beat	Dēh d'ye óó
You beat	Fēh f'ye óó
They beat	Akh'skher ye óó

PERFECTUM.

I have beaten	Ssē ss'ye voash
Thou hast beaten	Uo v'ye voash
He has beaten	Arr ye voash
We have beaten	Dēh d'ye voash
You have beaten	Fēh f'ye voash
They have beaten	Akh'skher ye voash

FUTURUM.

I shall beat	Ssē ss'ye vonsh
Thou shalt beat	Uo v'ye vonsh
He shall beat	Arr ye vonsh
We shall beat	Dēh d'ye vonsh
You shall beat	Fēh f'ye vonsh
They shall beat	Akh'skher ye vonsh

INFINITIVUM.

To beat	Yevon
---------	-------

IMPERATIVUM.

Beat!	Yevvo!
-------	--------

Part. Praes.

Beating	Yevōgah
---------	---------

PRÆS. PASSIV.

I am being beaten	Ssē kē so vosher
Thou art being beaten	Uo ko vosher
He is being beaten	Abī ye vosher
We are being beaten	Dēh kē do vosher
You are being beaten	Fēh kho vosher
They are being beaten	Abī skhemme yevosher

PERFECTUM.

I have been beaten	Ssē kē so voákness
Thou hast been beaten	Uo ko voákness
He has been beaten	Abī ye voákness
We have been beaten	Dēh kē do voakness
You have been beaten	Fēh kho voakness
They have been beaten	Abih skhemme yēvoakness

FUTURUM PASSIV.

I shall be beaten	Ssē kē so voan'khess
Thou shalt be beaten	Uō kō voan'khess
He shall be beaten	Abī ye voan'khess
We shall be beaten	Dēh kē do voan'khess
You shall be beaten	Fēh kho voan'khess
They shall be beaten	Abih skhemme voan'khess

Ex.—The adjective invariably stands after the substantive.

The handsome man (man handsome)	Tsoogh dakhe
The handsome woman (woman handsome)	Fiss dakhe
The little dog (dog little)	Hhā tsook
The little she-dog	Habs tsook
The black charger	Skhakoh pfitzé
The black mare	Skhibs pfitzé

Dog=hha; dogs=hhakhe; many dogs=hhakōd.

I am going home (I house to go)	Ssē unnēh mē sss'oko
I stand on the hill (I hill on stand)	Ssē ash'ha mē stetsh
I am riding on a horse (I horse on go)	Ssē shoogoh sss'oko
I buy a horse (I horse buy)	Ssē shēh sss'osheg
I buy ten horses (I horses ten buy)	Ssē shēh pshee sss'- osheg

Whither art thou going?	Danaú kora?
Art thou well?	Pog ssish?
Give me bread!	Tshakú kssat'yā!

Be saluted!	Upsoy ssh!
What does that cost?	Sitti vassa?
I love thee	Ssē vor pfigōh sot- lagh
I beat the woman	Ssē ss'yē vorr Fiss'inē
Thou beatest the dog	Uō v'ye vorr khamme
He beats the horse	Arr yē vorr shemme
Wilt thou have a pipe?	Lulēh ukhēē kēh?

Sunday = T'ha makhua (God's day); Monday = Blish'ha;
 Tuesday = Goubsh; Wednesday = Berezhia; Thursday =
 Makhuk; Friday = Mērem (Mary's day); Saturday =
 Shabat.

The week is (like Sunday): T'ha makhuā.

THE LANGUAGE OF THE ABASS.

The Abass are of the same antiquity as the Tcherkess, but have never left their original country in the western mountains abutting on the Black Sea. Already in the year 550 they became Christians. In 1023 they were defeated by the Romans under their king Georgi. Subsequently they became subjects to the Tchinggis-Khanides, and in 1400 they served in the army of Temir Khan against the Soldan Bayasit. Their tribes are now inhabiting not alone the Black Sea coast, but also different localities on the northern side of the Caucasus, between the rivers Kubán, Kooma, and Malka.

In the Abkhaszeti proper, from the Enguri northward, are living the following tribes:—

1. The tribe Sads, on the Bagheti.
2. The tribe Tshashi, on the Aghir, Moquis-tzgali and Marmar.
3. The tribe Aíbga, on the Koddoris and Dal.
4. The tribe Akhshipsé, from Sukhum-Kaléh up to the Kabēti.
5. The tribe Khirpiz, in the limestone hills on the upper part of the river Dal.

All these tribes are called by the Tcherkess : Kush'-khasip Abassi; *i. e.*, Abass beyond the mountain. In Cis-Caucasia (north of the Caucasus), and south of the Conban, are living the following tribes of the Abass. Taking them according to their localities, from east to west, we find :—

- | | |
|------------------|-----------------------|
| 1. The Beshilbai | 7. The Tubi |
| 2. The Midavēh | 8. The Ubukh |
| 3. The Barakai | 9. The Bsubbeh |
| 4. The Kasilbeg | 10. The Abasekh |
| 5. The Tshēgreh | 11. The Netkhquadsha. |
| 6. The Bakh | |

The six tribes of little Abassáh call themselves Tapanta; the Tcherkess call them Baskekh; the Tartars : Altı Kessek Abassi.

Their language contains many Tcherkess words; the foundation of the two languages is, however, altogether different.

Exempla of two Abass dialects.

God never dies; Man's life is short :

(a.) Antsha adshal deghiman; avhū inzirik sherdam
verb. God death not; man lives long not

(b.) Antsha dashalsiss; yinssra eishissp
God death not; man lives short

(a.) Yan atshgun ditshagusoï; kkhaza pkhuss bshedelgu
Mother children kisses; man wife loves

(b.) Yen itshgun deshägusse; lakatsa abkhiss bissidelbi
Mother children kisses; man wife loves

THE LANGUAGE OF THE SSUANI.

This nation, one of the most ancient of the Caucasus, calls itself "Shnaū." The Georgians, Imerethians, and Min-

grelians know them by the name of Ssvani, or Ssoni (their country Ssvanēti).

Pliny says of them: "Flumen Cobum et Caucaso per Suanos fluens."

Ptolemy mentions them as: "Suano Colchi." They inhabit the land on the Zkheniss tzquāli. They were Christianized at an early period; and even at the present day some ancient well-preserved churches may be met with in their mountains. These churches belong to the diocese of Letshkhoomi. They are a handsome race, but the dirtiest in the whole Caucasus. Their mountains are rich in splendid silver-lead, copper, and iron mineral.

Exempla of their language.

Foot = tshishg ;	<i>Mingrelian</i> :	kutsh'khee
Hand = shee ;	„	khee
Ear = ūshkū ;	„	udshee
Mouth = pil ;	„	pits
	<i>Georgian</i> :	piri

Tongue = nin ;	<i>Mingr.</i> = nina ;	<i>Georg.</i> = ena
Heart = gú ;	<i>Tcherk.</i> and <i>Abass.</i> = gū ;	<i>Mingr.</i> = guri
„	<i>Georg.</i> = guli	
Beer = sura ;	<i>Tartar</i> = ssra	
Sand = khum ;	<i>Tartar</i> = ckum	

NUMBERS.

<i>Ssuani.</i>	<i>Mingrelian.</i>	<i>Georgian.</i>
1. eshgu	arti	erti
2. yēru	shiri	ori
3. semi	sumi	ssami
4. worshtkho	ot'khi	ott'khi
5. vokhushi	khūti	khūti
6. usgva	apkh'shui	ekhvssi
7. tshgvid	shquiti	shveedi
8. ara	ruo	rvá
9. tshkhara	tshkhoru	tskhra

TARTAR LANGUAGES.

They are divided into four tribes, viz. :—

- 1st. The Nogai Tartars ;
- 2nd. The Turkomans, or Ckisył-bashi (*i.e.*, Red-heads, on account of their red caps) ;
- 3rd. The Bassjani or Tatar Kush'ha or Assi ;
- 4th. The Ckoomyks on the north - eastern Caucasus.

They are a most interesting tribe, and descendants of the once so renowned Khazares.

EXEMPLA.

ENGLISH.	NOGAI.	CKARATSHAÏ.	CKOOMYK.	CKISYLBAKH.
I weep	yeleïman	yeleïman	aghlarem	aghlirem
I sleep	yukhleïman	yukhleïman	yukhlarem	yukhlirem
I laugh	kuleïman	kuleïman	gùlarem	gùlirem
I drink	itshaman	itsheman	itshemen	itshirem
I eat	asheïman (yeïman)	asheïman	asheïmen	yirem
I see	goraman	goraman	goremén	gòriren
I hear	eshtaman	angleïman	eshtemen	eshidirem
I go	baraman (ghetaman)	ghetaman	ghetemen	ghedirem
I touch	teïman		tjemen	dàghiren
I	men	men	men	men
Thou	szen	szen	szen	szen
He	ol	ol	ól	ó
We	biss	biss	biss	biss
You	ssiss	ssiss	ssiss	ssiss
They	ollar	ollar	ólar	ólar
All	barinda	barinda	barda	hamessi
One	yanghiz	yanghiz	yalghiz	yalghiz
Man	erkek	ershek	kishi	kishi
Wife	katin	katin	khatin	arvat
Head	básh	bash	bash	bash
Hand	kol	kol	kol	él

EXEMPLA OF THE CKOOMYK LANGUAGE.

<i>As it is being spoken.</i>	<i>As it is written.</i>
God = Allah.	God = Allah.
Death without = adshalsiss.	Death without = adshalsiss.

EXEMPLA OF THE CKOOMYK LANGUAGE—*continued.*

<i>As it is being spoken.</i>	<i>As it is written.</i>
Man = Adam.	Is = dur.
Much = kup.	Man = Adam.
Lives not = turmai.	Life = yomyr.
	Little = as.
	Is = dur.
Mother = anassi.	Mother = anassi.
Her = onyng.	Her = gendu.
Children = bálalary.	Children = a vlyadlarin.
Kisses = opē.	Kisses = opëyur.

In conclusion, we add a list of words of the Russian language referring to Sanskrit roots :—

<i>Sanskrit.</i>	<i>English.</i>	<i>Russian.</i>
Ada	I eat	yedu.
adima	one	adin.
aghni	fire	agon.
akchi	eye	otshi.
amisza	meat	m'yāso.
ashooga	dry	sukhi.
asti	he is	yestj.
balia, valia	great, grand	vêli.
bharami	I bear	bremya.
bra	true	pravo.
bhrata	brother	bratt.
bhroovo	brow	brovi.
khomoor	four	tchetiryé.
da	give	dai.
darana	gift	darenje.
dhoogh	air, smoke	doogh.
dhooma	steam	dym.
dina	day	djen.

<i>Sanskrit.</i>	<i>English.</i>	<i>Russian.</i>
dadhaton	to give	datj.
dodami	I give	dodatj.
		<i>Slavon.</i>
dodasti	Thou givest	dodati.
		<i>Russ. : dayesh.</i>
dodati	he gives	dodati, <i>inf.</i>
		<i>Russ. : dayet.</i>
dshenai	woman	zhená.
dshiva	life	zhizn of zhivetj.
dugida	daughter	dodsh.
duī	two	dva.
dvar	opening (door)	dver.
etot	this	eto, etot.
gada	going	khodyá.
ghiri	hill	gora.
grehipan	to take	grabitj.
gooīr	word	govor.
herda	heart	serdse.
dshonidghe	union (marriage).	zhenidjba.
kalla	stone	skala (rock).
	[self	
kida	to prostrate one-	kidatj.
krshra	the cry	kritshatj (to cry.)
kooka	cock	kokosch.
lekhha	light	lyeghko.
loab	desire	lyoobov (love).
mada, madra	mother	matj.
mrit	death	umeretj, smertj.
masi	moon	mesjats.
modoo	honey	mjod.
niboo	heaven	njebo.
nogo	nail	nogotj.
naguaha	naked	naghi.
nasa	nose	nos.
nava	new	nov.
ni	no	nī.

<i>Sanskrit.</i>	<i>English.</i>	<i>Slavon.</i>
nisha	low	nisz.
nicht	rien	nichto.
ogeonon	the meal	oozhin (supper).
piote	he drinks	piot.
pria	beloved	priazen.
ranha	quick	rano (early).
sam	together	sam (himself).
shashta	six	shestj.
shvostri	sister	sestra.
stannon	constant	stann (stand).
stana	dwelling	stann (estab- lished).
sua	his	svoy.
soomana	wheat	semja, semenī (seed).
soni	son	syn.
suonoh	sound	zvon.
tada	father	otets, (tjatja).
tama	black	tma (darkness).
tapa	warmth (tepid)	tjoplo.
tapoghittin	to heat	topitj.
tava	thine	tvoy.
tomo	black	tjomno (dark).
tonu	fine	tonki.
trī	three	trī.
tshatvar	four	tchetirje.
tshesanta	to cut the hair	tchesan'ye (combing).
tuvara	door	dver.
oodroo	otter	vȳdra.
veda	science	vedatj (to know).
vighava	widow	vdova.
vaihū	wind	veyatj (to blow).
vahīnī	war	voyna.
virtana	keeper	vratnik.
vidara	storm	vetr (winds).

<i>Sanskrit.</i>	<i>English.</i>	<i>Slaxon.</i>
vida	manner	vid.
vish	all	vess.
vishnu	victor	v̄shnee (the highest).
yati	he goes	ittí.
yugon	yoke	eego.

CHAPTER XXXIII.

RUSSIAN LITERATURE.

THE history of Russian Literature may be divided into the following periods :—

1. The Period of Byzantine influence on Russian civilization and the gradual development of their nationality, from the ninth to the end of the seventeenth century, the seat of civilization and learning being at its commencement *Kieff*, afterwards *Moscow*.
2. The Period of the Political and Social transformation of Russia and of the commencement of Western influence, from 1675 to 1750, the seats of learning, &c. being Moscow, Kieff, and St. Petersburg.
3. The Period of the predominating Western influence under Catharina and Alexander from 1750 to 1825, seats : St. Petersburg and Moscow.
4. The fourth period is called by the Russians that of Russian Independence and Nationality extending to the present day.

1st Period.—The first literary achievement in Russia was the translation of the Greek Bible into the Slavonic tongue by the Byzantine monks, “Method and Kyrill.” Having acted for a short time as missionaries amongst the Bulgarians, they had acquired a certain knowledge of the Slavonic language, and were therefore deemed fit pioneers of Christianity and civilization in Russia. No doubt they were excellent, zealous messengers, who unhesitatingly proceeded to the tedious work of translation. They evidently were

anxious that their new flocks should understand the Holy Word, that flowed from their mouths in prayer and adoration, as well as in preaching of the Gospel. They desired the multitude's getting used to the same words, and therefore deemed the existence of a written Russian Bible and Church Service a matter of most urgent necessity.

Kyryll began by writing a new alphabet, which he based mostly on the Greek. For Slavonic sounds, for which he found no equivalent in the Greek alphabet, he invented certain signs of his own.

The alphabet once finished, he opened the Greek Text and translated it word for word into Slavonic, the words known to the translators being brought into exactly the same form and place which they occupied in the original. Those which they knew not how to express in Slavonic remained Greek, sometimes Slavonized, often unaltered.

The natural consequence of this treatment of the language was, that its spirit, if not entirely destroyed, severely suffered, that the educated class turned from the stumbling jargon thus obtained with undisguised displeasure, that the common people, for whom it had so laboriously been written, understood it not at all, and lastly, that it proved for many centuries one of the most formidable obstacles to the progress of linguistic and literary achievements in Russia.

For henceforth it was declared the "Holy Book," and sanctioned for church use, and the "Holy Synod," at a later period, and after some revision resulting in the expulsion of some of the too grossly antinational elements, confirmed it as the unalterable text of the Russian Church. Thus it remains to this day the voice of the church, and is taught in all schools collaterally with the Russian language.

The Russian people became in this manner possessed of two languages: each of which following its own bent, the one, the dead-born language of the church and consequently of learning and science, remained for a long period the only organ by which the few distinguished spirits found vent in clerical writings and chronicles; while the other, the real

tongue of the people, by a direful fatality had died a moral death, from which it took centuries to resuscitate it.

The entire literary life of the Russian nation of this period, comprising nearly 800 years, reduces itself to the following scanty mementoes :—

1. The Ostromirovo Evangelium, containing the oldest text of Kyrill's translation.
2. The venerable Monk Nestor's Chronicles and Cosmography throwing the first rays of light on Russian History, and therefore justly and highly revered by all writers of history.
3. The lyrico-epic poem: "Ivor's campaign against the wild Polovz" (about A.D. 1200), the first poetical production known in the Slavonic language.
The manuscript, long in the possession of Count Mussin-Pushkin, was burnt in Moscow in 1812.
4. Chronicles of the fourteenth and sixteenth centuries, homilies, legends of the old fathers of the church and monastic records.
5. Books of travels, of which the most remarkable are those of the merchant Nikitin to India in the year 1450, and of Kotoshin through Russia.
6. An infinity of dogmatical sermons.
7. An extensive collection of popular tales and poems.

Sacharoff, a Russian Archæologist of the present century, gives a full account of the legends of the Russian people. He tells us of more than one hundred different kinds of sorcery, black art, witchcraft, fortune-telling, dream interpreting, &c., for which many objects served as media, even such as needles, Easter eggs, &c. He describes 36 popular games, and at last shows us a rich collection of popular lore, such as wedding-, parting-, soldier-, robber-, Cossack-, cradle-, and other songs.

The following institutions were established during this period :—

In 1553. The first printing press.

In 1564 appeared for the first time in print some books of a Slavonic Bible.

In 1588. The first seminary of preachers in Kieff.

In 1590 appeared the first Slavonic-Greek grammar.

In 1627 the first chart and geographical description of Russia.

In 1644 began the first collection of legal codes of Russia.

Having endeavoured to vindicate Russian genius in the presence of so meagre a list of literary results by pointing out to the reader the pernicious effect of defective foreign teaching enforced by means of superstitious reverence, however well meant and dictated by pious impulses it may have been, we now come to the description of other and ruder causes, that lent a powerful hand to the fettering of all spiritual advance of the Russian people at that period.

Notwithstanding Byzantine influence, and in despite of the endless sufferings caused by the everlasting contentions and wars of their Princes, who, only pursuing their own selfish interests, mercilessly trampled their own subjects under foot; in despite of unruly tribes of heathens, who ever now and then swept with fire and sword over one or the other of the Russian provinces, effacing in their ruthless course all traces of civilization that may have gradually sprung up here and there; in the face of all this the spirit of the nation might have shook itself free at an earlier hour, and soared into loftier regions, had not the greatest of disasters that Russia has ever experienced, namely, the Mongolian invasion and reign of terror, fallen upon that unhappy country.

At a time when in western Europe the harp of the troubadour delighted happy homesteads, when the lays of Ossian, the Nibelungen, the songs of Blondel, of Walther von der Vogelweide, of Wolfram von Eschenbach charmed palace and cot, the wild hordes of Tshinggiskhan and Bati were raging in the vitals of Russia. For upwards of two centuries they persistently made war on all that resembled

civilization ; they destroyed the towns, ruined the wealth of the country, and trod into the mire every germ of spiritual culture.

And not the Tartars alone were the cause of all these devastations, but other neighbours, and even their own princes, seemed to vie with each other in reducing the country to a state of utter inanity, dilapidation, poverty and bodily and mental misery. Owing to this invasion we find not a few Tartar words henceforth mixed up with the original Slavonic. Under such circumstances the poetic spirit of the nation remained hidden under a black cloud, and only in the second half of the fourteenth century it feebly ventured to lift the pall that had so long lain on it. The language was still that of the Church, full of heavy words, metaphors and allegories, but already mixed with the popular tongue, and although on the whole an unpleasing, clumsy compound, sometimes uttering childish absurdities, yet shadowing forth as it were in the tottering steps of the child the future greatness of the adult.

This time was principally prolific in popular poetry, and nothing could be simpler than the production of these songs.

Wherever a company met it was at once proposed to sing a song (of course improvised). A circle was formed and one began by singing one verse, upon which the chorus, repeating the last words, sometimes responded by the word : Hail ! Upon this a second sang a verse, and so on.

For instance, a company has agreed to sing in honour of the new bread or harvest.

		Chorus.
The First begins :	Afore all to God in Heaven—Hail !	<i>Hail !</i>
„ Second continues :	And to our Czar on earth—Hail !	<i>Hail !</i>
„ Third „	That his hair never whiten with age may !	<i>Hail !</i>
„ Fourth „	And his colour'd garment ne'er tear nor fray !	<i>Hail !</i>
„ Fifth „	And his fiery steed, the trusty, may it never run away !	<i>Hail !</i>
„ Sixth „	His faithful servants may they never de- generate !	<i>Hail !</i>
„ Seventh „	And that in holy Russia all evil terminate !	<i>Hail !</i>
„ Eighth „	May the sun ever shine, the wonderful !	<i>Hail !</i>

Chorus.

The Ninth continues :	And the Czarina's golden purse remain for ever full !	<i>Hail !</i>
„ Tenth „	May the big streams never tarry, Our glory to the seas to carry !	<i>Hail !</i>
„ Eleventh „	All the little rivers be for the mill ! . . .	<i>Hail !</i>
CHORUS.—For this ditty we sing to the bread !		<i>Hail !</i>
It is devoted to bread and its praise !		<i>Hail !</i>
A comfort to all aged and weak !		<i>Hail !</i>
And to be respected by the young !		<i>Hail !</i>

The Epos : Ivor's campaign against the Polovz, by an unknown poet of the twelfth century, probably in the style of the old, unfortunately to us lost legends of Russia, is a poem distinguished for its style, beautiful handling of language, and imagery, bold, full of feeling, graceful, a brilliant memento of the early spiritual culture of Russia.

Legends of a more recent style : of the celebrated, brave knight Ilija, the Muromese and the Robber Nightingale ; of Filipat and Maxim, and their exploits ; of the heroes Bowa, Karolevish, and the beautiful king's daughter, Drushnevna, and many others belong to this period.

Vladimir the Great was to the Russian recorder and minstrel much the same what King Arthur was to the English ; and the heroes Dobrynga, Nikititch, and others might by all accounts have been worthy to measure swords with Lancelot and his companions.

As regards the legend itself and the way it is told, however, it must be said, that it cannot bear comparison with similar writings of other nations.

A peculiarity of the Russian legends is the quaint ideas recurring continually in the same, the ever predominating number “three,” and the exclusive use of patronymics. Thus, the fathers usually have three sons, the heroes and knights-errant ride through three times nine empires, the bravest are always thirty-three years old, they achieve their deeds only on the third attempt, &c. Aged parents have sons bestowed upon them, but by the particular grace of God ; these do not grow by years, but by days and hours. Man and horse

seem to form but one being; the knight is powerless till he finds the steed appointed him, which again suffers no one to ride her but the knight for whose services she is destined.

2nd Period.—This period began with Peter the Great (1689—1725), one of the first acts of whose reign was a reformation of the Russian Grammar, to which he himself supplied a new and simplified alphabet, as a basis for which he availed himself of the Latin one. It contains thirty-six letters, or rather thirty-five, and exists to this day.

Owing to Peter's admiration for foreign advancement and institutions his reign saw many foreign words introduced into the Russian language, so all the words referring to war, toilet, theatre, and kitchen are mostly French. Those signifying matters of art, science, business, and music are Italian. Marine and navy affairs English and Dutch, and those treating of domestic institutions, mining, and military matters, German.

The same monarch founded schools on the Leibnitz pattern, and granted a monopoly for the printing of Russian works to the Amsterdam printer and publisher, Tessing.

The first poet of his time was Kantemir (A.D. 1744), son of the Hospodar of Moldavia and ambassador at Paris. His principal poems are those in which he satirises the great Russian vices, "gambling and intemperance."

The Church literature of this time partook more of the polemic than the dogmatic, while the secular writings were almost exclusively limited to History (Tatishtsheff).

The Drama began to give the first signs of life principally in representations of the Mysteries.

In 1713 the first printing-press was set up in St. Petersburg.

During the reign of the bigoted and incapable Czarina Elizabeth (1741-61) the literary movement proved rather retrograde than progressing.

In this time appeared, however, on the literary horizon the great poet and "savant" *Lomonosov* (1711-65), the son of a poor peasant of Denissofski, near Archangelsk. The

pope of his village having bestowed on him all the teaching of reading and writing of which he himself was capable, he put his whole library, consisting of a Prayer-book, a Slavonic Grammar, and an Arithmetic, at the disposal of his eager pupil, who, for want of other resources, learnt the same by heart. Thus it came that he knew the Slavonic grammar and language better than his preceptor, while at the same time he was thoroughly familiar with the popular tongue, a circumstance of great promise to his country, for only from a master proficient in both could Russia expect salvation. And gloriously was that promise fulfilled! *Lomonosov*, lashed by his thirst for knowledge, escaped from his paternal village, and after many adventures arrived in Moscow, where he was admitted to a seminary. Soon distinguishing himself by his genius and untiring diligence, he was, in 1734, by way of reward of his endeavours, sent at the expense of the Crown to Germany, where he studied in Marburg, under Wolff, Philosophy and the Natural Sciences. His life at Marburg, his marriage with the daughter of his poor landlord, his poverty, and his resolution to improve matters by a grand stroke, beginning by a clandestine flight from his wretched hearth, his Odyssean-like roving and adventures, and final desertion from King Frederick William's guards, who had kidnapped him, and his final flight to Holland and St. Petersburg, where he lived for a long time, a member of the Imperial Academy, on an income too paltry to permit of his sending for his wife and family; the enterprising affection of his excellent spouse, who at last managed to join him with her little brood, the tearful delight of the poor, sensuous fellow on meeting again with his dear ones after so long a separation, would furnish material for as interesting and heart-stirring a romance as ever has been written.

Like Lessing in Germany, so he, in his native land, developed a most happy activity. He wrote in the living language of the people, using it with creative power for the eloquent expression of his ideas.

In the grammar he wrote he unfortunately followed the

Latin construction, thus throwing a new obstacle in the way of the free and independent development of the language. But the road was now clearer and permitting of bolder strides! In rapid succession he published work after work. They were mostly treating of scientific subjects, and while they served as models of scientific prose, they at the same time introduced science itself into Russia, thus giving to the spirit of study and enterprise of the young generation a firm and clear aim. The appearance in print of his Odes, in which he first employed the tonic accent, was the signal to loud, enthusiastic rejoicings throughout the whole empire, that never before had heard such verses, such new sounds of harmony in its own native tongue.

However deficient as poet, in the proper sense of the word, Lomonosov is said to have been, it can never be denied that his sacred Odes breathe forth true, exquisite inspiration, and that he was the father of the modern Russian prose.

His contemporaries were Tredjakovski, the translator of Fénelon's *Telemachus* (otherwise of little account), and Sumorokov, the author of many tragedies, some of them of considerable merit, somewhat in the style of Corneille, Racine, Molière. He became manager of the first theatre (founded 1756) in St. Petersburg.

In the year 1755, Elizabeth founded the University of Moscow.

TWO VERSES OF LOMONOSOV'S ODE: EVENING REFLECTIONS ON
THE MAJESTY OF GOD, ON SEEING THE GREAT NORTHERN LIGHTS.

Now day conceals her face and darkness fills
The field, the forest with the shades of night;
The gloomy clouds are gathering round the hills,
Veiling the last ray of the lingering light.
The abyss of heaven appears—the stars are kindling round;
Who? who can count those stars? who that abyss can sound

Just as a sand 'whelm'd in the infinite sea;
A ray the frozen iceberg sends to heaven;
A feather in the fierce flame's majesty;
A mote, by midnight's madden'd whirlwind driven,
Am I, 'midst this parade; an atom, less than nought,
Lost and o'erpower'd by the gigantic thought.

3rd Period.—Catharine and Alexander. Seat of culture, St. Petersburg and Moscow. Catharine II. (1762—96), the enthusiastic protectress of fine arts and science, herself authoress of divers popular works, gave at once a new and powerful impetus to the progress of literature. She founded schools (civil and military), gymnasia, ladies' colleges, surgical and other scientific institutions. By special Ukas she gave full liberty regarding the establishment of typographical establishments, created public libraries and popular theatres.

The gigantic monument of Peter the Great, on the Isaac's Square at St. Petersburg, is her work, in witness whereof the inscription :

“Petro Primo—Catharina Secunda.”

The great poet of her reign is Derzhavin (Gabriel Romanovitch), who began his career as soldier in the Imperial Body Guards.

On Catharina's coronation day, he stood a sentinel at the portal of the Imperial Palace, where he beheld his Czarina in all the splendour of youthful beauty, in the blaze of the coronation attire, and surrounded by a scarcely less brilliant cortége. His poet's soul fired by the magnificent sight, he at the instant of his release from duty flew to his solitary dwelling, and in the impassionate strain of inspiration wrote his grand poem : “Feliza, the Goddess of Bliss, instructing Prince Chlor in the Art of Governing.” In obedience to the advice of his friends, who deemed its publication not expedient for fear of ruinous consequences to the author from the vindictiveness of the courtiers, whose foibles the poem had not by any means spared, he did not publish it then, nor for a long time afterwards, although it continued to delight a chosen but limited circle of friends and admirers.

Years elapsed before the moment arrived that should bring this gem to light. But it did come, and in the following manner :—Catharina having issued a new periodical,

of which she was editress, she stated to the Countess Dashkoff her anxious wish of opening the first number by some extraordinary production of Russian genius. The Countess having heard through a friend, an admirer of Derzhavin, of the poet's "Feliza," insisted on its being put into her hands that very day. A hasty glance sufficed to throw her into ecstasies; but there was no time for more, for the poem had to be printed forthwith in order to be ready for the Czarina's breakfast-table on the ensuing morning. The printer proved punctual, and the Countess had the satisfaction of seeing the Czarina with the periodical in her hand. Her breathless watch in the adjoining room was soon over, for a violent peal of the Empress's bell called her to her Sovereign, whom she found in a passion of tears.

Folding her in a fervent, grateful embrace, Catharine exclaimed, "Oh, name him to me, the man who so completely has seen through me, who so deeply has read in my inmost soul my sincere longing to be a blessing to my country! Oh, name him to me, that his brightness may henceforth shed a glorious light on my Court!"

The poem had been inserted into the periodical under the title, "Ode to the Kirghiz-Kaïssak Princess 'Feliza,' by a Mursa (a Tartar Prince), who has been for a long time living at Moscow, but is now on business at St. Petersburg."

In a dingy government office, midst dusty prosy acts, stood, despatching packets and letters, which he had just sealed, the once brilliant Guardsman—now a poor, salaried clerk.

There enters at this moment a special messenger, who hands him a sealed parcel, with the address: "From Orenburg.—The Kirghiz Princess to the Mursa." The parcel contains an autograph letter of the Empress (warmly thanking and naming him Councillor of the Court), the portrait of the august donoress set in diamonds, a golden snuff-box with brilliants, and 500 ducats in money.

From this moment Derzhavin lived no more in obscurity, but held henceforth some of the highest posts of honour at

the Court—such as, Minister of Finance, of the Foreign Office, and Justice; but he was, before all, the first lyric poet of his time, who, cleansing the Russian language of all foreign elements, infused instead into it a power and elegance which have only recently been surpassed. With him sprang up the real national poetry, and grafted on it have since become many noble shoots. In the northern nosegay henceforth reigns the eternal spring, whose sweetly scented blossoms are wafted to us annually in ever-increasing showers. In Derzhavin's works we hear the rustling of the wings of a true poet's spirit, whose sphere is governed by three principal factors; viz., the glorification of Catharina and of her government; reflections on the supernatural; and praise of a free, serene enjoyment of life. That he to a certain extent, however, was under the influence of his time, is shown by a casual indulgence in high-stepping rhetoric, imagery, and learned digressions by which he at times assails what in other instances he upholds. His Ode, "God" (1780), is one of the most sublime poems ever written. He has been suspected of having taken his inspiration from Goethe's "Faust;" but this can hardly be, as that great work was not completed till the year 1800, although some scenes from it had appeared already in 1775, the witches kitchen in 1790, and the rest in 1797—1800.

Translated into Chinese and Japanese, the Emperors of the two respective countries had the poem "God" hung up on golden tablets in their palaces at Peking and Jeddo. The following translation is by Sir John Bowring:—

GOD !

O Thou eternal One ! whose presence bright
 All space doth occupy, all motion guides ;
 Unchanged through time's all-devastating flight
 Thou only God ! There is no God besides !
 Being above all beings ! Three in One !
 Whom none can comprehend and none explore ;
 Who fill'st existence with Thyself alone :
 Embracing all—supporting—ruling o'er,—
 Being, whom we call God, and know no more !

In its sublime research, philosophy
 May measure out the Ocean deep—may count
 The sands, or the sun's rays—but God ! for Thee
 There is no weight nor measure ; none can mount
 Up to Thy mysteries ; Reason's brightest spark,
 Though kindled by Thy light, in vain would try
 To trace Thy counsels, infinite and dark ;
 And thought is lost, ere thought can soar so high,
 Even like past moments in eternity.

Thou from primæval nothingness didst call
 First chaos, then existence ; Lord ! on Thee
 Eternity had its foundation : all
 Sprung forth from Thee—of light, joy, harmony,
 Sole origin ; all life, all beauty Thine.
 Thy word created all, and doth create ;
 Thy splendour fills all space with rays divine !
 Thou art, and wert, and shalt be ! Glorious ! Great
 Light-giving, life-sustaining Potentate !

Thy chains the unmeasured Universe surround ;
 Upheld by Thee—by Thee inspired with breath !
 Thou the beginning with the end hast bound,
 And beautifully mingled life and death !
 As sparks mount upwards from the fiery blaze,
 So suns are born—so worlds spring forth from Thee,
 And as the spangles in the sunny rays
 Shine round the silver snow, the pageantry
 Of Heaven's bright army glitters in Thy praise !

A million torches lighted by Thy hand
 Wander unwearied through the blue abyss ;
 They own Thy power, accomplish Thy command ;
 All gay with life, all eloquent with bliss—
 What shall we call them ? Piles of crystal light—
 A glorious company of golden streams—
 Lamps of celestial ether burning bright—
 Suns lighting systems with their joyous beams ?
 But Thou to these art as the noon to night.

Yes ! as a drop of water in the sea,
 All this magnificence in Thee is lost :
 What are ten thousand worlds compared to thee ?
 And what am I, then ? Heaven's unnumber'd host,
 Though multiplied by myriads and array'd
 In all the glory of sublimest thought,
 Is but an atom in the balance weigh'd
 Against Thy greatness ; is a cypher brought
 Against infinity ! What am I, then ? Nought !

Nought ! But the effluence of Thy light divine,
 Pervading worlds, hath reached my bosom too ;
 Yes ! in my spirit does Thy spirit shine,
 As shines the sunbeam in a drop of dew.
 Nought ! but I live, and on Hope's pinions fly
 Eager towards Thy presence ; for in Thee
 I live, and breathe, and dwell ; aspiring high,
 Even to the throne of Thy divinity.
 I am, O God ! and surely Thou must be !

Thou art ! directing, guiding all, Thou art !
 Direct my understanding then to Thee ;
 Control my spirit, guide my wandering heart ;
 Though but an atom 'midst immensity,
 Still I am something fashion'd by Thy hand !
 I hold a middle rank 'twixt heaven and earth,
 On the last verge of mortal being stand,
 Close to the realms where angels have their birth,
 Just on the houndaries of the spirit land !

The chain of being is complete in me ;
 In me is matter's last gradation lost,
 And the next step is Spirit—Deity !
 I can command the lightning, and am dust !
 A monarch, and a slave ; a worm, a God !
 Whence came I here, and how ? so marvellously
 Constructed and conceived ? Unknown ! this clod
 Lives surely through some higher energy ;
 For from itself alone it could not be !

Creator, yes ! Thy wisdom and Thy word
 Created me ! Thou source of life and good !
 Thou spirit of my spirit, and my Lord !
 Thy light, Thy love, in their bright plenitude,
 Fill'd me with an immortal soul, to spring
 O'er the abyss of Death, and bade it wear
 The garments of eternal day, and wing
 Its heavenly flight beyond this little sphere,
 Even to its source—to Thee ! its Author there.

O thoughts ineffable ! O visions blest !
 Though worthless our conceptions all of Thee,
 Yet shall Thy shadowed image fill our breast,
 And waft its homage to Thy Deity.
 God ! thus alone my lowly thoughts can soar,
 Thus seek Thy presence—Being, wise and good !
 'Midst Thy vast works admire, obey, adore,
 And when the tongue is eloquent no more,
 The soul shall speak in tears of gratitude !

Allied to *Derzhavin* were :—

Oserov, by whom we have several tragedies.

Von Wisin, *Knäzhnin*, *Kapnist*, representing the true national comedy.

Bogdanovich and *Kheraskov*, epic poets of mark ; and the charming fable writer *Chemnitz*, who has been called the second Lafontaine, but who probably surpasses the latter in several respects. He was a man full of amiable eccentricities, and much beloved by all that knew him.

History and *Science* formed the subjects to the productions of Novikoff, Schlözer, Müller, and Boltin, all of high value ; and numerous expeditions to Kamtchatka, the Northern and Southern Polar Seas, to China and other distant countries, furnished ample material for scientific research and record.

The diplomatic style of this epoch was quite peculiar to itself.

Of *Chemnitz's* (Ivan Ivanovich) fables I can, for want of space, only quote the following short one, translated by Sir John Bowring :—

THE WAGGONS.

I saw a long, long train
 Of many a loaded, lumbering wain ;
 And one there was of most gigantic size,
 It look'd an elephant amidst a swarm of flies ;
 It roll'd so proudly that a passenger
 Curiously asked, "Now, what may that contain ?"
 "Nothing but bladders, sir !"
 Such masses (misnamed men !) are little rare,
 Inflated, bullying, proud, and full of—air !

Inimitable in his simplicity of style and language, Chemnitz was unknown to many of his contemporaries. He did not belong to their age.

Bogdanovich was long without a rival as far as simplicity and lightness are concerned.

Knäzhnin's tragedies are distinguished from those of Sumorokov by superior regularity, roundness, and aptitude. The style of his *Psyche* (*Duzhenka*) is a remarkable phenomenon of the age in which it was written.

The Russian Academy performed a truly great work in the production of the Etymological Dictionary of the Russian language.

The Academician Müller commenced the first literary journal in Russia, entitled, "Monthly Essays; Useful and Entertaining."

In 1759 Lamarokov published the "Industrious Bee," 1756, the "Moscow News;" and in 1762, Kheraskov started at Moscow the "Hours of Leisure."

The same time brought Petrov's "Heroic Exploits of the First Turkish War;" Kheraskov's Epic Poems; Bogdanovich's poem in the romantic style; and Knäzhnin's tragedies appeared.

All these authors were warmed by the rays of the genial sun of Derzhavin; they no longer wrote exclusively for the Court, as under Elizabeth, for the Court now showed itself anxious to identify the glory of the people with its own. At this period Russian authors enter the fertile spring of their birth, their number increasing so vastly that it becomes impossible for the limits of this work to treat of them singly.

The most important writers of this period are:—

Lomonosov, Sumarokov, Krinovsky, Setzhenov, Popovsky, Konissky, Levzhin, Bratanovsky, Levanda, Ielagin, Kheraskov, Petrov, Barkov, Bogdanovich, Chemnitzer, Van Wisin, Derzhavin, Kapnist, Kostrov, Pleshtshejeff, Knäzhnin, Neledinsky Meledsky, Bobrov, Dolgoruki, Khvostov, Müller, Shtsherbatov, Boltin, Golikov, Schlözer, Novikov.

What Peter I. and Catharine II. had begun, was worthily continued by the humane, enlightened, and high-minded Czar Alexander I. To his earnest zeal for the true enlightenment of his people, the Russian nation is beholden for the establishment of the "educational bureau," to which he entrusted the chief superintendence of all places of learning with the exception of the clerical, military, and mining schools and the seminaries, which were established under the especial direction of Maria Feodorovna.

Immediately on its creation this bureau adopted a general system of education throughout Russia, which was crowned with the highest success. By the fundamental laws of this system, Russia was divided into the following six departments, viz.:—

1. That of Moscow, to which belong the governments of Moscow, Tver, Kaluga, Vologda, Jarosslav, Vladimir, Tula and Smolensk.
2. That of St. Petersburg with the governments of St. Petersburg, Olonets, Archangel, Novgorod and Pskov.
3. That of Kharkov, governments Slobodsk, Ukraine, Tshernigov, Poltava, Kieff, Kursk, Orel, Voronezh, Kherson, Tauride, and the lands of the people of the Don.
4. That of Dorpat and governments of Courland, Esthonia, and Livonia.
5. That of Kasan with the governments of Kasan, Pensa, Simbirsk, Neezhegorod, Astrachan, Perm, Vjätka, Tobolsk, Tomsk, Irkutsk, Tambov, Saratov, and the Caucasus.
6. That of Vilna with the governments of Vilna, Grodno, Minsk, Mogileff, Vitepsk, Volhynia, Podolia and Bialystok.

For each of these departments a university was appointed, to every government town a lyceum, to every district town a distinct school, and to every hamlet a parish school. The supervision of each district was confided to a curator, and the general superintendence of all these together was given to the directory of the head school.

The charter of Kharkov University, dated November 4, 1804. The nobility subscribed for the same 400,000 roubles. It was opened on the 17th January, 1805, that of Kasan on the 5th July, 1814, that of St. Petersburg on the 8th Feb. 1819.

Some of the nobles, like Demidoff, Besborodko, and others, distinguished themselves on this occasion by their extraordinary zeal and generosity.

A thirst for knowledge had fallen on the people, and the ardent desire of the educated class to provide permanent institutions for the enlightenment of their poorer countrymen led to the foundation of an astounding number of scientific and literary societies and clubs.

Notwithstanding, however, the great talents, who then wrote in the Russian tongue, the latter moved still in the trammels of the different influences amply elucidated in the above pages. In the last but one decennary of the 18th century the didactic and easy style of Russian prose began to be current among the people of Moscow, whose conversational language was remarkably pure and correct. At this period, when all the defects of the language, which had hitherto prevailed, existed still, and after many ineffectual attempts had been made to improve it, and to get rid at once of the roughness of the common dialect and the rhetoric style of the book language, Karamsin appeared. *Karamsin* (Nikolaj Mikhailovich), Imperial Russian historiographer, councillor of state, knight, member of several learned societies, was born at Simbirsk on the 1st December, 1765. He received his education at Moscow, where he was indoors pupil of Prof. Schaden, and where he later finished his studies at the University. He then served some years in the guards, and after quitting the service travelled for two years through western and southern Europe. On his return he settled at Moscow.

1803 he was made historiographer of the Russian empire.

1804 he received the title of Aulic councillor.

1810 the order of St. Vladimir, third class.

1812 he was named Collegiate Councillor.

1816, on his presenting the first 8 volumes of his Russian history to Alexander, the Czar appointed him Councillor of State, and decorated him with the order of St. Ann, first class.

Karamsin preferring the French and English construction to the long Latin and German periods with which the Russian language had hitherto been encumbered, he gave to his countrymen in the *Moscow Journal* the first taste of the light, agreeable, and accurate language it had so long desired in vain, and which was well fitted to convey the common popular expressions, as well as to follow the logical constructions of the most polished European languages.

Himself of Franco-Russian education, it was even he who put a complete stop to the Franco-Slavonic Pseudo-classicism.

His most distinguished allies were Muravyev and Podshivalov, but his success created an immense crowd of imitators, who proved more formidable to him than his bitterest enemies and opponents. They copied only his weak side, and exaggerated his faults. They introduced barefaced Gallicisms and exhibited whole lines of French words in pages printed in the Russian character. At this conjuncture (1802) appeared Shishkov's book "Upon the Old and New Style of the Russian Language," in which he hotly attacked this injurious fashion, and exposed all the ridiculous and unsuitable novelties with which the writers of the time, in their attempts to follow Karamsin, disfigured the language.

Two regular parties arrayed themselves amongst the Russians, viz., that of Moscow following Karamsin, and that of St. Petersburg, which advocated at once the old style of construction and the newly-coined words. Hostilities were on both sides violent and incessant, but Karamsin, and his style remained victorious in the end, and the latter, after being purified of the spots with which Karamsin's imitators had corrupted it, assumed a now undisputed pre-eminence in the Russian language.

After 1816 Karamsin lived at St. Petersburg, where he died on the 3rd June, 1826, in the Taurian Palace. The collection of his works contains:—1st. Lyrical poems; 2nd. Letters of a Russian Traveller; 3rd. Tales: Poor Elizabeth,

The Beautiful Princess, The Fortunate Dwarf, Julie, The Impenetrable Forest, Natalia, Sierra Morena, the Island Bornholm and Marva Posadnidza, or the Subjugation of Novgorod, which last is considered the best; 4th. Historical Panegyrics on Catharine II.; 5th. Discourse on Fortune; 6th. Upon Bogdanovich; 7th. Histor. Fragments on the Insurrection of Moscow under Alexej Mikhailovich, The Pantheon of Russ. Authors, Antiquities of Russia, Historical Recollections and Remarks on Journey to Monastery Troitska; 8th. Discourses at the Meeting of the Russian Academy. His smaller prose compositions are to be found in the journals edited by him. In Moscow he was editor of—1st. The "Moscow Journal;" 2nd. "Aglaia;" 3rd. "Aonides;" 4th. "Pantheon of Foreign Belles-Lettres;" 5th. "European Messenger;" of many translations; but his crowning work was his "History of the Russian Empire," at which he wrote twenty years, from 1803 to 1823. A glorious memento of the author's genius, it is at the same time an eloquent proof of the love of truth displayed by the high-minded Alexander. The works of Karamsin had a most extraordinary influence upon his contemporaries. The fair sex of Russia also were attracted and stimulated to occupy themselves with the elegant literature of their country, and thus laid the foundation for the cultivated and improved taste of the present age.

His greatest opponent was, as already said, *Shishkov*, who translated Schiller's "Wallenstein," Tiek's "Fortunat," Raupach's "Princes Khovanskj," but these works have now become obsolete.

Shukovsky, on the other hand, translated to perfection Schiller, Goethe, Uhland, Rückert, and Homer's "Odyssee."

Gnädish published a translation of the "Iliade."

Bat'yuzhkov and *Raitsch* translated Dante, Ariosto, Petrarca, and Tasso; but the best translation of Goethe's "Faust" we owe *Vronzhenko*, who moreover translated "Macbeth," "Hamlet," and Byron's "Manfred."

Krïlov's Fables are perhaps the best that ever were written.

No one ever surpassed him as regards productiveness and nationality.

Dmitrijev wrote Russian verse in narrative and didactic form. His tales, fables, satires, and songs show the possibility of giving to Russian poetry all the lightness and neatness of the French tongue. The elevation, power, the lively and happy colouring in *Oseroff's* tragedies, the delicacy and feeling in *Shukovsky's* poems, the elegiac style, dignity of conception, and accurate delineation of nature exhibited in *Bat'yuzhkov's* works, the simplicity, natural turn, and wit in the fables of *Krïlov*—all these found material for the expression in the Russian language.

Gnädich, *Shukovsky*, and *Voyeïkov*, introduced successfully the Greek meter. Honourable mention deserve the labours of *Vostakov*, *Sokolov*, *Born*, *Nikolsky*, *Heim*, *Linde*, *Vater*, *Tappe*, *Puchmaier*.

In *Æsthetics* and *Criticism*, *Shishkov*, *Makarov*, *Martinov*, *Merzl'yakov*, and *Ostolopov* were the most prominent writers.

In *Bibliography*, *Sopikov*.

In *History*, particularly *Eugenj*, the Metropolitan *Ses-trenzevich-Bogush*, *Count Mussin-Pushkin*, *Bantîsh-Kamen-sky*, *Malinovsky*, *Katshenovsky*, *Timkovsky*, *Buturlin*, *Richter*, *S. Glinka*, *Ewers*, *Krug*, *Lehrberg*, *Adelung*, and *Wichmann*.

In *Statistics*: *Storch*, *Hermann*, *Sablovsky*. *Count Ro-mänzov* earned for himself an imperishable monument in the Pantheon of Russian history.

The Theatre at that time had *Semenov*, a poet of singular talent, but who found no successor. It is besides greatly indebted to *Prince Shakhovskoj*, the distinguished dramatic writer.

In dramatic poetry we have furthermore *Krukovskoj*, who follows *Oserov*, *Lobanov*, *Kokoshkin*, *Khmelnitzkj*, *Katenin*, *Visskovatov* (distinguished by translation of *Il'jin*), *Nevakhovich*, *Ivanov*, who wrote dramas in prose.

Prose writers are *Muravyev*, *Apostol*, *Jastrelzov*, *Des-tuniss*.

Military prose : Glinka, Pissarev, Golovina, Bronevsky.

Light prose : Ismailov and Prince Shalikov.

Lyrical poets of Alexander's time were, Panin, Pankraty, Sumarokov, Burinsky, Milonov, Davidov, Pushkin, Zhatrov, Prince Gortchakov, Bunina, Shikhmatov, Panayev, and others.

General Davidov, the enthusiastic soldier-poet may be said to represent Körner in his country, and Prince *Shakhovskoy*, called the Russian Kotzebue.

Griboyädo, a man of eminent talent, unfortunately left us only one drama, "Misery caused by a Superabundance of Mind."

Merzlyakov is justly esteemed as æsthetic and critic.

We now come to the last period of the History of Russian Literature or

4th Period.—That of Independence and Nationality, under the reign of the Czar Nicolai I. and of the present high-minded and enlightened Czar Alexander II., who, following the footsteps of Peter the Great, of the intellectual Catharine, and lastly, those of his great uncle and father, crowned the work for which they had so carefully smoothed the road, by his grand act of the liberation of the serfs. Freed from the fetters that had so long held them down, they will before long in their turn sound the harp, which hitherto had but obeyed the touch of fingers blazing forth aristocratic emblems engraved on the costly gems of Siberia and the Indies; and in fact the beginning has already been made.

We have seen Lomonosov, Derzhavin, and Karamsin endeavour to take the Russian Pegasus from the plough. At last he stands before the nation free of the fetters that so long had held him bound, his wings are grown again; impatient for the final soar to Parnassus, his eyes flash the divine fire of poetry. He feels the approach of the man, according to the ancient legend, appointed to mount him. And that man did not keep him waiting long.

Hot and furious the war between Classicism and Roman-

tism had been waging, and in its rear followed an entire revolution in literary ideas and judgment. The Karamsin period of Russian literature was at an end. A new sun had risen on its horizon, smoothing down the turbulent waves of strife; that sun was—

Alexander Ssergeyevich Pushkin, who at last for ever brought the feud between the language of the church and that of the people to a final and happy conclusion.

Prose and verse of this truly great poet exhibit the highest perfection of form, combined with the most soul-felt popularism. Deep feeling and a rich, creative fancy breathe in every line of his voluminous writings, and their language will remain for many years to come an unsurpassable model of purity and graceful ease.

His principal works are: "The Lyrical Epos, Eugene Onyägin," a beautiful illustration of Russian popular life; the novel, "The Captain's Daughter," depicting the rebellion of Pugatshev; and the most perfect tale (as regards style), "Dubrovsky."

When hardly fourteen years old, he published in the "European Advertiser" a small poem "On the Death of Kou-touzov," in 1815 his so-called Lyceum poems, in 1820 his "Russl'yan and L'yudmila," "The Son of the Fatherland," and others. "Russl'yan and L'yudmila" is a poem of six cantos, and a picture of the heroic age of Russia at Kiev, displaying an unwonted poetical spirit, fancy, and taste, which promise, under favourable circumstances, to become productive of the richest fruits.

His poem, "The Prisoner of the Caucasus," appeared in 1824. The last production of his muse was "The Well of Baktshissaraï," a poem of 600 lines, for which a Moscow publisher paid him the liberal sum of about 450*l.*

Pushkin was born on the 26th May, 1799, at St. Petersburg, was brought up at the Imperial Lyceum, from which he was removed in 1817 and placed in the College for the Administration of Foreign Affairs. He died in his native city on the 10th February, 1837, from a shot-wound received

in the breast in a duel with his brother-in-law, D'Authes, Baron von Heckeren, the adopted son of the Dutch Ambassador at St. Petersburg. The duel was occasioned by family broils, and by the imputed infidelity of the wife of one of the party with the other.

Alex. Bestuzhev says of him: "While yet a child he surprised by the manly vigour of his style; the mines of his mother-tongue laid themselves open to the rising youth, and poured forth to him the magic store of poetry. His works bear the stamp of originality, and leave an impression on the memory and feeling of the reader. His thoughts are full of acuteness, bold, and fiery; his language is clear and well-regulated—the tones of his verses very music. Availing myself of a genuine Russian simile, 'they flow like pearls over velvet.' Two of the poems of this young bard, 'Russl'yan and L'yudmila' and 'The Prisoner of the Caucasus' are especially full of maiden charms. The last composed on the green hillock of Ovid's tomb, within sight of the silver-hoary Caucasus, glitters with the richest store of fancies and with the peculiar beauties of the local splendours of the natural scene. Inequality in the plan and the drawing of the characters are his principal faults, which he possessed in common with all poets who have equalled him in fire and been carried away by their imagination."

Pushkin differs from his predecessors principally by the fact, that in the successive progress of his works he not only evinces the gradual development of the poet, but also that of the man himself, and of his character. His poems of one year are ever clearly distinguished from those of the preceding in intrinsic quality and form, thereby proving, that keen observation of real life and his ever fertile idea formed the foundation to his writings.

In his boyish attempts appears no influence of Derzhavin, but rather of Shukovsky, Bat'yushkov, Kapnist, and Vassilj Pushkin. Only his "Onyägin" reminds one of Derzhavin's style.

However fond of Shukovsky's poems he seems to have

been, his chosen pattern was Bat'yushkov. This fact his works abundantly illustrate by a certain coyness and again merry roguishness ever now and then sparkling through, just as one observes the same in Bat'yushkov's poems.

With child-like veneration he looked up to the veteran Derzhavin. In his memoirs he says :—

“The world smiled on my boyhood; the first success spread its sheltering wing over me; the venerable Derzhavin saw me—when stepping into his grave he gave me his blessing.”

With exquisite zest he relates the incident here alluded to. On the occasion of a public examination of the students at the Lyceum, when he was but in his sixteenth year, he had the honour of being called upon to read aloud “Derzhavin's Reminiscences of Tsarskoj-Sselo,” not two paces distant from that poet, who was loud in his praise of the boy's rendering. He always looked upon this event as one of the greatest of his life. The remembrance of Karamsin, Dmitrijev, and Shukovsky, Pushkin dearly cherished to the end of his life.

We close this chapter with the mention of another publication in which he took the principal share, viz., “The Insurrection of the Poles and the Fall of Warsaw,” in three cantos, by Alexander Pushkin, W. Shukovsky, and Khouryakov. One of the cantos is superscribed, “To Russia's Defamers.”

Having reluctantly taken leave of the immortal Pushkin, we now turn our admiring glance to his younger contemporary, Mikhaïl Yurjévich *Lermontov*, by many called the “Russian Byron,” of whom Professor Boltz wrote: “Thousands have deplored, that he was not born, like Byron, a free citizen of happy Albion. Beautiful as his lays are, what far mightier accords might not the harp of this fiery bard have sent through the woods and halls of a free country! As it was—alas!—he was destined to mourn, like a second Prometheus, an exile of the inhospitable Caucasus—only to meet at the end of his short life the fate of Pushkin.” His poet's breast also was pierced by the murderous missile of a

duelling pistol. Too early his sweet lyre ceased its strains, though they will never stop vibrating in the hearts of coming generations.

Of his prose, Varnhagen van Ense (who has translated an episode of his celebrated novel "Bēla") says, that it is fully worthy to rank equally with that of the greatest masters of all nations.

Lermontov belonged to a distinguished noble family. Born on the 15th October, 1814, he was educated at the University of Moscow, whence he entered the Guards at St. Petersburg. His lively imagination and fiery spirit led him rapidly through the wild oatfield of inconsiderate youth. Soon wearied by the pleasures of the gay Russian capital, a reaction set in; he retired from the flaring scenes of noisy gaiety and devoted himself entirely to his muse. The high circles, to which he belonged, declared him a misanthrope, and a poem he wrote on the occasion of Pushkin's death drew upon him the displeasure of his superior officers, in consequence of which he was sent on active service to the Caucasus. The glorious mountain world of that country fired his soul and inspired him to songs of most exquisite wild melody. No poet had ever painted it with such truth and power. He loved the sounds of battle for the mere excitement they stirred up in his spirit, and he found more satisfaction in the distraction of his gloomy moods, than in the desire for glory and distinction. Like Byron, he was inclined to brood over his own wrongs, real or imagined; like that poet he made his own individuality the ever-conspicuous theme of nearly all his works. Even where he describes other persons and circumstances, his own thought and feeling appear always prominent. His best poems are, "The Lay of the Czar Ivan Vassiljevich," "The Demon," "The Gifts of the Terek," "Ismail Bey," and many others. His best prose is displayed in the incomparable, widely-read novel, "The Hero of our Own Time." A small collection of his works appeared already in 1840, at St. Petersburg, and a third edition of the whole of his works in 1852.

They exhibit a thorough knowledge of the power of the Russian language, and not even Pushkin has handled the same with superior grace and force.

As already mentioned, it was an unhappy duel, which cut him down in the very bloom of his years, as he was little more than twenty-seven when he fell. Many of his works have been translated into the English language, and I hope this book may, in its humble way, prove inducive to a desire for closer acquaintance with the Northern bard.

We have now arrived at a period of extraordinary literary fertility. Owing to the genius of a Lomonosov, a Derzhavin, a Karamsin, and a Pushkin, the Russian nation possessed now a beautiful and rich language, by which to express their long pent-up feelings, and to find vent for the hitherto fettered energy of literary enterprise. Writers of both sexes seem to vie with each other for the palm of poetical, romantic, and scientific authorship. To deal with them all singly would be impossible for the limits of this work. Its object has been, I hope, fulfilled in laying before the public of this country a concise and correct account of literary life in Russia, and in furnishing a guide and impetus to the study of the language, in the first instance, and in the reaping of an ample reward for the toil by the lecture of the authors with whose lives and works we have endeavoured to make the reader somewhat acquainted.

Of more modern authors, and such as are living and writing at the present time, we may in conclusion mention the following :—

Poetry and Belles-Lettres.—Nikitin, a peasant of Voronezh; Krassov, Feth, Count Alexis Tolstoj, the brothers Kiréefsky, Krestovsky, and others.

Romance.—Count Leo Tolstoj, Tourguéniev, two novel writers of remarkable powers; Pisemsky, Dostogefsky, Gontcharov, Uspensky, Vesselovsky, &c.

Folk-lore has been considerably enriched by the researches of Afanasiev, Orest Müller, Gerbel, De Pulé, &c. Mr. Ralston has just published a work on this sub-

ject, which we cannot enough recommend to the perusal of the public.

History.—Professors Kostomarov and Solovief, K. Bestuzhef-Rumin, Gerrye, Popof, A. Pypin, Dubrovin, Klevanov, Zamyslovsky, Shubinsky, Semefsky, Bartenief, Buturlin, Pekarsky, A. Romanovich, Slavatinsky, Simonenko, Prince Vassiltchikov, Prof. Aristov, Harkavi (relations of the Arabian writers about the Khazares, Bulgarians, and Slavonians, edited, with great care and learning, by a young Oriental scholar); Gen. Fadeief (Ideas on the Eastern Question (anti-german)).

Biography.—E. Koralevsky (Count Bludof and his Time); Gen. Kitchief (Personal recollections of French occupation of Moscow).

Clerical.—Father Moroshkin (History of the Jesuits in Russia, as far as the year 1820).

In *Political Literature* great progress has been made in Russia. Recent works are marked by solid thought and sound principles.

Skaldin, "In the Waste and in the Capital."

Zablotsky-Desiatovsky, "Pruss. Finance" (very good).

Shukovsky, "History of Political Literature of the 19th Century."

Yurji Samarin, "Border Lands of Russia."

Danilevsky, "Russia and Europe" (extreme Slavophile style).

Nikitin, "Life of the Imprisoned."

Maximovich, "Siberia and forced Labour." The 4th volume of the Military Statistical Collection—Russia, accompanied by invaluable Maps.

Zabelin, "Domestic Life of Court and People."

Hebrew Library, edited by A. E. Landau.—"On Hebrew and Talmudic Law;" "The Position of the Jewish Race in Russia and Europe;" "Review of Modern Jewish Literature;" and "A Tale of Jewish Life."

Law.—Journal of Civil and Commercial Law; Prof. *Andréefsky*, "History of Russian Law;" *Arséniev*, *Netchaief*,

&c. *Father Gortchakov*, "Landed Properties of the Russian Patriarchs and Metropolitans and of the Holy Synod—from 988 to 1738.

Geography and Travels.—Kostenko, Veniukov, Maximov, Count Sollogul, Zimmermann, &c.

Arts and Science :—

D. Rovinsky, "Russian Engravers, 1564 to Foundation of Academy of Fine Arts;" "Belgrade."

Przevalsky, "Ussurian Regions."

Sidorov, "North of Russia."

Skalkovsky, "Suez Canal."

Prof. Setchenov, "Physiol. Processes of Growths."

Livanov, "Dissenters and Criminals."

Laroche and *Father Rasumofsky*, assisted by *Prince Odofsky*, "On Glinka and Church Music in Russia."

M. N. Galkin & } Ethnog. Hist. Materials for Central
P. J. Pashino. } Asia, Turkestan in 1866.

A most useful and cleverly compiled work is *Bazunov's* Book Catalogue.

Mexhof gives curious lists of articles and books published in commemoration of Lomonosov, Karamsin, and Krilov, at their recent centennials.

There appeared on Lomonosov 129, on Karamsin 173, and on Krilov 63 different articles.

The works of Derzhavin, Grigorovich, and Dobroljubov have lately been republished.

INDEX.

- Abadzekhs, 135.
 Abassian Language, 347, 348.
 Abbas Shah, 123.
 Abkhaz, 135, 136.
 Adighé, 135.
 Aeraemoisets, 160.
 Aïnos, 226.
 Alanes, 241.
 Alexander Mikhailovitch, 269-271.
 Alexander Nevsky, 267, 268.
 Alexander II. Nicholayevitch, 317.
 Alexander I. Pavlovitch, 305-309.
 Alexej I. Mikhailovitch, 284-286.
 Ali-Ullakhi, 97.
 Altaï, 10, 11.
 Amazons, 237-241.
 Ambazukes, 10.
 Amusements, 54-58.
 Andrej I. Yurgyevitch, 261.
 Anna Ivanovna, 293-295.
 Animal Kingdom, 19-31.
 Aphkhazo-Karthli, 116.
 Ararat, 16.
 Argyppeans, 237.
 Aristocracy, 45-54.
 Armenians, 102-106.
 Arsacides, 116.
 Askold and Dir, 247.
 Ataman, 82.
 Avarian Languages, 336-339.
 Avarians, 244.
 Aversion to Walking Exercise, 54.
 Bagratides, 116.
 Baïkal Lake, 11.
 Barabints, 183.
 Bariatinsky, 130.
 Bashkirs, Meshtsheriaks, and Tep-
 tiars, 169-171.
 Batu, 172.
 Bat'yuzhkov, 374.
 Bears, 30.
 Belters, 186.
 Besborodko, 372.
 Bjéloukha, 11.
 Black and White Clergy, 324, 325.
 Black Sea Treaty, 233-235.
 Bogdanovitch, 369.
 Boris Godounov, 230.
 Boughians, 243.
 Boukharees, 183.
 Bourriats, 208-210.
 Bovines, 21, 22.
 Buffaloes, 22.
 Bulgarians, 84, 244.
 Burtas, 246.
 Cakhethi, 116.
 Camels, 22, 23.
 Caspian Gates, 9.
 Catharina I., 292.
 Catharina II., Alexéyevna, 298-303.
 Caucasian Gates, 8.
 Caucasians, 113.
 Caucasian Tartars, 187-191.
 Caucasus, 6-10.
 Charity, 36, 37, 50.
 Chemnitzer, 369.
 Church Language, 356, 357.
 Climate, 17.
 Cossacks, 75-82.
 Coures, 89.
 Crime, 41.
 Crimean Tartars, 178-180.
 Cumania, 9.
 Dances, 55.
 Dariela, 8.
 David II., 116, 117.
 Davidov, 376.
 Demidov, 372.
 Derevians, 242.
 Derzhavin, 364-368.
 Dialect of Little-Russia, 71.
 Diet, 52.
 Division of Russia, 371.
 Dmitri I. Alexandrovitch, 268, 269.
 Dmitri Constantinovitch, 270.

- Dmitri IV. Donskvi, 271.
 Dmitriyev, 375.
 Dregovitches, 242.
 Dshoutchi Khan, 172.
 Dukhobordsi, 321.
 Dulyabians, 243.

 Education of children, 51.
 Eihofolke, 111.
 Elbruz, 10.
 Elizabeth Petrovna, 295, 296.
 Emigration of Caucasian Tribes, 139-141.
 English Missions, 141-143.
 Ergik Mountains, 11.
 Esthonians, 158, 159.
 Ethnographic Table, 227-229.
 Eusthades, 115.

 Falassians, 99.
 False Dmitris, 280-282.
 Fatalism, 39-42.
 Feodor III. Alexéyevitch, 286.
 Feodor I. Ivanovitch, 279.
 Festivals, 327.
 Finnish Race, 156-163.
 Freed Serfs, 36.
 Frontiers of Russia, 1.

 Gambling, 57.
 Game, 29.
 Cationkaïs, 135.
 Genuine Kirghiz, 200, 201.
 Geological Formation, 1.
 Geology, 12-14.
 George Vladimirovitch, 260.
 George II. and III. Vsevolodovitch, 263-265.
 Georgia, 114, 115.
 Georgians, 114-117.
 Germans, 107-110.
 Ghédimin, 86, 87.
 Ghiliaks, 225.
 Gipsies, 98.
 Glinka, 376.
 Gnäditch, 375.
 Golden Horde, 172.
 Goorbi Mountains, 11.
 Goths, 241.
 Gouberlinsk Hills, 11.
 Gourians, 121.
 Great Horde, 197-200.
 Greeks, 111, 112.
 Griboyádov, 376.
 Grouzinians, 117-120.

 Hamzat-Bey, 128.
 Heraclius, 116.
 Hetman, 82.

 High Society, 50, 51.
 Hindoos, 112.
 History of Russia, 237-317.
 Holy Synod, 320.
 Horde of Boukéyev, 195-197.
 Horses, 23-29.
 Hospitality, 49, 50.
 Huns, 9.
 Hyperboreans, 237.

 Igor Olgovitch, 258.
 Igor Rurikovitch, 250, 251.
 Igor's Byzantine Wars, 250.
 Igor's Expedition against the Polovz, 262.
 Imerethians, 120.
 Improbability, 40.
 Improvidence, 40.
 Ingrians, 159, 160.
 Intemperance, 69-74.
 Introductory Remarks to Russ. Hist., 230-236.
 Ironians, 91, 92.
 Irtysh, 10.
 Isäslav II. of Smolensk, 267.
 Isäslav Mstislavitch, 258, 259.
 Isäslav III. Davidovitch, 260.
 Isäslav Jaroslavitch, 254.
 Ivan I. Danilovitch, 269.
 Ivan II. of Moscow, 270.
 Ivan III. Vassilyevitch, 274, 275.
 Ivan IV. Vassilyevitch, 276-279.
 Ivan IV. and the Jesuit Possevin, 328-332.

 Jaropolk I. Svjätoslavitch, 252.
 Jaropolk II. Vladimirovitch, 257.
 Jaropolk III. and Mstislav III. Rostislavitch, 261.
 Jaroslav Vladimirovitch, 253.
 Jaroslav III. Tver, 268.
 Jews, 99, 100.

 Kaïbals, 185.
 Kalmuks, 211-213.
 Kaltoun, 100.
 Kamassints, 186.
 Kamtchadals, 225.
 Kantemir, 361.
 Kapnist, 369.
 Karaëmes, 100, 101.
 Karagass, 186.
 Karamsin, 372-374.
 Karapalkas, 152.
 Karelians, 160.
 Karpathian Mountains, 11.
 Karthle Race, 113.
 Karthosides, 116.
 Kassoghs, 246.

- Katchints, 185.
 Katooma, 11.
 Kazan Tartars, 182.
 Kazbek, 7.
 Kazi-Moullah, 125-128.
 Khadji-Mahomet, 136.
 Kharikat, 126.
 Khazars, 244.
 Kheraskov, 369.
 Khivan Expedition, 231-233.
 Khorvats, 243.
 Khosroides, 116.
 Kirghiz-Kaïssaks, 192-194.
 Kistes, 132-134.
 Kizilts, 185.
 Knázhnin, 369.
 Kokherei, 82.
 Koriako-Tchouktchi, 220.
 Koundrovs, 181.
 Kour River, 114.
 Kourdhs, 96.
 Krilov, 374.
 Kuznedzki Mountains, 11.

 Lamarokov, 370.
 Languages of Russia, 333-354.
 Laps, 160, 161.
 Lavoma, 88.
 Lermontov, 379-381.
 Lesghis or Didos, 124-131.
 Letts, 89.
 Liakhe dialect, 85.
 Lithuanians, 85-89.
 Little Horde, 194, 195.
 Little-Russians, 68-74.
 Little-Russian Poetry, 72.
 Litvins, 88.
 Livonians, 158.
 Lomonosov, 361-363.
 Lutitches, 243.

 Malorossiani, 68-74.
 Manufacturing Districts, 59-62.
 Mazurian Dialect, 85.
 Mennonites, 109.
 Merz'yakov, 376.
 Method and Kyrill, 355, 356.
 Michael I. Romanov, 283, 284.
 Michael II. Yurgévitch, 261.
 Middle Horde, 197.
 Mines of Russia, 14, 15.
 Mingrelians, 120.
 Mitzlshegli Languages, 339, 340.
 Moengghé-Taemour, 173.
 Mongol Invasion, 266-273.
 Mongol Race, 205-213.
 Monk Theodore, 328.
 Moozhik, 31.
 Moravian Brethren, 143-149.

 Mordvins, 168.
 Mountains, 5.
 Mstislav Isáslavitch, 261.
 Mstislav Vladimirovitch, 257.
 Müller, 370.
 Muridism, 125-127.
 Murshid, 125.
 Musical Instruments, 56.
 Music of Little-Russia, 71.

 Natoukhais, 135.
 Nebrothides, 116.
 Nemanía (Stephen), 83.
 Nicholas I. Pavlovitch, 309-316.
 Nogaï, 173.
 Nogais, 174-178.

 Obi Tartars, 183.
 Obshtshina, 76.
 Obshtshy Syrte, 11.
 Oleg, 248-250.
 Oleg's Byzantine Campaign, 248, 249.
 Olga, 318.
 Olgherd, 87.
 Origin of the word "Cossack," 75.
 Oserov, 369.
 Ossetinian Languages, 340-343.
 Ossets, 91-95.
 Ostromirovo Evangelium, 357.
 Ostjaks, 154, 166, 167.
 Ougrians, 166.

 Paul I. Petrovitch, 304, 305.
 Permiaks, 161, 162.
 Persians, 95.
 Petcheneghians, 244.
 Peter I. the Great, 287-291.
 Peter I.'s Alphabet, 361.
 Peter II. Alexéyevitch, 293.
 Peter III., 296, 297.
 Petrov, 370.
 Pharnavaz, 115.
 Poem "God" (Derzhavin), 366.
 Poklomaya Gora, 11.
 Polanes, 242.
 Poles, 84, 85.
 Polish Literature, 85.
 Polotchanians, 242.
 Polovz, 245.
 Population of Russia, 31, 228.
 Prince Gortchakov, 376.
 Principal writers of Catharine II.'s
 period, 370.
 Promychnenniks, 63.
 Pshavs, Tushes, and Khevsours,
 122, 123.
 Public life, 49.
 Pushkin, A. S., 377-379.

- Radimitches, 242.
 Raitsh, 374.
 Raskolniks, 63, 321.
 Recent authors, 381-383.
 Religion, 70.
 Restriction of Cossack privileges, 76.
 Ringold, 86.
 Rivers and lakes, 16.
 Rostislav I. Mstislavitch, 260.
 Rurik, Sineus, and Truver, 247, 248.
 Russian Church, 318-332.
 Russian Gods, 243.
 Russian Legends, 360.
 Russian Literature, 355-383.
 Russian Universities, 371.
 Russians of Great-Russia, 34-62.
 Russians of Siberia, 63-67.
 Ruthenes, 72.

 Saïd Effendi, 126.
 Sagarites, 184.
 Saladin, 96.
 Samoghitians, 88.
 Samoyedes, 150-155.
 Sanskrit roots, 351-354.
 Sarmatians, 240.
 Savakotes, 160.
 Sayane Mountains, 11.
 Scandinavian Mountains, 11.
 Scythians, 241.
 Semigalls, 89.
 Serbians, 83, 84.
 Setcha, 77-82.
 Severians, 242.
 Shamanism, 151.
 Sharyl, 127-130.
 Shapzougs, 135.
 Shariat, 125.
 Sheep, 23.
 Shnkovsky, 374, 375.
 Siberian honesty, 66.
 Siberian life, 65.
 Siberian Tartars, 183.
 Siberian women, 66.
 Simon Ivanovitch, 269.
 Size of Russia, 1.
 Slavonians, 242.
 Slavonic Bible, 358.
 Slavonic Languages, 335.
 Slobodian Cossacks, 82.
 Slovenians, 242.
 Sociability, 44, 45.
 Sojotes, 187.
 Soultitchi, 242.
 Sport in the Caucasus, 19-21.
 Ssuani Languages, 348, 349.
 Ssnanes, 121, 122.
 Stannovoi Khrebet, 11.
 Staroverdsi, 321.

 Steppe, 2.
 Snperstition, 70.
 Svod-Zakón, 231.
 Svjátopolk (Michael), 255.
 Svjátopolk Iaropolkovitch, 253.
 Svjátoslav Jgorovitch, 251, 252.
 Swedes, 110, 111

 Table manners, 52.
 Talychs, 95.
 Tamerlan (Timour), 173.
 Tarikat, 126, 127.
 Tartar Bodyguard, 87.
 Tartar Languages, 350, 351.
 Tartar religious books, 142, 143.
 Tartars, 169-204.
 Tartars of Astrakhan, 181, 182.
 Tartars of Lithuania, 180, 181.
 Tauride Mountains, 5.
 Taurus, 5.
 Tchadyr Dag, 5.
 Tcheremiss, 167, 168.
 Tcherkess, 135-137.
 Tcherkess Language, 344-347.
 Tchetchents, 132-134.
 Tchín, 47, 48.
 Tchíngghis Khan, 172-174.
 Tchokood Mountains, 11.
 Tchorakh-Sonderan, 97.
 Tchornozjem (black mould), 13.
 Tchouds, 184.
 Tchouia, 11.
 Tchouktchis, 221-224.
 Tchoulyms, 183.
 Tchouvashes, 169.
 Teletskoi Lake, 11.
 Telentes, 187.
 Teutonic Knights, 87.
 Thamar, 115-117.
 Tifis, 117.
 Timour, 117.
 Titles, 48.
 Tivertses, 243.
 Tokhtamysh, 173.
 Toukinsk Mountains, 11.
 Tougouse, 214-219.
 Tourals, 183.
 Trade of Siberia, 64, 65.
 Tradesmen, 37, 38.
 Travelling in Russia, 2-5.
 Tredyakovski, 363.
 Troits kossavsk, 64.
 Tumulous Mounds, 63.
 Turkomans, 191, 192.

 Ugaetaei, 172.
 Uglitches, 243.
 Ungrians, 246.
 Ural, 11.

- Uralo-Altaic peoples, 150-225.
 Vaigatsh, 11.
 Vallachians, 90.
 Varaeghs descent, 46.
 Varaeghs (Normans), 247.
 Vassily II. Dmitrovitch, 271, 272.
 Vassily III. Vassilyevitch, 272, 273.
 Vassily IV. Vassilyevitch, 275, 276.
 Vedmas, 70, 71.
 Vegetable Kingdom, 18.
 Venedes, 89.
 Viatitchi, 242.
 Vladimir I. Svjätoslavitch, 252.
 Vladimir II. Vsevolodovitch Monomakh, 255-257.
 Voghuls, 166.
 Von Wisin, 369.
 Votes, 159.
 Votiaks, 165.
 Voyerikov, 375.
 Vronzhenko, 374.
 Vsevolod Jaroslavitch, 254, 255.
 Vsevolod Olgovitch, 258.
 Vsevolod III. Yurgyevitch, 262, 263.
 White Bulgarians, 246.
 White Russians, 73, 74.
 Wine, 18, 19.
 Wolves, 30, 31.
 Woman's position, 52, 53.
 Yablonnovoi Khrebet, 11.
 Yadviga, 87.
 Yagella, 87.
 Yakoutes, 201-204.
 Yaroslav II. Vscvoldovitch, 266.
 Yassi, 246.
 Yatvaghians, 89.
 Yazyghs, 241.
 Yenissei River, 11.
 Yermolov, 126, 127.
 Yessids, 97.
 Yougorky Khrebet, 11.
 Youkaghirs, 219, 220.
 Youraks, 153, 154.
 Yourtovs, 181.
 Zales, 89.
 Zaporoghians, 77-82.
 Znakhars, 71.
 Zyrians, 163-165.

THE END.

*London, 193, Piccadilly, W.
October, 1874.*

Chapman and Hall's
CATALOGUE OF BOOKS ;

INCLUDING

BOOKS FOR THE USE OF SCHOOLS,

ISSUED UNDER THE AUTHORITY OF

The Science and Art Department, South Kensington.

NEW NOVELS IN THE PRESS.



KATERFELTO: a Story of Exmoor. By G. J.
WHYTE-MELVILLE. 1 vol. With Illustrations.

HAGARENE. By the Author of "Guy Livingstone." 3
vols.

JERPOINT: a Novel. By M. F. MAHONY. 3 vols.

LION IN THE PATH. By the Authors of "Abel Drake's
Wife" and "Gideon's Rock." 3 vols.

SHADOWS CAST BEFORE. By MASSINGBERD HOME.
3 vols.

BAITING THE TRAP. By MISS JEAN MIDDLEMASS. 3
vols.

ONE EASTER EVEN. 3 vols.

CHAPMAN & HALL'S NEW BOOKS.

ON COMPROMISE. By JOHN MORLEY. Demy 8vo.
Price 7s. 6d.

A MEMOIR OF THE LIFE OF WILLIAM J. MÜLLER,
ARTIST. By N. NEAL SOLLY, Author of "Memoir of the Life of David Cox."
Illustrated with numerous Photographs. One Volume. [In the Press.]

MAJOR WHYTE-MELVILLE.

KATERFELTO. A Story of Exmoor. By G. J. WHYTE-
MELVILLE. Illustrated. In 1 vol., demy 8vo. [In December.]

NEW NOVEL BY AUTHOR OF "GUY LIVINGSTONE."

HAGARENE. In 3 vols. By the Author of "Guy
Livingstone." [In October.]

PAST DAYS IN INDIA; or, Sporting Reminiscences
of the Valley of the Soane and the Basin of Singrowlee. By a LATE CUSTOMS OFFICER,
N.W. Provinces, India. Post 8vo. [In October.]

THE BAVARIAN MOUNTAINS AND THE SALZ-
KAMMERGUT. With an Account of the Habits and Manners of the Hunters,
Poachers, and Peasantry of these Districts. By HERMAN SCHMID and KARL STELER.
With 143 Illustrations. Super-royal 4to. [In October.]

THE AMAZON AND MADEIRA RIVERS. Sketches
and Descriptions from the Note-book of an Explorer. By FRANZ KELLER, Engineer.
With 68 Illustrations. Super-royal 4to. [In October.]

MILITARY AND RELIGIOUS LIFE IN THE
MIDDLE AGES, AND AT THE PERIOD OF THE RENAISSANCE. By PAUL
LACROIX. Illustrated with 14 Chromo-lithographic Prints and upwards of 400
Engravings on Wood. Royal 8vo. [In October.]

- PIUS IX.** The Story of His Life to the Restoration in 1850. With Glimpses of the National Movement in Italy. By ALFRED OWEN LEGGE, Author of "The Growth of the Temporal Power of the Papacy." In 2 Vols., demy 8vo. [In October.]
- A MEMOIR OF THE LIFE OF DAVID COX,** Member of the Society of Painters in Water Colours. With Selections from his Correspondence, and some Account of his Works. By N. NEAL SOLLY. Illustrated with numerous Photographs, from Drawings by the Artist's own hand. A new issue. One Volume, royal 8vo, cloth. [In October.]
- A HANDBOOK OF ARCHITECTURAL STYLES,** translated from the German of A. ROSENGARTEN. By W. COLLETT-SANDARS. With upwards of 600 Illustrations. One Volume, large demy 8vo. [In November.]
- MELINDA, THE CABOCEER; OR, SPORT IN ASHANTL** A tale of the Gold Coast. By J. H. SKERTCHLY, Author of "Dahomey as It Is," &c., &c. With Illustrations. One vol., post 8vo. [In October.]
- LONE LIFE: A Year in the Wilderness.** By PARKER GILLMORE. 2 vols. [In the Press.]
- SHADOWS CAST BEFORE.** By MASSINGBERD HOME. 3 vols. [In October.]
- MANUAL OF VETERINARY SANITARY SCIENCE.** By GEORGE FLEMING, R.E., F.R.G.S., &c., Author of "Rabies and Hydrophobia," "Horse Shoes and Horse Shoeing," &c. &c. With Illustrations. 2 vols., demy 8vo. [In the Press.]
- EARL HAKON, THE MIGHTY.** By OEHELENSCHLÄGER. Translated from the Danish by FRANK C. LASCELLES. [In October.]
- On October 1st, Part IX., Price One Shilling, of*
- THE WAY WE LIVE NOW.** By ANTHONY TROLLOPE. With Two Illustrations. To be completed in Twenty Monthly Parts.

DYCE'S SHAKESPEARE.

A NEW EDITION OF DYCE'S SHAKESPEARE, being the Third, with Mr. Dyce's final corrections. The latest employment of Mr. Dyce's life was the present revision of his second edition.

THE WORKS OF SHAKESPEARE. Edited by the REV. ALEXANDER DYCE, to be completed in 9 Vols., demy 8vo.

[Vol. I. will be ready in November.]

LANDOR'S WORKS.

THE LIFE AND WORKS OF WALTER SAVAGE

LANDOR. With Portraits and Illustrations. A New Edition, to be completed in 7 Vols., demy 8vo. *The first Volume, containing a new and revised Edition of the Life, by John Forster, will be ready in November.*

COMPLETION OF FORSTER'S LIFE OF DICKENS

Now ready, demy 8vo, with Portrait and Illustrations, price 16s.

THE LIFE OF CHARLES DICKENS. By JOHN

FORSTER. Vol. III. 1852-1870. Twelfth Thousand.

THE HISTORY OF ENGLAND from 1830 to the

Resignation of the Gladstone Ministry. By the Rev. W. NASSAU MOLESWORTH, M.A. A Cheap Edition, in 3 Vols., crown 8vo, carefully Revised, and carried up to March, 1874. Price 6s. each.

From the Right Hon. John Bright's Speech at Birmingham.

"It is a great misfortune that the history of our country that is nearest our own times young men are least acquainted with. It is not written in histories that were read at school, and they are not old enough, as I am old enough, to remember almost every political fact since the great Reform Bill of 1832. I wish young men would read some history of this period. A neighbour and a friend of mine, a most intelligent and accomplished clergyman—Mr. Molesworth—has published a work, being a political history of England from the year 1830—that is, from the first Reform Bill—until within the last two or three years: a book honestly written, in which facts are plainly—and I believe truly—stated, and a work which would give great information to all the young men of the country, if they could be prevailed upon to read it."

A New Edition. Fifth Thousand.

[*In October.*]

THE NEW VOLUME OF THE ILLUSTRATED LIBRARY EDITION OF
THE WORKS OF CHARLES DICKENS.

MARTIN CHUZZLEWIT. Vol. II. With Twenty Illustrations by "PHIZ." [*In October 1st.*]

A TALE OF TWO CITIES. By CHARLES DICKENS. Forming the New Volume of the "Household Edition." [*In October.*]

A POPULAR HISTORY OF ASTRONOMY. By J. RAMBOSON, Laureate of the Institute of France, the French Academy, and the Academy of Sciences. Translated by C. B. FITMAN. With ten Chromo-Lithographs, three Celestial Charts, and sixty-three Woodcuts. [*In November.*]

THE LIFE OF THE GREEKS AND ROMANS. From

the German of ERNST GUHL and W. KIMER. Translated by Dr. HÜEFFER. One

Vol. demy 8vo. With 543 Woodcuts. [In November.

A NEW EDITION OF WEY'S ROME.

ROME. By FRANCIS WEY. With an Introduction by

W. W. STORY. Containing 345 beautiful Illustrations. New Edition revised and abridged. Forming a magnificent Volume in super-royal 4to. [In October.

From "The Times."

"This is the age for beautiful books, but we doubt if it has produced one more truly beautiful than the volume on Rome, by Francis Wey, illustrated with 350 fine engravings on wood, designed by the most celebrated artists. As good wine needs no bush, so Wey's Rome did not require the genial preface of Mr. Story, the famous sculptor, to proclaim its beauty to the world, except on the principle *laudari a laudato*. M. Wey—for we must inform our English readers that M. Wey is a Frenchman—needs no one to speak up for him, for, as Mr. Story well says, 'his book is already well known in its original form and language, and has commended itself to all who have read and seen it.' The letterpress, we may add, is full of varied interest, and written in a lively and sympathetic spirit; and, as for the illustrations, they are, according to Mr. Story, 'so exceedingly attractive and spirited, that they alone would make every one who loves Rome desire to possess it. Though they only profess to illustrate and, as it were, to frame the text, one might say of them, after the manner of auctioneers, when they sell a picture at a low price, 'that the frame is worth twice the price.' Mr. Story then proceeds to tell us that, 'in point of number of designs, excellence of execution, and general character,' no illustrative book on Rome 'can compare with this.' In this volume are to be found the only sketches which Regnault designed on wood, and in the twenty-seven studies engraved here the lover of art will not fail to recognise and admire his fertility of imagination, his suppleness in dealing with different kinds of work, and his skill in composition and arranging figures. Alas! that such a career, so full of promise for the arts, should have been cut short by politics at the early age of 28."

AUSTRALIA AND NEW ZEALAND. By ANTHONY

TROLLOPE. New and Cheaper Issue.

PUBLISHERS' NOTE.—As it has been found that the information contained in Mr. Trollope's book, on Australia and New Zealand generally, is required in detail by those who are interested in the respective Colonies, we have published the work divided into four parts, with Maps of each Colony.

Vol. I. containing NEW ZEALAND, is now ready, price 3s.

„ II. will contain VICTORIA AND TASMANIA.

„ III. „ NEW SOUTH WALES AND QUEENSLAND.

„ IV. „ SOUTH AUSTRALIA AND WESTERN AUSTRALIA.

TALES FROM THE FJELD. A Second Series of

Popular Tales from the Norse of P. CHR. ASBJÖRNSSEN. By G. W. DASENT, D.C.L. Post 8vo, 10s. 6d.

From the "Times," Dec. 19th, 1873.

"These new tales from the Norse are as pleasant and easy reading, both for young and old, as the old tales from the same source; and when we have said so much, we do not know that we can add anything more in recommendation of the book to our readers, except that it is enriched by a beautiful frontispiece by George Howard."

"Observer," Feb. 8th, 1874.

"Dr. Dasent may, indeed, be congratulated on the manner in which he has achieved his task here, especially when we remember, as he bids us, 'that the things which seem easiest are often the hardest to do.'"

"Saturday Review," Feb. 14th, 1874.

"These are excellent stories, and they have been admirably translated by Dr. Dasent."

RICHARD WAGNER AND THE MUSIC OF THE FUTURE. By FRANZ HURFFER. Crown 8vo, 12s.

KHIVA AND TURKESTAN. Translated from the Russian by Captain SPALDING, F.R.G.S. Crown 8vo, with Map, 9s.

THE DOMINION OF AUSTRALIA. By W. H. L. RANKEN. Large post 8vo, 12s.

"Saturday Review," Dec. 6th, 1873.

"Mr. Ranken presents a concise and summary description of the chief physical causes and the industrial development of the different sources of wealth in Australia, and of their results in its probable social and political future."

MAORIA. A Sketch of the Manners and Customs of the Aboriginal Inhabitants of New Zealand. By Captain J. C. JOHNSTONE, Bengal Army. Crown 8vo, 7s. 6d.

"Athenæum," Feb. 14th, 1874.

"Maoria, by Capt. Johnstone, is an excellent little book about the aboriginal inhabitants of New Zealand, written by a man who knows them well."

THE PEARL OF THE ANTILLES. By A. GALLENGA, Author of "Country Life in Piedmont," &c. 8vo, 9s.

SKETCHES AT HOME AND ABROAD. By J. D. HARDING. A Selection of Twenty-four Drawings reproduced in Autotype. Royal 4to, cloth gilt. Price 42s.

TALES AND LEGENDS OF THE TYROL. Collected and arranged by Madame La Comtesse VON GÜNTHER. Small 8vo. Price 5s.

THROUGH FANTEE-LAND TO COOMASSIE. A Diary of the Ashantee Expedition. By FREDERICK BOYLE, Author of "Camp Notes," Special Correspondent to the *Daily Telegraph*. Post 8vo, 14s.

PRAIRIE AND FOREST: a Description of the Game of North America with Personal Adventures in their Pursuit. By PARKER GILMORE ("Ubique"), Author of "Gun, Rod, and Saddle," &c. Demy 8vo, with numerous Illustrations. Price 12s.

A CHRISTMAS CAROL; in Prose, being a Ghost Story of Christmas. By CHARLES DICKENS. With coloured Illustrations by JOHN LEECH. A reprint of the original edition. Small 8vo, red cloth, gilt edges, 5s.

THE EARTH. A Descriptive History of the Phenomena and Life of the Globe. By ÉLISÉE RECLUS. Edited by the late B. B. WOODWARD. With 234 Maps and Illustrations, and 24 page Maps printed in Colours. 2 vols. large demy 8vo, 26s.

MANNERS, CUSTOMS, AND DRESS during the MIDDLE AGES. By PAUL LACROIX. Illustrated with 15 Chromo-lithographic Prints, and upwards of 400 Engravings on Wood. Royal 8vo, cloth gilt, leather back, 31s. 6d.

"Times," Oct. 28th, 1873.

"This pretty book is a supplement or continuation of one entitled 'The Arts of the Middle Ages,' published by M. Paul Lacroix three years ago. . . . We can say no more than that it is well written; . . . that it is most beautifully illustrated with chromo-lithographs and woodcuts, and that it is as pretty a book to lay on a drawing-room table or to put on a library shelf as one would wish to see."

"Builder," Oct. 25th, 1873.

"It is only at intervals that the lover of books is gratified with such a handsome and altogether goodly addition to the objects of his admiration as is presented in the new work by M. Lacroix, entitled 'Manners, Customs, and Dress during the Middle Ages and during the Renaissance Period.'"

THE OCEAN, ATMOSPHERE, AND LIFE. Being the Second Series of a Descriptive History of the Life of the Globe. By ÉLISÉE RECLUS. Translated by the late B. B. WOODWARD, and Edited by HENRY WOODWARD. 2 vols. large demy 8vo. Illustrated with 250 Maps or Figures, and 27 Maps printed in Colours. Price 26s.

From the "Saturday Review."

"Unflagging in industry to the last, the late librarian to the Queen at Windsor left all but ready for press, besides other works of great literary value, a translation of the second portion of M. Reclus's comprehensive survey of the Life of the Globe, supplementary to the volume upon the 'Earth' which we noticed a year and a half ago. We are glad to see this new and not less interesting contribution to the scientific history of our planet, 'The Ocean, Atmosphere, and Life,' carried through the press with the same editorial care and completeness as the former book. The original work has from the first taken its place in its own country as a recognised manual in the study of physical geography. In our own educational literature we have nothing at all corresponding with it. It may in consequence be expected to fill a void in the course of physical teaching. M. Reclus not only shares with his countrymen in general the faculty of keen conception and symmetrical arrangement of facts, but displays to the full that art of vivid and picturesque exposition which gives to French science its crowning and most characteristic charm. The translator has throughout combined fidelity to the original text with freedom and flexibility of style. The accompanying maps, of which there are twenty-seven printed in colours, as well as the woodcuts inserted in the text, over two hundred in number, are, without claiming high artistic finish, clear and correctly drawn."

THE LIFE OF OLIVER GOLDSMITH. By JOHN FORSTER. Fifth Edition. With additional Notes, original Illustrations by MACLISE, STANFIELD, LEECH, DOYLE, several additional designs, and two beautifully engraved Portraits from the original Painting by REYNOLDS and from the Statue by FOLEY. In 2 vols. Price 21s.

SIR JOHN ELIOT: A Biography. By JOHN FORSTER. A New and Popular Edition, with Portraits. In 2 vols. Price 14s.

ROUSSEAU. By JOHN MORLEY. 2 vols. Demy 8vo, price 26s.

THE CAUSE OF THE SUPPOSED PROPER MOTION OF THE FIXED STARS. With other Geometrical Problems in Astronomy hitherto unsolved. Demy 8vo, cloth, 10s.

VOLTAIRE. By JOHN MORLEY. Cheap Edition. Crown 8vo, 6s.

"It is impossible to read this volume without being struck by its independence of thought, its sincerity and candour of expression, as well as by its ability and literary power. We have freely expressed our dissent from the views which it presents of the value and wholesomeness of the Voltairian philosophy, if that name can fairly be applied to anything so essentially unphilosophical; but at the same time it is well that such views should be fairly argued out, and that, whatever inconvenience it may occasion to people who, having once made up their minds on a subject, dislike to have them disturbed, accepted conclusions should be occasionally tested over again. Mr. Morley has given us a valuable and highly suggestive study of the great man of a very critical age."—*Saturday Review*.

LIFE AND CONVERSATIONS OF DR. SAMUEL JOHNSON (founded chiefly upon Boswell). By ALEXANDER MAIN. With a Preface by GEORGE HENRY LEWES. Post 8vo, 10s. 6d.

A COMPENDIUM OF ENGLISH HISTORY, from the Earliest Times to A.D. 1872. With Copious Quotations on the Leading Events and the Constitutional History, together with Appendices. By H. R. CLINTON, Instructor of Candidates for Public Examinations. Post 8vo, 7s. 6d.

From the "Examiner."

"This is an invaluable book. In two hundred and eighty pages it gives the whole course of the history from the earliest ages, judiciously interspersed with quotations from the best historians down to our own time. . . . A well-arranged index, of 54 pages, adds greatly to the usefulness of the book."

PRACTICAL HORSE-SHOEING. By GEORGE FLEMING. With 37 Illustrations. *Second Edition, enlarged*, 8vo, sewed, 2s.

HOW TO SAVE FUEL. By W. BARING-GOULD. With Illustrations, post 8vo. Price One Shilling.

LAYS OF MODERN OXFORD, by ADON; illustrated by M. E. EDWARDS, F. LOCKWOOD, and the AUTHOR. Fcp. 4to, cloth, 6s.

ILLUSTRATIONS OF THE PRINCIPAL NATURAL ORDERS OF THE VEGETABLE KINGDOM. Prepared for the Science and Art Department, South Kensington. By Professor OLIVER, F.R.S., &c. Oblong 8vo, with 109 Plates, price Plain 16s., Coloured 26s.

WHYTE-MELVILLE'S WORKS.

Cheap Edition. Crown 8vo, fancy boards, 2s. each, or 2s. 6d. in cloth.

THE WHITE ROSE.

CERISE. A Tale of the Last Century.

BROOKES OF BRIDLEMERE.

"BONES AND I;" or, The Skeleton at Home.

"M., OR N." Similia Similibus Curantur.

CONTRABAND; OR, A LOSING HAZARD.

MARKET HARBOROUGH; or, How Mr. Sawyer went to the Shires.

SARCHEDON, A LEGEND OF THE GREAT QUEEN.

SONGS AND VERSES.

SATANELLA, A STORY OF PUNCHESTOWN.

THE TRUE CROSS. A Legend of the Church.

CHARLES DICKENS'S WORKS.
ILLUSTRATED LIBRARY EDITION
OF THE
WORKS OF CHARLES DICKENS.

To be completed in 30 Monthly Volumes. Demy 8vo, price 10s. each.

This edition will be printed on a finer paper and in a larger type than has been employed in any previous edition. The type has been cast especially for it, and the page will be of a size to admit of the introduction of all the original illustrations. These will be printed from the steels and blocks on which the original artists themselves were engaged.

No such attractive issue has been made of the writings of Mr. Dickens, which, various as have been the forms of publication adapted to the demands of an ever-widely increasing popularity, have never yet been worthily presented in a really handsome library form.

The want has been extensively felt, and is so often brought under the notice of Messrs. Chapman and Hall that the present enterprise is undertaken to satisfy it.

The collection will comprise all the minor writings it was Mr. Dickens's wish to preserve, and the series of tales will be issued in the order in which they were written.

Volumes already published.

SKETCHES BY "BOZ." With 40 Illustrations by GEORGE CRUIKSHANK.

PICKWICK. 2 vols. With 42 Illustrations by "PHIZ."

OLIVER TWIST. With 24 Illustrations by CRUIKSHANK.

NICHOLAS NICKLEBY. 2 vols. With 40 Illustrations by "PHIZ."

OLD CURIOSITY SHOP. 2 vols. With Illustrations by CATTERMOLE, &c.

BARNABY RUDGE and HARD TIMES. 2 vols. With Illustrations by CATTERMOLE, &c.

MARTIN CHUZZLEWIT. 2 vols. With 40 Illustrations by "PHIZ."

AMERICAN NOTES and PICTURES FROM ITALY. 1 vol.
With 8 Illustrations.

CHARLES DICKENS'S WORKS.
HOUSEHOLD EDITION.

Now Publishing,

IN WEEKLY PENNY NUMBERS AND SIXPENNY MONTHLY PARTS.

Each Penny Number will contain Two Illustrations.

Volumes completed.

OLIVER TWIST. With 28 Illustrations, cloth, 2s. 6d.; paper, 1s. 6d.

MARTIN CHUZZLEWIT. With 59 Illustrations, cloth, 4s.; paper, 3s.

DAVID COPPERFIELD. With 60 Illustrations and a Portrait, cloth, 4s.; paper, 3s.

BLEAK HOUSE. With 61 Illustrations, cloth, 4s.; paper, 3s.

LITTLE DORRIT. With 58 Illustrations, cloth, 4s.; paper, 3s.

PICKWICK PAPERS. With 56 Illustrations, cloth, 4s.; paper, 3s.

BARNABY RUDGE. With 46 Illustrations, cloth, 4s.; paper, 3s.

Messrs. CHAPMAN & HALL trust that by this Edition they will be enabled to place the Works of the most popular British Author of the present day in the hands of all English readers.

The next Volume will be A TALE OF TWO CITIES, with Illustrations by F. BARNARD.

CHARLES DICKENS'S WORKS.

LIBRARY EDITION. Post 8vo.

30 vols., with the Original Illustrations, cloth, £12.

THE "CHARLES DICKENS" EDITION. In Crown 8vo.

In 19 vols. cloth, with Illustrations, £3 2s. 6d.

PICKWICK PAPERS	With 8 Illustrations	0	3	6
MARTIN CHUZZLEWIT	With 8	0	3	6
DOMBEY AND SON	With 8	0	3	6
NICHOLAS NICKLEBY	With 8	0	3	6
DAVID COPPERFIELD	With 8	0	3	6
BLEAK HOUSE	With 8	0	3	6
LITTLE DORRIT	With 8	0	3	6
OUR MUTUAL FRIEND	With 8	0	3	6
BARNABY RUDGE	With 8	0	3	6
OLD CURIOSITY SHOP	With 8	0	3	6
TALE OF TWO CITIES	With 8	0	3	0
SKETCHES BY BOZ	With 8	0	3	0
AMERICAN NOTES and REPRINTED PIECES.....	With 8	0	3	0
CHRISTMAS BOOKS	With 8	0	3	0
OLIVER TWIST	With 8	0	3	0
GREAT EXPECTATIONS	With 8	0	3	0
HARD TIMES and PICTURES FROM ITALY.....	With 8	0	3	0
UNCOMMERCIAL TRAVELLER	With 4	0	3	0
A CHILD'S HISTORY OF ENGLAND	With 4	0	3	6

THOMAS CARLYLE'S WORKS.

LIBRARY EDITION COMPLETE.

Handsomely printed, in 34 vols., demy 8vo, cloth.

SARTOR RESARTUS. The Life and Opinions of Hor Teufelsdröckh. With a Portrait, 7s. 6d.
THE FRENCH REVOLUTION : A History. 3 vols., each 9s.
LIFE OF FREDERICK SCHILLER AND EXAMINATION OF HIS WRITINGS. With Portrait and Plates, with Supplement, 9s.
CRITICAL AND MISCELLANEOUS ESSAYS. 6 vols., each 9s.
ON HEROES, HERO WORSHIP, AND THE HEROIC IN HISTORY. 7s. 6d.
PAST AND PRESENT. With a Portrait, 9s.
OLIVER CROMWELL'S LETTERS AND SPEECHES. With Portraits, 5 vols., each, 9s.
LATTER-DAY PAMPHLETS. 9s.
LIFE OF JOHN STERLING. With Portrait, 9s.
HISTORY OF FREDERICK THE SECOND. 10 vols., each 9s.
TRANSLATIONS FROM THE GERMAN. 3 vols., each 9s.
GENERAL INDEX TO THE LIBRARY EDITION. 8vo, cloth, 6s.

People's Edition.

In 37 small crown 8vo volumes at Two Shillings each, bound in cloth; or in sets of 37 vols. in 18, cloth gilt, for £3 14s.

This Cheap Popular Edition, now completed, comprises all the collected writings of Mr. Carlyle; a general index, as well as his Translations from the German in five volumes.

BOOKS

PUBLISHED BY

CHAPMAN AND HALL.

ABD-EL-KADER. A Biography. Written from dictation by COLONEL CHURCHILL. With fac-simile letter. Post 8vo, 9s.

ALL THE YEAR ROUND. Conducted by CHARLES DICKENS. First Series. 20 vols. Royal 8vo, cloth, 5s. 6d. each.

———— New Series. Vols. 1 to 11. Royal 8vo, cloth, 5s. 6d. each.

———— The Christmas Numbers, in 1 vol. royal 8vo. Boards, 2s. 6d.

AMAZON AND MADEIRA RIVERS (THE). Sketches and Description from the Note-book of an Explorer, by FRANZ KELLER. With 68 illustrations on wood. Super Royal 4to, cloth, 21s.

AUSTRALIAN MEAT—RECIPES FOR COOKING AUSTRALIAN MEAT, with Directions for Preparing Sauces suitable for the same. By a Cook. 12mo, sewed, 9d.

AUSTRO-HUNGARIAN EMPIRE AND THE POLICY OF COUNT BEUST. A Political Sketch of Men and Events from 1866 to 1870. By AN ENGLISHMAN. Second Edition. Demy 8vo, with Maps. 9s.

BARTLEY (G. C. T.)—The Seven Ages of a Village Pauper. Crown 8vo, cloth, 5s.

BAVARIAN HIGHLANDS (THE) AND THE SALZKAMMERGUT. Profusely illustrated by G. CLOSS, W. DIEZ, A. VON RAMBERG, K. RAUP, J. G. STEFFAN, F. VOLTX, J. WATTE, and others. With an Account of the Habits and Manners of the Hunters, Poachers, and Peasantry of these Districts, by HEEMAN SCHMID and KARL STIELER. Super Royal 4to, cloth, 25s.

BELL (DR. W. A.)—NEW TRACKS IN NORTH AMERICA. A Journal of Travel and Adventure, whilst engaged in the Survey of a Southern Railroad to the Pacific Ocean, during 1867-68. With Twenty Chromos and numerous Woodcuts. Second Edition. Demy 8vo, 18s.

BELL (MAJOR W. MORRISON)—OTHER COUNTRIES. With Illustrations and Maps. 2 vols. 8vo, cloth, 30s.

BENSON'S (W.) PRINCIPLES OF THE SCIENCE OF COLOUR.
Small 4to, cloth, 15s.

————— MANUAL OF THE SCIENCE OF COLOUR.
Coloured Frontispiece and Illustrations. 12mo, cloth, 2s. 6d.

BLYTH (COLONEL)—THE WHIST-PLAYER. With Coloured Plates
of "Hands." Third Edition. Imp. 16mo, cloth, 5s.

BOYLE (FREDERICK.)—THROUGH FANTEE-LAND TO COO-
MASSIE. A Diary of the Ashantee Expedition. Post 8vo, 14s.

————— TO THE CAPE FOR DIAMONDS. Post
8vo, cloth, 14s.

———— CAMP NOTES; Stories of Sport and Adventure in Asia, Africa,
and America. Post 8vo, cloth, 10s. 6d.

BRACKENBURY (CAPTAIN, C.B.)—FOREIGN ARMIES AND
HOME RESERVES. Republished by special permission from the *Times*. Crown
8vo, cloth, 5s.

BRADLEY (THOMAS), of the Royal Military Academy, Woolwich—
ELEMENTS OF GEOMETRICAL DRAWING. In Two Parts, with Sixty Plates.
Oblong folio, half-bound, each Part, 16s.

———— Selection (from the above) of Twenty Plates, for the use of the
Royal Military Academy, Woolwich. Oblong folio, half bound, 16s.

BUCKMASTER (J. C.)—THE ELEMENTS OF MECHANICAL PHY-
SICS. With numerous Illustrations. Fcap. 8vo, cloth, [Reprinting.]

BURCHETT (R.)—LINEAR PERSPECTIVE, for the Use of Schools of
Art. Eighteenth Thousand. With Illustrations. Post 8vo, cloth, 7s.

———— PRACTICAL GEOMETRY: The Course of Construction of Plane
Geometrical Figures. With 137 Diagrams. Fourteenth Edition. Post 8vo, cloth, 5s.

———— DEFINITIONS OF GEOMETRY. New Edition. 24mo, cloth, 5d.

CARLYLE (DR.)—DANTE'S DIVINE COMEDY. — Literal Prose
Translation of THE INFERNO, with Text and Notes. Second Edition. Post 8vo., 14s.

CARLYLE (THOMAS)—PASSAGES SELECTED FROM HIS WRIT-
INGS. With Memoir. By THOMAS BALLANTYNE. Second Edition. Crown 8vo, 6s.

———— SHOOTING NIAGARA: AND AFTER? Crown 8vo, sewed, 6d.

THOMAS CARLYLE'S WORKS.

LIBRARY EDITION COMPLETE.

Handsomely printed in 34 vols., demy 8vo, cloth.

- SARTOR RESARTUS. The Life and Opinions of Herr Teufelsdröckh. With a Portrait, 7s. 6d.
- THE FRENCH REVOLUTION: A History. 3 vols., each 9s.
- LIFE OF FREDERICK SCHILLER AND EXAMINATION OF HIS WORKS. With Supplement of 1872, Portrait and Plates, 9s. The Supplement *separately*, 2s.
- CRITICAL AND MISCELLANEOUS ESSAYS. 6 vols., each 9s.
- ON HEROES, HERO WORSHIP, AND THE HEROIC IN HISTORY. 7s. 6d.
- PAST AND PRESENT. With a Portrait, 9s.
- OLIVER CROMWELL'S LETTERS AND SPEECHES. With Portraits, 5 vols. each 9s.
- LATTER-DAY PAMPHLETS. 9s.
- LIFE OF JOHN STERLING. With Portrait, 9s.
- HISTORY OF FREDERICK THE SECOND. 10 vols., each 9s.
- TRANSLATIONS FROM THE GERMAN. 3 vols., each 9s.
- GENERAL INDEX TO THE LIBRARY EDITION. 8vo, cloth, 6s.

CHEAP AND UNIFORM EDITION.

In 23 Vols., crown 8vo, cloth.

- | | |
|--|--|
| THE FRENCH REVOLUTION: A History. 2 vols., 12s. | CHARTISM AND PAST AND PRESENT. 1 vol., 6s. |
| OLIVER CROMWELL'S LETTERS AND SPEECHES, with Elucidations, &c. 3 vols., 18s. | TRANSLATIONS FROM THE GERMAN OF MUSEÜS, TIECK, & RICHTER. 1 vol., 6s. |
| LIVES OF SCHILLER AND JOHN STERLING. 1 vol., 6s. | WILHELM MEISTER, by Göthe, a Translation. 2 vols., 12s. |
| CRITICAL AND MISCELLANEOUS ESSAYS. 4 vols., 1l. 4s. | HISTORY OF FRIEDRICH THE SECOND, called Frederick the Great. Vols. I. & II., containing Part I.—"Friedrich till his Accession." 14s.—Vols. III. & IV., containing Part II.—"The First Two Silesian Wars." 14s.—Vols. V., VI., VII., completing the Work, 1l. 1s. |
| SARTOR RESARTUS AND LECTURES ON HEROES. 1 vol., 6s. | |
| LATTER-DAY PAMPHLETS, 1 vol., 6s. | |

PEOPLE'S EDITION.

In 37 Vols., small crown 8vo. Price 2s. each Vol., bound in cloth; or in sets of 37 vols. in 18, cloth gilt, for £3 14s.

- | | |
|---|---|
| SARTOR RESARTUS. | CRITICAL AND MISCELLANEOUS ESSAYS. 7 Vols. |
| FRENCH REVOLUTION. 3 Vols. | LATTER-DAY PAMPHLETS. |
| LIFE OF JOHN STERLING. | LIFE OF SCHILLER. |
| OLIVER CROMWELL'S LETTERS AND SPEECHES. 5 Vols. | FREDERICK THE GREAT. 10 Vols. |
| ON HEROES AND HERO WORSHIP. | WILHELM MEISTER. 3 Vols. |
| PAST AND PRESENT. | TRANSLATIONS FROM MUSEÜS, Tieck, & Richter. 2 Vols. |

GENERAL INDEX.

- CLINTON (R. H.), A COMPENDIUM OF ENGLISH HISTORY, from the Earliest Times to A. D. 1872. With Copious Quotations on the Leading Events and the Constitutional History, together with Appendices. Post 8vo, 7s. 6d.
- COX (DAVID), MEMOIR OF, with Selections from his Correspondence, and some Account of his Works. By W. NEAL SOLLY. Illustrated with numerous Photographs from Drawings by the Artist's own hand. Royal 8vo, cloth, 36s.
- CRAIK (GEORGE LILLIE)—ENGLISH OF SHAKESPEARE. Illustrated in a Philological Commentary on his Julius Cæsar. Fourth Edition. Post 8vo, cloth, 5s.
- OUTLINES OF THE HISTORY OF THE ENGLISH LANGUAGE. Eighth Edition. Post 8vo, cloth, 2s. 6d.
- DANTE.—DR. J. A. CARLYLE'S LITERAL PROSE TRANSLATION OF THE INFERNO, with the Text and Notes. Second Edition. Post 8vo, 14s.
- DASENT (DR. G. W.)—JEST AND EARNEST. A Collection of Reviews and Essays. 2 Vols., post 8vo, cloth, 21s.
- TALES FROM THE FJELD. A Second Series of Popular Tales, from the Norse of P. Ch. Ashjórnsen. Small 8vo, cloth, 10s. 6d.
- DE COIN (COLONEL ROBERT L.)—HISTORY AND CULTIVATION OF COTTON AND TOBACCO. Post 8vo, cloth, 9s.
- DE GUÉRIN (MAURICE AND EUGÉNIE). A Monograph. By HARRIET PARR, Author of "Essays in the Silver Age," &c. Crown 8vo, cloth, 6s.
- DE KONINCK (L. L.), AND DIETZ (E.)—PRACTICAL MANUAL OF CHEMICAL ASSAYING, as applied to the Manufacture of Iron from its Ores, and to Cast Iron, Wrought Iron, and Steel, as found in Commerce. Edited, with Notes, by ROBERT MALLET. Post 8vo, cloth, 6s.
- DE LA CHAPELLE (COUNT)—THE WAR OF 1870. Events and Incidents of the Battle Field. Post 8vo, cloth, 4s. 6d.
- DIXON (W. HEPWORTH)—THE HOLY LAND. Fourth Edition. With 2 Steel and 12 Wood Engravings. Post 8vo, 10s. 6d.
- DRAMATISTS OF THE PRESENT DAY. By Q. *Reprinted from the "Athenæum."* Post 8vo, cloth, 4s.
- DRAYSON (LIEUT.-COL. A. W.)—THE CAUSE OF THE SUPPOSED PROPER MOTION OF THE FIXED STARS, with other geometrical problems in Astronomy hitherto unsolved. Demy 8vo, cloth, 10s.
- THE CAUSE, DATE, AND DURATION OF THE LAST GLACIAL EPOCH OF GEOLOGY, with an Investigation of a new Movement of the Earth. Demy 8vo, cloth, 10s.
- PRACTICAL MILITARY SURVEYING AND SKETCHING. Fourth Edition. Post 8vo, cloth, 4s. 6d.

CHARLES DICKENS'S WORKS.

ORIGINAL EDITIONS. In Demy 8vo.

- THE MYSTERY OF EDWIN DROOD. With Illustrations by S. L. Fildes, and a Portrait engraved by Baker. Cloth, 7s. 6d.
- OUR MUTUAL FRIEND. With Forty Illustrations by Marcus Stone. Cloth, 11. 1s.
- THE PICKWICK PAPERS. With Forty-three Illustrations by Seymour and 'Phiz.' Cloth, 11. 1s.
- NICHOLAS NICKLEBY. With Forty Illustrations by 'Phiz.' Cloth, 11. 1s.
- SKETCHES BY 'BOZ.' With Forty Illustrations by George Cruikshank. Cloth, 11. 1s.
- MARTIN CHUZZLEWIT. With Forty Illustrations by 'Phiz.' Cloth, 11. 1s.
- DOMBEY AND SON. With Forty Illustrations by 'Phiz.' Cloth, 11. 1s.
- DAVID COPPERFIELD. With Forty Illustrations by 'Phiz.' Cloth, 11. 1s.
- BLEAK HOUSE. With Forty Illustrations by 'Phiz.' Cloth, 11. 1s.
- LITTLE DORRIT. With Forty Illustrations by 'Phiz.' Cloth, 11. 1s.
- THE OLD CURIOSITY SHOP. With Seventy-five Illustrations by George Cattermole and H. K. Browne. A New Edition. Uniform with the other Volumes, 21s.
- BARNABY RUDGE: a Tale of the Riots of 'Eighty. With Seventy-eight Illustrations by G. Cattermole and H. K. Browne. Uniform with the other Volumes, 21s.
- CHRISTMAS BOOKS: containing—The Christmas Carol; The Cricket on the Hearth; The Chimes; The Battle of Life; The Haunted House. With all the original Illustrations. Cloth, 12s.
- OLIVER TWIST AND TALE OF TWO CITIES. In One Volume. Cloth, 21s.
- OLIVER TWIST. Separately. Cloth, 11s.
- A TALE OF TWO CITIES. Separately. By 'Phiz.' Cloth, 9s.

* * * *The remainder of Dickens's Works have never yet been printed in demy 8vo.*

CHARLES DICKENS'S WORKS—*continued.*

LIBRARY EDITION. In Post 8vo.

With the Original Illustrations, 30 vols., cloth, £12

			£	s.	d.
PICKWICK PAPERS.....	With 43 Illustrns.,	2 vols.	0	16	0
NICHOLAS NICKLEBY	With 39	2 vols.	0	16	0
MARTIN CHUZZLEWIT	With 40	2 vols.	0	16	0
OLD CURIOSITY SHOP and REPRINTED PIECES	With 36	2 vols.	0	16	0
BARNABY RUDGE and HARD TIMES.....	With 36	2 vols.	0	16	0
BLEAK HOUSE	With 40	2 vols.	0	16	0
LITTLE DORRIT	With 40	2 vols.	0	16	0
DOMBEY AND SON.....	With 38	2 vols.	0	16	0
DAVID COPPERFIELD.....	With 38	2 vols.	0	16	0
OUR MUTUAL FRIEND.....	With 40	2 vols.	0	16	0
SKETCHES BY BOZ.....	With 39	1 vol.	0	8	0
OLIVER TWIST	With 24	1 vol.	0	8	0
CHRISTMAS BOOKS.....	With 17	1 vol.	0	8	0
A TALE OF TWO CITIES	With 16	1 vol.	0	8	0
GREAT EXPECTATIONS	With 8	1 vol.	0	8	0
PICTURES FROM ITALY and AMERICAN NOTES	With 8	1 vol.	0	8	0
UNCOMMERCIAL TRAVELLER	With 8	1 vol.	0	8	0
CHILD'S HISTORY OF ENGLAND	With 8	1 vol.	0	8	0
EDWIN DROOD, and MISCELLANIES	With 12	1 vol.	0	8	0
CHRISTMAS STORIES, from "Household Words," etc.	With 16	1 vol.	0	8	0

THE "CHARLES DICKENS" EDITION. In Crown 8vo.

In 19 vols. cloth, with Illustrations, £3 2s. 6d.

PICKWICK PAPERS	With 8 Illustrations	0	3	6
MARTIN CHUZZLEWIT	With 8	..	0	3	6
DOMBEY AND SON	With 8	..	0	3	6
NICHOLAS NICKLEBY	With 8	..	0	3	6
DAVID COPPERFIELD	With 8	..	0	3	6
BLEAK HOUSE	With 8	..	0	3	6
LITTLE DORRIT	With 8	..	0	3	6
OUR MUTUAL FRIEND.....	With 8	..	0	3	6
BARNABY RUDGE	With 8	..	0	3	6
OLD CURIOSITY SHOP	With 8	..	0	3	6
TALE OF TWO CITIES	With 8	..	0	3	0
SKETCHES BY BOZ	With 8	..	0	3	0
AMERICAN NOTES and REPRINTED PIECES ..	With 8	..	0	3	0
CHRISTMAS BOOKS.....	With 8	..	0	3	0
OLIVER TWIST	With 8	..	0	3	0
GREAT EXPECTATIONS	With 8	..	0	3	0
HARD TIMES and PICTURES FROM ITALY ..	With 8	..	0	3	0
UNCOMMERCIAL TRAVELLER	With 4	..	0	3	0
A CHILD'S HISTORY OF ENGLAND	With 4	..	0	3	6
EDWIN DROOD.....					<i>In the Press.</i>
CHRISTMAS STORIES FROM "HOUSEHOLD WORDS"					<i>In the Press.</i>

DICKENS—THE LIFE OF CHARLES DICKENS. By JOHN FORSTER. Vol. I., 1812-42. With Portraits and other Illustrations. 16th Thousand. 8vo, cloth, 12s. Vol. II., 1842-52. 8vo, cloth, 14s. Vol. III., 1852-70, 8vo, cloth, 16s. 12th Thousand.

CHARLES DICKENS'S WORKS—*continued.*

THE ILLUSTRATED LIBRARY EDITION. (In Demy 8vo.)

To be completed in 30 Volumes. (*Published Monthly*), 10s. each.*Volumes ready.*

- SKETCHES BY BOZ. With 40 Illustrations by GEORGE CRUIKSHANK.
 PICKWICK PAPERS. 2 vols. With 42 Illustrations by "PHIZ."
 OLIVER TWIST. With 24 Illustrations by CRUIKSHANK.
 NICHOLAS NICKLEBY. 2 vols. With 40 Illustrations by "PHIZ."
 OLD CURIOSITY SHOP. 2 vols. With Illustrations by CATTERMOLE, &c.
 BARNABY RUDGE and HARD TIMES. 2 vols. With Illustrations by CATTERMOLE, &c.
 MARTIN CHUZZLEWIT. 2 vols. With 40 Illustrations by "PHIZ."
 AMERICAN NOTES and PICTURES FROM ITALY. 1 vol. With 8 Illustrations.

HOUSEHOLD EDITION. In Crown 4to.

Now in course of publication in Weekly Numbers at 1d., and in Monthly Parts at 6d.

Each penny number contains two new Illustrations by F. Barnard.

A FALL OF TWO CITIES.

- OLIVER TWIST, with 28 Illustrations. Sewed, 1s. 6d.; cloth, 2s. 6d.
 MARTIN CHUZZLEWIT, with 59 Illustrations. Sewed, 3s.; cloth, 4s.
 DAVID COPPERFIELD, with 60 Illustrations and a Portrait. Sewed, 3s.; cloth, 4s.
 BLEAK HOUSE, with 61 Illustrations. Sewed, 3s.; cloth, 4s.
 LITTLE DORRIT, with 58 Illustrations. Sewed, 3s.; cloth, 4s.
 PICKWICK PAPERS, with 56 Illustrations. Sewed, 3s.; cloth, 4s.
 BARNABY RUDGE, with 46 Illustrations. Sewed, 3s.; cloth, 4s.

MR. DICKENS'S READINGS.

Fcap. 8vo, sewed.

	s.	d.		s.	d.
CHRISTMAS CAROL IN PROSE ..	1	0	STORY OF LITTLE DOMBEY	1	0
CRICKET ON THE HEARTH	1	0	POOR TRAVELLER, BOOTS AT THE		
CHIMES: A Goblin Story	1	0	HOLLY-TREE INN, & MRS. GAMP	1	0

DICKENS'S CHRISTMAS CAROL, with the original coloured plates, a reprint of the original edition. Small 8vo, red cloth, gilt edges, 5s.

DYCE'S SHAKESPEARE.—THE WORKS OF SHAKESPEARE.

Edited by the REV. ALEXANDER DYCE. A new Edition of Dyce's Shakespeare, being the Third, with Mr. Dyce's Final Corrections. The latest employment of Mr. Dyce's Life was the present revision of his second Edition.

"The best text of Shakespeare which has yet appeared. . . . Mr. Dyce's Edition is a great work, worthy of his reputation, and for the present it contains the standard text."—*Times*.

DYCE (WILLIAM), R.A.—DRAWING-BOOK OF THE GOVERNMENT SCHOOL OF DESIGN, OR ELEMENTARY OUTLINES OF ORNAMENT. Fifty selected Plates, folio, sewed, 5s.

ELEMENTARY DRAWING-BOOK. Directions for Introducing the First Steps of Elementary Drawing in Schools and among Workmen. Small 4to, cloth, 4s. 6d.

ELEMENTARY DRAWING COPY-BOOKS, for the Use of Children from four years old and upwards, in Schools and Families. Compiled by a Student certificated by the Science and Art Department as AN ART TEACHER. Three Books in 4to, sewed:—

- Book 1. LETTERS, 1s.
 ,, 2. GEOMETRICAL AND ORNAMENTAL FORMS AND OBJECTS, 1s.
 ,, 3. LEAVES, FLOWERS, SPRAYS, &c., 1s. 6d.

- ELIOT (SIR JOHN) — A BIOGRAPHY BY JOHN FORSTER.
With Portraits. A New and cheaper Edition. 2 vols. Post 8vo, cloth, 14s.
- ELLIOT'S (ROBERT H.) EXPERIENCES OF A PLANTER IN THE
JUNGLES OF MYSORE. *With Illustrations and a Map. 2 vols. 8vo, cloth, 24s.*
- CONCERNING JOHN'S INDIAN AFFAIRS. 8vo, cloth, 9s.
- ELLIOT (FRANCES)—OLD COURT LIFE IN FRANCE. *Third
Edition. Demy 8vo, cloth, 10s. 6d.*
- THE DIARY OF AN IDLE WOMAN IN ITALY. Second
Edition. Post 8vo, cloth, 6s.
- PICTURES OF OLD ROME. New Edition. Post 8vo, cloth, 6s.
- FINLAISON (ALEXANDER GLEN)—NEW GOVERNMENT SUC-
CESSION-DUTY TABLES. Third Edition. Post 8vo, cloth, 5s.
- FLEMING (GEORGE)—ANIMAL PLAGUES; THEIR HISTORY,
NATURE, AND PREVENTION. 8vo, cloth, 15s.
- HORSES AND HORSE-SHOEING; their Origin, History, Uses
and Abuses. 210 Engravings. 8vo, cloth, 11. 1s.
- PRACTICAL HORSE-SHOEING. With 37 Illustrations. *Second
Edition, enlarged, 8vo, sewed, 2s.*
- RABIES AND HYDROPHOBIA; THEIR HISTORY,
NATURE, CAUSES, SYMPTOMS, AND PREVENTION. With 8 Illustrations.
8vo, cloth, 15s.
- FORSTER (JOHN)—OLIVER GOLDSMITH: a Biography. With
Illustrations. 2 vols. Large crown 8vo, 21s.
- WALTER SAVAGE LANDOR: a Biography. 1775-1864.
With Portraits and Vignettes. A new and revised Edition, in 1 vol. demy 8vo, will
be ready in November.
This will be the first volume of a new Edition of Landor's Life, in 7 vols.
- SIR JOHN ELIOT: a Biography. *With Portraits. New
and cheaper Edition. 2 vols. Post 8vo, cloth, 14s.*
- LIFE OF CHARLES DICKENS. Vol. I., 1812-42. With
Portraits and other Illustrations. Fifteenth Edition. 8vo, cloth, 12s.
- Vol. II., 1842-52. 8vo, cloth, 14s.
- Vol. III., 1852-70. 8vo, cloth, 16s.
- FORSYTH (CAPT.)—THE HIGHLANDS OF CENTRAL INDIA.
*Notes on their Forests and Wild Tribes, Natural History and Sports. With Map
and Coloured Illustrations. Second Edition. 8vo, cloth, 18s.*
- FORTNIGHTLY REVIEW.—First Series, May, 1865, to Dec. 1866. 6
vols, cloth, 13s. each.
- New Series, 1867 to 1872. In Half-
yearly Volumes. Cloth, 13s. each.
- From January, 1873, in Half-yearly Vols.
Cloth, 16s. each.
- FORTNUM (C. D. E.) DESCRIPTIVE CATALOGUE OF MAIOLICA,
HISPANO-MORESCO, PERSIAN, DAMASCUS, AND RHODIAN WARES,
in the South Kensington Museum. Thick 8vo, half morocco, 40s.

- FRANCATELLI (C. E.)—ROYAL CONFECTIONER; English and Foreign. A Practical Treatise. With Coloured Illustrations. 3rd. Edition. Post 8vo, cloth, 7s. 6d.
- GALLENGA (A.)—THE PEARL OF THE ANTILLES. Post 8vo, cloth, 9s.
- GERMAN NATIONAL COOKERY FOR ENGLISH KITCHENS. With Practical Descriptions of the Art of Cookery as performed in Germany, including small Pastry and Confectionery, Preserving, Pickling, and making of Vinegars, Liqueurs, and Beverages, warm and cold, also the Manufacture of the various German Sausages. Post 8vo, cloth, 7s.
- GILLMORE (PARKER.)—PRAIRIE AND FOREST; a Description of the Game of North America, with personal adventures in their pursuit. With numerous illustrations. 8vo, cloth, 12s.
- GLEIG'S (LIEUT.-COL. C. S. E.) THE OLD COLONEL AND THE OLD CORPS; with a View of Military Estates. Second Edition. Post 8vo, cloth, 6s.
- GOULD (W. BARING.)—HOW TO SAVE FUEL. *With Illustrations.* Post 8vo, 1s.
- GUERINI (PROFESSOR GIOVANNI.)—FIRESIDE ENTERTAINMENTS, or a series of interesting Tales. Translated by his pupils. 8vo, cloth, 10s. 6d.
- HAKK (THOS. GORDON)—MADELINE, WITH OTHER POEMS AND PARABLES. Post 8vo, cloth, 7s. 6d.
- PARABLES AND TALES. With Illustrations by ARTHUR HUGHES. Post 8vo, cloth, 5s.
- HALL (SIDNEY)—A TRAVELLING ATLAS OF THE ENGLISH COUNTIES. Fifty Maps, coloured. New edition, including the railways. Demy 8vo, in roan tuck, 10s. 6d.
- HARDING (J. D.)—SKETCHES AT HOME AND ABROAD. A Selection of Twenty-Four Drawings reproduced in Autotype. Royal 4to, cloth, 2l. 2s.
- HARDY (CAPT. C.)—FOREST LIFE IN ACADIE; and Sketches of Sport and Natural History in the Lower Provinces of the Canadian Dominion. With Illustrations. 8vo, cloth, 18s.
- HAREM LIFE—THIRTY YEARS IN THE HAREM, OR LIFE IN TURKEY. By MADAME KIBRIZLI-MEHMET-PASHA. 8vo, cloth, 14s.
- HAWKINS (B. W.)—COMPARATIVE VIEW OF THE HUMAN AND ANIMAL FRAME. Small folio, cloth, 12s.
- HOLBEIN (HANS)—LIFE. By R. N. WORNUM. With Portrait and Illustrations. Imp. 8vo, cloth, 31s. 6d.
- HUEFFER (FRANZ.)—RICHARD WAGNER AND THE MUSIC OF THE FUTURE. Crown 8vo, cloth, 12s.
- HULME (F. E.)—A Series of 60 Outline Examples of Free-hand Ornament. Royal 8vo, sewed, 6s.
- HUMPHRIS (H. D.)—PRINCIPLES OF PERSPECTIVE. Illustrated in a Series of Examples. Oblong folio, half bound, and Text 8vo, cloth, 21s.

- ILLUSTRATIONS OF ART MANUFACTURES, ANCIENT AND MODERN, drawn from examples in various museums, private collections, and the best British and Foreign productions of the present time. *Published in monthly parts.* 4to, 2s. each. *Parts 1 to 5 ready.*
- JEPHSON AND ELMHIRST.—OUR LIFE IN JAPAN. By R. MOUNTENEY JEPHSON, and E. PENNELL ELMHIRST, 9th Regt. With numerous Illustrations from Photographs by Lord WALTER KEER, Signor BEARO, and native Japanese Drawings. 8vo, cloth, 18s.
- JOHNSON (DR. SAMUEL.)—LIFE AND CONVERSATIONS. (founded chiefly upon Boswell). By ALEXANDER MAIN, with a preface by G. H LEWIS. Post 8vo, 10s. 6d.
- JOHNSTONE (CAPTAIN J. C.)—MAORIA; a Sketch of the Manners and Customs of the Aboriginal Inhabitants of New Zealand. Crown 8vo, 7s. 6d.
- JUKES (J. BEETE)—LETTERS, AND EXTRACTS FROM HIS LETTERS AND OCCASIONAL WRITINGS. Edited with Memorial Notes by his Sister. Portrait. Post 8vo, cloth, 12s.
- KEBBEL (T. E.)—THE AGRICULTURAL LABOURER. A Short Survey of his Position. Crown 8vo, 6s.
- KELLER (FRANZ.)—THE AMAZON AND MADEIRA RIVERS. Sketches and Descriptions from the Note-book of an Explorer. *With 68 illustrations on wood.* Royal 4to, cloth, 21s.
- KERAMIC GALLERY. Comprising upwards of 500 Illustrations of rare, curious, and choice examples of Pottery and Porcelain, from the Earliest Times to the Present, selected by the Author from the British Museum, the South Kensington Museum, the Geological Museum, and various Private Collections. With Historical Notices and Descriptions. By WILLIAM CHAFFERS. Two handsome Vols. Royal 8vo. Price 4s.
- KHIVA AND TURKESTAN. Translated from the Russian. By Captain SPALDING. With Map, crown 8vo, 9s.
- KONINCK (L. L. DE), AND DIETZ (E.)—PRACTICAL MANUAL OF CHEMICAL ASSAYING, as applied to the Manufacture of Iron from its Ores, and to Cast Iron, Wrought Iron, and Steel, as found in Commerce. Edited, with Notes, by ROBERT MALLETT. Post 8vo, cloth, 6s.
- LACORDAIRE (PÈRE)—JESUS CHRIST. Conferences delivered at Notre Dame in Paris. Translated, with the Author's permission, by a Tertiary of the same order. Crown 8vo, cloth, 6s.
- GOD. Conferences delivered at Notre Dame, in Paris. By the same Translator. Crown 8vo, cloth, 6s.
- GOD AND MAN. A Third Volume by the same Translator. Crown 8vo, cloth, 6s.
- LACROIX (P.)—THE MANNERS, CUSTOMS, AND DRESS OF THE MIDDLE AGES. With 15 Chromo-lithographs and over 400 Wood Engravings. Royal 8vo, half morocco, 31s. 6d.
- THE ARTS OF THE MIDDLE AGES, AND AT THE PERIOD OF THE RENAISSANCE. With 19 Chromo-lithographs and over 400 Woodcuts. Royal 8vo, half morocco, 31s. 6d.
- THE MILITARY AND RELIGIOUS LIFE IN THE MIDDLE AGES, AND OF THE PERIOD OF THE RENAISSANCE, with 1½ Chromo-lithographs, and upwards of 400 Engravings on Wood. Royal 8vo, 31s. 6d.

LANDOR'S (WALTER SAVAGE) LIFE AND WORKS. With Portraits and Illustrations. A New Edition, to be completed in 7 vols. Demy 8vo.

"The first volume containing a new and revised Edition of the Life, by John Forster, will be ready in November." *[In the press.]*

LAYS OF MODERN OXFORD. By "ADON." Illustrated by M. E. EDWARDS, F. LOCKWOOD and the AUTHOR. Fcp. 4to, cloth, 6s.

LYTTON (HON. ROBT.)—"OWEN MEREDITH."—ORVAL; or, The Fool of Time, and other Imitations and Paraphrases. 12mo, cloth, 9s.

— CHRONICLES AND CHARACTERS. With Portrait. 2 vols. Crown 8vo, cloth, 14. 4s.

— POETICAL WORKS—COLLECTED EDITION.

Vol. I.—CLYTEMNESTRA, and Poems Lyrical and Descriptive. 12mo, cloth. *[Reprinting.]*

„ II.—LUCILE. 12mo, cloth, 6s.

— SERBSKI PESME; or, National Songs of Servia. Fcap. cloth, 4s.

LEVER'S (CHARLES) WORKS.

THE ORIGINAL EDITION WITH THE ILLUSTRATIONS.

In 17 Vols. demy 8vo cloth, 6s each.

DAVENPORT DUNN.
TOM BURKE OF OURS.
HARRY LORREQUER.
JACK HINTON.
ONE OF THEM.
CHARLES O'MALLEY.
THE O'DONOGHUE.
BARRINGTON.
LORD KILGOBBIN.

DODD FAMILY ABROAD.
KNIGHT OF GWYNNE.
LUTTRELL OF ARRAN.
BRAMLEIGHS OF BISHOP'S FOLLY.
THE DALTONS.
MARTINS OF CROMARTIN.
ROLAND CASHEL.
CON CREGAN.

LEVER'S (CHARLES) WORKS.—CHEAP EDITION.

Fancy boards, 2s. 6d., or cloth, 3s. 6d. each.

CHARLES O'MALLEY.
TOM BURKE.
THE KNIGHT OF GWYNNE.
MARTINS OF CROMARTIN.
THE DALTONS.
ROLAND CASHEL.
SIR JASPER CAREW.

DAVENPORT DUNN.
DODD FAMILY.
MAURICE TIERNAY. (3s. cloth.)
SIR BROOKE FOSBROOKE.
BRAMLEIGHS OF BISHOP'S FOLLY.
LORD KILGOBBIN.
TONY BUTLER.

Fancy boards, 2s., or cloth, 3s. each.

THE O'DONOGHUE.
FORTUNES OF GLENCORE.
HARRY LORREQUER.
ONE OF THEM.
A DAY'S RIDE.
JACK HINTON.
BARRINGTON.

LUTTRELL OF ARRAN.
RENT IN THE CLOUD and ST.
PATRICK'S EVE.
CON CREGAN.
ARTHUR O'LEARY.
THAT BOY OF NORCOTT'S.
CORNELIUS O'DOWD.

Or in sets of 27 Vols., cloth, for £4 4s.

MALLET (DR. J. W.)—COTTON: THE CHEMICAL, &c., CONDITIONS OF ITS SUCCESSFUL CULTIVATION. Post 8vo, cloth, 7s. 6d.

MALLET (ROBERT)—GREAT NEAPOLITAN EARTHQUAKE OF 1857. First Principles of Observational Seismology: as developed in the Report to the Royal Society of London, of the Expedition made into the Interior of the Kingdom of Naples, to investigate the Circumstances of the great Earthquake of December, 1857. Maps and numerous Illustrations. 2 vols. Royal 8vo, cloth, 63s.

MARTINDALE (LT.-COL., C.B.)—RECOLLECTIONS OF CANADA. With numerous Illustrations by Lieut. CARLILE. Oblong 4to, cloth, 21s.

MELEK-HANUM (WIFE OF H.H. KIBRIZLI-MEHMET-PASHA)—THIRTY YEARS IN THE HAREM. An Autobiography. 8vo, cloth, 14s.

— SIX YEARS IN EUROPE: SEQUEL TO "THIRTY YEARS IN THE HAREM;" the Autobiographical Notes of Melek Hanum, wife of H.H. Kibrizli Mehemet Pasha. Edited by L. A. CHAMBRIZOW. 8vo, 14s.

MELVILLE (G. J. WHYTE)—THE TRUE CROSS: A Legend of the Church. Post 8vo, cloth, 8s.

WHYTE-MELVILLE'S WORKS.—CHEAP EDITION.

Crown 8vo, fancy boards, 2s. each, or 2s. 6d. in cloth.

THE WHITE ROSE.

CERISE. A Tale of the Last Century.

BROOKES OF BRIDLEMERE.

"BONES AND I;" or, The Skeleton at Home

"M., OR N." Similia Similibus Curantur.

CONTRABAND; OR, A LOSING HAZARD.

MARKET HARBOROUGH; or, How Mr. Sawyer went to the Shires.

SARCHEDON: A LEGEND OF THE GREAT QUEEN.

SONGS AND VERSES.

SATANELLA: A STORY OF PUNCHESTOWN.

THE TRUE CROSS: A LEGEND OF THE CHURCH.

MEREDITH (GEORGE)—SHAVING OF SHAGPAT. An Arabian Entertainment. Crown 8vo, fancy boards, 2s.

— MODERN LOVE, AND POEMS OF THE ENGLISH ROAD-SIDE, with Poems and Ballads. Fcap., cloth, 6s.

MOLESWORTH (W. NASSAU)—HISTORY OF ENGLAND FROM THE YEAR 1830 TO THE RESIGNATION OF THE GLADSTONE MINISTRY. *Cheap Edition.* 3 Vols., post 8vo, 6s. each. "Copies of volumes 2 and 3 of the demy 8vo edition are still on sale, 15s. each."

MORLEY (HENRY)—ENGLISH WRITERS. To be completed in 3 Vols. Vol. I. Part I. THE CELTS AND ANGLO-SAXONS. With an Introductory Sketch of the Four Periods of English Literature. Part II. FROM THE CONQUEST TO CHAUCER. (Making 2 vols.) 8vo, cloth, 22s.

. Each Part is indexed separately. The Two Parts complete the account of English Literature during the Period of the Formation of the Language, or of THE WRITERS BEFORE CHAUCER.

— Vol. II. Part I. FROM CHAUCER TO DUNBAR. 8vo, cloth, 12s.

- MORLEY (HENRY)—TABLES OF ENGLISH LITERATURE. Containing 20 Charts. Second edition, with Index. Royal 4to, cloth, 12s.
 — In Three Parts. Parts I. and II., containing Three Charts, each 1s. 6d.
 Part III., containing 14 Charts, 7s. Part III. also kept in Sections, 1, 2, and 5, 1s. 6d. each; 3 and 4 together, 3s. * * * *The Charts sold separately.*
- CLEMENT MAROT AND OTHER STUDIES. 2 Vols. Post 8vo, cloth, 18s.
- MORLEY (JOHN)—ROUSSEAU. 2 vols. 8vo, cloth, 26s.
- VOLTAIRE. Cheap Edition. Crown 8vo, 6s.
- CRITICAL MISCELLANIES. 8vo, cloth, 14s.
- STRUGGLE FOR NATIONAL EDUCATION. Third Edition. 8vo, cloth, 3s.
- ON COMPROMISE. Demy 8vo., cloth, 7s. 6d.
- NAPIER (C. O. GROOM)—TOMMY TRY, AND WHAT HE DID IN SCIENCE. A Book for Boys. With 46 Illustrations. Crown 8vo, 6s.
- NAPIER (MAJ.-GEN. W. C. E.)—OUTPOST DUTY. By General JERRY, translated with TREATISES ON MILITARY RECONNAISSANCE AND ON ROAD-MAKING. Second Edition. Crown 8vo, 5s.
- NOAKE (MAJOR R. COMPTON)—THE BIVOUCAC OR MARTIAL LYRIST. Containing upwards of Three Hundred Songs, Epigrams, and Poems. Second Edition. Crown 8vo, 5s.
- OEHLENSLAGER.—EARL HAKON THE MIGHTY. Translated from the Danish by FRANK C. LASCELLES. Post 8vo, 6s.
- OLIVER (PROFESSOR)—ILLUSTRATIONS OF THE PRINCIPAL NATURAL ORDERS OF THE VEGETABLE KINGDOM, PREPARED FOR THE SCIENCE AND ART DEPARTMENT, SOUTH KENSINGTON. 109 Plates. Oblong 8vo, cloth, plain, 16s.; coloured, 26s.
- OSBORNE (MRS. BERNAL)—A FEW PAGES FROM REAL LIFE; or, a Guide-book from Notes of Impressions received from well-known Places. 2 Vols. Post 8vo, cloth, 16s.
- PIM (B.) and SEEMANN (B.)—DOTTINGS ON THE ROADSIDE IN PANAMA, NICARAGUA, AND MOSQUITO. With Plates and Maps. 8vo, cloth, 18s.
- POLLEN (J. H.)—ANCIENT AND MODERN FURNITURE AND WOODWORK IN THE SOUTH KENSINGTON MUSEUM. Royal 8vo, half morocco, 21s.
- POLLOCK—THE LITTLE PEOPLE AND OTHER TALES. By Lady POLLOCK, W. K. CLIFFORD, and WALTER HERBES POLLOCK. Illustrated by JOHN COLLIER. Crown 8vo, cloth, 7s. 6d.
- PUCKETT, R. CAMPBELL (Head-Master of the Bath School of Art)—SCIOGRAPHY; or, Radial Projection of Shadows. New Edition. Crown 8vo, cloth, 6s.
- RANKEN (W. H. L.)—THE DOMINION OF AUSTRALIA. An Account of its Foundations. Post 8vo, cloth, 12s.
- RECLUS (ÉLISÉE)—THE EARTH. A Descriptive History of the Phenomena of the Life of the Globe. Translated by the late B. B. Woodward, M. A., and Edited by Henry Woodward. Illustrated by 230 Maps inserted in the text, and 24 page Maps printed in Colours. 2 vols. 8vo, cloth, 26s.
- THE OCEAN, ATMOSPHERE, AND LIFE. Being the Second Series of a Descriptive History of the Life of the Globe. Illustrated with 250 Maps or Figures, and 27 Maps printed in Colours. 2 Vols. 8vo, cloth, 26s.

RECORDS OF THE KING'S OWN BORDERERS, or Old Edinburgh Regiment. 8vo, cloth, 16s.

REDGRAVE (RICHARD)—MANUAL AND CATECHISM ON COLOUR. 24mo, cloth, 9d.

REID'S (CAPTAIN MAYNE) NOVELS.

Cheap Editions. 12mo, Fancy Boards, 2s. Cloth, 3s. 6d.

WILD HUNTRESS: A Romance of the Rocky Mountains.

HALF BLOOD; or, Oceola, the Seminole.

RIFLE RANGERS; or, Adventures in Southern Mexico.

SCALP HUNTERS; or, Romantic Adventures in Northern Mexico.

WHITE CHIEF: A Legend of Northern Mexico.

MAROON: A Romance of Jamaica.

WHITE GAUNTLET: A Novel.

THE HEADLESS HORSEMAN, post 8vo, boards, 2s. 6d.; cloth illustrated, 4s.

REYNOLDS (REV. R. VINCENT)—THE CHURCH AND THE PEOPLE; or, The Adaptation of the Church's Machinery to the Exigencies of the Times. Post 8vo, 6s.

RIDGE (DR. BENJAMIN)—OURSELVES, OUR FOOD, AND OUR PHYSIC. Twelfth Edition. Fcap 8vo, cloth, 1s. 6d.

ROBERTS (SIR RANDAL, BART.)—GLENMAHRA; or, The Western Highlands. With Illustrations. Crown 8vo, 6s.

——— MODERN WAR; or, The Campaign of the First Prussian Army, 1870-71. With Map. 8vo, cloth, 14s.

ROBINSON (J. C.)—ITALIAN SCULPTURE OF THE MIDDLE AGES AND PERIOD OF THE REVIVAL OF ART. A Descriptive Catalogue of that Section of the South Kensington Museum comprising an Account of the Acquisitions from the Gigh and Campagna Collections. With Twenty Engravings. Royal 8vo, cloth, 7s. 6d.

ROCK (DR.)—ON TEXTILE FABRICS. A Descriptive Catalogue of the Collection of Church Vestments, Dresses, Silk Stuffs, Needwork and Tapestries in the South Kensington Museum. By the Very Rev. Canon Rock, D.D. Royal 8vo, half morocco, 31s. 6d.

ROME. By FRANCIS WEY. With an Introduction by W. W. STORY, Author of "Roba di Roma." Containing 345 beautiful Illustrations. Forming a magnificent volume in super-royal 4to, cloth, 3l.

ROSSEL'S POSTHUMOUS PAPERS. Translated from the French. Post 8vo, cloth, 8s.

SARCEY (FRANCISQUE)—PARIS DURING THE SIEGE. *Translated from the French. With a Map.* Post 8vo, cloth, 6s. 6d.

SHAFTESBURY (EARL OF)—SPEECHES UPON SUBJECTS HAVING RELATION CHIEFLY TO THE CLAIMS AND INTERESTS OF THE LABOURING CLASS. With a Preface. Crown 8vo, 8s.

SHAIRP (THOMAS)—UP IN THE NORTH; Notes of a Journey from London to Lulea and into Lapland. With Map and Illustrations. Post 8vo, cloth, 8s.

SHAKESPEARE.—THE WORKS OF SHAKESPEARE. By the Rev. ALEXANDER DYCE. This edition is not a mere reprint of that which appeared in 1857, but presents a text very materially altered and amended from beginning to end, with a large body of critical Notes almost entirely new, and a Glossary, in which the language of the poet, his allusions to customs, &c., are fully explained.

[Reprinting.

"The best text of Shakespeare which has yet appeared. . . . Mr. Dyce's Edition is a great work, worthy of his reputation, and for the present it contains the standard text."—*Times*.

SILVERLAND. By the Author of "GUY LIVINGSTONE." 8vo, cloth, 12s. A notice of Salt Lake and the Mormons, and Incidental American Notes.

SKERTCHLY (J. A.).—DAHOMEY AS IT IS: being a Narrative of Eight Months' Residence in that Country, with a Full Account of the Notorious Annual Customs, and the Social and Religious Institutions of Fions. *With Illustrations.* 8vo, cloth, 21s.

SMITH (SAMUEL, of Woodberry Down)—LYRICS OF A LIFETIME. With illustrations. Post 8vo, cloth, 8s.

SOLLY (REV. HENRY).—GERALD AND HIS FRIEND THE DOCTOR; a Record of certain Young Men's Experiences. With an Introductory Notice by Lord LYTELTON. 8vo, 16s.

STORY (W. W.).—ROBA DI ROMA. Sixth Edition, with Additions and Portrait. Post 8vo, cloth, 10s. 6d.

STORY (W. W.).—THE PROPORTIONS OF THE HUMAN FRAME, ACCORDING TO A NEW CANON. With Plates. Royal 8vo, cloth, 10s.

TAINSH (E. C.).—A STUDY OF THE WORKS OF ALFRED TENNYSON, D.C.L., POET LAUREATE. New edition, with Supplementary Chapter on the "HOLY GRAIL." Crown 8vo, cloth, 6s.

THIRTY YEARS IN THE HAREM; or, Life in Turkey. By Mad. KIDRIZI-MEHMET-PASHA. 8vo, cloth, 14s.

TRINAL—MEMORIALS OF THEOPHILUS TRINAL STUDENT. By the Rev. T. T. LYCH. New Edition, enlarged. Crown 8vo, cloth extra, 6s.

TROLLOPE (ANTHONY)—AUSTRALIA AND NEW ZEALAND. A *Cheap Edition in Four Parts,* with the Maps, Small 8vo, cloth, 3s. each.

NEW ZEALAND. | NEW SOUTH WALES AND QUEENSLAND.
VICTORIA AND TASMANIA. | SOUTH AUSTRALIA AND WESTERN AUSTRALIA

HUNTING SKETCHES. Cloth, 3s. 6d. | CLERGYMEN OF THE CHURCH OF
TRAVELLING SKETCHES. Cloth, | ENGLAND. 3s. 6d.
3s. 6d. | THE BELTON ESTATE. 5s.

TROLLOPE'S (ANTHONY) NOVELS.—CHEAP EDITIONS.

Boards, 2s. 6d., cloth, 3s. 6d.

PHINEAS FINN.	HE KNEW HE WAS RIGHT.
ORLEY FARM.	RALPH THE HEIR.
DOCTOR THORNE.	THE BERTRAMS.
CAN YOU FORGIVE HER?	EUSTACE DIAMONDS.

Boards, 2s., cloth, 3s.

KELLYS AND O'KELLYS.	RACHEL RAY.
MCDERMOT OF BALLYCLORAN.	TALES OF ALL COUNTRIES.
CASTLE RICHMOND.	MARY GRESLEY.
BELTON ESTATE.	LOTTA SCHMIDT.
MISS MACKENSIE.	LA VENDEE.

- TURNOR (HATTON)—ASTRA CASTA. Experiments and Adventures in the Atmosphere. With upwards of 100 Engravings and Photozincographic Plates produced under the superintendance of Colonel Sir HENRY JAMES, R.E. Second Edition. Royal 4to, cloth, 42s.
- UNIVERSAL CATALOGUE OF BOOKS ON ART. Compiled for the use of the National Art Library, and the Schools of Art in the United Kingdom. In 2 vols., crown 4to, half morocco, 21s. each.
- VESINIER, P. (Ex-Member and Secretary of the Commune, and Rédacteur en chef du Journal Officiel)—HISTORY OF THE COMMUNE OF PARIS. Post 8vo, cloth, 7s. 6d. Also in French. Same price.
- VOLTAIRE. By JOHN MORLEY. Cheap Edition. Crown 8vo, 6s.
- VON GUNTHER (LA COMTESSE.)—TALES AND LEGENDS OF THE TYROL. Collected and Arranged. Crown 8vo, cloth, 5s.
- VON PLENER (ERNST)—THE ENGLISH FACTORY LEGISLATION. Translated by F. L. WEINMANN. With Introduction by A. J. MUNDELLA, M.P. Post 8vo, cloth, 3s.
- WEY (FRANCIS)—ROME. With an Introduction by W. W. STORY, Author of "Roba di Roma." Containing 345 beautiful illustrations. Forming a magnificent volume in super-royal 4to, cloth, 37s.
- WHIST PLAYER (THE). By Colonel BLYTH. With Coloured Plates of "Hands." Third Edition. Imperial 16mo, cloth, 5s.
- WHITE (WALTER)—EASTERN ENGLAND. From the Thames to the Humber. 2 vols. Post 8vo, cloth, 18s.
- MONTH IN YORKSHIRE. Fourth Edition. With a Map. Post 8vo, cloth, 4s.
- LONDONER'S WALK TO THE LAND'S END, AND A TRIP TO THE SCILLY ISLES. With Four Maps. Second Edition. Post 8vo, 4s.
- WORNUM (R. N.)—THE EPOCHS OF PAINTING. A Biographical and Critical Essay on Painting and Painters of all Times and many Places. With numerous Illustrations. Demy 8vo, cloth, 20s.
- ANALYSIS OF ORNAMENT—THE CHARACTERISTICS OF STYLES. An Introduction to the Study of the History of Ornamental Art. With many Illustrations. Fourth Edition. Royal 8vo, cloth, 8s.
- THE LIFE OF HOLBEIN, PAINTER OF AUGSBURG. With Portrait and 34 Illustrations. Imperial 8vo, cloth, 31s. 6d.
- YONGE (C. D.)—PARALLEL LIVES OF ANCIENT AND MODERN HEROES. New Edition. 12mo, cloth, 4s. 6d.

BOOKS FOR THE USE OF SCHOOLS.

*Issued under the Authority of the Science and Art Department,
South Kensington.*

- AN ALPHABET OF COLOUR. Reduced from the works of FIELD, HAY, CHEVREUIL. 4to, sewed, 3s.
- ART DIRECTORY. 12mo, sewed, 6d. (*Postage, 3d.*)
- BARTLEY'S (G. C. T.) CATALOGUE OF MODERN WORKS ON SCIENCE AND TECHNOLOGY. Third Edition. Post 8vo, sewed, 1s.
- BRADLEY (THOMAS), of the Royal Military Academy, Woolwich—ELEMENTS OF GEOMETRICAL DRAWING. In Two Parts, with Sixty Plates, oblong folio, half-bound, each part, 16s.
- Selection (from the above) of Twenty Plates, for the use of the Royal Military Academy, Woolwich. Oblong folio, half-bound, 16s.
- BURCHETT'S LINEAR PERSPECTIVE. With Illustrations. Post 8vo, cloth, 7s.
- DEFINITIONS OF GEOMETRY. Third Edition. 24mo, swd., 5d.
- PRACTICAL GEOMETRY. Post 8vo, cloth, 5s.
- DAVIDSON (ELLIS A.)—DRAWING FOR ELEMENTARY SCHOOLS. Post 8vo, cloth, 3s.
- BUILDING, CONSTRUCTION, AND ARCHITECTURAL DRAWING. 12mo, cloth, 2s.
- DRAWING FOR CARPENTERS AND JOINERS. 12mo, cloth, 3s. 6d.
- LINEAR DRAWING. Geometry applied to Trade and Manufactures. 12mo, cloth, 2s.
- MODEL DRAWING. 12mo, cloth, 3s.
- ORTHOGRAPHIC AND ISOMETRICAL PROJECTION. 12mo, cloth, 2s.
- PRACTICAL PERSPECTIVE. 12mo, cloth, 3s.
- DELAMOTTE (P. H.)—PROGRESSIVE DRAWING-BOOK FOR BEGINNERS. 12mo, 2s. 6d.
- DICKSEE (J. R.)—SCHOOL PERSPECTIVE. 8vo, cloth, 5s.
- DIRECTIONS FOR INTRODUCING ELEMENTARY DRAWING IN SCHOOLS AND AMONG WORKMEN. Published at the Request of the Society of Arts. Small 4to, cloth, 4s. 6d.
- DRAWING FOR YOUNG CHILDREN, 150 Copies. 16mo, cloth, 3s. 6d.
- DYCE'S DRAWING-BOOK OF THE GOVERNMENT SCHOOL OF DESIGN, ELEMENTARY OUTLINES OF ORNAMENT. 50 Plates, small folio, sewed, 5s.
- Introduction to ditto. Foolscep 8vo, 6d.

ROBSON'S (GEORGE) ELEMENTARY BUILDING CONSTRUCTION.
Oblong folio, sewed, 8s.

SCIENCE DIRECTORY. 12mo, sewed, 6*d.* (*Postage, 3d.*)

SMITH (WALTER)—SCHOOL OF ART PRACTICAL GEOMETRY.
6th Edition. 12mo, sewed, 1*s.* 6*d.*

WALLIS (GEORGE)—DRAWING-BOOK. Oblong, sewed, 3*s.* 6*d.*

Ditto, ditto. Mounted, 8*s.*

WORNUM (R. N.)—THE CHARACTERISTICS OF STYLES; An
Introduction to the Study of the History of Ornamental Art. Royal 8vo, cloth, 8*s.*

OUTLINE EXAMPLES :—

A. O. S. LETTERS. 3 sheets, 1*s.*, mounted, 3*s.*

ALBERTOLLI, Selections of Foliage from. 4 plates, 5*d.*, mounted, 3*s.* 6*d.*

FAMILIAR OBJECTS. Mounted, 9*d.*

FLOWERS OUTLINED FROM THE FLAT. 8 sheets, 8*d.*, mounted, 3*s.* 6*d.*

MORGHEN'S OUTLINE OF HUMAN FIGURE. By HERMAN. 20 sheets, 3*s.* 4*d.*,
mounted, 15*s.*

SIMPSON'S 12 OUTLINES FOR PENCIL DRAWING. Mounted, 7*s.*

TARSIA. Ornament Outlined from the Flat. Wood Mosaic. 4 plates, 7*d.*,
mounted, 3*s.* 6*d.*

TRAJAN FRIEZE FROM THE FORUM OF TRAJAN, Part of a. 4*d.*, mounted, 1*s.*

WEITBRICHT'S OUTLINES OF ORNAMENT. By HERMAN. 12 sheets, 2*s.*,
mounted, 8*s.* 6*d.*

DE LA RUE'S FLAT EXAMPLES FOR DRAWING-OBJECTS. 43 subjects, in
packet, 5*s.*

————— ANIMALS, in packet, 1*s.*

DYCE'S ELEMENTARY OUTLINES OF ORNAMENT. Drawing-Book of the
Government School of Design. 50 plates, sewed, 5*s.*, mounted, 18*s.*

———— SELECTION OF 15 PLATES FROM DITTO. Mounted, 6*s.* 6*d.*

WALLIS'S DRAWING BOOK. Oblong, sewed, 3*s.* 6*d.*, mounted, 8*s.*

SHADED EXAMPLES :—

BARGUE'S COURSE OF DESIGN. 20 selected sheets, 2*l.* 9*s.*

DORIC RENAISSANCE FRIEZE ORNAMENT (shaded ornament). Sheet, 4*d.*,
mounted, 1*s.* 2*d.*

EARLY ENGLISH CAPITAL. Sheet, 4*d.*, mounted, 1*s.*

GOTHIC PATERA. Sheet, 4*d.*, mounted, 1*s.*

GREEK FRIEZE, FROM A. Sheet, 3*d.*, mounted, 9*d.*

PILASTER, PART OF A. From the Tomb of St. Biagio, at Pisa. Sheet, 1*s.*,
mounted, 2*s.*

RENAISSANCE SCROLL. Sheet, 6*d.*, mounted, 1*s.* 4*d.*

RENAISSANCE ROSETTE. Sheet, 3*d.*, mounted, 9*d.*

SCULPTURED FOLIAGE, DECORATED, MOULDING OF. Sheet, 7*d.*,
mounted, 1*s.* 2*d.*

COLUMN FROM THE VATICAN. Sheet, 1*s.*, mounted, 2*s.*

WHITE GRAPES. Sheet, 9*d.*, mounted, 2*s.*

VIRGINIA CREEPER. Sheet, 9*d.*, mounted, 2*s.*

BURDOCK. Sheet, 4*d.*, mounted, 1*s.* 2*d.*

POPPY. Sheet, 4*d.*, mounted, 1*s.* 2*d.*

FOLIATED SCROLL FROM THE VATICAN. Sheet, 5*d.*, mounted, 1*s.* 3*d.*

COLOURED EXAMPLES :—

- CAMELLIA. Sheet, 2s. 9d., mounted, 3s. 9d.
 PELARGONIUM. Sheet, 2s. 9d., mounted, 3s. 9d.
 PETUNIA. Sheet, 2s. 9d., mounted, 3s. 9d.
 NASTURTIUM. Sheet, 2s. 9d., mounted, 3s. 9d.
 OLEANDER. Sheet, 2s. 9d., mounted, 3s. 9d.
 GROUP OF CAMELLIAS. Mounted, 12s.
 DIAGRAM TO ILLUSTRATE THE HARMONIOUS RELATIONS OF COLOUR.
 Sheet, 9d., mounted, 1s. 6d.
 ELEMENTARY DESIGN. 2 plates ; sheet, 1s.
 PYNE'S LANDSCAPES IN CHROMO-LITHOGRAPHY (six), each, mounted,
 7s. 6d.
 COTMAN'S PENCIL LANDSCAPES (nine), set, mounted, 15s.
 ——— SEPIA ——— (five), set, mounted, 20s.
 DOWNE CASTLE, CHROMO-LITHOGRAPH. Mounted, 7s.

PETIT (STANISLAS)—SELECTED EXAMPLES OF MACHINES OF
 IRON AND WOODWORK (FRENCH). 60 sheets, each 1s. 1d.

TRIPON (J. B.)—ARCHITECTURAL STUDIES. 20 plates, each 1s. 8d.

LINEAL DRAWING COPIES. In portfolio, 5s. 6d.

DESIGN OF AN AXMINSTER CARPET. By MARY JULYAN. 2s.

MODELS AND INSTRUMENTS.

A BOX OF MODELS FOR PAROCHIAL SCHOOLS. 1l. 4s.

BINN'S BOX OF MODELS FOR ORTHOGRAPHIC PROJECTION
 APPLIED TO MECHANICAL DRAWING. In a box, 30s.

BOX OF DRAWING MODELS. 40s.

RIGG'S LARGE (WOOD) COMPASSES, WITH CHALK HOLDER. 5s

SET OF LARGE MODELS. A Wire Quadrangle, with a Circle and
 Cross within it, and one Straight Wire. A Solid Cube. A Skeleton Wire Cube.
 A Sphere. A Cone. A Cylinder. A Hexagonal Prism. 2l. 2s.

MODELS OF BUILDING CONSTRUCTION. Details of a king-post
 truss. 2l.

————— Details of a six-inch trussed partition for floor. 3l. 3s.

————— Details of a trussed timber beam for a traveller. 4l. 10s.

These models are constructed in wood and iron.

SKELETON CUBE IN WOOD. 3s. 6d.

A STAND WITH A UNIVERSAL JOINT, to Show the Solid Models,
 &c. 1l. 13s.

SLIP, TWO SET SQUARES, AND T-SQUARE. 5s.

SPECIMENS OF THE DRAWING-BOARD, T-SQUARE, COMPASSES, BOOKS ON GEOMETRY AND COLOUR, CASE OF PENCILS AND COLOUR-BOX awarded to Students in Parish Schools. 14s.

IMPERIAL DEAL FRAMES, glazed, without sunk rings, 10s.

ELLIOTT'S CASE OF INSTRUMENTS. Containing 6-in. compasses with pen and pencil leg. 8s.

— PRIZE INSTRUMENT CASE, with 6-in compasses, pen and pencil leg, two small compasses, pen and scale. 18s.

— 6-IN COMPASSES, WITH SHIFTING PEN AND POINT. 5s.

THREE OBJECTS OF FORM IN POTTERY (MINTON'S)—INDIAN JAR; CELADON JAR; BOTTLE. 18s. 6d.

FIVE SELECTED VASES IN MAIOLICA WARE (MINTON'S). 2l. 11s.

THREE SELECTED VASES IN EARTHENWARE (WEDGWOOD'S). 18s.

LARGE DIAGRAMS.

ASTRONOMICAL. Twelve Sheets. Prepared for the Committee of Council of Education by JOHN DREW, Ph. Dr., F.R.S.A. 48s.

— on rollers and varnished. 84s.

BUILDING CONSTRUCTION. By WILLIAM J. GLENNY, Professor of Drawing, King's College. Ten Sheets. In sets, 21s.

HUMAN BODY, LIFE SIZE.—By JOHN MARSHALL, F.R.S., F.R.C.S.

- | | |
|------------------------------|-------------------------------------|
| 1. THE SKELETON, Front View. | 5. THE SKELETON, Side View. |
| 2. THE MUSCLES, Front View. | 6. THE MUSCLES, Side View. |
| 3. THE SKELETON, Back View. | 7. THE FEMALE SKELETON, Front View. |
| 4. THE MUSCLES, Back View. | |

Each sheet, 12s. 6d, coloured; or £1 1s., on canvas and rollers, varnished. Explanatory Key, 1s.

PHYSIOLOGICAL. Eleven Sheets. Illustrating Human Physiology, Life size and Coloured from Nature. Prepared under the direction of JOHN MARSHALL, F.R.S., F.R.C.S., &c. Each sheet, 12s. 6d. On canvas and rollers, varnished, 21s.

- | | |
|---|--|
| 1. THE SKELETON AND LIGAMENTS. | 7. THE BRAIN AND NERVES.—THE ORGANS OF THE VOICE. |
| 2. THE MUSCLES, JOINTS, AND ANIMAL MECHANICS. | 8. THE ORGANS OF THE SENSES, Plate 1. |
| 3. THE VISCERA IN POSITION.—THE STRUCTURE OF THE LUNGS. | 9. THE ORGANS OF THE NERVES, Plate 2. |
| 4. THE ORGANS OF CIRCULATION. | 10. THE MICROSCOPIC STRUCTURE OF THE TEXTURES AND ORGANS, Plate 1. |
| 5. THE LYMPHATICS OR ABSORBENTS. | 11. THE MICROSCOPIC STRUCTURE OF THE TEXTURES AND ORGANS, Plate 2. |
| 6. THE ORGANS OF DIGESTION. | |

Explanatory Key, 1s.

ZOOLOGICAL. Ten Sheets. Illustrating the Classification of Animals. By ROBERT PATTERSON. 40s.

— on canvas and rollers, varnished. 70s.

The same, reduced in size, on Royal paper, in nine sheets, uncoloured. 12s.

BOTANICAL. Nine Sheets. Illustrating a Practical Method of Teaching Botany. By Professor HENSLOW, F.L.S. 40s.

— on canvas and rollers, and varnished. 3*l.* 3*s.*

ILLUSTRATIONS OF THE PRINCIPAL NATURAL ORDERS OF THE VEGETABLE KINGDOM. By Professor OLIVER, F.R.S., F.L.S. Seventy Imperial sheets, containing examples of dried Plants, representing the different Orders. Five Guineas the set.

GEOLOGICAL. Diagram of British Strata. By H. W. BRISTOW, F.R.S., F.G.S. A sheet, 4*s.*; mounted on roller and varnished, 7*s.* 6*d.*

MECHANICAL. Six Sheets. Pump, Hydraulic Press, Water-Wheel Turbine, Locomotive Engine, Stationary Engine, 62½-in. by 47-in., on canvas and roller, each 16*s.* 6*d.*

EXAMPLES OF MACHINE DETAILS. A Series of Sixteen Coloured Diagrams. By Professor UNWIN, 42*s.*; Mounted, 74*s.*

THE FORTNIGHTLY REVIEW.

Edited by **JOHN MORLEY.**

THE object of THE FORTNIGHTLY REVIEW is to become an organ for the unbiassed expression of many and various minds on topics of general interest in Politics, Literature, Philosophy, Science, and Art. Each contribution will have the gravity of an avowed responsibility. Each contributor, in giving his name, not only gives an earnest of his sincerity, but is allowed the privilege of perfect freedom of opinion, unbiassed by the opinions of the Editor or of fellow-contributors.

THE FORTNIGHTLY REVIEW is published on the 1st of every month (the issue on the 15th being suspended), and a Volume is completed every Six Months.

The following are among the Contributors:—

PROFESSOR HUXLEY.	T. E. CLIFFE LESLIE.
PROFESSOR TYNDALL.	EDWARD A. FREEMAN.
DR. VON SYBEL.	WILLIAM MORRIS.
PROFESSOR CAIRNES.	F. W. FARRAR.
EMILE DE LAVELEYE.	PROFESSOR HENRY MORLEY.
GEORGE HENRY LEWES.	J. HUTCHISON STIRLING.
FREDERIC HARRISON.	W. T. THORNTON.
SIR H. S. MAINE.	PROFESSOR BAIN.
PROFESSOR BEESLY.	PROFESSOR FAWCETT.
A. C. SWINBURNE.	LORD LYTTON.
DANTE GABRIEL ROSSETTI.	ANTHONY TROLLOPE.
J. FITZJAMES STEPHEN.	THE EDITOR. &c., &c., &c.

THE FORTNIGHTLY REVIEW is published at 2s. 6d.

CHAPMAN & HALL, 193, PICCADILLY.



