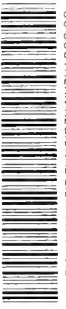


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O F

A L L T H E N A T I O N S

WHICH COMPOSE THAT EMPIRE.

W. Tooke, &c.

T H E S E C O N D V O L U M E.

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M D C C L X X X.

THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

PHYSICS 311

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1.1. Kinematics

C O N T E N T S
O F
THE SECOND VOLUME.

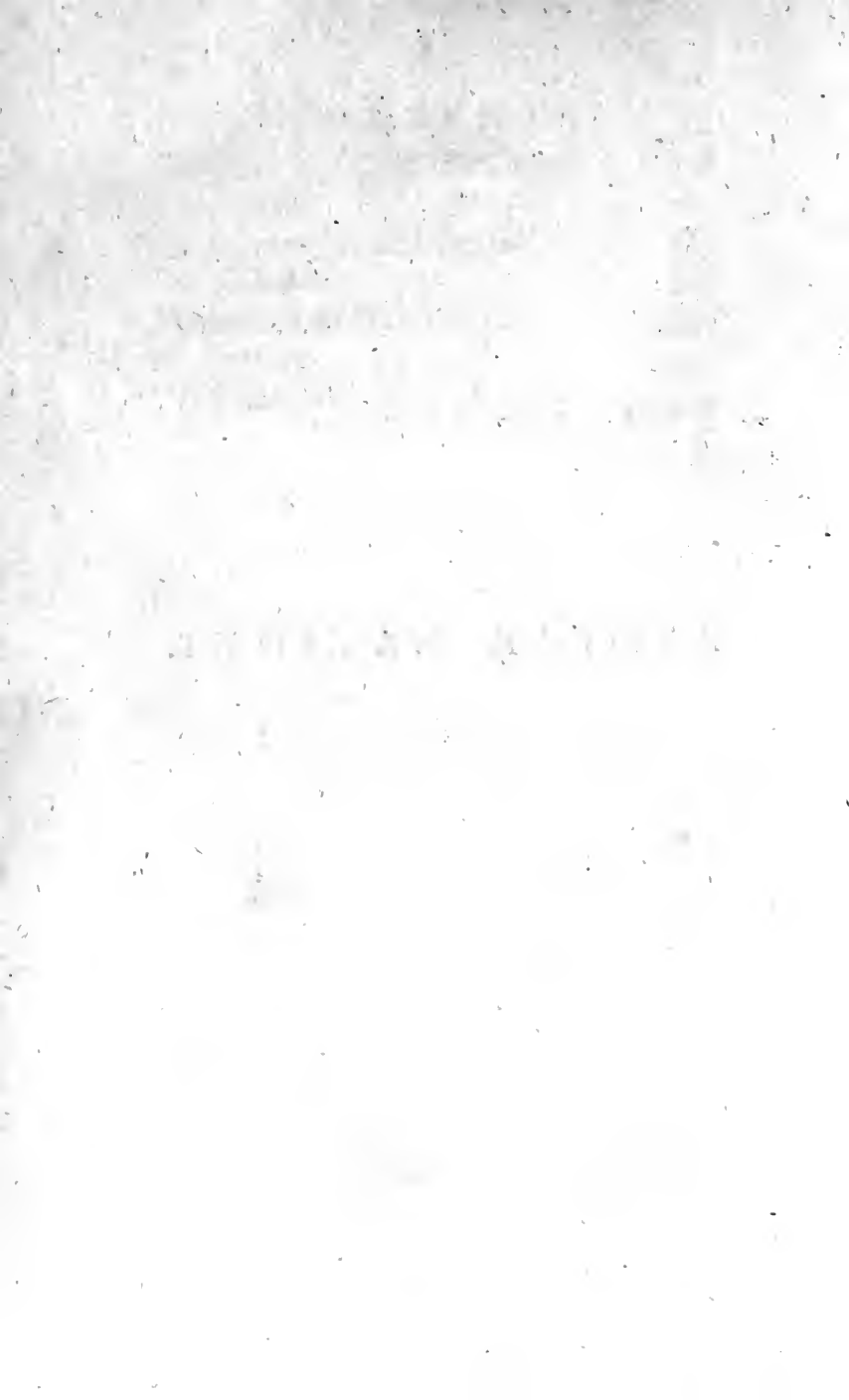
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TARTAR NATIONS.

VOL. II.

B



TARTAR NATIONS.

THE numerous original stocks of Tartar nations settled in the empire of Russia and its environs are distinguished by different names. One while they are called *Tartars* *, another while *Tourouks*, *Tourks*, or *Tourkomans*: but the three latter denominations are the most frequent. The Tartars who have written the history of their nation derive them from a certain *Tourouk*, or *Tourk*, and *Tatar* his grandson. Among these writers Aboulgafi Bayadourkan is the most worthy of credit; and, according to him, *Tourouk* is the father and founder of this people. One of his numerous grandsons was *Tatar*, a great hero, and the establisher of some considerable hordes. This proud and haughty people have since imagined that the name of *Tourouk* and *Tatar* must necessarily commu-

* The word *Tartar* is retained here merely from compliance with custom; it should be *Tatar*.

4 TARTAR NATIONS.

nicate to all that hear them the idea of Master and Sovereign. The Yakouts have even placed the hero Tatar among their gods. In process of time, however, the Tartars were not so blinded by their patriotic arrogance, as to hinder them from perceiving that several among the predominant nations of those parts had an idea very different of this famous name of Tatar; and that some even went so far as to use the term in a humiliating sense. The Chinese, not less haughty than themselves, confer upon all their neighbours, whether Tartars or Mongols, the injurious name of *Ta-ta*, or *Tadse*, a word derived from the Chinese verb *tatana*, which signifies to assemble in troops, generally in a bad sense, for the purposes of ravage, plunder, or rebellion. Among the Finnish nations the Tartars in general bear the name of *Snas*.

Ancient history commonly confounds the Tartars with the Mongols; and it is probable that this error has arisen from the proximity of the habitations of these two people. The Tartars have been alternately subjects
and

TARTAR NATIONS. 5

and allies of the Mongols : Kan Tſchinguis*, the founder of the Tartarian monarchy, was by birth a Mongol, made his first excursions with Mongols, and in all his subsequent expeditions had always a great many of them in the numerous armies of Tartars which he commanded, with whom the Mongols were so mixed, that in time they lost both their name and their original language. The Tartars themselves go so far as to maintain that *Tartar* and *Mongoul*, the fathers of these two nations, were twin-brothers. Nevertheless these people have each of them a language absolutely different from the other ; and, if one may judge from the majority, the very style of their countenance has no resemblance. Even intermediate races are very distinguishable among them, who seem to be the link by which they are connected. Of this sort are the Tartars of Koufnezk, the Yakduts, &c. though this appearance may have been occasioned by the consequence of wars, when the people made this mixture, either by the intermarriages of the conquerors amongst the vanquished, or by the violations of their women.

* Commonly called *Gengischan*.

6 TARTAR NATIONS.

The Tartar hordes are made up of the ancient inhabitants of Great Tartary, as the geographers call it; that is, that great extent of territory between the mountains of Siberia and the East-Indies, from the river Oural to Mongolia, one part of which is now comprehended in Soongaria. These hordes are at present in possession of no more than this part of their ancient country, situated towards the south west, in Boucharia, Yhiva, and some other small states thereabout. In early times the Tartars and Mongols were governed by but one sovereign, who ruled over the united nations: but, after the death of Kan Ogus, the state was dismembered. Kan Tschinguis subdued the greatest number of these hordes, and founded in them the Tartarian monarchy, where he reigned, according to the Christian æra, from the year 1204 to the year 1229. He extended his conquests from the banks of the Caspian beyond mount Caucasus to the Euxine sea.

On the death of Tschinguis, his sons and the nobles of the empire divided his conquests,

TARTAR NATIONS. 7

conquests, and every one endeavoured to enlarge what fell to his share. The most famous amongst the descendants of Tschinguis was Kan Bathi, who, towards the middle of the XIIIth century, by his prudence, valour, good fortune, and severity, has obtained a distinguished reputation. He settled a horde near the river Oural, called Adschik by the Tartars, and by others Yaïk; this horde consisted of several separate septs which Bathi had the address to unite: it is still called the *Great Horde*, and by the Russians the *Golden Horde*. With this horde Bathi subdued the Bulgarian empire upon the Volga, out of whose ruins he formed the kingdoms of Kasan and Astrachan. He made himself master of a part of the Russian empire, a great way beyond the borders of which he penetrated to the terror of Poland and other neighbouring states. In the year 1240 the incursions of the Tartars into Silesia brought a total ruin upon the mines of that country. After him, towards the end of the XIVth century, Tamerlan distinguished himself by his numerous armies, by his victories, and the devastations he spread around

8 TARTAR NATIONS.

him every where, without excepting even the Tartar hordes. The Tartars give Tamerlan the surname of *Temir Akſchakal*, which ſignifies *Old Man of Iron*, or *White Beard of Iron*. The principal part of Southern Siberia was ſeized on by the horde of Kirgui. Wherever the Tartars came they not only ſubdued the former inhabitants, but deſtroyed the greateſt number of them; or drove them from their temperate regions, and obliged them to ſeek a ſhelter from oppreſſion in leſs hospitable climes. To maintain and people the conquered provinces it was neceſſary to ſend thither Tartar colonies; which occaſioned an almoſt total tranſplantation and migration of the races of the Mogols and Tartars.

It was not till the beginning of the XVth century that the Tartarian power began to give way. The Golden Horde was weakened by inteſtine diviſions; and, notwithstanding the horde of Nogaïs availed itſelf of this, by increaſing its people and extending its territory, yet they were often conquered by the Ruſſians and Chineſe; till about the
middle

TARTAR NATIONS. 9

middle of the XVIth century, when the arms of the Russians were completely victorious, and the immense empire of the Tartars finally subverted. Tzar Ivan Vassilievitch the Great, after having conquered the Tartarian kingdoms of Kasan and Astrachan, the former in 1552, and the other in 1554, made them provinces of his empire, and proceeded to extend his conquests over Siberia, where Kan Koutschoum reigned.

At present the number of independent Tartarian hordes is not great. They consist of only those that still inhabit the south-west part of the ancient Great Tartary, towards the frontiers of Persia, of India, and of Soun-garia, the Great Horde of the Kirguisians, the Boucharians, the Ghivinses, the Karakalpaks, the Troughmenes, the Tafschenkentians, the Tourkostans, and the Aralians. Besides these, there are still several hordes of Nogaïs Tartars near the Black sea, which, by the peace concluded between Russia and the Porte in 1774, were declared independent on the Ottoman dominion, as well as the Tartars of the Krimea and those of Bessarabia.

10 TARTAR NATIONS.

Bessarabia. But all these hordes are so feeble that they are obliged to seek the protection of each other, or of their neighbours, as circumstances direct. The other hordes are partly subjects and partly allies to Russia, the Ottoman Porte, the Great Mogul, China, and Persia, especially before the troubles of this last kingdom. Those hordes alone that acknowledge obedience to Russia are the object of the present undertaking.

The Tartarian nations established within the empire of Russia dwell along the northern coast of the Caspian sea and the Euxine, the northern side of Mount Caucasus, the Steppes (those vast deserts extending from the easternmost part of the river Oural quite to Soongaria), the whole southern side of the last-mentioned river, the mountains and frontiers of Siberia towards the south, the Steppes which reach from the river Tobol to the other side of the Yenisei; and, lastly, the deserts situated toward the middle of the Lena. It is, moreover, to be remarked, that a considerable number of Tartar colonies are distributed among the habitations of the
Russians,

Russians, especially in the governments of Kafan, Orenburgh, and Tobolsk. Near the Yenisei are still to be seen remnants of different people, whose manner of life and particular customs have great resemblance with those of the Tartars; but they are mistaken who imagine them to be Tartars of Krasnoyarsk. Without reckoning these last, of whom the number is but small, the Tartars taken in general are, next to the Russians, the most numerous people of the empire.

The Tartars have been in possession of all the countries above-mentioned, at least the greatest part of each, ever since the Tartarian empire was in its splendour, and all of them abound in monuments of former power. Remains of ditches and ramparts are frequently met with, which heretofore either surrounded small towns now quite demolished, or were designed for the defence of camps, forts, or castles, the vestiges of which are often to be discovered upon the spot, as well as other traces of decayed importance. The Russians give all these ruins the name of *gorodischtsche*, little towns demolished. Many of them are
in

12 TARTAR NATIONS.

in tolerable preservation, and make some figure even at present. The *slabode* or Tartarian suburb of Kasimof, on the Oka, seems to have been the residence of some kan. In the midst of the ruins of that city is a round and elevated tower, called in their language *Misquir*, a sort of temple, or building destined to devotion; besides this, here are evidently the walls of a palace; and, in one of the *masarets*, or burial places, is a very considerable mausoleum: all which edifices are built of hewn stone and bricks. From an Arabic inscription we learn that the kan of Schagali was buried there in the 962d year of the hegira, or the 1520th of the Christian chronology. Near Mount Caucasus are still very considerable remains of Madfchar, a celebrated city of former times. In the environs of Astrachan the ruins of ancient Astrachan are very visible; and the rubbish and ramparts of another respectable town still exist near Tzaritzin on the left shore of the Volga. A little below the mouth of the Kama, which empties itself into the above-mentioned river, are many superb monuments of the ancient city Biaighimova or Bulgari, consisting of towers;

towers, mosques, houses, and sepulchres, all built of stone or brick. The oldest epitaphs have been there more than eleven centuries, and the most modern at least four hundred years. Not far from hence, on the Tscheremtscham *, are found ruins somewhat more injured by the depredations of time; they are those of Boulymer, an ancient and very considerable city of the Bulgarians, which afterwards falling to the Tartars, they erected upon its ruins the small town of Bilyairik. In the fortrefs of Kasan is a monument of the ancient Tartarian kingdom of that name. Its lofty walls are so broad that they serve at present for ramparts; the turrets of which, as well as the old palace of the kan, are built of hewn stone. Ascending the river Kasanka, we meet with epitaphs and the strong ramparts of the old Kasan. Near the Oufa are cemeteries full of innumerable inscriptions, and several sepulchral vaults. The ramparts of Sibir, the ancient capital of Tartary, are still seen about Tobolsk upon the Irtisch. The lofty walls of Ton-

* A little river that runs into the Volga.

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toura appear yet in the Baraba *; and near the mouth of the Oural are the ditches of the city Saratschik. Not to mention a great number of other sepulchres and ruins of Siberia; and especially all those that are to be met with in the desert of Kirguis, which abounds in the relics of opulent cities.

The constitution and political state of the Tartarian nations with respect to the empire of Russia, are essentially the same with those of the Finnish nations. The Tartars are a free people, and are permitted peaceably to enjoy the constitution of their ancestors. They elect their own chiefs always from among themselves; and generally out of their nobility, which consists of princes descended in a direct line from Tschinguis, Bathi, and others of their ancient sovereigns, who have rendered themselves famous by their great exploits. At the beginning of their subjection they paid the crown of Russia the same tribute they had done before to their ancient kans; but since that time they have

* A little gulph in the river Om.

been much relieved, and their taxes are regulated now according to circumstances and the ability of the people. The *Yassuk* or tribute is in general very moderate; and there are some whole settlements of them, who, instead of paying tribute, perform military service in quality of *Kofaks*; and the hordes that are in alliance or under protection neither serve nor pay.

It need only to be observed, with respect to their manner of life, that the wandering Tartars*, as well as the stationary †, have an inexpressible veneration for the customs of their ancestors. The ancient oriental simplicity is therefore perfectly preserved among them, with its inseparable concomitants, frugality, and parsimony. Great œconomy is conspicuous in their manners, their habitations, their food, and their dress. Those that are rich have no train proportionate to

* By a wandering people is meant such as live on the produce of their flocks and herds, and change their situation as they consume the pasturage of the lands about them.

† These have fixed abodes, and maintain themselves by agriculture, &c.

their

16 TARTAR NATIONS.

their fortune, and the rest never incur an expence which it would be inconvenient to them to discharge. In like manner the old national pride of the Tartars is maintained at this day in all its vigour. It is not only the great that boast of their genealogies; but even the meanest people, however destitute of education, warm their imagination with raptures on the ancient splendor of the Tartarian empire, and often break out in wishes and ardent longings for the re-establishment of their former power; of the sincerity of which their reiterated and bloody contests with the Bashkirs are so many proofs. This is probably one chief motive why the government excludes from the magistracy and the higher ranks in the army all the stationary Mohammedan Tartars, amongst whom are men of great capacity, deficient neither in courage or understanding. As to the Pagan Tartars, their perfect ignorance renders them scarcely fit for obedience, much less for command.

The whole race of Tartars speak the Tourouk or Tourkish language, which they
1 call

call the Tourkoſtan. The Mohammedans, who learn it young, both ſpeak and write it in an uniform and correct manner. They make uſe of the Arabic alphabet; and all their devotions and religious acts are in that language, though but a few of their prieſts ſpeak it. Whenever they intend to write neatly they uſe a pen made of a reed, and a ſort of Chineſe ink, the compoſition of which is as follows: they burn a quantity of millet to a coal, and then mix it with lamp-black and gum-water. The language of the Tartars is rich, flexible, and mellifluous; they ſpeak very low, and with a tone or cadence. The Pagan Tartars have neither ſchools nor writing; for which reaſon their language ſuffers much, is conſiderably mixed with thoſe of their neighbours, has degenerated into ſo many different dialects, and undergone ſuch alterations, that they can hardly underſtand the other Tartars, or be underſtood by them.

TARTARS of KASAN and
ORENBURG.

WHEN the Russians made themselves masters of the kingdom of Kasan, and incorporated it into their empire, a great number of Tartars had been dispersed by the war, and such as had not taken arms ran in crowds to the Tartarian states not yet subdued, whereby the kingdom of Kasan underwent a greater alteration than the other conquered countries; for the hordes of the Tartars that remained at Kasan, and those of the old inhabitants who returned afterwards to their country, were intermixed with those of the colonists from the Russian nation. The government of Kasan comprehends Permian and the provinces along the Viatka, neither of which made any part of the ancient kingdom of Kasan; but the Tartars are at present dispersed over all the government, though the greatest number are about the environs of the city. The Tartars of this government are

KASAN AND ORENBURG. 19

are reckoned at above ten thousand males. They occupy two considerable *slabodes*, or suburbs of the city of Kafan; one of which is embellished with two mosques, built of stone, and several *misguirs*, or very high round towers, the remains of the ancient city: the other *slabode* contains two houses of devotion, built of wood, and called *medscheds* by the Tartars. All the other Tartars of this government dwell in separate villages, at small distances from each other, and bounded by those of the Russians.

In proportion as the Russians proceeded in their conquests, the vanquished Tartars became sensible of the mildness of their sway, and the security they found in the enjoyment of their civil and religious constitution; which made them never think afterwards of a farther dispersion. Many Tartars of Kafan in subjection to Russia have heretofore changed their former habitations by permission of the government, and gone to live in other parts more agreeable to them: these migrations have doubtless increased the dispersion,

20 TARTAR NATIONS.

perſion, and augmented the number of colonies in the circumjacent governments, eſpecially in thoſe of Orenburg, Tobolſk, and a part of Voroneſch. Theſe emigrants generally take the name of the provinces and rivers where they fix their habitations: but their mode of living and their faith are the ſame with thoſe of the Tartars of Kaſan; ſo that in this work they will be comprehended together.

Care muſt be taken not to confound the Tartars of Orenburg-Kaſan with the Kirguiſians, and the other hordes of this government, who lead a paſtoral life. The former bear ſimply the name of Tartars of Orenburg, or Tartars of Ouſa, inhabiting the city and lines of Orenburg on the river Oural; part of them being ſcattered about, others aſſembled into particular ſtabodes; ſome inhabiting villages belonging to them, and others found in the little town of Kargala ſituate on the river Sakmara, eighteen verſts from Orenburg. In this place is a colony of Tartars of Kaſan, firſt ſettled in 1755, by the orders of Saïk, their elder, or chief,

KASAN AND ORENBURG. 21

chief, which so early as the year 1773 paid the tax for 2160 males. The place is rich, having four medfcheds, or chapels, and a number of pretty large stone-houses; though in the country round about it is very uncommon to meet with a house of that material. The Tartar citizens and villagers of Oufa are ancient emigrants from Kasan, and tolerably numerous. In the province of Orenburg-Iset there has been, for a century past, a colony which takes its name from the little river Itschkin, and occupies several villages. In the government of Voronesch are Tartars of Kasan, who live in a slabode of their own near Kasimof, and other small colonies of them, as well at Astrachan and Tobolsk, dispersed amongst the Russians, but chiefly among other Tartars. The number of those of Orenburg-Kasan is greater than those of Kasan properly so called; and the other dispersed colonies are not inferior to the latter.

Kasan, the capital of the kingdom of that name, takes its appellation from a *kettle* *,

* Kasan signifies a *kettle* in the Tartarian language.

22. TARTAR NATIONS.

which a servant of Kan Altin Bek, the founder of the city, let fall into the little river Kafanka, in endeavouring to get water for his master. These Tartars agree that they are not an original people, but sprung from a mixture of warriors who formerly settled in these parts, with other strangers whom the commerce of the place had brought thither, of whom the greater number were Nogais Tartars.

The mien and character of the Tartars of Kafan, and of those derived from them, are very uniform, and may serve for the characteristic marks of all the Mohammedan Tartars in their neighbourhood. A tall man is rarely met with among them: they are commonly lean, have a small face, a fresh complexion, a little nose, small mouth and eyes, which last are generally black; a sharp look, deep chestnut-coloured hair, which is lank, and turns grey long before old age. For the most part they are well-made; their sprightly manner, straight shape, and modest or timid mien, give them a certain very agreeable air.

They

They are haughty and jealous of their honour, but of a very middling capacity; negligent, without being lazy; apt at every sort of handicraft; fond of neatness; given to sobriety, frugality, and compassion. These virtues they acquire by education, and the precepts of their religion, to which they are zealously attached.

The Tartarian women are of a wholesome complexion rather than handsome; of a good constitution; and from their earliest infancy are accustomed to labour, retirement, modesty, and submission.

The Tartars of Kasan, as well as the other Mohammedan Tartars who live amongst them, take a distinguished care of the education of their children. They habituate their youth to labour, to sobriety, and to a strict observance of the other manners of their ancestors. They are taught to read and write, and are instructed in the Arabic tongue and the principles of their religion. The parents think they should commit a great crime

24 TARTAR NATIONS.

were they to neglect the instruction of their children; for which reason even the smallest village has its *medsched* or chapel, its school and *moula* or priest, and also its *abyss* or school-master. It is true these priests and school-masters are not always very deeply learned in the Arabic language, being often taken from the plough-tail, and commonly obliged to earn their maintenance by their labour. In the flabodes and great villages there is a school for girls; who, besides the instructions above-mentioned, are taught something of history. The best Tartarian academies in the Russian empire are those of Kasan, Tobolsk, and Astrachan, which are under the direction of the *Gagouns*, or high priests. It is not uncommon to find small collections of historical anecdotes in MS. in the huts of the boors; and their merchants, besides what these little libraries contain, are pretty extensively acquainted with the history of their own people, and that of the circumjacent states, with the antiquities of each. Such as chuse to advance themselves in theology, enter

KASAN AND ORENBURG. 25

ter themselves in the schools of Bougharia, which are more complete than the others.

The chronology of the Mohammedans, and consequently that also of the Tartars of Kafan, begins at the epoch of the flight of Mohammed, to which the Arabians give the name of Hegira. This epoch falls in the 586th year of the Christian æra: so that the present year 1779 with us is with the Tartars the year 1193. Their new year begins in the month of March, on the day of the vernal equinox; and the whole disposition of their calendar is according to the revolutions of the moon, which is the basis of their chronology. On account of the trade carried on with foreigners they have invented names for the months of our calendar: March, for instance, they call *Hamet*; April, *Sawyr*, &c. *Dioumaë*, or Friday, is the first day of the week.

The Tartar citizens of Kafan, Orenburg, and other governments, carry on commerce, and exercise several trades; they have even some manufactories. Their manner of dealing,

26. TARTAR NATIONS.

ing, as well as that of most of the Orientals, is by way of barter: coin is very rarely seen among them, and bills of exchange never; for which reason at all purchases and sales the merchant or his clerk must be personally present; so that they are often obliged to be from home for a year or two, and often longer. Journeys of this sort are always undertaken in parties, which are called *karavans*. The Tartars are not in general very enterprising; but, as they extend their connections by partners and clerks, many of them carry on a great deal of business, which their parsimonious way of life renders very lucrative. The Tartars of Kafan, and especially those of Kargala, transact the most considerable part of the trade of Orenburg, Troitzk, and generally speaking all in which the Kirguises, the Bougharians, and other Asiatic nations, are concerned. At Kafan they make a trade of preparing *youftis** and goat-skins †: a great deal of soap is likewise made there. The shoe-makers work

* This term properly signifies a pair of any thing, and is used here because two skins are always joined together.

† This is what we call in England *Morocco-leather*.

only

only in Morocco-leather, and they embroider the buskins with gold. They carry on several mechanical trades, at which they are very expert; but as their maintenance requires only little gains, they do not trouble themselves much with handicraft employments, which are the less needful, as, from their constitution and manner of life, they dispense with many things which we are accustomed to think necessaries.

The villages of these people comprehend from ten to one hundred farms. Every village knows its own history, and the generality of them have it in writing. These villages were at first composed of troops of wandering shepherds, like those of the Bulgarians; but, being drawn gradually closer together by successive population, they found themselves under the necessity of cultivating the earth, and building fixed habitations. The present race of them are very good husbandmen, and agriculture is the principal occupation of the greatest part of them. They never leave their fields fallow; for which reason they use more manure than the
Ruf-

28 TARTAR NATIONS.

Russians. They have a particular predilection for the cultivation of bees: many of them are perfect masters of this part of rural œconomy, and reap great profit from it. Generally speaking every village contains a good number of tanners, shoe-makers, tailors, dyers, smiths, and carpenters. The laborious females spin, and make cloth from the fleeces of their flocks, and thread from hemp of their own cultivation. The women of Ouralskoi-gorodok make a fine camlet, called *armaik*, of camel's hair, without dying. The frame on which they weave it is like that on which the Russian boors make garters. The woof is tied round a stick fixed in the earth, and by means of a lever they make half the threads of the woof rise and fall alternately. As the stuff advances the weaver sits upon it, and thus serves instead of a cylinder or roller.

Their taxes consist in a very moderate capitation on the men, and in furnishing some recruits; instead of which several of them serve as kofaks.

The

The houses of the citizens and villagers are alike in every thing but size and ornament. Some are built of stone; but the greatest number of balks. Every room has an *ischouval* or chimney, and an *ouroundouk* or bench, which occupies one third or even half of the place. Such as are rich have glass-windows, but small; others make panes of the Russian *flouda* *: the poor make their windows, or rather *loovers*, of fish-skin, or oiled paper or rags. The huts of these latter consist only of one chamber, opening into the street, and covered with a roof in the form of a cube. As this room is likewise their kitchen, it contains generally a raised hearth of bricks. A farm comprehends, besides this room, several little magazines or barns apart from each other, and some stabling, but never inclosed in a yard. The Tartar villages are made up of several small huts, called *yourts* by the Russians †.

* *Mica membranacea.*

† *Yourts* is a Tartarian word; and in that language signifies simply a habitation; but as they are commonly so mean, its present idea is that of huts and hovels miserably made.

The moveables of these Tartars are, for the most part, only such as are necessary to the real wants of life. Their catalogue of kitchen and table furniture is very short: they take their tea without much preparation; and have but few utensils of agriculture and mechanics. A chest or two, some carpets and pieces of felt, mats made of the bark of trees, with which they cover their broad benches instead of beds, with a few chairs and tables, are all the furniture to be seen in their houses. Some of the principal people have indeed stuffed cushions and pillows on their sleeping-benches; and as for chairs and tables, though mentioned among their goods, they are only seen in towns; and even there never but in the houses of such as have business with foreigners.

All the Tartars of Kafan, as indeed the generality of the Mohammedan Tartars, shave the head, leaving only whiskers and a little beard upon the chin. They wear linen shirts, wide trousers, bootikins * of skin; instead

* Called *baghyli*.

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of which the poor wear shoes made of bark. The rest of their cloathing is a loose and light gown*, an upper coat long and wide, after the eastern manner, with long sleeves ending in a point generally open within side the elbow to slip the hand through; and on the outside of all they fix the belt in which they wear the sabre. The head is covered with a leather cap †, over which they wear another sort of cap, flatter, and turned up all round with a padded stuff. A knife and a tobacco pipe are fastened to the sword-belt. The under garments of the poor are made either of linen or nankcen ‡, while those of the rich are of silk or gold and silver stuffs: the outermost are of fine or coarse cloth, sometimes with facings, and sometimes without. Some even wear lace upon them; and those that have wherewithal face their caps with gold embroidery and mount their sabres with silver.

* Named *kalat*.

† *Kikfche*, in the Tartarian language.

‡ The Russians call this Chinese stuff *kitai*, known in England under the name of *Nankcen*. *Kitai* signifies also in the Russian language a Chinese. Hence *Cathay* was the old name of China.

The dress of the married women in all the nations where the custom of buying their wives prevails, is more costly than that of the girls: because the ornaments of the wife do honour to the husband, whereas those of the girls would be so much clear loss to the parents. The whole dress of the Tartarian women resembles in great measure that of the men, especially as to shirts, trowsers, stockings, bootkins and slippers, upper and under garments, only that the half boots of the women are pointed at the toes, and the cut of their cloaths somewhat different. In summer the habit of the women is like that of the Tscheremisses; for the description of which see before * under their article.

With respect to food, they differ a little from the manners of their forefathers; but incomparably less than we Europeans do. Gruel, various messes made of flour, and bread, have been introduced in proportion as they made a progress in agriculture. Several of them plant cabbages, pulse, and all sorts of greens and roots in their gardens: others

* Vol. I. p. 73, 74.

content themselves with the vegetables that the earth produces of itself. Their *tſchou-reks* are cakes, unleavened, and baked upon the hearth: leavened bread and pastry are very rarely in use even amongst the rich. Rice porridge and the like compose their ordinary meals. The *kourmatsch* of the Tartars, or the parched corn of antiquity; spoken of in scripture *, is very much in use among them even at this day. It is either wheat, rye, barley, or Turkish corn †, parched at the fire and then brayed in a mortar, and either eaten in that state or boiled, or in porridge with water or milk. The *tolkan* is a delicacy with the Tartars, made of this *kourmatsch*, kneaded with butter, and fried or baked in the oven.

The Koran specifies what animals are pure, and permits the Tartars to eat camels, horses,

* *And Boaz said unto her, At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers; and he reached her parched corn, and she did eat and was sufficed, and left.* Ruth ii. 14.

† *Zea mays*, Linnæi.

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horned cattle, all sorts of great game and fallow deer, sheep and goats, mountain-rats, the birds of the field and forest, with all sorts of poultry and fish; at the same time, their law forbids them to touch any of these animals that have died of sickness or have been strangled; on which account the Tartars cut the throats of such creatures as they catch in snares, taking care to cover with earth the blood they shed: there are great numbers, however, that pay no attention to these formalities. The impure animals whose use the Koran prohibits are all carnivorous animals and all birds of prey, hogs, amphibious creatures, insects, and every kind of worm; yet honey they may eat. Before all other flesh they prefer that of the colt; and, among all the dishes prepared of flesh, they are most fond of the *bisbarmak*, or five-finger dish: it is a sort of hash made of fat meat chopped and stewed, which they eat with the fingers, without fork or spoon; and from this custom it takes its name of five-finger dish. The Tartar citizens who eat it with spoons call it *narin*. They use no seasoning to any of their dishes; but, when they wish to make

any thing uncommonly nice, they add grease or butter to it. They drink milk alone, or with flour or oatmeal, and with the rest they make butter and cheese. On a journey they put sour milk into bags, for the purpose of letting the whey run off, and turn the curd to different uses.

Water is the common drink of the Tartars of Kasan; with which even the rich are satisfied: sometimes they drink milk, tea, and broths. It is very rare that any of them keep horses enough for the purpose of using mare's milk. They cannot dispense with tea; but their manner of preparing it is very different from ours. They boil it in open pots with milk and water; and, after having seasoned it with butter and salt, they drink it quite hot out of china or wooden cups.

The Koran interdicts the use of fermented liquors; consequently wine, spirits, and beer: nevertheless the Tartars, as well as the greatest part of the nations of the world, find a certain pleasure in intoxication; hence it is, that many of them are not very scrupulous

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on this head, and think a small transgression of the law in this particular can never be a fatal crime. But all of them without exception, and without the dread of committing the smallest fault, make use of mead *. The common sort of this liquor is made of oatmeal, flour, and honey, fermented together, and then put into a solution of honey, diluted with seven times its own quantity of hot water. The mead thus prepared, they fill up the cask with the solution of honey as they draw it for use; so that it lasts them a long time. Their *eiran* is another kind of mead, made of honey, whey, and wild cherries, beaten together †. They have, moreover, an intoxicating liquor called by them *balbusan*, composed of yeast, meal, and hops, which they put by to ferment. All of them, men and women, rich and poor, smoke tobacco in the greatest imaginable excess.

The Tartars of Kafan, as well as most of the Mohammedan Tartars, are very polite

* *Ase bab*, in their language.

† *Cerasus pumila*, Linn.

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both among one another and towards strangers. Their manner of salutation is by mutually taking hold of both the hands, and saying, while they grasp them in each other, *Salom Malikom, Peace be with thee!* to which the other replies, *Malikom Salom, With thee be peace!* It is not their custom on these occasions to uncover the head.

Only a small number even of the rich sleep upon feather beds: the usual manner is to put a piece of felt or carpeting upon the bench which goes round the room, and so lie down upon it. Very few of them have pillows, and they never take off all their cloaths when they go to sleep.

The Koran enjoins them a cleanliness which they carry to excess. They are obliged to wash themselves all over several times every day; and, for fear of contracting any impurity by the natural excretion of urine, they perform this act sitting on their heels. They observe, likewise, many other rules of cleanliness.

They commonly make four meals a day, at which their bench serves them for table and chairs, for on this they place themselves round the dishes, each person sitting on his heels after the oriental manner. They make ablutions and say prayers at the beginning and end of all their meals.

In the families of those that are in easy circumstances the women lodge and eat apart. The women of fashion are covered with a veil whenever they appear in the streets; and even at home they never are visible unless when the husband means to do the honours of his house, and to shew a very particular respect to his guests. The lower rank of women and servants are less retired, and walk about publicly.

Old men of irreproachable characters are held in great veneration among the Tartars; and as the beard turns grey very early in life with them, *ahse'anal* or grey-beard is an honourable title which they confer upon such as are wise and prudent. They are fond of
asking

asking advice of these akfchakals, whether in matters of marriage, or any other subject of negociation. They supply the place of priests, have always preference and precedence, and are the arbitrators in all disputes.

It is well known that the Koran allows of polygamy, so that the faithful take no more than four wives; who all enjoy the same rights, having each a claim to the caresses of the husband in turn. In marrying they consult their interest and the principles of œconomy, though they neglect not the inducements which pleasure affords. The purchase and maintenance of wives is expensive, and several women in a house together disturb the peace of the family; for which reason the greatest part have but one wife, the rich often take two, some go so far as three, but very few will venture upon four. The custom is to marry a second wife as soon as the former ceases to be young and fails in the power to please; nevertheless she remains the principal wife, though the new one is in possession of the favour and affections of the husband,

husband, and so of the rest that succeed. Merchants, whose business calls them from city to city, maintain a wife at every place where they have a house. Whenever one of these wives follows amorous intrigues at the expence of her ambulatory spouse, he gives her up to the gallant, and takes to himself another. The author knew a Ghivinsian at Orenburg who had thus disposed of his eighth wife, and was already promised to a ninth. Fathers are thought guilty of a sin in withholding their sons long from wedlock; but many of them commit a real crime by a contrary custom in marrying them while they are but boys. Notwithstanding the great authority which parents have over their children, it seldom happens that they force their daughters into a union to which they are averse.

As soon as the *kiyou* or suitor has asked a girl of her father, he commissions a marriage-broker to stipulate exactly the *kalym*, or purchase of the fair one. It is paid in cattle, money, and cloaths. All the kinds of cattle are reckoned together, whence arises the saying

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saying among them, that the *kylan* or betrothed cost so many heads. In the governments of Kasan and Orenburg the kalym is seldom under the value of 20 rubles, and sometimes it amounts to 500. However, the bride brings a portion, which amounts sometimes to a quarter, and sometimes to half, of the sum she has cost.

The espousals consist in a public declaration of the agreement made between the contracting parties, and then a moula repeats a prayer. The kalym is afterwards paid by instalments; while this time elapses, the young man pays his court to the fair-one, and these visits are called *going to the bosom*.

The marriage ceremonies differ a little according to circumstances, and chiefly according to those of fortune. However, it is the general method among the Tartars that the lady must first despoil the little centre of love of all its native fringe. This ceremony among the common people is performed the evening before by women who have the circum-
ference

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ference with razors; but those of a higher rank have learned how to procure a corrosive ointment, named *souragh**, composed of orpiment and quick-lime mixed with water or oil. It is applied in the bath three or four times successively; if a new growth appears, they repeat the same operation. Many, to rid themselves of the inconvenience of performing this requisite more than once, magnanimously tear up all by the roots. The evening before the nuptials, the damsel covers herself with a veil, and her female companions come to deplore with her the approaching alteration of her state. A couple of men sing a hymn on matrimony, the burden of which is to recommend this union as the most desirable thing in the world. Then they make the girl sit down on a carpet, and carry her thus into the young man's house, where the rite is to be performed, and where the new relations are assembled.

At the celebration of the marriage, the moula asks the parties whether they have

* The men use it likewise to shorten their beards.

taken the resolution of being wedded together ; to which they answer that they are so resolved, and that all the requisites have been adjusted between them. The moula repeats a prayer, and pronounces them to be man and wife.

The loss of virginity before these proper preliminaries being reckoned a great reproach, a young husband who does not mind secrecy on this head, on not finding the testimonials thereof the next morning, or by pretending not to have found them, may by this means obtain an augmentation of the dower from the parents.

The nuptial entertainments are accompanied with music and dancing, which often last for several days successively. The kobas is an instrument peculiar to them : a sort of violin, open at top, in shape somewhat like a gondola, having two strings made of hair, and is played upon with a fiddlestick, by means of which, and being properly touched by the fingers, it produces the different notes. This instrument is much less sonorous as well as
less

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less used than the Russian balaleika, or guitar with two strings. The gousli of the Russians, or the horizontal harp, with 18 strings of catgut, is also in use amongst the Tartars. The songs of the Tartars of Kasan, and those who take after them, are commonly composed in blank verse, but are very poetical and full of expression. The lovers compare each other to the sweet crane and the tender turtle, and present them with their eyes, their eyebrows, &c. The Tartarian melody is of the martial kind. Men and women, for the most part, dance separately. Those of the former are brisk and lively, but the dances of the females are composed only of slow and trailing steps, with the hands always held before the face,

Sterility is a great disgrace to a wife, especially when the husband has more than one; in that case, the barren woman is always despised by those that have children. A lying-in woman is impure till the return of the customary signs of health, at which period she purifies herself by baths and prayers. The new-born, whether male or female, must

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must be carried within seven days to the moula, who whispers a prayer into its ear, gives it a name, and then prays aloud. The priest almost always gives the child the name of the lunation or month in which it is born: by this means the whole nation would have but thirteen names for men and women among them, if the father did not take care to give the child the additional one of some relation; a ceremony never omitted at the festival dinner on the occasion.

Ghadna or the circumcision of boys is performed between the age of 6 and 15, by an *abdal*, or man whose business it is to circumcise. This is not accompanied by any religious ceremony. The *abdal* goes about the towns and villages to circumcise the little Tartars; and in every place the rich pay for the poor: because, it being a great shame to be uncircumcised after the age of fifteen, there is great merit in this act of charity.

The priests visit such as are dangerously sick, and make them say their prayers. The corpses of both sexes are washed,

6

and

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and then wrapped in a linen or cotton winding-sheet, in such a manner that only the face is seen; in this situation they sprinkle it with a solution of camphire. This done, the priest ties a label upon the breast of the deceased, with this sentence in Arabic written on it: *There is but one God, and Mohammed is his prophet.*

Their cemeteries are called *oulyar*, *masaret*, or *kabyr*, and are always without the villages, and uninclosed. Men only attend the funeral: the body is carried in a coffin, with the head foremost, but is put in the earth without the coffin. The grave is five or six feet deep, and always made from the north-west to the south-east with a space on one side within it. In this little cavern they place the body in such a manner that none of the earth thrown in to fill up the grave may touch it; for they think that in a very short time after the interment two angels come to lead the dead to judgement. After the inhumation, the moula says prayers, and the ground is replaced. For the three first days it is not lawful to make a fire in the house of the deceased.

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ceased. During the four first weeks solemn prayers must be said twice a day for the deceased, from a belief that his trial is transacted within that space. One passage in their ritual for this occasion, is ; *O God, give him not over unto bell, but shortly transplant him into Paradise!*

The rich distinguish the graves of their family by erecting a little hut of balks, or by placing stones round them ; others put only a post with a short inscription on it ; others again place a large stone at the head on which they carve an epitaph, or sometimes they content themselves with writing the resemblance of the signature the deceased was accustomed to use. The splendid times are past in which the stately mausoleum was erected to their dead. The inscriptions, whether in the Tartarian or Arabian tongue, contain the name and quality of the person, the year of his death, and some pious sentence. For example :

This Epitaph
Is placed for

Minka

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Minka Artsof,

in the

1112th Year*.

Every man is mortal :

God only is eternal.

The Prophet saith,

He that worships God, and abstains from Sin,
Hath Mohammed for his nearest kinsman.

Near the river Diouma, in the neighbourhood of Oufa, is a sepulchral chapel, with a stone and an inscription, of which this is the translation :

Ghas Houfyam Byath,

Learned in all the Laws,

And

A Judge by the Rules of Justice,

Is dead.

To thee we make our Prayer,

Thou only God !

To have Compassion upon him,

And

To grant him thy Favour

* i. e. of the Hegyra.

By

By the
 Remission of his Sins.
 He died
 In the Year 744,
 In the 7th Night of the Sacred Month.
 He laboured,
 And
 Would have continued his Labours ;
 But Death came,
 Who frustrates the Designs of Men.
 None of us
 Shall live here eternally.
 Let every one,
 On beholding this Tomb,
 Think on
 His last Hour.

Without entering into the detail of all the Mohammedan doctrines and opinions, it will only be necessary to shew the accustomed ceremonies and general belief of the followers of Mohammed in the Russian empire. Even a moderate degree of zeal in matters of religion is held to be a mortal sin ; therefore every village has its medsched, or chapel, the service of which is celebrated by one or

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more priests. In their cities the mosques are spacious and neat, but without any ornament: there is an elevated place in them, where the Koran is read and explained. The floor of the mosque is always covered with carpets; and before the door is a small vestibule where every person leaves his shoes on entering the house of prayer. The medscheds of small villages are poor little huts badly constructed; and instead of a steeple they have a gallery at the top, from whence the sexton calls the people to their devotions. The clergy is composed of agouns, or high-priests; moulas, or priests; abyffes, or schoolmasters; and of mou-astzins, or sextons. One of their agouns has his seat at Kasan, another at Tobolsk, and a third at Astrachan. The ecclesiastics have no settled revenue, though their functions bring them in something; but the moulas are often obliged to follow commerce, or learn some mechanical trade, to gain a living by.

According to their belief, a Mohammedan renders himself impure by touching a dead body, by eating unclean food, by
coition,

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coition, by all the natural excretions, and by many other actions. On the other hand, bathing and prayer are efficacious in purifying the polluted body; piety and good works are meritorious of heaven. They have several ways of bathing; the most common is by simply washing themselves; and, in default of water, they rub their hands with earth or sand. Their good works consist chiefly in giving alms and fasting. They keep 205 fasting days in the year, on which they are obliged, not to eat only such and such things, but to take neither meat nor drink of any kind till the sun be set.

The Tartars are firmly persuaded that the destiny of every man is fixed and inevitable, and that the angel of death calls him at his appointed hour; a belief that very much supports them in adversity, and secures them from suicide. The Tartars subject to the empire of Russia have no monks amongst them; but numbers indulge a piety bordering on enthusiasm. They imagine that by piety it is possible to become a saint, and that departed saints receive the prayers of the living;

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living; for which reason they hold their tombs in great veneration, and attribute to them several miraculous virtues. Many of these tombs of different Tartarian saints are seen in the desert of the Kirguisefians, near Ghiva; among the ruins of Boulymer, and especially at Turkoftan. Their religious festivals are regulated by the lunations; such as Moulit bairan, the anniversary of the birth of Mohammed, Kourban bairan, Romafan, and many others.

Five times of adoration are observed every day, to which they are called from the top of the turrets of their mosques by the sexton, who sings their creed: *There is but one God; and Mohammed is his Prophet.* They very rarely neglect any of these times of prayer; but if any one be hindered he fails not to observe them privately, at the rising and setting of the sun, in his house; or in open air if he be on a journey. On this occasion he takes off his shoes; or at least spreads his coat upon the ground, and sits cross-legged upon it while he makes his prayer. Nothing is able to interrupt them in their devotions,

which

which they always perform with the most fervent piety; turning their face towards Mecca, or if at home towards the word ALLA. This is the great name of the Most High, which every man writes up in some part of his room. The five universal adorations are, *Namal bandal*, the prayer said at the rising of the sun; *Namal bischni*, that about noon; *Namal digak*, that in the afternoon; *Namal scban*, that in the evening; and *Namal Kaffan*, the prayer repeated in the night-time; each of which last half an hour. Before going to chapel the Tartars bathe at home, and afterwards put on their ordinary dress. Every one, as has been above observed, takes off his shoes on entering the chapel; the rich in prayer time put on a *tscbalma* or Turkish turban; the agouns wear them always, and the moulas keep on their common cap during the functions of the mosques.

The prayers of the Tartars are in the Arabic language, and performed with the most ardent devotion; every one holding a rosary in his hand, by which he marks his petitions.

petitions. The priest sits cross-legged upon his heels facing the congregation; he recites the prayers in a soft and pathetic tone of voice, and the assembly repeats them, or answers *Amin!* to each. When the word *ALLA* is pronounced every one heaves a profound sigh, stops his ears, and puts his hands over his eyes and beard, as if sensible of his unworthiness to hear the glorious name, and to lift up his eyes towards Heaven. During the prayers that are addressed to the tutelary angels they throw their eyes about them to the right and left. In the other parts of the service they sit upon their heels, rise up often, make a profound inclination of the body, remaining a long time in that attitude, and at times prostrate themselves with their faces upon the earth.

They wash themselves before they take an oath; then, striking the Koran three times against their breast, they pronounce these words: *May thy curses strike me, if I make a false oath!*

THE TOURALINZES.

THE Tartarian conquerors having subdued Siberia in the XIIIth century left a colony on the eastern extremity of mount Oural, nearly about the middle of that vast chain. This colony, established in a mountainous country, covered with forests, and in the neighbourhood of the Vogouls, perceived the necessity of building fixed dwellings a long time before the other colonies found themselves obliged to take the same method. A settled and permanent residence, or city, is called *Toura* in the Tartarian language; and hence this colony received the name of *Tourali* or *Tauralinzi*, established people, or people settled in a town: the appellation remained afterwards, and at length they adopted it themselves.

From their arrival in Siberia to the present time, they have constantly occupied the country lying between the rivers *Tauda* and

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Iset, extending on both sides the *Toura*, to which they have given their own name, from the frontiers of the *Vogouls*, in the high mountains, as far as the mouth of *Toura*, which opens in the left bank of the *Tobol*. The country of the *Touralinzes* is mountainous, but on the side of the last mentioned river there are considerable plains, and a great number of fertile fields and forests. *Tschingui toura*, i. e. the city of *Tschingui*, was the place of their first establishment. In process of time, the name of this city was changed to that of *Tioumen*, which a considerable town that the *Russians* have built in its stead retains to this day. At the time that *Yermak** made himself master of this people in the year 1580, their sovereign *Mourfa Yepansa* held

* *Yermak* was a robber, who, at the head of some thousand *Kofaks* of the *Don*, pillaged the cities on the borders of the *Volga* and the *Caspian sea*. He penetrated into *Siberia*, and took possession of the several cities; but, finding his power insufficient to maintain them, he made an offer of his conquests to the *Tzar Ivan Vassilievitch*, and desired his assistance. *Yermak*, besides this succour, obtained a pardon from the *Tzar* for himself and his people: since which time the *Russians* have retained possession of *Siberia*.

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his residence at Toura, a more modern town, and built higher up than the former on the river of that name. The Russians rebuilt it in the year 1600, and preserved its ancient name, though the Tartars of these parts call it likewise Yepantschina. At present the Touralinzes occupy a very considerable flabode of their own near Tourinsk, opposite the city on the left bank of the Toura. A good number are fixed at Tourinsk, and not fewer at Tioumen. The rest live in villages dispersed on the sides of the Toura, and in forests on the banks of the several little rivers which run into it. Several Russian villages are interspersed among them, but their number is not considerable.

Among the Tartar citizens settled in Toura and Tioumen, are several Bougharians and Tartars of Kasian, who follow the customs and religious tenets of their brethren at Kasan, from whom they are not distinguishable either in their manners or their dress: their customs, their œconomy, their family-life, are in every respect the same; for an account of them, therefore, the reader is referred

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referred to the preceding division that relates to the Tartars of Kafan.

The Tartar-villagers of Toura are the unmixed descendants of the ancient inhabitants of these countries; they appear even to form a particular race, though absolutely ignorant of their own origin. They are distinguished from the other Tartars by their exterior, being large of person, robust, and somewhat lusty, a large head, and strong lineaments, bordering a little on the Kalmouks. They have generally black hair, lank, and scanty; are of an honest, laborious, docile, and timid character; and in their manners less polished and less cleanly than the Tartars of Kafan.

Their villages are small, few of them containing more than about ten farms. In the Tartarian tongue these villages are called *asuls*, but the Russians call them *yourti*. Their houses are small, made of balks, and in their construction resemble those of the Tartars of Kafan, which indeed is the general method among all the Tartars; an open ante-chamber, which serves for a store-room, a
stable,

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stable, or other purposes, as circumstances require. Their furniture consists of very few things, and their whole manner of living is dirty and disagreeable.

They all cultivate some small fields, generally possess a little flock, which they prefer to agriculture, and for the most part keep bees. In winter they almost all follow the chase, and attend the fishery: in the former pursuit they fasten to their feet little boards, very thin, in length of 8 feet, and 7 or 8 inches broad, turned up at the extremities, and covered with the skin of the feet of the rein-deer or elk; with these shoes they go lightly over the snow. Their women are employed in like occupations with the Russian women, whose housewifery and manner of life they every day imitate more and more.

The Touralinzes earn an abundant subsistence by the several trades they exercise; and yet they never amass any great wealth. They are taxed at the rate of two sables a head for the males alone; instead of which a man may pay twenty ermine skins, if he finds
it

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it more convenient, and even these they are allowed to sell and to pay the tax with a part of the produce.

The national language is the Tartarian, yet most of them speak likewise the Russian. Having no schools, they have formed to themselves a wretched dialect, mixed with a great number of Russian and Vogoul terms.

The dress both of men and women is a mixture of Russian and Tartarian, with many variations of their own; it is always, however, poor and mean. That of the women is copied mostly after the taste of the Tartars, and that of the men after the Russian. Their cookery is in the Tartarian style, but they love the Russian drinks. They all chew tobacco almost the whole day long.

The religion of Mohammed was heretofore that of the Tartars of Toura, as it is of the Tartar-citizens at present; but the Tartar-villagers were baptized in the years 1718, 1719, and 1720, by the care of Philotheus
archbishop

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archbishop of Tobolsk. As their Mohammedan schools were suppressed at the same time, they have lost by degrees the arts of reading and writing; and it is very uncertain whether there be one amongst them at present capable of either. Their scattered huts together with their poverty have been great obstacles to their instruction by the Greek clergy, in so much that almost all of them have wandered into the paths of ignorant and superstitious sectarists, who know not themselves what they ought to believe or do. Circumcision is no longer practised among them; neither do they any more eat horseflesh; yet, in conformity with the Mohammedans, they abhor pork, and the other sorts of food declared in their law to be unclean. They fast and keep meagre days sometimes by the precepts of one religion, and sometimes by those of the other.

At present no man is allowed to have any more than one wife at a time, whom he marries without any hope of being able to part with her. The wife is bought after the manner of the Mohammedans, and they are to be obtained

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obtained at a very reasonable price, because the people are poor, and because the monogamy to which they are bound leaves plenty of young women in readiness for husbands. The common price of a girl is between five and ten rubles, and those that have not so much money may have a wife at any time in exchange for a horse. If a person should give ten rubles, together with a horse, or a few sheep and some cloaths, he is thought to have been very extravagant; and his lady must be a person far above the common rank.

The TARTARS of TOBOLSK.

SIBERIA and the country about the river Tobol was the principal seat of the Tartars before the Russians added that vast territory to their empire. The ancient capital was Sibir, a city at that time situated on the right-hand shore of the river Irtysh, 16 versts below the present city of Tobolsk. When Yermak had penetrated as far as the Irtysh in the year 1582, and driven from thence the kan Koutschoum, actual sovereign of Siberia, Sibir was demolished, and the Tartars of those parts were for the most part dispersed abroad. If one may form a judgment from the ruins of Sibir, we may suppose it to have resembled the Bougharian cities, that the houses were built of unbaked bricks, and that it had the form of a fortified camp. In 1587, the government of Russia, instead of the ruined Sibir, caused Tobolsk to be built, the present capital of Siberia, just at the confluence of the Tobol with the Irtysh.

The

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The present Tartars of Tobolsk are descended from the antient Tartars of Siberia who remained in their country. They take their name from the Tobol, both sides of which they occupy, as well as the borders of several small rivers that fall into it, from the frontiers of the country of the Kirguisians to the mouth of the Tobol. But we must take care not to confound this people with the Tartars settled in the city of Tobolsk, or with the Tartars of the Irtsch; for the former are the descendants of a Bougharian colony, and the others are partly Barabinzes; as, for example, those of Tara: and another settlement is composed of Bougharians.

The villages of the Tartars of Tobolsk contain from 10 to 50 farms, and their number may somewhat exceed 4000 males. Their exterior and whole constitution resemble the Touralinzes so much, that these two people must originally have been of the same race. However, as the Tartars of Tobolsk are still attached to Mohammedanism, whilst the Touralinzes are baptized, this difference in
their

their principles renders them easily distinguishable in many respects.

Their habitations are inferior to those of the Tartars of Kafan, but better than those of the Touralizes; the same observation holds good of their furniture. The open country which they inhabit might be advantageous for cattle; but a pestilential air which frequently infests all the confines of the Irtysh and the Tobol often destroys their horses and oxen: and the being liable to these disastrous events has effectually discouraged them from cultivating this part of rural œconomy. All these Tartars are husbandmen, though none of them plough more than three *desettines* * of land a-piece; and, as they do not abound with game, and bees do not succeed well with them, this people are not wealthy. Their women, who all of them follow weaving, either of linen or cloth, make use of the same sort of frames as the Tartars of Orenburg who inhabit the banks of the Oural: the

* A *desettine* with them is an extent of 60 fathom (or more properly the space between the extremities of a man's fingers when his arms are extended), and 40 broad.

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construction of these frames is simple, but the work proceeds but slowly in them. Their taxation is moderate, paid in coin; for which reason they go under the denomination of the taxed Tartars, to distinguish them from those who perform military service in the capacity of Kosaks in lieu of their tribute.

As the Tartars of Tobolsk are Mohammedans, they adhere to the manners of their forefathers in the tenets of their religion, in cleanliness, and in the education of their children; so that they resemble altogether the poorer sort of the Tartar villagers of Kasan: the habits, food, and customs, of these two people are exactly the same. Their poverty permits them not to indulge in luxury and debauchery; and the reason that few men have more than one wife is, that a marriageable girl fetches from 20 to 50 rubles.

The TARTARS of TOMSK.

WE must distinguish the Tartars of Tomsk from the Tartarian colony which occupies one slabode of the city of Tomsk; for these latter, as well as the Tartars of Tobolsk and Tara, are a Bougharian colony. The Tartars of Tomsk, properly so called, dwell on both sides of the Tom and of the several rivers that run into it: their settlements extend from the mountains of Koufnezsk, above and below the city of Tomsk, to the mouth of the Tom in the right hand bank of the Oby. These Tartars divide themselves into four *volosts*, of which Tschaty or Tfatki is the most considerable. Each *volost* comprehends thirty villages, among which are some Russian. Since the numbering of them in 1760 each *volost* pays a tax for 430 males.

The figure, character, and language, of this people perfectly resemble those of the

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Tartars of Tobolsk; and every circumstance renders it probable that the Tartars of Tomsk, those of Tobolsk, and the Touralizes, are the issue of the same horde. Agriculture is not much followed by them; they prefer cattle, and most of them have a few hives of bees. The mountains of Kouznezk covered with forests are favourable to the chase, which they do not neglect. They pay their tribute in skins of elks and deer, or if they chuse it in money.

The dress of the men is the same with that of the Tartars of Tobolsk and the Tartar villagers of Kafan. The dress of the women differs but little from that of the females of Kafan. The *tastar* is a part of their common dress, being a large linen veil. When dressed they wear a little cap of some rich stuff, and on the top of that another cap flatted and bordered with fur round the brim. The necks of their shifts are always embroidered in different colours, and they wear strings of glass-beads for ear-rings. The usual tea of
this

this people is an infusion of the *tormentilla erecta* of Linnæus; it is of a pleasant red colour, is drunk without milk, and is a great astringent.

Polygamy is allowed among them; but as they are not rich, they do not avail themselves of the permission. The handsomest woman never costs more than 50 rubles. The author was present at a wedding in the volost Tschatski, and found the ceremonies exactly similar to those of the Tartars of Kafan. The bride, twenty years of age, not handsome, but of a good complexion, cost no more than a horse and a holiday-gown for her mother; though the husband, if we may judge from the number of his guests and the entertainment that he made, was far from being poor. A second wife, however, if he were inclined to keep two, according to the assertion of the guests, would cost him double that sum.

The Tartars of Tomsk bury their dead in the neighbourhood of some forest,

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and commonly build over every grave a hut of barks; and, as these sepulchral huts are in the shape of their houses, a cemetery seen from a distance has the appearance of a village.

THE

THE NOGAYAN TARTARS.

FOR several centuries the name of the Nogayans has been very eminent as one of the most considerable hordes, which, having mixed but little with the other Tartars, has undergone fewer alterations, and has never changed the place of its settlement, which has been ever since the XIIIth century in the steppes or deserts on the northern side of the Euxine and the Caspian sea, and on the northern side of Mount Caucasus; besides several settlements to the west and north-west of the Euxine; in such manner that they occupy the lower part of the Volga, the rivers Terek, Kouma, and Kouban, the environs of the Palus Mæotis, the borders of the Tanais in the peninsula of Krimea, and the banks of the Borysthenes and the Dniester, to the other side of the Danube. The Nogayans are made up of a considerable number of hordes, some numerous, and others small, several of which have frequently

changed their station in the vast deserts they inhabit, and as often changed their name, one while taking that of the river of the place they stop at, at another that of the leader who heads them, and again at other times according to other circumstances.

There were still remaining at the beginning of the present century a number of free Nogayans, who made their perambulatory courses about the neighbourhood of the Yemba, in the wilderness of the Kirguifians; but Ayouk, the famous kan of the Kalmouks, drove them farther on towards the west, obliging them to fix the place of their retreat beyond the Volga and the river Oural. Not long afterwards PETER THE GREAT transplanted them amongst their brethren in the deserts of the Kouma and Kouban; and at the same time declared the Nogayan Tartars of the horde of Koundourof subjects of the Kalmouks with whom they remained. During the troubles that arose after the death of kan Ayouk, the Nogayans had so much to apprehend from the dissensions of the Kalmouks, that the hordes Dschifanski and Dscham-

THE NOGAYAN TARTARS. 73

Dſchamboulaïſki took the reſolution of withdrawing themſelves; and, paſſing the Boryſthenes, put themſelves under the protection of the Ottoman Porte. In the laſt war between the Ruſſians and the Turks, in the year 1770, theſe two hordes returned to their country; and thoſe of Yediſchkoul and of Akerman or Bielogorod followed their example. At preſent theſe four hordes lead a paſtoral or wandering life in the deſerts about the ſea of Azof, between the Tanaïs and the Kouban. They are reckoned at about 70,000 bows, that is to ſay, ſo many men capable of uſing the bow.

By the peace concluded in 1774 between Ruſſia and the Porte, the Sultan, at the requeſt of the court of Ruſſia, declared the Tartars of the horde of Krimea free and independent, together with their allies and tributaries, as well as the four hordes above-mentioned, who had put themſelves under the protection of the Krimea. At the ſame time the Tartars of Boundziak, with thoſe about the Black ſea from the Boryſthenes to the Dnieſter and Danube, were likewiſe declared
free

free and independent. Nevertheless, there are many smaller hordes on the borders of the Danube in Beffarabia that still acknowledge their subjection to the Ottomans.

The Tartars of Astrachan are those of the Nogayans that are subjects of the empire of Russia. These are distinguished by *Yourtovi*, or Tartar citizens, *Aoulni*, or Tartar villagers, and *Kofchevi*, or encamped Tartars, who live in tents. The Yourtovi live in the city of Astrachan; the Aoulni occupy six villages in the environs of that city; and the Kofchevi pursue their erratic courses in the neighbourhood of the Caspian sea, by the route of Kisliair. At the conquest of Astrachan the Nogayan citizens and villagers together amounted to the number of 25,000 bows, or effective men: in the year 1715, there were still 12,000; but in 1772, they could count no more than 1200 families; and, after adding the encamped Tartars all together, they scarcely amounted to 2000 pots; *i. e.* so many families, their way being to reckon them by pots. The decrease of population is the effect of their frequent emigrations,

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grations, sometimes by whole families, to the Tartars of Caucasus, to the Kermeans, and elsewhere ; the encamped Nogayans more especially, who have often joined interests with the Baschkirians, and even with the Kirguisians.

The Tartars of Terek lead a wandering pastoral life along both the banks of the river Terek. They make about 6000 families, and are tributary to several Kalmouk princes in subjection to Russia.

The Nogayans that compose the assemblages of Kafai Aoul and of Narous Aoul are in the confines of the different rivers which fall into the Kouban, and especially the borders of the Laba. These contain about 10,000 *pots* or families, and both people are governed by one prince. These Nogayans are under the protection of Russia: during the last war they exercised several hostilities against the Russians ; but, in 1771, they returned to their obedience, and renewed their homage to that empire.

The

The horde of Koundourof pursue their wanderings in the desert of the Kalmouks on the banks Aghtouba, which is an arm of the Volga; they are reckoned to possess about 1000 yourts or houses. This horde was formerly in subjection to the Kalmouks*, but, when in 1770 a party of Kalmouks quitted the Russian steppes, to establish themselves in the deserts of Soongaria, the Nogayans of Koundourof set themselves at liberty, and sought a refuge in the isles of the Volga, a little below the fortress of Krasnoyarsk. As by this proceeding they did not surrender themselves as the property of the crown of Russia, they are suffered to enjoy their liberty. Among the Tartars of Koundourof are many Bourouttian families of the great horde of the Kirguisians, who in 1758 came with a troop of fugitive Soongarians to fix themselves among the Kalmouks of the Volga, and from that time have entirely united with them.

* See before, p. 72.

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Besides these different Tartars, many bands of Nogayans are dispersed among the other Tartars of the Russian empire; infomuch that the whole number of Nogayans is very considerable.

As the Nogayans, who have continued in the heritage of their ancestors, have intermingled very little with the other Tartars*, all their different hordes have preserved a great resemblance to each other, although they discover a little variety in their manner of life. Their person bears some resemblance with that of the Kalmouks, or perhaps rather of the Bohemians; their stature is so various that it would be difficult to pitch upon a mean; their complexion is brown, their eyes small, their look wild, their ears large, and their hair black. They are of a gay temperament, but rude in their manners, ignorant, uncleanly, deceitful, given to rapine, and lose their courage on the least resistance. From this description the Tartar

* See above, p. 71.

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citizens of Astrachan must be excepted, whose intercourse and mixture with other Tartars have given them an appearance more like the characteristic of the nation; and they are nowise inferior to the Tartar citizens of Kafan either in politeness and refinement of manners, in their way of life, or in the goodness of their moral character.

All the Nogayans speak the Tartarian language; but their schools, excepting those of Astrachan, are poor and miserable, where they have any; but, generally speaking, they have none at all; which is the reason that in all the different hordes we find so many different dialects, and generally very bad. As to other knowledge there is hardly a trace of any kind to be met with among them.

The political constitution of the Tartars of Astrachan is absolutely the same with that of the Tartars of Kafan; those of the other Nogayans are different indeed; however, generally speaking, they have preserved more of the ancient Tartarian constitution than those of many other hordes. Their nobility

THE NOGAYAN TARTARS. 79

is numerous, having different *myrzas* or princes, several of whom were formerly very powerful; but as the greatest part of them were severe and tyrannical, their subjects dispersed by desertion, which greatly diminished their power.

Besides the Tartars of Astrachan there are hordes the individuals of which have a fixed abode; these inhabit the villages situated on the Terek, the Kouban, and the Kouma, but the number is small in comparison of the wandering Tartars. What the neighbour nations call a *volost* and an *oulous*, with these people is a *taboun**; the elder, or commander of the taboun, is called head or chief. These tabouns, even although they should consist of wanderers, bear in their different hordes the name of *aouls*, or villages; of which that of Kafai Aoul, before mentioned †, may serve for an example: on the contrary the real villages of Astrachan are called tabouns.

* An assemblage of hordes.

† See p. 75.

All the Tartars of Astrachan, and several others in different hordes are really tributary subjects of the Russian empire; the other Tartars of these countries are simply under the protection of that power, governing themselves by their own laws, and regulating their actions by their own inclinations and personal interests, provided they commit no hostility against Russia and her allies. This perfect liberty is the cause of the difference observable in their characters: As there are known to be several turbulent and ungovernable spirits among them, these protected colonies are obliged to give *amati*, that is, hostages, taken out of their principal families. The Yafaschni, or tributary Tartars, are exactly on the same footing with those we have spoken of above. The Tartars of Astrachan, both citizens and villagers, pay a tax in ready money; the encamped Tartars work in the vineyards of the crown, and at other laborious employments. The Tartars of the city of Astrachan have the privilege of a peculiar court of justice; but this Tartar jurisdiction has a Russian assessor; whose

6

business

business it is to see that no judgement is issued contrary to the laws of the country. The Kalmouks, formerly masters of the Tartars of Koundourof, never treated them in any degree as slaves; and the moderate tribute they imposed upon them consisted only in cattle, butter, &c. The less powerful among the present Tartarian princes act in the same manner towards the little hordes that are under their protection.

The habitations and manner of living of the Tartar citizens and villagers of Astrachan are the same with those of the Tartars of Kasan. They occupy a very considerable slabode in the city of Astrachan, in which they have a magazine for goods, built of bricks, and several shops upon arches. These Tartars carry on an important commerce with the Armenians, Persians, Indians, Bougharians, &c. and their manufactories of Morocco leather, cottons, camblets, and silks thrive very much. In making soap they use the fat of sea-dogs, caught in great numbers in the Caspian, mixed with *sode*, an alkaline ash from vegetables. The women spin cotton

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to such good account that it commonly sells for 3 or 4 rubles the pound. The agriculture of the villagers is for the most part confined to the culture of millet, for which the soil is peculiarly adapted. Garden-stuff is their principal nourishment, with which they supply the whole city of Afrachan.

Such of the Nogayans as have settled habitations in the hordes of mount Caucasus follow the manners of the Kabardins, except that their villages are not so well constructed as those of the latter. They never erect any solid and durable buildings; their houses are poor, made of sticks and brushwood filled up with clay, on which they bestow but little trouble because they soon quit them to build new ones. The care of cattle they make their principal employment, in which, however, they do not succeed so well as their vagabond brethren. They sow barley, oats, flax, hemp, and tobacco.

The yourts, or huts of the wandering Nogayans, which they also call *kibitkas*, are sometimes round, sometimes hexagon, and often

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often octagon, much inferior to those of the Baschkirians, whom we shall presently speak of, both in size and construction. The skeleton is made of stakes close together, which are renewed on every migration. The top is a little elevated and open in the centre, as a passage for the smoke, and the admission of light. Those that are able line their huts with felt, and cover them with matting composed of reeds. The huts of the Nogayans of Koundourof are of a very singular construction, hardly two fathoms in diameter, and so interwoven with bushes as not to be taken to pieces. Their roof is a sort of flattened vault made of bent sticks united at top, to form a circle whose opening lets out the smoke and admits the light: by way of ornament they hang out of this hole a rag of different colours as a miserable substitute for a flag. To transport this hut they place it on a two-wheel cart in such a manner that the wheels are hid within the hut. In the summer season, when the habitation is to continue but a short time in one place, it remains on its cart, and the family eat and sleep on the ground under it.

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The rich have commonly two or more huts and carts, to which they sometimes add little closets for sleeping in; insomuch that when these Tartars are on the march they give the appearance of a moving village or a camp. The vignette at the head of this division of our work gives an exact representation of these extraordinary habitations.

The household furniture of these wandering nations is generally very mean; but that of the Nogayans is miserable even for a wandering people. Pots, vessels of wood or skin, bottles made of hollow gourds, a cart with two wheels, mats, felt tapestry, and a hatchet, compose nearly the whole catalogue.

Their riches consist in cattle, horses, oxen, Kalmouk and Tscherkessian [Circassian] sheep. They tend their sheep after the manner of the Kirguisians; but their flocks are less numerous, consequently the Nogayans are poorer, and the causes of this are that their meadows are not so extensive, and that the different hordes are for ever vexing and injuring each other; to which may be added the



Plate III. Vol. II. p. 84.



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the heavy contributions they are laid under by their nobility and princes. A myrza, or prince of this nation, is reckoned tolerably rich if he possesses 1000 horses, 500 neats, 2000 sheep, 200 goats, and about 20 camels, which is generally the proportion of their flocks and herds. It is very rare to meet with a man that possesses 1000 head of the different sorts of animals above-mentioned together, numbers of them are not masters of above 200, and the generality much fewer.

The Tartars of Koundourof give the preference to horned cattle; they ride them instead of horses, of which they have but few, and use them for draught. In general the cattle of the Nogayans resemble those of the Kalmouks and the Kirguisians, not large, but lively and strong, and sell to considerable profit. Those who cannot keep cattle maintain themselves by their industry, following the trades of shoe-making, tanning, and other handicrafts; while some of them alleviate their poverty by sheep-stealing and other kinds of rapine, which they exercise to advantage among their neighbours and the

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nearer hordes. Their whole manner of life is very much like that of the Baschkirians. In summer they live upon milk and wild roots; in winter their food consists of flesh, cheese, oatmeal, &c. The use of bread and cakes is by no means common with them.

The dress of the Tartars of Astrachan greatly resembles that of those of Kasan. The sleeves of their upper garment reach no lower than the elbow. Young men do not always shave their head, but often cut the hair pretty close to the skin. The Nogayans that live in hordes, and are besides rich, dress themselves like the Kabardines, who will be mentioned hereafter; the rest follow the customs of the lower class of the Tartars of Kasan, distinguishing themselves somewhat, however, by the different shapes they give to their caps.

The women dress something like the Armenians. Their girdle is ornamented with various figures in silver, copper, &c. Besides rings and ear-rings, some of the Nogayan women wear a golden ring in the cartilage

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tilage of the nose so large that it reaches to the lips; and even some of the Tartar women of the city of Astrachan follow this custom. The women of Koundourof wear this ring in one of their nostrils. The common people have no great affection for their wives, and treat them with severity: their very countenance has the air of discouragement and fear. Their cloathing is poor, and for the most part dirty and ragged.

All the Nogayans are Mohammedans of the Sounie sect. The Tartars of Astrachan have fifteen medscheds or mosques, and good schools. A high priest presides over their clergy, who is called *kafî*. There is at present in one of their villages a scheik, or descendant of Mohammed, who distinguishes himself from the other Tartars by a green turban and an extraordinary piety. The other Nogayans are extremely ignorant, and have therefore mixed a great number of pagan superstitions among their religious customs.

Those of the hordes are serious in company and conversation, but very hospitable; carrying their kindness to strangers and travellers so far as purposely to allure them to nocturnal amusement with their wives.

A father commonly purchases girls of from four to six years of age for his sons, whom they afterwards marry. The young people only partake of the nuptial festivities for the first day; during the other days of diversion they do not go out of their hut, but have their victuals brought to them. Their manner of facilitating, as they call it, the delivery of their women, is exactly contrary to common sense: when the woman is near her time they tie a belt under her arms, by means of which they hoist her up and let her fall successively. As they are of opinion that all the emissions of a dead corpse defile the living and render them impure, they have the filthy custom of cramming cotton into all the apertures of the body without exception.

THE SETTLEMENTS ABOUT MOUNT CAUCASUS.

THE repeated expeditions of the Tartars have occasioned a great number of migrations among the different people of Mount Caucasus. This chain of mountains which fills the space between the Caspian and the Euxine extends from the west eastwards, bordering on Persia to the south, and Russia on the north. The fertility of the soil induced as well the remains of its ancient inhabitants to continue there in spite of every reason that could urge their forsaking it, as the great diversity of nations of which their conquerors were composed to take possession of it: insomuch that it is, perhaps, impossible to produce another country in the world, of the same extent, containing so great a diversity of nations and languages as this. Here are Greeks, whose ancestors have dwelt here from the first periods of history: here
are

are the descendents of those Genoese who held possessions with so much authority on the shores of the Euxine about the XIIIth century: here are Moravian brethren, Persians, and various colonies of other people. The victorious Tartars absorbed as it were the remnants of the different dispersions, who successively adopted the way of life, customs and religion of their masters. The reciprocal intermarriages of these nations has so mixed and corrupted their primitive languages that it is difficult at present to trace these people up to their originals; a difficulty increased by their living in perfect ignorance of their own history, and even of the art of writing. All, excepting the Georgians, have long been called Tartars because of the great resemblance in the manner of living, and of the Tartarian mixture so very perceptible amongst them. To distinguish them, however, from the Tartars properly so called, the Russians gave them the appellation of *Gorskie Tatari*, or highland Tartars; which is the reason why they are taken notice of in this place, although many of them belong originally to various other people.

According

According to the geographical distribution of these countries, Georgia and the provinces belonging to it take up the principal part of the southern side of Mount Caucasus, as the Kabardines do the northern. The easternmost part of Caucasus comprehends the province of Leguistan, the districts of the Troughmenians, Derbent Altypari, &c. On the western side, that is, towards the Euxine or Black sea, lie the territories of the different mountaineers in subjection to the Turks.

The Georgians and the Leguistans are independent, consequently they have made themselves masters or protectors of the inferior tribes of their neighbours. All the other people of these countries are vassals, or under the protection either of Russia, the Porte, or Persia. According to the general design of this work, no notice should be taken of any but such as are in subjection to Russia; by following it too closely, however, in this place, we should run the risk of becoming unintelligible, as these turbulent troops are
sometimes

sometimes on one side and sometimes on another; one day acknowledging the superiority of this sovereign, and the next of that, to which changes they are directed one while by inclination, and often by compulsion. The districts which they severally occupy cross each other considerably; and, excepting that of the Georgians, the constitutions of these different people have a great resemblance, infomuch that any one may serve as a description of the others. All these reasons seem to make it necessary for something to be said of them here; though the account of them shall not be very minute, especially as the itinerary remarks of M. Guldenstœdt, of the imperial academy of sciences at St. Petersburg, will shortly appear, from which the public may expect a more particular account of the situation and history, hitherto obscure, of the swarms of Caucasus, so remarkable in the great migrations which have formerly happened in these parts.

The Lesguians, to whom the Georgians give the name of Lekki, inhabit the province of Leguistan, in the eastern part of Caucasus.

The territory of this people comprehends several districts, governed by particular princes, who in their language are called *Mouzaart*. Of all these princes the kans of Aouar and Kaskoumugh are at present the most powerful, each of them being capable of arming 5000 horsemen. At the peace concluded in 1739 between Russia and the Porte, the Lefgians were declared free.

The Troughmenians, called likewise Tartars of Terekemen, are the ancient Tourkoman, and occupy the eastern part of the southern side of Caucasus, from the western shore of the Caspian sea, as far as the province of Kaghelia in Georgia. Their districts are Derbent, Boïmak, Schirvan, and several others. Fatali kan is the common chief of the greatest part of these districts. Several of them have their particular princes, and others are in subjection to their neighbours.

This race is unmixed. The people from whom they take their origin lead to this day an ambulatory life in their ancient country on the eastern shore of the Caspian sea. Their
possessions

possessions extend to the lake Aral, and touch the frontiers of Persia on the south. It is now about forty years ago that the hordes of this people fell under the power of the Kalmouks of Ayouh ; and at the same time, being vexed by the Persians in 1743, they took the resolution of putting themselves under the protection of Russia to the number of 30,000 *kibitki*, or families ; but the Persian schah prevented them from putting their determination into execution : however, a considerable number of families took advantage of the opportunity, and joined themselves to the Tartars of Orenburg, Oufa, and Astrachan. Another troop of Troughmenians remained in dependence on the Kalmouks ; but at the time that a party of the Kalmouk horde in the year 1770 fled into Soongaria, the Troughmenians of the river Oural obtained their liberty by the sword, and are at present free subjects of Russia, leading a wandering life in the country about the mouth of the river Kouba. Such among this people as dwell on the eastern banks of the Caspian sea are divided into two hordes, one of which is called the Airaklian horde. Each of them

has its kan. The reigning kans are brothers and faltans, that is, sons or princes of Nour Hali, kan of the Kirguisians. Both these hordes are rich in horses, oxen and cows, sheep, goats, and camels. Their workmen and artisans are in much greater number and more expert than those of the other nomades, making very good sabres, muskets, and other arms, gunpowder, and small shot, which they sell to their neighbours, as well as the overplus of their flocks.

In their figure they resemble the Tartars, as well made, polite, and very resolute. In time of war they act like the Swifs, entering into the service of any of their neighbours who will take them; and as in this they never ask leave of their chiefs, it happens very often that they fight one against the other.

Even since the extension of the Turkoman dominion to the environs of the Caspian sea, &c. the Troughmenians of Caucasus have inhabited the provinces they occupy at present. This people is very numerous, has
preserved

preserved the Tartarian language, and, though they imitate the manner of life of the other colonies of Caucasus, they have intermixed very little with them, and have kept their old religion and primitive manners better than any of their neighbours.

Ozetes is the appellation which the Georgians give to many small races of Tartars, some of which have their own peculiar myrzas or princes, although the greatest number are united under a single chieftain. All this people can arm and bring into the field on occasion 5000 horsemen. The *Ozetes* occupy the middle part of the upper mountains. Their prince is under the protection of Russia; but, in the last war against the Turks, failing in their engagements, they were compelled in the year 1771 to take a new oath, and to give hostages for greater security. The insulated branches of this people are on the southern descent of Caucasus, and acknowledge the tzar * of Georgia for their sovereign.

The

* Tzar in the Sclavonian language signifies a king. This word, as well as all the rest in this work that

The Taoulinizes are a people who dwell in the upper part of the mountains, taking their name from *Taou*, which in the Tartarian tongue signifies a high mountain. The Russians call them Gorski, or Mountaineers. They are composed of Lesguians, Ofetes, Baltzovians, Alanians, Dvaletans, and many other independent tribes. But, as they live apart from each other, and only join together when circumstances require their union, they cannot be properly said to form a particular people. The greatest part of them are under the protection of Persia.

In the uppermost mountains, about the sources of the river Kouban, is a people, to whom the Georgians give the name of *Bassians*; but the Tscherkessians call them Tscheches, i. e. Bohemians. The territory of this people among the Georgians bears the name of *Bassania*, and the Tscherkessians call it *Tscheïghem*. It is divided into a great

are not our own, are spelt according to the true pronunciation of the country treated of.

number of districts, under the protection of the different princes that surround them. The Basians, properly so called, are originally Nogaïan Tartars, and had their possessions formerly in the borders of Kouna; but for time immemorial they have inhabited the high mountains of Caucasus.

In the midst of these Basians is found a little society of Tscheschcs, or Bohemians, the descendents of a colony of Moravian brethren, who quitted their country about the end of the XVth century on account of the oppressions to which they were exposed, and sought an asylum in these parts. These Moravians are indeed entirely degenerated, though they remain united together: they have preserved their ancient name of Tscheschcs, and are distinguished from their neighbours by their language which is peculiar to themselves, by their manner of life, and by their religion which is intermixed with a great number of Christian ceremonies.

The Tschcherkeffians are a people under whose name are often comprehended all the

the Kabardines, Tschetschenguians, Kiftians, and several other small societies. The Turks and the Georgians call them Tscherkessiani; the Russians and the other Europeans give them the name of Tscherkassians, or Circassians; and the Ozetes that of Kafagh. The Tscherkessians, properly so called, are not very numerous, possessing the province of Abasama on the lower part of the Kouban, and the isles formed by that river. Abasama, called also Aughasama or Aughasia, makes the north-easternmost part of Great Kabardia. The Tscherkessians call themselves, on account of the isles which they occupy, *Adigué*, *Adigui*, or *Adélié*, all which terms signify *islanders*.

In the middle of the XVIth century, the sovereign of Russia, czar Ivan Vassilievitch subjected them to his sceptre, and at the same time set about their conversion, in which he made a considerable progress. In the XVIIth century they fell under the dominion of the khan of the Crimea; and, as a testimony of their submission, they were obliged to furnish annually either a young virgin for

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the haram or seraglio of the khan, or a horse, or a cuirass; and whichever of these three species of tribute was presented, it was to be the most handsome of its kind. The khan used to send from time to time commissaries from Krimea, with orders to chuse the tribute for him; but they rendered themselves exceedingly odious to the people, as well by their avarice, as because they were obliged to defray their expences; but more especially by their ^{need.} taking too great and too frequent liberties in examining the Tscherkessian girls, from whom they were to chuse one for their master. In the year 1708 the Tscherkessians, therefore, massacred the commissioners, and afterwards overcame the Krimean troops that were sent to chastise them for it: whereupon, to prevent ^(see) any future bad consequences, they put themselves under the protection of the Ottoman Porte; without, however, becoming tributaries, or depending upon it in any other manner. And in this state they remain at this day.

The Tschetschenguians inhabit the eastern part of Great Kabardia between the sources
of

of the Terek and those of the Sounfcha which disembogues itself into the Terek; their possessions are consequently about the middlemost height of the mountains. They are called *Mikscheffes*, and *Atagbes*, because the little colony of the people of those names live in common with them. The Tschetschenguians are under the protection of Russia, and send hostages thither. In time of war these two tribes are able to furnish 5000 cavalry.

The Kyftinzians; or Kiftians, resemble in almost every particular the Tschetschenguians, and are not less numerous. The Russians call them *Yougouptzy*. They possess the province of Kiftetia, divided into several districts, situated on the ~~Sounfcha~~ ^{Sounfcha}, and watered by several little rivers which run into the Sounfcha: their country is therefore also about the middle height of the mountains of the Lesser Kabardia. The Kyftinzians are likewise under the protection of Russia; which did not, however, prevent their using hostilities against the Russians in the late war with Turkey. In the year 1771, this people re-

turned to their obedience, by taking anew the oath of fidelity, and sending hostages to Ruffia.

The Koumouk Tartars take their name from the sandy plains which they inhabit, and are also called Koumoutski. They dwell at the foot of the mountains, on the lower part of the Sounfcha, and in the plains which one goes over along the Terek; and these people have likewise a great resemblance with the Tschetschenguians. It is in their territory that the famous hot and mineral waters of Kitzliair have been discovered; called also the Bragoun waters, from a Tartar village of that name in the neighbourhood. Besides these hot baths, several springs of naptha are found in the environs of Kitzliair. The Koumouks are vassals to Ruffia; but they are such a turbulent and untractable race, that it is impossible to make use of the waters without great risk; and unless protected by a military escort it would be very dangerous to visit their country. Messrs. Schlœtzer and Guldenstœdt have analysed these sulphureous waters, and find them to possess precisely the

the

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the same same qualities with those of Aix la
chapelle.

The Ambarlins, or inhabitants of the vallies, have their name from the Persian word *ambar*, which signifies a valley. They inhabit the vallies formed by the mountains of Ghilan, and are divided into six principalities or governments of khans. They are numbered in all at no more than 2000 bows. In former times they often changed their masters; at present they are tributary to Kerim khan, sovereign of Persia. They are of Persian origin, and have preserved the exterior, the language, and the manners of that people.

All these different colonies are composed of divers races, of which some are so very inconsiderable, that they only form one single village of but a moderate size. The men do all they can to maintain and preserve their distinguishing characteristics, their languages, and dialects; by which, indeed, they perpetuate the distinctions of tribes, though they frequently make cross marriages; but it has been observed that they become from generation

neration to generation more like to each other.

The Georgians are doubtless the most numerous as well as the most powerful people of all those with which Caucasus is covered; and, as ancient Greek Christians, they have not mixed in any manner with the Tartars, either by marriage, language, or religion, part of them are under the dominion of the independent tzar of Georgia, and the rest are governed by the tzar of Immeretia; the former of whom has his residence at Teflis on the Kour. These two sovereigns rule over many small societies of Caucasus; and their superiority is acknowledged by several *tyarevitschi* or Georgian princes. Therefore, what remains to be said of the Caucasians in general is not to be applied to the Georgians, of whom we shall say no more, as they are neither Tartars nor vassals of Russia; observing only, by the way, that the Georgians are also called *Grousinians*, and that the provinces which they possess are Kaghelia, Kartvallia, Immeretia, Gouria*, Mingrelia,

* Called Georgia by the Europeans.

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the borders of the river Kour, which is the
Cyrus of the ancients, and directs its course
towards the frontiers of Persia ; with the prin-
cipal part of the southern extremity and
middle region of Caucasus.

The different remains of so many Euro-
pean and Asiatic people by degrees, and by a
succession of many generations, have acquired
a great resemblance to each other, with re-
spect to person, constitution, and moral cha-
racter. The same climate, the same edu-
cation, and the same way of life, has doubt-
less contributed much to this similitude ; to-
gether with that which alone might have
brought it about, the custom they have of
carrying off all the foreign women they can
lay hands on. Their general character bor-
ders very much upon that of the Tartars
who predominate amongst them ; neverthe-
less they have several traits, moral as well as
physical, peculiarly their own, distinguishing
them from the Tartars. Generally speaking,
the people of Caucasus are large, well made,
rather lean, of a tawney complexion, with
strong features and a little nose ; their eyes
small

small and lively, thin eyebrows, and their hair is red or black. They are an active people, polished, bold and resolute, voluptuous, very ostentatious in their dress and feasts; are generous and given to dissipation through pride: at the same time they are severe, unjust, perfidious, and addicted to rapine and revenge.

They shew much attention to their women, who are for the most part well made, more frank, as well as more agreeable, than the Tartar women in general are. The Tscherkessian women enjoy with justice a remarkable preference: their beauty, their vivacity, the ease and refinement of their manners, and the justness of their taste, have rendered them famous. In the provinces of Caucasus red hair is thought so great a beauty in the women, that such as have not received that advantage from nature use red pomatum.

If we attend to the various dialects here, so different from each other, we shall find the quantity of languages spoken on mount Caucasus to be scarcely inferior to the number of the remnants of people which are distinguish-

able from the rest. There are villages perfectly insulated, each of which is a complete nation, whose language is not in the least comprehended by the people of the next village to them; and is spoken no where else. Other languages are common to several colonies. It is probable that these dialects and languages have been thus multiplied by an ignorance daily increasing, and from the general want of knowing how to write them. What may have likewise contributed to it is a corrupt pronunciation; for all their sounds, being produced from the bottom of the throat, renders them so harsh and discordant, that many of them cannot possibly be expressed by our European letters. Perhaps it might be thought refining too much were we to indulge a suspicion that they have purposely changed and corrupted their languages, the better to conceal their fraudulent tricks, pillages, rapines, and crafty wiles, of all sorts in which they abound. The Bohemians*,

* The same sort of people with those we call Gypsies; who stroll about the whole Russian empire, and live by fortune-telling and knavery.—“Here’s a *Bohemian Tartar* carries the coming down of thy “fat woman,” says Shakspeare’s Host, in the *Merry Wives of Windsor*.

or fortune-tellers, have a cant language formed by pronouncing the words backwards, or transposing the letters of them. However, the Tartar language may well be reckoned the mother-tongue of all those spoken on Caucasus, since every one of them has a great number of Tartarian words. Many of them are mixed with Finnish terms, and in others we find some that are Slavonian, and some Italian, in others the derivation of the greatest part of their words is utterly unknown. On the whole, all these languages may be divided into six classes, the unmixed Tartarian, the Tscherkessian, the Lesguian, the Kistan, the Georgian, and the Ozetan.

The Tartarian language may be said to be in use among the Troughmenians, the Ambarlins, the Basians, and some others, although they differ in their dialects. The Tscherkessian is spoken by the Tscherkessians, the Tschetchenguians, and other Karbaradians; this also has various dialects, but the Tscherkessians speak it more purely and with greater delicacy than the other tribes or nations.

nations. The Lesguian tongue, which is spoken in the Leguistan, and several other places, has no fewer than six different dialects, all so unlike, that they might easily be mistaken for so many different languages. In this a great number of Finnish and Pernian words are to be met with. The Kistan has so many peculiarities belonging to it, that we are not able to deduce its origin from any known language: it is in use with the Kistans as well as many other troops or little societies, and may be divided into a very great number of dialects. The Georgian is spoken in Georgia and its dependencies. The Ozetan is only in use among the Ozetans: it has two dialects, and seems to be a daughter of the Persian. The Tscheschcs, or Bohemians, who live among the Basians, speak a mixed and corrupted Bohemian. We pass over a great number of languages and dialects peculiar to as many small colonies, which we cannot derive from any of the sources above-mentioned.

All the nations of Caucasus taken together may be able to furnish 100,000 cavalry; notwithstanding

withstanding some of these people would find it difficult to raise 50 men capable of marching against an enemy; but, on the other hand, there are some that would be able to supply 10,000. All these societies together form a sort of irregular aristocracy, composed of many smaller ones. These sovereigns, or chiefs, are either khans, myrzas, or beys, whose authority and power differ extremely; some depending on the rest, others independent, and some being chiefs by election. Some of these princes have the power of life and death over their subjects, can dispose arbitrarily of the possessions, persons, and services of their people, and have the whole administration of justice in their hands. Others, on the contrary, have hardly any power at all, are frequently deposed without any reason; or, for the most trifling causes, are exiled, and sometimes dispatched to the other world. There are likewise among them a number of people of small fortune, whose sovereign authority surpasses that of many princes of far superior grandeur.

Every

Every chieftain looks upon all the males of his territory, capable of bearing arms, as his soldiers; each of whom is obliged to provide himself with a horse and arms at his own expence, whenever the chief requires it, to remain under arms, and to go wherever he is ordered, and for such a length of time as the sovereign thinks needful. As often as the neighbouring powers are at war, several of these petty princes unite, and enter into conventions for their mutual security, or for the assistance of that party whose cause they favour: but they never come to a general union, or take measures in common: on the contrary, they quarrel and make war upon one another on the slightest occasions, and then come to an accommodation without any satisfaction given or obtained. It is very rare that a general peace prevails among them. The turbulent disposition of these different nations, and their bent to rapine and plunder, lead them occasionally to treaties, more or less formal, for mutual protection and defence, in which each troop or party consults its own emolument. They pay homage to their

their protectors, or to their deputies, promising to do no hurt to the goods or persons of the subjects of the prince who takes them into his protection, and engaging to be honest in their commerce with them, to defend them, and to furnish them with troops and ammunition in time of war. In proof of their submission they not unfrequently consent to pay some trifling tribute, and to give hostages from the most considerable men of their nation. There are of these hostages at Kisliair, at Mostok, and at Azoff, who are considered as pledges for the fidelity of their respective nations to the Russian sovereign their protector, who reciprocally promises to defend them against their enemies. The weaker colonies, in like manner, put themselves under the protection of the stronger, sometimes voluntarily, and sometimes by force; and, for the most part, are obliged to pay a handsome tribute to their guardians. This dependence, however, though ratified by oath, and secured by hostages, is not very binding, but they generally take counsel of their inclination, their interest, and their strength, especially in time of war, when the

power and the numbers of the enemy usually determines them; without troubling themselves about future consequences. Thus it happens that they one while take part with one side; and another with the opposite party; and, whenever they are brought back again to obedience, it is rather by force of arms than by force of argument.

Some of these people pay scarcely any tax to their princes or ancients, while others are forced to give a fourth of what they possess, and some a still greater proportion. A tenth of all the productions of the earth is the most usual tribute, with a certain number of horses and other cattle in a proportion nearly adequate to the means of each. Merchants and artificers furnish different sorts of merchandize, armour, and implements of war, with various sorts of moveables and utensils. The administration of justice is conducted in the Turkish manner; an arbitrary sentence is pronounced immediately, often without any examination into the case, sometimes without any crime having been committed, and

where it has, without any proportion to the fault.

The habitations of the Caucasians are indeed fixed, which their considerable population renders necessary; but their turbulent and uncivilized character approximates them very much with the ambulatory and vagabond tribes, and the wildness of their climate invites them still more to that kind of life. The greatest part dwell only in villages of 20 to 50 houses. Each village has a large tower built of stone, for defence in case of an attack, in which the women and children are sheltered from the first assault. Sometimes, when they expect a formidable enemy, they abandon their villages and fly to inaccessible mountains, where they remain under tents, often without bread and destitute of their ordinary nourishment. On their return they frequently find their villages reduced to ashes, which does not much distress them, as they often transplant their habitations and construct them slightly for that purpose. Their ordinary houses are poor wooden huts; and there are many families, even in the
villages,

villages, who content themselves with yours of white felt. The hôtels of their princes and nobility are called *kabaks* *. The greatest part of these lordly mansions, are built of timber, and only a few of stone; all of them badly built and badly furnished, and surrounded by the huts and tents of the courtiers and valets, stables, &c. The Tscherkessians are superior to all the rest in every thing that relates to the method of living; being better lodged, and their houses better furnished and much neater, than those of their neighbours. The Ambarlins, or inhabitants of the vallies, pass the winter in very miserable villages; but in the summer they encamp, after the manner of the Baschkirians, in tents, leading an erratic life. Their tents are commonly covered with mats made of reeds, and some few with felt.

Agriculture and pasturage are the principal occupations of the Caucasians; though se-

* Kabak in the Russian language signifies a public house for the common people to drink *vodka* (a sort of brandy) in.

veral of them exercise different trades, and some follow commerce. In their warm climate they know nothing of winter grain; but cultivate barley, oats, millet, some flax, a good deal of tobacco, and several places produce abundance of rice. The Koumouks have plantations of cotton, and cultivate silk worms. All these productions succeed to perfection. The vine grows in their mountains without culture, but they turn it to no account.

Cattle thrive abundantly with them, but it is impossible for their flocks to be very numerous, as their villages are too near one another. The inhabitants of these countries are under no necessity of laying up provisions for the winter, nor of housing their cattle; some there are, however, who think it best to do so, and shut them up for a month or two during the depth of winter. The horses of Caucasus are little inferior to those of Arabia either in beauty, spirit, or docility. A Caucasian horse properly broke will fetch 100 ducats at least; for which reason the princes and nobles have fine studs. They are taught
to

to understand and obey different words of command, to kneel down for the rider to mount or dismount, &c.

Beside the common trades, these people are excellent workmen in iron. They make sabres, both plain and damasked, flat and angular poignards, coats of mail, knives, &c. all in the Turkish taste. They use angular poignards for piercing the coats of mail by the joints; and, to render the wounds they give mortal, they make them of arsenical steel. The Kabardines buy their iron of the Russians; others work their own mines. They make their gun-powder in mills, worked by men. In general they have very few machines; but some of their princes have mills for grinding corn constructed by Russian workmen. The women spin, make cotton stuffs, and ordinary woollen cloth. There are a few weavers, who understand their trade pretty well.

They carry on commerce with Russia, Georgia, Persia, and Turkey, and the

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articles of it are horses, sheep, neats skins, lamb skins, tallow, butter, honey, wax, corn, fruits, cotton, saffron, sabres, poignards, &c. The foreign productions they take are metals, fine cloths, silks, and other manufactures, furs, fine linen, sugar, all sorts of trinkets, &c. Their trade for the most part is carried on by way of barter, but sometimes with ready money. However, as they have no money of their own, they put a value upon the gold or silver coins they receive according to the weight, without any regard to the impression: the ducat and several other coins pass among them as pieces of a known weight and value. The trade with these nations is very profitable to foreigners, notwithstanding their natural bent to overreaching.

Some of these Caucasians are so expert in the arts of stealing cattle, and carrying off women, that it may be justly said they make a trade of it. These expeditions are carried on publicly, and the good success of the enterprise does honour to the ravisher. Even their princes often take part in such
manœuvres,

SETTLEMENTS ABOUT MOUNT CAUCASUS. 119
manœuvres, or at least divide the spoil with the robbers; and neighbours as well as strangers are subject alike to these depredations; for they keep no terms with each other. But the Georgians and the Nogaians are most frequently the object of their rapine: though at the same time it must be confessed that the latter are very expert at reprisals. Their principal endeavours are directed towards carrying off beautiful virgins or handsome women; and such as they take they keep as concubines for themselves, or yield them up to their princes. Others are sold to the Armenians, who supply the Turkish harems with them, making them pass for Christians in order to enhance their value. What has hitherto been published on the subject of this famous commerce in Tscherkessian * women is undoubtedly exaggerated, though the fact is incontestably true. They likewise carry their children to the market of Kassa, together with their cattle, where they obtain 7000 piastres,

* They are called Circassians by all these writers; but the orthography used here is that of the true pronunciation of the people.

Turkish money, for a young and handsome red-haired girl*. It is easy to see that none but the rich can make such purchases, so that these victims to voluptuousness stand a fair chance of being better provided for at least than they could have been at home, and most commonly of living in opulence. This sort of traffic appears monstrous and shocking to people of polite manners and refined sentiments, who seek in marriage for a faithful and inseparable companion, the equal partaker of the fortunes of their lives: but in these societies, less advanced in civilization, women are considered in no other light than as ministering to the pleasures of sense.

The differences in dress are not more considerable among these Asiatics than in Russia and other places. All of them wear long garments in the eastern manner; they shave the head, and wear either moustachios, or the beard pointed at the chin. A Kabardine,

* Kléemann, one of the latest travellers, as well as one of the most credit, in his Voyage to the Krimea, asserts the same thing.

well-dressed, has a shirt of fine linen, large trowsers, morocco leather boots, a long caffoc tied by a silk sash, a long upper garment of fine cloth or silk with open sleeves. The head is covered with a skull-cap of some rich stuff, and over that a cap flattened at top and wider there than at bottom. The Kabardines seldom go abroad without a poignard and a sabre; the former in the sash, and the sabre in a leathern belt. When under arms, they have a coat of mail, a sabre, and a bow, and carry in their hand either a halbert or a musquet. The poor wear cloth or cotton stuffs of their own making.

The habit of the generality of the Caucasian women is very much like that of the Tartars and Armenians, though some affect the European fashions. The dress of a Kabardine woman consists of a shift, trowsers, a vest, and a gown, sometimes with and sometimes without sleeves. In winter they put on furs reaching down to their feet. They always wear ear-rings and a necklace.

The

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The head is covered with a *tastar* *, which is brought over their faces whenever they go out. The value of all these particulars varies according to the circumstances of their fathers or husbands, and the variety of such as delight in dress.

Their culinary arts are those practised by the Tartars †, but their dishes better, and more relishing. At meals they sit on chairs round a table. They are very fond of strong liquors, confining the interdiction of the prophet to wine alone, and indulge freely in different sorts of brandy and distilled waters. They drink commonly mead, and a beer which they brew themselves, of the taste and strength of the English ale.

Polygamy is allowed among these people; but the first wife enjoys so many prerogatives that the second and the following are very much injured by them; for which reason they have generally but one wife, who does

* A Tartarian veil.

† See before, p. 32.

not take it amiss that her husband amuses himself with several mistresses. They are too proud to confess that they buy their wives, and therefore call the price of the bride the nuptial present. This etiquette, however, does not prevent them from bargaining for their wives, and from fixing this nuptial present with as much precision as the other Tartars do the payment and the price of their wives.

They wrap up their dead in large winding sheets, and bury them without coffins.

All the Caucasians are Mohammedans; those on the northern side of this chain of mountains professing the dogmas of the Sonnites*, and on the southern those of the

* The meaning of Sonnites is *Traditionists*; and they are so called because they acknowledge the authority of the Sonna, or collection of moral traditions of the sayings and actions of their prophet, which is a sort of supplement to the Korân, directing the observance of several things omitted in that book; and in name as well as design answering to the Mishna of the Jews, and the Apostolic Constitutions of Christians.

sect of Ali *. They practise the rite of circumcision, keep Friday as a festival, fast, bathe, and observe a variety of ceremonies. In their adorations they give God the name of *Daila*, whereas the Tartars use the word *Alla*. Some of them have medscheds, or houses of prayer, served by Persian moulas. But, having no schools, they are in profound ignorance respecting religious matters, know-

* These are also called *Shiites*. The chief points wherein the Shiites and the Sonnites differ, are, 1. That the Shiites reject Abu Becr, Omar, and Othman, the three first khalifs, as usurpers and intruders; whereas the Sonnites acknowledge and respect them as rightful Imans. 2. The Shiites prefer Ali to Mohammed, or at least esteem them both equal; but the Sonnites admit neither Ali nor any of the prophets to be equal to Mohammed. 3. The Sonnites charge the Shiites with corrupting the Koran, and neglecting its precepts; and the Shiites retort the same charge on the Sonnites. 4. The Sonnites receive the *Sonna*, or book of traditions of their prophet, as of canonical authority; whereas the Shiites reject it as apocryphal and unworthy of credit. To these disputes, and some others of less moment, is principally owing the antipathy which has long reigned between the Turks who are Sonnites, and the Persians who are of the sect of Ali. See Sale's Koran, prel. disc. sect. viii. p. 237. 8vo. ed.

ing nothing of their own faith. Certain gleams of Christianity are very visible among them, mixed with a great number of Pagan superstitions. Almost all of them observe Sunday, not by any religious worship, but by abstaining from all kinds of work thereon. The *Kaltakos* of the Abasans is a high priest, living in celibacy, and must be of an irreproachable character, whose office is to bless the fleshmeats after their fasts, to say public prayers, &c. The *Tzaninstag*, or the pure man of the Kystintzes, lives likewise in a state of celibacy, and has his abode near some old temple built of stones, in which they pretend many ancient statues and manuscripts are preserved, but they never suffer any one to inspect them. As soon as the harvest is got in, the devotees pay a visit to *Tzaninstag*, who sacrifices a great number of white sheep on that occasion. In different places about Caucasus we meet with epitaphs, crosses, and inscriptions, which indicate them to have been made by Christians. It is probable that they are remains of the Grecian empire when the seat of it was at Byzantium,

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Byzantium, or else of the colony of Moravian brethren before-mentioned, and vestiges of the zeal of Ivan Vassilievitch, the Great Tzar of Russia, for the conversion of the Caucasians.

THE

THE BOUGHARIANS.

MANY very considerable Bougharian colonies have been subjected to Russia ever since their first conquests of Siberia. The Tartarian suburbs, or *slabodes*, of Tobolsk, of Tara, and of Tomsk, are inhabited by Bougharians only: the inhabitants of the suburbs of Tourinsk and of Tioumen are chiefly Bougharians. In the environs of these cities are likewise found a great number, especially about Tara; some of them living in particular villages, and others mixed with other Tartars. In Baschkiria are two *volosts* of Bougharians, not to mention several dispersed families of this nation to be found in the governments of Orinburgh, Kargala, and Astrachan. All these colonies taken together, and comprehending the scattered families, amount to considerably more than 20,000 males. They are all originally of the lesser Bougharia; some by ancestry, and the rest by their migrations.

The

The ancestors of the Bougharian citizens were caravan-merchants who settled amongst the Russians; and even at present many Bougharian merchants, or their factors, who are not inclined to return into their country, settle among their brethren, and increase the colony. The Bougharian villagers, and those dispersed among other Tartars, are for the most part fugitives, who have had the address to escape from the Kirguisian slavery. The two Bougharian volosts of Baschkiria are called *Sarti*, and the chanceries of the government note them under that name, which signifies merchants who travel with caravans. According to their traditions the Bougharian khan, in the time of the Russian conquests, sent the murza Reingoul to the tzar, who remained twelve years at the court of Russia in quality of agent for the Bougharian nation; who on his journey back again was so charmed with the country about Oufa, that he took the resolution of settling there for the rest of his life. His family and those of his followers multiplied very fast, and were joined by so great a number of Bougharians

Bougharians who deserted from the bondage of the Kirguifians to him and his descendants, that in the year 1771 these two volosts were composed of 50 families in the province of Oufa, and in that of Ifet 52, besides many fugitives not taken into the account.

A succinct relation of what relates to the inhabitants of Bougharia and the provinces dependent on it will not be too great a digression here, as the Russians carry on an extremely advantageous commerce with that nation; and more especially as the empire is daily receiving supplies of new subjects from it. The author has had an opportunity of informing himself about them by personal inquiries amongst the Bougharian caravans.

The lesser Bougharia is situated to the east of the Caspian sea and the lake Aral, and forms the frontier with Persia, the northern India, and several small Tartarian states. The capital of the country is Boughara, on the Syr Darya, somewhat short of 30 days journey from Orenbourg, each day compre-

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hending 50 versts; so that in a right line these two cities must be 1500 versts asunder: but when this journey is made by loaded camels, they are often obliged to go much about in search of pasturage and water, which delays them 10 or 20 days. The country lies on the northern slope of the Indian mountains, is chiefly an open plain, but has mountains here and there upon it.

The Bougharians assert that they are the unmixed descendents of the Outzians and the real Turkomans. Whilst the Tartars were making their expeditions to the westward, the Bougharians established themselves in this country, where finding a fertile soil and a temperate climate, they changed their pastoral and nomadian life for that of agriculture, and their moveable tents into settled habitations.

The khan of Bougharia is always of the reigning family, and obtains his dignity by election; his authority is more extensive than that of the khans his neighbours, though very far from being absolute; since his subjects

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Subjects may depose him at any time. It is very rare, however, that they do so; the people being exceedingly tractable, and the khans not giving into luxury and large expences, live rather on their own property than the revenues of the state.

Besides the laws of Mohammed, the Bougharians have written laws peculiar to themselves, by no means severe, but strictly executed. A foreigner, of whatever nation or religion he may be, is allowed to settle in Bougharia, is well received, and so long as he remains peaceable enjoys a perfect liberty, having a right to gain a livelihood by such honest means as he pleases to use. This toleration has brought hither a great number of Jews*, Arabians, Persians, Indians, and other orientals: there are also Bohemians among them, who live in tents, wandering over the country from station to station, and are called by the Bougharians *Diayi*.

The language of this people passes for one of the sweetest dialects of the Tartarian language,

* Called *Dionbout* in the Bougharian tongue.

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and somewhat resembles the Persian. The Bougharian schools are so famous throughout the Tartarian nations, that they send thither such of their youth as are destined to the priesthood, where they are taught history and geography, as well as the Tartarian and Arabic languages. The Bougharian priests are in high estimation; even their merchants are versed in Arabic, and speak it with great facility.

Of all their cities Boughara is the only spacious and considerable one; all the others are towns, and rather like large villages, as all rustic employments are carried on indiscriminately with handicraft trades, every one following whatever occupation he thinks proper, and changing it for another as he pleases. The cities are surrounded with walls of unbaked bricks, with openings in them for canals of running water which fall into the rivers; and the streets are built in right lines.

Their houses are small, the better composed of light timbers filled up with bricks unbaked, and some are entirely of brick. Those

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Those of the poorer sort are made of branches of trees interwoven together, plaistered over with clay within and without. In the rooms are chimnies in the Tartar fashion, and a bench round each chamber, covered with carpeting tolerably well made. They have no windows, but let in light through a grating in the roof, which is always flat; and in this the Bougharian houses resemble those of the Indians. This grating is covered with a trap-door; and, whenever it rains, which happens very rarely in this country, they shut it up altogether. Their habitations are neat and simple; but their mosques and the palace of the khan have some bad gildings. At the side of every house is a vaulted oven, in the chimney of which they hang up their bread to nails fastened in the walls for that purpose, leaving always the embers in the oven.

Agriculture, plantations, manufactures, and commerce, are the principal occupations of the Bougharians. As they have but little rain, their fields and plantations are watered by ditches cut through them. The Bou-

gharians are laborious, but weakly; for which reason they purchase slaves from the Kirguisians and other Tartars, paying for a healthy robust man from 50 to 100 ducats of their money. They not only never kidnap people from their neighbours, but even treat the slaves they buy as a part of the family, and never force them to be circumcised. Their fields produce *brimsch*, or rice; *grandum*, wheat; *diewtours*, oats; *lobya* and *bakla*, two sorts of beans; *masch*, lentils; *noboud*, a kind of tares*; *diagara*, millet of a peculiar sort †; and *konek*, another millet, with small grains; to which they confine themselves, not cultivating any thing else. They tread out their grain by beasts of burden trampling over it. Having no occasion to house their kine during the winter, they use the straw for firing.

Their plantations produce *kanab*, or hemp, of which they make cordage, &c. *sagour*, or ordinary flax; *indæou*, a kind of coarse flax; *koundschik*, the *sesamum orientale* of Linnæus:

* *Cicer arietinum*, Linn.

† *Holcus saccharatus*, Linn.

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the three last productions are cultivated for the sake of their oil. They plant tobacco*, and *mafa* †, a root they use for dying red. Cotton succeeds very well with them, and they plant it in abundance. A *batmann* of cotton, that is, a bundle of 280 Russian pounds, sells at first hand for about 3 or 5 ducats, according to the quality. The seeds of it afford a bitter oil, which they burn in lamps. They generally make their plantations in a circular form, and plant mulberry trees ‡ round them. They are great lovers of gardens, attending them with much care: they produce all sorts of choice fruits, apricots, peaches, pomegranates, quinces, grapes, prunes, cherries, pistachios, the chief European legumes, excellent melons, arboufes, or water melons, and all sorts of fine flowers.

Their flocks are not numerous, because a great population leaves but little land for

* Which in their language they call *tamak*.

† *Rubia tinctorum*.

‡ *Toul* in the Bougharian language.

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pasture. However, they have horses, oxen, cows, camels, sheep, goats, and asses. Their horses are very fine, and the *tshoubar-at*, or pie-bald horses, are in great request among the Indians, who pay very willingly for them from 30 to 80 Bougharian ducats apiece. Their flocks are chiefly looked after by Arabians, and they have also a great many Arabian sheep among them. The Bougharians call them *Arabi koyan*. It is a particular species, having larger and longer tails than those with us: their wool is very fine, though much inferior to the English. The *baregui*, or skins of Bougharian lambs, are highly esteemed, being taken from the lambs of these Arabian sheep. The finest, called *volnisti* by the Russian merchants, are stripped from the lambs a fortnight old, each costing a ducat, even in Bougharia, so that a pelice of these skins comes very dear: the wool lies in waves, and resembles a piece of damask *. Some of these skins are of a beautiful white, others of an exceeding fine black, and so brilliant that they appear

* Or like watered tabbies.

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covered with a shining varnish. As the lambs increase in size the wool becomes more harsh and unequal, and the waves less resplendent. The shepherds are continually travelling with their flocks over sandy deserts, and live in tents.

In the towns and villages are taylor, tanners, shoe-makers, dyers, makers of oil, and other artisans that carry on the most useful trades. The dyers are mostly Jews, some of whom have also silk manufactories. The tanners and dyers make use of galls which grow on the pistachio trees of the country. The Bougharian women fabricate cotton stuffs, in the same manner as the Russian women make their household linen. The paper which the Bougharians use is made of cotton, and the membrane found under the bark of the mulberry tree.

Their merchants trade with the Indians, the Persians, the Chinese, the Russians, and several little Tartarian states, visiting all these different people in troops or with caravans. As they are often obliged to be a

long while absent from home, they familiarize themselves and assimilate so well with the nations they frequent, that their country becomes altogether indifferent to them, and they settle in the place they like best, without ever returning back again.

The two cities belonging to the Great Mogol with which the Bougharians drive the greatest Indian commerce, are Kalout and Moltan. Kalout is only a fortnight's journey from Boughara. The city of Moltan is indeed a great way off, but the journey being performed by settled routes, they trade advantageously with all the people on the way. The pie-bald horses, spoken of above, are the principal article the Indians take from them; but the Bougharians bring from India * cottons and silks, more elegant and better wrought than those they make themselves, pearls, spicery, emeralds †, jacinths (a sort of precious stone, which they call *faghrat*), and curcuma. From Persia they fetch velvets, *phota*,

* *Hindoſtan* in the Bougharian tongue.

† Called by the Bougharians *ſumerat*.

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or silk sashes which they wear about their waists, saffron, &c. Their commerce with China centres in Katschbar or Ghaschghar, a city of Bougharia, but under the protection of China; carrying thither horses, sheep, and asses, and taking in exchange silver in bars, and rhubarb, with which drug they supply Persia. The Bougharians of Tibet and many other inhabitants of the eastern provinces of Bougharia, for the most part in subjection to the Chinese, buy the rhubarb which the Bougharians bring to Kiaighta, the frontier town between Russia and China, situated on the Dauria; and from thence the drug is transported into Russia. All the little circumjacent states of Bougharia receive their foreign merchandises, as well as those of the country, through the same Bougharians.

The commerce with Russia is not the least lucrative, though the most painful to the Bougharians. They are obliged to make many circuits in the steppes or deserts of the Kirguisians; and, as they are often in total want of water, they must go a great way round to find it, a circumstance which
retards

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retards the journey considerably. Besides these inconveniences, the Kirguisians, for several years past, have exacted of the Bougharian caravans the value of three ducats in merchandise for every camel, whether his lading be valuable or not, as a toll for passports, and the escorts which the Kirguisians furnish to the caravans; notwithstanding these escorts do not always prevent them from pillage, and the merchants from being carried into slavery; and although the Russian government obliges the Kirguisians to pay such damages with interest, yet the Bougharians often suffer considerable losses. Every year some caravans of 100 or 200 camels come to Orenbourg, to Astrachan, and to Troïtzk*; and now and then less numerous caravans repair to Siberia, to fort Peter-and-Paul, to the fortifications of Ischim, to Tomsk, &c. The most considerable commerce of this people is to Orenbourg, where there is a double course of Asiatic commerce and exchange, and a square formed by several hundred shops and stone magazines has been

* A town near the fortifications of Orenbourg.

given

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given to the Bougharians. In the year 1773; one caravan of 900 camels was on its way to Orenbourg, &c.

The chief merchandiezs which the Bougharians bring to Ruffia are Bougharian and Indian stuffs of cotton, and half-filks, of spun and raw cotton, morning-gowns much used in Ruffia, lamb-skins, dried fruits, *kifch-mifch* (a fort of currants), fanctonicum feeds, precious ftones, fand containing gold-duft, unprepared nitre, native fal ammoniac, or fuch as they get from the mines. Their imports are fine cloths, chiefly red, *youfti* or Ruffia leather, cochenille, indigo, glafs-beads, knives, wire, needles, and all kinds of trinkets; fuch as go to Afrachan take Perfian filk. They trade by barter, making the value exact by means of their ducats. Their caravans fcarcely ever fojourn longer than two months in a place, and the goods they cannot difpofe of in that time are left in the hands of factors or agents, who always make purchafes before-hand, and keep their bargains till the arrival of their mafters.

The

The khan of the Bougharians coins both gold and silver money; the latter, however, is considerably the scarcest, as the country affords but little silver. Their common coin is the ducat, the impression of which is very bad, consisting only of an inscription, but is in value nearly equal to the ducats of Holland. They get the gold from the sand of the rivers that cross the country. In Bougharia itself trade is generally carried on and the taxes paid in ready money. Their traffic with Persia brings them a great quantity of silver money, for which reason the Persian roupees are current in Bougharia.

In the article of food they follow the precepts of Mohammed; but they eat better food and in a more cleanly manner than the other Mohammedans settled in this empire. The productions of the vegetable kingdom more frequently compose their repasts than those of the animal; and their manner of life is for the most part simple and sober. During the summer their chief food is bread, raw fruits, *arbouses* or water-melons,

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melons, melons, grapes, &c. Dried fruits are their common winter nourishment : from the cielings of their rooms are suspended all sorts of fresh fruits, which they pluck by way of desert after meals. To render the melons and arboufes more delicate, they hollow them out, filling the excavation with raisins of the sun : which preparation produces a vinous fermentation, and gives them a most exquisite taste. Some of the Tartars of Afrachan have the same custom. Their principal dishes are boiled rice, millet, and the like, which they dress with oil, butter, or milk. Their bread is made of wheat flour, and that of the servants of Bougharian millet. These latter are cakes rather than loaves, which they hang up in their chimnies * to bake by the heat of the embers. *Madyun* is their favorite delicacy, a sort of cake made of certain seeds pounded with poppies, honey, and various sorts of spices. This Bougharian comfit revives the spirits, and enlivens the wit.

* See before, p. 133.

Besides

Besides four milk and water, they drink tea in which they infuse anise seeds; and are particularly fond of the juice of the grape newly expressed and unfermented.

The Bougharians take great delight in moderate ebriety, so as to be chearful and gay; and some of them to get altogether drunk: for which purposes opium and tobacco are in great vogue with them. The former is called in their language *avium*, which they gather from the heads of the poppy, by making a slight incision or rather scratch in it; by this means they cause it to emit a gum which they dry in the sun. To make their *karkenar sou*, or poppy-water, they steep the heads of that plant in common water, after having made scratches all over it. Their *bangs* are the flowers of female hemp, which they mix with tobacco, and smook it either quite fresh, or half dried. They likewise make small cakes of it, prepared in the following manner: They first roll the flowers of hemp in flowers of cabbage; and then lay them on hot embers to make them transpire:
after

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after this they beat them up with flour and milk, and then harden them at the fire. These little cakes are intoxicating, and people swallow as many of them as are sufficient for that degree of delirium or extravagant gaiety they wish to procure.

The fine climate of Bougharia is no less favourable to Venus than to Bacchus. A man tolerably at his ease takes two wives, and several have three or four. It is not, therefore, without reason, that both sexes use an infusion of the root *salab* * as frequently as other nations take coffee. The invigorating and stimulating properties of that root are less equivocal in Bougharia than they are in colder regions. They roast them at the fire, then reduce them to powder; and, after having poured boiling water on them, they drink the infusion with sugar exactly as we take coffee. As the rich men of this nation have several wives at once, there must consequently be a proportionable number of people living in involuntary celibacy; a

* Orchis, or satyrion.

Bougharian gallant, however, easily finds a way of comforting himself pointed out by the preference a husband always gives to one of his wives in prejudice to the rest, who fail not to seek satisfaction as well as they can; besides this, the husbands are often and for a long while together absent on journies; their wives are not destitute of address, but encourage their gallants to replace their absent spouses; and this notwithstanding the very retired manner in which they are kept, and the little liberty allowed them. There are also a great number of unmarried ladies who make profession of universal love; the consequences of which are sufficiently manifest, in both men and women, by that deplorable disease, the inseparable concomitant of such irregularities.

The inhabitants of this country are frequently afflicted by a particular distemper, which the natives call *pischta*, elsewhere known under the appellation of *the Bougharian disease*; and probably the *dracunculus Persicus*, or the *vena Medinensis* of the physicians. Those whose ordinary drink is water,

as well as those who, according to the custom of the country, frequently bathe themselves in the canals, are mostly exposed to this scourge. A sort of capillary worm, resembling a thread, many times an ell in length, and which Linnæus calls *gorgius aquaticus, seu medinensis*, gnaws the body internally for a certain time, and then appears on the surface occasioning most direful inflammations. All the parts of the body are equally obnoxious to the attacks of this worm, and many cases are to be met with where it has pierced the eyes, the tongue, the genitals, &c. All that the patient has to do is to seize the extremity of the worm as soon as it appears through the skin, and continually to keep rolling it on a little stick made for that purpose as fast as it advances, till it be entirely come out. Great care must be taken not to break the worm during this gradual operation; for the part that remains will continue to live in the flesh and occasion dangerous consequences. The person affected is ignorant of the time when the worm got admission into his body, and it has happened that people have begun to feel it a

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whole year after having quitted Bougharia. Some are tormented with several of these worms at a time; others have had them in succession even to the number of twenty, and more. The young as well as the old are subject to this affliction, though many are never attacked with it notwithstanding they drink water, bathe, and use no antidotes. Another calamity, less dreadful indeed, but more frequent in Bougharia, is the bite of the scorpion; an animal from which no house is exempt. They put hot cinders on the inflammation produced by the bite, causing prayers to be said over it by the priest, in order to a cure.

To return to the Bougharians settled in the Russian empire. Wherever they are found they stand by one another, and make one common cause, by which means they always preserve their national character. In personal appearance they resemble the Tartars of Kasan, though bordering somewhat more upon the Indian mien. They are for the most part tall and thin, have little eyes, large and prominent ears, with

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with deep chesnut-coloured lank and scanty hair. In their conduct they discover plain good sense, uprightnefs, and modesty; are laborious, sober, and cleanly; all which good qualities may partly perhaps be attributed to their schools, which are well conducted. The language of their country is the Tartarian, which they all speak wherever they are found.

They reckon their years according to the *taregh*, or chronology of their nation, which begins two years later than the *begira*. The Mohammedans reckon the present year 1778 the year of the *begira* 1192, but the Bougharians make it the year 1190 of their *taregh*. Besides this computation, they divide the years into *dodecads*, in the manner of the ancient olympiads; a custom common likewise to the Mongols and the Kalmouks. Each of these years bears the name of some animal in some degree resembling the twelve signs of the zodiack. For example;

Tschitskam dilli, the year of the mouse.

Bares, the year of the cow.

L 3

Taoufchkan,

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Taoufcbkan, the year of the hare.

Lou, the year of the lizzard.

Dschilan, the year of the serpent.

Yetka, the year of the horfe.

Koi, the year of the fheep.

Pifchbin, the year of the monkey.

Taouk, the year of the cock.

Ett, the year of the dog*.

Dongous, the year of the hog.

They make ufe of thefe denominations in fpeech and writing, whenever they would mark the time of any event in their lives.

The adminiftration of affairs among the Bougharians eftablifhed in the Ruffian empire, excepting only the Sarti, is exactly the fame with that of the Tartars of Kafan; their arrangements the fame, the fame tribute, the fame occupations, habitations, religion, customs, and manner of life. As the greateft part of them are in eafy circumftances, they avail themfelves of the privilege of po-

* The prefent year 1190 of the *Taregh*, or of Chrift 1778,

lygamy,

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lygamy, several of them having to the number of four wives, the utmost complement allowed by the laws of Mohammed. The kalym is usually about 10 rubles, but may amount to 200 according to the situation, the fortune, and the inclinations of the girl. They differ from the Kafanians in their interments by putting on the deceased a Turkish turban, which must consist of four ells of linen in length.

Their cloaths differ very little from those of the Kafanians. The men wear mustachios, and leave a little beard on the under lip, plucking out the rest of the hair, or making it fall off by means of corrosive drugs. They shave the head, and wear a pointed calotte, commonly pinked or embroidered; over which they put a flat cap bordered with fur. Their upper garments are made of cloth, generally ornamented with an edging. Their wives and daughters dress exactly like the women of Kafan. In Bougharia the men wear very high caps, in the shape of bee-hives,

turned up with an ornamental facing: and no sooner is a caravan perceived in motion, but the Bougharians are known by the shape of their caps. The women of this country have a way of staining their nails with a juice expressed from the flowers of the balsam plant, which gives them a yellow tint. Several other women in these parts have the same custom, especially the betrothed girls of Astrachan, who chuse to be distinguished from the common people.

The Sarti of the province of Oufa resemble in all respects the Tartar villagers of Oufa. Those found among the Baschkirians, of the province of Isfet, have reformed their ancient pastoral life, though, in imitation of the Baschkirians, they have fixed villages wherein they pass the winter. They live chiefly by their flocks; but, as they associate with the Baschkirians, they cultivate, like them, a little portion of arable land. Although at present they resemble the Baschkirians

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rians as to their way of life, dress, customs, &c. they have nevertheless preserved a greater taste for neatness, together with their own Bougharian character.

TAR-

TARTARIAN COLONIES.

HOW perfect soever the disposition of any state may be, there will always be some subjects discontented, inconstant, and inclined to migration; who expect to find greater liberty, more profit, and more advantages any where than at home, and are therefore ready to embrace the first opportunity that offers of quitting their country, and seeking their fortune elsewhere. A mild government, an impartial administration of justice, an uncommon toleration, a great facility of gaining a comfortable subsistence, an undisturbed enjoyment of property, with many other advantages, having been for a long time the characteristics of the Russian empire; it is no wonder that a vast number of colonists have been drawn thither from the neighbouring nations, some doubtless by the causes above assigned, but many likewise who, having met with nothing but scorn or vexation in their native country, fly to Russia

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as to an asylum from oppression. Hence it is, that every new-comer meets his countrymen in all parts of it, some of them rich and prosperous, and most of them in the comfortable enjoyment of easy circumstances, or at least the descendants of his countrymen contented and happy in all respects, ever ready to receive him with complacency, and to treat him with friendship; great inducements surely to settle in a fine country, without regretting that he has left, where a man is sure to meet with his brethren, to be allowed to follow the manners he has been accustomed to, and, above all, to be in possession of the full enjoyment of his religious worship.

The Tartars, in the neighbourhood of Russia, like all the orientals, are more inconstant and desirous of change than the Europeans; and the reason of it is, because they depend on the caprice and despotism of their masters, and are often exposed to the violences of their neighbours: such of them, therefore, as join themselves to the Tartar nations in subjection to Russia see so many
real

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real advantages in the secure and quiet happiness in which they live, that the number of refugees, already very considerable, increases from year to year. Fugitives also from among the slaves of the Kirguisians and other hordes that live by plunder are another source of increase to these people.

We shall here give a short account of these different colonies, and of the branches that have issued from them; as also of the different nations whence they take their origin; sufficient for a competent acquaintance with the Tartarian colonies established in the empire of Russia,

Various colonies, more or less considerable, of Nogayans, Caucasians, Krimians, Persians, Ghivinsians, and others, have settled in Asiatic Russia, especially in Siberia, and the governments of Orenbourg, Astrachan, and Kasan, without mentioning the independent colonies that come in small numbers to join them. These latter incorporate themselves with the Tartars, and soon lose all distinction from them. Sometimes indeed they

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they form, as it were, new races, after the manner of the Terptyaireis, which were formerly taken notice of in the account of the Finns. The Tartars that have fixed their abode amongst the Terptyaireis are of various origin; besides whom many mixed troops are to be met with in the fortrefs of Nagaïbak on the river Ik, which falls into the Kama, as also in several places on the frontiers of Siberia, Orenbourg, and Astrachan. The Tartars of Nagaïbak have embraced Chiftianity, which has brought them into a closer union than they were before.

The Nogayan hordes subject to Ruffia have been spoken of before*. Besides these Nogayans, there are several troops of the same people among the Tartars of Kafan, of Oufa, and of Orenbourg; as also of the Baschkirians. Numbers of Tartars from the Krimea, and elfewhere, from different hordes, not subject to Ruffia, have joined these same colonies, making one common cause, more or less, according to circumstances, and

* See p. 74. and the following.

conforming

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conforming more and more by degrees to the customs established among the people with whom they dwell. It is only seven years ago that a colony consisting entirely of Nogayans, with a murza at their head, maintained themselves by agriculture in the government of Kafan. This colony, having obtained permission of their superiors, went and settled on the upper part of the river Sakmara, that they might live in the Baschkirian manner, that is, by giving all their attention to their flocks and bee-hives.

Several families, originally from the Caucasian nations, have assembled at Astrachan, at Kisliair, at Mofdok, and along the Terek; not only from the nations under the Russian sceptre, but also a great number of other Caucasians; and by this migration they have acquired all the privileges of the natural subjects of Russia. Oufmei khan, prince of the Ghaitakams, who caused the late Mr. G. Gmelin to be carried off, did it under pretence that several hundred families of his people had deserted from his government, and fled to Russia. This academician, so famous

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famous for his indefatigable researches in natural history, died in this miserable captivity the 27th of July, 1774.

A great number of Persians, from the different provinces of that kingdom, especially from the borders of the Caspian sea, from Bakou, Salian, Enzeli, and Ghilan, have settled among the Tartars of Astrachan, along the Terek, and several cities in the government of Orenburg. There is also a considerable number of Arabs in those parts. The Persians settled at Astrachan form a particular society preserving the customs of their country. Many of them make journies into Persia for the purposes of commerce; which done, they return to Astrachan, and those who do not are soon replaced by others.

The Persians settled in Russia are of a melancholy look, hard and pale countenance, and have but little hair. They are courageous, hasty, voluptuous, polite, but very covetous. They carry on their traffic generally in Persian commodities; many follow

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different trades, and several have manufactories of Persian silks and half-silks.

The men wear thin beards, shave the head, and cover it with high pointed caps. Their cloaths are made of silk or cloth, with large plaits about the hips; the skirts are very long, and, though they button their coats, they nevertheless wear a girdle about them, to which they hang a sabre or a poignard. It is their way to put on two or three coats one over another. The women work the necks of their shifts with gold cording. They wear trowsers tied close about the knees; twist cloth about their legs to make them appear large, and walk in slippers. Their garments are much like those of the men, only shorter, and have open sleeves. They put their hair in curls disposed without art or symmetry, and adorn it with coloured stones. Instead of a cap they wear a veil in the Tartarian fashion. Rings, ear-rings, pearl necklaces, and bracelets, make a part of their dress; and some of them wear a ring in each nostril.

The

The greatest body of united Persians are in the government of Orenbourg, in the territory of Stavrapol; and a number of them, scarcely inferior to those, in the environs of the fortifications of Orenbourg, and among the Tartars of Oufa; but these latter are dispersed. All these Persians are generally known by the appellation of Kifilbaschians. They are for the most part fugitives from the slavery of the Kirguisians. Kifilbasch is a term of contempt given by the Kirguisians and other Tartars to all the Persians in general; this contempt arising as it should seem from no other cause than that they are of a different religion from them. The Kifilbaschians of Stavrapol are husbandmen; those in the environs of the fortifications are mostly servants of the Tartars whose flocks and *arbose* gardens they look after.

The Persians settled at Stavrapol, as well as those of Nagaïbak, have been admitted into the Christian communion by baptism. All the rest are Mohammedans

of the sect of Ali.* ; so that, in their religion,
as

* Ali was son-in-law of Mohammed, and surnamed, *The victorious lion of God*. He was the fourth khalif, and successor of Mohammed. Soon after his election, a terrible faction was formed against him at Mecca, at the head of which was the widow of their prophet, who raised an army against him, and gave him battle, in which Ali was victorious. There were several other parties raised against him, particularly in Syria ; all which he had the good fortune to subdue. At length, after many successes against his enemies, he was assassinated in a mosque, in the month of Ramadhan, in the 40th year of the hegira. He had nine wives, one of whom was Fati-ma, the daughter of Mohammed. The Mohammedans pretend that Ali was the first who embraced the religion of Mohammed ; and they have a ridiculous story, that he professed it even in his mother's womb. Notwithstanding which, his name, and that of all his family, was cursed, and their persons excommunicated, by the khalifs of the family of Ommia, down to Omar, who suppressed the malediction. On the contrary, the khalifs of Egypt added his name to that of Mohammed in the publication which they made at the top of their mosques. Some of the followers of Ali believe that he is still alive, and that he will come at the end of the world in the clouds, and fill the earth with justice : some of them are even so extravagant as to deify him. The more moderate of his sect say, that he is not indeed a god, but that in many things he partakes of the divine nature. Ali is the author of a work, intituled *Gesfr* & *Giamé*, written in mysterious characters, mixed with

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as well as in their manner of life, they resemble the other Mohammedan Tartars settled in the Russian empire; and, if we except only a few peculiar customs, their festivals, their food, their chronology, their polygamy, their nuptial and funeral ceremonies, are exactly the same with those of the Mohammedan Tartars.

We meet with small troops of Ghivinsians, of Taschkentians, and of Turkoostans, among the Tartars of this empire, but especially amongst the Bougharians; but very inconsiderable, and seldom united, almost all of them being incorporated with the Tartars amongst whom they reside. They are

with figures, under which are couched all the great events which were to happen from the beginning of Mohammedism to the end of the world. The followers of Ali are stigmatised by the orthodox Mohammedans, with the name of Shiites, which signifies *contemptible*; but they call their own sect *Adeliah*, i. e. the just and good party. They spread all over the mussulman empire, and often raised great troubles in it. At present the whole Persian empire, and several Mohammedan princes of the Usec Tartars, and of the Indies, are of this sect. *D'Herbelot, Biblioth. Orient.*

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the descendants of Ghivinſian merchants, or fugitives from the Kirguiſian captivity. As it would be difficult to mark the characteristic traits of all theſe Tartars, we muſt content ourſelves with giving ſome particulars of their origins, as we have done of the Bougharians ; which will not be impertinent here, as the merchants of theſe people commonly reſort to the trading towns on the frontiers of Ruſſia, either in particular caravans, or in conjunction with the Bougharian caravans.

The nation of the Ghivinſians was anciently ſettled on the lower part of the river Oural, formerly called Yaïk. Theſe Ghivinſians or inhabitants of Ghiva are likewiſe called Ourguenetschi and Gharafes, which two names imply people who have found victuals and wood. Sixty verſts above the mouth Saratſchik of the Oural are ſeveral remains which indifputably were a part of one of their principal towns in former times. Being driven from theſe parts, they withdrew eaſtward, and eſtabliſhed themſelves in the ſmall territory they at preſent inhabit, to which they have given the name of Ghiva.

This

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This country is situate on the eastern side of the lake Aral, and is bounded by Persia, the lesser Bougharia, and different nations of Tartars. Ghiva, the capital of the country, lies to the south-east of Orenbourg, at about the distance of 15 days journey from that fortress, which may be reckoned at between 600 and 700 versts *.

The country is not fertile, neither is it barren, having but little wood, and greatly resembling the lesser Bougharia. It is flat, excepting where a branch of Indian mountains advances into the country. It is pretended that these mountains in the territory of the Ghivinians contain metals, and even gold.

The Ghivinians have a great resemblance with the Bougharians in their political constitution, religion, and way of life. The court of the khan of Ghiva displays the magnificence of eastern splendour, and his revenues are much greater than his expenses.

* One hundred and four Russian versts and an half are equal to a degree of longitude.

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His authority is more extensive than that of several other khans, yet is he liable every minute to be deposed and put to death. There is not one example in all their annals of a reign longer than eight years. By these customary murders they cannot be said ever to have had a reigning family in whom the sovereignty hereditarily descended; for a long time they have chosen their khans from among the saltans, or the sons of the Kirguisian khans; who, after having enriched themselves with the Ghivisian revenues, have the precaution to resign their dignity, while they are in possession of that liberty. Aboulghair, the famous khan of the Kirguisians, and Nour Hali, the present sovereign of that people, were both of them in their youth khans of the Ghivinsians. Their khan now reigning is Ghaïp, the son of Bafyr, a Kirguisian prince. While the Troughmenians and the Aralians were in subjection to the Ghivinsians, their state was powerful; at present they take men in pay from those people whenever they are at war, which renders them so formidable to their neighbours

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neighbours that the Kirguisians alone are able to make head against them.

The Ghivinians live in towns and villages, after the manner of the Bougharians. Of all their towns there are not above twelve of any consideration. Ghiva, their capital, is situate in the neighbourhood of the rivers Amoudarya and Ouloudarya, which fall into the lake Aral, and supply the canals of the town with good running water. The construction and internal disposition of their houses are altogether in the Bougharian style. A Russian officer, who lived some time at Ghiva, finds that it is situated in 38 degrees 30 minutes north lat. and says that it contains 3000 houses, and is surrounded by a square wall built of bricks unbaked. Their houses are much infested by scorpions, which the Ghivinians call *tshian*,

They cultivate their fields and plantations with the same care as the Bougharians do their gardens. The flocks of the Ghivinians being but small, they are obliged to purchase cattle for food of the Kirguisians

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and Troughmenians. They are obliged to carry all the produce of their silk-worms to the khan, for which they receive a fixed price. They are so ignorant in the arts of weaving and dying, that they exchange the productions of their country for Russian and Bougharian stuffs. Their commerce consists of the same articles with those of the Bougharians, but is far less considerable; for which reason the merchants of Ghiva go into partnership with the Bougharians of Orenbourg and Astrachan, and very rarely form caravans by themselves.

Their dress and victuals are altogether in the Bougharian taste. The most common dishes are *onoschi*, or vermicelli; *plav*, or boiled rice; *nan*, pancakes, and the meats which the law permits. They are scarcely acquainted with fish, as their rivers and canals furnish very few. They use tobacco, opium, and the flowers of hemp, for the purposes of intoxication.

In the capital of their country is the tomb of Palvan, a famous Mohammedan saint, to whose

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whose relics they ascribe many miracles. This brings a great concourse of pilgrims even from very distant parts. The sepulchral chapel is built of brick, and is taken care of by forty fanatical monks; who, besides the bones of the saint, are in possession of a manuscript containing the life and miracles of Paivan. Near the tomb several high poles are erected, having cords fastened to them, on the top of which is fixed a great cage. On the day of the vernal equinox all the monks, one after the other, endeavour to climb along the ropes to get into the cage, in doing which several of them often get very dangerous falls. He that is so dextrous as to reach the cage has the happiness of beholding St. Paivan seated there in flesh and bones, and by that blessed vision obtains the gift of prophecy. From the top of the poles he throws down his cloaths among the devout assistants at this solemnity, who pick them up, tear them to pieces, and carry home the scraps of them as so many amulets or scapularies. The rich Ghivinians are buried about the tomb; and such of the Kirguisians, and other neighbour-

ing

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ing people as have money enough to pay for this honour, enjoy the same advantage.

Turkoston was formerly the most powerful and flourishing state of any in these countries; but its antient splendor has long ago disappeared. All that remains of it is the small city of Turkoston; and even that is under the yoke of a Kirguisian horde. All the Mohammedans, however, look upon this city as sacred, it containing a great number of *ghodsches*, or saints, the descendents of the family of Mohammed.

The state of Taschkent is something more considerable than that of Turkoston. The city of Taschkent, situate on the Syrdarga, contains 6000 houses. It is governed by a khan chosen from the Kirguisian princes. The Taschkentians put themselves sometimes under the protection of the Kirguisians, and at others under that of the Soongarians.

The government, manners, &c. of these two states are exactly the same with those of the Bougharians and Ghivinians. They are, however,

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however, poorer than their neighbours, from the oppression under which they live. Their commerce is partly carried on by the intervention of the Bougharians; some of them accompany the caravans of these latter into Russia, leaving factors there to look after their concerns.

The Aralians occupy the coasts of the lake Aral and its isles. They are originally Ousbeks. Their khan is independent, and elected from the Kirguisian princes. They are not numerous, being scarcely able to raise above 5000 men fit to handle the bow. They have no cities, but their villages are fixed. They resemble the Ghivinsians in figure, political constitution, manners, and religion. As there are many barren deserts in their country, they maintain themselves principally by their flocks. Their commerce is not reduced to any system, and those who come into Russia are almost all refugees who have found means to escape from the Kirguisian slavery, settling with the first Tartarian colony they meet with.

We

We have spoken of the Troughmenians in treating of the Caucasian Tartars*. A great number of them are to be met with among the Kifilbaschians settled in Russia, and the other Tartars of Orenbourg and Oufa, and have all of them escaped from the bondage of the Kirguisians.

In attending to the figure, character, way of life, language, and manners of these people, we perceive a great resemblance between the Bougharians, Ghivinians, Turkostans, and Taschkentians, enough to lead us to think that they are all of the same race, especially as they themselves say they are branches of the Turkostan stock. The Aralians and the Troughmenians differ in many things from the Turkostans, no less than the Karakalpaks, whence it may be inferred that these three latter have always been particular hordes,

The Karakalpaks call themselves Karakiptschaks; the former signifying *Blackcaps*;

* See before, p. 93.

and

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and the latter *people that have black cattle*. They inhabit the borders of the Syr Darya, a large river that falls into the lake Aral. The Karakalpaks divide themselves into two great hordes, of which one is called the Upper horde, because it inhabits the upper part of the Syr Darya; and the other the Lower horde, from its habitations being lower down on the same river.

Before the foundation of the kingdom of Astrachan, the Karakalpaks performed their nomadian courses in the provinces situated on the inferior part of the Volga; but the horde of the Nogayans drove them thence, causing them to retreat eastward, and to settle in the environs of the Syr Darya. In this the Karakalpaks and the Ghivinsians have differed from most other people, who, on being vexed by their neighbours, have always gone towards the west; whereas these two tribes took the opposite course. In the years 1741, 1742, and 1743, the lower horde of the Karakalpaks, to the number

ber

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ber of 30,000 families, sought the protection of Russia, as a security against the Kirguisians; but these latter revenged themselves upon them in such a manner as tended nearly to their extermination. Those that escaped fled to the Upper horde, who put themselves under the protection of the Soongarians:

The Karakalpaks of both hordes subdivide themselves into several *oulouffes*, or branches, whose chiefs bear the names of *Scheïgh*, *Saltan*, *Targan*, *Beggue*, and *Batirs*; which denominations mark the different classes of their nobility. All the chiefs are honoured with the general name of *Godsches*, or descendants of Mohammed. They are indeed in subordination to the Khan of the horde, but they by no means pride themselves in a profound obedience.

There is a great affinity between the constitution of the Karakalpacks and that of the Baschkirians; having permanent

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manent huts for the winter, in the summer they are ambulatory, and draw along with them portable tents of felt; they till some small fields, but bestow most pains on their flocks. They hold horses in no great estimation, preferring oxen and cows, which they use equally for draught and for riding. They have among them very able artists, who make knives, sabres, fire-arms, skillets, gunpowder, &c. with which they supply their neighbours, who frequently use them to their destruction. The Karakalpaks are Mohammedans, and well educated. They are as ignorant of commerce as of war. No sooner are they attacked, but they run behind ramparts of earth for defence. They are fond of carrying off men, but they themselves fall much more frequently into the hands of the Kirguisians, who make slaves of them. Almost all the great men of this latter people have Karakalpak slaves in their service; but as the manner of life of these two people is very similar, the
Karakalpaks

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Karakalpaks feel the weight of their bondage much less than others, and do not make such frequent endeavours to escape to the Tartars of the Russian empire.

THE

THE BASCHKIRIANS.

BASCHKOURTS is the name they call themselves by, and the Nogayans give it them likewise. *Kourt* signifies a *bee*; and *Baschkourts*, the *Bee-people*: but, among the Nogayans, *baschkourt* means a head wolf, or master-wolf. The Kirguisians call them *Istaki*, or *Ostyaks*.

Some authors pretend that the Baschkirians are the descendents of the antient Bulgharians, but they affirm themselves to be sprung from the Nogayans. Aboul Gafi gives Bulgharia the name of *Daschte Kiptschak*; and at present the volost of *Kiptschak* is the most numerous of all the Baschkirian populations. Perhaps they are Nogayans, who have afforded a retreat to the Bulgharians when driven from their country; their appearance in truth is not perfectly Tartarian, and the country they inhabit (and which the antients

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called sometimes Baschkiria, and sometimes Paskatiria) is a part of the antient Bulgharia.

Formerly they lived an ambulatory life in the southernmost parts and on the frontiers of Siberia, having their own khans. But the khans of Siberia molested them to such a degree, that they took the resolution of abandoning their country, and entered that which they now possess; afterwards they spread themselves by degrees about the environs of the Volga and the river Oural, till at length they submitted to the tzars of Kasan.

Baschkiria at present is composed of the most southern part of Mount Oural, the parts adjacent to the Belaya, the territory between the Kama and the Volga, and the borders of the river Oural; consequently this country comprehends the western part of the province of Oufa, and the eastern part of the province of Isset, both of them in the government of Orenbourg.

The mountains with which the face of the country is covered are rich in metals,
the

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the soil is fertile, their forests full of good timber, and their lakes abound with fish. Baschkiria was antiently divided into four territories, that of Kafan, that of Ofa, that of Siberia, and that of the country of the Nogayans: the Ruffians call them all *Doroggi*, or the *Roads*.

When Ivan Vassilievitch, tzar of Ruffia, made the conquest of the kingdom of Kafan, the Baschkirians submitted to Ruffia without any resistance; and the tzar, to put them in security against the incursions of the Kirguisians, built them the city of Oufa. At that time they were considerably weakened from various causes, but recruited again in a little time, by giving a reception to numbers of fugitive Finns and Tartars*. Since this they have several times revolted against Ruffia. In the years 1676, 1708, and 1735, especially, they made general revolts. In all these they exercised shocking cruelties, and all their seditions have been marked with

* Of which mixture was afterwards formed the Terptyairei, as was observed before, vol. I. p. 151.

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ravages and devastation. The measures pursued to reduce them to their allegiance have always been pernicious to them in the diminution of their numbers and their strength; but the natural advantages of their country, with their manner of living adapted to the productions of the climate, joined to the mildness of the Russian government, restored them presently after each successive catastrophe. In the year 1741, they were completely conquered, after having excited new troubles; and, to restrain them for the future, the government caused several small forts to be built on the frontiers of Baschkiria, as well as in the interior parts of the country. Indeed these forts and batteries are constructed only of wood; but, as the Baschkirians make war only on horseback, they are sufficient to repel them. Since the year 1741 they are no longer permitted to settle out of their own country. In the last disturbances in the year 1774 they sided with the rebels, to the shame and misfortune of their nation; and it was not till after a total defeat that they were brought back to obedience.

They

They are divided into *volosts*, or particular branches, every one of which lives separately. These branches are made up of different *Aimaks*, or notable and antient families, having each a particular district. They have had no khans for a long while; and all their nobility is become extinct by the frequent insurrections they have raised. At present every *volost* chuses one or more *startschini*, or elders, from its own body. The chancery of the government of Orenbourg allows each of these elders a secretary, as an interpreter, whose business it is to read the edicts publicly, and to see them duly executed. These secretaries are for the most part taken from the *Mestscheraïk* Tartars, and are a sort of justices of the peace. The whole Baschkirian nation is composed of thirty-four *volosts*, which together in the year 1770 amounted to twenty-seven thousand families.

The features of the countenance indicate them to be Tartars, though their face is somewhat flatter. They are generally

speaking of a more robust constitution and fuller of flesh than the Tartars of Kafan. Several of them have remarkably large ears, and all small eyes; the beard of most of them is of a deep chestnut colour. They have natural good sense, but not the least inclination to cultivate their intellectual faculties: they are courageous, suspicious, obstinate, severe, and consequently dangerous. If they were not well looked after, they would none of them follow any other trade than that of pilfering and plunder.

Their language is a Tartar-dialect, which has but little affinity with that of the Tartars of Kafan. As they are Mohammedans they have schools where they are taught to write their own language, but they never apply to it: and as these half-barbarous people chuse both their preceptors and priests from their own countrymen, it may easily be supposed that their erudition is confined to a very narrow circuit.

Formerly the tribute they were obliged to pay consisted of a small tax in current money;

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but they have since been bound to furnish a certain quantity of honey, wax, and furs. After their revolt in 1741 they were put on the footing of Kofaks; that is, they were enrolled to serve as soldiers, keeping guard on the frontiers, or making campaigns wherever they are commanded: they are obliged to furnish themselves with a horse, accoutrements, and cloaths, but receive the same allowance as the other Kofaks. As in times of peace but a small number of them are in service, those who remained at home paid formerly 40 kopeeks * per man; but, by a new regulation, they are now freed from that tax, on condition that they purchase the salt they consume from the magazines of the crown; before this they took what they wanted from the salt-lakes of their country.

Such as enter into military service are distributed into small companies of ten, fifty, and a hundred men, who elect their own elders or commanders, called in Russ *desatniki* if commanders of ten *piati*; *desatniki*, if

* Twenty-pence English, a kopeck being exactly equal to a halfpenny.

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of fifty; and *sotniki* if commanders of a hundred. Their regiments are called *pouls*. The *attaman*, or colonel of a regiment, is chosen from the most expert elders of the nation by the Russian generals, who have always this right. *Ok*, *scba*, *soungous*, and *savot*, are the arms proper to a Baschkirian; which signify the arrow, the bow, the lance, and the coat of mail; some wear also helmets, others are armed with sabres, guns, and pistols, and some bear all these eight kinds of offensive and defensive arms at the same time. They make their own bows and arrows, as well as the quiver which commonly contains fifty arrows, and is covered with some skin, generally bear's skin. Their coats of mail are a sort of net-work made of steel rings, very clumsy and very dear, and therefore are but little used. The Baschkirians have fine horses, and are excellent horsemen, bold, and dextrous in handling the bow; insomuch that a small company of them are not only sure of defeating a troop of Kirguisians, though double their number, but there are even detachments of them capable of making incursions into the country
of

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of the Kirguifians, where they do much mischief before they can be driven out. The commandants on the frontiers often make use of the Baschkirians when they would chastise the Kirguifians for robberies committed on the caravans or otherwise; and are always sure of good service, as the former are brave, and the latter afraid of them, and as they can harrafs their enemies a long while over the barren plains, without wanting a supply of victuals. A Baschkirian army on a march affords several remarkable peculiarities. Every horseman is dressed after his own fancy, but all in long habits; every man leads a spare horse, not only for the purpose of remounting if that he rides should be killed under him, but also to carry the provisions; which, consisting partly in parched corn, occasions the necessity of hand-mills for grinding it; these are likewise carried on these horses. Every company of a hundred men has commonly a little standard of several colours. Even in the same regiment there is no greater uniformity in the several standards than in the arms and dress of the men. They gallop without any order at all; only when they
make

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make a halt they form themselves in ranks, very irregularly disposed.

This nation led a vagabond life till their submission to Russia, and even a long time afterwards; but, by degrees, they have combined the occupation of vagrant shepherds with that of agriculture, which obliges them to a way of life something more settled. At present all the Baschkirians have huts for their winter abode, and portable tents for summer.

When they choose a place for some winter village, they are more attentive to the fertility of the soil than the proximity of water; because the snow never fails them in winter. An *aoul* or village contains about fifty huts built of barks in a rude manner, and for the most part consisting only of one small room covered with a flat roof: the internal disposition is in the Tartar-fashion, but the whole poor and mean. The broad benches on which they sleep serve also as hutches for the young of their animals and poultry. The chimney is a cylinder made of twigs and
sticks

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sticks interwoven, and plaistered both within and without with clay; in the side of this they fix an iron pot. The doors to most of their houses are so low and narrow that it is hardly possible to enter them without creeping on all fours: the holes in the sides which serve as windows are covered with bladders, the skins of fish, or oiled rags. Adjoining to every house is a *kusu*, or little hut of a cubic form for provisions. The chapels, even in their bettermost villages, are hovels as poor as the houses. If at any time another place appears better than that they inhabit, they abandon their village and build another; so that a man who has been absent but a few years, on his return hardly knows where to look for his tribe, especially as they alter the name of a village after that of the *starschisn* or elder who then presides: on the election of every new elder, the village takes a new name. Thus *Sultanova Achmetova* is the name of the place whose chief is called *Sultan Achmet*.

Their moveable summer villages contain between five and twenty *tirmas* or tents, on the

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the pitching of which every great winter village is divided into several small encampments. These tents are of a circular form, some three and some five fathom in diameter, composed of a sort of basket work to the height of about four feet; upon this are placed poles which fasten to a wicker circle at top of two feet diameter; so that the whole hovel or tent is in the shape of an obtuse cone. The whole is covered with a felt tied to the wicker by strings made of horsehair. The Baschkirians who dwell upon the lofty mountains of the Oural give their huts an angular figure, longer than wide; and, their flocks being too scanty to afford them wool enough for felt, they cover their hovels with birch-bark. In the centre of each of these simple habitations is the hearth, a trivet, or else a chain from the top to hang the kettle on.

Several small Baschkirian volosts are settled amongst the Tartars of Kasan, inhabiting the district of Koungour in Permia; but, as their territory is not very fertile, they
live

live in handsome fixt villages, in every respect like those of the Tartars.

The household furniture of the Baschkirians is much more mean, and their whole manner of life more miserable, than might be expected among a people so wealthy. The Baschkirians of Koungour are, however, an exception to this. Amongst all the others the sleeping-bench is covered with felt, as are the floors of their chapels; carpets and pillows are extremely rare with them: Excepting the iron pot upon the hearth, all their vessels for eating and drinking are of wood or birch bark. They keep water and other liquids in leathern bags; earthen ware and metal are scarcely to be met with among them. Almost all have wooden mortars to pound corn and hemp and linseed. Several of their villages have small water-mills*. Six or eight little boards are fixed horizontally to the perpendicular axis of the millstone: this is put in motion by a very small quantity of water, even that of a common

* Called *termof* by the Baschkirians, and *mouftofka* by the Russians.

spring is sufficient for the purpose, as they collect it into a sort of reservoir, and conduct it thence by canals, in such a manner that a fall of a foot and a half upon the boards, which are only eighteen inches in length, sets it going. Where these watermills are wanting they substitute handmills in their place; the construction of which is as follows: two block wheels made of the trunk of an oak, each of them about a foot and a half in diameter, and three or four inches thick, turn one upon the other. The two interior surfaces of these blocks are covered with a great number of pieces of broken iron pots, and placed in such a manner as that the two surfaces of iron are not contiguous by the space of two lines. At the centre of the lower block is a perpendicular spindle, as an axis to the machine; and in the upper one is a hole, through which they introduce the corn, serving at the same time as a socket to the axis. A perpendicular peg fixed near the edge of the upper block is the handle by which it is turned. The meal falls on a cloth spread under the mill, and may serve for use without any farther preparation: to
make

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make flour they sift the meal through a fine horsehair sieve; what remains is again passed through the mill, till nothing is left but the bran.

The care of their flocks and herds is the principal occupation of the Baschkirians; they cultivate besides a little land, and follow the chase: such as have mines in their estates endeavour to turn them to account. Their management of the first article, founded on experience, is productive of great increase; insomuch that the wealth of a Baschkirian is expressed by the quantity of his cattle, and the number of his flocks, called by them *taboun*. Their studs likewise engross a great part of their attention, as their horses alone in a manner furnish them with all the necessaries of life. They use them for riding, for milk, for meat, for cloaths; and many sorts of vessels which they make of their skin, as their cordage, &c. is all made of their hair. The rich have commonly as many horses as sheep, and about half as many oxen as horses: some of them keep a little flock of goats, and some a few camels. But no such thing
as

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as a hog is to be met with, because the law of the prophet ranks them among the unclean animals. They have but few fowls of any kind, finding it troublesome to keep them from the cold, and to cherish them during the winter. Even the common people possess to the number of fifty horses, those in easy circumstances have five hundred, the wealthy generally a thousand, and some few can reckon two thousand horses in their possession, with a proportionate number of other cattle. Bees likewise are a great article with them; every man having at least some hives, many of them three hundred, and some five hundred.

Their horned cattle, as well as their horses, are of the same species with those of Russia, of a middling size, vigorous, and hardy. Most of their sheep are of the Kalmouk breed, with a large fat tail, short nose, and hanging ears*. Some, especially the poorer sort, have common Russian sheep; the wool of these is the best, in some flocks both sorts

* *Ovis laticauda*, Linn.

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are seen together. Although the winter is here long and very cold, yet their cattle are left at large to provide for themselves as they can, which they do by turning up snow for dried or frozen grass and moss, their whole support during the winter. They give indeed a little hay to such as are feeble, and to the females with young: The camels are also left to shift for themselves; except that, to protect them a little from the cold, they sew pieces of old felt all over their bodies. All the cattle of the Baschkirians towards the spring become lean and poor, and a great number perish by wild beasts, hunger, and cold: especially after some days of rain, or a continued thaw, when the melted snow is frozen again and becomes a surface of hard ice. With the same carelessness the Baschkirians leave the propagation of their flocks and herds to nature, the males running always at large with the females. Some of them, however, castrate a few of their males, but this is not a general practice. Notwithstanding their cattle are thus left to their natural propensities, it very rarely happens that the females bring forth out of

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the usual season, which may be occasioned by both sexes being enervated by a long and severe winter. During the summer they thrive and grow fat to an extraordinary degree. To save as much milk as they can, they tie the colts and calves with a running knot to a long rope stretched along the outside of their huts, where they remain all day, and are only suffered to be with their dams during the night. They find by experience that the young of all their animals endure the winter's cold much better for being frequently deprived of the teat, and that such of them as are suffered to suck at pleasure become more delicate, and less capable of bearing fatigue. They treat their bees in the Polish manner. The hives are placed in trees, to which they climb by means of a rope fastened about the tree, and brought round their body.

The open plains and vallies of Baschkiria are extremely fertile; yielding, in spite of the negligence of the inhabitants, a more than ten-fold increase, even without manure, and almost without cultivation. Although these

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these people have for a long time managed some land, yet they are not laborious enough for agriculture; besides, as they can easily dispense with bread, they are ambitious of the character of husbandmen. The government however affords them all possible encouragement thereto, every year causing scarlet cloaths to be given, with other premiums, to such as discover a zeal that way: but all these means have hitherto produced no considerable effects. Most of them pay no attention at all to agriculture; some few have an acre or two of land, in which they sow corn, or perhaps a little hempseed: but no one village cultivates more than a space of about nineteen thousand square fathoms. Instead of threshing, they use the same method as the Bougharians, get astride an ox or a horse, which by trampling over it treads out the corn*.

Their mountains, covered with forests, afford them plenty of game; but their

* The Israelites made use of the same means for that purpose, as we find by the interdiction in their law, "Thou shalt not muzzle the ox that treadeth out the corn."

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principal object in following it is diversion; the poor indeed only hunt for subsistence. They go to the chase with common dogs, which are a sort of greyhounds; they also lay snares, and use vultures, which they call *birkout* *, training them for that employment.

They have neither industry nor sufficient knowledge of the art of working their mines. A small number of them understand the most common ores, and are expert enough in discovering them. A Baschkirian volost on finding mines of iron or copper in its territory sells the mountain, together with a proportionate extent of forest, to some Russian undertaker, for a certain term, most commonly for the space of sixty years; at the expiration of which term the property in the mine returns to the volost, unless the parties agree to renew the lease. In Permia are some mines which the Baschkirians work themselves, disposing of the ore to neighbouring contractors, who pay for it according to the quantity of metal that it yields.

* *Falco fulvus*. Linnæi.

But

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But elsewhere no Baschkirian, and hardly any Tartar, will work at his own mines, much less in those of other people; they are too proud and too enervated for that, yet there are many who get a great deal of money by the carriage of the ore to the smelters in the neighbourhood.

As the different occupations they follow do not take up much of their time, the men pass the greatest part of the winter in chatting round the hearth, and smoking their pipe: in summer they scarcely ever quit their bag of *koumifs* *. The women, on the contrary, are much more laborious, especially in summer. Theirs is all the business of milking the mares and cows, which is done twice or thrice a day, making butter and cheese for the winter, drying flesh and fish in the air, tanning skins, making cloth from hemp and nettles, and carpets and coverings of felt, &c.

They dress their furs with sour milk, rubbing it with the brain of divers animals

* A liquor made of mare's milk, which they keep bags of skin.

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mixed with chalk. To make their bags for liquors, they scrape the hair from the skins of camels, horses, and cows, stretching them afterwards on a cone composed of poles, covering them with pieces of felt, and then placing them over a very smoaky fire of rotten wood and cow-dung, made in a hole dug in the ground, till the skin has acquired the consistency of horn; this preparation takes up about eight days. For making their *sava*, or great bags or bottles of leather to hold milk, they sew the skins together with thread made of sinews and horsehair before they smoak them*. The *sava* are in the form of a cone, and contain about the quantity of a hundred of our common bottles. The right hand side of the entrance into the hut is the place appropriated to hold these vessels, which, as they shrink up when empty, are hung upon lines. Their *tour souks* are vessels of the same kind, only smaller, and are used in the house and on journeys instead of mugs and bottles. These are

* This operation seems to have furnished the prophet David with his idea of a bottle in the smoak: *I am become like a bottle in the smoak.*

made.

made of the skin that covers the head of the horse, and are shaped like a pear. To the part where it joined to the neck they fix another piece of skin which makes the bottom of the bottle, and the mouth of the horse is the opening at top; the ears, which they always take care to leave, making the handles. To bring them into the aforesaid form, they fill them with sand and ashes, and then expose them to the smoak. In the same manner the women make milking pails, &c. These vessels never become soft by moisture, are very durable, and not at all clumsy; but, notwithstanding all this, was a person ever so much inclined to conquer the disgust arising from their being for the most part made of the skins of beasts dying of some disease, yet grease and uncleanness render them in a short time so black and nasty, joined to their abominable putrid smell from the stale milk and other liquids left in them from time to time, that it would be impossible to use them.

The linen that the Baschkirian women make is coarse and narrow, of thread spun

from the fibres of the common nettle, called by them *kreskan* *. Hemp they call *kinder*, and weave it likewise into linen. They do not redden the nettles and hemp in water, but hang them both on hedges, or spread them on the roofs of their houses all autumn and part of the winter; which done they dry them by a strong heat, and then separate them from the bark by bruising them in their wooden mortars. They make use of a distaff, and never spin by the wheel. Their looms are of a construction something better than those used by the Tartars of Orenbourg †. The woof is wound round a stick fixed upon the bench of the hut; the roller being supported by two perpendicular poles jammed hard between the floor and the ceiling; to let the woof move up and down they have small foot-boards tied to levers by horsehair cords, or else these cords have a loop at bottom for the foot. Thus the Baschkirian women cannot take their looms with them when they go on a visit from home, as the Tartars of Tobolsk can,

* *Urtica dioica*. Linnæi.

† See before, p. 28.

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These laborious women also make a sort of coarse narrow cloth, which they know how to full with soap prepared by themselves; and some of them understand the art of dying colours. They sew their cloaths, whether woollen or linen, with thread of hemp or nettle; but for their pelices or cloaths made of skins they use tendons separated into threads. For this purpose they take the sinews of the legs of all their large cattle, which they cut into pieces six inches in length, dry them in the air, then beat them till they separate into a great number of fibres, which they join with great dexterity by twisting the ends together without making any knot.

The Baschkirians have occasion for great quantities of felt for covering their habitations, for bedding, for the cloaks they wear in wet weather, horse-cloths, &c. This is likewise made by the women, who use the same process as the Russians do in making their *voilok*, spreading the wool or hair, or the mixture of both, on a piece of cloth or a mat. The wool is first well unravelled, and
made

made into a layer an inch thick; they then throw boiling water upon it; after this they roll it in the mat, frequently casting hot water on it, roll it afresh, and then trample it under feet till it acquires the proper consistence.

The dress of the Baschkirians very much resembles that of the Tartars of Kasan*. Both sexes wear *kaldaks*, or shirts made of coarse nettle-linen, long and very wide trowsers, either *itâiks* or *sanks*, that is buskins, or slippers; the poorer sort wrap their legs in rags and wear shoes made of the bark of trees. The upper coat of the men, faced with fur, is very long and wide, and for colour red has always the preference. The *belgaou* or girdle goes over it, or at least the belt that holds the fabre; so that the waistcoat, or *caffoc*, is not seen. The pelices worn in winter are made of sheep-skins; frequently of horse-skins, and so cut that the mane flows down the back; a Baschkirian in this garment makes a very extraordinary

* See before, p. 30.

figure, especially when the wind is high. They wear the beard on the chin only; shave the head, which they cover with a calotte, generally worked with gold or silver, exactly like the Kafanians; but the cap over that distinguishes a Baschkirian immediately. It is in the form of a cone, about six inches high, made of cloth, with a fur facing, not very broad, but projecting from the cap, and is not much unlike that of a Dutch sailor. When they travel they wear *salbars*, or trousers, so wide, that they can tuck all the skirts of their cloaths in them.

The upper gown of the women is called *sapken*, made of fine cloth or silk, with buttons, and is moreover fastened round the waist with a girdle. Their *dulbega* is a covering for the bosom, ornamented with pieces of little coin, laid partly over one another in the manner of fish-scales; some of them cover the bosom with a sort of net made of glass bead or little shells. The girls plait their hair in tresses, tying ribbands and a number of gew-gaws to them which reach down to the calves of their legs.

Their cap is likewise set off with small coins and glass beads, having a piece affixed to it behind, which covers the nape of the neck, and is garnished in the above-mentioned manner. The women, beside their cap, wear a band on their foreheads adorned like the cap, tying their hair in two tresses only, and sometimes not at all. In bad weather both women and girls put on the *tastar**, or Tartar veil.

The Baschkirians observe the law of Mohammed in their meat and drink. In winter, while their cattle are poor and lean, they content themselves with cheese, called *krout*, which the women make by boiling the whey into a consistence, and butter † stored up during the summer, and likewise flesh and fish dried in the open air. Several of them, to make this sort of provision hold out the more abundantly, go and hunt for game. They do not scruple to kill for food diseased cattle, and such as they can recover from the jaws of wild beasts, which carry off great numbers; but they must take care to be in time to cut the throat of the animal before it

* See above, p. 160.

† *Alai* in their language.

be quite dead. A considerable quantity of their cattle die of hunger and cold; and these they dare not eat of, since the Koran has pronounced them impure. The husbandmen, besides the aforementioned food, add to their winter provisions oatmeal and flour which they make into cakes, and bake them on the embers. During the winter season the Baschkirians become feeble, pale, lean and dejected, as well from the poorness of their food, as from their being shut up close in their huts, where they breathe only bad air. But in the spring they recover as fast as their flocks, get into good case, and become chearful and gay. Those that follow agriculture remain in the villages till they have sown their fields, but all the rest hasten into the deserts, carrying their habitations with them. At this season of the year they all take birch-water, a very salutary drink to them; but it costs the country a great number of trees, for they draw all the sap to the incision made in the bark, and suck it thence through tubes made of cabbage-stalks. By degrees the herbage begins to shoot, and in the same progression the milk returns to the

mares, cows, and ewes: this is now their principal, and almost their only nourishment, and they kill only those beasts that have some defect. In summer they follow neither the chace nor the fishery, and can procure no bread or meal, except what remains from the winter's stock. Milk is then their common nourishment, and the sour is preferred to new: They only eat of animal food on solemn festivals, and these, as well as their whole kitchen, during the summer season, are supplied from cattle killed on account of some sickness.

The milk of cows and ewes, when sour, is called *aïren*, and that of mares *koumifs*. To make the former, they boil a certain quantity of new milk, then pour a little sour to it, which turns all the rest. After this preparation they have nothing to do but to pour new milk from time to time into the sava, and to shake it well together: To make butter, the Baschkirian women let the milk stand one night, and in the morning skim off the cream. Of the milk that remains they make *aïren*; but this kind is not so good as
that

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that prepared from the milk and cream together. They make the butter come by beating the cream, and not as the Russian countrywomen do by letting it stand to thicken in the heat. The preparation of the koumifs is the same with that of the aïren, only that the former is made of the milk of mares and camels. All the cream is left to this milk, because that of mares produces only a liquid butter. The acidity of this drink is very agreeable; is, at the same time, very nourishing, and is a competent substitute for all other aliment. The Baschkirians are very hearty with it, it renders them healthy and gay, and gives them a round belly and a ruddy complexion. With all these advantages, the koumifs is so spirituous a liquor that it inebriates such as take it immoderately, which is the case with almost all these people; inasmuch that in the great heats of summer one may examine whole villages, and not find a single man that is not drunk. When they have once got a sufficient provision of milk from camels and mares for souring, they use that of cows and ewes principally for butter and cheese.

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Some of them, in imitation of the Teleutes, the Kalmouks, and several other people, distil the koumifs, and drink the brandy which results from the operation: others, to intoxicate themselves, take a mixture of koumifs and strong hydromel; and others again drink these two liquors alternately, sometimes one and sometimes the other. On the approach of winter all their felicity draws towards an end; and they, as well as their flocks, must prepare for melancholy and scarcity.

With regard to civility and manner of life, the Baschkirians are more rude and unpolished than the Tartars of Kasan, as well as more uncleanly; but to the full as hospitable as they. The bag of koumifs is ever at the discretion of their friend or neighbour. The men, during their encampment in the summer, go from hut to hut for the purpose of gossiping and laughing and emptying a sava of koumifs together. In winter they eat by regular meals, sitting on their heels round the dishes. Before and after meals they say a prayer. They observe the same kind of devotion

devotion as often as they empty one sava, and open another. Their kitchen furniture and their food are equally disgusting. They never strain their milk; but whenever they perceive too great a quantity of hairs and dirt in it they take it out with their fingers as well as they can; and such as are more *nice* than the rest pour what they are going to drink through their horse-hair skull-cap, which they take off their head for that purpose; what it acquires by this filtration need not be mentioned. The women have a very convenient method of dressing sheep's feet, by throwing them into the fire just as they are; thus the wool burns off, the feet become as black as foot, and when they are ready, as they eat them without sauce, the cook brings them under her arm, and distributes them about. The *five-finger dish* * is a great delicacy, in which they indulge only on high days. Not only every one eats it with his fingers; but, by way of politeness, they dab it into each other's mouth, and eat it so gluttonously, that one would think they endea-

* This is the *bischbarmak* described before, p. 34.

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voured to swallow the hand that crams it into their mouths. When the mouthful thus given happens to be too large, the receiver empties half of it into his hand, taking it into his mouth again so soon as he has gorged what he left therein. In general they are excessive gluttons; fifteen pound of meat with sixteen pints of four milk is but a moderate repast with some of them. When they have bread, they eat it after all, as pastry is eaten in Europe. The Baschkirians stuff themselves at such a rate, that their meal is but short, for no sooner is it served up than it disappears, as if by the power of magic. If after a feast any thing remains, the guests divide it and take it away with them. Whenever the host is desirous of shewing a particular attention to his guest, he offers him his favourite horse to go home upon; and this is held to be doing the honours of the house completely.

The Baschkirians have no taste for going in carriages, but both sexes are very fond of riding on horseback; for which reason they are great lovers of fine horses, well dressed
and

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and caparisoned. There is no difference between the saddles of the men and those of the women, only the housings of the former are larger and more elegant. It is hardly possible to pass by a Baschkirian hut without seeing a horse bridled and saddled waiting for his master. As the men are almost always on horseback, or sitting on their heels, they have generally bad knees. Their beds consist of pieces of felt, on which they lie down without undressing, so that vermin of all sorts is no rarity among them; more especially as they bathe less than other Mohammedans. The blameless old man and the white beard are held in great veneration among them, as among other Asiatics. Whenever they would engage a person to attend a festival, they assure him that he shall sit among the old men of the family. At the time of their kourban baïran *, whole villages, men, women, and children, visit each other; and on this occasion the oldest man, whoever he be, host or guest, is always the principal person, and takes the first place in the company.

* A Tartarian feast, described before.

Many Bashkirians have two wives, but they seldom take more. The *kaly*m is in use with them, and is paid always in cattle. The price of a girl for marriage is from 15 to 200 of an equal number of horses, cows, and sheep. The bride brings an *igat* * to the bridegroom, consisting likewise of cattle, so that he always receives back a part of what he paid for his wife. As they are always low and weak during the winter, and particularly as they have then no *kounifs*, they never marry but in summer. The conjunction is made by a *moula*; but, before this ceremony, the married women and maidens dispute for the bride: the matrons, as is but reasonable, carry her off; and, after this victory, take her apart for the *tonfura pudendi*, which solemnity is called *tagui algan*. At the celebration of the marriage the *moula* presents an arrow to the man, saying at the same time, "Be brave, nourish and defend thy wife!" On this occasion the parents always kill a horse to make *bischbarmak* of.

* *Igat* is a present made by the bride to the bridegroom after the first night.

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Two men and two women pass the first night with the new-married couple. The next day other presents are made to the guests, consisting of thread, linen, handkerchiefs, needles, &c.

Their diversions at religious festivals and marriages are feasting, dancing, singing, wrestling, horse-racing, and shooting at a butt. They have still another amusement, called *karai gourga*, or the black trotter; a sort of pantomime, in which they imitate the actions and voice of men and animals. Besides the Russian *balalaika*, they use flutes made of cabbage stalks, which one plays on, while the rest hum the base. The Baschkirians have had from time immemorial a device for holding their music, which passes at present for a quite new invention in Europe. For the purpose of keeping off flies, every person carries a sort of fan, badly enough made, but something resembling those used by our ladies; in the plaits of which, to assist their memory, they inscribe their songs, from which, as often as they meet together for merriment, they all sing at once. The

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subjects of their ballads are the *bagatirs*, or warriors who have rendered themselves famous, the praises and adventures of the knights errant of their nation, the metamorphoses that have happened to them, &c. the chief aim of many of their songs is to perpetuate the memory of the actions and exploits of their ancestors; and these especially are always sung with great fire and expression. When a young man who has married a girl from another village is about bringing her home, she goes from hut to hut weeping, to make her acknowledgements to the whole village, and to take leave; on which occasion they make her presents of cattle and various other things. On finally quitting the paternal hut, she embraces the bag of koumifs, thanks it for having nourished her so long a time; and, as a mark of her acknowledgement, ties a little present to it. All the people of the village accompany the young couple two or three versts on their way, when they all stop; and, finishing the koumifs they had brought in little leathern bottles for that purpose, bid them farewell, and part.

The

The customary ceremonies at lyings-in and during the child-bed of the women differ in no respect from those of the other Tartars of the Russian empire*. But the Baschkirians neglect too much the education of their children, who are always dirty and badly clothed. They are early accustomed to the manners of their parents, but are scarcely ever put to school. Their funerals are remarkable; the funeral procession is a cavalcade, at the head of which go the moula and the grave-diggers; the corpse is tied upon a plank, slung between two horses, and those that follow it are all on horseback. The interment being ended, and prayers said by the moula, they celebrate a commemorative feast round the mortuary hovel constructed over the grave.

The Baschkirians, for ages past, have professed the Mohammedan religion, have medscheds or mosques, priests and schools, though these latter are in a very indifferent

* The account of which has been already given.

state. In general these people are in a profound ignorance about every thing that relates to religion, and retain many pagan ceremonies : to mention this one example, as often as they kill a beast for any of their solemn feasts, they expose the flesh when dressed to the sun, making frequent and profound reverences to that orb ; they even build a *kascbtak*, or scaffolding, on purpose for this oblation, and observe the same forms therein as the pagan schamans do. They have inchanters and exorcists *, who pretend to see the devils roaming about during the night. These men, to render themselves in some sort useful to their countrymen, pursue the devils, shoot at them with musquets, hack them with sabres, and beat them with sticks, till they have driven them into waters and bogs ; and, not content with these exploits, they pretend at times to have wounded and even killed some of them. The Baschkirians attribute to the juniper tree the quality of driving from their habitations all kind of evil spirits, and of preventing the effects

* Under the appellation of *Schaitam kouryaifzia*.

of magic, which they dread much more than the former. Their magicians, whom they call *kaschmesch*, pique themselves on knowing the past and the future, exercising many other impostures. In the places where they keep their bees, they hang up the head of a horse to a tree, as an antidote against enchantments. They are very subject to hypochondriack, and violent hysterical affections; but they are persuaded that those who labour under them are possessed with a devil; they attribute even the natural consequences of pregnancy as well as all the accidents which happen to their women to the wiles of the devil: the priests, to come in for their share in these matters, are very assiduous in chasing him away; reciting for that purpose several passages of the Koran, and continuing to do so every day so long as the disorder of the patient's imagination remains. All the while this farce is acting by the moulas, the poor sick man must expect to be frequently pushed, tugged, beaten, and otherwise insulted; they even spit in his face, the better to succeed in this judicious and laudable operation. When the party is recovered, the priest ties round his
neck

neck a sentence of Mohammed, sewed up in a little leathern purse, that the malevolent spirit may be afraid of returning.

The *sabantoni* of the Baschkirians is a festival celebrated on beginning to till the ground; for which reason it is also called the feast of the plough. Excepting certain prayers that the moula uses at this solemnity, it is exactly similar to the *anga soaren* of the Tscheremisses *. Notwithstanding they are very far from being good husbandmen, no village ever fails to participate in the feast of the plough, which is held in the open fields; every person goes thither on horseback, even the women and children. The moula invokes heaven to grant fertility to the land, and to bless their pastures: the prayer ended, they fall to drinking, dancing, singing, wrestling, racing, and various other diversions.

* Described before, vol. I. p. 91.

THE MESTSCHERAIKS.

MESTSCHERAIKS, Mofscheraiks, and Metfcheryaiks, are indifferently the names of this people. They consist at present of about two thousand families; four hundred and fifty six of whom are settled among the Baschkirians in the province of Iset, and the rest inhabit the province of Oufa, partly among the Tartars of Oufa, and partly among the Baschkirians of that province. They are all therefore in Baschkiria, and consequently in the government of Orenbourg.

In the XIVth century, and probably for some time afterwards, their settlements were on the lower part of the Oka, among the Mourons, or the Mordvines, and the Tscheremisses. On their coming to fix in Baschkiria they were obliged to pay 25 kopecks per family, as a territorial tribute to the Baschkirians, the proprietors of the country.

On

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On the revolt of the latter in the year 1735, the Mestfcheraiks remained faithful to the crown; they were therefore freed from their tribute, and in lieu thereof had the military discipline of the Kofaks imposed upon them.

In their persons the Mestfcheraiks are very like the Tartars of Oufa; their moral character more like that of the Baschkirians, but they are in a state of greater civilization, less ignorant, better Mohammedans, and more faithful subjects. Even their Arabic dialect is purer.

The Mestfcheraiks, settled in the western part of Mount Oural in the province of Oufa, live in fixed habitations. Their cattle are not numerous, though the care of them makes their chief occupation; and this, with their bees, whereon they bestow great attention, supplies the greatest part of their subsistence: they do not, however, altogether neglect agriculture. The Mestfcheraiks of the province of Iset follow the customs of the Baschkirians, with whom they live in a
good

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good understanding, often traversing Baschkiria properly so called with their flocks. Their villages both in summer and winter, no less than their whole constitution, are the same as those of the Baschkirians, excepting that, generally speaking, the Mestscheraiks of Isét are poorer than the Baschkirians.

The dress of the men differs in no respect from that of the last mentioned people, and that of the women but in few, the greatest distinction being their flat caps, ornamented with small coins and glass beads, with the thick strings cased with silver or tin worn at the top of their shoulders.

Their schools are better, and their priests more enlightened, than those of the Baschkirians; they are consequently more instructed in the Mohammedan religion, less superstitious, more polished, more complaisant, and more cleanly.

THE

THE BARABINZES.

BARAMINZI is the appellation these people give themselves; that being the name of their most antient as well as most numerous volost. The Ruffians, the Kirguians, and the other Asiatics, call them Barabinzes, from the name of their county.

It is situated between the rivers Ob and Irtisch, extending from the mountains Alta, on the north side of the river Tara, as far as the Toui which falls into the Irtisch, and to the frontiers of Narim, on the Ob. They call their country *Baraba*, which properly so called reaches from the mountains to the rivers Om and Tara, its northern part being divided into two territories, one called the desert of Abatzk, and the other the desert of Tou. The face of this vast country is covered with low plains, open, fruitful, and in some places marshy, a great number of lakes, and several small woods of firs, &c.

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Among the lakes of Baraba, the Tſchani and the Ouba are remarkable for their extent; those near the fortrefs of Yamyscheva on the Irtisch, with several others in the lower region of the mountains, yield a great quantity of common salt; and there are several whose waters are impregnated with a bitter salt. In the southern desert, lying near the mountains, are several portions of land where salt is produced, which crySTALLIZES in the air, covering the earth and the grass, exactly like a hoar frost.

From time immemorial the Barabinzes have been in possession of the deserts between the Irtisch and the Ob. When the Russians conquered Siberia this nation was in subjection to Koutschoum Khan, who held his residence at Sibir. In the year 1595, the Kosaks of Tara deprived Koutschoum of the superiority which he exercised over that people; and even to this day all the Barabinzes make a part of the Vayevody of Tara. Since this epocha they have at different times been under the yoke of the Soongarians and the Kirguisians, the latter of whom tyrannized
over

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over them while they inhabited the upper part of the river Yenifai, which was formerly the territory of the Kirguifians. In the year 1606 the Soongarians managed their affairs in fuch a manner as to oblige the Barabinzes, notwithstanding they were in fubjection to Ruffia, to pay them at the fame time an *alman* or tribute. So long as they had the courage to refift thefe tyrants, they fuffered greatly; but no fooner had they yielded, and fubmitted to circumftances, than their conquerors contented themfelves with a very moderate *alman*, exacting only from each family one fkin of a horfe or a cow, fome furs, and a quantity of the feathers of eagles or vultures with which they wing their arrows. Soongarian commiffaries were then appointed to go over Baraba for the reception of this tribute. The Soongarians themfelves were about that time often driven from their poffeffions; but always returned after every expulfion. In the year 1641, Kontaifcha, chief of the Kalmouks, made the whole nation of the Soongarians tributary to him again.

The repeated oppressions and vexations of these latter were, however, not so insupportable to the Barabinzes as the frequent incursions of the Kirguifians, though it was never the design of these latter to subdue them : but, like true robbers, they came frequently in troops to kill their men, and to carry off their women, their children, and cattle. In the beginning of this century the court of Russia encouraged them to act defensively, and supplied them with the means ; arms were distributed to the people : several of their princes fortified their yourtes, by surrounding them with ditches and ramparts : but, were we to judge of them by their remains still to be met with in different places, it should seem no difficult matter for a horseman tolerably well mounted to leap the fortifications ; and indeed it appears that several of their *yaouta*, or princes, were surprized in their intrenchments, and killed by the Kirguifians, who found no difficulty in the enterprize. It is only since the year 1730 that the Barabinzes enjoy a perfect tranquillity, at which period the limits of Siberia were settled, and

an intrenchment formed, consisting of a line of small forts and redoubts.

As this people suffered so long under the oppressive yoke of sometimes one and sometimes another neighbouring nation, it is not governed by its own sovereign princes; and for a long series of years there has been no khan of the Barabinzes. However, their different races, which they call volosts, live in perfect harmony and union together. The names of the different Barabinzian branches are:

1. The volost Baraminsk, settled near the river Om.
2. The volost Tourask, or Koulebinsk, on the Tatars, a river that joins the Om.
3. The volost Tschaisk, about the lake Ouba.
4. The volost Tereninsk, settled round several small lakes in the same parts.
5. The volost Tounoufk, situate on the little river Oufa.

6. The

6. The volost Eubaïsk, about the lake Yarkoul and several other lakes:

7. The volost Kargalinsk, near the river Tatars:

All these seven together comprehend sixty-eight villages; and, ever since the numbering of them in the year 1760, they pay a tribute at the rate of 2216 bows, or men capable of bearing arms: though, to form a judgement from some of their villages, this people should seem much more numerous. However, it must be remarked that two of their volosts are not comprehended in this account; viz. that in the northern desarts and the steppe Aba, near the rivers Ob and Irtisch; and the volost on the left bank of the last-mentioned river, in the desart of Ischim, between the Irtisch and the Tobol. The whole number of males in these two volosts taken together will nearly equal that of the inhabitants of Baraba Proper. As the Barabinzes are not near numerous enough to people this vast and fertile country, the government has for several years past, and

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especially since 1767, sent thither some thousand Russian colonists, taken from the disbanded regiments, besides a number of exiles. The grand routes established between Omsk, Tara, and Tomsk, have several flourishing and well-situated villages upon them. All these different colonies have been very successful, and continue in a prosperous way.

Many of the Barabinzes are entirely Tartarian as to their figure, while others seem to be mongrel Kalmouks; with a flat face, little long eyes, large ears, and black hair. This mixture in their figure is a natural consequence of the dominion of the Soongarians, who visited them too often, and remained too long amongst them for their posterity not to favour a little of their guests. The air of Baraba during the summer is continually charged with vapour; for which reason the inhabitants are almost all of them of a phlegmatic habit, with a pale complexion; to which natural dulness may be added their poverty and want of instruction, and these three causes will account for that
great

great simplicity or even imbecillity so conspicuous in them, and that indifference which nearly amounts to insensibility. They are cold even in their amours, and rarely drink to intoxication. Their desires are circumscribed by very narrow limits, and are satisfied without expence. They are inoffensive to their neighbours. Lying, duplicity, and fraud, are unknown among them: and they were never heard of as uniting and arming for any marauding excursion. Their speech is a Tartarian dialect, less corrupt than that of the Baschkirians; but there are very few Barabinzes that can read and write it.

An elder presides over every village; and the volosts are governed by a *yaouta*, an *apeghoun*, and a *yefaoul*. *Yaouta* is the appellation of their princes, whom the volost chuses, and the voyvode of Tara confirms the election; the *apeghoun* is the officer who collects the tribute. All these chiefs of the Barabinzes are without appointments, but the people respect and obey them; whence it seldom happens that any litigation is carried to the tribunal of the voyvode. Since the

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Barabinzes have been emancipated from the dominion of the Soongarians they have paid the ancient alman or Kalmouk tribute, over and above the yaffak or ordinary tax. The alman consists in skins of elks, otters, foxes, grey squirrels, and other furs, with the option of paying it in coin. The whole amount of the Soongarian tax which the seven volosts pay is no more than 300 rubles per ann.; the yaffak or tribute may amount at most to an annual revenue of 1200 rubles; so that they are able to pay these imposts without the least difficulty, or molestation.

Their way of life is in almost every particular the same with that of the Baschkirians. Their cattle furnish their chief employment, for they only cultivate the earth when they have nothing else to do. Their country is not much adapted to hunting, but the fishery which they pursue on the numerous lakes of Baraba maintains a great number of them.

The huts of their winter villages differ from those of the Baschkirians in this, that
↓ those

those of the Barabinzes have a little vestibule to them and an opening at top, not so much for the purpose of letting in light and to agitate a sluggish atmosphere, as on account of the snow, which is at times so deep as to bury the whole hut, in which situation they get out at the top that they may clear a space about the door. In every hut is commonly a wooden mortar sunk in the ground, the pestle of which has a long handle, like that of a hammer; a block by way of fulcrum is placed under the handle, which raises the pestle by the application of the foot to the farthest extremity of it. This kind of mortars are very common among the Tschoulyms and several other Tartars.

Their summer huts, called *ough*, are made of a carcase of poles fixed in the earth, bent towards the summit like the top of a bee-hive; the diameter at bottom is about five fathom, and they are covered with mats made of reeds. As often as they quit one station to go and fix in another, they abandon the carcasses of their huts, and only carry off the matting. Their moveables and the internal

disposition of their habitations are like those of the Baschkirians, only poorer and more clumsily made.

The Barabinses possess only horses and horned cattle, the pasture lands of their country being too swampy for sheep to thrive upon; the number of these, therefore, is but small. Their whole wealth consists in cattle; nevertheless there are some who have not even a horse: the middling people possess a number between 5 and 20, and very rarely an equal quantity of cows. In the year 1771, there was a Barabinsian in the volost Tschoufk who passed for a very opulent man because he was the proprietor of seventy horses. Notwithstanding the frequent depredations formerly committed by the Kirguisians on their herds, they would long ago have repaired their losses, had not the *goudourma* made such frequent ravages amongst them. This contagious disease (called by the Russians *yassoua*) is common in the country about the Tobol, the Irtysh, and the Ob. An atmosphere charged with malignant exhalations seems to be the cause
of

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of it; and the inhabitants neither knowing how to preserve their cattle from its attacks, nor how to treat them when attacked, the disease must consequently sweep off great numbers*.

Their horses and cows are of the same kind with the Bafchkirian and the Ruffian. They leave them out all the winter, giving them a little hay when too great a fall of snow prevents their finding food for themselves.

These people are but very aukward in the use of the bow; therefore they catch most of their game by springes, or with their dogs, which are greyhounds of a good breed, small but strong: the Bafchkirians hold them in such esteem that they will not part with a good dog in exchange for a horse. They all follow fishing, drying a quantity for winter, but without salt. As they have not so much cultivated land as the Bafchkirians, the use

* The *goudourma* has already been taken notice of. In the year 1763 almost all the cattle of the Barabinzes perished by that disorder.

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of oatmeal and flour is not so general with them. Scarcely any one of them tills a space of 12,000 square fathom. Some cultivate a little hemp; but, for the most part, only barley and oats.

The business of the Barabinzian women is the same with that of the Baschkirian; only that as their little flocks require not all their time, their leisure is employed in tanning the breasts of the diver, or plungeon [*colimbi*], and other water fowl, whose skins they prepare in such a manner as to preserve the down upon them; and sewing a number of them together, their husbands sell them to make pelices, caps, &c. Garments made of these are very warm, never imbibing the least moisture, and are more lasting than would be imagined.

The men do not shave their heads, and wear small beards. Their cap has a fur border-separated in two parts which meet over the forehead and at the back of the head, and under this a calotte, or skull-cap. All the other parts of their dress are Tartarian, excepting

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excepting that the Barabinzes adorn their upper garment with small loops like button-holes, though their cloaths have no buttons. At their girdle they always carry a pipe and some tobacco, and in summer a *guilbéi outsch*, or a parcel of horsehair fastened to a handle, as a fly-flapper, to drive off the numerous swarms of musquitos with which they are terribly infested.

Married women tie their hair in two tresses, but the maids in several, and both embellish them with ribbands of various colours; the head dress of the former is a flat cap turned up with fur, whereas the latter wear a pointed one somewhat less than the other. All wear veils. In summer they go chiefly in their shifts, of a coarse linen made from nettles, with an edging of divers colours. These shifts are like those of the Tschere-missian women*, except the addition of buttons and buttonholes, which the Barabinzian women wear all down the front of theirs. When they would be finer than ordinary they

* Mentioned, vol. I. p. 74.

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put on a long gown in the shape of a shift, made of cotton or some other stuff, and over this a shorter one, with a fur border and buttons. Their whole dress is poor in comparison with that of the Baschkirians.

The Barabinses use all the kinds of food allowed the Mohammedans; but, in case of scarcity, they make no scruple to cut up cattle which died of disease as well as carnivorous animals. Several customs of their antient paganism prevail yet among them, and the foregoing is one. Though their cattle are but few, they make butter, cheese, and kounifs; of which last they are so frugal as to fill up the vessel with water as they use it. They dry their cheese by the fire, which makes it crumble to pieces. As their kounifs mixed with water only quenches their thirst, without nourishing so much as that of the Baschkirians, they make up that defect by eating such food as they can procure during the summer; such as wild fowl, fish, the bulbous roots of lilies*,

* *Lilium martagon* Linnæi.

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a root called *kantik* *, roots of the blue-bell †, sorrel ‡, stalks of angelica, the root of *Heracleum spondylium*, wild cherries [*padus*], myrtleberries, with other wild roots and fruits. In winter they live upon their store of dried fish, game, and meal, if they have any. They are not very fond of bread; and indeed they have not corn enough to make it for common use. Their *astigai* is a dish composed of fresh cow's and mare's milk, which they boil till it acquires a consistency: the iron pot in which it is thus prepared gives it a reddish colour, and they keep it for winter. As a succedaneum for koumiss they drink water and fish broth; and whenever they want to get tipsy they are obliged to take a walk to some neighbouring Russ village, as they have not wherewithal at home; and hence this vice is not very frequent amongst them.

All the Barabinzes, men and women, young and old, have the pipe almost always

* *Erythronium dens canis* Linn.

† *Campanula lilifol.* Linn.

‡ *Rumex acetosa* Linn.

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in their mouth. They smoke *šar*, or Chinese tobacco, and the common sort which the Russians call Tšcherkessian tobacco. From a principle of œconomy, or, as they pretend, to give it a better flavour, they mix their tobacco, of either sort, with an equal quantity of fine raspings of fresh birch, and this mixture they smoke in pipes made of Chinese metal.

The Baschkirian customs prevail throughout the whole social life of this people, in their marriages and interments; no less than their food, in their festivals and other ceremonies, only that the Barabinzes are more moderate in their diversions, and in general lead a more recluse life. Very few of them have more than one wife, and they have the reputation of being excellent husbands: they buy their wives for cloaths, coin, or cattle; and the price of a girl in money is commonly from 5 to 50 rubles; very often a good honest lad gets a good clever wife for the value of 2 or three rubles. Many of them, instead of payment, go and work for the fathers

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father-in-law, to earn the kalym by fishing, hunting, or labouring in the fields. Such as purchase their wives for ready money borrow the sum of the Russian colonists, who are most of them in good circumstances, and are always ready to trust a Barabinzian on his word, knowing that he will never deceive him. The Barabinzian, in these cases, engages to reap a certain piece of ground belonging to his creditor; and when the harvest approaches he comes with his young wife to fulfil his engagement.

It is not long since all this nation were of the pagan schaman religion; but now they have embraced the Mohammedan. In the year 1714, when general Langué, vice-governor of Irkoutsk, made the tour of Baraba, the whole nation were still pagans. In the year 1748, M. Miller, counsellor of state, and M. Gmelin, professor in the imperial academy of sciences, returned from their travels over Asiatic Russia; and even then the greatest part of them were still attached to heathenism. They had their *kames*, or schamans,

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ſchamans, together with magicians and forcerers, of their own, called *yakouteraitars*, who performed their divinations by obſerving the vibrations of bow-ſtrings: whereas the ſchamans made uſe of their magical drum. At that time they had in every hut idols cut in wood, which they named *Schaitans* or devils. The worſhip they paid them bore a great reſemblance to that of the Teleutes, whom we ſhall ſoon have occaſion to ſpeak of.

They were perſuaded to profeſs Mohammediſm by the moulas of the neighbouring Tartars, who, notwithstanding the prohibition, traversed all Baraba incognito, and were indefatigable in making proſelytes. At preſent all the Barabinzes are circumciſed, and have a ſmall number of prieſts, with a few medſcheds; but the whole nation is profoundly ignorant, and very far from having entirely quitted their antient pagan ſuperſtitions. They have at this day magicians and diviners; ſeveral of them
put

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put food and various pieces of furniture into the graves with the dead, and observe other rites of paganism. A very small number of their priests are able to read; and those who speak and understand Arabic are still fewer.

THE KIRGUISIANS.

SARA KAISAKI, or Kafaks of the deserts, is the appellation these people give themselves; but all their hordes are comprehended by the Ruffians not very honourably under the name of *Kafatschie orda*, or the horde of the Kafaks. The appellation *Kirguisi*, which they likewise call themselves by, comes probably from the founder of the nation, and not from *Kirguis*, a Tartarian word signifying a clown or a worthless man.

If we may credit some of their own traditions, the Kirguisians are the descendents of Koundougour, khan of the Krimea; in this case they would be of Nogayan origin. According to these traditions, the founders of the nation, dissatisfied with their brethren, quitted their paternal habitations, and retired into the great desert. At first they were but a very small number; for, comprehending
even

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even the fugitives who came successively to join them in the desert, they made in all but a body of forty men. They soon, however, became formidable to their countrymen, whose flocks they plundered, and whose women they carried off; insomuch that the name of the Kirk-Kirfak, or the *Forty Boys*, was a word of terror to them. Their number quickly increased by the accession of fresh fugitives daily. Aboul Gafi pretends that the Kirguisians derive their descent from the ancient Moguls, and particularly from Kirguis, grandson of khan Ogous. It is presumed that they at first inhabited the borders of the river Ikran, near the great wall of China; and that from thence they retired westward at the time of the migrations of so many different Tartarian and Mongoul nations *. The ancient history of this people is in general extremely obscure; and the more so inasmuch as they were never heard of before the conquest of Siberia by the Russians.

* Mentioned before, p. 156.

At the time that Siberia submitted to the Russian sceptre, the Kirguisians directed their incursions towards the upper part of the Yenisei, about the rivers Jyoufs and Abakan, whence they successively spread towards the east and the south. In the year 1606 they submitted to Russia at the same time with the Barabinses. From that period they have rendered themselves very famous on this account, that a people, altogether barbarous, independent by the situation of their country, and dwelling in dry and uncultivated deserts, should undertake rash and contradictory measures; at every instant revolting, and returning to obedience: their natural inconstancy, their alliances, their hardiness, the tyranny they have so often exercised over nations related to them, their inroads and ravages, have acquired them a sort of infamous renown. They have been alternately the enemies and the allies of Russia, and of the Golden or Soongarian horde; the different commotions occasioned by this versatility have been highly pernicious to the inhabitants of Siberia, especially the Barabinses, the
Tartars

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Tartars of Krasnoyarsk, of Schoulym, and of Alta. In the year 1632 a party of Kirguisians joined with the Turkoftans, for the purpose of electing a khan to govern them both together, and during that reign they themselves were called Turkoftans. In 1636 the united nation became formidable from the assistance and protection the Soongarians afforded them; but in 1643 they were conquered and entirely put to flight by the Kal-mouks. In the midst of all these different troubles and political changes they quitted their settlements in the environs of the Yenisei, and planted themselves along the river Ob, from whence they retired gradually more to the west and south-west.

From time immemorial this people has been divided into three hordes or particular troops, viz. the Great Horde, the Middlemost Horde, and the Little Horde; but the causes of this division are utterly unknown.

The Great Horde is in league with the Bourouttes: which two people pass for the
R 3 descendents

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descendents of the same progenitors; and are looked upon as the common stock from which the two other hordes are sprung. Those of the Great Horde followed their pastoral courses principally in the southern provinces, till at length they settled in the mountains of Alataou, a northern branch from the mountains of India; and on this account it is that the Great Horde are likewise called Kirguisians of Alataou. At present they wander about the other side of Tashkent, the borders of the upper part of the river Syrt, near Turkoftan, &c.

This one horde is able to furnish 30,000 horsemen, about the third part of whom are in condition to march against the enemy. These, as well as the Kirguisians of the two hordes, are always prepared for pillage; and, not satisfied with plundering all their peaceable neighbours, they frequently attack the caravans of merchants: the Russian caravan they robbed near Tashkent in the year 1738 is but too strong a proof of it. The Soongarians have done all in their power to keep these free-booters in awe; but their intrepidity

city and the inaccessible mountains they inhabit render it impracticable: they have had the artifice likewise to obtain a treaty of alliance with the Soongarians, only for the sake of preventing the frequent incursions of the latter upon them.

The fate of the Middlemost and of the Little Horde of the Kirguisians has been in the main like that of the other. At the beginning of the present century the government of these two hordes was acknowledged to be in the Soongarians; but, being all alike obliged to evacuate Siberia intirely, the Kirguisians entered upon the desarts they possess at this day.

Each of their hordes is governed by a khan, and is confined to the district appropriated to it; each district being subdivided among their different *Oulouffes* *. The steppes or desarts of the Kirguisians reach

* An *ouloufs* is a small branch of this nation, or a society of several families who keep carefully together, for the sake of preserving their descent pure and unmix'd.

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as far towards the west as the river Oural, which they call Diaëk; towards the north to the river Ouï and the new line of Siberia, that is to say, to the fortifications of Ischim between the Tobol and the Irtisch; the frontiers to the east are the river Sarasou; the territories of Ghiva and of Turkoſtan; and to the south and south-east are the Syr Darya, the lake Aral, and the Caspian sea. The whole country is an immense desert, the west and south-west part of which is possessed by the Little Horde; the Middlemost being in possession of the space to the east and north. This vast desert is for the most part composed of open and dry plains, intersected by several large districts of sand and salt; there are but few fertile fields, and still fewer forests. Fresh water is extremely scarce. Their lakes abound more or less with salt, and the water of very few of them is drinkable. The chief rivers of their country, excepting those on the boundaries already mentioned, are the upper part of the Tobol and the Ischim which fall into the Irtisch; the Emba, which disembogues into the Caspian sea; the Irguis and the
Tourgai,

Tourgäi, both which run into the lake Akfakal.

In the year 1731 Aboulgäir, a wise and prudent khan, but violent and bold, chief of the Little Horde, sought the protection of Russia for himself and people, which saved them from the oppressions of the Soongarians and Baschkirians. He took at the same time an oath of fidelity to Russia. The people for a while refused to do homage with the accustomed solemnities; but they at length consented, and in the year 1738 khan Aboulgäir, with his whole court, did homage at Orenbourg in the name of all the Little Horde; the khan leaving at the same time one of the princes his sons as a hostage. The Middlemost Horde, governed at that time by the khan Schemyaika, soon followed this example, but broke the treaty almost in the same instant; however, in 1739, khan Aboulmanet repeated his homage at Orenbourg in the name of all his horde, with the same solemnities as the Little Horde had used. In the written negotiations on both sides this people is called *Kirgus Kaijazskoi Vöjskovi*,
that

that is, The military bands of the Kirguifian Kofaks. In 1749, these two hordes had some differences, when khan Aboulgaïr was killed in battle; whereupon the court of Ruffia confirmed in the dignity of khan of the Kirguifians his son Nour Hali, a prince of a good difpofition, who had been khan of Ghiva. The prefent chief of the Middlemoft Horde is the rich Saltan Abläi; but he has not the title of khan, acknowledging in fome fort the fuperiority of that of the Little Horde: however, they both live in fuch a friendly manner, that feveral oulouffes of the Middlemoft Horde have chofen their chiefs from the faltans or fons of khan Nour Hali.

The Middlemoft Horde of the Kirguifians is compofed of four branches; the Nämani, the Arguinzi, the Ouvak Guereiz, and the Kiptfchaks. The Little Horde, called alfo the Kiptfchious Horde, is divided into two flocks, that of Altfchinfk, and that of Dfchatyr. Each of thefe flocks is fubdivided into various fmall branches or troops, more or lefs numerous, called ouliffes or oulouffes;

oulouffes ; and lastly every ouloufs consists of different *aimaki*, or antient and distinguished families. Each horde is computed at about thirty thousand *kibitkies* *, capable of arming out of them thirty thousand cavalry : but it is to be observed that this computation is founded only on the population of some particular aimaks or families the most known.

Since the khan of the Kirguisians with the principal men of the nation have done homage to the crown of Russia, by different conventions that have been mutually entered into, the Kirguisian hordes are become dependent and vassal clients of the empire ; at the same time without being tributary and without depending on the laws of Russia. These hordes, in like manner with several on Caucasus †, are obliged to act in a friendly manner towards the sovereigns and nations in peace with the crown, as if they were allies,

* *Kibitka* is the name of their habitations or huts ; and they use this term likewise to denote the families inhabiting them.

† See before, p. 112.

and to regard as their own enemies such as are at war with Russia; they are moreover bound to deal amicably with all Russians in commerce, and wherever they meet with them to protect them, to afford them assistance in case of need, to render them always justice and satisfaction, and to look on them in general as fellow subjects of one and the same state. On the other hand, Russia protects the Kirguisians against all invaders; in commerce and social life she affords them the same advantages as to the Russians; gives them the quiet possession of their country, disturbing neither their constitution, their laws, their religion, nor the trade they carry on with their neighbours. They pay no kind of tax or tribute, nothing is enjoined them that has the least relation to their political constitution; in short they are under no restriction or constraint whatever. To guarantee their obligations they send certain *av. anati*, princes or principal people of the nation, to remain at Orenbourg in quality of hostages, who receive an allowance stipulated for by themselves in their conventions, of 15
ko-

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kopeeks * per day for every hostage, and 5 kopeeks for each domestic; living very well on this moderate sum, as they eat in a manner only mutton, and that the hordes themselves present them with. Whenever the khan designs to come to Orenbourg, he must first send to ask permission of the governor, and is then received like a sovereign prince, with firing of cannon, drums beating, the flag is lowered, a body guard appointed for him, &c. The court of Russia distributes various presents yearly to the principal men of the Kirguisians; consisting of appointments, or something similar, an allowance of money, stuffs, flour, meal, and the like. The khan himself receives annually a present of 600 rubles †, besides twenty camel loads of victuals; some of the nobles of his court receive 300 rubles, and 20 rubles is a present for an elder of the lowest class. As often as the khan has any matter to settle with the governor of Orenbourg, he dispatches thi-

* A kopeek is equal to a halfpenny. This has been mentioned before; but, to save the trouble of turning back, is here repeated.

† A hundred and twenty pounds sterling.

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ther one or more of the *starschins* or elders with letters of credit, who declare the subject of their mission viva voce. Whatever the affair be, each of the deputies receives a red coat as a present. When the governor sends deputies to the khan he takes them from the officers of his chancery; and sometimes the khan makes them presents, which consist always of horses: but whatever the Kirguisians give is very much inferior in value to what they receive. For the encouragement of commerce both the hordes are exempted from all tolls and customs; and even the physicians of Orenbourg are obliged to furnish remedies gratis to such of their sick as apply for them; though they very rarely avail themselves of these humane directions. Notwithstanding their public treaties and conventions, in defiance of their oaths and homages, in contradiction to the design of the hostages they give, and in contempt of the favours and largesses bestowed on them every day, this independent, barbarous, and unconquerable race yield to their characteristic passion for plunder and rapine on every occasion that offers: if any thing can
restrain

restrain them within the bounds of decorum, it is the armed force which the government is obliged at times to employ against them; it is the personal interest and advantage they draw from commerce, or it is the influence which their chiefs, who have a juster sense of decency, from time to time exert. The frontiers have a number of small forts and redoubts upon them; and the Oural, that broad river, checks their depredations on that side. Whenever they are guilty of any considerable infractions of their treaties, they never escape a severe chastisement for them, with ample reparation of the damage done; but this severity is insufficient to restrain them from coming at times to carry off men and cattle from the territory even of Russia itself, or from pillaging very frequently Bougharian and other caravans, as often as they are obliged to take these desarts in their way to the empire. As Russia has no alliance or treaty of commerce with the Great Horde of this nation, all that follows relates particularly to the other two, between which there is, in other respects, no essential difference.

The

The Kirguisians have that frank and prepossessing air which characterises the Tartars of Kafan*. They have a sharp but not a fierce look, and smaller eyes than those Tartars, but this seems to arise from a strong contraction of the eyelids occasioned as well by the greyish colour of the soil of their deserts as by the dazzling reflexion of the sun from the snow for one part of the year. They do not want good natural sense, are greedy of danger, high-spirited, and affable; at the same time fond of their ease, voluptuous, and consequently not cruel or sanguinary. Their robberies and depredations, their severity and injustice, are not so much the effects of natural disposition, as the consequence of their rude and uncivilized manner of life, a right of retaliation badly understood, and of their false notions of courage and honour: and it is very discernible that they begin to polish and soften their manners in proportion as their commerce with the Russians increases and extends.

* See before, p. 22.

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Their women have the reputation of being good œconomists, tender and compassionate towards the slaves their husbands bring home from their expeditions, whose escape they frequently strive to favour, even by exposing themselves to various inconveniences, and the rude treatment of their husbands.

We find no school among the Kirguisians, so that only a few know how to write their language, which is said to be a dialect of the Tartarian pretty pure. This is by no means surprizing, as they are surrounded by Tartars, and have no connexion with any other people.

Their numerous nobility is divided into three classes, the lowest of which are called *ghodjiba*, those of the second bear the title of *bâ*, and those of the highest are dignified with that of *saltan*, or prince. The *ghodschas* do not pretend to be the descendents of Mohammed, as those of the Turkoostans and other Tartars do, but are only of good and antient families. To qualify himself for

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bearing the title of *bû*, a Kirguifian must be reckoned some famous warrior, or *saltan* among his ancestors. As their wives are purchased, they do not enter at all into their genealogies. Not only the original stocks but the *aimaks* or families likewise keep scrupulously together, each of them electing its elder from the distinguished and opulent of the nobility. Their chiefs enjoy no fixed revenue; and are obeyed only in proportion to their wealth, and the partisans they are able to make among the people. The authority of the khan himself, and the deference paid to his orders, are founded principally on the number of his kinsfolk; for almost all the elders of the nation are his brothers, his *saltans*, i. e. his sons, his cousins, or his intimates. The edicts, even when approved and confirmed by all the chiefs of the *aimaks*, are no farther obeyed than as they are agreeable to the people; every one being ready to violate them as soon as he perceives his account in it.

When all the chiefs have resolved on making war on some neighbouring nation,
and

and the people have consented to it, every man capable of marching against the enemy repairs to the parade appointed, with two or three horses, after the manner of the Baschkirians*, and with the accustomed arms. As every individual provides for himself, they have no army-chest or magazines in the suite of their armies. They commonly on these occasions assemble in great numbers, and make spoil of every thing they meet. The captives that fall into their hands are either put to death, or carried home for slaves, together with their wives and children. As soon as they have seized a flock they fall to regaling themselves, and what they do not consume they send home. As they grow weary of the expedition and of the war, they drop off one after another, without asking leave of any person whatever, so that their numbers diminish every day. Whenever they have to do with an enemy that makes a vigorous opposition, the advantage is never on their side. They are not expert in using the bow; their musquets are without locks,

* See before, p. 185.

and fired in the old manner by a match ; they cannot make a discharge on horseback, but dismount, lie upon the ground, and rest the barrel of the gun upon a fork fastened to it. It is easy to imagine that they sometimes meet with an enemy that has not patience enough to wait for all these ceremonies in the Kirguisian manœuvre. The instant they perceive that nothing is to be done, or that they are beaten, every man takes the shortest way home. But when they have to do with an enemy as little practised as themselves in the art of war, they are almost always victorious.

The starschins set over the ouliffes and the khan himself in quality of judge in last appeal have more authority in the decision of law-suits than in the affairs of government; and in all litigations they observe the laws with the most scrupulous exactness, being ever ready to enforce them. Their national laws are founded partly on the precepts of the Koran, and partly on the usages of their ancestors; particular cases are determined by justice and natural equity.

A mur-

A murderer for two years from the commission of the fact is at the mercy of the relations of the person slain; who, if they can seize him in that time, may put him to death with impunity. If he escapes, and is inclined to return home, he may purchase that permission by paying a hundred horses, a slave, and two camels, to the family of the deceased. In lieu of horses he may give sheep, five sheep being equivalent to one horse. He that kills a woman, an infant, or a slave, must pay half of the foregoing mulct, as also any one that makes a pregnant woman miscarry. But in all these cases the relations and friends of the culprit endeavour to make as good a bargain as they can with the injured party, who generally remit a part of the penalty they have a right to exact.

The mutilation of a man is reckoned as half-murder. For a thumb cut off the criminal pays a hundred sheep, the little finger is valued at twenty, and the other fingers at from thirty to three score. The loss of the

ears is an infamy held in such abomination, that a man without ears, though he should have lost them in the most innocent manner possible, is not even tolerated among them. He who in his fury takes a man by the beard, or lays hold of the genitals of his antagonist (whether man or woman), is punished most rigorously at the will of the judge. Whoever commits a robbery on any of the nation must make restitution to nine times the value. None are allowed to take an oath in their own cause; and, if the brother or friend of the accused refuse to swear for him, he is proceeded against as guilty.

The Kirguisians dwell always in portable huts, wandering about their deserts in search of pasturage for their herds and flocks, which make their only, or at least their chief, occupation. As their courses are regulated by necessity, in summer they traverse the northern deserts, and in winter the southern parts. It is only when they have nothing else to do that they follow hunting and fishing, and agriculture is absolutely unknown to them, which indeed must be an ungrateful employment

ment in their steppes, which are for the most part dry and full of salt.

Their *tabounes*, or troops of cattle, consist of horses, camels, cows, goats, and sheep, which supply them with food and raiment; and the quantity of them may have an influence in the deliberations of the national assemblies, and procure employments and dignities to the possessors. A man moderately rich has usually to the number of fifty horses, a hundred head of sheep, five and twenty cows, about fifty goats, and some camels. It is pretended that in the Middle Horde there are people that possess ten thousand horses, three hundred camels, three or four thousand cows, twenty thousand sheep, and more than a thousand goats. In the Little Horde are some that have five thousand horses, and other beasts in proportion.

Their management of cattle resembles in general the Baschkirian method, and the species both of horses and cows are the same, only that some are more active and lively, as well as handsomer, than theirs:

because they thrive better in these desarts, more temperate than those of the Baschkirians, where hunger and cold are very prejudicial to the cattle. The Kirguisian horses are with difficulty brought to draw; and, if oats be given to them alone at once, they will die with hunger sooner than touch them, for which reason they are accustomed to them by degrees.

The temperate and salt desarts of the Kirguisians are extremely favourable to the breed of camels, which in their language are called *Tye*. They have them both with one and two bunches on their backs; those of the former kind can go longer without water than the others, and are therefore more useful in long journies: on the other hand, those with two bunches produce more of that sort of wool called camel's hair. In winter they take care to sew their bodies up in felt, as the Baschkirians do. They accustom the young ones, while yet at the teat, to bend the knees on calling to them, *tiök!* At a year old they pierce the cartilage of the nose, passing a small cord through the hole, to
guide

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guide them by, whether when used for riding or for carrying burdens. Camels are of great service to them throughout their whole œconomy, carrying the huts and furniture at every change of station, which they do to the weight of thirty pood * each. But if the journey be long they can scarcely be loaded with more than sixteen pood weight. A dromedary will furnish annually to the amount of twelve pounds of hair, which the Kirguisians either sell to the Bougharians, or convert themselves into camlet and cords. The milk of the camels supplies them with koumifs, cheese, and even butter; which last is fatter than that from cow milk, less liquid and less oily than that from mare's milk. They eat the flesh of the camels, and their skins make the best sort of *sava*, or large leather bottles for holding their milk.

It is not long that the Kirguisians have had horned cattle; they obtained them first by stealing them in droves from the Kalmouks, which they suffered to multiply at random. At present, besides the ordinary uses, they

* A pood being equal to thirty English pounds, this makes nine hundred pounds weight.

ride them with a string through the cartilage of the nose, like the camels.

Their sheep are of the large-tailed sort, with short heads, and long ears *. The deserts afford all imaginable advantages to their increase, no diminution being visible though they kill vast numbers for food. They grow likewise to an extraordinary size; some being nearly as big as a small ass, and the tail often weighing forty pounds. Their colours are white, black, blue-grey, spotted, and fox-colour; the last is very common among the Kirguisian sheep, and in general throughout all the large-tailed species. Mutton is the daily food of this gormandizing people; and for many months together they eat nothing else: notwithstanding which, they are able to supply their table with great plenty of lambs, and to sell a very considerable number of sheep to the Russians and Ghivinians, as it is a very common thing for their ewes to produce two lambs at a birth. The flesh is sweeter than that of the common Euro-

* *Ovis laticauda* Linnæi.

pean sheep, and such as have a nice taste perceive in it an aromatic flavour of different odoriferous kinds of wormwood*. The lambs are esteemed so delicate, that a certain number are sent yearly from Orenbourg to St. Petersburg for the court kitchen. The *merlouschki*, or Kirguisian lamb-skins, are in the highest estimation next to the Bougharian †; and being cheaper than those are more worn, and make an important article in the Kirguisian commerce. They are of all the several colours abovementioned; the best shine like those of Bougharia, are waved, and resemble a piece of flowered damask; those of a middling quality are very delicately curled, and those of the lowest are not at all so. For increasing the quantity of these skins, and at the same time to render them larger, the Kirguisians sew linen about the new-fallen lambs, which preserves the wool sleek, and renders it wavy. When the lamb is grown so large as to burst the linen, they kill him for the skin; but as this operation requires a particular attention it can

* *Artemisiæ spec.*

† See before, p. 136.

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only, be practised in small flocks, or by the wealthy who have a great many slaves. The wool of the sheep is coarse and not saleable, for which reason they work it up into felt and coarse cloths.

These rich and indolent people use the chase only for diversion; but they derive from it great advantages in game and furs. Their desarts abound with wolves*, the common sort of foxes, and a particular kind called foxes of the desarts †, badgers, all sorts of deer, antilopes ‡, ermines, polecats, marmotts, and field rats §. The game, which, by the way is less plenty as you advance to the eastward and southward, consists in musmons ||; a sort of cows called by them Kalmouk cows **; chamois goats ††,

* Called *boura* by the Kirguisians.

† *Toutka* and *korsak* in the Kirguisian tongue.

‡ *Saïga* in their language.

§ *Mus citellus* Linnæi.

|| *Arkal* in the Kirguisian language. A mongrel creature, got between a ram and a she-goat; the *ovis musimon* of professor Pallas.

** *Sougoun* in their tongue, and *farlik* in that of the Kalmouks. It is the *bos grunniens* of Linnæus.

†† *Karakouirouk* in the Kirguisian language.

chakals *, tigers †, wild asses ‡, and several other animals. Besides snares and various sorts of traps in use among them, they frequently pursue their game on horseback with greyhounds and a sort of eagles §, which they train to the chase. They procure these eagles from Orenbourg, paying very dear for them, and accustom them with great dexterity to strike their talons into the eyes of the animal they are in pursuit of, which stops them more readily than the dogs can do, and gives time for the hunter to come up and whip his prey to death.

As the Kirguisian smiths are not very expert in their business, the greatest part of their axes, knives, arms, and iron utensils, are bought elsewhere. Some of them know how to make gunpowder; but it is very bad. The Kirguisians are so little

* The *canis aureus* of Linnæus; a sort of wild dog.

† *Youlbars* in the Kirguisian tongue.

‡ *Tarpan* in the Kirguisian.

§ *Birkot* in the Kirguisian. It is the *falco fulvus* of Linnæus.

accustomed

accustomed to any kind of work, that the least effort puts them into a profuse sweat, and they are in an instant so fatigued that they can hardly stand. An astonishing example of this was given in the year 1770, when their khan formed a design of making them prepare small provisions of hay during the summer for the use of such cattle as fell sick, in imitation of the Russian villagers. To this end he procured a number of small Russian scythes, which are not more than an ell in length; but the Kirguisians not only could not handle the scythe, fetching their strokes too high or too low, sometimes in the air and sometimes scraping the ground, but they even found themselves obliged to rest at every stroke, and several of them fell flat on the ground. At length they abandoned so laborious and painful an enterprise, and threw their scythes at the feet of the khan, who was obliged to pay the Kosaks for the hay of his own meadows.

They are indeed forbid stealing all sorts of commodities, as well as the carrying off men and cattle; nevertheless, so far are they from
 I thinking

thinking these depredations in any sort shameful, that they glory in them, boasting to one another the exploit and the extraordinary adventures accompanying it, as if it were some courageous act of hardihood, or some honourable and glorious feat of chivalry. The Karakalpaks, the Bougharians, the Persians, the Troughmenians, and others of the circumjacent people, are the most frequently exposed to the incursions of the Kirguisians; but the Kalmouks are their most favourite object, though the risk is the greatest. As for the Russians they are seldom molested. Besides the captures which accident throws in their way, they go out sometimes singly in search of adventures, and at other times in small parties, having at their head but too often some great lord of their nation. When they have a mind to pillage any caravan in their own territories or beyond them, several oulisses join together for that purpose, entering into negotiations and making conventions in form, that they may be more certain of the success of their predatory project. In this sort of rencontres it very often happens that a
great

great number of Kirguifians are made prifoners and carried captive by the caravan; and if any are killed in fight, not the fmalleft inquiry is ever made of what is become of them. In trifling feizures every one keeps what he gets; but confiderable and important fpoils are divided according to previous contract, or as the exigences of the cafe require. Each adventurer keeps the cattle that fall to his fhare, and generally the women he has taken; as the bringing off a woman does great honour to the ravifher. They yield the flaves and merchandifes to the more wealthy, who give them cattle in exchange. It is no uncommon thing for them to fell their flaves to the Bougharians; and efpecially if any Ruffians fall into their hands; for, as they are known to be laborious and given to agriculture, they fetch a high price; and it is the intereft of the Kirguifians to get rid of them as foon as poffible; as they know what they are to expect if any Ruffians are found among their captives.

The court of Ruffia has taken various meafures to put a check to thefe terrible diforders.

orders. A line of intrenchments and redouts has been built along their frontiers. Wherever the river does not prevent their excursions they have fixed a number of sticks with both ends in the earth, bent in the same manner as those used in some countries for catching thrushes; these sticks, or wands, are placed from one redout to another, so that the patrol can see at once, by such as are wanting or deranged, whether any Kirguisians (who come always on horseback) have passed the frontiers; and, on such discovery, mount and pursue them immediately. The Russian shepherds are armed and always on horseback; to be upon their guard, and to defend themselves when needful. If, notwithstanding all these precautions, a robbery is committed, or a caravan bound to Russia is pillaged in the desarts of the Kirguisians, the Russian commandants demand restitution from the khan; and if neither he nor the lords of the nation can bring the people to consent to it, a troop of Baschkirians is dispatched immediately into the horde, and the first Kirguisian oulifs they come to is obliged to conduct them to that which has committed

the robbery, or be answerable for the damage. The Baschkirians then take with them a certain number of Kirguisians and cattle and bring them to Orenbourg, where they are detained till a state of the loss can be ascertained. This being done, the overplus are sent back again so soon as the Russian prisoners taken in the engagement are restored. When any single robbers are caught, or a small party together, they are first punished and then shut up in the *ostrogs* * of the fortresses.

The employments of the Kirguisian women are the same with those of the Baschkirian; they milk the cows and mares, tann skins, make cloth and felt, &c. They weave no kind of linen, neither of hemp, nor nettles, but only coarse cloth and camlet, fulling their cloths with a soap of their own making.

* An ostrog is properly a place surrounded with upright banks, or high pallisadoes, fixed close together. But it commonly means the place for confining the prisoners condemned to the public works for life or any shorter period.

The Kirguisians live extremely well, in comparison with several other wandering people in the neighbourhood of Asiatic Russia: As they are passionately fond of an uncontrolled liberty, and as every man can easily acquire a stock sufficient for his own support, not one of them can bear to become the servant of any of his countrymen: they are all brethren, and have the resolution to preserve their condition as such; which is the reason that the rich are obliged to have slaves * from other nations. The more of these a Kirguisian lord possesses, the more figure he makes, and the more care is taken of his flocks. Even the courtiers and domestics of the great are all slaves: the khan keeps about fifty. Slavery among this people is no great hardship to such as are once accustomed to their way of life; for the masters treat their slaves as if they were their relations, supplying them with all the necessaries of life,

* Whom they call *yafoures*.

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and giving them the same provision as they eat themselves. A prisoner, on the contrary, who cannot bring himself to adopt their method of living, fares but ill among them. Attempts made to escape never fail to draw on the delinquents such cruel treatment as often costs them their life; involving in their calamity such unfortunate women as, actuated by sentiments of humanity, have contributed to favour their desertion.

As all of them are not in a condition to afford so many slaves as are necessary to look after their flocks, the rich give their superfluous sheep and cattle to the poor; who, in return, tend the herds and flocks of their benefactors. If the cattle of a Kirguisian multiply rapidly, he looks upon this as a secret suggestion to beneficence, and distributes them largely to his more indigent neighbours. So long as the benefactor remains in good circumstances, the other is never expected to make any return; but, if his cattle should be stolen, or diminished by contagious distempers, the person whom his bounty
fet

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set up in the time of prosperity restores him what he received, and often adds to them some of the young produced by the animals while he was the depositary of his neighbour's beneficence; even though by so doing he should reduce himself to the state of indigence he was in before. This courteous and honourable manner of disposing of their property puts numbers of them above the fear of ever wanting the necessaries of life, rendering at the same time their flocks and herds in a manner immortal; for the more they give away in time of affluence, the more abundantly they receive on a change of fortune.

The habitations of the Kirguisians are portable tents made of felt, every way resembling those of the Baschkirians, only larger and more neat. The rich and great use white felt, and have separate yourts for the women; for the children, for the kitchen, for store provisions, and for the sick cattle. The fire is made in the centre of the tent directly under the opening left in the point of the roof. Round the fire they spread pieces of

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felt, Persian carpets, or fur cushions; these last however are but rare. The wealthy have the inside of the tent hung with different coloured stuffs, and not unfrequently with silk. The leather bottles and the several chests and boxes are ranged round the sides of the tent, and their arms, saddles, bridles, best cloaths, &c. are hung up over them.

Their moveables are the same as those of the Baschkirians. Plates and dishes of any sort of metal are in no estimation among them; but they are so fond of large bowls made of the root of birch, that they do not scruple to give a horse for one.

As the *aimaks* of this nation love to keep together, their camps contain a great number of huts, and consequently take up a large space of ground. The residence of the khan is surrounded by near a thousand tents; but, on the other hand, one may travel 50 or even 100 versts without seeing a single habitation. They are continually changing their situation, both in summer and winter, for the sake of pasturage;

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pasturage; but the aïmaks first agree with one another not to settle too near together. Their huts are very cold in winter, as their firing consists of nothing but the dung of cattle dried.

The Kirguisians dress in the eastern manner, but their cloaths are for the most part better than those worn by the other Tartars. The men shave the head, but leave whiskers and a pointed beard on the chin. Their trousers are very wide. The heels of their half-boots are high and piqued; the soles are pointed and armed with nails, and the seams often worked with gold. Shirts are very little worn, their use being supplied by the *yeda* or light long waistcoats next the skin. The *tshapan* is an under garment made of silk or stuff of the same cut with the *yegda*: over the *tshapan* is the *tshchepkof* an upper vest with large pointed sleeves. Many make the sword belt serve for a girdle, with the tobacco pouch, the steel pipe, and the knife always tied to it. The *takia* is worn under the cap, which is in form of a cone like the Bashkirian caps, excepting the fur border,

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which the Kirguisians do not wear; these latter have two wings to cover the cheeks, which may be tied back. Their garments are made of *kitaik* (or nankeen) cloth, generally red, silks sometimes of one colour, and sometimes of more, and even cloth of gold or silver: the upper habit has commonly a fur border of otter skin. The men, being always thickly clad in furs and two or three garments at a time, are seldom hurt by the frequent falls they get from their horses.

The ornaments of their horses employ them almost as much as that of their persons; their fine horses having always elegant saddles, handsome housings, and ornamented bridles. They are generally armed on horseback, and carry a short twisted whip about an inch thick. When they go a hunting, they wear *schalvars*, or long trousers which reach up to the armpits, into which they cram all their cloaths; and a Kirguisian in this dress may be taken at a distance for a monstrous pair of breeches on horseback.

The

The women wear the same habits with the female Tartars of Kafan *; but they have a very peculiar sort of head-dress. All the hair is put into the *kcurout* †. The veil serves them for a coif in their common apparel; but when they intend to be dressed they put on caps covered with little coins, beads, &c. Several, especially the better sort, wear a kind of turban, very high, and made so large as to pass three or four times round the head. The girls plat their hair in several small tresses. The saltanas or princesses and daughters of illustrious persons distinguish themselves by the necks of the heron put into the hair, raised into an ornament upon the head in the shape of a horn; and the plumage of it is very beautiful. These also wear silk cloaths, or rich stuffs, or fine cloth, set off with gold lace and loops, or faced with fur, and even velvets are very common with this class of ladies.

* For which see vol. I. p. 73, 74. and vol. II. p. 32.

† An ornament like that worn by the Tichermillian women, treated of, vol. I. p. 74, 75.

In the choice of meats and drinks the Kirguisians follow the laws of Mohammed. Mutton is their ordinary winter food, and in summer they eat scarcely any thing but koumifs. At times it is true they eat of the other food in use among the Barabinszes, but it is only at occasional festivities, and for the sake of variety; such as different kinds of flesh, wild roots, flour, and milk messes. All their dishes are dressed in the most simple manner, though not always with the most scrupulous cleanliness. Salt is not very common in their kitchens. Flour and meal is brought them from Russia, Bougharia, and Ghiva; for they have none of their own: and hence it is that many among them scarcely know that such aliments exist. As they have milk in abundance, they distil a considerable quantity of koumifs, which preparation furnishes them with arrack, or a spirituous extraction from milk. In winter they drink broth for slaking their thirst; and from the quantity of boiled meat they use they have plenty of this liquor. They are fond of fat, regaling themselves often on

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fuet or butter, which they eat without bread or any dressing. The Kirguisians in general are extravagant eaters, or more properly *devourers*: four men come from hunting will consume at one meal a whole sheep, and leave nothing but the bones.

They smoke tobacco to excess, as do all the Tartars. Men, women, and children, all smoke and take snuff, which latter they keep in little horns fastened to their girdle. Excepting koumifs and arrack they have no inebriating liquor: for which reason they smoke till they grow giddy, swallowing the smoke that they may attain that end the sooner. They prefer the Tscherkeffian or common tobacco to all milder sorts, and especially to *schar* or Chinese tobacco, because the former is strong, and gets sooner into the head. They use the *kangsu*, or little Chinese pipes, and sometimes pipes made of speckled wood or different kinds of knotty roots. But, as all these are only to be obtained from other nations, they have a contrivance of their own for common use: they take the tibia or bone of a leg of mutton; and, cutting off the knob at
one

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one end, extract the marrow clean out ; then near the knob at the other end they make a hole in the side, like that to which the lips are applied in a German flute. When they would smoke they introduce a wad of wool into the tube, and thrust it up to the above-mentioned hole ; the use of this is to prevent the tobacco with which the tube is filled from choaking up the hole, which is the mouth-piece to this extraordinary pipe. At the end where the knob was cut off they light the tobacco with touchwood, drawing the smoke into their mouths by the little lateral hole through the wool. They suck with so much force that a great quantity of smoke comes out at their nostrils, and the rest they swallow. Each person takes three or four whiffs of this kind, and then passes the pipe to his next neighbour, who does the same, and sends it round. But they have an invention still more ingenious than the foregoing for a large smoking party. After they have found a place convenient for lying down upon the ground, one of the company makes water in the centre of this spot, to settle the earth, and qualify it for the necessary hollow, which they
make

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make by digging a little hole with the handle of a whip; in this hole they put the tobacco, which they light with touchwood, lying all round it flat on their bellies: every smoker then thrusts obliquely a hollow cabbage stalk into the moistened earth in such a manner that the extremity may touch the tobacco at the bottom of the hole; and in this attitude they smoke at their ease without any inconvenience to each other. By this means all their heads are in a cloud of tobacco smoke, which is a great luxury to them; and intoxicates them all in a very short time.

They are not very lavish of compliments either among themselves or towards strangers, unless they design to make any one their dupe, and to detain as a prisoner some stranger that has strayed amongst them: otherwise they are sociable and friendly. In their way of saluting, they follow the Tartarian custom*. After the first salutations they present their guests with the choicest of whatever they have. To do the honours of their house when a good deal of company comes, they

* For these see p. 37.

commonly

commonly kill a sheep, for making *bischbarmak*, or *the five-finger dish*; which they present to their friends by cramming handfuls of it into their mouths, in the manner before described when we treated of the *Baschkirians*. This honour is done to all the great men of the nation when they eat in state, and the same politeness is shewn by them to their inferiors as often as they treat them: even the khan himself condescends so far as to stuff *bischbarmak* into the mouths of such as are admitted to the honour of dining with him. If a stranger has for his friend any great man of the nation, or any private person known to be rich, he may traverse all the hordes in full security with him; and may trust to his protection better than to a military escort; for a troop of *Kirguisians*, especially if numerous, will always make head against the escorts. So soon as the conductor declares that the stranger is his friend, all robbers they meet with forego their prize; and any one may put confidence in the man that once offers himself of his own accord to be a conductor to him. Numbers of *Russian* merchants avail themselves of this disposition

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disposition of the Kirguisians, and chiefly those of the different Tartarian nations of Russia, who carry on by these means very lucrative branches of traffic in Bougharia, Ghiva, &c. always under the protection of some distinguished Kirguisian.

The great and wealthy live perfectly in the same manner as the rest of the people, and are remarkable only by the numerous train that accompanies them in their cavalcades, and the quantity of huts which surround their quarters inhabited by their wives, their children, and their slaves. The great men treat the common people as brethren; and, as all the Kirguisians are equally free, these latter shew no great marks of respect to them, especially since every one, immediately on his becoming rich, is as great as the best of them. In all the huts the common people place themselves by the side of the nobles without the least ceremony, eat with them, and say what they please before them. When a superior bids them do any thing, they execute his orders, if they like them. Although the commands of
the

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the khan are not executed with the most scrupulous exactness, they treat him with the profoundest veneration, looking upon him as a sacred personage. Nour Hali, the reigning khan of the Little Horde, is confirmed in his sovereignty by the court of St. Petersburg; he is an equitable, discreet prince, and strictly devoted to Russia. His property consists in about a thousand horses; four hundred cows, two hundred camels; four thousand sheep, and several hundred goats; so that, in respect of his riches alone, he holds a rank but little distinguished: and, as he is obliged to form tabounes for a number of princes to enable them to make some figure, and his numerous family and slaves, and the frequent visits he receives, occasion a great consumption of cattle, and as he enjoys no revenue at all, it will ever be impossible for him to amass a large fortune: notwithstanding all this, however, he makes a much greater figure than any one of his horde; and the presents he obtains from the court of Russia contribute greatly to the support of his dignity. His residence is composed of a vast
number

number of huts; those of state are very richly adorned. His family as well as himself are always dressed in cloth of gold or silver, or velvets, and his person is constantly surrounded by the elders of the nation. The title of the khan is *Taghsir Ghanim*, or *Taghsir Padschaim*; his wives are called simply *Gbanim*; the princes his sons bear the title of *Taghsir Saltan*, and the princesses that of *Gbanim Kai*, daughters of the khan. The present khan has four wives and eight concubines; the former are sprung from rich and ancient families of the Kirguisians, but the concubines are either taken from the common people, or slaves brought off from the Kal-mouks on account of their beauty. By all these twelve women he has twenty-five children. Beg Hali, one of his sons, is khan of the Airaklian Troughmenians; and Saltan Pri Hali, another of them, is chief of the other Troughmenians. Excepting the two youngest, all the princes are married to daughters of the principal Kirguisians, being already in the rank of elders in the different *volofts* of both hordes. These alliances, and the dignities of his sons, contribute much to

the power of Nour Hali. As the princeſſes, by the laws of the Koran, are forbidden to marry any one of kin to them, they are all ſingle yet; and though ſome of them begin to grow old, yet the khan, through pride, will not diſpoſe of them, at even a handſome price, to any ſuitor that is not deſcended of illuſtrious blood. The people are not permitted to ſee the wives and daughters of their khan; they never appear in public but for the purpoſe of changing their reſidence, and then they go on horſes or camels in their richeſt dreſs and ornaments. Whenever a Kirguiſian on horſeback happens to meet the khan in the ſteppe, he diſmounts; and, advancing in an oblique direction towards him, ſays aloud, *Alla arbaſchou*, God give thee proſperity! After this ſalutation the khan ſtrikes him gently on the ſhoulder with his hand, or with his whip; and this paſſes for a ſort of benediction to his ſubjects.

The commerce which the Kirguiſians carry on with the Ruſſians, the Bougharians, the Chineſe, and others of their neighbours, ſupplies

supplies them with every thing necessary to the gratification of their vanity and luxury. They trade only by barter. Their commerce with Russia is the most considerable, as they procure what they want at a cheaper rate than elsewhere; besides, the Russ merchants and the Tartars of Russia agree to negotiate all the articles that the Kirguisians can supply, with unreserved confidence. As foreign merchants in these desarts are at the discretion of the first robber that thinks proper to attack them, the Russians oblige the Kirguisians to come to their trading towns. The most considerable trade is carried on at Orenbourg, where an exchange is established on the Kirguisian side of the river Oural, about three versts from the town of Orenbourg. The building comprehends several hundred magazines and shops, which are distributed in form of a square, resembling a little fort, and is called the *Asiatic exchange*. In the centre of this is a smaller square, where the Bougharians transact their affairs. All the buildings belong to the crown. For greater security, the shops are not only disposed in the

interior part of this square, but it has a military guard, and is fortified with great guns. Almost the whole commerce of the Little Horde flows to this place, for that carried on at Ouralsk and the other towns along the lines of Orenbourg is very inconsiderable. The Middle Horde transacts the chief of its commerce at Troïzk on the Ouï, a river which falls into the Tobol, in the fort of Peter and Paul on the Ischim, at Omsk, and at Oustkamenogorsk, both situated on the Irtisch. The Kirguisians are exempt from all the customs; but the Russian merchants pay ten per cent, and notwithstanding this their commerce is still extremely lucrative, extending itself continually in proportion as the luxury of this people increases. The Kirguisian articles are horses, horned cattle, sheep, lamb-skins, raw hides, camels' hair, camblets, wolf and fox furs, felt, and smaller goods. The number of sheep alone brought to Orenbourg often exceeds one hundred and fifty thousand, and is always the principal article of their commerce. From time to time, but not often, they come to dispose of their slaves, which are for the most part Kifilbaschians and

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and Troughmenians. The commodities they carry back are cloths, chiefly red, silk and woollen stuffs, silk handkerchiefs, boots ready-made in the Kirguisian manner, belts, ribbons, gold laces, thread, kettles, trivets, otter skins, saddles, bridles, &c. female dresses in their own manner ready made, glass beads, needles, thimbles, rings, ear-rings, steels for striking fire, live eagles, flour, millet, different sorts of meal, and a variety of trinkets.

The Kirguisians supply flesh provisions and camels for the caravans to the Bougharians, Ghivinsians, Taschkentians, as also to their other neighbours who follow agriculture and have manufactories; in return they take coats of mail, cotton stuffs, cloaths, and arms, which the Russians are prohibited to furnish them with.

After the manner of the Orientals, they buy their wives; and, as Mohammedans, are allowed to have four. Some are contented with this complement, while others take supernumerary ones, or concubines, who are

treated in every respect like wives, their children also being reputed legitimate. The common people are obliged to be contented with one wife; and think themselves very well off to be able to get that one, as they are often obliged to steal her from some of the neighbouring nations. The Kalmouk women are the most sought after by the Kirguisians, as they pretend that Nature has endowed them with singular advantages for pleasure, and that they preserve the marks of youth longer than the women of other nations; infomuch that even the rich are very willing to marry them if they can be prevailed upon to embrace Mohammedanism. On the contrary, they hold the Persian women in such little estimation, that they marry such as they take to their slaves: indeed the Persians or Kifilbaschians are in general held in the lowest contempt possible by the Kirguisians. The moderate price for a marriageable girl, to be taken as first wife, is about fifty horses, twenty or five and twenty cows, a hundred sheep, a few camels, or else a slave, with a cuirass or coat of mail. The poorer sort find wives at a cheaper rate, and the

the rich pay much dearer. It is to be observed, that the second wife of a man already married costs much more than the first, the third and following yet more.

The principal nuptial ceremonies of the Kirguisians are like those in use among the Tartars of Kafan*. The wedding is celebrated at a hut built on purpose by the bride's father. Previous to consummation, the girl is carried about on a carpet to her companions to take leave of them, in which ceremony she is attended by several others singing all the way. If unfortunately it is discovered that she was deflowered before marriage, the guests, on the morrow of the marriage, kill the bridegroom's saddle horse, tear his wedding garment in pieces, and ill-treat the bride. In this case the father-in-law is obliged to give satisfaction to the offended husband. But, if the bride prove such as she ought, then the rejoicings continue for several days; nothing is thought of but eating and drinking, dancing, singing,

* Which were described, p. 41.

chatting, wrestling, horse-racing, and shooting at a mark. At the two last mentioned diversions, considerable betts are made, and the new-married people give prizes to the conquerors, of shewy apparel, trinkets, and sometimes horses. On breaking up the festivities, the guests make presents of cattle and other things to the young couple.

Such as have more than one wife give each of them a separate yourt, where she brings up her children after her own liking. The more children they have, the happier they esteem themselves, and are the more honoured by their husbands; while such as are barren are so little set by, that the husband often makes them the servants of those that increase his family. The rich and great give pompous names to their children; such as, Nour Hali, or *The great light*; Ir Hali or Erali, *The exalted man*; Dost Hali, *The powerful friend*; Batyr or Bagatyr, *The hero*; Temir Ir, *The man of iron*; Beg Hali, *The powerful prince*, &c.

Their

Their manner of life, simple, natural, and exempt from care, joined to the pure air of their vast and open deserts, preserves them from divers diseases; and numbers of them arrive at an extreme old age, hearty and full of vivacity. The indispositions to which they are most subject are the itch, coughs, and agues. Some are attacked by the venereal disease*. The *tscbitscbak*, or small-pox, has shewn itself at times among them, without, however, committing great ravages. They attribute every chronical disorder to the artifices of the devil, and seek its cure from a variety of superstitious charms. Scarification is their most usual natural remedy. Instead of cupping-glasses, they apply little horns upon the skin. Another remedy, very common with them, is a cautery made of the fibrous parts of mugwort †, mixed with sulphur, with which they rub a piece of flesh, and then eat it.

* Which they call *kouroufaflan*.

† Artemisia.

They

They bury their dead with the same ceremonies as the other Mohammedans*. The graves are not dug very deep; but they commonly pile a heap of stones over them. When a man dies, they cut his best garment to pieces, and distribute the fragments among his friends, who lay them up as memorials of him: some of them place a little black flag upon the hut of the deceased. It is no uncommon thing to see a lance stuck upright on the tomb of a Kirguisian. That they may remove every object out of their sight that may bring to mind the sorrowful remembrance of the deceased, some deposit all his goods and cloaths upon the tomb, and the cradle, &c. over those of their children. The chiefs and rich people love to be interred near the tombs of the faints, or the khans of the nation; or at least near those of their relations, to which places they are conveyed by horses. If it happen that the heat of the weather will not permit so long a delay of inhumation as the journey demands,

* See before, p. 46.

they

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they reduce the body to a skeleton, burying the flesh and intestines in the neighbourhood of the deceased, and transporting the bones to the place assigned. From this custom it is that to be buried near the great men of the nation is called *resting among the white bones*.

In honour of the memory of a departed chieftain three commemorative festivals are kept during the first year after his decease. At these the widows and children make great lamentations; and the friends of the family dressed in their best apparel come to visit and comfort them. They go to see the saddle horse of the deceased, say a great many things in his praise, admire the arms and good qualities of his master, and then solemnly sit down to regale the company. The women justify their pungent sorrows by celebrating the good qualities of their departed lord, boasting of his conjugal fidelity and tender affection; extol his generosity and wisdom, remind the mournful assembly that on horseback, and in his armour, he had the air of an
hero;

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hero; they call to mind the care he took of his beeves, the number of slaves his valour had procured him; not forgetting the quantity of cattle he had stolen during his lifetime, with a hundred other like articles of commendation. If he leave any Kalmouk wives behind him, they never fail to display the tender caresses he bestowed on them by preference; they glory that the deceased did not purchase them as he did his other wives, in exchange for vile cattle, but carried them off at the peril of his life, and with an heroic love. At the celebration of the third festival the widows assign a certain number of horses, cloaths, and arms, the property of the deceased, as prizes to such as carry the palm in the Kirguisian tournaments held on the occasion. Every oulifs holds a general mortuary festival annually on the place of sepulture; at which they sacrifice, after the pagan manner, a number of horses in honour of the dead, with whom they hold familiar discourse while they eat the flesh of the sacrifice. When a Kirguisian on his way passes accidentally by the grave of his friend, he enters into conversation with
him,

him, and, snatching a handful of hair from his horse's mane, deposits it on the tomb, and takes his leave. Women and children are buried in much the same manner as the men, only with somewhat fewer ceremonies.

At the beginning of the last century the Kirguisians were still Schaman pagans; but the Turkoſtan prieſts induced them to receive the rite of circumciſion. They have a great veneration for their religion; but, having no ſchool, and as ſeveral of their ouliſſes are without a moula, they are extremely ignorant and full of ſuperſtition. The few moulas among them are Tartars of Ruſſia and other places, whom the Kirguisians keep as priſoners; they juſt know how to read and write, getting a livelihood ſometimes as moulas, and ſometimes beſides in quality of ſecretaries and counſellors to the great men of the nation. In the year 1774, khan Nour Hali had but one private ſecretary, a Tartar boor from Kaſan, whom the Kirguisians had kidnapped; he underſtood the Ruſſian and the Tartarian tongues: but it was with the utmoſt difficulty that his writing
 I could

could be read, or his style understood. It will easily be imagined that such priests are but indifferently skilled in the dogmas of their religion; and a copy of the Koran or any other didactic book is very rarely to be met with in the hands even of those that are well acquainted with the Arabic tongue. The *abdals* or circumcisers go up and down through the hordes to circumcise the children of the faithful; and as every one, on receiving this professional character, is obliged to give the *abdal* a sheep for his trouble, these people have always considerable flocks.

Among the Kirguisians there is a great number of pretended magicians who are divided into several classes. The *falscha* are astrologers, who predict events even to the most minute circumstances, by consulting the stars; they also tell the days that are favourable or unfavourable to any design. The *diagfa* are the rain and fair weather makers; pretending not only to predict which will happen on particular days, but to cause and direct it; procuring to such as apply to them
either

either rain, wind, or sunshine, cold or heat, as they may bargain for: they have likewise the power of producing swarms of insects and destroying them at their discretion. All the great people have one of these diagsa in their retinue. The *bakfa* are the same forcerers as the *kamas* or *schamans* of the pagans. They lay claim to a commerce with devils and evil genii; they invoke them by a thousand tricks and gesticulations; they give law to unclean spirits, exorcise the possessed, make barren women fruitful, give increase to the flocks and herds, heal the sick, and announce the events of futurity. All such as have any complaint against the devil or his agents must therefore apply to the *bakfa*; who, as his business is so multifarious, has a great deal of practice, and lives in affluence at the expence of the simple and credulous. Some of them make use of the magical drum in their mummeries. The *armaitsebi* or *yarountsebi* find out future events by observing the direction which the cracks in a sheep's blade-bone * take after heating it in

* They use also the bones of the tail of the sheep for the same purpose.

the fire; some likewise prognosticate by the vibrations of the strings of their bows: and by this means they discover thefts and thieves, and even amorous infidelities; predict the success of any intended journey; and all this with the same assurance and effrontery as the conjurors by coffee-grounds and other impostors in Europe. But, as this wise profession does not require the most profound erudition, or the most abstruse reflexion, many good people of the Kirguisians, men as well as women, understand enough of the art for family purposes, so that the ar-maitschi are not in any very high degree of reputation, nor their profession extremely lucrative.

BESIDES the nations abovementioned, many other Tartarian branches are to be met with among the Sayane Mountains, which form the frontiers between Siberia and the Mongoul states. These settlements extend from the upper and oriental part of the
Ob,

Ob, and the Bi from which river it derives its source, to the Yenisei and a little beyond. Other colonies are settled between those two rivers, extending along their banks to the borders of Narim by the side of the Ob to the Yenisei as far as the river Toungoufka; consequently quite to the province of Yeniseisk; a number of others also are established along the different rivers which fall into the right side of the Ob, and the left bank of the Yenisei. All these are sprung from the ancient inhabitants of these countries, whose remains have reached our times, comprehended under the appellation of the Tartars of Krasnoyarsk and Koufnefk, from their occupying a great part of those two provinces; excepting the Tartars on the borders of the rivers Tschoulim and Ob. Each of these colonies lives separately in particular districts, which they never quit. It is sufficient to remark here in general, that the principal part of these little insulated Tartarian branches have so great a resemblance with each other, no less in features than in lan-

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guage, manners, and method of living, that it is impossible not to perceive they are descended from one common origin. As we find a striking mixture of the characteristic traits of the Tartars and the Kalmouks, these may be accounted the point of connexion between the Tartarian and Mogol nations whose ancestors are sprung from the same source: or, at least, it may be presumed, that this intermediate race has been formed by a mixture of the foregoing nations, and the Soongarians may have likewise contributed to it during the submission in which they held their forefathers, making use of their women, and multiplying a succession of bastards, who remained in their native provinces, and perpetuated themselves there.

In the province of Krasnoyarsk there still exist different remains of the antient Koïbals, Kotoftzes, Motores, and Arintzes, all comprehended under the name of Tartars of Krasnoyarsk, because of the great resemblance between them in every circumstance. But these remains of the antient nations issued
from

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from particular people quite different from the Tartars; as is discoverable from their languages and various other distinctive characters. For this reason they are passed over here, as our business is only with the Tartars properly so called.

The TARTARS of the OB.

THESSE Tartars are settled in the environs of the Ob (from which river they take their name), as also along the borders of several small rivers that fall into it; spreading all over that country from the mouth of the Tom to the parts about Narim. They are under the jurisdiction of the voyevode of Tomsk, and are divided into sixteen voloists. From their figure, language and, generally speaking from their political constitution, the Tartars of the Ob are of the same origin with those of Tobolsk and Tomsk*.

Twelve of their voloists dwell in fixed habitations; the other four make their pastoral ambulatory courses, both in winter and summer, along the inferior parts of the Tschoulym. At the numbering of them in 1766, the

* Before treated of, p. 64. 68.

sedentary

fedentary volost contained 1115, and the ambulatory volosts only 503 males.

The fedentary make fifty-four villages, and cultivate the ground ; but as they do not give extent enough to their fields, their produce is not sufficient to their support. Their flocks likewise being very small, they are obliged to live principally by hunting and fishing, after the manner of the Ostiaks. The wanderers do not till the earth at all ; and their flocks, although more numerous than those of their brethren, are nevertheless not very considerable. They pay tribute in elk and deer skins, and other sorts of furs.

The manner of living, dress, and habitations of the fedentary Tartars of the Ob are the same with those of the Tartars of Tomsk, excepting the difference that proceeds from the poverty of the former, notwithstanding which they are every whit as cleanly.

The erratic volosts make huts of poles covered either with mats or birch-bark. Their cloaths are of skins and furs, made long,

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which causes them to resemble those of the Yakouts.

About the year 1720 the Tartars of the greatest number of the sedentary volosts were baptized, but are still as ignorant as the Tartars of Toura *. The others, with those that wander about, are Mohammedans, but all of them ignorant and weak, have but a slender knowledge of religion, and are in a low degree of civilization.

* For an account of whom, see before, p. 60.

The TSCHOULYM TARTARS.

FOR a long number of years the Tschoulym Tartars have occupied the country lying between the upper part of the rivers Ob and Yenisei, although they have frequently changed thair situation, to avoid meeting with the Soongarians and the Kirguisians, who have often subdued and oppressed them. Since these two nations have been made to decamp by the arms of Russia, these Tartars have remained in quiet possession of all the environs of the river Tschoulym, from whence they take their ordinary appellation, although they call themselves by that of Tschoum. Several others of the same nation are scattered about the rivers Tschernoi Yioufs, and Beloi Yioufs*, by the confluence of which the Tschoulym is formed. Others again are settled along the Kia, the Yaya, the Kem, and several other

* That is, the Black Yioufs and the White Yioufs.

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ivers that fall into the two Yiouffes. The country which these Tartars occupy is fertile for the most part, with large forests, and mountainous only about the banks of the two Yiouffes, which take their sources among the mountains of the province of Yeniseik, near the river of that name. About a century ago different colonists of the Russian nation established themselves amongst the Tschoulym Tartars, who, looking on them with a jealous eye, made their complaints, and in the year 1730 all the Russian villages were transplanted elsewhere. This emigration the Tartars afterwards found to be prejudicial to them, insomuch that they petitioned for their return, and no sooner was it granted, than several villages began to form themselves, and to increase speedily.

Fourteen volosts of this nation are settled along the Tschoulym and the two Yiouffes, who pay a tax at the rate of 2549 *louki*, or bows; that is to say, men capable of going to the chace or to war. Such of their volosts as inhabit the borders of other rivers, viz. the Atschintz, the Kisiltz, &c. comprehend

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prehend about the same number of male adults. A village contains commonly but one family, is therefore but small, but is often composed of upwards of 100 bows. On the Tschoulym there is a village belonging to this nation, wherein they reckon 240 bows. They have still among them families that are noble and sprung from their princes, from whom they elect their chiefs; but the apparel and residence of these princes are as poor and miserable as those of the common people.

The exterior of the Tschoulyms immediately bespeaks a mixture of the Tartar and Mongoul, bordering mostly on the Bouraits. Their language is composed of different Tartar dialects; but has so many words peculiar to itself, that it may well be taken for a particular language. There is in most things a great resemblance between these Tartars and the Yakouts, enough to render it highly probable that the Tschoulyms issued from the latter. They are neither cunning nor stupid, but docile, attentive, eager after instruction, and well skilled in

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what they have been able to learn. Whenever they have nothing to fear, they discover great frankness of disposition, honesty, and complaisance: but when they have reason to apprehend any severe treatment or fraud, they lye and are sullen. They shew great friendship, and pay numberless little attentions towards each other; but are lazy with regard to all kinds of labour, and their manner of living is dirty.

Since they have been the quiet proprietors of the borders of the Tschoulym, they have by degrees got the habit of living in fixed dwellings. Some of them never pursue a wandering life; but the greatest part have settled winter villages, and portable huts for the summer, like the Barabinzes. The nearer their villages are to those of the Russians, the more they imitate the manners of the people; and by this means they almost all understand the Russian tongue, though they speak it very badly.

A winter village is very like those which the Barabinzes build, and the internal disposition
of

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of the huts exactly such. They throw up earth about the outside to keep the cold out. All round are the magazines for provisions, and stables. Their summer huts are in the shape of a flattened cone, are covered with bark of birch, and resemble those of the Barabinses, as do their vessels and moveables of all kinds. Whatever can be made of wood, bark, or skins, they never desire to have made of any other material.

Ever since they have had the custom of living in settled villages during the winter, the greatest number of them sow a few fields with rye, wheat, barley, oats, and hemp, but seldom cultivate enough for their own consumption though their land be never so fruitful. Many of them sow nothing at all, but had rather buy their flour and meal of the Russians, or live without bread, when it is not to be had of them. They cultivate no kind of garden-stuff. Their flocks are far from numerous, and several Tschoulyms have no flocks at all. Those who are not averse to the trouble of managing cattle, keep a small number of horses and cows,
and

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and a few sheep of the short-tailed kind. As the snow is deep and the winter very long in these parts, they are obliged to lay up a stock of hay for the support of their cattle during the extremity of the cold; a great hardship to people so abandoned to sloth as the Tschoulyms. Neither swine nor poultry is to be seen in their inclosures. In imitation of the Ostyaks fishing and hunting are their principal occupations. The latter furnishes them with the means of paying their tribute. They are taxed by bows, that is to say, every man capable of going to the chace is obliged to pay three marten skins, or three elk skins, three fox skins, and twenty-four ermine skins; they are allowed to offer any other furs, provided they are equivalent to three marten skins. The women are employed in spinning, weaving, and sewing; and, as these works take up all their time, they very seldom stir out of their huts, and look as if they were smoak-dried. It may easily be imagined that the œconomy of the Tschoulyms is a powerful preservative against the temptations to which great riches expose mankind; however, they have, for the most part, wealth abundantly

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dantly sufficient to answer all the purposes of their way of life.

In the summer season the men are habited like the Russian boors, and in winter they wear long pelices made of deer skins. They shave their beard so as to leave moustachios, or whiskers. The women wear trouzers and boots which they make of the large skins of eel powts. The other parts of their dress are nearly the same with those worn by the female Russian peasants, except a border of fur with which the Tartarian women love to garnish the edges of their garments : the girls plait their hair in several tresses, and, as well as the matrons, wear always a veil.

Their table is dirty, and badly furnished ; bread is scarce, and even such as have it eat but little. Fish is their most common food. The *porfa* * of the Ostiaks is much in use among the Tschoulyms, who call it *bonrak* ; it looks like meal, and is a good succedaneum for bread. Their greatest delicacy is a dish

* Fish dried and reduced to powder ; for which see before, vol. I. p. 187.

made

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made of kourmatfch *; fresh stalks of bear's foot †, and the farapa ‡; they bruise all these together, and then put it into the ground till it is grown four. In winter they eat scarcely any thing but fish, dried either in the open air or in the smoke. Salt is very little used among them. The poor, who have neither milk nor flour, supply the deficiency by various wild fruits and plants, of which they make provision for the winter. The vegetables which the Tschoulyms use in common with many of the Tartars and other nations of these parts, are the *tschegna*, or the root of piony; the *tscheina*, or root of pimpernel §; the *belanguir*, or root of fumitory ||; the *epfchok* **, or root of a sort of thistle; the *moukase* ††, or root of serpentina; a root they call *mikir* ‡‡; the *sosafch*,

* Parched grain, as mentioned in a former passage.

† The acanthus, or heracleum spondylium of Linnæus.

‡ The bulb of wild lily. *Lilium martagon* Linn.
§ *Sanguiforba*.

|| *Fumaria bulbosa* Linn.

** *Cardus ferratuloïdes*.

†† *Polygon. bistorta* Linn.

‡‡ *Polygon. viviparum* Linn.

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or root of sagittary * ; and the root of *nenu-
pbar* †. Almost all the juicy fruits, with
every kind of wild berries, are much
esteemed by them. Their *karentschou* ‡ is
eaten in times of scarcity ; but they give it
to children as a sort of sweetmeat. They
chew the root of calamus § as the Indians do
the betel root. All of them smoke tobacco.
They drink, besides the water and broth of
fish, the liquors in use among the Russians ;
viz. *quas* ||, *braga*, or small-beer, beer, and
Rus's brandy.

The Tschoulyms were formerly pagans of
the sect of the Schamans. In the year 1720,
the archbishop Philotheus by his zeal
brought about the baptism of great numbers
of them : but these new converts are only
nominal Christians, immoral, superstitious,
and of no faith, they are mostly idolaters in

* *Sagittaria sagittifol.* Linn.

† *Nymphaea.*

‡ The membrane under the bark of the pine tree.

§ *Acorus calamus* Linnæi.

|| An infusion of rye meal soured by fermentation ;
when it is well made it is a pleasant liquor, and ex-
cellent for quenching the thirst.

private, and place an unbounded credulity in the efficacy of the little crucifix which they wear about their necks, as well as in the sign of the cross, which they make after the manner of the Greek Christians. Notwithstanding their conversion they retain the pagan ceremonies of their ancestors as much as possible; they abhor pork, but eat horse flesh, and even that of diseased animals, offer sacrifices to their idols in secrecy, and observe various other customs of paganism.

The worship they pay to their idols is precisely the same with that of the Yakouts and Bouraits, who will be spoken of hereafter. Such among the Tschoulyms as are still pagans, celebrate the same festivals with their neighbours; but, as this is attended with much difficulty, a great many of them are perfect freethinkers, and live without any religion at all.

The baptized Tschoulym Tartars celebrate their marriages in churches; making promise of never breaking the conjugal union; but keep at the same time their ancient national ceremonies

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ceremonies practised on these occasions. The negotiator of the marriage takes a new Chinese pipe, and some Chinese tobacco, and goes to the girl; after he has made proposals to her, he retires for some minutes, leaving the pipe and tobacco on the table: on his return, if he perceives that neither the pipe nor the tobacco has been touched, he takes it for a sign that his proposals are not agreed to; if, on the contrary, his pipe has been smoked in, the affair is immediately in a good train; and, before he goes away, he strikes the bargain concerning the quantity of cloaths, furs, cattle, or personal service the fair is worth. This price, reduced to money, is commonly between five and fifty rubles. After the marriage ceremony the young couple pass the night in a new hut built by the side of that of the bride's father. Between these two huts a fire is kept up all night. The sports on this occasion are the same as those of several other Tartars; they eat, dance, &c. The bridegroom is obliged to wrestle with the relations of his spouse by the light of the fire abovementioned. In these conflicts the young man must gain the victory; and, if he does

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it without assistance, great eulogiums are made on his strength. The nuptial bed is a piece of felt spread upon the ground; the bride refuses to lie down upon it, imploring the assistance of some one of her female friends: but as this is a married woman, she is so obliging as to instruct her in various particulars of conjugal duty; in return for which complaisance she is prevailed upon to accept of a handsome suit of apparel as a present. If the young lady cannot produce the next morning the Mosaical proofs of an uncontaminated chastity, the husband steals away, ties a parcel of herbs about his head, and, as a punishment to his perfidious wife, does not return to her till he has obtained satisfaction from him who has touched the forbidden fruit. As soon as this matter is once settled, all is forgotten.

When a woman is near lying-in, she calls some of her female neighbours to her help; but they have for the most part so little skill in midwifery, that numbers of infants are destroyed in the birth by their awkwardness, or at least get ruptures of the navel. The
priest

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priest gives a name to the child at baptism, but the parents always give it another. The national names of the boys are *Ouliguéyak*, *Kouguitschak*, *Mischagh*, *Koulon*, and others; and of the girls, *Keguenek*, *Patan*, *Paremba*, &c. The children go by these last-mentioned names, and never by those conferred on them at baptism.

Their sober manner of life, frugal, hard, and exempt from cares, preserves them in a good state of health; but when they fall sick, or wound themselves, the gall of the bear is their universal panacea, both externally and internally, employing always at the same time several superstitious applications. Whenever the small-pox breaks out amongst them, it makes destructive ravages. They have an extreme dread of death; and, as they are persuaded that the soul of a deceased person returns to seek its surviving friends, and pursues them in union with the body, on coming from any interment, they never fail to jump several times over a fire; imagining by this precaution they can deprive both body and soul of the deceased of the power of following

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them. The burials of those that have been baptized are performed according to the Greek ritual; but nothing can hinder them from observing at the same time their idle pagan ceremonies.

The KATSCHINTZ TARTARS.

KASCHTARS, or *Katschbars*, is the name these people give themselves; but the Ruffians call them *Katschintzes*. They inhabit the left bank of the Yenisei, from the Abakan to the Katscha, which they call the river Isir. Several of their habitations are situated along the different small rivers that run between the two great ones above-mentioned, and fall into the Yenisei. Their territory makes a part of the province of Krasnoyarsk, is mountainous, but fertile. The history of these countries gives no account of the time when the Katschintzes came to settle here.

Many vestiges of antient mines and the works belonging to them are very visible, which must have been constructed in times exceedingly remote. We meet likewise with a great number of old tombs, containing treasures more or less valuable. It is not

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probable that the erections for the working of the mines were undertaken by the pastoral and wandering ancestors of this people. If these remains be not the work of some nation more antient than that of the Katschintzes, we must be contented to suppose that these latter formerly gave permission to some of their neighbours to come and work the mines of their country, and smelt the ore in the very spot where it was found; and it is possible that the Mandshoures and the Daurians were the people that enjoyed this privilege, as these two people have left in Dauria several traces of their antient metallurgic works as well as of their agriculture.

The Katschintzes pretend that the tombs are those of their ancestors, and hold them in such veneration that they will not open one of them, even though they know that valuable treasures are contained in them. Some Ruffians who came to visit these parts had not the same scrupulous reverence for these antient sepulchres, but examined them so effectually that there is scarcely any remarkable one at present that has escaped their search. It is probable that these tombs
were

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were made by different Tartarian and Mogol nations which formerly inhabited these parts, either successively or together. The freshness of the bones, and the perfect preservation of the different effects, prove that all of them at least are not of the highest antiquity. Those wherein the greatest riches have been discovered are in the environs of the river Abakan and of the Black Yiouïs. The Russian connoisseurs who have had experience in hunting after these treasures, distinguish four sorts of the sepulchral monuments; those of the first order are such as make the most conspicuous figure, by their ornaments of pillars. Those of the second rank are characterised by obelisks smaller than the columns of the first, and are called *navaki*. The ordinary ones occupy the third, and are named *slanzi*. Those of the fourth class, to which they give the appellation of *kourgani*, are only covered with a little heap of earth. The tombs of the two first classes are of an oblong form, in a direction from south-east to north-west, and surrounded with rough stones placed perpendicularly, some only even with the earth, and others raised above it. At the extremity

towards the south-east is the figure of a man or woman, which the Katschintzes call *ilguensck*; a sort of idol, made of a soft stone, and of very bad workmanship. The *slanzi*, or common tombs, are not ornamented with these idols. All of them are about a fathom in depth, and are found to contain bones, and in some the skulls of horses and sheep, laid by the side of the human skeleton; likewise horses bits, stirrups, girdles, battle axes, pikes, arrows, idols, urns and other vases, bracelets, ear-rings, and such like. In the common graves the articles are of iron, copper, and a compound metal; in those of the rich gold and silver are always found*.

Within our time the Katschintz Tartars have been divided into six *aimaki*, or distinguished and antient families; their names being *Schoulofch*, *Tatar*, *Kouban*, *Toubin*, *Mounguel*, and *Tastyn*. Each *aimak* elects its own *buschlyk* or elder, who must be of the family over

* See the articles found in the Tartarian tombs, or barrows, in the desert between the rivers Irtysh and Obalet 1764, described and engraved in *Archæologia*, vol. II. p. 222—235; illustrated by Mr. J. R. Forster, who promised an history of the Kalmucs by himself.

J. N.

which

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which he is placed; and, if possible, of a noble family. All these aïmaki together pay only a tax at the rate of a thousand bows.

They pretend to be pure Tartars, and speak the Tartarian language; but their dialect is so corrupted by the great mixture of a number of Mongoul terms, that a Tartar of Kasan finds it difficult to understand a Katschintz.

In their exterior they have a great resemblance to the Tschoulyms; however, they approach the Tartars nearer than these latter do, having a more meagre countenance, and flatter than the Tschoulyms. They are of a lively character, boasters, lyers, and treacherous; but neither thieves nor cheats; are nasty in their manner of living, debauched in their amours, great drinkers, and lazy to excess.

The national police of the Katschintzes is the same as that of the Barabinzes. The chancery of the vayevoidy of Krasnoyarsk sends its orders to their baschlyks, who execute the office of subaltern judges in their aïmaki,

aïmaki, and have the collecting of the tribute. The tribute consists of furs, and is transmitted to Abakan, a small town in the district of Krasnoyarsk, where the Katschintzes assemble once a year in the spring to deposit their contribution. According to an antient custom they have a present on this occasion at the expence of the crown, consisting of the flesh of a whole horse and plenty of Rufs brandy; but, instead of feasting on it and regaling themselves together, they part it into portions, which often occasions very serious quarrels.

This people is always ambulatory in summer as well as in winter. Their yourtes or huts are of the same form and size with those of the Baschkirians, which in winter they cover with felt, and in summer with only the dry bark of birch. Their moveables are inferior to those of the Baschkirians; from which circumstance the reader will form no very advantageous idea of their taste for neatness.

The care of their flocks and the chase divide their principal attention. Some, for
the

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the sake of having gruel, cultivate barley and Siberian * buck-wheat. Their wealth consists in horses, cows, and sheep. The land they occupy is of too little extent to feed numerous herds and flocks, on which account the Katschintzes cannot be accounted rich; however, they have amply sufficient to answer the demands of nature, and to enable them to live at their ease. Their cattle are small, but vigorous, and towards the autumn increase in flesh. As their winter is mild, they are not under a necessity of taking any particular care of their cattle during that season. They have a custom of flitting the nostrils of their horses. Their sheep are a breed between those of the Kirguisians and the Russians; they have not the snub nose of the former, but long hanging ears, a short, thick, pointed tail, are somewhat larger than the common sheep, and their wool is very harsh.

The Katschintzian women employ themselves in spinning wool and nettle threads,

* Polygon. Tataricum Linn.

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in weaving cloth and linen in looms of Tartarian construction, in making felt and garments. In tanning their skins for greafe they use the liver and brains of divers animals.

The men dress in the Tartarian fashion; their cloaths being made of the coarse cloth fabricated by the women, or of a finer sort which they procure; and sometimes of the skins of sheep, horses, and deer. Their under habits are of some light stuff. Shirts are very little used among them; but such as wear them have them made from the fibres of the nettle. They thin the hair upon the chin, so as to leave only a scanty beard, and the young men particularly make their hair into a sort of tail behind, the rest flying about their ears in great disorder. In summer they wear hats made of felt, and in winter caps or hoods of skin.

The dress of the Katschintzian women is nearly like that of the Bouraittians: but the generality of this people are so dirty, that
it

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it is very rare to see a woman decently dressed.

The Katschintzes eat when they are hungry, and not by stated meals. All sorts of quadrupeds, birds and fish, roots and wild fruits, gruels, flour and milk messes, are comprehended in their article of food. Kourmatfch, with melted butter, is their most delicate dish. The dressing of their victuals, their culinary utensils, and their manner of eating, are all alike dirty and disgusting. They drink water, broths, fish-soups, and brandy made of corn when they can get it. All of them, not excepting the children, smoke Chinese tobacco in little pipes from the same country.

They have as many wives as they can maintain, or purchase; but we meet with very few that keep more than four. The ceremony of asking in marriage is like that of the Tschoulyms: tobacco is the symbol; to which the Katschintzes add brandy. The price of a girl is from five to fifty head of
6 cattle;

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cattle; there are even some who will fetch a hundred. If the suitor be poor, he works with the father-in-law in order to obtain his mistress, sometimes looking after his flock for three, and often for five years, hunts for him, cuts his wood for firing, and stacks it up, &c. During this service, if any richer or handsomer gallant applies for the damsel, he makes an appearance of carrying her off against her inclination, and thus abridges the formalities. The injured lover, accompanied by a party of his friends, follows after the faithless fugitive; but, as the couple seldom fail to improve that time which the others lose in preparing for the pursuit, and as the girl gives the preference to her pretended ravisher, all that the laborious lover can obtain is a competent recompence for his past services. In case the betrothed damsel dies before the performance of the marriage ceremony, the kalyim that has been paid is withheld for the purchase of her sister; and, if she has no sister, so much the worse for the suitor, he loses his labour, or whatever he has paid for his beloved. If the young man dies before the wedding, his
father

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father takes the betrothed home, and adds her to his harem.

The nuptial diversions consist in feasting, dances, songs, and horse races, at which they lay wagers, or propose some trifling prize to the conquerors. A horse, a suit of holiday cloaths, or some such acknowledgement, is always esteemed an ample equivalent for the false steps the bride may have made before marriage. Their dances resemble those of the Kalmouks, consisting of motions in musical cadence, in which the dancer does not advance or retreat one step from his place. Their songs are nothing more than a number of unconnected words repeated a thousand times; and, as their sounds are produced from the throat, a Katschintzian song is not unlike a concert of violins. They are accompanied by the *yailtaga*, a sort of lute, peculiar to this nation, being a box four feet in length, and three inches broad, the upper part open, over which six wires are stretched: it is played upon with both hands, and produces treble and bass. After the marriage the father-in-

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law is not permitted to see his daughter-in-law, nor she to look upon him; and whenever they meet by chance, she falls down flat that she may conceal her face. A husband dissatisfied with his wife is at liberty, without any formal process, to send her back to her parents; even though it should be two or three years after marriage. By this divorce he loses all that his wife cost him; but the children remain with him.

The father, or whoever comes in first after the birth of a child, gives it a name according to their fancy. A woman is reckoned impure for a fortnight after child-birth; and for three days during every periodical revolution of nature.

No peculiar national diseases have been discovered among this people; but the small-pox*, whenever it appears, makes terrible ravages among them. It is a circumstance very remarkable, that a great number of the girls, as often as they have their catamenia,

* Which they call *tſchetſchak*.

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are in a state of furor or frenzy, from which they do not recover till after the expiration of several days. In case of sickness, they have recourse to their sacerdotal magicians, who perform sacrifices for the healing of every kind of indisposition, not excepting the venereal disease, which is by no means an uncommon complaint among them.

They bury their dead without coffins, and in their ordinary apparel; but cover the corpse with boards after the manner of the Mohanmedans, that the earth may not fall in upon it. They deposit several utensils and other effects in the grave, and put upon the hillock a drinking cup, which is left to remain there. At the expiration of a year from the day of the interment both men and women come to visit the tomb of their relations; they begin by a ceremonious lamentation, and end by drinking strong liquors brought for the purpose out of the aforementioned cups, commonly repeating the dose so often as to return extremely merry from this doleful visit.

The Katschintzes are so much attached to the paganism of the Schamans, that neither the sectarists of Lama, nor the followers of Mohammed, have been able to persuade them hitherto to adopt their respective tenets; neither have the Christian priests been much more successful: however some few have been brought to the font.

As the Schaman idolatry is the worship of many nations of the Russian empire, as the principal dogmas of it are uniformly the same among all that embrace it, and as most of them agree in the attendant ceremonies, for the sake of avoiding repetitions, a detail of it shall be given in some part of this work, containing every thing the author has been able to observe among the various professors of it.

The Katschintzes call their idols *Tous*, and their magical priests and priestesses *Kamno*. Both of them make use of small drums in their incantations, and are distinguished in
dress

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drefs by a quantity of misshapen idols fastened in their garments, which are covered all over with them, rudely cut in iron; together with the claws of several sorts of birds, and stripes of cloth and furs. Their caps are commonly garnished with a border of lynx skin, and a bunch of owls' feathers.

THE TELEUTES.

White Kalmouk Emigrants is the name by which these people are noted in the Russian chanceries; either because they came from the summits of the mountains, which the Russians call *Bieloï gori*, or the White mountains; or because they have a fairer complexion than the herdsmen of the vast southern deserts; or, lastly, because the Orientals affix to the term *White* the idea of liberty and independence. They are also called *Telengoutes* and *Teleutes*; both appellations taken from the *Telengal* or *Telenkoul*, a considerable lake of mount Alta, near the upper part of the Ob, in the neighbourhood of which river their antient settlements were.

At the time that the Teleutes still inhabited their mountains, they were under the dominion of the Soongarians and Kalmouks. In the year 1605, they separated from the former; and, in 1609, did hom

Russia. Since which epocha they have been dependent by turns on the Soongarians and the Kirguisians, sometimes by inclination, and sometimes by force. During a space of eight years, beginning from the year 1658, several branches of them came down the Tom and proceeded to Koufnetzck, and were at the same time declared to be subjects of the empire of Russia for ever: in this quality they were secured from every kind of tyranny of the neighbouring hordes. Nevertheless, the greatest number of their branches remained still with the Soongarians.

The Teleutes subject to Russia have a tradition, that *Koudai*, the Great God, brought their ancestors out of the heart of a mountain. This fable may give reason to suppose that their fathers were mountaineers. At present their villages are situated on the banks of the river Tom, and those of several small rivers that fall into it, from the higher mountains down to below Koufnetzck, and as far as the territory of the Tschatzki Tartars*. The Teleutes divide themselves

* Mentioned before, p. 67.

into a number of small branches, which, however, contrary to the custom of almost all the Tartars, intermix, and intermarry. All of them together hardly make 500 males.

Several of them have a mien perfectly Tartarian, but those that resemble the Kal-mouks are very considerable. They are all lean; mostly flat faces, and almost all have black hair. Many of their women are of a figure agreeable enough. In their manner of life and in all their actions they discover great laziness, indifference, and insensibility. They are so slow of understanding that it is with the utmost difficulty they can be made to comprehend the most simple things, and their answers are always the shortest possible. Cattle, corn, children, and idleness, are the sole objects of their desires; with these they are perfectly satisfied, and therefore live in great harmony with each other as well as with the Russians their neighbours, paying their tribute without the least murmur or complaint.

Although

Although of Tartar origin, this nation is much intermixed with the Soongarian; and the Tartarian language of the Teleutes, by a mixture of Mongoul terms, has degenerated into a bad dialect which many nations of Tartars would not be able to understand: and the more as they have no schools, and cannot write their language,

Their chronology comprehends no more than the time present and a few years past. The age of a man is a long period with them; and as often as they would denote a very distant time, they say, in the time of our fathers, in the time of our grandfathers, &c. so that their chronology is confined to a short space, and even that not very accurate. A *yit*, or solar year, is divided into two parts, the summer year, and the winter year; the former called *yafs*, and the other *kufs*. The summer year begins at the going off of the ice from the rivers, and the shooting of the herbage: the first fall of snow fixes the commencement of the winter year. Each of these has six *ai*, or lunations; the thirteenth

Z 4 lunation

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lunation of the solar year is sunk, as the beginnings of their six-month years have no precise term. They name their months, or lunations, after the subjects of their œconomy and the natural phænomena. The first moon is in the month of April, according to our calendar, and is called *Kouroug ai*, or the moon of the striped squirrel; because this little animal begins to appear abroad at this season. The second moon is called *Tart ai*, the moon of the plough. The third, *Bis ai*, the moon of roots, i. e. dog's tooth *, which they eat in the month of June. The fourth moon is named *Od ai*, the moon of cleanliness; because in this month they clean the fields, by weeding them, &c; the fifth *Ouloutsch ai*, the moon of full summer, or the great summer moon; the sixth, *Ouryak ai*, the harvest moon; the seventh, *Urten ai*, the threshing moon; the eighth, *Koartiyak ai*, the old woman's moon; the ninth, *Oulou ai*, the great moon; the tenth, *Kitsch ai*, the short moon; the eleventh, *Tjchet ai*, the windy moon; the twelfth,

* *Erythronium, dens canis* Linn.

Afchi ai, the end of the winter. They do not reckon the weeks, but observe the waxing and waning of the moon; the former is called *Nei*, and the latter *Alderdi* or *Efk ai*, and so they count the days of every half-lunation: for example, the 5th day of *Nei*, &c. *Tolgon ai* are the days that precede or follow immediately every full moon.

Their political constitution is the same with that of the *Katschintzes*, and the other ancient nations of Siberia: divided into *aïmaki*, governed by a *baschlik*. Most of the *aïmaki* pay a certain tax, which they sometimes call *yaffak*, and sometimes *alman*, as the *Kalmouks*: *yaffak* properly signifies a *law*. This tax is proportioned to the number of bows, and consists of furs; but the assessors levy it so that the old men are exempted from it, or at least pay considerably less than the young. They make a part of the district of *Koufnetzka*, at which place they assemble for the payment of the tribute, and on this occasion they treat them with brandy and other liquors, after the manner of the *Katschintzes*, and the rest of the people of these parts. Some of these families, instead
of

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of paying tribute, perform military service, as Kofaks, in the frontier garrisons.

At their first establishment in the territory they at present possess, the Teleutes were a vagabond race of hunters and shepherds; but the example of the Russians, and a confined territory, made them think of building permanent habitations and tilling the ground. As every one of their families was obliged to remain in the district allotted to it, whither no one came to trouble them, they began by forming winter villages only; encamping during the summer in tents, in the manner of the Barabinses, and changed their station according to the wants of their flocks; which the greatest part do to this day; but many of them never change their station at all.

They have successively suffered great diminution; insomuch that a man possessing ten horses, ten cows, and about twenty sheep, is a considerable personage: fifty horses and as many cows are sufficient to give the proprietor the reputation of an opulent man. They never keep hogs, but always some poultry.

poultry. The cattle pass the winter in open air; but when any become weak and sickly, they not only give them provender, but bring them into their chambers. At first they only cultivated a few small fields, which they weeded as we do gardens. It is not above thirty years since agriculture became their chief occupation. They cultivate the earth exactly as the Russian boors do; some of them sowing annually, in rye, wheat, barley, oats and peas*, to the amount of 300 poods, which is 9,000 English pounds, planting at the same time different kinds of garden stuff, and raising a small quantity of hemp and flax. They are very fond of hunting, and follow it closely, because their flocks being but small, they have the more time for it, and because their mountains abound with game. When they go to the chase in winter, they put on *schanas*, or long snowshoes, like those worn by the Touralizes †. Those that live about Koufnetzki, on the side of the Tschatzki Tartars, get a little ready

* The names the Teleutes give to these grains are *arsch*, *boudai*, *arba*, *sala*, and *bortschak*.

† See before, p. 59.

money during the winter, by the carriage of goods, repairing with their horses to the great road to Siberia, to draw the caravans from Tomsk to Krasnoyarsk; or on their return from Krasnoyarsk to Tara.

Formerly the Teleutes lived in dens which they dug in the declivities of the mountains: the mountain furnished three sides of this savage habitation, the fourth and the covering were composed of briars. At present the pagan Teleutes build their dwellings after the manner of the Barabinses; they are small, ill made, and have a little porch before the door. The Mohammedan Teleutes, who far surpass their heathen brethren in prudence, activity, the comforts of life, and riches, build their habitations in imitation of the Russian villagers, adding the bench for sleeping on in use among the Tartars, and building the chimney in the Tartar fashion. Each village contains about six farms, and there are almost as many aimaki, or distinct tribes, as villages. Their summer huts are made of a carcase of poles in the shape of a cone, covered with mats made of reeds,

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reeds, or with a sort of membranous substance from under the bark of the great acacia *, which tree is very common in this country.

Their household ware is the same that the Katschintzes use. Instead of carpeting for their benches they use the before-mentioned mats. All have iron kettles, and cups and dishes of wood or the bark of birch. The membrane of the Acacia is strong enough for them to make ropes with. They have neither tables, beds, nor chairs, not even the rich and opulent, their benches amply supplying the place of all these things; for on them they sit, sleep, and eat.

The dress of this people is miserable and dirty, but made in the Tartarian fashion. Among those that are still attached to paganism, the men sometimes draw a comb through their hair which flows round their head; the young people tie it into a sort of tail behind. The Mohammedan

* *Robinia caragana* Linn.

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Teleutes shave the head, and wear a *kabatz*, or little Tartarian cap. Neither of them chuse to have a thick beard, and therefore pluck up a great quantity of it by the roots. The Christian Teleutes dress sometimes after the Tartarian manner, and sometimes after that of the Russian peasants, but in general all of them wear linen shirts:

The women likewise dress in the Tartarian manner, wearing troupers, shifts, buskins, and a double gown of various stuffs. As the under gown is often made of some fine silk, several of them, and especially the younger sort, wear the upper robe very short that the under one may be seen. The upper garment folds over before, and is kept together by a girdle. Rings and little chains are worn by way of ear-rings. The hair is tied in two or more tresses, ornamented with ribbands, little shells*, rings, and other pendants. The girls commonly wear an ornament about eighteen inches long and three or four inches broad, hanging down from

* *Cyprea moneta* Linn.

the nape of the neck, all covered over with glass beads, &c. Both married women and maidens wear caps adorned with glass beads, or small pieces of money; putting on the top of it another, flat, and garnished with a border of fur. In summer they wear nothing but a shift, the neck of which is worked with different coloured thread, the fore part of them buttoned all the way down, and tied round the waist with a girdle. Their shoes are made of birch bark, and during the warm season they go bare headed, or only wear the Tartarian veil. All their habits are so horridly filthy, that they always seem as if they were just come out of a chimney; and to see their linen, one would swear they had taken pains to rub it with grease and dirt; but the Mohammedan female Teleutes are somewhat more cleanly.

In the choice of food they differ a little from one another, on account of the different religions they profess. All of them eat of the animals the Koran has pronounced to be pure, all of them feed upon bread, meal, flour, and *kourmatseh*, or parched corn; they eat
all

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all sorts of fish, fruits, and wild roots. The most delicate dish according to the taste of both Mohammedans and pagans is horse-flesh; the greatest dainty with the Christian Teleutes are puddings made with milk. All in general are fond of *toutmatsch*, or mashed flesh made into balls, and their *bisch sata*, hashed meat mixed with parched corn. The heathen Teleutes feed upon bears, marmots; mice, pork, birds of prey, and almost all animals.

They drink water, flesh and fish broths, *ayen*, or sour milk; beer, milk, and corn-brandy. They distil *koumifs* or sour mare's milk to make *atrack*; which they likewise get from a mixture of two parts parched corn and one part of boiled rye. The common kitchen kettle serves them for a still, and their manner of fixing on the alembic is this: after having filled the kettle with *koumifs* or rye brewage, they put on it a wooden cover convex within and concave without; the joints are exactly fitted with clay; a bent wooden pipe about two feet long enters into the pot through the lid, to which it is fitted;

fitted; the other extremity going into the vessel that serves for a recipient, into which the distilled liquor runs off. It passes quite hot; and, as they prefer drinking it in this state, the distillation is performed in presence of the guests. The Teleutes settled towards the inferior part of the Tom are generally speaking the most wealthy; and these have in common with the Tschatski Tartars an exceeding clever method of making brandy. They bury sacks full of rie or other grain in the ground; this they water with hot water to make it vegetate the faster; then take it up and pound it in wooden mortars to separate the chaff or the soft and farinaceous parts that have already fermented in the earth; and of this they make little cakes which they dry by a gentle fire. Whenever they want to regale their friends, they put some of these cakes into the pot, pour water upon them, fix on the alembic; and thus make very good brandy as often as they have occasion for it.

Almost all the Teleutes are pagans of the Schamana sect; some of them are Moham-

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medans; and a few have been persuaded to embrace Christianity. The latter inhabit separate villages, or are here and there to be met with amongst their heathenish brethren, who never reproach them with their change of religion, neither is there any observable difference in the manner of living of each. The Mohammedans are the most polished of them all, living more comfortably and with greater neatness than the others, and have mosques, priests, and schools. As the superstition of the idolaters will be spoken of hereafter, we shall here only observe that the Teleutes give the Supreme Being the name of *Koudai*, which signifies the Universal God. *Schaitan* is the name of the principle of evil, or the Devil. Their idols are called *Tschalous*. The priests distinguish themselves by the appellation of *kamans* or *kams*; these likewise perform the office of physicians, using the magical drum in their divinations and other religious ceremonies.

The pagan and Mohammedan Teleutes have seldom two wives at a time, and the trigamists are still less frequent. The price

price of a girl for marriage is between ten and thirty *basch* or head of cows or horses, besides which the bride receives a present of cloaths for holidays. On the other hand, she brings her spouse a small portion. The Christians and Mohammedans are married by their own priests; the ceremony is always performed at the house of the bride, and accompanied by feasting, dancing, and the like. The pagans have a custom of keeping their married daughters with them two or three years after marriage; all which time, however, they have intercourse with their husbands, who, as well as their wives, work for her parents. The young couple, as may well be supposed, grow weary of this unprofitable service; and the husband commonly elopes with his wife from the paternal house long before the period of emancipation. A woman may not look the male relations of her husband in the face; and of such as are older than him, she dare not even pronounce the name. The Mohammedans as well as the pagans contract their marriages without much forecast,

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cast, and without any reflexion on the consequences of an ill-forted match; but, on the other hand, a divorce takes place without any formal process, whenever either of them becomes discontent with their condition: they separate, and the whole affair is finished.

The father gives names to his new-born children, taking either the first that comes into his head, or adapting it to some eventual circumstance; by which means many of the Teleutes have Russian names. Their national appellatives are *Toutousch*, *Benedesch*, *Mitkelschek*, *Koudai-Berdi* (the same with *Deodatus*, or Given-of-God), *Ninguebek*, &c. The mother has nothing particular to observe on this occasion, as the child receives its name without any ceremony.

Formerly the Teleutes used to burn their dead, or put them up in a tree, and there leave them to decay. They still observe this latter custom with respect to their children; because, say they, the
children

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children have not yet committed any sin. They bury adults in miserable coffins; and on this occasion the kam, or priest, has a number of ceremonies to go through, in order to drive away the evil spirits that inhabit the earth. The particulars of this ridiculous rite will be given in the course of this work.

THE KISTIM AND TOULIBERT TARTARS.

THESE people form only two inconsiderable distinct volosts, having an elder as president over each. Both of them are settled in the neighbourhood of the Teleutes on the left bank of the Tom, and chiefly on the little river Kaltarak above Koufnetzka. Their mien, character, manner of living, language, manners, and history of these two people are the same. There is, moreover, so perfect a resemblance between the Kistims, the Touliberts, and the Teleutes, that one can hardly help taking them for separate families sprung from one and the same stock, although, in truth, neither the Kistims nor the Touliberts know any thing about their origin.

The small villages they inhabit are in every respect like those of the Teleutes ;

like them they are herdsmen, husbandmen, and hunters, and pay in the same manner their tribute in peltry.

The dress of the Kistim Tartars is perfectly the same with that of the Teleutes; but the Toulibert women are distinguished by a tress of hair in their head-dress. The Toulibert girls wear to the number of thirty of these tresses, which hang all round their heads, excepting just the face.

They were all formerly of the Schamane idolatry; and even at present the Touliberts are so; observing the religious ceremonies in use among the Teleutes: but, as they are very poor, their sacrifices are made only with small cattle. The greatest part of the Kistims were persuaded to embrace Christianity towards the year 1720 by the zeal and industry of Philotheus, archbishop of Tobolsk; but the descendents of these proselytes are as ignorant and as superstitious as the Tartars of Toura and the Tschoulyms, before spoken of.

THE ABINZES.

ABINZI is the name these Tartars give themselves, the meaning of which is, an original people from whom others are derived; *Aba*, in the Tartarian tongue, signifying *Father*. In former times they inhabited the environs of the Tom and Koufnetz; for which reason they still continue to call that city *Aba Toura*, i. e. paternal city, or native country. When the Teleutes abandoned their high mountains to settle in their present territory, the Abinzes, less numerous, and consequently weaker, unwilling to be again dislodged for a more northern situation, resolved to go up the Tom, and gain the mountains which they still inhabit in the environs of the Kondanja and the Mrafa, two rivers falling into the Tom. They divide themselves into several *aïmaki*, or families; but all together pay the contribution for only a few hundred bows.

The

The form, moral character, national constitution, manners, language, chronology, ceremonies, and customs of the Abinzes, are perfectly the same with those of the Teleutes. They are likewise of the Schamane idolatry.

During the winter they dwell in villages constructed on purpose for that season; some of them have also fixed huts for summer residence. Their villages are small; the houses are only miserable things made of planks and bushes. They are sunk half their height in the earth; the light entering in only by the hole at the top, which serves likewise as a passage for the smoke; the top is made of poles covered with earth. In the inside are benches for sleeping on, and a chimney; or perhaps only a hearth, on the ground. Such as are wealthy change their station during the summer, for the advantage of pasturage for their flocks; during which courses they dwell in small huts made like a cone and in every respect similar to those of the Teleutes. Their goods and food differ in nothing from those of the last-mentioned people, excepting that
they

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they are still more miserable. They feed on beasts of prey, even though they die naturally. Instead of grinding their barley, they bray or rub it out, as they do likewise their parched corn, between two stones, not by turning them round one upon another, but by sliding the upper backwards and forwards on the lower one.

The men clothe their heads in the Kalmouk fashion, and wear a platted string of hair hanging down from the top of the head. In all other matters of dress both men and women resemble the pagan Teleutes,

Their herds, hunting, agriculture, and the smelting of iron ore, are the whole of their occupation. Their agriculture is very inconsiderable, their number of husbandmen therefore is but small. Their fields are so small that they can scarcely be called large gardens: on which account they turn up the ground with shovels, not using the plough at all. Their flocks, still less numerous than those of the Teleutes, are insufficient to their maintenance. The chase is the most important pursuit

purfuit to them all, especially as they turn to account both the fkin and the flefh of all the animals they kill, which furnifhes them wherewith to pay their tribute.

The Abinzes have a great number of forges, and for fome centuries paft they have been eminent in that bufinefs. The city of Koufnetzki is a proof of it, for its name fignifies *the city of Smiths*; it was built by the Ruffians a fhort time after the conquest of Siberia, in the country of the Abinzes. They underftand working the mines which they find in great numbers on the furface of their mountains, or in marfhy places immediately under the turf with which they are for the moft part covered. The Ruffian mineralogifts diftinguifh thefe two forts by ore in layers*, fuch as they find on the furface of mountains, and *ore of the marfhes* †, what they pick up in marfhy places. The metallurgical arrangements of the Abinzes cannot be more fimple. The furnaces in which they melt the iron are nothing more

* In German *gefchieb erze*.

† Sumpf erze, *minera martis paluftris*, Wall.

than

than holes dug in the clay floor of their huts, about eight inches deep. Two pair of bellows have a communication with the hole by means of a channel dug in the earth by the side of it, on which they fix a concave cover of clay, having a hole in its centre two inches diameter. The profile of such a furnace would represent an ellipsis.

The fusion is performed in the following manner. They fill the furnace with charcoal small enough to pass through the hole of the cover; the coals being kindled, they throw in alternately pieces of ore broken small, and coals, keeping up an uninterrupted blast with the bellows. In the space of an hour and a half they may feed the furnace with about three pounds of ore. The iron being melted, they open the furnace, take out the metal, and beat it with hammers to make the scoria fall off. Of this iron the Abinzes make their arrows, pick-axes, and spades. A large stone serves them for an anvil, and their hammers are made of common iron. The greatest quantity of this metal is sold in the mass to the Russian smiths,

THE

THE VERGHO-TOMSKOI TARTARS

FORM a distinct branch, having a particular chief, though their whole tribe does not consist of more than a hundred and fifty bows. They have perfectly that Kalmouk air which characterises the mixed stocks of the Teleutes and the Abinzes. They are herdsmen towards the sources of the river Tom in the upper region of the mountains; and it is for that reason the Russians call them *Tatari Vergho-Tomskoi*, i. e. Tartars of the Upper Tom.

Their herds are as small as those of the Abinzes, and therefore they maintain themselves chiefly by what the chase affords and wild vegetables. They do not cultivate the ground; and bread is utterly unknown to them. Their tribute consists of furs, and they go every year to pay it at Koufnetzka.

They wander about with their huts both in winter and summer. Their religion is Shamanism. Their goods are worse made than even those of the Katschintzians, and their manner of life much more filthy and disgusting.

Their language, ceremonies, and customs, as well as their dress, have great affinity with those of the Abinzes. The women and girls wear their hair in four tresses, which they ornament with glass beads, pieces of coral, or small shells*. The maidens distinguish themselves from the married women by a fillet adorned with coral, &c. worn on the forehead.

* *Cyprea moneta* Linn.

THE BIRYOUSES,

WHO are likewise called *Birouffes*, were formerly herdsmen along the river Biryoufs, or Biroufs, which is an arm of the Tasseva, and falls into the Nischnaya, Tougoufska, or Lower Tougoufska, on its left bank. These Tartars either took their name from the river, or gave the name of their nation to it; for which was the fact is uncertain. At the beginning of the XVIIth century, when the Russians made themselves masters of these countries, the Biryouffes were settled in the mountains near the sources of the Kondana, which falls into the Tom. As the limits were not yet settled, it happened that these Tartars were sometimes obliged to pay contributions to the Russians, the Soongarians, the Kirguisians, and the Chinese, at the same time, which reduced them to great poverty. At present they perform their wanderings in the neighbourhood of Katschintz, along the Abakan, a river which falls

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falls into the Yenisei. Although they recover again from their former disasters, they still continue very poor.

They divide themselves into four *aimaki*, that is to say, *Kobin aimak*, comprehending at present fifty-three bows; *Karguin aimak* contains forty; *Kain aimak* reckons only twenty-five; and *Schaskin aimak* contains fifty. This last family inhabits the highest mountains, and is the poorest of them all. All their *aimaki* have a common chief: the present *baschlik* is at the same time Elder over the *Beltirians*. He takes charge of collecting the tribute from these two wretched people, who pay it in furs. Towards the end of the winter the *baschlik* brings it to the chancery of the *voyevody* of *Koufnetz*k.

The exterior of the *Biryouffes* bespeaks a race of Tartars less mixed than many others of these parts. They are at the same time of a character nearer the true Tartarian than their neighbours. They speak the Tartarian language; but their dialect is very corrupt; and, as they are destitute of schools, they know not how to write it.

The

The Biryouffes are continually wandering : the yourtes they inhabit are huts composed of poles leaning against each other, and covered with mats ; they are made like the summer hovels of the Teleutes. Their dress resembles that of the Katschintzes ; excepting that the Biryouffes make the principal part of their apparel of furs and skins.

Their manner of life, food, occupations, Schaman idolatry, and common customs, are altogether like those of the Abinzes. Hunting is their principal employment. They maintain a small number of horses and cows ; and some of them sow a little barley in grounds dug into beds, like those of a kitchen garden.

THE SAYAN TARTARS.

SOYONS is the name this people give themselves. A false pronunciation and an inaccurate orthography have converted that appellation into *Sayani* and *Syanzi*. They take their name from *Soyon Taou*, i. e. the great Sayane, or, according to their pronunciation, *Soyone* mountains, which extend from Mount Alta and the river Ob, beyond the Yenisei, and thence direct their course eastward, serving for limits to Siberia and Mongolia. It is in these mountains that the Sayan Tartars make their pastoral excursions on the left bank of the Yenisei and the whole length of the river Abakan. During the summer season they keep about the environs of that river in the upper region of the mountains; descending in winter to the lower and more open country. Their neighbours are the mountaineers of Katschintz and Koufnetzk.

In

In former times they had their particular *Taisches*, or princes of the nation; and divided themselves into two little hordes. When, in 1616, the Russians of Koufnetzck undertook an expedition against the Mountaineer Tartars, these latter consented to become tributaries to Russia, as did likewise the Sayans of the eastern horde; while the western horde, on the contrary, then settled in Mount Alta, retreated from the frontiers of the Russian empire. Afterward the Sayans in subjection to Russia fell by parts under the power of the Kirguisians and the Soongarians, whose oppressions considerably diminished and in a great measure dispersed them; so that at present their taxation is rated in the chancery of the voyevody of Koufnetzck at only a hundred and fifty bows.

This people, notwithstanding the smallness of their number, divide themselves into several families or *aïmaki*; but they have all only one elder, who presides over them in common.

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mon. They call him *baschlik*; and his business is to determine the little differences that arise among them, and to collect the tribute, which consists of three martens, or three rubles in money, *per* bow.

The Sayans have the same air and mien, the same character, and the same language, as the Biryouffes. In general they resemble the Biryouffes and the Beltirians so much, that one cannot help taking these three nations for the remains of three branches from the same stock. As they were oftener in subjection to the Kirguisians than to the Soongarians, they degenerated among the former less than the other people did under the dominion of the latter.

The Sayans are migrating herdsmen, drawing after them their yourtes made of felt. Their manner of living comes nearest to that of the Katschintzians. Their riches consist in horses, horned cattle, and sheep. A Sayan passes for a rich man who possesses about a hundred horses, as many cows, and

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two hundred sheep : but even he who possesses only the sixth, nay, even the tenth part of that quantity, is able to live at his ease. They are very assiduous in hunting, and expert in the use of the bow. Some of them till a small field or two ; but, being too much accustomed to a lazy and vagabond life, there is no room to hope that agriculture will ever make considerable progress among them. Several of them are smiths ; and, after the manner of the Abinzes, work their own iron mines. The women of this nation are employed in household affairs like the Katschintzian women.

Their food is the same with that of the Katschintzians ; though the Sayans make a greater consumption of wild roots and greens. They do not take the trouble of gathering these for themselves ; but, after the manner of the Tungusians, hunt about the defarts for the holes of the mountain rat, whom they dislodge, and then carry off all his hoard.

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The garments of both men and women are like those in use amongst the Katschintzians. The wild flax*, and a sort of nettle †, furnish them with thread for sewing; both these grow spontaneously in their deserts in great abundance; and they spin it to such a degree of strength as to make bow-strings of it. The mats they sit on, and which serve them for beds, are wove of the leaves of the yellow field-lily ‡, a plant very frequent in these parts.

Several of the modern Sayans have embraced Christianity; the baschlik himself is of this number. The Christians have a church on the banks of the river Abakan. The rest are Schamanes: their priests are habited like the kams or magicians of the Katschintzians, and carry the magical drum.

* *Linum perenne*. Linn.

† *Urtica cannabina*. Linn.

‡ *Hemerocallis*. Linn.

Their

Their nuptial ceremonies resemble those of the Katschintzians. The Sayans lay their dead in coffins, which they place on trees, and so leave them to rot. The pagan Sayans are so little prejudiced against the Christian religion, that they contribute voluntarily to the support of the church belonging to their converted brethren.

THE BELTIRIANS

HAVE undergone the same disasters as the Sayans. These two people submitted to Russia at the same time; a short time afterwards they bore the yoke of the Kirguisians, &c. At present they perambulate the neighbourhood of the Sayans and the Biryouffes, along the Abakan. The Beltirians and the Biryouffes are subordinate to a baschlik, who presides over both. Their aimaki are taxed, like the Sayans, at the rate of 150 bows.

In mien and figure, character, corrupt Tartarian dialect, pastoral way of life, occupations, yourtes, food, dress, national customs, and Schaman idolatry, there is a great conformity between the Beltirians, the Sayans, and the Biryouffes.

The Beltirians, however, are richer in cattle than the Sayans, and therefore live a little better.

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better. In summer they drink their aréka, or distilled spirit from four mare's milk, with which they regale themselves so copiously, that often throughout a whole district you will not find one sober man. As they live quite at their ease, they have hitherto paid no attention to the Christian priests, who at different times have undertaken to convert them. They are zealous idolaters, and attached to polygamy.

From time immemorial they have had smiths, who dig and forge their iron after the manner of the Abinzes. The Beltirians are likewise good tanners; and therefore the tribute they formerly paid the Kirguifians was in iron, leather, and furs. Their agriculture is not in a much better state than that of the Abinzes. Instead of a plough they generally use pickaxes; though some of them make use of a small plough.

They only bury their dead on particular occasions, commonly tying them between two planks, and laying them on trees. They place a stool betwixt the legs of every deceased person, whether man or woman, and
by

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by the side of the corpse a hatchet, a knife, a shovel (such as they use for taking up the roots of trees), some victuals, and strong liquor: to the men they add a bow with some broken arrows. If the deceased was fond of music, they give him his *kobys**, or his *yagatan* †. On the seventh day from his decease is held a commemorative festival, at which they kill the best horse he had, at the place of interment, and eat the flesh. The skin, with his head entire bridled and bitted, they hang to a tree; and at the same time tie a bag of milk to another tree near it.

* A sort of lute with three strings.

† A horizontal harp.

THE YAKOUTES.

SOGHA is properly the name of this people. It seems as if the Russians had heretofore confounded the Soghas with the Youkaguri, and that this mistake had given rise to the name *Yakouti*; for these two people are contiguous, and the Soghas occupy a part of the antient possessions of the Youkaguri. At present they are perfectly distinct, as the Youkaguri, properly so called, are a separate nation, without any sort of mixture with the Yakoutes.

In former times the Yakoutes possessed the country lying between the Sayan mountains and the lower Angara, as well as the borders of the Upper Lena. The persecutions and oppressions they suffered from the Bouraittes and the Mongouls caused them to take the resolution of withdrawing themselves down the Lena, and of settling in those rude and wild northern countries they now inhabit.

They

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They were already established here when the Mangasei Kofaks first discovered them in the year 1620; and in the same year these Mangasei Kofaks, together with those of the Yenisei, submitted to the Russian sceptre. On this occasion several Yakoutes struck with a panic fled farther North, into the country of the Tungusians; and some even to the borders of the Frozen Sea. The severity of their new masters irritated them to such a degree, that they made various attempts to regain their liberty, but without success. Ever since they have been blest with a mild and settled constitution, they have been quiet and tractable subjects of the crown of Russia.

The desarts they occupy are situate for the most part in the province of Yakoutzk in the government of Irkoutzk; but extend farther, especially to the north; some of them are scattered among the Tungusians, the You-raiks, &c. They occupy districts in the neighbourhood of these latter people, and several individuals of these are to be found in the territory of the Yakoutes. There are likewise

wife Yakoutes to be met with here and there upon the banks of the Lena towards the south, from the river Vitim, as far as where the Lena falls into the Frozen sea; from the western part of the river Anabara, eastward to the Penschinskoi gulf; and northward as far as the Kolyma, which, according to the new charts of the Russian empire, forms a space of about 2000 versts in a right line, lying between the 52d and the 70th degree of northern latitude, and between the 125th and the 175th degree of longitude. As this vast country extends considerably towards the north-east, it is cold and barren by its situation, and marshy for the greatest part: several districts are covered as it were with rocks: in the southern parts are great forests, but the northern are totally destitute of wood. These deserts labouring under so many inconveniences, and being situated in so rude a climate, are not favourable to a numerous population. Several Russian colonies have nevertheless been established with success between the Vitim and the Viloui, and even still more northward.

The

The Yakoutes take great care to preserve their races and families, keeping to those from which they are sprung. They have noble families in their nation. The government distributes the *volosts* or Yakoute families according to the circles and districts of every place that is appointed to receive the tribute, without paying any attention to the separation of the national races which is the result of it. These receptacles for the tribute are towns, or, at least, some habitations, surrounded by high and close palisades: they are called *ostrogs* if of any extent; while those which contain only one or two dwellings bear the name of *simovigni*, or winter-huts. These little fortifications were at first established for the reception of the tribute, and to keep the Yakoutes in awe; but long experience having shewn the docility and peaceable spirit of this nation, all these measures taken for defence may be dispensed with; and accordingly many of these *ostrogs* are suffered to go to ruin; others remain empty from one time of payment to another, the commissaries going thither only occasionally from the larger *ostrogs*

ostrogs of the neighbourhood, or employ the interval in their own affairs and in following the chase. Every tributary district is called an *ouloufs*, and the families belonging to it *volosts*. When a family is become numerous it is subdivided into several smaller of the same name, every one of which has a chief, or elder, chosen by its members. The particular constitution of the *volosts*, no less than their political constitution respecting the state, is exactly like that of all the other nations of Siberia. They pay their tribute in furs, and are taxed by bows, that is to say, by males capable of following the chase. They have not been numbered since the year 1750.

The Kangalaïsk *ouloufs* comprehends ten *volosts*, all of the name of Kangalaï; three of Gorinsk; three Nerouktes; two Nagharsks; two Scherkovks; one Schamkonks; two Ghafikaks; and five Maschegaraks: all which together are taxed at 5868 bows.

The Batouroufsk *ouloufs* is composed of twenty-five *volosts*, containing 6380 bows.

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The Namskoi ouloufs consists of thirteen volosts, six of which bear the name of Namskoi; and the whole thirteen amount to 3090 bows.

The Barogonsk ouloufs comprehends seven volosts of that name, with eleven others: in all 2948 bows.

The Maguinsk ouloufs contains fifteen volosts; one of which is called Alta (probably from the place of its antient settlement), and make in all 3356 bows.

All these five districts pay their contribution in the town of Yakoutzk, the territories of which they inhabit.

The Olekminsk district comprehends both banks of the Olekma (which flows eastward of the Lena) and the western shore of the Lena, and is taxed as containing 1823 bows. They pay at Olekminskoi ostrog, situate on the left coast of the Lena, thirteen versts above the mouth of the Olekma, and

550 versts higher to the southwest than Yakoutzk.

The environs of the Viloui, a river running westward of the Lena, are considerably peopled by Yakoutes, who pay their taxation into three fortified winter huts. The first, called *Vercho Vilouiskoi Simovie*, the high winter hut, is situated 500 versts to the west-southwest of Yakoutzk. Its district comprehends twenty-two volofts, which together make 5911 bows. The second is called *Seredni Vilouiskoi Simovie*, the middlemost winter hut: it is 420 versts distant from Yakoutzk, and takes in fifteen volofts, estimated at 1270 bows. The third, which is named *Oust Vilouiskoi Simovie*, the lower winter-but, or the winter hut near the mouth, is 338 versts to the north-north-west of Yakoutzk, 12 versts above the mouth of the Viloui, and contains twenty-four volofts taxed at 1417 bows.

Eighteen Yakoute volofts are established about the Yana, which falls into the Frozen Sea to the eastward of the Lena. These

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eighteen volosts comprehend 1662 bows, who repair to Vercho Yanskoi Simovie, *the winter hut of the upper Yana*, situate 400 versts to the northward of Yakoutzk.

Twelve other Yakoute volosts inhabit the neighbourhood of the river Indiguirka, which runs to the east of the Yana, and falls into the Frozen Sea. The most numerous of all these families consists only of 95 bows, and the least is reckoned at 17. They depend on the Saschiverkoi Ostrog, situate on the higher Indiguirka, 904 versts to the north-east of Yakoutzk. It is probable that the Bayagata ouloufs is dependant on the same Saschiverkoi ostrog; it is composed of six families, who together amount to 761 bows, and occupy the districts between the Indiguirka and the Kolyma: at least the author was not able to discover offices for the receipt of tribute farther to the north-east than this latter.

It may be presumed that since the year 1750 the peaceable manners of the Yakoutes, who live quietly after the customs of their ancestors, have contributed to augment their population;

population; not to mention the other advantages enjoyed by the inhabitants of these extensive countries, wherein they have room to spread considerably farther. And even though this increase should be but moderate, the numberings have always been made with so much allowance, that this nation (taking the women and children into the account) may be reckoned at three times more than the number of tributary males. In this case the Yakoutes will amount to more than an hundred thousand souls, which is a very considerable population for these countries.

They are for the most part of a middling stature, and it is very rare to meet with very tall or very short persons. They have a thin face, somewhat flat, a small nose, little eyes, and generally black scanty hair and beards. They are slow rather than stupid; and in action more slow and drawling than lazy. They live together in great amity, being ready at mutual good offices of every kind, without intreaty, and without expectation of acknowledgement. They fear and honour

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their gods, their superiors, their priests, and their old men. They are neither thievish, fraudulent, nor revengeful. Their women are laborious, and more lively than the men; some of them might even pass for handsome, if the smoke and grease did not give them a yellowish complexion.

The air and character of the Yakoutes are so mixed with Tartarian and Mongol traits, physical as well as moral, that some authors take them for a branch of Tartars, while others pronounce them the offspring of the Mongols. M. Müller, and the late M. Fischer, both professors of the academy of sciences at St. Petersburg, who staid likewise among the Yakoutes some time, agree in pronouncing them to be Tartars, on account of their language, and other good reasons. They have neither written characters nor schools; but the basis of their language is evidently Tartarian: the great mixture of foreign words which disfigure it has slipped in chiefly from the Mongol and the Tungusian.

The Yakoutes are a nation of herdsmen, though they rarely change their station in winter.

winter. Their winter yourtes are made of barks placed horizontally on one another, and the crevices are filled up with moss. The light enters them by a hole made in the top, which serves at the same time for a passage to the smoke. The fire is in the middle of the hut, and all round it are but very low broad benches. In autumn they commonly go to inhabit the huts they dwelt in during the preceding winter; whenever the place is no longer agreeable to them, they go in search of a better, and build new huts upon it. The summer habitations consist of a carcase of poles joined in the form of a cone, covered with birch bark like those of the Tungusians.

Their arms are the bow and arrows, and the pike, all which they make themselves, not excepting the iron barb. Their quivers are bags of fur, very prettily wrought.

Their moveables, like those of all the nations of herdsmen, are as simple and as few in number as possible; they are made for the most part of wood, birch, bark, and leather.

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They prepare their leather bags for holding milk as the Baschkirians do by smoking them, &c. They forge their own iron pans and pots, the edge of which they adorn with a hoop of birch bark. Mortars made of frozen cow-dung are a part of their culinary furniture, and used in winter for pounding dried fish, roots, and the like. Their sledges are small and narrow. Their little canoes are made of the bark of the birch tree like those of the Tunguifians.

Their principal employment is the care of their herds, the chase, and the fishery; preferring that which is most agreeable to the district they inhabit. The southern oulouffes maintain horses and cows; those of the environs of the Yana and the Indiguirka have only rein-deer. Sheep do not prosper in these cold and moist desarts; nor can they well be defended from beasts of prey. Notwithstanding the winter is very long and severe in these climates, the Yakoutes make no sort of provision for their horses and cows, who seek their food as they can; so that a deep snow is reckoned by these people a great calamity.

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lamity. Although they seldom kill any cattle, unless the beast be sick and ready to die, the snow, the cold, and the wild beasts, carry off every year such a great quantity, that their flocks cannot become very numerous; and, as their chief wealth consists in them, they consequently do not attain to great wealth. Very few of the Yakoutes in the oulouffes of the Yana and the Indiguirka keep rein-deer; and still fewer possess a considerable number, consequently the latter are no richer than the others.

In winter they follow the chase, but they have too much indifference, and are too idle, to go far from home, which is the reason that the game remains always in great plenty. All of them catch fish, but only in summer. The fishery supplies the Yakoutes of the northern oulouffes with a great part of their food, and especially such as have neither rein-deer nor other cattle.

They are entirely ignorant of agriculture; and the horrid climate they dwell in would be as unfavourable to it as the sluggishness of

the inhabitants. However, the Yakoutes understand smelting the iron ore, and forge dexterously enough the utensils they have occasion for; the smiths of Viloui are remarkable in these parts for their workmanship. In the works relating to the fusion of the metals they only differ from the Abinzes in their bellows; those used by the Yakoutes are composed of two skin bags, which communicate with each other in such a manner, that when one swells the other is compressed. The poor Yakoutes that dwell in the neighbourhood of some Russian settlement join with the boors, who pay the tribute for them; for which the Yakoute does all the menial work, and the labour of the rural œconomy.

As pagans, they are permitted to eat whatever they please; and therefore their food depends on the quality of the land each man occupies, and the customs of their ancestors; in conformity to which they have an aversion for swine, frogs, and insects. They not only eat of all clean animals, but horses, beasts of prey, field rats, house rats, mice, squirrels, different kinds of weazels, herons,
water-

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water-fowl, and birds of prey, and in general all sorts of animals, except hogs, frogs, and insects. They use all the vegetables which the Barabinzes and the Tiscoulyms eat, together with leeks, onions, and garlic, the roots of the flowering reed *, the roots of the *bedysarum alpinum* of Linnæus; all which they dig up themselves, or plunder the rat and mice holes of them.

In summer they are satisfied with four milk and wild herbs; in winter dried fish is a part of their daily diet. The northern oulouffes, in imitation of several Tungusian hordes, live chiefly on fish all the year round. Meal and gruels are seldom seen except among the Yakoutes of the environs of Yakoutzk and Olekminsk, who are rich enough to buy them. Their food and the manner of dressing them are equally disgusting. No matter whether the animals they eat died of hunger, or disease, or any accident, it is all the same thing to them. They pulverise their dried fish in mortars made of frozen cow-dung,

* *Butomus umbellatus*. Linn.

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which are never cleaned any more than the other vessels in common use. They never wash their hands or any part of their person. Their skin-bags that hold the milk stink abominably, and communicate a horrid taste to their contents. In the summer season they drink so much koumifs, and smoke tobacco so constantly, that they are frequently drunk. When they intend to get fuddled in a decent manner, they endeavour to procure the Russian brandy; but, as they are but seldom able to obtain it, they supply this want by mushrooms of an inebriating quality, as the Ostiaks, and several other people of Siberiada.

Filthy as their manner of life is, no less than their huts and all the Yakoute œconomy, yet their wardrobe is ingenious and pretty. They never wear any shirt or linen garment next the skin. Their summer habit is a soft skin tanned of a mouse colour; and that for winter is made of divers sorts of furs, chiefly that of the rein-deer. The men clip their hair pretty close to the head, and do not suffer the beard to grow very thick.

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In summer they go bare-headed. They wear short trowsers. Their stockings are made of skin, and serve at the same time for boots, on which account they put soles to them. They are handsomely embroidered; and, to keep them smooth and tight to the leg, they fasten the tops of them to their trowsers. The sleeves of their coat are close, the skirts reach no lower than the knees, and they fasten them before with strings. The collars and edges of their summer garment are set off with an elegant embroidery about two inches broad; besides which they wear fringes to them of white hair, or stained with other colours. These are about four inches in breadth, and they put the like round the collars and about the shoulders. These skin doublets are to be met with that have all the seams covered with glass beads, or at least striped with blue or red paint. The winter dress is not more complicated than that for summer; but is made of skins with the fur side outwards, and is wrought with as much care, as well as ornamented with fringes and embroidery. In winter the Yakoutes wear caps of skin, generally made
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of the head of some quadruped. As they wear no girdle over their cloaths, they fasten their pipe, tobacco-pouch, flint and steel, knife, &c. to the waistband of their trowzers.

The dress of the women in most particulars resembles that of the men. They wear the same sort of trowzers, only a little longer than those of the other sex, the same stockings, the same garments. In general the dress of the women, as well for summer as winter, is a little better worked than that of the men. The married women are distinguished by their head-dress, which is a cap made of the head of some animal, to which they leave the ears sticking up like horns. The maidens wear their hair in tresses, and broad fillets round the head, made of skin, and covered with embroidery and glass beads. Little strings of these beads, and various other trinkets, are tied to the fillet all round, with a piece of the same kind hanging down the back from the top of the head. The whole dress of the Yakoutes very much resembles that
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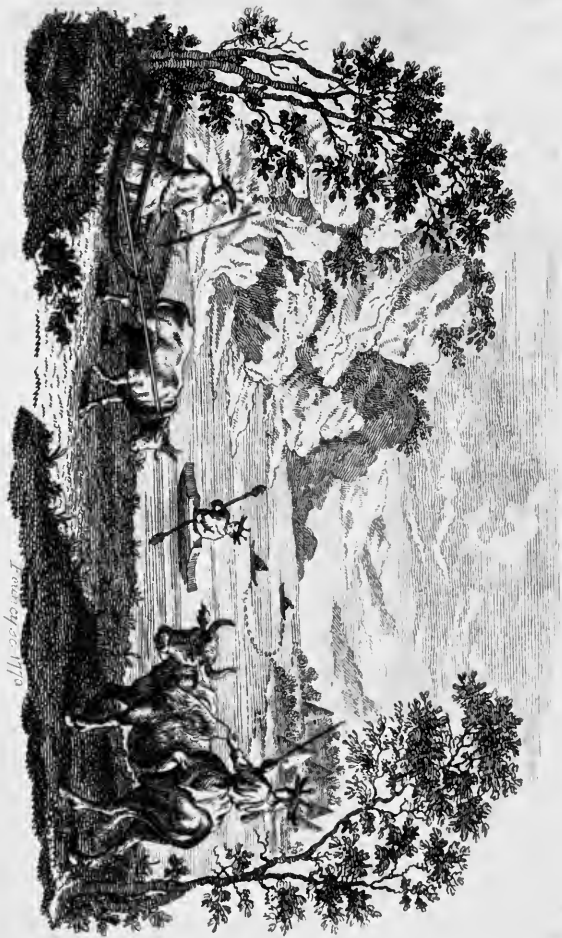
of the Tungusians ; of all the people of these parts the Yakoutes and the Tungusians are the most elegantly dressed : their cloaths are lighter and made with more taste than those of the others. The women make their own cloaths, instead of buying them ready-made, as is the custom in some parts of Siberia ; whereby the Yakoute girls especially are very neatly dressed, and all their habits are made with great art and industry.

In social life it must be confessed that the Yakoutes are quite destitute of the graces ; but they are honest and friendly towards one another. They eat whenever they are hungry ; and whoever happens to be then in their company eats with them. The dishes are placed upon the ground, and the people sit upon their heels round them. When they make any mutual agreement, they treat together *viva voce*, and always keep their word. In covenants made before a judge, they sign a written instrument with a mark instead of their name. Every person when young imprints or stains some arbitrary figure in the skin of the back of his hand,

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hand, which he can never alter, and this form he uses on all occasions as his signature and distinguishing mark. They are too negligent in point of cleanliness both of their persons and their furniture: but when they wash themselves (which happens very seldom), or their children, or their cloaths, a particular sort of mushroom * serves them instead of soap, as it does the Russian villagers of these parts also. Whenever they change their station, they leave the skeletons of their huts behind them, carrying away only the coverings. They transport their effects on small narrow sledges, drawn by horned cattle, which they likewise ride like the Kalmouks. Whenever any one's circumstances oblige him to part from his friends, either for a time, or for ever, the latter cut some branches from a tree as a mark of remembrance, to which they appeal as the proofs of their amity in conversations about their absent friend. The Yakoutes are polygamists, buying their wives for cattle, cloaths, &c. as the nations before-mentioned. The first person that enters the hut of a woman that has lain in, gives a name to the

* *Agaricus officinalis.*



From the Mts.

Plate IV. Vol. II. p. 398.



new-born child, without any form or ceremony. The most horrid and filthy custom among them is without doubt that of regaling themselves on the after-birth of a lying-in woman: the father of the child boils this disgusting morsel, and invites his best friends to partake with him of it, as the greatest delicacy imaginable; during which they make great rejoicings on the increase of the family.

The Yakoutes are pagans of the Schaman persuasion. Their *Ayouns*, or priests, always carry the magical drum about them, and wear hideous garments. They make sacrifices, pretended divinations, prophecies, &c. It will be easily imagined that a people so ignorant must be extremely superstitious. Monstrous children, for example, or such as are born with any natural defects, pass with them for very devils; as do the young of their cattle when born with any unusual marks; for which reason they are very uneasy about them, and endeavour to get rid of them as speedily as they can. There are some detached Yakoutes who have been per-

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suaded to embrace Christianity ; of these 127 tributary males inhabit the environs of Mangasei near the river Yenisei.

They enjoy for the most part uninterrupted health. Putrid fevers and the small-pox are their most dangerous diseases, of which they commonly die, especially as they employ only superstitious remedies against them. They dread death to such a degree, that they abhor the sick, and often let them die for want of care and necessary attendance. Whenever the small-pox shews itself amongst them, they give a little food to the infected, and then all the healthy abandon the sick and fly into the woods. To prevent being frozen when they go to hunt or elsewhere, they rub themselves over frequently with an ointment made of clay and fresh cow-dung mixed together. This preventive is so manifestly efficacious that the use of it is become common amongst the Russians established in the country about Yakoutzk.

In former times the Yakoutes burnt their dead, or exposed them to rot upon trees, If
we

we may give credit to their traditions, the servants who were fond of their masters threw themselves voluntarily into these funeral fires, to serve their deceased masters in the other world. The tombs that are found near the Yenisei seem to confirm this antient pagan custom of the worshippers of Lama and the Bramines; a custom which in remote times was also much in vogue among the Swedes and Danes *. In the old tombs of the Yakoutes are often found two skeletons, or at least the ashes of two bodies, one of which is probably that of some favourite, or of some servant that has burnt himself for the love of his master. At present the Yakoutes bury their dead in the forests, because they love to repose after their departure under trees. Some of them in their life-time fix the spot where they will be buried.

* See Dalin, *Histoire de Suede*.

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