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*Thomas Andrews.*



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A N  
HISTORICO-GEOGRAPHICAL  
DESCRIPTION  
O F T H E  
*NORTH* and *EASTERN* Parts  
O F  
*EUROPE* and *ASIA*;

But more particularly of

*RUSSIA, SIBERIA,*  
A N D  
*GREAT TARTARY;*

Both in their A N C I E N T and M O D E R N State:

T O G E T H E R W I T H

An entire New P O L Y G L O T - T A B L E  
of the Dialects of 32 *TARTARIAN* Nations:  
And a V O C A B U L A R Y of the *KALMUCK-*  
*MUNGALIAN* Tongue.

A S A L S O,

A Large and Accurate M A P of those C O U N T R I E S ;  
and Variety of Cuts, representing *Asiatick-Scythian* A N T I Q U I T I E S .

---

*Written Originally in* H I G H G E R M A N

By Mr. P H I L I P J O H N V O N S T R A H L E N B E R G ,  
*a Swedish* Officer, thirteen Years Captive in those Parts.

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*Now faithfully translated into* E N G L I S H .

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L O N D O N :

Printed for W. I N N Y S and R. M A N B Y , at the West-End of  
St. Paul's, M D C C X X X V I I I .

HISTORICAL MEDICAL  
DEPARTMENT

2054

OF THE  
VIRGINIA AND ALABAMA

EUROPE AND ASIA

REVISED EDITION

AND

THE HISTORY OF THE

AMERICAN NEW WORLD

BY



BY

BY





## ADVERTISEMENT.

**T**HE Author of these Sheets has been so very particular, in his Preface, and the long Introduction which follows it, on the Subject he has treated, the Manner in which he has treated it, and the Materials he has had to build upon; That there is little or nothing left for the Translator to observe; but that, he hopes, he has kept close to the Meaning of the Original, and has no where deviated from what he believes the Author of it would have said, had he writ in *English*: And as to the Language and Stile, his principal Endeavour has been, to express himself in such a Manner, as to render the Subject most intelligible to an *English* Reader, and as the Nature of it has seem'd most naturally to require. For the rest, he has not the least Reason to doubt, but the Curiosity and great Variety of Matter, the Plainness and Sincerity of the Author, who relates very little, but what he avers upon his personal Knowledge, and, where that is not the Case, always gives an Account from whence he had his Intelligence; and the Accuracy of the Map, with the Description thereof, must infallibly recommend this Work to the Approbation of the Publick. To render it, however, more acceptable, the Translator has thought fit



# ADVERTISEMENT.

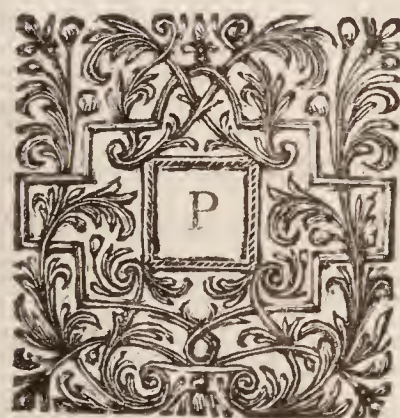
to illustrate some difficult Passages with Notes of his own; which, in the four first Sections of the Introduction, are distinguish'd from the Author's Notes, by the Marks (\* and †). In the V<sup>th</sup> Section by the Letters (*a* and *b*). And, in the VI<sup>th</sup> Section, as well as throughout the whole Work itself, again with the Mark (\*). After the Appendix to the Introduction, the Author has put what he calls *Additamenta to the Introduction*, referring to certain Pages and §. where they properly belong; These the Translator has inserted in those respective Places: But otherwise he has kept strictly, every where, to the Method and Order of the Original.







THE  
AUTHOR'S  
PREFACE.



URSUANT to my Promise, I here present the Publick with a small, and, at the same Time, a large Work, under the Title of A Description of the NORTH and EASTERN Part of EUROPE and ASIA. (1.) I call it large, because it treats of so great a Part of the World; but small, as this vast Extent of Country is not near so fully treated on, as it might have been: And, if compared with that bulky Performance, lately printed in Holland, in Folio, with this very same Title, and with beautiful Copper-Plates; the Use of which is, however, kept from the Publick; this may, (2.) very well deserve the Name of small, as it consists only of a few Sheets in Quarto; Yet great, as it contains a more faithful and authentick Account of Things, than that does.

IT is, (3.) inconsiderable, as it is not writ with that Art and Eloquence which the Rules of the Learned require; much less is it accompanied with regular Notes and Remarks; Yet so far it is worthy of Regard, as the Reader will find few Pages in it, which



do not contain, either Accounts entirely new, or, at least, those of other Authors improved.

FOURTHLY, It may appear trivial, as its Copper-Cuts are, by no Means, equal in Beauty to those of the Folio; However, it is far from being contemptible, since nothing like this has been offer'd the Curious by any Author, and it cannot but be acceptable to all Lovers of Antiquity; The Polyglot Table, which I have annexed, will, besides, furnish such with an Account of thirty-two Languages, very little known: Not to mention the Map, which I shall have Occasion to speak more particularly of, in the Introduction.

SHOULD any one accuse me of having been too dilatory in the Publishing this Work, I must beg Leave to inform him, and submit it to his Consideration: First, That my Health, after thirteen Years Captivity, and so many long Journies, not being a little impaired, I could not immediately, after obtaining my Freedom, apply myself to this Work with that Expedition and Assiduity, which I had proposed; Especially, having twice lost the Maps I had made, I was obliged to make a new one, and then copy it fair; a tiresome Work to one who was unwilling to let them go out of his Hand less exact, but rather more so, if possible.

SECONDLY, That designing always to publish a Book with my Map, and having, to that End, made large Collections, I was, a few Years since, prevented in my Design, by an anonymous Writer, who gave a French Translation of them, when my Work was near compleat; This constrained me, that I might not burden the Publick with the same Story, though in another Language, to change my whole Purpose, and place those Collections, partly in the Text of this Work, and partly in its Remarks; Which new Disposition, as I was willing to employ those Materials I had collected, and they were not all equally applicable, I found troublesome enough, unpractised as I was in Writing of Books, and indeed in all other Parts of Literature.

THIS, and the low Subscription Price, for which I had, in the Beginning, proposed my Work, made me, at first, unwilling to bestow many Copper-Cuts upon it, especially since, from Time to Time, I expected the Return of a worthy Friend, from those distant Parts, where his Stay had been longer than mine, and who, as a Man of



Letters, might probably have been fitter for this Work than myself.

BUT when, after my Return from Captivity, I could neither hear of him, nor of any Thing concerning him, in such Works as were publish'd; And, in the mean while, I understood, that not only the learned made great Enquiry about the modern and ancient State of these North-eastern Parts of Europe and Asia; But others, likewise, prompted by that natural Curiosity we all have, to be informed of what is foreign, and very remote, for which we usually have a greater Regard, tho' often without a Cause, than for any Thing near, or before us. And when I consider'd, farther, that, in Case of Death, Relations of this Nature, are ordinarily neglected or destroyed, I resolv'd to set an Engraver to Work on the Plates, and then to do the best I could, to bring these Materials, into the Form and Method they are now in. My Task was finish'd about the same Time with the Engraver's, who, indeed, at first, undertook to compleat his within the Compass of a Year, but did not foresee what extraordinary Pains so large a Map, engraved in so small a Character, would cost him.

THE Reader will find nothing here transcribed from other Authors, much less invented by myself: Whatsoever he here meets with, is, I can assure him, faithfully related: Some few Particulars indeed, where I could not be an Eye-Witness myself, but was forced to depend on such as I, at least, thought credible Persons, may perhaps appear not so very exact, in every minute Circumstance.

ON the other Hand, what I found iustly related in other Descriptions of these Countries, I have not meddled with, that the same Thing might not be twice obtruded on the Publick: And though I have cited many Authors, who in several Particulars agree with me, and whose Names, had I prefixed them to this Work, would have made a pompous Appearance, and added some Sheets to the Bulk of it; Yet it was with no other View, than partly to give a Sanction to my own Observations (which otherwise might not gain Credit,) and partly to shew the Mistakes into which they have been led, by careless Foreigners and Travellers; which last was particularly recommended to me by one of the most learned Men in Sweden.

WOULD I have taken Notice of all that has been either obscurely or falsely related, by many Authors, on this Subject; And, on the other Hand, had I traced all the Foot-steps I myself had discovered,



*in the Eastern Languages, of the Hungarian, Gothick, Celtick, ancient British, and other Tongues, I might have filled a large Folio; which I rather chose to leave to others who may come after me.*

To give a single Instance; when I once mention'd to Mr. John Leonhard Frisch, the Learned Rector of the Academy at Berlin, that the Tartars call a Lake Koll, Goll and Kull \*, and a Brook Gulga, he immediately answered, that this was the very same with Golfa in Italian, Gulph in English, and Golpen in Dutch, and that the Kolken of the last, and Gurges, quasi Gulges of the Latin, are likewise of the same common Derivation. So likewise Paludes and Lacus are, in German, call'd Gölcke and Kölcke; For the latter, see Lev. xi. 36. and for the former, Matthesius, "The People had their Gölcke and Tauchen near running Waters to wash therein as often as they were defiled; So the Translator of Ray in Trifol. speaks of uncommon deep Holes and Kölcke, in the Whirlpools that are found in the Sea; and in Befold. Contin. we have from Stypman de jure marit. Cap. 6. p. 186. that Gölkin is collectio aquæ promiscuæ in loco uliginoso. From hence appears what Affinity there is, between the Languages of the North-Eastern Parts of Europe and Asia, especially in natural and original Things, before so many Arts, and such different Fashions arose; and what Conclusions a Collection of this Kind may enable Men of Learning to make, notwithstanding the little Use it may seem to be of to the Vulgar.

THE Reader must not wonder, if he find some few critical Remarks in this Work; And if any Objections be made to, or Uncertainty charged upon them, I dare venture to say, that there will, soon or late, be those who will confirm, and set many Things in a true Light; which I have not been able so fully to explain, or skilfully to apply. Especially if they, for Instance, consider, that the ancient Geographers and Writers, in their Accounts of these Countries, have sometimes been mistaken above One Hundred Miles in their Reckonings: The Consequence of which must necessarily be the leading astray those who made Notes upon them.

WITH

\* Some Nations, particularly the Mungals and Jakubti, pronounce this Word Kall, as the Lake of Bai-Kall, in my Map. Whether the Greek Word, Kolpos, which signifies Sinus maris & hominis, have not an Affinity with these Words, I leave to others to determine?



WITH Respect to the Etymology of several ancient Names, I have, in my Remarks, not without weighty Reasons, had an Eye upon the Transmigrations of Nations; For if we consult the ancient Writers, who from Time to Time have wrote the History of these Parts, and not confine our selves to the Roman only; but for Instance, read Marcus Paulus, Rubiquis, Vincentius Beluacensis, Goes, and others, we cannot possibly have any Idea of them, without some Explication (from Persons who have been in those Parts,) of the several odd Names, which these Authors give, in their Writings, to the Nations, Countries, Cities, Rivers and Mountains of this Part of the World, all which are now quite otherwise pronounced, or differently called. I, therefore, believe my Time, Pains and Paper not ill employ'd, if I have endeavour'd to clear up some Particulars; Especially as I have proceeded upon such Grounds, as not lightly to receive any Name or Word, 'till I found it have not only very near the same Idiom in two or three Languages; But, at the same Time, one and the same Meaning.

THE Transmigration of Nations is, indeed, a nice and ticklish Point to touch upon; But certain it is, that many Difficulties would be removed, were the Advice of Leibnitz followed, and a competent Knowledge obtained of the Languages of North-Asia; This great Philosopher being fully convinced, that by the Help of these, many Things concerning the Transmigration of Nations might be clear'd up.

To give an Instance or two, the said Leibnitz remarks, that according to the Chorographer Ravenante, all the Tract of Land beyond the Elbe, as far as Bohemia, was anciently call'd Muringa, which Name others, however, confine to Pomerania. To clear up this Point, we, in Europe, can only consult the Writings of the Dead; But in Asia, they may be assisted by the Instructions of the Living.

FOR when I ask'd the Usbeck Tartars, in the City of Tobolsky, why they call'd that Tract of Land, which is adjoining to the East Side of the Caspian-Sea, Maure Nahar? They answered me, because it lies towards and near the Sea; Maure signifying the Sea, and Nahar towards\*. When, therefore, with this I consider the

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pre-

\* They have, however, borrowed this Word from the Persians, who likewise sometimes pronounce it Maure-Nabar.



present Name Pomerania, which in the Vandal and Sclavonian Language, is Po-more, that is to say, lying by the Sea, it is evident that Pomerania rather than Moravia is meant, since that lies towards and near the Sea, as the Maure-Nahar of the Usbeck-Tartars does; Especially as the Custom of giving Surnames to Countries and Nations has equally prevail'd among the Europeans and Asiatics, and as the Word Pomerania is but an Interpretation of the Name Mauringa, which may have been given to this Country, by others, as well as by the Vandals.

AND this the poor innocent Ostiacks near the River Oby may confirm, who told me that they call'd this River towards its Mouth Umar, because it was there large and broad like a Sea; And, likewise, the Ruffians, who, to this Day, call those that inhabit near the Sea, Maure-mans.

FARTHER, We find in Pliny, that anciently the Scythians, or a Part of them, were call'd Aramæi, and at first Nomæi; these are the Noi, oor Naimanni of the Tartars and Mungals; For these are supposed to have been the most numerous, ancient and wealthy People and Tribe among them. See, on this Head, l'Histoire Genealogique des Tartars, Pag. 116. And these Naimanni the ancient Writers call'd also Isedonian Scythians, as we see in the History of Genghizcan, by Mr. Petis de la Croix, Pag. 82. In Historia Byzantina, Tom. III. Menandri, Cap. 7. we find likewise, that there were two Sorts of Avari, one properly so call'd, who were also nam'd Bulgarians; The other who gave themselves that Name, and came from the Northern Parts of Asia: But Jornandes, in Rebus Geticis, p. M. 597. calls those Aviri, and Herbelot, in his Dict. Orient. p. 148. Avairat, which the Greeks call Avari; And others, as Nicephorus, Evagrius and Calisto, Abari, a Northern People of Asia, (Abari Asiæ populos boreales,) and with this Circumstance, that they inhabit the Country beyond Caucasus; (qui campos ultra Caucasum existentes depascunt.) See Car. Steph. Dict. p. 6. Whence some call Siberia, according to Pliny, Abarimon.

SINCE then the Kalmuck Nation, which consists of four principal Tribes\*, calls itself to this Hour, as the above-mentioned

Jornan-

\* They are called, (1.) Torgoath; (2.) Koschiath; (3.) Kojobt; and, (4.) Dsongar and Dorböth, the last of which are one Tribe. There are, likewise Mungalian Vassals, who



Jornandes and Herbelot asserts; Avirat and Virat, or Dörbön-Avirat; i. e. the four Avirat Tribes, v. l'Histoire de Timur-Beck, Tom. II. p. 244. and the already cited Histoire des Tartars, p. 112. from which also the Torgaoth or Torgautian Tartars, on the Wolga descend; (see the last quoted Author, p. 113.) it is sufficiently evident, that the Avari, formerly call'd Var and Huni, or Chuni, but who gave themselves, as has been already observed, the Name of Avari, and coming from this Country, are the very People here meant. Consult Mezeray's French History, Cap. 6. p. 70. Paris, 1685.

IF these and the like Accounts from the Tartarian History, above-mention'd, and from these Countries, which have such a manifest Conformity with the Transmigration of these People, do not give full Satisfaction to all Enquirers into these Matters, there can be no such Thing as Proof, unless brought from Things of Yesterday; and more of this Kind, the Reader will meet with, in this Work; especially in the Introduction and Appendix: Which if any one dislikes, he need read no more of, than what is cited thence in the History itself, where I could not avoid making some References to them, and where many Things are not only cleared up, but others observ'd, which may be of Use to those who do not make Learning their Profession, and to Merchants, particularly such as trade to Ruffia: I would farther advise all Lovers of these Things, to read a French Tract, call'd, l'Histoire Genealogique des Tartars, traduit du Manuscrit Tartare d'Aboulgasi Bagadur Chan, à Leyde 1726, which I had some Thoughts of publishing in German, and have often cited; as also Das Veränderte Rufsland.

As for the Histori-Geographical Description, I could, at this Time, only go through the Northern Part of the Map, viz. Ruffia and Siberia; and must defer to another Time the Southern Part, or Tartary, though, in general, Notice is taken of it in the Introduction.

To this I have yet several Pieces, to add; As first, a Treatise of the Tartarian-Mungal, Ogus-Chan, or the Scythian King

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Madyes.

are call'd Soyobti: The Terminations of which Names agree with those of certain mighty Western Nations or Tribes, as Swithioth, Gauthioth, Vinoviloth, Vagoth, Ostrogot, &c. On which Occasion we may observe, that oth, ath, and auth, are the same, and that these and the like Names are by some Authors, written ät and öth: And so the Mungals call the four Kalmuckian Tribes, mention'd above, taken together, not only Avirat, but, likewise, Uilöth, and Avilöth.



Madyes. Secondly, *A Description of Little Bucharj, or the Kingdom of Caschgar.* Thirdly, *A Relation of a Voyage to the Kalmuckian Regions, towards the Torgautian Kalmucks, on the Wolga.* Fourthly, *A Journal of the Russian Expedition along the River Irtisch, in the Kalmuckian Regions, belonging to the Great Chontaisch.* To which may be added, Fifthly, *A Guide through Russia, Siberia and Tartary, to the bordering Countries; and all these together will make a second Part of this Work.*

HAD they been subjoined to this, it would not only have obliged me, to expect a higher Subscription-Price; But, likewise, have disgusted the Subscribers by the long Delay it must have occasioned, which already has been greater than I at first apprehended.

SOME are apt to think the Map too large; Because being of so thick a Royal Paper, it cannot be bound up with the Book; For my Part, I rather think it too small; Because I could not bring the tenth Part of my Materials, into so narrow a Compass. But if any one desires to insert it in his Book, he may have it upon four small Sheets of fine Writing Paper, which make just one of Royal, and then it may be folded in the Book.

OTHERS may rather like a Map with more Ornaments, which are indeed agreable to the Eye: But it is the Accuracy of a Map, which must make it valuable; as the Business of Geography is exactly to settle the Distance of Places, in such Manner, as to be perfectly understood: And I assure the Reader, that, in this Point, I have done such Service to Travellers and Merchants, who either visit these Parts, or trade thither, as has not been done by any who have been in these Parts before me.

FOR Instance, I shall only mention Monsieur Witsen's large Map; which on Account of its Size, and pompous Appearance, and high Price, occasions many to conclude it must contain a Treasure of Geographical Accuracy: But this I will venture to say, after an Examination of it, upon the Spot, that I observed it to be of little or no Service to Travellers: Since neither the Longitude nor Latitude of the Places in Russia are duly mark'd in it; nor is the Situation of the whole Extent of this large Part of the World truly given: Few Places are properly named, and many are wholly omitted; There even occur Names utterly unknown, and unintelligible to Russians, Tartars, Kalmucks, and Pagans. Again, there are Maps of the  
four



four Parts of the World, each of which is twice as big as mine; and round them are Draughts of several Cities. Those in the Map of Asia, are design'd to represent some of the Cities of Asia. And a Friend of mine understanding that I was employed, in Tobolsky, about making a Map of Siberia, he sent me this Map of Asia, as a great Curiosity: I must, likewise, own, that when I saw so large a Map, I was not a little pleas'd, since it was both well engraved, and finely illuminated: But upon examining it, I found in that large Map, scarce ten Places right.

AND so it is, likewise, with other Maps; I except, however, that engraved at Leyden, in 1726, which is, indeed, something more accurate; but would not have been so, if its Author had not plow'd with my Heifer; i. e. made Use of my first Maps of this Part of the World, designed in 1715, and 1718, which I was oblig'd to leave behind me, in Ruffia.

I HAVE, indeed, in my Introduction, given an Explanation of the Compartments or Escutcheons; But could not be so very exact in every Circumstance, in the Execution of them; want of Room on the Copper-Plate, obliging me to contract some Things. The Escutcheon with the Title, will, however, sufficiently shew, how, in Conformity with this Histori-Geographical Description, they represent, as well the ancient as modern Times.

AND because I was desirous, to reduce within the Compass of one small Volume, as great a Variety of Matter as possible, I have avoided that superfluous Geographical descriptive Manner, which properly belongs to the Map, and have not just observed that this or that River runs from West to East, has its Rise in this Place, and disembogues itself in that: For to what End would this be, since the Description is accompanied with the Map, where these Things are plainly laid down. The Case would be otherwise, were the Map wanting, for then such Particulars could not be omitted.





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I N T R O -





# INTRODUCTION.

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## S E C T. I.

The Design of this Work, the Disposition of the Map, and a Description of the Escutcheons and Devices belonging to it.

### S U M M A R Y.

§. I.



*THE Difficulty of this Work; but the Possibility of it. The Utility of Geography. II. There are many Places in North-Asia yet unknown. Nicholas Wittsen's Work lost to the Publick. III. The Subject of this Work; what gave Occasion to it. Divine Providence admir'd. IV. Some remarkable Reflections of the Author's, on Occasion of his undertaking this Work. V. Several Impediments in collecting these Intelligences. VI. A Comparison between the ignorant Inhabitants of those Parts, and the more civiliz'd People of Europe. VII. The Necessity of giving a Description of the Map. VIII. The Extension of this Map, and the Reason why it could not be more diffused, with Regard to Antiquity. IX. What there is in this Map, that is not to be found in others. X, XI. Remarks on the Errors of some Geographers, with Regard to Maps. XII. There are many Names in ancient Maps, which are not intelligible. XIII. Some may be discovered by the Circumstances of History, as the River Jaxartes, the City Orthura, &c. XIV. Who the Seres, whom we find mentioned by Pliny, were? XV. An Observation made by Monsieur de la Croix, concerning the City of Hyarcana, examin'd. The Difficulty of coming at the Etymology of Ancient and Modern Names. XVI. The Maps publish'd at Leyden, and afterwards by Homan, are Copies of those the Author was oblig'd to leave behind*

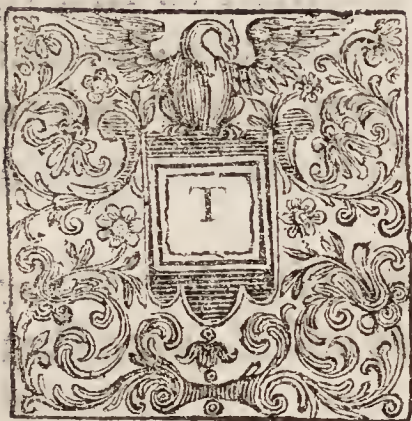


*behind him in Russia. XVII. The Author, at his Return from Tartary to Muscow, made several Remarks on these Maps; by which Means the new Map, which accompanies this Work, is more accurate and extensive. XVIII. The Division of the Russian Empire in Europe, into Six Parts. XIX. The Division of Siberia into Six principal Governments or Lordships. XX. A more distinct Account of this Matter to be found in the Description. XXI. Some Examples taken from Porphyrogeneta. XXII. The Division of Tartary, into the Greater and the Less, was formerly distinguish'd into Four, but now, by the Author, into Six principal Parts: A brief Account of them. XXIII. The Tartars have not been very exact in fixing the Boundaries among themselves. XXIV. The Author has taken the Plan for his Map, from Globes made by the French Geographers, and particularly those of Monsieur de Lisle. He has, nevertheless, given the City of Tobolsky a different Degree of Longitude. XXV. A Meridian fix'd in the West, through Muscow. XXVI. A Meridian in the East, through the Chinese Residence of Peking. XXVII. The Reasons why Monsieur de Lisle has not been exact in his Degrees of Latitude of these Places. XXVIII. Directions concerning the Measuring Rod and Scale of Miles. XXIX. The Exactness of the Calculation. XXX. The Nature and State of the Countries and Cities in North Asia. XXXI. Oversights of ancient Geographers in their Observations. XXXII. An Account of a distinct Boundary between Europe and Asia. XXXIII. The Method made Use of by the Author, to get an exact Account of the Caspian Sea. XXXIV, XXXV. The same Method made Use of, to get an Account and Draught of the Country of Kamtschatki, and other remote Places. An Account of the Streight of Weygatz. XXXVI. Reason of the Author's dedicating his Map to the King of Sweden. XXXVII to XLII. Explications of the Escutcheons alluding to the present State of those Countries. XLII. The inward Ornaments allude to Fables taken from the Mythology of the Ancients. XLIII. Monsieur Leibnitz's Opinion of these Fables. XLIV, XLV. The Escutcheon for the Scales, with its Ornaments, allude partly to the Occupation of the Author, during his Captivity, and partly to the last Treaty of Peace in the North.*





§. I.



THE Obscurity of ancient Times, and a Want of authentick Accounts, are the Reasons why it has hitherto been esteem'd very difficult, and almost impossible, to discover, with any Certainty, the Migration of Nations and the Origin of People; and many learned Men, of the deepest Insight into Antiquity, have thought it as difficult as it would be to fix the first Meridian

mechanically: However, since so many curious Discoveries have of late been made, it is to be hoped, that the Origin and Migration of Nations may in time be set in a truer Light, and a Path trac'd out, which may, sooner or later, lead the Learned to surer Grounds for their Conjectures; even as judicious Mathematicians do yet entertain some Hopes of finding out the true prime Meridian, and have made more Advances towards it than in former Times. And as, beyond all Doubt, Geography is one of the greatest Helps towards clearing up the Migration of Nations, so likewise exact Maps, especially of Countries far remote, if accompany'd with Histori-Geographical Descriptions, may be of great Service thereunto.

II. IT is nevertheless easy to conceive, that the *Northern* Part of *Asia*, in particular, contains many Places which are still unknown to us, and where there are Monuments, which the historical Accounts, so long wish'd for, might discover to us with greater Certainty; notwithstanding the raw and unpolish'd People who now



chiefly inhabit those Countries, have no Knowledge of their Signification, and are much less in a Condition to publish any thing concerning them (1). Hence is it, that these unknown Things are chiefly treated of by experienc'd and learned *European* Writers and Travellers, who have gotten Knowledge thereof, either by Correspondence, or from a personal View of the Countries mention'd in my Title; and for this Reason, the Curious of our Times have flatter'd themselves with the Hopes of seeing a Treatise written by the late Mr. *Nicholas Wittsen*, *Burgo-master* of *Amsterdam*, entitled, *Het Noord-en Oostergedeelte van Asia en Europa*; but the Copy of this Work being bought by a great Prince, and taken away from the Press, those Hopes were frustrated, and all Prospect of its being publish'd ceas'd. As I was about to treat of the same Part of the World, this Incident prov'd an Inducement to me, to endeavour to supply, from my own Experience, what the Curious in *Europe* have thereby lost; tho' I must own that my Work is neither so sumptuous, nor so extensive, as that of (2) Mr. *Wittsen's*, which the Publick is now depriv'd of.

III. AND tho' I do not account myself among the Number of the Learned, yet having spent a long Time in this *North and Eastern* Part of

(1) In the Year 1720, when some *Russian* Regiments went from the City of *Tobolsky*, up the River *Irtisch*, they found there many Antiquities, and Temples of Idols; and I have also been told, by the *Tobolskian Tartars* and *Russians*, that, from this River, farther towards the *West*, *South*, and *South-west* from the City of *Tobolsky*, between the Sources of the Rivers *Toboll* and *Ischim*, whither very few People frequented, there were to be found great Numbers of Images, cut in Stone, of Men and Beasts; and that the Ruins of several Cities were discernible in those Desarts. And as the Mountains of *Ulu-tau* and *Kit-zic-tau*, which are also call'd *Arr-tag* and *Karr-tag*, ly between the said Rivers; on the first of which the Great *Tamerlan*, or *Timur-Beck*, when he pass'd by there with his Army, erected *Obelisks*; and near which Place the Great *Ogus-Chan* had his Residence: (See *l'Histoire de Tim. Beck. Tom. 11. p. 36 and 81.*) So this Relation is indeed very probable; but I very much regret, that, during my Stay in *Siberia*, I had no Opportunity of going that Way to visit them in Person.

(2) It is very well known, how much Time Mr. *Wittsen* spent, and what Expences he was at, in his Enquiries into the State of the *Northern* and *Eastern* Parts of *Europe* and *Asia*; of which we may have some Idea, among other Instances, by the Correspondence he held with Baron *Leibnitz*, on this Account; but whether the Intelligences he procur'd of the State of these remote Countries and Nations are always to be depended upon, I will not pretend to determine; at least, what the said *Leibnitz* says of the *Usbeckian* and *Persian* Languages, that they are the same, is liable to Contradiction; for tho' the Inhabitants of the Cities of *Usbeck-Tartary* (who are *Bucharians*) speak *Persian*, yet the *Usbeckian* Language, which is pure *Tartarian*, is a Language by itself; because these Nations are not *Aborigines* there, but Strangers and *Ascititii*, who have settled in this Country. (See *Leibnitz Collect. Etymolog. Pars 11. p. 361 & 364.*)



of *Europe* and *Asia*; and it so happening, that, by the third Year of my thirteen Years Captivity, I was far advanc'd into the Country, I there made all diligent Enquiry into the ancient as well as modern State thereof, and did not neglect, at the same Time, to make my own Observations, according to the small Knowledge I had, at that Time, in the *Mathematicks*. In these Enquiries, I have now made so large a Progress, that, notwithstanding the great Trouble of it, and the many Hindrances I met with, I am in a Capacity to present the Publick with a Map of Great *Tartary* (3), and of the whole *Russian* Empire, *Siberia* included; together with an *Histori-Geographical* Description thereof. And here I cannot but admire the wonderful Ways of Providence, that tho' most Arts are generally brought to Decay by the Fate of War, yet the Science of Geography is often encreas'd and improv'd thereby; of which the ancient *Romans*, who, by Means of their Wars, often gain'd Intelligence of Countries and Nations, which before were quite unknown to them, are sufficient Evidences.

IV. HERE likewise, amidst my Reflections on the *Divine Providence*, and on my Attempt and Progress in this Work, the Reader will easily conceive, I could not but make some Application to myself; since 'tis not to be supposed, but that among my Fellow-Captives, there were many, who had not only better natural Parts, and more Learning, but were provided with more Means for carrying on this Undertaking, than myself: It fell, however, to my Lot, among so many, to engage insensibly in this Affair, and Providence (if I durst say so) mark'd me out for the publishing of so considerable a Work.

V. I MUST own, that when I first was carried Captive into these Countries, I knew just as much of the State of them, as an (4) *Ostiac* knows of *Germany*: And though I was, from the  
Begin-

(3) It is to be observ'd, that in *Poland*, *Russia*, *Turky*, *Persia*, *India*, *China*, and even in *Great Tartary* itself, the Name *Tartar* is not pronounc'd with an *r* in the Middle, and therefore I shall spell it so throughout this whole Work. So *Jacob Golius in Notis ad Alferganum* has every where wrote this Name. (See there p. 106.) And *Andr. Miller Grieffenb* (in his *Comment. Alfab.* p. 53.) mentions the same; I therefore wonder that this should yet be unknown with us, since even in the Bible (*i. e.* the *German*) *2. Maccab. cap. 4. ver. 47.* this Name is wrote without an *r* in the Middle. [In this Translation I have however chosen to leave this (r) which our Author has expung'd, since we always find it spelt in that manner in English Writers]

(4) *Ostiaki*, one of the most stupid Nations in *Siberia*, dwelling on the Rivers *Oby* and *Irtisch*. (See an exact Description of them in *Das Veränderte Russland*, p. 175. seqq.)



Beginning, very desirous to have some Information of them; yet, for want of the necessary Languages, I could not satisfy my Curiosity. Indeed, 'till that Time, I had so little applied myself to Reading, that I but then began my Study of ancient History; and what Helps my Captivity could afford me, to cultivate this Study, may easily be supposed. Besides, my Circumstances were, at that Time, such, that I might have said, with the Philosopher, *Omnia mea mecum porto*; out of which, it is easy to conclude, I had but a small Sum to purchase Knowledge with. To gather my Intelligences from a strange and unknown People, who are not often ready to do the least Service without a Reward, could not but be chargeable; and to neglect the Business by which I got my Livelihood, or to bestow what I could otherwise raise, for my Support, upon this Work, I could not do, without exposing myself to Penury; it is therefore natural to believe, I had many Difficulties to struggle with.

VI. EVERY Reader may not, perhaps, be equally diverted with this my Description of these cold, and in part desolate Regions, where unpolish'd Manners and Ignorance, as well in Religious as Worldly Affairs ride triumphant, and deprive the Natives of the true Use of those Blessings which Nature has, in so liberal and extraordinary a Manner, bestowed on some of these Countries. When we, therefore, compare the brutish and wretched Condition of these People, with the civiliz'd State of *Europe*, where better and more prudent Manners are cultivated; where Arts and Sciences flourish; where we have abundant Means to come to a true Knowledge of GOD, and his Worship, we have the greatest Reason to praise the Divine Goodness, to rejoice at our own happy State, and to deplore the Misery and Blindness of these People.

VII. As for the Map itself, I thought it necessary in this Place, for the better Information and Satisfaction of the Curious, as well to give an Account of the Nature and Adjustment of it, as to assign my Reasons for some Things contain'd in it, and for several others which I have altered or omitted. And first, I think it proper to observe, that though the Dimensions of this Map are not so large as I could have wish'd, yet, as it is on two Sheets of the largest Royal Paper, it is double the Size of a common Map.



VIII. IT begins, in the *West*, with the 50th Degree of Longitude, where the Borders of *Poland*, *Finnland* and *Courland* are situate, and ends in the *East*, at the *Streight* between *Jedso* and *Terra de la Compagnie*, now call'd the *Streight of Uriets*; and for the Latitude, it is from 75 Degrees *North* above *Nova Zembla* and the *Mare Glaciale*, and reaches to 32 Degrees *South*, where the Empires of *China*, *India*, *Persia* and *Turky*, together with the *Crim-Tartary* and *Poland* are the Confines. And here we are to observe, that if this very large Part of the habitable World, in its present State, with its Antiquities, and what has happen'd remarkable at every Place, were to have been brought within the Compass of one general Map, (as was desir'd by many) it must have been of a Dimension four times as large as the present. And this might very well have been executed, since neither Materials nor Invention would have been wanting; but it was the excessive Charge of so great a Work, which alone hinder'd me from pursuing it. However, I shall, for that Reason, be the more exact and circumstantial in the Histori-Geographical Description which accompanies it, and in another yet larger Work, which, by the Help of GOD, shall soon follow.

IX. IN this Map, the Reader will find as ample a View of modern and ancient Particulars, as the Dimensions would possibly allow; and, by Means of the compact and small, yet legible Character, and Drawing, it comprehends almost twice as many remarkable Places, Rivers, Mountains, and different Nations, as the former and much larger Maps of this Kind; not excepting that of Mr. *Nicholas Wittsen*.

X. I HAVE not only altered those Names of Cities, Mountains, Rivers and Nations, that are either wrong spelt, or ill transcribed, in other Maps; but have also thrown out such Names, as, in the former Maps of this Part of the World, have served to fill up Chasms, but, in Reality, never were in Use with the Inhabitants of these Countries. For Instance: *Lucamoria*, a Province no where known, either in *Russia* or *Siberia*. So likewise in *Isbrand Ides's* Remarks, annex'd to his Map, we find *Urbs Rudack residentia Kutuchtæ Lamæ*, which should be *Dolong Kuduck*, i. e. the seven Springs, where the *Kutuchta Lama* sometimes pitches his Camp. Here *Isbrand* has made a City of a moveable Camp.



For these *Mungals*, whose Patriarch is *Lama*, have no Cities, but rove from one Place to another.

XI. So, in *Wittsen's* Map, we have *Step* or *Desertum Kuzukow*: But this is no proper Name, and signifies only a Desert or Wilderness, in which these People wander from Place to Place: For *Kutzewai*, in the *Russian* Language, denotes to move, or go from one Place to another (5). Farther, the Sea between *Archangel* and *Nova Zembla* is call'd *Mouremanskoimore*. But this Word, in the *Sclavonian* Language, signifies no more than the *Sea of the Sea-People*, (that is, of those People who inhabit near it) which can be no Proper Name. The Occasion of all this has been, that the Names of Nations, Countries, &c. have not been justly interpreted to Geographers and Travellers.

XII. IN the ancient Maps, are several odd Names to be found, such as, *Locate*, *Serga*, *Kynros*, *Candwana*, *Dovisival*, *montes Aladidi*, *Gibar*, and many Hundred other *inania nomina sine memoria Historiarum* (as *Cellarius* calls them); these are so obscure, that I cannot so much as guess at their Meaning; for the *Tartars* never heard of any such, nor are there any Traces of them to be found in the Remains of Antiquity; I shall therefore pass them over in Silence.

XIII. NEVERTHELESS, we find some Names in the ancient Geographers and their Maps, which bear a tolerable Resemblance to those of our Times; but they are handed down with so corrupt a Pronunciation, that they are no otherways intelligible but by the Connexion, and some Circumstances of History, which fall in with the *Tartarian* and other Relations, of which I shall in the Sequel give some Instances: Let it here suffice, that I only mention what I have observ'd in ancient Authors, as *Curtius*, *Pliny*, &c. who, for instance, call *Mount-Pamer*, which Name it retains to this Day, *Paropamisus*. So they use *Jaxartes*, or the false *Tanais*,  
upon

(5) *Hintzelman*, in his Preface to the *Alcoran* (in the second Leaf, Lit. *k*) makes the same Complaint, citing the Words *Mons-Gebell* and *Desertum Barka*, which stand in the Maps for Proper Names, and yet are only Appellatives; for tho' *Barka* signify nothing but a *Desert* or *Wilderness*, and *Gebell*, in general, a *Mountain*; many Geographers, who were unskill'd in the *Arabick* Tongue, have been mistaken, in understanding, by these Words, certain Countries and Regions, which they suppose to have been call'd *Barka* and *Gebell*: And *Hubner*, when he is about to give a Description of this Part of the World, and of *Tartary*, begins with these Words: *There is such a Confusion in the Maps of these Countries, that one can hardly know in what manner to make a Description of them*; which Complaints I now hope, in a great Measure, to remove.



upon which *Alexander the Great* built the latter *Alexandria*, instead of *Iksertes*; for, in the ancient *Scytho-Mungalian* Language, *yk* signifies *great*, according to which, this Word denotes the great River of *Sært*, especially since it is call'd to this Hour *Sært*, or *Yksært*; and the *Missionaries*, as *Plan*, *Carp*, and *Rubriquis*, are guilty of the same Mistake, when instead of *Yk-Mungal* they write *Fek.-Mungal*. I even believe it to be very difficult to understand the ancient *Scythian* Geography and History rightly, if we do not carefully study the modern, and compare them diligently together. For instance, when *Ptolemy* (*Lib. 8.*) mentions the City of *Orthura*, or *Ottoracarra*, which *Pliny* calls *Attacorras*, he places it, in his Tables, quite wrong, near the *Western* Confines of *China*; for it is evident, that the City of *Othurar*, a Place famous in former Times, and well known to this Day, where the Great *Tamerlan* dy'd (tho' he was bury'd in the City of *Caschi*, not far from the Capital *Samarcand*) lies 120 Miles *Eastward* from the *Caspian* Sea, in the *Eastern Turkestan*. Through this Mistake, *Ptolemy* has misled those Writers who have follow'd his Tables; as *Cellarius*, in his *Notitia orbis antiqui*, where he joins the Mountains *Ottburas*, or *Ottoracorras*, to the *Chinese* or *Serian* Mountains; so likewise, *George Hornius*, who, in his *Arca Noæ*, will have it that the City of *Turphan* is to be understood thereby, which however is above 150 Miles distant from *Othurar*. The Reader will please to observe, as well here as elsewhere, when the Author mentions Miles, he means German Miles, which being reckon'd 15 to a Degree, one of them is equal to four English Miles.

XIV. THUS also, when *Pliny* says, *Quid Thraces, quid Seres faciunt?* we are to understand, by the latter, a People very different from the *Chinese*, (6) tho' they are now every where taken for the same; for how could *Pliny* misunderstand these for the *Chinese*, since not only *Thrace* and *China* are at above 600 German Miles distance, but also there are situate, between them, in a direct

C

Line,

(6) The *Greeks* were the occasion of the *Chinese* being call'd *Seres* by the *Latins*, as the Jesuit *Nicolaus Trigantius* informs us. It is, however, probable that they, like other People of *North Asia*, got also the Name *Ser* and *Seres* in the Time of *Alexander M.* And because, formerly, *Silk* and *filken* Commodities came chiefly from *China*, and the *Seres* likewise dealt in this Commodity, they deriv'd these Names from *Serica*; tho' the Name *Seres* has quite another Origin, it being but an Appellative. *Cellarius* therefore (in his *Geographia antiqua, lib. 3. cap. 24.*) says very right, *Alii ut in Scythia, ita etiam in Seribus locandis mire variarunt.*



Line, the finest Countries that ever were inhabited, *viz.* the *Usbeck-Tartary*, the Empire of *Caschkar*, the great Country of *Choteen*, *Tibet*, &c. How is it then possible, I say, he should have join'd the *Thracians* with the *Chinese* (or, as they were call'd, *Seres*) and pass'd by these fine Countries? Besides, it is very well known, that the *Chinese* seldom or never quit their own happy Regions, to go into other Countries, for the sake of Traffick; on the contrary, whoever is desirous of their Commodities must fetch them. I have hinted at, and corrected, many of the like Mistakes, not only in *Marcus Paulus Venetus*, *Rubriquis*, *Goes*, and other ancient Writers, but in the Moderns also.

XV. FOR Instance, *Mons. Petis de la Croix* (in his *Genghiz-Chan*, p. 146.) says, that *Hyarcan* is the City of *Caschgar*: And yet the latter is the ancient, and the former the present Capital of the Empire of *Caschgar*, they being distant five Days Journey from each other; and the former now call'd *Jærkan*. So, likewise, in his *Hist. de Timur-Beck* (Tom. II. p. 17. Not. d.) he places the Mountain *Altai* in 60 Degrees of Latitude, which is but in between 52 and 53. What Difficulties must not therefore the Learned encounter, who should pretend to seek the Etymology of such Names, with any Certainty, in *Latin* and *Greek* Authors? On these and the like Accounts, many Writers in Geography have Reason to complain; Read, for Instance, *Remark 29. p. 35. on Profess. Polycarp Leyser's Thoughts of the Usefulness and Necessity of Geography*, and *Professor Eberhard David Hauber's III. Discourse*, p. 147. on the present State of Geography.

XVI. AND tho' some Things have indeed been since corrected, especially in the Map printed at *Leyden*, in 1726, which the said *Hauber* quotes (in his XII. *Discourse*, p. 89.) and gives great Commendation of, yet not only this, but also the last, which was publish'd by *Homan*, of this Part of the World, are for the most Part, Copies of those Maps which I made in 1715. and 1718. at *Tobolsky*, (the Fate of which, and what happen'd to me concerning them, I mention'd in my *Prodrome*.) Both Maps were drawn upon two Sheets of Royal Paper, but the Persons into whose Hands they fell, and by whom they were publish'd, made some few Alterations (as of the *Caspian Sea*, for Instance) and drew them into a narrower Compass.



XVII. ON this Occasion, I must take Notice, that after my Return out of *Tartary*, I myself observed many Faults in these Maps of mine, which had been occasion'd through the false Accounts given me by Travellers in *Tobolsky*, where I drew them, from their Relations: For finding one of them in *Muscow*, at my Return from *Siberia*, in 1723, the same which I had sent thither in 1718; though, at that Time, it was no more mine, but belonged to another Person; all the Advantage I could make of it was, only to collate it with the new Observations I had made, upon my Journey to *Muscow*. A great Difference, therefore, will be found, between this Map and the former; because (as I said above) I afterwards, on my Return, observed Things better, and with greater Accuracy; and not only corrected many Things in this present Map, but also augmented it with several new Remarks.

XVIII. As for the Division of this Map into Empires, Provinces, and different Nations, the *Russian Empire*, which is distinguished, by its principal Boundaries, from those Countries that do not belong to it, is not, indeed, divided into ten Governments, among which *Siberia* is one, according to the modern Method: But *Russia Proper* is divided, as formerly, into *Great*, *Lesser* and *White Russia*; and those Countries which afterwards were added to it, are left separate. Thus the whole Empire of *Russia*, as well that Part which lies on the Side of *Europe*, as that which is contain'd in *North Asia*, is divided into six Parts, viz. in *Europe* are, (1.) *Russia*, properly so called; (2.) The Kingdom of *Astracan*; and (3.) That of *Casan*; (4.) *Great Permian*; (5.) *Samogædia*; and (6.) Those Countries which have been added to it since the Peace of *Neustadt*; which no Geographer had before described with so much Exactness. Besides, if I had described the new Titles of the ten Governments, and mark'd their inward Bounds upon the Map, upon the Side of *Europe*, it would only have caused an Obscurity in the Draught, as well with Regard to the Character as the Colouring, for want of Room, and on Account of the Smallness of the Paper.

XIX. NEVERTHELESS, in *Siberia*, where I was not so streighten'd for Room, I have observed the Division of the Provinces, according to the modern Method, and have given the



Names of the *Pagan* Inhabitants belonging to each Government, or Lordship. Among others, I have likewise described the Country of *Kamtschatki*, otherwise called *Terra de Jedso*, which was discover'd by the *Russians*, about 40 or 50 Years ago: For as there were no certain and particular Bounds, among the *Tartars* and *Heathens*, before the *Russians* came into *Siberia*, no Division could be made according to their ancient State; but I was obliged to follow that Division, which was regulated in the latter Years of my residing there. The many Districts and Lordships, of which it consisted, were then divided into six principal Governments; each of which has its separate Magistrate; but, all together, are under the Jurisdiction of the Governour of *Siberia*. These are, (1.) *Solikamskoi*; (2.) *Toboll*; (3.) *Beresowa*; (4.) *Jenisei*; (5.) *Jakubtskoi*; and, (6.) *Irkubtskoi*; over all which the Governour of *Siberia* is Ruler; and to him, as Chief, even their Magistrates are responsible.

XX. ON the other Hand, as for *Russia*, properly so called, and other *European* Countries belonging to it, I shall not only clearly describe the Boundaries of the ten Governments therein contained, according to the modern Division, with the greater Exactness, in my *Histori-Geographical Description*; but shall treat, with the utmost Perspicuity, of those Cities, Countries, Nations, Mountains and Rivers, on which Antiquity furnishes any Thing to be compared with, or explained by, what now actually remains.

XXI. FOR Instance; Consult *Constantin Porphyrogeneta de Administr. Imper. Cap. ix. p. 15.* where he calls the City of *Kiow*, *Cioba*; the City of *Novogrod*, *Nemogardia*; *Swetoslaw* or *Swentoslav*, *Rurik's* Nephew, he calls *Spendoslabus*, and his Father *Igar*, *Ingor*. He afterwards gives the Name of *Cribetæni* to those Nations of the *Sclavi*, who are called *Crewisti* or *Criwitzer*, from whom the *Lithuanians*, to this Day, call *Russia*, *Creven Sembla*; and those which the *Russians* distinguish by the Name of *Petschenesians*, he calls *Patzinnaci*: If any one, therefore, will be at the Trouble to pursue this Sketch, and make a Map, according to the ancient State of those Countries, or one of *Russia* only, according to the present State thereof; this Map, and the *Histori-Geographical Description* which accompanies it, will,



will, in every Respect, be a sure Guide for him, and furnish him with all the Materials he can desire.

XXII. I COME next to *Tartary*, as it is represented entire in this Map; it is now divided into *Great* and *Lesser Tartary*; tho', in former Times, they both were subject to one Chief or *Great Tartar-Chan*. The first of these was *Zingis Chan* (7), who laid the Foundation of this *Tartarian Monarchy*, which, soon after his Death, was not only divided into four principal Parts; viz. (1.) *Kaptshak*; (2.) *Zagarai*; (3.) *Carakitay*; and, (4.) *Mogulistan*: But afterwards was subdivided, and fell under the Government of several Chiefs, or Princes: But, to avoid Confusion, I have divided all *Tartary* into six Parts. First, The *Lesser Tartary*, most of which is in *Europe*, and but a small Part of it in *Asia*; and the Princes or Chiefs whereof, are Vassals to the *Turkish* and *Russian* Emperors, and the Kings of *Persia*. The second Division is that on the Side of *Asia*, which may be comprehended under the Name of *Usbeck*, including the *Turcomanni*, who live on the *East* Side of the *Caspian* Sea; the *Usbecks*, properly so called, and the *Cosaci Horda*, together with the *Carakacalpaki*, who are *Confederates* of the latter. The third Part contains the independent *Great Kalmuck-Tartary*, under Government of their *Contaisch*, together with the Countries conquer'd by him and his Predecessors; viz. the Kingdom of *Caschgar*, or *Little Buchary*. The fourth is the *Mungalian Empire*, whose Inhabitants are distinguish'd, by our Authors, with the Name of *West* or *Tanuan Tartars*. The fifth is the *Eastern*, or *Chinese Tartary*, which contains the *Nyucbean* and *Jupian Tartars*. For the sixth Part, I have taken the Kingdoms of *Thibet* and *Tanguth*, where *Dalai Lama*, or *Prestor John*, has his Residence, the Civil Government of which is entrusted to two Viceroy's or *Chans*; but the Soldiers are a Sort of *Kalmucks*, call'd *Coschiuth*, or *Coschiotb*.

XXIII. THO' these Nations have not, indeed, every where their certain Boundaries, yet I have been so far inform'd, that certain Limits may be assign'd, how far they change their Camps, and make Excursions, in order to protect them. The *Chontaisch Kalmucks* pretend to a much larger Extent of Dominions, towards the  
North,

(7) *Zingis*, or *Cingbiz-Chan*, was born in the Twelfth Century, Anno 1164.



*North*, than they now possess; for since the *Russians* have made themselves Masters of almost the whole River *Irtish*, and built several small Fortresses upon it, they have lost a good Part of their former Possessions.

XXIV. I AM farther to acquaint the Reader, that I have taken the Grounds or Plan for this Map, from the Globes of the *French* Geographers (who place the first Meridian at the Island of *Ferro*) and chiefly from those of Mr. *de l'Isle*, who supposes the City of *Tobolsky* to be exactly in the 90th Degree of Longitude; but as it is certain, from Experience, that this Reckoning places it too far towards the *East*, I have put the City of *Tobolsky*, in my Map, in the Longitude of 88 Degrees.

XXV. As I pass'd most of the Time of my Captivity in this Place, where, likewise, I made my first Map (which fell into other Hands, as I have mention'd in my *Prodrome*) I have taken the said Longitude of the City of *Tobolsky* for my first Meridian, and from this, both *West* and *East*, have settled two other principal *Meridians*, viz. that of *Muscow* Westward, to which the nearest Way from *Tobolsky* has not only been measur'd, and frequently travell'd by the *Swedes*, but the Distances also between the Cities of *Hamburg*, *Muscow* and *Tobolsky* have been observ'd, by Eclipses, which happen'd during our Captivity, and compar'd with the aforesaid Mensuration; according to which the City of *Muscow*, in my Map, is plac'd just under the 60th Degree of Longitude.

XXVI. As for the other principal *Meridian*, which I settled *Eastwards*, I was enabled to do it, by exact Information from some Missionaries in *China*, who assured me, that the last *Russian* Frontier-Town, towards the *Chinese*, or *East Tartary*, the Capital City of *Dauria*, call'd *Nerschinskoi*, lies, within a few Minutes, under the same *Meridian*, or Degree of Longitude, with the City of *Peking*, the Capital of *China*. And, as the Way from *Tobolsky*, which goes directly through the *Barabinzian Tartary*, the City of *Tomskoi*, the Plain of *Bargu* (8), and so on to *Nerschinskoi*, has not only been measured, and often travelled by my Countrymen; but the Longitude also, between the City of *Tobolsky* and *Tomskoi*, has been observed by us, by Means of Eclipses, to be one hour and ten Minutes; I have, with these

Helps,

(8) The Name *Bargu* is to be found in the old Map of *Great Tartary*, tho' in a very wrong Place, viz. towards the *Mare Glaciale*.



Helps, compar'd the whole Distance between *Tobolsky* and *Nerschinskoi*, which, as I have said above, lies under the same *Meridian* with *Peking*, and so found the Longitude thither to be upon pretty sure Grounds; but though this Longitude agrees tolerably well with what *de l'Isle* has made it; I could not follow him in the Latitude in many Places, having, by Experience, detected his Errors; among which, one is his making the City of *Tobolsky* to be something above the 60th Degree, in which he, perhaps, followed *de Witt's* Map.

XXVII. THESE Mistakes have, in a great Measure, arisen from too great Dependance upon the Relations of Travellers, and their Computations of the *Russian* Miles, which formerly have not been rightly proportioned to a Degree of fifteen *German* Miles. A flagrant Proof of this, we have in the Road between *Muscow* and *Petersburg*, which formerly was computed to be 700 *Wersts*, each *Werst* of 1500 *Russian* Ells, or *Arschins*: But since a new and more direct Way has been cut, between these two Cities, it is found to be no more than 555 *Wersts*, each of 1500 *Arschins*. By which Difference, in so small a Distance, it plainly appears what may be expected in that of six or 8000 *Wersts*, when the Way bends, sometimes towards the *North*, and then again as much *Southward*.

XXVIII. FOR these Reasons, I was obliged, besides the ordinary Measuring Rod, to use a Scale, on which a Degree was divided into 120 *Wersts*; though the *Russian Mathematicians* have found, upon Trial made, in Winter Time, on the Lake of *Ladoga*, that no more than 104 *Wersts*, and 86 *Arschins*, or Ells, in a direct Line, go to a Degree of fifteen *German* Miles: Which Measure may do in very small particular Maps, but not in large general ones, and great Distances; as I, and my Assistant *Captain Materni* found, while we were employ'd in making this Map; for taking the *Elevations of the Pole*, a Degree reckon'd at 104 *Wersts*, never agreed with fifteen *German* Miles, though it tallied very exactly with 120; which is occasion'd, as I have already mention'd, only by the winding of the Roads.

XXIX. AND as we both took Observations, in most Places of *Russia* and *Siberia*, between the 61 and 55 Degrees of Latitude, and saw those of the *Russian* Navigators, as far as the 48 Degree,



(9) it is easy to conceive, by what has been said, that our Computation may be pretty well depended upon, since we have gone upon such sure Foundations ourselves, and have follow'd the best Accounts which could be got of the Places we had not an Opportunity of visiting in Person.

XXX. BUT as, in the Countries and Cities in this *North Part of Asia*, the Nature of Things is very different from those in *Europe*, because most of the *Tartarian* Nations roving about, and the Residences of their *Chams* being never fix'd long in one Place, their Cities and Towns being also compos'd of Houses or Huts, built either of Wood or Bricks, slightly dry'd in the Sun, it is, therefore, no Wonder that, by Reason of the Wars which these Nations have sometimes had, for several Centuries together, with one another, their Cities and Towns have been so destroy'd, that even the Ruins of them are no more to be seen.

XXXI. AND this is the Reason, why the present Inhabitants know nothing of the ancient Names, which *Marcus Paulus Venetus*, *Rubriquis*, *Goes*, and others, have nevertheless mention'd; it is, therefore, my Opinion, that, with Regard to the ancient Geography, it would have been a happy Thing, especially in those Countries, if the ancient Mathematicians, when they took the Height of the Pole, in different Cities and Villages, had also observ'd the Mouths of the chief Rivers, and where they emptied themselves, as also the Height of the most remarkable Mountains, which remain for ever, and had transmitted them to Posterity. This I recommend to the curious Travellers of the present Time, who go thro' these Countries, and especially to those who are skill'd in Mathematicks; as has been here and there observ'd by me, as far as my Travels would allow of it.

XXXII. HAVING thus taken Care to make this Map as circumstantial and exact as possible, I must mention thus much concerning the Boundaries between *Europe* and *Asia*; that whereas, in several new Maps, from an Uncertainty where to place them; they have

(9) In the Year 1720. a *Russian* Major-General, nam'd *Lycharow*, was sent with some new rais'd Regiments into *Siberia*, up the River *Irtish*, to endeavour to get a true Information of the Gold Sand which had made so much Noise, and of which the Governour, *Knees Gagarin*, had sent some Pounds to Court; there were with him two Persons skill'd in Navigation, who made Observations of the Elevation of the Pole, at every Place they came to, on the River *Irtish*. Of this Expedition, I shall give a full Description in another Place.



have been wholly left out, I have shew'd them so plain in mine, that they will remain determin'd for ever; of which I shall have Occasion to say more below.

XXXIII. I MUST not forget to mention, with Respect to the *Caspian Sea*, that I have not only diligently consulted all the new Maps of it, and carefully perus'd the Relations communicated to me by Mr. *Fabricius*, who had been, with the Character of a publick Minister, several Times in *Persia*, and had procur'd very exact Intelligences of this Sea; but I have also got Informations myself, from those Persons, who were some Years ago, in Person, in the unfortunate Expedition of *Alexander Beckewitz*, on the *East Side* of the *Caspian Sea*, and afterwards return'd out of their Captivity, from *Turcomannia*, and the *Usbeck-Tartary*, to *Russia*; among whom were some *Swedes* and *Germans*, who gave me the best Account of it; and according to all these Relations, after having compar'd them together, I have plac'd the *Caspian Sea*, in this Map, and design'd it with all the Particularities they have remark'd.

XXXIV. THE same Method, I have observ'd, with all other remote Places, where I could not go myself; as in those farthest *East*, towards the Country of *Kamtschatki*, or the Island of *Jedso*; whither, however, some others of our *Swedish* Officers were sent, by the Governour, *Knees Gagarin*, who brought a very good Account of them (10). So likewise, in the *Northern* Parts, towards *Nova Zembla*; of which I can say thus much on the best Authority, that the *East Side* thereof, at the Mouths of the great Rivers *Oby* and *Jenisei*, is join'd to *Siberia*, partly by immoveable Mountains of Ice, and partly by an *Isthmus*. I have spoken with Persons, who have gone some Days Journey on this small Neck of Land, which reaches from the *Terra Firma*, or *Tartarian* Side, as it is call'd, to *Nova Zembla*, and who have seen the *Mare Glaciale*, and Mountains of Ice, on both Sides of that *Isthmus*. And this I can assert farther, that discoursing once, about this Matter, with a Man of

D

80 Years

(10) About the Year 1713. the then Governour, *Knees Gagarin*, sent a *Swedish* Corporal, who formerly had been a Ship-Carpenter, up to *Kamtschatki*, who built a small Vessel there only of *Aspen* and *Birch*, there being no other Wood to be found thereabouts, and actually went with it, from the Continent, over the Gulf *Kamtschatki*, and back again; on which Return he spent only Six Days. And in the Year 1716. the same Governour sent a *Swedish* Lieutenant thither, named *Mullyn*, on the same Design; who, at his Return, brought the same Report, that there was no other Wood but the aforementioned to be found thereabouts, unless brought thither from remote Places.



80 Years of Age, who formerly liv'd in *Nova Mangazeia*, or *Turochanski* (11), but was afterwards in *Tobolsky*, where I was quarter'd with him; he told me, that, during his Stay in *Turochanski*, it happen'd, that a *Russian* Servant, running away from his Master, and being apprehensive that he might pursue him, went along this *Isthmus*, on Foot, towards the *North*, and came to *Nova Zembla*, from whence he pass'd, on the *North* side of the Sea of *Tasowskoi*, and so came out again by the *Streight* of *Weygatz*, the Ice being firm, at the Mouth of the River *Oby* (12).

XXXV. THIS ancient Man told me, at the same Time, that the Inhabitants of the City of *Turochanski* had still several Things to produce, belonging to some *Dutch* Ships formerly cast away in the *More*, or *Guba Tasoffskoi*, viz. Arms, Swords, Halberds, &c. which Account agrees very well with what we have in several Northern Voyages; For Instance, with the Treatise entitl'd, *Nouveau Voyage vers la Septentrion*, Amsterdam, Anno 1708, and *Capellus's Vorstellung des Norden*, &c. where we find, that many Ships, which have formerly attempted a Passage, by the *Streight* of *Weygatz*, have been lost in those Parts. And as some Maps have been already made, in the Manner I have before describ'd, joining *Nova Zembla* by an *Isthmus*, I shall plainly shew (as well from *Zordrager's alten und neuen Groenlaendischen Geschichte*, Anno 1723. as from the Information I have procur'd myself) when I come to that Part of the Work, where I give a Description of the Island of *Nova Zembla*, how far there may be any reasonable Hopes of finding the Passage, so often attempted, by the *Streight* of *Weygatz*. Thus much I thought necessary to acquaint the Reader concerning the Map itself.

XXXVI. I SHALL now, to conclude, mention something of the Escutcheons, with which this Map is embellish'd. The Dedication of it is to his Majesty the King of *Sweden*, my most gracious Sovereign, who has hitherto vouchsaf'd me his Royal Protection and particular Favour; for, as a Vassal of this Kingdom, I think I have the greatest Reason to offer myself, and all my poor Services, with an humble Submission, to his Majesty and that  
Crown;

(11) The City of *Turochanski* lies upon the River *Jencsei*, near the Mouth of it, where it falls into the Sea.

(12) Compare with this G. G. *Zorydrager's alte und neue Groenlaendische Geschichte*, p. 174.



Crown; and to this Dedication I have added the Arms of that Kingdom.

XXXVII. As to the Title of the Map, the Escutcheons in which it is contain'd represent as follows: The Title of the Histori-Geographical Description, which accompanies this Map, having Regard to the *North* and *Eastern* Part of *Europe* and *Asia*, and this being separated by the Boundaries of *Europe* and *Asia*, the *Riphæan* Mountains, and consequently the *European* Part lying *Westward*, and the *Asiatick* *Eastward*, opposite to each other, I have denoted them by two Escutcheons, which stand upon two different Mountains, *viz.* the *Caucasus*, lying *West*, towards *Europe*, and the *Taurus*, that stretches *East*, to *India*. The Mountains which are situate at a Distance, on the Right of the *Taurus*, towards the *North*, denote the *Imaus*, which divides the *Asiatick Scythia*, one Part lying within, and the other without that Mountain.

XXXVIII. THE Mountains on the Left of the *Caucasus*, which run *Eastward*, represent the *Rhymnician* and *Riphæan* Mountains (or as the *Sclavonians* and *Russians* call them, the *Pojas Semnoi*, that is, *the Girdle of the World*) which, at the same Time (as I have observ'd above) separate *Europe* and *Asia*; but of this more in its proper Place.

XXXIX. AT the Bottom of this Escutcheon is represented *Cerberus* coming out of *Tartarus* (or *Hell*); by which Term the *Romans* probably alluded to the ancient People of *Tartary*, who are reported to have been extremely rude and barbarous; and as those of the present Times are not much better, but, in their Manners and Customs, are very like their Ancestors, this *Tartarus* is suppos'd to include the present Inhabitants of the *Lesser* and *Greater Tartary*, which have one Origin, and were formerly one Nation.

XL. THE Ornament about the Escutcheon, towards the *North*, represents two Whales, spouting out the *Mare Glaciale*, in which Sea they are caught, upon the Tails of which certain Animals are represented, *viz.* on one side a Bear, and on the other a Morfe; which Animals live upon and near the *Mare Glaciale*, and feed on dead Whales, and are there shot, or knock'd on the Head, by the *Samojedes*.



XLI. FARTHER towards the *North-Pole*, the cold and impetuous *North Winds* are represented, in the Air, and above these appear two flying Angels, holding, with one Hand, the Ribbon by which the Escutcheons are fasten'd together, and supporting the whole Escutcheon, and having, in the other Hand, a Trumpet, thro' which they blow, and give Intelligence to *West* and *East*.

XLII. THE Mountains I have mention'd, and the outward Ornaments of the Escutcheons, being an Allusion to the present exterior State of those Countries, the Pictures on the Inside are the same, with Regard to certain fabulous Stories of Antiquity; viz. upon the *West* Escutcheon is *Prometheus*, who, as the Story feigns, was, by *Jupiter's* Command, chain'd down to Mount *Caucasus*, where a Vulture was continually devouring his Liver, which grew again as fast as it was consumed, 'till *Vulcan* or *Hercules* came, and deliver'd him from his Torture (13).

XLIII. SEVERAL learned Men have given us their Opinions concerning the Mythology of the Ancients: And, among others, the late Baron *Leibnitz*, (in his *Miscell. p. 133.*) has express'd his Thoughts about it, to Mr. *Spanheim*, in these Words; *Nous apprenons par vôtre Calimachus, ce qu' on doit juger de l' Origine de la Mythologie ancienne; Il y a de l' Apparence, que des Histoires y sont cachées, &c.* And as well *Eckart*, *Bochart*, and that great Philosopher, *Leibnitz* himself, have judg'd this Fable to be an ancient Allusion to a real History; see his *Miscell. p. 122.* where he says; *Semper credidi, bello Titanum aut Gigantum cum Diis, indicari vel Scytharum vel Celtarum irruptiones in Asiam & Græciam iis subjctam regibus, qui inter Deos sunt relati; Promethea, qui inter Titanes habetur, Scytham fuisse, indicat alligatio ad Caucasum jussu Jovis, quod nihil aliud designare putem, quam exclusionem Scythicorum Populorum excubiis ad Caspias collatis, &c.* I, for my Part, shall prove, in its proper Place, that this has a farther Allusion than that of Mr. *Leibnitz*; and has Relation to an Incident which really happen'd, on Mount *Caucasus*, of which not only a Description is to be found, in several *Turkish* and *Tartarian* Writers, but, likewise, all the Inhabitants of these *North-Eastern*

(13) Here the Reader may consult *Anonymus allerneuesten Staat von Casan, Astracan, &c. p. 238.* who has collected all that has been said of this Allusion from other Authors, and has given a very good Description of it; likewise the *Swedish Library, Part I. in 4to. Stockholm, 1728. p. 21. not. 3.*



*Eastern* Regions, to this Day, believe it to be a true Story, and what really happen'd; and the *Mungals* commemorate it by a Festival: Nay, it is so express to the Purpose, that an Application may easily be made of it to all the Circumstances feign'd by the *Greeks*.

XLIV. As the Deliverance of *Prometheus*, from his Torture, was effected by *Vulcan* or *Hercules*, who kill'd the Vulture with his Bow and Arrows, *Hercules*, and his Son *Scythas*, are represented on the opposite Escutcheon; the latter being, according to *Herodotus*, the Progenitor of all the *Scythians*, and the Inventor of Bows and Arrows: Which Representation has likewise its Grounds, in the History I have just mentioned, and shall be explain'd in its proper Place.

XLV. THE third Escutcheon, in which the Scales of Miles are contain'd, represents Captivity, by a large Mouth open, in which are seen two Captives, who, with Compasses in their Hands, set off the Measure in the Scale, to denote this Geographical Work in general. But the tedious Space of Time, in which it was privately carrying on, the many Hardships we went through in the Progress of it, and our Captivity giving Rise to it, are denoted by the Words *per vincula*, upon a Label, at the Bottom. And farther, because the Work was not made Publick in *Europe*, 'till our Release happen'd by the Peace, that Incident is represented by the two Angels descending, and carrying, in one Hand, Branches of Palm, and with the other undrawing the Curtains, and, as it were, opening the Scene. The Branches of Palm, and the Labels tied round them, upon one of which is written, *Gloria in excelsis Deo*; and upon the other, *Pax in Terra*, represent the last Peace made in the *North* of *Europe*, which has produced a perfect Harmony among the Princes of those Parts, and put an End to a War, which began with this Century. The Opening of the Scene signifies, that all Hindrances, which the Authors of this Work were encumber'd with, during their Captivity, are removed, and that they now are in a Capacity of communicating these Intelligences, which have been so long desired by the curious Part of *Europe*.





## S E C T. II.

*Of the Division of the Northern Part of this Map; viz. of the Empire of Russia, and its principal Boundaries; and of some Authors who have treated of this Subject.*

### S U M M A R Y.

- §. I. **T**H E Northern and Eastern Parts of Europe and Asia distinguish'd into two principal Parts.
- II. The Boundaries of the Northern Part, or Russian Empire, determined. III. The Longitude and Latitude of them. IV. A Character of the Writers who have written any Thing concerning Russia. V. The Author's Motives for making a Description of Russia a Part of his Work; his first Design having been to give an Account of Siberia and Tartary only. VI. Remarks on some Articles in Hubner's Staat's and Zeitung's Lexicon, of which the Names are not to be found at all, or else are very corruptly written. VII. Why such Errors may reasonably be excused. VIII. Impediments the Author met with in writing his Description of Russia. IX. Some Circumstances relating to the Reign of Peter I. Emperor of Russia. X. What those Manuscripts were which this Monarch sent to the Royal Academy of Sciences at Paris. XI. His Conference with Monsieur de l'Isle, concerning the Whirlpool in the Caspian Sea. XII. The Truth of that Relation confirm'd by those of others. Whether the River Wolga gave Name to the Bolgares? XIII. The Author's Apology for his being brief, in his Account of the Customs and Manners of the Russians, because so many other Writers have treated of that Matter before him.

§. I. **I**N the foregoing Section, I have treated of the general Distribution of this Map, and of its principal Divisions; by which it appears, that this Northern and Eastern Part of Europe and Asia is divided, with Respect to the Civil and Political Partition



tion thereof, into two principal Parts; *viz.* towards the *North*, into the *Empire of Russia*; and towards the *South*, into the *Lesser and Greater Tartary*. I think it, therefore, necessary, before I proceed farther, to make mention of certain Matters in general, which will not only give the Reader a more comprehensive Idea of each Part, according to the Histori-Geographical Description; but also help him to form a clearer Conception of several material Things, which occur in that Description; and, likewise, of the Names of Nations, and other *Tartarian* Terms, which have hitherto been foreign to us in *Europe*.

II. As for the *Northern* Part, or the *Empire of Russia*, it borders upon the following Countries and Nations: That is, to the *West*, on *Danish Lapland*, and *Swedish Finland*, together with Part of the *Gulph of Finland*, and the *Baltick or East Sea*, as likewise on *Courland*, *Lithuania* and *Poland*. To the *South*, on the *European* Side, it borders upon the *Crim-Cuban-Circassian* and *Dagestian Tartary*; and, in *Asia*, on the *Northern* Banks of the *Caspian* Sea; and farther, on those *Tartarian* Nations, who are distinguish'd by the Names of *Kara-Kalpucki* (14), the *Cosaci Horda*, and the *Kontaian Kalmucks*. On the *South-East*, and Part of the *South*, it is surrounded by one Part of the *Mungalian Empire*, and by *East Tartary*: On the *East* and *North-East*, it is bounded by the *Eastern Ocean*, or the *Sea of Japan*, and the *Streights of Urietz* and *Anian*. And, finally, on the *North*, it is encompass'd by the *Mare Glaciale*, the *Pytziorian* Sea, and Part of that call'd the *Moure-Manskoi*.

III. THIS large Extent of Land makes, in the Map, towards the *North*, according to its Political Division, the whole *Empire of Russia*: And if we consider it in its present State, it comprehends in Length, from *West* to *East*, (reaching from the Point of the Island *Oesel*, to the *Streight* between the Isle of *Jedso* and *Terra de la Compagnie*, that is, from the 41st to the 172d Degree of Longitude;) an Extent of above 1200 *German* Miles, and consequently is almost twice as long as all *Europe*. The Breadth, from *North* to *South*, (being not every where alike) from the *Pytziorian* Sea, and *Mare Glaciale*, in some Parts to 50, and

(14) That is, *black Cap*, in *Turkish*, because they wear black Caps.



and in others to 41 Degrees of Latitude, is, in some Places, 300, and, in others, 400 German Miles.

IV. BEFORE I enter upon this large *Empire*, or *Northern Part*, a Word or two previously, or by Way of Instruction, will be necessary: For though, since the Beginning of this Century, and of late Years, several Descriptions of the *Russian Monarchy* have been published, of which I have read the most; yet I have found, that not only the major Part of them solely regard the Present or Modern State thereof, and are in many Places very erroneous: But likewise, where some Writers have slightly touch'd on the Antiquity of this *Empire*, they have not sufficiently distinguish'd between the Ancient and Modern Inhabitants thereof, and much less have they made any well-grounded Remarks on their Original Denominations (15). Besides, they have mistaken the Names of several Things, which differ very widely from one another, and suppos'd them to be synonymous: As *Russia* and *Muscovy*; *Czar* and *Great Duke*; *Ivan Wasilewitz Weliki* and *Ivan Wasilewitz Grosnoi*; which they have vainly imagin'd to be the same: And again, they have given, to several Things and Persons, Names which they never had. For Instance, they have put *Iconomafia* instead of *Anastasia*; *Gabriel* for *Basilius*, *Otokesia* for *Eudocia*; and have given *Demetrius* the Surname of *Monomachus*, which belongs to *Wladimir* the Second.

V. AND though, when I first undertook this Work, I did not intend to give a Description of *Russia* proper, but only of *Siberia* and *Tartary*; And to leave the former to others, who might have

(15) The ancient Inhabitants of *Russia* were *Scythians*, *Sarmatians*, *Waragi*, *Pazinnaci*, *Neuri*, *Budini*, *Geloni*, *Avari*, &c. I shall here, as a Specimen, mention only whence some of them assum'd their Names. It is evident, that the *Avari* were descended from the *Hunns*, and intermix'd among the *Turkish* Nation; therefore they derive their Name from the latter. (And they had besides several other Names); for *Avar*, or *Aware*, signifies, in the *Turkish* and *Tartarian* Languages, not only *idle*, *slothful*, *lazy*, *vagabond*, and *wandering*, but also, *unjust*, *unrighteous*, and a *Tyrant*; and that the *Hunns* had all these fine Properties, and were, therefore, justly so call'd, cannot be deny'd. The *Geloni* were a *Grecian* Colony among the *Scythians*, who differ'd in their Manner of Living from the true *Scythians*, and till'd the Fields in *Sarmatia* and *Russia*; they were, therefore, named according to their Profession, for *Galahn* signifies, in the *Sclavonian* and *Russian* Language, *arable Land which lies fallow*; and *Gale* in *Gothick* denotes the same. The *Budini*, who liv'd near these, got their Livelihood by breeding of Cattel; for the sake of Pasture they remov'd from one Place to another, and were of *Bulgarian-Scythian* Extraction. Now, in the *Bulgarian* and *Hungarian* Languages, *Budofas* signifies *wandering* or *strolling about*. I design to explain these Things more at large when I come to the Description of *Russia*, in the Work itself.



have as good a Knowledge of it as my self. Yet, out of a Love for Truth, and having hitherto seen nothing better published, I resolved to make some Additions, founded on a greater Certainty, to those Descriptions already extant, and thereby to amend them as much as was in my Power. And,

VI. MORE especially, as I observ'd, that, in Dictionaries, many things which concern *Russia, Siberia, and Tartary*, stood in great need of such a Correction (16). In *Hubner's, Staat's, and Zeitung's Lexicon*\*, for Instance, the Reader will find the Names of many Countries, Places and Nations, which are either not at all in this Part of the World, or else corruptly written, or falsely describ'd. To prove this, I will here quote some few Instances out of the said *Hubner's Lexicon*, viz.

Names	Pag.	Names	Pag.	Names	Pag.
<i>Adima</i>	27	<i>Jetsch</i> — —	894	<i>Tanzinskoy</i>	1863
<i>Ajada</i>	42	<i>Katmunde</i> ———	938	<i>Tarlinskoy</i>	1865
<i>Allatur</i>	67	<i>Kilske</i> — —	949	<i>Tumen</i> —	1947
<i>Ali</i>	65	<i>Kummotny Kluzion</i>	975	<i>Vitzora</i> ———	1998
<i>Anagarskaye</i>	95	<i>Linn</i> — —	1037	<i>Weliki Poyassa</i>	2091
<i>Aponzoy</i>	116	<i>Lucomoria</i> —	1061	<i>Wergloinos</i>	2095
<i>Aschau</i>	143	<i>Nicolska</i> ———	1260	<i>Wesina</i> —	2098
<i>Boutan</i>	284	<i>Papinowgorod</i>	1347	<i>Welikavitova</i>	2091
<i>Chlopigorod</i>	431	<i>Pole</i> — —	1414	<i>Romane</i> ———	1596
<i>Czircassy</i>	524	<i>Sooska</i> ———	1789	<i>Probaroy</i> —	1453
<i>Giliaki</i>	755	<i>Sloboda</i> ———	1822	<i>Tancinski</i> —	1861

VII. Now tho' all these are false, yet neither he nor others are to be blam'd, since they have follow'd those Authors who have formerly treated on the same Subject, and who may have frequently been expos'd to the same Fate as I was; for in our Captivity (after the unfortunate Battel of *Pultawa*, whence we were carry'd into *Russia* by Troops) several of my Comrades communicating to me the Observations they had made of the Roads, I found not one Journal in ten, that agreed with any other in the

E spel-

(16) See Eleventh Edition, *Leipsick*, 1724.

\* This Dictionary, which has borrow'd Part of its Title from our *Gazetteer*, is something in the Nature of it, but is more general, and contains many other Articles, which are not *geographical*.



spelling of the Names of Places, or in Exactness, as to Distance of Miles. If then this happens, in these modern Times, can we wonder if we find the same in the Times of Antiquity, with Regard to Countries so remote from the *Greeks* and *Romans*, as I have observ'd above? Wherefore *Paulus Venetus*, because he quotes many obscure and unknown Names of Countries and Nations, which, at this Time, are difficult to be found (17), has been look'd upon by many to have given Relations, the Veracity of which are greatly to be question'd; and yet in many Places he may be explain'd, if we do but understand his Language. And this Testimony *Martinus Martini* gives of him (in his *Atlantica*, p. 116.) when he says, *Et non pauci falsi Venetum, licet immerito, arguere sunt conati: (And not a few have endeavour'd to convict Venetus of Falsities, tho' undeservedly.)*

VIII. THIS, likewise, was one of the greatest Difficulties, I met with, in writing my Description of *Russia*; There being so great a Number of Cities, and so many Roads thro' this *Empire*, to all the bordering Countries: But when I came to the Life and Reign of the *Emperour, Peter* the first, of glorious Memory, those Difficulties encreas'd. It is no Secret, what great Alterations this Monarch made, in his Empire, from the very Beginning of his Reign; and it could not be otherwise, but that his Conduct must be grateful to some of the Inhabitants, and displeasing to others; whence it happen'd, that Foreigners, who had not been Eye-Witnesses of all these Things, from the Beginning, have been led away by very different Relations, from whence as various Conclusions have been drawn. For which Reasons, when I was in *Russia* my self, after I had made what Enquiry I could, on every Side, I thought I could not do better, than to mention the Relations of both Parties, and leave the Decision to the Judgment of those who are better acquainted with the Circumstances of these Things, than I was: And I hope no Person will blame me, for using the utmost Impartiality, in treating of such Things, as, in Part, have been unknown to Authors, and partly, for certain Reasons, they have not thought fit to mention at all.

IX. FOR

(17) *Marci Pauli Veneti de Regionibus Orientalibus, Lib. III. edit. Andr. Mülleri Greifsenbagii. Colon. Brand. 1671. 4to.*



IX. FOR Instance, it is known to all the World, that Navigation was one of the Darling Delights of this Monarch, and Water was, as it were, His Element. But, in His Infancy, it was quite the Reverse of this; For, from the sixth to the fourteenth Year of His Age, He was so fearful of this Element, that He could not bear to look upon standing, much less upon running, Water, especially if attended with any Noise: For this Reason, He never walk'd in the Garden of His Palace, which is water'd by the River *Mosca*; Nor would He cross over the smallest Brook, though on a Bridge, unless the Windows of His Coach were shut close. I shall have Occasion to speak farther of this Matter, in the Sequel, and shall shew from what Cause this Dread of Water arose, and by what Means He was afterwards broke of it.

X. IT is farther worthy our Remembrance, that this Monarch, when he was in *France*, was pleased to accept of being chosen a Member of the *Royal Academy of Sciences*; and being naturally very curious, He sent, about the Year 1720, several ancient Writings, in the *Tangut*, *Kalmuck* and *Mungalian* Languages, from *Russia* to *Paris*, in order to have them Interpreted; (of which, and the like Sort of Writings, I have also some Pieces in my Possession, a Specimen whereof, I have inserted in this Work: ) It has been said, as well in the *Gazets* of that Time, as in other later Relations, that these Writings were discover'd near the *Caspian Sea*, not far from the River *Dauria* (18): Whereas they were found above 120 Miles farther to the *Eastward*, near the River *Irtisch*, by the Troops who march'd from the City of *Tobolsky*, into the *Kalmuck-Tartary*. The like Mistake prevails, in Respect to the River *Dauria*, and the Gold-Sand, which is reported to have been found therein.

XI. AND when, in the Relations of some Authors, I have met with Particulars, which, tho' actually true, have been contradicted, or, at least, call'd in Question by others, I have confirmed them by my own Experience, when the Circumstances have been known to me; e. g. *Mr. de l'Isle*, (in his *Determ. Geograph.* inserted in the *Memoires de l'Acad. Roy, des Scienc.*

(18) Vid. Eberhard. Dav. Haub. *nutzlicher Discurs vom gegenwaertigen Zustand der. Geograph.* p. 70.



1720. p. 495.) mentions the Discourse, which His *Imperial Majesty, Peter the first*, of glorious Memory, had held with him, concerning the Whirl-Pool in the *Caspian Sea*, of which Ancient Authors, as *Curtius, Pliny*, and others have written; Now I can aver for Truth, that not only I have spoken with several *Swedish* and *German* Officers, that were present at the Expedition of *Alexander Beckewitz*, along the *Eastern Banks* of the *Caspian Sea*, who have assured me, that there is such a Whirl-Pool, on the *Eastern Side* of this Sea; But also, it has been confirmed to me, by several *Tartars*, in *Tobolsky*, who have travelled into that Country, with this Addition, that, in the *Tartarian* and *Turkish* Languages, this Whirlpool is call'd *Carabugas*, *i. e.* (though *improperly*) the *terrible and smoaking Mouth*; Which perfectly agrees with what this Monarch said of it to *Mr. de l'Isle*.

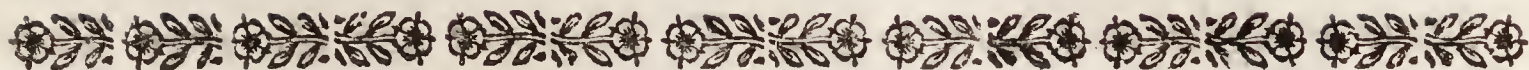
XII. SEVERAL Authors have been of Opinion, that the *Bulgares*, or *Bulgares*, had their Name from the River *Wolga* (19); (the *Greeks* having changed *W.* into *B.*) Ancient Geographers have, therefore, placed a City, call'd *Bulgar*, on the *East Side* of the *Wolga*, and fix'd its Longitude and Latitude; But I have shewn, that this City is not call'd *Bulgar*, but *Bulgahn*, which, with the *Tartars*, signifies a Camp, of their Chan's, surrounded with a Rampart of Earth, and is, by the *Greeks*, call'd *Byliros* or *Boleros*: For which Reason, though, at first, I could not comprehend it, *Vincent. Belluacensis* calls the *Eastern Bulgares*, *Biliri*.

XIII. As several more Things, of this Nature, will appear in the Work it self, I hope it will be no small Satisfaction to the curious Reader, if I every where relate the Circumstances with which they were attended: But as for the Manner of Living, and the Customs of the *Russians*, I thought it not so very necessary to give a circumstantial Account of them; unless occasionally: Since we have had, of late, enough written on that Subject; And the Reader may find the best Accounts, in a Book, intitled, *Das Veränderte Russland*, and in the *Remarks on the French Translation of the History of Abulgasus Bagadur Chan*, as likewise in *Alcarius*.

§. III.

(19) See *Herbelot*, in his *Bibliothèque Orientale*, p. 214.





## §. III.

*The Division of the Southern Part of this Map, comprehending the Lesser and Greater Tartary; Their chief Boundaries; And an Account of the six Principal Classes of those Nations, which are called Tartars.*

## SUMMARY.

§. I. **T**HE Length and Breadth of all Tartary, with an Account of its Boundaries. II. North Asia, under which Siberia is comprehended, has been hitherto, by Mistake, taken for the Greater Tartary. The Occasion of this Mistake. III. The Dutch have frequented one Part of the Coast of Jedso, by Sea: However, their Accounts of it are as obscure, as those of the Japonese, and what we had formerly. IV. The Inhabitants of Tartary are not all Tartars. North Asia is inhabited by different Nations, and, among others, by Russians. V. There are six different Nations, in this North and Eastern Part of Europe and Asia, which may be call'd principal, and were formerly all comprehended under the Name of Tartars. The first are the Morduini, Scheremissi, &c. The Origin of the Hunns. VI. The Name of Hunn is Appellative. They are a Part of the Primitive Sarmatians. VII. Jornandes, perhaps, alludes to them, by the Name of Ovim or Oyum. The Migrations of the Hunns. VIII. The Name of the Oigurs, and their Divisions. The Poles, Slavi and latter Vandals\*, were probably not the true Sar-

\* What I have here, and throughout this whole Work, translated *Vandals*, is, in the Original, *Wenden*: But the *Wenden* or *Wends* (a Remainder of whom yet inhabit a Part of Germany, and have retained their ancient Language) were descended from the *Venedi*, *Heneti* or *Winithi*, and not from the Ancient *Vandali*, of Scythian Extraction, whom our Author, I presume means: And he may probably have been led into this Mistake (being a Swede by Birth) by the German Title of the Kings of Sweden and Denmark, which, I know not for what Reason, is *Der Gothen und Wenden König*, tho', in Latin, they say *Gothe*.



Sarmatians. IX. *The second of these principal Nations are the Budziack and Grim, &c. and likewise the Nagaian Tartars, &c. Their Religion and Languages.* X. *They are not the true Tartars. How they came by that Name.* XI. *Whether these are the Cimmerici mention'd by Herodotus?* XII. *The third Nation are the Samojedes. The Names of several Tribes who separated from this People. The Samojedes and Hunns are perhaps one and the same People.* XIII. *The fourth Nation are the Calchamungals and Kalmucks, who likewise are called Tartars.* XIV. *These Tartars have made three different and considerable Inroads into Asia the Less and Europe.* XV. *When and where these Invasions were made.* XVI. *The Ancestors of these Tartars were the Nomadian and Massagetan Scythians, mention'd by Herodotus, Curtius, &c. Ptolemy's Distinction of Scythia, into Scythia intra & extra Imaum, gives Occasion to speak of Gog and Magog.* XVII. *The Etymological Signification of Magog,* XVIII. *Confirm'd by several Examples.* XIX. *Ma Tsudi is the same as Scythæ intra; And the same Signification have the Words Magog, Ma-Gojim, and Massagetæ.* XX. *Why Ancient Authors omitted the Particle Ma, in the Names Massagetæ, Ma-Tsudi, &c.* XXI. *The Name Scyth and Magog extended perhaps to several Nations, who had their Proper Names besides.* XXII. *More Instances of Appellatives becoming Proper Names.* XXIII. *Gog and Magog, in the Prophet Ezekiel, has the same Signification with Ma-Scythians and Ma-sgetæ.* XXIV. *The Particle Ma signifies, with these Nations, the same as Cis, intra, likewise fix'd or fasten'd to, annex'd and comprehended under. Whether Gog and Magog may be said to denote any peculiar People? It is probable that Gog was the Ogus-Chan of the Tartars.* XXV. *Nations are frequently call'd by the Names of their Chiefs; And so were the Gojim or Gogites from Gog.* XXVI. *Some of the Tribes of these Gojim particulariz'd. The Distinction between Gog and Magog proceeds*

*Gotthorum Vandalorumque Rex:* Nevertheless, as our Author says here, and in one or two more Places, in the Sequel, *latter Wenden*, I submit it to the Reader whether he, by that means *Wends* or *Vandals*. That our Author cannot however in general mean *Wends*, I believe is pretty evident, because they are, by some Authors call'd *Slavi*, and he often mentions the *Wends* and *Slavi*, in the same Place, as different Nations. The Confounding of these two Names, and making one People of them, is an ancient Error of *Crantzius*, which has been follow'd by many more modern Writers.



ceeds from the Mountains and Hills which ly between them. XXVII. The ancient German Word Thiud, which signifies Militia, is derived from Tziudi. XXVIII. The Etymology of the Words Gog and Goyim. XXIX. What the Montes Samanthini of Ptolemy were? XXX, XXXI. The Mungalians are otherwise call'd Western Tartars. The Reason why they are yet call'd Tartars. XXXII. The fifth Nation are the Tingisian Tartars. Whence they have their Name? Formerly they were, likewise, call'd Mungals. XXXIII. These were the Primitive Tartars. XXXIV. They were call'd by Ancient Writers Abii. Where they were supposed to inhabit. XXXV. Proofs that they are the true Abi-Scythians. XXXVI. A Character of these Abii. XXXVII. The sixth Nation are those People who inhabit the utmost Parts of the North-East, towards the Promontory of Tabyn, many of whom are yet unknown. XXXVIII. Thus the greater Part of these People are wrongly call'd Tartars; Just as in North-Asia, all Europeans, without Distinction, are called Franks. XXXIX. Whence these false Denominations arose.

§. I. **H**A V I N G, in the foregoing Section, treated, in general, of the Northern Side of that Part of the World, which is laid down in my Map, and given a Description previously of some Things; I shall here divide and describe the Southern Side, viz. the Lesser and Greater Tartary, in the same Manner as the Particulars are divided in the Work itself. Tartary, as I have already mention'd, in my Division of the Map, is distinguish'd, in general, including the European and Asiatick Sides, into Six Parts: And is, in Length, from the Mouths of the Rivers Dniester, Bugg and Dnieper \*, on the West Side, quite to the Empire of China, on the East; That is, from the 50th to the 155th Degree of Longitude, about 900 German Miles; But if we continue to go on beyond China, farther towards the East, through the Eastern Tartary, to the Sea of Japan, all Tartary must be computed to be, in Length, near 1100 German Miles. The Breadth, from the 50th, and sometimes 52d Degree of Latitude, to the Black and Caspian Sea, and likewise to Persia.

\* The Niester or Dniester is the Turla, and the Nieper or Dnieper the Borysthenes of the Ancients.



*Persia* and *India*, is, in some Places, no more than 100, 200, or 300 of the said Miles. All the *Northern* Side of *Tartary* is bounded by the *Empire* of *Russia*; The *Western* Side, by *Podolia* and the *Ukraine*; the *Southern* by the *Black Sea*, Part of *Turky*, *Persia* and the *East Indies*; And the *Eastern* Side by the *Empire* of *China*, and the Sea of *Japan*.

II. As, in the Division of my Map, I have entirely separated the whole Compass of *Great Tartary*, from *Siberia*; so am I obliged, in the Description of this *Southern* Part, to endeavour, before all Things, to remove an Error, that, hitherto, has almost universally taken Place; viz. the giving the whole of this Part of the World ( which I here call *North Asia*, and the Ancients call'd *Asia intra Taurum*, ) (20) the Name of the *Greater Tartary*: For, not only now, it is under a quite different State; But even Ancient Writers have placed some of the Inhabitants and Countries contained in it, of which I am here treating, much too far, even to the utmost Point of the Promontory of *Tabyn*, or the *Anian Streight*, and have described and comprehended them under the Name of *Ancient Scythia* and *Tartary*. Now the *Peninsula Jedso*, or the Country call'd *Kamtschatki*, is upon the same Continent with *Siberia*, of which neither the *Japonesse* and *Chinese*, nor we *Europeans*, have heretofore had any true Information, or were able to make any sufficient Enquiry into (21): But was first perfectly made known, by Means of the *Russians*, about fifty Years ago. As therefore the Ancients could not know, whether it were inhabited by a *Scythian* or *Tartarian* Nation, they consequently could not place *Scythians* there.

III. THE *Hollanders*, indeed, went thither, by Shipping, from the *East* Side, in the Year 1643, yet they discovered only the most outward Coasts of *Jedso*, and but to the 49th Degree of Latitude, as we may see by their Maps (22). This *Peninsula* has also been viewed, by Order of the Emperour of *Japan*, if we may

(20) They divided all *Asia* by the *Taurus*, or the *Indian Mountains*, into two Principal Parts; viz. into the *Northern* and *Southern* Parts, and call'd the former *Asia intra Taurum*, and the latter, from the said Mountain to the Ocean, *Asia extra Taurum*.

(21) Vid. *Biblioth. Angloise par Arm. de la Chapelle*, Tom. V. Prem. Part. Amst. 1727. p. 33.

(22) Vid. *Mem. de l'Acad. Roy. des Scienc.* 1720. p. 495.



may believe the Report of *Caron*, the *Dutch* Ambassadour: But the Accounts, which came of it to *Europe*, are no better than those, which *Martinus Martini* gives us, (in his *Atlas*, p. 21.) who calls this Country a Part of *Uninhabited Tartary*. Whereby he, indeed, bears Testimony, that it is one Continent with *Siberia*; But, at the same Time, makes it appear, that the *Chinese* never knew the true State of this Country, or its Inhabitants.

IV. WE might, therefore, form almost the same Judgment of the Name *Tartar*, given to the Nations in this *Northern Asia*, as *Cassidorus* does of the *Hunns*: viz. That though they took their Name from the *Scythians*, after they had conquer'd them; yet they were actually different Nations. Since then all this *North-Asia* is inhabited by different Nations, and that one of them is now the *Russian*, who first took Possession of these Regions about 150 Years ago; I have no Occasion to make mention of these latter, in this Place; Because the Distinction of them from all the Rest is already so very well known.

V. BUT in premising some Account of the *Tartars* in general, I must acquaint the Readers, that, in the above mentioned *Northern* and *Eastern* Part of *Europe* and *Asia*, Six principal Nations or Classes, are to be found, which, in *Europe*, are all together compriz'd under the Name of *Tartars* (23). Viz. within the Bounds of *Europe*, are the *Marduini*, *Scheremissi*, *Permecki*, and likewise, the *Wotyacki*. And, in *Asia*, the *Wogulitzi*, *Ostiacks*, and *Barabintzian* Nations, which, together with the *Finnlanders*, *Lapplanders*, *Esthonians*, *Hungarian Secklers*, and a small Remainder of the *Lievi* or *Lifi* in *Courland*, formerly were one Nation, belonging to the *Hunns* or *Unns*, who are no *Tartars*.

VI. THE Name *Hunn* is no Proper Name, but an Appellative, which this Nation, (formerly call'd *Oigur*,) obtain'd, when, in the most ancient Times, they separated themselves, on the other Side of the *Volga*, into two Nations, viz. into *Unn-Oigurs* and *Nokos-Oigurs*. Of whose Invasion, which happen'd in After-Times, under *Attila*, King of the *Hunns*, the History of *Europe* will give us a sufficient Account. But these are no Ways related to the True, Original *Tartars*, call'd *Scythæ extra Imaum*; But are

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a Part

(23) Vid. *Andr. Müll. Greiff. comment. Alphab.* p. 61. where he reckons many *Tartarian* Nations, that are not so.



a Part of those primitive *Sarmatians*, which the *Tartars* or *Mungals* named *Oigur*, as I have already observ'd (24).

VII. IT is very probable, that *Jornandes* means these, when he writes; the *European Scythians* were call'd *Ojum*, instead of which, in another Place, he puts *Ovim*; For here I must observe, that, in the *North* of *Russia*, or *Great Permia*, there is, to this Day, not only a great River call'd *Uvim*, but another River which joins it, call'd *Nimm*; And *Conradus a Lichtenau*, reads, in *Jornandes*, not *Ovim*, but *Ouim nim*, (vid. *Diët. Car. Steph. p. 1802.*) So that this latter may denote either the joining of the *Uvim* with the River *Nimm*, or the River *Uvim* only, and the *Ovimm Scythians*, whom *Jornandes* mentions, and calls also *Ojum* (25); For, according to the Opinion of the *Tartars*, Part of this Nation, after the aforefaid Separation, march'd towards the *Northern Russia*, and was afterwards driven, (as it is very probable) by other *Scythian* Nations, who came from the *South* and *East*, from thence, farther towards the *North* (26).

## VIII.

(24) *Oigur* does not denote the *Sclavonian* Name *Ugoria*, which signifies *under, on the side of, or about the Mountain*; But the former is an old *Tartarian Mungalian* Word, which signifies *Allies, Confederates, united as Brothers*, and is pronounc'd sometimes *Oigur*, and sometimes *Vigur*.

(25) The Rivers *Ovim* and *Nimm* have both their Sources in *Great Permia*, and after they are join'd fall into the *Witziogda*, and this into the *Dwina*.

(26) It is very well known, and has been observed by many learned Men, and, among others, by *Leibnitz*; That, originally, the Name *Scyth* was given to no particular Nation, as a proper Name; But that the Nations who bore this Name, were call'd so, by the *Greeks*, on Account of their Art and Skill in Hunting and Shooting, and, at Length, this Name remain'd fix'd to certain People. *Jornandes* confirms the same of the Names *Ovim* and *Oyum*, which the *Scythians* had before. And as, in the *Hebrew* and *Arabick* Tongues, *Zaijadh* and *Saijath* signify *Hunting, Chasing, Coursing*, the *Greeks*, as well as other Nations, who live more towards the *North*, among whom the Word *Scyth* differs very little in Pronunciation, may perhaps, instead of that, have used the *Synonymous* Word *Syth*, which denotes an *Archer*; (A good Hunter and an Archer being all one.) There are, to this Day, certain People in *Siberia*, inhabiting near the Source of the River *Jenesei*, who have such an *Arabick* and *Hebrew* Name, signifying Hunting, which the *Tartars* call *Soyoth*, or *Sayabt*, and the *Russians*, *Sayautzi*, (See my Map;) But as for the Origin and Derivation of the Name *Scyth*; Conf. *John George Wachters Gloss. Germ. Præfat. § XI.* where those Words are cited, which are synonymous with the *Scythian* Names, and have been in Use, as well in the *Northern* as *Western* Parts of *Europe*; viz. *Skiotan, Sciozanto, Sckiota, Sckot, Schieten, Jetter, and Schiessen*; To which this may be added, that the *Finnlanders* and *Livonians* call an Archer, *Skytta, Kytta, or Kyt*; and a Bow is, in the *Lithuanian* Language, *Szauti*, in the *Finnlandian*, *Joutzi*; and among the Nations towards the *Japonean* Sea, *Schybt* and *Sghyt*; and the *Kalmucks* call an Arrow *Schumu*; And as the very first Denomination of Things was, without Doubt, in Part natural, and in Part arbitrary; So the Name and Word *Scyth* is certainly one of the most natural; For in shooting with

a Bow,



VIII. BUT that these *Oigurs*, who afterwards, as I have said above, were divided into two Denominations, *viz.* *Unn* and *Dokos*, or *Nokos-Oigurs*, were known to many *European Writers* (tho' with a Corruption of their Name) will be better shewn, in its proper Place of the Work itself; Where I have prov'd, that

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they

a Bow, we may hear, as it were, the very Name, by the Sound it gives with the Arrow. Therefore, the *Hebrews* call an Arrow *Schætz*, the *Kalmucks*, *Schumu*; and many Nations call it *Scyth*. In like manner, the *Kalmucks* call a Gun *Bû*, a Cat *My*, an Owl *Uhu*, an old Man, because he is continually coughing and spitting, *Karhsch*, a Cock *Tuka*, which latter, is named, in almost all the Languages in the World, according to its Nature and Propriety, either of crowing or clucking. *viz.* in *German*, *Hahn*; in *Hungarian*, *Tuck*; in *Tartarian*, *Tauck*; in the *Kalmuck*, *Taka*; in *Swedish*, *Tûpp*; in *French*, *Coq*; in the *Russian*, *Bituch*, &c. It is, therefore, beyond all Doubt, the *Scyths* had, in like Manner, that Name originally from Hunting and Shooting. But to say a Word or two of their first and true Name, *Ovim*, *Uvim*, or *Oyum*, and that the Nations call'd by that Name, did, in the most Ancient Times, inhabit the *Northern Parts of Russia*; The Name, doubtless, at first arose from the Situation of the Country, where the Rivers now call'd *Wimm* and *Nimm* run; For (1.) This Country is full of *Morasses*, *Woods*, and *Rivers*, where Game is not wanting, either by Land or Water; and, in the *Norician* and *Rhætian* Language, *Winn* and *Winde* signify a *Moorish* and *Fenny* Country; (See *Læscher. lit. Celtic. p. 36.*) Also *Fene*, in the ancient *Gothick* and *German* Languages, denotes the same, as *Thom. Hierne* bears Testimony, in his Manuscript of the History of *Esthonia*, *Livonia*, and *Lithlandia*.\* Now this is the same with *Ovin* and *Ovim*; For, in the *Turkish* and *Tartarian* Languages, *Ova* and *Uva* signify as well a *moorish*, *fenny* Country, especially between Mountains, as also a Country where Hunting and Game is not wanting: So likewise, in this Language, Hunting is call'd *Aw*, and *Auw*: Since then the present *Finnlandian* Nation is to be reckon'd among the *Oigurian Hunns*, of whom I am here speaking, and they call their present Country, in their own Language, *Souima*, and themselves *Souimalain*, which likewise denote a Country full of *Morass*, *Rivers*, and *Fish*, and a People who live in such a Country; Which is again conformable to the *Tartarian* and *Kalmuck* Language, in which *Su*, *Sai*, *U*, or *Ou*; and, in the *Ostiack*, *ûbt*, signify *Rivers* or *Springs*. From all which it appears plainly, not only that the above-mention'd Words *Ova* and *Uva*, as also *Aw*, and *Auw*, have the same Signification as *Ovim*, *Uvim*, *Uvinde* and *Fene*; But also, by taking the *S* from *Souim*, it is *Ouvim*, or *Ovim*; But the last Syllable *ma* signifies only *Country*, whereas *Ovim* or *Ouvim*, is *fenny*, *woody*, *moorish*. So these Nations are by Foreigners only call'd *Fenny* or *Venni*, and *Windi*; But they call themselves *Souimalain*, from the *moorish* Quality of their Country. All farther Enquiries about this Matter, are therefore unnecessary. From hence, we may finally draw the Conclusion; That, as the Name of the *Finnlanders* was known, as well in ancient Times, in *North Russia*, as in *Poland*, as far as the River *Vistula*: And *Jornandes* writes, that the first *Scyths* were call'd *Ovim*; That the true, Original Name of *Scythians* belongs to this Nation, and to all who are under this Class, rather than any other; Which is, likewise, the Opinion of *Theophil. Siegr. Beyer* (in *Comment. Imp. Petropol. p. 391 & 460.*) who also reckons, with the *Finnlanders*, the *Lithuanians*, *Livonians*, *Esthonians*, and ancient *Prussians*.

\* Here, as well as in many other Places, *Esthonia* and *Livonia* are mention'd as if they were different Provinces or Countries, whereas one is but a Part of the other. *Livonia* (or *Liefland*) is divided into three Parts: (1.) *Esthonia*, or *Eastland*. (2.) *Oedepoa*, and (3.) *Letten*, *Letitia*, or *Lettenland*; which, I suppose, is what our Author here means by *Lithlandia*; Unless he means *Lithuania*, in *Poland*, which, indeed, borders upon one Part of *Livonia*.



they were, sometimes, call'd *Uth-Urguri* and *Kuth-Urguri*; sometimes *Onagari* and *Unigari*; And sometimes *Iguræi* and *Inugri*, &c. I, therefore, doubt whether the *Sclavonians*, \* *Polanders* and latter *Vandals* were the Original *Sarmatians* or *Oigurs*; For, as the latter took Possession of the Countries belonging to the former, They, doubtless, at the same Time, took this *Sarmatian* Name from them; Which I have plainly prov'd in its proper Place.

IX. SECONDLY, we find, in *Europe*, the *Budziack*, and *Crimm-Kubann* (or *Sgiban*) *Casan*-and *Cassinowan Tartars*, and, in little *Nagai*, *Nagaian Tartars*: And in *Asia* and *Great Nagai*, the *Astracan*, *Ovinian* and *Baskinian Tartars*. Likewise, towards the *West*, on the *Caspian Sea*, the *Dagestan* and *Comuckian Tartars*, together with those dwelling in *Siberia*, near the Cities of *Tumen*, *Tubolskoi*, *Tara* and *Tomskoi*. Besides these, there are, of this Sort, roving in the *Greater Tartary*, properly so called, the *Usbeck-Turcomann-Ugan-Bulut*-and *Kargesian* (not *Kirgygian*) or *Brutt-Tartars*, together with the *Karackalpacki* and *Cosaci Hordæ*. All these are *Mahometans*: But those *Tartars*, who are likewise of this Kind, and dwell in *Siberia*, viz. the *Jakut-Kirgygian-Bratskoian-Sayanzian* or *Soyottian Tartars*, are still *Pagans*. However, they, like the former, have, as it were, one Dialect with the *Turks*. All the Nations mention'd in this Paragraph are call'd *Tartars*.

X. ACCORDING to the Account we have of the learned *Buchars*, they took the Name from the Original *Tartars*; But do not any Ways descend from them; since they are, by the very *Buchars*, call'd *Kalmucks* and *Mungals*, also *Dokos* or *Nokos-Uigurs* (27); whose Ancestors, like those of the former, first inhabited on the *Eastern Banks* of the *Wolga*, and afterwards a great Part of their Off-spring remov'd *Northward*, towards the *Mæotick Lake*, where the Fortrefs of *Asof* stands; and towards *Mount Caucasus*.

#### XI. W H E-

\* Our Author is here, and in other Places, where he mentions the *Sclavi*, *Sclaven*, or *Sclavonians*, almost always to be understood in a general Sense, as the Word was taken by the Ancients, and not in a particular Sense, as it is now meant of the *Sclavonians*, or Modern Inhabitants of a Province in the Kingdom of *Hungary*, call'd *Sclavonia*, situate between the Rivers *Danube*, *Saw* and *Draw*; Or, when he is to be understood in a particular Sense, it is easily discover'd by the Context.

(27) Vid. *Hist. Genealog. des Tartars*, Leyde, 1726. p. 39. how these Nations came by the Name of *Uigur*.



XI. WHETHER these are the *Cimmerii* mention'd by *Herodotus*, in his fourth Book, (whom the *Arabians* call *Kæmeri*; and whom he places on the *South Side* of the *Palus Mæotis* (28), or on the *Chersonese*, (otherwise the *Crimm*;) who (as *Nicephorus Gregor.* mentions from *Homer*,) were also call'd *Scythians*, but long after, upon the Change of their Settlement, got the Name of *Cimmerii* (*vid. Dict. Car. Steph. p. 1799.*) which agrees with what *Plutarch* mentions, *viz.* That the *Greeks* gave these *Scythians* the Name of *Cimmerii* (*vid. Sheringh. de Orig. Gent. Anglic. p. 349.*) or whether they are those very *Scythians*, which the *Cimmerii* (who inhabited the *Chersonese* or *Thracian Bosphorus*) vanquished, and drove away, I leave to the Judgment of others. This, however, is remarkable, and worthy our Consideration, that as these Nations are call'd by the *Tartars* *Docos* or *Nokos-Vigur*, as the others are *Unn-Vigur*; Not only *Isaac Tzetzæ* reckons the *Daci* among the *Scythians*, (*vid. Dict. Car. Steph. p. 1799.*) But also, as the *Tartarian History of Abulgasi Bagadur Chan* shews, that the *Uigurs* had a Governour whom they, from Heir to Heir, always call'd *Kuth* or *Idi-Kuth*; so the *Cimmerii*, whom *Procopius* mentions, (in his fourth Book, *Cap. 19.*) and divides into *Kuth-Urguri* and *Uthburguri*, may very well denote these our *Uigurs*. To this, likewise, we may properly add, what *Andr. Müller Greiffenb.* (*in Disquis. Geog. & Hist. de Chat. p. 62.*) relates out of *Schilberg*; *viz.* that the Country of *Dist* or *Deschte Kaptzack* (which is the Region between *Astracan* and the *Palus Mæotis*, on the *North* of the *Caucusus*, and also contains that Tract of Land, of which I am now speaking) was govern'd by a certain *Tartarian* Prince, called *Idacu* or *Idicubt*; I shall, in its proper Place, shew the Relation of the *Usbeck-Tartarian* Nation to this, and its Descent from *Idicubt*.

XII. To the third Class, I reckon the *Samojedes*, who extend themselves, *Eastward*, from the Neighbourhood of *Archangel*, in *Europe*, and the *Moure Manskoian* or *Pytziorkoian More* (*i. e.* Sea)

(28) *Mæotis*, *Mæotidis*, was not at first a Proper Name, for the *Turks* and *Persians* not only say a great *Mæhyth*, but also, in the *Gothick* Language, *Mæs* or *Mæsa* signifies a very great *Morass*, or *Moor*. And hence comes the Dissention among the Learned, about this Word. (*Vid. Casp. Abels Teutsch und Sæchsische Alterthuemer. p. 233, and 434.*)



Sea) in the *West*, into *Asia*, along the *Mare Glaciale*, by the Mouths of the Rivers *Oby* and *Jenesei*, to the River *Lena*. Of this Class, there are to the *Southward*, from the *Mare Glaciale*, even to *Siberia*, several Tribes who have lately separated themselves from the Rest; *viz.* *Ostiack* and *Kanskoian Tartars*, who live near the Cities of *Narim*, *Tomskoi* and *Crassnoyabr*, who use, indeed, the Language of the *Samojedes*, but so corrupted, with Words of the Neighbouring Nations, as hardly to be known; And they are, as the *Samojedes* themselves likewise are, very Heathens. When I travell'd through the Regions inhabited by these People, and was among them, I enquired whether they had lived there in Ancient Times? They answer'd; They had heard from their Fathers and Grandfathers, that they came thither from *Souomissembla* (which is *Finland*.) From whence it seems, that the *Samojedes* and the *Hunns*, or those mention'd in the first Class, were of the same Origin, and a Part of the *Hyperborean* Nations, so often mentioned by Ancient Writers (29).

XIII. THE fourth Class comprizes the *Calcha-Mungals* and *Kalmucks*, who were formerly one People. Of the former, *P. Jacob Bouvet*, (in his *Portrait historique de l'Empereur de la Chine*, p. 50.) says as follows: “ At the same Time, revolted  
 “ another King of the *Mangu* (*Mungals*) People, the Head of  
 “ the principal Branch of those Princes, who descended from  
 “ the Emperours of the *Western Tartary*, and reign'd in *China*,  
 “ before the *Imperial* Family of *Taiming*, &c. But the latter, *viz.* the *Kalmucks*, though, at the Election of *Zingis Chan*, to be the General Head of the whole Nation, they were, at first, separated from the *Mungals*, from whence, likewise, they are called, in the *Tartarian* Language, *Kalmucks*: Yet, after *Zingis-Chan* became the General Monarch of the *Tartars*, they again united with the *Mungals*, and made one Nation, under the Government of certain Viceroyes. They are now divided into the *Eastern*, *Western*, and *Middle*.

XIV. THESE two are properly those *Tartarian* Nations, who, from *Asia the Greater*, thrice invaded the *Lesser Asia*;  
*viz.*

(29) Vid. *Verelium* (cap. 1. p. 20. in *Notis ad Herw. Saga*) who quotes the Opinion of the Ancients, with a tolerable Accuracy; But he himself seems to depart from it.



viz. First under the Reign of the famous *Ogus-Chan*, in the Time of *Gyges*, Son of the *Lydian* King *Ardysus*, when the *Massagetæ* drove away the *Scythians*, and they the *Cimmerii*, which happen'd about 670 Years before the Birth of CHRIST: And afterwards, the same *Scythians* or *Mungals* went over the *Wolga* or *Araxes*, and attack'd the *Cimmerii* again, near the *Pontus* and *Palus Mæotis*, in the Time of *Cyaxares*, King of *Media*, about 632 Years before the Birth of CHRIST, and then forced a Passage into *Syria*, *Palestin*, and *Egypt*, as will be shewn below.

XV. AND though there be no Doubt of the Truth of the Invasion of these Nations, under the Command of *Ogus-Chan*, yet I shall prove more clearly, in its proper Place, that the Invasion of the *Scythians*, described by *Herodotus*, (in his fourth Book,) is the very same. The second Irruption of these Nations was in the thirteenth Century, under the Command of *Bathus*, Grandson \* of the great *Zingis-Chan*. This *Bathus* broke into *Hungary*, and even into *Silesia*, where, in the Year 1242, the Duke of *Lignitz* was defeated by these *Tartars*. Their third Irruption happen'd in the fifteenth Century, when *Timur-Beck*, or *Tamerlan*, as he is call'd, overcame the *Turkish* Emperor *Bajazet*, the first of July, 1412, near the City of *Anghuria*.

XVI. MANY Circumstances concur to shew, that the Ancestors of these *Tartars* were those *Massagetan Scythians*, of whom *Herodotus*, *Curtius*, and others speak, and who are call'd, by *Ptolemy*, the *Asiatick Scythians intra Imaum*; For, as he divides *North Asia* into two Parts, he calls the *Western* Part, *Scythia intra Imaum*, and the *Eastern*, *Scythia extra Imaum*. I shall shew, in the Sequel, that, as Ancient Authors place these *Massagetan Scythians* on the other Side of the *Caspian* Sea, so the same Sort of People not only inhabited there, from the Beginning; But that these also are the very *Nomades*, whom *Arian* mentions (30). The Particle *Ma*,  
in

\* I have translated the *German* Word, *Enckel*, Grandson, because this *Bathus* may be suppos'd to have been the Successor of *Zingis-Chan*, and probably in a direct Line; Or else the same Word signifies, likewise a *Nephew*, and the *Germans* use it promiscuously for both.

(30) In the Time of *Alexander the Great*, the *Nomades* liv'd to the North of the City of *Samarcand*, in the Desert where the River *Polytimetus* has its Course. (Vid. *Arian*, in the Translation of *Ablanc*: lib. 4. § 3. p. 125.) And the Names *Nomas* and *Nomades* de-  
note



in the *Tartarian* Language, being used sometimes as *Cis, citra* & *intra*, in *Latin*, and sometimes as a Conjunction Copulative, thence, likewise, are derived the *Arabian* Word *Ma-giugi*, the *Tartarian*, *Ma-Tschudi*, the *Persian*, *Ma-gors*, the *Hebrew*, *Ma-gogæi*, and the *Greek*, *Ma-sgetæ*, *Ma-schytæ* or *Massagetæ*, all which are not only Synonymous Terms, but also Appellatives, like *Barbari*, *Ethnici* (31), *Infidels*, *Cruel*, *Wild*, *Inhuman People*; However, these Names were afterwards appropriated to particular Nations: And therefore, in latter Times, we find also *Massagetæ* in the *European Scythia*, who perhaps were the same whom *Ammianus Marcellinus* mentions to have been the true *Alani*, and describes them as a well-proportion'd and tall People, (*vid. Geschichte der Teutschen D. Job. Jac. Mascou. p. 282. \**) which cannot be the *Mungal Kalmuck Massagetæ*, who are an ugly, deform'd Nation. And that these Ancient *Massagetan Scythians* are to be reckon'd a different Race from the *Alani*, appears farther from this: Because, when the *Mungals*, in the twelfth Century, subdued all *Persia*, and came, at Length, to the *Alani*, between the *Black* and *Caspian Sea*, they would not own them for their Brethren and Relations, though they acknowledg'd the *Kaptschacks* and *Uigurs*, who, at that Time, were the next Neighbours to the *Alani*, to be so, (*vid. l'Hist. des Tartars, à Leyde, 1726, p. 309.*) All these aforesaid Names, and Synonymous Terms, give me Room to think, that perhaps this is the very Reason, why the Learned, hitherto, cannot agree, either in the Explication of the Words, *Gog* and *Magog*, or what Nations the *Hebrews* understood by the Names, *Goy*, or *Gojim*.

XVII. THUS *David Nerreter*, (in his *Neu eröfneten Mahomedischen Moschea, p. 470.*) is of Opinion, that *Magog* signifies *discovered* and *manifested*: On the contrary, in *Dict. Car. Steph. p. 1267*, this Word is explain'd by *tegens* and *tegulans*, conceal-  
ing

note *Herdsmen*, and *People that live by breeding Cattel*, whom *Stephanus* calls *Nomæi*; and these Names, likewise, are Appellatives; Such *Nomades* having also formerly been found in *Arabia*, *Abissinia*, and *Sarmatia*.

(31) *Sternbielm* says, that the *Greek* Word ἑθνικόν is not in its Original a *Greek*, but an ancient *German* Word, derived from *Asbæth*, which denotes *Bruscus* and *Thymus* (*Vid. Verelium, p. 113.*) from whence the Word *Hæthen*, (*Germ. Heyden*) *Heathens*, (or *Pagans*) is derived: Which latter is the same as the *Sclavonian* Word *Pagan*, (i. e. *unclean*.)

\* A Translation of this incomparable Work is now in the Press, by the Title of *The History of the Ancient Germans, &c.*



ing, covering. The Authors of the *Index* to the *Stutgard-Bible*, say, it denotes *high* or *Height*: *Bochart* derives it from a *Hebrew* Word, which sometimes signifies to *pine*, to *swoon*, or to be *low-spirited* or *melancholy*, (*vid. Allerneuesten Staat von Casan und Astracan, p. 242.*) And the Author *de l'Hist. Geneal. des Tart. à Leyde, 1726*, brings it from the Name of a *Tartarian Chan, Mogac*. When I casually mention'd this Difference to some, who are well skill'd in the *Hebrew* Tongue, their Answer was; That the Primitives of this, and many other Names and Words, are not to be found in the *Hebrew*: In which Cases, the *Chaldean, Syriack, Arabick, Persian*, nay, other Languages, used in Countries more towards the *North*, must be consulted. I, therefore, doubt not, but the Learned will give some Approbation to what I have here observed; Since the aforesaid Enquiries into the Etymologies of these Names vary so much; And I shall corroborate my Opinion, that the Word *Ma* is used both for *Cis, Citra* and *Infra*, and likewise as a *Conjunction Copulative*, by many more Examples.

XVIII. I DO NOT assert this, merely as my own Conjecture, but from what the *Tobolski-Bucharian Tartars* have taught me: Because they call the *North-Western* Side of *China*, where there is no Wall, but extream high Mountains, *Tzin ma Tzin*, and *Zinnu ma Zinn*, which agrees with *l'Hist. Geneal des Tartars, p. 382*. The Reasons they assign for it are these: The Kingdoms of *Chotena* and *Thibet* once belong'd to *China*, and were comprehended under the Name of *Tzinn* (32): But as they were separated by very high Mountains, though they were yet united; *China* was call'd *Tzinn*, and *Chotena* and *Thibet*, *Ma Tzinn*, i. e. *China* on this Side, or hitherwards (33). Whence the *Turks* and *Tartars*, who call the *Northern China*, as well as the Kingdoms of *Thibet* and *Chotena*, by the Name of *Kathay*, repeat the Word *Kathay*, instead of *Tzin*, and for *Tzin-ma Tzin*,

G say

(32) The *Kalmucks* and *Mungals* call *China*, *Tzinn*, and also *Kathay*; And the *Bucharian-Tartars*, in like Manner as the *Persians*, call it *Cinn-Chin*, or *Sinn*. But why the *Turks, Tartars* and *Russians* commonly call it *Kathay*, I shall explain more particularly, in the Sequel.

(33) *India extra Gangem*, (by which *Thibet*, and *Choteen* are also to be understood) *Ma-cyu aut Magyn ab Incolys appellari, scribit M. Niger. vid. Dict. Car. Steph. v. 1116*.



say *Kathay-Kathay*; (see *Andr. Mull. Greiffenb. Hebdom. Observat. Sinens. p. 42*) (34).

XIX. THE same *Tartars* have also told me, that they use, in the like Manner, the Name *Ma-Tschudi*, which signifies *Scythæ intra*, or on this Side Mount *Imaus*: And when they, at the same Time, would denote the *Heathen roving Scythian Nations*, who inhabited the other Side of that Mountain, they call them *Gæd-Tschudi*, *Ma-tschudi* or *Ja-gougi* and *Ma-gougi* (35); And these Words then signify the very same as *Gog* and *Magog*, or *Gojim*, *Ma-Gojim*. About four or five Years ago, I conferr'd about this Matter, with the learned *Assessor Brenner*, his Majesty's Librarian, in *Stockholm*, and that he, at least in some Measure, approved my Observations, may be seen, in his *Moses Armenus*, (p. 100,) when he makes Mention of them. It is, therefore, no Wonder, that this Name, which is now become so common, and is applicable not to one, but to many Nations, as an Appellative, is no more known in *North Asia*, under the Name of *Gog* and *Magog*, or any Thing resembling it, as the Translator *de l'Hist. Genealog. des Tart. p. 148. Note (b)* very well observes.

XX. THE Particle *Ma* leads me to remark, first, that none of the Ancient Writers give any Description, either of the *Greek Massagetæ*, the *Persian Magors*, or of the *Tartar Ma-Tschudi*, as belonging, in the most Ancient Times, to *Europe*, or place them

(34) The Name *Kathay* was in Use among the *Asiatick Scythians*, in the Time of *Alexander the Great*: For the *Sophitian Empire*, of which *Curtius* makes Mention (L. 10.) is, at the same Time, called by *Strabo* (L. 12) *Cathæa*. But the Country of *Sophita* is no other than the Regions of *Thibet* and *Tanguth*, where the wise and high Priest, *Dalai-Lama*, lives, with his pretended holy *Lamas*, (or *Priests*.) By the Name *Sophits*, the *Greeks* denoted those who studied Philosophy, *Sophia*, in *Greek*, signifying Wisdom: And since the *Mungals* and *Kalmucks* pretend, that their *Dalai Lama*, or *Priester John*, had his Residence some Thousands of Years ago, in the *Tanguthian* Regions, he (that is, his Antecessors) must have been there in the Time of *Alexander*. And that the *Greeks* had Reason to call these *Lamas* (or *Priests*,) in the Country of *Thibet* (or *Matschin*) *Sophists*, is confirm'd by the Ceremonies and Customs, which these *Lamas* have, to this Day, in their Religion, which chiefly consist in *Predictions*, *Prophecies*, and *Chiromancy*.

(35) *Gædz* or *Gæz*, in the *Turkish* and *Tartarian* Language, signifies a *Plain*, an even flat Field; And therefore, *Gædzudi* may denote the *Scythians* who liv'd in flat and *morassy* Places, but *Madzudi* those who liv'd on this Side of the Mountain, or on Eminencies and high Countries; In like Manner as the *Russians*, in their Language, call *Czere-missi Lujowaja* and *Najornaja*, (that is, those who live in low Countries, and upon high Land;) From which Word *Lujowaja*, *Marcus Paulus* has, perhaps, taken the Word *Lug-mongug*, and pretends it to be *Gog*, and *Magog*.



them there, in the old Maps, as *Aborigines*: They only speak of *Scythians*, *Getæ*, and *Tschudi*, but without *Ma*, because neither *Imaus*, nor *Taurus*, nor *Caucasus*, nor the *Riphæan* and *Rymnician* Mountains were ever placed in *Europe*. Hence it appears, that the Particle *Ma* is only applicable to the *East Scythians*, and *Sgetæ* or *Tschudi*; Because, as I have observed already, it was unnecessary to apply it to the *European Scythians*, in whose Country there were no such high Mountains, to separate them, as in *Asia*: Which *Herbelot* ( in his *Bibliothèque Orientale*, p. 383. ) confirms, when he says, *Les Getes ou Scythes Orientaux, qui habitent au de la du Mont Imaus & du Fleuve Sibon, que les Anciens ont appellè Jaxartes, &c.* When, therefore, I consider, at the same Time, what has been said before, of the Generality of Names, I can by no Means deny, that all these Names; As *Gog* and *Magog*, *Geth* and *Massageth*, *Get-Tschudi* and *Ma-tschudi*, *Jagiugi* and *Magiugi*, i. e. *Scythians* beyond, and on this Side, or in the Valleys, and on the Mountains, may also be applied to particular Nations, ( as it is the Opinion of many Authors ) and that some have more especially had these Names, though they had their Proper Names besides: My Intent is only to observe, that since the Terms *Scythians* and *Getæ* have been of so general Use, how difficult it would probably be to determine, to what Nations, either formerly, or yet existing, the Names of *Gog* and *Magog* can be assign'd?

XXI. THE *Scythian* and *Magogean* Names being common to several Nations, who have had their Proper Names besides, is agreeable to what is practised, in our Times. For thus the *Malorofiskian Cossacks*, in the *Ukraine*, or *Lesser Russia*, who are distinguished into *Burghers* and *Cossacks*, have properly two Names, viz. *Ukrainians* and *Cossacks*, and are, however, in general, called *Cossacks*, which, strictly speaking, belongs not to the *Burghers*, because they are not inrolled under the Standard. The *Usbecks*, likewise, are distinguish'd into *Bucharian Burghers* or *Uljajeti* ( i. e. belonging to, or dwelling in Cities, ) whereas the whole Country in general is call'd *Usbecky*, or the *Usbeck-Tartary*.

XXII. IN like Manner, the Writers of Antiquity have mostly omitted the particular Names of Nations, Kings, Countries and Cities, and, instead thereof, put the Appellative and Titular



Names: Thus we have *Artabanus*, i. e. *Magnus Dux*; *Chanbalick*, i. e. *Residentia*; and *Sacæ*, *Scythæ*, i. e. *Hunters*, *Archers*, &c. And such Appellatives having, I say, remained fix'd to certain Nations, I shall shew, in its proper Place, which those Nations were, and how long the Names *Scythians*, *Getæ* or *Tschudi* were in Use, in the *East*; For, at this Time, they are no more to be found there, than the Terms of *Sarmatian* and *Scythian* are to be found in *Europe*. All this plainly shews, that they were Surnames, and that what I have above observ'd of the *Cosacks*, is true of them: To which we may likewise apply, what *Pliny* (*H. N. L. IV. cap. 25.*) says of the *European Scythians*; viz. *Scytharum nomen usquequaque transit in Sarmatas atque Germanos. Nec aliis prisca illa duravit appellatio, quam qui extremi gentium harum ignoti prope ceteris mortalium degunt.*

XXIII. THE same may be said of the Names *Gog* and *Magog*; The Prophet *Ezekiel*, (*in the 38th and 39th Chapters,*) and *Josephus* (*in L. VII. c. 1.*) call the *Scythians*, *Magogæi*, and the latter follows the Prophet in this, that he does not give the Name of *Magog* to the Son of *Japhet* only, (*Gen. x.*) Nor does he confine the Denomination of *Gog* and *Magog*, or *Scythians*, to his Progeny: On the contrary, the Prophet means hereby only to denote the several remote Nations or *Gojim*, whose particular Names were unknown to the *Jews*. And for this Denomination, he had good Reason, because Part of these remote Nations were really Descendents of *Magog* (*in Gen. x.*) For as it is there said of *Japhet's Sons*, *Gomer* and *Javan*, that they peopled the Islands of the *Gentiles*: So the Prophet (*in the xxxixth Chapter,*) ranks *Magog*, and the Islands of the *Gentiles*, on whom *GOD* would send down Fire from Heaven, in one Class: Yet the Names *Gog* and *Magog* have a general Acceptation in no other Place but (*Revel. xx. ver. 8.*) where the *Gentiles*, in the four Corners of the Earth, are understood by them. But since Part of the Nations, who dwelt to the *Northwards* of the *Jews*, were descended from *Magog*, the Prophet might very well call those Nations the Progeny of *Magog*, or *Magogæi*; And he possibly might know, which were strictly such, but that is what we cannot so well determine.



XXIV. BUT, as several Writers will, nevertheless, apply and limit *Ezekiel's* Prophecy of *Gog* and *Magog*, partly to certain Nations, suppos'd to be of *Scythian* Extraction, and partly to the Inhabitants of particular Countries; I must allow, it might, indeed, be very difficult, though not impossible, to determine any Thing, with more Certainty, concerning it now, than in former Times, if every Thing that belongs to this Matter, were to be previously sought for, and brought together. I find, indeed, many obscure Traces; But the World is not now to be convinced otherwise than by Authentick Proofs: For as to the Words *Gog* and *Magog*, or the chief Prince of the Land of *Magog*; Though, at the Entering upon this Subject, I observ'd, that their Roots are not to be found in the *Hebrew* Tongue: Yet we have them in other *Eastern* Tongues, though but as Appellatives, or Titles of Honour and Dominion; e. g. in the *Turkish* Language *Gug* and *Juge* signify *Sublimis, excelsus, magnus, & gloriosus*; so likewise, *Gugelenmek* signifies *exaltari & fastigari*. In the *Hungarian* Language, *Gög* signifies *Superbia* and *Elatio*, and *Gögös*, *arrogans & superbus*. In the *Persian* Language, the Word *Gibew* or *Gkiew* denotes *strenuus, magnificus, & potentissimus*; With which the *German* Word *hoch* or *hoh* (i. e. *high*,) bears an Analogy, as do the Words of the same Signification in all the Dialects of the *Cimbro-Anglo-Saxo-Gothick*, and other Languages thereon dependant: For the *Germans* have changed the *G* of the ancient barbarous People into *H*; which *G* is still to be found in the ancient *Vandal* and *Russian* Languages, wherein the *H* is not pronounced, e. g. instead of *Halstuch* (i. e. *Cravat*,) they say *Galstuck*. All this is applicable enough to the Name of *Gog*, the chief Prince (36) of *Mesech* and *Thubal*, (*Ezekiel*, Chap. xxxviii. ver. 2.) And since it appears from hence, that *Gog* is an Appellative, and Title of Honour, which several Kings may have had, as formerly many Kings of *Egypt* had the Title of *Pharao* and *Sesostres*, and, in *Persia*, of *Artawanes*, i. e. *Magni Duces*; (which the *Latins* have turn'd into *Artabani*; Though this *Parthian* Term comes from the *Mungal-Scythians*, in whose Language *Wann* or *Uvan* signi-

(36) Or (according to the Original Text) the Chief Prince of the Country, *Rafs, Mesech, &c.*



signifies a Prince :) So the *Gog*, which the Prophet speaks of, can denote here nothing else. But who the Prince was, to whom this titular Name of *Gog* was given, in *Ezekiel's* Time, is very difficult to determine: Unless, if it was appropriated to any Prince of the Remote Nations, (or *Gojim*,) it might perhaps, by omitting the *G*, denote the *Ogus-Chan* of the *Tartars*: And this *Ogus-Chan* might be the *Scythian* King *Madias*, whom some Writers make a Governour of the *Cimmerii*, *Getæ* and *Goths*, (*vid. Torf. Ser. Dynast. Dan. in 8. p. 176.*) which *Ogus*, the *Tartars* and *Turks*, (just as the *Goths* their *Ogg*,) formerly adored, as the greatest and mightiest of their Ancestors, and the highest God of their Country and Kingdom (37). If we look into Chronology, we may suppose this *Ogus* to have flourish'd in *Tartary* about eighty Years before the Prophet *Ezekiel*, there being not only thirty-two Governors, but also an Interregnum of 450 Years, between him and *Cingis*, or *Zingis-Chan* (38), who  
was

(37) *Vid. Biblioth. Suec. Part I. p. 52. & Peringskiold's Biblischen Stamm-Baum, oder Geschlechts-Register, p. 16, 17.* But that many Writers have made a Sort of *Chaos* of the History of the *Scyths*, and blended the Achievements of the *Getes*, *Celts*, *Goths*, *Cimbri*, *Hunns* and *Tartars* together, is prov'd by several Authors, who have endeavour'd to bring these Things into some Form again; Which may, indeed, be very difficult, but, however, sooner or later, may not be impossible, especially when we are better acquainted with the *North of Asia*, in Respect as well to its Languages, as its History. And just so it is, likewise, with Regard to the *Ogg* of the *Goths*, and the *Ogus* of the *Tartars*. *Ogus*, which most of the *Tartars*, in the *East*, (who, indeed, have one Dialect with the *Turks*, but whose Words, with Respect to Antiquity, are more pure) pronounce *Okus*, signifies an *Ox*; Whence also the *German* and *Gothick* Words, *Ochs* (an *Ox*,) and the Word *Ook* (a *Yoke*,) may have taken their Rise; And *Keisler*, (in *Antiquit. Celt.*) derives the Name *Ogmios* from the *Irish* Word *Ogum*, *Eloquence*; And *Bochartus* (in *Orig. Gall. in Buxhorn. p. 13.*) describes the *Celtick Hercules* as an Orator, who, according to *Lucian*, had the Surname of *Ogmios*; This might likewise be applied to *Ogus*, the *Tartarian Hercules*, of whom History mentions, that in the first Year of his Infancy, he had the Name of *Allah* (or *God*) in his Mouth, and, in the same Year, gave himself the Name of *Ogus*, *vid. l'Hist. des Tartars à Leyde 1726. p. 34.* \*

\* At the Expiration of a Year, he should have said; For his Author relates the Matter thus: "His Father having assembled all the Nobles of his Court, and caused a splendid Entertainment to be provided for them, order'd the Child to be brought in, and, addressing himself to them, said: You know, that, my Son being a Year old, it is now the Time (according to our Custom) to give him his Name; Upon which, every one being attentive what Name his Father would give him, the Child began to speak, and said; What other Name do you pretend to give me, my Name is *Ogus*."

(38) The Word *Cing* or *Zing* in the *Mungalian* and *Kalmuck* Language, signifies *great*, *mighty*, or *Monarch*; Which is probably the same with the Word *Cyng* in the *Anglo-Saxon* and *British* Languages, signifying a *King*. (*Vid. Gloss. Job. Georg. Wacht. in Prolegom.*) †



was born in the twelfth Century, in the Year 1154, (or, as others say, 1164.) And both this *Ogus*, and the Nations, partly descended from him, and partly founded by him, *viz.* the *Turks*, *Tartars*, *Mungals* and *Hunns*, made, in following Times, terrible Irruptions, not only into the *Lesser Asia*, but quite into *Palestine*. These Circumstances agree so exactly with the Prediction of the Prophet, that this Opinion might highly deserve to be farther examin'd into: Especially if either we will admit the above-mention'd Proof, that *Magog*, of the *Hebrews*, and *Magogi*, *Madschyth* or *Massgæth* of the *Tartars*, are all one, and that this latter may very well be used for the Name of *Madschias*, *Madsias*, or *Madias*; Or, if to this we add, that *Afs* and *Æser* in the old *German* and *Gothick* Tongues, signify God and Gods, by which they understood Princes and Heroes, (which the Modern *Tartars* call *Æesch*, *Asem* and *Asam*) and *Madur*, in the old *Islan-dish* Language, signifies a Man; from whence may be deriv'd the Name, *Madur-as* or *Madi-as*, (i. e. a *Divine* and *Heroick* Man,) which may have been the Surname of *Gogus*, or *Ogus-Chan* (39).

XXV. THESE remote Nations or *Gojim* may have been surnamed *Gojits*, by Foreigners, from the Title of their Prince; Just as the *Kalmucks* are called *Kontaischini*, by the *Russians*, from their Prince or *Kontaisch* (which is a Title of Honour given their Sovereign;) And as they name their own *Kalmucks*, upon the  
*Wolga,*

† UPON which Occasion we may, likewise, observe, that there are, in this Language, several *Mungalian* Words and Names, which are yet in Use. e. g. *Sheringham*, (in *Dissert. de Orig. Gent. Angl.* p. 110.) mentions; That *Meddu*, in the *British* Tongue, signifies, in Health, strong, hearty. Now this Word, among the *Kalmucks*, is a Word of Salutation, when they enquire after any one's Health, and has likewise the same Signification. Again, *Cain*, in the *British* Tongue, signifies, white, fair, noble; for which the *Kalmuck* Word is *Zain*. So *Bychan*, little, mean, is, with the *Kalmucks* and *Mungalians*, *Byzechan*, &c.

WITH Regard to the Termination is, in the Name *ZINGIS*, it denotes the Superlative Degree. Thus *Zing-ifs*, is as much as to say, the greatest of all, or the most mighty King and Monarch.

(39) That the Appellative Names of Princes and Residences have often been taken for Proper Names, is a Thing not unknown to the Learned; And shall, in the Sequel, be prov'd, by many evident Instances. I shall here only observe, that the Appellative Names of Residences may often become Proper Names, e. g. *Tura*, *Cambalick*, and *Stolitza*, are but Appellatives, the first of which denotes the Capital City in *Siberia*, *Tobolsky*, the second the Residence of *Peking*, in *China*; But, by the Third, the *Poles* and *Russians* very often denote the City of *Warsaw*, as well as *Muscow*; Which is the same as when *Rome* is sometimes only call'd *Urbs*, (the City) and, *Jerusalem Kedescha* (i. e. the Holy.) The like of which many ancient Writers have taken for Proper Names, and thereby caused a great Confusion in Antiquity.



*Wolga*, *Ajuckini*, from their Prince *Ajucki*; and those *Mungals* that have an *Uwann* or *Wann* for their Prince, *Wanski-Ludi*. And, therefore, some Nations may, in Length of Time, have lost the Names which they had from the Titles of their *Chans*. For Instance: When the *Kontaisch* and *Ajucki* of the *Kalmucks* die, their Subjects will no more be call'd *Kontaischini* nor *Ajuckini*; For they do not call themselves so now, Foreigners and *Russians* only give them this Name. Many Nations, indeed, out of Love to their Princes, have constantly preserv'd such Names, as we have an Instance in the *Usbecks*, who once had another Name: And this in former Times was very common. e. g. The primitive *Turks* (according to the Relation of *Eastern* Authors) were call'd so from their chief Ancestor *Turr*; And the *Mungals* from their *Mung'l*.

XXVI. THESE *Gojim*, or *Gogs*, as the *Hebrews* call'd them, from their Prince, some Tribes of whom the Prophet names, *viz.* *Mesech* or *Mosynæci*, *Tibareni* or *Tubalits*, and *Roschi*, who liv'd on the *Black Sea*, must be suppos'd to have been, as well on this, as on the other side of the *Caucasus*; Which no one can dispute. And from thence, as has been mention'd before, the Particle *Ma* gave Rise to the Appellative, which denotes the *Magougi*, *Madschudi* and *Ma-sgets*, of the *Tartars*: The *Ma-sgets*, as we find, being placed, for this Reason, near the *Imaus*, the *Magors* near the *Taurus*, the *Madschudi* near the *Ryphæan* Mountains, and the *Ma-Tzin* towards *China*.

XXVII. THE Words *Gogi*, *Gougi*, *Schuidi*, *Sgetæ*, and *Zayjadi*, as I have observ'd above, the *Sclavonians* and *Russians* now pronounce *Tziubt* and *Tschubt*, which one would almost imagine to be the same with the Word *Tbiuth*, which was so much in Use in the old *German* and *Gothick* Languages; Of which *Leibnitz* discourses in his *Miscellanies* (pag. 64.) and supposes it to signify *People*. But as for the Name *Gougi* and *Magougi*; *Herbelot* (in his *Biblioth. Orient.* p. 677.) expresseth himself as follows: *Les Muselmans disent, que tous les Biens nous sont venus par les Descendans de Sem, & tous les Maux par ceux de Japhet, du quel sont venus les Jagiougés, & Magiougés, qui sont Gog & Magog, ou les Hyperboriens, Tschin & Matschin, qui sont les Turcs & les Khozariens, peuples qui habitent les vastes Campagnes, nommées Kapgiak ou Kipchak:*



chak : And farther, (p. 811.) Jagioug & Magioug qui sont le Gog & Magog de l'Écriture Sainte. Tho' in this, *Herbelot* is, in some Measure mistaken, and should rather have said : *Jagioug*, and *Magioug* denote the *Turks* and *Kbozares*, and not *Tschin* and *Matschin*, which, has been already prov'd, have Regard to the Kingdom of *China* ; And so *La Croix* (in his *Histoire du Grand Genghizcan*, p. 6.) places *Gog* and *Magog* in old *Mogolistan* ; Which, as I shall shew, in its due Place, was *North* of the *Caspian Sea*, and is the *Kapchak* or *Kaptschak* which *Herbelot* mentions, where *Ogus-Chan*, as well as *Turr*, (or *Turck*) the Ancestor of all the *Turks*, *Tartars*, and *Mungals*, &c. had their Residence, near the Mountains *Ulu-tag* and *Kitzick-tag*, and on the Banks of the Lake call'd *Issechkol*, (vid. *Hist. Genealog. des Tart. à Leyde*, 1726. p. 24. & 30.) It farther appears, from what has been said, (1.) That the *Jagiouge* and *Magiouge*, or *Jadschiudi* and *Madschudi*, of the *Tartars*, are all one with *Gog* and *Magog*. (2.) That by these the Nations far *Northward* of the *Jews* are meant ; (which is shewn by the Word *Hyperborians*;) And, (3.) That the first Syllables of these Words, *Ja* and *Ma*, have their particular Meaning ; And, therefore, what I have said of this above must be right, *viz.* that *Ja* or *Gatziudi* denotes those *Scythians* who dwell in the Valleys, and beyond the Mountains, and *Ma*-or *Maziudi* those upon the Hills, and on this Side the Mountains ; Which will appear yet more clear, when I come to the Description of this *Northern Part of Asia*.

XXVIII. I HAVE already mention'd, that the *Hebrews* generally understood, by the Name *Goy* or *Gojim*, a remote Heathen People, and that the Root of this Word is not to be found in the *Hebrew Tongue* ; I will, therefore, now take Notice of some Words, of the same Signification, in other *Eastern Languages*. And first, if we consider the Disposition of Mind, express'd by these Words : *Gherwi*, and *Ghawi*, in the *Arabick Tongue*, it signifies *errans*, *errabundus* ; *Ghaur*, *Ghâwur*, *Ghewr*, and *Ghewür*, in the *Persian* and *Turkish Languages*, signify an unbelieving *Heathen* ; And *Ghor* and *Ghour*, in the same Languages, *cæcus*, *cæcus corde*, *stolidus*, *stupidus*, *vecors*, *iners* ; *Giobûl* also, in the *Arabick Tongue*, stands for *simple*, *stupid* ; *Ghyjet*, for *Temeritas*, *Incogitantia* ; And the *Arabians* call the *Pagan Times*, before *Mahomet*,



*Giabalyja*; *Ghay* (40), signifying an *Error*, by which he that is seduced sinneth, and likewise to be misled and seduced. All which have an Allusion to *Goy* and *Gojim*; And if we have a View to the Distance of Places, *Ghayet* and *Ghâje*, in *Turkish*, signify the Extremity of a Thing, its utmost Bounds or End. *Gewa* and *Givâb* is a wide extended Country. Of which Words we, likewise, yet find some Tracks in *Tartary*: The *Ajuckian Kalmucks*, who live on the *Volga*, give themselves the Surname of *Tor-gaubt* or *Torgiubt*, in Order to distinguish themselves from other *Kalmucks*: For *Torr* or *Turr* is; *I sit, I dwell*; and *gaubt* or *giubt*, in the *Mungalian Language*, *remote*; They having formerly been at the greatest Distance from other *Kalmucks*. (Vid. *l'Hist. des Tartars*, p. 114.)

XXIX. To conclude this Matter, I must add: That, as I said at first, the *Scythæ intra Imaum* of *Ptolemy* denoted the *Mungals* and *Kalmucks*, in which Passage *Herodotus*, because of the Particle *Ma*, has set *Ma-sgetæ*; So I must observe, that whereas *Ptolemy* understands, by the *Imaus*, a large Chain or Ridge of Mountains, running from *South* to *North*, and calls them *Samanthini*, which *Mercator* explains, saying: They signify *Inisia*, (vid. *Diſtion. Car. Steph. p. 1115.*) the latter of these two corrupt Names denotes the Mountains on the Banks of the River *Jeneſei*, and the former the *Sayanskian* Mountains, as they are call'd to this Day, on the Banks of the same River, which, indeed, stretch, from *South* to *North*, along the said River: But these cannot denote the true *Imaus*; And *Ptolemy* is, likewise, entirely mistaken, in taking the *Samantbian* and *Jeneſian* Mountains for it. For as those Mountains stretch away from the *Imaus*, which is now call'd *Imus-tag*, from *South* to *North*; So the true *Imaus* bends chiefly from *East* to *West*, and separates a great Part of the *Kalmuck-Tartary* from the *Empire* of *Kaschgar* or little *Buchary*. I therefore place the *Mungals* and *Kalmucks* to the *West*, and within the *Samantbinian* and *Jeneſean Imaus* of *Ptolemy*, as I do likewise the *Nomadean-Massagete-Scythians*, of *Herodotus*: But the *Eastern Tartars* I place

(40) With this the *Hebrew* Dialect, used in *Abyssinia*, (*viz.* the *Ethiopian Language*) perfectly agrees; In which the following emphatical Words are very common; *viz.* *Gâ-gâj*, a horrible Error; Crime, or Vice; *Giguj*, one that is vicious, or is accus'd of a Vice; in the Plural Number *Gigujan*, those that are vicious, or in a horrible Error; and *Gui-gaja*, to be in a great Error.



place without those Mountains, towards the *North-East*, and *East*, and the *Empire of China* in the *North*, where they formerly had their Seat, and have yet. The Reader will not take it amiss, that I have wander'd so far from my Relation of the *Mungal Nations*, to discuss this Matter; since I could not well avoid taking the Opportunity which offer'd, on this Occasion, to lay down some Things for a farther Consideration and Enquiry, and to fix some Grounds here to which I may refer in the Sequel.

XXX. BUT to return to the *Mungal Nations*: We must know, that these are the People whom the *Chinese*, with Respect to their Situation, call *West Tartars*, and others *West Mungals*: But they do not reckon themselves *Tartars*, neither would they, by any Means, be thought so by others. The Reason why foreign Nations give them now the common Name of *Tartars* is; Because, at the first Grand Irruption into *China*, by the *Original Tartars*, (who were known by the *Chinese*, and dwelt near them) under Command of *Ogus-Chan*, they were the first who enter'd into Alliance, and united with the true primitive *Tartars*. And there, or, at least, near *China*, Part of these *Mungals* first settled themselves, in the Time of this *Ogus-Chan*. For the Ancient *Mungalistan* was not situated, where the *Mungals* liv'd, in the Time of the great *Zingis* and *Ung-Chan*, and where Part of them yet inhabit; But near the Mountains of *Ulu-Tag* and *Kitzich-Tag*, or *Urnack* and *Lurnack*, and near the Lake, which is call'd, to this Day, *Isschekoll*, in the *Eastern Turkestan*; (See my Map.) I shall shew in the Sequel, that this Lake and Place is the same with the *Issedon Scythica*, mention'd by Ancient Writers; Whence likewise, the *Issedonians* of *Herodot. Lib. IV.*

XXXI. BUT as, in the Time of *Ogus-Chan*, the Name *Tartar* was known to the *Chinese*, but not that of *Mungal*; And the *Chinese*, in their Writings, were oblig'd to invent a new Character, for every new Nation or Name; And besides, the Word *Tata* having much the same Signification with them, as *Barbarus* among the *Latins*; So they took no Care, in their Writings, to distinguish the *Mungals*, who were united with the *Tartars*, and had the same Customs and Manners with them; (Tho', in following Times, they were more exact in this.) Thence the Name *Tartar* became so general with them, in like Manner, as



is now practis'd by the *Turks*, in the Word *Kathai*, they reckon-  
ing all the Countries, *Eastward* from the *Usbecks*, a Part of *Ka-  
thai*, or *China*; and hence comes their Repetition of the same  
Term *Kathai-Kathai*, after the manner of *Tzin-ma Tzin* (41),  
which I took Notice of before. And because *Marcus Paulus  
Venetus*, when he was in *China*, was not rightly inform'd of the  
State of Things, he, as well as the Monks sent into *Tartary*, viz.  
*Plan*, *Carpin*, *Rubriquis*, &c. have themselves taken up, and  
misled us *Europeans*, with the *Chinese* Conceit, that all those Peo-  
ple, whether *Kalmucks* or *Mungals*, must go under the Deno-  
mination of *Tartars*: Tho, at present, we know better how to  
distinguish them: And this may be sufficient to say previously  
on this Matter.

XXXII. I COME now to a Description of the Fifth Class,  
viz. the *Tungusian Tartars*, or, more properly (as the *Siberian  
Tartars*, in *Tobolsky*, call them) the *Tingisian Tartars*, who have  
not their Name from *Tongus*, Swine, (tho' they indeed eat them)  
as the Author *de l'Hist. Genealog. des Tart. à Leyde* 1726. p. 344.  
observes. For this is only given them as an Opprobrious Name,  
on Account of the Affinity between the Words, *Tingis* and *Tongus*,  
and because they eat Swine. *Vincentius Beluacens.* (*Lib. 32. cap. 8.*)  
and the *Hist. du Grand Genghizcan par M. la Croix*, (p. 54.) say  
they were call'd *Su-Mungals*, i. e. *Water* or *Sea-Mungals*, (which  
Word, in *Das Veränderte Russland*, is, by an Error of the Press,  
written *Sani-Ongals*) because they live to this Day on Rivers, and  
not like the aforesaid *Mungals*, in dry and barren Countries, nei-  
ther do they wander from one Place to another, and encamp in  
the Fields, as the former do: However, as they have often been  
under their Dominion, they are compriz'd under the Common  
Name of *Mungals*. Now as *Su-Mungal* and *Tingis* are, in Effect,  
the same, the latter signifying, in the *Turkish* and *Tartarian* Lan-  
guages, what *Su* does in the *Mungalian*, *Sea* or *Water*; And,  
moreover, *Tonger*, in the *Hungarian* Tongue, signifies a Lake or  
Pool, *Vincentius Belluacensis* has rightly observ'd, that these *Tun-  
gusian,*

(41) The *Persians*, in their ancient Writings, call the *Tartarian Kings*, *Hakan-Chini*,  
*Tzini*, or *Sini*, as some Modern Authors very well observe: But by this they properly  
understand only those that have reigned in *Caschgar* or *Ghoteen*: But when they also call  
them *Torcim*, or *Türkim*, they mean those Princes that have Dominion over the *Tartars*  
who inhabit more towards the *North*.



*gusian*, or *Su-Mungals*, are Original *Tartars*: But then his Conjecture as to the Derivation of the Name *Tartar*, is erroneous; when he supposes they have taken it from a River call'd *Tata*, which, according to him, runs thro' their Country; And this Opinion several other Authors have follow'd: For after all possible Enquiry made among these Nations, I have been able to procure no Intelligence of any such Thing; Their Answer being constantly; that they know of no River call'd either *Tata* or *Tatar*.

XXXIII. THIS Opinion of their being true *Tartars* agrees perfectly well with the *Chinese Annals*, and, likewise, with the Manuscript of the *Tartarian Abulgasi Bagadur Chan*, in which it is affirm'd, that the Ancestors of this *Tungusian* Nation were the first Original *Tartars*, (as I shall plainly prove, in a proper Place:) For these were, in former Times, one and the same Nation with the *Dsudsudian*, or *Daur-Schoian*, *Bogdoan* or *Niuchæan* and *Jupian Tartars*, who also are call'd *Martisian* or *Manddschi-Dischin*, and have now the Dominion of the *Chinese Empire*; They are also call'd, at the same Time, *Eastern Tartars*: And from them, in subsequent Ages, all other *Tartars* took this Name.

XXXIV. ANCIENT *European* Writers have describ'd this Nation under the Name of *Abi-Scythians*, and placed them in *Scythia extra Imaum*. Of these *Scythians*, the Author of the Supplement to *Curtius* (*Lib. i. c. 6.*) observes, that they sent their Deputies to *Alexander the Great*, when he encamp'd, with his Army, on the River *Jaxartes*, (which is the *False Tanais*,) whose Abode is assign'd by *Ptolemy* under the Parallel of 60 Degrees, and the Meridian of 140. (See the Translation of *Arianus*, by *Mons. d'Ablancourt*, p. 119.) To prove that the *Su-Mungals* were the *Abi-Scythians*, it may be worthy of Remark, that there are many Words of the *Medo-Persian* Tongue to be found in *Great Tartary*: e. g. The River *Tiger*, which, in *Tartary*, is call'd *Tugur*, and has the same Signification as the former; viz. *rapid*, or *vehement in its Course*. In this Language the Word *Abe* or *Abi* signifies *Water*, *Sea*, and *Rivers*. And as *Stephanus*, (in *Æschile Prometheus*) calls these *Abies* likewise *Gubii*, (vid. *Dict. Car. Steph. p. 17.*) So, in the *Sclavonian* and *Russian* Tongues, this latter

Word



Word denotes a *People who live on Seas, Rivers and Lakes*. e. g. The *Sinus Dulcis*, into which the River *Oby* falls, is call'd, by them, *Guba-Tasowskoi*.

XXXV. SINCE then *Su* and *Tingis* are all one with *Abe* and *Guba* (42), and the Descendants of these *Abies* live, to this Day, where *Ptolemy* places their Ancestors, viz. in the Parallels of 50 and 60, and the Meridians of 120 and 140. We may plainly infer, if the Names of *Abe* and *Abi*, be interpreted in all the four Languages; Especially since the Meaning of *Aber* in the Ancient *Celtick* and *French* Tongues, is a Stream, a River, a Waterfall, and likewise a Haven, (from whence the Modern *French* Word, *Havre*) they will appear to have one and the same Signification (43). And from this, likewise, appear the Grounds which some Authors may have had to take *Oby* and *Abi* for fynonimous Terms. Nay, it is highly probable, that since, in the *Kalmuck*, and other *Tartarian* Languages, *Sui* and *Su* signify, as has been observ'd, *Water* and *Sea*; (whence the  *Germans* say *See*, the *Swedes* *Siö*) and the *Suiones*, according to *Tacitus*, were a People living near the Sea, in *Europe*; that the Name of these People may have taken its Origin from the *Sui* or *Su* of those Nations, who wander'd from the *East* to the *West* (44).

XXXVI. To this, I will only add, that since Authors describe those *Abies* as a good and upright People: I could wish the Reader would consult the Appendix to *Olearius*, of the *Tartarian* War with *China*; Where those *Eastern Tartars* are described, as differing very much from the other Rabble, who bear that Name; viz. that they were a *discreet, valiant, prudent and upright Nation*. The *German* Jesuit, *Father Kilianus Stumpf* (45), in the Manuscript he publish'd of *China*, 1712, bears Testimony of them, that they were, indeed, an honest and upright People; But

(42) Vid. *Das Veraenderte Russland*, p. 182. in which *Tassarskoja* is an Error of the Press.

(43) Vid. *Abrab. Mulij. Archæol. Teut.* Likewise *Læschers Lit. Celt.* p. 13.

(44) *Job. Georg. Wacht.* (in his *Gloss. Germ. Præfat.* § XLV. *Not. M.*) thinks the *Goths* understood *Finnland*, by the Name *Abalum*; This may, however, be applicable here, in a certain Sense only; Because the Country abounds with Rivers, Water and Fish.

(45) It is inserted in *Das Veraenderte Russland*, p. 102. and these are the *Tartars* of whom I here treat; which *Kilianus* there calls the *Western Tartars*, who are different from those he calls *Jupi*, or that wear Fish-Skins.



But that, by Degrees, they learn'd many bad Things of the *Chinese*. And since, in other Things, we look upon the Testimony of two or three, as a sufficient Eviction of the Truth, and I have, in this Case, produced four or five, I hope, I have gain'd the Approbation of the Reader, and that my Proofs have carried a sufficient Weight with them.

XXXVII. SIXTHLY, and lastly, I come now to those Nations, who inhabit the Extremity of the *North-Eastern* Regions, towards the Promontory of *Tabyn*, viz. the *Jukagri*, *Koræiki*, *Tschucktschi*, *Liutori*, *Kamtschadali*, and *Kurili*. And to what Nations of Antiquity to compare these, I must confess, I am at a Loss; Especially, since they have no Resemblance to those in the Fifth Class, who are their nearest Neighbours, either in their Language or Figure. This Country was, as I have said above, Part of the unknown Ancient *Scythia*; Of which, Ancient Writers give no Account: Nor can I, therefore, compare them, with any of the Nations of Antiquity: And since more Circumstances of these Nations will be particularis'd in the Description of them, I shall defer all farther Conjectures 'till then.

XXXVIII. THUS much being premis'd, It is evident, what false Conceptions we have hitherto had, in *Europe*, of this *North-Eastern* Part of the World! By supposing it to be entirely inhabited by *Tartars*, and by no other Nations. Just as in the Time of the *Assyrian* Monarchy, and the *Children of Israel*, it was believ'd that all Nations and Countries which lie beyond *Assyria*, *Greece*, and *Persia*, were call'd *Gog* and *Magog*, *Goy* and *Magoy*, or *Gojim* and *Magojim*: These Denominations were not in themselves wrong; But they were not the proper Names of those Nations, whereby they call'd themselves; But only Appellatives, as I have mention'd above, which were given to all remote Nations, whose particular Names were unknown: It is the same, to this Day, with the Inhabitants of *Upper Asia*, who call us *Europeans*, in general, *Frangs*, or *Franks*, without Distinction; Whether *Germans*, *English*, *French*, *Spaniards*, *Swedes*, or *Dutch*. This is supposed to have had its Origin from the *Holy War*: And the most knowing of the *Bucharian Tartars*, in the City of *Tobolsky*, confess'd, that, before our Arrival in  
Siberia,



*Siberia*, they had never heard of any such particular Names, as *Swedes*, *Germans*, *Finn-landers*, or *Livonians*, &c.

XXXIX. THEREFORE *Thomas Hiærner*, in his Manuscript History of *Esthonia*, *Livonia* and *Litblandia* judges right, why so many Nations and Countries had quite other Names among their Neighbours, than what was usual and known among themselves; viz. That it arose from the Provinces, to which they were nearest adjoin'd, and with which they became first acquainted. Thus the *Finnlanders* call all *Esthonia*, *Wira-Mab*, because *Wirrland* lies the nearest to them: For the same Reason, they call all *Germany* from *Saxony*, and all *Sweden*, according to the Province of *Roslagen*. The *Romans*, in the same Manner, call'd all *Denmark*, *Sweden* and *Norway*, partly from *Schonen*, *Scandia*, and partly from *Tulemarck*, a District in *Norway*, *Tulen*, &c. To this we may add, that the *French*, to this Day, call the *Germans* *Allemands*, from the Name of one particular Nation, call'd *Alemanni*. The very same has been observ'd by the *Chinese*, who call all the People of *Tartary*, *Tata*, from the *Tartars* who formerly dwelt nearest them. This is what I thought proper to premise in general, concerning these Nations and Countries; and to this Ground-work I shall, in the Sequel, refer, when I come to a Description of their Migrations.



#### S E C T. - IV.

*Of the Polyglot Table, and its Use, in Enquiring into Ancient History.*

#### S U M M A R Y.

§. I. **A**N Accident has occasion'd this Table, of the Harmony of Languages, to be defective in some Parts of it. II. Several Ancient Names and Words in these Languages explain'd. The Etymology highly conducive to that End. III. The Contents and Method of this Polyglot Table. IV. The Tartars



tars want Words for many European Things, which are unknown to them. V. And, therefore, their Languages have not been so liable to Change. There is a great Affinity between the Turkish, Tartarian, Ancient German-Gothick and some other Languages. VI. In the Denomination of these Things, which have always been familiar to them, their Languages are often more copious than the European. VII. The several Nations which are ranged under each Class, in the Description, have the same Dialect with those divided in the same Manner in the Table, that is, every Nation with its Class. VIII. The Utility of this Polyglot Table is shewn by the Harmony there is between the Languages of the Hunns, Saeckler, Hungarians and Finlanders. IX. By the Etymology of the Words Daza, Teuht, &c. And likewise, X. Of the Words Turuja, and Chuncker. XI. To shew farther the Usefulness of this Table, the Author gives the Origin of the Words Sachsen, Landfassen; XII Of the Hungarian Word Fen; Of the Jyrca mention'd by Herodotus; And, XIII. Of the Words Cinn, Tschin, or Cenn, the like of which we find, likewise, in Pliny, Curtius, and other Ancient Authors. Such Cinnian Surnames are, to this Day, in Use, in the Greater Tartary. What these Words signify among the Arabians. Whence the Name of Saracens had its Original? The Arabians formerly call'd the Southern Nations Black, and the Northern Red People. This the Eastern Tartars likewise do, when they distinguish Cataja or Katais, by the Names of Black and Red. Whence the Characeni were? What their true Names are? They have likewise been call'd Saracens. XIV. What the Words Oglani, and Iungling signify? XV. Whence the Name of Borysthenes is derived? What Mare Marufa signifies? XVI. Several of the Languages in the Table are taken from the Writings of two learned Men. XVII. Two Languages which are in Use in Pensylvania, are omitted, in the Table, for Want of Room.

§. I. **I** HAVE already made some Remarks, concerning the Extraction and Migration of the Scythian and Tartarian Nations: Order now requires me to give some Account of their Languages. With Respect to the Specimen of the Harmony



mony of Languages, annexed to this Treatise, I have already observ'd in my *Prodrome*, publish'd in 1726, the unhappy Fate which befel my Notes, on my Journey between *Siberia* and *Muscow*: And several Words and Numbers, which I had carefully collected, being then lost, is the Occasion, that some Blanks are to be found in the Columns of this Table; But to supply the Defect, I have not only prefix'd an Alphabetical *Kalmuck* and *Tartarian* Vocabulary; But also have, throughout the whole Description, explain'd many *Mungalian*, *Hunnian*, *Tungusian* and other *Tartarian* Words and Names, which I could not so properly place in the Columns of the Table. By this Means, I have not only traced the Original Names of several Nations; but have every where furnish'd Matter, which may be of great Service to the Learned, in making a farther Enquiry, into their Migrations.

II. IN my Enquiries into the Etymology of many Passages and Words, in Ancient Authors, I have partly made Use of the Languages in this Collection, partly of those used in the *South-Eastern Parts*, in which latter I have been obliged to call in the Help of others. Whatever small Mistakes I may have here and there made, in this Collection of Words and Names, will, I hope, be sufficiently attoned for, in the Eyes of the Learned, by the Goodness of my Intention. And to such, I leave the perfecting of this Work. It is a Proverb very well known; *Vocabula sunt Vestigia, vel rerum Cubicula*. The Truth of this Axiom I have sufficiently experienc'd, in my Enquiries into the Etymology of Ancient Names and Words: However, I have been very careful to exclude all such Etymologies, as have the Appearance of being far-fetch'd, or, in any wise, absurd. I take the Liberty to apply here, what the King of *Prussia's* Privy-Counsellor, Mr. *Gundling*, p. 7. of his *Gungliania*, says, concerning Enquiries into the Antiquities of the *Germans*. Whoever (says he) will attempt to write any Thing of *German* Antiquities, with Solidity, and will pretend rightly to explain the Ancients, must, above all Things, apply himself to the Etymology, and Original Signification of Words, &c. And this he confirms with an Example, by explaining the *Latin* Word *Scotatio*, by the Help of the *Ancient German*: And he proves, that it is not derived from  
the



the *Latin* Word *Scutica*, a Whip, but from a certain Customary Practice. To this we may add a *Northern* Expression, when the Peasants are digging a Ditch, about their Fields, they say, *up-skotta Jorden*, which signifies, *to cast up the Earth*: And this agrees with what Mr. *Gundling* observes, in the Place above quoted, about cutting of Sods, &c.

III. To give in the next Place, an Account of what is contained in this Polyglot Table: I might, indeed, have gone the same way to Work, as *Burgo-master Wittsen*, and *Andrew Müll. Greiffenb.* have done, and collected the Lord's Prayer in these several Languages. But as my Intention, when I was in these *North-Eastern* Parts, was only to publish a Map, and a Description; And the Knowledge I wanted, not only of the Names, but, for greater Certainty of the Dialects likewise, of the several People I had to mention, being design'd purely to effect this, I chose the easiest, and, at the same Time, surest Method, and made it my principal Care to learn the Names of their Numbers, as less liable to Alteration, than any other. And besides, I could meet with none here, who knew any Thing of the Lord's Prayer, or from whom, considering their universal Stupidity, it would have been easy to have procured a Translation of it: They possess Skill enough to count Ten, and that is sufficient to shew us the Difference of their Dialects. The Curious will, therefore, I hope, be satisfied with what I now offer, 'till some more skilful Person may present the Publick with something more perfect. I trust, at least I have given Satisfaction, as far as *Leibnitz.* (in his *Miscellan. p. 20.*) desires, in the *Memorandum* he gave to *Father Rodeham* to take with him on his Journey.

IV. To say a Word or two, in general, of the Nature of the Languages spoken by these People, it must be suppos'd, that being quite separated from all other Nations, and living in great Simplicity, they cannot have a fourth Part of the Words which are in the *European* Tongues; For being ignorant of so many Thousands of Inventions, Fashions, Instruments, Customs, &c. they can have no Names for them; Nor have they, indeed, scarce for any Thing but what Nature produces among them; of this I shall give an Instance or two. When, in the Year 1716, a certain *Swedish* Lieutenant, call'd *Mulyn*, was sent, by *Knees Gagarin*,



then Governour, to the Gulph of *Kamtschatki*, to be assistant in building of Ships: He went thither from the City of *Jakubtski*, directly *East* and *South-East*. And when he, with his *Russian* Convoy, came to the Foot of the Mountains, which separate the Countries of *Jakubtski* and *Koræiki*, they had no other Way but to go over them, on Foot. With much ado, they got an Ox over with them, to the other Side, one of the many they had taken with them, from *Jakubtski*, for their Sustenance. The People of *Koræiki*, who had never seen the like Creature, before, call'd it *Ruski Olehñ*, (*i. e.* a *Russian Raindeer* \*); for those Creatures only being known to them, and having no Notion of Cows or Oxen, they compared the Ox, to an Animal, which, in their Opinion, he most resembled. *Isbrand Ides* relates, in the Description of his Travels, that when he was in *Siberia*, on his Journey to *China*, and in a Vessel, on the River *Oby*, that his Servants, for Pastime, having taken out an artificial Bear, which by Clock-work beat a Drum; the *Ostiacks*, or Heathens, on the River *Oby*, some of whom he had on board, to work the Vessel, had no sooner observ'd it, but they fell upon their Knees before this Piece of Machinery, and were going to worship it.

V. WE may, therefore, very well believe, that the Languages, Manners, and Customs, which these Nations have had, from Times immemorial, are not so liable to Change as those in *Europe* (46): Which, we may also see, in *Leibnitz's Miscell.* (*p.* 152,) from which *Legerus* informs *Spener*, that there is a Great Mixture in the *Turkish* Language, because they had all their *Religious Rites* and *Terms* from the *Arabians*, all their *Politicks* from the *Greeks*, their *Naval* and *Mercantile Knowledge* from the *Italians*, and their *Mechanicks* and *Metallicks* from

\* The *German* Word *Renn-thier*, which we generally translate, as I have done above, *Rain-deer*, does not denote any Creature of the *Deer-Kind*; For *Thier*, in *German*, signifies an *Animal* or *Beast*, in general; Tho' our *Deer* is probably deriv'd from it: And *Renn-thier* signifies a *running Beast*, or a *Beast swift of Foot*; A Name very proper for this Creature, which, it is said, will draw a Sled, over the Ice and Snow, 200 Miles in a Day.

(46) But just the same, as it is, in this Point, with the *North-Eastern Nations* in *Asia*, so it is with the most remote Nations, in *Europe*; For the Learned *Stephanus* observes, (in his Notes, *p.* 14.) that the Language, which the Ancients call'd *Asamal*, (*i. e.* *Asiatic*, or the *Asares* Language,) has been no where preserv'd more pure, in the *Northern European* Countries, than in *Iceland*. *Vid. Job. Pet. Koblü Introd. in Hist. & Rem Literar. Slavon.* *p.* 69.



from the *Germans*. And here we may observe, not only, that the *Turks* are but New Comers into *Europe*; But I have also, on this Occasion, perceived, in particular, that the *Turkish* Language has a greater Affinity to the ancient *German*, *Gothick*, *Celtick*, and *British* Languages, than *Legerus* thought. I have observed, that there are on both Sides, especially if we take the old *Turkish*, or *Tartarian* Language, many Hundred Words, which belong neither to *Mechanicks*, nor *Metallicks*, not only Nouns, but Verbs also, that agree together, and come from the same Root. It is therefore not to be look'd upon, as a contemptible Assertion, when some Authors say; The *Franks* and *Turks* were formerly one and the same People.

But to mention only some few of these Analagous Words: *Renck*, in the *Turkish* Language, signifies *Deceit*: Now it is common with the *Germans* to say, *Er machet allerhand Ræncke*, (i. e. *He is full of Tricks*.) *Kawbagi* signifies *Quarrelsome*, and the *Germans* say, in some of their Dialects, *kabbeln*, *kaveln*, (to *Quarrel* or *Dispute*.) *Bugiack* denotes a *Corner*; in *Low-German*, *Bucht* is a *Bending*, or *Angle*. *Aib* is, in *Turkish*, *ugly*, *foul*, *filthy*, &c. and the same Signification has *Aisch*, in *Lower Saxon*. *Skær* and *Æsker* is, in *Turkish*, an *Army*, the *Germans* say *Schaar* or *Krieges Schaar*. *Schewar* is a Word by which the *Turks* denote all Sorts of *Tools*, *Necessaries*, or *Furniture*; In *Lower Germany* they say *Scharwerck*. *Sik* and *Teksit*, to *thicken*, is the *German*, *dick*, *Swedish*, *tiock*, (*thick*.) *Okus* is, in *Turkish*, the same as in *German*, *Ochse* (an *Ox*.) *Busuck*, or *bustuck*, *broken*, *divided*, *separated*. *Stuck*, in *German*, is a *Piece*, or *Part* (46 a). *Hele*, at last, finally; The *Lower Germans* say *beel*, (*whole*.) *Ghæiret*, in *Turkish*, is *Boldness*, *Assurance*, the *Germans* say *gierig*, *begierig*, *begehren* (i. e. *eager*, *desirous*, to *desire*.) *Gian* or *Djian*, the *Soul*, is in *Swedish* *Ande*, with which the  
Ger-

(46 a) I HAVE already mention'd two *Tartar-Scythian* Families, the *Busuck* and *Utz-Ocken*, and that the Foundation of these two Families is the Original of the *Parthians*; Since, therefore, it is known, that *Paras*, and *Pharas*, and likewise *Pharaka*, in *Hebrew*, *Chaldaick*, and *Arabick*, signify *separavit*, *distinxit*, and *dispersit*; And not only this is the same with the *Tartarian* Name *Bussuck*, which *Ogus-Chan* gave to his eldest Son, at the Time of laying this Foundation; But the *Arsacian* Family in *Persia*, which is allow'd by every Writer to be of the *Parthian* Race, has the Surname of *Altonâjiff*, which is the same with *Bussuck*, and *Pharas*; And again, as this is a most evident and sure Foundation upon which we may raise our Description of the Migrations of the *Parthians*; So I shall, when I come to the Work itself, clear that Matter up, with farther Circumstances, as Opportunity shall offer.



German Phrase, *das ahnte mir so* (i. e. *my Mind misgave me, or told me so*) has an Affinity. The Turkish Word *Sarp* signifies, *sharp, severe*, with which agree the German Words, *scharf, herb*. In or *Inneck, in, inwards, or into*, in German, *in, darinn, hinein*. *Fereset*, in Persian and Turkish, is a *Mare*, in German, *Pferd, Fert*, is a *Horse*. *Jord* or *Jurd*, in Persian, and Turkish, signifies *Territory, or Dominion*; But, in Swedish, the whole *Earth, or World*, is call'd *Jiord*. *Wiran* signifies *Disturbance, or Disunion*: The Germans say; *Er machet nur lauter Wirwar*; (i. e. *He does but occasion all Manner of Confusion*.) *Chæm* or *Kæm*, is *Destruction or Ruin*; and what is more intent on *Destruction and Ruin*, than *Revenge*? Whence the German Word *hem-gierig*, and the Swedish *Hemde*, (*Vengeance, or an exercising Destruction*.) *Chærabî* and *Chærab*, *spoliare, spoliatus*, which is the German, *rauben, beraubet* (i. e. *to rob, robb'd*.) *Türs* or *Dürus*, is the German Word *derb*. *Braga*, in the Tartarian Tongue, is a *Liquor*, like *Beer*, made of *Oatmeal*, whence probably the German *brauen*, and the Swedish, *bryga*, (*to brew*.) *Bull* signifies *much, great, extensive, mighty*, which is the Swedish, and Ancient German *bolde*, (whence *bold* in English.) *A-ous*, in the Turkish-Tartarian Languages, signifies *Curdled Milk*; And is the Swedish Word *Ost*, *Cheese*: *Koyahn*, in the Turkish and Tartarian Languages, signifies a *House made of Wood*; the Low Germans say *Koye, Kiffe, Kate*, (whence probably, in English, *Cottage*.) *Liæ* and *Lia*, is *connected*; And is the same as when the Germans say; *Sie haben eine Lie \* gemacht*, (i. e. *They are Confederates*.) *Meg*, a *Little Bird*; The Low Germans call a certain Sort of small Birds, *Meeschen, or Meischen*, (i. e. *Tom-tits*.) *Kanta*, a *Drinking Cup*, is in German *Kanne*, (*Angl. Cann*.) *Geitzi*, a *Goat*, German, *Geisz*. *Gemengein*, a *Multitude or Assembly*; is the German Word *Gemeinde*, *Congregation*. *Cift*, *Marriage*, in the Swedish *Gift*, and *Giftermal*; *Married*, and *Marriage*. *Bockmeck*, is the German *biegen, bücken, to bend or to bow*. *Iigyt*, is the Dutch Word, *Jeucht*, (German, *Jugend*), *Youth*; *Zerer*, *Offence, Vexing*, has an Affinity with the German Word *Zerren*, (*to tease or to vex*;) The Arabians pronounce it  
daran,

\* I know of no such Word, in any of the Modern German Dialects; It may, perhaps be in some or other of the Ancient Northern Dialects.



*daran*, and the *Low Germans* *taren* or *tarren*, i. e. (to *tease*, to *vex*, or to *offend*.) *Feræhlenmeck*, *lætari*, is the *German* Word *freuen* (to *Rejoice*.) *Kerabi*, answers to the Word *Karafyn*, a *Flagon* or *Glass-bottle*. *Iffidi*, signifies *Urine*, in *Low German*, *Pisse*, (Angl. *Pifs*;) *Sui*, is *Water*, a *Stream*, or *Rivulet*; in *German*, *See*, and in *Swedish*, *Siö*, are the *Sea*, also a *Lake*. *Giüda* or *Schiüda*, signifies, in the *Persian* and *Turkish* Languages, to *separate*; and the *German* Word *Scheiden*, is the same: To which we likewise may reckon the *Low German* Word *quiet*, that is, *quit*, and the *French* Word *quitter*. *Chall* or *Kall*, in the *Turkish* and *Tartarian* Languages, signifies, *I stay*, *I remain*, *I stop*, and is the same as the *German* Word *Halt*, as, *Mit der Armee hält machen*, (i. e. *to halt with the Army*); And the Words *Germ*, *Geri*, or *Gerin*, in the *Persian* and *Arabick* Tongues, (which the *Turks* have adopted in their Tongue,) signifies, *ad iram promptus*, *strenuus*, *audax*, *rapidus*; Whence, doubtless, came the *French* Words *Guerre*, *Guerrier*, and the *German*, *Heer*, *Kriegs Heer*, *War*, *Army*, likewise, *Grimmig*, *fierce*; And the *Old Celtick* Word, *Garw*, or *Agarw*, which is the same with the latter, has an Affinity with them. I could cite many more such Examples; But these may suffice.

SINCE then so many of the like Words have found their Way, from the *East* to the *West*, why may not the same, likewise, have happen'd to the Names of many Nations. *E. g.* As several Authors have given their Opinions of the Etymology of the Names *Celtæ* and *Gauls*: I hope the Reader will allow me, on this Occasion, at least, to offer mine. There is no Doubt but that the *Celtæ* originally brought their Name from the *East*: For the most Ancient and most Eminent among prophane Writers, mention no other Names of Nations but these three, *viz.* the *Greeks*, *Scythians*, and *Celtæ* (46 b): But the *Celtæ*, in the *West*, being so much encreased, that they were obliged to send out Colonies, and to separate themselves (46 c); They who remain'd in their old Habitations, as well as the others who separated

(46 b) Vid. *Rub. Atlant. Tom. I. Cap. 3. § 11. p. 59. It. Tom. I. p. 499, & 830.*

(46 c) *Comp. Geschichte der Teutschen, D. Job. Jac. Mascou, p. 4. § 3.* especially where he says, that we find no certain Account, what came of those Colonies, which *Sigovesus* carried over the *Rhine*.



rated from them, and removed elsewhere, had those additional Names given them, which best suited their respective Changes of Circumstances. So some were call'd *Kalli* or *Galli*, others *Giutbi*, or *Guideli*, and others otherwise. In order to make this more evident, it is to be observed, that the *Eastern Nations* denoted a *permanent, settled Dwelling, or Establishment*, by the Word *Kall* or *Chall*; Which Word has its Root in the *Hebrew, Chaldaick* and *Arabick Tongues*. *Chul*, in *Hebrew*, signifies to *remain* and to *rest*, and its third Person, in the *Pretertense*, is *Châl*, whence the *Feminine Châlâ*, *she, or it remains*, as *Hof. xi. ver. 6.* we read *Châlâ, it shall abide, viz. the Sword, in the Cities of Assyria*. Hence comes the *Chaldaick* and *Rabbinick* Word *Chail*, which denotes any *Thing surrounded with a Wall, or a Fortress*, built for the *Security and Safeguard* of the *Inhabitants* against their *Enemies*: So likewise, in the *Arabick*, the Word *Chalad* signifies *perennavit, sempeternus fuit*, *Hball*, likewise, in this Language, signifies *ex itinere diversatus fuit, substitit, quievit in loco aliquo*. But the *Turks* and *Tartars* have taken many Words from this Language; *E. g.* the Word *Kalan*, in *Turkish*, denotes, to *stay behind* and *tarry, to rest safe*: A *Fortress* likewise, or a *City surrounded with Walls*, is called *Kalla*, and the *Pavement* of any Place *Caldicim*, which is just what the above-mention'd Word *Chail* denotes (46 d). Nay, it may be a Question, whether the last mention'd *Arabick* Word *Hball*, does not agree with the *German* Word *halt*? As, *mit der Armee einen halt machen*, (i. e. *to make a Halt with the Army*.) I think it also not foreign to my Purpose, to mention some Instances, that several Nations and Cities, in the *East*, have actually taken their Names from this Word. The famous *Ogus-Chan* founded the Race of the *Kall*, or *Ckal-atzes*. For when *Ogus-Chan* went, with his Army, from *Tartary* to *India*, one Part of the People, under his Command, tired with the tedious March, remain'd at a certain

Place,

(46 d) *Chardin*, in his *Voyages*, (p. 267.) takes Notice, that the City of *Teffis* was call'd *Kalla*, by the *Georgians*, because it is a *Fortress*, and encompass'd with a *Wall*; Besides, the *Kalmucks* and *Mungals* call the *Chinese Wall*, *Halgan* and *Chalgan*; And those *Mungals*, whose Chief is the *Tuschidu-Chan*, and their High Priest *Kutuchta*, are call'd *Calcha-Mungals*, Watchmen or Guards of the *Chinese Wall*; Or those who liv'd in *China*, in the twelfth Century. And, as the *German* Verb *Weilen*, to *tarry* or *remain*, agrees with the Noun *Weiler* (*Vicus, Villa, a Village*;) and, likewise, with the *Turkish* Word *Wilajetti* (a *City*;) So the Words *Kalla*, *Challa*, *Chail*, (a *City*) have an Affinity with the Words, *Chala*, *Chal*, and *Chul*, to *remain, rest, tarry, sit down* and *settle*.



Place, 'till *Ogus-Chan* came back, with the Rest of his Army: And because they suffer'd very much there by Famine, they were call'd *Kall-atzi*, from *Ats*, in *Turkish*, to be *Hungry*, and *Kall*, to *Sit*, or to *stay behind*. (Vid. *Hist. des Tart.* p. 56. \*) (46 e) And here, I call to Mind, that *Tacitus* also mentions one of these Nations, whom he calls *Calaci*, (Vid. *Diët. Car. Steph.* p. 534.) From this very Word *Kall*, *Call*, or *Ckall*, to *sit*, to *ly*, to *stay*, or *stand still*, the *Kalmucks* have also obtain'd their Sur- or Additional Name: For these, and the *Mungals*, having formerly been one Nation, and the *Mungals* going into Countries more *Northward*, They that remain'd were afterwards call'd by the *Tartars*, *Kall-Umack*, the remaining Family: *Umack*, signifying, with them, a *Family*: Nay, I am almost perswaded to believe, that the Name *Chaldeans* is derived likewise from this Word: And if to what has been said on the *Chaldaick* and *Rabinick* Word *Chail*, and the *Turkish* *Kalla*, *Challa*, *Caldirim*, we add the following Remark, *viz.* that the fourteenth *Assyrian* King, who first fortify'd *Babylon*, (for he could not have founded it, that being attributed to *Nimrod*, Vid. *Gen. x. ver. 10.*) was not only call'd *Chaldæus*, but, likewise, all who settled in this fortify'd Place, were then first call'd *Chaldim* (46 f); I do not, in the least, doubt, but the Reader will conclude with me, that this Name must have had its Origin from the above-mention'd Primitive Words. Having now shewn, by several Examples, the Signification of the Word *Kall*, and that, in the *Eastern* Countries, it was customary to call Nations by this Name: And it being, moreover, known, that *G* and *K* are generally us'd promiscuously, according to the Dialects of different People, I think I may now, not only with more Confidence, affirm, that the *Celtæ*, who stay'd behind, were call'd *Kalli*, *Galli*, *Ka-*  

K latæ,

\* The Author of the *Hist. des Tartars*, &c. in the Place above cited, says, *Ogus-Chan* gave this Name only to one Person, of whom he enquir'd the Occasion of their Lingring, from whose Off-spring (he adds) the several numerous Branches, which now go by that Name, are descended.

(46 e) But as, not alone the *Persians*, but several *Tartarian* Nations, frequently change *K* into *G*, as I have already more than once observ'd, they may likewise have been call'd *Galatzi*.

(46 f) Vid. *Stanlei Index Philol. ad Hist. Philos. Orient.* But I am of Opinion, that the Name *Chaldæus* is here only an Appellative; Because this fourteenth King fortified that City.



*latæ*, or *Galatæ*: But the following Observation will yet more confirm it, *viz.* that the Brethren of these *Celtæ*, who separated themselves from them, and went to *Britain*, were, on the contrary, distinguish'd by the Name of *Guithi*, or *Guideli* (46 g).

FOR as the former Word *Kall* is a pure *Scythian*, *Persian*, and *Tartarian* Name, so is this latter likewise; As is evident by the Word *Guida*, which signifies to *separate*, to *part*, to *divide*, or to *leave* (46 b), and the last Syllable *li*, or *elli*, denotes, in the *Tartarian* Language, *People*, *Folk*; e. g. The *Turks* call the *Hungarians*, *Magiar-eli*, the *Transylvanians*, *Erdel-eli*, and the *Romans*, *Uroum-eli*. The *Kazincian Tartars*, who live on the River *Jenisei*, near the City *Crasnoyabr*, formerly gave each other Names, likewise, in this Manner; As we may see by the following ancient Rime of theirs: *Kagirbischtim*, *Kach-bill*; *Tuwa-gerdim Tuba-bill*; (*i. e.* the *Kazincian* Tribe is spit out, and that which is settled on the River *Tuba*, and is call'd *Jeser*, is separated;) so likewise the *Azincian* Tribe has, among themselves, the Sur-name of *Gugui*, (*i. e.* *Lost*, *separated*, *disjoin'd*, and is the same with the above-mention'd Word *Güida*.) But as to the *Celtick* Name itself, other Writers have given various Explications of it; In my Opinion, however, the best is that of the late Baron *Leibnitz*, *viz.* That this Name, formerly, was not pronounced *Celt*, but *Kelt* (46 i); With which not only *Stiernhielm*, (in his *Anti-Cluv. p. 101.*) agrees: But it is also alledg'd, in *Biblioth. Angl. par Arm. de la Chapelle*, as I have already mention'd, that some Remains of this Name are still found in *Ireland* and *Scotland*, and that the *Fitschit Gwideliene* were in former Times, and originally, call'd *Keilst* and *Keilt*; And here he, at the same Time, observes, that the Word *Fitschit* denotes *picti*. The Reader will be pleas'd to call to Mind, what I said above,

(46 g) Vid. *Biblioth. Angl. par Arm. de la Chapelle, Tom. V. Part II. à Amsterd. 1728.*

(46 b) *Sheringham* (in *Orig. Gent. Angl. 8. p. 34.*) observes, that the Word *Guith*, signifies a *Divorce*; Which is very right, since the *Kalli* and *Guid-eli* were Brethren, and both *Celtæ*: And the latter were called *Guid-eli*, because they left the Continent, and went over to the Islands of *Britain*.

(46 i) In *Misc. Leibn. Otii Hannov. p. 122.* it is said; *Veteres Celtarum nomine Germanos Gallosque comprehendebant, &c. Galatas & Celtas vel ut pronuntiari deberet, Keltas idem vocabulum esse putem, &c.* And lower down; *Ego quidem non dubito, si Turcis & Tartaris eruditio daretur, exorituros ex ipsis, qui Hyperboreos ad Majores suos non minore quam Rudbeckius jure referant.*



above, that the Name of the *Celtæ* first came from the *East*, and that these People had it there, before they began their Migration. I shall, therefore, now take Notice what Conjectures I have found concerning it, in the *Eastern Countries*. The *Tungusian* Nations, which are in *Siberia*, under the Dominion of the *Russians*, are the strongest, tallest, and most dextrous People of all who inhabit those Parts, and much resemble the *Italians*. They are the only People, who, to this Day, paint their Faces, with divers Colours and Figures, (*Comp. Isbrand Ides*) on which Account, they, likewise, may very well be call'd *Picti*: The *Ostiacks* call them *Kellem* or *Kuellem*. The greatest and most powerful Tribe among the *Sabatzi Tungusi*, who live near the Source of the River *Aldan*, is call'd *Keltaku*, or *Kieltaku*. I have enquir'd of the *Ostiacks*, why they call this Nation *Kuellem*? They could, however, give me no other Reason but this: *viz.* Because this Nation was divided into Three Parts, and the Number Three is called, in their Language, *Kuellem*; And they believ'd they had their Name from thence. Which seems to be grounded on Truth; For the *Arintzian Tartars* call the *Tungusians*, in their Language, *Tongæ-kse*, *Tongæ*, in their Language, signifying *three*, and *kse*, *People*, *Tribe*, *Person*. In the *Hist. Geneal. des Tart.* the *Tungusian* is supposed to be the true, primitive, *Tatarian* Nation, which divided itself into so many several Branches; (*vid. p. 103.*) Which has a Connexion with what I have observed of the Number *Three*, among the *Ostiacks*: In the said *Tartarian* History, indeed, only two Places are mentioned, where two Branches of the *Tungusians* settled: But the Word *several*, as we find it in the Copy, denotes more than two. All this shews, pretty evidently, that a Part of these Nations were those *Kelts*, who first went into *Europe*, and were afterwards there call'd *Kalli*, or *Galli*, and *Gwideliens*: However, I leave it to the Judgment of others, who may, perhaps, hereafter, find Opportunity to come at plainer Proofs; For there are many more Things in these Countries to be examined and enquired into. And if, when I travell'd those Parts, I had met with more Encouragement and Assistance, I could have given much greater Light, in some Cases: But as all Hopes of ever returning from these Parts were almost lost; so I consider'd this Matter as likely



to be Labour lost ; Not knowing whether my Endeavours would ever be of any Benefit to *Europe*. This Doubt was not wholly groundless ; Because the two first Maps I finish'd met with a quite different Fate from what I design'd them. However, I rejoice that I am able to present the Curious in *Europe* with this Trifle, and with what, by the Help of GOD, shall follow. But to return from this Digression :

VI. I OBSERV'D above, §. IV. that the Languages of these remote People could not be so copious as the *European* Tongues ; But in such Things, as they have constantly been used to, and have been familiar with, these Nations have more Words than we *Europeans* : e. g. the *Tartars* call a Foal of one Year old *Gabagæ*, of two Years *Tai*, of three Years *Junan*, of four Years *Dunahn* ; and when it is five Years old they call it *Aht*, or *Morin*, a Horse. (This latter is perhaps the same Word, with which the *Low-Germans* and *Goths* denote the Female of this Species ; as, *Mär*, *Mäbr*, or *Mäbre*, *Angl.* a *Mare*). In the *Tartarian* and *Turkish* Languages, a Brother is call'd *Karintasch*, and contracted *Kartasch* ; but the eldest Brother is named *Agai*, and the youngest *Ænim* : Instead of which (*most*) *Europeans* must have two Words, *viz.* an *Adjective* and a *Substantive*. And it is the same in other Things, *viz.* to *ride*, to *shoot*, to *hunt*, &c. for which they have many Words and Appellations. And, therefore, we *Europeans*, in the like Cases, may rather seek for the Origin of a Word among them, and in their Languages, than in ours in *Europe*. Of which several Examples will be found in this Work.

VII. BUT tho', according to the foregoing Chapter, the several Nations in *Tartary* are divided into Six Classes, for a Distinction of their Migrations, and the Countries they now inhabit : Yet it is certain, as may be seen in the six Divisions in the Table, that all those Nations, specify'd in the foregoing Chapter, according to their Classes (which, on Account of the small Space, and compendious Representation, in the Table, I could not particularly name,) have all one Language and Dialect with those Nations, mention'd in the Table ; So that, for Instance, those Nations, which, in the Description, have been mention'd in the *Hunnian* Class, have one Dialect with those that stand in the *Hunnian* Table. Concerning which Division into Six Parts, how  
it



it so happen'd, in this Work; Tho', on the contrary, the *Eastern Nations* order all their Business, Affairs and Divisions, according to the Number *Nine*. I shall give my Thoughts more particularly below.

VIII. To shew then the Use of this Table, and the Advantage which may arise from it, if the Reader please but to take before him the first or *Hunnian* Nation, and collate the Numbers and Words of the *Hungarian Sæcklers*, and the *Finnlanders*, with the Six following *Hunns*, he will find that these *Hungarians* and *Finnlanders* have the same Dialect with the former. The *Hungarians* and *Finnlanders*, for Instance, call the Number 4, *Nelly* and *Nellie*; But the other Six pronounce it *Nilla*, *Nille*, *Nelet*, *Niall*, *Nell*, *Nelle*, &c. This, together with other Accounts, which agree with this, in History, sufficiently prove, that these Nations have formerly been the same with the said *Hungarians* and *Finnlanders*. Which is also *Baron Leibnitz's* Opinion, (in his *Miscell.* p. 157.) where he observes; *Ammianus Marcellinus*, Lib. 31. *Hunnis tribuit, quæ Tacitus Finnis, unde forte aliqua Hungarica lingua cognata*, &c. But whereas, in *Holy Scripture*, several Languages must be consulted to find out the literal Sense of an obscure Passage; So likewise, it is necessary, with Regard to remote Nations, to enquire, as much as possible, whether some or other of them is not call'd, in their several Languages, by a different Name from what they have assum'd unto themselves? In which Particular, I have diligently inform'd myself in these Countries, and added it to the Titles of some Nations in the Table, because, by this Diversity of Appellations, of the same individual People, many Qualities, Customs and Manners, from whence such Nations have formerly acquir'd their Names, have frequently been express'd: For Instance, the *Bashkirrs*, a *Tartarian* Nation so call'd, which now use the *Tartarian Bulgarian* Language, are called by others, who have the same Language with them, and are also their Neighbours, *Sari-Yshteck*, i. e. *red or yellow-hair'd Ostiacks*; By which Denomination it plainly appears, that these were formerly Descendants from the *Hunns*, tho' they are now reckon'd among the *Tartars*. For the *Ostiacks* have generally red Hair, more than any other Nation living thereabouts, and still speak the *Hunnian* Language; Whence the Ob-

servation



servation is natural, that these *Bashkirrs*, who have also red Hair, were anciently descended from the *Ostiacks*. The Reader will, likewise, be pleased to compare with this, what has been mention'd above of the *Tungusians* and *Aby-Scythians*.

IX. THESE few Instances, which have been collected in my Table, out of so many Languages of the *North-East* Parts of *Asia*, may also give Occasion to a farther Enquiry into the Derivation of many unknown Names. For Example: In *Ovid*, (*lib. I. ex Epist. ad Maximum II.*) we read of those *Scythians* or *Sarmatians* who liv'd in *Pontus*, whose Metropolis was named *Tomi* or *Tomus*, whence they were call'd *Tomitani*; (*Vid. Job. Koblii Introd. in Hist. & rem liter. Slavor. p. 83. & 84.*) Now the Reader will find, in the Table, that *Tuman* and *Tumen*, in the *Tartarian Bulgarian* Language, signifies *Ten Thousand*; And the *Asiatick Scythians*, who are their Descendants, still retain the Custom, from former Times, that the chief *Mursæ*, or Princes, next the *Chan*, command a Camp containing 10000 Men; which are often converted into Cities, and surrounded with a Rampart of Earth; As for Instance, the City of *Tumen*, in *Siberia*, 30 *German* Miles on this side of *Tobolski*, has its Name from such a *Tartarian* Camp, consisting of 10000 Men. And the same may have been the Case with the *Tomi* or *Tomitanian Scythians*, and *Sarmatians*, so call'd in Ancient Times, by *Ovid* or *Strabo*; Tho' *Tomi* denoted nothing more than a *Horde* of 10000 Men.

X. AND farther, if we observe in the *Kalmuck* Vocabulary, that *Tamgatsh* signifies a Treasurer, and *Gatza* Treasure (47); It is easy to comprehend why the *Chinese-Tartarian Chan's* Letter to the *Roman Emperour* was dated from *Tamgatsh*. (*Vid. Miscell. Leibnitz, p. 56.*) (48). Likewise, if we observe, in the Table, that the *Jakubtian Tartarian* Nations not only call three of their  
principal

(47) The *Russian* Word *Gazack*, and the *German*, *Schatzgebung*, have, perhaps, the same Origin with this, in the *Persian* Language, in which *Gaza* signifies the same Thing. And the Reason why the *Eastern Tartars* call their Residences *Tamgatsh*, seems to arise from the *Scythians*, who, notwithstanding they were continually ranging from one Place to another, yet, in the most ancient Times, had certain constant Places of Resort, whither they brought the Treasure or Revenues of their Princes.

(48) *Andr. Müller Grieffenb.* (in his *Disqu. Geog. & Hist. de Chat. p. 3. & 56.*) has several Explications of this Word: But *Golius* (in his *Alferganus, p. 107.*) says very justly, that the great Extent of the City of *Cambalick* or *Peeking*, was the Occasion of building the City of *Tamgay*, by which is denoted the Treasury, or inward City of the Emperour; But not that the Emperour himself is so call'd.



principal invisible Gods, viz. (1.) *Ar-teugon*, or *Ar-tugon*, (2.) *Schugo-teugon*, and (3.) *Tangara*, but likewise distinguish a Prince and Governour by the Name of *Tugon* or *Teugon*, and throughout all *Tartary* the Name *Tjchiuthi* and *Getschudi* signifies a *Heathenish* unciviliz'd Nation: All this, I say, has a very remarkable Connection with an Observation of the late Mr. *Leibnitz*, on the *Germania* of *Tacitus*, where he asserts, that *Teubt* signifies a Title of Honour or Dominion, and *Tiubt* the common People; Which is farther confirm'd by the chief Prince of the *Gallo-Græcians*, or *Gallatians*, being call'd *Ortiagon*, in *Polybius*, (in excerpt. *Vales*.) Likewise when *Strabo* (*Lib. IV. p. 183.*) denotes the *Teutones* by the Name *Toygon*, which *Florus* calls *Tolistobogi* or *Tolstobochi* (49). (Vid. *Dict. Car. Steph. p. 1931.*) But this latter is a *Vandal* and *Sclavonian* Word; For *Tolisto* or *Tolsto* signifies, indeed, properly *fat* and *strong*, but sometimes also, denotes *great*, *high*, and *eminent*, and *Bogi* or *Bochi*, *Gods*, which has then almost the same Signification with *Teutobogi*; Compare with this, *Geschichte der Teutschen D. Joh. Jac. Mascow, Lib. 1. p. 11. Not. 5.* and what has been observ'd before of the Words *Tbiud*, *Tziuth*, and *Scyth*: All which is, probably, one and the same, with the above mention'd *Arteugon* and *Tuigon*, which is in Use among the *Jakubtian* Nations. Some Writers derive the Name *Teutsch* (which signifies *German*) from *Teut*, *Tuiston* or *Teutates*, who, as they say, was Prince of the most Ancient *Germans* (50); To which *Georg. Horn.* (in *Hist. Philosoph. cap. 6. § 12.*) also agrees. And it may be worthy of Consideration, that what has been said above, of the *Jakubtian Teugon*, confirms, in a great measure, the Opinion of those Authors, who derive the Name *Teutsch*, from the General *Teutobogh*; On the contrary, other Writers derive it from *Tbiud*, or *Tziut*, (i. e. *Soldiers*;) likewise from the Word *Thoed* or *Tud*, i. e. the *Earth*, and pretend, that *Theotisci* signifies *Sons of Earth*. (Vid. *Glossar. Germ. Joh. Georg. Wacht. p. 303.*) I must, therefore,

(49) Some of the *Vandal* and *Sclavonian* Nations pronounce this Word *Tlosto*; with which perfectly agrees the Word *Tlom*, signifying in the *Tunchinian* Language, *Præcipuus in aliquo Loco; Caput, seu Præcipuus in Pago.* (Vid. *Dict. Anamit. S. Tunchinicum Alexandri de Rhodes, p. 811.*)

(50) The *Teutones*, of *Diod. Sicul. sunt præcipui Warinorum, seu Rostochienses, quorum ditio a Teut, Teutoboch, (the Idol Teuto) ad Wisariam usque Teutoniæ encomio innotuit, ut demum post extinctos, Francos hoc elogium commune factum sit totius Germaniæ.* *Sp. Doc. in ed. Meckl. Gent. Ernest. Joach. Westph. p. 59.*



fore, in Order to reconcile this, and shew that both Parties may have good Grounds, cite here an Instance, which is as curious, as it is pertinent. The *Jakubtians*, of whom Mention has been made above, call the *Russians Lutschæ*, or *Ludzæ*: I, therefore, enquired of them, why they call'd them so? Their Answer was: That when the *Russians* first brought them under their Yoke, in Order to let them know their Superiority, and that they were of better and more noble Extraction than the *Jakukti*, they were wont to use these Words: *My Lutzæ*, or *Ludtschi kacwy*, i. e. *We are a better, more eminent, honourable and renowned Nation than you*; And therefore they call'd the *Russians Lutschæ* or *Ludtschi*. Which I certainly take to be nothing more, than that the *Russians* declar'd to the *Jakukti*, that they were also call'd *Sclavi*, or *Sclavonians*, and that this Name signify'd *Praise, Honour, and Excellent*; The Word *Sclava* having that Signification, and being pretty equivalent to the *Russian* Word *Lutschi*; The same may also be the Case with *Thiud* or *Tziuth*, when it denotes People, and also Soldiers, *viz.* that some of those *Tziubtian* People obtain'd the Name of great or eminent, by way of Distinction; Which the Name *Teut* and *Teugon* denotes, as has been said above; And that thence the *Germans* may have call'd themselves so; But other Nations may have nam'd them from the first Name *Thiud* or *Tziubt*, whence, as has been observ'd, may arise the *Italian* Word *Tudesco*, and the *Gotbick*, *Tuiskar*; For we find many of the like Examples. The *Finnlanders*, for Instance, do not call themselves, in their own Language, or Country, by that Name; But *Suomalain*, and *Suomeis*; And again, with Respect to the Word *Tuisco* or *Tuiscones*, which signifies *Sons of the Earth*, the following Relation will not be improper here: When I was among the *Ostiacks*, on the River *Oby*, and, in Discourse, ask'd them, since they were call'd by the *Russians* only, and not by themselves, by the Name of *Ostiacks*, whence they had, among themselves, the Name of *Chondichue*? (which in *Das verænderte Russland*, p. 187. is written *Chontischi*.) They answer'd, they came formerly from the River *Chonda* or *Conda*, which falls into the *Oby*, and that they call'd themselves so from thence. I reply'd, this could not possibly be their original Name; Because they own'd, that they and the *Permecki* were formerly one Nation; They answer'd;



swered; that they call'd themselves also *Tschuludi*; I ask'd, what was the Signification of this Name? They said *Tschu* and *Tbiu* signify'd *Earth*, and they being originally Sons of the Earth, they, therefore, call'd themselves as abovesaid: But they could inform me of no other Name; Tho', those *Ostiacks* that live farther towards the *East*, near the City of *Tomskoi*, told me, they came from *Sauomis Sembla*, which is either *Finnland* or *Lapland*.

XI. I HAVE also mentioned; that *Turuja* and *Tura* signify, among the *Siberian Tartars*, as also with the *Finnlanders*, a Residence or Metropolis: This may agree with what *Mezeray* writes; *That the Franks, in the Year 291. built a City, which they call'd Troja or Turoja.* (Confer. *Glossar. Germ. Job. Wacht. Præfat. § xxv. not. 1.* Likewise, *Casp. Abel's Teutsche und Sæchsische Alterthüm, p. 50.*) Nay, perhaps, not only the Name of the City of *Zor* or *Zur*, which afterwards was call'd *Tyro*; But also the City of *Troy* itself, in the *Greater Phrygia*, denote the same. For *Leuenclaw* calls it also *Turgaubt*. (Vid. *Verel. Herw. Saga, cap. 1. p. 6.*) with which may be compar'd, what *Læscherus (de Lit. Celt. p. 35.)* says of the Word *Durum*. Farther, we see in the Table, that the *Eastern Tartars* call the *Crim-Tartarian Chan, Chuncker*; Nay, that all his Subjects, as often as they speak of him, in his Absence, say *Chuncker*: This may serve as an Illustration of what *Wigul-Hund.* (in his Glossary) has already shewn, that the common *German Word Juncker* \* was, among the *Ancient Germans*, the Title of a Prince. The *Crimish Chan* being reckon'd as such, only because not descending, in a direct Line, from the great *Zingis-Chan* (51); Whence came the ancient Custom, among the *Turks* and *Tartars*, that their Sovereigns are presented, by their Princes and *Vassals*, with a richly attir'd Falcon, which is call'd *Choncker* or *Chuncker*, (vid. *Tim. Beck. Tom. 11. p. 75.*) the Meaning of which is, that the Sovereign has adopted the Prince for his Son, and demands Obedience of him; And, on the contrary, that he will behave himself as a Father to him: For the Character of

L Father

\* It now signifies the Son of a Knight or private Gentleman, an Esquire; also, at Court, a Yeoman, or Groom of the Chamber, &c.

(51) Compare this Paragraph with *Const. Porphyr. de Administr. Imper. Cap. 37.* where, instead of *Chunker* or *Chonker*, the Word *Conkar* is made Use of; But has the same Signification with the former. And *Loccenius (in Leg. West. Goth. p. 96.)* uses the Word *Junck-Hærra* in the very same Sense, alledging it to have been the Title for a Prince.



Father has always been in great Esteem among the *Eastern Nations*. If the *Turkish Sultan Mubameth-Charasm-Schach* would but have allow'd the Title of Father to the *Great Zingis* or *Cingis-Chan*, and would himself have been contented with that of *Chonker*, or Princely Son, the *Schach's Empire* would not have been destroy'd. (Vid. *Hist. Geneal. des Tart. cap. 13. p. 238. †*)

XII. I HAVE, likewise, shewn, in the Table, that the *Mungals* call a *Man of great Merit*, or a *Nobleman*, *Saissan*. Ancient Geographers have plac'd the *Sassens* or *Saissi*, upon their Maps, on the *East Side* of the *Volga*; And in the *Kalmucky*, or Country of the *Kalmucks*, near the River *Irtish*, there is a great Lake call'd *Nurr-Saissan*, i. e. *Noblemans-Lake*; Since then the Learned are not yet agreed about the Name of *Saxons*; may not this, probably denote their Name and Extraction? Because, in the *British Tongue*, they are call'd *Saissi*, and, likewise, by the *Ancient Celto-Angli* have been call'd *Bro-Sais*. For the *Saxons*, who came with their General *Oden*, or *Wodan* (52), from the *East*, (vid. *Sheringh. de Orig. gent. Anglic. p. 150.*) may probably have been such *Saissans*, or *Men of Merit*; Especially as this Word seems to be retained, in the Names *Sassen*, *Landsassen*, or *Getreue Untersassen*\*, which may probably have the very same Original Signification, with the *Tartarian Word Saissan*; Therefore, when some Authors derive the Name of the *Saxons* from the former, they seem not to be much in the Wrong. (Vid. *Abrab. Mylii Archæol. Teuton. p. 242. & 278.*)

XIII. THE Table also shews, that, with the *Mungals*, *Fann* or *Vann* is a Title of a Prince; (which the *Chinese* pronounce *Uvan*.) Compare this with what the *Hungarian Rector, Matth. Belius* mentions, (in his *Excerc. de vet. literat. Hunno-Scythica, Sect. II. iv. and v.*) of the *Hungarian Word Fen*; viz. that it denotes,

† By the Account given in the Place here quoted, it does not appear, that the *Turkish Sultan* refus'd *Zingis-Chan* his Demand; But that their Difference happen'd afterwards on another Account.

(52) *Wodan* or *Woidan* is a *Slavonian Word*, and signifies, a General. It is derived from *Wogu*, (*I lead*,) *Wodit*, (*He leads*;) Therefore the Angel *Gabriel* is call'd, in this Language, *Silnoi Woida*; (*a Mighty General*.)

\* The Primitive, *Sasz* or *Sassen* is, if I mistake not, obsolete, and not in Use in any of the *Modern German Dialects*; But the Compounds of it, which are yet preserved, shew that it must have signify'd an *Inhabitant having a real Estate or Possessions*; *Saszhaft*, signifies *settled, establish'd, having Domicil in a Town or City*. *Besassen* signifies *having Possession, or being possess'd of*; *Landsassen*, *Freeholders*; *Untersassen*, *Subjects or Vassals*; *Getreue Untersassen*, *faithful Vassals, &c.*



denotes, *Bright, Famous, Illustrious, Serene*: Now I leave it to others to judge, whether this does not also agree with the former? Farther, I make Mention, in the Table, of those Nations which *Herodotus* calls *Jyrcæ*: Now this Name may, not improbably, be derived from the *Turkish* Word *Jtrück*, which signifies *Wandering, or having no fix'd Abode*: Likewise in the same Language *Jyugi*, signifies a *Walker, and Runner*: Whence some Authors, by the Name of *Jyaca*, in *Herodotus*, rightly understand the *Turks*, who, in his Days, were such *Wanderers*; Compare with this, *Const. Porphy. de Administr. Imp. cap. 29.* How they formerly fled and roved from one Place to another.

XIV. MOREOVER, when it appears, that the Word *Cinn, Zinn, Tzinn*, in the *Sclavonian, Persian* and *Tartarian* Languages, signifies the Order or Line of Descent, or the Progenitors †, which, in the *Turkish* Language, is *Sira*, (that is the *Latin* Word *Series*;) Likewise, that this Word *Cinn* or *Tschin* denotes also a *heaping up* or *gathering together*, and sometimes *Soldiers, that are divided into certain Classes*. These Appellatives, which we find in Ancient Writers, must needs have some particular Signification; (*Confer. Pomponius Mela*, *Lib. II. Cap. 1. Car-Cinn. Plin. Lib. VI. Cap. 12. Orgo-Cinn and Lib. VI. Cap. 27. Chara-Cinn, or Chin.*) Especially since the two great Tribes of the *Eastern Tartars*, from one of which the present *Chinese-Tartarian Imperial* Family descends, are call'd to this Day *Char-Cinn* and *Ckor-Cinn*, (*i. e. the Black and Red Tribe, or the Black and Red Regiments*) (53). Nay, there are yet several Ancient ruin'd Places without the Wall, *viz. Alack-Cinn and Ack-Cinn*, (*i. e. the checkered and white*;) which Word *Cinn, Cenn*, (or *Zinn* and *Zend*) has also a like Signification in the *Arabick* Tongue, in which *Sgindi* and *Sgendi* signify an *Army*, instead of which *Leuenclavius* writes *Zindi* and *Zind*, (*vid. Herbelot's Biblioth. Orient, p. 545.*) (54) From this Word, and the Adjective *Cha-*

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ra,

† With which Words our *Kin, a-kin, Kindred, Kinsman, &c.* seem to bear an Analogy.

(53) The *Eastern Tartars*, who possess *China*, divide themselves into eight Large Regiments. The first four of which have the chief Standards or Colours; And from these arise four others.

(54) This Word *Cenn* or *Cinn* denotes, likewise, in the Languages of the Ancient *Northern* Nations, a *Tribe, Race, or Family*. (*Conf. Gloss. Germ. John Georg. Wacht, p. 242.*)



*ra*, the Name of the *Saracens* is undoubtedly arisen; I cannot, therefore, forbear observing, that, though very much has been written concerning the Name and Original of these Nations; yet, in my Opinion, they have never hitherto been sufficiently explain'd. But as it stands in the above-mention'd Distinction of the *Black* and *Red* Colour, (or *Char* and *Chor*;) So, no Doubt, the Case is, in Respect to this *Saracenic* Name. For, according to the Account of *Abul Feda*, (in the Life of *Mahomet*) all the *Arabian* Nations were divided into the *Black* and the *Red*; And by the *Black* were particularly understood the *Arabians*, properly so call'd, as by the *Red* were those Nations who inhabited all the Regions to the *North* of them: As the Learn'd Professor of the *Arabick* Tongue, at *Oxford*, Mr. *Gagnier*, (in *Abu'l Fedæ's* Life of *Muhammad*, or *Mahomet*, *Cap. vii. p. 14.*) has translated it (55). By which, together with what has been mention'd above, it plainly appears, not only in what Sense the Words *Cinn*, *Cenn*, *Zinn* and *Tschin* are taken; But also, because, with all the *Turkish* and *Tartarian* Nations, the Word *Chara* as well as *Kara*, signifies *black*, it is as plain, that the *Arabians*

(55) CUM jam esset Apostolus DEI quadraginta Annos natus, misit illum DEUS ad Nigrum (i. e. Arabes) & ad Rubrum (i. e. Barbaros) Apostulum, ut lege sua, leges prius aboleret: That is, When the Apostle of GOD (thus this false Prophet is here call'd) was 40 Years of Age, God sent him to the Black (i. e. to the Arabians) and to the Red (i. e. to the Barbarians, or Foreigners, who were not Arabians) that by his Law, he might abolish the ancient Laws. In the same Page, (note, 6.) this learned Professor observes farther, on this Matter: In Specie autem per Nigrum intelliguntur Arabes a vultus colore, utpote qui Austriores orbis cogniti partes incolunt, per Rubrum autem cæteri populi, qui magis ad Septentrionem vergunt, sunt quæ respectu Arabum Barbari. Quæ Denominatio eis competit tam a vultus colore rubro, quam quia populos præcipue Romanos ab Esavo seu Edom, cujus significatio est rubrum, rufus, oriundos esse existimant. Quam quidem opinionem a Judæis mutuati sunt, apud quos solemne est per Esavum seu Edom Romanum Imperium intellegere; Arabum Historici Romanos apellant bani l'assfar, q. d. Filios Rufi, Flavi, Crocei, quod fuit cognomen Roum, filii Ais, five Esavi, filii Isaaci, &c. (i. e.) But, in Particular, by the Term Black, are defin'd the Arabians, from the Colour of their Countenance, as inhabiting the more Southerly Parts of the known World: As by the Red are meant the other People, who inhabit more to the Northward, and are, in Respect of the Arabs, Barbarians; (or Foreigners.) Which Description suits them, as well on Account of their Ruddy Complexions, as also because they esteem those Nations, especially the Romans, to have derived their Original from Esau or Edom, which signifies Red, or Red-hair'd; Which Opinion, indeed, they borrow'd from the Jews, with whom it is usual to understand the Roman Empire by the Appellation of Esau or Edom. The Arabian Historians stile the Romans, Bani l'assfar, that is, Sons of the Red, Yellow, or Saffron-Colour'd, which was the Surname of Roumis, the Son of Ais, or Esau, the Son of Isaac, &c. Concerning this Matter, consult the History of Josephus Ben Gorion, (Cap. 2. &c.)



*biens* have been called, by the *Northern Nations*, for that Reason, *Characin* or *Characeni*: And they have likewise been call'd, indifferently, *Saraceni* and *Characeni*, and by several Authors *Agareni*; The Origin of which latter Word is plainly shewn by the Learned Professor, Mr. *George Jac. Kebr*, (in his *Dissertation* upon the *Saracens, Hagarens, and Moors*, p. 22. §. 30.) *Kara* or *Chara-Cinn* signifies, therefore, among the *Northern Nations*, the *Blackish Nation* or *Tribe*. Thus the *Tartars*, to this Day, divide the uttermost *Eastern Part* of the World, or the Kingdom of *China*, with its Appurtenances; viz. the *Chinese Tartary*, in the same Manner, as has been mention'd above, of the *Arabians*, (who likewise divide the *Western Part* of the World so,) into *Black* and *Red*, and call the *Southern Part* *Kara-Kitai*, and the *Northern Part* *Schara* or *Sara-Kitai* (56). (Vid. *l'Hist. des Tart.* p. 121. nota (a.) And it is evident, that *K* is often changed into *C*, and *S*. e. g. the *Greeks* pronounce *Kaisor*, the *Latins*, *Cæsar*; and the *Persians*, the *Turkish K*, generally, like *ch* and *sch*. It is, therefore, certain, that the Name *Saracen* is but an Appellative, and properly denotes nothing but the *Black Arabians*; But as the *Saracens* are suppos'd to have been a particular Tribe among these *Arabians*; or, as some say, like the *Banditti* in *France*: So they may also have been improperly call'd *Chara-Cenn* or *Kara-Cinn*, by Foreign *Tartarian* or *Turkish Nations*: The Word *Kara*, with them, very often denoting something bad, or whatever is rude and cruel; e. g. They call the *Peasants*, *Cara Chalk*; a *desolate Country* or *Desart*, *Kara-Kum*; and a *Whirl-Pool*, *Carabugas*: And this Name should, properly, be pronounced only *Characen*, or *Karacen*. But as among all the

(56) Several Writers have been led into a Mistake, by the near Resemblance of the Sound of these Words, and have call'd that Country which lies *Northward* from *China*, *Kara-Kitay*; as the last mention'd Author (p. 21. Not. a.) likewise observes; which properly should be call'd *Sari*, or *Schari Kitay* (i. e. the *red Kithay*;) from whence came the present *Tartar-Chinese Imperial Family*, which in the *Tartarian Language* is call'd *Chara-Cinn*, or *red Tribe*. On the contrary, that which lies in the *South*; as I have said above, is still call'd *Kara-Kitay*. From hence we may, likewise, understand, why *Schilberg* writes (cap. 30.) *Erat etiam Chataja pars Tartariæ rubræ, ejus enim tres partes erant: Keyat, Jatzu, Mugal*. On which *Andr. Mul. Grieffenb.* (in *Disquisitione Geograph. de CHATAIA*, p. 98.) observes, *Hæ sunt Mogul Jeso Katay*, i. e. *Kataya* was, likewise, a Part of the *Red Tartary*, which is divided into Three Parts; viz. *Keyat, Jatzu, Mugal, &c.* But it is beyond all Doubt, that *Jatzu* is the Country of *Jedso*, or *Jetzo*, as *Greiffenbagen* observes: And *Mugall* or *Mungall* is as well *North* as *North-west* from *China*.



the *Turks* and *Tartars*, and, in several ancient *Western* Languages, *Sari*, and *Schari* signify *Red* and *deep Yellow* (57), and the *Saracens* formerly lived near the *Red Sea*, which got this Name from the *Greeks*, in an odd Manner (58): And, besides, these Nations are since removed from this Sea, into Countries more towards the *North*: So they have from thence been call'd, at the same Time, *Saraceni* or *Scharaceni*. As a farther Confirmation of this, the Word *Saracen* is neither mention'd in the *Persian* History, nor known among the Nations in *Tartary*: But the latter, as well as the former, call the *Chalife* Nations only *Arabians*: And when I mentioned this Name to the Learn'd *Bucharrians*, in the City of *Tobolsky*, they answered: That it was quite unknown to them: With which *Herbelot* (in his *Bibliothèque Orientale*) agrees, when he mentions, (in the Article of *Scharacab*, p. 777.) that some Authors, indeed, pretend to derive the Name of *Saracens* from a certain *Arabian* City, call'd *Scharaca*: But, says he, the *Greeks* and *Latins* only used to name those Nations *Saracens*, who, in their own Language, call'd themselves only *Arabians*. And notwithstanding the famous Professor of the *Arabick* Tongue, *Thomas Erpenius*, (formerly at *Leyden* in *Holland*,) published in 1625, a History of the Actions of the *Arabian* Princes, from the Time of *Mahomet*, in the *Arabick* and *Latin* Tongues, under the Title, *Historia Saraceniaca*: Yet in the *Arabick* Text of *Elmacini*, the Author of this History, there is not one Syllable of the Name *Saracens*, but they are always, in the *Arabick* Tongue, call'd *Muselmens*. It is, therefore, certain, that the Word *Sari*, or *Schari* comes from the *Northern* Nations: And all that can be alledged or wrote farther, about the Derivation of this Name, may

(57) In the *Hungarian* Language *Sarga* signifies *Red*, or *Deep Yellow*; and, in the ancient *French* Language, *Saur* signifies the same, (vid. *Dict. Univers. de Trevoux*, Tom. III.) I shall, in a proper Place, prove, that, from this, and other Words of the same Origin, was formed the Name of the *Sarmates*, or *Saurmades*, who, as well as the *Scythians*, were almost all Red-hair'd; And their Posterity, viz. the *Permecki*, *Ostiacks*, *Wotiacks*, *Samojedes*, &c. are great Admirers of *red* Cloth, or any Thing of that Colour: The *Ancient Germans*, likewise, counted *Red* Hair a Beauty. (Vid. *Cimbrische Holsteinische Antiquitæten Remarquens*, p. 194. & 198.)

(58) *Prideaux*, (in his *Hist. des Juifs*, p. 19.) says, the *Red Sea* was, in ancient Times, call'd *Yam Edom*; Because the Posterity of *Edom* inhabited those Parts: But the *Greeks* hearing this Name, and knowing, that *Edom*, in the *Syriack* and *Phœnician* Languages, signify'd *Red*, thence call'd this Sea the *Red Sea*.



may very well be grounded upon what has been here related; Especially, since this Custom of giving Nations such Appellative Names, is to this Hour, in Vogue, in *Tartary*, as *Kara-Kalpack*, *Sari-Yschteck*, which latter is a Nick-name given to the *Baschkirs*, by the *Cofaci Hordæ*, because they have red Hair.

XV. BUT again, to mention some more Particulars of the Table; The Reader will there find the Words *Ogul* and *Uglani*, which, among the *Tartars*, signify a *King's Son*, and of a *Royal Family*: And I am almost of Opinion, that this denotes not only the *German* and *Swedish* Words *Iüngling* and *Yngling*, (*i. e.* a *Youth*;) But also, that the famous Generation of the *Ynglingi*, of the *Gothick* Nation, have derived their Name from the two famous *Royal Youths*, (of whom Mention will be made hereafter;) It being not customary, in speaking of the Son of a Peasant, or Commoner, to say; That is a well-bred Youth, (or *Iüngling*,) But only, that is a Boy.

XVI. FARTHER, when I mention, that the *Jakubtian Tartars* call a Capital River, *Urufs*, and *Burufs*, which Word agrees with the *Greek* Word *Rusa*, and the *Persian* *Rud*, I, from thence, infer, that the Name *Borysthenes* is not derived from the *Latin* Word *Boreas*, as some will have it, but rather has a Connexion with the former: And, finally, when some Writers doubt, whether the *Cimbri* design'd, by the Name of *Mare Marusa* to denote the *Mare Mortuum*, or *Glaciale*; It will be found, in its proper Place, that the Word *Marus*, in the *Sclavonian* Tongue, signifies the strongest and hardest Cold, and that thereby the *Mare Glaciale* is rightly understood. There is, therefore, Reason to presume, that the *Cimbri*, in the Days of *Philemon*, from whom we have this, spoke the *Sclavonian*, or *Vandalian* Language. Many more of the like Words and Names, the Reader will find in the Description itself: I have, in the mean Time, touch'd on the few foregoing Examples, not only to shew the Usefulness of the Table, and other *Eastern* Words, which the Reader will find in this Work; But also, since it is evident, that so many *European* Nations did originally, in ancient Times, depart from the *Sarmatians* and *Scythians*, out of the *East*, to settle in the *West*, that, therefore, we have Reason



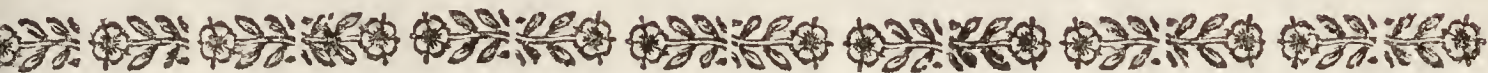
to look into these Languages, as well as into others in Use more to the *Southward* of the *East*.

XVII. AND though I, my self, collected all the Languages and Dialects of these Nations; yet I must inform the Reader, that those five Languages, which I have placed between the *Caspian* and *Black-Sea*, were communicated to me by the learn'd *Affessor, Henry Brenner*, Librarian to His Majesty, at *Stockholm*, who has been in these Places, as appears in his *Moyse Armen*. (*Stockholm* 1723.) But that Language which I call the *Curilian* Language, I extracted out of N. N.; For, as the Author calls it a *Southern Fedsonian Language*, and the *Kurili*, of whose Language I could hear nothing, live in *Kamtschatki*, or *Fedso*, (which is all one) as my Author says; I have inserted it likewise.

XVIII. I MIGHT also have added two Languages, used in *Nova Suecia*, or *Pensylvania*, publish'd, by a Minister, who has been there with the *Swedish* Colony, but whose Name I have forgot: Whereby one might have judged, whether these Nations have any Relation to those in *Kamtschatki*, with Respect to their Language; Because only the Straits of *Davis* and *Anian* separate these Nations, and in *Kamtschatki* there are some Customs like to those in the *West Indies*. The *Peruvians* hang their Dead on Trees; which some in *Kamtschatki* do likewise: Also in *Kamtschatki*, as well as in the *West Indies*, they live in Houses or Hutts built in the Air, upon four Posts, into which they ascend by a Ladder. But there being no Room for them in the Table, and these latter Languages being published; Any one, who is curious, may easily procure them, and compare them with these. The Reader will now be pleas'd to call to Mind, what I mentioned above, that not only the Divisions of my Map into the several Kingdoms and Provinces; But also the General Description of the *Tartarian* Nations, as likewise of their Languages, and of this Introduction and Description, has almost always happen'd to be in *Six* Parts, which Order I shall, in like Manner, follow, when I come to treat of these Matters particularly. But that I may likewise give some Account how my Division came to be in this Manner, I shall, in the following Section, shew somewhat more at Large, which of the Numbers the Ancient and



and Modern North-Eastern, Pagan and Tartarian Nations have principally had a Regard to; and, to this Day, observe, in their Occupations and Enterprizes: On which Occasion, many Memorable Circumstances, worthy of the Reader's Attention, will occur.



## S E C T. V.

*Of the Division of this Work, which has almost always happened to be by the Number SIX: Upon which several Occasional Remarks are made on the Customs of several Nations, JEWS, PAGANS, and TARTARS, to adjust and divide all their Occupations and Concerns, according to some certain Number.*

## SUMMARY.

I. **T**HE Number SEVEN was always esteemed Sacred by the Jews, from whom the Persians likewise borrow'd it, in several Cases. II. We likewise find many Instances of it, in the Customs and Actions of the Mahometans. III. The Japanese pretend, that they proceeded originally from seven pure Spirits; And as this Number has been esteem'd mystical, by many Nations, several Writers have made their particular Remarks thereupon. Of the superstitious Use of this Number, we find many Relicks among the Christians. IV. On the other Hand, the Number NINE has been esteemed sacred with the Pagans. V. The learned Morhof's Opinion of the Numbers SEVEN and NINE. In what Cases the Inhabitants of these North and Eastern Parts of Europe and Asia shew a particular Regard to the latter. VI. For Instance, in Judicial Fines, in the Celebration of their Festivals, and Sacrifices. VII. The Livonian Peasants are very Superstitious, with Regard to this Number. With the Samojeses  
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*it is likewise very much in Esteem. On the other Hand, the Ruffians are great Admirers of the Number TEN. VIII. Several memorable Instances, that the Ancient Inhabitants of Asia had as much Regard to this Number, in their Occupations, as the Modern Kalmucks and Mungals. IX. Peculiar Observations of the Turks and Tartars, with Regard to the Number NINE. X. This Number is look'd upon as ominous by many Nations. XI. The Nature of the Number NINE considered. XII. The Number THREE has been esteem'd Sacred by many Nations, in Ancient Times; as it is by the Tartars, to this Day. XIII, XIV. Particularly by the Kalmucks, Mungals, and Arintzian Tartars; On which Occasion, the Author gives a short Account of the latter. XV. Several Remains of Superstition, with Regard to the Number THREE, are found in Siberia, among the Mahometan Tartars. Perhaps, by this Number, they Worship the TRI-UNE GOD, without their Knowledge. XVI. Several Reflections on the Number THREE, SIX, and NINE, alluding to the Passion of our SAVIOUR. XVII. Some Account of the Number SIX, in particular, which gives Occasion to mention something of the Christian Religion, with Regard to these People. XVIII. Why the Number SIX is made Choice of in the Division of this Work.*

## §. I.

**T**HAT the Ancient Pagans, Scythians, Goths and Cimbri held the Number NINE to be Sacred and Mystical, as the Hebrews did the Number SEVEN, we know from many Authors\*. For, with Regard to the Jews, and their Worship, we find, not only in the Erecting of their Tabernacle, that Regard was had to the Number SEVEN, in many Things, as the Seven Candlesticks, the Seven Loaves of Shew-Bread, &c. But that they celebrated the Seventh Day, the Seventh Month, and the Seventh Year, as Holy: And as well the Prophets as the Evangelists have cited this Number in many of their future Prophecies †. Nay the Persians seem to have borrow'd this Ceremonial Number from the Jews, in many Points. For when Smerdis, the Usurper of the Persian Monarchy, was murder'd, by some of the Chief Men of the Kingdom, who conspir'd  
against

\* See *Bod. Meth. Hist.* p. 329. & 30. † *Apocalyps.* 8.



against him, and *Darius Hystaspes* ( who was one of them ) was chosen King, the Rest reserved this Privilege to themselves, that SEVEN of the Principal Nobles should always be joined with the King, in the Administration †. This Custom probably extended itself from thence into the *Eastern Tartary*; For when the *Eastern Tartars* were driven out of *China*, and settled in the Province of *Nyuchea*, they divided themselves into *Seven* large Hords ||. And here we may observe, that the *Kalmucks*, though they call themselves only *Derbôn Oiret* or *Oileth*, ( *i. e.* the four *Oiretian* Tribes; ) Yet they call this Form of Government *Dolong Coschun*, or the *Seven Great Regiments*. For, as not only several Customs, and some Relicks of the *Medo-Persian* Language, are yet preserved among these People; So as well that, as what I have here observed of the Number SEVEN, among these *Eastern* People, may probably have been introduc'd, when *Jesdigærd*, King of the *Persians*, fled out of *Persia* to *Kathay*, in the Year 637. ( Vid. *Eutyeb. Annal. Alexand. Tom. II. p. 296.* )

II. AND farther, as many Tenets of the *Mahometan* Religion are taken from the *Jewish* and other Ceremonies; So probably this, that the Soul of *Mahomet* is to be transported, by his Disciples, to Glory, in the *Seventh* Heavens: For the *Mahometans* admit of *Seven* Heavens, and, at the same Time, of *Seven* Degrees of each Kind of Glory, as likewise of *Seven* Earths or Worlds, to distinguish so many Kinds of Miseries and Punishments. Each of these has its peculiar Name \*, and they suppose immense Spaces between each Earth and each Heaven. Again, *Seven* Qualifications are required to entitle a *Mahometan* to the full Order of Priesthood. And so their Nobility, if they can prove their Descent for *Seven* Generations, are allow'd equal to the most Ancient Families †.

III. BUT whence the *Japonesse* came to esteem this Number Sacred, I am at a Loss to determine. They suppose *Seven* pure Spirits, from whom, in their Opinion, they and all their Ancestors had their Origin: Three of which they say were single;

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† See *l'Histoire des Juifs, par Mons. Prideaux, p. 105. & 327.* || See *Appendix to Olearius, of the Tartarian War.*

\* *L'Hist. des Tartars, à Leyde, 1726. p. 105. & 327.*

† *L'Hist. des Tartars, à Leyde, 1726: p. 1.*



But the other four married †. As, therefore, this Number has not only its natural Foundation; But, likewise, as we have seen above, has been esteem'd Sacred, and Mystical, as well by the *Jews*, as, from them, by several other Nations; Some Modern Writers have from thence endeavour'd to find something peculiar in this Number. Thus they observe, that this Number is so combin'd of 3 and 4, that the Aggregate of the Progressive Numbers to Seven, makes four Times itself, as may be seen below ||, and thereby is the Director of Time, according to the Course of the two great Luminaries, even as the Moon finishes its Course in four Times Seven Days †. Likewise from these, and the following Grounds, it appears, the *Greeks* invented some of their Fables. e. g. When they suppos'd their God, *Pan*, invented the Musical Instrument he is describ'd as playing upon, consisting of *Seven* Pipes, alluding to the Heavenly Harmony of the Seven Planets. So likewise, when they ascribe to *Mercury* the Harp or Instrument of *Seven* Strings, to represent the *Seven* Liberal Sciences \*. To all this we may add the superstitious Notion, that if an Infant be born in the *Seventh* Month, it will thrive as well as if born in the Ninth Month; But not if born in the Eighth Month †. Likewise, that the Nature of Man is subject to some particular and important Change every *Seventh* Year; Whence those Years, especially the 49th, or *Seventh* Time *Seventh*, are called *Anni Climacterici*, &c. †

IV. IN

† See *Biblioth. Angl. par Arm. de la Chap. Amsterd. 1727. Tom. V. Part I. p. 39.*

|| 1. † Vid. *Grævii Synt. Dissert. p. 709, & 710.*

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\* Vid. *Melancht. Declam. Tom. I. p. 5.*

† Vid. *Jacob Ruffen Stadt-Artzte in Zurich, p. 43.*

‡ THE *Greeks*, and some other Nations, likewise, divided the World into *Seven* Climates, which Custom the *Mahometans* have preserv'd to this very Day; Which we may see by the large *India-Persian* Medal, which was struck in Honour to the *Great Mogul, Aurengezebe*, in his Residence of *Dehli*, which is now in the Cabinet of the Princes of *Gotha*: In the Illustration of which, *M. Kebr*, (in the Treatise he publish'd for that End, entitled: *Mogolis Magni Aurenk-Zeb Numisma Indo-Persicum*, in *Royal Quarto, Lips. 1725. p. 14* and 37-40) proves, that one of the Titles of the *Great Mogul* is, *The most Illustrious Prince within the Compass of the Seven Climates.*



IV. IN the same Manner, all the *Pagan Nations* have been bigotted to the Number NINE: For the Ancient *Cimbri*, and *Goths* celebrated the *Ninth Day*, *Ninth Month*, and *Ninth Year*, as Sacred, and perform'd *Nine* different Sacrifices in them ||, as *Job. Magnus*, (in his *Chronicle*, L. I. p. 15. It. L. III. p. 94.) shews us, from many Authors; and farther observes, that *Zamolxes* \* and *Decineus* introduc'd the same, among the *Goths*, from the Philosophy of *Pythagoras* †; Out of which he taught them, that the Number NINE, which was compounded of 3 Times 3, must be laid down as the Ground of all their Actions and Undertakings. (Vid. *Leges West-Gothicæ in Suionia Job. Loccen. p. 104.*)

V. OF this Number, we, likewise, find many Things mention'd by several Authors. Especially by *Morhoff*, (in his *Polyhistor.*) who

|| VID. *Adam Brem. p. 144.* with which we may compare *Trogill. Arnkiels Cimb. Paganism, Hamb. 1702.* Likewise *Dithmar. Mersseb. L. I. Annal. in Vita Imp. Henr. I.* Where we find the following Words: "I have heard such strange Things related of their (viz. the Ancient Danes) Sacrifices, that I cannot pass them by in Silence. In the Island of *Selon* (now *Zeeland*) there is a Place call'd *Lederum* or *Lethre*, which has long since been a Heap of Ruins; But was formerly a great City, the Capital of the Kingdom, and the Residence of their Ancient Kings Here the Inhabitants assembled, at the Expiration of every *Nine Years*, in the Month of *January*, after the Time of our *Epiphany*, and sacrific'd, as an Offering to their Gods, ninety and nine Human Bodies, with the same Number of Horses, Dogs and Cocks.

\* ZAMOLXES was esteem'd a God by the *Getæ* or *Thracians*, who, according to the Testimony of *Herodotus*, call'd themselves *αθάνατοι*, or *Immortal*, and was named *Gebeleizin*; Of which Word *Mornæus* has given us an Explication; (Vid. *Georg. Horn. Hist. Philos. Libr. IV. p. 226.*) tho' whether he has hit the Mark is very much to be doubted. For, as the *Getæ*, *Cimmerii* and *Sarmatæ* honour'd the God *Mars*, before all other of the *Pagan Deities*, and, in the *Tartarian Language*, the Words *Gewele* and *Gebele*, which the *Turks* pronounce *Ghælebe* and *Gbelebegi*, and *Cinn* or *Zing*, signify *Great*, *Mighty*, and *Monarch*; Likewise, in *Persian*, *Gbew* denotes *Victory*; this seems rather to have been applicable formerly to the Name and Attributes of *Mars*; Especially as the *Cimmerii*, *Sarmatæ*, *Getæ* and *Masgetæ*, came originally from the *East*. Upon which Occasion, I cannot forbear mentioning; That as I was on my Travels, on the River *Oby*, and ask'd an *Ostiack*; What he thought became of their Souls when they dy'd? His Answer was; That those who came to a violent End, or were kill'd in Combat with the Bears, came immediately into Heaven: But for them, who dy'd in their Beds, or in a usual Manner, they were oblig'd to serve the austere Deity, under the Earth, a long Time, before they were admitted into Heaven. And here I call to Mind what *Valerius Maximus* says of the *Cimbri*. *Celtiberi & Cimbri* (says he) *in acie gaudio exultare consuevissent, tanquam gloriose & feliciter vita excessuri, Lamentari vero in morbo, quasi turpiter perituri, &c.* But that these *Ostiacks* were a Part of those Primitive *Sarmatæ*, who were the first Inhabitants of *Russia*, and amongst whom there is a Tribe call'd *Wotiacks*, who call themselves, in their own Language, *Arr*, and their Country *Arima*, I shall plainly shew, in its proper Place: And *Pliny* says, L. VI. c. 18. the *Sarmatæ* were first call'd *Aramæi*, in which, likewise *Hornius*, (*Hist. Phil. L. IV. p. 225.*) agrees.

† Vid. *quoque Frid. Genthenii Hist. Philosoph. p. 42.*



who treats of it at large, and also mentions, that *Pythagoras* was instructed in this enigmatical Philosophy, by the *Egyptians* †: Tho' others pretend that *Pythagoras* was a Disciple of *Zoroaster* ††. The same *Morhoff*, after having farther shewn, that the Number NINE, as well as SEVEN, might be grounded in Nature, and therefore did not happen to be so by Chance; The Art of Musick, for Instance, terminating and becoming compleat in the Number SEVEN, and Arithmetick in NINE\*: He then goes on, in the same Chapter, and says; *He does not in the least doubt, but many Remains and Monuments of these Matters must yet exist among the Eastern Nations.* I shall, therefore, proceed to relate, what I myself have observ'd, in those *North-Eastern* Parts, as likewise what I have remark'd in other Writers, who have treated of this Part of the World, concerning this Subject, and particularly with Regard to the Number NINE, what yet remains among the Inhabitants of these Parts. *L'Histoire du Grand Ghenghizcan, par Mons. Petis de la Croix, p. 79.* informs us, that when *Temugin* was elected *Great Chan*, and nam'd *Ghenghiz-Cann*, all the People bow'd their Knees to him *Nine* Times, to wish him a prosperous Continuation of his Reign: And this is yet a Custom with the *Chinese-Tartarian Emperours*, before whom Ambassadors, when they are admitted to Audience, are oblig'd to make their Obeisances kneeling, *Nine* Times at their Entrance, and just as often at their Departure †. The same Ceremony is yet in Use with the *Usbeck-Tartars*; For when a Person has any Thing of Importance to ask of, or to treat with, their *Chan*, he must not only offer a Present, consisting of NINE particular Things or Curiosities; But when he approaches him, to deliver it, must bow *Nine* Times; Which Ceremony these *Tartars* call the *Zagataian Audience*. We have, likewise, an Account of the same Ceremony in several Parts of the History of *Timur-Beck*, by *Mons. Petis de la Croix* †.

VI. WE find in several Writers, that the Number NINE was observ'd, in Ancient Times, among the *Northern Nations*,  
on

† *Morhoff Polyhistor. Tom. I. L. II. c. 7. It. Tom. II. L. II. c. 6. & 18.*

‡ *Humphr. Prideaux Old and New Testament, p. 289.*

\* *Morhoff. Tom. I. L. I. c. 12.*

† *Vid. Das Veraenderte Russland, p. 34. It. Isbrand Ides Reise-Beschreibung, p. 100.*

‡ *Vid. l'Histoire de Timur-Beck. Tom. II. p. 244.*



on many other Occasions. *Loccenius* informs us; That the *Gothick* Laws required a Fine to be paid three Times, with *Nine* Marks each Time \*: And it is, to this Day, a Rule with the *Kalmucks* and *Mungals*, that if a Person steal any Thing from another, he must restore it not only *Nine-fold*; But, if the Matter be of Importance, *Nine Times Nine-fold*; Whether Sheep, Horses, Camels, &c. And *Isbrand Ides* tells us; That, according to the *Chinese* Laws, Criminals are punishable to the *Ninth* Generation † (a). The Number *NINE* being observ'd in their Religious Ceremonies, as I have already remark'd of the *Cimbri* and *Goths*, that they celebrated the *Ninth* Day, the *Ninth* Month, and the *Ninth* Year, in which they offer'd *Nine* different Kinds of Sacrifices; And they, likewise, bemoan'd their Dead *Nine* Days together ‡; So *Loccenius* is of Opinion, that it is not without some particular Reason, that the Province of *Kajania*, in *Finnland*, has *Nine* Roses for its Coat of Arms ||.

VII. BESIDES these Instances, we find many more Remains of the like to this Day, among the old superstitious Peasants in *Livonia*. They usually carry *Nine* different Kinds of Things, as Iron, Pewter, Brass, &c. for Offerings to their *Hayns*, or *Idolatrous Groves*. They count the *Ninth* Joint in Human Bodies, and thence presage their Good or Bad Fortune. So likewise they reckon the *Ninth* Joint or Knot in Straw, and thence foretell whether they are to expect a fruitful or barren Crop. And they generally compound their Medicines of *Nine* several Herbs. *Pliny*, in *Hist. Nat. Lib. XXIX. cap. 6.* mentions a certain Medicine for the Eyes, made of a green Lizard, in preparing of which they made the following superstitious Use of the Number *NINE*. They  
ty'd

\* Vid. *Job. Locc. Leg. West-Goth. p. 104.*

† Vid. *Isbrand Ides Reise-Beschreibung. p. 173.*

‡ Vid. *Rhodigini Lektion. Antiqu. Lib. XVII. cap. 21. p. 932.*

|| Vid. *Loccenii leg. West-Goth. p. 107.*

(a) According to the *English* Translation of the Travels of *Isbrand Ides*, it is only Rebels who are liable to this rigorous Law; And the same Author adds, that the then Emperour, *Canghi*, being a mild Prince, and averse to Cruelty, when he found himself obliged, in Compliance with this Law, to put to Death the Children and Relations of *Ousangeii*, who was convicted of Rebellion, to testify his Aversion to such a Practice, caused Proclamation to be made before-hand, that he had not condemn'd them, but that he was constrain'd by the rigid Laws of the Empire, the general Assembly of the Princes of the Blood, and the Supreme Courts of Justice of the Land, not to delay the Punishment of any Person who was convicted of Rebellion.



ty'd *Nine* small Stones, each mark'd with a particular Character, to the Tail of this Creature, and then put it into a Vessel. Then taking, every Day, one of these Stones off, the *Ninth* Day they look'd upon the Lizzard to be sanctify'd to their Use. The Custom of the *Livonians* in Compounding their Medicines has a pretty near Resemblance to this. The same is observ'd by the *Samojedes*, who, when they pay their Tribute, which is always in Furs, bind *Nine* Ermins, Squirrels or other Skins in a Bundle: But the *Russians*, who set a Value upon the Number *TEN*, instead of *NINE*, when they receive these Furs, untie the Bundles, and repack them with *Ten* Skins in a Bundle. This Veneration which the *Russians* profess to have for the Number *TEN*, they probably had from the *Greeks*, who held this Number in high Esteem: For the *Slavonians* had, in Ancient Times, great Intercourse with that Nation. (*Vid. Rhodigin. lect. antiq. Lib. XXII. cap. 14. p. 1242.*) So likewise the *Russians* not only frequented and traded to *Constantinople*, before and at the Time of the Emperour *Constantius Porphyrogenetha*; (See the Author of that Name, *de administr. Imper. Cap. IX. p. 15.*) But likewise borrow'd the Fundamentals of their Religion, Writing, and Letters from the *Greeks*. And here, it may not be improper to observe, that when the *Czar Peter I.* of Glorious Memory, in his Reign, divided the *Empire* first into *Nine* Governments, he afterwards alter'd it, and made *Ten* of them: But whether this was done for Conveniency, especially as the Government of *Casan* was very large and extensive, or whether for any other Cause, I shall not pretend to determine. So, however, it happen'd, and the *Empire* of *Russia* is now divided into *Ten* Governments, and therein the Preference given to the Number they set a higher Value upon, than that of *NINE*. On the other Hand, in the Kingdom of *Tanguth* there are many Images which shew the Regard they had in their Sacrifices to the Number *Nine*; As the Idol *Manipe*, which they represent with *Nine* Heads\*; And, in *India*, the *Bramans* pourtray their Idol *Narran* with *Nine* Hands on each side †.

## VIII. THE

\* *Vid. Kirch. Chin. illustr. Pars IV. cap. 2. § 3. item pag. 235.*

† *Vid. Erasmi Francisc. L. III. p. 1005.*



VIII. THE People of *Asia* have, likewise, had Regard to this Mystical Number, in their Military Transactions: For when the *Tartars* defeated *Henry*, Duke of *Lignitz*, in *Bohemia*, in 1242. they fill'd *Nine* Sacks with the Ears of the *Christians*, and carry'd them away as Trophies of their Victory †. Which Barbarity, King *Boleslaus*, of *Poland*, happily reveng'd, in the Year 1259. when having defeated the *Tartarian* Chiefs *Najaja* and *Thelebougga*, he likewise carry'd off *Nine* Sacks of the Ears of the *Tartars*, from the Field of Battel. This Custom, the Off-spring of these *Tartars*, viz. the *Kalmucks* and *Mungals*, have preserv'd to this Day; For when the *Kalmuckian* Prince *Bosta-Chan* waged War with the *Chinese*, in 1696. and the latter excited the King or *Chan* of the *Mungals* against the *Kalmucks*, by which Means the *Kalmuck* Army was entirely ruin'd\*; The *Mungals* cut off the Tresses of Hair from the Heads of the dead *Kalmucks*, and, filling *Nine* Sacks with them, carry'd them off, as so many Trophies of their Success: All which was told me at *Tobolski*, by several *Tartars* and *Kalmucks*, who very well remember'd this Action, and were some of them present at it.

IX. WE likewise find the Use of the Number NINE, in the Division of many Things, not only among the *Eastern*, but among the Ancient *Western Pagan* Nations. e. g. Among the *Greeks*, who divided their Alphabet, which, otherwise, consisted of three Times Eight, or Twenty-four Letters, into three Times *Nine*, for the Sake of this Number: But as there then was, in each Division, a Letter too little, they added to each a Sign or Character, to supply the Want of those Letters, and thereby compleat the Number of three Times NINE †. So likewise *Herodotus* divided his History into *Nine* Books, according to the Number of the *Muses*, from whom he named them. And as for the *Eastern* Nations, I shall add the following Instances:

N

stances:

† Vid. *Erasmi Francisc. Blut. Adler-Blitz.*

\* WE have an Account of this Action not only in the News-Papers of the Year 1696, but in several Authors, who call the Prince of the *Kalmucks* corruptly *Luth*, which should be *Elöth*; For so the *Kalmucks* are call'd among themselves, as likewise by other *Eastern* Nations. (Vid. *Autor zur Einleitung der Hist. von Asia, Africa, and America, nach der Methode des Herren Puffendorff's*, p. 415.)

† Vid. *Adrian. Amerot. de Græcor. Notis Arithm. in fol. antepenult. Lexici Græco-Lat. Scapulæ. edit. 1548.* With which compare the learned Professor *Swartzius* of *Altorf*, in his *Dissert. de antiq. Num. Senarii Nota Epifimon dicta. § III. pag. 4. & 5.*



stances: The *Tartarian* Author, *Abulgasi Bagadar Chan*, whom I have frequently mentioned above, made Choice of twice *Nine*, or Eighteen Books, from whence he took the Grounds, or principal Materials, for his History †. He likewise makes Use of the following Form of Words in his History: “As *GOD*, the “*LORD*, had given Being to twice *Nine*, or 18000 Species or “Kinds of Things, (or, as the Translator terms it, *Creations*) “from which all other Beings were afterwards generated, and “*GOD* himself had shewn a Liking to the Number *NINE*; So “the *Turks* always endeavour’d to conform themselves to this “Number || (b): And he, for his Part, had found, in Compi- “ling of his History, that this Number always exactly answer’d “his Expectation; He had, therefore, divided his History into “*Nine Bapp.* or Parts.” In which, however, I believe, he has rather acted as a good *Musselman*, and followed his Prophet *Mahomet*, who employed *Nine* Writers, to Pen his *Alcoran*, and other pretended Divine Revelations: And who, at his Death, left *Nine* Wives, with whom he had cohabited \*. We are, likewise told, that the famous Porcelain Tower, at *Nanking* in *China*, consists of *Nine* Stories or Divisions. And here it may, likewise, not be improper to remark, that the *Winuli* encompass’d their great and famous City of *Rethre*, in *Mecklenburg*, where the Idol *Radegast* was worshipp’d, with a Wall having *Nine* Gates. (Vid. *Helmondi Chronica Slavorum*, p. 5.) And also, that the Country of the *Avarian Hunns*, which was attack’d by the Emperour *Carolus Magnus*, in the Year 792, was fenced in with *Nine* Walls of Earth or Mud. (Vid. *Mezeray*, Lib. IX. p. 739.)

X. So, likewise, the Ancient *Heathens*, when they had a strict Regard to the Number *NINE*, in their Undertakings, promised themselves a prosperous Issue of them. And therefore *Nebuchadnezar* came, in the *Ninth* Year of the Reign of King *Zedekiah*,

† Vid. *Histoire des Tartars*, à Leide, 1726. p. 4.

|| *Id.* p. 7. & 8.

(b) I find, however, in the Place our Author cites, the following Words only: *Je l'appelle une Histoire Genealogique des Tartars, & je l'ai divisé en neuf Parties, pour me conformer aux autres Ecrivains, qui ont tous ce nombre en particuliere Recommendation.* The Form above mention’d may perhaps be in the Original.

\* Vid. *Abu'l Feda de Vita Mohammedis*, Oxonii, 1723. Fol. Cap. 69. p. 152. Nota (a.) *Ib.* Cap. 68. p. 147-151. in textu & notis.



*kiab*, against *Jerusalem*; And, in the eleventh Year of the Reign of that King, on the *Ninth* Day of the fourth Month, took it; (or, as the Bible expresses it, *the City was broken. Jerem. xxxix. ver. 1, and 2.*) Again, *Seleucus Nicanor*, the *Ninth* Son of *Antiochus*, built several Cities, which from his Name, were called *Seleucia*; As *Seleucia* in *Pieria*; *Seleucia ad Eupbratem*, *Seleucia ad Belum*, &c. As we are informed by *Appian*. And *Otogerius Goland*, a Prince of the Ancient *Germans*, went with *Nine* Heroes, or renowned Warriors, into *Spain*, where he fought successively against the *Moors*. (Vid. *Luc. Marienum de rebus Hispanicis, Lib. IX.* and *Franc. Taraph. de Reg. Hisp. ad an. 717.*)

XI. IF we take Notice of what *Isbrand Ides* tells us, from *Neubhoff*: viz. That there is a River, call'd *Lyen*, in the *Chinese* Province of *Xantum*, into which if *Nine* Twigs be thrown together, three of them will always swim towards the *North*, and six towards the *South*; Which *Neubhoff* says, he himself has tried and experienced †. Likewise, that *Temugin* or *Temuzing*, who was afterwards called the *Great Zingis-Chan*, descended, in the *Ninth* Generation, from a Widow called *Alancu*; of whom the *Mungals* pretend, that she bore a Son in a strange super-natural Manner, which pretty cook'd up Story those People very much exaggerate (Vid. *Histoire des Tartars, à Leyde, 1726. p. 155.*)

(a) That in the two first *Dynasties* of the *Tartarian* Emperours,

N 2

who

† Vid. *Andr. Mull. Commentat. de Monument. Sin. p. 1.*

(a) What I find of this supernatural Birth, in the Place above cited, and in the foregoing Pages, is contain'd in the following Words: *Tamuzin & ses quatre Freres* descendent dans la 9me Generation des trois Freres nez d'*Alancu*, Veuve de *Dejunbajàn*, en la Maniere suivante: "Quoiqu' apres la mort de son Mari il se trouvât plusieurs qui recherchaient *Alancu* en Mariage, elle refusa constamment de se remarier; Mais quelque peu de temps après ayant dormi une Nuit jusqu' au lever de l'*Aurore*, elle vit en s' eveillant quelque chose d' aussi brillant que le Soleil tomber en sa Chambre, par l' ouverture du toit, & s' approcher d' elle sous la Figure d' un Homme de Couleur orangée, avec des yeux d' une beauté toute particuliere, ce qui l' epouvanta en sorte qu' ell n' eut ni la force de parler, ni celle de se tenir sur ses pieds: Cependant comme elle ne perdit point Connoissance, elle remarqua que cet Esprit, apres avoir couché quelque tems avec elle, disparut soudainement. Cinq ou six jours d' après l' Esprit revint la voir en la même maniere, & continua ses visites aupres d' elle assez souvent dans la suite. Cependant elle se trouvoit enceinte du fait de cet Esprit dès sa premiere visite. *Alancu*, ayant atteint le terme de sa grossesse, accoucha heureusement de trois Fils à la fois." Our *Tartarian* Author here continues to give the Genealogy of the youngest of these three Brothers, from whom *Tamuzin*, afterwards *Zingis-Chan*, was descended, and being come to *Tamuzin* and his



who reign'd in *China*, only nine Regiments in each came to the Government. *Viz.* The *Eastern*, who were driven out of this *Empire*, by the *Western*, who establish'd themselves there, in their Room; But after the *Dynasty* of these *Western Tartars* had likewise remained during a Succession of *Nine* Emperours, they were, in like Manner, obliged to give Place to the *Chinese*, or the first Emperour of the Family of *Taiming*. Whether the present third *Tartarian Dignity*, which began in 1644, will stand longer, Time must shew. If, I say, we give Heed to these Things, we may be convinced, that this Number shew'd itself to be, among the *Pagan* and *Scythian* Nations, in a Manner ominous, and to be, in those Countries, as it were, grafted in Nature itself, and therefore, as I have already observed of the Number *SEVEN*, might be call'd, with them, *Climacterical*. And here I must not omit, that the *Jewish* City of *Bethsean*, or *Bethschan*, the only One which the *Scythians*, in Ancient Times, ever possess'd in those Parts, and was, therefore, called *Scythopolis*, and afterwards, in the Times of Christianity, became an *Archiepiscopal See*, had *Nine* Bishopricks under it. (*Vid. Delit. Orient. Pars II. p. 97.*) It is, likewise, remarkable, that *Mahomet* waged three Times *Nine*, or twenty-seven Wars; *Nine* of which ended in a Battle, to his Advantage\*. And to this may very well be added, what *Relandus* † relates of the *Americans*, in *Candia*, who having painted the *French* Coat of Arms with an Ax over it, placed *Nine* Characters on each Side of it, resembling the *Greek* Letter  $\Phi$ , by which they meant that they had been attack'd and defeated by 180 *French* Soldiers, the Figure  $\Phi$  representing ten Men, which is particularly remarkable on Account of the Affinity there seems to be between the *Asiatick* and *American* Nations, of which I shall observe more below.

XII. To conclude, I may add much the same Observation of the Number *NINE*, as I did before of the Number *SEVEN* multiplied by four. *viz.* Add as many *Nines* as you please together; or, which is the same Thing, multiply any Number

his four Brothers, he adds: " Ces cinq Freres avoient tous le visage blanc tirant sur le  
" jaune, & un bord rouge entre le noir & le blanc des Yeux.

\* *Vid. Abu'l Feda, de vita & reb. gest. Mohamed. edit. Oxon. 1723. in fol. Cap. 71. p. 156.*

† *Hadrian Reland, in Dissertat. XII. de ling. Americ. § XII. p. 195.*



ber by NINE, the Figures of the Product added together, will always be reducible to NINES. Thus,

9	9
9	9
<hr style="width: 100%;"/>	9

18 and 1 and 8 make 9. Again,

<hr style="width: 100%;"/>	9
36	9

So 3 and 6 makes 9. So

likwife,

5	
9	
<hr style="width: 100%;"/>	

45 And here 4 and 5 make 9. Again,

12	
9	
<hr style="width: 100%;"/>	

108 and 1 and 8 make 9. Farther,

1423	1
9	2
<hr style="width: 100%;"/>	8
12807	0
	7
	<hr style="width: 100%;"/>

18 which being added, make, as we see, twice 9

And the Product of this added again, makes 9. So } again,

	56728	5
	9	1
	<hr style="width: 100%;"/>	0
	510552	5
		5
		2
		<hr style="width: 100%;"/>
		18

IN short, multiply any Number, though never so great, by Nine, the Figures of the Product added together, will always be redu-



reducible to NINES \*. I might add many other Instances of the Use of this Number NINE, among the *Asiatick* Nations, in other Things; But, by what I have said already, it is sufficiently evident, that, as well in ancient Times, as at present, not only among the *Pagans* and *Scythians* of *Europe*, but, likewise, to this Day, among the *Tartars* in *Asia*, the Number NINE has been, and is yet esteem'd, as it were, sacred, mystical and ominous. I shall, therefore, only add, that there is a great Affinity, in the Denomination of this Number among the above-mention'd *Asiatick* and *European-Scythian* Nations. The Modern *Tartars* call it *Nukos*, or *Nogos*, for which the *Turks* pronounce *Dokos*; The ancient *Goths* said *Nu*; The *Franks* and *Alemanni*, *Nium*; The *Armorici*, *Naou*; With which agree the Modern *German*, *Neun*; The *Latin*, *Novem*; The *French*, *Neuf*; The *Italian*, *Nove*; the *Dutch*, *Neghen*; The *Spanish*, *Nueve*; and the *English*, *Nine*. And as, finally, this Number has the Number THREE for its Root, which the *Pagans* likewise laid down for the Grounds or Foundation of their Number NINE, I shall now say something of that Number.

XIII. WE find in several Writers, that the ancient *Chaldeans* and *Magi* recommended the Number THREE, in their Instructions and Propositions †: And so the ancient Wise Men and Philosophers, among the *Heathens*, as *Plato*, *Homer* and *Aristotle*, with many others, as is plain by their Writings, very much extol'd the Number THREE, in which, according to them, is to be found the *Beginning*, the *Middle* and the *End* ‡. And thence, perhaps, in following Times, may have arisen the Reasons among the *Asiatick Scythians*, and the Relicks yet remaining among the Modern *Tartars*, that the Number THREE was visibly regarded by both, in many of their Transactions and Occurrences. For when *Temougin*, afterwards call'd *Zingis-Chan*,

\* AND here, perhaps, we may not improperly apply to these two Numbers, SEVEN and NINE, what *Luther* says, in his Preface to *Ezekiel*, where the Prophet speaks mystically of the *New Jerusalem*; viz. That reckoning, according to the Words of the Prophet, the City towards the *North* must be SEVEN, and the City on the high Mountain, NINE large *German Miles*, in Length and Breadth.

† Vid. *Stanley Hist. Philos. Orient. L. I. Sect. II. Cap. 4. sq.*

‡ Vid. *Rhodigin. Lection. antiq. L. XXII. c. 9. p. 1234. & L. XXVIII. c. 6. p. 1550.*



*Chan*, who laid the Foundation of the *Tartarian* Monarchy, made an Alliance against *Unch-Chan*, this Confederacy was ratified by the Offering of a *Horse*, an *Ox*, and a *Dog*. (Vid. *Hist. de Genghiz-Chan*, p. 39.) And, to this Day, the *Jakutians*, a *Pagan* Nation, in *Siberia*, who dwell near the City *Jakutzkoi*, on the River *Lena*, sacrifice to three invisible Deities, of which they have no Representation, either in Painting or Sculpture, and which they distinguish by the Names of *Arteugon*, *Schugo-Teugon*, and *Tangara*. In a Treatise lately publish'd by an anonymous Author, entitled: *Des H. Röm. Reichs Kirchen Staats, erster Theil, Artic. II. p. 8, and 12.* we find the following Account.

“ The most ancient *Germans* (*says my Author*) worship'd the true GOD, by the Name of *Tboyth* and *Theut*; And the first Inhabitants on the *East-Sea*, worshipp'd an Idol call'd *Trigla*, and *Trigliuff*, which latter had three Heads on one Body \*, by which the Mystery of the HOLY TRINITY was mystically represented †.” But from that very same Place from whence the first Colony came into *Germany*, (*viz.* from *Egypt*) the Forefathers of our *Jakutians* probably came likewise: Especially if we observe what the *Tartarian* History says of *Ogus-Chan*, who

\* Compare with this, what is said in the following Paragraph, of the Image with three Heads, among the *Kalmucks*, of which the Reader will find a Representation below; As likewise what is there said of the Number THREE.

† NOTWITHSTANDING the *Mahometans* profess openly, in Compliance with their *Kobran*, to be the most obstinate and incorrigible *Anti-Trinitarians* of all the Nations of those Parts: Yet I have observ'd, among the most Knowing of them (who have more Opportunity of being acquainted with the Doctrine of CHRIST, than the more remote *Pagans*, and are inform'd that the *Christians* worship a TRI-UNE-GOD) that if one discourses with them moderately and reasonably, and more in a Mystical, than Literal or Figurative Manner, they have not so obstinately disavow'd this Mystery. Upon which Occasion I call to Mind, what Mr. *Fabricius*, who was formerly Ambassador in *Persia*, told me: *viz.* That dining once at the King's Table, at *Ispahan*, when many of the Greatest Men of the Kingdom, and, among others, the *Mufti*, were present, the latter said, he could not conceive, how the *Christians*, among whom there had always been very wise Men, could have the Thoughts of believing a TRINITY, to which many others added their several Opinions of the Matter; At Length, the King, taking up the Argument, said, I will tell you how they understand this Matter. Whereupon he took up the Corner of his Robe, and folding it into *Three* Plaits, ask'd the Company whether those *Three* were not One, and the same Piece? To which they answering, Yes; He unfolded the Plaits, and then ask'd them again, if that was not one Piece? Which no One being able to contradict; And thus, concluded He, I suppose the *Christians* understand their Doctrine of a Trinity. From whence it appears, that there must be some Seeds of Conviction sow'd and remaining secretly in the Hearts of many of them, which they dare not manifest.



who resided on the *Eastern* Banks of the *Wolga*: viz. First, that he was no Idolater; and Secondly, That he march'd with his Army as far as *Egypt* (or *Messra*.) (Vid. *l'Hist. des Tartars*, p. 38, and 55\*.) Thirdly, That our *Jakubtians* inhabited before in the *South*, towards the Kingdom of *Tangubt*, as they themselves have informed me, and *Isbrand Ides* so far confirms, when he says, they and the *Bratti*, who yet live on the *Lake of Baikal* †, were formerly one People. Fourthly, That these *Jakubtians*, contrary to the Customs of all the Nations who inhabit thereabouts, wear long Hair, and short Cloaths; Whereas all the other, are either shorn quite bare, or, at least, have only a long Tress behind. And fifthly, that they had but lately the Custom, (which since the Coming of the *Russians* into those Parts has been forbidden them) that when any Person of Condition died, they buried one of his most faithful Servants, who had been nearest about him, at the same Time with him, alive. I shall have more to say of these People, when I come to give a particular Description of them ‡. And here I cannot but confirm the Truth of what *Isbrand Ides* writes of these People, viz. That, at a certain Time of the Year, they make a great Fire, into which they sprinkle a Sort of Brandy distill'd from Mare's Milk, towards the *East*, and thereby make an Offering to Heaven. I took an Opportunity of enquiring into the Truth of this Relation, of several of the *Jakutians* themselves, who all confirmed it. What I have said above of the Number THREE, is farther confirmed, by an Offering or Sacrifice, which I have seen perform'd among the *Wogulitzi*, a *Heathen* Nation,

\* This Passage of *Ogus-Chan's* having been in *Egypt* or *Messra*, is but obscurely given by the Translator of the above-mention'd *French* Edition, which, as I have already observed, was taken from the first *German* Copy; But, in that I afterwards corrected and amended, this Passage is related something more circumstantially.

† The Lake of *Baikal* is to the *South* of the *Jakubtians*, and the Kingdom of *Tangubt* or *Thibet* is to the *South* of that.

‡ The Reader may compare this Paragraph with *Schickardi Tarich*, (*Edit. Tubingæ*, 1628. pag. 134.) where the Names *Thibet*, *Zincha*, *Bucktare*, and *Hba-Chan-Chini regis Turkestan*, occur, which denote *Tangubt*, *China* and *Buchar*, as likewise the ancient *Turkish* Name for Rulers *Cha-Chan*. We may, likewise, on this Occasion, farther observe, what we find in *Herbelot* (*Biblioth. Orient.* p. 421.) of the People call'd *Haidelab*, and of the Country of *Thibet* or *Tangubt*, also, in the same Author, p. 920. of the *Molbediti*, and farther in *Hist. Byzantina*, Tom. III. Cap. 5. & 6. of the *Nephtaliti*. I, for my Part, have neither Time nor Learning sufficient, to unfold this Matter, as it should be: And therefore wish some other would take the Trouble off my Hands.



Nation, on the Borders, between *Siberia* and *Russia*, when having killed several Bears in the Woods, they offered *Three* of them to their *Gods*, in the following Manner. Their Temple is a very poor Building of Wood; In this they placed a Table, instead of an Altar, behind which they set the Heads of *Three* Bears, with the Skins of them flea'd off and stuff'd, in a Row, one by the other. On each Side of them stood a Fellow, with a large and long Switch in his Hand. All this being in Order, another Fellow came in with an Ax, and made as if he would attack the Bears, while the other pretended to defend them, and, at the same Time made an Apology, that it was not their Fault that the Bears were shot, but the Blame was to be laid on the Arrows and Iron, which were made and forged by the *Russians* \*. In the mean Time, others were busied without the Temple, in Boiling and Roasting the Flesh of these Bears; And the Women, to whom a certain Portion of the Meat was allotted, made themselves merry, when the Ceremony was at an End, To this we may properly add what *Loccenius* writes of the *Hunns*, that they chose *Three* Dogs Heads for the Sign or Token of their Offerings, because the *Wogulitzi* descended from the *Hunns*. And the same Author adds, what I have observed before, that the *Gothick* Laws required a Fine to be paid *Three* Times, and *Nine* Marks each Time †.

XIII. IT is a Custom, to this Day, with the *Mungals* and *Kalmucks*, that when a Woman bears a Child, and is afterwards re-admitted into the Community of the People, she must, in the Presence of their *Lama*, or *Priest*, and her nearest Relations, jump *Three* Times thro' a Fire; Which they call the Purification. The same *Mungals* and *Kalmucks* have, likewise, generally a small Idol, with *Three* Heads, hanging about their Necks, or they place it in some convenient Place of their Habitation. This Idol is commonly made of *Terra Sigillata*, *Catechu*, or some other Kind of Metal, which they fetch from the Country of *Tangubt*, from their *Dalai-Lama*, or so named *Priester John*; A Draught of which, with a farther Account of it, the Reader will find below. We read, likewise, in *Curtius*, and other Authors, as something memorable,

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memorable,

\* Compare this with *Das Veraenderte Russland*, p. 204. § 16.

† Vid. *Loccen. Leg. West-Goth.* p. 107.



morable, that the Number *Three* was in Esteem with the most ancient *Scythian* Nations, as a Mystical Number, in many other Things, e. g. when the *Scythians* sent King *Cyrus*, upon his invading their Country, by their Ambassadors, a *Bird*, a *Frog*, and a *Mouse*, accompany'd with five Arrows. And we find the same Custom, among the People of *Siberia*, to this Day: For the *Arintzian Tartars*, who live under the Dominion of the *Russians*, on the River *Jenesei*, near the City of *Crasnojabr*, told me; That when the *Russians* had made themselves Masters of *West-Siberia*, and these *Tartars* saw, that they brought one Nation after the other, under their Yoke, and of Consequence reasonably concluded, that it would soon come to their Turn likewise; They sent Ambassadors to the *Russians*, who took with them an *Arrow*, a *black Fox*, and a *Piece of Red Earth*; By which they meant, according to their Custom, to offer the *Russians* the Alternative of Peace and War. But the latter pursuing their Design, and falling unexpectedly on these People, their *Horde* was so entirely routed and cut off, that of 7000 Men, of which they then consisted, only about 200 are now remaining. However, they have yet their own separate Tongue, of which the Reader will find a Specimen in the *Polyglot Table*.

XIV. THE mentioning of these People brings to my Mind a pleasant Passage, which was related to me by themselves, when I was among them, and I accordingly noted down in my Journal. I ask'd them, how their *Horde* or Tribe came to be so small, since they had their own separate Language? They answer'd, that they had the Name of *Arrintzi*, or *Arrinci*, from the Word *Arr* or *Ara*, that signifies a *Hornet*, which, in the *Swedish* and *Gothick* Tongues, is call'd a *Geting*, the Nature of which Creature is such, that their Sting is obnoxious to Man and Beast, and if a Number of them be together, are capable of stinging a Man or Beast to Death. Now as they were, in ancient Times, a great and mighty People, who destroy'd great Numbers of other Nations, they were, therefore, compar'd to Hornets, and from the Word *Arr* were call'd by the *Russians*, *Arrinci*. At a certain Time, a vast Swarm of Serpents came into their Country, who had Heads like Men, and shone like the Sun itself: With these they indeed, wag'd War; But were, at Length, overcome by them



them, routed, and great Numbers of them kill'd by these Creatures; Upon which those who remain'd were oblig'd to leave the Country they before liv'd in. Tho' this Story appear'd very ridiculous to me, I, nevertheless, noted it down in my Journal; And when I came afterwards, in *Europe*, to read *Herodotus*, I there found the same History of the Serpents, in his IVth Book, which he calls *Melpomene*, related of a People whom he calls *Neuri*; Which occasion'd me to make several Reflections: For, as these People hardly ever so much as heard of our *European* Writers, nor could have been inform'd of any of the Histories contain'd in them, it is certainly very extraordinary, that they should have so many Traditions and Relations, which frequently agree so exactly with Accounts given by our Ancient Historians. It, therefore, is reasonable to believe, that they may have been of the Number of the Ancient *Scythians*, who first came into *North Asia*, or the *Eastern* Side of the *Volga*, but afterwards remov'd to the *Western* Side of that River, where they inhabited at the Time of *Herodotus*. And that these People being afterwards oblig'd to give Way to a superior Force of other Nations, coming from the *Southward*, (e. g. the *Affari* and *Vanni* of *Odinus*, who went thro' *Russia*) were dispersed, some into one Part, and some into another; And these *Scythians*, whom *Herodotus* calls *Neuri*, going afterwards in Search of their own Country again, one Part of them became the original *Lithuanians* (a), and, on the other Hand, many belonging to the *Finmlandian* and *Hunnian* Tribes repair'd to the *North*: For that these People have a great Affinity one with the other, I shall prove more evidently below, in its proper Place; And, at the same Time, shew what Remains and Ruins of Antiquity are yet existing in the Parts where these *Arintzi* now inhabit. \*

XV. BUT to return to the Number THREE, we find many superstitious Remains of it in *Siberia*, among the *Mahometan Tartars*. For Instance, when they give a Child its Name, which

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must

(a) As our Author explains the *German* Word, *Litthauer*, which signifies *Lithuanians*, by the Word *Letten*, which denotes the Inhabitants of one Part of *Livonia*, (See my Note to Sect. III. § VII. of this Introduction,) I am at a Loss to know which he means; Tho', by the Context, I believe it must be *Lithuanians*.

\* Compare with this *Matth. Belii Prodrom. de Hung. antiq. Lib. II. Sect. I. Cap. 1. § 4. p. 31.* who, in that Place, makes Mention of these *Neuri*.



must always be the *Third* Day after its Birth, the Witnesses or principal Godfathers (if I may be allow'd to call them so) must bawl the Name *Three* Times in the Child's Ear: But it would carry me too far, should I pretend to relate all the Instances, which are to be found in *Tartary* and *Siberia*, of the Regard had to this Number THREE. I shall, therefore, only observe farther, that as these poor blinded People hold those Numbers for Sacred and of great Honour, tho' they know nothing of the Grounds, whence those Customs arose; And as they lay down this Number, as the Source of all their Actions, Dealings and Ceremonies; So they, as it were, worship the TRI-UNE GOD, tho' without any Knowledge of Him, (as *St. Paul* said to the *Athenians*, Acts xvii. 23.) and, therefore, we cannot pretend to say When? Where? and How? this TRINITY in UNITY may, by Means of the Scripture, be farther manifested, preach'd, and more evidently exalted? For which End, ALMIGHTY GOD may, in a private and peculiar Manner, work upon the Minds of many of them, tho' His Ways and Means are impenetrable to our Eyes; And I shall, in a proper Place, give several Instances of true *Christian Pagans*, and, on the contrary, of very *Heathenish Christians*, which I have here and there met with in these Countries.

XVI. FINALLY, it may perhaps, now we are considering these Matters, be a Speculation not altogether unprofitable, if we reflect, that ALMIGHTY GOD may have had an Eye to the *Third* and *Ninth* Numbers, which were esteem'd so Sacred, and held so much in Honour, by the *Heathens*, when, by His All-wise Direction, before the Apostles were sent to preach the Gospel to the Heathens, the SAVIOUR of Mankind begun and finish'd the Course of His Sufferings in the Flesh, on the last Day of His Temporal Life, in these Sacred and Mystical Numbers of the *Heathens*: For tho' He was, indeed, carry'd by the *Jews*, and set before *Pilate*, in the first Hour of the Day; Yet, at that Hour, He was pronounc'd, by this His Judge, to be innocent, and not deserving of Death. But, in the *Third* Hour, He was scourg'd, in the *Sixth* crucify'd, and, in the *Ninth*, gave up the Ghost. The *Jews* not only despis'd and set at nought the *Heathens*, and their Ceremonies; But refus'd to hearken to the Gospel of CHRIST; GOD, therefore, cast them out, and, with them, the Mystical Number,



Number, which the ALMIGHTY Himself had ordain'd in many Things, was abolish'd. From this Time the Number SEVEN, which before was held good and fortunate, may, in the ensuing Times of *Christianity*, have been look'd upon as a fatal Number (according to the Modern Proverb) (*a*) which may perhaps have arisen from the *Seven Trumpets*, and *Seven Thunders*, (*Rev. viii. and following.*) And there are many who are superstitious in this Matter, that presage not the best of this Number SEVEN †. Nay, perhaps, CHRIST Himself, in these last Hours of His Passion, may have been willing to shew the haughty *Scribes* and *Pharisees*, that He was no Respector of Persons; But, by His Choice of these Numbers, which were held Sacred by the *Heathens*, He gave a visible Token of their Call to Salvation. These occasional Reflections will be the more excusable in me; Since CHRIST Himself makes almost the same Application (*Matth. xii.*) of *Jonas* being *Three Days* and *Three Nights* in the Whale's Belly, to His being *Three Days* and *Three Nights* in the Heart of the Earth. Nay, who can say? Whether *St. Paul*, who was sent to preach the Gospel to the *Heathens*, may not often have made Use of this Proposition to them, among other more weighty Grounds of Truth? Which, with Men of their Capacity, may not have been one of the least Arguments to convince them. Especially as the *Heathens* held this Number in so high Esteem, tho' it was despis'd by the *Jews*. A certain learned Man is fallen upon the same Way of Thinking, when in his Dissertation on the *Gods* of the *Cimbri*, he makes his Application to CHRIST. This Author quotes a Passage out of *Edda Islandorum, ex Editione Petri Jo. Resenii Mytholog. XLVIII. Lib. 5.* That *Thorus* (*b*) (according to the Opinion of the *Ancient Cimbri*) fought with the *Migardian* Serpent, and obtain'd the Victory; But after having retreated

(*a*) The *Germans* have several Proverbs denoting the Number *Seven* to be an unfortunate Number; But as our Author calls it here a Fatal Number, I suppose he means, *Sieben machet den Galgen voll*; (i. e. *Seven fills the Gallows.*)

† Vid. *Das Fraustadtische Zion Sam. Fried. Lauterbachs*, p. 722. where many fatal Occurrences are related, which happen'd in such Years, in which more than SEVEN have met: To which we may add, what *Tentzel* has observ'd on this Matter, in his *Monthly Discourses*, for the Year 1686. p. 83. viz. that, according to a *French* Historian, every *Seventh* King of *France*, from *Lewis I.* has been made a Prisoner.

(*b*) *Thorus* or *Thor* (from whence our *Thursday*, or *Dies Jovis*) was the *Jupiter* of the *Ancient Northern Nations*.



ed *Nine* Paces, he fell down dead, by the penetrating Force of the Venom, which the Serpent had breath'd upon him. Now as this Fable is a Representation of the Sufferings and Death of CHRIST; So, in my Opinion, the *Nine* Paces are particularly applicable to the *Ninth* Hour, in which *Jesus*, tho' a Conquerour, gave up the Ghost ||.

XVII. I HAVE, indeed, already been something diffusive in my Discourse on this Subject; I hope, however, I may be allowed to add a Word or two, to conclude, of the Number, under which, as I have observed above, the Division of my Work has happened to fall; For as I have not observed, that the Ancient *Heathens*, *Scythians*, and Modern *Tartars*, have had any Regard in their Divisions, to the *Medium* between the Numbers THREE and NINE, that is, the Number SIX; And, nevertheless, as I have observed already, the *Saviour* of Mankind was crucified in the *Sixth* Hour, so I have, on the contrary, remark'd, that the Modern *Tartars*, and *Pagans*, have treated this Number with a Sort of Contempt: For though some of them will give Ear to the History of CHRIST, when related to them, in some Points, yet they will not be brought to believe any Thing of a *Crucified* JESUS, or to acknowledge, that there can accrue any great Benefit to Mankind from the Cross; Nor will they allow of a Mediator between GOD and Man, or a Middle Person in the *Godhead*. They cannot, with their Understanding, reconcile the Mystery, which lies conceal'd under these Things; Nor can they conceive how CHRIST, as very GOD, should be so impotent, as not to be able to withstand his Persecutors? The *Brabintzian Tartars*, therefore, compare the outward visible State of Mankind, in this World, to their future State in that which is to come; And say, that they, who are happy and rich in this World, will serve a rich and mighty *God* in the other World: But for those who are in a poor Condition here, they must be contented, hereafter, to take up their Habitation with a poor *God*, and to serve him. And though the *Mahometans* allow (with some Additions, however) that CHRIST was not only born of *Mary*, without the Help of Man, by

|| Compare *Philippi Frid. Hane Disp. de Sacrorum Christianorum in Cimbrica primordiis, Kilonii, 1728.*



by the Angel *Gabriel's* Breathing upon Her, from which She conceived; But likewise, that He was sent by GOD to preach to Mankind; That He was a righteous Prophet, and that the *Jews* persecuted Him, laid violent Hands on Him, and brought Him to the Cross for His Truth and Righteousness: Yet they add, that when the *Jews* were about to put their cruel Purpose in Execution, He vanish'd out of their Sight, and another Person was crucified in His Room. The very same has been related to me by a Native *Indian*, whom I met with in *Tobolski*, and who, after having lived many Years in the Kingdom of *Tangubt*, came, as a Pilgrim, through *China* into *Siberia*, and, at Length, to *Tobolski*, where he was baptized, according to the Tenets of the *Russian* Religion. When I ask'd this Person; Whether the Inhabitants of *Tangubt* had ever heard of the Name of CHRIST, or knew any Thing of the Gospel; And whether they had not the same Ceremonies, in their Exercise of the *Christian* Religion, as were in Use with the *Russians*? His Answer was; They knew something of the *Christian* Religion; But did not make Use of the Cross, as the *Russians* do; Nor did they believe any Thing of the Crucifixion, or, as he express'd himself, in his simple Manner of Speech, of the Conflict between CHRIST and the *Jews*: But this might be an Adumbration, that the Doctrine of the Cross is, as it were, a Folly to those *Christians* who lead the Lives of *Heathens*, and a Stumbling-block to the uncircumciz'd Hearts of the *Jews*; For the wearing of a Cross about one's Neck, as is enjoined by the *Grecian* Church, or to sign with the Sign of the Cross, as in some other, will hardly be alone sufficient.

XVIII. SINCE then I have undertaken, as an unworthy Member of the Church of CHRIST, to give a brief Account of the *Heathens* and *Scythians*, and their Descendants, the *Tartars*, who inhabit the *Northern* Parts of *Asia* and *Europe*, their Customs, Fashions, Manner of Living, Languages and Countries, it so happen'd, as I have observed already, that the Number SIX, or *Medium* between THREE and NINE, at which Hour, likewise, our *Saviour*, CHRIST, was crucified, has every-where served for my Number of Division of this Work: From whence it appears, that I have deviated therein, as well from the *Pagan*, as the *Jewish* usual Numbers of Division, and Customs. And as  
this



this Regulation or Adjustment of my Work, by the Number SIX, was entirely casual, it led me to many good Thoughts, during the Course of it: For though, in the Beginning, I could not rightly comprehend, what might be the Meaning of the many, as well exteriour as interiour Impediments, which threw themselves, in great Numbers, in my Way, and of which I have given some Account in my *Prodrome*; Yet, in the Prosecution of my Work, I observed, that, with Regard to other Writers, it is common, for many Hindrances to arise in all good Designs, and possible Undertakings, which are often not sooner visible, than in the Sequel and Issue of them; These, however, ought so little to discourage us, in such Undertakings, that they should rather be a Spur to our Inclinations, to pursue the Good we have begun with the greater Zeal. But when I came to reflect by what Number this Work was to be divided, that Division not only gave me a great Satisfaction, but was, together with other Views that offer'd, a great Incitement to the Progress of it. And the more, as this Middle Number will always put me in Mind of our Mediator, and likewise of the Middle Path, that I may not deviate from the Truth of Things, either to the Right, or to the Left (*a*).

(*a*) Tho' our Author, throughout this whole Section, and more particularly in the latter Paragraphs of it, discovers a Tincture of that Spirit of Superstition (I had almost said Enthusiasm) which is very common in *Germany*, *Denmark* and *Sweden*; Yet I have chosen to translate him entire, tho' there are some Periods which may sound very odd and uncouth to an *English* Ear, rather than, by omitting any Thing, give Reason to surmise, that I have left out something of greater Importance; And notwithstanding, as it is very common in that Way of Writing, I have often found great Difficulty to come at our Author's Meaning, or to guess at a Meaning by the Context; where the Words contain little or none, as has sometimes been the Case.





## S E C T. VI.

O F *the Boundaries between Europe and Asia.*

## S U M M A R Y.

- I. **T**H E Boundaries between the North and Eastern Parts of Europe and Asia have been hitherto very uncertain.
- II. A Description of the Boundaries fix'd by Ancient Writers on the River Pytziora. III. What is to be enquired into concerning these Boundaries. IV. What Motives the Ancients had to fix them in this Place. V. The Russians had formerly two great Marts, or Staples, for Merchandize. There has formerly been a Trade on the Caspian Sea, and from India, into the Scythian, or Pytziorian Sea. VI. Proofs that this Passage was practicable. VII. Whether the Ancients ever came, with their Ships, from Kathay, thro' the Streights of Weygatz. VIII. The Ancients were of Opinion, that the Caspian and Scythian Seas join'd. The Word Tazata, in Pliny, denotes Nova Zembla. Description of a Passage formerly used, from the River Taas into the Oby. IX. And of the strange Kind of Boats us'd by the Inhabitants there. How the Country of Kamtschatki came to be discover'd. X. Ancient Geographers mistook the Island at the Mouth of the River Lena, for Nova Zembla. Neither Ancient nor Modern Geographers have had a true Information of these Parts. XI. A strange Maxim which has prevail'd in Russia is the Reason we have but lately had any Account of those Countries. XII. Many Arabian Coins and Ruins of Ancient Fortresses are found in Great Permia. XIII. This Country was formerly very wealthy. An Account of the Solotta Babba, (or Golden Woman) in those Parts. XIV. An Explication of the Name Gumala, given to this Idol by the Finlanders. XV. The Northern Boundary of Europe and Asia was not known in the Days of Ptolemy. This gave Occasion



to more Modern Geographers to invent a new One. *A Description of it.* XVI. The most natural Boundaries are those made by the Riphæan Mountains. XVII. Asia lies much higher than Europe. XVIII. This Declivity prov'd by the North Wind, and the Course of the Rivers. XIX. There is a great Difference between the Animals, Vegetables and Minerals, on the different Sides of these Boundaries. These Boundaries are more distinct and natural than the former.

§. I. **E**VERY one who is conversant in Geography knows, that there has, for a considerable Time, been a Disagreement among Geographers, about the Certainty of these Boundaries: And, therefore, Professor *Eberhard David Haubers*, (in his useful *Discourse on Geography*, p. 80, 81.) has likewise not only taken Notice: That, for this Reason, in several new Maps, the Boundaries between Europe and Asia have been wholly omitted; But he adds; Because, in our Days, we have a more exact Account of the Situation of the Boundaries of these Parts, as laid down by the Ancients: And *Mr. de l'Isle*, (in his *Determination Geographique de la Situation & de l'Etendue des differentes Parties de la Terre, dans les memoires de l'Academie des Sciences an. 1720, &c.*) has shewn, that we had no Reason, on Account of the Various Nations that lived in the Neighbourhood of them, and were subject to the same Prince, to go from the Boundaries which were of old establish'd. But since neither *Monfieur de l'Isle* (in his *Determination Geographique*,) nor the Professor, (in his *Discourse*,) have been pleas'd to fix the Limits towards the North, as laid down by ancient Geographers, I shall here, for the better Understanding of these Boundaries, give a particular Account, of the Knowledge I obtain'd of their Situation, whilst I was in *Russia*.

II. IT is sufficiently known, that the Ancient Geographers laid down the River *Donn* or *Tanais*, (which the *Tartars* to this Day call *Tünn* or *Dunn* (59), for the Bounds between *Europe* and *Asia*; And of this we find Evidence enough, as well in their Writings, as in those of Modern Authors, who have borrow'd from them; But they very seldom mention how the

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(59) Vid. *Job. Georg. Wacht. Gloss. Germ. Præf.* § 45. where it is shewn, that the Word *Tonn*, in the *Celtick* Language, signifies *Water*, and a *Flood* or *Inundation*.



Bounds were fix'd, from the Bending of that River, farther on towards the *North*, or how they were named: For it is not to be presumed, that the River *Donn*, which flows out of *Russia*, above 120 *German Miles*, from the *West*, under the fifty-first, fifty-second, and fifty-third Degrees of Latitude (60), should have precisely made these Boundaries; And yet it is certain, that, according to the Account of all Geographers, the Ancients remain'd with the said Bounds, on the *West Side* of the *Wolga*. These Bounds, therefore, could be no otherwise form'd, than by a Line drawn from the Bending of the River *Donn* over to the *Wolga*, and first following the Course of that River, towards the *North*, to the fifty-fifth Degree of Latitude, from thence (because the *Wolga* turns again, like the River *Donn*, towards the *West*,) carrying it on farther, towards the *North*, along and up the River *Kama*, to the sixtieth Degree of Latitude (61), and from thence again, along the River *Kolwa*, and from this last, and the *Wytſcherka*, farther upwards on the River *Wogulka*, and between the Source thereof, and the Head of the River *Pytziora*, across a small Spot of firm Land, half a Mile broad, (which the *Russians* call *Wolock Pytziorskoi*, or the *Pitziorian Ferry*, and the *French* *Portagie*) and so farther along this River *Pytziora*, to the

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Mouth

(60) *Comp. Const. Porphyrog. de administ. Imp. Cap. XLII. p. 132.* who says: The *Tanais* has its Rise near the *Russian City* of *Sarcel*; But that the *Russians*, in his Time, were never seated in *Asia*.

(61) It is no Secret, that the *Tartars* call the River *Wolga*, *Edell*, *Idell*, and *Atell*, which Name in my Opinion, denotes the same as the *German Word* *Edl* or *Edel*, (i. e. *noble*;) And this River very well deserves the Name, as well on Account of its Excellency, as its great Abundance of Fish, and wide Extent. Just as the *Euphrates*, (*Daniel viii. 2*) has, likewise, the Name of *Ulai* or *Aulai*, signifying the *Chief*. Besides this, the *Persian King* *Nauschirvan* was surnamed *Edill*; (i. e. *just, righteous, without Fault*;) But this Word is *Arabick*. However, by this Word, *Edell*, they denote not only the *Wolga*, but several other Capital Rivers, which fall into it; nevertheless, with additional Names super-added, *viz.* The *Wolga* they call *Edell* only, but the River *Kama*, *Arck-Edell*, and the River *Wiatka*, *Naucrat-Edell*; By this latter Name it appears, that the Kingdom of *Naucratis*, over which *Hacanus*, or *Scha-Chan*, King of the *Turks* and *Hirri*, (or *Chazari*, as *Constant. Porphyrog. de administ. Imp. cap. X. p. 30.* calls them) reign'd, lay between the *Wolga* and the River *Kama*, on the *North Side* of the Metropolis of *Casan*; Of which the learned Professor *Theophil. Siegefr. Beyerus*, (*in Comment. Acad. Scient. Imp. Petropol. Tom. 1. p. 459*) makes the following Mention: *Cubadem autem Patrem Nusrevani Persarum bellum gessisse cum Hacano rege Turcarum & Hyrcorum. Hacatum illum dominatum fuisse regno Nucrato, & Russis universis, exercitum quadricies mille militum habuisse, &c. i. e.* But *Cubades*, Father of *Nusrevan*, waged War with *Hacan*, King of the *Turks* and *Hyrris*. This *Hacan* ruled over the Realm of *Nucratis*, and all *Russia*; and had an Army of 400000 fighting Men, &c. And this agrees very well; Because the Province of *Wiatka*, where this River runs, did formerly belong to the *Tartarian Regions*, and not to *Russia Proper*.



Mouth of it, and to the *Sarmatian*, or, (as it is call'd) *Maurernanskoian* Sea; (which the Ancient *Goths* call'd *Gandawyck*;) And thus, I say, they must have fix'd the Boundaries between *Europe* and *Asia*, because, as I observ'd before, we know, that they set them on the *West* Side of the *Wolga*.

III. IN this Manner we may find these Boundaries fix'd in some ancient Maps, (though they are not so plainly and expressly described (62). It now remains to examine, (1.) What Reasons the ancient Geographers had, to fix the said Bounds by the River *Pitziora*. (2.) What induced the Modern Geographers to leave these Bounds, and to fix others, farther towards the *East*, by the River *Oby*? (3.) Whether, in these Places, such Boundaries are not to be found, as are immoveable, and, at the same Time, more apparent than both the former? Since several Objections have also been made to these new Boundaries, as appears, among others, by the above-mention'd *Professor Hauber's Discourse*. To decide this Matter, it will be necessary to go farther back, and cast an Eye into Antiquity.

IV. PTOLEMY has not so sufficiently explained, for what Reason the ancient Geographers fix'd these Boundaries at Places less perceptible, towards the *North*, than towards the *South*, on the *Tanais*: It were, therefore, to be wish'd, that *Hauber* and *de l'Isle* had quoted some other ancient Geographers, on that Account; But, I find, they had no other Reason to give, but that we might be contented with the Ancient Boundaries, because the Nations that live thereabouts, as well to the *West* as the *East*, are all under the Dominion of one Sovereign; From whence this Conclusion followed: That the Boundaries were set farther out to the *Oby*, on Account of these Nations being thus under the same Jurisdiction: But that this was not the true Reason, I shall shew below. As for the first: I have found it reasonable to conclude, as well from the Relations of the People, as the Monuments which yet remain, That the Ancients were, without Doubt, induced to fix the Boundaries after this Manner;

(62) *Cluverus* (in his *Introd. Geograph. Lib. I. p. 51.*) has not given the clearest Idea of this Position, from the Account of ancient Authors; Since he there observes, that they had fix'd the Source of the *Tanais*, as far as the River *Pytziora*; Which is not so; For they carry'd this Boundary, from the aforesaid Bend of the *Tanais* over to the *Wolga*, and along the above mention'd Rivers, as far as to the Source of the River *Pytziora*.



ner; Because the above specify'd Course of the Rivers was the true Way, which was used by those Nations, that traffick'd formerly from the *South*, and the *Indies*, over the *Caspian Sea*, into the *North*, long before the Navigation to the *East-Indies* was found out by the *Europeans*. For though naturally they might, on Account of the Situation, and great Mountains, have drawn the said Limits farther towards the *East*; Yet the Account given by Travellers, of this Way, to which the *Asiatick* Nations, that lived in the Neighbourhood of it, as well as the *Europeans*, could, on both Sides, have easy Access, and because they could go directly out of the *Caspian*, into the *Scythian Sea*, proved an Inducement to the Ancient Geographers, to chuse it for the Boundary between *Europe* and *Asia*.

V. IN Order to set this Matter in a yet clearer Light, we are to consider, that there were formerly, on Account of this Commerce, two Staples or Marts, in *Russia*, one of which, before *Novogrod* became famous, was near the ancient City of *Ladoga*, (which the *Goths* call'd *Holmgorda-Ryck*, and the *Danes*, *Ostregard* (63), and likewise *Chunigard* (64);) From which Place  
Trade

(63) *Ostregard* (*Oster Garden, Oster-City*) is the same as when the *Esthonians* say *Ulima*; For *Ules* signifies, with them, *upwards*, and *ma*, *Country*, by which *Ulima* they denote that Country which lies from them to the *East*, as *Pleskau*, *Petzur*, and *Novogrod*; And this Country being formerly call'd *Rugia* and *Rogia*, as the *Russians*, to this Day, call the City of *Narva* sometimes *Rugigorod*; The true *Ulima Rugia*, or (contracted) *Ulmerugia*, lay between the *Lakes* of *Ladoga* and *Peipus*, and not in *Prussia*, as *Job. Magus* and others think. Nay, it seems, not improbable, that the Name *Holmgartia* has, in Time, been deriv'd, from *Ulmrogia*, and is one and the same City. (*But of this in another Place.*) As for *Holmgardia*, *Peter Dieckman*, (*in his Historical Observations on some of the Swedish Runsteines: Stockholm 1708. p. 15.*) relates as follows: " *Holmgarth, Holmgært*, is a Country situated beyond *Esthonia* and *Ingria*, towards the *Lakes* of *Ladoga* and *Peibus*, where the City *Aldejuborg*, the Residence of the *Holmgardian* Kings, formerly stood, and the adjoining Country belonging thereunto was call'd *Holmgardia*, whither the *Swedish* King, *Haldan*, the Elder, went, to marry the Daughter of King *Envinda*" And again, (*p. 135.*) *Holmgarda-Land, Holmgardia* and *Garderyke*, in which the *Metropolis*, and the Royal Residence of *Aldejuborg* formerly was, and which might perhaps be Originally *Alogia-borg*, because there was in that Place, a Queen of the Name of *Alogia*, &c. But it is my Opinion, that Queen *Olga* is to be here understood; For as *Claude Duret* (*in his Tresor de l'Histoire des Langues de cet Univers; à Cologne, 1613. p. 346.*) bears Testimony; *Rurich* the first King of *Wenden* or *Wandalia*, the Inhabitants of which are also call'd *Waragi*, resided chiefly in *Ladoga*; But *Igor*, the Son of *Rurich*, married *Olgha*, Daughter of *Gostomisle*, who reign'd long after her Husband's Death.

(64) Vid. *Helmold Chronic. Slavor. p. 1.* *Henricus Bangert* has made a very pretty Remark upon this, in the said Chronicle, (*p. 3.*) *viz.* That this *Russian* Metropolis was call'd, by *Helmoldus*, *Chue*, and by *Adamus Bremensis*, *Chiven*. But the Descendants of the  
the



Trade must have been extended farther over the Lake of *Ladoga*, the *Finnlandian Gulph*, the *Baltick*, and so on to the City of *Wisbuy* in *Gotbland*; Since that Place was very famous, on account of its Great Commerce, in ancient Times. *Job. Nic. Strelow*, (in præfation. *Guthiland. Chronic.*) therefore observes very justly, that many *Syrian, Arabian, Grecian, Roman, and Cimbric* Coins have been found there, in their Ancient Burial-Places: With which agrees, what *Constant. Porphy. de Administr. Imp. Cap. 42*, says: That the *Russians* formerly traded beyond the *Pontus Euxinus* to *Constantinople*, and even into *Syria*. The other great Staple of Commerce was in the Country of *Biarma*, or *Great Permia*, near the City of *Tzordyn*, on the River *Kama*, which latter, though it is, at present, reduced to a very low Condition (since *Solikamsky* is become famous, on account of the Salt-works that are there) is yet, in the *Russian Tarifs*, call'd *Weliki Permia*, i. e. *Great Permia*; From whence the whole Province, which formerly extended, in Breadth and Length, much farther than it now does, has its Name. To which Part, Trade was carried on from the *Caspian Sea*, and the *East-Indies*, by the *Wolga, Kama*, and other aforementioned Rivers, into the *Scythian* or *Pytziorian Sea*, and so farther along the Sea-Shoar to *Norway*, and perhaps to the *North Sea* (65).

VI. BUT that this Passage has been, and is yet, in Part, practicable, and that the Commerce from the *Indies*, towards the *North*, has been carried on, in this Manner, is very credible, if we consider and examine the following Circumstances, and ancient Tokens, which are to be found in those Places: For, in the first Place, the Distance from *Astracan*, by this Way, is but about 300 *German Miles*, which Passage, by Water, for this Traffick, was formerly no less practicable, than it is now for the *Russians*, to carry on Trade, in the very same Manner, five

OR

the *Hunns*, viz. the *Ostiacks*, (and *Helmoldus* says: *Russia* was also call'd *Chunigard*, on Account of the Ancestors of the *Hunns*) call a Metropolis, to this Day, *Chue* or *Chuotse*, e. g. *Toboll-Chuotse*; And the Name *Chiven*, which *Adamus* uses, may denote the same; As, for Instance, the Camp-City, where the *Turcomannian Chan* resides, beyond the *Caspian Sea*, is yet call'd *Chiva*. (See also, *Das veraenderte Russland*, p. 16.)

(65) See also, what the said *Bangertus* (in *Helmoldum*, p. 31.) observes, of the Navigation from the *West* to the *East*, and into *Russia*.



or 600 *German Miles*, to *China*, out of one River into another, as I have already mention'd: And this, with much more Inconveniency; Since, in this last Passage, there are not only dangerous Cataracts, or Waterfalls, in the Rivers (66); But also two very large Tracts of Land, to be travelled over, which was not the Case, in the other Passage; The Boats and Merchandizes being, as I have said before, carried only half a *German Mile* by Land (67). Secondly, It is not unlikely, what *Pomp. Mela* (*L. II. cap. 5.*) tells us, from *Corn. Nep. viz.* that a King of the *Suabians* presented *Q. Metellus Celer* with some *Indians*, who, by a Storm, had been cast on the Sea-Shore, near the *Elbe*. Now though some Authors question the Truth of this Relation, and doubt whether they were really *Indians*; Yet, considering the aforementioned Navigation, and comparing it with what follows, it will very well admit of a farther Explication. For, supposing they were not Natives of *India*; Yet they may very well have been some such People as the *Bucharian Tartars*, who are Merchants, and the famous *Seres* (68), who formerly traded throughout all *Asia*, as they do to this Day, and probably had their Trading Towns, on the Mouth of the River *Pytziora*. I will not, however, on this Occasion, dispute, what the Anonymous Author of the *History of the great and powerful EMPIRE of Moscovy*, (printed at *Nurnberg 1687. p. 25.*) says, that, instead of the abovemention'd King of the *Suabians*, it was *Lindormus*, a King of the *Goths*, that sent these *Indians*, who came through

(66) Vid. *Isbrand Ides*.

(67) The *Russians* keep Horses there, to this Day, to convey Boats, from the *Wogulka*, to the River *Pytziora*, which Place, as I have mention'd above, is call'd *Wolock Pytzorskoi*.

(68) The *Usbecks* call the Citizens, and Merchants, in Cities, *Særr*, or *Sært*, which others comprehend under the Name of *Buchars*. The *Armenians*, who, from Times Immemorial, have traded thro' all the *Asiatick* Regions, could never establish any Commerce in *Great Tartary*, except what may have casually happen'd, during the Reigns of certain *Tartarian Princes*, who favour'd and protected them therein; But as soon as the *Tartarian Princes* dy'd, this Protection or Security for their Commerce, among these Savage People, also expired; And their own Merchants, *Særtes* or *Seres*, carry'd on their Trade as usual. These *Særtes* or *Seres* are now Vassals, Citizens, and Merchants, under three Dominions. (1.) Without the *Chinese Wall*, under the *Chinese Jurisdiction*, where they are call'd *Choton*, or *Koton*. (2.) Among the *Usbecks*, who call them *Sertes*, or *Buchars*. (3.) In little *Bucharia*, or the *Empire of Caschgar*, under the *Kalmuck Kontaisch*, where they are call'd only *Buchars*; These have carry'd on a Trade, with the *Scythians*, from Times Immemorial.



through the *Northern* Sea, into *Germany*, to *Metellus Celer*, Governor of *Gaul*.

VII. FROM this Relation, some of our Collectors of *Northern* Voyages, have vainly imagined, that these Merchants came, with their Ships, round about *Nova-Zembla*, or through the *Streights* of *Weygatz*, from *Kathay*. But I shall plainly shew, in its proper Place, that this could not be: And, on the other Hand, by the Collection of Voyages to the *North*, printed at *Leipzig*, in 1706, p. 320, it appears, that there are several convenient Havens and Ports, at the Mouth of the above-mention'd River *Pytziora*, on both Sides. It is in vain, therefore, to hope, what *Prof. Eberh. David Hauber* says, (in his *Useful Discourse on the present State of Geography*, p. 43.) viz. That, by the Discovery of the Country call'd *Kamtschatki*, the long wish'd for Passage, through the *North* to the *East*, was, at Length, found out: For the *Russians* did not go through the *Streights* of *Weygatz* to *Jedso* or *Kamtschatki*, but by the River *Lena*, which lies on the *East* Side of *Nova-Zembla*. And if it be not Navigable, on the *North* Side of this Island, the Passage by the *Streight* of *Weygatz*, to the *East*, will be attempted in vain, as well by Reason of the fix'd Mountains of Ice, as the Islands of the same, which are continually driving, and stop the Passage. Besides, it would be impossible to double the Promontory of *Tabyn*, from *Weygatz*, farther to the *East*; Because the same Difficulty would occur there, as in the *Streight* of *Weygatz*; Of which more in another Place. But that the *North* Sea, in *Europe*, which has not so dangerous a Communication with the *Mouremanskoian* and *Pytziorian* Seas, where the above-mention'd Trading Towns were situated, on the River *Pytziora*, was navigated, in the earliest Ages, and in the Time of the *Romans*, appears by what *Tacitus* mentions, in the Life of *Agricola*, (*cap.* 28.) viz. That the *Usipii*, who serv'd the *Romans* in *Britain*, having taken three small Vessels, which they were about to make off with, the *Swedes* and *Frieslanders*, who took them to be *Pirats*, seized them: And *Læscherus* likewise mentions, that the *Russians* came thither, with their Vessels, before the Birth of CHRIST (69).

VIII. THIS

(69) Vid. *Læscher. Lit. Celt.* p. 28.



VIII. THIS Navigation, from the *Caspian* into the *Scythian* Sea, or the Report of it, as I have said above, may have induced some ancient Authors, for want of a better Knowledge, to say; That the *Caspian* Sea has a Communication with the *Scythian* Sea; Whence, likewise, they very often mistook one for the other. Thus *Pliny* places the Island of *Tazata* in the *Scythian*, and *Pomp. Mela*, in the *Caspian* Sea (70). And here it is to be observed, that by *Tazata*, or *Tasata*, is to be understood *Nova Zembla*, which formerly was call'd so, from the River *Taas*, which is pretty large, and withal so Navigable, that Ships of some Burden may frequent it; On which River the Little City of *Starri Tasowskoi* is situated. This River falls, opposite to *Nova Zembla*, into the same great Sea, into which the River *Oby* also falls, before it quite reaches the *Streights* of *Weygatz*. Foreigners, who frequent the *Northern* Parts by Sea, call this Sea, *Sinus dulcis*, and the *Russians* call it *Guba Tasowskoi*, i. e. the *Tasian Gulph*; Thence the new Land, or the Island of *Nova Zembla*, is call'd *Taasata*, from the River *Taas*: For though the *Oby* is larger, the Ancient *Scythians* or *Schudi*, and *Tschudes*, (as the *Tartars* called them) travell'd from *Siberia*, up the River *Wach* or *Wag*, from that into the River *Taas*, thence into the said Gulph of *Guba*, and then proceeded farther towards the *West*, into the Mouth of the River *Oby*. They went up this River, 'till, at Length they came, on the Right, into the River *Sob* or *Soba*, through which, the *Asiatick-Scythian* Merchants, from *Asia* and *Siberia*, arriv'd at the aforesaid River of *Pytziora*, in *Great Permia*, where the above-mention'd *Marts*, or *Cities* of Trade were Situate. And this has not only been, of late Years, the readiest and shortest Way of trading by Water, from *Siberia* to *Permia* or *Russia*, 'till the former Governour *Knees Gagarin* forbid it, under Pain of Death, on Account of the Passage, and Duty, by the City of *Warkaturia*: But also ancient People, in the City of *Tobolsky*, have told me, that they have gone out of the River *Taas*, along the Shoar of the *Gulph* of *Guba*, into the *Oby*, and out of that into the River *Sob*, to *Permia*; On which Occasion they mention'd, that the *Gulph* of *Guba* had so muddy a Bottom, that their Poles, with which they pushed their

Q

Boats

(70) Vid. *Diſt. Car. Steph.* p. 1930.



Boats along the Shoar, often stuck, and were lost in it; And, likewise, that it ebb'd and flow'd like the *West Sea*.

IX. THUS, in the most ancient Times, People were wont to creep along the Shoars of the Ocean, and other Seas, from one Place to another (71); By which Manner, likewise, the *Russians* discover'd the Country of *Kamtschatki*, or the Island of *Jedso*, by going out of the River *Lena*, along the *Mare Glaciale*: For when the Wind blew at *North*, and forced the Ice on Shoar, they retired, with their small Vessels, into the Mouths of the Rivers; And when the Wind came about to the *South*, and drove the Ice from the Shoar, they ventured to Sea again, and advanced farther towards the *East*, 'till they came to *Jedso* or *Kamtschatki*; Of which more in the Sequel. And here I cannot forbear mentioning, in the Note below, what a strange Sort of Vessels, the *North-Eastern* People, who live upon the Coasts, to this Hour, make Use of; Which may be reckon'd as great a Rarity to us now, as they were in the Time of *Metellus Celer* (72). And this may have been one Reason, that induced the King of the *Suabians* to make him a Present of the *Indian* Merchants I mentioned above.

X. WHEN, therefore, we find, in ancient Maps, beyond *Nova Zembla*, farther towards the *East*, in the *Mare Glaciale*, the following Remark made by Geographers: *Tazata Insula hic uspiam a Plinio ponitur*, no other Island, but the above-mention'd, can be meant by it, and, by no Means, that which is situate at a good Distance from thence, in the *East*, over-against the

(71) Compare this with *Zorgdragers Alte und Neue Gronlandische Geschichte*, (publish'd 1723. p. 179, & 180.) where it is said, that *Hemskirch's*, or *William Bareut's* People, sail'd, with an open Vessel, from *Weygatz*, and *Nova-Zembla*, along the *Pytziorian* Coast. And more particularly, the same Author (p. 165.) with which, what has been said about this Matter will be found to be exactly conformable.

(72) They are Boats, which can hold 10 or 14 Persons, (and may be taken to Pieces, and laid together) call'd, by the *Korœiki*, and *Kamtzadali*, *Badari*; And here we may observe, that, in the ancient *Celtick* Language, *Bod* signify'd a *Boat*, whence they probably first had their Name. *Mezeray*, (in his *French History*,) says, that those which the first *Saxons* and *Franks* used, were made of *Leather*; And, of the like, *Pliny* also writes (*Lib V. cap. 4.*) Also *Olof Sage*, (*Cap. 6.*) mentions them as follows: *Cum iter facerent inter Mios & Vener, in Uplandia, humeris naves & arma portabant. i. e. As they pursu'd their Journey betwixt Mios and Vener, in Uplandia, they carry'd their Vessels and Arms on their Shoulders.* I have seen such a Boat in the City of *Tobolsky*, which was brought thither from the *Mare Glaciale*, near *Kamtschatki*; The Staves were of *Whalebone*, and the Sheathing of *Seal-Skins*.



the River *Lena*; For which Error, however, Geographers are not to be blam'd, they having follow'd *Pliny*, who was not truly inform'd of this Matter; And other Ancient Writers, as well as he, have shewn, that they had very little Knowledge of these Northern Parts. This *Strabo* does not deny, when he says (in his Seventh Book,) that those Countries, which are situate on the Ocean, beyond the *Elbe*, were unknown to him, and that he had never heard any Man affirm, that Ships had gone from thence, into the Eastern Countries, to the Mouth of the *Caspian* Sea. This confirms what I have mention'd above, of the Opinion of the Ancients, concerning the Conjunction of the *Scythian* and *Caspian* Seas; Since we see that *Strabo* believ'd the latter had an Outlet. This his Surmise cannot, therefore, invalidate, what I have said above, of Vessels passing out of the River *Pytziora*, into the *West*, along the Sea-Coast: For this Course into the *West* may not have been so frequently used in his Time; Which may, likewise, be inferr'd by the Relation given above of the *Indians*; For why else might not the *Swabian* King (or *Lindormus* the aforesaid King of the *Goths*) have made a Present to *Q. Metellus Celer* of other People, who doubtless may have been cast away, thereabouts, besides these? For no other Reason, certainly, but for the Singularity of their Ships, the like of which had seldom been seen there. If we suppose, he made this Present on Account of the People, who had a different Aspect from the *Europeans*, it is again a Confirmation, that the Case must not have been so uncertain as some pretend. It was, therefore, probably, in this Particular, with *Strabo*, as it often happens now, with our Modern Geographers. How came it to pass, that about 15 Years ago, they knew nothing of the Country of *Kamtschatki*, nor had even so much as heard the Name of it? Notwithstanding the *Russians* have traded thither, for above 50 Years past. And why did *Mons. de l'Isle*, one of the best Geographers, in our Time, when he publish'd his *Theatre complet & particul. de la Guerre du Nord*, in the Year 1711. p. 2. say; The Boundaries of *Russia* in the *East* extended no farther than to the River *Pisida* (73), beyond the *Oby*; whereas they reach'd, above 60 Years ago, 150 *German* Miles beyond that River, farther towards the *East*: Or

Q 2

what

(73) This River actually is in *Siberia*, tho' some make a Doubt of it. (See my Map.)



what is the Reason, that *Isbrand Ides*, who, in the Year 1694. travell'd thro' *Siberia*, and several Parts of *Tartary*, does not mention one Word of this Country? And so, likewise, may this *Northern* Navigation have been practis'd, by the Inhabitants of the *Northern* Sea-Coasts, long before it came to *Strabo's* Knowledge.

XI. BUT the Reason why, in Geography, we have been so lately acquainted with the Situation of these Countries, is not, that Persons of Curiosity have been altogether wanting in *Russia*, who might have delineated these remote Countries of the *East*, many Years sooner. The contrary of this we know, by a Painter, call'd *Penela Potski*, who, above 60 Years ago, sent a Draught of *Nova Zembla*, the *Streight* of *Weygatz*, and the Mouth of the River *Oby*, from *Moscow* to *England*: As *Zorgdrager*, (in his ancient and modern History of *Greenland*, p. 165.) mentions. And I can testify, that I found an old Painter in *Tobolsky*, who, indeed, had made particular Maps of all the Provinces of *Siberia*, and the bordering Countries, but kept them so secret, that all I could obtain of him was the Sight of them. However, so much I saw, that he was a Painter only, but no Geographer; Yet, according to his Conception of Things, he had delineated the several Cities, Countries, and Rivers. A certain Political Maxim, which prevails in *Russia*, has hitherto prevented the publishing of such Maps: *viz.* That the Inhabitants are not allow'd to reason, or talk, much less to write, of any great Matters of State, or Publick Affairs; Of which the following may serve as an Evidence: When, in the Year 1689. Prince *Galiczin* march'd with an Army to *Crim-Tartary*, a Nobleman in the Army, by Name *Rosladin*, kept a Journal, for his own Curiosity. The Prince was no sooner acquainted with it, than he not only imprison'd him, but caus'd his Journal to be publickly burnt; Notwithstanding it contain'd nothing against the Interest, either of the *Empire*, or his Sovereign; But were only such Observations as he had penn'd down, to satisfy his private Curiosity. And if the Prince himself had not been unfortunate soon after, it might have cost this Nobleman his Head. This Political Maxim was still prevalent in *Russia*, and *Siberia*, during the Time of our Captivity; So that the *Czar* himself did not know the particular Circumstances of the most remote



remote Parts of his own Dominions; And this Maxim I myself was made sensible of, to my great Prejudice: For when, in the Year 1715. I had made a Map of *Siberia* and *Tartary*, with great Labour, as I have observ'd above, and would have sent it to a certain Person, in *Russia*, who intended to have had it engrav'd in *Europe*, and had offer'd me 200 Ducats for it; The then Governour, *Knees Gagarin*, when he heard of my Design, took it from me. This *Knees*, who had farm'd *Siberia*, and left no Stone unturn'd to promote his private Interest, perceiv'd that I had mark'd out many Particulars, in my Map, such as Places where Minerals are to be found, and the like, did not care to have such Discoveries come to the *Emperour's* Knowledge; Tho' he pretended to assign other Reasons to me, for this hard Usage. I thought it not improper to mention this, and what I have said before, if it were for no other Reason, but because formerly, the ancient *Vandals*, *Celts*, *Sclavonians*, *Sarmatians*, &c. cultivated the same Maxims and Politicks; Which was the Cause why the *Romans* and *Greeks* were without any particular Knowledge of remote Countries, for a considerable Time; And could have no certain Account of them, till they obtain'd it, either by some extraordinary Accident, or the Progress of their Wars.

XII. BUT to return from this Digression, to the Matter in Hand, and to give some farther Proof concerning the Passage aforesaid, out of the *Caspian* into the *Scythian* Sea. It is worthy our Remark, thirdly, that on the above-mention'd River *Pytziora*, especially near the aforesaid City of *Tzordin*, or *Welyka Perma*, many Coins of the ancient *Arabian Chalifs* are found, in the Tombs, (which are there in Abundance;) And, in the Rocks and Cliffs, certain Characters are written or burnt in, with an indelible red Colour; (some of which the Reader will find in the Sequel of this Work.) There are, likewise, in no Part of *Russia*, perhaps more Ruins of Sconces and Fortresses, than in *Great Permia*: The like Forts or Intrenchments of Earth the ancient *Germans* also had, before they began to build Cities; These *Julius Caesar* indeed, calls *Oppida*, as *Mezeray* (in his *Hist. part. 1. in Addit.*) mentions; But the latter proves, that they were only Forts of Earth, which serv'd them for a Retirement, in Case of Necessity;



cessity; And the Ruins I have just mention'd may probably be the Remains of such *Oppida* only.

XIII. FOURTHLY, In the ancient *Gothick* Books, or *Saga*, Mention is often made of the Riches of the Country of *Biarma*, or *Perma*; And, according to *Petreus*, and *Herberstein*, *Solotta Babba* (or the *Golden Woman*) was formerly worshipp'd there, who, according to an ancient *Russian* Chronicle, had her Temple on the River *Dwina*, to which perhaps *Tacitus* alludes, when he says of the *Esthoniens*: *They worshipp'd the Mother of the Gods, &c.* Compare also *Herodotus*, who (in his 4th Book, or *Melpom.*) says: The *Agrippæi*, who also are call'd *Sacri*, inhabited near to, and upon, the *Riphæan* or *Permian* Mountains, whither many other *Scythian* and *Grecian* Merchants, who dwelt on the *Borysthenes*, and *Pontus*, resorted, not only on account of their Traffick, but for their Devotion also; now the *Turks* go on Pilgrimage to *Mecca* and *Medina*: But no one will, I hope, deny, that the *Esthoniens*, as well as the *Permians*, are Descendants from the *Finnlanders*, notwithstanding *Tacitus* says, their Customs and Habits resembled the *Suevi*.

XIV. THE *Golden Woman*, I just mentioned, was worshipped by the ancient *Finnlanders*, by the Name of *Jumala*, or *Gumala*, by which Name the present *Finnlanders* call the true GOD; As appears by this; Because the *Heathen Scheremissi*, *Morduini* and *Permecki*, who also are of *Finnlandian* Extraction, to this Day, call their Idols *Jumis Jumala*, and *Junn*: And the *Laplanders* call GOD in Heaven, *Immel* or *Jubmal*, (*Vid. Schefferi Lapponia.*) Besides, the ancient *Ostro-Goths* understood Heaven, by the Word *Amal*, which may be the same with *Jumul*. (*Vid. Lascher. lit Celt. p. 69.*) This may be derived from the *Arabian* Tongue, in which the Words *mele'* or *mala'*, in the Plural Number, *Emla* (which is the same with the *Laplandian* *Immel*, Heaven) signifies *celsitudo*, *opulentia* and *plenitudo* (*i. e.* Highness, Wealth, Plenty.) Like as the *Ostiacks*, on the River *Oby*, understand, by the Name *Thorum*, both Heaven, and GOD in Heaven. Since then some compare the Name *Jumala*, or *Gumala*, with the *Swedish* Words *Gammal* and *Gumma*, (*i. e.* *Old Man*, and *Old Woman*; What other reasonable Conjecture can we make of it, than that the Words *Gammal* and *Amal* are



all one, because H and G are easily convertible to each other; As we find in the Modern *Russians*, who have no H, but pronounce that Letter, in Words of other Languages, as they do G. Or else, that they are compared on Account of the Similitude of the Words: For though the first *Heathens* acknowledged one Superior Being; Yet they worshipp'd it under several Images; to the Chief of which, no Doubt, they gave the Name of an *Ancient Man*, or *Ancient Woman*, by which they meant to Worship the true GOD, in *Heaven*; Because Nothing is Greater, Higher, or Elder, than GOD and *Heaven*. The like, I have observed, among the *Ostiacks*, and other *Pagans*, in *Siberia*, who call their chief Idols, in the *Russian* Language, *Starryck* and *Starrucha* (*i. e.* the *Ancient Man*, or *Ancient Woman* (74): And such an Image of an *Ancient Man*, cut in Stone, I found on the River *Jenisei*, near the City of *Abakan*, which they call *Starrick*, a Representation whereof, with a farther Illustration of this Matter, the Reader will find below.

XV. I COULD here bring many more such Reasons and Tokens, to shew, how this bleak *Northern* Part of *Russia*, or *Great Permia*, came to be in so flourishing a State; But I shall defer it, 'till I come to a particular Description of the Province itself: And only mention this one Thing more; That since the Commerce from *South* to *North* has ceased, either on Account of the Wars, or for other Reasons, the above-mention'd Passage has likewise been, in a great Measure, discontinued, and the Passage by Sea, to the *Indies* found out. Especially, as this Country was afterwards inhabited chiefly by Wild, Undisciplined, and *Pagan* Nations; And besides, Nature having formed no such remarkable Boundaries there; The *Northern* Limits of *Europe* and *Asia*, have not been, in following Times, so well known as the *Southern*, on the *Tanais*, which have been inhabited by more sociable Nations. This has consequently given Room to Modern Geographers, to set the Bounds of *Europe*, ten Degrees of Longitude, or about 100 *German* Miles, farther towards the *East*, and fix it to the Mouth of the River *Oby*; Partly, because *Old Asia* is almost twice as long as *Europe*, and therefore, as they thought, might spare a Piece: And partly, because the Situation

(74) Vid. *Das veraenderte Russland*, p. 207.



tion of this Country was, in a Manner, unknown to them; Or else, no Doubt, they would have chosen the *Riphæan-Permian* or *Werkaturian* Mountains, for that End; But more especially, as they had discovered the Great River *Oby*, farther towards the *East*, to be a remarkable and good Boundary. For which Reason, as the aforesaid Professer *Hauber*, agreeable to the Opinion of Monsieur *de l'Isle*, says, the Extension of the Bounds would hardly have taken Place, on Account of the Difference of Nations; Since one and the same People, *viz.* the *Scheremissian*, *Wotiakian* and *Siberian Tartars*, dwell still partly in *Europe*, and partly in *Asia*; whether the Boundaries be carried farther, to the River *Oby*, or the old ones be retain'd. But the new Boundaries on the *Oby*, when they stretch from thence towards the *South*, have, likewise, had no natural and remarkable Limits, as in the *North*; Since Modern Geographers have only drawn a fictitious Line, from the Conjunction of the Rivers *Oby* and *Irtisch*, which is three Days Journey beyond the City of *Tobolsky*, through the Plain, or Desert of *Nogay*, to the City of *Astracan*. Whereas they might, at this Place, as well have kept the ancient Bounds in the *South*, near the *Tanais*, which is probably what *Hauber*, from *de l'Isle*, likewise aims at. It is no Wonder, that this would not give Satisfaction to inquisitive and curious Geographers: And, therefore, those who have published New Maps of this Part of the World, have, on Account of the Dissention of Geographers, in this Point, often made no Bounds at all between these two Parts of the World. But since, according to *Hauber's* Supposition, mention'd above, we are now better informed of the Situation of these Countries, to which the wonderful Fate of the *Swedish* Captives, in these remote Regions, contributed not a little only, but (if I may be allowed to say it) by far the greater Part; Because other Foreigners would hardly have ventured to go thither, if the *Swedes* had not been there before them: And besides, those who came thither, in that Time, applied themselves immediately to the *Swedes*, and got a good Information from them; So, among many other Discoveries, this, likewise, has been made; That Nature has, as it were, mark'd out a Way for us, by which we may remedy the Uncertainty of the above-mention'd Boundaries.



XVI. OF this, we have, in the third Place, the following Remarks to make: First, Between the Mouths of the said Rivers, *Pytziora* and *Oby*, and from the *Mare-Glaciae*, arise the Mountains, which the Ancients call *Montes Riphæi*, and the *Russians*, *Kamenoi* or *Weliki-Pojas* (*i. e.* Stone or Great Rock Girdle, likewise, *Pojas Semnoi*, *i. e.* the Girdle of the Earth) (75). They extend, like a Chain, from *North* to *South*, or from the 70th to the 54th Degree of Latitude, where they join the *Montes Rymnicii*, as the Ancients call them, (or, as the *Tartars* call them, *Urall-Tau*;) Whence three Capital Rivers take their Rise and Course, *viz.* the *Fayck*, or *Rymnes*, towards the *South*, the *Toboll*, towards the *North*, and the *Samara*, towards the *West*. These Mountains, which, in the old Map of *Scythia*, and *Tartaria Asiatica*, *Tabula Peutingeriana operibus Ptolemæi infixæ*, are pretty well laid down, divide here into two Parts. One Part goes towards the *East*, to the River *Irtisch*, and separates *Tartary* from *Siberia*, in several Places: The other Part, joining the River *Samara*, goes along the Banks of it, a good Way, towards the *West*. It afterwards is pretty much broken, and leaves a considerable Chasm; But there this River may serve for the Boundary; It continues, however, here and there, from the City of *Samara*, on the *West* Side of the River *Volga*, a great Way along the Banks of it; And the River *Volga*, besides, has, in the same Place, a very high and remarkable Shoar, (that is, in Regard to the *West* Side of this River) which at last grows into a Chain of very High Mountains, from the forty-ninth Degree of Latitude, and joins again not only to the *Donn* or *Tanais*, above-mention'd, but to Mount *Caucasus*, between the *Black* and *Caspian Sea*: So that here, it reaches the Bounds, set by the Ancients, in the *South*: And thus, I have here given, in the first

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(75) It is worthy our Consideration, as, in the *Tartarian* and *Turkish* Language *rif-æt* signifies *Height*, and *rif'i* *high*, (*vid. Complém. Thes. Ling. Orient. Meninski, p. 53.*) whether the *Rifæan* or *Riphæan* Mountains had not their Name from those Words; But then it would be only an Appellative Name; With which other Mountains, in more Places, might also have been named; Nay, it is not improbable, since, in the ancient *German* Tongue *Ries* signify'd *high Mountains* (*e. g.* the *Riesen Gebürge*) that by changing of *f* into *s*, this likewise may have some Affinity\*; (*vid. Læschér de Lit. Celt. p. 102.*) As, in the *Swedish* Language *riessa* and *upriessa* signify to *raise any Thing up*.

\* *Riese*, in all the Modern *German* Dialects, signifies a *Giant*; And the *Riesen Gebürge* (or *Montes Sudeti*) on the Borders of *Bohemia*, are supposed to be called so on Account of their prodigious Height.



Place, the visible Marks only of the Bounds between *Europe* and *Asia*.

XVII. SECONDLY, There is, (on the *Northern* Bounds of *Europe* and *Asia*) by means of these Mountains, a great Difference, on the *West* and the *East*-Side of them, of the Situation and Surface itself: For the *Asiatick* Countries in the *North*, which begin on the *East*-Side of these Mountains, ly much higher than those in *Europe*; And are, in Comparison with the latter, elevated, like a Table above the Ground it stands upon: For, if we go out of *Russia*, from the *West* towards the *East*, over the said *Riphæan* and *Rimnician* Mountains, into *Siberia*, we go perceptibly more up Hill than down Hill. But if we come from the *South*, out of *Persia* and the *Indies*; Not only the present *Tartars*, who travel those Countries; But also *Marcus Paulus Venetus*, (*lib. 1. cap. 37.*) and likewise *Goes*, and others, that have gone from this Side into *Tartary*, tell us, that they have travell'd almost three Days over the Mountains *Belur* and *Pame*, before they could reach the Height of *Tartary*. And if we go farther from thence, and from *Tartary*, *Eastward*, towards the Sea of *Japan*, or if we come from *Mungalia* to the *Chinese Mountains*, which ly *West* and *North-west* from this *Empire*, they are not only invisible, tho' so very high, till we come within half a Mile of them; but we must go to the Wall, and on the *North-west* Side of it, almost half a Mile, continually down Hill; With which *Isbrand Ides*, (*in Seiner Reise Beschreibung. p. 64.*) agrees, and says, when he came from the *North*-Side, to the *Jalian Mountains*, he found the Country much lower on the *South*-Side of these Mountains, towards *China*, than on the *North*-Side of them. Again, towards the *North*, *Siberia* has a continual Declivity, quite to the *Mare Glaciale*; And, on this Account, it is so much expos'd to the Cold; Because, on this Side, it is not at all screen'd from the *North*-Winds by the Mountains on the *Mare Glaciale*, which ly so much lower than *Tartary*. Of this, we cannot have a better Idea, than by a Comparison of the City of *Tobolsky*, in *Siberia*, with that of *Stockholm*, in *Sweden*: The latter is in the Latitude of 60 Degrees, and yet it produces fine Fruits, (*viz.*) Apples, Pears, Cherries, &c. While the former, tho' it lies in 58 Degrees, and consequently two Degrees, or thirty *German Miles*, farther towards the *South*, produ-



es no such Thing; And even no Corn will grow in *Siberia*, beyond 60 Degrees of Latitude (especially towards *Nova Zembla*) who' in *Sweden*, they have it in 64 Degrees.

XVIII. WHAT I have here observ'd of the Declivity, is also farther confirm'd by this, that when the *North-Wind*, (which, as we have remark'd in *Tobolsky*, hardly ever lasts above three Days together), begins, in Winter-time, the second Day is much colder than the first; And the third so piercing, that the Magpies, of which many Thousands are to be seen in *Tobolsky*, in Winter-time, fall down, frozen to Death, upon the Ground; And if we went abroad, at that Time, great Care was requir'd to secure our Fingers and Noses. When it happen'd, (as it frequently did) the fourth Day, that the Wind turn'd full *South*, which naturally is warmer; Yet it was as cold as on the third Day, when the Wind was *North*. This was wholly occasion'd by the Repercussion of the *North* Wind, from the High Mountains, which ly *South*, opposite to the *Mare Glaciale*; By which, likewise, the afore-mention'd Declivity is very observable. The Elevation of *North-Asia*, in Respect of *Europe*, may also be observ'd, in that the Course of the Rivers is different from what those in *Europe* take, where some go towards the *North*, viz. the *Vistula*, *Diuna*, *Dwina*, *Pytziora*; Others towards the *South*, viz. The *Dniiper*, *Donn*, and *Volga*; So that the Elevation is clearly in the Middle only (76); Nor have these, on that Account, far to the Sea; But,

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(76) To shew this, *Justin* says, (*Lib. 11. cap. 1.*) *Scythiam adeo editiorem omnibus terris esse, ut cuncta Flumina ibi nata in Mœotida, tum deinde in Ponticum mare decurrant.* (i. e. Moreover, *Scythia* is so much higher than all other Countries, that the Rivers which arise there run down to the *Palus Mœotis*, and then into the *Euxine* Sea;) But had he known the Situation and Height of the *Southern Scythia*, in *Asia*, he would have had more Reason to say so of that Part of it. Compare, therefore, this with what has been said, Sect. III. §. XIX. in the Note of *Gadzudi* and *Madzudi*, and likewise §. XXVIII. of *Jagiougi* and *Magiougi*, and of the *Præfixa Ga* and *Ma*; Instead of which the *Slavonians* and *Russians* use the Prepositions *Sa* and *Ma*; Which might denote the *Scythians* who liv'd beyond the Mountains, in the Valleys, and those on this Side, upon the High Lands. For, in the same Manner, the *Arabians* distinguish the two Provinces *Mecca* and *Medina*, calling the latter *Nagiad*, and the former *Thabama*; Of which, *Herbelot* (in his *Biblioth. Orient. p. 657.*) writes as follows: *Nagiad ou Neged, C'est une petite Province de l'Arabie, dans laquelle la Ville de Medine est située; on l'appelle ainsi, à cause que son Terrain est un peu plus élevé que celui de la Province de Thabama ou la Ville de Mecque est batie; Thabam; or Teham, in the Arabick Tongue, signifies great Heat, a calm and warm Air, where not the least Wind is stirring, which, as it is said, is in Reality, the Nature of this Country: And, therefore, Angelus a Sancto Josepho, (in his Gazophil. linguæ Persa-*



in *Siberia* all the Rivers, (*Kamtschatki* only excepted,) have a much longer Course, and run from *South* to *North*; As the *Lena*, *Oby*, *Irtisch*, and *Jenisei*; Some of which, *viz.* the three latter, run almost 300, and 350 *German Miles*, continually from the *South*, and are so rapid, that they rather deserve the Name of *Torrents* than *Rivers*. What a Height then, must not their Springs

*Persarum*, p. 223.) says, that a Person who had been in *Mecca* told him; The Country about the City of *Mecca* was like *Hell*, the City itself like a *Flame of Fire*, and the Inhabitants like *burning Coals*. But the *Persians*, as well as the *Arabians*, call this Province, likewise, *Gaur* or *Ghaur*, because it lies very low and deep. (*Vid. Herbelot. p. 360.*) Whereby it appears, that the *Eastern* People were generally accusom'd to give Appellative Names, as well to their Countries, as the Inhabitants of them; Which they took from the particular Properties of the former; and from the Manners, Customs, and Nature of the latter; So likewise, in *Saxony*, they that live towards *Bohemia*, in the Mountains, are call'd *Oberlander* (i. e. *Highlanders*;) On the contrary, the Inhabitants, beyond *Tburin-gia*, in the *West* and *North*, are call'd *Lower Saxons*; And, with Regard to *France*, those low Countries which ly between that Kingdom and *Lower Saxony*, are nam'd *Niederlander*, (i. e. *Netherlanders*.) Just the same, it is with what has been said of *Jagiouge* and *Magiougé*, of the *Præfixa Ga* and *Ma*, and of *Salagu* and *Nagornie*; But that the Word *Gog* may, in a certain Sense, be apply'd to the Height, and Elevation of a Country, as also to the Eminency of a Person, we may see, (1.) By the Word *Gjéeaguein*, which in the *Ancient Armenian Language*, (*vid. Job. Joach. Schræderi Thesaur. ling. Armen. p. 237.*) denotes a *high hilly Country*; Instead of which the *Armenians* now say *Gog*, and therefore call *Caucasus*, *Gog-basan*, the *high Bulwark*; (*Vid. Epit. Comment. Moys. Armeni. Henri Brenn. p. 80.—*) And *Hasan*, in the *Arabick Tongue*, signifies *Munimentum*, or *Bulwark*. (2.) That, by this Word, is sometimes understood *Mount Caucasus* in particular, and sometimes a *high hilly Country*, in general, we may see, farther, because in *Africa* and *Abyssinia*, that Country in which the *Lunarian Mountains* are, where the *Nilus* has its Source, is call'd, in the Maps, *Gojame*, and by some Writers *Regnum Gogian*, on Account of its *Height* and *Elevation*, in Respect to other Countries thereabouts; (*Vid. Job. Jacobi Boissarti Vessuntini Vitæ, & Icones Sultan. Turcor. p. 233.*) And moreover, because the *Eastern Nations* very often change not only *K* and *G*, but also the Vowels; And, in the *Persian Language*, a Mountain is generally call'd *Kob*, *Kub*, and *Kæb*; Whence the hilly Country in the Province of *Irak agemti*, in *Persia*, is also call'd *Kobistan*, and *Kubistan*, or *Gubistan*; So the *Turks*, on the *West Side* of the *Caspian Sea*, call the whole Country *Dagestan*, from *Dag*, a Mountain, which, in the *Persian Language*, would be *Gub*, or *Gubistan*; (*Vid. Herbelot Biblioth. Orient. p. 394.*) It likewise appears, that the Word *Gog* denotes a *high hilly Country*, from *Hadrianus Relandus*, (in his *Dissert. Philolog. p. 154. §. XLV.*) where he shews plainly, that the *Greeks* fram'd the Appellative Name *Caucasus*, from the *Persian* Word *Kob* and *Kub*. If what has been mention'd, be, therefore, compar'd, with the Situation of the Countries in *North-Asia*, it will appear very visibly, that the ancient Nations did not, without Reason, make Use of the Appellatives *Jagiugi* and *Magiugi*, *Gaziudi* and *Maziudi*, and *Gog* and *Magog*; Likewise *Geth*, *Masgeth*, or *Massaget*: And that all these are synonymous with the Word *Schudi*, or *Scythi*, may be seen by what *Diodorus Siculus*, (in lib. 11. p. 127. Edit. Wechel. Hanau. 1604.) writes: *Majorem enim in modum hæc Natio crevit, regesque habuit memoratu dignos, ex que Sacæ & Massagetæ, &c. aliique plures aliis nominibus indigitati originem ducunt, &c.*



Springs have, in Respect to (77) their Mouths? Indeed, the whole Territory, of the *Greater Tartary*, shews the Elevation of these Countries plain enough: It being every where barren, sandy, and without Trees, which is not the Case of *Siberia*, whither the Rivers take their Course, and continually decline, towards the *Mare Glaciale*. The Ground there is so fenny, that, even in Summer, there is no Travelling, but upon the Rivers, where, from *West* to *East*, we go very slowly, against the Stream, especially with large Vessels; But our Return is, in Proportion, so much the quicker: And this is the second great Difference between these two Parts of the World. The third is, that all Rivers coming from the *West* Side of the *Riphæan* Mountains, towards *Russia*, fall into the Rivers *Volga* and *Kama*, and consequently towards *Europe*; And, on the contrary, all from the *East* Side of these Mountains run into *Siberia*, and towards *Asia*.

XIX. THERE is also a great Difference between the Animals, Vegetables and Minerals in *Siberia*, and those in *Russia*, or between those of the *West*, and those of the *East*-Side of these Mountains. For the Rivers in *Russia* have Salmon (78), *Eels*, *Crawfish* and *Smelts*, which are not in *Siberia*. And not only several Sorts of Fish are found here, which are not in *Russia*, viz. *Muxun*, *White Salmon*, &c. likewise clear transparent Stones of all Colours, which may be polish'd as fine as *Bohemian* (or *Bristol*) *Stones*. But Common Stones, with which they pave the Streets in *Europe*, are not in *Siberia*; But of *Gray*, *Quarry* and *Limestones* there are enough. Likewise, on the *West*-Side of the *Volga*, and of the above-said Mountains, there grow *Hafels* and

(77) As the Continent of *North-Asia* is bounded by the Sea, towards the *North Pole*; at the 75th Degree of Latitude, and not only the Rivers of those Parts, but also those of *North Europe* precipitate towards the *Pole*, (which is cover'd on all Sides with Ice; *Vid. C. G. Zorgdragers alte und neue Gronlandische Geschichte*, 1723. p. 144, 145.) and center there in a narrow Compass; So we may from thence conclude, that the Rivers flowing from the *North* towards the *South*, fall back into the great Ocean, and extend themselves thither; Which indeed *M. O. Wexonius* (*in Epitome Descript. Suec. Goth. Fenning, &c. cap. 5.*) likewise says; But does not shew sufficient Cause to prove it; For what he says of the Waters, that fall into the *Pontus Euxinus*, is a very Trifle to the Great Number of those that empty themselves towards the *Pole*.

(78) This being a Sea Fish, which, especially in Spring, seeks the Rivers and fresh Water; I shall, in a proper Place, shew the Reason, why this Fish, which the *Russians* call *Crasna Ribba*, (or *Red Fish*;) is not in *Siberia*, where the Rivers have their Course towards the Sea, as well as those in *Europe*; And the same may be observ'd of other Fishes.



and Oaks, which are not to be seen in *Siberia*; As, on the other Hand, here are Cedar-Trees, and Larch or *Larix*-Trees, and several Sorts of Shrubs and Dwarf-Trees, which are not in *Russia*. In the Woods, likewise, are Sables and other Animals. In the Mountains are found the *Asbestus*, or *Amiantus*, *Mammuts-Teeth*, and several other Minerals, none of which are on the *West* Side of the said Mountains. And, if I were not apprehensive of being too tedious, I could distinguish the *North-Eastern* Parts of *Europe* and *Asia*, by several other Tokens which these Mountains afford. I will, however, add, to what I have already said, an Observation which has been made on Dr. *Leyser's Treatise* of the Usefulness of *Geography* (p. 26.) Where the following Quære is made: Why should not Natural Geography rather, and with greater Justice, require, that all Parts lying in a Natural Situation together, and constituting the whole, be Inseparable, as is customary in the Consideration of the Natural Properties of other Things, &c.? According to which Axiom, an Improper Separation is made, when the Bounds are set on the River *Oby*; Which will be avoided by placing them along the Mountains I have so often mention'd: And hereby it appears, though summarily, yet sufficiently, that the Bounds set by the Ancients in the *North*, on the River *Pytziora*, are not enough discernable: That those by the Moderns, on the River *Oby*, towards the *North*, though perceivable, are not Natural, and that those in the *South*, by the *Hagaijan* Desert, towards *Astracan*, have been Visible in the Maps only. Whereas these which have been proposed, by the Mountains, are as distinct, as they are natural, and, at the same Time, extend to the Bounds, fix'd by Ancient Geographers, in the *South*, on the River *Donn*, and the *Caucasian* Mountains: And this, I think, is agreeable to Monsieur *de l'Isle's* Position; Who, in the Place above-mention'd, is for keeping the Boundaries set by the Ancients; Because the Moderns have carried them too far, by placing them at the River *Oby*.





## A P P E N D I X.

*Some Observations on Abulgafi Bagadur-Chan's Tartarian History, and how far it agrees with those of European Writers.*

### SUMMARY.

I. **A**N Account of the French Translation of a certain Manuscript, publish'd at Leyden, entitled, *Histoire Genealogique des Tartars, &c.* To understand this History, it is necessary to compare it with the Writings of the Persians, Turks, and other Nations. II. Some Account of the Life of Abulgafi Bagadur-Chan, Author of this History. III. This History gives us a great Light into the History of Ogus-Chan, Founder of the Turkish, Tartarian, and several other Nations. IV. This Tartarian Author agrees with the European Writers, in his Division of the Dynasties, and Genealogy of the Rulers. V, VI, VII. His Conformity with Jo. Magnus shewn through several Epochs. VIII, IX. His Agreement with this Author farther proved, from his Account of the Names and Actions of these Rulers. X. The Opinions of both Authors concerning the Amazons; And the Period of Time, in which they are supposed to have existed. XI. They agree, likewise, in their Relation of another Military Occurrences. XII. The European Writers, Jo. Magnus, Annius Viterb. and others, differ, however, from this Ancient Tartarian Author, in the Circumstances and Application of their Relations. XIII. The Conclusion of the Introduction.

I. **T**HE Reader may, perhaps, know, that in my *Pro-drome*, published in the Year 1726, I mention'd a certain  
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tain *Tartarian* Manuscript, which, by my Care, had been translated out of the *Tartarian* into the *German* Tongue, and out of this into *French*, by another Friend, who published it at *Leyden*, in the Year 1726, with the Title of *Histoire Genealogique des Tartars*: And as I have the *German* Copy yet by me, in which, at my Return to *Tobolsky*, 1723, I made many Corrections among the *Tartarian Buhars*, and afterwards augmented it with many Remarks; I shall just mention some few Things concerning the said Treatise; For as this is the very first *Tartarian* Writer that has appear'd in *Europe*, from the *Eastern* Side of the *Caspian* Sea, who is descended from the *Mungalian* and *Tartarian-Usbeck* Nation; And besides, as by this Means, the Wishes of the Author of *the most Modern State of Casan, Astracan, &c.* publish'd, in 1723, are fulfill'd; This Author observing, in his Preface, that the History of *Tartary* was, in itself obscure and imperfect; Because, 'till then, not one Writer of that Nation had appear'd in *Europe*; And that, for what Accounts we had from thence, we were wholly oblig'd to the Care and Application of Travellers: For these Reasons, I say, I think myself the more oblig'd, to give my Sentiments of him, in this Place: Especially, as I was the Occasion that his Work was published, and have observed, that some have not thought the most favourably of it; Not by any Fault of the *French* Translator, but of the Work itself, which was published without my Knowledge. For, as it has always been my Opinion, that the short and obscure Stile of the *Tartarian* Writer, can, by no Means, be understood, but by the Help of the most Ancient and best *European, Turkish* and *Persian* Writers; Because he gives quite other Names to the Nations, Countries, Mountains, Rivers, &c. than we find in the *Persian* Writers, which could not be sufficiently remedied by the Notes of the *French* Translator: I shall, for that Reason, (as the Work contains several good Things, concerning the Migrations of Nations, and for the Explication of the History of the Ancient *Scythians*) give some Specimens of it, by which the Value of the whole may, in some Measure, be judged of.

THIS *Tartarian* Author, who calls himself *Abulgasi Bagadur-Chan*, was born, as the said *Hist. General. des Tart.* p. 2. observes, in the Year 1605, beyond the *Caspian* Sea, in *Urgentz*,  
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the Metropolis of *Charasmia*; Of which City, and its Inhabitants, *Pliny* makes mention, (*Tom. 1. lib. 6. cap. 20.*) and calls it *Organagæ*; But *Procopius*, (*Lib. 1.*) calls it *Gorga*. Our Author's Father, *Aræp Muhammed Chan*, in the Year 1643. desired the Protection of *Schah Abbas*, King of *Persia*, against his own rebellious Sons, whom *Tavernier*, (in his *French Edition*, in 8vo. *Tom. 1. p. 579.* mentions) but calls him only the *Usbeckian Prince*. *Abulgasi* was 38 Years of Age, when he began his Reign: In his Youth, he was expos'd to various Changes of Fortune and Troubles. His two Elder Brothers expell'd their Father out of the Kingdom, to which *Abulgasi*, was so far from consenting, that he followed him into *Persia*; And during his Residence there, he became acquainted, not only with many learned *Persians*, but, likewise, with their Writings and Histories. At Length, when, after the Death of his Father and Brothers, he came to the Crown, he enjoy'd Peace and Tranquility; And being well instructed in the History of his Country, and Master of the *Persian* and *Kalmuck* Languages, he apply'd himself, with great Diligence, to the Study of Genealogy, and the Deduction of the Race of the *Tartarian Chans*, which was his principal View, and wherein he has done better Service to us *Europeans*, than we have had from any *Turkish* or *Persian* Writer; But as this Work was carry'd on under a very bad State of Health, his Abruptness, and too great Conciseness, in his Relations of the Actions of those Princes, and his Obscurity in some other Parts of it, are very Excusable; And as, in the *German Translation*, likewise, some Things are not the most perspicuously given, I have collated the first Translation, with other *Eastern* Writers, and added, in several Places, explanatory Notes and Remarks.

III. OUR Author has, in Particular, given us a great Light, as to the famous Ancient *Ogus Chan*; Of which Conquerour of all *Asia*, *Herbelot* has collected some Things, from the *Eastern* Writers. This *Ogus Chan*, who is look'd upon, by the *Eastern* Nations, in their History, to have been the Founder of all the *Turkish*, *Tartarian*, and *Kalmuck* Tribes, has been likewise mention'd by several *European Authors*, who have made him a *Parthian*, and call him *Oguzes*, (*vid. the Author of the Einleitung der Historie von Asia, Africa, & America, p. 509.*) From his Line, the present



*Ottoman Imperial* Family boasts itself to be descended; (*vid. Bibl. Orient. d'Herbelot, p. 685.*) And therefore call themselves *Oguz-Thaifakfi*; Some Modern Writers imagine him to have been *Hugo*, or, as the *Italians* say, *Ugutio*, the first of the Kings of the *Franks*, whom they suppose to be *Tanaus*, *Tanasis*, or *Tanbauer*, the first King of the *Germans*, by others call'd *Idantbyrsus*, or *Indantbyrsus*, (*vid. Casp. Abel's Teutsche und Sächsishe Alterth. p. 40. & 43.*) and the like Fancies (79). Be this as it will, *Ogus* must needs have been a very considerable Person in his Time; Because his Name is as well known, to this Day, among the *Tartars*, throughout the *North* and *Eastern* Part of *Europe* and *Asia*, (and especially among the *Western* Part of them;) as *Alexander the Great*, and *Julius Cæsar*, with us. This has induced some to think, that, since he is as famous in the *Tartarian* History, as *Madyes* in the *Scythian*, they must be one and the same Person; Of which, I have already made some Mention. *Madyes*, according to the Account given by *Herodotus*, (*Lib. 1. and 4.*) infested *Asia the Less*, in the Time of *Cyaxares*, King of *Media*, which happen'd about 630 Years before the Birth of *Christ*; And between *Zingis-Chan* (who, according to the *Hist. du Grand Genghizcan, p. 16.* was born *Anno Christi, 1154.*) and *Ogus-Chan*, were 32 Princes, whose Lives, because no Dates are mention'd, and in such Case commonly 40 Years are reckon'd to each, will make 1280 Years, to which, if we add 450 Years, for the Interruption of the Line of the *Chans*, they make together a Period of 1730 Years, between *Ogus-Chan* and *Zingis-Chan*. This will agree pretty well with the 600 Years before *CHRIST*, when *Madyes* flourish'd: And, in this Light, *Ogus* and *Madyes* may be imagin'd to have been the same; Especially as the Names *Ogus* and *Gogus*, or *Gog*, have likewise a great Affinity, as I have mention'd above; But then forgot to observe; That tho' the *Tartars* say, that *Ogus*, in their Language, signifies an *Ox*; Yet, in the *Turkish* Language, *Ogus* denotes *Praise*, *Honour*, or *Glory*; To which, in the same Language,

(79) *Clemens Alexandrinus* puts instead of the Name *Idantyrus*, *Iden-Tura*, (*vid. Matth. Bel. de vetere litterat. Hunn. Scyth. Sect. II. § 11.*) which I believe to be his true Name; For the Word *Turr*, *Turcim*, and *Tura*, signifies, in the *Turkish* and *Persian* Language, a *King*; likewise a *Residence*; and *Turim*, in the Ancient *Gothick* Language, denotes *great*, *mighty*, and a *Regent*; As for the Word *Iden*, which is very much used among the *Tartars*, I shall explain that in another Place.



Language, *Megd*, and, in the *Arabick*, *Madych*, are synonymous. (*Vid. Thesaur. ling. Orient. Meninsk. p. 656. & 4230.*) Thus the Words *Megd*, or *Madych*, and *Ogus*, and *Gog*, have one Signification; So that both the History and Names tally pretty exactly.

IV. SINCE then our Modern Writers give themselves so much Trouble, to find out an Agreement in the Names of the *Scythian* Kings, that occur in the *Asiatick* and *European* Historical Antiquities, and to make a Comparison of their Actions; I shall mention a Case out of our *Tartarian* Author, in which I will not pretend to decide; But shall leave it, with some Helps, however, for a farther Enquiry. Our *Tartarian* Author mentions Eighteen of the best and most Ancient *Turkish* Writers, out of which, he says, he has, especially in the earliest Times, deduced his Genealogy; And as he found such a Disparity and Intermixture in it, he has, as he says, corrected several Things in his History. In Particular, I cannot easily conceive, how, in the Division of the Dynasties, and the Genealogy of the Princes, he agrees so perfectly with an *European* Author, I mean the *Swedish* Bishop *Johannes Magnus*, who, among our Learned, is look'd upon as an erroneous and deficient Writer, and that, in some Respects, not without Grounds. It is not to be presumed, that his Writings came to the Hands of this *Tartarian* Writer; But we may rather suppose, that their Harmony proceeds from this, either that *Job. Magnus* grounded some Parts of his History upon *Justin*, *Strabo*, and others, who took their Accounts from the History of *Megasthenes*, a Priest in *Persia*, a little before the Time of *Alexander the Great*; And the Fragments of this *Megasthenes*, as *Tavernier* says, being still in *Persia*, our *Tartar* may likewise have taken his History thence; Or *Job. Magnus* must have found some Anonymous Writings in *Rome*, and other Places, which he has apply'd to certain Cases and Circumstances of his History.

V. FOR, as this *Tartarian* Author makes his first General Division into two *Empires*, viz. the *Tartarian* and *Mungalian*, so, likewise, we find it, not only in other Writers, who knew of but two principal *Empires* beyond the *Caspian* Sea; viz. *Regnum Massagetanicum* and *Sacæum*; But *Job. Magnus* also divides the *Euro-*



pean Northern Part of the World into the *Regnum Gothicum & Swedicum*, the Justness of which I leave undetermined. But how it comes, that the Actions of these latter Kings, and those of the *Mungalian* and *Tartarian* Kings, and the Divisions of the Dynasties, and the Numbers, on both Sides, are so very like, is the Question? I could, therefore, almost assert, that *Annius Viterbiensis*, whom *Job. Magnus* has followed, in many Points, had that very History, which *Gazan-Khan*, the fifth Descendant from *Gengiz-Khan*, caused to be wrote in *Persia*, in the Year 1304. From which, in some Places, an Application may have been made to the *Gothick* History: For first, *Annius Viterbiensis* says, *Japhet* had eight Sons, (and the same says our *Tartar*,) among whose Names are some very much alike; as *Cæmeri* and *Comerus*, &c. of whom *Herodotus* and others say: *Comerus Scythæ more Scythico, unde venerat, docuit Italos urbem curribus componere*, &c. Which *Cæmeri* or *Camari*, the *Persian* Writers, not only call *Gomari*; But reckon eleven Children of *Japhet's* (*vid. Herbelot, p. 897.*) among whom they have probably reckon'd some Grandchildren. And in *Jornandes*, and *Prætor*. (in his *Orb. Gothic*) we find several Lists, in which are Names, that likewise agree with those which the *Tartar* quotes. *e. g. Taunack*, and *Taunasis*, *Ogus* and *Augis*, *Ethele-Chan* and *Athal*. But the aforesaid *Job. Magnus*, as I have said before, agrees the most with our *Tartar*; which will appear more plainly, when I place the Dynasties, and Tables of Genealogy, together, *viz.*

JOH. MAGNUS	— — —	ABULGASI BAGADUR CHAN.
1. <i>Magog</i>	— — —	1. <i>Turck</i> ; Some make him the same with <i>Turr</i> , a Son of King <i>Firidun</i> .
2. <i>Swen</i>	— — —	2. <i>Taunack</i> , who is not to be found in the <i>Turkish</i> and <i>Persian</i> Writers.
3. <i>Gothar</i>	— — —	3. <i>Ilzæchan</i> ; Other Writers call him <i>Almanzi</i> , and make him the <i>Mannus</i> of the <i>Germans</i> .

4. *Ubbe*



4. <i>Ubbe</i>	—	—	—	4. <i>Dibba</i> ; <i>Kui-Chan</i> .
5. <i>Sigge</i>	—	—	—	5. <i>Kayuck-Chan</i> , or <i>Gayuck</i> .
6. <i>Erich</i>	—	—	—	6. <i>Alenzæ-Chan</i> ; Others call him also <i>Alexia</i> .

HERE both Authors conclude their first *Epoch*, and each of them relates such Actions and Circumstances of his Six Kings, as have a perfect Resemblance one to the other. For first, *Job. Magnus* exaggerates the Good and Golden Age, in which the first Men after the Deluge lived; On which Matter, if I remember right, *Annius Viterb.* likewise touches; and the *Tartar* does the same. Secondly, *Job. Magnus* alledges, That the happy Days, which Mankind enjoy'd in that Golden Age, induced them to neglect the Worship of the true GOD, and run into Idolatry, and all Manner of Abomination, which the *Tartar* likewise observes.

VI. THIRDLY, *Job. Magnus* remarks, that, after the Death of King *Erich*, the Union in the *Swedish* and *Gothick* People was broken, and they began to distinguish themselves, by the different Names of *Sweeds* and *Goths*. The *Tartar* gives us to understand as much by what follows; (*viz.*) That the sixth, *Alenzæ Chan*, (who answers to *Erick*, the sixth) had Twins, *viz.* *Tartar* and *Mungal* (80), who, when they came to Maturity, separated, and two Nations descended from them. Fourthly, *Job. Magnus*, suffers the Line of the *Gothick* Native Kings to rest, and says he had, indeed, found the Names of eight of them, and no more; But nothing of their Lives and Actions. This

(80) *Vid. Histoire Geneal. des Tartars* (Cap. 11. p. 26.) And with this, *Diodorus Siculus* seems to agree, in his Account of the *Scythians*: See *Lib. II. fol. 127. Edit. Wechel. Hanow, 1604.* where he says: *Inter posteros hujus Regis Scytharum duo extiterunt Fratres, Virtutis eximiæ, quorum uni Palo alteri Napæ nomen erat, hi post multas res præclare gestas regnique partitionem alios Palos alios Napos de se nominarunt.* (*i. e.* Among the Descendants of this King, there were two Brothers, of singular Virtue, one of which was call'd *Pal*, and the other *Nap*. After they had done many great Actions, and divided the Empire, one Part of the Inhabitants was, from them, call'd *Pali*, the other *Napi*.) But our *Tartarian* Copy mentions, that there were two Princes of the *Mungalian* Race, whose Posterity call'd themselves *Kajabt*, and *Naposter* or *Nagoster*; (*vid. l'Hist. des Tart. p. 74.*) On which Occasion, we may observe, as I have already said, that it is not to be regarded, when, in Ancient *European* Writers, the Names of Princes and Nations do not always agree with the *Tartarian* Names, if the Circumstances and Historical Relations do but agree. I shall, in the Sequel, cite more Instances out of *Diodorus Siculus*, which likewise agree as well with our *Tartarian* History.



This our *Tartar* does likewise, and mentions only eight Kings of the *Tartarian* Line, by Name, saying, he knew nothing of any of their Actions, except of the last, and these eight Kings were the following:

## JOH. MAGUS.

1. *Udde.*
2. *Alde.*
3. *Oden.*
4. *Carl.*
5. *Biorn.*
6. *Goethar.*
7. *Gerder.*
8. *Sigge.*

## ABULGASI-CHAN.

1. *Tartar-Chan.*
2. *Bucha-Chan.*
3. *Ilænzee-Chan.* (81)
4. *Ethele-Chan.* (82)
5. *Attaisir-Chan.*
6. *Orda-Chan.*
7. *Baidu-Chan.* (83)
8. *Siunts-Chan.* (84)

VII. BOTH Authors leave us only the Names of this Line, and so conclude the second Epoch, and *Job. Magnus* undertakes to mention those Kings which went into other Countries, and gives us some Account of the Actions of each; The very same does, likewise, our *Tartarian* Writer, as to the *Mungal*-Line, and says, that *Tartar-Chan*, with his People, left *Mungal-Chan*, and went towards the *East*; But *Job. Magnus*, as I have said, describes the Actions of those Kings, who went out of their Country, whereas the other says nothing of them; But treats of the Affairs of those who remained in the *West*. The Princes of both Authors are again in the same Order, and Number, *viz.*

JOH.

(81) *Herbelot* (in his *Biblioth. Orient.* p. 875) calls him *Bilingch-Chan*.

(82) *Prætor.* (in *Orb. Goth. Lib. 6. Cap. 2.*) mentions a *Gothick* King, on the *Vistula*, called *Athal*, which is not unlike this. And the Name *Ethel Rugi* is not unknown in Antiquity.

(83) This is omitted in *Herbelot*, *I. c.* p. 875.

(84) *Siuntz-Chan* is by others, and likewise by *Herbelot*, call'd *Suneg* and *Sinig* (*vid. Biblioth. Orient.* the fore-cited Page;) And this agrees pretty well with *Sigge*, in the opposite List. And, if we knew the Signification of both Names, there would, perhaps, be a greater Resemblance. Here likewise we are to observe, that, with Regard to this Conclusion of *Job. Magnus's* Epoch, *Messenius*, in *Scandia illustr.* (Tom. XIII. p. 7.) remarks, that these Eight Kings ruled over the *Goths* 400 Years, which probably denotes those 400 Years, in which the *Mungals* inhabited the Mountain call'd *Irganakon*; (*vid. Hist. des Tartars*, p. 74.) during which *Sweden* was govern'd by Judges; Likewise, that *Job. Magnus*, in the Context, reckons no more than Seven Kings, to King *Berick*; But in the Margin he puts Eight.



## JOH. MAGNUS.

1. *Berik.*
2. *Gapter.*
3. *Augis.*
4. *Amale.*
5. *Balte* or *Galte.*
6. *Gadryk* *bin* *Mickle.*
7. *Filmer* *bin* *Mickle.*
8. *Tanaufi.*

## ABULGASI-CHAN.

1. *Mungl-Chan.*
2. *Cara-Chan.*
3. *Ogus Chan.* (85).
4. *Siuntz-Chan.*
5. *Guldus* or *Galdus*, are pretty much alike.
6. *Menkeli* (*Mickle* and *Menkeli* is all one.) (86)
7. *Tengis.*
8. *Il-Chan.*

VIII. JOH. MESSENIUS (*in Scand. Illust. Tom. III. p. 16.*) after having rejected the Opinion of *Laurent. Neric.* that the first King of *Sweden* was call'd *Wilchinus*, and *Swecia*, properly so call'd, *Wilchin-Landia*, proves, that *Job. Magnus*, instead of *Gethric's* Son, call'd *Wilkini*, has put the Name *Villmer* or *Fillmer*, and that by the Name *Wilkina*, not only *Sweden* is to be understood, but also *Russia*; *Poland*, and other Countries. Therefore, it seems to me, that this Name denotes nothing more than the *Sclavonian* Word *Welikie*, as *Iwan Basilowitz Weliki* (87); Since then the Words *Mickle*, in the *Gothick* Language, and *Weliki*, in the *Sclavonian*, have one Signification, and *Job. Magnus* has chang'd the Name *Wilkini* into *Fillmer*, it is easy to conceive, why the Word *Mickle* is join'd to the Names *Gadryck* and *Filmer*, and that it is the same in the *Sclavonian*, *Gothick* and *Turkish*. *Herbelot* (in his *Bibl. Orient. p. 576.*) says, that this Name *Menkeli* signifies *Michael*; and that Archangel being esteem'd the Greatest next to *GOD*, *Menkeli* may be the same with *Mickle*, *Great* or *Mighty*; As I have mention'd above, that, in the *Sclavonian* Tongue, the Archangel is call'd *Silnoi Woywoda*, i. e. a *Great* or *Mighty* General. Many Actions and Things are related

(85) This has a pretty near Resemblance to that which stands opposite to it in the other List, and by *Prætor.* (*in Orb. Goth.*) is call'd *Captus*.

(86) *Vid. Complem. Thes. ling. Orient. Meninski, p. 437, & 986.* This Name signifies, in the *Tartarian* Language, the *Great Sea*.

(87) Which the *Vandals* pronounced *Wilkie*, and call'd the Ocean *Wilka-woda*, i. e. the *great Water.* (*Vid. Job. Georg. Eccardi. Histor. Stud. Etymol. ling. German. p. 281.*)



related concerning these eight Kings, both in the *Tartarian* and *Gothick* Histories, which very much resemble each other; Tho' they may seem different, from the different Names given them by our Authors: (1.) Under the two first, which stand opposite to each other, *viz.* *Berick* and *Mungal-Chan*, happen'd the Separation of the Nations, *Berick* going out of *Sweden*, and the *Mungal's* Brother, *Tartar Chan*, with his People, towards the *East*. (2.) *Job. Magnus* says, (*Lib. I. cap. 4.*) That King *Berick* is the Founder of the Name, and Tribe of the *Gæpidi*, which he derives from the Word *Gependa*, signifying to *stay behind*, *delay*, or *be slow*: This our *Tartarian* Author relates of the Third, in his Order, *viz.* *Ogus-Chan*, who founded the *Carlickes* that staid behind in the Snow. For these People, it seems, being upon a certain March, were overtaken by so great a Drift of Snow, that they could not get forwards, and it was a long Time before *Ogus-Chan's* Army found them again (88). And as *Ogus-Chan* was likewise the Founder of the Tribe of the *Uigurres* (which signifies *Confederates*) so it is said of the *Gothick* King *Gadericus* or *Gaderick-bin Mickle*, that he had declar'd the *Vandals* to be his Confederates. *Job. Magnus* (*Lib. I. cap. 15.*) says: The Inhabitants of the Country, which the *Goths* invaded, fled to their Neighbours, the *Vandalian* Nation: And it is observed of *Ogus-Chan*, that when he endeavour'd to unite the bordering Nations, in Point of Religion, they retired to the *Tartars*, their Neighbours. *Job. Magnus* (*Lib. I. c. 15.*) says of King *Taunasi*, that he marched his Army into *Egypt*, and after his Expedition, returned into *Scythia*, with great Triumph, where he rested a long Time. We find the same, in the *Tartarian* History, of *Ogus-Chan*, that he return'd, with Great Triumph, from *Messra* (or the present City of *Alcairo*) which lies on the *Nile*, in *Egypt*, into his Hereditary Empire of *Mungalistan*.

(88) So the *Gæpidi* may very rightly be call'd *Sigipedi*, as they are by some: *Vid. Caspar Abels Teutsche Alterth. p. 208.* For, in the *Tartarian* History, it is said, that they follow'd the Army on Foot, because their Horses perish'd in the Snow. (*Vid. l'Histoire des Tartars, p. 52.*) And here, I must not omit to observe, that, in the *French* Translation of this History, there are some Passages, that are not so exactly explain'd as in my *German* Translation; Especially since, as I have before observ'd, it has been revis'd anew, in the Year 1723. in the City of *Tobolsky*. I did design to have publish'd it with Notes and Illustrations, which will now hardly be done, unless I should find an Editor to take the Charge off of my Hands.



stan, where he held solemn Rejoycings, and lived, for a considerable Time, in Quiet. *Diodorus Siculus* agrees with this Account (*Lib. II. p. 127.*) and mentions the *Scythians* in the following Manner: *Aliquanto post tempore progenies horum, virtute & arte bellica præstans, terras ultra Tanaim multas subegit. Tum versis, in alteram partem, ad Nilum usque progressi multis in medio Gentibus sub jugum redactis, Scytharum Imperium, qua ad Oceanum Orientalem, qua ad mare Caspium & Mæotim usque prolatarunt.* (*i. e.* “ Some Time after, their Descendants, who were  
 “ famous on Account of their Valour and Wars, subdued many  
 “ Countries, situated beyond the *Tanais*: And then, turning on  
 “ the other Side, went as far as the *Nile*, and, by conquering  
 “ the Intermediate Nations, extended the *Scythian Empire* to  
 “ the *Eastern Ocean*, to the *Caspian Sea*, and to the *Palus Mæotis.*”) And *Job. Magnus* (*Lib. I. cap. 33.*) says, That in the Time of the wise Philosopher *Zænta* ( who is placed betwixt *Gaderick* and *Filmerbin-Mickle*, and whom some will not allow to have been a King, but only to have govern’d during the Interregnum) the two principal Tribes of *Para-Buscei* and *Pylatti* had their Rise. And this is also said of *Ogus-Chan*: *viz.* That, when he was in *Syria*, near *Scham* or *Damascus*, by the Advice of his wife Minister, ( who, in the *Tartarian History* is call’d *Irkil-Chodscæ* (89), and who served both the Father and the Son of *Ogus-Chan*, with his prudent Counsels, which may allude to the aforesaid Interregnum) then the two Lines of the Sons of *Ogus-Chan* were founded, *viz.* the *Bossuckian* or *Bussuckian*, and the *Utz-Ockian*.

IX. IT is, likewise, remarkable, that the Names, which *Job. Magnus* cites, agree with the *Tartar*, as *Busceos* with *Busfuck*; And as in the *Tartarian Language*, *Utz-Ock* signifies Three Arrows, it may perhaps only be an Interpretation of the *Swedish* and *German Words Pyhl, Pfeil, or Pylatti* (90). And, in its proper Place, I shall plainly shew, that the Founding of these two *Tartarian Lines* was the true Original of the first *Parthians*,

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whom

(89) The Name *Irkil-Chodscæ*, or *Chodschæ*, is omitted in *l’Hist. des Tartars*, p. 63. But it is to be found in my *German Translation*, as many others are, which are not in this *French Translation*.

(90) Instead of *Pylatti*, others put *Pileati*, and translate it *Royal* or *Episcopal Caps*.



whom *Curtius*, (*Lib. VI. cap. 1.*) mentions, as descending from the *European Scythians*; Which Relation, if not exactly the same with this Account, yet agrees so far; Because *Ogus-Chan* gave Rise to these Families, not far from *Damascus*, and so near the Borders of *Europe*. *Strabo*, (*Lib. XV.*) calls this *Tanausis*, of *Job. Magnus*, *Idan-Thyrfus*; And *Arrianus*, (*Lib. VIII.*) *Ida-Thyrfus*; And as they both agree, that he was the Founder of the *Partbians*, perhaps *Ogus* appears here under the Name of *Idan-Thyrfus*, or *Tanausis* (91). Farther, *Job. Magnus* mentions, (*Lib. I. cap. 32.*) that *Tanausis* was accounted, by his Subjects, one of their best and most renown'd Kings, and was by them, plac'd among the Number of the Gods. If, therefore, the Names in the List were not chang'd, this would likewise agree with *Ogus-Chan*, he being reckon'd, to this Day, in *Tartary*, one of the Greatest and most Eminent of their Kings, and believ'd to be the Founder of all their Tribes. Again, the Kings which *Job. Magnus* places after *Tanausis* are five, *Zænta*, *Sagill*, *Penexexagoras*, *Telephus*, and *Euriphilus*. Whereas our Author concludes his Epoch, with King *Ill-Chan*, who is plac'd over-against *Tanausis*; But I am apt to think, that, in the Continuation of the Genealogy, as far as regards this Line, one of our Authors is mistaken in it; And that those five Kings were of the *Tartarian*, and not of the *Mungalian* Race; For that was wholly rooted out with *Ill-Chan*; Whereas the *Tartar* Line continu'd to flourish. (*Vid. Hist. Geneal. des Tart. p. 70.*) So the *Polish* Writer *Guagninus*, in the Chapter where he treats of the *Amazons*, calls these five Kings expressly, *Tartarian* Kings; and *Job. Magnus* likewise mentions them as living in the Time of the *Amazons*, and being present at the Destruction of the City of *Troy*.

X. *JOH. MAGNUS* brings down the Time of the *Amazons* to King *Cyrus*, and makes their Period to have continu'd about 450 Years; Here again our *Tartarian* Author mentions, that those few *Mungals* of King *Ill-Chan*'s Army, who, after his Defeat, fled

to

(91) Whoever pleases to compare this Passage, with what *Jornandes*, (*de rebus Gothi- cis, cap. 13, 14.*) and likewise *Prætorius* (*in Orb. Goth. L. W. cap. 3. § 2.*) have wrote of the two Tribes of the *Amali* and *Balti*, will find that all which is there said is allusive to what I have here mention'd; For *Gäpt* begot *Halmäl*, *Halmäl*, *Augis*, and *Augis*, *Amala*; by whom the Tribe of the *Amali* was founded. A Critick must, however, seek for this in History as well as in the Signification of the Names.



to the Mountains, (of which more hereafter) dwelt there 450 Years, in which Time they very much encreased. And tho' he mentions nothing here of the *Amazons*; Yet it is remarkable, that both Authors mention the Number 400 and 450 exprefly, as I have obferv'd before. Moreover, our *Tartar*, as fo many Authors question the Story of the *Amazons*, feems to be of the fame Mind, by his Silence as to the Tranfactions of the 450 Years, when the *Mungals* encreased among the Mountains. But if, neverthelefs, an *Amazonian* Government did ever exift in *Scythia*, it muft have been during thefe 450 Years, and after the *Tartars* had totally defeated the *Mungalian* Army (92); For our *Tartarian* Author fays, in his Manuscript, that he fhould have been very defirous of giving the Names of thofe Princes, who govern'd the *Mungals*, in the Mountains, in his Genealogy; But that nothing was to be found of them in any Book (93). It is, therefore, to be fuppos'd, that, after the Men of the *Mungalian* Army were all kill'd, their Wives, who were left, retired into the *European Scythia*, or *Sarmatia* (94); For if the *Amazons* had remain'd in the *Afiatick Scythia*, our *Tartarian* Author would not have pafs'd over that Hiftory in Silence.

XI. LASTLY, The faid Writer tells us, that when *Ill-Chan*, with his Army, was wholly defeated by the *Tartar-Chan*, two Princes escap'd, viz. *Kajahn* and *Nokes*, or *Nogos*, who, with a few of their People, retired to a certain Mountain call'd *Irgania*, or *Erganiakon*, where they liv'd 400 Years, and multiply'd greatly. *Job. Magnus*, likewise, mentions two Royal Princes, whom he calls *Folin* and *Solaphiter*, but who are call'd, by others, *Plinos* and *Scolopithos* (95), who likewise, after they were defeated in

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Capa-

(92) See an Account of the great Battel between the *Mungals* and *Tartars*, in the *Hift. des Tartars* (p. 69, 70.) With which *Abadalla Bæidav.* (in *Hift. Sin.*) and likewise *Herbelot* (in *Diét. Orient.* p. 489) agree.

(93) This Passage denotes the Term of 400 Years, mention'd above, which *Job. Magnus* fixes, to the Time when *Sweden* was govern'd by Judges.

(94) So, likewise, the *Polifh* Writer *Guagninus* fays exprefly; The *Amazons* were *Scytho-Mungalian* Women.

(95) *Herbelot*, p. 489. calls thefe Princes *Kian* and *Tegoutz*, and the Place to which they fled *Erkanak-Koun*; And *Abadalla Bæidav.* (in *Hift. Sinenfi*, p. 70.) denotes them by the Names of *Kaban* and *Tegur*; and the Place of their Retirement he calls *Argent-Kon*; As to the *Tartarian* Name *Kajan-Nokè*, whose firft Descendants were called *Cajabt*, vid. *l'Hift. des Tartars* (p. 74.) *Pliny* (*Lib. IV. cap. 11.*) and *Solinus*, (*Cap. X. & XVI.*) may likewise



Capadocia, fled to the Mountains of *Caucasus*, in which Paragraph *Job. Magnus* has the following Words: *The Neighbours of the Goths united, and fell unawares upon them; And this our Tartar represents*

likewise properly be look'd to on this Occasion; For they both make Mention of the *Pygmei*, who are there called *Katuzi* and *Katuzan*; Which Denominations, (1.) agree pretty well with our *Tartarian* Names; (2.) The War between the *Pygmies* and *Cranes*, or *Storks*, which *Pliny* describes, is to be understood in this figurative Manner; That as the *Cranes* and *Storks* have annually their Summer and Winter-Quarters or Resorts; So the *Scythians* repair'd in Summer to one Place, and in Winter to another, and there, took up their Habitations, which all the *Tartars*, *Mungals* and *Kalmucks* do, to this Day; That is, in the Summer-Time they live on the Banks of Rivers, Lakes, or Seas, where Fish is plenty; and in Winter in the Woods, where Game abounds, for the Convenience of Hunting. These Authors, therefore, have compared the *Scythians* to *Storks* and *Cranes*; and by the *Pygmies* they mean a Sort of warlike People; Conf. *Calimach. in Orat. de bello Turcico*, (in *Bizarri. Hist. rer. Persicarum*, p. 389.) who likewise takes Notice of such a Comparison; But *Pygmæus* denotes *Bellator & ad-bella promptissimus*, as *Hieronimus* in *Hezekiel*, Cap. xxvii. explains it, (vid. *Diët. Græc. lat. Septemviror. Budæi, &c. Item, Scapul. in Lexic. Græc. lat.* p. 1411.) which Explication, especially in this Place, is much better, than to suppose *Pygmæi* signifies a little People of a Foot high; Whence, likewise, the Latin Word *Pugil*, *Pugilis*, which denotes properly one that fights with the Fist, is probably deriv'd; With which *Jobus Ludolff* (in *Comment. Hist. Æthiop.* p. 73.) agrees. (3.) If, therefore, we consider, that the *Mungals*, who, after the Term of 400 Years, came out of the Mountains, were called *Cajabt*, or *Cajabtuzi*; And likewise, that they first began the War with the *Tartars*, (or *Cranes*) before any other Nation, (vid. *Tartar Author*, p. 77.) it is plain, that by *Cajabtuzi* the above-mention'd *Catuzi* of *Pliny* are to be understood; Especially, if to this we add, that *Thomas Hyde* (in his *Leips. de rebus Pers.* p. 427.) explains the Word *Catuzi* to be a People who live separated from all other, in Mountains, Rocks and Clifts. But *Cajabt*, in the *Turkish* Language, signifies not only a stony Mountain or Rock, but our *Mungals*, who have got the Surname of *Cajabt*, liv'd also 400 Years in Rocks and Mountains; And this is a more evident Confirmation that, by the above-mention'd Author's fabulous Account, our *Tartarian* Passage is meant, and it likewise confirms *Baron Leibnitz's* Opinion of the Mythology of the Ancients, whose Words I have already cited; (See. I. §. XLIII.) AND, (4.) *Pliny* and *Solinus* call the Habitations of the *Pygmæi*, *Geraunia* and *Geronia*, (which, in my Opinion, should rather be *Gergonia*;) Instead of which our *Tartarian* Author calls the Mountain where the *Mungals* inhabited *Irgania*, or *Irgania-Kon*, and explains these Names as follows: *Irgania* (says he) denotes the Declivity or Surface of a high steep Mountain, and *Kon*, *Konia*, or *Gonia*, a Corner, Angle, or Nook; because the Mountains, in these Places, were very high and pointed. The latter Word *Kon* (a Corner) has the same Signification with the *French*, *Coin*; the *Persian*, *Kiing*; the *Italian*, *Cantone*; the *German*, *Kante*; and the *Greek*, *Gonia*, or *Konia*: And the Word *Gar*, in the *Sclavonian*, *Akre*, or *Akros*, in the *Greek*, *Ayres* and *Jyrka*, in the *Finnlandian* Languages, signify a high Shoar, the Top of a Mountain, likewise the Surface and highest Part of a Mountain, which in the *Mungalian* and *Tartarian* Languages are express'd by the Words *Irr*, *Erck*, and *Arck*. It is, therefore, very probable, that the *Greek* Word *Gergonia*, or *Geraunia*, agrees with the above-mention'd Names *Irgania-Kon*, *Erckane-Koun*, and *Argent-Kon*, and that the War, which the *Mungals*, who came out of the Mountains, waged with the *Tartars*, denotes the Battel of the *Pygmæi* with the *Cranes*; Especially as the *Tartarian* Copy mentions, that the *Tartars* defeated the *Mungals*, and put them to the Flight; But that these, after a Term of 400 Years, when they return'd from the Mountains, were the first who attack'd the *Tartarian* Nation.



represents thus: The *Tartarian Siuntz-Chan*, made an Alliance with *Kirgis-Chan*, and all his Neighbours, and the *Mungalian Ill-Chan* was defeated by these *Confederates*, by means of a Stratagem. (*Vid. Hist. des Tartars, p. 69.*) In which both our Authors again agree, tho' indeed in the Circumstances of the History, and the Place where it happen'd, they differ. Thus we see the great Conformity of both Writers, and were I not apprehensive of being too tedious I could alledge many more Instances to prove it.

XII. HENCE it is, however, sufficiently evident, that both Authors agree in the Division of the Dynasties, in the Actions of their Kings, and in their Genealogies, and that they differ only as to the Places, which they make the Scenes of Action, and where they pretend that their first Princes resided. These Things I leave to learned Historians to reconcile: I shall only add, to conclude, that the Reader may compare, what I have here mention'd, with *Petrus Parvus Rosenfontanus's* Opinion of *Job. Magnus, viz.* that he mix'd the Achievements of the *Asiatick Scythians*, with the Actions of the Foreign *Goths*, to which he may probably have been misled, by the above-mention'd Translation of *Annio*, by *Berosus*, who, indeed, may have had some Fragments of these Matters from the *East*; But made so many Additions to them, and applied them in so odd a Manner, that all he has wrote, is accounted fabulous: But if we knew how to distinguish every where the Good from the Bad, we might, perhaps, find several Things in his Work, which might be admitted by us as evident Truths.

As the *Kalmuck-Mungalian Vocabulary*, and the *Polyglott Table*, will be of great Use for the Explication, not only of the following Work, but likewise what I have already said, in the foregoing Introduction, I think proper to place these two Pieces here, in the Middle, and then to proceed to the particular Description of the *North* and *Eastern* Parts of *Europe* and *Asia*.





## V O C A B U L A R I U M

## C A L M U C K O - M U N G A L I C U M .

## A.

**A** *Rtzul*, a Handkerchief.

*Alta*, Gold.

*Æme*, a Woman.

*Are*, a Man.

*Aretaka*, a Cock.

*Ama*, the Mouth.

*Ara*, the Jaw-Teeth.

*Assun*, Hair.

*Amdatai*, } sweet.

*Amtüichan*, }

*Acha*, a Brother.

*Alabuga*, } a Purse.

*Alagbu*, }

*Arriki*, Brandy.

*Aroeku*, to sweep, or brush.

*Arbabuda*, Barley.

*Allaga*, the Hand.

*Alesu*, Oats.

*Abo*, Hunting.

*Altansubus*, Pearls.

*Arion*, clean.

*Acie*, a Relation.

*Alema-modo*, an Apple-Tree.

*Alema*, an Apple.

*Askun*, in the Evening.

*Ajolæchai*, the Belly.

*Abdara*, the Bed, likewise a Chest.

*Ajaka*, a Cup.

*Arslon*, a Buffaloe, or Bull.

*Artschol*, Bed-Cloths.

*Ablonbun*, Callico.

*Artfchi*, I grumble, or mutter.

*Alchæ*, } a Mother.

*Æchæ*, }

*Anidsobi*, I drive out.

*Achtol*, I cleanse.

*Abdedfobi*, I begin.

*Arslan*, a Lion.

*Afaka*, I throw out.

*Asock*, I enquire.

*Aboba*, } I buy from.

*Abkobische*, }

*Arky*, I break out.

*Assoo*, I beg, or pray.

*Apocha*, I am vex'd or sorry.

*Ainæ*, I fear.

*Apschyri*, I bring.

*Amedo*, I remain.

*Æere*, Spiders.

*Arul*, a Spindle.

*Alisson*, a Sand-box.



*Alun*, the Pannels of a Saddle.  
*Alæ*, the Thumb.  
*Aluku*, the Scabbard of a  
 Sword.  
*Argul*, I boar thro'.  
*Abschi*, I inherit.  
*Affo*, a Question.  
*Anni*, I comprehend, under-  
 stand.  
*Abschird*, I find.  
*Ajabr*, late.  
*Ala*, } I kill.  
*Alagdhi*, }  
*Artfchi*, I scold.  
*Æregi*, I seek.  
*Abaga*, a Grandfather.  
*Aitachan*, small, narrow.  
*Altatzchi*, a Goldsmith.  
*Altanzaana*, a Gold Chain.  
*Alasko*, a Hammer.  
*Artziol*, a Cravat.  
*Ajagka*, a wooden Bowl.  
*Adsarga*, a Stonehorse.  
*A*, I.  
*Altschi*, to me.  
*Amaran*, I keep off.  
*Aodsægwi*, dung'd Ground.  
*Andieson*, rak'd Ground.  
*Altanocks*, Gold-Plate.  
*Arabai*, French Barley.  
*Agutschi*, good.  
*Ailschi*, I go thither.  
*Alun*, a Halter.  
*Aorkyl*, I leave behind.  
*Æmnæ*, to cry or weep.  
*Æmnætschi*, I cry.  
*Aldatulæ*, a Fathom of Wood.  
*Anordæbel*, a Jacket, or Stays.

*Aleman*, Lemon-colour.  
*Amedo*, I live.  
*Amegenæka*, a Grandmother.  
*Ædæffen*, Meal, Flour.  
*Æbdæ*, I spoil.  
*Amaradizchi*, I chase away.  
*Æltagadgi*, I kiss.  
*Abiræ*, I vex or aggrieve.  
*Aigra*, near.  
*Awnæ*, I take.  
*Aluchutzchi*, a Pistol-maker.  
*Adotzchi*, a Herd, or Keeper  
 of Horses at Grass.  
*Adochbudagalatzghir*, a Stable.  
*Ara*, a Bolster.  
*Artaga*, I set higher.  
*Antatay*, Carrots.  
*Æmeltzchi*, a Sadler.  
*Anius*, a Key.  
*Alagada*, a Distaff.  
*Adæmack*, Sour Milk,  
*Argatzchi*, a Betrayer, or  
 Traytor.  
*Atfchi*, of, from.  
*Abdænei*, I spoil.  
*Altalagie*, I gild.  
*Ælgi*, I deserve, or I earn.  
*Artzæ*, a Juniper-Tree.  
*Arkedgi*, I throw down, or  
 overthrow.  
*Ætkæ*, I cut into Pieces.  
*Arba*, a Pack or Bale.  
*Abdara*, a Box, or Chest.

B.

**B***Ytzychanschira*, a Chair.  
*Bussi*, a Girdle, or Sash.

*Bæli*,



- Bæli*, Gloves.  
*Büsdebell*, a *Kitajan* Coat.  
*Bytzychan abdara*, a little Box.  
*Bolaga*, a Sable.  
*Boro*, Blue.  
*Bulgari*, a Hide, or Skin.  
*Bycesen*, to write.  
*Bolos*, Steel.  
*Bu* or *Bob*, a Gun.  
*Bucha*, a Dove.  
*Bække*, an Inkhorn.  
*Beadenai*, *Bultzick*, a Sparrow.  
*Bayan*, great and eminent.  
*Budutus*, a great great Grandfather.  
*Bytziganongzo*, a Boat.  
*Burgas*, a Broom.  
*Bessige*, a Fever.  
*Busse*, a Belt.  
*Biciganzoer*, a Hasel-Hen.  
*Belen*, ready.  
*Burunkuy*, dark.  
*Burchan*, God.  
*Buda*, Oatmeal.  
*Bayschin* a House.  
*Baysay*, Colworts.  
*Budseger*, curled.  
*Bugu*, a Hart or Stag.  
*Bula*, Burial.  
*Bigia*, the Body.  
*Budal*, Linnen Cloths.  
*Boessun*, or *Bossu*, a Loufe.  
*Bultzani*, the Camp.  
*Bofs*, I let in.  
*Burchatzchi*, a Painter.  
*Batayan*, a Fly.  
*Bal*, Mead.  
*Bulack*, Morafs, Fenny.  
*Belen*, I prepare.  
*Badschi*, I tolerate, or I approve.  
*Banildu*, I return.  
*Budschiger*, a Cravat.  
*Baruldugi*, I turn off, avert or hinder.  
*Burchuch*, the Navel.  
*Bydun*, peeled, or Pearl-Barley.  
*Biluda*, I make sharp.  
*Bysdæbel*, a Coat.  
*Boelschioergenæ*, Raifins.  
*Bolun*, horned Cattle.  
*Bitziatzchi*, a Writer.  
*Bilu*, a Grindstone.  
*Bitzfigachai*, a Pig.  
*Batælgæ*, a Table-Cloth.  
*Bitziachan*, a Plate.  
*Budungchutzchu*, a Tyger.  
*Bojas*, *Tartarian* Onions.  
*Bolgaura*, espousing.  
*Biskubs*, a Fidler.  
*Bubral*, a Fiddle, or Violin.  
*Buru*, the Evening.  
*Babri*, I propose, produce.  
*Bodzar*, I defile.  
*Borludschi*, I marry.  
*Batula*, I Espouse.  
*Balgus*, Wax.  
*Boll*, or *Kitat*, a Servant.  
*Budhun*, I grow thicker.  
*Baienæ*, I have been.  
*Boro*, Tile-Colour.  
*Billran*, I work in Timber.  
*Bassa*, yet.  
*By*, I.  
*Boerenkuy*, round.  
*Burgasu*, Fir.



- Buric*, a Trumpet.  
*Boro*, Rain.  
*Baigan*, rich.  
*Baga*, little, few.  
*Bida*, We.  
*Baitaria*, Wheat.  
*Basan*, a Retreat.  
*Bydoenæ*, a Partridge.  
*Bugædæ*, every where.  
*Bontzioch*, a Broom.  
*Budura*, Beans.  
*Boelgioergænæ*, a Bear.  
*Beæ*, I work.  
*Borootassun*, Blue.  
*Bidschicu*, a Letter.  
*Bulægi*, I ty fast.  
*Boro*, Steel.  
*Budun*, an Adjutant of the Artillery.  
*Buflur*, a Screw.  
*Bitschi*, Print.  
*Biludæ*, a Turner.  
*Baroltuajaga*, an Iron Frying-Pan.  
*Burtzak*, Pease.  
*Baidgigi*, I live.  
*Bajebr*, I rejoyce.  
*Barudgi*, I finish.  
*Baiebu*, I live beyond a certain Time mention'd.  
*Bitgirtui*, glad.  
*Buduchtzichi*, a Dyer.  
*Bisgubr*, a Flute.  
*Bari*, I fast.  
*Bajarladie*, *Bajebr*, I rejoyce.  
*Baliydb*, I am mistaken.  
*Bilachan*, a Musician.  
*Batur*, *Oloen*, I say.
- Ba*, I commit Sin.  
*Bidschigi*, I write.  
*Bulugartzchi*, a Tanner.  
*Busse*, a Girdle.  
*Bolosanmacha*, boil'd Meat.  
*Bitschæker*, Goslings.  
*Bæletzchi*, a Glover.  
*Bortoga*, a Wooden Dish.  
*Bæli*, a Glove.  
*Bolgi*, I call to Mind.  
*Bidnaidu*, here, hither.  
*Barri*, I hold.  
*Bolugha*, a Crown.  
*Burkuch*, a Crane, (or Bird so called.)  
*Bydun*, a Lapwing.  
*Borsch*, Lime.  
*Bitzechan*, little, small.

## C.

- C* *Ege poy*  
*Tzegmündæbel* } a Waistcoat.  
*Camandu*, to thee.  
*Ciny*, thine.  
*Cicke*, the Ears.  
*Chamtatata*, together, at once.  
*Chutien*, stale Meat.  
*Chormantzchi*, a Cheat, or cheating Person.  
*Chorba*, Deceit, or Cheating.  
*Chuduck*, or *Kuduck*, a Fountain.  
*Charachorgælsi*, Lead.  
*Chocto*, I mix.  
*Chankayla*, I cover.  
*Chælgidgi*, I pardon.  
*Chordsa*, Scum.

## U

*Chorkoi*,



*Chorkoi*, an Earth-Worm.

*Choin*, Strawberries.

*Chachoda*, I load.

*Chul*, or *Kull*, the Foot.

*Chopki*, a Flatterer.

*Chaara*, *Nonaci*, I curse.

*Chagabl*, I protect, or preserve.

*Chwa*, I die.

*Chodala*, a Boaster.

*Chospofa*, Gracious Lady, Your Ladyship.

*Chaptziur*, a Fork.

*Chæskar*, a Grave, Pit, or Hole.

*Chugast*, half an Hour.

*Chudschuptzchi*, a Cravat.

*Chalagaitoffu*, having a Handful.

*Chalon*, Ginger.

*Chalalouge*, unpolish'd.

*Choblone*, I make known, manifest.

*Chadruga*, a Halter.

*Chanadic*, I hasten.

*Chajarladie*, I help.

*Charbudgi*, I leave behind.

*Chukun*, Children.

*Chadultazochi*, a Merchant.

*Chon*, a Crow.

*Chirc*, Garden-Seed.

*Choboda*, a Lantern.

*Choraga*, Lamb.

*Choragan*, a Lamb.

*Chæbneck*, a Cloak.

*Choluguna*, a Moule.

*Chulo*, with this.

*Chodaldo*, I fell.

*Chaceldiunuchtschi*, I accuse.

*Cherubtzchi*, foolish.

*Charongo sunitucht*, the Night-time.

*Charbugdi*, I leave off, or desist.

*Chorongoi*, cloudy.

*Chuschukamodo*, a Plum-tree.

*Condzyla*, a Blanket, Quilt, or Coverlet.

*Chogir*, both Hands.

*Choy*, a Sheep.

*Chaytschi*, Sciffars.

*Choi*, a Sheath.

*Chun*, } a Swan.

*Chuan*, }

*Chalangir*, a Bagnio.

*Cascha*, the Hay-Loft.

*Chabur*, the Spring, Spring-time.

*Chome-machan*, Mutton.

*Chasion*, Pepper.

*Chabotschi*, I swell.

*Chinei*, I commit to my Memory.

*Chi*, I draw Water.

*Chatukuna*, I advise to it.

*Chana*, a Sieve.

*Chulbo*, Garters.

*Captaya*, a Pocket.

*Choinamacha*, Mutton.

*Chaifutzchi*, a Potter.

*Chodgi*, I chase, drive away.

*Chitagi*, I dry.

*Chodulakelene*, wrong.

*Chai*, past.

*Chairelne*, I hinder, prevent, or avert.

*Chatuobr*, I hinder, balk, or disappoint.

*Che-*



*Chelaga*, the Way, Road.

*Cha*, where?

*Chaiedgi*, I throw away.

*Chultschi*, I warm.

*Chatko*, I work.

*Choro*, the Teeth.

*Chotgolschi*, Pewter.

*Chatka*, to prepare.

*Cadba*, I am fatiated.

## D.

**D***Ebell*, a short Coat with Fur.

*Dolowri*, the fore Finger.

*Dunto tochoro*, the middle Finger.

*D-Gir*, or *Gerr*, a House.

*Debesker*, Bed-Cloaths.

*Dzirassu*, a Bream.

*Debeessenmodu*, an Ell.

*Dasmack*, a Flask.

*Dalai*, the Sea.

*Doboel*, the Mobb, or common People.

*Duracine*, wilt thou?

*Dolondur*, a Week.

*Daibla*, Alarm.

*Durisson*, a Boar.

*Dahn*, Troopers, a Company.

*Dschuffan*, I deign, vouchsafe.

*Doraæ*, a Horse's Girth.

*Durba*, a Thunder-clap.

*Dæraæ*, the Roof.

*Dalda*, at that Time.

*Duitschi*, I fulfil.

*Dziulgu*, I extend.

*Diaro*, the Flame.

*Dulgha*, a Standard, or Colours.

*Daredschæ*, I am cold.

*Dzugi*, I bite.

*Dsalga*, I stay behind.

*Dubrgæ*, I charge, or load.

*Dabutsche*, I petition.

*Dobla*, I sing.

*Dhalalb*, I smear.

*Delbega*, Leashes, or Couples for Dogs.

*Dzalo*, a Bond or Note.

*Dagholohu*, I limp.

*Dadaghi*, I command.

*Debsi*, the Pannels of a Saddle.

*Daldalghi*, I forget.

*Demeughe*, uselefs.

*Dsada*, *Dsasa*, I order, dispatch.

*Dgodætzchi*, a Pike-Man.

*Dugo*, a Horse-Collar.

*Delifs*, I swoon, I am dizzy.

*Dudba*, I call, cry out.

*Dabustai*, salt Meat.

*Dzudzantorgo*, Taffaty.

*Dobla*, I give to drink.

*Dolgo*, Waves.

*Duge*, why?

*Dodadghi*, I revoke.

*Dessu*, a Cord, Rope.

*Dsoge*, the Hyena.

*Dhyrbo*, between, betwixt.

## E.

**E***Llesun*, Sand.

*Eme*, or *Æme*, a Woman.

*Ebell*, Winter.

*Eschö*, Strife.



*Eye*, or *Ære*, a Man.  
*Endoegoe*, Eggs.  
*Ebesu*, Hay.  
*Endur*, to day.  
*Ell*, Peace.  
*Emecie*, to put on.  
*Endegozor*, stay here.  
*Eacholl*, the Beard.  
*Emell*, a Saddle.  
*Emæ Taxa*, a Hen.  
*Eremari*, a young Horse.  
*Eme-my*, a Cat.  
*Etkā*, I cut.  
*Erul*, Wheat.  
*Erenei*, I break in Pieces.  
*Erka*, a Brush.

## G.

**G***Ara*, the Hand.  
*Goduffan*, Boots.  
*Giama*, a Buck, or He-Goat.  
*Goli*, Copper.  
*Galla*, a grey Goose.  
*Giabu*, go out.  
*Gachai*, a Swine.  
*Gachai machan*, Pork.  
*Gadzur-cabgal*, to plough.  
*Gansa*, a Tobacco-Pipe.  
*Gaschun*, or *Kaschun*, bitter.  
*Gasun*, a Bone.  
*Gagcar*, alone.  
*Goll*, a Brook, Stream.  
*Gusseldzege*, Strawberries.  
*Galo*, or *Gælon*, a Goose.  
*Gorsu*, a Feather.

*Gadzær*, the Land.  
*Goralie*, to fish.  
*Geskon*, Joy.  
*Gurill*, Meal, Flour.  
*Gole*, Brass.  
*Gabuge*, to ride a Horseback.  
*Gamat*, Goats.  
*Gama*, a Goat.  
*Galkakilina*, Lightning.  
*Gorgol*, } a wild or Wood-  
*Gulachari*, } cock.  
*Gou*, Cucumbers.  
*Gegan*, always.  
*Glaitaigantzchi*, a Beggar.  
*Giski*, I begin, enter upon.  
*Gola*, the Mountain.  
*Gurbæ*, therefore.  
*Gujubn*, hard by, next to it.  
*Gadzar*, the Earth.  
*Gadzariabe*, the Surface of  
the Earth.  
*Gussægi*, I overtake.  
*Görötschi*, I reach, or obtain.  
*Garssu*, Feathers.  
*Göduzun*, the Bowels or Guts.  
*Galotzchi*, a Herd, or Keeper  
of Geese.  
*Galo*, Goose-Flesh.  
*Gaou*, the Boundary, or Con-  
fines.  
*Gar*, the Hand.  
*Gerr*, or *Girr*, the House, or  
Room.  
*Guluga*, a young Dog.  
*Gibl*, the Year.  
*Goschi*, July.

*Gorgol*,



<i>Gorgol</i> , Turkey-Hens.	<i>Ideydue</i> , hungry.
<i>Gaduffun</i> , Linnen-Cloth.	<i>Ire</i> , come hither.
<i>Gorba</i> , Wednesday.	<i>Irgin</i> , steep, high.
<i>Gurilb</i> , Meal, Flour.	<i>Illa</i> , or <i>Ilia</i> , flat, even.
<i>Gorsak</i> , Nutmeg.	<i>Ikekuitun</i> , Frost.
<i>Gædschi</i> , I loose.	<i>Ʒakalai</i> , an Owl.
<i>Giskele</i> , I knock.	<i>Ikoretkil</i> , proud, stout.
<i>Gatzar kaghal</i> , ploughing.	<i>Ike-ulus</i> , Dominion.
<i>Goth-Ojadsch</i> , a Shoemaker.	<i>Ilga</i> , a Hawk.
<i>Gubscharlakuwischi</i> , I do not manifest it.	<i>Ʒarlutschi</i> , I give Earnest.
<i>Gassion</i> , Radish.	<i>Itagenei</i> , I believe.
<i>Guja</i> , a Gammon of Bacon.	<i>Irrene</i> , I go.
<i>Guu</i> , a Mare.	<i>Inedge</i> , I give.
<i>Gachai</i> , a Swine.	<i>Illanzæchan</i> , I embrace.
<i>Gændu</i> , a Greyhound.	<i>Ilgetschi</i> , a Furrier.
<i>Gisgitzchi</i> , Stairs.	<i>Ita</i> , a Chafer, Bug, or Beetle.
<i>Giobo</i> , Slippers.	<i>Inædschi</i> , I laugh.
<i>Gintolotzchi</i> , a Watchmaker.	<i>Inach</i> , I love.
<i>Gonasch</i> , I disunite, or sow Dif- ference.	<i>Irre</i> , or <i>Ere</i> , a Man.
<i>Ghed</i> , I loose.	<i>Idoffun</i> , Mace.
<i>Goilga</i> , I languish.	<i>Itæ</i> , Noon.
<i>Gardugaku</i> , a Water-pot.	<i>Ildu</i> , a Mortar to pound in.
<i>Gædæsu</i> , a Pudding, or Sauf- sage.	<i>Ilægi</i> , I forbear, suffer, or re- concile.
<i>Guruffun</i> , a Wild Beast.	<i>Illanzæchan</i> , the Palpitation of the Heart.
<i>Galon</i> , a Wild Goose.	<i>Ʒamanmodo</i> , a Nut-Tree.
<i>Gerky</i> , a Candlestick.	<i>Ʒæran</i> , October.
	<i>Irre</i> , or
	<i>Ikæ-udæ</i> , the Gate.
	<i>Ʒæran</i> , inconfiderate.
	<i>Ʒalulu</i> , I take Mony on Secu- rity.
	<i>Igæ</i> , or <i>Oetzegé</i> , the Father.
	<i>Iredgi</i> , I shall come, or I come.
	<i>Ikæalabko</i> , the Tongs.

I.

**I**Rrekei, the Thumb.  
Idam, the Ring-Finger.  
Itmuc, Bread.  
Ike, or Yke, great.  
Idee, to eat.



*Jama*, Goats-Flesh.

*Iskubl*, I kick.

*Ilſychbutok*, God's Omnipotency.

*Irmis*, a Tyger.

## K.

**K***Omuffu*, the Nails on the Fingers.

*Kul*, the Foot.

*Kaiſſun*, a Pot.

*Kgu*, a Mare.

*Kirma*, a Squirrel.

*Kobo*, green.

*Kara*, black.

*Korgoldzy*, Pewter.

*Kara korgoldzy*, Lead.

*Korgol Sfumu*, or *Moenderoe*, a Bullet.

*Kobun*, a Child.

*Kitat*, a Servant.

*Kolcguna*, a Mouſe.

*Kammatt*, the Noſe.

*Kelle*, the Tongue.

*Kumuska*, the Eyebrows.

*Kudſun*, the Nape of the Neck.

*Kolloi*, the Neck.

*Kite*, a Steel to ſtrike Fire with.

*Kuhn*, or *Chun*, a Man, (*Homo*.)

*Kirai*, a Raven.

*Kuitun-dgir*, a Cellar.

*Kalloon*, hot.

*Kuitun*, cold, (*Subſt. & Adj.*)

*Kubin*, Cotton.

*Kæptbe*, I ly.

*Kire*, a Crow.

*Kedigne*, Bees.

*Kuiluc*, a Shirt.

*Kalbaga*, a Spoon.

*Kadu*, to think, to cut off.

*Kurcierebe*, the Arrival.

*Kacar*, to bake.

*Kalungir*, a Bagnio.

*Kara-goreſu*, a Bear.

*Kriuck*, Images.

*Kundula murgolne*, I pardon.

*Kaſſion*, Saffron.

*Kiblin*, Velvet.

*Kara*, or *Chara*, black.

*Kadzar*, a Seam or Hem.

*Kidjam*, a Saddle-Cloth.

*Kellemartzchi*, an Interpreter.

*Ka*, I dance.

*Kaſchun*, Vinegar.

*Kuleie*, I expect.

*Kelelſæ*, I obtain by Entreaty.

*Kuro*, the Finger.

*Kajurzara*, February.

*Karuptzchi*, a Thimble.

*Kætæ*, a Steel to ſtrike Fire with.

*Karagai*, Fir, green Wood.

*Kabubr*, the Spring Season.

*Kaptaga*, the Flint of a Gun.

*Kabra*, I curſe.

*Karga*, I conduct, or accompany.

*Kagabr*, I burſt.

*Kudſa*, I bark.

*Kyrybn*, the Shadow.

*Kahna*, I ſee.

*Kehr*, I ſeek for.

*Kaieldgi*, I ſleep.

*Kirtægi*, I die.

*Kolagati*, patient.

*Kuſchugu*, Glaſs.



- Kochschin*, a Glass Bottle.  
*Kotziermachan*, smoaked Flesh.  
*Kutzu*, the Neck.  
*Kuribon*, a Wedding.  
*Kuszur*, a Joyner's Plane.  
*Kutschluck*, a Shirt.  
*Kuræ*, an Island.  
*Kumene*, yours.  
*Kanai*, their.  
*Kuja*, I pardon, or shew Mercy.  
*Koko*, gray.  
*Kinei*, I remember.  
*Kumælack*, Hop, Hops.  
*Kindschur*, } Hemp.  
*Kalagai*, }  
*Kotscopschi*, the Cock of a Gun.  
*Kadholdanæi*, I trade or deal.  
*Kagabldghi*, I hack or hew in Pieces.  
*Kubun*, *Chukun*, Children.  
*Krisu*, prudent.  
*Kirsu*, Prudence.  
*Kaskubr*, the Rammer of a Gun.  
*Kamjubr*, a Ruler.  
*Kinschir dæssun*, a Line.  
*Kuludgi*, I suffer.  
*Kun*, or *Chun*, Man, (*Homo.*)  
*Kibis*, Matts made of Bast.  
*Kaniwi*, with us.  
*Kungæn*, I diminish.  
*Ki*, I lay together.  
*Kipzubr*, a little Messenger. I rather believe the *German* is mis-spelt, and that the Author's Meaning is a little Boat.  
*Kadabdotzschbi*, I buy.  
*Kamar*, the Nose.  
*Kamaranussu*, the Nostrils.  
*Kumusun*, the Nails.  
*Kuisu*, the Navel.  
*Kadfs*, the Nails.  
*Kura*, I sow together.  
*Ko*, I take in Exchange.  
*Katsarla*, I take ill.  
*Kula*, I take amifs.  
*Kængærga*, a Kettle-Drummer.  
*Kirsu*, a Horse.  
*Kabla*, a Powder-Horn.  
*Kelæna*, I speak.  
*Kajorladgi*, I blefs.  
*Kuwadgi*, I separate.  
*Kandagai*, a Rain-Deer.  
*Kunoi*, Red Lime, Clay.  
*Konadgi*, I rest.  
*Kukænæ*, I clean.  
*Karon*, a Rake, Harrow.  
*Koitzchi*, a Sheepfold.  
*Kukubr*, Brimstone.  
*Kutusun*, Boots.  
*Kutschim*, a Night-Gown.  
*Kelemurtzel*, a Translator.  
*Kabirgal*, Fustian.  
*Konodzchi*, I treat.  
*Kakro*, a Joyner.  
*Kulusun*, under.  
*Kutschbi*, I overcome.  
*Koschögön*, a Curtain.  
*Kagatzun*, I hinder.  
*Kelenæ*, I forbear, suffer or endure.  
*Kelene*, I promise.  
*Kuleine*, I tarry.  
*Karadschi*, I condemn.

*Kascha*,



*Kascha*, the Wall.

*Kurinæ*, a wild Goat.

*Kitath*, Bugs.

*Kusso*, a Wilderness.

*Kokultschiganæ*, Water - Colours.

*Kolæ*, when?

*Kulla*, far.

*Kulugadschi*, I reproach him for it.

*Kuradschæ*, I wash.

*Kagabl*, I cut.

*Kudierlegi*, I glue.

*Kirkæredgi*, I tremble.

*Kara toguta*, } Lead.

*Korgolschi*, }

*Kucksin*, old.

*Kenteçte*, bad, or wicked.

*Körge*, a Bridge.

*Krime*, a Squirrel.

*Kandagay*, an Elk.

*Kabur*, the Spring-Season.

*Köll*, Foxes.

*Konock*, Crutches.

*Kusuni bultu*, a Cravat.

*Korro*, a Finger.

*Katun*, a Woman.

*Kelesen*, talk'd, or spoken.

*Kussu*, the Neck.

*Koeringe*, to hope.

*Koeken*, or *Okyn*, a Virgin.

*Kojor*, Tuesday.

*Kalon*, the Heat.

*Koino*, after.

*Kadasu*, a Nail.

*Kutaga*, a Knife.

*Kereçte*, necessary.

*Karssu*, Paper.

*Konkre*, a Raven.

*Kelete*, the Speech.

*Kalio*, an Otter.

*Karazoer*, a Wild or Wood-Cock.

*Kendu*, or *Kembe*, when.

*Kasar*, a Bridle.

*Kurab*, the Toes.

*Kereckugegoma*, needlers.

*Kele*, the Tongue.

*Kereleckuge*, unnecessary.

*Kisan*, done, performed.

*Kolob*, far.

*Koko*, the Breasts.

*Kamischa*, the Eyebrows.

*Kutalschi*, knavish, deceitful.

*Kibh*, Sattin.

*Kajertzeck*, the Axel-tree,

*Kudubl*, I work.

*Kopschi*, I disswade.

*Konoch saninoi*, I turn up, or over.

*Katha*, I dry.

*Kujeli*, amorous.

*Kossu*, Birchen-wood.

*Kaloo*, a Beaver.

*Kukuturum*, a Snaffle for Horses.

*Kaschio*, or *Ariki*, Brandy.

*Kundiölä*, a Blanket.

*Kabærga*, Camlet.

*Kunduligi*, I lift, or take up.

*Kuboahr*, Cotton.

*Kaja*, I pardon.

*Kartschi*, I deceive, or cheat.

*Kulene*, I am concern'd or troubled.

*Kubrga*, I accompany.

*Kighi*,



*Kighi, ki*, I water, sprinkle  
with Water.

*Kopzulu*, I cover.

*Karra*, I view, regard.

## L.

**L** *App*, yet, and yet.

## M.

**M** *Yraldzu*, a Carpet for a  
Table.

*Madonijaja*, a Tankard.

*Modun Tabac*, a wooden Plat-  
ter.

*Modun-Ukic*, a wooden Chest.

*Modun-Schira*, a Bench.

*Mori*, a Horse.

*Mungun*, Silver.

*Mocklai*, a Maid-Servant.

*My*, a Cat.

*Mogoi*, a Serpent.

*Machan, machai*, Flesh, Meat.

*Mendu*, well in Health.

*Muru*, the Shoulder.

*Moile*, the Compound Word

*Faulbaum*, which our Au-  
thor has put here, I never  
met with in the German  
Tongue, *faul* signifies *putrid*,  
and likewise *lazy*, *Baum*, in  
German, is a *Tree*, perhaps  
his Meaning is a rotten  
Tree.

*Mungu*, Money.

*Malo*, a Cough.

*Miny*, mine.

*Mongadur*, the Morning.

*Malachay*, a Cap.

*Muru*, Wheels.

*Mundu*, us.

*Munay*, our.

*Mon*, yet, however.

*Madontoff*, Oyl.

*Morintzirch*, Cavalry.

*Medini*, I explain.

*Machtanei*, I praise.

*Mungu*, Silver.

*Mungonulsch*, Cloth of Silver,  
Brocade.

*Murgu*, a Petition.

*Murdu*, What our Author  
means by *Sieblenzeug*, I am  
at a Loss to determine. *Siel*  
signifies a *Sink*, or *Sewer*.  
*Sielen* is to *wallow*, and *Zeng*  
is *Stuff*. Of which com-  
pounded, I can make no-  
thing; unless he means the  
Filth of a Sink or Sewer.

*Mochlau*, a Servant.

*Mogoitsalzagai*, a Dragon.

*Müdena*, I pity.

*Melenie*, Frogs.

*Matsagwaritschi*, I fast.

*Madæchuwisch*, I keep.

*Manai*, our.

*Manackai*, thee.

*Medekubisch*, nothing at all.

*Muburun*, I go after.

*Mondæhr*, Hail.

*Mal*, a Lion.

*Mochlæ*, a Girl.

*Malaga*, a Cap.



*My*, a Cat.  
*Mila*, a Pipe, a Gun, the Barrel of a Gun.  
*Mugutzchi* a Silver-Smith.  
*Muruga*, unhappy.  
*Medulne*, I examine, likewise, I mis-hear.  
*Martaschi*, I forget.  
*Mongutarchedschi*, I silver over.  
*Manul*, a wild Cat.  
*Muri*, a Gelding.  
*Machtana*, I wonder.

## N.

**N***Udu*, the Eye.  
*Nuku*, a Window.  
*Noohoy*, a Dog.  
*Numu*, a Bow, to shoot Arrows with.  
*Nogussum*, a Duck.  
*Namur*, Autumn.  
*Nuursu*, Coals.  
*Nogo kadu*, to mow Hay.  
*Nom*, a Book.  
*Nogoduine*, other.  
*Nomochon*, good.  
*Nogon*, green.  
*Naidzy*, a Friend.  
*Nogen*, a Lord, or Master.  
*Nogo*, Grass.  
*Nodo*, to me.  
*Nochoy buda*, Rye, Corn.  
*Noiton*, wet.  
*Nuur*, the Face.  
*Nugul*, Buckwheat.  
*Namubr*, Summer.  
*Nemædgki*, I sprinkle

*Nale*, there, thither.  
*Nudrogo*, the Fist.  
*Numuchan*, good.  
*Nonæi*, I curse.  
*Nidschi*, I fly.  
*Nadja*, I bring it higher.  
*Nuken*, Port-holes, Loop-holes for Guns and Muskets.  
*Nadu*, the Play or Game.  
*Negazara*, January.  
*Neræ*, to them.  
*Nükæ*, bleached Linnen.  
*Nadschi*, I win.  
*Nichudi*, I hear.  
*Nodrogon*, Almonds.  
*Nurr*, the Sea.  
*Narechan*, a Mast.  
*Nair*, with me.  
*Nodghi*, I hide.  
*Nu*, I keep.  
*Nutu*, I knock, or beat.  
*Næch debel*, a Fur-Coat.  
*Nevra*, I call, name.  
*Narechan*, China-Paper.  
*Nüro*, to smell.  
*Nudbur*, a Stamp,  
*Nechta*, I tell, count.  
*Nughul*, I go round about.  
*Nerræ*, eminent.  
*Nagodbur*, after to Morrow.  
*Nomokon*, I enter into an Association.  
*Noo*, *Nonæi*, I keep.  
*Næmæ*, I diminish.  
*Nækæ*, white Linnen.  
*Nassan*, Wool.  
*Nana*, how?  
*Nuubr*, I grow.



Nunghoe, I count.  
*Nachu karsu*, Cards, a Pack of  
 Cards.

## O.

**O**Taga, a Knife.  
 Oro, the Bed.  
 Obaduo, the Knee.  
 Orimissun, Stockings.  
 Omedun or *Amedun*, Breeches.  
 Okyn, a little Girl.  
 Obofu, Hay.  
 Oo, to drink.  
 Ola, or *Ula, gola*, a Mountain.  
 Opchu, the Breast.  
 Ocer, a Cross.  
 Oesseru, an Enemy.  
 Ocie, go, go thither.  
 Olfondo, imprisoned.  
 Oeber, a Horn.  
 Oeke, the Mother.  
 Oelen, hungry.  
 Ochor, short.  
 Oyro, near.  
 Olon-sarnut, Cattle.  
 Osson, to drink.  
 Okin, the Daughter.  
 Oetzege, or *Ygæ*, the Father.  
 Olohn, not much.  
 Ogaiti, the Arm.  
 Otkor, Cardemum.  
 Oetbegu, a Bear.  
 Oeutshi, I go off.  
 Oebutshi, a Scorpion.  
 Oetkun, Husks.  
 Ochtu, I think.  
 Ochtol, I murder.

*Oldschi*, I reach.  
*Olaielgadschi*, the Colour.  
*Ona*, I fall upon.  
*Ochtugi*, I meet.  
*Oelch*, a Seal.  
*Oeloen*, I say.  
*Ongon*, God's Gift.  
*Orchanu*, God's Mercy.  
*Oræk*, curdled Milk.  
*Oeboetzchi*, the Cuckow.  
*Oekyn*, a Virgin.  
*Otzagudubr*, you.  
*Oetkun*, Lees.  
*Obuschadu*, a Meadow.  
*Odsighbui*, Dung.  
*Oedschogon*, it may be.  
*Ochorichon*, by no Means.  
*Oedurdubnda*, not long.  
*Olon*, not much.  
*Olab*, a Sponge.  
*Oedur*, the Day.  
*Ogatzchi*, a Drinker.  
*Oemos*, I carry, or bear.  
*Onai*, I drink.  
*Ochwadsi*, I divide.  
*Orchaku*, God's Pardon.  
*Onus Ordotschi*, I promise.  
*Oetuu*, a Worm.  
*Orcki*, I throw away.  
*Oetchoen*, peeled, or Pearl-Bar-  
 ley.  
*Oluck Tzyhn*, a Bitch.  
*Ochtugi*, I meet.  
*Ochtzor*, a Woman's Waistcoat,  
 or Jacket.  
*Ordkedgi*, I throw.



## P.

**P**Oss, I stand.  
*Pataganna*, to fly.  
*Posu*, a Birch-Tree.  
*Pusie*, a Cedar-Tree.  
*Pela*, a Plate.  
*Podsalga*, I draw (viz. out of a Barrel.)  
*Pael*, I open.  
*Pisbur*, a Trumpetter.  
*Podfablko*, past.

## S.

**S**Chigitzci, the little Finger.  
*Sfudur*, a Book.  
*Schara*, yellow.  
*Sfumu*, an Arrow.  
*Schadsagai*, a Mag-py.  
*Suun*, Summer.  
*Sfu*, a Seat, or set you down.  
*Sdugui*, a Weather-Sheep.  
*Schumuul*, a Midge, or small Fly.  
*Schara*, Beer.  
*Sfu*, Milk.  
*Sagussun*, Fish.  
*Schiabon*, } a Bird.  
*Schowoon*, }  
*Schiudun*, the Teeth.  
*Schudu*, a Tooth.  
*Salgoige*, Departure.  
*Seleme*, a Sword.  
*Suka*, a Hatchet.  
*Serie*, a Bed.  
*Sub*, Vinegar.

*Sola*, free.  
*Silie*, Glafs.  
*Seglesangadser*, Boundaries.  
*Sann*, or *Sogo*, an Elephant.  
*Sanaigassu*, Ivory.  
*Salcho*, lazy.  
*Sæm*, good.  
*Sergene*, Rasberries.  
*Sine*, new.  
*Sorigtag*, Need, Necessity.  
*Saroll*, clear.  
*Sunymalachay*, a Hat.  
*Sara*, a Mouth.  
*Schabedzitu*, a Whore.  
*Salo*, young.  
*Sancin*, a Cloak.  
*Seika*, an Ear-Ring.  
*Schorgotago*, a Pan.  
*Sachal abchu*, to shave, trim.  
*Sierenidebesker*, a Table-Cloth.  
*Schar*, or *Saar*, an Ox.  
*Schatu*, a Ladder, or Stairs.  
*Socha*, an Oven.  
*Seliur*, the Helm of a Ship.  
*Siere*, a Table.  
*Sana*, Mourning.  
*Salky*, the Wind.  
*Schikis*, or *Zikis*, Sugar.  
*Schorgolgi*, an Ant, or Pismire.  
*Sanëi*, to set down in Writing.  
*Sanatei*, confederate.  
*Soltzagai*, a Wood-Hen.  
*Satican*, Cordovan-Leather.  
*Sayssan*, the Chancellor.  
*Sorga*, I learn perfectly.  
*Sugaren*, I pare.  
*Saldo*, I export.  
*Schingur*, I bind.



- Sanuna*, I bite.  
*Schiæ*, I wet, wash, moisten.  
*Schoetoe*, I crown.  
*Saludjchi*, I desire.  
*Schura*, Gun-powder.  
*Silimæ*, a Sabre, or Scimitar.  
*Sur*, a Stirrup.  
*Sanay*, a Maid Servant.  
*Saptziur*, a Cullender.  
*Samurschun*, Fir.  
*Salho*, *Sabba*, I thrash.  
*Saganbogu*, an Elk.  
*Silbi*, I presume, or conjecture.  
*Schimkidi*, I invent.  
*Serah*, I awake.  
*Sultzaga*, Pig Flesh.  
*Schyno*, fresh Flesh.  
*Schylo*, Fish Soop.  
*Schamal*, a Fly.  
*Schuragarin*, early.  
*Schiæmkur*, I squeeze, or press together.  
*Sukyledgi*, I feel.  
*Sleep*, a Ship.  
*Sachsjadgi*, I set, put, or lay down.  
*Surgbaku*, God's Punishment.  
*Sana*, the Memory.  
*Sanagai*, ungodly.  
*Sorga*, learned.  
*Salko*, happy.  
*Scharasan macha*, roasted Meat.  
*Sclomgo*, the Holy Trinity.  
*Schirbisun*, the Skin.  
*Scholon*,  
*Tzolon katzcha*, } a Stonehouse  
*Schiærse malegai*, a Hat.
- Scharai*, Oats.  
*Schara otuffun*, Green.  
*Schignako*, towards, against.  
*Sudubr*, one that plays the Harp.  
*Suli*, Oatmeal.  
*Schapschicko*, I hew in two.  
*Sonotzchi*, I hear.  
*Skoblui*, I plane.  
*Schymgæ*, I hear.  
*Soloba*, I hinder, or put a stop to.  
*Schænaga*, a Ladle.  
*Sam*, a Comb.  
*Sarimso*, a Button-hole.  
*Schelanaæ*, a Candle, or Light.  
*Schibærtka*, a Pair of Snuffers.  
*Schabar*, Glue.  
*Sudels*, I learn.  
*Sara*, the Mouth.  
*Sochsnæci*, I suffer.  
*Solodi*, I run.  
*Sargp*, I learn.  
*Schiobatzchi*, a Bricklayer.  
*Sulabi*, Mares.  
*Saba*, a Baiting Penny by the Way.  
*Sa*, I milk.  
*Soglol*, I understand.  
*Somortzchi*, I cook, or boyl.  
*Sobo*, I walk a slow Pace.  
*Sfu*, a Needle.  
*Sarana*, a Nightingal.  
*Sakabr*, after this, hereafter.  
*Saraei*, I take care.  
*Schini*, I undertake, I resolve.  
*Sanugofschi*, I take Prisoner.  
*Sarobl*, Proximity, Nearness.  
*Sachalgan*,



*Sachalgan*, the Chief Angel.  
*Scharaschibeco*, a Parrot.  
*Schin*, a Plum.  
*Schida*, a Pike or long Spear.  
*Sula*, Paper.  
*Suki*, a Piper.  
*Salgæ*, I polish.  
*Subschyla*, I say.  
*Sanadschi*, I think so; It is my  
 Meaning or Design.  
*Schulæ*, Soop.  
*Schytkur*, the Devil.  
*Schiræ*, a Table.  
*Sagantæmæ Turkan*: The Ger-  
 man Word *Schwaben*, signifies  
 the Inhabitants of *Swabia*; I  
 rather think it should be  
*Schwalben*, *Swallows*.  
*Schiadoku*, a Condemn'd Person.  
*Schinæ*, much.  
*Sanate*, I understand.  
*Sup*, again.  
*Salki*, the Wind.  
*Sagja*, I stay.  
*Sagadagi*, I run away.  
*Sangina*, green Onions, Leeks  
 or Chives.  
*Schabartzolon*, a Tile.  
*Schirimu*, Spelter or Metal.  
*Saldunei*, I cut it in Pieces.  
*Saptzchilnai*, I tap.  
*Saki*, I hew, or cut into Pieces.  
*Schacha*, I squeeze, or press to-  
 gether.

## T.

**T***Zaroc*, Slippers.  
*Toptzy*, Buttons.

*Tzasan* or *Tabac*, a Dish.  
*Tzabar Tabac*, an earthen  
 Dish.  
*Tzasan - Tzaiguzu*, a China  
 Cup.  
*Themæ*, a Camel.  
*Tumir*, *Temir*, Iron.  
*Tulai*, a Hare.  
*Tzunno*, a Wolf.  
*Taka*, a Hen.  
*Toulachan*, warm.  
*Tzarimsum*, Garlick.  
*Tzannagu*, a basting Ladle, or  
 Scummer.  
*Tepchi*, a Trough.  
*Tara*, *Tiri*, to sow Corn.  
*Tara kadu*, to mow Corn.  
*Tara tata*, to grind Corn.  
*Theremæ*, a Mill.  
*Tzika*, the Ear.  
*Tzakall*, or *Zakall*, the Beard.  
*Tossum*, or *Tossu*, Butter.  
*Tologoi*, the Head.  
*Teke*, a Buck, or Buck-Goat.  
*Tergrindo*, } Thunder.  
*Togara*, }  
*Talcha*, Bread.  
*Tabickdassan*, to exempt, or re-  
 mit.  
*Tymubr*, an Anchor.  
*Tzibikur*, an evil Angel.  
*Tzuka*, a Hatchet.  
*Tzukatschi*, the Hest or Han-  
 dle of a Hatchet.  
*Tzingnur*, Stilliards.  
*Temætschi*, a Camelherd.  
*Tubschi*, Cinnamon.  
*Tzegmundæbel*, a Waistcoat.



- Temæ*, a Camel.  
*Tææt*, I unty.  
*Tæweræ*, I put on.  
*Tzakubr*, of divers Colours.  
*Toko*, the Canon of a Bridle.  
*Tanges*, a Petition or Request.  
*Tulitzchi*, I burn.  
*Tulkidschi*, I accuse.  
*Tulæ*, or *Tolo*, I pay.  
*Tolodghi*, I view.  
*Tzinon*, Straw.  
*Tzolo*, or *Tzolon*, a Rock.  
*Tamma*, a spinning Wheel.  
*Torgomutufan*, Silk.  
*Torgo*, Silk-Stuff.  
*Tumor kuchæ*, Wollen and Lin-  
 nen Goods.  
*Tawi*, a Piece.  
*Tamagala*, a Seal.  
*Tziargai*, a Sledge.  
*Thumur Kuchu*, dark.  
*Tende*, there, thither.  
*Tataghi*, bold, hardy.  
*Tochoi*, the Ellbow.  
*Taschalai*, a Mushroom.  
*Tulgedbie*, I remember.  
*Tsakur*, a Flintstone.  
*Tsagassun*, or *Sagassun*, a Fish.  
*Tala*, a Field.  
*Taratzchin*, Tillage.  
*Tchitsobi*, Fiddlestrings.  
*Tabru*, for.  
*Tsitschiri*, I am cold.  
*Tzagbalgan*, Lightning.  
*Tedschiæ*, the Helm of a Ship.  
*Tziul*, the hind part of a Ship,  
 Stern.  
*Taischi*, a Prince's Son.
- Toeloekunge*, I stand before; I  
 preside over.  
*Tabinu*, I put, set, or place.  
*Tzusedredschi*, to put on.  
*Tengri*, the Son of God.  
*Tzejath*, a Spirit, Ghost.  
*Tengrinomokon*, pious.  
*Tengrikaiertowo*, God's Help.  
*Taramæ*, Squirrels.  
*Tsarama*, Barly-Grut or Meal.  
*Tabaman*, a Governor, or Tu-  
 tor.  
*Turezu*, the hind Leg.  
*Taratzchi*, a Herdsman.  
*Tullæ*, Wood.  
*Tzurbultu*, a Pike-fish.  
*Tzolæn*, Haw-thorn.  
*Tabusch*, a Bee.  
*Tschi*, thou.  
*Tera* or *Tere*, he.  
*Teda*, she.  
*Tidene*, his.  
*Tzaiwurkubr*, gray.  
*Tzapschiur*, Arms.  
*Tacha*, a Horseshoe.  
*Tutarga*, Hirse or Millet.  
*Tutschi*, I hold.  
*Tulæ*, the Heat.  
*Togolan*, or *Dogolan*, lame.  
*Tzanagan*, Craw-fish.  
*Togul*, a Calf.  
*Tæræmæ*, a Grain.  
*Tarbus*, Colewort, Cabbage.  
*Tzichtzichtzchi*, a Bailiff or  
 Magistrate in the Country.  
*Tzurbultu*, a Salmon.  
*Taschilai*, Lemons.  
*Tellul*, I let, or leave.



*Tatta*, I leave behind, I abate,  
or remit.

*Tula*, I loofen.

*Thermetzchi*, the Miller.

*Tzara matschin*, a Sea-Cat.

*Taraa*, Malt.

*Termætata*, the Mill.

*Tochoy*, the Elbow.

*Tack*, a Flag, or Colours.

*Turgin*, pretty, handsome,  
brisk.

*Tabu*, Friday.

*Tængri*, the Heavens.

*Tandu*, to him.

*Togoru*, a Crane.

*Turlaky*, a Jack-daw.

*Togolga*, Tin.

*Terege*, the Cheek.

*Tata*, I draw or pull.

*Tala*, I fettle or adjust.

*Turbogatschi*, I take.

*Tawidghi*, I leave behind, abate  
or remit.

*Turubfi*, a Piper.

*Tazchior*, a Whip.

*Toelai*, *Dziuru*, one that plays  
the Base-viol.

*Talantagnai*, Parsly.

*Tauna*, a Pearl.

*Taschior-bu*, a Pistol.

*Tzirghenkubn*, the Pan of a  
Pistol.

*Tzugla*, Cartridges.

*Tzason*, Paper.

*Tuche*, grey Paper.

*Tsor*, a Pipe.

*Tzasso*, Snow.

*Tzischiriku*, *Nuur*, Rye.

*Tzagas*, the German Word,  
which is here *Rieben*, has no  
Signification. I believe it  
should be *Rüben*, Turnips,  
or *reiben*, to rub.

*Thæ*, a Reed, or Tube.

*Tamagatzchi*, a Receiver of  
Taxes.

*Temertzchi*, a Smith.

*Tulkur*, a Lock, or a Castle:  
For the German Word signi-  
fies both.

*Tæli*, a Looking-glass.

*Tongruck*, a Razor.

*Tacha*, Shoes.

*Tepfch*, a Trough.

*Tzigme*, Cloth.

*Tzordo*, a Trumpeter.

*Tachtochowisi*, impatient.

*Teberidschi*, I embrace.

*Tyroel*, related, akin.

*Tzoebyr*, the Hyena.

*Tachto*, formerly.

*Tolo*, I burn.

*Toeloe*, I accuse.

*Tulu*, I melt.

*Tübschin*, I forgive him.

*Tægæ*, I deny.

*Tzagan*, the White of an  
Egg.

*Tzionu*, a Wolf.

*Tzirlik*, a Wild Horse.

*Turii*, a Weaver's Loom.

*Tirgæ*, a Waggon.

*Tændæ*, I dwell.

*Togo*, a Kettle.



## U.

*U**Lmy*, the Ball of the Foot.

*Ulla*, the Sole of the Foot.

*Ukic*, a Chest or Box.

*Uker*, or *Une*, a Cow.

*Uttego*, or *Oetbegoe*, a Bear.

*Unega*, a Fox.

*Ulan*, red.

*Ubill*, Winter.

*Umiki*, a Stink, ill Smell.

*Unta*, to Sleep.

*Undaasua*, thirsty.

*Ude*, a Door, or Gate.

*Udeka*, shut the Door.

*Ude-tael*, open the Door.

*Utaa*, rough.

*Unesun*, Ashes.

*Ukir-machan*, Cow-flesh.

*Utsuo*, a Feather.

*Udeffi*, the Evening.

*Ugote*, poor.

*Uilassu*, Alder-wood.

*Uwan* or *Wann*, a Prince.

*Uckuguldur*, yesterday.

*Utur*, quick.

*Ussu*, the Hairs.

*Ukrinudu*, Garden-currants.

*Ufu* or *Sui*, Water.

*Uir*, Cattle.

*Undur*, great.

*Urula*, an Anvil.

*Udoe*, always.

*Utziu*, the Breast.

*Udurburi*, every Day.

*Urun*, a Gimlet.

*Utasudæbel*, a Countryman's Coat.

*Udgbi*, an Under Waistcoat.

*Undoffsun*, Black or foreign dried Currants.

*Ulgudi*, I keep.

*Ufedgi*, I give out, or distribute.

*Ulæbe*, I blow.

*Ufigi*, or *Uaza*, I view, regard.

*Uren*, Seed.

*Unda*, small Beer.

*Ula*, Sole-Leather.

*Unussu*, Velvet.

*Utnasun*, dark-brown.

*Urta*, therefore.

*Udzur*, the End.

*Uuntra*, I drown.

*Utaan*, a Fire-brand.

*Umiki*, stinking, putrid.

*Udsun*, Figs.

*Ukutschis asak*, I swoon.

*Uræchatu*, I catch.

*Uganæ*, I present one with something.

*Urtum*, the Prow, Head or Stem of a Ship.

*Uturchen*, presently, immediately.

*Untaghi*, I sleep.

*Ungudgi*, I am choaked, or suffocated.

*Udschi*, I push.

*Ugontichi*, merciful, gracious.



*Ulam*, Barley.  
*Ussu*, Hair.  
*Urgiit*, Wood.  
*Uja*, Ermine or Armelin.  
*Urtubæ*, a *Turkisk* Gun.  
*Urtu*, enough, much, great,  
 long.  
*Urghu*, *Urga*, I lift up.  
*Utur*, quarrelsome.  
*Urol*, the Lips.  
*Uchar*, a Spoon.  
*Uzun*, the Master.  
*Utaga*, a Knife.  
*Ulan-gholi*, Copper.  
*Urur margash*, to morrow, if  
 God please.  
*Ughu*, I moulder away.  
*Ujæbæ*, I can.  
*Unus*, I kiss.  
*Uda*, in the Afternoon.  
*Udon*, a Feather Bolster.  
*Urala*, I forge.  
*Untakabischi*, I do not Sleep.  
*Unætzchi*, just, upright.  
*Ulakotassun*, a red Colour.  
*Ulerbdzi*, an Adjutant of the  
 Artillery.  
*Uran*, a Taylor.  
*Urba*, a Chimney.  
*Ununæ*, Death.  
*Ubuzu*, the Fore-House, or  
 Hall.  
*Udurdunda*, the Forenoon.  
*Uschyna*, the Evening-Time.  
*Uhr-Bebri*, I produce it.  
*Urtschi*, I forbear, endure, or  
 bear with.

*Ur*, I bear, carry.  
*Udun urgu*, I make over, trans-  
 fer.  
*Udessu*, a Root.  
*Unadgi*, I light, set on Fire.  
*Ubol*, Winter.  
*Untrane*, I wash out.  
*Ulutschi*, I cry, weep.  
*Uruptschi*, I bring again.

## W.

**W** *Aridhgi*, I lay hold of, or  
 seize.

## Z.

**Z** *Abu*, Glue.  
*Zaassun*, Paper.  
*Zassu*, Snow.  
*Zagan*, white.  
*Zaibur*, brown.  
*Zagan-Gir*, a Parlour.  
*Zunginno*, Onions.  
*Zadoba*, fatiated.  
*Zakkur*, a Flintstone.  
*Zugar*, all.  
*Zoier*, a wild or Wood Hen.  
*Zuracha*, a Pike. (Fish.)  
*Zagangoresu*, a Roe.  
*Zay*, Tea.  
*Zaganbuda*, Rice.  
*Zuzli*, Blood.  
*Zonafawnoi*, sorrowful.



*Zacha*, blind.

*Zain*, fine, handsome.

*Zaintzigma*, *Usbæ*, Crimson.

*Zagutzchi*, a Fisherman.

*Zamubr*, I salute.

*Zagatzchi*, the Holy Ghost.

*Zala*, or *Okyn*, a Virgin.

*Zaptzchi*, I hew, strike.

*Zusarowa*, I let out.

*Zubæ*, a Rib-roasting.

*Zikæ*, Ear-Rings.

*Zaniedubr*, I salt.

*Zaræ*, the Ribs.

*Zanadgi*, I become accustomed.











A N

HISTORI-GEOGRAPHICAL  
DESCRIPTION

OF THE

Ancient and Modern State of the  
*North-and Eastern* Part of EUROPE  
and ASIA; especially of the Empire  
of *Russia*, being the *Northern* Part  
thereof.

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CHAP. I.

*Of the different Names and Denominations of Russia,  
and their Derivations.*

SUMMARY.

§. I. **T**HE Reasons which induced the Author to write a Description of the Russian Empire. II. The several Ancient and Modern Names of Russia. Six of which have been given it by the Inhabitants; And other Six by their Neighbours. III. The Author does not design to enter into a too nice Discussion of the Etymology of these Names. IV. The true Derivation of the Name



Name Scythia, and how Ruffia came by that Name. V. Ruffia has likewise been call'd Sauromatia or Sarmatia. This Name has been pronounced six different Ways, and, among the rest, Sargatia. The Signification of the Word Sourima, which some pretend to be the same with Sarmatia. The Author doubts of it. Others derive this Name from the Words Saur, Sör and Mader. VI. The Author induc'd by Diodorus Siculus to have a different Opinion of the Names Sauromatia and Sarmatia. These People had that Name before in Asia, and were therefore properly call'd so by the Greeks, and not, as some have thought, Sauromatæ, on Account of their small Eyes, resembling those of a Lizard. VII. The ancient Inhabitants of Ruffia are distinguish'd among themselves by their Red or Black Hair. The first Colony of the Scythians, who settled in Sarmatia were red-hair'd, and, as they came out of Medea or Madai, this is the true Original of the Name Sarimatia, or Saurimatia, or the red-hair'd Medians. VIII. Several Instances, that the Ancients were wont to give Names to Nations, according to such, or the like natural Qualities. Exceptions that may be made answer'd by other Instances. IX. Whence the Name Ruffia arose? There is a Difference between Ruffia and Roffia: The latter is an Interpretation of the Name Sarmatia. X. The Signification of the Name Roffiane or Roffia. It is a Slavonian Primitive, and was not in Use in Ruffia, 'till about Two Hundred Years ago. XI. Of the Name Roxolania, which the Author takes to be a Finnlandian, and not a Slavonian Word. XII. The Author leaves those Names of Ruffia, which were given it by Foreigners, and their Neighbours, to be explained by others. XIII. Of all these Names, that of Ruffia has been the most common. It is a Mistake of some Writers, to call this Country Muscovy.

I.



the natural State of the Countries, on the one Hand, and the political Divisions thereof, between the several Powers who govern them, on the other, have given me Occasion to sub-divide the North and Eastern Part of Europe and Asia again into two Parts, viz. the Northern and Southern; So, according to the same Order, it is requisite that I begin with the

Nor-



Northern Part, which contains the EMPIRE of RUSSIA; And as this great and mighty Empire had its Origin, as well as its Name, from *Russia proprie sic dicta* ( or properly so called ) I shall first mention the several Denominations, by which that Part of the present Empire of *Russia* has formerly been distinguish'd.

II. BUT as it is very evident, that Empires, Countries, Nations, and Cities, have been very liable to a Variation of Names, especially when their Inhabitants have not been constantly one and the same; e. g. *England* was formerly call'd *Britain*, *Persia*, *Elam*, and *Jerusalem*, by the *Jebusites*, *Jebus*; So it has likewise happen'd to *Russia Proper*; For it has been nam'd, (1.) *Scythia*, (2.) *Sarmatia*, (3.) *Roxolania*, (4.) *Ruthenia*, (5.) *Russia*, and, (6.) *Rossiane*. These Denominations have, indeed, all been taken from the Names either of its former, or present Inhabitants; But *Russia Proper*, has also had other very different Names, especially among its nearest Neighbours, which have been taken from its particular Properties; as, (1.) *Ostregard*, (2.) *Holmgard*, or *Garderyck*, (3.) *Chunigard*, (4.) *Vannama*, (5.) *Uli-ma*, and, (6.) *Creven-Sembla*.

III. Now, it might, indeed, be very agreeable, as well as useful, to shew the Origin of these Names, as well from Etymology as History; But as this would not only be a Matter of great Labour, but would carry me too far, I shall only examine some of them, of the Derivation of which, I believe, I have had an Opportunity of coming at the most likely Conjectures.

IV. RUSSIA was at first comprehended under the Name of *Scythia*, and I have already shewn, in the Introduction, ( *Sect. III. §. VII. in the second Note* ) that the Name *Scythia* had its Origin from the Words *Scyth*, *Sket*, *Tschicut* and *Zeyabt*, &c. This I have always taken to be its most natural Derivation; Especially, when I observed, that several Machines, Creatures, &c. have mostly borrow'd their Names from their natural Properties, and sometimes also from their Sound, Tone, or Noise; e. g. a Bomb hath certainly its Name from the Noise it makes at Bursting, and from this the Name of Bombardeers is derived. So likewise an Archer, was, no doubt, call'd *Ischud*, *Schud*, *Scyth* and *Zeyabt*, from the hissing Sound we hear when the Arrow leaves the Bow: But as the most natural Names may be corrupted



rupted by a wrong Pronunciation, and the Dialects of different Nations; So it has happened with the Name *Scythian*. It is, likewise, undeniable, that this Nation has had new, or Surnames, on Account of the frequent Changes it has been liable to, and other Peculiarities, *e. g.* From gathering themselves together, at certain Times, into *Turmas*, Troops; Or from their wandering from one Place to another; Or again from their living in Tents. And, therefore, some will derive the *Scythian* Name, from the Word *Skitatisia*, which we find in the most ancient *Slavonian* Writings, and signifies *wandering about*; *e. g.* In *Holy Scripture*, it is said of the *Children of Israel*, that they wander'd about in the Wilderness: In which Passage, in the *Slavonian Bible*, the Word us'd is *Skitatisia*; Which, however, signifies here no more than according to the Way and Manner of the *Scythians*; Who likewise wandered from one Place to another; And thus this Word itself is derived from the Name of *Scyth*. Just as the Word *Judaize* (signifying to act in Conformity to the Manners of the *Jews*) comes from the Name *Judab*. In the Introduction, (*Seçt. III. §. VII. the second Note,*) I said, that the *Greeks* first introduc'd the Name of *Scyth*, but this is only to be understood of the particular Pronunciation of the *Greeks*; For they had before the Surnames of *Zeyathi* and *Schudi*, with which, at the same Time, they had also peculiar Proper Names. But why *Russia* had, likewise, this Name, the learned Professor *Theoph. Siegfried Beyerus* (1) has given us a pretty good Account. The *Nomadian Scythians*, (says he) who, before the Time of *Herodotus*, lived on the *East Side* of the *Wolga*, and *Northwards* from the *Caspian Sea*, were driven from thence by the *Massagetæ*, and afterwards went to dwell on the *West Side* of the *Wolga*, where they, at Length, settled, between the 47th and 55th Degree of Longitude, and the 45th and 57th Degree of Latitude, on the right and left Sides of the River *Borysthenes*, now called the *Nieper*, or *Dnieper*, where the *Crim-Nogai*-and *Budziack-Tartars* at present inhabit. Among the Descendants of these *Scythian* Nations, he reckons, (1.) the *Lithuanians*, (2.) the *Finnlandians*, (3.) the *Esthonians*, (4.) the *Ancient Prussians*, (5.) the *Laplanders*, and, (6.) the *Courlanders*, and some few others;

(1) *Vid. Comment. Acad. Scient. Petropolit. Tom. I. p. 389, & 410. seq.*



others; But not the *Sclavonians*, and those Nations, which now are comprehended under the Name of *Sarmatians* and *Tartars*. Whence, then, as this Country, which was thus inhabited by the *Scythians*, contains a Part of *Russia*, it may probably have got the Name of *Scythia*, in *latiori Sensu*. By which Opinion we will likewise, at present, abide; Though, in the Sequel, I may, here and there, make some farther Observations concerning this Matter. For Instance, when to make it more perspicuous, I shall shew, (it being undeniable that this Name, by Degrees, extended farther, from the *East* to the *West*) how long the Name of *Scythian* was in Vogue in the *East*? How, and in what Manner it ceased, as well in *Europe*, as in *Asia*: And to what Nations in particular it most properly belong'd?

V. SECONDLY, *Russia* has been called *Sarmatia*; And as to this Name, it has been very differently pronounced, by different Nations; As, (1.) *Hassarmauth*, (2.) *Sauromatia*, (3.) *Surima*, (4.) *Saurmadera*, (5.) *Sargatia*, and, (6.) *Sarmatia*. The *Jews* (according to *Arnold. Montanus*, in his *Apparatus Biblicus*,) call'd it *Hassarmaubt*, which signifies a *Room*, or a *Place of Death*, and, in a Metaphorical Sense, a *terrible and dangerous Place*. The *Greeks* call'd it *Sauromatia*, and the Inhabitants of it *Sauromatæ*, which Name, as it is said, is taken from *Sauros*, a *Lizard*, and *Ommata Eyes*. This Comparison with a *Lizard*, is, perhaps, because that Animal has little Eyes, which we know is a Property belonging to the *Kalmucks*. The *Latins* and *Romans* called it *Sarmatia*, the Reason of which I shall shew below, as likewise that it has been call'd *Sargatia*, (2) Of which *Marius Niger* takes Notice, that, The *Asiatic Sarmatia* was called so, only in the Language of that Country.

VI. I COME now to the Name, *Surima*, which some derive from the *Finnlandian* Words, *Suori*, *great* and *Ma*, *Land*, and it will then denote as much as now *Great Russia*. And, as it is said, was pronounced, according to the Dialect of other Nations,

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tions,

(2) *Pomp. Mela*, (L. II. c. 1.) makes also mention of the *Sargatian* Nations, and places them near the *Palus Mæotis*. *Valerius Flaccus* (L. VI.) calls them *Flavi crine Satarcbæ*: But among the *Hungarian* Nations, which are descended from the *Hungarian-Scythians*, *Sarga* and *Sargain* signifies *color croceus*, and *flavus*, which is one and the same with *Sari* and *Sauri*, as the Word *Crimson*, (or, as the *Germans* say, *Carmoisin*, which, however, is the *French Cramoisi*) denotes almost the same as *Sargasin* in the *Hungarian* Language.



tions, *Sarima* and *Saurima*. I confess this has the Appearance of a good and right Interpretation, and likewise, that the *Sarmatians* possessed a large Tract of Land; But that this is not the proper Origin of the famous Name *Sarmatian*, and *Sauromatian*, will appear below; Neither had the first *Sarmatians* conquered so great a Territory, that it could, from thence, be call'd *Suorima*; Yet I readily allow, that after it began to be call'd *Great Russia*, it might very well deserve that Name.

VII. OTHERS are of Opinion, because the *Getæ* were supposed to be divided into *Northern* and *Southern*, and, in the *Gothick* Language, *Saur* or *Sær*, signifies *South*, and *Mader*, a Man, that, therefore, the latter were call'd *Sær* or *Saur Maderi*; (i. e. *Men of the South*.) And to this they add; That, because *Sere* or *Schere*, in the *Finnlandian* Language, denotes *South*, and *Mies* a Man, and the *Scheremæssi* are still in *Russia*, this is likewise a synonymous Term with the Word *Saurmaderi*, and of Consequence, that *Russia* got the Name of *Sarmatia* from these Nations. Now this I will indeed allow, that as some other Nations got their Names from the *Northern* or *Southern* Situation of their Country, so *Sarmatia* may, at the same Time, have got this Name, likewise, from the *Southern* People, who were Inhabitants of it, especially since the *Sarmatians* liv'd on the *Pontus*, and on the *Palus Mæotis*. Thus the *Sarmatians* may also have been called *Sarmaderians* or *Southern*; And those who have not distinguish'd the Pronunciation so exactly, may have used one for the other. Notwithstanding all which, I believe, that the Reasons which I am now going to alledge, concerning the Signification of the Name *Sarmatia*, will appear to have a more solid Foundation.

VIII. DIODORUS SICULUS is the Author, who has induced me to lay aside these Etymologies, and has suggested the following different Opinion: For when he writes of these *Sarmatians*, he says (3): *A regibus illis cum aliæ tum duæ maximæ coloniæ ex gentibus bello subactis deductæ sunt; quarum altera ab Assyriis in agrum Paphlagoniæ & Ponto interjectum translata, altera ex Media ad Tanaim collocata fuit, cujus populi Sauromatæ nominantur, qui multis post annis numero & viribus aucti, magnam Scythiæ*

(3) *Lib. II. Fol. 127. Edit. Wechel. Hanov. 1604.*



thiæ partem devastarunt. i. e. “ By these Kings (*viz.* the Scythians, who first invaded the *Lesser Asia*) two very large Colonies, (besides others,) of those Nations who were overcome in War, were carried away Captive; One of which was transported from *Assyria* (or the Region about *Damascus*) into the Country which is between *Paphlagonia* and the *Black Sea*; And the other from *Media* to the *Tanais*; The Nations sprung from this latter Colony, were called *Sauromatæ*, who, many Years after, becoming very numerous and mighty, laid Waste a great Part of *Scythia*.

IX. IF, with this, I examine into the Invasion of the *Mungal* or *Scythian* Nations, under the Command of *Ogus-Chan*, out of the *Greater* into the *Lesser Asia* (4); I find, that the Relation of *Diodorus Siculus*, as well as those of other authentick Writers, corroborate this March, which *Ogus-Chan* made with his People. I shall state it in a few Words: He came, with his Army, out of *Sogdiana*, or the Country of the present *Cosaci Horda* (5), went from thence Southward, to the great Cities of *Buchara* and *Balck*, or *Bactra*, in the Regions of the *Usbecks*, then continued his March Westward to *Chorasan*, and, from thence, through *Persia*, into *Palestine* and *Egypt*. After this he returned to *Syria* and *Assyria*, where, and especially about *Damascus*, he stayed a considerable Time, before he returned into *Scythia* (6); And from hence, (as it is very probable) the two great Colonies of the Nations (which *Diodorus* here mentions) that were overcome, and now incorporated with his Army, went, one to the *Black Sea*, and the other through *Media*, over *Mount Caucasus*, which latter extended itself to the *Tanais*. And the Nations sprung from these Colonies were, by the *Greeks*, call'd *Sauromatæ*; or, according to the Pronunciation of the *Latins* and *Romans*, *Sarmatæ* (both which are right.) But it being very hard to believe, that they should have called themselves *Lizard Eyes*, from so contemptible a Creature, much less

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that

(4) Which we must so far lay down, from the Histories of *Asia*, as a Foundation; Because it is so well known in those Parts, and believ'd, by the *Asiatick* Nations, to be as true, as we believe the Atchievements of *Alexander the Great* and *Julius Cæsar* to be.

(5) The *Cosaci Horda* live to the North-East of the *Caspian Sea*.

(6) *Vid. Hist. Geneal. des Tart. p. 58.* and compare what I have alledged in the Appendix to my Introduction, (§. VIII.) from *Diodorus Siculus*.



that they should have put up with such an opprobrious Name from their Companions, from whom they separated, I shall shew, on the contrary, that the *Sarmadian*, or *Saurmadian* Name, is not only honourable, but also that *Saurmadia* and *Sarmadia* is all one; And that, therefore, the *Greeks* called them by the same Name they had before they left *Asia*.

X. IF therefore we consider, in the first Place, the Nations now living in the *Empire of Russia*; and those who are partly *Heathens*, and Descendants of the Antient Inhabitants thereof; They may be pretty nearly distinguish'd (7): For some of them have *black Hair*, and *little dark grey*, or *grey brownish Eyes*; and others have *reddish Hair* and *large bluish Eyes*. The *Bashkirrs*, *Cosaci Horda*, the *Oby-Ostiacks*, *Permecki*, *Sireni* and *Wotiacks*, have almost all *red Hair* and *bluish Eyes*. And the *Scheremissi*, *Kalmucks*, *Wogulitzi*, *Morduini*, *Samojedes*, *Laplanders*, and Part of the *Finnlanders* have *black Hair* and *little dark grey* or *brownish Eyes*. My Design will not allow me to examine at large into the Reason, why these Nations, who have almost all one Nutriment, one Dialect, and live all under one Climate, differ so much, I leave this to others, and shall only prove my Assertion by what follows; viz. *Sari* in the *Tartarian* and *Mungalian* Language; *Sor* and *Saur*, in the Ancient *Gothick*, and the old *French* Languages; and *Sarga*, in the *Hungarian*, signify *reddish yellow* (8). Now since among those Colonies, that went out of *Media* from *Ogus-Chan's* Army, there was such a Difference in their *Hair* and *Eyes* as to this Day is to be found among their Off-spring; And *Diodorus* confirms, that one of these Colonies settled on the *Tanais*; They were probably called on that Account, *Sari-Madai* and *Sauro-Madai*, or the *Red* (hair'd People) from *Media*.

XI. BUT to alledge nothing without a Proof; It is very evident, from many Instances; that formerly, especially in these Countries, it has been customary to give Sur-Names to Nations from such Peculiarities and distinguishing Marks; Thus those  
who

(7) The Author of the Remarks on the Translation of the *Histoire Geneal. des Tart.* seems not to agree with this. But as he, perhaps, has not been so far into these Countries himself, and may mean, in his Remarks, only the Faces and Stature of the *Tartars*, from which, however, the *Tungusians* more particularly, and some other little *Hords* are to be excepted, he could not be so exact in his Distinctions.

(8) *Diët. Univers. de Trevoux, Tom. III.*



who stain'd their Faces, Hands and Bodies, to represent certain Figures, (as the *Tungusians* do, to this Day) were called *Picti* (9). And even in *Russia* itself, they to this Hour, call the ancient Inhabitants, who dwelt there before the Arrival of the *Sclavonians*, *Tzudi bieli glasi*, (i. e. white or blue-ey'd Heathens or *Scythians*.) Moreover, the Term *Sargatia* signifying, in the *Hungarian* Language, red, or reddish-yellow, as has been said before, it is hardly to be doubted, but the Name of the *Saurmadæ* or *Sarmatæ*, must have had its true Origin from the Words *Saur*, *Sari*, *Sarga*, and *Madai*; Especially as this may not only be proved, principally by the History of the Ancient State both of *Europe* and *Asia*; But also by the Similitude, and Signification, of the Names, and the exterior Appearances of those Nations, who are yet in the *Russian* Empire, and whose Ancestors were the Ancient Inhabitants thereof. Here, however, the Question may arise, why these Nations might not have had their Names from something else that was peculiar to them, as well as just from their red Hair?

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(9) I have already alledged of the *Tungusians*, that they might, likewise, be properly called *Picti*; and I must add here, that besides the *Tungusian* Nation in *Siberia*, there was another *Horda*, formerly, called *Piegaga* or *Piestra*, (i. e. the spotted or speckled *Horda*;) But these are almost extinct, except some few of this Kind who are dispersed here and there. (*Vid. Autor. de l'Histor. des Tart. p. 494. in the Note.*) \* I have seen a Man of this Kind in *Tobolsky*, whose Hair was all shav'd off, except about a Finger's Breadth; He had, all over his Head, Spots as white as Snow, and perfectly round, of the Bigness of a *Saxon double Grosch*, (or about the Size of a Shilling,) which looked wonderfully odd; Infomuch that I then thought with myself, if this *Tartar* was in *Europe*, he might be shewn for a Sight; But the People in *Tobolsky* made so little Wonder at all of it, that they only laugh'd at him. His Body was likewise spotted and speckled, much in the same Manner; The white of the Skin was soft and smooth; But the Spots were blackish Brown, and the Skin was somewhat coarser; however, the Spots were not so regular as on the Head. In my Travels farther into *Siberia*, I saw more of the like People, but speckled in a different Manner, that is, on their Heads, with Spots not like those of a Tiger, but like a py-ball'd, spotted Horse, viz. some long, some oval, and others of another Figure, and the same upon their Bodies. Another I saw, whose Hair was one half of it white as Snow, and the other half black; I asked the *Tartars*, whether they were born so? Their Answer was; Some were, but that others got it by Sickness. Such speckled People are common on the River *Czulim*, and near the City of *Crasnojabr*, on the River *Jenisei*, among the *Kistimian Tartars*.

\* The Author here quoted calls these People *Pestraya Orda*, (or the pied Tribe) and speaks of them as being naturally speckled, and not render'd so by Art, as our Author likewise does in the Sequel; But then the former believes all that is said of these People to be Fiction: Because, (1.) after the most diligent Enquiry, of Persons who had been in those Parts, he never could hear of any one that had ever seen one of them; And (2.) if there were any such very peculiar People in his Dominions, so curious a Monarch as *Peter I.* would certainly have had some of them at his Court. Our Author, however, not only pretends to ocular Demonstration, but, likewise, says, they are very common.



To which may be reply'd: Why do we (*sc. in Germany*) call those who have *black* or *red Hair*, *Black-Head* and *Red Head*? Why are the Off-spring of *Esau* call'd, in the *Hebrew Tongue*, *Edomites*, from their ruddy Colour? And do not the *Cosaci Horda*, to this Day, call the *Bashkirrs*, *Sari Yschteck*, (or *red-hair'd Ostiacks*) as has been mention'd before: Besides, we must know, that, not only with these People, but among the *ancient Germans*, *red Hair* was counted a Beauty (10). And the *Pagans* and *Tartars* in *Asia* and *Siberia* prefer *Red* so much before any other Colour, that, when they are about to call, or describe any Thing very beautiful, they call it *Red*. Thus the *Turks* call the City of *Rome*, as being a magnificent Place, *Kisil-alma*, (i. e. *Red Apple* (11); Which Custom the *Russians* have, likewise; as a *beautiful Maid*, they call *Crasna Devitza*; a *fine City*, *Crasnagorod*; which properly signify *a red Girl*, *a red City*. The *Asracan* and *Turkish Tartars* cloath their Children on Holy-Days and high Festivals in *Red*. And the *Jakubti Ostiacks*, and other Nations besides, if they can procure a Suit of ordinary red Cloth, think themselves as fine, as one in *Europe* would, in Brocade adorn'd with *Diamonds*. From all which, we may conclude, that the *Sarmatian* Name was, originally, as well honourable, as natural, and that they gave themselves that Name, on Account of their *Red Hair*.

XII. THIRDLY, As to the Name *Russia*, many Opinions might be produced, concerning its Origin. But I shall only briefly declare what I have been able to gather of this Matter. And first; There is a great Difference between *Russia* and *Rossia*, or *Rossianea*; This latter is the Name of the new Inhabitants, and *Sclavonians*, and the former of the ancient Inhabitants; And *Constantinus Porphyrogeneta*, (in his Testament, and other Writings,) describes both Nations separate (12). *Rufs* is, therefore, only an Interpretation

(10) *Vid. Wilhelm. Ernst. Tentzelii Monathliche Unterredung, Anno 1690. p. 50.* Likewise, *Cimbrische Holsteinische Antiquitæten Remarquen, p. 198.*

(11) *Vid. Philip. Loniceri Turcar. Orig. p. 206.* and compare the above with my *Introduction; Sect. IV. §. XIV.*

(12) *Constant. Porphy. de Administr. Imper. Cap. IX. p. 15.* *Slavi autem Rufforum fæderati Cribetæini dicti, & Lentzaneni, & reliqui Slavini in montibus ipsorum tempore hiberno lintres cædunt, eosque perfectos cum tempore aperto soluta est glacies, in proximas paludes deducunt, & cum in flumen Danaprim immittunt, inde eodem flumine deveniunt Cioba*  
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tation of the former Name *Sarga*, *Sauri*, *Sari*, or *Sarmadai*; For first, by that Word, which is not *Sclavonian*, but a *Russian* Primitive, or *Radix*, and signifies in that Language *red-yellow*, or *red-brown*, nothing else can be meant, but a Man's *reddish-brown* or *yellow Hair*. Secondly, the *Finnlandians* (who are a Branch of the true ancient Inhabitants of *Russia*) when they use the Word *Rufskia*, (signifying likewise *red hair'd*) mean, at this Time, only a red, or red-hair'd Cow. Thirdly, the *French* Word *rougeâtre* signifies the very same, as hath been said above; So that this is a meer Translation of the aforesaid Name, *Sar*, or *Saurmadians*. Fourthly, if we are inclin'd to go yet farther, the *Latin* Name *Rutheni* from *rutilus*, and likewise the *Greek* Word *Rodon*, are consonant hereunto. And what if the Word *Rose*, which singly used always implies *Redness*, or a *red Rose*, should have some Connexion with it? Thus it evidently appears, that the aforementioned *Sari*, *Sauri*, *Sarga*, are so far one and the same with *Rufs*, because all allude to *Red*, be it *yellowish*, *brownish*, or a *full Red*; And there being a very little Difference in the Pronunciation, between *Rufs* and *Rofs*, the modern Inhabitants, or *Rossi*, have also been comprehended under the Name of *Russians*, and ancient *Sarmatians*. As for the fifth Name, *Rossia* or *Rossiane*, (from whence the *Sclavonians* are call'd *Rossi*) it is a *Sclavonian Radix*,

Et detrahunt suspenduntque ac Russis vendunt, (that is, "But the *Sclavonians*, the Confederates of the *Russians*, called *Cribetæini*, and the *Lentzaneni* (N. B. There is a Province in *Poland* called *Lentzitz*) and the rest of the *Sclavonians* build their Boats, and Vessels, in Winter Time, on the Mountains, and when they are ready, and the Ice thawed, they carry them down into the neighbouring Lakes, and when they have brought them into the River *Danapris*, (*Dnieper*, or *Borysthenes*,) they proceed on this same River to *Cioba*, (or *Kiow*) where they bring them on Shoar, take them upon their Backs, and sell them to the *Russians*." The same Author, (*Cap. II. p. 8*) affirms the *Russians* to be the nearest Neighbours of the *Pazinnitæ*, and when they are not in Peace with them, are often plunder'd, and robb'd, by them; And, therefore, the *Russians* use their utmost Endeavours not to fall out with these *Pazinnitæ*; Especially as they must buy their Oxen, Sheep and Horses of them, *Russia* not producing them: Whence it appears, 1. That the *Sclavonians* and *Russians* were different Nations. 2. That the *Sclavonians* took upon them the Name of *Russians* and *Sarmatians*, when they came into *Sarmatia* or *Russia*. 3. That *Constantinus Porphyrogenetha* describes *Ancient Russia* as a poor Country, which had neither Horses, Oxen nor Sheep; And this *Tacitus* says of the *Finnlandians*, in the following Words: *Fennis mira feritas, fœda paupertas, non arma, non Equi, &c. sola in sagittis spes.* (That is, *The Finnlandians are a very savage People, and wretchedly poor, they have neither Arms nor Horses, &c. but all their Dependance is on their Arrows.*) And these, with all others of the like Kind, are the People, who are called at present in *Russia*, *Tzudi bieli glasi*, (i. e. *Pale blue-Ey'd Scythians*.) All which, sufficiently proves, that the *Russians* and *Sclavonians* have really been different Nations.



*Radix*, or Primitive, which signifies a *Dispersion*, or a *dispersed People*; And the Grounds of it may have been, because the *Sclavonians* and the *Antes*, who were formerly one Nation, were call'd *Sporades*, which, in the *Greek Tongue*, likewise denotes a *dispersed People*, or *such as live in Huts or Houses that stand at a Distance from one another* (13). For which Reason, likewise, the Islands about *Crete*, and the *Carpathian Sea*, that ly dispersed, and at a Distance from each other, have been call'd *Sporades* (14); But that the Name of *Rossiane* is more modern, in *Russia* itself, than that of *Russian*, is evident, because it was not known till within about *Two Hundred Years*; For before that, they called themselves, as well as the ancient Inhabitants, since the 9th Century, only *Russians*; And from hence we may observe, that in former Times, when a Nation conquer'd a Country, and inhabited it, that Nation took the Name of the Country they had conquer'd. Thus the *Chan* of the *Tartars* in *China* is call'd *Emperour of China* only, and the *Tartars*, who at present inhabit there, are comprehended under the *Chinese* or *Kitays*: And much the same it is with the *Russians* in *Siberia*, who are generally call'd *Siberiaki*; And the *Greeks*, that liv'd in *Rome*, and were call'd *Romans*.

XIII. THE sixth and last Name is *Roxolania*, or *Roxolani*, which the *Russians* will not allow to be a *Sclavonian* Word, but say, the Ancient Inhabitants gave this Name to the New-comers, or *Sclavonians*. I will not enter into a Discussion of the several Opinions of Writers about this Name, but only mention this single one, *viz.* that the Ancient Inhabitants were partly of *Finnlandian* Extraction, and the *Finnlandians*, to this Day, call a *German*, *Saxalain*; a *Swede*, *Ruod-Zalain* (15); a *Livonian*, *Wiralain*; and a *Sclavonian*, *Wænnalain*. And the later Inhabitants of *Russia* being also of one Extraction with the *Raitzi* or *Rætzzi*, the Ancient Inhabitants may also probably have called them *Raitzalain*, *Roitzalain*, *Ressalain*, and *Rassalain*; which others, as *Ptolemy* and *Pliny*, pronounce *Roxalain*, or *Roxalani*, because *s* and *x* are *Literæ ejusdem Organi*. As to the rest of the

Names,

(13) *Vid. Procop. Cap. II. §. 3.*

(14) *Strabo, Lib. X.*

(15) *Vid. Epit. Comment. Moys. Arm. Affess. Henr. Bren. p. 87.* And *Thom. Hiarne in his Hist. of Esthonia, Livonia and Lettlandia*, is of the same Opinion, *viz.* That the *Finnlandians* gave the Name of *Rodslagen* to the Kingdom of *Sweden*; Whence they call'd a *Swede* by the Name of *Ruodsa ain*.



Names, by which *Russia* has been call'd by their Neighbours and other Foreigners, the Explication of some of them is to be found here and there in other Authors; But *Wænnemma* signifies *Vandalia*, because the *Sclavonians* were a Part of the Ancient *Vandals*. *Ulima*, or the Country to the *East*, or farther upwards, so call'd by the *Esthonians*, is that District of Land where *Pleskau*, *Peitzur* and *Novogrod* are situated, which is the same as *Ostregarde*; (*Vid. Introd. Sect. VI. §. V. Note 1.*) And the *Lithuanians* call'd it *Crewen-Sembla* from the *Sclavonian* People call'd *Crewesti* or *Criwisti*, who were most known to them, and their nearest Neighbours. By this, it is, likewise, evident, that among all these Names, none has been more common, or is more ancient, especially among the national Inhabitants, than that of *Russia*. Therefore the Name of *Muscovy*, and *Muscovites*, under which some *German* Writers, as well as those of some other Nations, who have given Descriptions of this Country, comprehend the whole *Empire*, and all the Inhabitants thereof, cannot properly be given to this *Empire* and *Nation* in general: For *Muscow*, being but the fifth of the *Czar's* Palaces of Residence (16), which about Four Hundred Years ago was only a private Nobleman's Seat (17); And tho' Inhabitants have sometimes taken their Names from Cities, as *Hamburghers*, *Leipzickers*, &c. Yet whole *Empires* and Countries generally taking theirs from Nations and Inhabitants, and not from Cities, it is apparently wrong to call the whole *Empire* of *Russia*, *Moscovy*, from the Name of a single City. And notwithstanding the Example of *Romé* should be here alledged, the Comparison will, by no Means hold good; Because that was the very first City, and the Beginning of that whole *Empire*, whose Inhabitants extended themselves from thence, still farther and farther. When I come to the Description of the City of *Muscow*, I shall give a farther Account of the Rise of that Residence. And this may suffice for the Names of this *Empire*.

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(16) *Ladoga* or *Garderyck* was the first, *Novogrod* the second, *Kiozw* the third, *Wolodimer* the fourth, *Muscow* the fifth, and *Petersburg* the sixth.

(17) Compare with this what the very learned *Assessor Brenners* mentions on this Head, in *Epit. Comment. Moys. Arm.* p. 86.





## C H A P. II.

*Of the Boundaries, Situation and Climat of the Russian Empire, in general.*

## S U M M A R Y.

§. I. **T**HE Boundaries of the Russian Empire were not very extensive, in its Primitive State, when it first came under the Dominion of Sovereign Princes. II. Former Writers have been too General in their Accounts of the Climat of the Russian Empire. The Author is more particular, and divides it into four principal Parts. III. The first Part is from seventy to sixty Degrees of Latitude. IV. The second, from sixty to seven and fifty. V. The third, from seven and fifty to four and fifty: And, VI. The fourth from four and fifty to eight and forty. VII. Names of the principal Rivers in Russia. VIII. Six Projects formed by Peter I. to open a Communication between them, by Means of certain Canals; Three of which are finished. IX. A Description of these Canals; with the Advantages propos'd by them. X. Several Circumstances relating to the Rivers in Siberia. XI. The Length of the Days, as likewise of Winter and Summer in this Empire, may be judg'd of according to the aforementioned Distinction of the Climats, On which Occasion some Observations are made on the Soil and Situation. XII. What Observations the Author made at Tobolsky concerning Eclipses, and the Variation of the Compass.

I. **I**N the Introduction, Section II. I made Mention of the Nations which border upon this vast Empire, and of the Circumstances of it; As likewise under what Degrees of Latitude and Longitude it is situate. If the Reader will be pleased



to view the Map belonging to this Description, he will find it agree therewith; And it will give him a clearer Idea of these Matters. As to the most ancient and first Boundaries of this *Empire*, I shall refer the Reader to the Writings of *Baron Herberstein*, and other Ancient Authors, where he will find sufficient Intelligence thereof. To prove that *Russia*, in its Primitive State, or at the Time when it came under the Sovereignty of a single Person, was not a sixth Part so large as it is at present, we need only consider what the State of it was not long since. Concerning the first State of this *Empire*, I shall therefore only give an Extract of the History of *Kiow*, written in the *Russian* Language, by a Patriarch, call'd *Constantine*, by Birth a *Pole*, *Anno Mundi*, according to the *Russian* Calculation, 7182, whose Words are as follows: ‘, The first Princes that ruled over *Kiow*,  
 “ were three Brothers of *Russian* Extraction, viz. *Kiew*, *Scheck*,  
 “ and *Corew*; who had a Sister named *Lebed*, (a *Swan*) *Anno*  
 “ *Mundi* 6001, or, *Anno Christi*, 492; each of these Brothers  
 “ built a City, and call'd it after his own Name. The Eldest  
 “ built *Kiow*; The second *Sckowitza*; And the third *Corewitz*a;  
 “ (now *Vicegrad*;) And their Sister *Lebed* built likewise a City.  
 “ But though these Brothers left Heirs, yet there can be nothing  
 “ said, with any Certainty, of their Succession; Because this  
 “ Nation had not, at that Time, the Use of Letters. However,  
 “ this we know, that their Descendants kept up the Rank of  
 “ Princes; For two of their Lineage, *Oschold* and *Idir*, were  
 “ educated at the Court of *Rurick*, Prince of *Novograd*, whi-  
 “ ther they were brought, in their Infancy, by some unknown  
 “ Incidents; And they themselves did not know their Extraction,  
 “ ’till having taken a Journey to *Constantinople*, they were there  
 “ inform’d of it. At their Return, they, therefore, laid Claim  
 “ to this Principality of *Kiow*, the Inhabitants of which were,  
 “ at that Time, very much oppress’d by the *Corfairs*, who had  
 “ made them Tributaries (18). After this they became so pow-  
 “ erful,

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(18) *Herodot. Lib. VII.* and *Pliny, Lib. VI. cap. 17.* inform us, that the *Scythians* called the *Persians*, *Chorsari*; But which of the *Persians*, they do not tell us: For they neither were altogether, nor at all Times, one Nation: Nay, perhaps, they meant only those *Persians* who liv’d on the *Caspian* Sea. The *Spaniards* call *Cossare*, what the *Italians* call *Corfare*, which probably have one and the same Origin with the *Turkish* Words *Corfan*



“ erful, that, at Length, they ventur’d to attack the *Grecian*  
 “ *Emperour*, in *Constantinople*, who gave them so warm a Re-  
 “ ception, that they were forc’d to retreat with great Loss.  
 “ *Rurick*, hearing in *Novogrod*, of their Defeat, hastned to  
 “ *Kiow*, where ( finding them weak and disarm’d ) he killed the  
 “ two Princes, and took Possession of the City of *Kiow*, where  
 “ both are buried. In Course of Time, when the Princess *Olge*  
 “ reigned in *Kiow*, and was baptized, she built the Church  
 “ there, called Saint *Nicholas*, over *Oschold’s* Tomb, and encom-  
 “ pass’d *Idir’s* Tomb with the Walls of the Church-Yard. Thus  
 “ the ancient Princely Family of *Kiow* had an End, and the  
 “ Princes who succeeded were of *Rurick’s* Race.” Hence we  
 may form some Idea in general, how far the Boundaries of  
*Russia* originally extended; Of which I shall have Occasion to  
 say more, when I come to the particular Division of that  
 Country; So will only add here something in general of the  
 Climat of this *Empire*.

II. OF the Climat of *Russia* several Accounts have been given  
 in Books of Geography and Travels, But as the Ancients de-  
 pended pretty much, on the Intelligence they got of Foreigners,  
 and mostly from Hearsay only: And our more modern Writers,  
 in this Point, as in many others, have blindly followed them,  
 without any farther due Examination: *e. g.* When they say, in  
 general: *Russia* is very cold, and lies in a raw Climat, has longer  
 Winters than Summers, and is, on Account of the vast Forests  
 it contains, very little cultivated (19); Such general Accounts  
 must not be look’d upon, as applicable to the whole Country: I  
 shall, therefore, briefly consider the Climat, divided into four  
 Parts, from *North* to *South*.

III. THE first comprehends the *Northern* Provinces, which  
 are situated between the 70th and 60th Degrees of Latitude, and  
 which extend, in Length, from *West* to *East*; These are  
*Russian-*

*Corsan* and *Cursanlick*, signifying, in that Language, a Pirate, or to commit Piracy, which  
 other Nations, in a metaphorical Sense, have called *Waragi*, *Curti*, and *Lazi*; (i. e.  
*Wolves* and *Robbers*;) But, of the *Corsars* mention’d in the Text, the *Russian* History says,  
 they had, at that Time, one Capital City called *Biallowitz*, and 80 Towns, in *Bulga-*  
*ria*, near the Mouth of the *Danube*; Whether the Name *Hussar* has any Connexion with  
 these Words, since the *Spaniards* pronounce it *Cesar*, I leave to others to judge.

(19) *Vid. Das Veränderte Russland, p. 37.*



*Russian-Lapland, North Carelia, Olenetz, Hargopol, Archangel or Kolmogor, Petziora, Ugoria, Obdoria and Samojedia*; Likewise, in *Siberia, Berosowa, Surguth, Narimm, Mangasea, Jakubtskoi* and the Northern Part of *Kamtschatki*, or *Jedso*. All these are very cold, or have a raw sharp Air, their Winter eight or nine Months long, are thinly inhabited, most of them full of Morasses, Woods and Mountains, so that very little or no Corn grows there (20); And those who live in this Climat, have not the Benefit of Trees, nor of none of the common Garden Productions. *e. g.* Cabbages will not thrive there, being seldom bigger than one's Fist. But this Want is supply'd by several Sorts of Shrubs, and wild Fruits, such as Strawberries, Raspberries, Blackberries, *Juniper* Berries, and black and red Currants, &c. which grow naturally there. Likewise Wild-fowl, Beasts of Chase, and Fish, which almost all these Provinces abound in: Of these the Inhabitants not only subsist, but are therewith cloath'd, and enabled to pay their Tribute.

IV. To the second Part belong the Regions and Provinces which ly between the 60th and 57th Degrees of Latitude, as *Novogrod, Beloozero, Wologda, Ustyug, Permia*, and the middle Part of *Siberia*, as *Werchotura, Toboll, Jenisei, and Ilimski*; These have a milder, and somewhat better Air, are more inhabited, and have, besides the above-mentioned natural Fruits, and Store of Game, great Plenty of horned Cattle, Goats, Sheep, and Horses; Likewise all Sorts of Fruits, and are not destitute of Corn and Garden Productions: However, that Tract of Land which extends from the latter Province, to the *Gulph of Lama*, is neither cultivated nor inhabited, and the last-mentioned Provinces are often liable to Sterile Crops; But as to the Inhabitants, they are more laborious, and comelier, than those in the *Southern*, and more fruitful Countries, and are of a fresh and ruddy Complexion; So that Industry supplies them, with what Nature has bestowed, in greater Plenty, on the latter.

V. FOR the third Part, I take those Provinces, that ly between the 57th and 54th Degrees, and extend from *West to East*,  
as

(20) There is some Barly sow'd near *Archangel*, as also about the City of *Jakubtskoi*, by the *Russian* Inhabitants, which shews, that, in many Places, Men's Industry and Labour are capable of supplying the Deficiency of Nature.



as *Smolensko*, *Moskwa*, *Rostow*, *Resan*, *Nyschni*, *Novogrod*, *Casan*, *Wiatka*, and the *Southern Part of Permia*; Together with the *Southern Part of Siberia*, viz. the *Issett* and *Toboll-Slabodes*, *Tara*, *Tomskoi Crasnoyabr*, and all *Dauria*; Here the Air is pretty temperate and wholesome, and produces all Manner of Fruits and Gardening, as also Corn in Abundance. In these Provinces, likewise, are few Mountains, Forests, or Morasses; But many Rivers, and Lakes, and all Sorts of Venison, Wild-Fowl, and Fish, much Hony and Cattle; In short, the Inhabitants are in Want of nothing but Wine.

VI. THE fourth Part includes those Provinces that ly between the 54th and 48th Degree, viz. *Mala* or *Little Russia*, *Weronitz*, and Part of the Government of *Astracan*. These Countries have a very warm and temperate Air, and short Winters. The whole Extent of this Country is flat and even, has little Morafs, is water'd by many Rivers, and abounds in Fish. Here are not, indeed, many Forests, but Venison sufficient. In the Deserts, Plains, or *Steppes*, as the *Russians* call them, very little Snow lies in Winter, it being so expos'd to the Wind, that it can fettle no where; Which is the Cause of the Multitude of Game which comes there in Winter, in Search after their Food. These Provinces are more inhabited than the former, abound with all Manner of Fruit, and have Corn Plenty. Near *Astracan* are Vines, but tho' the Grapes are large and sweet, yet the Wine is not good, (occasion'd probably by the Saline, or Saltpetry Quality of the Soil) neither will it keep: But the Vines that grow farther *Southward*, near the City *Tereck* or *Terki*, likewise those on the Rivers *Donn* and *Dnieper*, near *Czerkaskoy*, *Belgorod*, and *Kiow*, yield a better Wine than that which grows in *Saxony*. And though, near *Astracan*, on the *Crim-Tartarian* and *Kubanian* Borders, several Countries ly uncultivated; Yet it is not by Reason of any Sterility, or Deficiency of the Climat, but partly because in Spring the *Wolga* overflows the Country, on both Sides, for many Miles together, towards *Astracan*, And partly on Account of the Ravages and Inroads the Inhabitants are expos'd to from the *Tartars*, who are their Neighbours. I might here add the rest of the Gifts Nature has bestow'd on the several Parts of *Russia*. e. g. Salt, Copper, &c. but I will omit this



this, 'till I give an Account of the Mines and Minerals which are in this Empire.

VII. As for the Rivers in *Russia*, most of them are Navigable; The principal are the *Dnieper*, *Donn*, *Wolga*, *Occa*, *Mosca*, *Kama*, *Wiatka*, *Dwina*, *Juga*, *Twertza*, *Wolchow*, *Wim*, *Nim*, and *Pytziora*; and in *Siberia*, the *Tura*, *Pysma*, *Issett*, *Nicwa*, *Taffola*, *Toboll*, *Oby*, *Irtisch*, *Ischim*, *Keht*, *Jenesei*, *Angara* (21), *Czulim*, *Lena*, *Aldan*, and *Majai*. There are many more, which are likewise considerable; but it would be too tedious to mention them all. As to the Rivers on the *European*, or *West* Side of the *Kamenipoyas*, and the *Riphæan* Mountains, they are of great Service to the Inhabitants of these vast Regions, not only for their Commerce, and to keep open a Communication of the Provinces, one with the other; But because, as the Provinces of this Empire ly in different Climats, if their Crops should fail, in some one or other of them, they may, by Means of these Rivers, easily be supply'd with Bread and Corn from the Rest.

VIII. THE late Emperour *Peter* I. of glorious Memory, in Order to facilitate this Conveniency the more, and to procure his Subjects a greater Advantage, had form'd six Projects for joining these Rivers, by Canals, three of which are actually compleated.

IX. THE first and largest Canal is drawn near and on the South side of the Lake of *Ladoga*. It begins just opposite to the Fortrefs of *Schleutelburg*, and runs from thence, *Eastward*, into the River *Wolchow*, near the City of *Nowa-Ladoga*. This Canal, which is 100 Werfts long, is brought to Perfection (22). The second

(21) These two last have several dangerous Cataracts, which often prove fatal to those who pass them, with their Merchandize.

(22) The Reason of making this Canal was as follows: The Lake of *Ladoga* has a very sandy Bottom, almost like that of the *Caspian* Sea, in both of which, by vehement Storms, Sands are frequently washed away from one Place and drove up in others; And Vessels going from *Russia* to *Petersburg* have often not only been driven, by contrary Winds, upon Sands, in Places where, in former Times, there had been deep Water; But the Banks of this Lake being every where very shallow, many have been lost Yearly, to the great Hindrance of the Commerce from *Russia* to *Petersburg*, to remedy which this Canal was contrived. Some *Russians* have given me another Reason for this Shifting of the Sands in the *Ladoga*, which, whether it be so or not, I leave undetermin'd. They say, this Lake has every three Years a periodical Ebb and Flood, and that it was always in the third Year, when the Water was at the lowest, that the most Mischiefs happen'd to Vessels; And tho', on Account of the shallow Ground, the *Russian* Vessels are flat-bottom'd, and without any Keel; Yet, for this very Reason, they were so much the more unweildy and difficult to manage in stormy Weather.



second Canal begins at the River *Twerza*, and falls into the *Wolga*, near the City of *Tweer*. This joins the Rivers *Msta* and *Twerza*, the latter of which runs into the Lake of *Ilmen*, near the City of *Novogrod*, and thereby a Communication is open'd by Water, from the *Wolga* to *Petersburg*; So that, from this City, there is now a Passage by Water to the *Caspian Sea*; And this is, likewise, brought to Perfection. The third Canal begins not far from the Source of the *Wolga*, near the City *Rzewa*, reaches to the River *Mosca*, and makes a Communication by Water between the Cities of *Muscow*, *Petersburg*, and the River *Occa*; Which latter comes from the *South*, out of the *Lesser Russia*, from the City and Principality of *Worotin*; And this also is perfected. The fourth Canal is between the *Tula* and another small River, which runs into the Lake of *Ivan*, whence the River *Donn* takes its Rise: But the *Tula* falls into the *Occa*, just over-against the City of *Caluga*. This Canal was intended for a Communication with the *Black Sea*, but is not finished. The fifth Canal begins at the River *Ilawla*, which falls into the River *Donn*, near the City of *Ilawa*, between which and the River *Kamisbinka* it is carried into the *Wolga*, near the City of *Kamisbinka*. This was designed for a Communication between the Rivers *Donn* and *Wolga*, but is not brought to Perfection. The sixth Project was to join the Rivers *Whitigor* and *Koef*, in Order to make a Communication between the Lakes of *Beloozero* and *Onega*: But this Project has not been so much as entred upon.

X. As to the Rivers in *Siberia*, they have naturally a pretty good Communication with one another; So that it is easy to come from one into the other. However, there are two Places, which might with little Labour be cut thro', by which a great Circuit would be avoided in going to *China*, as well as to *Mungalia*: But few People living on those Spots, and not many coming thither, they have not been observed: And besides, Colonies must first be establish'd there, before such a Work could be undertaken. But were these Places in populous Countries, it might easily be effected; Especially as the Distances are very small. In short, this great *Empire* is so situated, that it may have a Communication, by Water and by Land, not only throughout itself, but with all the four Parts of the World; Tho' it be somewhat tedious, on



Account of its great Extent, and because sometimes, Passengers are obliged to go against the Stream. For Instance, when I send Goods from the Capital City of *Tobolsky*, in *Siberia*, to *Muscow*, the Distance is as great, as to bring Goods by Land from *Portugal* to *Hamburg*; Tho' with this Difference, that in Winter-time Journies are performed with greater Expedition in *Russia* than in *Europe*. The Post-Boys from *Petersburg* to *Tobolsky* are but 12 or 14 Days on their Journy, and Merchants, with their Goods, often but 5 or 6 Weeks. And as to the Communication with other Parts of the World, it is to be seen in the Maps, especially such as have been made since the *Russian* Monarchs are become Masters of *Jedso* (23). And this is what I thought necessary to say, in Order to give some Idea of the Situation of this *Empire*.

XI. I SHOULD now also mention something with Relation to the Heavens, the Length of the Days and Nights, and of the Seasons; But these are easily judged of, by the Latitude, as the Countries are situated from *North* to *South*. In general it is to be observed: That because, the *Northern* Parts of *Russia* especially, ly low, flat, and declining towards the *Mare Glaciale*, (*vid. Introduction, Sect. VI. §. 17. & 18.*) and the fenny and morish Lands have more Saltpetre than those that are sandy, these must, therefore, be colder than those that ly more *Westward*, tho' under one Latitude; and the Snow lies longer here, than in sandy and stony Places; Especially in those Parts which are encompass'd with Forests.

XII. WITH Regard to the Change of the Moon, I have observ'd, that whereas in the Regions towards the *West*, when the Moon is in the Decrease, the Weather is commonly cloudy, mild and rainy; And when the Moon is in the Increase it is fair, dry and cold, in *Siberia* it is just the contrary: Likewise, by Eclipses of the Sun and Moon, it has been observed, that between the Cities of *Hamburg* and *Tobolsky* the Difference is four Hours, and ten Minutes: But, in the City of *Tobolsky*, I found, in the Year, 1720. no magnetical Declination, tho' it was otherwise in the Places that ly more to the *North* and *East*. I had wrote down

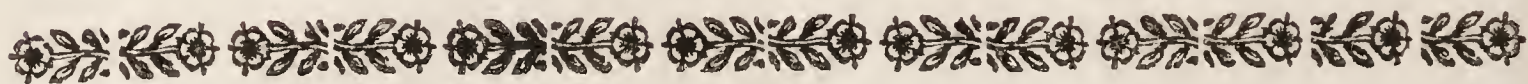
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(23) *Viz.* The Country of *Kamtschatki*, or *Jedso*, which the Ancients took to be *Kathay*, a Place the *English* and *Dutch* often attempted to go to, through the Streight of *Weygatz*.



some Particulars of these Matters; But by losing a small Pocket-Journal, of which I made mention in my *Prodrome*, these, together with other Remarks, are likewise lost.



### C H A P. III.

*Of the Ancient and Modern Division of the Russian Empire, into its several Districts and Provinces.*

#### SUMMARY.

§. I. **T**HE Division of Russia has been hitherto very uncertain and confus'd. II. The Author confines himself here to two Methods, that which was formerly used in the Country itself, and as it is now divided. III. The ancient Method was to divide it into Russia itself, and into the Conquer'd Provinces. IV. Russia itself is divided into five Parts; The Greater, Lesser, White, Red, and Black-Russia. V. The Conquer'd Countries are, in Europe, Great Permian. VI. The Kingdom of Casan, that Part of Finland which devolv'd to Russia by the Peace with Sweden, and likewise Livonia and Ingria. VII. The Conquests in Asia and the Kingdoms of Astracan, Siberia, and a Part of Dagestan in Persia. VIII. The Modern Division of Russia is into Ten Governments; That is, those of, XI. Muscovy; X. St. Petersburg; XI. Kiow; XII. Archangel; XIII. Smolensko; XIV. Woronitz; XV. Some Account of a Wall or Line of Circumvallation in this Government. XVI. The Government of Siberia; XVII. Casan; XVIII. Astracan; And, XIX. Nischegerode. XX. The Subdivision of each Kingdom, into Provinces; XXI. And of each Province into Districts.

I. **I**N the Books of Geography, which I have hitherto seen, of the Empire of Russia, the Authors have vary'd very much, in their Divisions of the several Districts and Provinces, and



and have used no certain Method. *Cellarius* divides the whole Empire into four great Provinces; Others divide it, likewise, into four Parts, as into the *South* and *North-West*, and the *North- and South-East* Parts; But assign to each of them certain Provinces; Others again have taken different Methods; But in all of them, there are Kingdoms, Principalities and Provinces intermixed, with little, or no Order.

II. THE *Russian Empire* may, according to the Political Division of it, be described two different Ways; *viz.* According to the Ancient and Modern Method; That is, as it has been formerly, and now is usual in *Russia*; And not as Geographers have divided it, according to their own Fancies: But since, as we find, that the chief Division of other Empires and Countries, has generally been made either conformable to History, or according to their Properties; For instance, *Turkey*, into the *European* and *Asiatick-Turky*, *Sweden*, in *Suecia* and *Gothia*, *Poland*, into Little and Great, and *Hungary* into Upper and Lower, &c. I see no Reason, why we should proceed otherwise, with Respect to the *Russian* Regions, where we find the like Distinctions and Properties; Especially since Ancient History gives us Light enough to go by, and every District of this Empire may be preserved entire.

III. RUSSIA was anciently divided, (1.) into *Russia* itself, (or *proprie sic dicta*) and, (2.) into the conquered or incorporated Provinces.

IV. RUSSIA Proper consists of five Parts, the *Greater*, *Lesser*, *White*, *Red*, and *Black Russia*, the three first of which are under the Subjection of the *Russian*, and the two latter under that of the *Polish* Scepter. They are divided into Principalities, and these subdivided into Districts (24): (I.) THE GREATER RUSSIA, or, as the *Russians* say, *Welikaja Russia*, consists of the following Principalities, (1.) *Novogrod Weliki*, (2.) *Walodimir*, or *Muscow*, (3.) *Twer*, (4.) *Resan*, (5.) *Jarislawle*, (6.) *Rostow*, (7.) *Belo Osero*, (8.) The Lordships of *Nischnei Novogrod* and *Pskow*, or *Pleskaw*. (II.) THE LESSER RUSSIA, or *Malaja Russia*, compre-

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hends

(24) The *Russian* Monarchs stile themselves, in their Titles, Sovereigns (or Self-Prefervers) of all the *Greater*, *Lesser*, and *White Russia*; And therefore I cannot conceive 1. why *Russia-Propre* should not be divided in the same Manner, especially as that Nation itself uses this Method; And, 2. what some Writers mean by calling the *Moscovian-Russia* only, *White Russia*. (*Vid. Relation von dem gegenwartigen Zustande des Moscowitischen Reiches*, Frankfort, 1706. p. 1.)



hends the Principalities of (1.) *Kiow*, (2.) *Czernikow*, (3.) *Siberia*, or the whole *Ukrain*, under which last the *Poles* indeed understand all the *Lesser* and *Red Russia*, but the *Russians*, most of the *Lesser*, and a good Part of *Great Russia*. (III.) *WHITE RUSSIA* (25), contains the Principality of *Smolensko*, of which the Provinces of *Rschewa* and *Bialla*, as also *Mstzislaw* and *Polotsko* (which two latter belong to *Poland*) were formerly appennag'd Principalities. To describe *RED* and *BLACK RUSSIA*, which belong to *Poland*, would be foreign to my Purpose, I have only mentioned them with a View to Order, and Ancient History; And because I have observed, that some Geographers have confounded the Principalities in them with those of the *Greater* and *Lesser Russia*. For Instance; There are two Principalities call'd *Halitz* or *Galitz*, one of which lies in *Red-Russia*, and is a Princely *Polish* Residence, the other belongs to the *Greater Russia*, and has been an appennag'd Principality. There are likewise two Principalities call'd *Wologomir*, one of which is in the *Lesser Russia*, and belongs to *Poland*, and the other in the *Greater Russia*, belonging to the *Russian Empire*.

V. *THE* Second Branch of the principal Division of the Ancients, is that of the incorporated and conquer'd Countries, which ly partly in *Europe*, and partly in *Asia*. In *Europe* is, (1.) *Great Permia*, or, as the *Russians* call it, *Perma Welikie*, which the Ancients call'd *Biarma*, formerly containing a large Tract of Land, of which the *Antient Russian Annals* give us the follow-

(25) In the former Note I have observ'd, that some Writers call *Russia Proper*, *White Russia*. Whether it has its Rise from this *White Russia*, of which I am now speaking, I leave undetermin'd; However, it seems as if it arose from other Reasons. For, 1. All the *Tartars*, *Kalmucks*, and *Chinese*, call the *Russian* Monarch *Tzagan Zaar*, i. e. *White Czar*; And, as *Marcus Paulus* (*Lib. I. cap. 66.*) observes; *White* was formerly the *Great Chan* of *Tartary's* favourite Colour, as it is still that of the *Chinese* Emperours, especially when he appears in State, as *Chan* of *Tartary*; For as Emperour of *China* he wears *Lemon* Colour. 2. The *Tartars* commonly call all Residences *White Cities*: And in *Russia* itself they call the Crown Lands, and those of the Nobility that are free from Taxes and Contributions, *White Lands*: On the contrary, all Farms and Grounds in Cities, that pay Taxes, they call *Black Grounds*. They also call the Peasants, and commoner Sort of People, *Czorni Ludi*; (i. e. the *black* or meaner Sort of People;) Because *Black* is a Colour not the most esteem'd in *Russia*. When, therefore, all *Russia* is called *White Russia*, perhaps only that Part of it is meant, in which their Sovereign and the Nobility have principally their Residence and Seats; Especially as the conquered and annexed Provinces were formerly inhabited by *Tartars* and *Heathens*, as *Permia*, *Casan*, *Astracan*, and *Siberia*, in which the *Russian* Nobility have no Possessions.



following Account. “ *Anno Christi, 1343, in the Reign of Emanuel in Greece, and Wasilius Demetrowitz, in Russia, Per-*  
 “ *mia was converted to the Christian Religion, by the following*  
 “ *Persons, viz. Stephen Permski, Hierasim, Peterim; and Gona:*  
 “ *In which great Country, the People before worship'd Fire,*  
 “ *Water, and an Idol call'd Solotta-babba, ( the Golden Woman.”)*  
 And farther, “ This great Country comprehended formerly the  
 “ following Districts, viz. *Juga, Suchna, Wolochda, Wiatka,*  
 “ *Cholmogorod, Lop-Corela ( or the Laplandian Karelia ) Pets-*  
 “ *chora, Ugoria or Wogulitza, Samojedia, Pertassi (26), Per-*  
 “ *mecki, Gami, and Schussowaja; And the Rivers which*  
 “ *run through, and encompass this great Tract of Land, are the*  
 “ *Dwina, Petschora, Suchna, Juga, Wim, and Nim, Witziogda,*  
 “ *Wiatka, and Kama; Almost all these Countries were con-*  
 “ *quered and brought under the Russian Dominion by Wasilius*  
 “ *Iwanowitz, Father of the Tyrant Ivan Wasiliewitz.*

VI. IN Europe belong, likewise, II. to this Division, the Kingdom of Casan, which Ivan Wasiliewitz, or John, the Son of Basilius ( Surnamed the Great, who was the Grandfather of the Tyrant Ivan Wasiliewitz ) conquered. He was the first who took the Title of Czar, when he was crown'd with the Crown of Casan, which is yet to be seen in the Treasury at Muscov. To this Kingdom belongs the Province of Casimow, which was annex'd to it, in the Time of the Tartars. III. To this General Division, were annex'd, by the Treaty of Newstadt, those

(26) I have found no People call'd *Pertassi*, either in *Russia* or *Siberia*; Unless the *Ostiacks*, who live on the two Rivers *Purr* and *Tass*, which fall into the *Guba Mangaseiska*, near the *Oby*, may have got that Name from these Rivers; However *Johannes Neuboff* (in *Legatione Batavica*) mentions this People, in the following Words: *Ab hoc Turck, septem gentium originem deducunt scriptores rerum Persicarum, &c. Saclabitarum sive Sibirorum & in Zona frigida habitantium Asiæ populorum Kemaritarum, à quibus Bulgari, & Purtafitæ sive ut Vincentius appellat Perositæ vel Hunni, Jueuri (or Viguri & Hungari) profecti, &c.* And whereas *Vicentius Beluacensis* places these *Perositæ* and *Purtafitæ*, (*Lib. 32. Cap. 15.*) next to the *Samojedes*, and some *Samojedes* and *Ostiacks* live, at this Time, intermix'd, on the aforesaid Rivers *Purr* and *Tass*, it has the Appearance as if the *Ostiacks* are meant by this People; But as to the *Kemaritæ*, *Sheringham* (in his *Discept. de Orig. gentis Anglic. cap. 16. p. 432.*) gives this Account, quoting, at the same Time, *Eustathius*, viz. That the *Cimbri* were call'd by the Greeks *Cameritæ*, à *navibus turbinatis, quibus latrocinia exercebant quæ à Græcis Cameræ vocabantur.* Likewise, *Abdalla Beidavæus* (in *Hist. Sin. p. 70, &c. 71.*) calls the Country and People, *Kemari*, to which the two fugitive *Mungalian* Princes retired, and is otherwise call'd *Argen-con*, of which Notice has been taken in the Appendix to my Introduction, §. XI. in the Notes.



those Countries which *Russia* conquered, in the War with *Sweden*, in *Finmland*, *Livonia*, and *Ingria*. And all these together comprehended, according to the Ancient Division, the *Russian* Countries in *Europe*. (27)

VII. IN *Asia* are the Kingdoms of *Astracan* and *Siberia*, which formerly were divided into several great Countries and Districts, according to the several Nations inhabiting them; *viz.* The *Czærcassians*, *Tartars*, *Ostiacks*, *Kalmucks*, *Tungusians*, *Jakubtians*, *Daurians*, &c. I might likewise here describe the Bounds of each Nation; But for that I refer the Reader to the Map, published with this Work, where he will find them accurately distinguish'd.

VIII. I need not tell the Reader, that Emperour *Peter I.* made, in his Reign, many Alterations in the *Russian Empire*; one of which was the Division of the Governments. For at first there were *Eight*, afterwards *Nine*, and at last *Ten* Governments. The Reason of these frequent Alterations was, because the Kingdoms of *Casan* and *Astracan* made originally but one Government; But the Conquests towards *Persia* increasing, that Government was first divided into two, and afterwards into three. This Division may be considered, 1. generally; 2. particularly; and thirdly, yet more minutely. According to the general Division we have the following *Ten* Governments, *viz.* 1. Those of *Moscow*. 2. *St. Petersburg* and *Revel*. 3. *Kiow*, or *Mala Russia*. 4. *Archangel*. 5. *Smolensko* and *Riga*. 6. *Siberia*. 7. *Woronitz*, or *Azowi*. 8. *Casan*. 9. *Astracan*; and 10. *Nieschnogorod*.

IX. To the first, or that of *Moscow*, belong the following great and smaller Principalities; *viz.* *Wolodimir*, or *Muscow*, *Susdabl*, *Rostow*, and *Garislawle*; Likewise those that have been Appennages, as *Perislow-Saleski*, *Dmitrow*, *Tula*, *Kaschira*, *Czerpuchow*, *Klin*, and *Woloklamskoi*. And the Cities in this Government, which contribute to the Chest or Treasury of the *Empire*, are the following, in all 39: *Klin*, *Kastroma*, *Jurjew*, *Powolschkoi*, *Susdabl*, *Columna*, *Perestawle*, *Resan*, *Pronosk*, *Kashira*, *Epiphany*,

(27) In my Introduction (*Seet. I. §. XVIII.*) this Division is described somewhat differing from this; Because there the Kingdom of *Astracan* is reckon'd a Part of *Europe*, in Compliance with those who extend the Bounds between *Europe* and *Asia* to the River *Oby*, in which Case it does indeed ly in *Europe*.



phan, Tula, Kropiwna, Tarusa, Alexin, Kaluga, Borowesk, Zarew, Swenigorod, Wolock, Rostow, Linbim, Wolodimir, Schujalisch, Sauinsk, Michailow, Gremazei, Pezerniki, Wenewa, Serpuchow, Deditlow, Obolensk, Jarislaw-maloi, Medin, Moschaisko, Wereja, Borosow, Rusa, and Lalskoi.

X. To the second, or that of *St. Petersburg*, belong the following Principalities and Districts: That of *Novogrod*, which is divided into five Parts, call'd *Petina*; viz. *Vodskaja Petinn*, which contains *Ingria*, *Oboneschkaja*, *Petinn*, in which ly *Laduga* and *Olonetz*; *Bezchetszkaja Petinn*, in which is *Bezcketzkoiverch*; *Dereuskaja Petinn*, in which is *Velikieluki*, and old and new *Rusa*; And *Schalonskaja Petin*, in which ly the Cities of *Porckow* and *Opoka*; To this Government likewise belong the Principalities of *Twer*, *Beloosero*, *Rzewa*, *Galitch*, *Kaschin*, the Lordship of *Pleskaw*, or *Pskow*, and *Kargopoll*, as also all the rest of *Ingria*, and the Province of *Revel*. The Cities in this Government, which contributed to the Treasury of the *Empire*, before the Peace made at *Neustadt*, are as follows: *St. Petersburg*, *Narva*, *Weliko*, *Novogorod*, *Ladoga*, *Gdow*, *Inlbarsk*, *Staraja*, *Rusa*, *Toropetz*, *Ustiu-schna*, *Bielwoosero*, *Zernskieujesdi*, *Peschechinia*, *Twer*, *Ugli*, *Romanow*, *Schlusselfburg*, *Popkow*, *Tkow*, *Opotzeck*, *Ostrowsk*, *Luki-Weliki*, *Olonetz*, *Beschetzko*, *Werck*, *Rschewa*, *Pustiniaja*, *Kargopoll*, *Roschewa-wolod*, *Torschock*, *Jaroslawl*, and *Kashin*.

XI. THE third Government, or that of *Kiow*, contains the Principality of *Kiow*, *Tschiernikow*, *Siveria*, and the greatest Part of the *Ukraine*, or the *Ukrain Cossacks* (28), which are divided into four Parts. 1. The *Malorosiskian*, or *Lesser Russian*; 2. The *Saporowian*; 3. The *Polish*, which does not belong to *Russia*; And, 4. *Belogorodskaja Czerta*, which is dependant on the *Weronitzian* Government. The (I.) viz. the *Molorosiskian* Part, is the largest, and is also called the *Hetmanskajan*, consisting of 10 Districts or Regiments, each of which is named according to its Capital City, as, 1. *Staradub*. 2. *Czernigow*. 3. *Kiow*. 4. *Pereslawle*. 5. *Poltawa*. 6. *Myrgorod*. 7. *Lubenka*. 8. *Prilucki*, and, 9. *Hadiatsch*; These 9 are on the Left Side of the River *Dnieper*;

(28) In the *Sclavonian* Tongue, the Word *Ukrain* signifies a Country that lies on the Borders, or on the side of any other. Formerly several of the *Russian* Frontier Provinces, were called so; But now, tho' a Province be never so near the Borders of the *Empire*, they give it no more that Name.



*Dnieper*; But the 10th, *viz.* the *Bottuslawian*, is on the Right Side of the said River, towards *Poland*; Besides these, the *Hetmanskajan* Part has 3 particular Regiments, 2 of Foot, and 1 of Horse, called *Serdinski*, the Number of which formerly amounted together to 100,000 Men. Of these I shall say more, when I come to the Description of the *Cosacks* in particular. The chief City and Residence of this Part was formerly *Baturin*. (II.) To this Government belong'd the *Saporowian Cosacks*, who liv'd on the River *Dnieper*, but are now rooted out, and their Capital City *Setscha*, which stood on the Right Side of the said River, towards *Poland*, destroy'd. The afore-mention'd and more *Cosack* Cities, were free from Contribution; But the following Cities in this Government pay to the Treasury; *viz.* *Kiow*, *Tzer-nikow*, *Agtirka*, *Murapha*, *Sennoe*, *Meziretzi*, *Mzenesch*, *Karajeow*, *Nischin*, *Kamenoj Saton*, *Buromlaja*, *Gorodnoe*, *Sunschai*, *Olschasca*, *Liebedin*, *Sewesk*, *Obranesk*, *Pereflawle*, *Novogrod*, *Sevirski*, *Bagoduckow*, *Borschowoi*, *Krasnapole*, *Salozow*, *Putiwle*, *Kromi*, *Sergeow*, *Rublewka*, *Belgorod Miropolei*, *Kuresk*, *Nowosil*, *Rilsk*, *Orell*, *Wolnoi*, *Oschesnai*, *Chotmischnoi*, *Kalantojow*, *Kolomack*, *Walki*, *Karotze*, *Staroi Oskol*, *Trubzesk*, *Bolchow*, *Karpow*, *Obojan*, *Charkow*, *Saltow*, *Nischgolsk*, *Liwni*, *Bibelow*, and *Jefremow*.

XII. THE fourth Government is that of *Archangelgorod*, to which belong the Lordships of *Cholmogorod*, or *Holmogorod*, otherwise called *Dwina*; As also the Districts of *Mezeen*, *Juboria*, and *Pustosero*, and the Provinces of *Waga*, *Wologda*, and *Ustjuga*. The Cities, in this Government, that contribute to the Treasury of the *Empire*, are the following 20, *viz.* *Archangel*, *Totma*, *Kewroll*, *Kolskoi Ostrow*, *Zaronda*, *Wologda*, *Galiziechloma*, *Kologrimow*, *Waga*, *Ustjugwelikoi*, *Solwitzegoskaja*, *Mezen*, *Pustosero*, *Unscha*, *Sol Salitzkaja*, *Suda*, *Kineschma*, *Ustiuschkaja Wolost*, *Pineskoi*, and *Farinski*.

XIII. THE fifth is the Government of *Smolensko*, to which also belongs indeed, the Province of *Riga*, but it is taxed separately. The Principalities which belong to the Government of *Smolensko*, are, *Smolensko*, *Biela*, and *Worotin*; And the Cities that pay to the Treasury of the *Empire* are 18, *viz.* *Smolensko*, *Bielaja*, *li Woefma*, *Mosalew*, *Schupizow*, *Pogereloe*, *Staritza*, *Lichwin*,



win, Peremuischle, Odujeow, Dorogobusch, Roslawle, Serpesck, Meschesk, Gorodische, Kofelesk, Borisowogorodische, and Worotajewk.

XIV. THE sixth is the *Woronitz* Government, which before the Peace of *Pruth*, was called the *Azowian* Government; To this belong, I. the *Cosacks*, call'd *Belogorodi Czerta*, which are under 5 Distributions or Regiments, viz. 1. *Ochtirskoi*. 2. *Isumskoi*. 3. *Sumskoi*. 4. *Charkow*; and 5. *Ribinskoi*; which depend immediately upon the *Russian* Commander at *Belogrod*. II. The *Donn-Cosacks*, whose Capital City *Czercaskoi*, lies on the River *Donn*, near the Borders of *Azow*. III. The *Czærkæsses* call'd *Petigori* and *Cabardini*. The Cities in this Government that contribute to the Treasury of the *Russian Empire* are 53, viz. *Weronitz*, *Paroloskoi*, *Nikonowskoi*, *Worckneloimow*, *Norawfat*, or *Narowziat*, *Krasna Slabodda*, *Kerensk*, *Schatskoi*, *Pawloskoinowoi*, *Woluki*, *Topol*, *Opal*, *Isum*, *Zarew*, *Borisow*, *Liman*, *Kupzinka*, *Powoskoi*, *Dworetskoje*, *Martowitza*, *Smejou*, *Zolnaiskoi*, *Petrowskoi*, or *Medwediza*, *Schetskiewskoi-Ostrock*, *Petischkoi*, or *Pensche*, *Ostropole*, *Bielo-Wercho*, *Troitzkoi*, *Sergiewskoi*, *Tanbow*, *Nischneilomow*, *Troitskoi-Ostrow*, *Saransk*, *Insara*, *Bitug*, *Polatow*, *Nowoizerskoi*, *Tor*, *Majetskoi*, *Kamenka*, *Sawinskoi-Zindnow*, *Gorochowatka*, *Zugschieff*, *Koslow*, *Boriso*, *Chlebskoi*, *Hemor*, *Anzerskoi*, *Temnikow*, *Beschsein*, *Andriewle*, *Wuleikleia*, and *Wofeschkoi* (29).

XV. IN this Government, between the Cities of *Pensche* and *Insara*, is a long Wall with *Palisadoes*, or a Line of Circumvallation, to secure the Inhabitants against the Invasion of the *Kuban-Tartars*; Which Line joins to another such old Wall near the City *Insara*, which was drawn, long since, between the Cities of *Tula* and *Simbirski*. *Pens* or *Pensche* is a very large Place, in which the Castle is encompass'd with a wooden Wall, and the Suburbs surrounded with a Work of Timber, instead of a Wall. The Inhabitants are Soldiers call'd *Sluschivi*, which have their

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(29) Why there are but seventeen Cities nam'd in *Das Verænderte Russland*, as belonging to this Government, I cannot conceive. I procured this Tariff from the *Russian* Chancery, in the Year, 1718. The Difference cannot proceed from the Peace made on the River *Pruth*, when the *Azowian* District was given up, for this contain'd only 3 or 4 Cities, which paid Contribution, as *Azow*, *Taganroit*, and *Mius*. Besides, most of the Cities in the *Weronitzian* Government, which I have here specify'd, will be found in my new Map; and if the small Compass I was confin'd to for this General Map had allow'd it, I should have put them all in.



own chief Officer, distinct from the Governour of the Place, and are kept there to defend the Country against the said *Tartars*. Between this Place, *Lamow* and *Tanbow*, inhabit a small Nation call'd *Mochschiani*, who are of the same Sort of *Pagans* as the *Schuwafchi*.

XVI. THE Seventh is the *Siberian* Government, to which belongs the Principality of *Wiatki*, and the Districts of *Solikam* and *Kongur*, together with *Ugoria*, and all the Countries comprehended under the Name of *Siberia*, as *Dauria*, *Kamtschatki*, &c. Part of which Provinces are situate in *Europe*, but the greater Part of them in *Asia*. (See the Map.) It contains many different Sorts of People, as *Permecki*, *Wotiacki*, and the *Karinski-Mahometan Tartars*, which latter are a small *Tartarian* Race, near the City of *Wiatki* or *Klinow*; Farther, the *Wogulitz* and the *Ostiacs*, on the Rivers *Irtisch*, *Oby*, and *Czulim*; Likewise a Part of the *Baschkirs*, the *Siberian-Mahometan Tartars*, the *Barobintzi-ans* and *Jakubtians*. As also the *Pagan Tartars* call'd *Czulimzi*, *Tzatzkoi*, *Gaufstirozi*, *Arinzi*, *Camazinzi*, *Kistim*, *Chotowtzi*, *Sagantzi*, *Tulassi*, *Tutaltzi*, *Tubintzi*, *Bratskoi*, and *Tungusi*; (Of these latter there are three Sorts, the *Konni*, *Olenni*, and *Sabatfchi*;) Likewise Part of the *Samojedes*, on both Sides of the Mouth of the River *Oby*; and, farther towards the *East*, the *Jukagri*, *Liutori* and *Tschucktschi*, near the Promontory of *Tabin*: And the *Lamuti*, *Koræiki*, *Kamtschadali*, and *Liutori*; All these People are divided into certain Commanderships and Provinces, in *Siberia*, which are plainly distinguish'd in the Map belonging to this Work. They pay their Tribute in *Furrs* only. The Cities are peopled with *Russians*, they ly far remote from one another, and 30 of them contribute to the Cash of the *Empire*, viz. *Tobolsky*, *Permia-Weliki*, or *Tzordin*, *Solikamskoi*, *Rog*, *Jeniseiski*, *Tara*, *Surgubt*, *Iwskoje*, *Mangaseija*, *Kusnetskoi*, *Narim*, *Jakutskoi*, *Crasnojabr*, *Ketskoi*, *Kaigorod*, *Wiatka*, *Kotelnitz*, *Orlowa*, *Slabocka*, *Ilimski*, *Tumeen*, *Tomski*, *Gorodishei*, *Irkuhtskoi*, *Tarinskoi*, or *Japanzin*, *Werckoturie*, *Nerzinskoi*, *Pelim*, *Kungur* and *Eremsk*. But here we must observe, that some Cities, as well in this Government, as in the former, are call'd and written otherwise than the Country People call them. To conclude, the Map distinguishes plainly by what Boundaries this Government is separated from  
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the *Cora-kalpacki*, *Cofaci-Horda*, *Kalmucks*, *Mungals*, and the *Chinese Eastern Tartars*.

XVII. THE Eighth Government is that of *Casan*; To this belong, first the *Casan-Mahometan*, and *Kasim-* or *Kasinowian-Tartars*, then the *Czeremissi*, *Nagornaja*, and Part of the *Czuwasches*, and *Ufinskian Baschkirs*. This Government at first included fifty-four Cities that contributed to the Treasury of the *Empire*. Those that remain of them, since the last Division, are the following, viz. *Casan*, *Jaerinski*, *Czantschurin*, *Kukarka*, *Malmisch*, *Urschum*, *Tzarewkoktschaiskoe Rochtschaga*, *Ziwilski*, *Simbirski*, *Swiaski*, *Sabaxar*, *Kusmademianski*, *Sundir*, *Ufa*, *Birr*, *Karakul*, *Sarapul*, *Karmish*, *Tetasch*, *Laischew*, *Belojabr*, *Belachija*, *Jadrim*, *Wesniki*, *Alath*, *Starri*, *Temschin*, *Novoi-Temschin*, which two latter are also call'd *Schesminski*, *Arskoi*, *Menselinsk*, *Saisk*, *Maisk*, which the Country People also call *Maina*, *Bulaarsk*, called also *Bilark*, *Tiinsk*, *Jerisinsk*, likewise called *Jeriklinsk*, *Togajew*, *Juschaisk*, *Tolskoi*, *Argash*, *Solokakulico*, *Caspir*, *Ribnoi*, and *Emsjuga*.

XVIII. THE ninth is the *Astracan* Government, to which belong the *Grebinskian Cofacks*, who live to the South of *Astracan*, likewise the *Jaitzki Cofacks*, on the River *Jayk*, the *Ajuckian Kalmucks*, properly call'd *Torga-utbi*; Likewise all the new Conquests, and the *Tartars* in *Dagestan*. The Cities that contribute are: *Astracan*, *Tereck*, or *Terki*, *Zaritzin*, *Jayiskoi*, *Jayk*, *Zernojabr*, *Saratorie*, *Samara*, *Demitrewski*, otherwise call'd *Kamisbinka*, *Krasnojabr*, *Juriew*, and *Alexeiski*, on the River *Samara*.

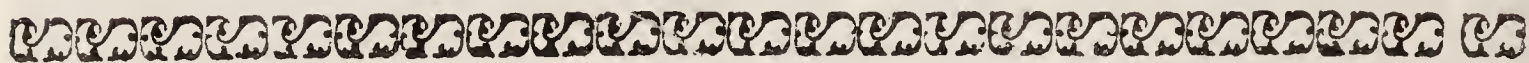
XIX. THE tenth, and last Government, is that of *Nyssegorod*, or *Nyschegorod*, which is to be reckon'd but as a Vice-Government; To this belong the *Morduini*, *Czeremissi Lugowaja*, and Part of the *Czuwaschi*; The Cities in this Government that contribute are these ten; *Nischnagorod*, *Murom*, *Arsamas*, *Alater*, *Wafsle*, *Kadom*, *Gorochowetz*, *Potzinki*, *Uremesk*, and *Remsaiski*.

XX. CONCERNING, II. the particular Division of each Government into certain Provinces, I have not made so exact an Enquiry about it; But only endeavour'd to get a true Information of the Boundaries of each; my Design, during my Captivity, not being, as I have said already, to give a full Description



of *Russia*, which I expected from some of my Fellow-Captives, and others who have been in *Russia* and *Siberia* as long as my self. Though this Particular Division cannot differ much from what I have shewn, in stating the Principalities, and different People, which are under each Government.

XVI. THE III. or more minute Division of each Province into certain Districts, I leave to Geometricians.



## C H A P. IV.

*Of the Ancient and Modern Rulers of Russia, and the Places of their Residence.*

### S U M M A R Y.

§. I. **T**HE Slavonians were not call'd Ruffi, 'till after they came to inhabit the Country call'd *Russia*; II. Neither were they originally Sarmatians. The Difference between the Names *Rufs* and *Rofs*. Where *Rurick* first resided. III. A Conjecture that *Ladoga* was not the most ancient Residence of the Rulers of *Russia*. IV. *Adamus Bemensis* mentions a Residence call'd *Chue*. V. The Opinion of *Helmondus* concerning the most ancient Residence. VI. His Opinion refuted. VII. Other Authors mention an ancient Pagan Royal City, call'd *Rotula*. VIII. The Testimony of some Writers, who believe *Ladoga* to to have been *Rurick's* first Residence. IX. The different Opinions concerning this Matter are not easy to be decided, for want of ancient Records, in the *Russian History*. What Helps that History, however, affords. X. The Author proposès to be brief in his Accounts of the ancient History of *Russia*. XI. It is very difficult to come at any Remains of the Ancient History, and were, therefore, to be wish'd, that the *Russians* themselves would promote such an Enquiry. The Author professes his Impartiality in his Account of the Lives and Actions of the Modern Rulers of *Russia*. XII. The Form of Government, from *Rurick* to *Wasi-  
lius*



lius Schuiski, was an *Absolute Sovereignty*. XIII. *At what Time, and by whom the Russian Laws were introduced.* XIV. *Their Form of Government reduced to certain Articles.* XV. *The Consequences of Appennages in Russia.* XVI. *Among others, they were the Occasion of its remaining long under the Tartarian Yoke.* XVII. *Of the Czar Boris Gudenow, and his Actions.* XVIII. *His Subjects dissatisfied under his Government.* XIX. *Of the Impostor Demetrius, and the Names by which he was distinguish'd.* XX, to XXX. *His Policy, and the Means he used to obtain the Crown. His Fate after he obtained it.* XXXI, XXXII. *After the Murder of Demetrius, the Russians proceed to the Election of a Czar; Articles propos'd, and Resolutions taken thereupon.* XXXIII, to XXXVI. *Wafilius Schuiski chosen. His Fate. The Russians proceed to a new Election, and chuse Wladislaus, King of Poland; But are not unanimous; An Ambassy sent on that Account to Poland. The Ambassadors, among whom was Theodor Romanow, arrested.* XXXVII, to XLII. *Romanow contrives to send a Letter to Russia, The remarkable Contents of it.* XLIII, to XLV. *This Letter produced in the Senate. The Effect of it.* XLVI, to XLVIII. *They proceed to a new Election.* XLIX, to LVIII. *Theodor, Romanow's Son, propos'd. What happened thereupon. Young Romanow elected, and Preparations made for his Coronation.*

I. **I**N the first Chapter, §. IX. I took Notice of the Difference between the two Nations, the *Russians* and *Sclavonians*, and the Reason there is to believe, that the latter, after their Arrival in that Country, first took the *Russian* Name. This might be farther proved from the *Russian Annals*, which allow that the *Sclavonians*, at first, had not the Name of *Russ*, but took it either from *Rurick*, the first Prince in *Novogrod*, or, as they say elsewhere, from the River *Rusa*, which falls into the Lake of *Ilmen*, near the City of *Stara Rusa*.

II. **B**UT as, in the same Chapter, I have sufficiently shewn, that the *Sclavonians* originally were no *Sarmatians*; So I have, likewise, proved, in the same Place, that the Name *Sarmata* and *Russ* is all one; And it is, therefore, by no Means probable, that



that the whole *Russian* Nation and Empire, should have taken its Name from this little River *Rusa* (30). It is more likely, that the ancient Inhabitants, after the Name *Sarmata* ceased, took the Name of *Russi*, and that the *Sclavonians* had it from them. Here the Reader will be pleased to call to Mind what I observed in the same Chapter, concerning the Difference between the Names *Rufs* and *Rofs*. I have likewise there taken Notice, §. XII. and in the Note belonging to it, of the Name *Uli-ma*, which signifies the same as *Ostergard*, in the *Danish* Language; and I, at the same Time, observed, that the ancient City of *Ladoga* (which some call'd *Garderyk*) was the first Residence before *Novogrod*; Likewise in the second Chapter, §. XI. the Difference is shewn between the first Principalities of *Kiow* and *Novogrod*, in which latter Place, as some say, *Rurick* resided.

III. I AM obliged to repeat these fundamental Particulars, because they will be some Help to the better understanding of the Sequel. There certainly must have been a Residence in this Country before *Novogrod*, or *Ladoga* flourished; Which the very Name of this Place intimates; viz. *Novogrod*, or *New City*.

IV. AND *Adamus Bremensis*, *Lib. II. cap. 13.* calls the most ancient Capital City of the *Russians*, *Chiven*, which *Helmoldus*, (in his *Sclavonian Chronicle*, *Page 1.*) names *Chue* (31). Now  
as

(30) The Word *Rusa* is only an *Appellative*, given to several Rivers, especially to those that are rapid, or make a rushing Noise, occasion'd by Cataracts; Which Word, in the *Persian* Language is *Rudsch*, in the *Tartarian Jakubtian*, *Rufs*, and in the *Greek* ῥῆς, which is almost the same with the *German* Words *Rauschen*, *Geræusch machen* (to make a rushing Noise,) which the *Russians* call *Buſtra*. The Rivers *Dwina* and *Jayk* were formerly call'd by much the like Names, viz. *Rudan* and *Rudon*; and the River *Phasis*, in *Colchis*, was formerly call'd *Arctu Rufs*. (See my *Prodrome*.)

(31) Compare what I have already said of this, in my Introduction, Sect. VI. in the Notes. Likewise what I have cited, in the foregoing Chapter, from the *Russian Annals*, of the Country of *Biarma* and the *Solotta Babba* (or Golden Woman) and what is inserted, from the *Finnlandian History*, (in the *Swedish Library*, *Part III. p. 3.* publish'd in the Year, 1728.) viz. That *Kuso*, the 14th King of *Finnland*, when he invaded *Biarma*, depopulated the whole Country, and kept it 3 Years in his Possession. *Biarma*, which now is call'd *Carelia*, had formerly its own Kings, who were no less famous than the Kings of *Finnland*, and other *Northern* Nations. Some Remains of their Names and Actions are to be found in *Roloff's History*. *Jumala* was the God of this Nation (N. B. *Solotta Babba*) for whom they built a sumptuous Temple. *Saxo*, *Sturlesonius*, and others, testify, that they built Cities, and establish'd Free Marts. On this Occasion, I desire the  
Reader



as *Novogrod* is the new Residence, the Question is, which was the Old one?

V. HELMOLDUS (in the same Chronicle, Page 33.) thinks it to be the City of *Aldenburgh*, in *Wagria*, near *Lubeck*, which, in the *Sclavonian* Language, was called *Stari-gorod*; And that, because this was the Residence of the Ancient *Sclavonian* Kings, the *Sclavonians*, when they conquered *Russia*, call'd this Place *Novogrod*, in Distinction to the former.

VI. BUT this is doubtful, not only because of the aforementioned City *Cbue*, but also on Account of the following Particulars. For, (1.) I have, in the *Introduction*, Sect. VI. §. V. and in the Note thereunto belonging, alledged, what *Peter Dykmann* cites, in his Observations on a Part of the *Swedish Runestones*, from the Ancient *Gothick* Books, or *Sagis*, viz. That *Holmgarda* and *Garderyk*, is that Tract of Land towards the Lake of *Ladoga* and *Pæipus*, the Capital City of which was *Aldejusburgh*, (in the *Sclavonian* Language called *Stari-gard*;) But this *Holmogard* must have extended far *Eastward*, beyond the River *Dwina*, to *Archangel*; Because that Province, which also is call'd the Province of *Dwina*, (but improperly, because no one in *Russia* knows of any such Province) is, to this Day, properly called the Province of *Holmogorod* or *Cholmogorod* (32); And, therefore, in the *Danish* History, as I have observed before, it is called *Ostregard*, and, by the *Esthonians*, *Ulima*.

VII. (II.) IN old Records, Mention is made of another Ancient City in these Parts, called *Rotula*, more towards the *West*; For, as *Thomas Hiærne* observes, (in his Manuscript History of

Reader to look into my *Polyglott Table*, in which he will observe, that the *Finnlandians*, the *Permecki*, or *Biarmi*, and the *Ostiacks*, have the same Dialect; And the latter call a Capital City *Cbue* or *Chuotsche*.

(32) According to the above-mention'd *Swedish Library*, (Part I. p. 170.) *Focul*, the 7th King of *Finnland*, liv'd in Peace and Unity with his Neighbours, and made an Alliance with the Inhabitants of *Biarma*, who, at that Time, had great Commerce with the *Finnlandians*. Compare *Trofæus* (in *Hist. Norweg. Tom. I. Lib. III. Chap. 25.*) who says, *Biarma* was situated near the River *Dwina* on the *White Sea*; (that is, the above-mention'd *Cholmo-* or *Holmogorod*.) Whoever is curious in Antiquity may compare what has been alledged here, with what *Olaus Verelius* (chap. I. p. 5.) mentions, viz. That *Saxo-Grammaticus* (in *Vita Frothonis tertii*) reckons the *Russians* and *Hunns* one People; By which, however, *Saxo* does not mean the *Sclavonians*, but the Ancient Inhabitants of *Russia*: As also, with what *Verelius* mentions, in the same Place, of *Ostrogard* and *Kajania*.



of *Esthonia*, *Livonia* and *Lithlandia*, in the first Book, from the ancient *Livonian Annals*; ) In the Country of *Habsal*, is still a District called *Rotalia*, in which was a City of the same Name, where the ancient *Pagan Princes* resided, and must be the same, of which *Anonymus*, (in his great and mighty Empire of *Muscovy*, published at *Nurnberg*, 1687, p. 13, and 17.) says as follows) “ The *Gothick Annals*, of the most Ancient Times, “ mention only the *Russian City* of *Rotula*, and some others “ in *Carelia* and *Esthonia*.” Likewise, about *A. M.* 2400, Notice is taken in the *Gothick Annals*, of a King of the *Southern Rutheni*, named *Vespasian*, who resided in the City of *Rotula*, and, as it is reported, waged War with the *Suiones*.

VIII. (III.) *Claude Duret*, (in his *Tresor de l'Hist. &c. Cologne* 1613. p. 864.) remarks, that, after the *Sclavonians* had call'd *Rurich*, and his two Brothers from *Waragia*, to be their Prince, he first resided at *Ladoga*, with which the *Anonymous Author* I mention'd above, (p. 13.) agrees; When he says: “ According to “ *Russian Historians*, that the present *Muscovite Empire* took its “ Rise near *Great Novogrood*, *Bialaosorsk* and *Istorsk* from *Rurich*, “ and *Sinau* and *Truvor* his Brothers, who were *Waragi*; Of “ whom *Rurich* chose the City and Lake of *Ladoga*, for his Place “ of Residence, &c.” Which confirms what I have said in the above-mention'd *Chap. I. §. XIII.* of the City of *Muscow*, viz. that it was the fifth Place of Residence, and that, before *Rurich* chose either *Ladoga* or *Novogrood*, to reside in, the most Ancient *Russian Kings* must have had another Place of Residence.

IX. SINCE then, for Want of *Russian Records* (the *Sclavonians* having been unacquainted with Letters, till about 900 Years after the Birth of CHRIST) it cannot be determin'd, where that Residence, before *Ladoga* and *Novogrod*, was situated; And much less any Thing can be said with Certainty concerning the Form of Government of the first *Russian Chiefs*, nor of the *Sclavonians*, who afterwards came in with *Rurich* and the *Waragi* (33); We  
are

(33) The Name *Waragi* is an *Appellative*, which was given to certain Nations living on the *Baltick*, and in the neighbouring Islands, who formerly were very great Pirats, whence they obtained the Name of *Warg* and *Waragi*, (signifying, in the *Gothick Language*, *Wolves*) which Name seems to have the same Signification and Original with the Ancient *German Words*, *Garw* and *Agarw*, (i. e. *ravenous*.) *Monf. Chardin*, (in his *Travels*,



are, therefore, oblig'd to have Recourse to other Historians, who take Notice of *Russia*. However, so much may be gather'd from the *Russian Annals*, that not long before the Arrival of *Rurick*, *Russia* (*proprie sic dicta*) was in a very mean State, divided into

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many

vels, p. 196.) tells us, that the *Turks* formerly call'd the *Rovers*, on the *Black Sea*, *Lazi* and likewise *Curti* or *Curdi*, from a Sort of Wolves in that Country, which the *Turks* call *Curti*, who were as hurtful to Animals, as the *Lazi* were among Men. He says also, that the Word *Laz* or *Lazi* signifies only (*un Homme de Mer, & dans la Langue figurée, une Personne rude, grossiere & sauvage, i. e.*) a *Sea Man*, and in a Metaphorical Sense, a *rude and unpolish'd, savage Person, &c.* I, for my Part, cannot help thinking it probable, that this Name *Lazi* is derived from the *Sclavonian* Tongue, in which *Læx* or *Læfs* signifies a *Forest* or *Forests*; Whence the *Russians* call those People who live in *Forests*, or such as rob in *Woods* or *Forests*, *Læssnoi Ludi*; But *Sheringham* (*in Discept. de Orig. Gent. Angl. p. 60, & 349.*) writes, that the *Greeks* say, the Name *Læssai* signifies *Pugiles* and *Palæstrici*; And the *Cimmerii* were call'd, by the *Ancient Germans*, *Lazi*. Which agrees very well with what has been said before, *viz.* That the *Greeks* call'd them *Camari*, from the Ships in which they us'd to commit their Piracies: But as to the above-mention'd *Waragi*, the Accounts we have from the Ancients do not so perfectly agree what Nation they were. The *Russian Annalists* take them to be *Borussi* or *Prussians*, and that *Rurick* was invited from thence. They also mention, that the *Waragi* inhabited *Russia* before the Inroads of the *Sclavonians* and *Vandals*, who drove them thence; But that they were recall'd in the Time of *Rurick*. Moreover, they pretend, that Part of these *Waragi* likewise call'd themselves *Russi*; and when *Rurick's* two Brothers, *Sinaus* and *Truvor*, disagreed, and the latter had engag'd these *Waragi*, who were also call'd *Russi*, to take Part with him, and by their Help overcome the former, and his *Sclavonians*, the whole Country, and the *Sclavonian* Nation, were, from that Time, call'd *Russia* and *Russi*; Which again confirms what I have said before, *viz.* That the *Sclavonians* were not originally *Russians*. But, in another Place of the *Russian Annals*, it is said, that after the 3 Sons of *Swetoslaw*, the Son of *Olga*, were fallen together by the Ears, and the youngest, *Wolodimir*, was forced to quit the City of *Novogrod*, he fled, for Shelter, to the *Waragi*, N. B. who liv'd on the other side of the Sea, where he procur'd a great Number of Adherents, with whom he return'd, and waging War with his eldest Brother, *Jaropolck*, overcame him; Upon which, being thereby become very powerful, he first took the Title of *Grand Prince*, in the Year 978. Since by this, it now appears, that the *Waragi* must be look'd for, not only on this side, but also on the other side of the Sea (possibly in *Finnland*, or even in *Sweden*) the above-mention'd Author, *Claude Duret*, says not without Reason, that the *Waragi*, from whom *Rurick* descended, were *Vandals*, by others call'd *Wends*; (*See my Note, in the Introduction, to Sect. III. p. 29.*) Nay, the above cited *Russian Annals* make mention of a Nation call'd *Wolchowii*, who were settled near the *Sclavonians*, towards the *Danube*, but disagreeing, the latter departed from thence, some to the River *Vistula* in *Poland*, and others to *Russia*. Now the Word *Wolck* or *Wolch* in the *Russian*, *Polish*, and *Vandalian* Tongues, having the same Signification as *Warg* in the *Swedish* and *Gothick*, (*viz.* a *Wolf*) we might infer from hence, that not only one and the same Sort of People are here meant, but also, that the *Waragi* and *Sclavonians* were, from Times immemorial, Nations which indeed dwelt near each other, but were continually at War, and could never be reconciled. The Remains of this *Wolchowian* Name, are, to this Day, in *Russia*, e. g. The City and Lake of *Wolkowski*; From the latter of which the River *Wolka* or *Wolga* takes its Rise; Likewise the Forest of *Wolkowski*; Just in the same Manner, as the Name *Waragi* obtain'd, farther towards the North-west, on the *Baltick*, which the *Russians* call *Wargetskoi*, or *Waretskoi-more*; And so the Islands near *Sweden*, nay, whole *Sweden* itself, is call'd *Waragion* or *Wargion*.



many little Dominions, or Lordships, and therefore oblig'd to be tributary to its Neighbours, the *Cofares*, *Corsares*, *Chorsares*, or *Chazares*, and the *Waragi*; as we see in the History of *Kiow*, (mention'd above in Chap. I.) where it is expressly said; "That this  
 "Principality had, at least, for a Time, been tributary to the  
 "Cofares (34); And, therefore, the *Sclavonian* Nation in *Russia*  
 "was

(34) *Corsar* or *Chorsar* denotes, as every one knows, a Pirat, or one who robs on the high Seas. They had, as some say, the Name originally from *Corfica*, of which Island *Pliny* makes Mention, (*Lib. III. Cap. 6.*) Whence all Pirats, in the *Mediterranean*, are called *Corsares* (or *Corsairs*,) be they *Corficans*, or not. According to *Fabius Pictor*, that Island had the Name of *Kurios* from *Cyrno*, the Daughter of *Hercules*; But *Strabo* gives us another Account, and says it was deriv'd from a certain Woman call'd *Corfica*, who's Ox swam from the Continent that lies opposite to it, to this Island. However, as *Adrian Reland*, (in his second *Dissert. de Mari rubro*, p. 95. §. XV.) and the very learned *Hinckelman*, in his *Alcoran*, have refuted these pretended Derivations of this Name, beyond all Contradiction, we must look for its Etymology elsewhere. Some may pretend to derive this Name *Corsare* from the *Latin* Words *Cursus* and *Cursores*, which is not improbable, and then the Island has taken its Name from the Inhabitants, and not the Inhabitants from the Island; Others may perhaps seek for another Origin of this Name; But it being well known, what great Affinity the *Persian* Tongue has with the *Latin*, I will only observe, with Regard to the Nations mention'd in our Text, who, by the *Sclavonians*, were call'd *Corsari*, *Cofari*, and *Chofari*, that *Chusar*, in the *Persian* Tongue, signifies *Properatio*, *Festinatio*, & *Desertio*, which denote the same as the *Latin* Words *Cursus* and *Cursores*; And it is, therefore, not unlikely, but the Word *Hussar*, which signifies, in the *Hungarian* Language a *Rover*, may be related to *Chofar*. I have, moreover, observ'd in the *Eastern* Histories, that commonly those Nations, who liv'd on the Mouths of great Rivers, were call'd *Chofari*, *Chazari*, or *Chorsari*, (which were generally a Sort of People, not unlike the *Saporowian Cossacks*, on the Mouth of the River *Dnieper*, who were wont, with their small Boats, to do great Damage to the *Turks*, in the *Black Sea*.) So these Nations, of whom I am now discoursing, dwelt towards the Mouth of the *Danube*, as I have observed above in the Text, and separated from their Brethren, who liv'd on the *East* Side of the *Wolga* or *Bolga*, to the *North* of the *Caspian Sea*; The Capital City of which latter, (according to the Account given by the *Arabian* Author *Albergendi*) was situated in the Latitude of 46 Degrees 30 Minutes; And must have been about the Mouth of the River *Jayk*. Thus when *Herodotus*, (*Lib. VII*) *Pliny* (*Lib. V. Cap. 17.*) and *Solinus* (in *Polybist. Cap. 62.*) say, that the *Scythians* (by which always are understood People that live in Woods and Fields, and not near Lakes and Seas) call'd the *Persians*, *Chorsari*; I cannot be persuaded, but that, by this, they meant those *Persian* Vassals who liv'd round about the *Caspian Sea*, on the *Black Sea*, and in the neighbouring Islands; Especially it having been usual among these Nations, as I have observ'd before, to call whole Empires and Countries, by the Names of those Provinces, that lay nearest to them; e. g. the *Finnlandians* call the whole *Swedish* Nation *Ruodsalains* from the Province *Rodslagen*, which lies nearest them, and all the *German Saxalains*, from the *Saxons*, with whom they first became acquainted, &c. Whence it appears, that there were, in ancient Times, *Chorsari*, or *Cofari*, who were Pirats, as well in the *East*, as in the *West*; And as the *Turks* call a Pirat *Cursanlick*, why may not this Name as easily be derived from the ancient *Persian* *Chorsares*, as from the Island of *Corfica*? Especially as the *Spaniards* say likewise *Cofar*, instead of *Corsare*, which Pronunciation they probably had from the *Saracens*. This Case of the *Scythians* and *Persians* seems to me to be



“ was forced, by the Advice of *Gostomisses*, an eminent and prudent Citizen in *Novogrod*, to have Recourse, among their Neighbours, the *Waragi*, to *Rurick*, *Sinaus* and *Truvor*, three Lords, famous for their great Exploits, who were probably Brothers, and to offer them the Government of their Country.

X. IT may now be expected, that I should give an Account of the Names, Lineage, Form of Government and Actions of the Ancient Chiefs, from the Time of *Rurick*, reduced to certain Dynasties; But this having already been sufficiently done by other Writers: *Viz. Baron Herberstein, Meyberg, Paul Oderborn* and *Olearius*; I therefore chuse only to take Notice of so much of the Ancient History of *Russia*, as may serve me for a Foundation to what, during my Stay in *Russia*, I could learn of the Modern History of that *Empire*.

XI. BUT (as I have already taken Notice) it being very difficult in *Russia*, to get to the Knowledge of any Remains of History which may have been conceal'd from the Time of *Rurick*, in which, perhaps, a more accurate Account might be found, than what we have from the above-mentioned Authors; Especially, as the *Russian* Regents formerly made it a Point of Politics to forbid their Subjects writing any Thing concerning their own Nation, an Example of which I have given in the Introduction, (*Sect. VI. §. XI.*) in the Case of a *Russian* Nobleman, call'd *Rosladien*; It were to be wished, since such political Maxims are now better seen through, that some great Men, and Publick-spirited Persons, in *Russia*, would promote an Examination into the *Russian* History, as well Ancient as Modern. Which, for Instance, none could better do, than *Baron Ostermann*,

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just the same, as when the modern *Russians* generally call all the *Kathaian* and *Chinese* Vassals, be they either *Tartars* or *Mungals*, who live without the Wall, *Kataici*. Besides, Authors are very apt to vary the Name of this *Cosarian* Nation; Some call them *Chazari*, or *Gazari*, others *Chozari* and *Chosari*. *Gesnerus* (*in Mithrid. Cap. II. p. 69.*) and *Abraham Frencellius* (*de Origin. Ling. Sorab. Tom. I. Præfat.*) are of Opinion that the *Mingrelians* were their Descendants; But *Aboul Faragius*, (*in his History*,) says the *Georgians* were so; Another *Arabian* Writer, called *Ebn Bratish*, tells us, that the Emperour *Heraclius* obtain'd strong Succours from them, against the *Persians*, and *Constantine Porphyrogeneta*, (*in the 39th Chapter de Administ. Imp.*) mentions, that Emperour *Leo* married a *Chorsarian* King's Daughter; *Marius Niger* divides *Taurica Chersonesus* into two Parts, and calls the *Southern* Part *Gethia*, and the *Northern*, towards the Mouth of the *Donn*, *Chazaria*.



*mann*, and *Schaferow*, *Macarow*, formerly Cabinet-Counsellour, and *Wolkow*, chief Secretary of War; Especially for the History and Life of *Peter I.* of Glorious Memory. Since, therefore, the State of the *Russian* History is such as I have hinted, I hope I shall not be blamed, if I should not be circumstantial enough in my Relation of some Things, or should touch on some, which, in the Opinion of others, might as well be omitted. For I write impartially, what I have been informed of, by Persons of Veracity and Credit in *Russia*, to the best of their Knowledge, and have no Reason, on Account of any Prejudice whatsoever, to add, or diminish any Thing, to or from their Relations; Especially as, after my Return from *Siberia* to *Muscow*, I was received very favourably by several Lords of the highest Rank, and particularly by the late Count *Brussen*, Grand Master of the Ordinance, who was pleased to make me such Offers, that if I could have resolved to settle in *Russia*, it might perhaps have been very much to my Advantage.

XII. IN the first Place, then, by what I have found in some Ancient *Russian* Manuscripts, the Government of that Empire has always been Despotick, from the Time of *Ruric*, to that of *Wasilius Schuiski*; And every Prince governed according to the best of his own Judgment, without being tied down by any settled Form of Government, or written Laws.

XIII. BUT *Ivan Basiliowitz*, or *Czar John II.* call'd the Tyrant, first compos'd a Body of Law, collected from many Precedents and Customs, and delivered it to the Judges. In the *Russian* Tongue, it is call'd *Sudenaja Kniga*, (i. e. *the Book of Justice*,) which, though never printed before the Reign of *Czar Alexei*, yet was observed for a constant Rule.

XIV. AS to the Form of Government, it at first consist'd of a few Articles only, which were committed to Writing, at the Coronation of *Wasilius Schuiski*.

XV. DURING the Reigns of the Lineage of *Ruric*, which continued above Six Hundred Years, the eldest Princes always succeeded without any Limitation, or Contest about the Right of Primogeniture, and the younger had Appennages granted them; which increased the Number of petty Princes, every one reigning absolute in his own Territory; But, at the same Time,  
weaken'd



weaken'd the Empire; And this was one Reason, that the *Tartars* found it easy to keep *Russia*, for so long a Time, under their Dominion.

XVI. THIS *Tartarian* Yoke lay upon the Neck of the *Russians* 160 Years, 'till *Ivan Basiliowitz*, or *John I.* call'd the *Great*, shook it entirely off, and having seized on all the petty Principalities, abolished the Right of Appennages by a Law.

XVII. THIS Lineage becoming extinct, in *Czar Theodore*, and *Boris Gudenow*, the last *Czar's* Wife's Brother, coming to the Crown, which he obtained more by Fraud, than by a free Election, the Subjects desired no new Conditions of him; But left the former Sovereignty in its full Vigour, being unacquainted with Alterations or Innovations in Government. This Tyrant being stung with the Guilt of having destroyed the former *Czarian* Family, in a Treacherous Manner, and in particular, of having, as it was generally believed, poisoned *Czar Theodore*, with which not only others, but also his own Sister, the *Czarina Dowager*, taxed him, and, for that Reason, would never speak to him; And, besides, two Noblemen having, by his Orders, butcher'd the young Prince *Demetrius*, half Brother of the late *Czar Theodore*, with Knives, in the City of *Ugglitz*, he was apprehensive the nearest Relations of this Prince would, sooner or later, revenge this Outrage. His greatest Fear was of two Brothers, *Nikite* and *Theodore Romanow*, Uncles, by the Mother's Side, of the murdered Prince *Demetrius*, and own Brothers of *Ivan Basiliowitz*, the Tyrant's Wife, he therefore sent them, with several others, under feigned Pretences, to Prison, in remote Provinces: Nay, this would not suffice to assuage his Cruelty, but he separated *Theodore Romanow*, and his Wife, against their Will, and put them into different Convents, obliging them both, not only to take the Orders, but *Theodore*, according to the Rules of the Convent, to change his Name, and take that of *Philaret*; And, besides all this, he ordered many others, of great Families, to be put in Prison, and deprived several Persons of Rank of their high Posts, without any Reason. These Things could not but bring the Hatred and Disaffection of the People upon him, especially when many Persons were under  
con-



continual Apprehensions of being robbed not only of their Estates, but also of their Lives.

XVIII. AFFAIRS being in this Situation, it happen'd, that a Nobleman, by Name, *Gregory Atrepiew*, who was enter'd into Friar's Orders, fled into *Poland*, by the Advice and Contrivance, as was said, of another old Friar, who bore a great Hatred to *Boris Gudenow*.

XIX. ATREPIEW, being in *Poland*, gave out that himself was Prince *Demetrius*, who, by Report, had been murder'd, and insinuated himself by this Means, into the Favour of several *Grande'es* of that Kingdom.

XX. THO' this News at first made but little Impression at the *Czar's* Court, and in the City of *Muscow*, nobody doubting of the Murder of the true *Demetrius*; Yet Providence, as a just Punishment on *Boris Gudenow*, work'd on the dissatisfy'd Minds of many who had suffer'd; Infomuch, that several *Grande'es* resolv'd, rather to accept of a false Pretender to the Crown, than to pay Allegiance to One they knew to be a Tyrant. They, therefore, wrote privately Letters to *Atrepiew*, in *Poland*, to pursue his Interest there, assuring him, that when he came, with a *Polish* Army to *Muscow*, they would declare him to be their Sovereign, and the lawful Successor to the *Empire*.

XXI. THE *Poles* gave Credit to these Letters; And *Atrepiew*, or the false *Demetrius*, having stipulated several Conditions with them, in Return for their Assisting him, they gave him a considerable Army, with which he hasten'd to *Russia*.

XXII. *Boris Gudenow* sent, indeed, a strong Body of Troops against him, under the Command of a General; But this Officer, instead of employing his Forces against *Atrepiew*, join'd him, and complimented him as lawful *Czar*, in the Name of the whole *Empire*. Nay, several *Grande'es* went from the City of *Muscow* to meet him, and not one City oppos'd his March thither, but all submitted to him in their Turn.

XXIII. THIS Chain of ill News drove *Boris Gudenow*, at Length, to Despair; He took Poison, and thus ended his Life.

XXIV. HOWEVER, whilst the pretended *Demetrius* was on his March, to the City of *Muscow*, some of *Boris Gudenow's* Party, adhering to his Son, *Theodore*, proclaim'd him *Czar*, and actually crown'd



crown'd him; But his Reign did not last long; *Demetrius* came before the City, and sent an Order to the Rest of the Senate, that sided with *Boris*, to deliver up *Theodore* to him; But whilst they were deliberating upon this Matter, *Theodore*, who would not stay the Issue of it, threw himself out of a Window, and broke his Neck.

XXV. UPON this, the whole Senate, and the Body of the Clergy went, the same Day, in a great Procession, to meet *Demetrius*, whom they brought with Pomp and Splendour into the City, and crown'd him without any Conditions.

XXVI. THE pretended *Demetrius*, or *Atrepiew*, who, by the common People, was also call'd *Grischka*, but generally *Rostriga*, (which signifies an *expell'd Friar*) was cunning enough to dissemble at first; And sent immediately for his pretended Mother, the old *Czarina*, who, at that Time, resided in a Nunnery, near the City of *Ugglitz*, to come to *Muscow*. The *Czarina* knew well enough, that this was not her true Son, yet, out of Policy, she acknowledg'd him as such, and *Demetrius*, or *Rostriga*, on his side, shew'd her all possible Honour, and desir'd her to remain at Court; But in this she entreated to be excused; Alledging, that as she had once chosen a private Life, she had banish'd all Inclinations to the Manners and Customs of a Court, and would rather continue to live in a Convent. *Demetrius*, moreover, set at Liberty all those which *Boris Gudenow* had imprison'd, made *Theodore Romanow*, or *Philaret*, Archbishop of *Rostow*, and shew'd great Favour to all his pretended Relations; But the whole Family of *Gudenow*, and their Favourites, were partly massacred, and partly put in Prison. —

XXVII. THIS his Dissimulation did not, however, last long; He soon gave open Evidences of his Intention to introduce the *Roman Catholick* Religion; And not Confiding in the Chief Families of *Russia*, who he knew would not favour his View, he endeavour'd to send them out of the Way. Thus he deprived many innocent and well-deserving Persons of their Posts, seized on their Estates, and gave them to the *Poles*.

XXVIII. THE *States* seeing this, at first argued the Matter with him, and told him that he was wrong to treat his good Subjects in this Manner; But He, not regarding it; On the



contrary, being resolv'd to put his Design in Execution as soon as possible, order'd a Banquet, at which he intended to massacre the major Part of the Senate and Generals; But they, getting Intelligence of his Design, the Night before, went immediately to the old *Czarina*, and entreated her to discover the Truth, because many balanc'd in their Belief, whether the pretended *Demetrius* were really her Son. The *Czarina*, at first, declined giving any Answer; But at Length, being press'd, she said: *You know very well that my true Son is dead, but if, by a faithful Confession, I can contribute to the Publick Good of the Empire, I am ready to declare it in Person, even before all the People assembled in the Church.*

XXIX. THE Senators having this Assurance, rode all the Night about the Streets of *Muscow*, exhorting the People, to stand by them, in opposing the Impostor *Demetrius*: Upon which; the next Morning, he was kill'd, and his Body burnt in the Market-Place of the City. What happen'd farther, and especially in Relation to the *Poles*, would be too tedious to repeat here.

XXX. AFTER this, the Senators proceeded to a free Election, which was the first, at least, since *Rurick's* Time, and as long as that Lineage govern'd *Russia*; And it was perform'd in the following Manner.

XXXI. ROSTRIGA, or the false *Demetrius*, being dead, and his Adherents depriv'd of all Power, the Senators call'd all the chief Families and ancient Nobility to *Muscow*, to proceed to an Election. When this Assembly came to vote, the Majority fell upon one of the Lineage of the ancient *Russian* Princes, call'd *Basilius Schuiski*, and upon Prince *John Galizin*, of the Royal *Corobuthian* Line: But both having equal Votes, the Assembly desired these two Princes to retire, and to give them Time to consider.

XXXII. WHEN they were retired, Prince *Worotinski* made a Speech to the Assembly, representing to them the Necessity of Considering some Circumstances, in so weighty an Affair; For, I. They ought to be cautious of choosing one of a Family that had many Relations and Adherents in the Country, which afterwards might be prejudicial to others. II. That it was necessary to prescribe certain Conditions to him who should be chosen;

*viz.*



viz. (1.) If he had been at Variance with any Person before, that every Thing should be forgotten; and laid aside. (2.) That he should make no Pretensions to any Mony or Estates of any Person whomsoever, nor commence Suit against any one, on that Account; But should renounce all Demands whatsoever, in Order to avoid the Exercise of unlawful Power, or the Occasion of new Troubles in the *Empire*. (3.) That no new Laws should be made, or old ones alter'd; Nor no Taxes or Contribution impos'd upon the Publick, without the Knowledge and Consent of the Senat. All this the Convention thought Right and Just, and made no Scruple to consent thereunto. At last, he represented, that those, who had given their Votes to Prince *Gallizin*, as an honest and prudent Man, had done well; But that his Family being too great, and of too high a Reputation, he desired them to consider better, and give their Opinion of it. Upon this one in the Assembly answered: *These Lords are of equal Merit; and we have already done what our Duty requires: But to decide this Matter, let us consult the People, to the End, that no body may have just Cause to blame us; And with this the whole Assembly concurr'd.* In the mean Time *Worotinski* sent a Person privately among the People, to give out, that *Schuiski* was chosen, and that as soon as the *Bojares* (or rather *Bolares*) came out, they should proclaim him. When, therefore, the *Bojares* came into the Church, to consult the People, they all cry'd out, *God save the Czar, Basilius Schuiski.* This so surprized the *Bojares*, that they thought it a Miracle; For they knew that none of their Body had left the Assembly. Thus was *Schuiski* declared *Czar*, and having engaged to observe the above-mention'd Conditions, he was crown'd.

XXXIII. THIS *Schuiski* was a good General, but a bad Politician; For he no sooner came to the Crown, than he began to oppress his Enemies, gave great Uneasiness to *Gallizin*, and several other Nobles, and put the Land under Contribution, without the Consent of the Senat. This caused new Troubles, to which the *Polish* War, at that Time, contributed not a little: For Prince *Gallizin*, who commanded the Army, made a Truce with the *Poles*, without the *Czar's* Consent, and offer'd the *Russian* Crown to Prince *Wladislaus*, Son of King *Sigismund*: Whereupon *Wasilius Wasielewitz*, *Gallizin*, *Knies Daniel Iwanowitz*,



*Mitscheski*, and *Thomas Lugoroski*, together with *Theodore Romanow*, Archbishop of *Rostow*, who carried the Crown with him, were ordered to go in Ambassy, to *Poland*, to crown Prince *Wladislaus*.

XXXIV. WLADISLAUS, hereupon, sent an Army to *Muscow*, under the Command of General *Zolkowski*, whom that Prince authorized to receive Homage from the *Russians*; Because he himself could not be there in Person so soon. In the mean Time, *Gallizin* took the Czar *Basilius Schuiski* Prisoner, and deliver'd him as a Security to *Wladislaus*, by the aforefaid Ambassy.

XXXV. BUT this not being done with the Consent of the whole Senat, *Gallizin* was declar'd a Rebel, and it was resolv'd, not to accept of the *Polish* Prince; Because they rather chose to have one, who was not so powerful, nor of a Religion contrary to the *Russian*, whereby the whole *Empire* might easily come under a foreign Power. During this Division of the *Grandees* and the Senat, another Party sent Ambassadors to *Sweden*, to desire one of the two Princes, the Sons of King *Charles IX.* to be their Czar. But the *Russians*, being now divided into three Parties, could not agree in the last mention'd Resolution, which was the Occasion, that, for some Time, Things were in a strange Confusion, to the almost entire Ruin of the Country, till *Poscharski*, of *Casan*, *Scheremetow* of *Jareslawle*, and *Schuiski* of *Novogrod* united, and, with a considerable Number of Troops, forced the *Poles* to quit the Realm. After which they made a Truce with the *Swedes*, and so, by fair Means, having no more Occasion for their Assistance, got rid of them.

XXXVI. THE *Poles* being now deprived of all Hopes, and *Basilius Schuiski* dying, as some say, of Grief, or, according to others, by Poison, the *Russians* began to think of a new Election.

XXXVII. BUT the *Poles* had imprison'd the *Russian* Ambassy, particularly the Archbishop *Theodore Romanow*, who was in Prison at *Marienburg* in *Prussia*, from whence he found Means to send a Letter to *Russia*, to his Wife's Brother *Scheremetow*, wherein he exhorted him, as a General and Senator, earnestly to consider the Good of the Empire, and to persuade the Rest of the Senat to do the same. This Letter, as it is said, inspired the Assembly with new Resolutions at the Election which ensued.

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The Original thereof, which contain'd several remarkable things, was in the Hands of the late Marshal *Scheremetow*, and one who had read it, told me the following Contents of it.

XXXVIII. (I.) ROMANOW proves, that *Gallizin* had done right in dethroning *Basilius Schuiski*, who himself had been the Occasion of it, by Acting contrary to the Conditions he had agreed to.

XXXIX. (II.) As for *Wladislaus*, *Gallizin* had been in the wrong in Choosing and Crowning him, against the Consent of the Rest of the *Senators*, *Bojares*, and *Weywodes*; And that Party which had desired the *Swedish* Prince, was as much to blame.

XL. (III.) SINCE *Wladislaus* demanded the former Right, and Sovereignty, which is not so absolute in any other Country, as it had been in *Russia*, he would rather chuse to dy in Prison, than enjoy his Liberty, to be an Eye-witness of the Ruin of his Country,

XLI. (IV.) HE desires *Scheremetow*, by all Means, to promote an Unanimity in the Senat, and use his Endeavours, that a Native of *Russia* might be chosen.

XLII. (V.) HE lays before him the Conditions, that he who should be chosen ought to agree to, and earnestly engage to observe them; Which are very copious, and mostly grounded upon the *Polish* Laws.

XLIII. SCHEREMETOW laying this Letter before the Senators and Generals, it was immediately resolved to proceed to another Election, to which also, among others, *Gallizin*, and all those who had been declared Rebels, or had been guilty of any Publick or Private Crimes, were invited to come to *Muscow*, with Assurance, that all former Enmity should be buried in Oblivion.

XLIV. THIS being done, in the first Assembly, some of the Members admonish'd the Rest, above all Things, to have a Regard to the Welfare of their Country, in dispensing their Votes, that new Troubles might be avoided; And farther, that though the Intention of those who were for promoting the Interest of a foreign Prince might be good, and they believe it to be for the Advantage of the Empire; Yet they might be mistaken, and foreign Power and Pretensions might rather bring about the Ruin of the Country. That in chusing one of their own Body, they



should take Care, not to give their Vote to any that had too great a Family and Relations, or who had been instrumental in the late unhappy Troubles, by which several had made themselves Friends, and others Enemies, and therefore might easily be the Cause of new Disturbances.

XLV. LASTLY, that he who was chosen, should agree to the Conditions drawn up by the Assembly, and not be Crowned before he had solemnly promised to observe them.

XLVI. UPON this they proceeded to the Election, and the Votes being gathered, it appeared that the three principal Generals, *viz. Gallizin, Worotinski* and *Schuiski*, had the most; which Choice the Senators disapproved of, by Reason the two first had before been concern'd in the Intrigues, which had occasion'd the late Troubles, and it was, therefore, contrary to the Admonition given to the Assembly before-hand.

XLVII. THEY allow'd them all three to be Noblemen of great Merit, and of Princely Descent, yet it was to be consider'd, that *Gallizin* had not only the greatest Family, and the most Relations, but had as many, if not more, Enemies.

XLVIII. As to *Worotinski*, he was a Man advanced in Years, who could not live long, and having no Heir qualified for a Successor, it would necessarily cause a new Election, and new Troubles. *Schuiski* was a dangerous Person, because his Cousin had been deprived of the *Empire*, which it would be impossible for him to forget; They therefore desired the Assembly to think of a farther Choice.

XLIX. UPON this, one of the Assembly propos'd young *Romanow*, Son of the Archbishop of *Rostow*, who was Prisoner in *Poland*, a Youth of fifteen Years of Age, who was with his Mother, at *Castroma*, in a Convent. This Proposal soon gained the Approbation of many; For in him were center'd all the Circumstances above-mentioned, and as there were but three Males of his Family living, there was no Room for any Opposition on that Account: Neither was he concern'd in the late Troubles. His Father was a Clergyman, who would rather advise to Peace, than excite Divisions; Of which he had given sufficient Proof, in shewing how much he was affected with the unsettled State of the *Empire*. However, there were none present, who could say



any Thing of the Qualifications of this young Nobleman. The *Castrowian* Noblemen, who were then in the Assembly, had, indeed, seen him, But all they could say was, that they look'd upon him, to be discreet for his Age. The Assembly was neither willing to set him aside, on Account of his Youth, nor able to determine the Election in his Favour, 'till the aforesaid Circumstances were examin'd, and they had seen him: They, therefore, sent two Noblemen with a Letter to his Mother, desiring she would send her Son, with these two Deputies, to *Muscow*.

L. SHE had no sooner read the Letter, than she began to weep bitterly, and lament her Misfortune, which, she said, did not cease to persecute her, even in her Retirement; *Six Czars* (added she) *have been already miserably slaughter'd, and now you desire that my only Son, whom I would not part with, for all the World, should be the Seventh.*

LI. SHE, therefore, wrote a Letter to her Brother *Scheremetow*, earnestly desiring him to use his Endeavours, with the Senat, that her Son might be exempted; Because he was too young, and incapable of so high a Dignity; Neither had he Relations capable of assisting him, with their good Advice, for the Benefit of the *Empire*, as he himself, as well as they, would find, but perhaps too late: For which Reasons she entreated him, to prevail on the Nobility to cast their Thoughts upon another Person, more capable to govern both himself and the *Empire*.

LII. THIS Letter, and the Report of the Deputies, caused a great Dispute in the Assembly. Some took it amiss of his Mother, and thought it very unbecoming her, to oppose the Will of the whole Assembly.

LIII. OTHERS considering her Reasons, and that she was not ambitious of having her Son promoted to so high a Dignity, were the more confirm'd in their Opinion for the young *Romanow*.

LIV. SCHEREMETOW, though he understood the Matter better than his Sister, dissembled, and pretended he would not concern himself in the Matter; And, moreover, approved of his Sister's Objections: But, under Hand, he worked effectually



to bring the Affair to the wish'd for Issue; and to effectuate this the better, he persuaded the Metropolitan of *Moscow* to insist, in the Assembly, upon the chusing of *Romanow*.

LV. THIS *Metropolitan*, who, likewise, might expect to advance his Interest by it, came one Day early into the Assembly, and declar'd with a solemn Affelevation, that he had had a Revelation, and that if the Assembly was desirous to have a prosperous Prince to rule over them, they could have none better than young *Romanow*.

LVI. THIS pretended Revelation, back'd by so solemn a Speech, had such an Effect, that the whole Assembly desired *Scheremetow* to write once more to his Sister, to let her Son come to *Moscow*. *Scheremetow* was afraid, that if young *Romanow* should come to *Moscow*, many might disapprove of him, on Account of his Youth, or that, by his Answers, and Discourse, he might give Occasion to the opposite Party to raise new Objections, which, by his Absence, might be avoided; Since no one there could give an Account of his Capacity; He therefore answer'd, with a feigned Humility: I must not oppose the Will of GOD, nor the Opinion of the Assembly.

LVII. HOWEVER, I think, it ought to be taken into Consideration, that his Mother endeavours, with Tears, to avert it. I, for my Part, will be neutral in this Case, lest any Body should think, I have more Regard for my Relations, than for the Good of the *Empire*, and that I may have a clear Conscience before GOD, and this Assembly, in Case any Misfortune should happen, on Account of his Youth.

LVIII. THIS Speech, accompanied with many Tears, had such an Effect, that even those who before had been most against it, said: Why should we use so many Entreaties in this Case, since we have so full Power from the ALMIGHTY. As to his Youth, GOD, who has chosen him, will also protect him: Let us, therefore, no longer debate the Matter, but acknowledge him our Sovereign, to which all agreed. Hereupon they went to the Church, and proclaimed him, to the great Satisfaction and Joy of all who were present, especially the Common People, who were mightily taken with the pretended Revelation. This was no sooner done, than they sent some of the Senators to  
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The Young Czar, to entreat him to come to *Muscow* with all Expedition, in Order for his Coronation: And thus the illustrious Family of *Romanow*, obtained the *Imperial Crown* of *Russia*.

C H A P. V.

*The Beginning and Progress of the Reigns of the Family and Lineage of Romanow.*

S U M M A R Y.

§. I. **Y**oung Romanow's Mother attempts to invalidate the Election. II. The Senators and Deputies promise to be his Guardians. Articles subscrib'd to by the Czar before his Coronation. III. Ambassadors sent to Foreign Courts after the Coronation. IV. A Council appointed the Young Czar. V. His Father made Patriarch. The young Czar chuses a Czarina-Consort. VI. to X. The Ceremonies and Customs of *Russia* at the Choice of a Czarina-Consort. The *Russian* Czars seldom take Foreign Princesses for their Consorts. They declare their Intention of marrying to the Senate. Whereupon they assemble the most beautiful young Ladies of the Kingdom. The Manner of chusing the Bride. XI. to XV. The Family of Czar Michael's Consort. The Czar sends for her Father to *Muscow*. In what Manner he receives the Message. He is made a Bojar. XVI. XVII. This Czarina possess'd of every good Quality both of Body and Mind. She bore the Czar three Princesses and a Prince. XVIII. to XX. After the Death of Czar Michael, his Son Alexius succeeds. He marries the Daughter of *Miloslavski*; Who bears him four Sons and four Daughters. XXI. He marries a second Czarina. XXII. to XXXVI. The Life and Actions of Alexius. XXXVII. His Revenue. The State of the Nobility of *Russia* during his Reign. XXXVIII. XXXIX. The Amours of this Czar. XL. XLI. He left, at his Death, a Czarina-Dowager, three Princes and five



*five Princesses. XLII. to L. Czar Theodore, or Fœdor, succeeds. Some Account of his Reign. LI. LII. He marries into the Polish Family of Gruschetiki; But does not enjoy his Czarina long. He marries, a second Time, into the Family of Apraxin. Dies soon after. LIII. to LVI. After his Death, the Senat elect his Youngest Brother, Peter, and pass by the Elder, John; A Rebellion ensues; Of which their Sister, the Princess Sophia, is the Ring-leader. The Circumstances of this Insurrection. LVII. LVIII. This Insurrection being appeas'd, the Czarina-Dowager convenes the Nobility, in the Name of both the Young Czars, to assemble at the Convent of Troitza. They send to the City of Muscow, and demand the Chiefs of the Faction. They voluntarily prepare for Death. The Conclusion of this Tragedy. LIX. to LXIV. The two young Czars, and their Sister Sophia, have the joint Administration of the Government. A Character of the Princess Sophia, with an Account of her Conduct. Her Care to procure a Wife for her Brother John. Some Observations concerning Czar John. The Princess Sophia excluded the Co-Administration. The Death of Czar John; With an Account of his Family.*

I. **T**HE Election and Proclamation of the new Czar at Muscow being over, and the Senators and Deputies, with a great Number of the Officers of the Court, and all Necessaries for a magnificent Procession, come to Ugglitz, Notice was given of it to the young Czar, Michael Romanow, and his Mother. His Mother desired to speak with the Senators and Deputies, before the Offer was made to her Son; Which was granted her; But when they met together in the Church for that Purpose, She only desired once more, that her Son might be eas'd of this heavy Burthen: The Answer was; It is already done, and cannot be alter'd. She then begg'd, that since it must be so, they would be his Guardians; and added, that in Case he should commit any Fault, by Reason of his Youth, and not having had an Education suitable to so high a Dignity, they would be answerable for it to G O D.

II. **T**HIS Speech so moved the Senators, and all who were present, that they promised her before the Altar, to comply with her Desire, and confirmed it with an Oath: Upon which the  
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young *Czar* set out for *Muscow*, where, soon after, He was crowned. Before the Coronation, He agreed to the following Conditions, and signed them, *viz.* (I.) To maintain and protect the Religion of the Country. (II.) To forget and forgive all that had happen'd to His Father, and not to think farther on any Personal Enmity whatsoever. (III.) To make no new Laws, nor to alter the old ones. In high and weighty Causes, not to judge for Himself, but according to the Law, by ordinary and usual Procefs. (IV.) To make no Peace, nor War, with His Neighbours, of His own Head. (V.) To resign His Estates to His Family, or to incorporate them with those belonging to the Crown, as a Proof of His Justice, and to avoid all Manner of Procefs with private Persons.

III. SOON after His Coronation, He notified his Accession to all the Courts of *Europe*, and among others to the King of *Poland*, who all congratulated Him, some by Ambassadors, and others by Letters. The King of *Poland*, in order to shew His Inclination for Peace, discharg'd the *Russian* Ambassy, which had been so long imprison'd, (with whom, likewise, was the young *Czar's* Father, the Archbishop *Philaret Romanow*) and sent them immediately back to *Muscow*.

IV. THE Senators, instead of Guardians, appointed four Persons to assist the *Czar* with their Counsel, and to be constantly about His Person. *Viz.* I. His Father; II. *Morosow*; III. *Worotinski*; And, III. *Scheremetow*.

V. AFTER the Death of the *Muscovite* Metropolitan, the *Czar* made His Father Patriarch of all *Russia*, and not long after he married a young Lady, of Noble Birth, called *Eudocia*, whose Father's Name was *Lucojan Streschnew*.

VI. IT being customary in *Russia* for Princes to marry their Subjects; A Thing now out of Use every-where else in *Europe*; It will not, I believe, be disagreeable to the Reader, if I give an Account of the particular Ceremonies observed on Occasion of such a Marriage.

VII. IT is well known, that the *Russian* Monarchs seldom marry Foreign Princesses; But, on the contrary, chuse one of their own Subjects; And that the *Russian* Princesses have been generally married to *Russian* Knieses; Occasion'd partly on Ac-



count of Religion, and partly because they have had no great Correspondence with other Courts. Nay, these mighty Princes have seldom married into a great Family; As well out of Policy, that by such Marriages, the Rich might not have an Opportunity to increase their Wealth; As also, because the *Czar* wants neither Riches nor great Relations, but a beautiful and virtuous Consort only: An Instance of which we have in the Person of *Eudocia*.

VIII. THE *Czar* having declared his Intention of marrying, to the Senate, the *Bojars* look'd out for the most beautiful Ladies that were to be found, and sent them to Court; They were received by the Grande Gouvernante of the Court, and each of them had an Apartment provided suitable to their respective Quality, till the Time of the Election. During this Interval, they all din'd together at one Table, where the *Czar* had an Opportunity of seeing them in Publick, and *incognito*, in Order the better to direct his Choice to one of this beautiful Company. However, Recommendation has usually had no small Share in this Matter; Because, in so short a Time, it was impossible for the *Czar* perfectly to judge of their Humours and Passions. And tho' he often disguis'd himself, and waited, among others, at Table; Yet, in all Probability, this could not be done with so much Privacy, but every one might have a Hint to be upon her Guard, and artfully to conceal her natural Temper.

IX. As soon as the *Czar* was determin'd in his Choice, the Grande Gouvernante only was made acquainted with it, and order'd to get Cloaths made for them all, and for the Bride a Wedding-Suit.

X. IN the mean Time, a Day for the Solemnization of the Nuptials was appointed, tho' none of them knew who was to be the Bride; And that Day being come, the new Cloaths were distributed, and the Bride then receiv'd her Nuptial Robes. Which made it known on whom the Choice was fallen. They then all paid their congratulatory Compliments to the Bride, and as soon as she was proclaim'd, the Rest were sent home.

XI. EUDOCIA, *Czar Michael's* Consort, was Maid of Honour at the Senator *Scheremetow's* Court. Her Father was a poor Nobleman,



bleman, who living privately upon his small Estate, about 200 Wersts from the City of *Muscow*, was not so soon inform'd of his Daughter's good Fortune.

XII. S O O N after the Nuptials were celebrated, the *Czar* sent one of the Lords of his Bedchamber to him, with suitable wearing Apparel, Servants, Coaches and Horses, and every Thing necessary to convey him and his whole Family to *Muscow*.

XIII. W H E N this Lord came to his Seat, he found *Streschnew* in the Fields, where he himself, with others, were at the Plough; And after he had saluted him, in the Name of the *Czar* and the *Czarina*, his Daughter, he acquainted him it was their Desire he should come to *Muscow*.

XIV. T H I S Compliment very much surprized honest *Streschnew*, who thought the Lord only jested with him; His Answer, therefore, was: My Lord, I do not know you; however, I see you are one of our Great *Czar's* Court; I am but a poor Nobleman, and think it no Shame to maintain myself and Family in the Manner you see; Therefore I beg you would not hinder me from taking the Advantage of the fair Weather.

XV. B U T the Lord delivering him a Letter from his Daughter, the *Czarina*, which he desired him to read, and to go home, and accept of the Presents he had left for him there, he was, at Length, convinc'd it was no Jest: Upon which he set out for *Muscow*, where he was created *Bojar* before his Arrival, and his Family is to this Day in good Esteem.

XVI. T H I S *Czarina* was as Virtuous and Gracious as she was fair, and, by her prudent Conduct, she gain'd the Love of the whole Nation. In the first Year she had a Daughter, and afterwards successively three more. The *Czar*, who took it very much to Heart, that she had not bore him a Son, had some Thoughts of being divorc'd from her; But his Mother prevail'd upon the Senate to endeavour to divert him from such a Resolution; And they succeeded so well, that he alter'd his Mind; The *Czarina* bringing forth Prince *Alexius*, the very next Year after, secured the *Czar's* Affection to his Consort, which continu'd mutually till Death parted them.



XVII. THEY left this Prince and two Princeffes, one of whom was named *Tatiana*, and the other *Anna* (35).

XVIII. AFTER the Death of *Czar Michael*, in whose Reign the *Empire* was much improved, during a long Peace, his Son *Alexius* was soon crown'd, without any Election; Yet he was obliged to promise to keep the above-mention'd Conditions, which he confirm'd with an Oath at the Altar.

XIX. SOON after his Coronation he marry'd a young Lady, nam'd *Maria Ilychna*, the Daughter of a poor Nobleman, call'd *Ilia Miloslawski*.

XX. BY this *Czarina*, *Alexius* had 4 Sons, *viz.* *Simon*, *Alexius*, *Theodore*, and *John*: And four Daughters, *Catharina*, *Theodosia*, *Maria*, and *Sophia*. The first two Princes died before their Father.

XXI. AFTER the Death of this *Czarina*, *Alexius* married a Lady, by Name *Natalia*. Her Father, who was nam'd *Narischk-in*, was Captain of the *Hussars*. By her he had two Children, *viz.* Prince *Peter*, and the Princess *Natalia*. At his Death he left this *Czarina*, 3 Princes, 4 Princeffes, and 2 Sisters: But the Females died unmarried.

XXII. CZAR *Alexius* was a Man of great Understanding; And tho' he was a Stranger to foreign Languages, yet he caused an Epitome of several Sciences to be translated out of divers Languages into the *Russian* Tongue; which He himself diligently read. In the Beginning of his Reign, he could not apply himself much to Oeconomy, being engaged in War, for which Purpose, he first raised a regular Army, *viz.* Troopers, *Hussars*, Pikemen, and 8 Regiments of Foot, which latter had all foreign Officers; And the *Strelitzes*, his Life-guards only, had *Russian* Officers, which was the Reason they were not so well disciplin'd as the Rest of the Foot.

XXIII. HE had, at one and the same Time, War with the *Turks*, *Tartars*, and *Poles*; But over the latter he gain'd the most Advantage: At Length, he made Peace with all his Neighbours. From the *Poles*, he took the Cities of *Kiow*, *Czernigow*, *Smolensko*, *Belaja*, and the *Ukrain*; and having, during the War, had in his

(35) *Hubner*, by a wrong Information, makes these two Princeffes to be Daughters of *Alexius*, whereas they were his Sisters, and both died unmarried, long after him.



his Possession the greatest Part of *Lithuania* and *Volhinia*, he added the two latter to his Title; But no Potentate being willing to allow it him, he surrender'd them again to *Poland*, and gave up the Title, after the Peace was concluded.

XXIV. FROM the *Tartars* he took a large Territory towards the *Crim*, which he kept.

XXV. THE *Persians*, *Chinese*, and other *Asiatick* Neighbours, sent him great Presents. He quell'd three great Rebellions in his own Dominions. I. That of the *Don-Cosacks*, whose Leader was the famous *Stenko Razin*, who had an Army of 50,000 Men, whom he totally defeated; And when, by the Persuasion of a crafty Secretary, *Stenko* was decoy'd to *Muscow*, on Pretence of an Accommodation, he was there imprison'd, and then carried thro' the City on a Triumphant Chariot, upon which stood a Gallows; And, at Length, was hang'd on another high and costly Gibbet; Because his Design was to have usurp'd the Kingdom of *Astracan*, and to assume the Title of King (36).

XXVI. THE II<sup>d</sup> Rebellion was at the Instigation of the Patriarch *Niconi*; But it was soon appeas'd. The III<sup>d</sup> was caused by the Citizens of *Muscow*, who had gather'd together about 30000 Men, near *Kolominski*, seven Wersts from *Muscow*, where the *Czar* then was. Their Demand was to have some *Bojares* delivered into their Hands, who, as Evil Counsellours had interfered in their Commerce, and by Monopolizing the Salt, had raised it to an excessive Price. The *Czar* was obliged to promise them Satisfaction; But he kept his Promise no longer than till the *Militia* came from *Muscow*, to his Assistance, which happen'd the very same Day; And then this Affair cost the Heads of some Hundreds of Citizens.

XXVII. HOWEVER, the *Czar* was forced to abolish the Monopoly, and to remove these Counsellours for a while from Court.

XXVIII. HE was very severe, and a great Protector of Justice; He caused the Laws of the several Provinces to be collected and printed together, in one Body, which, in the *Russian* Language, was call'd *Ulogenie*; But for want of a good Lawyer to digest

(36) In *Das Veränderte Russland*, p. 323. it is said he was quarter'd; But this may possibly have been the Fate of one or more of his Comrades.



digest them into Order, it is an imperfect and confus'd Collection.

XXIX. HE introduced several Manufactures, especially those of Silk and Linnen.

XXX. HE also intended to have had Fleets in the *Caspian* and *Black Seas*, for which Purpose he sent for Master-Builders and Shipwrights from *Holland*, and other Places; But his sudden Death put a Stop to this Design.

XXXI. HE endeavour'd, indeed, to make himself more Arbitrary, and to grasp more Power into his Hands; But with great Circumspection; And when the Senate complain'd of the tedious War, and made Peace with *Poland*, sooner than he was willing, he consented to it, especially when he found it was for the Advantage and Welfare of the *Empire*.

XXXII. HE was the first, who erected the Privy Court of Chancery, where Causes concerning his Person were heard. When he suspected any Body, he proceeded very cautiously, as well in administering the Torture, as in Executions. But when any one was found guilty, he caused him to be privately executed, as it happen'd to many, and no body ever knew what became of them, except some few, who were tortur'd to Death, and so found in the Streets. This Method his Daughter *Sophia* is likewise said to have learn'd of him.

XXXIII. HE was the first who made a Distinction among the *Bojares*, by calling the chief and eldest of them *Kommatnye Bojari*, of which his Privy-Council, for Foreign Affairs, consisted.

XXXIV. UNDER this Pretence, he took, at Length, his Favourites for this Purpose; One of which, call'd *Artemon Matheow*, was of a mean Extraction. Besides, being a great Lover of Hunting, and more particularly of Hawking, he gave the highest Rank to his Chief Falconer, and to the common *Falconers*, the Title of *Trabanten*, or Yeomen of the Guards, whom he generally employ'd in private Executions.

XXXV. HE at Length, became a great Oeconomist, and very much improved his Dominions. Great Desarts he converted into Colonies, peopling them with the Prisoners taken from the *Poles* and other Nations (37). In the City of *Muscow* he built two Suburbs,

(37) The Inhabitants of the Cities on the Rivers *Kama*, *Wolga*, and *Bialla*, as: *Simbirski*, *Tetusch-Bularsk*, *Tiginsk*, *Jeriklinski*, *Zergiof*, *Scharminski*, *Menselinsk*, *Birr*, *Sarajul*, *Korakul*, and *Ufa*, who were all *Poles*, taken Prisoners near *Smolenkos*.



Suburbs, viz. the new and old *Meschanskoja*, and also several great Market-Towns; Such as, *Wolday*, and others; all which were wholly peopled in that Manner by *Lithuanians* and *Poles*. And there is hardly a noble Family in *Russia*, in which there are not some *Polish* Servants.

XXXVI. BY this Manner of Proceeding, many Desarts became habitable in His Time. He likewise made great Attempts for the Improvement of Mines: But the slow Advances, and small Profit of them, discourag'd Him; In so much that those Works fell to decay, and the Persons who had the Direction of them, died (38). Under his Reign Trade also began to flourish, as far as Opportunity would allow, and He provided good Laws for the Encouragement of it.

XXXVII. HIS Revenues were no more than five Millions (of *Rubles*, I suppose, something above a Million Sterling) and yet He kept a Magnificent Court, and a great Army on Foot; And, at His Death He left large Sums of Money in the Treasury; Which is not, however, to be wonder'd at. For First, He levied large Sums by Contribution, during the *Polish* War. Secondly, He pay'd only the Foreign Officers, and regular Troops, no Nobleman, in what Employment soever, serving for Salary, which they reckon'd to be a Disgrace (39): Besides, the Noblemen were obliged to serve as long as they were able, and in a Condition. But when any Person was grown incapable of Service, or had a Son at full Growth, to place in his Room, he was freed: And some were allowed to be relieved by their Relations who had not served; As a Reward for their long Service, (I.) Some got such Villages as fell to the Crown, either by Confiscation, or by the Extinction of Families. (II.) Others obtained Grants of uncultivated Lands, and the Royalty of Lakes. (III.) Others

(38) His Son *Peter* I. repair'd them, and sent for Men, skill'd in the working of Mines from foreign Parts.

(39) Here it may be worth Enquiring, since the Word *Casaki* or *Gasaki* denotes in *Russia*, not only People who agree to serve a certain Time in the Wars, for Pay, but also such of the lower Sort of People, who serve Noblemen or others for Wages; Whether, in Ancient Times, there has not been the same Distinction in the Armies of the *Germans*, *Vandals*, and other Nations? And as *Gaza* and *Gazack* (which have some Affinity with the German Word, *Schatz*, Treasure, and *Cassa*, *Cassirer*, Cash, Cashier,) signify, in the *Persian*, *Mungalian*, and *Russian* Tongues, *Treasure*, *Taxes*, *Contribution*; Whether *Gazaki* may not denote such Soldiers as are paid out of the Cash of the *Empire*?



(III.) Others again were created *Weywodes*, or Governors of certain Provinces. These Posts they enjoy'd for two Years, and afterwards they were removed to succeed each other, from Place to Place. (*Vid. Das Veraenderte Rusland, p. 15. and l' Histoire Genealog. des Tartars à Leyde 1726, p. 725.*) It was in former Times, customary, that if a Nobleman was found guilty of imbezzling the Effects belonging to the Crown, such Deficiency was, in some Measure, demanded of the whole Family. *e.g.* If such a Person was condemned to be beheaded, the Family lost twelve Degrees in Nobility, and their Estates. This obliged the Families to watch each others Conduct; Whence a poor and honest Man was assisted with Money; But a Spendthrift and Libertine, was deprived of all Opportunity of Undertaking any Thing of Moment. Nay the Family itself, if they disliked a Person's Management, who had a Publick Employment, would protest against his Conduct, after which they were not made answerable for any Deficiency; And their Estates, which otherwise would be liable to Confiscation, remained in the Family.

XXXVIII. BEFORE I conclude this Prince's Character, I must just mention one of his amorous Adventures; Because, even in this Point, there appears a particular Circumstance, wherein this Prince differed from the Customs of his Predecessors.

XXXIX. FOR though the Czars were never wont to visit their Subjects, in particular, nor even their nearest Relations: Yet *Czar Alexius* used often to visit divers Noble Families in private. These frequent Visits gave Occasion to His falling in Love, among others, with a Lady of Quality, who, in due Time, brought forth an Evidence of the *Czar's* Affection. This Lady He married to a Nobleman call'd *Muschin Puschkin*, and the Son this Prince had by Her was created *Kniese*; But it happening shortly after, that the *Czar* married, a second Time, a Lady call'd *Narischkkin*, the Wife of *Muschin Puschkin*, animated, perhaps, by Jealousy, dropt some injurious Expressions, against Her, and the Matter being Examined into, both she and her Son were sent to *Astracan*, though not altogether with the *Czar's* Consent, where she soon after died.



XL. AT His Death, He left his last Consort *Nariscbkin*, a Sister, three Princes, *viz.* *Feodor*, *John*, and *Peter*, and the above-mentioned five Princesses.

XLI. BEFORE His Death he made Peace with all His Neighbours, except with the *Turks*, with whom there yet subsisted a Dispute about the City of *Czigerim* or *Czenchrim*.

XLII. HIS Son *Feodor* or *Theodore* succeeded Him, who was a Prince of a weak Constitution, and peaceable Disposition, which made Him not much concern Himself with Affairs of Importance. He was a Lover of Poetry, vocal Musick, Building, and fine Horses.

XLIII. IN His Time, the Clergy began first to preach without Book, which His Preceptor, a Fryar, *Simon Pototski*, used frequently to do, as Opportunity served: His Sermons are printed in large *Folio*; But by Report, this Man was a better Orator and Poet, than Divine, because both his Poetical and Theological Books were stuff'd with Fables, and supported by very weak Arguments.

XLIV. THIS *Czar* convened the Nobility, and ordered them to bring their Patents, and Charters of Privileges, to Court, in Order to have them confirm'd. And when He had the Papers together, He threw the whole Heap into the Fire, and declared, that, for the future, their Liberties and Prerogatives should be grounded only upon Merit, and not upon Birth (40).

XLV. HE introduced Vocal Musick in Churches, according to the *Roman* Notes. He also began to improve the Schools, and to endow them with Revenues.

XLVI. HE embellished the City of *Muscow* with Stone-Buildings, and took great Pains to have other Cities repair'd; For the publick Buildings that were of Wood, or Brick, He caused to be pull'd down, and new Stone-ones to be built in their Room.

XLVII. HE lent Money out of His Treasury, and furnish'd Materials to private People, who were not in a Capacity to build such Houses, to be repaid in ten Years. This good Regulation would have made the City of *Muscow* very Magnificent, if His sudden Death had not prevented it.

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XLVII. HIS

(40) Compare *Das Veränderte Russland*, p. 253. §. 363.



XLVIII. HIS being a Lover of Horses prov'd very advantageous to the *Empire*. For he sent for good Stone-Horses and Mares from *Prussia*, and set up several Studs, in convenient Places, whence, in a short Time, there was a Breed raised, sufficient, in some Measure, to supply the Occasions of the Court, as well as of the Army. But after his Death, that Matter was neglected. The Officers of His Stables were highly esteem'd by Him.

XLIX. AMONG other good Regulations, He also introduced a new Polity, for the better Government of the City of *Muscow*, and commanded the Streets of that City to be shut up at Night, and a Watch to be kept.

L. 'TILL His Time, the *Tartarian* Customs to shave the Head, and to wear Calottes or Scull-Caps, was in Use, which, as well as the *Tartarian* Habit, He abolished, and introduced the *Polish* Drefs, which was chiefly occasioned by the long War His Father had with the *Poles*; And He Himself often used to be dressed in a *Polish* Habit, especially when He went a Hunting.

LI. HIS first Wife was a Lady, named *Agaphia Simionowa*; she was of a *Polish* Family, call'd *Gruschetski*, but did not live long.

LII. NOTWITHSTANDING His weak Constitution, His chief Favourite, and Privy-Counsellour, *Jasykow*, persuaded Him to marry one *Martha* or *Marvea Matweowna*, almost on his Death's-Bed, meerly to hinder the Succession of His half Brother, *Peter*. Her Father was a new created Nobleman, the Son of a Scrivener, *Mathias Apraxin*, by Name. But it seems the *Czar* was already reduced to so weak a Condition, that He never touched Her, and soon after died without Heirs.

LIII. AFTER the Death of *Feodor*, or *Theodore*, there were two Brothers left, *John* and *Peter*, the first thirteen, and the other ten Years of Age. *John* being but weak in Understanding, as well as Sight, the Senators set Him aside, and declared *Peter* *Czar*, which occasioned a Rebellion. For the Princess *Sophia*, *John*'s own Sister, and *Peter*'s half Sister, with her Mother's Brother, *Miloslavski*, endeavour'd to bring her own Brother upon the Throne, and herself to the Regency, during the Prince's Minority. They persuaded the President of the



Council of War, Prince *Chowanski*, an old General, but otherwise not a Man of any extraordinary Parts, to assist the rightful Successor, and exterminate the Opponents; They gained also the chief of the *Strelitzes*, who lived in *Muscow*, to side with them.

LIV. To execute this Design, they appointed a certain Day, on which the Princess ordered some of the most crafty of the *Strelitzes*, of each Regiment, to publish abroad, early in the Morning, before the Soldiers were up, that the *Czarina Narischkin*, had smother'd Prince *John*, with a Cushion. The Soldiers hearing of this horrid Action, went to the Court in a great Fury. In the mean while, the Princess had caus'd the Alarum-Bell to be rung, which made the whole City cry out, the *Narischkins* have murdered Prince *John*. But when some of the Senators, and especially Prince *Oderewski*, for whom the People had some Respect, came, and told them, that it was a false Report, and that both Princes were alive; And therefore desired them to make no Tumult, that might frighten the Princes in their Sleep, *Oderewski* adding, that he would go and shew them the Princes alive, this appeas'd the *Strelitzes*. But before the Princes were dress'd, the Princess sent down some Casks of Brandy to the Rebels, under Pretence of quieting them. After this the *Czarina Dowager Natalia* came out, with her own Son, *Peter*, and her Step-Son, *John*, and shewed them both to the People, and the Princes themselves exhorted them to be quiet; Whereupon they were about to separate, and to return every Man to his own Home. Notwithstanding this, the Princess *Sophia* sent them Word, that if they did not this Day make an End of the Rebels, of whom she had given them a List, they would find the Consequence of it, the next Day, to their Sorrow.

LV. UPON this the People, who were now warmed with Brandy, immediately laid hold of *Ivan Narischkin*, the *Czarina's* eldest Brother, who was leading his Sister by the Hand, tore him from her, and threw him down from the Gallery upon the Pikes. They then went in Quest of the Rest, who were in the List, and in their Fury, or thro' Ignorance, murder'd a great Number of them; Which Tumult lasted three Days and three Nights. Among others were kill'd *Theodore Soltikow*, who resembled another Bro-



ther of the *Czarina's*, *Anastafius Narifchkin*, which latter was accus'd of Perjury; Prince *George Dolgorucki* and his Son, the Chancellor *Jafykow*, the Secretary of State *Larionow*, and *Matheow* Physician in ordinary, with feveral more. The *Czarina's* Father *Kiril Narifchkin*, an old harmless and quiet Man, and his Wife, they thrust into a Convent, obliging him to become a Fryar, and her a Nun; And because they could not find *Anastafius Narifchkin*, who had hid himself in a Church, under the Altar, they tortured some to confefs where he was. Nay, they even threaten'd the *Czarina*, they would lay Hands on her, if she did not deliver him into their Hands. The Princess *Sophia* perfuaded the *Czarina* to a Compliance, pretending she would intercede for him; But notwithstanding the *Czarina* and the Princess led him to them, and begg'd for his Life, with Tears (That the Princess, who was the Author of all this Mischief, made this Intercession from her Heart, is hard to believe) they tore him from them, carried him first into the Chancery, before the President of War, the Lord *Chowanski*, where, under Pretence of many Accusations, he was severely tortured, and afterwards brought to the Market-Place, and cut to Pieces.

LVI. AFTER this they crown'd both Princes, and declar'd the Princess Regent, which at Length, put an End to this Rebellion.

LVII. SOON after this, the *Czarina Natalia* went, under Pretence of Devotion, with both the *Czars*, and some of the Senators, to a Convent call'd *Troitza*, whither she immediately summon'd the whole Nobility, and most of the Senators, from *Muscow*; When these were together, they sent to the Rebels in *Muscow* to deliver the Authors of this Infurrection, who immediately, without any Hesitation, fought for those, whom they knew to be guilty, and sent them, together with the tenth Man in each Regiment, amounting to above 2000 Men, to the Convent. All these, before they departed, receiv'd the Sacrament, took Leave of their Wives and Children, and prepared themselves willingly, to dy rather than to bear the Name of Rebels. Before they came to the Convent, every two Men carried a Block, and the third a Hatchet, and the Ring-leaders had Halters about their Necks, as an Acknowledgment, that they thought they deserv'd Death. In



this Posture, they presented themselves in the Court of the Convent, before the Window, where the two *Czars* were, laid down their Necks upon the Blocks, saying only; We all are guilty, and it depends alone upon the Pleasure of the *Czars* to punish not only us, but also all our Families; we wait for nothing but our Sentence. Thus these 2000 Men lay above three Hours, before a Resolution was taken. In the mean Time, the President, Prince *Chowanski*, and his Son, were sent for, and were taken in Custody before they could reach the Convent. The Senators would have examin'd the Case according to the ordinary Form of Process; But *Miloslavski* (who had his particular Reasons for it) addressing himself to the *Czars*, said: Since *Chowanski* and the other Ring-leaders acknowledge themselves to be guilty, to what End any further Examination? To which most of the others agreed, none of them having any Inclination to stay there longer. Whereupon the Prince *Chowanski*, his Son, and about 30 of the Chief of the Rebels, were beheaded; and the Rest dismissed.

LVIII. THE Reason *Miloslavski* had for proceeding so precipitately, and to hasten *Chowanski's* Death, he kept very secret, and the Truth thereof was never known till after his Death.

LIX. THIS Tragedy being at an End, both *Czars* reign'd, in Conjunction with the Princess. She had her Image stamp'd upon the Coin, together with those of the two Brothers, and sign'd all Writings, not only in the *Empire*, but also to Foreign Courts; She frequented the Senate diligently, and put the Members of the Senate in Mind of their Duty, with harsh as well as mild Expressions; She govern'd with great Prudence, and shew'd a great Zeal for the Welfare of the Empire (41).

LX. AS to her Person, she was of a noble Presence, and a beautiful Countenance. By the Laws and Regulations she made, and the Intrigues she carried on, she may reasonably be judg'd to have been of a great Capacity and Penetration, and of a Choleric-Sanguine Complexion. Which appears on the one Hand, by her great Passion for Rule, and the Enmity and Hatred she bore against her half Brother *Peter*. And, on the other, by the Affection she had for Prince *Gallizin*, and after him for *Scheglowitow*,  
Secre-



Secretary of State. Perhaps I shall have an Opportunity to say more of this Matter in another Place.

LXI. HER Love to her Brother *John*, and Hatred to *Peter* (42), made her spare no Pains to procure a Wife for the former. Among others she propos'd *Paraskowia*, Daughter to *Alexander Soltikow* (43), who was counted the most beautiful Woman in the whole *Empire*. She had been chosen before, for the deceased Brother *Theodore*, or *Feodor*, but the Match was prevented by the above-mention'd *Jafikow*, for his private Interest, who perswaded the *Czar* to marry the Lady *Apraxin*, and managed Matters so, that *Soltikow* was sent to *Jeniseiski*, in *Siberia*, as Governour and *Weywode*, whither his beautiful Daughter was obliged to follow him.

LXII. THE Princess *Sophia* order'd *Soltikow* to send his Daughter immediately to *Muscow*, and himself to come soon after: Accordingly, he sent her in a disguis'd Habit, with one of his Relations, and another Woman with her, so privately, from *Siberia* to *Muscow*, that no Body knew any Thing of it; And three Days after her Arrival, she was declared *Czarina*, and the Nuptials consummated.

LXIII. IT was observable in *Czar John*, that tho' his Understanding was but weak, yet he was very haughty and severe. However, he had a great Regard for the Welfare of the *Empire*; And notwithstanding he lov'd his Sister very much, yet her reigning jointly with him and his Brother did not please him; and he, upon all Occasions, rather sided with his Brother than with her. He also often declared: That when once his Brother was of Age he would reign no longer (44).

LXVI. WHAT

(42) Compare *Das Veränderte Ruffland*, p. 26. §. 136.

(43) This *Soltikow* was afterwards named *Theodore*, because the *Czar* did not like the Name of *Alexander*.

(44) *Czar John* would never suffer any Body to speak to the Prejudice of his Brother; And it is reported of his Widow, that she herself declared, When once she told him that *Czar Peter* slighted the Princess *Sophia* too much, his Answer was, *Sophia* is my own Sister, but she has offended *Peter* so much, that she does not deserve We should look upon her; And if you speak ill of him, I must look upon you as his second Enemy. The Welfare of the whole *Empire* depends upon him, which I am bound to set a greater Value upon, than even upon you, my dearest Wife. When his Brother went with the Army to *Azow*, he ordered Prayers to be put up for him throughout the whole *Empire*, and made a Vow, That if his Brother return'd in Health, he would go on Foot to *Troitzza*, a Con-



LXIV. WHAT afterwards occasion'd the Sister's Jealousy of both her Brothers, and how she came to be depriv'd of her Part in the Regency, would be too tedious to mention here. *Czar John*, at his Death, left a Widow and three Princesses, the eldest of which was afterwards married to the Duke of *Mecklenburg*; the second to the Prince of *Courland*, (who is the present *Czarina*) and the third died unmarried. Order calls me now to the Life and Reign of *Peter the First*.



## C H A P. VI.

### *The Reign of Emperour Peter I.*

#### S U M M A R Y.

§. I. II. III. **T**O write a History of the Life and Actions of Peter I. might be a very diffusive Undertaking, and would require great Assistances. IV. The Author does not propose to treat of any of the Actions and Undertakings of this Monarch, which are already made publick. V. VI. The Political Maxims of Great Men and Rulers are liable to be censur'd by the Publick. VII. The Russians are divided in their Opinions as to the Reign of Peter I. VIII. to XXII. Those who extol his Administration of the Government, exaggerate his Virtues under twelve general Heads. XXIII. From which they infer, that his Reign was very advantageous to the Russian Empire. XXIV. to XXVI. Those who condemn his Administration oppose twelve other Articles, by which they pretend to prove, that Russia labour'd under many Hardships during his Reign, and rather suffer'd than was better'd by him. Among these they reckon the Debaucheries of his younger Years;

vent 10 Miles from *Muscow*. In the mean Time, he visited the Convents diligently, and distributed Alms plentifully. But when *Czar Peter* return'd, *John* was in so ill a State of Health, that he was obliged to keep his Bed. And the first Time he saw his Brother, he embraced him, saying, Now I thank G O D, I can die in Peace; And, indeed, he did not live long after.



*Years; XXVII. And particularly his Slavlenie, or Christmas Gambols. XXVIII. to XXXIII. A Description of them. XXXIV. to XXXVIII. They likewise censure his Institution of the Preobrasinskian Inquisition. XXXIX. to XLI. His slighting the ancient Counsellors, and Employing new Favorites only. XLII. to XLV. Instances of their sinister Counsels; XLVI. And, among others, that of letting out the Government to Farm. XLVII. to XLIX. The evil Consequences of it shewn in the Instance of the Government of Siberia farm'd to Knees Gagarin. L. to LII. Farther Instances in the other Governments. LIII. LIV. The Decay of the landed Interest, occasion'd by his forcing such Numbers of the Nobility into the Military Service. LV. LVI. The evil Consequences of his extending the Absolute Sovereignty to a higher Pitch than it had been exercis'd formerly. LVII. to LXI. The Disadvantages which accru'd by his sending young Noblemen into Foreign Parts. LXII. LXIII. Damages sustain'd by the Trade of Ruffia. LXIV. to LXVIII. Inconveniencies which arose from the Introduction of new Laws and Customs. LXIX. LXX. Disadvantages which accru'd to the Empire by his changing his Residence, and the tedious Wars. LXXI. to LXXXIV. What occasioned so many Rebellions during the Reign of Peter I. LXXXV. to LXXXIX. A Discovery of the Intrigues of Knees Gagarin, Governour of Siberia, and his private Designs. XC. to XCII. An Account of the Conspiracy of the Czarian Prince Alexewitz, and his Adherents. XCIII. Some Reflections on the new Order of Succession. XCIV. XCV. The Author's Impartiality in these Relations. XCVI. to CVIII. The Observations of a Ruffian Vassal, on Reading these Relations. CIX. to CXIV. A particular Account of the great Aversion and Dread, which Peter I. had for Water, in his Youth; By what Means he was cur'd of it, and this Dread turn'd into a Pleasure.*

I. **I**T is easy to conceive that the Life, Reign and Actions of this great Monarch, cannot be set forth in a small Treatise, much less in one single Chapter; Nay, it is absolutely impossible for a Stranger, and a Foreigner, to pen his History, with all its Circumstances.

II. **F**OR, besides that this would require an able Historian, well vers'd in Politicks, who has had the Opportunity of search-



searching into Records: It would, likewise, be necessary, that some one, or more Persons, who were let into the Secret of Things, and, from the Beginning, continually accompanied this Prince, both at Home and Abroad, should supply such a Writer with the real Circumstances of many Things, and help to clear up the Truth of some Matters, which are yet dubious.

III. IT cannot, therefore, be expected of me, that I should give a full Account of the Actions of so great a Monarch, much less that I should accompany them with so proper Reflections, in so few Pages as I am here confined to.

IV. AND since a sufficient Account of the Wars He was engaged in, His Travels into Foreign Countries, and the great Alterations he made in the Government of his Dominions, have already been communicated to the Publick by several Writers, I think it would be superfluous to repeat them here; I will, therefore, confine myself wholly to some Events, which, in other Authors, are either not circumstantially enough related, or wholly omitted: To which I shall add, the different Opinions of the *Russians* themselves, concerning the Life and Actions of this their Sovereign, as far as I have been able to gather them, during my Stay in those Regions.

V. BUT as no Man, in this World, can pretend to be wholly free from Censure, so eminent Persons are, in a more especial Manner, liable to it; They have, indeed, like other Men, their Passions and Affections, on one Hand, and their superior Endowments, on the other. The Matter is, therefore, how they have made Use of the latter, and subdued, or at least, resisted the former,

VI. AND as there are many Modern Maxims of State laid down as Standard-Rules, which are, without any fundamental Examination, put in Practice, to accomplish this or that Design, the Justice and Probity of which Maxims are contested by many Divines and Philosophers; I shall ty myself down to a bare Relation of Facts, and leave every one to judge of them for himself.

VII. IN the Introduction, *Seçt.* II. §. VIII. I have already observed, that the great Alteration which this Monarch made



in His Dominions, has been differently judged of by His Subjects.

VIII. THE Opinion of that Party, which approves of his Views and Enterprizes, and exaggerates His Virtues, is as follows.

IX. (I.) THEY say, that this Prince was very circumspect, always first duly weighed every Thing He was about to undertake, considered every Circumstance, and then resolved either to proceed, or to drop it. This would have appear'd more evidently, if this Party had shewn us the Motives which induced Him to undertake many Things, and the Views He had in pursuing some of His Enterprizes.

X. (II.) HIS great Courage and Intrepidity, (say they) by which He, from His Infancy, overcame all His Enemies, at home and abroad, was evident to the whole World. But according to the Proverb: No Prince can have Peace longer than his Neighbours will let him; It would, therefore, have been a great Help, in directing the Judgment of those who are unacquainted with these Affairs, if they had cleared the Grounds from whence all these Animosities proceeded.

XI. (III.) BY His Wars with the *Chinese*, *Turks*, *Swedes*, *Persians* and *Kalmucks*, in which His Glory far surpass'd that of all His Ancestors, He not only acquired great Fame, but procured considerable Advantages to the whole Empire. Among these they reckon; (1.) That He had formed an Army, according to the Manner of the most polite and experienced Nations. (2.) That He had fitted out Fleets, in all the four Seas, which border upon *Russia*; viz. in the *Baltick*, the *White Sea*, the *Palus Moeotis*, and the *Caspian Sea*; To all which the *Russians* were formerly Strangers; especially, the Keeping of Fleets of War, in the two latter, was a Thing never before heard of. (3.) That He left an Army behind him, not only sufficient for the Defence of *Russia* itself; But capable of rendering Assistance to her Friends and Allies. And Experience has shewn, that those Potentates who formerly slighted the Power of *Russia*, now courted her Alliance.

XII. (4.) WITH great Labour, and prudent Foresight, He caused many great and strong Fortresses to be erected, according to the best and newest Plans, and by the Direction of the ablest



Engineers; And furnished them with good Artillery, and Garrisons, for the Defence of his Country, And, for the Security of his Fleets, made very convenient Harbours; In so much that *Russia* need not, at least for some Time, fear any Enemy,

XIII. (IV.) THEY extol him for having introduced the liberal Arts and Sciences, of which the *Russians* knew little or nothing; For when, formerly, any one understood but never so little of Arithmetick only, he was accounted a learned Man; A Knowledge of *Foreign Languages* was accounted *Heresy*, and the *Mathematicks*, *Physicks* and *Astronomy*, were reputed *Witchcraft*. All which, *Peter I.* caused his Subjects, who lived before in Darknes, to be instructed in, and to enjoy the Benefit of. To this End, he travell'd almost all *Europe* over, contrary to the Customs of former *Czars*, and not only learned himself what he thought might be beneficial to his Country, but also obliged young Noblemen to visit foreign Countries, in order to learn the Arts and Sciences, as well as the Maxims of State in other Countries, for their own Advantage, and for the Benefit of their Country: And, whereas, formerly, the *Russians* knew no more of other Nations, than Others of them, in this *Czar's* Reign, both conceived a very different Idea of each other. 'Till this Century, Foreigners look'd upon the *Russians* to be a *Pagan* and *Barbarous* Nation, like the *Tartars*, hardly susceptible of Knowledge; Nor had they, 'till then, any Information of the Extent, Power and Riches of that Country. On the contrary, whereas the *Russians* had fed themselves up with the blind Imagination that their Country was the best, richest, and most fruitful in the whole World; and that all the *Nemei* (45), (whom they reckoned to be *Heathens*, or, at best, ignorant and obstinate Hereticks, and themselves the best and most *Orthodox Christians*;) must starve, if they did not supply them with Provisions; All these groundless Opinions, and false Ideas, were rooted out, by the Prudence and good Conduct of this Monarch.

H h 2

XIV. (VI.) HE

(45) Under this Name, the *Russians* formerly comprehended all the *European Nations*, who did not understand the *Sclavonian* or *Russian Language*; But now only the *Germans* are understood by it. The Word signifies dumb, or those who cannot talk the *Vulgar Tongue*: And they call themselves *Slavi* (*i. e.* talking, speaking People) which is deriv'd from the Word *Slava*, Utterance.



XIV. (V.) HE freed Religion from many superstitious Ceremonies that had crept into it; Abolished the Patriarchat, which had always been prejudicial to the *Empire*; And, for the Advancement of true Religion, ordered the Printing of the Bible, and many other good and valuable Books; and introduced many other salutary Regulations.

XV. (VI.) HIS Inclination for Justice was evident and visible from the Laws and Institutions he had made, in framing of which, he was so sollicitous, that he seldom allow'd himself above four Hours Sleep; He made many Extracts with his own Hands from the chief Laws of *Europe*, read them often, or caused them to be read to him, and to be translated into the *Russian* Tongue, the better to judge of the Difference, and to take his Measures accordingly. He accusom'd himself to walk every Day through the Streets, to the End that such of his Subjects as were oppress'd might have an Opportunity to give him Petitions, which he always received in a most gracious manner, and was as ready in doing them Justice.

XVI. (VII.) FOR the Encouragement of Trade, which flourish'd more in his Reign, than in former Times, he built new and large Cities; And for the more convenient Transportation of Merchandize, he caused Canals to be cut, and a direct Road to be made between the Cities of *Muscow* and *Petersburg*; for the effecting of which, neither Labour nor Cost were spared.

XVII. (VIII.) BY his great Care, in Searching for Mines, and Introducing several Manufacturies, of which *Russia* had formerly little or no Knowledge, but sent their raw Goods to *England*, *Holland*, and other Countries, to be sold at a low Price, and afterwards, when manufactured, bought them again at a ten Times dearer Rate; By these Means, I say, he raised his Revenues near five or six Times higher than they were before (46); And was thereby enabled duly to pay his Ministers, Household, and Army.

XVIII. (IX.) HE generously rewarded all his faithful and loyal Servants, of which the Princes *Menshicow* (or *Menzikoff*) *Cantimir*, *Apraxin*, the Generals *Renn*, *Baur*, *Bruss*, *Weide*, and the  
Ministers

(46) I HAVE already observed, in the foregoing Chapter, that the Revenue, in his Father's Reign, amounted to five Millions, and, therefore, according to this Account, it must now be about twice as much.



Ministers of State, *Jagufinski, Osterman, Schafirov*, and others, were Instances; All of whom, from mean Extraction, became great and rich Men. On the other hand, he punish'd his treacherous and disloyal Subjects, without Regard to Person, according to the Severity of the Law; Some corporally, some capitally, and others by pecuniary Mulcts. Such as were negligent, and would not apply to, and qualify themselves, for useful Employments, he had ever an Aversion to; Examples of which were his first Consort, his own Son, and Sisters: Without, however, exceeding the Bounds of Decency.

XIX. (X.) His Integrity and Fidelity to his Friends and Allies, appear'd sufficiently by his inviolable Attachment to the King and the Republick of *Poland*; He would never give his Consent to any Projects prejudicial to that Republick: And when Proposals were laid before him in Favour of the Duke of *Holstein* (his Son in Law) with Regard to the Crown of *Sweden*, he is said to have given this Answer: *I love my Children, and am oblig'd to assist them: But, in this Case, I must have more Regard to my former Engagements than to my present Interest.*

XX. (XI.) As to his Personal Dispositions, he was beneficent, friendly, laborious, and without Pride; He would accept of Invitations to Dine or Sup with his Subjects, and be satisfied with their usual Table. He would speak to High and Low, and graciously give all possible Assistance to the Meanest. He was no Lover of the great and pompous Delicacies of a Court; And for splendid, gay Apparel, it was so much his Aversion, that he not only dissuaded others from the Use of it, but publish'd an Edict to curb the Exorbitancy of Dress, and all manner of Luxury. He was so laborious, that he would frequently visit his Docks and Yards, where Ships were Building, and with his own Hands perform the Work of a common Shipwright. He was so dextrous at Turning, that he was own'd to be one of the greatest Masters in that Art: And besides, was so well skill'd in Naval, Civil, and Military Architecture and Gunnery, that he surpass'd many profess'd Masters.

XXI. (XII.) His last Regulation of the Succession was a Step of very great Moment; For he thereby abolished the Right of Primogeniture, to the End, that the eldest Princes might not, by  
think-



thinking themselves incontestably secure of succeeding, nourish a too early Pride, and, neglecting to improve themselves by Study and Application, should endanger the Welfare of the whole *Empire* by their own evil Conduct.

XXII. BY these, and other Instances, they prove, that *Peter I.* procured almost incredible Advantages to the *Russian Empire*, and immortaliz'd his own Name.

XXIII. I SHALL now proceed to give the Reader the Opinion of the opposite Party, who, in many Points, contradict the former, and think the *Empire* labour'd under many Hardships during the Reign of *Peter I.* And these alledge, in general, that whilst the others are fondly pleasing themselves with the Acquisitions, and Extension of the Borders, of *Russia*, they turn away their Eyes from the far greater Ruin of the *Empire* within. And here,

XXIV. I. THEY reckon as one Cause of these Evils, the irregular Course of Life and Debaucheries into which the *Czar* was plunged, in his most early Years, not only to the great Detriment of the *Empire*, but the shortening of his own Days. Among other Reasons, they ascribe this his disorderly Life to his Mother, who being a young Widow, and of a gay and wanton Disposition, neglected his Education, and gave him too early and too large a Scope of Liberty: And tho' Prince *Boris Gallizin*, his Governour, was a Man of fine Understanding; Yet being young himself, and greatly addicted to his Pleasures, he pass'd the greatest Part of his Time, with the young *Czar*, in the *German Slabodda*, or Suburbs among Women and Drunkards, such as *Mons. la Fort*, and his Companions: By which Manner of Proceeding a Foundation was laid for many evil Consequences which ensu'd. Besides, his then Tutor, *Satow*, was an ignorant, as well as mean Person, who had nothing to recommend him but a Method in teaching to Read and Write; But whose evil Conduct was of ten Times more Prejudice to the young *Czar*; For he not only introduc'd disorderly and ill-bred Persons to the Prince's Conversation and Intimacy. But he was thereby depriv'd of the Advantages he might have reap'd from Persons of a more polite and refin'd Understanding. Who when they paid their Court to their Prince, were not only coldly received, but affronted and abused.

XXV. THE



XXV. THE most ancient of the Senators, and those who were in the highest Posts in the Administration, being displeas'd at this, endeavour'd to prevent the like for the future, by remonstrating to the *Czar*, that this Course of Life was not only prejudicial to his own Honour, and Health, but to the Welfare of the whole *Empire*; But this rather made the Case worse than better: Especially as his Mother urged him more and more to stand upon his absolute Sovereignty, and, the better to effect it, encourag'd him in these Debaucheries. This had, at Length, so bad a Tendency, that he could not endure any Body near him, who had his Welfare at Heart; And it was but too well known, that these, and the like Irregularities, were the Causes of his Divorce from his first Consort. And that this evil Conduct might be the better conceal'd, he took up his Residence at *Preobrasenskæ*, five *Wersts* from the usual Court or Palace. Here he held Council with his Favourites and Soldiers only, and no Person durst presume to come thither, without Permission, by which Means, Men of Rank and Quality were excluded from approaching his Person.

XXVI. ALL this while, the young *Czar* was increasing the Number of his Soldiers. He admitted the most Vulgar of the People to his Table, with whom he conversed very familiarly. This made them so arrogant, that they not only shew'd very little Respect to Persons of the highest Quality, but treated some of the Senators and Generals with great Insolence. They frequently complain'd of this Usage to one another, some out of Love to the *Czar's* Person, and others by way of Resentment. They also admonish'd these Favourites, to reflect on the Consequences of such a Behaviour; But this, instead of working any good Effect upon them, did but excite them to push on their private Views, by aggravating these Remonstrances of the Lords, with the Addition of many Falsities, which drew the *Czar's* greater Hatred upon them; He even reproach'd some of them with it; But as he could not punish them openly, for the Reflections they had cast upon his Conduct, he was thoughtful of other Means to be reveng'd; And these his Favourites soon contrived. Their first Attempt was to introduce a general Corruption of Manners, and this they did under the Pretence of celebrating what they call the *Slavlenie*. This is a Custom in *Russia*, where the Priests, and all the Clergy,  
at



at *Christmas* Time, go from House to House, in their respective Parishes, singing Hymns on the Birth of CHRIST, and congratulating the House-keepers on Occasion of the Festival, who are wont to treat them in Return, and make them Presents, every one according to their Ability.

XXVII. SOME Noblemen and Citizens used, likewise, to divert their Families, in the same manner, by visiting their Friends in the Holidays, by which Means their Children had an Opportunity of exercising themselves in Conversation, and Congratulating their Relations, for which they had usually some trifling Presents made them.

XXVIII. THE *Czar*, likewise, began this *Slavlenie*, and at first took only his Domesticks with him, amongst whom his Tutor, *Satow*, represented the Priest, as Director; And they went into such Houses only where they knew they should be welcome.

XXIX. BUT this Matter soon ran a greater Length; For the *Czar* persuaded some Senators, and other Persons of Distinction, to go with him, who looking upon it as an innocent Diversion, invited the *Czar*, with his Retinue, to their Houses, and made them welcome.

XXX. THIS Diversion, at first, consisted in nothing but Drinking, and some other less Indecencies, which might have been born with, had it stopt there; But these Processions, and this unusual Conduct of the *Czar's*, being liable to Censure, and occasioning some Reflections, he endeavour'd to draw in as many as he could of the first Distinction; He therefore invited all his Courtiers, Ministers of State, and Officers of the Army to it, who together made a Company of more than 300 Persons. This Company being too great and eminent to be headed by a common Priest (which was the Character *Satow* represented) it was thought proper to give him a Name of more Distinction, and to dignify the Assembly by some great Title.

XXXI. SATOW was therefore call'd *the Patriarch of Bacchus*, and under him were appointed 12 *Archi-Episcopal Bacchanalian-Affistants*, who had their common Priests, Deacons, Clerks, &c. subservient to them; And the whole Assembly bore the Name of *Bacchus's Ecclesiastical State*. The *Czar's* Jesters were made Masters of the Ceremonies, and Treasurers, or Almoners; Bottles were



were used instead of *Censers*; Wine and Brandy supply'd the place of *Holy-water*, and *Alms* were distributed with Cudgels, &c.

XXXII. THIS Train went from House to House, in Sledges, 12 or 20 in each Sledge, the Masters of the Ceremonies rank'd them in Order with great Clubs in their Hands; and if any one committed a Fault, especially if he was suspected of being a false Brother, he receiv'd the Sacerdotal Blessing with the Club's End; But if Deacons or Priests were guilty of any Errour, their Punishment was to drink off a Quart of common Malt Spirits.

XXXIII. THUS these Processions caused many sober People to get a Habit of Drunkenness, and some, who were treated in that Manner, died, the same Night, almost before they could reach their own Habitations. He likewise put the Inhabitants of *Muscow* under such Apprehensions, that no body durst to speak publickly any Thing against the *Czar*, or his Favourites; And when any Person was informed against, he was treated with the utmost Cruelty, and the Informer rewarded. Orders were moreover, issued, that no one, under pain of Death, should dare to cast any indecent Reflection on the *Czar*; And that whoever had an Information to bring against any Person, should be admitted to the *Czar's* Presence, or be allow'd to make it before the *Preobrasenskian* Inquisition, and the Informer have one half of the Criminal's Estate. This put People in Fear of their own Servants, because it might easily happen, that a Word might escape, which any wicked Person might take an Advantage of.

XXXIV. PRINCE *Ramodanowski*, who was President of this Inquisition, with the Title of *Arch-Emperour*, was a Man of cruel Temper, and strong Constitution; Of the latter he gave Proofs, by drinking Brandy by Quarts, as he did of the former, by Hanging, Beheading, and Torturing, several innocent Persons, without Examination. And when he was asked, (as it often happen'd) why he tortured such or such a Person, his Answer was, he must needs be guilty, or he would not have been imprisoned.

XXXV. THE *Czar* coming once, when he had just tortured a Person, in this Manner, and asking him what was his Crime, he gave His Majesty the same Answer: And upon Examination



of the Case, the *Czar* found the tortur'd Person guilty of nothing deserving such Treatment, he having been accused by his Neighbours only, on a trifling Account.

XXXVI. YET this Ediēt was not reversed; But, on the contrary, Orders were renewed to all the Governours of Provinces, that such as might be informed against, either for High-Treason, or for speaking against the *Czar*, should immediately be sent fetter'd to *Preobrasenskoe*; Which cost many Persons, either wholly innocent, or guilty of small Crimes, their Honour, Estates, and Lives.

XXXVII. WHEN a Thief, or other Criminal was condemn'd, and brought to the Place of Execution, if he there gave an Information of Crimes, whether true or forged, committed by any Governour, or General, though only in Hopes of a Pardon, or at least a Reprieve, his Execution was immediately respited, and he, together with the Person accused, immediately sent to *Proebrasenskoe*, to the Ruin of many Persons, as I have said before.

XXXVIII. THIS *Slavlenie*, was continued to the *Czar's* Death. However, the Confederacy in *Astracan*, having, among other Reasons for their Revolt, complained, that the *Czar*, to the Scandal of the Church, had given the Titles of Patriarch and Bishops, to Fools and Ideots, they were altered, and *Satow* had the Title of *Arch-Pope*, and his twelve Bishops that of *Cardinals*, given them: This so offended all the *Roman-Catholick* Princes, and, in a particular Manner, the *Roman Emperour*, and the *Electors*, by the *Czar's* misusing the Title of *Arch-Emperour*; That if, at that Time, there had not been some Particular Views, with Regard to *Russia*, it might have been the Occasion of great Troubles.

XXXIX. THE third Reason alledg'd by this Party, why the *Russian Empire*, during this Reign, received more Damage than Benefit, is what I have already mentioned; *viz.* that the chief Families being become disaffected, on Account of these great Irregularities, had withdrawn their Loyalty from the *Czar*, and chose rather to live in Retirement, absent from the Court, than in the Service of the *Empire*: This gave an Opportunity to the Favourites, to fix themselves in the high Posts, and to raise the



the Fortunes of their Families and Relations. At first there were above twenty of these Favourites, some Noblemen, and others of mean Extraction, but all wild and extravagant Youths, who look'd no farther than the present Time. Among these, the Chief were the following, *Gregorius Lukin*, to whom Prince *Menschikow* had been a Servant, but after *Lukin's* Death, became Favourite of the *Czar*; Prince *Czereaskoy*, and *Troecurow*, *Wodimerow*, *Koschret*, *Dubrowinartica*, *Tscherbatschow-gawril*, *Menschikow*, *Sclajew*, *Alexander Menschikow*, with some others; Some, such as *Dubasow*, *Sczepalow* and *Tettischow*; became Favourites long after, and most of them came to a miserable End, or, at present, are of no Consideration, but hated by every body. The last and greatest Favourite of all was *Pospelow*, a Man of no great Genius, and of mean Extraction; yet deserved the Character of a good-natur'd honest Person, whom afterwards the *Czarina Dowager* made a Gentleman of the Bed-Chamber.

XL. AMONG the *Czar's* Jesters, who led a Profligate Life, and gave the greatest Offence to the Nobility, were the above-mention'd *Satow*, His Tutor, *Turgenaw Schanskoy*, *Lenni*, *Schachowskoi*, *Taracanow*, *Kirsantievitz* and *Ushakow*. The latter had the Character of being the best, and never gave Offence to any Man, without express Orders. His Endeavours were only to divert the *Czar* with his Jokes and Gestures; and, at the same Time, he did much Good to the People; by which Means he amass'd great Riches, and yet was beloved.

XLI. AMONG the Foreign Favourites, the first and greatest was *Mons. la Fort*, who had a great Share in Debauching the *Czar*; Next to him was *Jagufinski*, a Man of great Capacity, whom the *Czar* had Reason to value, for his good Services, and no one could, with Justice, complain of him.

XLII. BUT the Damage the Country farther suffered, by the others, was: They begg'd the greatest and most important Offices, for their Friends and Relations, from whom, however, they exacted a Retaliation; And finding this Method very profitable, they begun to sell the Governments and Waywodships, to the Highest Bidder, without Regard of Person. These, having bought them dear, made use of every Method, not only to get



their Money back, but to make ten, or sometimes twenty *per Cent.* of it, which brought inexpressible Hardships upon the Country.

XLIII. AND though Complaints had often been made about these Extortions; yet the Favourites had always taken Care to play their Cards so, that the Truth never came before the *Czar*. And the Petitioners were forced to return Home, after a great Expence of Time and Money, to no Purpose: Nay, some Complainants were punished as Malecontents and Rebels.

XLIV. THIS encouraged those avaricious Governours and *Waiwods*, to oppress the Subjects still the more; Especially as the *Czar* was seldom present, but spent most of His Time in His Travels: Or when He came to *Muscow*, He took up His Residence at *Preobrasenskoe*, whither no body was allowed to come, without special Permission; And when he drove through the Streets, it was with so much Swiftnes, that it was impossible to come near Him with a Petition: This, say they, caused a greater Devastation and Ruin to the Country, than an Enemy would have done.

XLV. TO this they add, as a farther Grievance, that all Noblemen, under thirty Years of Age, were obliged to be Foot Soldiers, Dragoons, or Sailors. On the other Hand, the very Dregs of the People, through Recommendation of the Favourites, had got into the most important Offices, as those of Country-Judges, Chamberlains, Commmissioners, *Waiwods*, Deputy Governours, and Governours, who had found out Methods, not only to enrich themselves, but to make the *Czar* large Presents of the Money extorted from His Subjects; By which they obtained his Consent to the new Projects they devised, to squeeze more out of them. This fix'd them more in his Esteem, than the most faithful of his Senators; Nay (say they) it is certain, that no Method of extorting Money pleased the *Czar* better than that of the *Turks*, which made no Noise among the common People, and gave them no Cause to complain. For this Reason, in the Year 1710, He compos'd a new Senate, partly of the former, and partly of other Persons of a mean Extraction, to which latter, especially, He also entrusted the Inspection of the Mint and Magazines.



XLVI. AND the *Czar* having, at first, divided the *Empire* into eight Governments, and in each of them ordered a Governour-General, to whom he had let the Government, with this Condition, that they themselves should find out Ways and Means that the Mony they were taxed at, should be delivered into the Treasury, in due Time, and gave them the Liberty to chuse Deputy-Governours, Counsellours, and other Officers, according to their Pleasure. It was easy to judge, how greatly the Country must have suffered by this; Of which there was a flagrant Instance, in the Government of *Siberia*, to which *Knies Gagarin*, the Governor-General, had caused inexpressible Damages, in the following Manner.

XLVII. WHEN the *Czar* had let out the other Governments, and found that of *Siberia* was rated too low, in Proportion to the Extent of it, he taxed it 200,000 Rubels higher, and then made an Offer of it.

XLVIII. IT was first propos'd to *Stroganow* (47), but he declin'd

(47) The *Stroganowian* Family came from *Solowitschigofschkaja* to *Permia*, above 200 Years ago, and established Salt Works near the Place where now *Solkamskaja* is situated; They, in Time, bought of the Heathen *Permiacks* a Place on the River *Schuffowaja*, where they built a City, and erected Salt-Works, called *Schujowskoy*. This Family afterwards got more Land from the said Heathens, partly for Mony, partly by Force of Arms, on the Rivers *Schuffowaja* and *Silwa*, where they rais'd several Fortresses. And when, in the Time of *Czar Iwan* the Tyrant, many Deserters, and others of the *Russian* Army (which was, at that Time, encamped on the River *Kama*) retired to the *Stroganowian* Family, who received them, they rais'd an Army of 6000 Men, and sent them, under the Command of a *Donn-Cosack* Deserter, call'd *Jermakow*, who had been a great Robber, against the *Wogulitzi*, in *Ugoria*, where they were so lucky to beat these Heathens, wherever they came. Upon this he broke thro' the *Werchoturian* or *Urallian* Mountains, and intrench'd himself on the River *Tura*, at the Place where now the City of *Werchotura* is built, and where the Violence of the Winter-Season oblig'd him to remain. The next Spring, *Stroganow* having sent, to his Assistance, Provisions, Arms and Ammunition, he caus'd a great Number of Boats to be built, with which he went down the *Tura*, into the River *Tobol*, and to the City of *Sibirr*, where the *Tartarian* King, *Kutschium Chan*, resided, with whom *Jermakow* had several fortunate Engagements, and, at Length, took the whole Royal Family Prisoners, whom he sent to *Stroganow*, with many other Presents, of great Value. *Stroganow*, who out of Love to his Country, would not enjoy this happy Turn of Fortune alone, sent his Son, with his Prisoners, to *Muscow*, to the *Czar*, to give him an Account of his Progress, and to desire his Majesty to send an Army, capable of taking Possession of the whole Country; For which, Preparations were immediately made, and from this Beginning *Siberia*, by degrees, fell into the Hands of the *Russian* Monarchs. Besides all this, the Family of *Stroganow* twice assisted the *Empire*, when under the greatest Streights, with a Sum of 1,470,000 Ducats, not to mention many other Services and Assistances with which they were, upon all Occasions, ready to support and relieve



clin'd it, with Thanks for the Favour design'd him, and, at the same Time, gave to understand, that he desir'd only to preserve what his Ancestors had got with great Difficulty and Labour for his Family: Nevertheless, he would not fail to assist the *Czar*, and the *Empire*, when required, with some Hundred Thousands of *Rubels*: And no body would accept of the *Siberian* Government at the Rate it was taxed at, 'till a Nobleman, afterwards (*Knies*) *Gagarin*, offered his Service on those hard Conditions.

XLIX. THIS *Gagarin*, I say, who had formerly been *Waywood* of a Province called *Irkubtski* in *Siberia*, and had already experienc'd the Art of extorting Mony from the *Siberians*, agreed to the Articles propos'd. And notwithstanding he had formerly been condemn'd to the Gallows, for Male Practices, in the Administration of his *Wairwodeship*, and obtained a Pardon by Means of a great Sum of Mony which he had raised in *Irkubtski*; Yet this Government was entrusted to him; But how he administred it, the Sequel shew'd.

L. MUCH the same was the Fate of the other Governments. For no sooner had these new Governors, or Farmers, taken Possession of their Posts, than they invented many new Stratagems to impoverish the Country, and fill their own Coffers. Among several others, the following was one. They sent the Commissioners, Clerks, &c. to receive the Contributions, at such Times, as they knew the Peasants had the most Business in the Fields, and the least Mony; These poor Wretches were then obliged to sell their Cattel and Corn for half the Value, to satisfy these Cormorants, or make Presents to the Commissioners for a little Respite of Payment. This frequently obliged the Peasants to sell the poor Remains of their Cattle, to fly from House and Home. And as they could not be secure in their own Country, no Nobleman daring to harbour them, above One Hundred  
Thousand

relieve their Country: For Instance, among many, *Gregory Stroganow*, during the last War, fitted out two Men of War, each of 64 Guns, with Men, Ammunition, and all Necessaries, to serve against the *Turks*, and, in the *Swedish* War, assisted the State, with very large Sums of Mony. This Family, however, always declined accepting of any Employs, or Titles of Honour, till in the Year 1722. *Emperour Peter I.* made the three young Brothers Barons, and Gentlemen of the Bed-Chamber, at the Coronation of the *Empress*. This Family shew'd great Favours to the *Swedish* Officers, during their Captivity, in those Parts.



Thousand of them removed into *Poland, Lithuania, Turkey* and *Tartary*, where they built Villages, and enjoyed more Freedom than they had found in their own Country.

LI. BUT, when on Account of this, and on other Occasions, great Complaints were made, the *Czar*, in the Year 1715, appointed a Commission to examine the Affair; Upon which, most of the Governors were ejected, their Estates confiscated, and some were punished corporally, and capitally; Among which, two Senators had their Tongues burnt out with a hot Iron, for their Perjury. Others who were concern'd in the same Villanies, as Prince *Menshicow*, the two Brothers, *Apraxin*, *Kikin*, and several more, bought themselves off with great Sums of Mony, and kept their Posts. The Petitioners, in the mean Time, had no Satisfaction, but that of having other Governors put into the vacant Places, who were no better than the former, and who took the same Advantages. All this was, through Ignorance, look'd upon, by the common People, as a great Act of Justice in the *Czar*, while he only drew considerable Sums of Mony into his Coffers, by these Proceedings, without relieving the Oppressions of his Subjects.

LII. THE Inquisition was, in all such, and the like Cases, so ordered, that those who were so unhappy to be accused, though innocent, could have no Hopes of escaping; Because the Commissioners had all been Officers of the Guards, who knew no other but the Martial Law, according to which, every small Crime is Corporally or Capitally punish'd; And the *Czar* had, besides, given to them all the Effects of the Condemned, excepting their Ready Mony, Gold, Silver, and Jewels, which were delivered into the Treasury.

LIII. ANOTHER Thing, which had contributed to the Ruin of the Country was, that the Noblemen, as I have hinted before, had been obliged to live remote from their Estates, and some had not seen them for twenty Years together; By which Opportunity, their Servants had made great Gains for themselves, but had not endeavoured to improve their Lands, Meadows, and other Appurtenances under their Care: They rather suffered them to decay, if not to run into total Ruin: And thus these Noblemen's Estates, that formerly brought the greatest Quantities



ties of Corn to Market, and into the Magazines, lay waste; Which not only occasion'd a terrible Famine in the Land, but was the Cause of new Taxes, for Provision for the Army.

LIV. IN the mean Time, the Noblemen did not receive the tenth Part of their usual Revenues, and some nothing at all; Nay, they were obliged to be contented, if they could but maintain their Peasants; many of which could not have subsisted, had they not been supported by the Noblemen, with what they got in the War: For this Reason, many of those, to whom the *Czar* would have conferr'd the confiscated Estates, either refus'd them, or if they did accept of them, sold them again immediately, for a Trifle; Because they could make nothing of them, and were obliged to build costly Houses, and lay out more upon them, than the Estates could produce.

LV. (IV.) THAT the *Czar*, from his Infancy, had sought to make himself more absolute than his Ancestors, sufficiently appears by what has been said above; *viz.* that he had shew'd no Esteem for the wise, prudent, and ancient Ministers of State, but, on the contrary, had treated them like common Servants; For which Reason, it was no Wonder, if he could not confide in them. In the very Beginning of his Reign, he abolish'd the ancient Custom of using, in Proclamations of Council, and Mandates, the Words, *Bolare* (or *Bojare*) *prigovarili*, i. e. *the Senate commands*; and issued out Orders only in his own Name. This Mistrust of the Senate was often the Occasion of his Rejecting the best Councils and Opinions, lest there should be some private Views conceal'd under them. He constantly endeavour'd to breed Enmity between the Senators; and when, either at his Table, or in other Assemblies, they fell into Controversies, it was his greatest Pleasure to hear them, and to set them more at Variance. Nay, if they came so far as to abusive Language, he would seem not to hear it, and begin to discourse with other Persons. And no Example was ever known that he endeavour'd to reconcile Enemies; But for Instances of his sowing and fomenting Dissensions, almost every Day produced new Ones.

LVI. THE greater his Mistrust was of Persons of Distinction, and good Sense, the more Confidence he placed in mean and ignorant Wretches; some of whom would dare to tell him some-



times the Truth, and to propose such Questions to him, as would have cost another Man his Head, tho' these did not incur the least of his Displeasure by it. However, by this pretended Simplicity, he was often deceived, and, many Times, Things came thereby to Light which might better have been conceal'd. This Mistrust of his Ministers was, besides, the Cause that none of the Senators had any real Affection for him, nor would give him their unfeign'd and sincere Advice; Every one endeavouring, rather, to keep his Distance, in Order to be out of Harm's Way.

LVII. (V.) MOREOVER, they reckon, that the Corruption of Youth had not a little contributed to the Ruin of their Country; It had, in former Reigns, been customary for young Noblemen to appear daily at the *Czar's* Levee, which gave them an Opportunity of being acquainted with wise and prudent Men, to partake of advantageous Conversation, and to recommend themselves by their good Conduct; But this good Custom was abolished, by the young *Czar's* Retirement to *Preobrasenskoe*, whither none durst presume to come without Permission, and where nothing was to be seen besides visiting from one House or Apartment to another, irregular Assemblies in a Morning, where not only Tea and Coffee, but Wine and strong Liquors laid the Ground to the Days Debauchery; And, in those Assemblies, Cards, Tables and Dice were not wanting; In short, such a scandalous Course of Life was led there, that Youth was insensibly led into all Manner of Luxury.

LVIII. To this they add the Edict, by which Youth was obliged to be sent to *Muscow*, and from thence to travel into foreign Countries; Where no due Care was taken to keep them from Lewdness and Debauchery. Their Parents, being ignorant of the Customs and Manners of those Foreign Countries, knew nothing what Provision it was necessary to make for them there; They only took Care that their Children might not want, in which they knew no Measure, but allow'd them to the utmost of what their Estates could afford.

LIX. WHEN these young Gentlemen came to *Holland*, six, eight, or ten of them lodg'd in one House, and as they hardly knew their Mother Tongue, and less any foreign Language, much Time was lost before they could attempt to learn any Thing. In



the mean Time, being under no Discipline, they fell into all manner of Vice. But what was worst of all, they were not instructed in any Sciences proper for Gentlemen, as Jurisprudence, Politicks, Mathematicks, and the like; but were forced to apply themselves only to Ship-building, Navigation, and Handicraft Trades; And as they were disgusted at, or ashamed of the latter; So the Ignorance, in which they were educated, was a Bar to their attaining to any Perfection in the former.

LX. FURTHERMORE, the Sons of the best Families were forced to do the Duty of Soldiers, and common Sailors, to labour, and mount the Guard, with the meanest Peasants, by which they contracted those vicious Habits so natural in the Vulgar, which were not easily shaken off again, and consequently no Good could be expected from such Discipline.

LXI. JUST the same Case it was (*according to them*) with the Academy at *Petersburg*, whither the Children of the best Families were sent from all Parts of the *Empire*, from Ten Years old and upwards: Here they were placed, and had Conversation with common Peoples Children, among whom they learned very little of the Sciences, but advanc'd the more in Wickedness; Especially as they were so far from their Parents and Friends, who could not daily assist them, either as to the Necessaries of Life, or a proper Inspection into their Learning. In short, this Party of the *Russians* believe all these Circumstances have concurr'd to the Corruption and Ruin of their Youth.

LXII. (VI.) As to their Commerce, the Transporting of their Trade from *Archangel* to *Petersburg*, and the Monopolies erected there, were, in their Opinion, more pernicious than profitable to the *Empire*; For, (1.) as their Goods were to be carried so far, by Water and by Land, from some Provinces, it took up two whole Years before they could be brought to *Petersburg*; Which (2.) made the Charges so great, that the Goods, when they came to Market, could not be sold without Loss; And therefore, (3.) the Merchants in the Provinces towards *Archangel*, as *Siberia*, *Permia*, *Wiatka*, *Jaroslawe*, &c. who formerly carried on a considerable Trade thither, were oblig'd to leave off Trading, and were ruin'd; And, (4.) the Produce of those Countries consequently lay dead and useles.



LXIII. AND as to the Monopolies, since the General Trade to *China* was prohibited, the best Sables, black Fox-skins, and other precious Commodities, were privately sent to *Poland*, *Turky*, *Tartary*, and *China*, whereby the *Czar* suffer'd as great Loss in the Duty, as he had Profit by the Monopolies; To which private Practices the Merchants were, in a Manner, constrain'd; Since hardly any Thing was left them to trade openly withal; And they were therefore oblig'd to run all Hazards, tho' often to the endangering of their Lives and Fortunes. The Trade of Tar, Pot-Ashes, Caviar, Stock-Fish, and the like Commodities, which was carried on by the *Czar* himself, by Means of his Farmers, had prov'd the total Ruin as well of the Foreign as Inland Merchants, and the poor Peasant was, likewise, thereby depriv'd of his Livelihood: For being greatly wrong'd by the Commissioners, when they brought their Goods to them, they were discourag'd from carrying any more. The Monopoly of Salt was the Ruin of most of the Inhabitants in the Cities; And the Proprietors of the Salt-Works, who formerly had considerable Incomes, and, in Cases of Necessity, could supply the *Empire* with large Sums of Money, were now reduc'd to a State of Insolvency, and oblig'd to let most of their Works ly waste; Which occasion'd so great a Want of Salt, that now they were oblig'd to buy *Spanish* Salt, whereas formerly they could send Salt to *Poland*; All which was of great Prejudice to the *Empire* (48).

LXIV. THE Abolishing of the old, and Introducing of new Laws, caused such a Confusion among the Judges, that they often pronounc'd the most absurd Sentences, and thereby brought many Hundred Persons into the greatest Misfortunes: Of this, particularly, a glaring Instance was the New Regulation of the Succession, published in the Year 1714, wherein it was ordain'd, that, not the First-born always, but whom the Father, by Will, should nominate and appoint his Heir, should inherit his Estates.

LXV. AND although this Regulation was compriz'd in a few Words; Yet it was so obscure, that no Body could come at the true Sense and Meaning of it, which had been the Cause of great Disputes. The College of Justice had, indeed, made some Re-

(48) Compare *Veränderte Russland*, p. 37. §. 180. & p. 54 & 57. §. 218. & seq.



marks upon what they could not comprehend, and added some Articles, which seem'd to have been omitted; These they deliver'd to the *Czar*, and intreated him to favour them with a plainer Explication of it: But the *Czar* would not come to a Determination, before the Senators had given him their Opinion; And these, being apprehensive that there was a Snake in the Grass, and that giving their Opinion might be prejudicial to themselves, could not be brought to any Resolution. No one would give his private Opinion; Either not to speak against his own Conscience, and better Knowledge; Or out of Fear of saying any Thing that might clash with the Succession; On which Account it remain'd undecided, and the Dissensions about it rather increased than diminished.

LXVI. WHEN some of the Senators asked him, how he would have it take Place, with Regard to his Daughters, the Act or Regulation of Succession being obscure in that Point; whether, in want of Male-Issue, they should succeed? He (as it is said) only answer'd, *The Circumstances of the Person must be consider'd*. Which Answer gave them very little Satisfaction.

LXVII. As for others, as well Civil as Military Laws, they were much upon the same Footing; There being very few Passages, but what were capable of being explain'd, and interpreted in different Meanings.

LXVIII. IT was very difficult to comprehend, what might be the *Reasons of State* which induced the *Czar* to proceed in this Manner; However, He had open'd Himself so far to some Persons, as to signify his Opinion; That a Sovereign Prince ought always to endeavour to divide the Minds of His Subjects, for which He could have no better Means, than by keeping the Explanation of short and obscure Laws to Himself. This, with the Answer I have mentioned above, concerning His Daughters, made some Persons imagine, that the Reasons why he would not declare himself more plainly in Point of the Succession, was; because it might occasion many Persons of Distinction to fall under the Imputation of transgressing the Laws, and thereby lay their Estates open to a Separation, if not a total Confiscation.



LXIX. (VII.) As to the *Czar's* having chang'd His Residence, He may, indeed, have had some Reasons for it: Among which may be reckon'd, His insatiable Inclination for Sea-Affairs, and equipping of Fleets; His Ambition to enlarge the Boundaries of His Empire; But more especially, because no Conspiracy could be so easily form'd against Him, in a Place but just erected, where it was necessary to keep a strong Garrison, as being on the Frontiers; And consequently he would be more secure there; To this End, likewise, He always cares'd his Guards, and took particular Notice, whether their Generals were beloved by them; Which, if He perceived, He immediately removed them. The Truth of this was seen in the Example of Prince *Dolgorucki*, who, for Causes hardly worth mentioning, was divested of his Office, Honour and Estates, and sent to *Siberia*. And, in case a Conspiracy might have happen'd in any of the distant Provinces, he would have had Time to use Means to quell, and bring the Conspirators to Reason. On the other Hand, the whole *Empire* suffer'd, and the Nobility were ruin'd by it; For, (1.) Provisions were brought to *Petersburg* from remote Places, at a Great Expence; Which (2.) might have been brought to *Muscow*, as lying in the middle of the *Empire*, for a quarter of the Charges. (3.) The Correspondence between the Senate and the several Governments, was slow and inconvenient. (4.) Those, who, through Oppression, were under a Necessity of petitioning the Court, instead of a Remedy, ruin'd themselves by travelling so far, and by the dear living at *Petersburg*; And, (5.) For this Reason, no due Inspection could be had over the Commissioners, and other Officers of the Crown, and other petty Tyrants, who took the Advantage of their Sovereign's Absence.

LXX. IF the Number of Men, and Sums of Money, which the Building of this Residence cost, and that during a tedious War, were to be exactly computed, they would exceed even all Belief. But to mention a few Particulars; Some pretend, (1.) That above One Hundred Thousand Peasants, who were, every Year, driven thither, like Cattle, perished, through hard Labour, and Want of Provisions. (2.) This Place being a Frontier-Town, there was a Necessity of keeping a Garrison there



there of Ten Thousand Men, which was a very great Charge for the Country to maintain. (3.) The Place could not well be fortified, on Account of its Situation, and the Inundations of Water, which did, every Year, considerable Damage. It, therefore, requir'd a great Annual Charge to keep them in Repair, or they would have fallen to Ruin. (4.) After the Inhabitants had built large Houses of Stone, according to the Draughts first given them, they were constrain'd to pull them down again, and rebuild them twice or thrice, and were not then secure, that the last might give Satisfaction. And though, with Regard to the great Damage the *Empire* had sustain'd, the Building of this City might make some Amends; Yet the following Projects were, without the least Advantage. As (1.) the Works at *Azow*, and the Fortrefs at *Taganrock*. (2.) The Havens made on the *Baltick*; And, (3.) the many Canals, especially the two last, near *Kamisbinka*, and *Iwanosero*; All which cost many a Hundred Thousand Men's Lives, who perish'd by Hunger and Cold; And many Thousands were killed by the Ground falling in upon them, and burying them alive. The Wars with the *Swedes*, *Turks* and *Persians*, had swept away above Three Hundred Thousand Men, so that from the Beginning of the first War with the *Turks*, in twenty-eight Years, a Million of Men might have been more in the Country, which was a Loss of above 120000 Rubels, yearly Revenue. All which might have been prevented by a good Management, which was impossible in such precipitate Proceedings; And tho' the *Empire* gain'd by the War with *Sweden*, yet it was unadviseable to open a War again so soon, with the *Persians*, when the Country was impoverish'd; Especially, as it was very difficult to maintain those Conquests, where many Thousands of Men must necessarily perish by an Intemperature of Heat and Air, which they were not used to.

LXXI. (VIII.) THIS Party, moreover, condemns the *Czar's* Severity, and hasty Introducing of so many foreign Customs, which had been the Cause of many Rebellions, and of much Bloodshed. The first of these happen'd in the Year 1682. by the Instigation of the Princess *Sophia*, of which I have given some Account above; The Occasion of which (say they) was as follows: The Princess had perceived that the young Prince, at Ten Years of Age, treated  
some



some of the most ancient and honourable Men of the Court, in a very unpolite and unbecoming Manner. The *Narischkin* Family was grown so proud and haughty, that they neither valued the Princess, nor Prince *Iwan*; and had, besides, affronted many ancient Families and Senators. To this was added the ill Conduct of the *Czarina*-Mother, and her Favourite, a Singer, nam'd *Sergey*. And when the Princess talk'd about these Matters to the *Czar*, it frequently occasion'd high Words; So that there was a great deal of ill Blood bred between them, and the Minds of the People were divided; But the Princesses Party grew the strongest. After this, Factions increased daily; And in the Year 1689 the Conspiracy of the *Ocolnischzei*, or Minister of State, *Scheglowitow*; In the Year 1696 that of *Sokaonin*, Minister of State; *Puschkin*, a Lord of the Bed-Chamber, and Colonel *Sinckler*; And in the Year 1698 that of Six Regiments of Soldiers broke out. About the Time that this latter took Place, the *Czar* began to shew his great Strength of Body and Severity, in the Execution of many Thousands of Persons, most of them innocently, and partly with his own Hands. However, the latter Part of this Report is contradicted by many.

LXXII. IN the Year 1703 the *Casan* and *Ufim Tartars* rebell'd, kill'd and took Prisoners many Thousands, and sold the Prisoners to the *Turks*. The Reason of this Rebellion was the *Czar's* sending a common Clerk, one *Sarwin*, a savage, brutish Person, to *Casan*, in Order to raise some Thousands of Recruits, among the *Russians*, to exact a great Number of Horses from the *Tartars*, and to send them both to the Army. According to the Orders he had, the Governour was to obey him in all his Demands; and in Case he refus'd, he was to put him in Irons. This young Man, who was but about 25 Years of Age, and had never been a Soldier, or bore any other Title but that of Commissary, behav'd in a very Tyrannical Manner. He compell'd every one to list in the Service whom he could come at, without any Distinction, whether Noblemen, Citizens, or Peasants: The Governour himself was forced to pay him a great Deference. Having no Coat of Arms, he put his own Name on the Colours and Standards of the new-rais'd Regiments. He made Officers according to his own Pleasure, and kept a whole Company, with Colours and  
Musick,



Mufick, in his House, because he had seen the Field-Marshal do so. When he pass'd by the Guards, or review'd the Regiments, he oblig'd them to salute him with their Colours. He violated the Privileges of the *Tartars*, and made them pay new Contributions, took away their Horses, and pay'd but just what he pleas'd for them; and many more Excesses he committed, such as would hardly bear the Relation.

LXXIII. MANY of the *Russians*, who had, likewise, suffer'd, in the same Manner, bore it with Patience; But the *Tartars*, who resolv'd not to bear with it, first sent a Deputation, and represented to him how unjust, and contrary to their Privileges it was, to take that from them by Force, which they were ready to find Ways and Means to pay voluntarily, if Necessity, and the Service of the Country, required it, and the *Czar* would be graciously pleas'd to let them know by a written Order what was the *Quota* he expected from them. This enrag'd *Sawin*, and to be reveng'd, tho' after this Declaration, he could not publicly shew his Displeasure, he dissembled, made himself familiar with them, and invited the chief of them to a Feast; Where, knowing they would drink neither Beer nor Brandy, he had had a particular Sort of Mead prepar'd, with which he intoxicated them in such Manner, that Eleven Persons of them died the same Night, and the Rest lay sick a long Time, and narrowly escap'd with their Lives. Notwithstanding this, they would not attempt any Thing, before they acquainted the Court with these Proceedings; To this End, they sent a Petition to the *Czar*, but the Deputies were sent back, not only without Redress, but even with Contempt. They, hereupon, resolv'd, to revenge their Sufferings, with Fire and Sword, and march'd with 50000 Men into the Kingdom of *Casan*, burnt several Hundred of Villages, kill'd (as I have said above) many Thousands of Men, and sold the Prisoners to the *Turks* and *Tartars*. This oblig'd the *Czar* to make them a Promise of maintaining them in their Privileges, and to order a Committee to enquire into this Affair. However, *Sawin's* Punishment was no more than being deprived of his Office (49).

LXXIV. IN

(49) This *Sawin* in the Year 1716. was again made Chief Clerk of the Chancery, in the City of *Tobolsky*; But at Length, as I have been since inform'd, was rewarded with the *Knut*, and the Gallows.



LXXIV. IN the Year, 1701, a Printer, called *Gregory Talitzkoy*, caused a Rebellion, by dispersing certain printed Libels, which he likewise posted up in the Markets and Streets, and, in which, he stiled the *Czar* the real *Anti-Christ*, and endeavour'd to prove, that His Extraction, Birth and Conduct, agreed with the Prophecies of *Anti-Christ*, in the Bible. Some of the Priests, and most common of the People, gave Countenance to this idle and wicked Prophecy. The Author, however, when he found he could be no longer in Safety at *Muscow*, attempted to escape into *Siberia*. But the *Czar* having offered a Reward of a Thousand Ducats, which were expos'd to View in the great Market, in *Muscow*, in an open Lanthorn, for whomever should bring him to Justice; He was soon taken. This *Talitzkoy*, and his Adherents, being put to the Torture, were convicted, and he, with two of his Accomplices, were brought to the great Market, upon a Scaffold erected for that Purpose, where they were smoak'd with a Corrosive Matter, 'till, in a short Time, all the Hair fell from their Heads and Beards, and their Bodies melted away like Wax; which exquisite Torture they endured for eight Hours before they died: After which the Scaffold, together with their Bones, were burnt.

LXXV. IN the Year 1721, a Fryar, in the Government of *Casan*, presumed to preach the same Prophecy, in the Market-Place; But he was immediately taken up, try'd and beheaded.

LXXVI. IN the Year 1704, the City of *Astracan*, and other smaller Places adjacent, rebell'd, on Account of the new Ordinance to oblige every one to change their Apparel, and cut off their Beards. When the Governour, by Order of the *Czar*, published this Ordinance, by which it was declared, that if the Nobility, Citizens or Garrison, should refuse to comply therewith, they should pay a Penalty of a *Rubel* for the wearing of a *Russian* Coat; and, for their Beards, ten *Copeiks*, (or about Sixpence) as often as they appear'd with them, in the Streets; the Citizens first began to complain of this Innovation, to the Governour, alledging, that they could not believe it to be the *Czar's* Order; Because of the Impossibility of making such an Alteration, so suddenly, in those remote Countries: And, be-



sides, that it would be too hard upon them, among their other Taxes, to be obliged to the great Expence of providing the Requisites for these new-fashion'd Cloths; They, therefore, entreated him that they might be left to their Liberty, in this Case, as the *Czar's* Father had left them, when He abolish'd the *Tartarian* Apparel; Not forcing the *Russian* Habit upon any one; But the Court beginning to wear it first, the whole *Empire* followed afterwards, by Degrees.

LXXVII. BUT the Governour, who could not condescend to their Desire, put the *Czar's* Order in Execution, and punish'd several of the Citizens, for Disobedience. Upon this, they, together with the whole Garrison, made an Insurrection, cut off the Governour's Head, and gave his House and Furniture a Prize to the Populace. After this, they made some of the Citizens their Chief Commanders, and sent Proclamations to the *Cossacks*, *Calmuks* and *Tartars*; In which they vilified the *Czar* with the Name of Tyrant, and Heretick. Among other Articles laid to his Charge, they accused the *Czar* of having, to the Scandal of the Church, converted the *Slavlenie*, which had been instituted to the Honour of the ALMIGHTY, into a Profane Masquerade, and of having given his Jester the Title of Patriarch, and twelve of his Comrades that of Archbishops. By this Proclamation they drew over several to their Alliance, and got together an Army of above Twenty Thousand Men. However, they did not pretend to act offensively, but only stood upon the defensive, in order for an Accommodation, and to obtain a Repeal of this Ordinance. But, to the *Czar's* good Fortune, they had no General, to bring them into Discipline, and Order.

LXXVIII. THE *Czar*, hearing this disagreeable News, which gave him fresh Uneasiness, was at first at a Stand what to do in this Case; For to send a few Men thither was not adviseable, and a great Army he could not spare, because of the War with the *Swedes*; Neither was it proper to give the Rebels Time to increase their Body. At Length, he resolved to send the General, Count *Scheremetow*, with two Regiments of Infantry, and his own Life-Guard, consisting of 320 Gentlemen, with which he had Orders to join the *Militia* and the Garrison of *Casan*; Well knowing,  
that



That *Scheremetow*, being belov'd and esteem'd by the Populace, on Account of many Victories he had obtain'd, and as being a Mild, Prudent, and Eloquent Man, would do more by his Prefence than some others with a much larger Force. This Proposal was not only approved of by his Friends, but was a secret Satisfaction to his Enemies, who were in Hopes, as he was sent thither with so small a Number of Men, if he should be cut off, there would be the better Chance for them to advance their Fortunes. *Scheremetow*, without shewing any Dislike to the Expedition, march'd thither, with all possible Diligence, and the Troops propos'd.

LXXIX. WHEN he came to the District of *Astracan*, one City after another submitted to him: But the Capital itself, tho' under great Apprehensions, would not surrender before they had made, at least, one Push for it. *Scheremetow* was, therefore, no sooner come before the City, than 5000 of the Rebels fallied out upon the new-rais'd Regiment, which was posted very near the City, and routed it. But other Regiments coming up, seconded by a Body of Dragoons, the Rebels were brought into Confusion, and forced to retire into the City. *Scheremetow* follow'd them so closely, that he got Master of the first Fort, entring it with them; Upon which, shortly after, the City surrender'd at Discretion, and the chief of the Citizens, with the whole Garison, were beheaded.

LXXX. IN the Year 1707. the *Donn-Cosacks* rebelled, who being all Vagrant *Russians* (50), that had settled on the River *Donn*, and other Rivers that fall into the same, and having very little Agriculture, were wont to live upon plundering the *Turks* and *Tartars*; This People had formerly done great Service to *Russia*, in keeping that Side secure from the *Turks*; For which they had only receiv'd an annual Recompence of a certain Quantity of Lead, Gun-Powder, and Cannon-Balls: But after *Afow* was taken, and, according to the Stipulation, they were strictly forbidden to commit any such Outrages as formerly; And, on the other Hand, they were ordered to till the Ground, and to apply themselves to Trade, over which the Governour of *Azow*



was to have the Inspection, and had given them a great deal of Trouble on that Account: The Czar having also forbid them to exercise their former Privilege of deposing and choosing the *Woi-skowoy Attaman*, and commanded them not to presume to do the same for the future, without giving him previous Notice of it, And having, likewise, order'd them to receive no more Deserters, whereby their Number, according to the Liberty, which they had before enjoy'd, might be increased; That out of the Produce of their Lands, they should deliver yearly a certain Quantity of Corn to *Azow*, and work like other Peasants at the Fortifications, and on board the Vessels, that went down from *Weronitz*, with Provision and Ammunition; These People, I say, being thus provok'd, grew, at Length, discontented, and thought on Ways and Means to get rid of this Yoke; And a great Number of Peasants, on Account of the heavy Taxes, and Soldiers of the Army, being gone over to, and received by them, the Czar sent Prince *Dolgorucki*, Major of the Life-Guards, thither, in Order to bring back all the People who had join'd them, after the Conquest of the City of *Azow*.

LXXXI. THIS Major, being arrived in their capital City, *Czerkaskoy*, and having delivered his Orders, they answer'd him, that tho' it was contrary to their Agreement, and, therefore, they could not execute the Orders themselves; Yet they would allow him to seek for them, and for that Purpose would give him a good Convoy. He, agreeing to this, was, in the Night-time, set upon and massacred, by a private Party. They immediately acquainted the Czar with it, and excused themselves, pretending it was done by a Rover, whom they had already punish'd according to his Deserts. But the Czar being convinced of their Wiles, sent thither the Brother of this *Dolgorucky*, Captain of the Life-Guards, with 15000 Men, who revenged his Brother's Death, with the Slaughter of 20000 Men, partly kill'd in Skirmishes, and partly by the Hands of the Executioner, in all their Cities. This put an End to the Rebellion; But above 10000 of them, afterwards, retired into *Turky*, where they remain to this Hour.

LXXXII. IN the Year 1708, the *Maloucian Hettman*, *Ma-zeppa* rebelled; For the following Reasons, and upon the following Occasion.



LXXXIII. MAZEPPA perceiving that the *Czar* was not to be bound by any Contract or Privileges granted; That He forced the Nobility in *Russia*, to be Soldiers and Sailors; and laid burthensome Taxes upon their Estates; Had deprived the *Donn Cofacks* and *Tartars* of their Privileges: Had forced the Wearing of a Foreign Apparel upon the Nation, and made Alterations in their Religion: He, and his *Cofacks*, began to apprehend, that if the *Czar* should become more powerful, by the War, they might be the next to be treated in the same Manner, and, therefore, it was high Time for them to consider how to prevent it.

LXXXIV. FOR this Purpose, *Mazeppa* made Use of a Stratagem, and went himself to *Muscow*; Where, by Means of great Presents, he made himself familiar with Prince *Menschikof*, which gave him an Opportunity to be often in the *Czar's* Company, and discourse with Him of Publick Affairs. Among other Conversation, he represented to the *Czar*, how easy it would be to make the *Cofacks* Soldiers and Dragoons. Upon this Occasion he extoll'd the new Method of exercising the Soldiers, and their Cloathing; And knowing that the *Czar* was pleased with the *German* Habit, he himself wore Cloths of that Fashion, and persuaded the *Czar* to command the *Cofacks* to do the like. All which the *Czar* highly approved, but told him that Matters were not yet ripe for such a Change: However, for this pretended Loyalty, the *Czar* honoured him with the Order of *St. Andrew*. When *Mazeppa* returned, he declar'd the *Czar's* Intentions to the Chief of the *Cofacks*, and therefore persuaded them to take Part with the *Swedes*; But his real Intention was to convert his Country into a separate Principality. Three Colonels of the *Cofacks*, who would not concur in *Mazeppa's* Intrigues, discovered them to the *Czar*; But bringing no sufficient Proof, two of them were beheaded, and the third, on Account of his extraordinary Merit, was sent to *Siberia*. However, the *Czar* afterwards too sufficiently experienced the Truth of their Report, to His great Mortification. and considerable Damage to His *Empire*.

LXXXV. IN the Year 1715, *Knies Gagarin*, the Governour of *Siberia*, projected an Alteration in his Government; And, if the Design, which soon after was concerted in *Muscow* against the



the *Czar*, had been brought to Execution, he would have turned it into a separate Kingdom; For as he had this Government in Farm, and had amass'd considerable Sums of Mony by it, he, by Means of large Presents, made the Senators his Friends, and thereby got the Power into his Hands, of doing just what he pleased. He put his Relations and Friends into all the Civil and Military Offices, who dared not to be against him, though he taxed and oppressed the People, at his Pleasure: When the common People complained to him of the heavy Taxes, he shewed an outward Compassion for their Misery; But told them, he had strict Orders for it from the *Czar*, which it was not for him to oppose. He had, indeed, often informed His Majesty of their Hardships, by which he had incurr'd the *Czar's* Displeasure, and had very near brought Trouble upon himself. In the meanwhile, he sometimes distributed Mony among the common People, under Pretence of relieving their Necessities: Which persuaded many to believe him to be a charitable and publick-spirited Man. When he had Orders to furnish Recruits, out of his Government, he took the greater Part of them, out of those Provinces which lay near the *Russian* Borders, as *Permia*, *Wiatka* and *Petschora*, and spared other Places; But, at the same Time, he took Care to be well paid for it. When Opportunity offered, he gave Hints to some of the Inhabitants, of the Alterations in Religion, which were intended, and insinuated, that the Church was in great Danger: In *Siberia*, he wore Part *Russian* and Part Foreign Cloathing, and no Peruke; He appeared very devout, went daily to Church, and kept *Lent* very strictly; In going in and out of the Church, he spoke, in a friendly Manner, to the Peasants, and gave them Hopes of better Times; He gave a speedy Answer to Petitioners, and fed them up with Assurances of all possible Redress. He was very good to the *Swedish* Prisoners, and connived at them, when, in their Misery, they endeavour'd to get their Living. He kept up a great Familiarity with the *Siberian* Metropolitan, *Philotæus*: For though this Man had laid down the Administration of his Arch-Episcopal Function, and had taken a Resolution to retire to the Cloister of *Kiow*; yet he constantly resided in *Siberia*, in the City of *Tumcen*, under the Holy Pretence of building a Church, and



Converting the *Ostiaks* (51); But it was said, that he and the *Knies* had a good Understanding.

LXXXVI. MOREOVER, *Gagarin* took good Care to prevent any Reports of his Conduct being made, either in Writing, or by Word of Mouth, from *Siberia*: For which Purpose, he beset all the Roads between *Russia* and *Siberia*, and forbid Travellers, under Penalty of Death, to pass any Way, but through that called the *Werchoturian* Passage; where he placed a near Relation of his, a faithful Instrument of performing his Commands, call'd *Trachaniotow*, who took Care that no Person came through without a Pass from the Governour, and Letters to Persons of Distinction. And when any Persons took Notice of his Behaviour, and told him what would be the Consequences of it, he sent them into the most remote Provinces, where no one could ever hear what became of them.

LXXXVII. HAVING brought all this to bear, and knowing perfectly well, how to secure his Friends, and to stop the Mouths of his Enemies, with that Sovereign Remedy, Gold, he resolved to bring the *Siberian Militia* upon a better Foot. To this End, he first made a great many young Citizens *Synbojarskoy* (which are a Sort of Gentlemen-Volunteers, who maintain themselves, from the Revenues of their own Estates, when they serve in the Field.) Instead of one established Regiment of the Land-Dragoons, he made two, who were obliged to live upon the Salary, which formerly had been allow'd for one Regiment, pretending he had Orders for so doing; As for the Infantry, he was secure of them, at any Time, under Pretence of Recruits, and upon Occasion could make a good Number of the *Swedish* Prisoners Officers: But Arms and Gun-Powder would have been wanting; Canons and Bullets there were enough ready made, and making at the *Siberian* Iron-Works: And because he could get neither small Arms nor Gun-Powder, without Permission of the Senate, and having no substantial Reason for demanding it, all his Neighbours, on that Side, being in Peace, he made Use of the following Stratagem.

LXXXVIII. HE sent some People to *Buchary* (where there are some Rivers which give a small Quantity of Gold-Dust) in Order

(51) Compare *das Veränderte Russland*, p. 212. §. 8.



Order to buy up as much of this Gold-Dust, as could be had (52); And when he had got about 10 Pound of it together, he went with it to *Petersburg*, and discover'd it to the *Czar*; But told him that it was to be found much nearer than really it was. He remonstrated, however, that tho' it was easy to come at, the *Kalmucks* would not suffer it to be carried away, but by Force: That, therefore, he would take this Place, if the *Czar* would but furnish him with Arms and Ammunition for 10000 Men, and with some Armourers and Makers of Gun-Powder. The Rest he would find in *Siberia*.

LXXXIX. THE *Czar*, who was, indeed, pleas'd with this Proposal, shew'd him great Marks of his Favour, and promised to

(52) Here appears the true Grounds of the Report of the Gold Dust, of which I made some Mention, in my Introduction, *Seet. I. §. XXIX.* in the Note, and *Seet. II. §. X.* And in *das Verænderte Russland*, p. 71. §. 273. and p. 233. §. 346. it is mention'd what seduced the *Czar*, to send *Alexander Beckewitz* to the River *Daria*, on the *Caspian Sea*. In some Respects it is true of the River *Daria*, but in others not: For as the Word *Daria*, in the *Persian* Language, is an Appellative, and denotes nothing but a River, so that one may say *Oby-Daria*, *Toboll-Daria*, *Amu*, or *Oxus-Daria*; So it is true, that in little *Buchary*, or the *Empire* of *Caschkar*, there is a certain River call'd *Kaptzack-Daria*, which produces yearly about 20 Pounds of Gold-Dust, which the Stream brings along with it, when, in the Spring, the Water comes out of the Mountains; Of which Rivers, as it is said, there are two others, more towards *China*, and in the *East*; Whither *Knies Gagarin* sent; Of which, among all the Accounts, that I have read about it, the *Allerneueste Statat von Casan, Astracan, &c.* (*the newest State of Casan, Astracan, &c.*) printed at *Nurenberg*, (1723. p. 126. §. 29.) gives the best. For this River belongs to the *Kalmuck Kontaisch*, who has the Jurisdiction of the City of *Ferkeen*, in *Buchary*; But that *Chesell Daria*, or *Jaxartes*, as the Ancients call it, whither the before mention'd *Beckewitz* was sent, lies above 120 *German Miles* from *Kaptzack Daria*; The Reader may now judge, whether *Knees Gagarin* deserved his Punishment or not; For besides the Damage which, the Text says, *Siberia* suffered, by this Business, *Alexander Beckewitz*, and his People, were cut to Pieces, near the *Caspian Sea*; Colonel *Buchholtz*, of whom the Text makes Mention, was sent the first Time, and Major-General *Lycharow*, the second Time, in the Year 1720. from *Tobolsky* to the River *Irtisch*, almost to the Source of it, and yet found no Gold-Sand; (See my Introduction, *Seet. I. §. XXIX.*) The Place being distant from thence a Hundred and more (*German*) Miles, thro' vast Wildernesses, where neither Water nor Provisions were to be had. But the true Mountains which produce this Gold-Sand, are far to the *East*, beyond this *Kaptzack-Daria*, near the City of *Dobba-Selin*, or *Senin*, at the Source of the River *Croceus*, and the *Chinese Wall*. (See my Map;) Of which, likewise *Martinus Martini* (in his *Atlantica*, p. 47. & 50.) Also *Kircherus*, (p. 64.) make Mention; The latter of which calls this City *Sining-Fu*, and the former *Kinti*; But the *Tartars* call it *Dobba-Selin*; The Reader may also judge, whether this *Kaptzack-Daria* may not be the same of which *Lucanus* (*Lib. III.*) makes Mention, tho' confusedly; in the following Words: *Arimaspus, Fluvius est Scythiæ, ad Septentrionem, aureis arenis abundans.* (*Arimaspus* is a River of *Scythia*, towards the *North*, abounding with Gold-Sand.) Perhaps he had heard some blind Account of it; But nothing of a Certainty. However, if any Body can inform me of any other River in *Scythia*, that has Gold-Sand, I will retract my Opinion.



to send him every Thing, according to his Desire; However, he would not so entirely confide in him, but chose another Person, for this Purpose, one *Buchholtz*, a Colonel, whom *Gagarin* was to furnish with all Necessaries, out of his Government, for this Expedition. This was sad and unexpected News for *Gagarin*, yet he was obliged to submit to it, and to see the said Colonel, soon after, march, with 3000 Men, from *Tobolsky*, in Order to take a Post on the River *Irtisch*. By which Means, from Time to Time, all *Knies Gagarin's* Intrigues were discover'd, and he, after having been put seven Times to the Torture, was condemn'd to the Gallows. What *Siberia* suffered, and how he brought Ruin upon that Country, by his Farming of it, was evident to every one.

XC. IN the Year 1717. the Prince Royal, *Alexius*, together with his Mother, and his Father's half Sister, *Mary*, conspired against the *Czar* (53). But in what Manner this happen'd, would be too tedious to relate here; I therefore refer the Reader to the *Verændertes Rußland* (*the present State of Russia*) where (p. 257. and seq.) he may see it at large. Nevertheless, since those Persons who secretly favour'd the Prince, judg'd more moderately of this Conspiracy, I will here briefly relate what they say to extenuate it.

XCI. THEY will not allow the Blame to have been wholly on the Prince's Side; But say, (1.) That his Father had been the Cause of his bad Education; Prince *Menschikof* having been his Tutor, whose Extraction, Education and Qualities being well known, it was easy to judge what Methods he could use for the Education of a Prince, who was himself, but of a mean Genius. Besides, *Menschikow*, (*say they*) did not visit the Prince above twice or thrice a Year, and whenever he reproved him for any Thing, it was in very harsh and unbecoming Language. As an Instance of which, they report, that he once told the Prince, to his Face, *Thou must not expect the Crown; For I am as near to it as thou* (54), and more of the like Kind of Expressions; Which the Prince took so to Heart, that he lost all Taste of

(53) *Vid. das Verænderte Rußland, p. 142, & 315.*

(54) The *Russians* in their Language, speak familiarly, in the Second Person, as they do in *Latin*.



applying himself to any Thing that could be beneficial to him. (2.) The Prince was obliged to reside constantly at *Preobrasenskoi*, where he had no Conversation, but that of common People and Priests, who had been so indiscreet to talk with him of the new Customs introduced by his Father, as the Ruin of the Country, and which, soon or late, ought to be abolished; His Father, likewise, never spoke in a friendly Manner to him, but, when the Prince came to visit Him, He used him more like a Stranger than a Son; All which contributed to his Pusillanimity; Inso-much that he avoided every Opportunity of seeing his Father. Besides, under these Circumstances, he had not the best Counsellors about him; But on the contrary, such as *Kikin*, Archbishop of *Rostow*, *Bojar Glelow*, *Zarewitsch* of *Siberia* (55), and others, who were of Opinion that he would, soon or late, come to the Crown, notwithstanding these evil Appearances.

XCII. AND

(55) This *Zarewitsch* of *Siberia* descends from *Kutzium-Chan*, who resided in the City of *Tura*, or *Tobolsky*, when the *Russians*, by Means of *Stroganow* and *Fermakow*, conquered *Siberia* and this City; Of which I have made Mention above, §. 48. in the Notes. *Kutzium-Chan's* Father's Name was *Murtasa*, who was Son of *Mamudack-Chan*; and his Ancestors were, 1. *Itadsim*, or *Hadsim Mahomet-Chan*. 2. *Ali Oglan*. 3. *Beckondi*. 4. *Kutluck Mengutimur*. 5. *Badakul*. 6. *Zuzi-buga*. 7. *Bagadur Chan*. 8. *Scheybani Chan*. This latter was Brother to *Batti*, or *Battu-Zagin-Chan*, so well known in the *European* History, who ravaged *Russia*, *Poland*, *Hungary*, and *Silesia*; He was a Son of *Zuzi*, or *Jugi-Chan*, eldest Son of the *Great Zingis-Chan*, the Founder of the *Tartarian* Monarchy. When *Battus* return'd from the above-mentioned Countries, he gave his Brother *Scheybani Chan* that Country which lies *North-East* of the *Caspian Sea*, where now the *Turkomanni* dwell, between the River *Jayk* and the *Arallian* Lake, where also his Descendants dwelt till the Time of *Kutzium-Chan*; But he went, with his *Hordes*, into the Country *Northwards* from thence, and took from the *Heathen* Nations call'd *Gauschta*, or *Gauschstintzi*, the City of *Sibirr*, or *Tura*, not far from the present City of *Toboll*; Which People are doubtless those *Getæ* of whom *la Croix*, (in his *Timur Beck*,) and likewise *Herbelot*, with others who have follow'd them, have wrote so much; And who, as they say, lived in *Tamerlane's* Time. But I cannot be persuaded, that the Word *Geth*, according to our Pronunciation of the Letters, has been found in the *Arabick*, *Persian*, and *Turkish* Text; But am rather of Opinion, that instead thereof, it must have been *Schuth*, *Sghuth*, or *Gazubt*; The Posterity, or small Remainder of this *Gauschstintzian* Nation live still, in little Huts, near the City of *Tomskoi*, about 2 or 300 Men, and are *Heathens*, who use such Drums as the *Laplandians* and *Ostiaks* do. They themselves have told me, that they were the ancient Inhabitants of the true *Siberia*, where, however, I never heard any thing of a Name, pronounced *Geth*, which could not have been quite extinct, if, according to *la Croix's* Opinion, it had been pronounc'd in that Manner. Therefore, I believe, that, by this, either these People, or, in general, the *Sgubti*, *Tzudi*, or *Getschudi*, must be understood, which Name is known, by History, to all the Inhabitants of *Siberia*, tho' no Nation, of that Name, is now in being; But those Inhabitants of *Siberia*, who came thither with *Kutzium-Chan*, are those *Tartars* who dwell near the Cities of *Toboll* and *Tumen*; Likewise the *Tzatskian Tartars*, near *Tomskoi*, the *Czulimian Tartars*, &c.



XCII. AND as to the Signing of the Prince's Sentence, the greatest Part of those who sign'd it, might probably not have seen the whole and true Record, because only a small Extract of it was publickly produced (56).

XCIII. (IX.) THIS Party, which (as I have said) disagrees with the first I mention'd, reckon the new Order of Succession a Prejudice to the *Empire*; And say, in such vast Dominions, it may be the Cause of a Rebellion; As it happen'd, before the Reign of the *Czars Iwan* and *Peter*; Notwithstanding, at that Time, the Senators had weighty Reasons for excluding *Czar Iwan*. And when, in the Year 1721, the Subjects were to do Homage, according to this Order of Succession, and to swear Allegiance to a Successor not named, but whom the *Czar* should, at any Time, declare for his Successor, many Cities in *Siberia* revolted, the Inhabitants of the City *Tara*, who opposed this Order, were ruin'd by it, and in some small Towns, the People gathered themselves together, like Persons in Despair, by Hundreds, and by Thousands, in a House or Barn, set it on Fire, and burnt themselves alive.

XCIV. THESE then are the different Opinions and Reasonings which, after my Return from *Siberia*, I heard in *Muscow*, from *Russian* Vassals of Credit and Reputation, on either Side, concerning the Life and Reign of *Peter the First*, which I thought proper to relate here with the greatest Exactitude, to the End that an impartial Historian may, for the future, separate the Good from the Bad, and judge rightly of the Atchievements of this great Monarch. For as there are some Writers, who, for certain Reasons, blame the Actions of a Prince, and put the worst Construction upon them; So there are others, who, for Interest Sake, extol them to the Sky, and praise, what in Reality, ought to be blamed.

XCV. I HAVE also, since my Return from Captivity, shewn these Accounts to some *Russian* Noblemen, and desired them to give me their Opinions on them; Upon which, one of them communicated to me the following Remarks, especially on the Opinion of the latter.

M m 2

XCVI. (I.) WHAT

(56) *Vid. Verändertes Russland*, p. 300.



XCVI. (1.) WHAT has been said of the Czar's irregular Course of Life, and Debaucheries in His youthful Days, could not be deny'd; Which certainly was the Cause of much Mischief to Himself, as well as others; and particularly of His Premature Death; However, those who allowed Him too much Liberty, in His Youth, and ordered Him such mean Persons for his Education and Attendance, were the principal Causes of it; especially since, afterwards, when they saw the incongruous Beginnings, they did not lay hold of proper Means to stop the Career of it. To this His own Mother, in a great Measure, contributed, thinking, by conniving at this His Way of Living, to get the Common People on her Side, and thereby to be more able to oppose the Party of the Princess *Sophia*. Prince *Boris Gallizin* is, likewise, not excusable; since he administer'd to him more Occasions to follow such a Course of Life, than to hinder him from it; And as for Monsieur *la Fort*, he was no less a Promoter of it; But having, in other Respects, done great Services to *Russia*, it was not thought proper to disgust him. The Senators, on their Side, were also, in so far, to blame, because they might, by a discreet Behaviour, have diverted him from it, had there been a Harmony among themselves: For when any of them saw, that the Czar affronted one or other of them, the rest made a Jest of it, which encouraged him to take the greater Liberty, and was the Occasion that they suffered, in like Manner, in their Turns.

XCVII. (2.) As for His Conversation with common People, the Conspiracy fomented by the Princess *Sophia*, was the Cause of it (57). For being continually in Danger of his Life, or of meeting with some Vexation at Court, he was obliged to retire to another Place, for which Purpose he thought *Preobrasenskoi* to be the most convenient. And because he could not trust himself to the *Strelitzes*, without Danger, he levy'd, at first, a small Guard, consisting only of One Hundred and Twenty Men, who were call'd *Peteschny*, i. e. *Pleasure-Fire-Workers*, with whom he had his chiefest Pastime (58). These, and other Reasons above-mentioned, deprived him of the Conversation with People of Distinction, not knowing whom to trust; And those He could

(57) Compare *das Veränderte Russland*, p. 26. §. 137.

(58) Compare *das Veränderte Russland*, p. 27. §. 148.



could trust to, being too far off, to see him often, He was obliged to converse, and pass his Time, with His petty Guard.

XCVIII. (3.) As for the selling of Places, it was more than probable that the *Czar* knew nothing of the Matter; And if he had known it, it would have been impossible for him to see beforehand the Inconvenience the Country would thereby be liable to; Especially since the Senators themselves could discover very little of it, 'till Experience made the Damages, which accrued from thence, evident.

XCIX. (4.) IN making Dragoons, Soldiers, and Mariners, of his Noblemen, the *Czar's* Intentions were for the Good of the *Empire*, as well as for their own Benefit; But that this Matter was carried too far, was owing to his earnest Desire to prosecute the War, and his absolute Power in Command; For which, considering his Design, he was not to be blamed. Besides, being the most Time absent, and in Foreign Countries, he could not so soon perceive the Inconveniences which accrued to his Country from thence; And the Senators for their Parts, let it pass without Notice. Neither could the *Czar* see before-hand the bad Consequences of the Projects for the Augmentation of the *Imperial* Treasury, caused by the Avarice of those who had the Administration of it: But as soon as he was at Leisure to examine into their Management, to which Prince *Jacob Dolgorucki*, who escaped from his Captivity in *Sweden*, a prudent and loyal Patriot, very much Contributed, by laying a true State of the Empire before his Majesty, a Committee of Enquiry was constituted, in the Year 1715, and the Transgressors were severely punished, according to their Deserts (59). When, after this, the *Czar* had considered of a better Regulation, he ordered it so, 1. That when a Place was vacant, the Governour, or the several Colleges, should present three Persons to the Senate, of which one was to be return'd, And, 2. Whenever Offices, immediately depending upon the Senate, were vacant, that three Persons should be presented to his Majesty; which Constitution was also introduced in the Army.

C. H E

(59) Compare *das Veränderte Russland*, p. 32, §. 167. seq. p. 139, §. 185, & 186.



C. H E, moreover, commanded, that the Noblemen, in every District, should assemble, every Year, a little before *Christmas*, in Order to examine into the Administration of the Commissioners, and to turn them out, and chuse new ones, as they should think proper. There was likewise a Project upon the Carpet, that, out of the District of every Province, should be chosen four Provincial Counsellours; Out of the Provinces of every Government, four Counsellours of the Regency to assist the Governour; And out of every Government two Oeconomical Counsellours to assist the Senate, at the Board of Oeconomy. All these, as well as the Provincial Judges, were to be chosen by the Gentry, from among themselves, and every Year new ones to be elected in their Room; By this Means, those at the Helm would always be acquainted with the State of the *Empire*, and a Way would be opened to Men of Ability, living in remote Parts of the *Empire*, to be employ'd in the Service of their Country, and to be promoted to advantageous Posts; This also would be a great Ease to the Senators and Governours; For whilst Affairs of small Moment were determined by the Gentry, those great Officers would have the more Time for the Management of Affairs of greater Importance; But the Czar's premature Death put a Stop to the Execution of this Project, and it was believ'd, that now it would hardly be brought to bear; Because the Governours, perhaps, would not care to share the Government with others.

CI. (5.) CONCERNING his Absolute and Rigid Government, it was a Thing natural to every Man to be inclinable to rule over others; And as no Man is of himself capable to enslave so many Thousands, unless they themselves give him the Power, they ought to bear with what proceeds from that Arbitrary Power, to which they have once submitted without any Condition or Law; And no Man could be deem'd a Transgressor of the Law, to whom no Law or Contract was prescribed (60).

CII. (6.) As to the Corruption of Youth, it would be doing the *Czar* Injustice to tax him with it; His Intentions were good; And tho', in the Beginning, no adequate Method was, or could be

(60) Doubtless the Meaning must be, that this may be suppos'd in a Political Sense, but not in a Moral Sense, grounded upon the Laws of G O D, where it is said: *Quod tibi non vis fieri, alteri ne facias.* Do unto others as thou wouldest be done unto thy self.



be fix'd, for Regulating their Education; Yet the Consequence shew'd, that notwithstanding this, many had profited by it; Of which diverse Circumstances could be alledg'd *pro* and *con*, were it not too tedious for this Place; Nay, if some Parents had not been constrained to give their Children Learning, many would, to this Day, have remained in their former Stupidity. This Benefit has, however, arisen from the first Foundation laid down by Czar *Peter*; That there is, at present, a Regulation to erect a College in every Government, and to maintain the same out of the Revenues belonging to the several Monasteries; For, when an old Monk dies, it is so ordered, that no other is to come in his Room.

CIII. (7.) THO' the Transferring of the Trade from *Archangel* to *Petersburg* had, indeed, done Hurt to some Provinces; Yet, on the other Hand, in some other Respects, it had been very advantageous to the whole *Empire*.

CIV. (8.) THE Changing of the *Imperial* Residence had, indeed, been occasion'd by the *Czar's* great Propensity to Navigation, which Satisfaction he could not have in *Muscow*; And he was often heard to say; That if the City of *Muscow* was situated on the Sea, or near a River that had Communication with the Sea, he would refuse the best Residence in the World for it; As well on Account of its agreeable Situation, fertile Soil, wholesome Air, and being placed in the very Center of *Russia*. That the Building of the new Residence had been so very chargeable, and cost so many Mens Lives, was not the *Czar's* Fault; But that of those who had the Inspection over the Works, and had taken no better Care. The *Czar* had given the best Orders imaginable for every Thing; But as he was seldom present, he could not have a Knowledge of every Thing that had happen'd; But when he was informed how Things went, he severely punish'd those, who had enrich'd themselves by it, and gave the Inspection to Persons more worthy of it.

CV. (9.) AND tho' it was said, that the long Wars were continued, more for the *Czar's* Glory, than for the Advantage of the *Empire*; And that as well from thence, as from the numerous new Buildings, the *Russian Empire* had received more Hurt than Good, both in its Revenues, and the Number of Inhabitants; Yet  
2 the



the conquer'd Provinces would, in Time, make amends for all; And the *Empire* had obtain'd such Barriers by the War, that, if it remain'd in the Condition in which the late *Czar* left it, *Russia* would have no Reason to fear her Neighbours, nor to complain of the Reign of *Peter I.* A War was at first necessary, to recover the Provinces which were formerly lost: And when it was once begun, it was not in the *Czar's* Power to make an End of it, without the Consent of *Sweden*, and therefore he had been oblig'd to continue it against his Will (61), till a Pacification ensu'd.

CVI. (10.) THE true Grounds and Reasons of so many Rebellions were (the *Czar* being but Ten Years of Age when he came to the Crown, and, with Respect to the *Empire*, incapable of doing Good or Harm) the Disharmony between his Mother and her Adherents, and the Princess *Sophia* and her Party, by which of Consequence the *Czar* became odious to the Princess, and she being ambitious and artful, had used all the Ways and Means possible, to render his Name odious to the People; Infomuch that no Body could believe any Good of him; Which was afterwards the Occasion, that all his Endeavours for the Good of the *Empire* were put a wrong Construction on, and thence so many Factions ensued.

CVII. (11.) CONCERNING the Order of Succession, *Russia* had no Reason to complain of it; Because it restrain'd the Princes from relying alone upon their Birthright, and encourag'd them to make themselves the more qualify'd for Governing. And much less was a Revolution to be feared here than in Elective Kingdoms, where it frequently happen'd, that by the different Views of various People, at an Election, the most pernicious Effects have been caused to a Country. An Instance of this Difference has been seen by the late *Czarina*, who, to the Admiration of the whole World, mounted the Throne without any Trouble, and rul'd in such Manner, that *Russia* can never desire a better Government; Since her constant Endeavours were for the Welfare of the *Empire*, and to shew herself gracious to her Subjects; And if any one should object: That it was a Thing unheard of, for a  
Woman

(61) Many Counter-Remarks might be made to these Observations; But I leave that to others. This Point might have been insert'd in the foregoing fifth Article, but I refer the Reader to *das Veränderte Russland* (p. 340.) where he will find a short Discussion of the former Differences between *Sweden* and *Russia*.



Woman to be entrusted with an *Empire*, of so absolute a Form of Government; Let him but look 700 Years back, into the History of this *Empire*; And he will find, that the *Czarina Olgha* reign'd many Years, very happily, laid the Foundation of the *Christian* Religion in *Russia*, and procured great Advantages for the *Empire*. Thus far these Remarks.

CVIII. THIS is what Information concerning the Life and Reign of *Peter* the First, of blessed Memory, I have had an Opportunity to procure, and have thought necessary to add to the Accounts we already have of the Life and Actions of this Monarch. And here I cannot help adding a farther Account of what has been mentioned, in the Introduction, (*Seet. II. §. IX.*) with Relation to the Dread of Water He had conceived in his Infancy, the Circumstances whereof are the following.

CIX. WHEN He was about five Years of Age, His Mother went with Him in a Coach, in the Spring-Season, and passing over a Damm, where there was a Waterfall, or Cataract, which made a great Noise, and He lying in His Mother's Lap asleep, He was so frighten'd by the Rushing of the Water, that it brought a Fever upon Him: And though He soon recovered this; Yet He retained such a Dread of Water, that He could never bear to see any standing, much less to hear any running Water, without the greatest Uneasiness. This continuing, 'till He was fourteen Years of Age, was a great Grief to His Mother, as well as His Brother *Iwan*, who fear'd it would be a great Prejudice to Him, when, soon or late, He should come to the Crown. But Prince *Boris Gallizin*, who was his chief Governour, invented this happy Cure: He perswaded the Prince, it being fine Weather, to go with him into the Country, to partake of a Hunting-Match, which he had appointed there; But the young *Czar* did not know that there was a Brook near the Place. After a little Diversion in Hunting, *Gallizin* said; It is very hot Weather, I wish there was a Brook in the Neighbourhood, I would go in and bath. The young *Czar* replied: What! will you kill your self? The Prince answer'd: I have frequently bathed with your late Father, and nevertheless I am alive still: Adding, that it was very wholesome to bath in hot Weather. The young *Czar* was surprized, and said, He had



heard that People were frequently drown'd. The Prince answer'd: How can a Man be drown'd, when the Water is not deeper than his Knees? If it pleases your Majesty, I will send some Body to find out a Brook, and you shall see that it is possible to bath, without Drowning. Accordingly he sent a Gentleman of the Bed-Chamber, who being return'd, said, that not far from thence, there was a Brook. The *Czar* went thither, but approached with Fear and Trembling, and stopp'd His Horse at a good Distance from the Brook. Prince *Gallizin* sent some Men thither, and ordered them to cross the Water on Horseback, forwards and backwards, and then to return, to shew themselves, that they were alive. After this the *Czar* ventured to ride nearer. Then Prince *Gallizin*, with his Horse, cross'd the Water himself, and ordered some of his People to alight from their Horses, and go barefooted through the Water, which the *Czar* admired at, and, at last, had the Courage to go through it Himself, with His Horse, to the great Admiration of those who were present.

CX. AFTER this Cure, He return'd to His Palace, well pleas'd, and told it to His Mother, and His Brother *Iwan*, who hardly could believe it, so great was their Joy.

CXI. SOME Days after, *Czar Iwan* went, with His Brother *Peter*, to a Summer-Palace, call'd *Izmælowa*, where there are a great many Fish-ponds; And after they had diverted themselves in the Garden, He ordered some of His Servants to bath in a Pond, and They would look on. But *Czar Peter* forbid it; However, *Czar Iwan* perswaded Him, at Length, to consent. The young Men being very merry and frolicksome, in the Water, it pleased *Czar Peter* so well, that He had a Mind to try it Himself, to which *Czar Iwan* encouraged Him, and by that Means He got rid, at once, of all the Fear of Water, with which He had before been possess'd.

CXII. THIS Alteration, and the great Pleasure this Monarch afterwards took in Navigation, is to be admired; I cannot, therefore, forbear mentioning, in this Place, what gave the first Occasion to that, which afterwards ensued.

CXIII. AFTER

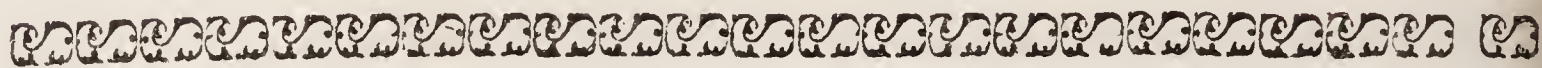


CXIII. AFTER the *Czar* was thus freed from His Fear of Water, He went often to the aforefaid Palace of *Izmælowa*, and bathed there, in Summer-Time.

CXIV. WALKING once, in the Court, He went into a Stable, where he found an old Boat, almoſt fallen to Pieces, which a *Dutchman* had built, in His Grandfather's Time, at *Muscow*, to uſe in the Ponds, at which the *Czar* was ſurprized; Becauſe it was built in a different Manner from thoſe that are uſed on the Lakes and Rivers in *Ruſſia*: It was long before He could get a true Information concerning this old Boat, 'till, at Length, an ancient Man related, that a Foreigner had built it, that there had been Sails upon it, and that it would advance upon the Water, either before, or againſt the Wind. The *Czar* wondring at this, ordered *Monſieur le Fort* to look out for a Man who could repair it, and bring it into Order again. After long Search, a *Dutchman* was found, who had been a Sail-maker, and who brought the Boat into ſo good Order, that the *Czar* made the firſt Tryal with it upon the Water. But this Boat gave Occaſion for the *Czar* to order *Monſieur la Fort* to write to *Holland*, for ſome Ship-Carpenters. Theſe being arrived, and finding no Lake near *Muscow* fit for Sailing, the Lake near the City of *Pereſlawle* was choſen for that Purpoſe, being about One Hundred and Twenty Werſts, or Eighteen *German* Miles from *Muscow*. This Lake being of a good Depth, and about a League long, and a Quarter broad, they there built two ſmall Frigats, with which the *Czar* diverted himſelf, two Summers ſucceſſively. But theſe People talking continually of the Difference between this Manner of Sailing, and that which was perform'd with large Ships, in great Seas; The *Czar* took a Journey to *Archangel*, where he found above Three Hundred Foreign Merchant Ships, and ſome large *English* and *Dutch* Convoys. And He taking a great Delight in them, the Commanders of the Foreign Convoys allow'd the *Czar*, for His Pleaſure and Exerciſe, to go ſundry Times into Sea with them. This gave Occaſion to His Mother and Brother to complain, that He now ventured Himſelf too much upon the Water, But after the *Czar* had conquer'd *Azow*, He began immediately to build great Ships, near the City *Woronetſch*, and, in a ſhort Time, brought a pretty large



Fleet into the *Palus Mæotis*; And for this Reason, he afterwards made the Harbour at *Taganrock*.



## C H A P. VII.

*Of the Difference between the Titles C Z A R and  
G R A N D P R I N C E, and of the R U S S I A N S e a l.*

### S U M M A R Y.

§. I. to III. **H**OW the Titles *Czar* and *Grand Prince* are promiscuously used by some Writers, and wherein the Difference consists. IV. What the Signification is of the Word *Zaar*, *Czar*, or *Tzar*. V. When it was introduced into *Russia*. VI. How it came to be converted into *Emperour*. VII. An Account of a new erected Convent, in the Form of an Eagle.

I. **S**INCE several Authors make no Distinction between the Titles *Czar* and *Grand Prince*, but take them both to be one and the same; Stiling the *Russian* Monarch *Czar*, or *Grand Prince*, I find it necessary, in this Place, to take some Notice of this Error,

II. I T ought to be *Czar* and *Grand Prince*, or *Czar* only; For the two Titles are full as different, as *Roman Emperour* and *Arch-Duke of Austria*; Or, as *King of Poland* and *Grand Prince of Lithuania*; Or, *King of Sweden* and *Grand Prince of Finland*; Or, finally, *King of Prussia*, and *Electör of Brandenburg*.

III. B U T in what the Difference of these Titles properly consists, and when they came first in Use, will be seen by what follows.

IV. T H E Title *Czar*, in the *Sclavonian* Tongue, signifies *King*; And also, sometimes, *Emperour*; Because, in all *Sclavonian* Books, as well sacred as profane, all Kings are call'd *Czar*; As in the  
Scla-



*Sclavonian* Bible, which was translated from the *Greek* about 700 Years ago, long before the *Russian Grand Princes* took the Title of *Czar*, the Kings, *Pharao*, *Saul*, *David*, *Solomon*, and *Alexander the Great*, are called *Czars*; And, in this Language, there is no Difference between the Title of *Emperour* and *King*; For when, in the Bible, *Matth. xxii.* it is written: Give unto CÆSAR the Things that are CÆSAR's, and unto GOD the Things that are GOD's; in the *Sclavonian* it is, *Dasch'd Zariu Zariewo a Bogu Boschie*. But when, in the same Chapter, the Question is: Whose is this Image? And the Answer is, *Cæsar's*; then, in the *Sclavonian*, it is said *Cæsar*. Likewise, in another Place, we find *W'zarstwo*, *Augusta Cæsarea*, or in the Reign of *Cæsar Augustus*: Whereby we may see, that, in the *Sclavonian* Tongue the Name *Cæsar* is taken for a Proper or Family Name.

V. THIS Title *Czar* was first assumed, by *Iwan Wasielewitz*, furnam'd *the Great*, Grand-Father of *Iwan Basilowitz* the *Tyrant*, after he had conquer'd the City of *Casan*, was crown'd there, with the Crown of *Casan*, and had also seiz'd upon all the Principalities that were Appennages: For notwithstanding the *Russian* Princes often chang'd their Residence, they formerly styled themselves only *Grand Princes* of *Russia*. This *Iwan Wasielewitz* soon after dying, his Son *Basilius*, by Means of Civil Dissentions, lost the Kingdom of *Casan*, together with the Title of *Czar*, and suffer'd, besides, very much by the *Tartars*; But his Son *Iwan Basilowitz* the *Second*, furnam'd *Grosnoy*, i. e. *Tyrant*, recover'd all, conquer'd the two Kingdoms of *Casan* and *Astracan*, and resumed the Title of his Grand-Father; Styling himself *Czar* of *Casan*, *Astracan*, and *Siberia*, *Grand Prince* of *Muscow*, *Wolodimir*, and *Novogrod*, *Lord* of *Plescau*, &c. Likewise *Powelitel* and *Samoderschetz* of all the *Russians*; The former signifies as much as *Imperator*, *Commander*; And the latter, *Self-Preserver*, or *Sovereign*; and these Titles have been allow'd him and his Successors by most Potentates; And by that it remain'd, till in the Year 1721, when *Czar Peter* made Peace with *Sweden*, the Senate, Synod, and Generals, desired the *Czar*, in the Name of the *States* of *Russia*, to style himself the *Great*, and *Father* of his Country, for an eternal Remembrance of his *Great Actions*.



VI. BUT one of the Clergy, *viz.* the Archbishop of *Novogrod*, who thought himself wiser than his Brethren, and in Order to bespeak his Prince's Favour, persuaded the *Czar* he might change the *Russian* Title *Powelitel*, into *Latin*, and call himself *Imperator*, which, tho' other Potentates had formerly allow'd him to use the Title in the *Russian* Language, yet it being turn'd into *Latin*, caused many Disputes in *Europe*; For, notwithstanding, in Reality, it is all one, whether he be called, in the *Russian* Language, *Powelitel*; in *English*, *Commander*; or in *Latin*, *Imperator*; the Explication of the Title *Powelitel* has occasion'd great Difficulties, and will remain in Dispute, perhaps, as long as the World stands, especially on Account of the Ceremonial and Rank. As for the *Russian* Seal, their Princes, in former Times, after they had embrac'd the *Christian* Religion, had three Circles, within a Triangle; In the first of which was written: *Our GOD, the TRINITY, who was before all Time; Not three GODS, but ONE, in Essence.* In the second were written the Titles of Honour of the Prince, to whom the Letters were directed; And, in the third, was the *Czar's* Title. But, in Time, this came out of Use, and instead thereof was chosen a Man, on a white Horse, in a Red Field, which was the Coat of Arms of the Princes who resided at *Muscow*; For this being situated in the Principality of *Wolodimir*, and by Marriage devolving to the *Grand Prince, Andrey*; And the City *Wolodimir* being destroy'd by the *Tartars*, the *Grand Princes* chose the City of *Muscow* for their Residence, and the Arms of *Muscow* for theirs; The *Dragon*, with which the Man on Horseback is combating, was added by *Czar Demetrius*, after he had totally defeated the *Tartars*, in the *Rulicowian* Field. As for the two-headed *Eagle*, on the Breast of which the Man on Horseback is placed, it is not represented like the *Roman Spread-Eagle*, with Wings extended upwards, but hanging down. *Iwan Basilowitz* was the first, who, in the Year 1540, added it to his Coat of Arms, pretending that the three *Russian* Princes, *Rurick*, *Sinaus*, and *Truvor*, were descended from the Posterity of the *Emperour Augustus*.

VII. *CZAR Peter I.* of Glorious Memory, built a very fine Convent, call'd *Alexander Monastery*, in the Form of an *Eagle*, five Wersts from *Petersburg*, on the River *Newa*, in which are



200 Apartments. In the Middle, is a very large Church, built according to the strictest Rules of Architecture, which represents the Body of the *Eagle*, the two Spires are the two Necks and Heads, and the Tops, or Crowns, the *Imperial Crown*. On the Sides are two smaller Churches, or Chapels, which represent the two Wings.



## C H A P. VIII.

### *Of the Religions in Russia.*

#### S U M M A R Y.

§. I, II. **R**easons why Authors have not, hitherto, treated fundamentally of the Religions of Russia. III. The Account which can now be given of them; According to which, they may be distinguished into three principal Classes. IV. The first Class is that of the Christian Religion; Of which, the Greek Church is the Chief, or National Church. How that was first brought into Russia. V. It is probable, that before the Russians were converted, from Paganism, to the Christian Faith, the Foundation of the Christian Religion was laid in Russia, by some other Nations, inhabiting those Regions. VI. Which was propagated by the Grand Princess, Olga, and Her Successors. VII, to IX. Of the first Metropolitans and Bishops of Russia. X. The certain Time, from whence it may be said, that the Doctrine of the Greek Church has been continued in Russia, in one Succession, down to the present Time. XI, XII. From this Church is sprung a Dissenting Sect, call'd the Greek-Russian. XIII, to XVI. An Account of this Sect. XVII. They are accus'd of many Impieties. XVIII. Endeavours to convert them by Force. XIX. What Czar Peter did, in Point of Religion. XX. Of the other Christian Churches, in Russia, and particularly the Lutheran. XXI. The Reformed or Calvinist. XXII, XXIII. And the Arminian. XXIV, XXV. The second principal Class of the Religions of Russia, or the Mahometan. XXVI. The



XXVI. *The third principal Class, or the Pagan.* XXVII, XXVIII. *A general Account of it, as far as regards Russia.* XXIX. *The natural Piety of the Siberian Pagans.* XXX, to XXXIII. *The Author's Testimony of it.*

I. **A**UTHORS who have treated of this Matter, have either handled it imperfectly, for Want of due Information, or else have stuff'd their Accounts with ill-grounded Additions.

II. ALL Religions (except the *Jewish*) being tolerated in *Russia*, and there being, likewise, several Schisms in the National Church, Authors have often confounded one with the other.

III. NO Doubt but it is very difficult for a Foreigner, who has not a perfect Knowledge of the *Sclavonian* and *Russian* Languages, nor has read all Sorts of Books in those Languages, to give a sufficient and fundamental Account of this Matter. However, in general, this may be said; It holds good in *Russia*, as well as in all other Countries in the World, that there are naturally good and bad People, of all Religions; And in every Nation, he who fears GOD and does *Justice* is acceptable to his Maker; But as to the several Religions, in this Country, they may be divided into three Classes; 1. The *Christian*. 2. The *Mahometan*. And, 3. The *Pagan*, Religion.

IV. CONCERNING the first, every one knows, that the *Greek* Church is in this Country, the Chief or National Church; Of which the *Grand Princess Olgha* laid the Foundation in *Russia*, in the Tenth Century, according to the *Russian* Computation, in the Year 6463, and the Year of our LORD CHRIST 955, or, as some will have it, 941. When she was baptized by the Patriarch *Photius*, at *Constantinople*, and was named *Helena*, in the Reign of *Johannes Zimeses*, who would have married her, but she gave him a civil Denial. This Princess lived 14 Years after she was baptized, and died in the 80th Year of her Age. The *Russians* celebrate her Memory annually on the 11th of *July*.

V. BUT this *Olgha*, after the Death of her Husband *Igor* (who was killed by the *Drewenses* (62) to whom he went to demand

(62) These People are call'd, in the *Russian* History, *Drewliani*, and also *Petzenegi*; Whence they have this latter Name, the following Observation may probably shew; But the



mand Tribute, which happened according to the *Russian Annals*, in the Year 6423 or 952) coming then from *Novogrod* to *Kiow*, and not being baptized until three Years afterwards, as has been already said, it is not to be doubted, but that the *Christian Religion* was received, by some, though, perhaps, not fully establish'd by all the *South Slavonians*, the *Russians*, or the *Kiowians*, before that Time; For, according to the Chronicle written by the Metropolitan *Macarius*, in the Time of *Iwan Basiliowitz*, the *Bolgares*, who are also call'd *Cosari* (63), living on the Rivers *Dnieper* and *Danube*, and having one and the same Language with the *Northern Slavonians*, or *Russians*, were converted before, (64) by *Methodius* and *Constantinus* (afterwards call'd *Cyrillus*) Sons of *Leo*, the *Thessalonian*.

O O

VI. AND

the former, according to that History, is derived from the Word *Drew*, or *Derew*, which signifies a Wood or Forest; Because these *Drewenses*, as it is said, dwelt formerly, near, and in great Woods, viz. on the Rivers *Desna* and *Semm*, in the *Ukraine*. Now these People bearing also the Name of *Petzenesh*, it may not be amiss to enquire, whether the People call'd *Peucini*, of whom *Pliny*, (*Lib. 4. Cap. 12.*) and *Strabo* (*Lib. 7.*) speak, and who, in the Time of *M. Aurel. Antonin. Philosoph.* were Allies of the *Marcomanni*, (See *Mascou's Geschichte der Teutschen. Lib. V. p. 146. Nota 13.*) are not perhaps the same. For as *Cromerus*, and others say, the *Bastarnæ a picearum sylvarum multitudine* had also the Name of *Peucini* given them.

(63) The Signification of the Word *Cosar* and *Chorsar*, and that the Name *Cozar* and *Khozar* is the same, has been shewn above, Chap. IV. §. IX. Note 34. *Josephus Forionides*, (who, however, is not an Author of the best Credit,) says: That, of the Posterity of *Thogarma*, 10 Families were descended, who lived near the River *Wolga*, among whom were the *Cozares*. And *Herbelot* (in his *Diët. Orient.*) as also *Andrew Mull.* (in *Comment. Alph. p. 42.*) relate, from the History of *Abdalia Bæidaviensis*, that *Japhet* had 7 Sons, and that the Name of the first was *Kozar*, from whom the *Cozari*, who, in History, are also called *Karari*, had that Name, and are supposed to have been one Nation with the *Bolgares*, on the *Wolga*; Of this *Kozar*, as *Bochartus* says, (in his *Phaleg.*) the *Caspian Sea* had the Name of *Mare Chosar*. But many Authors will not allow such Derivations of the Names of Nations, as this here mentioned of *Kozar* is, e. g. when it is said, that *Hercules* had a Son named *Scytha*, of whom the *Scythian* Name is deriv'd, &c. Therefore, it is more credible, not only that this Name is derived from Sea-Rovers, as has been hinted, in the Note above-cited, but that also the Island of *Corfica* had its Name from such like People. Compare with this what is alledged, concerning this Matter, in the *Bibliotheca Suecica*, in the first Piece, p. 55. Note 9.

(64) In the above mentioned History of *Macarius*, it is said, that when the *Bolgares* were engaged in War with Emperour *Michael*, and the Sister of the *Bolgarian* Prince, *Boris* (whom some call also *Bogoris*) was taken Prisoner and brought to *Constantinople*, she embraced the *Christian Religion* there; And after she was exchanged for a *Constantinopolitan* Lady, who had been taken Prisoner by the *Bolgares*; she persuaded her Brother to embrace the *Christian Religion* also. Upon which, he sent Ambassadors to the Emperour, desiring him to send him some Learned and Godly Men, to instruct him, and his People, in that Religion. This *Macarius* mentions, likewise, that long before *Wolodimir's* Time,

when



VI. AND tho' *Swetoslaw*, Son of *Olgha*, who, after many great Actions, at Length was killed treacherously, by the *Peucingian* Prince, (65), who made a drinking Vessel of his Skull, (66) would not embrace the *Christian* Religion; yet *Wolodimir*, the third, Son of this *Swetoslaw*, after he had conquered his Brother *Jaropolck*, with the Help of the *Waragi* (67), killed him, and assumed the Government, did introduce the *Greek* Religion, at the End of the tenth Century, in the Reign of the Emperours *Basilius* and *Constantine*, whose Sister, the Princess *Ann*, he married, and was baptized, in the Year 987, or as some say 989, and named *Basilius*, by *Anastafius*, Bishop of *Corsun*, who when he catechis'd him, among other Instructions, advised him to keep only to the seven oecumenical Councils, *viz.* to those which were held, (1.) At  
Nice,

when *Rurich's* two Generals, named *Aschold* and *Idir*, or *Dirr*, had miscarried before *Constantinople*, it was stipulated in the Treaty of Peace, that they should embrace the *Christian* Religion; After which they had several Learned Men sent them, from *Constantinople*, in Order to instruct them, which happen'd long before *Olgha's* and *Wolodimir's* Time, and doubtless in the Time of the above-mentioned *Cyrrillus*.

(65) In the *Russian* History, instead of *Peucingians*, we find *Petschenesians*, and, in another Place, it observes, that the Prince of the *Hunns* had beheaded *Swetoslaw*, in *Petschenka Curia*; Here is to be observed, that by the Word *Curia*, or *Caura*, the *Kalmucks* and other *Tartars*, denote a Fortrefs or Castle, (*vid. l'Histoire de Timur Beck, Tom. II. p. 222. Note b.*) which is conformable to the *Latin* Word, *Curia*; It is also to be farther observed, that because the *Russian* History mentions, that the *Petschenesians*, who also are called *Drewensians*, as has been said above, were *Hunns*, and, in the *Russian* Language, *Petsch*, or *Pietsch*, signifies the same as in the *German*, *Hund*, (a Dog); by which Name the *Germans* call'd the *Hunns*, in Scorn; The Name *Petschenesians* is but an Interpretation of the former, and one and the same with the Word *Hund*; And if the Name of the *Pazinnacitæ* and *Peucini* are likewise the same with this, as it is reasonable to suppose, they then originally dwelt on the River *Wolga*; For *Constantinus Porphirogenetha*, (in the 34th Chapter) speaks thus: *Pazinnacitæ a principio ad Atell, & Geeb Flumina habitabant, &c.* And it is known that the *Atell*, is the River *Wolga*, and *Geeb* the River *Geyk*, both which run parallel to one another into the *Caspian* Sea; And it is observable, that there were two Nations of the *Pazinnacitæ*; *vid. Const. Porphir. de Administor. Imp. (Cap. V. & VI.)* and *Diët. Car. Steph. (p. 426. & 1799.)* some of whom did live at the Mouth of the *Danube*, and some near the *Chersonesus*, which latter are the *Russian* *Petschenesians*. I have farther remark'd, that, among the Eight Tribes of the *Pazinnacitæ*, which this Author speaks of, in that Chapter, there are Names, which agree with the Names of some Places, near the *Karakalpackian* *Horda*, on the East Side of the River *Geyk*, as *Talmusata*, *Curcutata*, &c. (See my Map.)

(66) What is mentioned of the Skull of *Swetoslaw* was also customary among the Ancestors of the *Mungals* and *Kalmucks* (*vid. l'Histoire des Tartars, p. 192.*) and it is credible, that the *Drewensians* and *Petschenesians* were of *Hunnian* Extraction. At Length *Constantinus Monomachus* converted them to the *Christian* Religion.

(67) Of the *Waragi* I have already said (*Chap. IV. §. IX. Note 33.*) that they dwelt on the *Baltick*. *Anna Comena*, in the *Historia Byzantina*, and in the Life of Emperour *Alexius* (*Lib. 7. Cap. 1.*) makes mention of a Nation named *Warangi*, which was a Surname given to the *English* and *Normans* who served in *Constantinople*.



Nice, against *Arius*; (2.) At *Constantinople*, against *Macedonius*; (3.) At *Ephesus*, against *Nestorius*; (4.) At *Chalcedon*, against *Eutyches* and *Dioscorus*; (5.) Another at *Constantinople*, against *Origin* and *Evagrius*; (6.) A third, at *Constantinople*, against *Sergius* and *Perus*; And, (7.) the second at *Nice*, against those who would not adore the Images of the Saints.

VII. AFTER this, it is said, *Wolodimir*, or *Basilus*, accepted of *Michael Syra*, or *Cyrus*, ( who was sent to him by the above-mentioned Patriarch, *Photius*, as the first Metropolitan of all *Russia* ) who, a short Time after, baptized *Wolodimir's* twelve Sons, and Twenty Thousand *Russians*, in one Day. This some ascribe to *Cyrillus*; but he, as I have mentioned above, lived long before that Time, and came from *Chersonesus* to *Kiow*, in the Time of *Rurich* the First, and the Reigns of Empress *Theodora*, and her Son, Emperour *Michael III*. Besides, it is not improbable, that the *Russian* Translators have mistaken the Name *Cyrus* for *Cyrillus*.

VIII. AFTER *Wolodimir* had caused his twelve Sons, and a great Number of His Subjects to be baptized, He built Churches and Schools, and went, with the aforesaid *Michael Cyrus*, to the *Crevytzi*, about *Novogrod*, and from thence to *Rostow*, where he likewise converted the Inhabitants to the *Christian* Religion; And, after the Death of *Michael Cyrus*, one named *Leontius*, was regularly ordained Metropolitan of *Kiow*, *Joachim Korssunaim*, Archbishop of *Novogrod*, and *Fædor Grezin* Archbishop of *Rostow*, by *Nicolaus*, Patriarch of *Constantinople*.

IX. WOLODIMIR sent also a learned *Macedonian*, named *Marcus*, to the *Bolgares*, who were *Mahometans*, *Saracens*, *Tartars*, and *Bessermenes*, in Order to convert them to the *Christian* Religion, but only three or four of the Princes came to *Wolodimir*, and were baptized.

X. FROM this Time, *Russia* has remained constant in the *Christian Greek* Religion; Wherefore *Wolodimir* or *Basilus* is reckoned among the Saints, and the *Russians*, in Honour to his Memory, have ordered the 15th Day of *July* to be celebrated.



XI. BUT, afterwards, a certain Sect separated from the *Russians*, who call themselves *Staroweisci* (or *Old Believers*,) But the *Russians* call them *Roscoloziki*, (or *Hereticks*.)

XII. THEIR total Separation did not happen 'till the sixteenth Century, in the Time of the Patriarch *Nicon*; Though they dissented long before. Concerning this Sect, *Demetrius*, Abbot of *Rostow*, has wrote a Book, entitled, *Rosifsko Roscolnitscheskoi Brinski wierie o utschenniich o dialachich* (i. e. Examination of the Belief, Doctrine and Works of the *Briskiensian Roscolnicks*.)

XII. VERY few, of this Sect, can write, or read; But most of them are simple, ignorant People, Citizens or Peasants, who have no Churches, but assemble in private Houses.

XIV. THE Difference, in Point of Faith, between these and the other *Russians*, consists, (1.) In that the former believe it a great Sin to say thrice *Halleluja*, which they repeat but twice; (2.) That not five, but seven Loaves, ought to be brought into the Church for the Use of the Mass. (3.) The Cross, which is impress'd upon the Mass-Loaves, or *Prosphora*, must not be four, but eight corner'd, because, as they say, there was such a cross Piece of Timber, of eight Corners, placed under the Feet of our Saviour. (4.) In signing with the Cross at Prayers, the three first Fingers must not be used, as the *Russians* do, but the End of the Ring-Finger is to be join'd to the End of the Thumb, and the first and middle Finger held streight; The Signification of which, according to their Opinion, is: That the first three represent the HOLY TRINITY, and the other two CHRIST, in both Natures, as GOD and Man. (5.) New Books printed since the Time of the Patriarch *Nicon*, though no Doctrine have been altered therein, and only some dark Words are explained, are to be rejected, and the old ones retain'd, and *Nicon* be accounted an Anti-Christ. (6.) They account other *Russian* Priests unworthy of Administring the Sacraments of Baptism and the Lord's-Supper, because they drink Brandy. (7.) They hold Civil Government to be no *Christian* Institution, but would have all live as Brethren. (8.) They allow, that a Man may kill himself for CHRIST'S Sake, and that therein consists a higher Degree of Spiritual Happiness. Now, though none of these Articles are essentially Theological, yet they believe them to be absolutely



folutely necessary to Salvation; Therefore, when they are persecuted for their Religion, they frequently affemble together, by Families, and often Four or Five Hundred Perfons, in their Houfes and Barns, fet them on Fire, and fo burn themfelves alive (68). They, alfo, reckon all other *Ruffians*, and Nations, unclean, or *Pagans*, and do not care to converfe with them, much lefs will they eat and drink with them, out of the fame Veffels; and if any one, not of their own Sect, has been in their Houfes, they wash the Place where he has fate; Nay, fometimes they fwEEP up the Duft in the Room, and throw it after him, into the Street.

XV. THESE and other Articles befides, they pretend to defend by their Ancient Books, written and printed, efppecially by a Book pretended to be of *Cyrrillus Hierofolymitanus*, in which all their Tenets are explain'd; But it is very difficult to believe this Book genuine; Befcaufe the Author writes, among other fufpicious Paffages, many abfurd Stories concerning *Luther* and *Calvin*, and in fome Places fays, *We here in Ruffia*; But the true *Cyrrillus* liv'd fome Hundred Years before *Luther*, and confequently could not mention him. Wherefore it is reasonable to think this Book fpurious, and rather to believe, as fome will have it, that it was writ by a *Ruffian* Monk, in the 15th Century.

XVI. BUT thefe *Rofkolschiks* even differ among themfelves, and are divided into feveral Parties; For fome will allow no Priests, the Sacraments and other Church-Offices are adminifter'd by the Laity, as well Women as Men, and they account Celibacy a neceffary Article of Chriftianity; Others have their Minifters, and marry: In general, they are, to all Appearance, a pious, moral, and quiet People, who will not curfe, fwear, or hold any vain Converfation. They account Drinking to Excefs a great Sin; They feem to be juft in their Dealings, do not over-rate nor haggle, and they admit no Perfon into their Affembly who drinks either Beer or Brandy.

XVII. THE other *Ruffians* charge them with abominable Vices, viz. I. That in their Affemblies, after putting out the Fire and  
Lights,

(68) The like happen'd in *Siberia*, in the Year 1722, in two Places, firft near the City of *Tara*, on the River *Irtifch*, and afterwards at a fmall Place on the River *Ifert*, where fome Hundreds of People were burnt.



Light, they commit Fornication in common. 2. That when thro' such Carnal Copulation a Maiden proves with Child, and brings forth a Girl, they let it live; But if a Boy, they kill it, save the Blood, dry it, beat it to Powder, and make Bread of it, which they use in their Sacraments; With other Enormities.

XVIII. WHEN this Sect first arose, the *Russian* Patriarchs endeavour'd to destroy it by Force, and many Thousands were burnt, and otherwise put to Death; But this prov'd a great Detriment to the *Empire*. Afterwards Czar *Peter I.* commanded, that, if they did not spread their Doctrine among the *Russians*, they should remain unmolested, and the Bishops and Priests should endeavour to convert them by pious Exhortations, and their own good Examples. In the mean Time, these *Roskolschiks* pay double Taxes.

XIX. IT being well known, wherein the Tenets of the *Greek* Church differ from those of the *Roman-Catholicks*, and other Denominations of *Christians*, it is unnecessary to make any Mention thereof here; I shall, therefore, only observe; That as Czar *Peter I.* took great Care in Temporal Affairs, to reform many Things in *Russia*, and put them upon a better Footing; So likewise, he endeavour'd to clear Religion from many superstitious Ceremonies, and useles Customs, which, by Degrees, were crept in; In which the Bishop of *Pleskow*, *Theophanes Procopowitsch*, was a faithful Assistant, by writing and translating many fine Treatises; As, 1. A Catechism. 2. An Illustration of our SAVIOUR'S Sermon on the Mount, *Matth. v.* 3. Of Baptism, in which he proves that it is all one, and has the same Efficacy, whether a Person is dipt in the Water, or only sprinkled with it; For the Ancient *Russians* would allow no Person to be a *Christian*, unless he had been dipt quite under Water. 4. Of Confession. 5. Of Marriage, wherein he teaches, that those of the *Greek* Church may intermarry with other *Christians*. 6. Of the Office of Priests, in which he shews, that they ought not to intermeddle with the Civil Government, or Political Affairs. 7. An Ecclesiastical History, in which he shews what Ceremonies and Customs were in Use among the Primitive *Christians*, before the Time of *Constantine*, and by whom, and at what Time, so many superstitious Ceremonies, which are now held equally binding with GOD'S Com-

mands,



mands, were introduced, *e. g.* The Adoration of the Images of so many Saints (69); Reading Mass for the Deceased; The sumptuous Garments of the Clergy, &c. He also takes Notice of such Things as the Ancient Fathers instituted, and voluntarily embrac'd, with a pious Intention; But were afterwards enforced as Laws by Pride and Avarice, as: A forced monastical Life, contrary to the Ordinances of the ALMIGHTY; Offering of Candles; Burning Frankincense before Images; All which are now accounted among the pious good Works of a *Christian*; He observes, that instead of these, it would be much better to serve GOD with Singing of Psalms, Praying, and Reading the Word of GOD, and Instructing the People by pious Sermons; And not, as now, barely spending the Time in singing so many Litanies and *Kyrie-Eleysons*, which, together with the Masses that are daily read, are only a tedious Repetition, which must naturally become irksome. This Man's Intentions are very good, and commendable; And if GOD spares him Life and Health, much Good may be expected from his Writings.

XX. I MUST now make some Mention of the other *Christian* Religions in *Russia*. Next to the *Greek* Church, the *Lutheran* is the most numerous; For besides the conquer'd Provinces, as *Livonia*, *Esthonia*, *Finnland*, and *Carelia*, the *Lutherans* have two Churches in *Petersburg*, two in *Muscow*, and one in *Bellgorod*; And the foreign Generals have each their own Ministers and private Chapels. The *Swedish* Captives had their own Church in *Tobolsky* (70); And since their Return, as I am inform'd, a Church has also been built in the City of *Catharinenburg* in *Siberia*, on Account of the Mines, in which a great many *Saxons* and other *Germans* are employ'd. As to the Government of the *Lutheran* Churches, and Schools in *Russia*, they are under the Inspection of a Superintendent-General in *Muscow*, and two Superintendents in *Livonia* and *Esthonia*.

## XXI. THE

(69) In the *Verænderetes Russland* (p. 310.) it is mentioned, that the Introduction of Images into the Church was ascribed to *Basilides*, which some other *Russians* attribute to *Damascenus*; And that, next to our Saviour and the Virgin *Mary*, of all the Saints, *Nicholas* of *Bari*, and *Sergius*, were rever'd the most.

(70) Concerning the free Exercise of Religion, and the Education of the Children of the *Swedish* Captives, read *Wahrhafte und umstændliche Historie von den Schwedischen Gefangenen in Russland und Siberien*, (A full and true History of the *Swedish* Captives in *Russia* and *Siberia*) publish'd by Capt. *Curt. Frederick van Wreeck*, *Sorau*, 1728.



XXI. THE *Calvinists* and *Roman Catholics* have, likewise, their Churches in *Petersburg* and *Muscow*; But the latter are forbid having any *Jesuits* among them; Because they having intermeddled in the Affairs of the Prince, were, on that Account, banish'd out of *Muscow*, in the Year 1718.

XXII. THE *Arminians* have a Church, and a Bishop, at *Astracan*. Other Christian Sects hold their Divine Service in private Houses, because they cannot afford to build Churches, which otherwise they might.

XXIII. IT is also to be observed, that Persons of Merit can, without Regard to Religion, obtain the highest Posts, as well in the Army as in the Senat; For Instance, Count *Brufs* was a *Calvinist*, Baron *Osterman*, and *Jaguseniski*, *Lutherans*, a Thing hardly admitted in any other Country.

XXIV. (2.) MAHOMETANS are likewise tolerated in *Russia*, and make up about a 30th Part of the Inhabitants: In *Casan* and *Kasimow* are counted 20000 Houses, besides the *Astracan-Naga-Baschir-Zerkafs* and *Siberian Mahometan Tartars*. They have, in all their Cities and Villages where they live, their Meetings and Schools; They travel to their Holy Cities of *Mecca* and *Medina*; And *Polygamy* and the Exercise of other Tenets are allow'd them, according to their Law.

XXV. CZAR *Alexei* used a Stratagem, to bring over many to the *Christian* Religion; That is, he ennobled all those who were baptized, and then they were called *Kniaz* (i. e. *Prince*) which induced many Thousands to embrace *Christianity*. I have seen, in one Village, 18 such noble Families, who all liv'd by Tillage and Husbandry.

XXVI. (3.) THE Pagans in *Russia* are three times as numerous as the *Mahometans*; But they differ very much in their Idolatry and Ceremonies. And it would be too tedious here to give a particular Description of the Superstition of every Nation; Which may, however, be done hereafter, if I live to publish a Description of the *Southern* and other Parts of *Tartary*.

XXVII. IN general it may be said of them all, that they believe ONE ETERNAL BEING, who created all Things, and Whom they pretend to worship under the Form of many Sorts of strange Things. Some of them have taken a Fancy to many Sorts of  
 Images;



Images; Some, to Animals, Birds and Stars; They set apart for their Offerings, which they make to Heaven, certain Places, or Holy Groves, and have Regard to Fire and other Elements.

XXVIII. WHATEVER Pains the *Russian* Clergy has taken to convert these People, have hitherto been in vain. 1. Because they live dispersed in the Woods, and are very seldom long in one Place. 2. Because they have no Writings nor Books, and do not understand the *Russian* Language; But those who live in Villages, among the *Russians*, are all baptized, and speak the *Russian* Language so well, that they are not to be distinguish'd from the *Russians* themselves.

XXIX. AND tho' these *Heathens* are stupid and ignorant in the Knowledge of GOD; Yet they are naturally honest, and good moral People, who hardly know what Perjury, Thieving, Fornication, Drunkenness, Tricking, and other such Vices, are. And it is very rare to find any of them charged with the like, except those who live among the *Russian Christians*, and learn these Vices of them.

XXX. THIS latter I can testify on my own Experience. For when in the Year 1722, after I had heard that the Peace was concluded in the *North*, I went from the City of *Crasnoyabr*, on the River *Jenisei*, and had left Doctor *Messerschmidt*, with whom I went from *Tobolsky*, in *Siberia*, I had, in my Return, no other Companion but a *Swedish* Boy, about 14 or 15 Years of Age.

XXXI. HOWEVER, the Commanding Officer in *Crasnoyabr* gave me a Guide, who was a *Russian*, in order to conduct me to *Tobolsky*; But he left me on the Road; And I was forc'd to travel, with my young *Swedish* Companion only, thro' all these *Heathenish* Countries. I had ordered a Boat to be built for me on the River *Kentzick*, to go from that River into the River *Czulim*, and from that into the River *Oby*; And the Commanding Officer in *Crasnoyabr* had allotted me five *Tartars*, or *Heathens*, to row the Boat.

XXXII. MY Guide having left me, I shew'd my Passport to these *Heathens*, who, all the Way conducted me, from one *Jurte*, or *Hut*, to another; And I can truly say, that they wrong'd me of nothing; Tho' they might easily have done it; Because I was alone, and slept, in the Night-time, in the Boat; And, in the



Morning, before I was awake, I found they often had, of their own Accord chang'd Men 3 or 4 Times. Such a Voyage I should hardly have hazarded between *Tobolsky* and *Muscow*, where I question whether the *Russian Rosbonicks* would have suffer'd me to pass in so much Safety. And when, for certain Reasons, I was obliged to stay 14 Days on the River *Oby*, among the *Ostiacks*, all the Baggage I had with me lay openly in a Hut, in which a whole Family dwelt; And yet I did not lose the least Thing (71).

XXXIII. I SHALL say more of this, in my Journal, which I kept during my Voyage, and which I intend to publish, if G O D spares me Life and Health.



## C H A P. IX.

### *Of the Ecclesiastical Government, in Russia.*

#### S U M M A R Y.

§. I. II. **A** Brief Account of the Succession of the *Russian Patriarchs and Metropolitans*. III. Some believe *Michael Cyrus*, and others *Leo*, to have been the first Metropolitan of *Kiow*. IV. The Succession of the Metropolitans of *Kiow*, from *Leo* to *Maxim*. V. In whose Time, the Office of *Archimandrite* was  
in-

(71) A *Russian*, in *Tobolsky*, told me the following pleasant Occurrence. Travelling, at a certain Time, from this Place, to the City of *Bereffowa* (12 Days Journy from *Tobolsky*, Northward) he said he lodg'd one Night in an *Ostiack's Jurte* or Hut, and the next Day being gone about a *German Mile* from thence, he miss'd a Bag with near 100 *Rubels* in it; But the Roads not being so full of Travellers, as in *Europe*, the *Ostiack's* Son, who had been hunting, found the Bag, which, however, he did not take up, but went home and told his Father of it: The Father order'd the Son to go back again, and cover it with the Branch of a Tree, that the Owner, if he should come thither again, and enquire after it, might take it where he left it. Above 3 Months afterwards, this *Russian*, in his Return, lodg'd again with the same *Ostiack*, (who had forgot him) and telling how unfortunate he had been, a'ter he left that Place, the *Ostiack* with Joy cry'd; Art thou the Man who lost that Bag? My Son shall go with thee, and shew thee where it lies, that thou mayst take it up again, with thy own Hands. An excellent Lesson, from a *Heathen* to a *Christian*.



*introduced, in Russia. VI. The Building of two Capital Churches, in Muscow. VII. Miracles said to have been perform'd by Alexei Mirificus, in the Tartarian Horda. VIII. A Dissention about the Succession of the Metropolitans: Sofimus ordains Stephen Perinski Bishop of Great Permia. The Lithuanians elect a Metropolitan of their own. IX. Isidorus endeavours to unite the Roman Catholick and Russian Churches; But is, on that Account, confined to a Convent. X. The Election of a new Metropolitan; Who is rejected by the Republick of Novogrod: Upon which, the Grand Prince wages War with them. XI. Some new Ordinances, made with Regard to the Clergy. XII. The Deprivation of some Metropolitans, during the Minority of Iwan Wafiliewitz. Macarius obtains, at Length, this eminent Dignity; And crowns that Czar. A terrible Fire, in Russia. XIII. The Succession of the Metropolitans after Macarius; Among whom Hiob was the first who was consecrated Patriarch of Russia. How it went with his Successors. XIV. XV. XVI. Of the Patriarch Nikon, and the Dissentions on his Account; Which are the Occasion of a Synod being convok'd. Decrees of that Synod, as well concerning him, as otherwise. XVII. XVIII. The Succession of Patriarchs after him. The Intrigues of the Patriarch Joachim. XIX. Of Adrian, the last Patriarch after him. XX. The Office of Patriarch ceasing, at his Death, a Spiritual College or Synod is ordain'd in the Room of it. XXI. An Account wherein, and of what Persons that Synod consists.*

I. **I**T is well known that the *Russian Church*, as well as the *Greek Church*, from which it owes its Rise, has always been govern'd by a Patriarch, and by the Clergy which depended solely on him, till Czar *Peter I.* after the Death of the last Patriarch *Adrian*, made an Alteration.

II. IT might not be improper to give the Reader, in this Place, the Succession of all the Patriarchs and Metropolitans, from the first Establishment of the *Russian Church*; And to mention all such Things as appear to be Praise-worthy in the Administration of every One who has been possess'd of that eminent Dignity; But this being done already by other Authors, I shall



only mention some few Particulars, which have occur'd to my Observation.

III. I HAVE already taken Notice, above, that *Wolodimir*, or *Basilus I.* being baptized in the Year 987, quite abolished *Paganism* (72) and embraced the *Greek Religion*; After which *Photius*, Patriarch of *Constantinople*, recommended to him *Michael Syrus* (whom others call only *Cyrus the Philosopher*, whom *Emperour Basilus* had sent to him) to be the first Metropolitan in *Russia*. Some, therefore, reckon this *Cyrus* the first who possess'd that Dignity; But he not having fix'd upon any certain See, but having passed the greatest Part of his Life in travelling with the *Grand Prince Wolodimir*, in Order to convert the Rest of the *Russians*, especially those of *Novogrod* and *Rostow*; there are others who will not allow him that Honour; But pretend, that, after the Death of *Michael Syrus*, *Leontei* or *Leo*, was the first Metropolitan, whom *Nicholas*, Patriarch of *Constantinople*, ordained Archbishop of *Kiow*, as he did, likewise, *Joachim* of *Korssun*, Archbishop of *Novogrod*, and *Fædor Grezin*, Archbishop of *Rostow*: And afterwards, when *Christianity* encreased, in *Russia*, the Number of Archbishops was augmented to seven.

IV. THE Successors of this *Leo* were, *John*, *George*, *Nicephorus*, *Theopentus*, *Hilarian*, *George the Second*, *John the Second*, *Eunuchus*, *Ephraim*, *Nicephorus*, *Niceta*, *Michael*, and *Cyrillus*; After whose Death, the *Russian* Clergy chose, for their Metropolitan, one *Clement*, who was the fourteenth in Succession, without asking the Consent of the Patriarch of *Constantinople*; Though he was afterwards confirmed by him. However, his Successors, *Constantine*, *Theodorus*, *John*, *Nicephorus*, *Matthew*, *Cyrillus*, *Joseph* of *Nice*, *Cyrillus* and *Maxim*, were again all ordained by that Patriarch. The latter of these was the first who, in the Year 1283, was translated, by *George*, Patriarch of *Constantinople*, from *Kiow* to *Wolodimir*, and afterwards to *Muscow*, when the former Place was ruin'd by the *Tartars*, and came  
into

(72) The *Russian* Annals mention, that *Wolodimir*, before his Conversion, was a zealous Idolater, and among all his Idols he worshipp'd one call'd *Perun*, with the greatest Reverence, the Rest were called *Chars*, *Daschb*, *Strib*, *Smargel*, and *Mokosch*; But how he used his God, *Perun*, at *Novogrod*, when he caused him to be dragg'd thro' the River, the Reader may see, in other Authors.



into the Possession of the Poles and Lithuanians (73). Nevertheless, if we may believe the *Karentinian* Historians, the Metropolitans of *Wolodimir* had their Vicars at *Kiow*.

V. IN the Time of *Maxim*, *Daniel Alexandrowitz*, the fourth Son of *Alexander Nefskoi* reigned, who was a quiet and peaceable Prince, and, therefore, was not molested by the *Tartars*, nor any of his other Neighbours. When his Brother *Demetrius*, and his Brother's Son, *Iwan*, died, in *Pereflaw*, that Principality fell, likewise, to the *Grand Prince*, *Daniel*; Who, however, did not much concern himself with Worldly Affairs, and is only noted for building the Convent called *Danielowka*, in which he instituted the first *Archimandrite*, or Abbot, in all *Russia*. Into this Convent, likewise, he himself retired, and became a Monk; Where dying, in the Year 1302, he left particular Orders, that they should not bury him in the Church, but, among his Brother-Monks, in the Church-Yard of the Convent.

VI. AFTER the afore-mentioned Metropolitan *Maxim*, succeeded *Peter*, surnamed the *Worker of Miracles*, who was instituted by the Patriarch of *Constantinople*. In his Time reign'd *Iwan Danielowitz*, *Grand Prince* of *Muscow*, Who, by *Peter's* Advice, built in *Muscow*, the great Cathedral Church, in Honour of the *Virgin Mary*, and the Church of *St. Michael*, where he was buried.

VII. PETER was followed by *Theognoftus* or *Pheogniftus*, who, likewise, was ordained by *Esaias*, Patriarch of *Constantinople*. *Theognoftus* was succeeded by *Alexei Mirificus*, whom the *Tartarian Zanibeck Chan* entreated to come to the *Horda*, where he restored the *Chan's* Wife, who was blind, to her Sight. He also gave his Benediction to the *Great Prince Demetri-Iwanowitz*, in Order for him to build the first Wall about the City of *Muscow*, which was finished in the Year 1527. In his Time, lived the *Igumen* or *Prior Sergius Troitskoi*, who, as well in his Life-  
Time,

(73) In the Year 1415, when the *Great Prince* of *Lithuania*, *Witoldt*, or *Witow*, had the Principality of *Kiow* in Possession, he ordered the *Russians* in *Kiow*, to choose a Metropolitan of their own, in the Church of *St. Sophia*; Because he would not suffer the Metropolitans of *Muscow* to receive the Revenues of *Kiow*. Accordingly, one was chosen, *Gregory Schemiblack* by Name; And thus there were, at that Time, two Metropolitans in *Russia*.



Time, as after his Death, by his Relicks, is said to have wrought great Miracles, and was sent to *Russia*, by *Athanasius*, Patriarch of *Constantinople*. The Metropolitan *Alexei*, in the eighty-fourth Year of his Age, recommended this *Sergius*, to be his Successor, but he would not accept of it: And when the *Grand Prince* would have promoted one *Mitæi*; *Alexei* refused to give him his Benediction.

VIII. THERE being, at this Time, great Troubles in *Russia*, and a Disunion among the Princes, we find two Successors of *Alexei* mentioned, *viz.* *Gerontius* and *Sofimus*, the latter of whom, some call *Pimen*, and others *Timen*; However, in the true Succession of Metropolitans, *Cyprianus*, who was born in *Servia*, is reckon'd the Seven and twentieth, and *Alexei*'s Successor. Of this *Sofimus*, we find it, nevertheless, recorded, that he ordain'd *Stephanus* of *Ustjug*, to be the first Bishop of *Permia*. This *Stephanus* had obtain'd Leave, and receiv'd the Benediction, of the Bishop of *Ustjug*, in Order to go to *Permia*, to convert the *Heathens*, in which he had good Success. He also invented a *Permian* Alphabet, and translated several Books, out of the *Russian* into the *Permian* Language; He died in the Year 1396, and lies buried at *Muscow*, in the Convent of *Spaska*. Therefore *Sofimus* or *Timen* ought to be reckon'd the 27th, and *Cyprianus* the 28th Metropolitan. The *Novogrodians* would not, at first, accept of *Cyprianus*, but at Length they gave him their Approbation. He translated several Books, from the *Greek*, into the *Russian* Language; And was succeeded by *Photius*, in whose Time the *Lithuanians*, as I have said above, chose a Metropolitan of their own, in the Year 1415.

IX. AFTER the Death of this latter, in the Time of the *Grand Prince Wasilie Wasiliewitz*, one *Isidorus* came from *Rome*, who by insinuating himself into the *Grand Prince*'s Favour, obtain'd the Metropolitan Dignity; Whence it appears that the Confirmation from *Constantinople* was, at that Time, no longer look'd upon as absolutely requisite. *Isidorus* having given the greatest Assurances of defending the *Greek* Religion, was sent to the Council of *Ferrara*, where he voluntarily, and without the general Consent of the *Russian* Clergy, sign'd the Conclusion concerning the Union of the two Churches, which was, in a manner extorted from the

*Grecians.*



*Grecians.* After this, he return'd to *Russia*, and endeavour'd to persuade the *Grand Prince* to confirm the Union (74) with the *Latin Church*, which the *Grand Prince* refused, and confin'd him to the Convent of *Tschudko*, whence he made his Escape, and fled to *Italy*, to Pope *Eugenius*.

X. AFTER this, the said *Great Prince* assembled the *Russian Clergy*, in Order to choose another Metropolitan, which Office, from the Death of *Photius*, had been vacant 18 Years. At this Election, the Bishop of *Resan*, *Jonas* or *Jonathan*, was chosen. After his Death, *Theodosius*, or *Theodosii*, Bishop of *Rostow*, was chosen, and to him succeeded one *Philip*. At this Time, the *Novogrodians* were divided, in the Election of an Archbishop, one Party choosing one *Theophilus* of the *Greek Church*, and the other Party one *Gregorius* of the *Latin Church*. The Consequence of this Disunion was, that, the latter Party having brought the former over to them, they both rebelled against *Czar Iwan*, and desired the Prince of *Lithuania* to be their Sovereign. And tho' the Metropolitan *Philip*, as well as the *Grand Prince* himself, exhorted them, by Letters, to adhere to their former Religion, and submit to their lawful Prince; Yet by the Instigation of one *Martha*, a Rich and Powerful Lady, who aspired to marry the *Grand Prince* of *Lithuania*, *Michael Alexandrowitz*, they continued in their Obstinacy, till *Czar Iwan* visited them, with a large Army, and brought them to their former Obedience, by Force of Arms.

XI. UPON the Death of the Metropolitan *Philip*, one *Feronti*, and after him one *Sofmus*, succeeded; But this latter was deposed, and one *Simon*, Prior of the Convent of *Sergia*, was chosen in his Place. This Metropolitan, and the Archbishop of *Novogrod*, made Canons to oblige those Priests, who became Widowers, and were possess'd of any of the Dignities in the Church, to give them up; Because it was supposed they had their Time employ'd with their Domestick Affairs, and could not sufficiently attend the Duty of their Office. However, they were allow'd to keep some smaller Office in the Church, and either to enjoy the 4th Part of the Revenues of their Successors, or else to retire into a Convent.

(74) The Project for an Union of the *Roman Catholick* and the *Greek Churches*, which the *Sorbonne*, in the Year 1717, deliver'd to *Czar Peter I.* is to be seen in the *Veränderte Russland*.



a Convent. They, likewise, ordain'd, that the Monks and Nuns should no longer live in one Convent together, and that the Monks should have an *Archimandrite* or Abbot, and the Nuns a married Priest, for Inspectors.

XII. AFTER the Death of *Simon*, one *Warlam*, *Archimandrite*, or Abbot of the Convent of *Simanski* succeeded. And after him followed *Daniel*, the *Igumen* or Prior of St. *Joseph's* Convent: But at that Time, and during the Minority of *Iwan Wasiliewitz*, the Second, after the Death of his Mother *Helena*, who had reign'd four Years, the *Bojares* administering the Government at their own Pleasure, and they being divided into two Parties, the most powerful of them thrust the said Metropolitan, *Daniel*, into a Monastery, and chose another in his Room, *Joseph* by Name, who, three Years after, was, likewise, removed, and *Macarius*, Archbishop of *Novogrod*, an excellent Man, chosen in his Place. This *Macarius* crown'd *Czar Iwan Wasiliewitz*, in the Year 1546, in which Year, there happen'd a great Fire in the City of *Muscow*, which consumed a great many Antiquities, miraculous Relicks, and *Greek* Books. During the Fire, *Macarius* went into the Cathedral Church, where he remained in Prayers, 'till the Roof was consumed with the Fire, and the Heat obliged him to retire, when he took with him the Image of the Virgin *Mary*, which the Metropolitan *Peter*, surnamed the *Worker of Miracles*, had made with his own Hands, and the Code of *Ecclesiastical* Canons, which *Cyprianus* had brought with him from *Constantinople*.

XIII. AFTER him succeeded *Aphanasi*, *Philip*, *Kiril*, *Antonin*, and *Hiob*. In the Time of this latter, and in the Reign of *Czar Foedor Iwanowitz*, came to *Muscow*, *Jeremias*, the *Constantinopolitan* Patriarch over the whole World, who, as *Innocentius Giesel*, Abbot of *Kiow*, mentions, in his History of *Russia*, declared the said Metropolitan *Hiob*, in the Year 7097, the 26th of *January*, according to the *Russian* Reckoning; Or, in the Year of our Lord CHRIST, 1588, Patriarch of all *Russia* (75);  
And

(75) This *Jeremias* came to *Russia*, in Order to collect Mony, to spend at the *Turkish* Court, to have the Patriarch *Mitriphan* (who was an *Unitarian*) deposed; And that he might succeed the better in this, he the readier consented to the Installation of *Hiob*, as Patriarch of *Russia*; Perhaps this is the same *Jeremias* who corresponded with the *Lutheran* Divines, especially with those at *Tubingen*, concerning the *Greek* and *Lutheran* Religions; Which Letters, it is said, have been printed, in the *Greek* and *Latin* Tongues, at *Wittenberg*.



And since that Time, there have always been Patriarchs in *Russia*, to which the Patriarchs of *Alexandria*, *Antiochia* and *Jerusalem*, have, by their Letters, consented, and thereby conferr'd the same Honour upon them, as they themselves enjoy'd. This is represented, in a Picture, in the *Russian Churches*, under the Type of the five Senses, viz. (1.) *Constantinople*, (2.) *Alexandria*, (3.) *Antiochia*, (4.) *Jerusalem*, (5.) *Russia*, which is called, in one Word, *Karai*. This *Hiob* was deposed, and thrust into a Convent by the Impostor *Demetrius*, in the Year 1605, and *Demetrius Ignatius*, who, in the *Russian Chronicles*, is reckoned a *Roman Catholick*, put in his Place. He also was put into a Monastery, by *Czar Czuiski*; And *Hiob*, not being willing to quit a Monastick Life, *Hermogenes*, Metropolitan of *Casan*, came in his Room; But he, likewise, was deposed, and died in Prison. After this, Archbishop *Philaret* was chosen Patriarch of *Russia*, and was succeeded by *Josaff*, *Joseph*, and *Nicon*; From the Patriarch *Hiob*, to this *Nicon*, all the *Russian Patriarchs* had their Confirmation from *Constantinople*.

XIV. *NICON*, though but of mean Extraction, was very haughty and ambitious; He had not great Learning, but had read much, was a Lover of Books, and caused several *Greek* and *Latin* Authors to be translated; By which he got a great Insight into the Policy of the *Romish Church*, which he intended to introduce in *Russia*. He, therefore, as the first Step to this Innovation, represented to *Czar Alexei Michaelewitz*, how unnecessary it was to chuse a Metropolitan, for the future, with the Suffrage of the Patriarchs of the *East*, and to have the Confirmation from *Constantinople*. And this Proposal was applauded, partly as it would save great Charges, and partly for other Reasons. Hereupon, (1.) He acquainted the Patriarch of *Constantinople* by a Letter, that he was called to that Dignity by the immediate Spirit of *GOD*, and that therefore it was not proper for one Patriarch to depend on another. (2.) He altered his Title, and instead of *Most Hollowed*, as the former Patriarchs had styled themselves, he took the Title of *Most Holy*. (3.) He augmented the Number of the Archbishops and Bishops. (4.) He built four large new Convents, and by his artful Eloquence, and



other Intrigues, obtain'd several Estates, and perpetual Revenues, as well of the Crown, as of Private People, which enabled him to maintain the four Metropolitans, twelve Archbishops, twelve Bishops, twelve *Archimandrites*, or Abbots, and several other new Ecclesiastical Dignities, which he had introduced. (5.) He altered the Canons of the Church, to his own Advantage, under Pretence, that, in the former Translation, many Things were given wrong; This not only caused great Disputes and Schism in the Church, but is one Reason, why the *Roskolschiks* remain separated to this Day. (6.) He claimed a Right to sit in the Senate with the *Czar*, and to have a Vote in temporal Affairs, especially in Justiciary Matters, and in making of new Laws, pretending that the Patriarch *Philaret* was allow'd an Inspection into these Matters. (7.) He insinuated, that the *Czar* had not Power to make Peace or War, with the Neighbouring Potentates, without his Advice; Because, he said, he was bound to take Care of the *Czar's* Soul, as well as of the Souls of the whole Nation, for which he was accountable to the ALMIGHTY; And that, therefore, he was best able to assist the *Czar*, in such weighty Affairs, with his Holy Counsel. But it afterwards appear'd, that the great Sums of Money which the King of *Poland* had remitted him for this Purpose, and his own exorbitant Ambition, were the true Motives of his pretended Holy Care.

XV. THESE Pretensions were rejected by the *Czar*, and the Senate, for which they alledg'd sufficient Reasons, *viz.* that the Patriarch *Philaret* had been advised with, in Temporal Affairs, not because of his Character, as Patriarch, but as the *Czar's* Father and Guardian; And that *Philaret* himself had been a Senator, and employed in the *Polish* Embassy, whereby he had acquired a greater Knowledge of Foreign Affairs, than the other Senators. Moreover, that since *Philaret*, no Patriarch had been advised with in Temporal Affairs, nor had ever pretended to it, and that, therefore, his Pretensions would be of Prejudice to the *Empire*. Nevertheless, he would not desist from them, but endeavour'd to gain his Point by Threats: He excommunicated some of the Senators, and by his Secret Intrigues, endeavour'd to raise a Rebellion among the common People, to which the



Famine, which reign'd at that Time, in some Measure, contributed: Infomuch that a great deal of Blood was shed in the Tumult, before it could be appeas'd. The *Czar* and Senate not knowing, by what Means, to bring this turbulent Man to Reason; Because he would hear of no Reconcilement; unless they consented to his Demands; And it not being advisab, at that Time, to use Force; Because it might raise a new Tumult among the Common People, and it was to be fear'd, that he might get Assistance from some weak Senators, who sided with him; It was, therefore, at Length, resolv'd to debate this Matter by a Synod; For which Purpose, the *Czar Alexei* sent for three Patriarchs, twenty-seven Archbishops, and One Hundred and seventeen other Prelates, from *Greece*, at the Expence of the *Empire*, to which were added One Hundred and Fifty of the *Russian* Clergy.

XVI. THIS Synod having examined the *Czar's* Complaints against the Patriarch, they came to a Conclusion, and Sentence was pronounced; (1.) That the Patriarch *Nicon* should be degraded, and confin'd to a Convent, with no other Sustainance, but Bread and Water, during his Life. (2.) That the new Patriarchs of *Russia*, for the Future, should be chosen, not only by the Archbishops, Bishops and Clergy, but also jointly by the Senate, under the Presidency of the *Czar*; and, in Case they should not behave themselves suitable to their Characters, or commit any Civil Crimes, they should be tried and condemn'd by the *Czar* and the Senate. (3.) It was confirm'd, that the Patriarch of *Constantinople* should not be acknowledg'd as the sole Head of the *Greek* Church, nor should he have the Revenues of the Tithes in *Russia*; But it should be left to the *Czar's* good Will, what he would allow him. (4.) From that Time, no Man should have the Power, either to sell, or to give or bequeath his Goods or Estates to Convents, or to any other of the Clergy. (5.) That the Patriarch should introduce no new Bishops, nor other Foundations, without Consent of the *Czar* and the Senate.

XVII. BY Virtue of this Sentence, *Nicon* was sent to the Convent of *Woskresenski*, which he himself had caus'd to be built after a sumptuous Manner, where he liv'd ten Years under Confinement.



XVIII. IN his Place was chosen an Archbishop, called *Joseph*, an ancient, pious and quiet Man; After his Death, succeeded one *Pestrim*, whose Successor was *Joachim*, who, after the Death of *Czar Theodor*, intermeddled in the Affairs of the Princess *Sophia*, but with so much Art and Cunning, that nothing of it was discovered, 'till after his Death; And it is said, that, as soon as he had perceived the Rebellion, at that Time, would not fall out, according to his Project, and that the *Czar* would retain his former Sovereignty, he took Poison, and thus put an End to his Life.

XIX. THESE Intrigues occasion'd, at that Time, a great deal of Discourse about the Authority of Patriarchs, and of the Prejudice they had always been to the *Empire*. However, it was thought necessary, as Circumstances were then, to chuse another; Because the *Czar* was young, and Princess *Sophia* had spread abroad several false Reports of him, among the common People, especially that he sided with the Foreigners. The Choice fell on *Adrian*, the Metropolitan of *Casan*, in the Room of Patriarch *Joachim*; He was a very poor Genius, and a great Drunkard. He died, in the Year 1699, near *Narva*.

XX. AFTER his Death, the Clergy were for chusing another; But the *Czar*, being engaged in a War, deferr'd it 'till the Year 1719, when He declared, by a *Manifesto*, that he intended, instead of a Patriarch, to establish a Spiritual Court, or Synod, which, He would take Care, should be provided with good Regulations and Instructions, and this was accordingly brought to bear. The Orders or Regulations of this Synod are translated into the *German* Tongue, and, if I mistake not, printed at *Dantzic*.

XXI. THIS Synod, or Spiritual Court, consists of, (1.) A President, which Office the *Czar* reserv'd for himself. (2.) A Vice-President, who is an Archbishop, for which Dignity, the several Bodies of the Clergy and the Senate nominate two Persons, of whom the *Czar* confirms one. (3.) Six Counsellours, who are Bishops; and six *Archimandrites* or Abbots, as Assessors. And when a Vacancy happens, either among the Counsellours, or Assessors, the Synod chuses two Persons, whom they present to the *Czar*, who nominates one of them. There are likewise  
some



some temporal Persons in this Synod, as an Attorney-General, one Principal, and several under Secretaries; Whose respective Duties are circumstantially described in the Synodical Regulations. But when any Affairs of great Importance happen, they must be laid before the *Czar*, in the Senate, on which Occasions, the whole Synod often come into the Senate, and take their Places under the Senators. The Synod have also under their Direction some other Bodies, as, (1.) The Ecclesiastical Court. (2.) The Board of Treasury. (3.) The Commission for Schools and Printing-Offices. In the Provinces, there are, in every Government, one Archbishop, and some Bishops, as, (1.) In the Government of *Muscow* is the Archbishop of *Sara* and *Podom* (which are only Names of two small Rivulets, that run by the Bishop's House, two *Wersts* from the City.) And under him are the Bishops of *Resan*, *Susdabl*, *Rostow*, *Colomba* and *Twer*, (2.) In the Government of *Petersburg* is the Archbishop of *Novogrod*, and under him the Bishops of *Plescow*, and *Olonetz*. (3.) In the Government of *Kiow*, the Archbishop of *Kiow*, and under him the Bishops of *Czernicow* and *Pereflawle*. (4.) In the Government of *Casan*, the Archbishop of that Name, and under him the Bishops of *Wiatka* and *Permia*. (5.) In the Government of *Astracan* is only one Bishop. (6.) In *Siberia*, the Archbishop of that Name, and the Bishop of *Nertschinski*. (7.) In the Government of *Archangelgorod*, the Archbishop of *Wologda*, and the Bishops of *Holmogorod* and of *Ustjug*. (8.) In the Government of *Woronitz* is only the Bishop of *Woronitz*. (9.) In the Government of *Smolenscow*, only the Bishop of *Smolenscow*. (10.) In the Government of *Nisegorod*, but one Bishop: Which make, in all, six Archbishops, and eighteen Bishops. The *Archimandrites*, or Abbots, concern themselves no farther, than with their Convents. Besides this, almost every City has a *Protopriest*, and in Great Cities there are more; as, for Instance, in *Muscow*, there are seven. This Dignity is much the same, as that of *Probst*, or *Præpositus*, among the *Lutherans*, or a *Dean* in other Places.





## C H A P. X.

*Of the Revenues in Russia.*

## S U M M A R Y.

§. I. **T**HE Difficulty a private Person, or one who has not been employ'd in Affairs of State, meets with, to come at an exact Account of the Revenues of any Country. II. What other Authors have reckon'd the Revenues of Russia to amount to. III, IV. What Account, on the contrary, the Inhabitants, themselves, give of this Matter. V. What the Impost and Contribution amounted to, in the Reign of Czar Alexei, and what they now amount to. VI. What Persons are exempt from paying Head-Mony.

I. **I**F it be a difficult Matter to give an exact Account of the Revenues of a Republick, it is certainly much more so to determine the Revenues of an Empire, under an Absolute Government; Because the Laws vary, according to the Circumstances of the Times, the Increase or Decrease of People, the Melioration or Ruin of the Country, and other Things.

II. ACCORDING to the Calculation set forth in *Das Verænderte Rusland*, (p. 34, and 48.) the Revenues, in Russia, cannot amount to above eight Millions (of Rubels) with which the Author of the Remarks upon *l' Histoire genealogique des Tartars* (p. 724, in the Note,) agrees\*. And as I have mentioned before,

\* THIS vast Empire (says that Author) possesses very little Coin, and it is certain, that, every Thing reckon'd, the Revenues of Russia do not amount to eight Millions of Rubels per Ann. So that it is astonishing, how the late Emperour of Russia (Peter I.) could, with so moderate an Income, maintain so burdensome a War, during so many Years, in Foreign Parts, and, at the same Time, carry on so many vast Enterprizes, within his own Dominions: But we must allow, that a Despotick Government has great Ressources, and can render that possible, which would be impossible to any other.



fore, that in the Time of *Czar Alexei*, the Revenues were five Millions, supposing, at present, that they are raised to double what they were then, they do not amount to above ten Millions.

III. YET some *Russians* pretend the Revenues of their *Empire* are far more considerable. They reckon, for Instance, throughout the whole *Empire*, seventy-four *Kopeiks* for each Head, which amounts to five Millions. Besides this, all Citizens and Farmers belonging to the Crown, pay for each Head forty *Kopeiks*, more than those belonging to the Nobility, which, they say, amounts to two Millions. They reckon for the greater and lesser Tolls, and Excise, four Millions. The Monopolies, the Trade from *China* and *Persia*, by the Way of *Astracan*, the Duty on Salt and Publick Houses, the Sale of Tobacco, and some other Things, are counted at four Millions. The new conquered Provinces are supposed to pay two Millions. The Mines, the Privileges of Coinage, the Fees of Colleges, and *Chancery*-Dues, are counted one Million. The Revenues from the *Tartars* and *Pagan* Subjects, which they pay in Furs, and other Commodities, are computed at two Millions; Which, makes, in all, twenty Millions.

IV. BUT whether this Calculation be just, I shall not pretend to decide; The Poll-Tax was introduced in the Year 1716. For before that Time, the Contribution was regulated according to the Number of Farm-Houses.

V. IN the Time of *Czar Alexei*, every Peasant, belonging to a Nobleman, paid no more than One Hundred and ten *Kopeiks*, and one Bushel, \* of Corn, half Rye, and half Oats. But now, if we add to it the Tax for Recruits, it amounts to five *Rubels* and above; But then the Noblemen have so much the less to receive of their Peasants. (76)

VI. ALL who are in Service, either in the Army, or of the State, or that belong to the Court, and the Clergy, from the  
Highest

\* THE German Word *Scheffel*, which I have here translated *Bushel*, denotes a Measure, which does not hold a great deal more than half a Bushel *English*. If I mistake not, the Weight of a *Scheffel* of Corn is 36 Pounds.

(76) In the Year 1721, when I travell'd from *Tobolsky*, farther into *Siberia*, the Citizens or Peasants of the little Town of *Birgamaska*, near the City of *Tara*, told me, that their Contribution amounted to yearly about 7 *Rubels* in Money.



Highest to the Lowest, are exempt from paying Poll-Tax. Among those who are in Military Employ, are reckoned the *Cosacks*, *Kalmucks* and *Tartars* in Service, all Artificers, Masters and Men, who constantly belong to the Fleet, Ordnance, Manu-  
 factory of Arms, and Mines.



## C H A P. XI.

*Of the Forces of the Russian Empire, by Land,  
 and by Sea.*

### S U M M A R Y.

§. I, II. **T** H E Russian Land-Forces are divided into Offensive and Defensive Troops. What Account is given of them in other Authors. III, IV. The Offensive Troops consist of Regular and Irregular Infantry; V. Cavalry, and VI. Artillery. VII. to X. Of the Command of this Army. XI. to XIII. Of their Cloathing, Arms, Ammunition and Pay. XIV. What Troops more belong to this Offensive Army. XV, XVI. In what Manner the Troops are quarter'd and maintained, in the Empire, in Time of Peace. XVII. Of the Regular Defensive Troops. XVIII. Of the Irregular Defensive Troops. XIX. Of the Russian Sea-Force. XX. to XXII. Of the Command of their Fleets. XXIII. to XXV. Of their Fleets in the Black, Caspian and White Seas. XXVI. XXVII. Latter Accounts from the Sea of Japan. XXVIII. Of the Russian Defensive Sea-Force, consisting of their Havens. XXIX. A new Haven at Reval, and another at Royerwyk. XXX, XXXI. Havens on the Black and Lamaian Seas. XXXII. Of the Russian Mariners. XXXIII, to XXXVI. A Relation of the Honour shewn to the small Boat, which first gave Occasion to the Building of the Russian Fleets.



I. **I**N Order to give a Brief Account of the *Russian* Forces, it will be necessary to divide them into *Regular* and *Irregular Troops*, both of which are again divided into *Offensive* and *Defensive*.

II. **T**HE Number of the *Offensive regular Troops*, as they were in the Year 1717, may be seen in the *Verænderte Rusland*, (p. 377.) Since that Time, they are in some Measure encreased, as I was informed, in *Russia*, at my Return from *Siberia*. And are said to consist of forty-eight Regiments of Infantry. This Encrease may perhaps proceed from the new Regiments levy'd in *Siberia*, and other Parts, in the Year, 1720.

III. **T**HE Life-Guard consists of two Regiments, the *Presbrasinski* and *Simanowski*. There are two Regiments called Second-Guards; viz. the *Ingermanlandski* (or *Ingrians*) and *Astracanski*. These four Regiments make twelve Battalions. Each Battalion has four Companies, besides four Companies of Granadiers, all which are suppos'd to contain One Hundred ninety-two Men each. Infomuch that these four Regiments, together with the Company of Bombardiers, consisting of Three Hundred and Twenty Men, make above Ten Thousand Men; without the *prima plana*.

IV. **T**HE rest of the Infantry is divided into three Divisions, each of which has one Regiment of Granadiers. Each Regiment has two Battalions, or eight Companies, and each Company consists of One Hundred Men. So that these forty-four Regiments make, in all, Sixty-three Thousand Three Hundred and Sixty Men; Besides the *prima plana*.

V. **T**HE Horse is, likewise, divided into three Divisions, viz. ten Regiments of Musketers, and one Regiment of Grenadiers. Each Regiment consists of ten Companies, and each Company of Ninety-six Men. So that these thirty-three Regiments make, in all, Thirty-one Thousand Six Hundred and Eighty Men; Besides the *prima plana*.

VI. **T**HE Field-Artillery consists in three Regiments, each of which has eight Companies of Cannoniers, one Company of Fireworkers, one Company of Bombardiers, one Company of Engineers, one Company of Miners, and one Company of Pon-  
R r
toneers;



toneers; So that each Regiment has thirteen Companies, which amount in all to Seven Thousand Ninety-eight Men. If to these are added the Artificers, and those who belong to the Carriages, the whole is computed to be about Twelve Thousand Men; With the *prima plana*.

VII. THERE are two Field-Marshal-Generals; One commands the whole Army; Whilst the other presides in the Council of War, and they exchange their Posts every three Years.

VIII. THE Infantry is commanded by two Generals, three Lieutenant-Generals, six Major-Generals, six Brigadiers; Besides the Life-Guards, where almost all the Regimental Officers are, by their Posts, Generals and Brigadiers.

IX. THE Cavalry is commanded by a Lieutenant-General Field-Marshal, two Generals, three Lieutenant-Generals, three Major-Generals, and six Brigadiers.

X. IN the Artillery-Service, there is one Grand-Master of the Ordnance, one Lieutenant-General, and three Major-Generals, *viz.* one of the Artillery, one of Fortifications, and one Quarter-master General, and three Colonels, who have the Rank of Brigadiers.

XI. THE Colour of the Regimental Cloaths of the Army is regulated according to the principal Colours of the Arms of the *Empire*; The Life-Guards, for Instance, have, (1.) Green, (2.) White, (3.) Blew, (4.) Red Cloaths, instead of Yellow; and the Colour of the Facings of the Sleeves, and the Capes, are according to the Divisions and Brigades, whereby every common Soldier is known, not only to what Regiment, but to what Division and Brigade he belongs.

XII. THE Providing of Cloathing for the Army, is not entrusted with the Officers of the Regiment or Company, but is managed by a particular Commission, ordered for that Purpose; Which provides the Cloaths for the Army, and sends them, at certain Times, to the respective Regiments. It is the same, with Arms and Ammunition, which the Board of Ordnance takes Care of, and the Officers have nothing to do with it.

XIII. THE Officers and Common Men receive four Months Pay, and one Month's Provisions, always before-hand: Which is paid them by the Commissioners.

XIV. To



XIV. To the Offensive Irregular Army are reckoned, (1.) The Gentlemen Volunteers. (2.) The *Donn Cofacks*. (3.) The *Malo-Russian Cofacks*. (4.) The *Belgorodian-Cofacks*. (5.) The *Gayck-Cofacks*. (6.) The *Grebenskian Cofacks*. (7.) The *Kalmucks*; and (8.) The *Tartars*, Sixty Thousand of which may constantly serve in the Field. The rest of these are reckoned among the defensive Troops belonging to each Government, because they cannot be used in Wars, in remote Countries, without great Difficulty, and besides, being frequently annoy'd by their Neighbours, they are obliged almost always to be on Duty, to watch their Motions.

XV. THE Regular Offensive Army is, in Time of Peace, quartered in the several Provinces, where every Company builds their Barracks in empty Places, three single Men, or one that is married, being allowed a Room and a Garden, and the common Soldiers may work for the Country-People for Wages; But no Soldier is suffer'd to go into the Villages or Farmers Houses, without Permission of the Officers. They are exercised three Days in every Month, and to keep them from falling into Idleness, they are obliged to repair the Canals and Roads, throughout the *Empire*, every three Years.

XVI. THE Field-Artillery is divided into three Parts, the first of which is in the City of *Muscow*, and can easily be convey'd, by Water, to *Smolensko*, *Casan*, and other Places. The second Part is in *Great Novogrod*, on Account of *Livonia*, *Ingria* and *Lithuania*. The third is in the City of *Seosk* or *Scheoski*, on Account of *Kiow*, *Crim* and *Azow*. With each of these Divisions there is a Regiment of Artillery; And the Ordnance of each consists of 12 Cannons, 24 Pounders; 24, 18 Pounders; 30, 12 Pounders; 18, six Pounders; 120, three Pounders; and six Morter-Pieces, of 368 Pounds; 12 of 300 Pounds; 18 of 240 Pounds; 24 of 80 Pounds, and 12 of 40 Pounds; with a proper Provision of Waggons and Ammunition, in Case of a Necessity of breaking up. They have always with them one third Part of the Horses necessary for the Train; And the rest are disposed up and down among the Country People. To be in a Readiness, in Case of a Siege, or a sudden Attempt on a Pass, one third of each Division of Artillery attends the Army; And, be-



sides that, each Battalion has always one three Pounder, and a hundred Charges.

XVII. (2.) THE Regular Defensive Troops are in Garison, some in the midst of the *Empire*, to prevent Infurrections, and Civil Broils, and some in the Frontier Towns: They are commonly call'd the Black Regiments. Of these there are, in *Muscow*, three Regiments of Infantry, and five Squadrons of Dragoons; In *Casan* three Regiments of Infantry, and one of Cavalry; In *Tobolski*; two Regiments of Infantry, and one of Cavalry; In *Gluchow*, two Regiments of Infantry, and one Squadron of Dragoons; In *Weronitz*, one Regiment of Infantry, and one Squadron of Cavalry. The rest ly in the Frontier Towns, as; *Kexholm*, *Schluffelburg*, *Wyburg*, *Petersburg*, *Cronstadt*, *Narva*, *Reval*, *Pernau*, *Rogerwych*, *Riga*, *Dunemunda*, *Pleskow* or *Pskow*, *Welikie Luki*, *Smolenskow*, *Czernikow*, *Kiow*, *Petscherskaja Krepost*, (or Fortrefs) *Poltawa*, *Belgorod*, *Backmath*, *Sered*, *Nowaja Krepost*, (or new Fortrefs.) *Czaritzin*, with the Lines between the Rivers *Wolga* and *Donn*, *Astracan*, *Tereck*, *Usa*, *Jamischew*, *Tara*, *Zaarev-Keergan*, *Archangel*, *Nova-dwinka*, and *Kolo*. Besides these, there are in the Governments of *Casan*, *Astracan*, and *Siberia*, several little Fortresses, and likewise, in *Persia*, some conquered and new built Fortresses, besides several *Cosack* Pallifadoes and Forts built of Wood, which defend themselves. These Defensive Regular Regiments are computed to be 96,000 Men.

XVIII. THE Irregular Defensive Troops consist, (1.) Of the Nobility throughout the whole *Empire*, with their Servants; (2.) The Country Militia, in every Government; (3.) The *Cosacks*, *Kalmucks*, and all the *Tartars*, that do not go into the Field, as above-mentioned. And these have neither Pay, Provisions, nor Cloaths of the Crown, but only Arms and Ammunition; They have their own Officers, and are dependant on the Governour-General in each Province.

XIX. CONCERNING their Naval Force, every one knows, that before the Reign of *Czar Peter I.* the *Russians* had none. It now consists, on the *Baltick*, of thirty-six Ships of the Line, twelve Frigats, nine Yachts, or Snows, and 240 Gallies, sixty of which are built for the Cavalry, and ly always ready in their  
Ports.



Ports. The same Number of Gallies ly in the Magazines, in Numbred Pieces, ready, upon Occasion, to be put together, with their Rigging and Stores; And three Ships of the Line, and one Frigat are upon the Stocks; To this End, as much Oak, and other Timber, as is necessary for the Fleet, lies in the Salt Water, near *Stara Rusa*.

XX. THIS whole Fleet, which is divided into three Squadrons, is commanded by an Admiral-General in the *Center*, who bears a *White* Flag, with a *Burgundian* or *Crimson* Cross. The *Van* has an Admiral, who bears a *Blue* Flag, with a *White* Cross. The *Rear* has, likewise, an Admiral, who bears a *Red* Flag, with a *White* Cross. Each of these three Squadrons has a Vice-Admiral, a Rear-Admiral, and three Commadores.

XXI. THE Gallies are commanded by an Admiral, two Vice-Admirals, three Rear-Admirals, and three Commadores. Their Flags are of the same Colours as those of the Squadrons they belong to, but of a different Form.

XXII. WHEN the *Czar* commands his Fleet in Person, his Ship bears the Royal Standard of the *Empire*, which is Yellow, and in the middle of it are the Arms of the *Empire*, with the *Black Eagle*, and a Representation of the four Seas, *viz.* the *White Sea*, the *Caspian Sea*, the *Black Sea*, and the *Baltick*.

XXIII. RUSSIA had also a Fleet in the *Black Sea*; But since the *Turks* recover'd *Azow*, some of the Ships have been sold to them, and the Rest ly yet in *Stavror*, on the River *Donn*, in a dry, cover'd Dock.

XXIV. IN the *Caspian Sea*, *Russia* has no constant Fleet; But only, on Account of the War in *Persia*, has had some Yachts or Snows, with some Gallies, and other small Vessels.

XXV. IN the *White Sea*, near *Archangel*, and towards the Kingdom of *Japan*, *Russia* has hitherto had no Men of War; But of late some Sea-Officers and Ship-Carpenters have been sent thither, as also to *Siberia*, in Order to look out for good Havens, and convenient Places to build Ships; And the Governour-General of *Siberia*, *Dolgorucki*, has Orders to assist them with Men, and all Necessaries.

XXVI. IN the common printed News-Papers, of the 20th of *April*, of this instant Year 1730, Mention is made, that the Persons



sons who were sent thither, in the Year 1727, were return'd to *Muscow*, and had given an Account of their Voyage and Success.

XXVII. IN my Map, the Reader will find the Names of every one of the Places, where they built any Ships, as, 1. the River *Ochota* and *Kamtschatki*; 2. the River *Lena*; From the Mouth of which, as they have reported, it will be very difficult to double the Point of *Kamtschatki*, or Promontory of *Tabin*, as it is call'd; And I know that the same Account has been, before this given, upon sure Grounds. But from *Kamtschatki* and the Lake of *Lama*, it may be done, if a Want of Wood, and the *Chinese Eastern Tartars*, on the River *Amour*, do not prevent it.

XXVIII. AS to the *Russian* Defensive Sea Force, it consists only in keeping the Havens and Fortresses on the Sea-Coast in good Order and Repair; Which tho' it be, in some measure, comprehended under the Land-Defense, of which I have given some Account above; Yet, as the Havens are not under the Care and Inspection of the Council of War, as other Fortresses are, but under the immediate Direction of the Admiralty, I think it necessary to say something farther concerning them. In the *Baltick*, the most celebrated Harbour is that near *Cronstadt*, which is taken out of the Sea, and secur'd with Piles and Moles. About 300 Ships can ly with Safety there, at their Moorings. However, there are three great Inconveniencies, which attend it. 1. The Sea is too narrow at the Mouth of the Haven, and is surrounded with Rocks, and dangerous Sands; Insomuch that the Ships cannot go out without a very fair Wind. 2. The Ice remains too long there, the Sea being seldom clear of it, before the latter End of *May*. 3. There is too much fresh Water, which occasions the Ships to rot very soon.

XXIX. FOR these Reasons, Czar *Peter I.* caused a Harbour to be made near *Reval*, at a vast Expence; But it being too large, and lying too much expos'd to Storms, Ships cannot ly there in Safety; And it has once happen'd, that three large Ships sunk in the very Haven; The *Czar*, therefore, order'd another to be begun near *Rogerwyck*, 7 German Miles from *Reval*, towards *Pernau*, on which 10000 Men have, for some Time, been constantly employ'd. If this ever comes to Perfection, it will be one of the best Havens in the *Baltick*. The Stone-Pier, which stretches into the



Sea, is about 4000 Geometrical Paces long, 40 or 50 Foot high, and the Top 50 Foot broad, fill'd up with broken Quarry-Stones. In the *White Sea*, and near *Archangel*, there are no other Sea-Ports of Note made. And on the West Side of the *Caspian Sea*, which partly belongs to *Russia*, it will be very difficult to make any, because of the Flatness of the Shoar.

XXX. ON the *Black Sea*, near *Taganrock*, *Russia* had the best Port in the World; Which, after the Peace concluded on the *Prubt*, the *Turks* entirely ruin'd, and blew up the Fortifications of it.

XXXI. WHETHER there are any Havens, or Conveniences for Ship-building, at the Mouth of the Lake of *Lama*, or on the East Side of the Country of *Kamtschatki* (otherwise call'd the Island of *Jedso*) towards the Streight of *Anian*, Time must inform us.

XXXII. CONCERNING the *Russian* Mariners, they are upon the same Footing with the Land-Forces. They are summon'd from all Parts of the *Empire*, and are always kept in Places near the Sea-Ports. When they are not at Sea, they are obliged to be upon Guard, two Days, every Week, three Days at Work, and one Day they are allowed to be at their Habitations.

XXXIII. AS I am now speaking of the *Russian* Sea-Forces, I cannot forbear mentioning here, what Honour was done to that Boat, which gave *Czar Peter I.* the first Hint, and Inclination for Ship-Building, and, was, in some Measure, the Origine of the *Russian* Fleet. I have already made some Mention of this Boat above, at the End of the sixth Chapter.

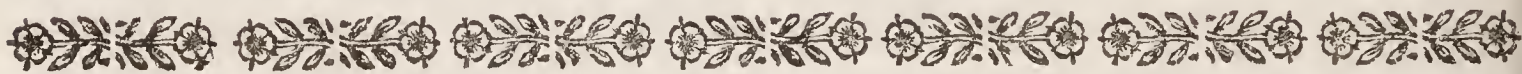
XXXIV. IN the Year, 1721, after the Peace was concluded with *Sweden*, *Czar Peter I.* caused this Boat to be sheath'd with Copper, and gilt; And then to be brought from *Muscow* to *Petersburg*, where, on a certain Day appointed, it was, with great Solemnity, launched, near the *Czar's* Summer-Palace, and was saluted by all the great and small Vessels then lying at *Petersburg*.

XXXV. SOME Days after the *Czar* went in it to *Cronstadt*, where the whole Royal Fleet lay, in the Road; The Boat was steer'd by the Admiral-General, and row'd by two Admirals, and two Vice-Admirals; Being accompanied by 250 Yachts, and other



other small Vessels. As soon as it came in Sight, all the Guns in the Fleet, and on the Fortresses of *Cronstadt* and *Schlott* were fired; When it came into the Middle of the Fleet; they were fired, the second Time; And, a third Time, when it came to Anchor. Every one of these Salutes was answered from the Boat, with three Shot, out of small Silver-Guns, as they were, likewise, by all the Vessels, in the *Czar's* Retinue.

XXXVI. THE same Solemnity was observed on the *Czar's* Return to *Petersburg*, where the Boat was laid up, in the Arsenal, as a Monument to Posterity.



## C H A P. XII.

### *Of the Chief Families in the RUSSIAN EMPIRE.*

#### SUMMARY.

§. I. **W**Hat put the Author upon giving an Account of the Chief Families of Russia. II. to IV. Of the several Degrees of Nobility, and their Rank. V. VI. Of the Distinction between the several Classes of Kniefes. VII. Of the Gentry. VIII. IX. Of several new Degrees of Nobility and Gentry introduced in Russia. X. to XIII. Of the Kniefes, Nobility and Gentry, which are either descended from *Wladimir I.* or from those who were created by him. XIV. XV. Noble Families of Foreign Extraction. XVI. New created Princes, Counts and Barons. XVII. Of Titulary Kniefes. XVIII. Of the ancient Noble Families of Russia. XIX. Of the Rise of several Noble Families, occasion'd by their *Czar's* marrying into them. XX. XXI. Of the Rise of others, by their Merit only. XXII. to XLI. An Extract of the Russian *Matri-cula Nobilitatis*.

I. **A**LTHO' several eminent Men of the *Russian* Nation are become known to us, in this Century, and the common News Papers have frequently taken Notice of some of the principal Families in *Russia*; Yet we find very little Intelligence of this Kind,



Kind, in Authors who give us an Account of *Russia*, except what we have in the *Atlas Historique*, in which, nevertheless, are many Mistakes; Several of the chiefest Families being omitted, and some of the meanest inserted as great Ones; For which Reason I shall give the Reader a brief, but more just Account of them.

II. NOTWITHSTANDING there are a great many *Kniefes* and *Dworians*, or Noblemen, in *Russia*, of a very numerous Parentage, even to many Hundred Families; Yet it must be observ'd, 1. That those differ very much in Point of the Antiquity of their Progenitors. 2. That formerly, and till this last Century, the Nobility did not take their Rank, according to the Antiquity of Families, or the Degree of Nobility, but according to the Number of Persons of Merit and Distinction in each Family; Even Senators and Generals have not observ'd their Rank, according to their Offices and Titles, but according as they could produce more or less Names of Persons, in their Families, who had serv'd high Offices.

III. FOR which Reason, it has often happen'd, that a Noble Family, of no great Antiquity, which has had many *Bojares*, Generals, and Ministers of State in it, has taken the Rank above an Ancient Princely Family.

IV. BUT because this used to occasion great Disputes and Inconveniencies, Czar *Theodore II.* began to make an Alteration in it; But Czar *Peter I.* entirely abolish'd it, and order'd the Precedency to be observ'd, according to the Titles, Offices and Merits of each particular Person, without any Regard to Family.

V. AS to the Difference, by Birth, the *Kniefes*, (or Princes) as well as other Noblemen, may be divided into sundry Classes; Among the *Kniefes* are:

VI. 1. THOSE descended from, or created by the *Great Prince Wolodimir I.* 2. Those who are descended from Foreign Kings or Princes, or came from Foreign Parts. And, 3. Those who have been since created by the several *Great Princes*, in their own Dominions.

VII. AND just the same it is with the Nobility, or *Dworians*, to which they add, in *Russia*, the *Synbojarskoy*, or Sons of *Bojares*, who hold feudal Tenures, which commonly they inherit from Father to Son; And, therefore, in Time of War, are obliged to appear in the Field, with one or more Servants.



VIII. AT present, and in the Time of Czar *Peter I.* the *Russian* Monarchs began to create Counts and Barons, Dignities formerly not known, they having none between the Princes and Inferiour Nobility. Neither was there formerly any Order of Knighthood, in *Russia*.

IX. NONE of these Titles, according to the New Regulation, give a Person any Rank, unless he has, by his Merit and Ability, himself acquired a Post or Character. This has given an Opportunity to many Foreigners, of mean Extraction, but great Ability, to obtain high Offices, in *Russia*.

### THE I<sup>st</sup> CLASS.

X. CONCERNING the first Class of those Princes, who are descended from *Wolodimir* the First, and are in High Esteem, to this Day, I must own, that I have not placed them according to their former Rank, of which not only I am ignorant, but they themselves have never determin'd it. I have, therefore, plac'd them in Alphabetical Order, and have distinguish'd them into Great, Midling, and Meaner Families, *viz.*

XI. (I.) (1.) *DOLGORUCKI*, a numerous Family. (2.) *Odojewski*, whereof few are remaining. (3.) *Prozorowski*, likewise but few remaining. (4.) *Ramodanowski*, of which only one remains, who has no Male-Heir. After his Death, his Son-in-Law, the young Count *Galloukin*, is to take his Name. (5.) The Field-Marshal, *Repnin*, who has two Sons. (6.) *Trojekurow*, the only one remaining, who has no Male-Heirs. After his Death, his Sister's Son, Count *Tolstoy*, is appointed to take the Name. These are the most antient of this *Class*.

XII. (II.) THE midling Families are, (1.) *Borcatinski*. (2.) *Chilkow*; (3.) *Kozlowski*; (4.) *Lobanow*; (6.) *Masalski*; (7.) *Obolenski*; (8.) *Sczerbatow*; (9.) *Wadholski*; (10.) *Saccollinski*.

XIII. (III.) THERE are about thirty of the meaner Families, or that have not great Estates; But as they are not all known to me, I shall only mention those whom I have known, *viz.* (1.) *Belofeskoi*; (2.) *Czertenskoy*; (3.) *Daschkow*; (4.) *Diabriniskoy*; (5.) *Ga-*



5.) Gagarin) (6.) Gundorow; (7.) Uchtowski; (8.) Viazemki, &c.

### THE II<sup>d</sup> CLASS,

XIV. ARE those Foreign Families, in *Russia*, who, for a long Series of Time have been in equal Esteem with the former; as, (1.) *Gallizin*, which has been almost counted the most eminent Family in the whole *Empire*. (2.) *Trubetskoy*, of which there are five Males remaining. (3.) *Kurakin*, of which two only are Living. (4.) *Chovanskoy*: These four Families have been in *Russia* upwards of Two Hundred Years, and descend from the *Corinthian* Royal Family of *Poland*, of whom are likewise descended the *Wisniowitzki*, *Czertorinski* and *Sanguchkaian* Families in *Poland*. (5.) *Militinski*, from *Mingrelia* and *Georgia*. (6.) *Sibirski*, descended from the *Siberian Chans*; These two latter have, incontestably, had the first Rank before all other Families, with Regard to Antiquity. (7.) *Czerkaski* from *Cabarda* (77).

XV. THE following descend from other foreign Princes of less Note, as, (1.) *Urufow*; (2.) *Scheidiakow*; (3.) *Mesczerski*; (4.) *Jusupow*. The two former had, for a long Time, the Rank above many great Families, but lost it about One Hundred Years ago.

### THE III<sup>d</sup> CLASS.

XVI. THE Chief of the Princes who have been created at different Times, are, (1.) *Menschikow*, who was made Prince of the *Roman Empire*, in the Year 1706, and afterwards Prince of *Russia*, has one Son only. (2.) *Cantimir*, who formerly was *Hofpodar*, in the *Moldau*, and was made Prince of *Russia*, in the Year 1711, on Account of the good Services he did the *Czar*, on the River *Prutt*. He has four Sons. To these we may add the *Wolskowskian* Family, though of lesser Note now, who were

S f 2

made

(77) Prince *Sunsalei Jacolowitz Zercaskoi*, from the *Circassian Cabarda*, came to *Czar Feodor Iwanowitz*, and assisted him in Conquering the County of *Circass*, and the City of *Terki*. It is the chief *Circassian* Family, and almost the richest in *Russia*, having near 70000 Peasants. There are more Families of that Name, but they are descended from *Circassian Murfi's* or Generals.



made Princes, One Hundred and Sixty Years ago, on Account of the Merits of *Dolgorucki*, the great Progenitor of this Family, which Prince had one Natural Son, by a favourite Lady.

XVII. BESIDES these, there are in *Russia* about Two Hundred Families of Titular *Kniefes*, or Princes of no great Extraction; Among whom we may reckon, more especially, those of the *Casan* and *Casimowian Tartars*, which the *Czar Alexei* created, and by this Means induced them to be baptized. However, they are but reckoned among the Inferiour Nobility, and even that not without Contest.

### THE I<sup>st</sup> CLASS OF NOBILITY.

XVIII. THERE are some Noble Families, who have, long since, been reckoned in the same Class with the chief Princes, and have preserved their Esteem to this Day; Such are, (1.) *Scheremetow*, of which there are eight Persons living; Some of whom are Counts. (2.) *Romanow*, from which descends the present *Imperial* Family, and for that Reason ought to have the Rank above all others; But because they were Noblemen before they came to the Crown, of the same Rank with the *Scheremetowian* Family, I have placed them here together. The Male Line of the *Romanowian* Family is extinct, by the Death of the late Emperor *Peter Petrowitz*. (3.) *Buterling*. (4.) *Wolynskoi*; and, (5.) *Pleszew*. Among these were also the Families of *Morozow*, *Schein* and *Gadunow*, which are all three lately extinct. To this Class belong also those Families, whose Ancestors were, some Hundreds of Years since, Generals and Senators, of which there are above fifty Families; but not knowing all their Names, I can only mention the following: (1.) *Golowin*; (2.) *Tolstoy*; (3.) *Muschin Puschkin*, who are all three made Counts; (4.) *Matinschkin*; (5.) *Saltikow*; (6.) *Puschkin*; (7.) *Kwasinin*; (8.) *Ismaelow*; (9.) *Tatishew*; (10.) *Naledinskoy*; (11.) *Jazykow*; (12.) *Bestuschow*; (13.) *Chitrow*; 14.) *Rzchewskoi*.



THE II<sup>d</sup> CLASS,

XIX. THERE are some ancient Noble *Russian* Families, into which the *Czars* having married, they thereby came into great Repute; Such are, 1. *Streschnew*; 2. *Miloslawski*; 3. *Narischkin*; 4. *Gruschetski*, which last is extinct; 5. *Apraxin*, are now Counts; 6. *Lopuchin*.

THE III<sup>d</sup> CLASS,

XX. CONSISTS of *Russian* Families, which came into great Repute, by their Merits, in the Reigns of *Peter I.* and his Father; Such are, 1. *Golowkin*, the Great Chancellor, and created a Count, has three Sons; 2. *Ivanow*, who has left two Sons, with very considerable Estates; 3. *Matheow*, a Privy-Counsellor, and Count of the *Roman Empire*, he has one Male-Heir. These two latter are Sons of Priests. 4. *Tolstoy*, a Privy-Counsellor, and Count. 5. *Stroganow*, three Brothers, Gentlemen of the Bed-Chamber, of whom I have made some Mention above. Though this Family has been reputed in *Russia*, for Two Hundred Years, as a very Honourable and Wealthy Family; Yet they would never accept of any Degree of Nobility, but were contented with the Title of *Imenitoy* (*i. e.* noted.) 'Till, in the Year 1724, at the *Czarina Katherine's* Coronation, the three Brothers were made Barons.

THE IV<sup>th</sup> CLASS,

XXI. ARE the Foreign Families, who came to High Offices, during the Reign of *Czar Peter I.* There are, 1. *Bruce*, Grand Master of the Ordnance, and Count; He has no Children of his own, but Nephews in *Scotland*, who are his Heirs. 2. *Baur*, a *German*, General of the Cavalry, has left two Sons behind him. 3. Count *Canteguse* of *Greece*, was Lieutenant-General, and left three Sons. 4. *Kreutz*, Admiral, born in *Holland*. 5. *Gordon*, a *Scotchman*, was General of the Infantry, and has left two Sons. 6. *Jagufinski*: Lieutenant-General and Attorney-General, born



born in *Prussia*. 7. *La Fort* was General Field-Marshal, born in *Switzerland*, he made his Nephews his Heirs. 8. *Ostermann*, Privy-Counsellor, and Baron, (*since Count*) born in *Westphalia*. 9. *Renn*, General of the Cavalry, born in *Courland*, has left two Sons. 10. *Schafirow*, Baron and Privy-Counsellor of State, of *Jewish* Extraction. 11. *Devier*, Lieutenant-General, and Governour-General of the Policy, born in *Portugal*. Besides these, there are several other foreign Families in *Russia*; But as they are in no considerable Posts, I omit them.

XXII. I HAVE, besides, had Information in *Russia*, concerning the Pedigree of the Major Part of the *Russian* Families, from the *Russian matricula Nobilitatis*; But as by that I am not enabled to say which of them are extinct, or still in Being, I shall only give the Reader a bare Extract from thence.

XXIII. THE Families, for Instance, that descend from the Princes of *Susdabl* and *Nuschnanowogorod* are; 1. *Schuiskin*; 2. *Skopin*; 3. *Gorbatow*; 4. *Borbofchin*; and, 5. *Nogtiew*.

XXIV. THE Families which descend from the Princes of *Rostow*, are; 1. *Golenin*; 2. *Uchatin*; 3. *Schepin*; 4. *Priimkow*; 5. *Bachtejarow*; 6. *Puschbalskin*; 7. *Briuchatin*; 8. *Chocholcow*; 9. *Katirew*; 10. *Buinosow*, 11. *Temkin*; 12. *Lobanow*; 13. *Lastkinin* and *Kosatkin*.

XXV. THE Families who reckon themselves descended from the Princes of *Brelo-Ozerki*, are; 1. *Kargopolski*; 2. *Kemski*; 3. *Uchtowski*; 4. *Schechowski*; 5. *Wseviatski*; 6. *Schelepanski*; 7. *Ugolski*; 8. *Diabrinski*, and *Baibalski*.

XXVI. FAMILIES descending from the Princes of *Twerr*, are; 1. *Holmski*; 2. *Mikulinski*; 3. *Dorogobuschki*; 4. *Czernatepski*; 5. *Teletewski*; 6. *Uchatski*; 7. *Poraschinski* and *Kaschinski*.

XXVII. FAMILIES descending from the *Staradubian* Princes, are; 1. *Rapolowski*; 2. *Poscharski*; 3. *Paletschki*; 4. *Kriwoborski*; 5. *Romadanowski*; 6. *Golibiesowski*; 7. *Gagarinski*; 8. *Striginski*; 9. *Kowrowski*; 10. *Gundarowski*; 11. *Chilcowski*; 12. *Tatewski*; 13. *Tulopowski*; 14. *Lalouski* and *Neugodkinski*.

XXVIII. FAMILIES descending from the Princes of *Smolenskow*; are, 1. *Wasemski*. 2. *Phominski*. 3. *Mortkimski*. 4. *Kropotkinski*.

XXIX. FA-



XXIX. FAMILIES descending from the Princes of *Jarislaw* ;  
 1. *Sudski*. 2. *Moloski*. 3. *Sutschki*. 4. *Proforowski*. 5. *Ucha-  
 tinski*. 6. *Penkowski*. 7. *Kurbski*. 8. *Schestunowski*. 9. *Safe-  
 kinski*. 10. *Schachowski*. 11. *Schetininski*. 12. *Ochliabininski*.  
 13. *Drewski*. 14. *Chworotinski*. 15. *Mortkinski*. 16. *Lewski*.  
 17. *Solnitschowski*.

XXX. FAMILIES descending from the Princes of *Obolenski* ;  
 1. *Nogotkowski*. 2. *Curliatewski*. 3. *Striginski*. 4. *Tetepnewski*.  
 5. *Nemiewski*. 6. *Tureninski*. 7. *Repininski*. 8. *Penkinski*. 9.  
*Gorenski*. 10. *Solatski*. 11. *Serebrenski*. 12. *Schewirewski*. 13.  
*Likowski*. 14. *Schepinski*. 15. *Kaschinski*. 16. *Dolgorukski*. 17.  
*Scherbatowski*. 18. *Trostenski*. 19. *Tiuphakiński*. 20. *Kolischin-  
 ski*. 21. *Nasdrawatinski*. 22. *Bielewski*. 23. *Boraschewski*, and  
*Kumenski*.

XXXI. FAMILIES descending from the Princes of *Glinski* ;  
*viz.* A *Tartarian* Prince, call'd *Alexa*, came to the *Grand Prince*  
of *Lithuania*, *Witow Kestutiewitz* ; This Prince was baptiz'd, and  
named *Alexander* ; He had three Estates, call'd *Glinsk*, *Linitza*,  
and *Podotwa*. His Son, *Iwan*, had three Sons, *viz.* *Boris*, *Fædor*,  
and *Senen*, from which descend the *Glinskian* Families.

XXXII. THE *Mescherskian Knieses* descend from the *Tartarian*  
*Bolschoi Orda* ; The Head of their Family was *Machmet*, who fet-  
tled on the River *Meschersk*, his Son *Becklemisch* was baptized,  
and nam'd *Michael*, and he had a Son nam'd *Fædor Meschirskoi*.

XXXIII. THE *Babitzewskian* and *Putatitzewskian* Families  
are descended from *Knies Simon Dmitrowitz*, who had four Sons.

XXXIV. THE *Galitzian* (not *Galitzincian*) Family descends  
from the *Grand Prince Jarislaw Wsewoloditz*, who had nine Sons,  
the fourth of whom was called *Constantine Galitzkoi*.

XXXV. THE *Phominskian*, *Kriukowskian*, *Sabakinskian*, *Tra-  
winskian*, *Piriewskian*, and *Koslowskian* Families, descend from  
the eldest Son of the *Grand Prince Wolodimir, Monomachus, Mu-  
stislaw*, of *Smolenskow*.

XXXVI. THE *Worontzowian* and *Weniaminowsian* Families  
descend from a *Foreigner*, who was in the Service of the *Grand*  
*Prince Jarislaw Wladimirowitz*.



XXXVII. THE *Kwaschinian, Samariniian, Dudiniian, Kasladinian, and Pojarkowian* Families, descend from *Rodion Nestorowitz*, of *Kiow*, who had a Son called *Iwan Kwaschna*.

XXXVIII. THE *Saburovian, Godunowian, Pilemowian, and Weljaminowian* Families, descend from a *Tartarian* Prince, from *Orda*, who was baptized in the Time of *Iwan Danielowitz*.

XXXIX. THE *Pleschewkian* Family descends from a *Bojar* of *Czernikow*, who had five Sons, from the second of which, called *Thephan*, descends the *Ignatewi-Schereb-Schow-Phomin* and *Pleschewian* Families.

XL. THE *Chowrin* and *Gollowinskian* Families descend from Prince *Stepan Wasiliewitz*, who signalized himself in the Service of the Grand Prince *Wasilie Dmitrewitz*.

XLI. THE *Morosowian* and *Saltikowian* Families descend from Foreigners out of *Prussia*, the chief Progenitors of whom were *Michael Praschenin*, and his Son *Terentei Morom*, who were in the Service of the Grand Prince, *Alexander Jarislawitz Newskoy*, and *Terentei* signalizing himself very much, the Grand Prince made him a *Bojar*.



### C H A P. XIII.

*Of the most noted Mercantile and Fair-Towns, as also of the Mines, Minerals, Vegetables, Fossils, Curiosities, Antiquities, Manufactures, Fabricks, &c. in the RUSSIAN EMPIRE, digested into Alphabetical Order.*

**T**O treat fully and circumstantially of these Things, I ought to have divided them into so many separate Chapters; But as I have already declared, that it was never my Intention to treat, *ex professo*, of the *Empire of Russia*, but only to touch on such Things,



Things, which I have either not met with at all, in other Authors; Or, at least, found imperfectly related; Which will be a good Help to any, who may, hereafter, be desirous of continuing the Description of that Country; I shall content my self, therefore, with giving an Alphabetical Account of the several Things, which the Title of this Chapter mentions, and so, by Way of Conclusion, present the Reader with a short Miscellaneous History, chiefly of that Part of the *Russian Empire* called *Siberia*; viz.

**ACACIA.** There are two Sorts of this, viz. the true and *Pseudo*-or *Bastard-Acacia*. This latter is found, in great Plenty, in *Siberia*, near the City of *Tomskoi*; The Blossom is yellow, and its Pods contain a Kind of small black Pea, or Vetch, which tastes bitter; And, therefore, they must be boiled in two or three Waters, before they are eatable; For which Reason, they seldom are used for Food. The *Russian* Girls string them like Necklaces, and ty them about their Necks and Hands.

**ACCOUNTS.** All Accounts in *Russia* are kept, in *Rubels*, *Grions* and *Kopeicks*.

**AGATE.** A precious Stone, which is partly transparent, and partly opaque; And of divers Colours, as red, white, black and coral Colour. In *Siberia*, in the Province of *Dauria*, along the Rivers *Amur* and *Argun*, is found a transparent Sort. In the River *Tomm*, near the City of *Tomskoi*, and higher up, are found small Stones of a deeper Red, and transparent; Which, when they are polished, can hardly be distinguished from red Opaque *Agate*; But whether they are really so, or not, I leave others to judge.

**ACONITUM**, or *Doronicum*, (*Wolfsbane*) is found in *Siberia*, near the City of *Crasnoyabr*; The *Russians* mix it with some hashed Meat, make Balls of it, and lay them in the Woods, for the Wolves; Which, when they eat them, makes them vomit 'till they dy, and if other Wolves eat of what has been vomited up, they dy likewise.

**ADAMAWOI-KOST**, of which *Hubner* takes Notice; (in his *Zeitungs Lexicon*, or *Gazetteer*;) But very few of the Inhabitants of *Russia* know either the Name, or the Thing itself. In the *German* Tongue, it is called *Adam's Knochen* (*Adam's Bones*.)



However, some say, that this Mineral is dug out of the Earth, near *Archangel*, and is as hard as a Stone, black as a Coal, and has a Grain like Fir. And though I have not been in that Part of *Russia*; I have found Plenty of it, on the Shoar of the River *Oby*, according to the above Description; Of the Bigness of a Man's Head, some Pieces larger, some smaller. The *Ostiacks*, on the River *Oby*, and the *Russians*, who live thereabouts, make Spindles of it, with which they spin Yarn of Nettles, and other Things. They work it like Wood, though it is harder and more compact. I had written down the Name by which the *Ostiacks* call it; But my Manual being lost, as I have said above, I have forgot it: Now whether this be the same *Adama-woy-Kost*, of which other Authors make mention, I leave undetermined: However, I do not know that there is any other black petrified Wood, excepting this, to be found in *Russia*. The *Ostiacks* say, that this black Stony-Wood, falls from the high Shoars of the Rivers *Oby*, and *Taffada*. It is likewise to be met with between the Cities of *Tobolski* and *Tumen*.

ALABASTER; Near the City of *Todma*, at a Place called *Peremegora*, are Alabaster-Mountains, in which are Wonderful Subterraneous Passages, and *Grottos*, formed by Nature, which the *Russians* call *Pitschorets*. This Substance is, however, somewhat softer than other Alabaster. Another such wonderful *Grotto*, consisting of such soft Alabaster-Stones, is in *Ugoria*, near the City of *Kongar*, of which more hereafter.

ALBATZIN OR ALBATSCHIN. A demolished City on the River *Amour*, situated in the *East-Tartarian* Country of *Niu-chæa*, which was formerly a *Russian* Barrier Town, against the *East-Tartars*; But in the Year 1689, by a Treaty of Peace, it was surrendered to the *Chinese*, and razed: From the City of *Nertschinskoi* thither, is fourteen Days Journey, down the River. Between these two Places are caught the very best Sables: The Soil, near the City of *Albatzin*, is flat, and so fertile, that the Corn grows of itself, without being sowed; For when the *Russians* surrendered this Place, which happen'd in Summer-time, they were obliged to leave the Corn, which was not yet ripe, standing; And as there were no Inhabitants left in it, and the whole

Coun-



Country became a Wilderness; the Corn sows itself, and grows up yearly of itself.

ALMONDS, *Bitter Almonds*, grow near the River *Don*, as also in the *Best-Arabian Desarts*, between the Rivers *Dnieper* and *Buck*. They grow only on small Shrubs, hardly eighteen or Twenty Inches high.

ALNUS NIGRA, in the *Russian Tongue*, called *Scherumka*, in the *Tartarian Gumuruth*, and *Moyl*, (in *English Black Alder*,) grows plentifully in *Siberia*; But no *Elder* is found there. The *Russians* dry the *Elder-Berries*, beat them to Powder, and bake them, in white Bread, in the Nature of Tarts.

ALTYN. A Silver Coin in *Russia*, equal to three *Kopeiks*.  $33 \frac{1}{3}$  *Altyns* make a *Rubel*; It is a *Tartarian Name*, and signifies six, because six *Dengas* makes an *Altyn*.

ALUM. Between *Tula* and *Kaluga*, near a Place called *Koselski* in *Russia*, is an *Alum Mine*; And, in *Siberia*, is a Lake, the Water of which is clear and fresh; This leaves, in the Heat of the Summer-Season, a certain *Alummy Salt*, on the Shoars; But, it seems, it contains more Salt than Acidity, and they are difficult to separate. The *Kamina Masla*, (or *Stone-Butter*) of which Mention is made in *Das Verænderte Rusland*, (p. 181.) is a liquid Matter, which ouzes out of a black Slate-Rock, near the City of *Tomskoi*, of which, in some Places they make *Alum*; This *Kamina Masla* has very much the Quality of *Vitriol*, is Sour, and of an Astringent Taste.

AMBAR. Thus the *Russians* call a Pantry, or the Room where they keep their Victuals, and all Sorts of Utensils; *Amber*, with the *Cosacks* and *Czerkassians* on the *Black-Sea*, signifies a Cave, in which they keep their Corn, or Magazines; and *Amber*, in the *Arabick Tongue*, signifies to collect, or gather together.

AMBER. Some Pieces of it have been found, between the Rivers *Chatanga* and *Jenisei*, towards the *Mare Glaciale*, and likewise in the Sandy Desert between *Mungalia* and *China*.

AMETHIST. This Kind of precious Stone is found in the Mountains, near *Catharinenburg*, and sometimes in the River *Issett*.



AMIANTUS, or *Asbetus*. In *Siberia*, near the River *Issett*, and *Catherinenburg*, is a Mountain, which was first discovered about the Year 1720; Where this Mineral is found in Plenty, and as they say, Cloth, Gloves, Stockings, &c. may be made of it, and are incombustible. The Stone is whitish Gray, but when it is wrought, it is perfectly soft and white, like Cotton. In the News from *Russia*, in the Year 1729, some Mention was made of incombustible Linnen, which the Reader may compare with this.

AMMONIACUM or *Salmiac* and *Salarmoniac*; The *Russians* call it *Naschatir*, and the *Arabians*, *Alnushader*; taking the Article *al* from this latter Word, it has the same Pronunciation with the former; The like Affinity, I have observed, of more Words in the *Russian* Tongue, as; *Rhubarb*, they call *Rævæn*; the *Arabians*, *Ruvam*; Also *Basar* and *Bazar*; a Market; so likewise *Bagadir* and *Babato*. In *Siberia*, near the River *Jenesei*, towards the *Mare Glaciale*, a burning Mountain, or *Vesuvius*, throws out a certain sort of Ashes, which are taken for *Flores salis Ammoniaci*, or *Flores sulphuris nativi*. The same is said to be found near the Mountains *Vesuvius* and *Ætna*; vid. *Instit. Pharmaceuticæ*, *Job. Rosenstengel*, (p. 195.) And is perhaps the same, of which *Abulfeda*, *Ismael*, *Princeps Hamah*, in the Description of his Tables, *London CIOIXL*, gives the following Account: *In Montibus Albotom (near Samarcand) spelunca est, cujus spiraculis occlusis vapor in ea densus exoritur, noctu ignem interdium fumum referens, in hoc est Alnushader. (Salarmoniac) Nemo poterit cavernam ingredi, nisi vestimentis crassis, corporique astrictis cooperiatur, & confestim inde Almushader auferat. Vapor de Loco in locum movetur, quem quoad apparuerit, fodiendo consequuntur, si nullus fuerit fornix, qui dilationi vaporis impedimento sit, accedentem non lædit.*

ANTIQUITIES; It is most certain, that no Country in the World can shew more scarce, as well as curious, and useful Antiquities, serving to clear up the Obscurities of the History of the Ancient *Scyths*, than the *Russian Empire*: And it is great Pity, that there was not a Beginning made twenty or thirty Years ago, to furnish the *Czar's* Cabinet of Rarities with a Collection of these *Scythian* Antiquities. The Author of *Das Verænderte*



*Rusland* just hints something concerning them; But the *Idols*, *Minotaurs*, and Ancient Manuscripts, mention'd by him, were not found near *Samarcand*, nor near the *Caspian Sea*, as that Author would have it, (*p.* 124, and *p.* 225.) But were brought from the Desarts of the *Kalmucks*, on each Side of the River *Irtisch*, upwards, out of the *Pagan* Temples and Tombs; And as to the Manuscripts, mentioned by that Author, they consist of *Tanguthian*, *Mungalian* and *Kalmuckian* Characters, not upon Parchment, but upon a thick Paper, made of Cotton or Silk, done over with black and blew Vernish (78); Upon which the Characters or Letters are not wrote, but printed, as we print Linnen or Callico (79); And the Letters are partly of a Yellow or Gold- and partly of a White or Silver-Colour. But as they are already known in *Europe*, having been engraven on Copper, and published by the learned Mr. *Mencke*, in the *Acta Eruditorum Lips.* (though I could have added, at least, ten or twelve Pieces, which to avoid Expences, I made a Present of to some Friends) I chuse only to add here another Sort of Ancient Writing, which is not impressed, like the former, on broad and long blew *Chinese* Silk Matts, or Paper, but on curious fine white Linnen-Paper, just as it is represented in the Copper Plate, *Numb.* I. both as to Length and Breadth, the Original of which I have yet by me. *A.* is the Face, or Right Side, and *B.* the Reverse. These Writings were found by a *Russian*, born at *Crasnoyabr*, towards the Extremity of the River *Jenisei*, where a little River, called *Kemtschyk*, falls into it, in which Place, formerly, an ancient Chapel stood. I have shewn this Writing to several *Russians*, *Tartars* and *Kalmucks*; but they did not understand it; When I come to the Titles, *Medals*, *Rune-Stones*, Letters and Characters, I shall give a farther Account of the like Writings; And as to the *Idols*, *Minotaurs*, &c. of which *Das Verænderte*  
*Russ-*

(78) These Papers are roll'd up, according to the Custom of the Ancients, and not bound like our Books; The *Swedes*, at their Return from their Captivity, may have brought about two Hundred of these Leaves into *Europe*. But since they cannot be interpreted here, it will be sufficient to shew the Publick the Nature of those Characters, in Order to see the Difference between the Manner of Writing of this and other Oriental Nations.

(79) In the Year 1723, at *Tobolsky*, I saw one of these wooden Forms, for printing such *Kalmuck* Letters, in the Governour's House. This Governour, *Knies Czerkaski*, has a fine Collection of Curiosities, of which he is a great Admirer.



*Rusland* speaks, they have been brought not only from the Places and Tombs, above-mentioned; But they, or the like, have also been taken from the *Ostiacks*, on the Rivers *Irtisch* and *Oby*, when they were baptized; Among which there are some of above a Foot high, of Metal, very artificially cast: The *Ostiacks* say, they inherited them from the Ancient *Asiatick Scythians* or *Tzudi*, who inhabited those Countries, before they came thither; Which may be true enough, because these People, who formerly were one and the same Nation with the *Permekes*, *Laplanders* and *Finnlanders*, are too stupid and simple to have made any such Work. This appears by their other Idols, which are only rough-hewn Pieces of Wood or Stone, hung over with Rags; and by the Copper Cut, *Tab. IX.* which represents a Plate of Metal, that was found among them, and which they worshipped, for no other Reason, but because of the Figures of several Animals, as Harts, Dogs, &c. which are represented upon it (80); These they also used to paint upon their *Lapponian* Drums, and, in their Hunting and Fishing, made Use of them, in their superstitious Idolatry; The like Figures of Animals are also to be found on Rocks and Stones. (See *Characters.*) The Learned Professor of the Oriental Languages, Mr. *Kobr*, of *Leipzig*, has made the following Explication and Remarks upon the above-mentioned Metal, Plate or Medal, to be seen (*Tab. X.*) in *Arabick*, and *Roman* Characters, and the *Arabick* Sentence is there set down in *English*.

(80) In *Tab. VI.* the Reader will see the Representation of some such Drums and Idols, which were found among the *Barabintzian Tartars*, who have the same superstitious Customs as the *Ostiacks*.



T A B L E X.

The ancient *Arabick* or *Kufian* Character.

The modern *Arabick* Character, *Nis'-chi*.

لظلمه

لظالمه

There will be given by God  
(to the Man who seeks him)  
the following good Gifts, *viz.*

*Lethâlébe-bi.* ]

لذمه

بركته

Blessing, Encrease, Abundance,  
Prosperity,

*Barákaton.*

لذمه

واشهر

And Plenty, (of Fruits) great  
Riches,

Wa- { *thšámeron.*  
          { *thšómeron.*

And



And Joy,

*Wa-sorûron.*

And Grace, Assistance, Favour :

*Wa-säädäton.*

And he shall receive Honour,  
Dignity, Generosity from  
others,

*Wa-kärâmäton.*

And Glory, Praise,

*Wa-tanâyjoron.*

And Stability, Welfare,

*Wa-ëstekâmäton.*

And



وَالْإِسْرَارِ

And Eternalization;

وَالْإِبْدَانِ

*Wa-taabidon.*

وَالْمَكِيلِ

And store of Corn, and other Provisions, for the Time to come:

وَالْمَكِينِ

*Wa-tamkiron.*

وَالسُّلْطَانِ

And Power, Authority, Strength, to execute a Design,

وَالسُّلْطَانِ

*Wa-sulthanon.*

وَالسُّبْحَانَ

And Applause,

وَالسُّبْحَانَ

*Wa-thsanaon.*

وَالسُّعَا

And long Life.

وَالسُّعَا

*Wa-bakaon.*



THIS Sentence, as explained in *Tab. X.* was found embossed on a large Medal, after the most Ancient *Arabick* Manner of Writing, in a Character called the *Kufian*. See *Tab. IX.* The *Tartars* hang four such upon their Generals, two upon their Shoulders, one upon their Breast, and one upon their Back, and call them *Tschâbrinâ* (or the four Mirrours) from the *Persian* Word *Tschebâr*, (*i. e.* four) and from the *Turkish* Word *Ajna*, or *Ajîne*, a *Mirroure*. The *Russians* took this Medal, or Metal Plate, from the *Ostiaks*, near *Samarow*, who had hung it up, as a great Rarity, and worshipped it. It was perhaps taken as a Booty by the *Tartars*, from the ancient *Saracens*, or *Arabians*, who, in the Time of *Charlemaign*, were Masters of *Trans-Oxana* or *Sogdiana*, beyond the *Caspian Sea*, they being then at War with the *Saracens*. The Custom to worship such great Plates or Medals, may have been propagated among the *Tartars*, by the Ancient *Persians*, who, in the Time of the Kings *Chosroes*, did also Worship a certain Medal, called *Chusrewanî dîrem*, or the *Chosroewanian Coin* (Compare *Meninsky in Thesaur. Ling. Orient*, p. 1897, under the Word *Chæsrewanî*, *genus nummi vetusti, nempe a Chosroecusi*.) And as the Ancient *Persian* Kings have had the most remote *Northern* Countries under their Dominion; So it is very likely that the *Scythian* or *Tartarian* Nations, in *Asia*, have taken their Religion from the *Persians*, or, at least, kept some of their Rites. In the Year 1725, *Monf. Jacob von Melle* published some Sheets, in which he treats of those small golden Idols, call'd *Braçtei*, which were found on the Island of *Bornholm*; Upon which *Christianus Democritus* has made some Remarks. Many Thousands of these *Braçtei*, and other cast Idols of Metal, Copper, Brass, Tin, Silver, and Gold, have been brought from the *Siberian* and *Tartarian* Tombs, many Hundreds of which I might have described, if my Time had not been so much taken up with my *Geographical* Work, during my Stay in *Russia*; Some of these are to be seen in *Tab. III. A.* was of Copper, *B.* with a little Bell, the same. *C.* of Brass, *D.* Studs of *Horses* Bridles; Also *Tab. V. lit. B.* of Copper. I have likewise seen some of the finest Gold, three Inches long, in Form of *Minotaurs*, *Harts*, *Old Men*, and such like strange Figures.



APPLE. In the *Russian* Language it is called *Jabliki*, in the *Tartarian* and *Kalmuck* Language *Alma*, which Words have some Affinity with each other. There is, in *Russia*, a Sort of Apples called *Naliv*, which Word signifies poured full, because when these Apples are ripe, all the Pulp turns to Juice; they have a sweetish-tart, and very pleasant Taste, and an agreeable Smell; They are so transparent, that if they are held against the Sun, one may see through them, and count almost all the Seeds in them; And when they fall from the Tree, the Skin bursts, and the Juice runs out. It has often been tried to raise this Fruit in other Places; But they grow no where so transparent as in *Muscow*.

ARBUS. Is a Fruit in Shape almost like a Melon, which grows in *Russia*, in the warmest Countries; Such as *Astracan*, *Azow*, and *Kiow*. The Fruit is of a dark Green Colour, quite round, and on the Top flat; On the Stalk, there are round Wales, like Hoops, and this Fruit is as big as the largest Gourd; Within, it is full of Pulp, and has no Hollow, like Melons and Gourds: The Pulp is either white or red, watery, and melts in the Mouth without Chewing; The Taste is a very agreeable Sweet; It is cooling, very good to quench the Thirst, and wholesome; So that one may eat of them fasting as much as one pleases, without any Danger, as there is in eating of Melons; The Leaves of this Fruit are very large, deeply indented, and dark Green; The Seed does not ly in the Middle, as in Melons and Gourds, but is here and there buried in the Pulp, 'till within three Fingers Breadth from the Rind; It is dark Gray, and flat, not so big as Gourd-Seeds: The *Turks* and *Tartars* call them *Karbus*, which has an Affinity with the *German* Word *Kurbis*, (a Gourd.) But in *Russia*, they are called *Arbus*; The Description of the *Citrulli* is very like this, and the Seeds of them, and of the Water-Melons are very like the Seeds of this Fruit.

ARCHANGEL. In the *Russian* Language, *Gorod Archangels Koi*, is Five Hundred *Wersts* from the City of *Wologda*, in the Province of *Cholmogorod*, on the River *Dwina*, and thirty *Wersts* from the *White Sea*. *Czar Peter I.* prohibited Trading to that Place from any but the neighbouring Provinces. A full Description of this Place, and of the Commodities which formerly were



brought thither from *Russia*, may be seen in *Das Verænderte Rusland*, (p. 407.) He that will travel in Winter-Time, from *Archangel* to *Petersburg*, must provide himself well against Cold and Hunger; Because between *Archangel* and the Lake *Onega*, is almost wholly a Wilderness, without House or Village to be seen, and Travellers are obliged to ly two or three Nights in the open Air.

ARGALI, Are a sort of wild Goats, in *Siberia*, near the City of *Crasnoyabr*, which have their Horns not upon the Top, but on the Sides of their Heads, and they grow so large and heavy, that these Animals cannot feed on flat even Ground, like other Sheep and Goats, but with their Heads erect, at the bottom of the Mountains; This is the same Animal which the *Tartars* call *Argara*; (vid. *l'Hist. Genealog. des Tartars, à Leyden*, 1726, p. 72.) and not the *Hyena*, as some think.

ARIKI or *Arki*. Thus the *Tartars* and *Kalmucks* call the Brandy which they distil from Mare's, or Cow's Milk; They put the Milk in raw Ox-Hides, sewn into Bags, and there let it grow sour and thick; They afterwards shake it so long, 'till a thick Cream settles upon it; This they take off, and dry it in the Sun, and treat their Guests with it; And the sour Milk they either drink, or distil the said Brandy from it; The sour Milk which they drink, they call *Kumisse*.

ARSCHYN, Is a *Russian* Measure, twenty-eight Inches long, and is divided into sixteen *Werschock*, or Parts, so that each Quarter of this Measure contains four *Werschocks*; three *Arschyn* make a *Saxoben* or *Russian* Fathom.

ASPHALT. A bituminous Matter, on the River *Irtisch*, between the Salt Lake *Jamischewa*, and the Seven *Palati*, or Houses; It burns when held to a Candle, and does not ly flat, but stands on Edge, like so many Leaves of Slate, and is of a brownish Colour.

ASTRACAN. This City, as well as its Inhabitants, and their Trade, is described at large, in *Das Verænderte Rusland*, (p. 431.) And as to the Trade from thence to the *Southern Asiatick* Countries, it is certain, that from this Place, one may correspond all over *India*. In the Year 1716, there was a *German* Minister in *Astracan*, who had wrote to the *Missionaries* in *Tran-*



quebar, by the Ships which went thither from *Europe*, and he received an Answer to his Letter in *Astracan*, by a *Malabarian* Merchant, who came thither by Land, through *Persia*. The Merchant was born in *Coromandel*, who after giving the said Minister a handsome Entertainment, took Letters back with him again; This Place being, on Account of Trade, visited by so many several Nations, near thirty Languages are spoken there. The *Armenians*, who trade, in the *Eastern* Countries, as the *Jews* do in *Europe*, travel backwards and forwards almost every where; Particularly to the Cities of *Samarcand*, *Buchara*, *Balk*, *Caska*, and to the Capital City of *Jerkeen*, in *Little Buchar* (81); But not into *Great Tartary*. When they travel to these Places with *Caravans*, they have eight Days Journey through Sandy Desarts; And the Winds from the *Caspian Sea* covering the Roads continually with Sand, they direct their Course by Means of certain Stars. Upon this Journey they use Camels, which, in Case of Necessity will live eight Days, without Victuals, if they have only a handful of Salt to lick, once in four and twenty Hours. These Camels carry Leather Vessels with fresh Water, and a Sort of Square Leather Baskets, one on each Side, in which are Bedding for the Passengers to sit and rest upon. Thus two Persons may sit commodiously on one *Camel* (82). In the Year 1642, the Plague raged in the City of *Astracan*, with such Violence, that about Forty Thousand People died of it. There are twenty-two Vineyards belonging to the Crown, and six to the Convent. The latter

(81) If the *Armenians* were as good *Christians* as they are Traders, they might do a great deal of Good among the *Heathens*; Since a Trade is now carried on again, from the City of *Jercken*, as far as *China*. Vid. *Hornii Neuboff*, pars ult. p. 78.

(82) As for the Name of *Astracan*, some say it is deriv'd from the Word *Strachan*, which, in the *Russian* Language (according to the *German* Translation), signifies an *Artificial Canal* between two Rivers, or the Section of a Building. Others say, that as this has been a *Tartarian* City, from Time Immemorial, and the *Tartars*, in their Language, call it *Hadschitarchan*, and add, that *Tarchan* signifies a *Person who is exempt from all Taxes or Tribute*, and *Hadschi* a *Chief or Commander*; Therefore some such Independant Chief, having first taken Possession of these Parts, built a City there, and gave it that Name. This seems the more probable, because, in the Ancient *Scythian* Language, the Word *Afs* signifies as much, or rather more than *Hadschi*, viz. a *Commander in Chief of an Army*, also a *Demi-God*. I, therefore, firmly believe, that this Name, in its Original, was *Afs-Tarchan*, and so had the same Signification with the *Tartarian Hadschitarchan*; Especially as the *Tartars*, in *Siberia*, yet call a certain Nation, dwelling between the *Caspian* and the *Black Sea*, by the Name of *Afs*, of which I shall have Occasion, in speaking of the *Tartars*, to make some farther Mention.



ter sell their Wine for three *Griffwen*, when that belonging to the Crown is sold for four *Griffwen*, the half *Awm*, or twenty Gallons; the *Czerkassian* Tobacco, call'd, in that Country, *Zchichir*, is sold here for four *Griffwen* a Pound, for the Benefit of the Crown.

## B.

**BADIAN** or **ANISUM STELLATUM**. This the *Russian Caravan* brings, in Abundance, from *China* to *Siberia* and *Muscow*.

**BARABINTZI**. A *Heathen* Nation, between the Cities of *Tara* and *Tomskoi*; They make Use of such Drums as the *Laplanders* do, which are described *Tab. VI. Letters C. and D.* with a wooden Ladle, which serves for a Drum-Stick; *E.* is the Drum-Skin, and *F.* the Handle which turns round, and which the *Schaman* holds in his Left Hand, and the Drum-Stick in his Right. *G.* represents Pieces of Iron upon a Cross-Stick, to make a Rattling Noise. An Account of their Manners and Customs is given in *Das Verænderte Rusland*; (*p. 76.*) Formerly they were one and the same Nation with the *Ostiacks*, on the River *Oby*, which both they and the *Barabintzi* told me, when I travell'd through their Country; The District where they live, the *Russians*, according to their bad Pronunciation of the *Tartarian* Words, call *Barabu*; But the *Tartars* and *Ostiacks* call it *Barama*. In my Opinion, this must be the Country which, in the History of *Achmed Arabiades*, (*p. 106.*) is called *Adsbara*, and in *Herbelot's Biblioth Orient.* (*p. 383.*) *Aschbara, Ville des Getes*; On the Borders of which, *viz.* on the River *Sihon* or *Jaxertes*, *Timur Beck*, or *Tamerlan*, built the Fortrefs of *Scharuchia*, to curb that People. I have asked the *Barabintzi*, how it came, that as they were formerly one Nation with the *Ostiacks*, they had now different Names? They answered: They had the same Name when they and the *Ostiacks* lived together. Now, as these and the former, as I have mentioned above, are of one Extraction with the *Permeki*, or *Biarmi*, it may not be improper to consider what *Schæfferus*, in his *Lapponia*, alledges, from *Buræus*, of the *Biarmi*, *viz.* That they had their Name from  
I the



the *Finnlandian* Word *Warama*, which denotes a Hilly Country; Likewise that they and the *Finnlandians* were formerly one Nation. Compare with this my *Polyglott Table*, and you will see how far the *Finnlandians* and the *Ostiacks* agree in their Dialects.

BATH, BATHS, HOT-BATHS. In the Country of *Kamtschatki*, which belongs to the *Siberian* Government, there are two Hot-Baths, near the Burning Mountain; (See my Map;) And there is another, near the *Kalmuck Chontaisch*, not far from his Summer Camp, which Bath is called *Isæch-kull*, or *Kalan-usun*, for *Issæ*, in the *Tartarian* Language, and *Kalen*, in the *Kalmuck*, signify *warm* or *hot* (83).

BAZAR. An *Arabian* Word, which is adopted, not only by the *Persians*, but by the *Russians*; And denotes a long and broad Street, where nothing is to be seen but Shops and Warehouses, like the Markets in all *Russian* Cities; Which Places are not Square as they are in *Germany*. In the *Sclavonian* and *Russian* Languages, a Market is called *Reddi*, and also *Torg*, which latter signifies likewise, in the *Swedish* Tongue, a *Market*.

BEAVER. In the *Russian* Language, called *Bobri*, and in the *Tartarian*, *Conclus*; In the Province of *Kamtschatki* in *Siberia*, are very large ones: The Skins are about four Foot long, and two and a half Foot broad, the Hair is black, short and soft; These Skins are sold in *China* for about sixty *Rixdollars* a-piece, and in *Russia*, not for above twenty *Rubels*, and therefore few are brought to *Russia*; But whether these are the right Sort of *Beaver*, is yet uncertain. However, they have that Name, because they have a Tail like a *Beaver*, and live in the Water; The true and common Sort of them, are in several Parts of *Siberia*, on the River *Oby*, *Irtisch*, *Czulim*, *Kia*, and several other Rivers, in great Abundance, and are very cheap there; But they sell them, with good Profit to the *Mungals*, and other *Tartars*, who border, and trim their Cloaths with them (84).

BEA-

(83) The *German* Words *Hitze* and *Heiss* (*Heat*, *hot*) may have an Affinity with the *Tartarian* Word *Issæ* or *Isseck*: And the *Latin*, *caleo*, *calidus*, with the *Kalmuckian* Word *Kalen*.

(84) The *Russians* and *Tartars* tell several strange Things of this Animal: As, 1. They distinguish them into two different Species, one of which they call *Gulaschniki*, i. e. *those that*



BEAVER-STONES. They are not properly the Stones of a *Beaver*, but certain Bladders, covered with a thin Skin, in which is contained a Substance like Wax, yellow, soft, and of a strong Smell. The *Beaver* has two of these Bladders, which are cut off, and then well washed, cleansed and dried in a shady Place. In *Siberia*, on the River *Jeneisei*, I have bought this Commodity, pretty dry, for a *Rubel per Pound*, or a *Rubel* and a half; But, at the first Hand, of the *Tartars*, one may often buy it cheaper: And at *Muscow* it will yield three and a half or four *Rubels*.

BEEES OR BEEHIVES. In *Lithuania* and *Russia*, the *Bees* are not kept in Hives near Houses, but in the Woods, upon the highest and straightest Fir-Trees, near the Top, where the Branches are cut off a good Distance below the *Bees* Nest, and a Scaffold like a Round-Top of a Mast, is made round the Tree, that neither Men nor Bears can easily climb up; Formerly the Peasants in *Derpt* made a Contract with the Citizens of *Plescow*, that they might have their *Beehives* in the Woods, in the Jurisdiction of *Plescow*, for which every Peasant was to pay yearly six *Whites*, (a *Livonian* Coin;) But when those Woods were afterwards destroy'd, the Contract was void, and yet *Czar Iwan*  
*Wasi-*

*that are idle*, and the other *Robotniki*, i. e. *those that work*; The latter have the worst Skins, because they do much Labour in gathering their Provisions for the Winter. These two Species have often War together; For those who are idle often fall upon the other, and rob them of their Provisions. On the other Hand, those who are idle are more liable to be hunted, because of their fine Skins, and the others, because they feed these, are the more spar'd: From which, a very apt Application might be made to Human Life. 2. They say that the *Beavers* build Dams, at the Mouths of little Rivers, in which they keep their Fish, when, in Summer, the Water decreases in the Rivulets; Which Dams are built of Trees, set in those Rivers, upright in the Ground, close to each other, and so strong, that neither Wind nor Water can throw them down. 3. That they set great Trees, with their Branches, in the like manner, in the Water, in which they live like so many Families, *viz.* the old Ones in the undermost Branches, or first Story; The next in the second Branches; The others in the third, and so forth. 4. When they cut or gnaw those Trees off, with their Teeth, they work 40, 50, or more together, and commonly choose such Trees as stand by the Water-side, and will naturally fall into it, of themselves. And when they raise a Tree, in Order to fix it, and, during such hard Labour, one of their Company happens to break Wind backwards, or to bewray himself, they leave the Tree, and touch it no more. These Things have been told me, not only by *Russians*, but by *Kalmucks*; whether true, or no, I cannot, of my own Knowledge, affirm; But those People being, at certain Times, Night and Day in the Woods, and these Animals having more Room and Liberty in those great Wilderesses, than in Places more frequented, make them the more probable.



*Wafiliewitz* insisted upon having it paid by the Peasants of *Dorpt*, as a Right due to him.

**BELAJA RYBIZA.** A Fish in the River *Wolga*, quite white, of the Size of a large Salmon, is one of the best and most delicate Fishes in *Russia*. The Roe is red, and the Grains are as big as small Pease. Many take it to be a white Salmon. In *Siberia*, it is only in the Rivers *Oby* and *Irtisch*, and is called *Nelma*.

**BELGOROD OR BIELAGOROD.** A fine City in the *Lesser-Russia*, or the *Ukraine*, for which *Hubner* (in his *Staats und Zeitungs Lexicon*) takes the little City of *Bialogrodko*, near *Kiow*, and places it in *Wolia*. This City was built by *Wolodimir I.* in the Year 6498, according to the *Russian* Calculation, and was formerly the Capital City of the *Ukraine*; In which, in latter Times, a large Garrison has always been kept to resist the *Turks*. The Governour is a Lieutenant-General, who has under him two Major-Generals, and ten Colonels of Horse and Foot; For as the General of the *Cosacks* resides in the City of *Baturin*, so the *Russian*-General, in the *Ukraine*, has his Residence here. The River *Donex* runs through this City, over which a Wooden Bridge is built, not far from the City. A quarter of a *German* Mile from this City, lies a great Chalk-Hill, where formerly the City stood, and whence it has its Name; But now it stands in a Valley, between two Mountains. It is divided into the Old and New Town, and has three large Suburbs; The Old Town is fortified with a Rampart and a Ditch; But the New Town only with *Pallisadoes*. It is said that there are neither Mice nor Rats in this City. The Garrison is commanded chiefly by *German* Officers, who came thither with the *Russian* Regiments, in the Reign of *Czar Alexei*, and have a *Lutheran* Church there. In the Year 1706, there happen'd a Fire, which reduced the greater Part of it to Ashes.

**BELUJA.** A Fish in *Russia*, in the *Hungarian* Language, called *Haussen*. It is caught in the Rivers that flow into the *Caspian* and *Baltick* Seas; There are some also caught in the *Baltick*, but very seldom, and not so large as those in the Rivers *Wolga* and *Donn*. This is one of the largest River-Fishes in the World, that are eatable. I have seen one of fifty-six Foot long, and near eighteen Foot thick; The Skin upon the Back is light



Grey, but under the Belly it is White, without Scales, and very like a Sturgeon, but the Snout, in Proportion, shorter and thicker. The Flesh is very white, tender, and of a good Taste, and wholesome: This Fish has little or no Bones, and but little Gristle, if you except the Head. The largest are cut to Pieces, salted, and sent to *Muscow*, and other Provinces. The small ones, which weigh not above fifteen Pudes, (or about Six Hundred *Russian* Pounds) when they are caught, in Winter-Time, are sent whole to other Places. Of this Fish they Salt, and Smoak the Flesh, and give it a Name according to the different Parts of the Fish; As, (1.) *Kosiack*, is of the Back; (2.) *Tesch* of the Belly; (3.) *Tumack*, of the Cheek, which is the best; (4.) *Kawardak*, the Liver, Heart, Stomach, and the Fat; (5.) the Tongue and Throat; (6.) *Caviar*; (7.) *Weziga*; and (8.) *Carluck*, or the inward Skin of the Gut, of which they make Ising-glass. The Name of this Fish, *Beluja*, signifies *White*, because of the white Flesh; In the Head and Stomach are found large Stones, but I do not know whether they are of any Use. The Stones in the Stomach are black and hard, like Touch-Stones. It is more likely, that the Fish swallows them, than that they grow in the Stomach; And for what they say of Stones in the Head, I could never learn the Truth with any Certainty.

**BERKOWEZ.** Is a *Russian* Weight, of ten *Pudes*, or Four Hundred *Russian* Pounds.

**BIRCH-TREE.** In *Siberia*, in the Province of *Dauria*, the Bark of the *Birch-Tree* is black, the Wood brown, and much harder than our *Birch-wood*; But the Leaves and other Properties are the same with common *Birch-Trees*.

**BISERT.** Thus the *Russians* call Beads of Glass of all Sorts of Colours; as red, green, white, blew, &c. which they buy by the Pound, and sell them to the *Pagans* and *Tartars* in *Siberia*, who use them as an Ornament on their Cloaths. This *Bisert* is one of the most profitable Commodities, because it lies in a small Compass. The *Mungals* and *Heathens* give, for one Pound and a half of *Bisert*, a whole *Tun* of *Kitaika* or *Cotton Ware*.

**BLOOD-STONE.** *Haematites*, the brown-red Sort is found in *Siberia*, on the River *Issett*.



BORANEZ. I enquired among the *Tartars* and *Russians* about this Commodity, but none of them knew any Thing of it, nor of the Skins, that are pretended to be prepared of it, Therefore, since, besides, no credible Author asserts it, there is Reason to believe all that is said of it to be fabulous.

BRAGA. A Liquor which the *Russians* and *Tartars* brew of Oatmeal and Hops. It is thick and white, yet when it is fresh, it is pleasant enough to drink, and has a tartish vinous Taste; In Summer it is cooling, and not unwholesome. The Verb *Braga* is the same with the *Swedish* Word *bruggia* (to brew). Brown Beer, the *Kalmucks* call *Schara*, which Word signifies red, and Brown-yellow; Because the Water is ting'd of that Colour by the Ingredients. The *Usbeck Tartars* brew *Braga* of *Rice*, and also of *Millet*.

C.

CABARDYN. Thus the *Russians* call the *Musk-Animal* and the *Musk*, in order to distinguish it from the true *Musk* of *Thibet* and *China*, which the *Tartars* call *Giphar*, and the *Chinese* *Xe*. But the Difference, between this and the other, is not in the Animals, for they are perfectly alike, but in the *Musk*. The *Musk* of *Thibet* is of thrice as strong a Smell, and, in Proportion, so much dearer than the *Siberian* *Musk*. In the City of *Tobolsky*, I can have the *Siberian* *Musk* for five or six Rubels a Pound, when the other is not to be had under twenty or twenty-five Rubels; The *Siberian* *Musk* is whitish gray, the other is yellow, and the Bag somewhat larger: And there is such a Deceit in it, that if only one *Musk-Bag* or *Navel*, of the *Thibet* Sort, be laid among ten Pounds of *Cabardyn*, it gets as strong a Smell as the other, and, therefore, this Trade requires a good Skill; Especially as the Dealers that Way, have also the Art, to give it the true Colour. The *Arabians* call it *Dabatal Musk*, i. e. *Thibet Musk*, and the *Tartars*, as I have said before, call it *Giphar*. As to the *Thibet* Animal itself *Martinus Martini* gives us a Description of it, in his *Atlas*, (p. 24.) He says: If this Animal be brought out of the *Chinese* Provinces of *Xantum*, and *Thibet*, into other Places, it dies, like a Fish when it is taken out of the



Water. Of the same Nature are the *Siberian Animals* of this Kind, which are in great Numbers between the Cities of *Crasnoyabr* and *Abakan*; But the Reason of their dying, I have been told, by a *Russian* who had caught several of them with a Snare, which he laid in a Wood between two Trees, where there being a Kind of a Passage, he hung some white Mofs, which they are very fond of. In Summer, they live in the thickest Woods, and never appear but in Winter, and then they are so very wild, that they will not eat after they are caught, and that is the Reason of their dying. They do not run like other Beasts, but jump and leap continually. Colonel *Kanifer* (who was some Years Prisoner at *Jenesei* and *Ilimski*) told me, that if they were caught young (which, however, was very difficult) they might be tamed. When a Wolf or Fox pursues this Animal, it runs up to the Top of the highest and steepest Rocks; and when it is pursued thither, it will jump down upon a Stone or Shelf, on the Declivity of the Rock, tho' it be but two Hands broad, and sometimes to the Depth of twenty or twenty-four Foot, where it is at once safe; For neither Fox, nor Wolf, will venture such a Leap after it. Just the same this Animal does when it is hunted; But then a Shot will often fetch it down. The *Russians* and *Tartars*, near *Crasnoyabr* and *Abakan*, eat it, as they do Venison. I my self have tasted it, but it has a very strong Taste of the Musk; But the Flesh of the Females does not taste so Rank; Because they have no Musk; Neither do their Teeth project out, like those of the Male. This Animal is not so high as our Deer, but full as long, and hath much such Hair, but more harsh, and not a brown Grey, but a white Grey; In other Things, it is just like the Deer. The Musk is not in the Testicles, but is lodged under the Belly, between the Flesh and Skin, just where the Yard pierces the Skin. As to the Preparation of the Musk, I refer the Reader to *Kircher*, and other Authors. It is certain that the Musk in these Animals is not always of the same Strength, neither in hot nor cold Countries: For it is always best, in Summer, in Rutting-Time, and in the Full of the Moon.



CANAL. The Verb to dig or cut through, in the *Sclavonian* Language, is *Perocopeiu*, whence the *Precopensian* *Tartary* is called *Perecop*, which otherwise is called *Crimm*.

CARAVANS. There goes, every Year, a great *Caravan* from *Russia* to *China*; The Commodities which the Merchants carry thither, consist mostly in Furs, as Sables, Fox-Skins, Grey Squirrels, Ermins, &c. Besides Woolen-Cloth, Linnen and Toys; As soon as the *Caravan* comes to the Borders of the *Chinese Mungalia*, the *Chinese* Commissaries receive it, and conduct it to the Capital City of *Peking*, at their Expence; Where, likewise, the *Chinese* maintain both the People and Camels for three Months, within which Time the *Russians* are obliged to Sell or Exchange their Goods. This Time being expired, the *Caravan* is again conveyed to the Borders, at the Charge of the *Chinese*. This *Caravan* sets out from *Muscow*, in the Winter-Season, and returns within the Space of three Years, bringing back Silk and Cotton-Ware, Gold, Jewels, *China*-Ware, and other Goods, which turn to a very great Advantage to *Russia*. The Merchants have, besides, this Benefit, that in their Journey thither, they can trade also with the *Siberian* Cities under the *Russian* Government, and in their Return with the *Tartars*, with whom they exchange *Chinese* Tobacco (or *Scharr*) for Furs, and other Goods; which as well as the *Chinese* Commodities, they can sell to a good Advantage in *Muscow*. I have been told, that those who advance their Money for three Years, in this *China*-Trade, frequently make *Cent. per Cent.* thereof. In going from *Russia* to *China*, the Duty upon Goods of the Value of one *Rubel*, is, in the City of *Werchoturiam*, one *Griffwen*, in *Toboll* one *Griffwen*, and in *Selinginski* four *Griffwen*; And, on their Return, the Duty is but five *Kopeiks*, for the Value of a *Rubel*, in every Place where they are Barter'd or Sold. Black Sables are not carried to *China*, but only the pale ones; Nor black Fox-Skins, but the red only: Dogs, Soap, all Sorts of *European* Paper, whether white, marbled, painted, or gilt; Also gilt Leather, are all Commodities which go off in *China*; and the *Tartars*, *Ostiacks*, *Tungusians*, and other *Pagans*, consume a great Quantity of Beads of all Colours, Needles, and other Nick-Nacks: The *Mungals* likewise buy Beaver-Skins. Powder and Bullets are not allowed



to be carried to the *Tartars* in *Siberia*; But when they can get it, they pay very dear for it.

CARCHARIA or CARCHARIA PISCIS. Is a *Fossil*, something like the Bills of Birds, of a blackish Colour, and is found on the Banks of the River *Taffda*.

CATHARINENBURG. A new City, begun in the Year 1721, in the Government of *Siberia*, in the Province of *Ugor*, on the River *Ifett*, between the *Uralcian* Mountains, and had this Name given it, in Honour to the late Empress *Catharine*. This Place is Five Hundred and fifty *Wersts* from the City of *Tobolski*; Three Hundred *Wersts* from the City of *Kongur*, and Three Hundred *Wersts* from *Werchoturiam*. The Fortification is Square, and has six whole, and four half Bastions: The River *Ifett* runs through it, along which is a great Dam made, and near it the following Works and Manufactures are set on Foot: (1.) Two high Mast-Ovens\*; (2.) Four Mills with Hammers for drawing Iron-Bars; (3.) Three Mills with Hammers for flatting Plate-Iron; (4.) Two Fabricks, for making of Plates for Tin, with a Stone Building where the Plates are tinn'd; (5.) A Fabrick for working rough Steel, containing two small Hammer-Works, and eight Forges; (6.) A Steel Fabrick, with two Hammer-works; (7.) A Wire Fabrick; (8.) Two Machines for making Iron Hoops; (9.) A Machine, for cutting Iron into small Bars for course Wire and Nails; (10.) A Mill for hammering of Anchors; (11.) Two Machines for making Sword-Blades; (12.) A Machine for boring and polishing Cannon; (13.) Six Furnaces to melt Copper; (14.) A Saw-Mill with three Frames; All these Works are kept going by forty-two Water Wheels. The Directors of these several Works are mostly *Germans*, each of whom has a House to himself, all built in a regular and uniform Manner; They have, besides the *Russian*, a Church of their own, and a *German* Minister, who also teaches their Children Reading, Writing, and the Languages.

CAVE. (*Spelunca*.) In the *Russian* Tongue, call'd *Pytschiora*. There are, about two *Wersts* from the City of *Kongur*, in *Ugoria*, wonderful subterraneous Passages, framed by Nature, in the high

\* So my Author calls them, but what he means by the Word Mast-Oven, I must confess I am at a Loss to determine.



high and steep Banks of the River *Silva*, in a kind of soft Alabaſter Rock, which the *Ruffians* burn, and make a Sort of Mortar, Stuck or Plaifter of it. There are many Caverns within theſe Paſſages, which ſeem to have been formerly Habitations for above a Hundred Families. This Cave is, in all, no leſs than fix Werſts in Length, and about three in Breadth, the Figure of which is repreſented in *Tab. XIX.* where all that appears black, denotes the Alabaſter-Stone covered with Earth, which here and there has Openings to tranſmit Light into the larger Places of this Subterraneous Cavity; And the white Places in the Table denote the Paſſages. Letter A. is the City of *Kongur*. B. The Entrance of the Cave. C. The Kilns where the Plaifter is burnt. D. Denotes ſome dark Paſſages to the greater open and light Places. E. Stone Steps formed by Nature. F. Pieces of Alabaſter-Stone fallen from the Roof. G. Heaps of Plaifter. H. Natural Rocks. I. The Image of Saint *Nicolas*, placed there for the Devotion of the *Ruffians*, who Work in this Place. K. Some Sandy Hills. L. A ſmall round Lake, whence a River proceeds, which afterwards loſes itſelf under Ground. M. A River breaking forth from the Top of a Rock with great Impetuofity, which in falling occaſions Whirl-pools of Water, with a terrible Noiſe. N. A very large Place, covered with Graſs and Flowers. O. Croſſes erected by the *Ruffians*. P. A large oblong Lake. Q. ſeveral Pillars to prop up the Stony-Vault. R. Several Vaults fit for Habitations, formed by Nature. S. The high Banks of the River *Silva*. T. The River *Silva*. U. The River *Ireen*. Y. Pillars to ſupport ſome Part of the Stony Roof. There are more ſuch Subterraneous Habitations in *Siberia*: One of which I have already given ſome Account of, under the Title of *Alabaſter*: I am informed, that the like are to be found alſo about the River *Pytſchiora*, which has its Name from thence. Theſe, however, I have not ſeen. Moreover, on the right Side, of the River *Oby*, not far from the Mouth of it, at a Place called *Nadim*, there is a Mountain and Rocks inhabited by the *Oſtiacks* of *Nadim*; By the Help of Ladders they get up almoſt to the very Top of the Rock, and there, through a large Opening, let themſelves down into their Habitations. In the Year 1722, in the Month of *February*, going in a Sledge on the River *Jeniſei*,



I observed such a Cave between the two Cities of *Abakan* and *Crasnoyabr*. The Banks of the River are in this Place a steep Rock, as high as any Church Steeple, in the middle of which there appeared an Opening about forty Fathom above the Surface of the Water. The Entrance into this Cave is about five Fathoms wide, and near fifteen Fathoms in Height. I went into this Place, and advanced upwards into the Rock, as far as I could conveniently, I think about thirty Fathoms; But finding the Passage darker and darker, and, notwithstanding it was in the Depth of the Winter, and that Day being, besides, a terrible cold one, there came forth from this Cavity so warm a Vapour, that it made me sweat, and discouraged me, as well as my Fellow-Traveller, from venturing any farther. We had a great deal of Trouble to come at the Entrance, from the bottom. For this Rock is very steep, and was, at that Time, covered near six Foot thick with Snow, which being pretty compact, was the only Means we had to get up, by fixing our Feet into it: However, we could not help sliding sometimes a good Way down again. The *Swedish* Boy, whom I have had Occasion to mention above, was with me in this Place, and he, with the *Tartar* who drove the Sledge, both advanced higher, almost to the Top of the Rock, where they met with another Opening, within which they found several Pieces of old House-hold Goods, and this gave us Room to believe that formerly it must have been inhabited. This confirmed the Opinion which my self and my Fellow-Traveller, who was a *Russian* Dragoon, conceived when we were in the Cave; *viz.* That there must be a Communication between the Opening we entered into, and some other Cavity; Because, smoaking a Pipe whilst we were in it, we did not perceive that the Smoak came back towards the Entrance of the Cave. That which I thought most observable, in that Part of the Cave I was in, (besides some dead Birds, such as that Sort which the *Germans* call *Silk-Tails*, in *Latin* *Garrulus Bohemicus*, and two Kind of Bats, with long and narrow Ears) was a vast Number of Icicles, about the Top of the Entrance, formed by the Concourse of the warm Vapours from within, and the external Cold. These Icicles were not round, but hexangular, pretty long, and tapering into a Point. I shall



make Mention below, (under the Title *Chrystal*) that, in several Rivers, Pieces of Chrystal of different Sizes, are found of that Form; And though I cannot think that this Kind of Icicles, falling into the Water, are there petrify'd into *Chrystal*; Yet it is not improbable, but Chrystals may have been formed after the same Manner, as these Icicles are form'd, from a Matter fit to produce that Kind of Mineral; With Relation to the People inhabiting these subterranean Abodes, I refer the Reader to what has been said in the *Appendix* to my Introduction, §. X. in the Note, concerning the *Catuzi* or *Cajabtuzi*, and he may judge, whether these Habitations may not have suited those People.

CAVIAR, Is the Fish-Roe, which the *Russians* Pickle, and call it *Ikra*. It is made of the Roe of the *Beluja*, as well as of the Roe of Sturgeon; But that of the *Beluja* is the best, and is of two Sorts, *Zernistaja*, Grainy, and *Pajusnaja* press'd. The first is made in *Autumn* and *Winter*, in the following Manner: As soon as the Fish is out of the Water, they cut open the Belly, and take out the Roe; Then they lay it in a Chest, the Bottom of which is full of Holes, which they cover with Straw; Then they throw Water upon it, and mix it well, take out the Veins and little Skins, 'till it is clean'd of every Thing but the Grains. After this they throw Salt upon it, in Proportion to the Quantity of the Roe; For if it be too salt, it does not fetch half the Price, and if it is not salt enough, it grows sour, as soon as it begins to thaw. After it is thus prepared, they put it into great Baskets or Casks, made of the Bark of Lime-Trees, the Inside of which is lined with Matts, because of the Smell. This *Caviar* is mostly consumed in *Russia*, and but small Quantities of it sent to Foreign Countries, for Presents. The other Sort, *Pajusnaja*, is made in Summer, well salted, and the Juice pressed out afterwards, put into Sacks or Casks, and sent abroad; But chiefly into *Italy* and *Spain*. There is also Abundance of red *Caviar*, in *Russia*, which is made of a little Fish, called *Sig*; *Caviar* is the *Czar's* Monopoly.

CEDAR-TREE. I am not certain; Whether those *Cedars* that grow on Mount *Libanus*, and elsewhere, in *South Asia*, are of the same Kind with those that grow in *Siberia*; The Kernels, at least, that come from the warmer Countries are larger; But the



Trees, themselves, are not unlike one another: For the *Siberian Cedars* grow, as it were, in a Pyramidal Form, and are, for the most Part broader, higher and thicker than Fir-Trees. I have seen one single Board of *Cedar* almost four Foot \* over. The Needles of these Trees are like those of the rest of the Turpentine Trees, only much longer, and near the Length of one's little Finger. The Fruit, or Apple, is like that of the Fir-Tree, except that they are twice or three Times as big, and has a Kernel between every Leaf of it, so that one of them often yields forty or fifty Kernels, which, however, (as I have already said) are less than those which grow in warmer Countries. The Wood of the *Cedar* is closer and finer-grained than that either of Pine or Fir. This Tree appears very beautiful to the Eye, and as its Needles exceed in Length those of the Pine, or Fir, they hang like so many Plumes of Feathers, and represent as it were a Pyramid. In *Siberia* they press an Oyl out of the Kernel, for the Use of the better Sort of People; But this will not keep long, and therefore must be used while fresh. The *Turks* have a pretty Way of taking off the Hulls of these Kernels, by Means of a Hand-Mill, with which they grind off the outward Coat, and bring them to Market, where they sell them by the Pound. These Kernels, beaten up with Sugar and Rose-Water, serve instead of Almonds, to make Tarts and Cakes of. Many Trials have been made of Transplanting *young Cedars*, as well as setting the Kernels, in the *Western* Regions, but they will not thrive there: In the Country called *Kamtschatki*, *Cedar-Trees* are very small, or rather Shrubs, and do not grow higher than the largest *Junipers*, and yet are full of Fruit.

CHARACTERS. Chymists, Astronomers, and Mathematicians have their peculiar Characters; But this Word, likewise, denotes such a kind of Writing, which no one can understand but he that hath the Key to it; And besides this, a certain Sort of Figures carved on Stone, or engraven on Metal, or written on Parchment, or otherwise, which are pretended to have a secret Signification, and are us'd in Magick, and other superstitious Cere-

\* THIS, I think, is no such great Matter; I have seen a round Table of Cedar, at the Duke of *Wolfembuttel's* Palace of *Saltzdahl*, near *Brumswick*, all of one Piece, which I believe (for I never measur'd it) must be, at least, nine Foot in Diameter.



Ceremonies, are called Characters. Of this latter Sort many are to be found in *Siberia* and *Tartary*, upon Rocks and Stones, either carved, or painted, in the same Manner almost, as the *Laplanders* are wont to paint their Drums (85); I could have produced a great Number of such, if, in my Captivity, I could have had Time, Liberty, Money, and other Requisites, to travel to the Places where they are; But though I was destitute of such Helps, perhaps others may hereafter discover, and oblige the World with an Account of them. In the mean Time, however, I shall present the Reader with a Description of some few of them here; as, (1.) Those which are in *Great-Permia*, near the City of *Tzerdyn*, which either are burnt in, or written by some other Means, upon Rocks there, with a red indelible Colour; perhaps after the same Manner as formerly, in *Iceland*, they used to write upon the Bones of Animals and Fish; See below, *Tab. VII.* (2.) The same Sort of Figures cut or carved in Rocks, are also to be seen on the Banks of the River *Tomm*, between the Cities of *Tomskoi* and *Kusnetskoi*, as in *Tab. VIII. Lit. A.* But the Figures in this *Tab. Lit. B.* which are likewise painted or stained with a red Colour, as I have said above in *Tab. VII.* were found in the farther Part of *Siberia*, between the Cities of *Crasnoyabr* and *Abakan*, upon the Rocks which are on the Banks of the River *Jenisei*. With this, the Reader may compare what *Matth. Belius* (*de Vet. lit. Hunn. Scyth. p. 15.*) mentions of these Characters; And considering that the said River *Jenisei* runs close under the Rocks, which in some Places are very smooth and steep, like a Wall, and as high as a Steeple, it is hard to conceive how these Painters, or other Artificers, could come at them, to make these Figures, which are mostly on the middle of the flat Surface of these Rocks. They could not do it in Summer, by Means of Ladders, because the River is, in those Places, deeper than the Rocks are high; And, in Winter, the Snow which lies there above Man's deep, and the terrible Frost, would, by no Means, allow them to climb up, and paint them at all. There is, therefore, Room to conjecture, that they either found Ways to let themselves down from above, or climb'd up from

Y y 2

below,

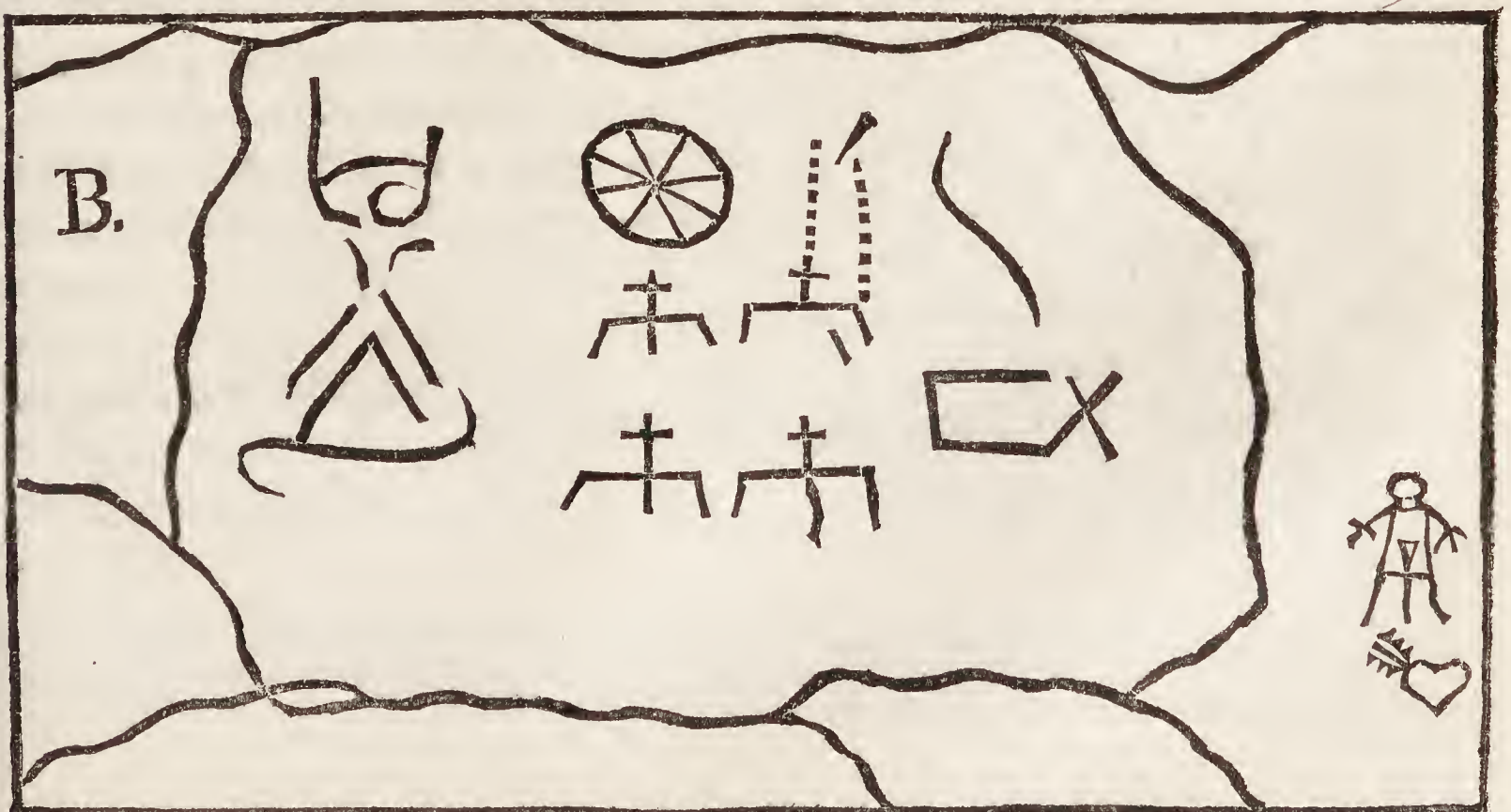
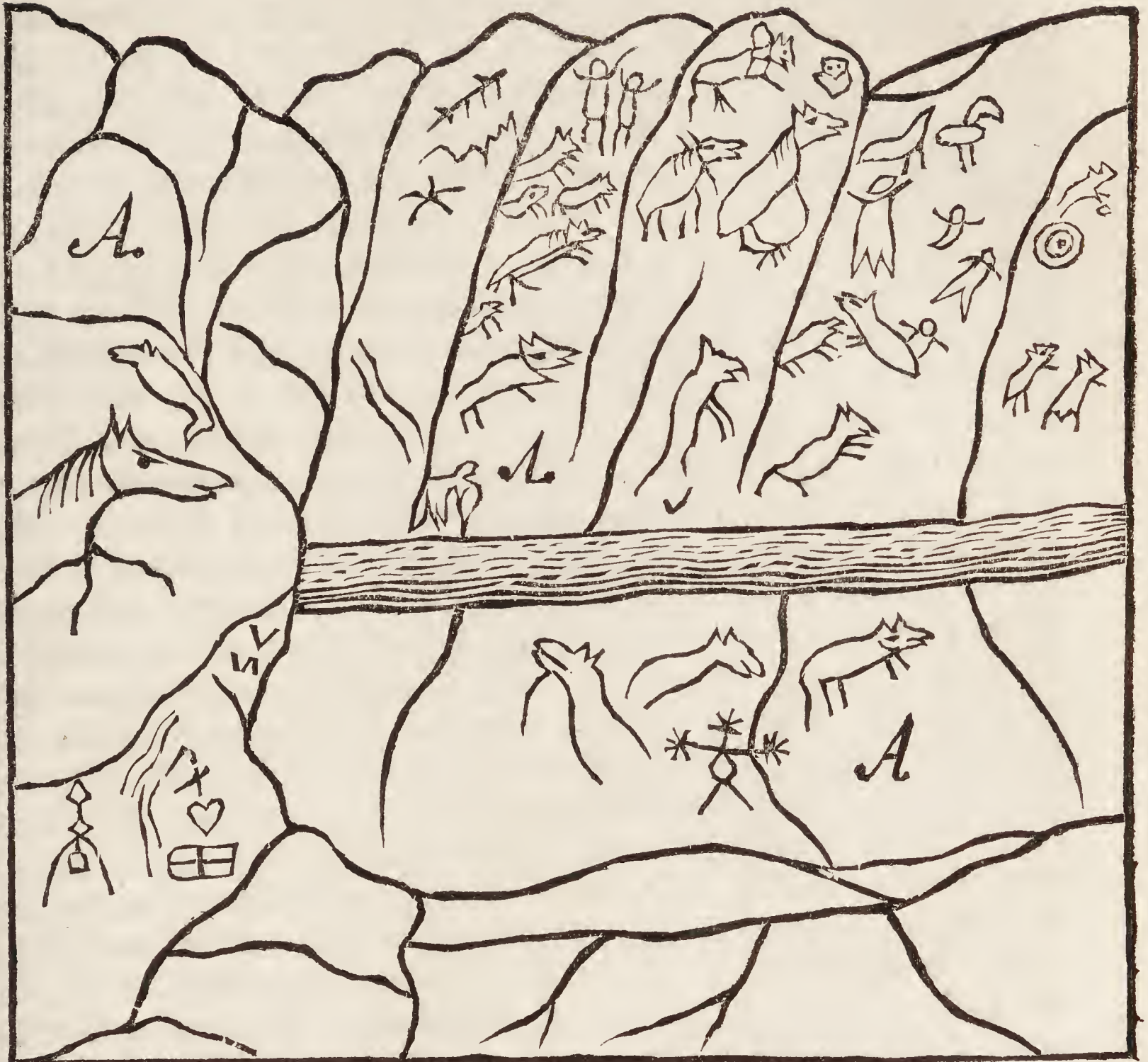
(85) Vid. *Tab. VI. lit. D.*







T A B. VIII.





below, by the Help of Stone-Wedges drove into the Rock. This may, in some Measure be confirm'd, by what follows: For, (1.) Mr. *la Croix*, in his History of *Timur Beck* (Tom. II. Cap. LVIII.) describes a *Tartarian* Nation, called *Mecrites* thus: *Timur* (or *Tamerlan*) *fit appeller le Touman des Mecrites, qui étoient dans son Armee, Ce sont de Gens si adroits à marcher dans les Montagnes, qui'ls vont par tout, où les Gazelles & les Chevreuils peuvent aller, &c.* See also the same Author, Tom. II. Cap. XLIII. (2.) See likewise that Passage in *Curtius* and *Arianus*; Where there is an Account of *Alexander Magnus* storming the *Petra Sogdiana* with Three Hundred chosen young Men of his Army, who drove Stone-Wedges into the Clefs of the Rocks, and by that Means climb'd up. (3.) *Menander*, in his *Hist. Byzant.* (Tom. III. Cap. 7. §. 5.) gives a Description of the above-mentioned *Mecrites*, who lived near *Taugaste*, a City lying towards the *Indies*, as of a People who pass'd their whole Life-Time in Danger, and under Arms; (4.) *Marcus Paulus* (Lib. I. Cap. 61.) makes mention of some *Tartars*, whom he calls *Madistes*; but should perhaps be *Macrites*. I have, my self, met with such Stone-Wedges, on the River *Jenisei*; And the above-mentioned Colonel *Kanifer* has also told me, that Abundance of them are found near *Ilim*, and other Places. where there are terrible high Rocks. It is, therefore, very probable, that these Painters or Sculptors were, by this Means, enabled to write or carve the above-mentioned Characters in these Rocks. In *l'Histoire Genealogique des Tartars*, in the Title of the eighth Chapter, Mention is made of a *Tartarian* Tribe, called *Takrin*, and in my *German* Translation, I have taken Notice, that it is likewise called *Macryth*; Of this Race there still are some few among the *Kalmucks*.

CHERRIES. *Siberia* produces, in the Desarts near the Rivers *Toboll* and *Issett*, a Sort of wild, braonish, sour Cherries, of which the Trees, as well as the Fruit, are very small. Except these Places, neither this, nor any other Kind of Cherries, are to be met with in any Part of *Siberia*, tho', in the *Southern* Parts of this Country, this Fruit might be cultivated.



CHLYNOW, or CLINOW, the Capital of the Principality of *Wiatka*. From thence large Quantities of Corn, Tallow, Honey, Wax, Butter, &c. are exported for *Archangel*.

CHOROKI, In the *Tartarian* Language called *Kosæhn*, are a Kind of Field-Weafels, of a reddish yellow Colour, and blackish on the Back, about the Size of a Ferret, to be found near the Cities of *Tara* and *Borgamaska*.

CHREBATH, or CHREBIOT. By this Name the *Russians* call a hilly, and, at the same Time, gravelly Part of a Country, by way of Distinction from a small Series or Ridge of Hills, which they call *Greben* or *Griven*, i. e. a Comb. Hence that hilly Tract of Land, between the Cities of *Gerawna* and *Nerschinskoi*, has obtained the Name of *Gablene Chrebeot* (86), that is, the *Apple Mountain*, of which *Isbrand Ides* also takes notice.

CHRYSTAL. This Sort of Mineral is found in *Siberia*, in very great Perfection, as well as Quantity, of divers Colours, and is preferable to the *Bobemian* and *Bristol* Stones. In the River *Ifett*, as also in the River *Tomber*, not far from the City of *Tomskoi*, there are found, in great Plenty, hexangular Pieces of *Chrystal*, about the Thickness of a Man's Finger, of different Lengths, so constantly regular, that not one Piece is to be met with but what is of the Figure of a hexangular Cylinder, and about the Length of the Joint of a Man's Finger.

CORNELIAN STONES. These are found in *Siberia*, very large, and of a high Colour.

COSSAKI, or KOSAKI. All those People who live on the Borders of *Russia* and *Poland*, are called by that Name in those two Countries; They are a Sort of a free People, but will, in Time of War, list themselves, and serve for Pay. They are firnamed according to the Places and Districts they inhabit; viz. 1. *Malo Rossiskia*, or the *Cossacks* of *Little Russia*; Among these are, 2. reckon'd the *Saporowian Cossacks*, of which I have already given a particular Description, CHAP. III. §. XI. Their Tongue is a Mixture of *Polish* and *Russian*. The *Cossacks* were formerly govern'd by a *Hetman*, under an *Aristocratical* Form of Government: But Emperour *Peter I.* upon the Demise of *Skuropatsky*, their

(86) *Gablinski*, in the *Russian*, and *Gabke* in the *Vandalian* Tongues, signify *Apples*, by which I believe were meant the wild *Apricocks* which grow thereabouts.



their last *Hetman*, entirely alter'd the Form of this *Cossakian* Government, in the Year 1722. And, in the Room of it, erected a Military *Russian* College or Magistracy, the President of which is a General, and the Assessors are Colonels of *Russian* Extraction. On the other Hand, the *Cossakian* and *Ukranian* Colonels, as well as other Officers, who formerly bore a great Sway, are gradually cashiering, and their vacant Places filling up with *Russian* Commanders. Besides, the Revenues which used to belong to the Chiefs of the *Cossacks*, are now withdrawn, and paid into the *Imperial* Treasury. In short, all Things are now managed upon the Footing of the *Russian* Establishment. As to the *Saparowians*, they were utterly rooted out, and dispersed in the late Wars. The origin of their Name may be seen in the Book, entitled, *Verændertes Rusland*, (Page 34. §. 174,) of the *German* Edition. This People was indeed formerly under the *Ukranian* *Hetmann*, but yet always maintain'd their Right of chusing a Commander, or Under-*Hetmann* of their own, whom they stiled *Koschevoy*; The true Meaning of this Word I know not, but, in the *Tartarian* Tongue, *Kosch* signifies a Camp, or rather the Baggage in a Camp. The third Sort of *Cossacks* are named *Belogorodoskaja Czerta*, which have been mentioned above, Chap. III. §. XIV. The fourth Kind are the *Donskian* *Cossacks*. These last are, indeed, native *Russians*, but then, they are no better than a disorderly Concourse of Soldiers, Peasants, ruin'd Citizens, Servants, &c. Nay, there are found among them, a great Number of baptized *Turks*, *Tartars*, and such like Rabble. They call their Commander *Woyskowi Ataman*, which signifies Captain of War. The next Officer to him is named *Woyskowi Jæssaoul*, Adjutant of War; And he who follows next to him, bears the Title of *Woyskowi Pyssar*: That is, Secretary of War, or, to speak in a higher Stile, Counsellour of War, an Officer of great Esteem among them. There is annually, and, if Occasion requires, even weekly, an Assembly call'd *Krug*, held in their Capital, *Czerkaskoy*, in the Market-Place, and in the open Air, where all Cases are tried, adjusted and determined, by the *Jæssaoul* (87), without any formal Proceeding in

(87) The *Barabintzian*, and other *Pagan Tartars*, also call their Chief, or the Principal Man of a Village, by the Name of *Jæssaoul*.



in Writing; When ever this Martial Court is assembled, the *Pyssar* takes down all Sentences and Orders in Writing, but the *Ataman* puts his Sign Manual to it, if he can write, if not, he only puts his Seal instead of it. Moreover, before this Court breaks up, all Executions, whether Capital or Corporal, are dispatch'd, in the Presence of two *Jæssaouls*. There are three Sorts of Capital Punishments. The first is, they put a Shirt filled with Sand upon the Delinquent, and so fling him into the Water; The Second, the Condemned Person is ty'd to a Stake, and shot to Death with Arrows. The third Way is, when the Crime is of an extraordinary Nature, that the Criminal is ty'd to the Tail of a Horse, and so dragg'd to Death. Corporal Punishments are the *Podoggi*, and the like; And, in such Cases, according to the Nature of the Crime, the *Jæssaoul* orders more or less Stripes to be given, and that discretionally, by Word of Mouth, without any written Sentence. In former Times, they chiefly lived by Fishing, and pillaging among the *Turks* and *Tartars*, which they are now debarr'd from; Nor have they any more their former Liberty of chusing and deposing their *Ataman*. They lost that Priviledge by their last Rebellion, in 1706; since which they are subject to the Government of *Woronitz*; And can, upon Occasion, bring Fifty Thousand Men into the Field. When they fight against the *Turks* or *Tartars*, they have no Pay, and must be contented with what Plunder and Prisoners they make. But if they are employed in a War with any other Nation, they have twenty *Rubels* a Year, and what they can make by ravaging and plundering; Besides which, to prevent their cutting their Prisoners to Pieces, they receive five *Rubels* for every Prisoner they take: The fifth Sort of *Cossacks* are the *Jaykian*, near the River *Jayk*. These are much the same with the last-mention'd, have the same Form of Government, and receive the same Pay. They live, when they are not in the War, by Fishing, of which there is no Want among them, and they send yearly vast Quantities of *Caviar* and Sturgeon to *Muscow*, and other Cities, for Sale. The sixth and last Race of *Cossacks*, are the *Grebinskian*, near the City and River *Tareck*, much the same Kind of People as the two last; However, these are looked upon to be the most Martial of all the *Cossacks*, and it is



reckoned, that they are able to march Twelve Thousand Men into the Field.

**COTTON-STUFFS.** The *Buchars* and *Kalmucks* trade very considerably in this Commodity to *Siberia*. There are various Sorts of these Goods; 1. *Daba* is a strong Stuff, of a beautiful red Colour, without Gloss; It is but narrow, and not unlike our coarse *Callicoe*. 2. *Faulama* is broader. 3. *Biæssi* is white, narrow, and without Gloss. 4. *Tzacitar* is also white and narrow, but Glossy. There are some more ordinary Sorts, as *Kamky*, *Sendyn*, *Kunatsch* and *Wibick*. The *Mahometans* are allow'd to be bury'd in all these Sorts of Stuffs, but not in *Kitthaica*, which is manufactur'd by *Pagans*; whereas the others are all made in *Bucharian* Cities, which are inhabited by People of the *Mahometan* Faith, such as *Turphan*, *Chamill*, *Ferken*, *Kutzai*, *Axu*, *Caschkar*, &c.

**CRAWFISH.** They are not to be found in any of the Rivers or Brooks of *Siberia*; But there are some in the River *Argun*, in the Province of *Dauria*, in which there is a Silver Mine. In this Province, likewise, grow Hazle-Nuts, which are not met with in any Part of *Siberia*.

**CREMMELIN, or CRIMMELIN;** the Name of the Czar's Palace, in the City of *Muscow*. This is a *Tartarian* Word, and signifies a *Fortress*; But not a *Flint*, as *Kremm* does in the *Sclavonian* Language. Thus the *Precopensian Tartary* is call'd, by the *Tartars*, *Crimm* or *Cremm*, on Account of a Rampart and a Mote, which was there in ancient Times, and is call'd in the *Sclavonian* Language *Perecop*. As a Proof of this, the *Chinese* Wall may serve for an Example, which by the West *Tartars* and *Usbecks* is also call'd *Zagan Crimm* or *Cremm*, i. e. *The white Fortress or Wall*. The Word *Crimm-Tartars* has no other Meaning in the *Ukranian* Tongue, than such *Tartars* as are quarter'd in Garisons or fortified Places, because the others live in open Fields, and thence receive different Names.

**CZEREMISSI, or SCHEREMISSI,** are a *Pagan* People, under the Government of *Casan*. Those who live on the right side of the *Wolga* are called *Sanagornya*, and those on the left side of that River, *Lugowija*. These People have no Idols of Wood or Stone; But direct their Prayers towards Heaven in the open Air, and near great Trees, to which they pay Honour, and hold their Assemblies



semblies round about them. The Hides and Bones of such Cattle as they sacrifice, they hang about these their holy Trees, to rot, by Way of Sacrifice, to the Air. They have no Books nor Writings among them, and if they are ask'd the Reason of it, they answer, that they had such Things, in ancient Times; But that the great Cow had devour'd them all. There is a great Affinity between their Tongue and that of the *Finlandians*; But it is now very much mix'd both with the *Russian* and *Tartarian*. They call themselves, in their own Tongue, *More* or *Maire*. I am of Opinion, that *Johannes Magnus* speaks of these People, when he quotes out of *Jornandes*, that the *Hunns* had their Original from a Sort of *Hobgoblins*, call'd *Maire* or *Mare*.

**CZERKASI, or CZERKASSEN.** Thus the *Russians* now call all little *Russia* and the *Ukraine*. There is also a City of this Name, which is the Capital of the *Donnian Cossacks*. The Name *Czerkas* signifies in the *Russian* Tongue almost the same as *Cossack*, but with this Difference, that *Cossack* denotes a Horseman, who serves a certain Time, in the Army, for his Pay; But *Czerkas* signifies a voluntary Pillager or Maroder. The Name of *Cossack* is given, in *Russia*, likewise, to all hired Servants, in Town and Country, but not to Slaves.

**CZETWERICK,** Is a *Russian* Dry Measure, containing 300 *Cubick Werschoki*. It weighs, when fill'd with clean dry Rye, a Pud, or 40 *Russian* Pounds. Eight *Czetwericks* make one *Czetwert*, or two *Osmyns*.

**CZETWERT.** This Measure holds 320 *Russian* Pounds, and signifies as much as *Quarter*; Because formerly they used to measure their Corn in a Tun, called *Okow*, which being too cumbersome, was afterwards divided into four *Quarters*.

**CZUWASCHI.** These are *Pagans*, living in *Russia*; The Place of their Abode see **CHAP. III. §. XVII.** They bury their Dead in Desarts, where they dress the Corpse in fine Cloth, dig a Pit, the Bottom whereof they cover with Boards, on which they spread a *Matras* or *Mat*, whereon they lay the Corpse, then put Boards on the Sides, and cover it also with Boards; and lastly, fling the Mould over it. In the Month of *October*, they have a great Festival, against which they brew Beer, and drink to the *Czar's* Health, in particular. They offer all their first Fruits to their



God *Thor*; And bake, besides, a certain Loaf, which they set before him. It is remarkable, that Horses are in such Esteem with them, that they make no other Use even of their Hides, but to hang them up upon Trees. They are not quite so ignorant as the *Czeremissi*, but have some Knowledge of the *Christian* Religion; Nevertheless *Polygamy* is in Use with them. There is but little Difference between the Drefs of the Men and Women, except only that the latter have the Edges of their Linnen embroider'd round with all Sorts of Silk. The Houses or Cottages of the *Czuwaschi* have their Doors towards the *South*.

## D.

**DAMASKED ARMS.** These wrought and inlaid Arms are also made in *Russia*; The Composition is Steel and Iron mix'd together, and the Figures upon them are etched with Vinegar and Copperas.

**DAMASK.** I have purchas'd the thinner and flighter Sort (called, in *Sweden*, *Muscovite* Damask,) of about 12 or 14 Ells \* in a Piece, in Barthers, for a *Rubel* and a half, or two *Rubels*, in *Siberia*, near the Cities of *Crasnoyabr* and *Kusnetskoi*, and the double Damask, which hold 16 Ells, for 6 or 8 *Rubels* a Piece. During my Stay there, I spoke with a Merchant, who travell'd and traded by himself with the *Sayantzian* or *Sayottian* *Mungals*, near the River *Kemtschyk*, which falls into the River *Jenisei*, near its Head. This Man, for a single Skin of *Russian* Leather purchas'd two *Pottstaff* of *Damask*; of 12 Ells each, which those People call *Peti Lani*, besides six Pieces of *Kitaika*; For a Pewter Plate six Pieces of *Kitaika*; For a small Brass Ring set with red or blue Glass, two or three *Kitaika*; For a small Pair of Scissars, two *Kitaika*; For a Pound and a half of Glass Beads, of different Colours, by the *Russians* called *Bisert*, a whole Cask of *Kitaika*; For 4 Ells and a half of Red Bays, for a Coat, one Piece of *Damask*, and three Pieces of *Kitaika*.

**DATES,** As well as other Commodities, are brought, in Abundance, to the City of *Tobolsky*, by the *Bucharian* and *Kalmuckian* Traders.

\* (*Our Author, I presume, means German Ells of 22  $\frac{1}{2}$  English Inches.*)



DAURIA, Is a large Province, in *Siberia*, situated towards the Borders of the *East Tartars*. Dr. *Christian de Hennin*, in his Annotations on *Dobbins's Siberia*, makes Mention of the River *Dawren*, to which this Country is said to owe its Name. But as this Province is called so, and there is no River of the like Name, he should have set the Lake of *Baikal* instead of it. For *Dauria*, with the *Eastern Tartars*, has the same Signification, as *Daria* with the *Persians* and *Turks*, and these call the Ocean *Dariai Moebit*. This Country, therefore, being full of Water and Rivers, is called *Dauria* or *Daria*, in Comparison with the *Mungal* and *Kalmuck* Countries, which are very dry and barren. But in the *Kalmuck* Tongue, and that of the *Jakutian Tartars*, a great Lake is called *Baikall*.

DEGOD, Is a Kind of Tar, or greasy Substance, produced from Birch-Trees, which the *Russians* make use of in dressing their Leather, as also to grease the Wheels of their Carriages with.

DEGREE OF LATITUDE. A Degree of fifteen *German*, or sixty *English* Miles, answers to One Hundred and four *Wersts*, and Eighty-four *Saxchen*, or *Russian* Fathoms, which latter the *Russians* measure by, in Surveying of Land, as the *Germans* and *English* do by *Rods*, and the *French* by *Toises*. One *Werst* contains Five Hundred *Saxchen*, and each of these three *Archin*, or *Russian* Yards.

DENGA, Is a Sort of small base Coin in *Russia*, of half a *Copeik* Value. This was formerly a Silver Coin, with the Name of the Prince on the Throne on one Side, and the Arms on the other Side. Those that were coined in the City of *Moscow*, bore the Arms of that City: *Viz.* an Equestrian Figure, with a Cimenter in his Hand, whence these Pieces were distinguished by the Name of *Moskowka*. At present *Denga* is a Copper Coin. The *Russians* call them, in the Plural Number, *Dengi*, which is, in *English*, Money (88); probably because there was no other Coin in *Russia*, Four Hundred Years ago; They, however, always reckon'd by the imaginary Names of *Griffwens* and *Rubels*, as we do by *Pounds*.

DOGS,

(88) The *Usbeck Tartars* have a Sort of Coin, which they call *Tanga*, (See *L'Histoire Genealog. des Tartars*, p. 542.) a Word not unlike that of *Denga*.



DOGS, Are very scarce in *China*, nor will they thrive there. Wherefore Merchants and Travellers who go from *Russia* thither, commonly carry some with them, which turn to a very good Account, especially if they are broke, and have learned some Tricks. On the other Hand, as I was informed by an *Indian* who had travelled through the Country of the *Tanguths*, there are at *Thibet* and *Tangut* Dogs of a vast Size: This seems to agree with what *Marcus Paulus* relates of the large Dogs in *Tangutia*, as also with that Passage in *Arianus*, and *Quintus Curtius*, where they mention, that King *Porus* made a Present of two of these large Dogs to *Alexander*. On the *East* Side of the Country of *Kamtschatki*, towards the Sea, there lives a People, who keep no other Sorts of Beasts but Dogs, which though they are but of a common Size, are remarkable, in that they have Hair of Six Inches long. As to those Dogs which the *Ostiacks* put to their Sledges, and make Use of them instead of Horses, the Reader will find an Account of them, in *Page* 191, of *Das Verænderte Russland*, and in other Authors. These put me in Mind of an odd Account, which happened about the Year 1718. A certain *Waiwode* travelling in a Sledge with twelve Dogs, towards the City of *Beresowa*, got himself wrapped up in warm Quilts, and girt fast in the Sledge, in order to secure him from the Severity of the Cold, and to prevent his falling out, in Case the Sledge should over-turn; the *Ostiack*, who was his Guide, skaited along Side of him, (according to Custom, in Case the Sledge should overturn, to raise it up again) and coming on a large Plain, where the Ground is generally covered Man's Depth with Snow, the Dogs (which the *Ostiacks* also use for Hunting) espying a Fox at a Distance, immediately flew in Pursuit of their Game, and run away with the *Waiwode*, with such Swiftness, that it was impossible for the Guide to keep Pace with them, and they soon got out of Sight. The Guide followed the Track, but did not come up to his Passenger 'till the next Morning, when he found him in the Sledge overturned, still well wrapp'd up, and tightly girt into it. By good Luck, a stump of a Tree, which stood out above the Snow, had stopped the Sledge, or else it might probably have cost the *Waiwode* his Life. These Dogs are able to draw great Burthens, for, in  
 the



the Year 1718, Governor *Knees Mischewski* ordered a whole Pipe of Brandy to be brought from the Convent of *Ketskoe* to the City of *Boresowa*, which was done by sixteen Dogs. People never travel a Nights, but only a Days with Dogs: In the Morning, before they set out, each Dog has two frozen Fish, which is his Allowance, for the whole Day. At Night, when they come to their Journey's End, these poor Creatures are so weary, that they cannot eat, but presently ly down to Sleep. Whenever any Passenger comes to a Stage, where he is to have fresh Dogs, all the Dogs of that Village set up a most terrible Howling, knowing that they are, some of them, to have the same Fate.

DOLMATSCHOWA, or DOLMAZIOWA, Is a small Town in *Siberia*, in the *Werchoturian* District, 5 *Wersts* distant from *Alapaika*. In this Place there is a Hammer-Mill, to make Iron Plates, for the Salt-Pans, at the Salt-Works of *Solikamski*. In order to keep this Mill-Work going, there are 12 Villages employ'd, called *Slabodds*, situated in the *Werchoturian* District; The Peasants of these Villages carry Coals and Oar thither, for which Labour they have an Allowance made them in their Contribution.

DUCKS (*Wild*) As there are a great Number of Rivers which run thro' *Siberia*, there is not only an incredible Plenty of *Wild Ducks* in that Country, but the Number of the different Species, as well as the endless Variety of the Colours of their Feathers, are no less surprizing. The *Russians* give a different Name to every Sort of them, *e. g.* Some they call *Chorochall*, some *Swyschi*, some *Babba*, others *Tolstochea*, others *Ostrowost*, &c. Not far from the City of *Tobolsky*, towards the *North*, near *Damianski* and *Samarow*, they have a pretty Way of catching them with Nets: They cut a Way thro' a Coppice, between two Rivulets, which discharge themselves into the River *Oby*. Now as the Ducks chiefly seek their Food in these small Streams, they are wont, in Spring, to fly from one Rivulet to the other, through this cut Way; And, in *Autumn*, when they have hatched their Young, and they are fledged, they return the same Way; Then the *Russians* set Nets in this Passage, and light a small Fire, and by this Means they catch three or four Hundred Ducks in a Night. This is very diverting to Passengers, it being common for the Owners



Owners to let out the Sport for two or three Nights successively.

**DUNGING OF LAND.** The *Siberian* Husbandman-Men know very little of Dunning, because the Land is of itself black and flat in those Places, which are situated near the Rivers *Toboll*, *Ifett*, and several others, that may properly be called the Store-houses of *Siberia*, from whence all the Corn and Meal is carried to *Tobolsky*, and other Places. Besides, there is such Plenty of Land, that the Farmer may shift three or four Times. In the Year 1714, I bought a Horse for the Conveniency of carrying Wood, during the Winter, and in Order to have Forrage, I hired Part of a Meadow, about eight *Wersts* from the City, which I was to get mow'd, my self; For this Piece of Ground I gave six *Grosbes*, which is not quite one Shilling *English* Mony. The Hay being made, I had, for my Mony and Labour, five Hay-Stacks, each containing between twenty and five and twenty Waggon-Loads, for two Horses. This Meadow would not have been mowed, had I not hired it; And they are obliged, in the Spring, to set such Meadows on Fire, lest the Land should be exhausted.

## E.

**EAGLES.** There are three Sorts of *Eagles* in *Siberia*; the first and largest Sort, which almost exceeds a Turkey-Cock in Size, the *Tartars* call *Burkut*. They are Coal black, and so is the very Beak of them; The Skin about the Nostrils, and the Legs only are of a Lemon-Colour. These live chiefly on high Mountains, and in thick Woods. The second Sort is called, in the *Tartarian* Tongue, *Kutschugan*, and the third and least Sort *Karakusch*, in *Latin* *Aquila Mævia*. The *Tartars* make Use of this Sort of *Eagles*, as they do of *Falcons*, for Hawking.

**EARTH OIL,** *Oleum terræ*, is found in *Siberia*, among the *Urallian* Mountains.

**ECLIPSES OF THE SUN.** The two great Eclipses of the Sun, in the Years 1712, and 1715, were equally visible in *Siberia* and *Germany*, and some other Parts; On these Occasions it has been observed, that the Longitudinal Difference between



the Cities of *Hamburg* and *Tobolsky*, is four Hours and ten Minutes.

EEL. There is hardly any Country in the World more plentifully provided with Rivers than *Siberia*, but no Eel is to be found in any of them. This is also affirmed of the River *Danube*, and other Rivers that flow into it.

ELKS-HIDES. There is a Place called *Wilwa*, near the River *Pytschiora*, to which the People of the City of *Tzordin* repair every Year; It is distant from that City, One Hundred and Thirty *Wersts*, and about *Whitsuntide*, the *Wogulitzi*, *Siræni*, *Ostiacks*, and other *Pagans*, keep a Fair at *Wilwa*, and from them those Citizens buy *Elks-Hides*. Those *Wogulitzi* who live near the River *Wytzera*, and are about thirty Families in Number, generally kill every Year, in that District, Four Hundred *Elks*. The *Russians* call this Animal *Lofs*, and the *Tartars* *Kuyck*.

EMBASSADOR, In the *Russian* Tongue, is called *Posoll*, and an Envoy *Poslanick*; Instead of which *Hubner*, in his *Curious-Real-Natur-Staats und Zeitungs Lexicon*, (p. 2087,) puts *Goneck*, or *Welikie Goneck*, which only signify a Courier or Messenger.

ERMIN. There is great Difference in the Fur of Male and Female *Ermins*. For these latter are bought, in *Siberia*, at the first Hand, for six or eight *Rubels*, per Hundred, whereas the other, being larger, go at ten or twelve *Rubels*. In Summer they are of a reddish brown Colour.

## F.

FALCON. In the Province of *Dauria*, and near the River *Amour*, there are a great many Milkwhite *Falcons*, which are sent, in great Numbers, to *China*. The Antiquity of this Kind of Sport, among the *Tartars*, *Kalmucks*, and other People, inhabiting *Siberia*, appears partly in this, that they were used to have a Representation of this Sport painted or etched on the Urns which they put into their Graves. See Table III. Letter E. which was dug out of a Tomb, not far from the City of *Crasnoyabr*; The Description of which the Reader will find under



the Title *Urn* ; And partly by their Custom of sending a fine *Falcon*, whenever they had a Mind to make an extraordinary Present to some Great Person. See *L'Hist. des Tart. Cap. VIII. p. 205.* Whence *Mezeray's* Opinion, (in his *Hist. Part I. additament. Paris 1685.*) seems not to be ill-grounded, when he supposes, that the ancient *Germans* had learned this Sport of the *Scyths*. How common Hawking is, even to this Day, in *Mingrelia* and *Dagestan*, the above-cited *Author* of the latest Account of *Casan* and *Astracan*, &c. (p. 178, and 315,) will satisfy the Reader. The *Tartars*, in *Siberia*, make Use of three Sorts of *Falcons*; The first is called, in their Tongue, *Hkartschega Abolphei* or *Tzungar*, which is the best and most beautiful Sort; These *Falcons* are Ash-coloured, and some Speckled-white, and pretty large. The second Sort they call *Ugugindla*. The third *Toracktschin*. Which ever Sort they be, it is necessary to make them, whilst they are young, which is done by these People in Manner following: After a *Falcon* has been well fed, and is fat, they give him the Bigness of a Pepper-corn of a Root, which they call *Ack-chirgak*, put among some Flesh chopped small; This Root is of an emetick Quality, and has its Effect upon the Birds; in the next Place, they take a piece of Woollen Felt, of the Bigness of a small Nut; This they mince among some Flesh, make a little Ball of it, and make the *Falcon* eat it; This done, they cause him to be carried upon a Man's Hand, from Nine to twelve Days together, to prevent his Sleeping; After which Time, they mix some *Calmus* among his Meat, and by that Time he is used to the *Falconer*; However, before they venture him at large, they first make him start, and return, within a small Compass. It is to be observed, that the *Tartars* never stroke the *Falcons* over the Head and Back, which they believe makes them shy; The same Method they also take with *Eagles*.

FEATHER GRASS: In the Desert or *Steppe*, near the River *Ischim*, towards the Mount *Itick*, in *Siberia*, grows a Sort of Grass, which exactly resembles White Plumes of Feathers, and may be dried and preserved a great while.



FORTIFICATION, in the *Russian* Tongue, is call'd *Ostrock*; But *Ostrow* signifies an Island. The *Russians* have, towards the Borders of the *Tartars* and *Cossacks*, at proper Distances, Places of Defence, *pallisadoed* in, or built of Wood-Work; And the *Barabintzian Tartars*, between *Tara* and *Tomskoi*, have secured most of their Villages with the like Sort of *pallijado'd* Wooden-Forts, to prevent the too frequent Inroads of the *Cossaki-Orda*.

FOXES, Are called, by the *Russians*, *Lytziza*, by the *Tartars*, *Tilgi*. The best black *Foxes* are caught in the most Northern Parts of *Siberia*, about *Beresow*, *Surgubt*, and *Jeni si*. These bear a very high Price in *Turkey*, *Persia* and *Tartary*, One single large, black Fox-Skin often yields Four Hundred *Rubels*, and above, though it costs, perhaps, at the first Hand, not above eighty, or one hundred. A Lining of black *Fox* is esteemed in *Russia*, beyond the finest *Sable*. Other Sorts, as Blue, Red, Cross and white *Foxes*, are found every where in *Siberia*, except the last, which are only met with about the *Mare Glaciale*; They bark like Dogs, and are, for that Reason, called *Petsci*, Dogs,

FUMITORY, Grows in Abundance, near the City of *Tomskoi*.

## G.

GALENOK, Is a Wine-Measure in *Russia*. Eight *Galenoks* make a *Wedro*, *Eimer*, or Half *Awm*.

GANESKA. What is related concerning this, is a Fiction, though indeed the Word signifies, among the *Tartars*, a Pouch for Tinder, Steel, and Matches, And the Inhabitants of some Places of *Finnland* use it also in that Sense. Whatever else is said concerning the *Ganeska*, is what this Nation is unacquainted with.

GARLICK, called by the *Russians* *Tschesnock*. Of this there is a vast Consumption in *Russia*, especially among the Common People, who hardly eat a Meal without it. There are large Towns which trade in nothing else but *Garlick*; viz. *Dmitrow*, *Rostow*, and others, where it is cultivated in large Gardens.



About *Casan*, *Astracan*, and in other warm Provinces, it grows spontaneously and plentifully in the open Fields.

GLYZYRRHIZA, Grows not only about the *Caspian Sea*, and the River *Wolga*, but is also found, in great Plenty, in the District of the *Barabintzian Tartars*, between the Cities of *Tara* and *Tomskoi*.

GOSI or GOST. This Word signifies a Stranger or Guest, and is given, in *Russia*, to Merchants who trade in a whole-sale Way, to Foreign Parts, as to *Germany*, *Persia*, *Turky*, *China*, &c. But no Person durst assume this Name, without being possessed of peculiar Privileges. They, therefore, take Place of all other Merchants, and are called to Honourable Employments, such as Assessors at the Board of Trade, Burgermasters, and Commissioners of the Customs in great Cities, and the like. When any Thing of Moment, relating to Trade, lies before the Senate, or the Board of Trade, their Advice is always ask'd. They have the same Privileges with the inferiour Nobility, may purchase Estates, and marry into Noble Families. Formerly there were two Classes of Merchants in *Russia*, viz. *Gostinaia Sotnia*, and *Sukonaja Sotnia*, which latter were accounted, in many Things, Superiour to common Merchants; But that Distinction is now dropp'd.

GOSTINOY-DWOR, are a kind of large Squares walled in, within which are built, on every Side, convenient Ware-Houses and Shops, for all Sorts of Commodities; And in the Middle, Room enough is left for Carriages to go in and unload. These Square Places are erected at the Charge of the Government, in all Capital trading Cities, as *Muscow*, *Petersburg*, *Archangel*, *Kiow*, *Novogrod*, &c. The Word signifies a Store-house for Strangers.

GRAVES or SEPULCHRES, in *Latin* *Tumuli Sepulchrales*. The *Russians* call them *Bogri*, as also *Mulignii*, of which vast Numbers are found in *Siberia*, and in the Deserts which border on that Government Southwards. In these Tombs are found all Sorts of Vessels, Urns, Wearing-Apparel, Ornaments, and Trinkets, Cimatars, Daggers, Horse-Trappings, Knives, all Sorts of little Idols, Medals, of Gold and Silver, Chefs-Boards and Chefs-men of Gold, As also large Golden Plates, on  
which



which the dead Bodies have been laid, (not unlike the *Braçtei aurei* of some others of the Ancients.) Likewise Cloaths folded up, of the same Sort as those the Corps were dressed in. The Graves of the Poorer Sort have likewise such Things in them of Copper, and Brass, Arrows of Copper, and Iron, Stirrups, large and small polished Plates of Metal or Mirrours, with Characters upon them, eathern Urns of different Sizes, some almost two Foot high, others more, some with, and some without Handles. In short, a great many curious Antiquities have been found in these Places, of which I have made some Mention already, under the Title of *Antiquities*. About twenty or thirty Years ago, before the *Czar's* of *Russia* were acquainted with this Matter, the Governours of the Cities of *Tara*, *Tomskoi*, *Crasnoyabr*, *Batsamki*, *Isetskoe*, and others, used to give Leave to the Inhabitants, to go in voluntary *Caravans*, to these Tombs, in Order to ransack them, on Condition that of whatever they should find of Gold, Silver, Copper, Jewels, and other Things of Value, the Governour should have an Allowance, generally the Tenths. These Caravans, whenever they found any Thing of Value, used, for the easier dividing of their Booty, to knock to Pieces these choice Antiquities, and give to each Person his Share, by Weight. A Proof of this their Way of Proceeding is represented *Table V. Letter D.* which had been an Oblong polished Mirrour, made of Bell-metal, of which only this Piece came to my Sight. As to the Graves themselves, they are of different Structures; Some are only raised up of Earth, as high as Houses, and placed so near together, and in such Numbers, on the spacious Plains, that, at a Distance, they appear like a Ridge of Hills. Others are set round with rough-hewn Stones, and some with square Free-Stones, and are either of an oblong, or a triangular Form. In some Places these Tombs are entirely built of Stone. Hence we find in the ancient Maps of *Tartary the Greater*, a Number of Pyramids, with these Words, in *Latin*; viz. *The Pyramidal Sepulchres of the Tartarian Kings*, by which they must needs mean these Monuments, though they are not so properly Pyramids. Colonel *Kanifer*, who for several Years of his Captivity, had his Abode, in the City of *Jenisei*, told me, that the Ambassadors of the *Chinese-Tartars*, (of whom

Men-



Mention is made in *Das Veränderte Rusland*, (p. 9.) and whose Expedition to the *Kalmuck Ajucki-Chan*, I shall give an Account of, in its proper Place,) in their Return Home, passing through that City, desired Leave of the then Governour, to visit the Graves of their Ancestors, but it was refused them: Not improbably, because they would have found almost all of them open'd, rifled, and demolished. To give the Reader an Idea of a Situation like what I have been discoursing above, I have thought fit to annex to this Work, a Map of that which I met with near the little Town of *Abakan*, on the River *Jenisei*: See Table II. where A. represents the small Town and Fortrefs of *Abakan*. B. the River *Jenisei*. C. the *Russian Village Torguschina*. D. The Tents of the *Arintzian Tartars*. E. The River *Sida*. F. The small *Russian Village* called *Bizr*. G. The River *Kocktzaga*. H. The River *Garba*. I. The River *Ktiesch*, which passes under and through the Hills. K. A large Hill, on the Top of which is placed a Stone, with the Figure of an Old Man cut in it. L. *Sepulchres* round this Hill. M. *Tombs* at the Foot of the several distant Tracks of Hills. N. A *Russian Village* called *Biellyk*. O. The Place where I and my Companions lodged, at the Time we took a Draught of the Stone, and the Situation of the Country. On this Occasion, I call to Mind, what Ancient Authors mention of the War between *Cyrus* and the *Scyths*, which latter always retreated; viz. That *Cyrus* ordered them to be asked, what was the Reason they would not keep their Ground; To which they answered: That there, they lost nothing by giving Way, but if he should come near the *Sepulchres of their Fathers*, he might then chance to see whether they could fight or not. I shall treat more at large of this Matter, under the Title of *Urns* and *Medals*. However, I cannot forbear taking Notice here, (1.) Of what *Arnkjel* relates, (P. II. p. 35.) of his *Funeral Rites of the Cimbrian Pagans*, ) viz. That the *Cimbri* had not taken the Custom of burning their Dead from the *Greeks*, but from *Otbinus*; and, (2.) what *Torseus* writes, (in his *Ser. Dynast. Reg. Dan. cap. VI. p. 130, and 144. in the Octavo Edition.*) That *Odinus* brought the first *Urns* into the *Northern Regions*, introduced there the Custom of burning the Dead, of putting the most valuable Things of the Deceased, into the

Grave,



Grave, with their Ashes, and to erect Monuments, and lay Stones, over the *Sepulchres* of the most Eminent Persons; He, on this Occasion, quotes *Stephanus*, in these Words, *Primitus namque defunctis justa solvitur in campo plano, juxta Regiam, aut defuncti prædium, circulum miræ magnitudinis lapidibus efformabant, oblongum tamen viginti circiter orgyiarum longitudine, latitudine trium. In hoc defuncti cremabant cadaver, cineres collectos urnis includebant ac in circi meditullio locatos, grandibus undique stipabant lapidibus, arena glebaque terrestri replebant, ac in formam monticuli desuper collem exstruebant.* In the Place delineated in *Tab. II.* I found every Thing correspond with this Description, both as to the Stones and the Dimensions, only with this Difference, that here at each Corner were Stones higher and broader than the others, and had Characters cut in them. See *Tab. XI.* and *Figure A. B. C. D.* It was easy to take an exact View of the Sand, the burnt Ground, and the Circles, because the *Russians* had already opened the Graves, and discovered the Insides of them. These Graves are so deep in the Ground, that looking down, they appeared to me of as great a Depth, as if I had look'd down from the Top of a high House, to the Bottom of the lowest Cellar. Had it not been Winter, and so excessive cold and full of Snow, at the Time, when I visited this Place, I should have adventured to have been let down into one of these Pits. In the mean Time, as I was walking round the Top of the Earth, which was thrown up about one of these Graves, with the *Swedish* Lad, of whom I have spoke above, the Wind having pretty well cleared the Snow away, he found, on the Ground, a little Piece of Gold, about one fourth of an Ounce in Weight; Which shews, in some Measure, how carelessly those who opened these Graves went to work with their Gold; Which likewise answers what has been said above, concerning the opening of these *Sepulchres*; And to what I there said about the Things which were taken out of them, made of Metal, Copper, Iron, &c. I have here to add, that the Arms, Swords, Arrows, Daggers, and the like, which the *Russians* dug out of these Places, were not forged, but cast, of Copper, especially Swords, which were shaped much like like our Bayonets and Hangers. The same is affirmed, of the *Cimbrian* Graves, by the Author of *The Re-*  
*marks*



marks on the *Cimbrian Antiquities, in Holstein*, (printed at *Hamburg*, 1728, Page 154, and 155.) As to the modern way of burning the Bodies of the Dead, among the *Chinese Tartars*, and the Ceremonies that were observed by the Embassy, at the Funeral of one of their Comrades, who died on the Road, near *Samarow*, not far from *Tobolsky*, I shall give an Account thereof, in a proper Place.

GREY FURS. So the Skins of Squirrels, and whatever is made of them, are call'd. The *Siberian Squirrels*, which are dark-gray, are larger, stronger, and have longer Hair, than those of other Provinces, which are of light-gray Colour, and are cheaper. The Skin of this little Animal is divided into four Parts: First, The Back cut into two, of which the lower Part is the best. (2.) The Upper Part of the Back. (3.) The Belly, which is either white, or else chequered, grey and white. (4.) The Head and Ears, which are the worst of all. Those Squirrels which are caught in *Summer Time*, have thin red Hair, and the Skins of them are not durable.

GRIWNA, Is a *Russian Silver Coin*, equal to ten *Kopeiks* and ten *Griwna's* go to a *Rubel*. The Signification of the Word is as much as a Locket for the Neck, because in former Times, the People used to wear Medals, and Portraits, about the Neck, which were called *Griwna*.

GUBA-MANGAZEISKO, or TASOWSKAJA, Is a great Lake, of six Day's Journey in Length, and one and a half in Breadth, into which the River *Oby* discharges itself, and was formerly called, by those who used to travel to *Weigatz*, *Sinus Dulcis*. It ebbs and flows, and the *Russians* have navigated this Lake, along the *Southern Coast* of it, from the Mouth of the River *Nadim*, to that of the River *Tafs*. From the Mouth of this last River, upwards, there is situated a Town called *Starra Mangazeia*, which 'till lately, was inhabited by *Russians*, who, on Account of the excessive Coldness of the Climate, were obliged to remove thence to *New Mangazeia*, near the River *Jenisei*. The Word *Guba* signifies properly a Sponge. And the *Russians* have given this Lake that Name, because it receives several Rivers, (as all Bays and Gulfs do) like a Sponge that sucks up the Water, it is applied to. The Ice, in this Lake,



never breaks, 'till the Middle of *June*, and sometimes later; Which is not only confirmed by the several Accounts of Travellers, but appears plainly by the *Siberian Rivers*, *Tobol*, *Irtisch*, *Oby*, *Jenisei*, and others, which, from the Beginning of *May*, to the End of *June*, swell extremely high, and overflow their Banks, Infomuch that the small Brooks, which run through the lower Part of the City of *Tobolsky*, some Years, rise so high, that they enter into the Houses, and the Inhabitants are obliged to make Use of Boats to go from one House to another. But as soon as the Ice of the Lake, and of the Mouth of the River *Oby* breaks, the Water falls by Degrees, and the Streams grow less; And this may be most accurately observed, near the City of *Tobolsky*, by fixing every Day fresh Marks on the shallow Banks of the River *Irtisch*. What I have said in this Place, may be compared with the *Antient and Modern History of Greenland*, by E. G. *Zorgdrager*, (from Page 164, to 174) where the Author relates, from *Heemskerck*, that no Ice has been seen, in the Month of *March*, in the open Sea, on the North-Side of *Nova Zembla*, when, on the South-Side, near the Coast of *Tartary*, or *Siberia*, the Sea has been all covered with it; Which, according to that Account, is said to be brought thither from the Rivers of *Tartary*, and the Coast of *Siberia*.

**GULO**, in the *Russian Tongue*, *Rossomack*, Is an Animal, call'd in *England*, by the Name of *Hyena*. They are very common in *Russia*, the Skins which come from *Siberia* are the best. The most beautiful, which are rather the blackish, than the light-brown, may be bought, near the River *Oby*, at the first Hand, for a Rixdoller and a half. There goes a Report of this Animal (which is a very greedy one) that when it has overgorg'd itself, it gets between two Trees, that stand near together, and forces out what it has devour'd.

**GUMMANISSUM**, or *Scherkest*. These are Names for *Manna*, amongst the *Tartars* and *Bucharians*, who bring it frequently to Market to the City of *Tobolsky*, from the Country of the *Kalmucks* and *Bucharians*. This *Manna* is found upon a certain Grass, and in particular Places of the large Deserts, and must be gather'd before Sun-rising; For if the Sun shines upon it, it melts away. It likewise melts in any one's Mouth, is sweet, and



has a Taste like Sugar and Flour mixt together ; Of a grayish, and some of a whitish Colour ; It is found in Grains, of an irregular Form, some bigger, some less, about the Size of small Pease. Probably this is the same Sort of *Manna*, which is gather'd from a certain Vegetable in *Persia* and *Egypt*. This Account of *Manna* is likewise given by *Olearius*, in his Appendix to the Travels of *George Anderson*, (who, with his Companion *Austin*, pursu'd his Way from the *Chinese Tartary*, through the Deserts, into the Territories of the *Usbecks*,) where the Reader will find it ; But I do not just remember the Page. *Taverner* takes, likewise, Notice of it, as does *Quintus Curtius*, in his fourth Book (89).

**GUN-POWDER.** This is deliver'd into the *Czar's* Magazines, at so small a Rate as sixty *Kopeiks*, per *Pud*, or forty Pound Weight, (*Which is not full a Penny a Pound.*)

## H.

**HALCYON**, or *Alcion*, the *King's-Fisher*, Is a Bird found in *Siberia*, near the Rivers *Jenisei*, *Oby* and *Tomber*, almost of the Size of a *Wheat-Ear*, and has most beautiful green Feathers.

**HARES.** In the *Northern* Countries, as *Norway*, *Sweden*, and *Russia*, the *Hares* are gray in the Summer, and in the Winter white as Snow. The best and largest are found about *Tomskoy*, and *Jenisei*, in *Siberia*. The Skins are so cheap, that, at the first Hand, a Hundred of them may be purchased for a *Rubel* and a half, or less. In the Year 1722, I met with a Merchant, in the City of *Jenisei*, who, on Account of Trade, had taken a Journey into *Siberia*, from the *Russian* City of *Wologda*. This Merchant bought Twenty Thousand Hare-Skins to carry to *Archangel*, in Order to be transported to *Holland*, and other Parts. On the *East* Side of the River *Volga*, in the *Kalmuckian* Deserts, towards the *Caspian* Sea, are a Species of *Hares*, call'd flying *Hares* ; These have, indeed, Heads and Ears like other *Hares* ; But their fore Legs do not exceed half the Length of a  
Finger,

(89) Compare *Adrian. Reland. in Dissert. I. de Parada. pag. 29. §. 13.*



Finger, whilst their hind Legs are above four Times so long; Their Tails are like the Tail of a Rat, about twelve Inches long, at the End of which, for about the Length of one's Finger, grows long white Hair, turning backwards, like the Beard of an Arrow, or Fish-hook, and the tip of their Tails are black; When they run, they raise themselves on their hind Legs, and, with a Spring, jump oftentimes, above ten Yards, and this they continue, with so much Swiftnefs, that it is impossible for the Eye to distinguish it from flying. The *Kalmucks* hunt and eat them.

HART. There are in *Siberia*, nine Species of the *Hart*-Kind: 1. *Irbisch*, the Great Stag. 2. *Isubriffin*, the Red Deer. 3. *Cofa*, the *Roebuck*. 4. *Cabarda*, the Musk Deer. 5. *Sfeiga*, the Fallow Deer. 6. *Tackia*, the Shamoy. 7. *Argali*, the Wild Goat. 8. *Lofs* or *Suchata*, the Elk. 9. *Olen*, the Ren-Deer. These two last are found in the *Northern*, the others in the *Southern* Parts of *Siberia*.

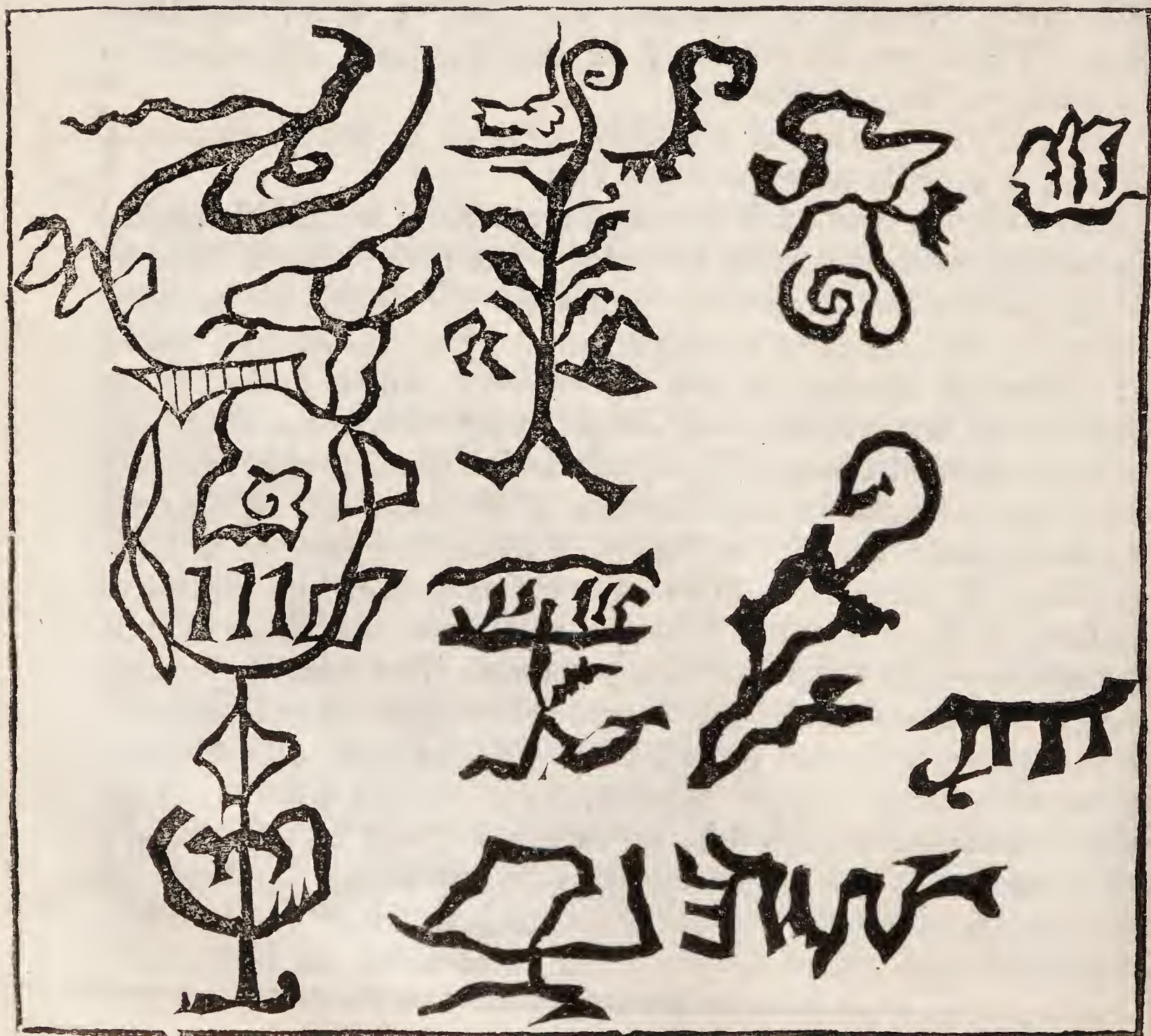
HELIOTROPIUM, or *Hellebore*, grows in many Places in *Siberia*, especially near the River *Oby*.

HIEROGLIPHICAL FIGURES are a Kind of Emblematical Characters, bearing a secret Meaning; Such were those used by the *Egyptians*, in which they wrapt up the Mysteries of their Religion; But as I have already touch'd upon this Matter, under the Titles of *Antiquities* and *Characters*, where I have made Mention of an indelible red Colour, with which the *Icelanders* formerly painted Bones of Animals and Fishes, and of the like found upon Rocks in the Province of *Permia*, and farther up in *Siberia*, near the River *Jenesei*, I shall here treat of a different Kind of Characters, such as are found near the Source of the River *Irbyth*, which discharges itself into the River *Nytza*, as that does into the River *Tura*, between the Cities of *Japantzin* and *Tumen*; But, before I proceed to give a Description of these Figures, I cannot forbear taking Notice here of a Curious Stone presented to me at *Muscow*, by a worthy Friend. This Stone is a dark-green Marble, or rather a Piece of opaque Jasper, (the like of which is plentifully found in the Province of *Dauria*, about *Argun*) it is finely polish'd, of an Oval Shape, not much bigger than a Crown Piece, and about an Inch thick,



representing a very curious Tortoise, on the Belly of which (being flat) there was an Inscription in *Arabick* Characters; I took this to be an *Arabian* Hieroglyphical Figure: Little thinking, that, at my Return from the *Russian* Captivity, I should commit any Thing, of this Kind, to the Press, I made a Present of this Piece of Curiosity to the Right Reverend, and Most Learned Bishop, and Doctor, *Bentzelius*, who perhaps may, one Time or other, oblige the Publick with an Account of it, in the *Acta Eruditorum*. As to the *Hieroglyphicks*, which the Country near the River *Irbyth* affords, the Reader may see them delineated in *Tab. XIII, XIV, XV, XVI*. Not being Antiquary enough to give the Curious a satisfactory Account concerning these Figures,

T A B. XIII.





gures, I refer the Reader to *Matth. Bel. de Vet. lit. Hunn. Scyth.* p. 15. where the Author has these Words: *Miratus ego sæpe fui caupones idiotas, (nempe in Hungaria) istis, quibus aliquid credere hujusmodi ficto Charactere inter Debitores non adscribere tantum, sed longioris etiam temporis intervallo post, non secus, quam si alpha-*  
bethario

T A B. XIV.





T A B. XV.





bethario Scribendi genere adnotati fuissent, promere, debitamque summam & rationes indicare potuisse; ita, si debitor miles est, rudi quadam linea frameam aut pugionem pingebant, si faber, malleum aut securim; Si auriga flagrum, atque sic porro. Kircher's *China Illustrata* (Part. VI. Cap. II, III, and VI. Page 128, 129, and 229, 235.) deserves likewise to be consulted upon this Head, where the Reader will meet with some Figures, not unlike some

T A B. XVI.





some of mine; especially if they compare *Fig. X. Page 129*, of *Kircher*, with mine in *Table XV. Numb. 17*. And *Fig. F. Page 222*, of *Kircher*, with my Number 16. in *Table XV*. \* *Kircher* says that those are the most ancient *Chinese* Characters, if so, it very much confirms what *Monfieur Petit de la Croix* tells us (in his *Genghizcan*, p. 83.) viz. that the *Chinese*, in ancient Times, sent Colonies into *Tartary* and *Scythia*, which in Process of Time became natural *Scythians*. The Rock from whence these Characters are taken, is about six and thirty Foot high, three Sides of it standing from the River. *Table XIII.* is the *East-Side*, *Table XIV*, and *XV.* the *South-Side*, and *Table XVI.* the *West-Side*. Some of these Figures are about six Inches long, others shorter, of a red Colour, burnt into the Rock, as I have observed under the Title of *Characters*. On one Side of this Rock, are some Tombs, and the Rock thereabouts is so broke, or cut away, or else so fram'd by Nature, that it serves as a Roof to these Sepulchres. In short, I look upon this to be as fine a Piece of Antiquity, as is any where to be met with; Of which, if I had examin'd it more particularly, during my Stay in that Place, the Reader should have had a more accurate Description. But considering what little Hopes I had, at that Time, of ever informing the Curious in *Europe*, with these remarkable Things; and, on the other Hand, the little Time I could spare from my Geographical Labours, I hope I have done enough in giving here the Figures, and mentioning the Places where they are to be found, leaving a more nice Enquiry to others. In comparing the Account of *Kircher*, concerning these *Hieroglyphicks*, with that of *Monfieur La Croix*, I find one Thing dubious, viz. *La Croix*, (in his *History of Timur-Beck*, T. II.) takes Notice that the Great *Tamerlan* pursued his March through *Siberia*, over the River *Irtisch*, as far as the little *Bucharia*, or the Kingdom of *Kaschgar*; On which Occasion he has the following Words, (*Page 69.*) of his *History*. *Les Emirs* (or the Generals of *Timur-Beck*) *s'arrêterent quelques jours en ce lieu, & ils traverserent la riviere pour graver leurs*

\* I HAVE translated this Word for Word, according to the Original; Though I find neither *Numb. 16*, nor *17*, in *Tab. XV*.



leurs armes & leurs chiffres, rougis au feu, (90) sur les pins de ce bois, ce qu'ils ne firent, qu'à fin que l'on vit, dans le temps à venir, des marques de la venue de l'Armée de Timur sur les arbres des forets de ses Ennemis, & des Assurances de leurs conquêtes au dela du fleuve d'Irtisch. But since there are found red Inscriptions in several other Places in Siberia, e. g. Near the River Pyschma, which likewise falls into the River Tura, between the Cities of Tumen and Toboll; Whence the Russians, when they came into that Country, gave it the Name of Pyschma, which signifies, in the Russian Tongue, Writing, though these red Characters are formed after a different Manner, as the Reader may see in Tab. XVII, and XVIII. yet it may be worthy our Consideration; whether these latter were not, as well as the former, done by some of Tamerlan's Army, and it seems as probable that the Characters of Table VIII. Fig. B. near the River Jenisei, had the same Original. If so, *La Croix*, instead of *Pins de ce Bois*, might have said better; *Rochers de ce fleuve*; And, indeed, in another Place of the same History, he speaks plainer, though in another Manner. (*viz. Tom. II. Page 81.*) *Timur y demeura tout le jour, & il ordonna aux soldats d'y porter des pierres, & en un moment il y fit élever un obelisque de la hauteur d'un minaret, & les Sculpteurs habiles y graverent la date de l'an & du jour que Timur y passoit, à la tête de son Armée, à fin que cette piece servit d'un monument durable à la Posterite.* I was told by the Russians in Siberia, that there was still a Pyramid, with an Inscription upon it, to be seen on Mount Itick, between the Rivers Ischim and Irtisch; But they could give me no Account of the Nature of the Figures. If Time, and the Opportunity of a Convoy, had served, it would have been worth while to have visited that Place; But without that Security, travelling through this Wilderness, where the *Cosaci-Orda* are always in Search of Booty, would have been very dangerous. In short, in these Places, and near the Mouth of the River Tobol, especially, are found many such like Antiquities and Curiosities, which well deserve to be copied.

C c c

T A B.

(90) Which agrees with what has been said above, about the Bones in *Iceland*, and the red Glass in the Windows of Ancient Churches.







The first part of the  
 description of the  
 country is as follows  
 The country is  
 bounded on the north  
 by the sea and on  
 the south by the  
 mountains of the  
 Alps. The climate  
 is temperate and  
 the soil is fertile.  
 The principal  
 cities are Paris  
 Lyons and  
 Marseilles. The  
 language is  
 French. The  
 religion is  
 Catholic. The  
 government is  
 a monarchy. The  
 king is Louis  
 the sixteenth.



HONY. This is so cheap in *Siberia*, that a *Pude*, or 40 *Russian Pounds* of the best white Hony, can be purchased for 70 or 80 *Kopeiks*, and sometimes for less.

HOPS. There grow wild *Hops* in *Siberia*, in great Plenty, near the River *Ischim*, and other Rivers, which the *Russians* use in Brewing.

HORNS of *Sword-Fishes* are sometimes found near the Mouth of the River *Lena*, and at *Kamtschatki*. I have seen at *Tobolsky* one of those twisted Horns, which are often put in the Shop-Windows of Druggists, three *Russian Ells* long. Besides these, a great many different Kinds of Horns of Animals are to be had in *Siberia*, of which divers curious Sorts of Workmanship are made. The *Swedish* Prisoners made there a sort of Tobacco-Horns, (or Boxes) as transparent almost as Glass itself.

HUNTING. The Manner of Hunting among the *Tartars* is represented in *Table III. Letter E.* and *Table IV.* where you see the same, on the Surface of an Urn, cut in two, and drawn as a Flat.

## I.

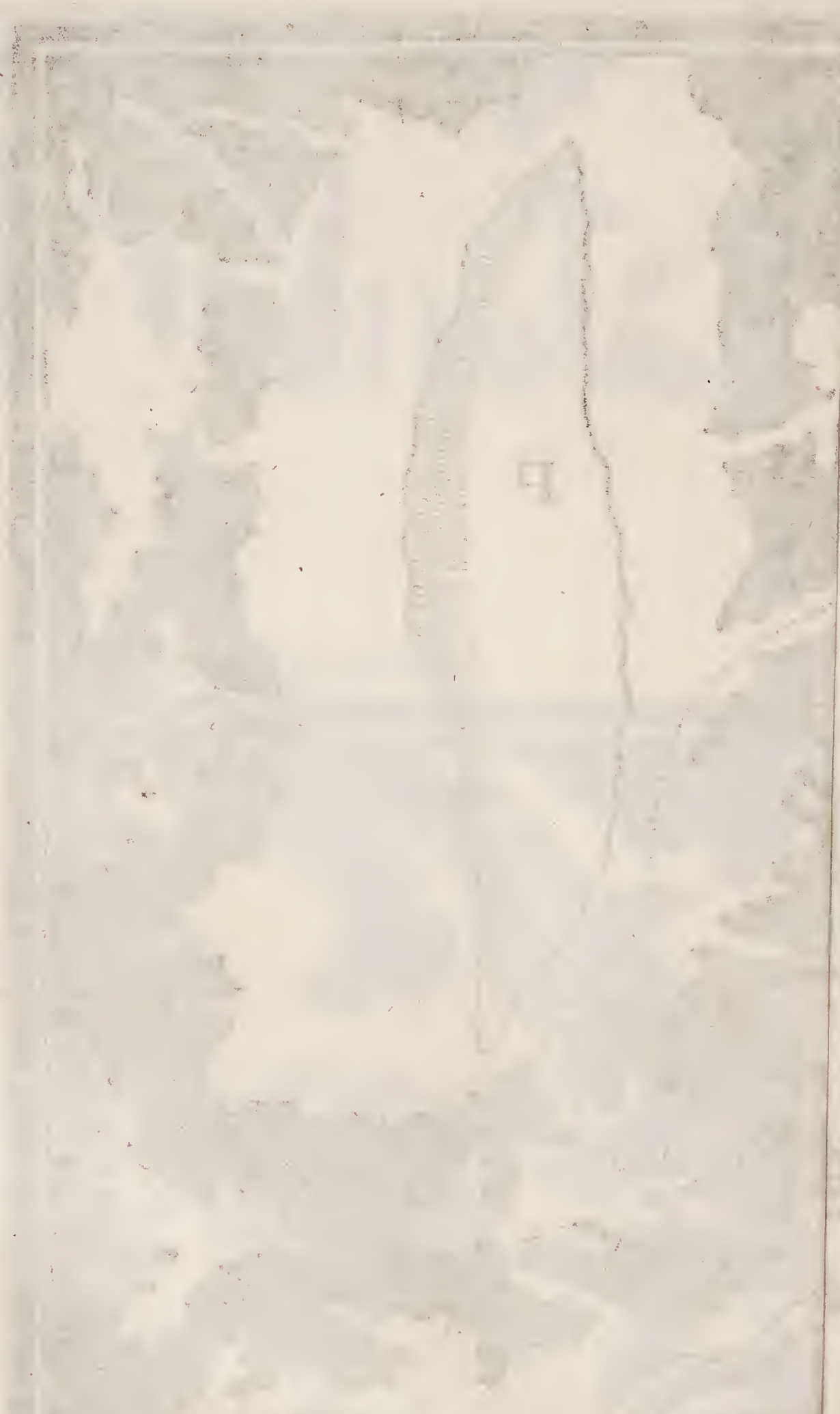
JAKUHTI, Are a *Pagan* People, called so by the *Russians*; They are under the *Russian* Government, and live along the River *Lena*, and about the City of *Jakutskoi*; But they call themselves, in their own Tongue, *Zinzacha*, or *Zinzogotock*. This is one of the most numerous *Pagan* Nations in *Siberia*, and consists of the following Tribes. 1. *Boro-Ganiska*. 2. *Baitungski*. 3. *Bady's*. 4. *Jock-Soyon*. 5. *Menga*. 6. *Kangalas*. 7. *Namin*. 8. *Bathruski*. 9. *Lugoi*. 10. *Bolugur*. All which together, make about 30000 Men, who pay Scot and Lot. They call themselves *Zacha* (91), from the Name of one of their ancient Princes. But the Name of that Prince who headed them, at the Time when they separated from the *Bratti*, who live near the *Baikallian Lake*, with whom they were formerly united as one Nation, was *Deptzi Tarchan tegin*. They do not worship *Bullwans*, or Idols carved in Wood, like the *Ostiaks* and *Tungusi*; But they offer Sacrifices to an invisible God in Heaven; Yet they have

(91) *Procopius, Lib. IV. c. 24. §. 4.* makes Mention of a People call'd *Zachi* or *Zechi*.











have a Type or Image of that Deity stuffed out, with a monstrous Head, Eyes of Coral, and the Body like a Bag; This Image they hang upon a Tree, and round it the Furs of Sables and other Animals. Each Tribe has one of these Images. Their Priests, whom they call *Biuhn*, make use of Drums, like the *Laplanners*; They worship the INVISIBLE GOD, under three different Denominations, *Artoyon*, *Schugotoygon*, and *Tangara*, which three Names are called by them *Sumans* (i. e. *Sacred*.) What *Isbrand Ides* (in his *Travels*, p. 132.) relates, concerning these People, is all true; Excepting the Custom of burying alive, or killing the oldest Servants, or Favourites of a Prince, at his Funeral, which is abolish'd (92); But they still own, that formerly, before the *Russians* were amongst them, they were used to do so. They have, besides, many superstitious Customs, in common with other Nations, which they celebrate about certain Trees, that they look upon to be sacred: When they meet with a fine Tree, they presently hang all Manner of Nick-Nacks about it, as Iron, Brass, Copper, &c. (93). Their Priests, or *Biuhns*, when they perform their superstitious Rites, put on a Garment trim'd with Bits of Iron, Rattles and Bells (94). As soon as the Fields begin to be green, each Generation gathers together, at a Place where there is a fine Tree, and a pleasant Spot of Ground. There they sacrifice Horses and Oxen (as a New Year's Offering, their New Year beginning in *April*;) the Heads of which they stick up round the Trees, and on the Heads of the former they leave the Skin. They then take a certain Liquor, which they call *Cumises*, sit down in a Circle, and after having lifted up the Jugg, with both Hands, they drink to one another: Then they dip a Brush in the *Cumises* and sprinkle some in the Air, and some into the Fire, which they light up,

ON

(92) Consult *Marcus Paulus*, with Respect to the Ceremonies observed at the Funerals of the *Tartarian* Kings; Where he says, that every Creature, which met the Corpse by the Way, was obliged to attend the deceased King to his Grave, and accompany him, for his Service and Retinue, into the other World! This the Author of *L'Histoire Generale des Tartars*, (p. 343) in his Notes, absolutely denies, and seems to give good Reasons for his Dissention. The *Tartarian* Author *Abulgasi-Chan* does not pretend to give a circumstantial Description of the Interrment of *Zingis-Chan*, his Design being rather to acquaint the Publick with the Genealogy, than with a large Historical Account of the *Tartars*.

(93) See my Introduction, Sect. V. §. VII.

(94) The *Samojeds* do the same. (Vid. *Verædertes Russland*, p. 405.)



on that Occasion (95). On this Festival, they get wretchedly drunk, and gorge themselves to that degree with Meat, that, it is said, four Persons will commonly devour a whole Horse. Nay, some will strip themselves stark naked, that nothing may confine or hinder them from extending their Paunches; This they continue so long, till some breath their last on the Spot. These People are very nasty; They seldom, or hardly ever, wash themselves; They will eat the Flesh of Oxen, Cows, and Horses, but no Pork, be they never so hungry: But then they never mind whether the Cattle be sick or sound; For they indifferently kill and eat it. If the Meat has had but one boiling up, it is done enough for them; they never skim the Pot, but look upon the Skum to be the fattest and best Part of all, and therefore distribute it about, as a great Dainty. The Vessels in which they stamp their dried Fish, Roots, and Berries, are made of dried Oxen and Cow's Dung. Their Cattle stand in the same Room, or Hut, where they themselves dwell; The Floor of their Huts is terrassed even and smooth. They eat Bread, when they can get it, but it is no usual Part of their Diet, because they neither Plough, Sow, nor Plant. They eat but little Salt, yet sometimes they take Salt in Exchange for other Commodities. They are fond of smoaking *Chinese Schaar*, or Tobacco, for which they truck with the *Russians*. In *February* and *March* is their Harvest, when the Sap rises in the Trees; For then they go into the Woods, cut down young Pine-Trees, take off the inner Bark, or Bast, which they carry home and dry for their Winter's Provision. They then beat it to a fine Powder, boil it in Milk, and eat it together with dried Fish, also beat to Powder. They shift their Habitations, in the same Manner, as the *Tobolskian Tartars* do. Their Winter-Houses or Huts, are square, made of thin Planks and Beams; The Roof is covered with Earth, and a Hole is left, in the Middle, for the Smoak to go out. Their Summer-Dwellings are round, and in the Shape of a Sugar-Loaf; The Out-side Shell of these Hutts is made of the Bark of Birch-Trees, curiously joined together, and embroider'd with

(95) The ancient *Cimbri* were wont, when they sacrific'd to their Deities, and worshipp'd them, to keep a perpetual Fire. (See the *Religion of the Cimbrian Pagans* by *Trogus Arniel*.)



with Horfe-Hair died of many Colours. A Hole is also left at the Top, for the Smoak to pass through. They make their Chimnies or Fire-Places, in the Middle of their Huts, where they also fix a Pot-Hook to hang their Pots on, which they make themselves, as they also do their Kettles, which have only an Iron Bottom, the Sides being made of the Bark of Birch, which they have a Way of Joyning to that Iron Bottom so tight and close, that it will not only hold Water, but that the Flame of the Fire cannot burn it. They bury their Dead divers Ways: The most Eminent among them pitch upon a fine Tree (96), and declare that they will be buried there; And when the Corps is buried, they put some of the best Moveables of the deceased, along with him, into his Grave. Some only put the Corps upon a Board, which they fix upon four Posts, in the Wood, cover the dead Body with an Oxes or Horses Hide, and so leave it. Some again put the Body in the Ground. But the greater Part of them, when they dy, are left in their Huts, whence the Relations take the most valuable Things, make the Huts up close, and then leave them (97). Those who dy in the City of *Jakubtskoi*, are left lying in the Streets, where they are frequently devoured by Dogs. Each Tribe of these People looks upon some particular Creature as Sacred, e. g. a Swan, Goose, Raven, &c. and such is not eaten by that Tribe, though the others may eat it. As to their Tongue, the Reader may see in my *Polyglott Table*, what Affinity there is between this and the Dialect of the *Crimm-Tartars*: He will also observe there some Conformity with the Tongues of the *Bratti*, the *Kirgasi*, and the *Sajantzian Tartars*; Though the last talk pretty commonly the *Mungalian* and *Kalmuckian* Tongues, to which Countries they are near Neighbours. The *Jakubti*, like other *Pagans*, allow of *Polygamy*. They buy and sell their Wives, as it is customary among the *Tartars* and *Ostiacks*, and all their Neighbours: Where the Bridegroom is obliged to purchase his Bride of her Parents. Thus I have given a short Description of this Nation, which I could have spun out to as great a Length, as the Author of *Das Veränderte Russland* has done his Account of the *Ostiacks*,

(Page

(96) See *Histoire Genealog. des Tartars*, p. 343.

(97) *Schæfferus*, in his *Lapponia* affirms the same of the *Laplanders*.



(Page 173.) But my Design being rather to furnish the Reader with a Multiplicity of Matter, than a Profuseness of Words, I chuse to proceed to the City of,

JAKUHTSKOI. This is the Capital of the Province of the same Name, near the River *Lena*, distant above a Hundred German Miles from the *Mare Glaciale*. There resides a Governour-General, who commands also all the Country, called *Kamtschatki*. The Soil about this City, notwithstanding it lies pretty far *North*, and towards the *Mare Glaciale*, produces Corn, whereas other Places, which ly *Westward* from this, yield none. However, the Inhabitants, who are more intent upon Hunting Sables, Foxes, and other Animals, for the Sake of their Furs, neglect cultivating what they call *Starri paschni Jalahn*, (*i. e.* the Land which their Forefathers used to plough.) Another Reason why they are remiss in this Point is, their having an Opportunity of being supplied with Corn, by Means of the Rivers *Wittim* and *Kiringa*, the Banks of which produce fine Corn, and which flow into a River, that passes by their City, and discharges itself into the *Sea*. But though very little Corn is sown in this Country, yet that which is, whatever Grain it be of, thrives apace; But the Straw never exceeds six Inches in Height; For as soon as the Corn peeps out of the Ground, it immediately shoots into Ears, and ripens in six Weeks Time. The Reason of this is, because here the Sun is hardly ever below the Horizon in Summer, but affords its cherishing Warmth, both Night and Day, to the Ground: And what is most observable, is, that, during that whole Time, it does not rain; But the Earth, though fat and black, yet never thaws above six or nine Inches deep: Infomuch that the Roots are plentifully supplied with Moisture from below, whilst the constant Heat of the Sun above irradiates what is out of the Ground; And this, I presume, is the Cause of so quick a Harvest; On the other Hand, those Places which are situated more *Westward*, do not enjoy this Advantage: The high Icy Mountains of the Island of *Nova Zembla* lying just opposite to them. Near and about the City of *Jakuktski*, there are bred also very good Horses; they are pretty large, are used to be turned out all the Winter long, and will scrape the Snow with their Hoofs aside, to come at the Grass; They



They also eat the Buds of Birch and Aspen, and grow sleek, plump, and fat, and look much better, than they do in Summer, when their Hair grows long. Not far from this City, *Westward*, there runs a River called *Wilgui*, near the Head of which there is a *Vulcano*. The Ashes thrown up by this Mountain are looked upon to be the *Flores Salis Armoniaci*.

JASPER. There is in *Siberia*, in the Province of *Dauria*, near the City of *Argunskoy*, a considerable Mountain, which affords *Jasper*, partly of a deep, and partly of a pale green Colour; so hard, that no Steel Tool will touch it; But it may be ground and polished like a Looking-Glass. *Emperour Peter the First* had once a Design, to have some Columns made of this *Jasper*. *Prince Gagarin*, during the Stay of the *Swedish* Captives in *Tobolsky*, caused a good many round Stones to be ground of this *Jasper*, of the Size of Waistcoat-Buttons, which he had set in Gold, and afterwards ornamentally disposed upon the Trappings of a Saddle-Horse, which looked very grand and rich.

JENISEI or JENZA. This is one of the largest Rivers that runs thro' *Tartary* and *Siberia*; It extends itself, from its Source to its Mouth, One Thousand Six Hundred *English* Miles in Length. I could never learn the Signification of the Name of this great River, the Word being neither *Sclavonian* nor *Russian*; Nor do the *Tartars*, who live on the Banks of it, near its Source, give it the Name of *Jenisei*, but call it *Kemm*. However, the Word *Jenisei* signifying, in the *Tartarian* and *Turkish* Tongues, *to swell*, or *to overflow*, and this River overflowing the Land, every Spring, towards its Mouth, on both Sides, for several Miles, it is not unlikely that it had the Name *Jenisei* from thence (98): For *Sai* or *Sei* signifies a *Rocky River*, where there are Water-falls, and having a rapid Current; And *Jenie*, denotes spreading, swelling; e. g. The Rivers *Jaxartes* and *Cheseldaria*, are also called, near their Sources, *Dsai* or *Dseibun*: Now the River *Jenisei*, near its Springs, between the Town of *Abakan* and the River *Kemtschyk*, is not only stony and rocky, but has above ten *Potroggs*, or *Cataracts*; As it has,

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(98) See my Introduction, Sect. III. §. XXIX. where Mention is made of the Word *Infia*.



likewise, between the Cities of *Crasnoyahr* and *Jenisei*, not far from *Kemskoi Ostrock*. Whence it comes, that this River, from the Town of *Abakan*, towards its Source, into *Mungalia*, is not Navigable, which otherwise would much shorten and facilitate the Way, through *Mungalia* into *China*, and render that Trade much more easy, as well as profitable. This River, on Account of its stony Bottom, yields no Fish, 'till below the City of *Jenisei*, and after it has received the Rivers *Angara* and *Tungus*, which causes annually a great Number of Vessels from this City, and others, to go down so far as *Nova Mungaseia*, in Order to catch, and salt Fish. At this City, the River is one *Werst*, or One Thousand Five Hundred Paces over; From which the Reader may judge of its vast Breadth downwards, near the Sea, after it has swallow'd up so many large Rivers. The Mouth of this River, where it falls into the *Mare Glaciale*, especially on the left Side, near the Lake call'd *Guba Mangaseiska*, has not yet been discover'd by the *Russians*, partly on Account of the excessive Cold, partly for Fear of the Savage *Samojeds*, who dwell thereabouts.

**JESCHERITS**, Is a Kind of Distemper, peculiar to the *Russians*, who live in the utmost Parts of *Siberia*, between *Tomskoi* and *Kusnetsko*; The Tip of their Tongue begins to rot, without any Pain, and this Mortification runs gradually, 'till it gets into the Throat, and (they not knowing of any Remedy to put a stop to this Evil) it kills them in the End.

**IRBYTH**, Is a small Town in *Siberia*, near the little River *Irbyth*, between *Tobolsky* and *Werkoturina*. In this Place, a very great Fair is kept, yearly, beginning the second of *January*, and continuing 'till the first of *February*; Whither many Hundreds of Merchants, from all Parts of *Russia* resort, as well as *Tartars*, *Bucharians*, and many more Nations.

**IRTISH**, Is a large River, which has its Rise, in the Country of the *Kalmucks*: It passes through great Part of *Siberia*, and near the City of *Tobolsky* it unites itself with the River *Toboll*; The *East Tartars* and *Mungals* call this River *Uardüsch* (99): It is worthy of Consideration, whether this River  
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(99) See *l'Hist. de Timur Beck*, Tom. II. p. 43, & 44.



be not, perhaps, the River *Oechardus*, of *Ptolemy*, which he calls *Sericæ Regionis Fluvium*, and *Marius Niger* names *Tartar*? (See *Dictionar. Car. Stephan. Page 1460.*) And I have already shewn, in several Places, that the People call'd *Seres*, are not to be look'd for among the *Chinese*, but among the *Tartars* and *Scyth*s.

IRON. The *Siberian Iron* is twice as good, as that which is found in *Russia*; Which last, for the most Part, is extracted from a red moory Earth; And though some Iron Ore is found in divers Places in *Russia*, yet is it not to be compar'd to that which *Siberia* affords.

IRON WORKS. There are many *Iron-Fabricks* in *Russia*; For Instance, (1.) Near the City of *Tula*, where annually Twenty Thousand Muskets, and Ten Thousand Pair of Pistols are made; Besides other Iron-work, which is deliver'd from thence to the Admiralty of *Petersburg*, to which it belongs. (2.) There are Iron-works about the City of *Weronitz*. (3.) In *Carelia* are the *Petrowka*, *Ustroka* and *Alexei*, *Sawods* or *Fabricks*, which last is distant from the Sea, about sixty *Wersts*. In the first of these three Works, there is daily one Cannon cast, and annually Twelve Thousand Muskets, and Six Thousand Pair of Pistols finish'd, besides Anchors, and other Iron-works, for the Use of the Navy. (4.) Near the City of *Muscow*, are the Iron-works of *Nariskin* and *Muller*. (5.) Near the City of *Occa* are the Works of *Pawlowki*, belonging to the *Knies Czerkaski*. Here are not only very nice Fire-Arms, but all Manner of other neat and curious Things made of Iron; This City being inhabited chiefly by Smiths, whose Apprentices are sent abroad to retail all Sorts of Iron Wares; Among other Things, they make a Kind of small Locks, very neatly work'd, with Keys to them; Some no bigger than a Pea, others of the Bigness of a Kidney-Bean: These they commonly sell for half a *Rubel* a Dozen. (6.) There are also Iron-works near the City of *Galitsb*, and in other Places. Besides these, there are not a less, but rather a greater Number of Iron-works in *Siberia*, and about the City of *Konguer*; The Names of which, I cannot call to Mind; But above all, that of *Catharinenburg* is the best contrived, and best managed *Fabrick*; Of which I have taken Notice above.



IRON MINES. None of the *Siberian Iron Mines* were open'd, before the Beginning of this Century.

ISING-GLASS, or *Carluck*, in the *Russian* Tongue, *Kley-Ribey* is brought from *Russia*, as well as *Hungary*: It is made of the Bladder of the Fish *Beluga*; The best Sort is that which is roll'd up in long Rolls; The other Sort is prefs'd into Cakes. Some make it also of the Sturgeon or *Sevringa*; But this is not near so good, and may easily be known from the other, that being smooth and white, this, on the contrary, yellowish, and full of Cracks\*.

JUCHT, Is a Sort of *Muscovian* Leather, which goes by the Name of *Russia* Leather, having a peculiar Smell. There is of it both red and black. The Signification of the Name is a *Pair*, because there are always two Hides laid together. It is also customary to say a *Jucht* of Corn, (*i. e.* two Measures,) either of one, or two different Grains, as a Measure of Rye, and the other of Oats. The *Russians* call this Leather likewise *Jalouischnaja Koscha*, which signifies an *Oxes Hide*. The *Tartars* call it *Bulgarie*, probably because they may first have had this Sort of Leather from that Country. There is no Country where these *Juchts* are made so well, as in *Russia*, and the best of all are the *Jarislawlian*. It has been attempted, in several Places, to imitate this Leather, and Natives of *Russia* have been employ'd, and furnish'd with all the necessary Materials for this Purpose; But though they have succeeded in all other Respects, yet they never could come up to the Smell, which is only permanent, in the true *Russian Juchts*.

JUKAGIRI, *Jukagri*, or *Jukairi* (of whom *Das Verænderte Russland* just mentions a few Words, *Page* 405,) is a *Pagan* Nation, near the *Mare Glaciale*, between the Mouth of the River *Lena*, and the Promontory of *Tabin*, otherwise call'd *Swetois Nos*. One of the *Jakubti* told me, that the Speech of these People was exactly like the Gabbling of Geese. *Forbeisseur*, in his Travels, says the same of three Savages, which some *English* Commanders brought away from *Streight Davis*; *viz.* That they had made such a Gabbling, and utter'd nothing but  
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\* I HAVE seen Isinglafs made in *Germany*, particularly on the *Elbe*, of the inward Skin of the only Gut a Sturgeon has, which runs from its *Proboscis*, to its Navel.



inarticulate Sounds, except these two Words, *Oxa indecha*. The People who inhabited the Island which lies between the River *Lena* and *Swetoi Nos*, or, as the *Russians* call it, *Nos Tschalatskoi* and *Anadirskoi*, are call'd by the *Jukagiri*, and *Jakutbi*, by the Name of *Eidigani*, which Island I have not pointed out in my Map. These *Jukagiri* hang their Dead on Trees, but the Skeletons, or Bones of their Parents and Relations, they afterwards carry along with them, when they go a Hunting. This agrees with what *Das Verænderte Rusland* (Page 403,) affirms of the *Samojeds*, who never inter the Bones of their Parents.

## K.

**KAFFTAN**, Is a *Tartarian* Word, and signifies, among the *Russians*, a Coat, whether short or long; And *Polukafftanie* signifies a *Waistcoat*.

**KALL-ATSCHI**, or *Kall-atzi*, Is, in *Russia*, a Kind of *Wheaten Bread*, made of different Sizes. These Loaves are of an Oval Form, and some almost two Foot long. This puts me in Mind of a Sort of Pastry, which the People in *Lower Saxony*, and in the Island of *Rugen*, make, at a certain Time of the Year; The Inside of which they fill with several Ingredients, then put it into Boiling Water, and let it boil till it is enough; And this they call *Tall-atzi* or *Tallatschen*, which Name is doubtless a Corruption of *Kall-atzi*. The Reader may remember what has been said in the *Introduction*, (Sect. IV. Par. V.) about the Name and People, call'd *Kallatzes*; viz. that the Word *Atz* signifies, in the *Tartarian* and *Turkish* Tongues, *Hungry*, and *Kall* or *Chall* to remain, or stay behind, where I have cited, from the *Hist. Genealog. des Tartars*, (p. 56.) a Passage to this Purpose: That *Ogus Chan* had order'd a certain Quantity of Provision to be distributed among a certain Number of People, left behind in his March to *India*, who had endured very great Want, and were, on that Account call'd *Kall-atzi* or *Koll-atschi*, that is, the forsaken Hungry, of which Generation, it is said, there are still some in Being in *Chorajan*. Now it is likely, that this Provision was made up into a Sort of Loaves, for the Convenience of giving



giving each Man his Proportion, and thence the *Russians* and *Vandals* may have retain'd the Name *Kall-atzi* or *Kall-atschi*, which, with them, is in Use to this Day. This Conjecture will appear the more probable, if it be considered, what I have shewn, by many Examples, (*Sect. IV. §. V. of the Introduction*) that in *Germany*, *Sweden*, and other *Europæan* Countries, many ancient *Persian* and *Turkish* Words are used. To confirm this still more, I shall here add the following: *Kapmack*, in *Turkish*, signifies to *Rob*, to *Plunder*; In *Lower Saxony* they say, he is *Kap*, or *Kabl*, or *Kaput*, (i. e. *he is stript bare, or undone.*) *Ga* or *Jabacki*, in *Turkish*, signifies a *Fork*, the  *Germans* call it *Gabel*. *Firib*, in *Turkish*, is, in *Latin*, *Fur*, a *Thief*. *Geweze*, signifies, in the *German*, *Gewæsch*, (i. e. *Tittle-Tattle.*) *Ætyk* a *Noble Family*; In the *Swedish* and *Gothick*, it is call'd *Æth*. *Desne*, in *German*, *Degen*, a *Sword*. *Feger* signifies *Honour*, *Dignity*; *Feger*, in *Swedish* and *Gothick*, denotes *pretty, virtuous, graceful*; *Embar*, a *Granary*, the *Russians* use this very Word to denote a *Pantry*; *Chalck* is *People*, and seems to have some Affinity with the *German* Word *Volck*, (*Engl. Folk*) *Feda*, a *Vow*, and *Fida*, *devout*, is not very different from the *Latin* *Fides*. *Oelemek*, to *Measure*, hence the *German* Word *Elle*, (*English Ell*,) may take its Origin. *Peik*, a *Servant*, is the same with the *Swedish* *Peuke-Bön*, an *awkward, unbandy Creature*, and the *Swedish* Word, *Bonde*, signifies a *Boor*, or *Peasant*. *Cumm*, in *Turkish* and *Tartarian*, signifies a *Plain* or *Sandy Desert*, where no *Grass* grows: For Example, *Ara-Cum*, and *Cara-cum*, whence probably the *Cumans* or *Cubanes*, who formerly lived in large open Fields, received their Names. There seems even some Affinity to be between this *Word*, and the *Latin* *Word*, *Campus*; For if we consult *Beckman*, (*de Origin. Lat. ling. Hannov. 1619, p. 249.*) we find that by the *Word* *Campus* is understood a *Sandy Place*, where they used to fight, or wrestle. To this very Day, when the *Kalmucks* fight or wrestle half-naked, to divert their *Chan*, they first of all throw two, three, or more Handfuls of Sand into the Air. *Karmack*, signifies in *Turkish*, to dig up, which does not differ very much from *Kazematts*, a Term we use in Fortification. *Oghlan* signifies the same as the *German* *Word* *Jungling*, i. e. a *Youngster* or *Youth*.



*Youth.* *Ghæwi*, *Gbarwi*, in *Latin*, *Vagus*, *Vagabundus*. *Heden*, is, in the *German Language*, *Gebege*, *Hagen*, and *Hecke*; (*i. e.* a *Hedge*.) *Dsem* or *Dsen*, a *Persian Word*, signifies a *Multitude*, or *Concourse of People*; And in the old *Teutonic*, *Send*, signifies a *Synod*, whence the *Learned Gundling* derives the *Compound-Word Semper-frey*, from the *Word Sendbaar*. *Böluck*, in *Russian*, *Polco*, a *Regiment or Troop*; *Rubeck* (*in his Atlantica T. I. p. 119*.) says, That *Burr* signifies, in the *Ancient Gothick*, *Heaven*, or the *Kingdom of the Gods*, and the *Kalmucks* call *God of Heaven*, *Burr-Chan*. *Plin.* (*Lib. VI. cap. 26.*) says *Schænos*, is a *Kind of Measure*, of *sixty Stadia*, (*confer. etiam Guil. Burton, Lips. de Orig. Ling. Pers. p. 31.*) Among the *Permecks* and *Laplanders*, *Schæmkas* and *Schænas* is a *Mile*, which they reckon equal to three *Times the Distance from the Eye*, to the *Extremity of the visible Horizon*. See *Schæffer's Lapponia*. The *Persian Word*, *Wadi*, is the *letting of Water overflow the Meadows and Fields*, (*which Waters are but shallow*.) This seems to have some *Affinity with the German Word Waden*, or *Dutch Waaden*, and the *English to Wade*, or *Wade through*. The *Turkish Word*, *Marke*, denotes a *Place where People Assemble*, and more particularly *where Soldiers are encamp'd*, and *Markas* signifies the *Center*; Whence, not *improbably*, the *German Word Marckt*, and the *English, Market*. There was formerly an *entire Tribe* among the *Kalmucks* and *Mungals*, call'd *Markæts*, of whom there are still some *Remains*. (See *Hist. Geneal. des Tartars, p. 30.*) *Brutt* is a *separate Nation of Tartars* among the *Usbecks*, and *Sigisbertus* (*teste Mart. Zeil. cap. I. p. 13.*) makes mention of a *People which were call'd Brutü. Pülüg*, a *Persian Word*, has the same *Signification with the German, Pflug*. (*in English, Plough*.) The *Turkish Word Ssîra* is the same with the *Latin Series*. In short, it would be no *difficult Matter* to produce many *Hundreds of Persian and Turkish Words*, which agree very nearly with the *Europæan*, both in *Sound and Sense*.

**KAMATZINTIAN Tartars.** They live near the *Source of the River Mana*, which discharges itself into the *River Jenisei*, between the *City of Crasnoyar*, and the *Town of Abakan*. They are not *numerous*, and, at most, amount to but about



Three or Four Hundred Men. Their Tongue the Reader may see a Specimen of, in my *Tabula Polyglotta*.

KAMENKA, is a Village situated near the River of the same Name, in *Siberia*; Where are two Furnaces to melt Iron-Oar, and two Hammer-Mills. There are also two Hammer-Mills at *New Kamenka*, two *Wersts* higher up this River.

KAMINA MASLA, or *Stone-Butter*. This does not sweat out from the Mountains, as the *Russians* sell it, and the Author of the *Verændertes Rusland* relates, (p. 181.) But is a Kind of *Vitrioly-Water*, which forces its Way through the Mountains of Earth and Clay, as well as those which contain a red Iron-Sand, or Oar. The *Russians* put this watry Earth into Tubs, for about twenty-four Hours, and pour some Water upon it, which they pour off the next Day, into Earthen Pots: These they cover, and luting them well, put them for twenty-four Hours, into an Oven, where this Matter congeals, and grows thick; Then they take it out in Lumps, and when it is grown cold, dry it. If, at any Time, this *Vitrioly-Water* dries up, and ceases to force its Way through any Mountain, where it has been before, the Earth grows black, and often turns to Slate. The *Russians* make Use of this *Kamina Masla*, to dy Leather black, but it will not do for Linnen, being too corrosive.

KAMTSCHATKA, or, as the *Chinese* call it, *Jecco*, and the *Germans* *Jesso* or *Jedso*, is, as *Martinus Martini*, likewise, confirms, (in his *Atlas*, p. 21.) a *Peninsula*, one Part of which joins to the Continent of *Siberia*. It is not above thirty or forty Years, since it was discovered by the *Russians*, on the Side of *Siberia*, and the *Dutch* discover'd it by Sea, in the Year 1643. There are many Reasons to believe that this Country formerly was contiguous to *North-America*; And that, even to this Day, there remains a Kind of Communication, by Means of a Chain of Islands. Of this Opinion, likewise, is *Hadrian Relandus*, in his *Dissertation De Ling. American*. I shall give a more full Account of this Country below.

KANIKLU. It would have been a difficult Matter for me to have guess'd what *Marcus Paulus* means, when he says, (*Lib. II. cap. 41.*) *In the West Part of the Country of Thibeth, there is a Province call'd Kaniklu*, had not the *Tartars* given me a Key to it.



it. For since *Marcus Paulus* takes Notice, in another Place, that, in this District, there were many *Christians*, and learned Inhabitants; And yet the *Tartars*, who travel that Way, know not of any Province bearing that Name, the Case probably stands thus: The *Tartars* call the Learned *Bucharians*, in the *Persian* Tongue, *Kani-Chælm*, and the Word *lu* or *li* signifies, with the *Tartars*, *People*, (as appears by what *Olearius* says concerning *Ark-lu*, in his Appendix to the *Tartarian* Wars;) It is, therefore, not unlikely, that, in those Days, the Name of *Kaniklu* was given to that Province, on Account of the People, who then inhabited it, as if they had said, *the Country of the Learned*. Many more of the like Passages of *Marcus Paulus* might be clear'd up, if Time and Room would allow of it.

**KANKLINES**, or the *Tribe of Kanklis*, mentioned in *L' Hist. Geneal. des Tartars*, Page 83. and who are call'd *Plaustrarii* and *Hamaxobii*, by *Andreas Mill. Greiffenb.* (in *Comment. Alph. p. 64.*) These are the *Nogaian Tartars*, who carry their Houses on Carts, and Waggon, from one Place to another. Their Prince they call to this Day *Chanak*, or *Kaneck mirsa*, from which last Word is derived the Name *Kanklis*. See *L' Hist. Geneal. des Tartars*, p. 41.

**KANSKIAN TARTARS**, are so call'd, by the *Russians*, from the River *Kann*, which discharges itself into the River *Jenisei*, between the Cities of *Crasnoyabr* and *Jeniseiskoe*. They live along that River, but their Number is small, and does not exceed Four or Five Hundred Men. They call themselves *Khotowzi*; But are call'd *Afa*, by the *Tungusii*.

**KAPP**. This is a peculiar Kind of a Woody Excrefence, on Birch Trees, found in *Russia*, near *Wiatka* and *Tomskoi*, which the Country People also call *Repytzna*. Of this all Manner of Turnery-Ware is made: It is a Sort of speckled Wood, of a fine Grain, and has white Veins. The Vessels made of this Wood are so very thin, that they are transparent, will bend, and are generally covered with a yellowish Vernish. This Wood being very dear, the Turners take great Care not to waist any Part of it; They have a Way of turning one Vessel within another, and the smallest Chips are used for inlay'd Works. It grows sometimes bigger than a Man's Head, in the Shape of a



Bowl, but irregular. I have been told, that this Excrefence is caused by a Worm, which gets between the Body and the Bark of the Birch, and having made a Hole, in the Body of the Tree, the extravasated Sap, produces this Excrefence, in the Inside of which the Worm takes its Habitation.

KARAKITAYCI. They are the same as the *Caulachiti*, in *Budæus's* Dictionary, and the *Caulachi*, in ancient Maps, and are those *Chalcha Mungals*, which live without the Wall. *Karakitayci* is an improper Name given them, signifying as much as the Rustick or poor *Kitayans*, because they were formerly Masters of *Kitay*.

KEMTSCHYK, A River, which falls into the River *Jenisei*, near its Source, where formerly stood an ancient City, the Ruins of which are yet to be seen. I am of Opinion that this must have been the Place which *Marcus Paulus* (*cap. V. p. 4.*) mentions, and corruptly calls *Klemminisium*, whither the *Tartar-Chan, Kublai*, sent some of his People, forty Day's Journey, to meet the *Venetian* Embassadors.

KILANI, Are a People living in the *Eastern Tartary*, about the Mouth of the River *Amour*. They are called, by the *Jakubtian Tartars, Kilett*, and, by the *Russians, Kilaki*. I am told, that these People (1.) go stark naked; (2.) that they make not only most excellent Arms, particularly damask'd, and other Iron-Work, but the best Bows of any Nation in the *East*. It is to be believed that these are of the Race of the *Avari*, whom, in the thirteenth Century, the *Tartar Mangu-Chan*, then King of *Persia*, took from between the *Caspian* and *Black-Sea*, and sent to *Kitay*, or *China*, to the *Great Chan*, to make Arms and Engines for his Use, at which they were very dextrous. (See *Herbelot's Diction. Orient.*) What confirms me still more, in this Opinion, is, that, as I am credibly informed, even at this Time, the best Arms are made in the *Persian* Province of *Kilan*, on the *Caspian* Sea. I have heard some of the *Tartars* say, that these People have a Method of taming Bears, and using them in the Room of Horses. It is also said that they wear Rings in their Noses, and I have observed the same of many of the Inhabitants of the *Western-Tartary*.



KIMRA, Is a little Town, in the *Koschinian* District, on the River *Wolga*. It is very pleasantly situated on a high Hill, from whence there is a most beautiful Prospect. This Place belongs to *Basilus Soltikow*, who has built a stately Palace there. It has one large old Church, built of Free-Stone, besides three small Churches. This Town is fam'd for the best and most ingenious Taylors, Shoemakers, and other Handicrafts, in the whole *Empire of Russia*.

KITAICA, Is a Sort of Callico, of diverse Colours, brought from *China*, through *Bucharia*, into *Russia*, in large Quantities, and is used both for Mens and Womens Apparel. The *Chinese Kitaika* is the best, of which there are two Sorts, (1.) *Odintzovaia*, which is, of their Measure, about three quarters and a half broad, and about twenty Ells long; This is the finest of the two, and each Piece is roll'd up by itself. (2.) *Tiumovaia*, which is somewhat coarser, but more durable, three fourths broad, and only ten Yards long; Of this ten Pieces are roll'd up together, which they call *Tium*. There are also Cotton Stuffs, or Callicoes, brought from *Bucharia* and *Mungalia*, call'd *Selimskaia*. These are the coarsest Sort, and the Pieces are both shorter and narrower. Of these they, likewise, ty up ten Pieces into a *Tium*, or Bundle; But they fold each Piece first singly. They are most of gay Colours, as Red, Green, Yellow, &c. The Name of *Selimskaia* is taken from the City of *Selim*, otherwise called *Siningfu* or *Dobbaselin*, where these Stuffs are mostly worn.

KONSEOSERTSKIE WODY. This Name is given, by the *Russians*, to certain *Chalybeate* Waters or Springs, which are about 165 Wersts from *Olonetz*, and about fifty from the *Petrowian Sawods*, or Iron-works. *Emperour Peter* the First used, every Year, to visit these Wells. The Waters are very salubrious, and not only beneficial to *Hypocondriacal* Persons, but efficacious in several other Diseases; For which Reason they are much frequented, both in Winter and Summer. There is a very large House, the Hall of which is sixty-six *Russian* Ells long, and eighteen Broad, round which there are thirty Rooms, all built, and kept in Repair, at the Charge of the *Emperour*; And those who come to drink the Waters, pay nothing for their



Lodgings. One Thing is very observable in these Waters; (*viz.*) That they have no Virtue at all in Spring and Autumn, but are of equal Efficacy in Summer and Winter. Of these Wells, the Reader will find a more particular Account in the *Verændertes Rusland*, Page 239.

KOPEIKA. A RUSSIAN Coin, which formerly were of fine Silver, and as big again as they are at present, forty-eight *Kopeiks*, being equal to fifty *Stivers*, *Dutch* Mony. But at present they are less in Size, and not so fine. There are also *Kopeiks* of Copper, which are large, and of equal Value with the Silver ones. Fifty *Dutch Stivers* are equal to ninety-six modern *Kopeiks*. The Name *Kopeika* is derived from the Word *Kopæ*, which signifies a Pike, such as the *Chevalier*, in the *Russian* Arms, holds in his Hand. The first of this Mony was coin'd in the fifteenth Century, after the Pike was put into the Arms of *Muscow*, in the Room of the Cimeter. In the Year 1724, *Emperour Peter* the First, order'd that no more Silver *Kopeiks* should be coin'd, because it was discovered, that, to the great Loss of the *Empire*, the Number of good *Kopeiks* decreased annually, and vast Quantities of Counterfeit ones appeared in the Room of them.

KORÆIKI, Are a *Pagan* Nation, living on the *West* and *North-Side* of the Bay of *Kamtschatki* or *Lamai*. They are Beardless, like the *Laplanders*, *Samojeds*, and *Ostiacks*; For, in the first Place, they have naturally very little Hair about the Mouth, and what little they have they pluck out, as do also the *Jakubti*, *Tungusii* and *Kalmucks*. They are naturally a good harmless People, and have no Idols of Stone, Wood, or any other Materials, as the *Ostiacks* have. They use no Manner of Ceremony in their Devotion; But when they go out a Hunting, they pray to the SUPREME BEING to bless them with Success. However, they have their *Schaamans* or Magicians, and are a very filthy People. They do not build their Huts on the Ground, but upon four Posts, like some *Armenians* (100); And get up, by Means of a Ladder to the Top, where they enter through a Hole. For their necessary Occasions, they make Use of

(100) Compare with this what has been said of the *Jukagiri*, and of *Kamtschatka*.



of a Tub, which they have with them in the Hut, and, when full, they carry it out, and make Use of the same Tub to bring in Water, for other Occasions: A whole Family will ly all naked together under one large Coverlet. The *Russians* who trade with them, carry thither a Kind of Mushrooms, called, in the *Russian* Tongue, *Muchumor*, which they exchange for Squirils, Fox, Hermin, Sable, and other Furs: Those who are rich among them, lay up large Provisions of these Mushrooms, for the Winter. When they make a Feast, they pour Water upon some of these Mushrooms, and boil them. They then drink the Liquor, which intoxicates them; The poorer Sort, who cannot afford to lay in a Store of these Mushrooms, post themselves, on these Occasions, round the Huts of the Rich, and watch the Opportunity of the Guests coming down to make Water; And then hold a Wooden Bowl to receive the Urin, which they drink off greedily, as having still some Virtue of the Mushroom in it, and by this Way they also get Drunk. In Spring and Summer they catch a large Quantity of Fish, and digging Holes in the Ground, which they line with the Bark of Birch, they fill them with it, and cover the Holes over with Earth. As soon as they think the Fish is rotten and tender, they take out some of it, pour Water upon it, and boil it with red-hot Pebbles (as the *Finnlandians* do their Beer) and feed upon it, as the greatest Delicacy in the World. This Mefs stinks so abominably, that the *Russians* who deal with them, and who are none of the most squeamish, are themselves not able to endure it. Of this Liquor they likewise drink so immoderately, that they will be quite intoxicated, or drunk with it.

KORSAKI, Are a Kind of little grey *Foxes*, in the *Kalmuckian* Deserts, near the *Caspian-Sea*, which have their Holes in small sandy Hills; Some call them Stone-Foxes.

KOTLINO OSTROW. The *Russians* call the Island of *Retusarius* by this Name, which signifies as much as *Kettle-Island*, it representing that Shape. On this Island is built the great Fortrefs, call'd *Cronstad*; There is a lesser Fort placed before the Entrance into the Harbour, call'd *Cron-Schlot*.



KOTON or CHOTON. The *Eastern Tartars* give this Name to all the Trades-Men, Citizens and *Bucharians*, who dwell in their Towns: Whence the several Names of Towns, in *East Tartary*, as *Kara-Koton* (*i. e.* Black) *Koto-Koton* (Green,) *Naun-Koton*; *i. e.* that *Koton* which is situated near the River *Naun*. As these People deal very considerably in Cotton-Stuffs (or *Callicoes*) it is not altogether improbable, but the Name *Catun*, which the *Germans* give to this Kind of Commodity, may proceed from thence: Though I do not pretend to insist upon it, it being only my Conjecture.

KRUSCHKA, Is a Measure, with which the *Russians* measure Liquids; eight of them are equal to one *Wedro*.

KUBA or KUBATZIN, Is the Name of a People not far from *Derbent*, who live in the Mountains, and are taken to be *Jews*; They are said to observe the *Mosaick* Law, but they cannot give any Account how, or when, they came to inhabit those Regions. A Specimen of their Tongue, the Reader may see in my *Tab. Polyglotta*, Column VI. They also speak *Hebrew*; But whether these People gave themselves the Name they bear, or whether they received it from others, I am not inform'd. All I can say is: That a certain *Jew*, in *Poland*, related to me the following singular Story, which others in *Poland*, have confirmed, though with some Reluctancy; *viz.* They hold, that there falls, once every Year, at a certain Time, one single Drop of Blood, in the whole World, which generally falls in the House of a *Jew*. They, therefore, cover all their Eatables, particularly Butter, very carefully about that Time; For they have the very Day, Hour and Minute mark'd in their Almanacks. They believe, that if a *Jew* should eat any Thing upon which this Drop of Blood had fallen, he would burst; But that it would not be so fatal to a *Christian*. The Fall of this Drop of Blood is call'd by them, *Kuva* or *Kuwa*: It may, therefore, be a Question, whether the Name of these People have not their Name from thence. As to a Notion current among some, that the *Jews* annually make Use of the Blood of *Christians* in their Ceremonies, it is a meer Fable, and a false Imputation.



KURMATSCH, Is a Name the *Tartars* give to peel'd Barley, after it has been roasted in an Iron Pan; Which they eat dry as it is, without Beating or Boiling it. They often regale Travelers and Strangers with some of it.

L.

LAISCHEU or LAISCHEWO, Is a small Town in the Government of *Casan*, situated on the River *Kama*, about thirty *Wersts* distant from the Conjunction of this River, with the *Wolga*. This Place is remarkable in that, the Salt-*Ladias*, or Barges, which come from *Permia*, touch here every Year, in Order to hire Men to carry them up the *Wolga*, to *Nischney Novogrod*, and for that Purpose, there repair annually thither, above Twenty Thousand Peasants.

LAPAÏKA or ALAPAÏKA, Is a small Village belonging to the Mine-Adventurers in the Government of *Siberia*, situated on a little Brook of that Name, which runs into the River *Nytza*, and this into the River *Tura*. Here is an Iron-Fabrick, a melting Furnace, and two Hammer-Mills.

LAPIS-LAZULI. At *Kongur*, they find a Sort of ordinary *Lapis-Lazuli*; But in the Province of *Dauria*, near *Argun*, I am told, there is some that is fine, though I have not seen it.

LARIX or LARCH TREE. This the *Russians* call *Lestwinitza*, which seems to have some Affinity with the Word *Leetschinen*, a Name the People who live in the Vallies of *Piemont* give this Tree: But the *Tartars* call it *Thybt*. It grows in great Plenty, in *Siberia*, especially near the City of *Tomskoi*, and farther upwards. This Tree, which, in other Parts, is an Evergreen, casts its Leaves and Prickles, in Winter, in *Siberia*; But then it buds again sooner than any other Trees. The *Agaricus*, which is a *Fungus*, or Spungy Excrecence, growing on the Body of this Tree, is not black, but white, and is carried in large Quantities from thence to *Russia*. The Wood is reddish, and very hard; It gives a very great Heat when it is burnt, for which Reason it is much used, in *Tomskoi*, by the Brewers, and the Potters, to heat their Kilns; And whilst it is

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is burning, it bounces every now and then, as if Pistols were fir'd off. This Wood may easily be petrify'd by Art, the Manner of which is to lay it, about half a Year, in a moist Dung-hill, and, if afterwards, it is put in Water, it will become a Stone.

LETTERS. In *Russia*, according to an Ancient Custom, Letters sent to a Person of high Rank, are not closed with Sealing-Wax, but with Bees-Wax; And a certain Governour of the City of *Crasnoyar*, call'd *Tzerepsow*, was fined fifty *Rubles*, for sending a Letter to Governour *Knies Gagarin*, seal'd with Sealing-Wax.

LILIASPHODELUS LUTEUS, or the Yellow Field-Lilly, by the *Tartars* call'd *Ulun*, grows very common near *Tomskoi*, and in the *Barabintzian Tartary*.

LINNEEN. In some Places of *Russia* and *Siberia*, they make a very good and fine Sort of Linnen-Cloth, which, however, is but three Fourths of a *Russian* Ell Wide. *Emperour Peter* the First issued Orders, in the Year 1718, That all Looms, throughout the whole *Empire*, should be made according to the Models of the *German* Looms: And that as well these, as the Linnen Cloth, should be made broader. They make likewise, in *Russia*, a great deal of a Kind of open Canvas or Cloth Checqued with small square Holes, which is very good to cover Safes, and Pavillions to admit the Air, and keep off Flies, in Summer.

LOCUSTS. What is said concerning these Insects; *viz.* That, in hot Countries, they are seen in great Shoals, is very true: For when we march'd, after the Battle of *Pultowa*, through the *Bes-Arabian* Deserts, in our Way to *Bender*, we saw, one Morning, before Sun-rising, a very large Bed of *Locusts*, which had settled there the Night before, and lay on the Ground, one over the other, above three Inches thick, they not being able to rise, 'till the Sun had dried their Wings. Our Horses going over them, caused a great quashing Noise, as if they went through a Swampy Place; Above a Quarter of a (*German*) Mile was covered with this Vermin; And though the Grass was pretty rank, yet, where they lay, it was all consumed, and nothing but the bare Ground to be seen.



LODIA, Is a Sort of Boat, in which the *Russians* bring, every Year, the Salt from *Permia* to *Nischney Gorod*; It is a flat Bottom-Vessel, generally about One Hundred and Five *Russian* Ells, in Length, and twenty-eight in Breadth. It draws about three Ells and a half of Water. In one of these Vessels, they bring down between One Hundred and Thirty, and One Hundred and Forty Thousand *Pudes* of Salt, and it requires between Four and Five Hundred Men to work it. As soon as they arrive at *Nischney-Gorod*, the Salt is put into Sacks, and Matts, and thence is carried, in small Vessels, to all the Ports of *Russia*. These *Lodias* are broken up at *Nischney-Gorod*, and the Timber is used, partly for Building, and partly for Firing; For they can neither be carry'd back, against the Stream, nor farther down into the Country, with it.

LYSKOWO, Is a small Town, near the *Wolga*, belonging to the Prince of *Melite*, where they make a very good and fine Sort of Linnen-Cloth, which is much in Request for Exportation.

M.

MADDER, in the *German* Tongue called *Grapp*, grows plentifully in *Russia*, and is as good as that, which is cultivated in Gardens in *Germany*: It is used by Dyers, to dy such a Red as is used for Soldiers Cloaths; There grows also in *Siberia*, on the Banks of the Rivers, in several Parts, especially about the City of *Narim*, an Herb or Root called *Maronna-trava*, which likewise gives a red Colour, but will not bear with Allum. Besides this, near the City of *Crasnoyabr*; and in other Places, a Root is found, which gives a reddish Tincture. The *Tartars* call it *Bada Tussu*, and the common People tincture their Tea-water red with it, or use it frequently alone, in the Room of Tea; But it is somewhat astringent. Near the City of *Tobelsky* grows an Herb, which the *Tartars* call *Kna*, with which their Women colour their Nails red; It is believ'd to be the same with the Bastard *Henna*, found in *Persia*.



MAGNET or LOADSTONE. There are large Mountains of Loadstones in *Siberia*, in the District of *Ugoria*; But as there is a great deal of Iron mixt with it, its Magnetick Virtue is none of the strongest. However good Iron is got out of it.

MAKARIEWSKOI MONASTIR, or Convent, is situated on the *Wolga*, sixty *Wersts* distant from *Nischney-Gorod*. A great Fair is annually kept there, which draws Thousands of Merchants thither from all Parts of *Russia*, *Bucharia*, *Persia* and *Tartary*. The *Kalmucks* come, likewise, to this Fair, and bring great Numbers of Horses with them. It begins the 30th of *June*, and ends the last Day of *July*.

MAMATOWA-KOST; Which the *Germans* call *Mamot's* Bones or Teeth, are no where found in greater Plenty, in *Siberia*, than near the Mouths of the Rivers *Oby*, *Jenisei* and *Lena*, but they are also on the Banks of the other Rivers. They do not properly come out of these Rivers; But after they have swoln very high, as they do at certain Times of the Year, and at their Return into their proper Channels, have washed away a good deal of the lower Part of the Clay and sandy Banks, then, and then only, these Bones or Teeth fall down, with the Earth of the hollow Banks. They are of different Sizes, I have seen some above four *Russian* Ells long, and at the thickest Part, nine Inches Diameter. They are like Elephants Teeth, only somewhat more crooked. They serve to make any Thing that can be made of Ivory, as Snuff-Boxes, Combs, and a Thousand other Things; Nor can they be distinguished from Ivory, except by being sometimes a little more yellowish, which only happens when they have lain a pretty while exposed to the Air. Sometimes these Bones are of a brown Colour like Coconut-shells, Sometimes of a blackish Blew, which proceeds from the same Cause. If the latter are sawed into thin Leaves, and polished, one may observe upon them all Sorts of Figures of Landkips, Trees, Men and Beasts, which likewise proceeds from the Decay of these Teeth, caused by the Air; Because it is observed, that the more they are decayed, the greater Variety of Figures is found upon them; And those thin Leaves, which are made of that thin Part that is not quite mouldred away, serve to inlay and cover small Boxes, and little Cabinets with, as is done with Amber. A great many  
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of these Teeth, which are white, are carried for Sale to *China*. Authors are of various Opinions concerning these Bones or Teeth; (See p. 77, and 179, of the *Verändertes Russland*). I have taken a good deal of Pains, during my Travels, to come at some Certainty, with Respect to this Mineral, if I may call it so: But after all, I have not been able to obtain such an Account, as is capable of obviating all Objections. As to the Name, it doubtless has its Origin from the *Hebrew* and *Arabick*; this Word denoting *Behemot*, of which *Job* speaks (in the xlth Chapter,) and which the *Arabs* pronounce *Mebemot*: But our Commentators are not agreed, what Kind of Animal is to be understood by *Behemot*; and *Luther*, with many others, take the Word only to mean, in general, a monstrous large Beast: And it seems the *Arabians* were not at a greater Certainty. However, this is certain, that they brought this Word into Great *Tartary*; For the *Ostiacks* near the River *Oby*, call the *Mammoth* *Kbosar*, and the *Tartars* call it *Kbir*; And though the *Arabian* Name of an *Elephant* is *Fyhl*, yet, if very large, they add the Adjective *Mebemodi* to it; And these *Arabs* coming into *Tartary*, and finding there the Relicks of some monstrous great Beasts, not certain of what Kind they might be, they called these Teeth *Mebemot*, which afterwards became a Proper Name, among the *Tartars*; and, by the *Russians*, is corruptly pronounced *Mammoth*. But suppose the *Arabians* did mean an *Elephant*, by the Word *Mebemot*; The Description which *Job* gives of the Animal, which he calls *Behemoth*, is widely different from the Nature of that Beast. This has made some think, that *Job* meant the *Hippopotamus*, and others, that he meant the *Whale*. Be this as it will, the *Russian Mammoth*, certainly came from the Word *Behemot*; In which Opinion I am confirmed by the Testimony of an ancient *Russian* Priest, *Gregory*, by Name, Father-Confessor to Princess *Sophia*, who was many Years an Exile in *Siberia*, from whom I was told, that formerly the Name for these Bones, in *Siberia*, was not *Mammoth*, but *Memoth*, and that the *Russian* Dialect had made that Alteration. The next Question (since there are so many Tokens of prodigious large Animals to be found in *Siberia*) is, of what Kind these Animals must have been? But this is not so readily answered. As to the Opinion,



that they were amphibious Creatures, which is currently believed by the *Siberian* Populace, I have always looked upon it to be a Fable; Nor have I ever met with two Accounts of that Matter, which were of a Piece. The Author of *Das Veränderte Rusland*, (Page 179,) says; That these Animals were nine *Russian* Ells long; But an ancient Painter, one *Remessow*, a Native of *Russia*, who liv'd at *Tobolsky*, inform'd me, in the Presence of *Dr. Messerschmidt*, and many others, that he, and thirty more of his Companions, had seen, between the Cities of *Tara* and *Tomskoi*, near the Lake call'd *Tzana Osero*, an entire Skeleton of one of these Creatures, which was thirty-six *Russian* Ells long, lying on one Side; And the Distance between the Ribs of one Side, and the other, was so great, that he, standing upright, on the Concavity of one Rib, could not quite reach the inner Surface of the opposite Rib, with a pretty long Battle-Axe, which he had in his Hand. To which may be added, that, not only, almost all over *Siberia*, there are found Jaw-Teeth or Grinders of twenty or twenty-four Pounds Weight each, and Bones of a vast Bigness; But *Dr. Messerschmidt* himself has seen the Bones of a whole Skeleton, of a monstrous Size, lying in a Heap, in a Ditch between *Tomskoi* and *Kasnetsko*, on the Banks of the River *Tomber*. Besides, every one of the *Swedish* Prisoners must remember, that a Head of one of these Creatures is to be seen in the City of *Tumeen*, two Ells and a half long, which the *Russians* reckon to be one of the smallest Size. Considering what has been said, it is not to be believed that these Bones are Minerals, and a *Lusus naturæ* (101); And if we look upon the mighty Size, both of a whole Skeleton, and the Teeth, and at the same Time, take Notice of their Crookedness, it is as impossible that they should be the Remains of Elephants. I have, indeed, formerly thought them to be the Relicks of Elephants ever since the *Flood* (102); But there is no Manner of Pro-

(101) What *Dr. Eberhard David Haubers*, in his Additions and Amendments of Maps, p. 112. relates of petrify'd Bones, Jaws, and the *Uni Cornu fossile*, is already known; But these in *Siberia* are not petrify'd, but found in their natural State; as were those that have also been found at *Constad*, in the Principality of *Wirttemberg*: Which may furnish farther Matter for Speculation.

(102) One *Oloff Erickson Willman*, who travell'd to *Japan*, in the Year 1648, affirms, in a small Treatise publish'd at *Wysingsö*, in *Sweden*, that the Ambassadors of *Siam* presented



Proportion between them and the Skeleton of this huge Animal; I am therefore constrain'd to believe, that these Teeth and Bones are of Sea-Animals, such as the *Danes* formerly us'd to bring from *Greenland*, and *Iceland*, and sell for those of Unicorns. This might be illustrated, by comparing those with these, especially that Horn or Tooth which is to be seen in the *Musæum* of the King of *Denmark*: But this I leave to others, who have Time to examine the Accounts of *Northern Voyages*. My Conjectures, in the mean Time, are as follows: (1.) That though Nature often frames Figures, under the Earth, that imitate Animals, yet I cannot be satisfy'd that these *Siberian-Bones* are a meer *Lusus Naturæ*, but rather Relicks of the Flood. *Rubeck* (in his *Atlas*, Tom. I. p. 34.) says also something to this Purpose. Another Example to confirm the Probability of this Conjecture, is the whole Hull of a Ship, with the Keel to it, that was found about thirty Years ago, in the *Barabintzian Tartary*, far enough from the Ocean. Besides this, there was found in the Year 1714, upon sinking a Well, on the Top of the Hill, near *Tobolsky*, sixty-four Fathoms deep in the Earth, an Oaken Beam, quite black, not round, but shaped. (2.) It happens every Year that the Sea swells so high on the *East-Side* of *Tartary*, in the Bay of *Lama*, near the Habitations of the *Koræiki* and *Lamuti*, that Whales, and other great Sea-Animals, are carried up into several Rivers, and when the Water falls again, are left on the Shoar. (3.) Nor is it improbable, since the above-mention'd *Guba Tassowskoi* ebbs and flows, that, in the Spring of the Year, when the River *Obi*, *Jenisei*, and others, swell in so extraordinary a Manner, there should such Teeth or Horns, of *Greenland* Sea-Animals be carried up, and thrown on the Banks of those Rivers, an Example of which has already been shewn, in the Horn of a Sword-Fish. (4.) Or it may be conjectured, that the *Mare Glaciale* went farther into the Land before the Flood, and, at the Fall of the Waters, left these Creatures in the Mud behind. For, (5.) It is observable, that these *Mammoth's*

presented the *Dutch* Company, in the Year 1649, with 14 Elephants, two of which were as high as little Houses. But this I look upon as an Hyperbolic Expression; Thus it is common to say, I have seen such a Thing a Thousand Times, when it would be difficult to prove a Hundred.



*moth's* Teeth are mostly found near the *Mare Glaciale*, in Rivers which discharge themselves into the Sea. Should any one else, hereafter, account better for these Appearances, I shall willingly retract my Opinion. For my Part, I cannot help, in the mean Time, thinking, that, before the Flood, Water made up far the greatest Part of the Terrestrial Globe.

MARTAGUM, in the *German* Tongue call'd *Goldwurtzel*, (or Golden-root.) These grow plentifully about *Casan* and *Astracan*, as well as in *Siberia*. The *Tartars* boil them in Milk or Water, and not only eat them daily in Season, but lay up a Provision of them for the Winter, to which End they first boil them, and then press them into Cakes, which they dry.

MEAD. A Liquor made of Hony, in *Russia*; It is prepar'd there, with and without boiling. The first Sort is reckon'd a strong exhilarating Liquor, the latter serves chiefly to quench Thirst, and is thought more especially good for the Female-Sex. They give it a Flavour with Coriander, Cloves, and other Aromaticks. The Name comes from *Medb*, or *Miödb*, old *Russian* Words, which signify Hony, of which this Liquor is made (103). *Hubner*, in his Dictionary, calls it *Monasterii Quas*, which Word is not current in *Russia*, and *Quas* alone signifies a Liquor brew'd of Rye-Flower and Malt, without Hops, and is drunk in the Room of small Beer.

MEDALS. In a Book publish'd in the *German* Tongue, entitled, *Das eroeffnete Ritter Platz*, (*im andern Theil des geoeffneten Antiquitäten Zimmers*,) p. 76. I met with a small Medal, said to have been found in *Great Tartary*, on which there were Characters, that was presented to the Publick, as a great Rarity, by *Monfieur Bandelot*, and I have inserted a Draught of it here, *Tab. XXI. Letter A.* in Order to give an Opportunity to the Curious to compare it with some Characters to be found in this Work, *viz. Tab. V. Let. A. Tab. XI. Let. B. Tab. XII. Let. A.* By which it will appear, that there is a great Affinity in the Characters express'd on the Medal, and those in the above-mention'd Tables: Which I hope will justify, that the Characters I have given an Account of are genuine. As to  
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(103) *Hubner's Curieuses Reales, Natur-, Kunst-, und Handlungs Lexicon*, p. 1209, and in the second Edition, p. 1081.



the Medals that were found in the *Siberian Tartary*, in the Time of the *Swedish* Captivity, they are the following: (1.) The Reader will see, in *Tab. XX. Letter A.* the exact Size and Shape of a Medal of Gold. This was dug out of a Tomb, not far from the River *Irtisch*, between the Salt Lake *Jamisbewa*, and the City of *Omm* or *Omm-Ostrock*, and presented to Prince *Gagarin*, Governour of *Siberia*. This Medal was smooth on the Reverse, and had no Characters upon it. I had a Draught of another Medal, of this Kind, but, by some Accident, lost it. However, I communicated the Copy of both to a Friend, who, perhaps, may hereafter oblige the Publick with them. During my *Siberian* Captivity, it was the least of my Thoughts, that I should ever resolve to publish any Thing of this Nature, or else I might have had an Opportunity of collecting ten Times more than I did, barely for my own Curiosity, as these few were; My sole Design being to frame Maps, and give a Geographical Account of those Countries, which indeed was a Task sufficient to take up almost all my Time. Nor should I have offer'd the few Things, which are here inserted, to the Publick, had any body hitherto taken Notice of them. They may, therefore, serve for a Beginning, to be continu'd and augmented by others. To return to the *Golden Medal* I am speaking of, it is very difficult to judge by the Figure, what was the Design of it. Prince *Gagarin*, as soon as it was brought to him, sent for the most knowing Men among the *Tartars* and *Kalmucks*, but they could give him no Explication of it. It seems to me, to be design'd for the Figure of the *Virgin Mary*, with a little *Jesus*, in her Lap, whose Face and Head is encompass'd with a Glory: I have seen the like, in several *Russian* Churches. The Characters seem to be *Boutunian Scythian*, of which Manner of Writing, *Thomas Hydius* gives an Account; (*in quadrupl. ling. dialecto*;) As does also *David Wilkins*; (*in Præfat. in Orat. Domin. Joannis Chamberlayn*;) These Characters were probably caus'd to be impress'd upon this Medal, by the first *Syrian* Priests, which came from *Syria*, into the Country of the *Tanguhts*, and the *Lesser India*, and thence into *Tartary*, to preach the Gospel. I cannot help thinking, that the Author of the *Life of Peter the First*,  
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A.



B.





(printed at *Leipzig*, in 1725,) has a View to this *Medal*, when he mentions one, *p.* 702, that was found near the *Caspian Sea*, together with some Manuscripts. But I have already hinted above, that this is a Mistake, and he should have said that the latter were brought from the Neighbourhood of the River *Irtisch*: And there is much the same Mistake, concerning the Image which this Author speaks of; For these Drawings have been communicated to several Friends at *Petersburg*, ever since 1719. But of this I shall say more below. 2. *Tab. XX. Let. B.* represents a Plate of Bell-Metal, and is of the same Figure and Magnitude with the Original; I had also two of this Sort; But parted with them both to my above-mention'd Friend. This Plate was found, in a Grave, between the Rivers *Irbyht* and *Toboll*, and, like the former, had only Characters on one Side, the other being blank, and finely polish'd; There is, in the Middle of this Plate a Knob with a Hole through it, in the Nature of a Loop, of which something has already been hinted, under the Title of *Characters*, and by *Tab. IX. viz.* that the *Tartars* call them *Tzabar-Inæ*. Many Hundreds of these Plates are found up and down in Graves. 3. It may not be improper, under this Title, to take some farther Notice of the Figure represented, *Tab. V. Let. C.* and its Reverse *C.* This is made of a Substance like *Terra Sigillata*, of the Shape and Size as here given, a Piece being broke off on one Side. I find here, on the Reverse *C.* some Characters, which resemble those upon *Monfieur Boudelot's Medal*; And since the Figure in *C.* somewhat resembles the Idol *Puffa*, which *Kircher* describes, (*P. II. Lib. III. p.* 141.) and agrees pretty well with the Account which *Andr. Mull-Greiffenb.* gives (in *Hist. Sinens. Abd. Beidar. p.* 40.) of the *Xaca* or *Xecamuni* of the *Bramines*, which the *Kalmucks* call *Xaca* or *Xacamuni* (105), and is looked upon in *Tangubtia*,

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(105) I shall add below, in a proper Place, an Account of the Idolatry of the *Kalmucks*, who, among other Idols, worship, in a particular Manner, one, which they call *Xacamuni*. They say that 4000 Years ago, he was only a Sovereign Prince, in *India*; But on Account of his unparallel'd Sanctity, God had taken him up to Heaven alive; But the Place whither he was translated, none of them pretend to know. This *Xacamuni* left behind him many Sons, all which were look'd upon as Saints, by the *Kalmucks*; These Sons continu'd in a State of Celibacy, whence their *Lamæ* and Priests are forbid to marry. Among these Sons of *Xacamuni*, there was one named *Arensur*, who was the first that brought their Religion from *India*, into *Tangubtia*, of whom their High-Priest *Dalai-Lama* receiv'd it.



as a Deify'd Person, whom they adore and worship to this Day; In my Judgment, this little Image, which was here and there painted blue and gilt, came originally from *Tangubtia*, through *India*, to the *Kalmucks* and *Mungals*; Notwithstanding it was found in an old Chappel, among many ancient Manuscripts, near the River *Kemtschyk*, which falls into the River *Jenisei*, near its Head; And the Characters are *Tangubtian*, which the Curious may compare with the Characters inserted in the *Acta Literaria*, by Counsellour *Mencke*; But its having three Heads, may have been borrow'd from the *Ægyptians*, from whom the *Tangubts* probably first had their Religion. Much might be said, on this Head; But I shall leave the farther Enquiry to others. I refer the Reader to what I have said in my Introduction, (*Seet. V. §. XIII.*) concerning an Idol with three Heads, and the God *Trigla* or *Triglass*. Lastly, It will not be amiss to take Notice, under this Title, of the Figure which the Reader will see, *Tab. V. Let. D.* This was only a piece of a Plate, as far as it is shaded, likewise of polish'd Metal, as has been said of *Let. B.* in *Tab. XX.* That which is most remarkable in this Plate is, that it is cast, and with a *Flower de Luce* upon it, which seems to be a *Chinese* Character; And, about the Edges, the smaller and thinner *Scythian* Characters are cut with a Graver. This may perhaps have been a Piece of Plunder, which the Warriour, who possess'd it, had order'd to be put into his Grave. It is Pity, as I have observed above, that the *Russians* broke this Plate to Pieces, when they found it in a Tomb, near the City of *Abakan*.

MERLUSCHKA-OUTSCHINKA, or the *Astracan* Lambskins. Several Authors, thro' Misinformation, take this to be the famous *Boranetz* or *Borametz*, which is said to be a Plant, or Shrub, growing near *Astracan*; This Notion of a vegetable Sheep, (for *Borametz* signifies a Sheep in the *Russian* Tongue,) gave us all the Curiosity, during our Captivity, to enquire strictly after it; But we could get no Account of any such thing. They must, therefore, mean these Skins: There are different Sorts of them brought into *Russia*, as, *Bucharstkie*, *Karaganskie*, and *Kalmacskie*. On the first and best Sort, which comes from *Bucharia*, the Hair or Wool lies flat, and, as it were, in Waves, almost as it grows on some Dog-

Skins;



Skins; These are the Skins of Slinks, or unborn Lambkins, which are taken out of the Ewe, when she is kill'd, and one of these sells for four to six *Rubels*. The second Sort comes from *Persia*, and the Wool lies in very small Curls upon the Skin, framing as it were so many Pearls; They are likewise Slinks, or else are taken as soon as they come from the Ewe; The younger they are the stronger is the Curl, and the clofer it lies to the Skin. Of these, some are white, some gray, and some black, and are sold for about two *Rubels* a-piece, but the white are the cheapest. The third Sort is flamed or waved like the first, but the Wool is a great deal longer, and therefore they are the cheapest; They come from the Country of the *Kalmucks*, and are commonly sold for 30 or 40 *Kopeiks*.

**MINES.** In the *Russian Empire*, there are, 1. in *Siberia*, in the Province of *Dauria*, near the City of *Argun*, and the River *Serebrinka*, a considerable *Silver-Mine*; With which also a great Quantity of Lead is intermix'd; But it is not look'd upon to be worth smelting, for Want of Hands and Carriages. For the same Reason, a *Copper-Mine*, and an *Iron-Mine*, which have been discovered near the little River of *Aga*, Westward from the *Silver-Mine*, is not yet broke up. There is a complete *Mine-Office* establish'd, near the *Argunian Mine*, the Chief Managers of which are *Greeks*, *Saxons*, *Swedes*, and *Russians* (106). Secondly, *Rus-*

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(106) Much might be said of this *Silver-Mine*, it having been known in early Times, before ever the *Russians* set Foot there. See the Travels of *Isbrand Ides*, (p. 63.) where he says: About 8 Miles from *Argunskoi*, the Silver Rivulet, or, as it is call'd, in the *Russian Tongue*, *Zerebrenka*, falls into the River *Argun*. This little Brook is call'd, by the *Mungals*, *Mungagol*, because *Munga*, in that Tongue, signifies *Silver*, and *Gold* a *Brook*. Two Miles upwards, near this River, are the Silver Mines, whence, in former Ages, the *Niuchæans* and *Mungals* fetch'd great Quantities of Silver. This is the same Place mention'd in *L'Histoire Geneal. des Tartars à Leyde*, 1726. (p. 108, 109.) which once was called *Alackzin*, in the Neighbourhood of which many Silver Mines were to be found. If the Reader consults my Map, he will there find not only a Rivulet call'd *Alackzin*, which runs into the River *Argun*, but near it the Mountains of the same Name. But that large and ancient City, which this *Tartarian* Author calls *Alackzin*, is the now ruin'd City of *Taiminzin*; For *Taiming* signifies the same Thing, in the *Tartarian Tongue*, as *Alack* does in the *Mungalian*, viz. spotted or pied, on Account of the great Number of spotted, mottled, or pied wild Affes and Horses produced in that Place. See the Description which *Isbrand Ides* gives of the ancient City of *Taiminzin*, (p. 75.) formerly the Residence of *Chan Utay*: And I am apt to believe, this is the very Country, of which *Marcus Paulus* (*Lib. I. Cap. 62. and 66.*) gives the following Account. "In this Country" (says he) lives a People, call'd *Argun*, who exceed all others in Cunning, Judgment, "and Industry." (On this Head compare also *Isbrand Ides*, who mentions the Ruins of  
Town's,



*sia* affords a great deal of Copper; For Instance, on the River *Wiatka*, near a little Town call'd *Malmisch*, as also near *Alaboga*, on the River *Kama*, where there are two Places, at about two or three Miles Distance, where *Copper-Ore* is found, and the smelting Works us'd to be at a Place call'd *Sarasell*. These Mines ly still, unless taken up again since my Departure. *Copper-Ore* is also found on the River *Crussowoja*, and in the Province of *Ugoria*, among the *Urallian* Mountains; Especially near the new City of *Catharinenburg*, by the River *Isjet*. Besides these, in the Government of *Casan*, and near *Olonez*, between *Ladoga* and *Onega*, *Copper Mines* have also been discover'd. 3. As to *Iron-Mines*, *Russia* abounds in them, of which the best are in *Ugoria*, and in *Siberia*, and of these the best and toughest is that of *Jenisei*, of which many wrought Goods are sent to *Holland* and *England*.

**MINE-OFFICE.** The *General Mine-Office* of *Siberia* is at *Catharinenburg*, (of which more below.) It consists of four Chief Officers or Managers, *viz.* 1. A Surveyor-General of the *Mines*. 2. A Master-General of the *Miners*. 3. A Controller-General of the *Tithings*. And, 4. A Master-General of the *Casting-Houses*. This *General Mine-Office* has under its Jurisdiction all *Siberia*, *Ugoria*, *Permia*, and *Wiatka*; On which are dependant five Inferiour Mine-Offices, *viz.* the *Ugorian*, *Solikamskian*, *Kungurian*, *Tomskian*, and *Daurian*. All the five Masters are *Germans*, as are several other Officers belonging to the *Mines*.

**MOCHSCHIANI**, Are a *Pagan* People, living in *Russia*, between the Towns of *Lommow*, *Tanbow*, and *Peasche*. They do not differ in their Manners and Customs from the *Czurwaschy*.

**MORDUINI**, Are *Pagans*, in *Russia*, who live under the Government of *Nischneygorod*. The ridiculous Drefs of their Women

Towns, Fortresses, Mill-stones, and Iron-wheels of Carriages, which he found up and down, near the Road.) *Marcus Paulus* goes on and says, "that here were the Dominions of *Gog* and *Magog*, whom the Natives call *Lug* and *Mungug*." (To these *Monfieur La Croix*, in his *Genghizcan*, p. 6. gives this very same Situation, according to the Accounts of the Ancients, and places them *North-East* of *China*.) He proceeds: "In the Mountains of this Country are large *Silver Mines*." In short, whatever this Author relates concerning the Wild Beasts, the feather'd Kind, Pheasants, &c. as also of *Green Jasper*, *Lapis Lazuli*, and a certain Stuff made of *Camels Hair*, is found in this Place. And *Kircher* seems to have an Eye to this Place, Part II. cap. 6. p. 92. in these Words: *Id sane aperte dicit Ortelius, qui regnum Argon in ultimo Septentrionis angulo constitutum; Christianorum dicit à St. Thoma ad fidem Christi conversum: Subintellige à successoribus suis.* But *Marcus Paulus* writes, that many *Christians* liv'd in this Country.



men has been, without Doubt, describ'd by others. They make the Doors of their Houses (like the *Czuwaschi*) towards the *South*, that they may offer their Prayers to the *Sun*; Their Fire-places, are in the Left-side-Corner towards the *North*, but the Fire-places of the *Czuwaschi* are immediately at the Entrance of their Houses, in the Right-hand Corner, towards the *South*, which is a Mark of Distinction they may be known by; For they live, in several Parts, promiscuously one among the other. They sacrifice an Ox to their God *Jumishipas*, which is the same as *Jumala*, at which Sacrifice, they offer up their Prayers, for all the Necessaries of Life. They do not hang the Hides of Horses on Trees, as the *Scheremissi* do, nor do they eat any Horse-Flesh; But they eat Pork, a Thing wherein they differ from all the other *Pagans*, in the *Russian Empire*. They inter their Dead, and take but one Wife; But if she proves barren, they may part from her and take another.

MOUNTAIN, OR MOUNTAINS. There are two *Vulcano's* in *Siberia*; One on the River *Chatarga*, not far from the Icy Sea and the River *Jenisei*; The other in *Kamtschatki*: Besides these, there is a Cavern near the *Baikallian Lake*, from whence there used formerly to proceed Fire and Smoak; Of which *Isbrand Ides* takes also Notice. This Cavern seems to be the same, of which the Fathers Missionaries, *Vincent. Belaucens. (Libr. XXXII. Cap. 24.)* and *Joannis Curpinus* make mention; viz. That, travelling thro' *Tartary*, they came to a Lake full of Islands, which they pass'd by, leaving it on the Left-hand, and near which (according to their Account) a great deal of Smoak and Wind issued from a subterraneous Cavity. And from thence they travell'd into *Mungalia*, to the *Chan* of *Tartary*. Such a Cavern is, likewise, between the Cities of *Tomskoi* and *Kusnetski*, near the *Abinzian Tartars*, which sometimes emits Smoak and Flames, from out of one of the Mountains. The Reader may see, as well in my Map, which I have annex'd to this Work, as in others, what high and mighty Chains of Mountains separate, not only the *Russian Empire* from its Neighbours, but within itself the several Parts of it from each other. Towards the *South* and *Persia* it is border'd by the Mountains of *Caucasus*; And within itself, it is divided by the *Riphæan Mountains*, and by those which, thro' Mistake are call'd  
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the *Imaus*. Mount *Taurus*, so famous in the Writings of Ancient Authors, tho' it does not touch here, separates the *Usbeckian* and *Kalmuckian Tartary* from *India*. On this Occasion, and under the Title of Mountains, I shall take some Notice of the Corruption of the Names of these I have just mention'd; And here I shall leave the Readers to judge, whether I have gone too far, as well in this, as many other Instances, where thro' the Course of this Work, I have endeavour'd to reconcile the Derivations of the Names of some Mountains, Rivers, Nations and Countries, which many Ancient Occidental Authors have given them, with those they at present bear in the *East*. Especially as I have neither done it without a Precedent (107), nor without assigning my Reasons for it. And besides, my View has been to facilitate the Enquiries of Travellers, who with this little Help, will be less puzzled to get Information of Things, when they come to discourse with the Inhabitants. For should any one, who is desirous of being inform'd concerning these Mountains, make Use of such Names as he meets with in Ancient Authors, neither a *Tartar*, *Kalmuck*, *Ostiak*, *Persian*, *Indian*, nor any other modern Inhabitant, would know what he meant. Since, therefore, every one knows that the Names given to those Mountains, by the Ancients, are establish'd as proper Names; I shall first make it appear, that they are no more than common Appellatives, as: A *Mountain*, A *White Mountain*, A *Ridge of Mountains*, &c. And, in the next Place, I shall shew, how they have been corrupted, in the Pronunciation. I have already said something of the *Riphæan Mountains* (*Seçt. VI. §. XVI.* of the Introduction, *in the Note* : ) To which I have now farther to add, that I very well know the Name of them is deriv'd from the *Greek*, by other Authors; But it has been a common Thing, with many Authors, to derive Ancient *Oriental* and *Scythian* Denominations from the *Greek*, if they have but found some Similitude of Sound, in this Language (108). Whereas,

if

(107) Compare *Matth. Belii de vet. litter. Hunno-Scyth. exercit. Seçt. II. §. IV. & Seçt. V. §. I.*

(108) It cannot be deny'd, but many Denominations, both *Greek* and *Roman*, have been convey'd to the *Eastern* Countries, particularly the Terms of Arts, Customs, Sciences, Instruments, &c. But I speak here of the first and most simple Ages of the ancient *Scyths*, in which, if we compare them with the present Customs of the Nations in the *North-East*



if we consider the Antiquity of Languages, the *Scythian* Language is as ancient, or more ancient than the *Greek*, as is evident, not only from the Dispute in *Justin* of the *Ægyptians* and *Scyths*, But more so, and worthy our Attention, by what is alledg'd in the first *Volume*, ( *Page* 48. *Not.* 6. ) of the *Bibliotheca Suecica*. Since, therefore, these, and other the like Names, are only Appellatives, it is no Wonder, if the same Names, or at least of the like Pronunciation, are given to the like Things in other Places; For Example, *Rubeck* ( in his *Atlantica* ) places likewise *Riphæan* Mountains between *Sweden* and *Norway*; The like Example the Reader has seen in my Introduction, ( *Sect.* III. §. XI. in the Note, of the Name *Moeotis*, *Moeothidis*; And, in another Place, I have proved, that *Balticus*, or *Gualthicus*, is the same with *Gualinski*, a Name which the *Russians* give to the *Caspian Sea*, to distinguish it from other smaller Seas; For, in the *Sclavonian* Language, *Guala* signifies *mighty, powerful, excellent, great* (109); Nay, the Word *Gandui*, a Name given to the *Sinus Bothnicus*, ( See *Schæffer. Lappon.* ) and *Gandewyk*, by which Name some understand the *White Sea*, is all one with *Gandi-misch* or *Gandimies*, a Name which the *Ostiacks*, near the River *Oby*, give to the District which they inhabit; ( See *Verænderetes Russland*, p. 187. §. 25. ) their Tongue not being very different from that of the *Wogulitzi* and *Finnlandians*, as the same Author, ( §. 26. ) observes, and my *Polyglott Table* shews. As to the

Part of *Asia*, we shall find a very great Similitude, as to the Names of natural Things, the plain and simple Manner of living of both, and their Ways and Customs. Whence doubtless, it is most reasonable to suppose, that those Names and Manners were first transported from the *East* (where primitive Simplicity first had its Reign) to the *West*. And since there are now more manifest and abundant Relicks thereof found in the *North-East* Part of *Asia*, than in *Europe*, because the Inhabitants, on Account of their Remoteness from us, and for many other Reasons, are not so much alter'd as we, in *Europe*, are; We may reasonably conclude, that such Names of natural Things were rather brought by the *Scyths* into the *Northern* Parts of *Europe*, than by the *Greeks*. But then, our Misfortune is, that we cannot form any Idea of Men, in their primitive State of Simplicity, but are ever comparing them with later Times, when Men were grown more knowing, and had made Improvement in Navigation, &c. Whereas were we to be among Men, who live in that original State of Nature, and who are unacquainted with so many modern Inventions (as we must suppose they were, in ancient Times, in the *North* Parts of *Europe*) we should then form a quite different Judgment, in many Things, from what we are apt to do at present.

(109) The *Palus Mæotis* is also call'd, by the *Tartars*, *Baltschimkin*. See *l'Hist. de Timur-Beck* (Tom. II. p. 365.) item, *Beckmann* (in *Not. Orb. Terr. & civ.*) on the Name *Balticum*.



the *Riphæan* Mountains, I have this farther to take Notice of concerning them, *viz.* that no *Bear, Wolf, Fox, Hare*, nor any other four-footed Animal is to be found there; Because there grows no Shrubs there that bear Berries, the Food of the smaller Game, which the Beasts of Prey, go in Pursuit of; And this is the Reason, why *Pliny* calls these Mountains: *Montes à rerum natura damnati*. Now as it has been customary with the Ancients, to give only General Names to so many Things; Because in the Beginning, many large Countries were not yet so fill'd with Towns nor People, neither was the Nature and Property of them then known, from which afterwards proper Names were given these Things; It is not at all strange, to think, that such, and the like, ancient General Names have been preserved even in *Europe*. For Instance, what is meant by the *Riesen Gebürge* (or *Giant-Mountains*) but very *High Ones*? (See my Introduction, *Seçt. VI. §. XVI.* in the Note;) Or what is meant by the *Alps* but *Snowy Montes Albi*? Such Mountains are called by the *Russians, Bielaji*, or *White Mountains*. It is the same with the Name *Imaus*, which is called by the *Tartars, Imustag*, and also *Imussabr*, for *Mus* or *Maus* signifies with them *Ice*, to which they prefix, in the Pronunciation, the Vowel *I*, but *Tag* denotes *Mountains*; Thus the whole Word signifies *Icy, or Snowy Mountains*, whence the corrupt Word *Imaus* takes its Origin. Thus, likewise, the Denomination of *Caucusus*, call'd by others *Caf, Caph* or *Caco*; *Cubo* and *Cobo* signifies, in the *Persian*, no more than *Mountains* in general; a Manner of speaking also in Use among the *Germans*, who often call a mountainous Tract of Land, barely *the Mountains*, to distinguish it from the flat Land, or Plains, without any other Proper Name. How the Name *Caucusus* is derived from the Word *Cobo*, and how it became afterwards a Proper Name, may be seen in *Hadrian Reland, Dissert. VIII. de Vet. Ling. Pers. p. 155.* But as the *Arabians* call these Mountains, at the same Time *Caph* or *Caco*, it seems as if they either meant only one particular Part of them, or that they design'd it for a Proper Name for the whole, and the Name *Caucusus* is thence deriv'd as a Proper Name. I have, in my Introduction, (*Seçt. I. §. XLIII.*) touch'd upon an Historical Passage, which happen'd in these Mountains, of which a farther

Account



Account is to be found in the History of *Genghizcan*, p. 8. publish'd by Monsieur *Petit de la Croix*. It. in *Hist. Sin Abd. Beid.* p. 71, 72. publish'd by *Adr. Müll. Greiffenbagen*; Which is confirm'd by *Herbelot*, in his *Dict. Orient.* p. 489. and our *Hist. Geneal. des Tartars*, p. 74, 75. with which the Reader may compare the Notes to §. X, and XI. of the Appendix to my Introduction. That Fragment of History informs us, that the Original Founders of a *Tartarian, Mungalian, Scythian* Nation, call'd *Kajan* and *Dokos*, got, by a particular *Fate*, among the *Cubistanian* and *Caucasian* Mountains, which before were uninhabited, and after their Sojourning there, for about Four Hundred and Fifty Years, being become so very numerous, that they were forced to look out for a larger Tract of Land, they were at a Loss how to find out a Way to pass the Mountains; When a Smith, pointing out to them a Place, which was very rich of Iron-Oar, advised them to make great Fires there, by which Means the Oar melted, and opened them a broad Passage out of these Mountains \*; In Commemoration of which famous March, the *Mungals* celebrate an annual Feast and Ceremony, viz. They heat a Piece of Iron red-hot, on which the *Chan* strikes one Blow with a Hammer, and all the Persons of Rank do the same after him. What I have already declar'd, in the afore-mention'd Passages of my Introduction, as my Opinion of the Fable of *Prometheus's* being fastned to Mount *Caucasus*, and his Deliverance from thence by *Vulcan*, as very applicable to this Historical Account, becomes still more probable, if we take Notice, that some Authors call these Mountains *Cauka-gora*, and, at the same Time, affirm, that this Word signifies, in the *Sclavonian* Tongue, an *Iron-Mine*. (See *Anonym. of the*  
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\* The Author of the *Histoire Genealogique des Tartars, &c.* in the Place above cited, gives the following Account of this miraculous Passage: "The Passage (says he) by which their Ancestors came thither, being, in Course of Time, stopt up and lost, a certain Smith, who imagin'd that he observ'd one Part of the Mountain not to be very thick, and that, at the same Place, it consisted wholly of Iron-Oar, propos'd an Experiment of melting that Oar, by Means of certain Bellows made for that Purpose. This Proposal being unanimously approved of, every Man set to Work, to bring Wood and Coals to the Place directed, and having rais'd a Pile at the Foot of the Mountain, consisting alternatively of a Layer of Wood, and a Layer of Coals, they set Fire to it, and applying at once 70 Pair of Leathern Bellows, the Oar began to melt at that Place, and made an Opening sufficient for a loaded Camel to pass, thro' which Passage they got on the other side, of the Mountain, with great Joy,



*Mighty and Vast Empire of Muscov*, p. 260. printed in the *German Tongue*, at *Nurenburg*, 1687.) And though this Explication is agreeable to the above-mention'd History of the *Mungal Scythian Iron-Mine*; Yet the Thing will appear yet much plainer, if we make an Enquiry into the Original Meaning of the Word *Kauka*, which, in the *Sclavonian*, signifies, *forged*, or a *Forging* (110); And as the Verb, *to forge*, is chiefly applicable to Iron, it may, not without Grounds, be supposed, that the Word *Kauka* has given Birth to the Name, *Caw*, *Caph*, or *Caucasus*; Especially since the History has an evident Conformity with the Similitude, as well as the Explication of the Word. Should, however, any one be of a contrary Opinion, let him bring as many probable and remarkable Circumstances as I have done, and I will, to oblige him, readily drop my Conjecture. Finally, as to the Name *Taurus*, I have already observ'd, in the Introduction, that *Tau* and *Tavi*, in the ancient, and *Tag*, in the modern *Tartarian Tongue*, signifies a *Mountain*, whence proceed the Names *Tavistaner*, *Tagistaner*, i. e. *Mountain-Tartars*; So likewise, in the ancient *Scythian Tongue*, *Taunasis* is a *King* or *Prince* of a *Mountainous Country*. To this *Tau* or *Tavi*, Writers have added *os* and *us*, as a Termination only, which *Relandus*, when he speaks of *Mount Caucasus*, likewise observes. The *Siberian Tartars* add this Word to the Proper Names of their Mountains; e. g. *Abul-chan-tau*, *Cara-tau*, *Arr-tau*, *Car-tau*, *Arbatafch-tau*, &c. But some *Tartars* pronounce it *Dag*, *Dak*, *Dau* or *Davi*; And here we may observe what *Strabo* says, (*Lib. VII.*) viz. That the *Daci*, in former Times, were also called *Davi*. After what I have said, I leave the Reader to judge, how probable it is, that the afore-mentioned Names had their Origin, in the *North-East Part* of *Asia*, and were afterwards corrupted by *European Writers*. And since, as I have observed before, many Men of Learning have trod this Path before me, and gone in Search of the Truth of this Matter, I have here only endeavoured to corroborate their Opinions, by my  
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(110) Hence the above-cited *Hist. de Genghizcan*, p. 8. shews the Mistake of some Authors, in affirming the Great *Genghizcan* to have been the Son of a Smith; Because he was only allied to the Generation of these *Mungals*, who by the Art of Forging made their Way out of the Mountains.



small Experience; And therefore hope, that other Learned Gentlemen will not disapprove my Labour. Many Hundred of the like Instances might be brought of the Etymology of Names, in other Things besides Mountains. e. g. The Ancients gave the River *Dniester* the Surname of *Axiaces*; Now, this is again a *Tartarian Scythian* Word; For *Axi* or *Axfui*, signifies *White-Water*; and, of the like Names, we find a great many in *Tartary*, as: *Axiketh*, *Axfui*, *Ackbalick*, *Acktura* and *Acksin*. (See my Map.) In the Year 1709, observing the white loamy Water of the River *Dniester*, near the Town of *Bender*, it put me then upon Speculation; But I now find Reason to conclude, that as the Modern *Tartars* give to all chalky Rivers the Name of *Axfui* or *Ackfui*, so the Ancients, for the same Cause, gave the above Surname to the River *Dniester*. In this Manner the Nature, and Properties of Things, as well as the Customs and Manners of People have furnished Motives and Occasions for giving different Names to them. Let us consider only this one Thing, for Instance: Since our first Ancestors \*, before Cities were built, who lived in Tents and Huts, which they removed from Place to Place, at Pleasure, and led a Sort of a vagrant Life, when any of them found a Spot they lik'd, and fix'd there, whether they were not named from the Circumstance of their Resting, and Taking a fixed Station, the *Fix'd* or the *Settled*. Thus, for Example, in the *Teutonic*, *Stætisch*, signifies *fixed*, *settled*; May not then the *German* Name *Stadt*, (a *City*) be derived from thence. This Conjecture is strengthen'd, as well by the Customs, as the Language of the *Eastern* Nations. Thus, also, the *Western* and *Usbeckian Tartars* call to *stand still*, or to *remain fixed*, in their Tongue, *Chall* or *Kall*, and *Kalla*, with them, signifies a *City*; Among the *Siberian* and more *Northern Tartars*, the Word *Tur* (III) bears the same Signification as *Kall*, and a *City* or *Place of Residence* is, by them, called *Tura* or *Turuja*. Nay, since, in the *Persian* and *Turkish* Tongues, a *City* is called *Wilajett*, which Word the *Eastern Tartars* pronounce *Ulajet*;

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\* OUR Author here probably means the *Teutones*, or first Ancestors of the *Germans*, in the common Acceptation of the Word.

(III) The Word *Turr* is used by the Peasants, in *Lower Saxony*, to this Day, to stop their Horses; tho' some say *Purr*.



Why may not there be an Affinity between this and the *Latin, Villa*, the *French Village*, and the *German, ein Weiler*, from *Weilen, Verweilen*? Since the Names *Kalla, Tura*, and *Stadt*, have arisen from one and the same Cause. (See, on this Head, *Rubeck's Atlantica, Tom. I. p. 26, and 27. de derivat. Nomin. Propr. & Substant.*) Moreover, as we find that these Nations call a *City* also *Schar* or *Cair*, those Names are taken from *Seber* and *Seberü*, signifying a *Trader* or *Citizen*, and as the *Greeks* seldom pronounce the *b*, having no such Letter in their Alphabet, it is not difficult to conceive, how the *Ancients* came by the Name *Seres*. Now I am upon this Subject, I could, with Pleasure, proceed farther, and shew, that *Turr, Tura, Turuja*, are the same with the Name *Troja* or *Turuja*, the first City built by the *Franks*, as *Mezeray* testifies, and *Caspar Abel*, (in his *German and Saxon Antiquities, p. 501, and 505.*) confirms; And that the Name of *Thuringians*, a People noted for being contented to remain in their own Country, without roving, proceeds from the same Source; (See the last Author I quoted, p. 425.) I could, likewise, make it appear, that the Observation which *Loescherus* (in *Lit. Celt. p. 28.*) makes of the Word *Durr* is just, viz. that the *Ancient Britons* and *Gauls* used to denote a *City* by that Name, as, at this Time, the *Turtars* call it *Turr*, and *Tura*; And the *Chaldean* Word *Durr*, which signifies *Habitation* or *Mansion*, does not differ much from it. Not to mention the *Turones* of *Ptolemy*: But when I consider, that many may already think, I dwell too long upon this Matter, I chuse to say no more about it; And shall therefore, only, by Way of Conclusion, take Notice, that if the Reader should find, in *Ancient Maps*, and *Descriptions of Places*, the following Names: *Belgian, Seyebi, Annibi, Auxzacü, Ottorocorbas* and *Giphar*; He may assure himself that the last, which signifies in the *Tartarian* Tongue, *Musk*, means nothing but those *Mouatians* where the *Musk-Deer* resort; That *Belgian* denotes a *Chain of Mountains*; For so *Bill* or *Bell* signifies in the Tongue of the *Arinzian Tartars*; That *Seyebi* are the *Seyantzian* Mountains, along the River *Jenisei*, where the *Seyani* or *Soyotts* dwell, That *Annibi* are the *Annuian* Mountains, near the River *Abakan*; *Auxzacü*, the Mountains near the Towns of *Axukutschai*; And *Ottorocorbas*,  
Moun-



Mountains near the City of *Othura*. The Promontory *Tamos* signifies the *Back of a Camel*, because *Tame*, with the *Tartars* and *Kalmucks*, is a *Camel*; Mountains of this Figure are named, by the *Russians*, *Werbludschbi Spira*; And such a one there is between *Irkutski* and the River *Jenisei*.

MUSCVA-REKA. Upon this River several Hundreds of Vessels laden with *Persian* Commodities, are brought from *Casan*, *Astracan* and *Siberia*. By the River *Occa*, and from *Nischneygorod* Corn, Meal and Salt are brought into this River, and carried to the City of *Muscow*: And this River serves for a Conveyance of Wood, for Building and Floats, from all Provinces, but chiefly from *Ruza* and *Moschaisko*.

Muscow, The Capital of *Russia*, and Residence, (or, as it is call'd, in the *Russian* Tongue *Stollitza*) of the *Czar*, has not been forgotten by any of the Writers, who have given an Account of *Russia*: But this, being a very large Place, and, therefore, demanding a nice Enquiry, in Order to give an accurate Description thereof, it has so happen'd, that Authors, who have attempted this Task, have either omitted many Particulars, or else they have not been exact in their Accounts. The Description *Hubner* (112) gives of this City, stands in great Need of being corrected; For he has not divided the several Parts of this large Place, in a proper Manner, and others, who have follow'd him, have espoused the same Error, which would be propagated, *ad infinitum*, should this Mistake not be rectify'd, for the Benefit of the Publick. In order to this, I shall here briefly add some Particulars to the Account, the *Verændertes Rusland* (p. 132. §. 309.) has already given. This Great City is situated almost in the Center of the *Russian Empire*, near the River *Muscua*, in a pleasant Plain; It contains four Circles, divided from each other by Walls and Ditches. The innermost of these is called *Cremlo*, or *Cremmelin*, where is the *Czar's* Pallace, surrounded with high Walls and Towers, and a very deep Moat, lin'd with Brickwork, which is supplied with Water on three Sides, by two different Rivers, *viz.* to the *South*, by the River *Muscua*; and to the *West* and *North*, by the River *Neglina*. This  
Pallace

(112) *Hubner's Staats und Zeitung's Lexicon.*



Pallace is built after the ancient Manner; There are in it One Thousand Six Hundred Eighty Seven Apartments, inclusive of Cellars and Store-Places; Besides six Churches, and a Noble Garden, adorned with Groves of Trees, and fine Fountains, raised on the Top of a high arched Building; This is said to have cost immense Sums, on Account of the many Water-Machines, which force up the Water, from the River *Muscua*, to the Top of a very high Tower, in the Neighbourhood of this Building. The Roof of the Pallace is mostly covered with Iron Plates, and the Churches are covered with Copper-gilt, which has been partly ruin'd by a great Fire; But may be repair'd without a very great Charge. Before the Pallace, stands an ancient and pretty large Cathedral, in which there is a vast Treasure, in Gold, Silver, Jewels, and Costly Vessels. In the Middle of this Church, there hangs a large Silver-Sconce, having forty-eight Branches, and weighing Two Thousand Eight Hundred Pound-Weight. There is also a *New Testament*, richly adorned with Gold and precious Stones. Three Archbishops ly bury'd in this Cathedral, in Coffins of Silver, *viz.* *Peter*, *Philip*, and *Jonas*. Here is also to be seen a Coat, brought from *Persia*, said to be the Garment of CHRIST, which is kept in a Golden Box. The Decorations of the Images and Pictures of Saints, are vastly rich of Gold, Jewels, and other costly Trinkets. Whatever else is remarkable in this Church, as well as that of *St. Michael*, the Reader will find, in *p.* 138, *Seqq.* of *The Verænderetes Rusland*. Here I cannot, however, forbear taking Notice of the large Steeple or Tower caused to be erected close to this Cathedral, by *Czar Boris Gudenow*, which is Two Hundred Sixty-two Foot high, built entirely of Stone. There are in this Tower Eighty-six Bells, of different Sizes: The largest of which, call'd *Zaar* or *Czar*, weighs Thirty-two Thousand Weight; The next to this is called the Festival or Holy-days Bell, and weighs Twenty-two Thousand Weight; The third the *Sunday's* Bell, weighs One Thousand Six Hundred Weight; The fourth the every Day's Bell, One Thousand Two Hundred Weight. The largest of these Bells, which, in the Year 1702, was damaged by Fire, and sunk considerably, was to have been new cast, and Eight Thousand Pounds of Metal to be added to its Weight, for which



Purpose a Master-Founder was sent for from *Danzig* in 1725. But whether that Design is executed or not, I have not since enquired. I must not forget to mention the great Arsenal, which is built according to the Rules of Modern Architecture, and is a very stately Fabrick. The second Circle is called *Kitaigorod*, because here, besides other Commodities, are sold the Merchandizes that come from *China* (113); And this Part is chiefly designed for Trade. The Shops and Booths are not here in a Square or Round Market Place, or here and there interspersed among the Houses, as in *Germany* and other Countries; But each Species of Traders, according to the different Goods they deal in, have their particular Place or Street allotted them: The principal Streets of Shopkeepers are the following: (1.) *Owoschnoi*, Grocers Shops. (2.) *Suroskoi*, (i. e. raw, unbleached,) and here are sold all Sorts of woven *Silk*, and *Cotton Piece-Goods*. (3.) *Sukonoi*, Cloth Shops, here are sold *Woollen Cloths* and *Mohair-Stuffs*, *Chaloons*, and *Camlets*, &c. (4.) *Serebrenoi*, Plate Shops, Here they sell *Gold*, *Silver*, *Jewels*, &c. and in this Street are One Hundred and Eighty of these Shops. (5.) *Cholstzewoi*, or *Linnen Shops*. (6.) *Kolokotnoi*, Bell-Metal Shops, where all Kind of wrought and unwrought Metal, as *Copper*, *Brass*, *Bell-Metal*, *Tin*, &c. is sold. (7.) *Szelesnoi*, Ironmonger-Shops. (8.) *Szedelnoi*, where are sold all Sorts of *Harnasses*, *Bridles*, *Saddles* and *Horse-Furniture*, as also *Carriages*. (9.) *Schaposchnoi*, Hats and Caps. (10.) *Sapofchnoi*, Boots, Shoes and Slippers. (11.) *Wetoschnoi*, all Sorts of new and old *Cloths*, and *Fur-Linings*, for Winter wearing. (12.) *Krujewnoi*; Where *Gold* and *Silver Wire-drawers Ware*, as also *Gold* and *Silver open and close Lace*, *Buttons*, &c. are sold. (13.) *Sawiaschnoi*, where the like Goods made of *Silk* are to be had. (14.) *Krascheninoi*, Shops which

(113) *Andr. Müll. Greiffenb.* (in his *Hebd. observat. p. 59.*) is of opinion, that this Circle has the Name from its Situation, it being the Middlemost; Because *Kitai*, in the *Russian*, signifies the same as *Medium*, in *Latin*. He supports this Opinion by taking the Word *Kitai* to be only a Translation of the *Chinese* Name *Chung*, which they give to their Country, signifying *the Empire in the Middle of the World*, which they suppose their *Empire* to be; But since, as I have said above, the *Chinese* and *Kitaian* Commodities are unloaded, and sold, in this Part of the City of *Muscow*, and the *Russians* themselves say, it had its Name from thence, I cannot think his Conjecture to be just; Especially because this Middle Part is also called, by the *Russians*, *Czeloigorod*.



which sell *Colour'd Linnen*. (15.) *Schpasnoi*, *Sword-Cutlers*. (16.) *Samapatnoi*, where all Manner of *Fire-Arms* are sold. (17.) *Noschnoi*, *Cutlery-Ware*. (18.) *Schorniaschnoi*, all Sorts of *Fur-Garments* and *Caps*. (19.) *Panskoi*, or *Polish*, where are to be had divers *Forreign Goods*, as *Linnen*, *Silk Stockings*, *Gloves*, *Ribbons*, &c. (20.) *Armenski*, *Armenian Commodities*. (21.) *Mylnoi*, *Soap* and *Ashes*. (22.) *Viniceskoi*, *Glass* and *China Shops*. (23.) *Scheftianoï*, *Tinn-Ware*. (24.) *Sczepnoi*, *Turnery-Ware*. (25.) *Horschetschnoi*, *Potters-Ware*. (26.) *Korobeinoi*, *Joyners*, *Cabinet-Makers*, *Box* and *Trunk-Makers Goods*. (27.) *Ikonoï*, where *Pictures* and *Sculptures* are sold (114). (28.) *Sweschnoi*, *Wax*, *Tallow*, and *Candles*. (29.) *Syromiatnoi*, Shops where all Sorts of *White Stropps*, *Thongs*, and other Things of *Leather* are to be had, not colour'd nor waxed. (30.) *Koschenoi*, all Sorts of Goods made of *Shamoy* and *Wash-Leather*. (31.) *Plotnoi*, *Whips*, *Sticks* and *Canes*. (32.) *Lapatnoi*, a Street where all Sorts of Things made of *Bast* are sold, as *Mats*, *Ropes*, *Shoes*, &c. (33.) *Okonischnoi*, where *Windows*, *Isinglass*, and *Lanthorns* are to be had. (34.) *Sczepetinnoi*, *Founders*. (35.) *Maskatilnoi*, the Street of *Druggists*. (36.) *Zamoschnoi*, the Street of *Lock Smiths*. (37.) *Manatenoi*, the Street where such Goods are sold, as are made in *Convents*. (38.) *Rybnoi*, where *Salt* and *Smoak-dry'd Fish* is sold. (39.) *Kalatschnoi*, *Bakers*. (40.) *Pirosznoi*, *Pastry Cooks* and *Cooks Shops*. (41.) *Chmelnoi*, a Street where *Malt*, *Hony* and *Hops* are vendid. (42.) *Maslenoi*, a Street where all Sorts of *Pressed Oils* are sold. (43.) Where *Garden-Seeds* and *Pickles* are to be had. (44.) *Schelkovoï*, where *raw* and *thrown Silk* is sold. (45.) *Czulofchnoi*, *Worsted Stockings* and *Glove-Shops*. (46.) *Guof-dowoi*, where nothing but *Nails* and *Wire* are sold. (47.) *Winie pogreba*, a Street where all the *Wine* and *Ice-Vaults* are, and of these there are fifty-two on one Side, and forty-two on the other Side of the Street. Besides all these, there is, in this Division, a very large *Ware-House*, called, in the *Russian Tongue*, *Gostinoi-Dwor*, or the *House for Strangers*, where *Foreign Commodities* are sold by *Whole-sale*, as has been said above. Another

(114) *Das Veränderte Russland*, p. 133. makes this Remark, That the Images of the *Gods* and *Saints* are sold, (or, as the *Russians* term it, barter'd for *Mony*;) in a particular *District*: And no-body dares to haggle in buying such a *Saint* or *God*, but must immediately pay down the *Mony* demanded, or else relinquish the *Bargain*.



ther Ware-House is called *Mitnoi*, where Oatmeal, Pease, Seeds of Poppy, and Hung Meat is sold. In this Part of the Town, are also three Convents, seventeen Churches, an Academy, a Printing-House, a Library, the Mint, and the Grand Dispensatory, which last is a very magnificent Building, and the Officinal Furniture is very rich, for the Pots are all of *China*, and the Glasses Chrystal. This Circle is secur'd by a Brick Wall of a considerable Height, fortify'd with several round and square Towers, and is called *Crasna-Stena*. One Side of this Part of *Muscow* joins to the Castle of *Kremle*, (or *Cremmelin*,) another is surrounded by the River *Muscua*, the third by the River *Neglina*, and the fourth is closed by the Wall, which is drawn from the *Neglina*, over a High Mount, and reaches to the *Muscua*. Two Gates are inwards, leading to the Palace, and five Gates outwards, leading into the third Circle. There are no wooden Houses or Buildings in these two innermost Divisions. The third Division, or Circle of this great City is called *Zare* or *Beloi-gorod*, the latter signifying the Town with a white Stone-Wall, because such a one encompasses it. This Wall takes in both the former, is semicircular, and extends to the River *Muscua*; But the *Neglina* runs through the Middle of this Town. This District is inhabited by many Persons of Quality, as *Kniefes*, *Bojars*; and some of the Inferior Nobility, besides Merchants, Trade and Handicraftsmen; Especially Bakers and Brewers, which are here in Abundance, also Shops where Corn and Flour are sold, and Publick Houses, called *Kabacks*, where they sell Beer, Mead and Brandy. Here also are the Cattle- and the Wood- or House-Market, where Wooden Houses are sold ready-made in Joints, which may be taken to Pieces, and can, without much Trouble, be set together again. In this third Division, are the *Czar's* Stables, and the Gun- and Bell-Foundaries; Likewise a new Church built by Prince *Menschikow*, which, in the Year 1722, was almost destroy'd by Fire. A great many Places in this Circle ly wast, for want of rebuilding those Houses that were consumed by the great Fire, in the Year 1712, The Cause of which Neglect, was the Order of the *Czar*, that the Houses to be rebuilt should be Stone-Houses; And, at the same Time, the *Bojars*, and other Noble-men, were commanded to build Stone-Houses at *Peterf-*  
*burg*;



burg; the Wall of this Town is not quite so high as the two innermost, but has a great Number of square Towers, and ten Gates leading to *Kitai-gorod* and *Kremle*. The fourth Circle is called *Zemlenoi-gorod*, or the Town surrounded with Ramparts of Earth. This not only encompasses the three before described Circles, but takes in a great Piece of the Rivers *Muscua* and *Jausa*. The Rampart of this outermost Division, which, for the most Part, is fall'n down, is in Extent eighteen *Wersts* and a half; It had formerly, besides two Stone-Gates, thirty-four wooden ones, which are all run to Ruin, but the two Stone-Gates, on the Top of one of which there is an Observatory, and a Mathematical School. There are several large Suburbs, as the *German Slabodda*, and that of the *Strelitzes*, without the Rampart, reaching above two *Wersts* farther; Beyond which there are a great many considerable Convents, whereof eight are walled in, and adorn'd with high Steeples. Seven of these are Friaries, viz. (1.) *Donskoi*. (2.) *Andrejewskoi*. (3.) *Danielowskoi*. (4.) *Simonow* (115). (5.) *Novoi*. (6.) *Andronnikow*. And (7.) *Novinskoi*. The eighth is a Nunnery called *Novo-Devitzei*, the Place of the Confinement of the Princess *Sophia* (116). The *German Slabodda*, or Suburb, is very well described in the above cited Dictionary of *Hubner*. Besides these, there are round about this vast City, within a few *Wersts* Distance, several large Palaces, (the three first of which are situated near the River *Jausa*.) (1.) *Preobrasenskoi*, where *Emperour Peter the First* constantly resided, when he was near *Muscow*, from which, likewise, the first Regiment of Guards had its Name. (2.) *Semanowskoi*, where Prince *Menschikow*, at first, used to reside; This has given Name to the second Regiment of Guards. (3.) *Pokrowskoi*, exactly opposite to *Semanowskoi*, on the other Side of the River, where the *Czar's* two Sisters, the Princesses *Mary* and *Nathalia* used to reside. (4.) *Ismaelow*, seven *Wersts* from *Kremle*, which was kept in very good Repair during the Time of *Czar Alexei*; Here are fine Gardens, and round this Palace, are above sixty Fish-Ponds; The *Czarina Dowager Paraskovia*, with Her Daughters, made this Her Abode. (5.) *Koloniskoe*, seven *Wersts* from

(115) See *Verändertes Russland*, p. 143.(116) See *Verändertes Russland*, p. 142.



from *Muscow*, near the River *Muscua*, a magnificent Palace, with large Gardens, a Place where *Czar Alexei* used chiefly to reside. This was repair'd, by Order of *Czar Peter*, in the Year 1724. (6.) *Worochievachowa*, situated on a high Hill, near the River *Muscua*, four *Wersts* from the City, was built by *Czar Theodor*, the last of that Name. Near this Residence are, likewise, exclusive of these *Imperial Palaces*, many other Palaces and Seats of Princes and Noblemen, of which the most Magnificent are those which Prince *Menscikow* built, and that of *Narischkin* and the *Czerkaskian*. In short, it may, with Truth be affirmed, that few Residences of Kings or Princes, in *Europe*, are situated on so fine, pleasant, fruitful, and healthful a Plain as the City of *Muscow*.

## N.

**NABAT.** By this Word are understood in *Russia*, two different Things: (1.) It is the Name of a Bell hanging in one of the highest Steeples, which is rung Morning and Evening, as a Signal for the opening and shutting the Gates, as also to give the Alarm where a Fire breaks out, in any Part of the City. (2.) The great Drum, of two Ells Diameter, is so called in the Army; This has hitherto been used, when the *Czars* went into the Field in Person, and served to give a Signal, for the Army to break up, or encamp. This Drum differs not much from the *Omlambe*, barring the superstitious Notions the *Negritii* had concerning it.

**НАФТА.** In the Province of *Schirvan*, near *Schamakei*, and the Town of *Baku*, in *Persia*, are two Springs of very good *White Naphtha*, and many others which yield the black Sort of this *Bitumen*; All the Ground about this Town is full of this Mineral Oil. If you dig but the least Depth into the Earth, and bring any Fire near the Hole, you will see immediately a Flame, which will continue burning 'till it is choaked up again with Earth; For Water will not extinguish it. About *Susa*, in *Persia*, the best Sort of this *Bitumen* is found. Probably, the Name *Naphtha* may proceed from the Word *Nephtar* or *Nephphar*, a Name given, by the Companions of *Nehemia*, to the



Place where the Priests had hid the *Holy Fire*, before the *Babylonian Captivity*: For they came from *Persia*. (See *second Maccab. Chap. i. ver. 36.*)

NASAD, Is a Name they give, at *Astracan*, to those large flat-bottom'd Vessels in which they bring Goods to *Nischneigorod*; they carry back in them, by Way of Return, Corn, Brandy, Wood, and other *Russian* Commodities. These Vessels are very strongly built, and carry one Mast and a large Sail; But as they can only go before the Wind, they generally have Three or Four Hundred Men on Board, who, in Case of contrary Wind, are obliged to tow them.

NEMDA, Is a small Brook to the *South* of the City of *Klinow*, which runs into the *Pischma*, and this into the River *Wiatka*, near a Village call'd *Kukarka*. This little Brook *Nemda* is deem'd *Holy* by the *Wetiaks*, a Sect of *Pagans*, who offer up their Sacrifices, and perform their Superstitious Worship there.

NIRET, Is a small Town, on the River *Kolwa*, in *Great Permia*, noted for an Image of *St. Nicholas*, which, according to the Belief of the *Russians*, works great Miracles; And, on that Account, many Pilgrimages are, every Year, made thither, from *Muscow* and other Places.

NOETEBURG, Called, by the *Finnlandians*, *Peybensari*, goes now by the Name of *Schlüsselburg*.

NORKS, Are a kind of little Animals in *Russia*, which burrough under Ground; They are much of the Colour of an *Otter*, but a great deal less, and about the Size of a *Martin*. One of these Skins is sold, in *Russia*, from twelve to fifteen *Kopeiks*, and a *Zimmer*, which contains sixty or eighty Skins, from ten to twelve *Rubels*. This kind of Furr is very good for Linings, and very much used.

NOVA-USOLIE. A Town in *Permia*, near the River *Kama*, twenty *Wersts* from *Solikamskoi*: It is the Property of Baron *Stroganow*, where he mostly resides; He has caused a very fine House to be built in this Place for himself, and one Church of Bricks, and two of Wood. In this Town are the most famous, and the largest Salt-Works in all *Russia*, consisting of seventy-nine large Pans, whence annually three Millions of *Puds* of Salt are deli-



deliver'd out, the Custom whereof, to the Government, amounts to Three Hundred Thousand *Rubels*. Not including the Duty of the Saltworks of *Wytzygotskaija*, likewise deliver'd by the said *Stroganow*, and exclusive of all other Salt-Works possess'd by other Proprietors.

NOVOGORODOK SEWERSKOI, Is a well fortify'd Town, near the River *Desna*, in the Principality of *Severia*, or, according to the late Division of the *Empire*, under the Government of *Kiow*.

O.

OBELISK, Is a Kind of Monumental Pillar, of four Sides, the Basis of which is Square, growing smaller from the Bottom upwards, and ending at last in a Point like a Pyramid. The *French* call it also *Aiguille*. The Reader may here see what the Author of the *Hist. Genealog. des Tartars*, published at *Leyden*, 1726, says, p. 143, (117) viz. *Qu'en l'Année 1721, un certain Medecin, envoyé par le feu Empereur de la Russie, pour examiner les diverses Plantes & Racines que la Siberie peut produire, étant arrivé, en compagnie de quelques Officiers, Prisonniers Suedois, du côté de la riviere de Tzulim à l'Ouest de la Ville de Crasnoyabr, il y trouva dressé, au beau milieu de la grande Steppe, qui regne de ce côté, une espece d'Aiguille, taillée d'une Pierre blanche ayant environ seize pieds de Hauteur, &c. and il y avoit une Inscription sur l'un des côtes de la grande Aiguille, que le Tems avoit deja effacé en plusieurs Endroits, &c.* Of this Monumental Stone, the Reader has the Figure, *Tab. V. Letter A.* and since this Author is not very particular, in his Account concerning it, not having had sufficient Knowledge thereof, I shall here be a little more Circumstantial in my Description of it. After my Arrival, and some Stay, at *Tomskoi*, in Company with *Dr. Messerschmidt*, in the Year 1721, the Doctor, in the Month of *July*, pursued his Way towards *Kusnetsko*, and went by Water up the River *Tomber*; While I, for some particular Reasons, chose to remain behind, and, besides, had an Inclination to take a Tour towards the Left, in Order to make some Observations. The Doctor being gone beyond

(117) Which, as I have mention'd in my *Prodrome*, has been translated under my Care, into the *German* Language, from the *Tartarian* Manuscript of *Abulgasi Bagadur Chan*.



yond *Kusnetsko*, almost as high as the Head of the said River (118), he left the Vessel, took Horse, and travell'd, to the Left, 'till he came to the River *Uibeht*, which discharges itself into the River *Abakan*. Here he observed a small *Steppe*, or Desert, called *Suburgan*, between the Mountains, where he saw many Sepulchral Hills, and at about a Day's Journey farther, near a Rivulet, called *Bée*, he met with one of these Hills, on which this *Obelisk* was placed, the Draught of which was taken by a *Swedish Boy* whom he had with him. In the Year 1722, the Peace being concluded, I was obliged to return home, together with this *Swedish Boy*, and taking my Leave of the said Doctor, he gave me divers Things to deliver, at *Petersbourg*, to the Principal Physician of the *Emperour*, and some to Dr. *Blumentrost*, one of the Physicians in ordinary. The little Box, which I delivered to the latter, was open'd in my Presence, where, among other Things, there was the Draught of this Stone, of which I have here given a Copy. I cannot give the

ex-

(118) The *Tartars*, not only hereabouts, but farther up into the Country, call the Source or Spring of a River *Basch-Inda*, and the *Russians*, *Wersch* or *Wersch-ina*. Now *Basch* signifying *Head*, by which they understand the *Source*, and *Inda* as much as *End*; It puts me in Mind of the Appellation which *Pliny* gives to the Head of the *Palus Meotthis*, viz. *Ternir-Inda*, i. e. the *End of the Sea*, or *Maris Finis*. (Vid. *Diſtion. Car. Steph.* p. 1264.) But then *Terner*, or *Temir*, signifying in the *Turkish* and *Tartarian* Languages, *Iron*, and this Word being often used, by them, figuratively, speaking of a Place, to denote its being *strong*, *well fortify'd*, *impregnable*, and of a Person's being *robust* and *powerful*; For Instance, the Pass near *Derbent* is called *Temir-Kapi*, i. e. *Iron Gates*. And between the Lake *Juan*, or *Iwan*, where the *Donn* or *Tanais* arises, and the *Palus Meotis*, so long ago as the Time of *Herodotus*, a Mote and Rampart was drawn, as he takes Notice, I think in his VI. Book, it may very well be that the ancient *Scyths*, the then Inhabitants of that Neighbourhood, called it *Temir-Inda*, that is, *the Place where the Fortification ended*. It is hardly credible, how many ancient Names and Words which are here and there found in ancient Writers, and in the ancient *European* Tongues, are still to be met with in *Siberia* and *Tartary*. And I will presume to say, that if a Person well skill'd in the ancient and modern Tongues, should happen to come into these Countries, and examine the Dialect and Signification of Words, he would clearly see, that the obscure Terms in the several *European* Tongues, are to be met with in some one Tongue or other of these People. For Example, the *Latin* Word *Limosus* is still in Use among the *Ostiaks*, near the River *Oby*; For they call a great Lake and Morass, out of which a River arises, *Limen*: Which Word *Isbrand Ides*, in his Travels, mentions, speaking of a great Lake, when he was on the River *Oby*, near the Town of *Surgubt*; And this very Lake I had likewise describ'd to me by the *Ostiaks*, on Account of its great Extent. But *Herodotus* uses this very Word, when he speaks of the Source of the River *Tanais*, which proceeds out of a morassy Lake; And who knows, but the River *Sirgis*, mention'd by the same Author, on the same Occasion, may mean the same as the Name of the Town of *Surgubt*, near the River *Oby*? the Signification of which I had not at that Time an Opportunity to learn.



exact Height, Breadth and Thickness of this Stone, having lost my Manual, but to the best of my Remembrance, it was about a Foot thick, two Foot broad, and sixteen Foot high; And the Stone was *Grey*. Should I happen to mistake in the Dimensions, it will not be of any great Consequence, since the Figure and Characters are justly and accurately delineated, which latter may serve the Curious to compare with others, for Instance, the *Ruvian* Characters. This, however, is certain, that they are not all *Ruvian*, but are intermix'd with a Sort of ancient *Parthian* Letters. Compare, upon this Head, the Account given above, from *l'Histoire de Timur-Beck*, of Monsieur *La Croix*, under the Titles of *Characters*, *Medals*, and *Hieroglyphical* Figures, &c. It is great Pity that Time, Wind, and Weather, had then erased most of these Characters, and that Dr. *Messerschmidt* had not Time and Opportunity enough to make a longer Stay in those Places, where he might have taken Draughts of several Things, worthy of Notice; But the indifferent Preparation and Provision for such an important Tour, and Enquiry, made by the then Physical College, who left this Gentleman almost without Assistants (whereas it would have employ'd ten Persons, to have made proper Observations on all the remarkable Things they met with,) has doubtless been a Hindrance to a nicer Search, not only into these, but many other Things. I have already made some Mention above, of the Figure and Stone in *Tab. XII.* which was found not far from a little Town called *Ostrock-Abakan*, on the River *Jenisei*; This may be compar'd with *Tab. II.* where the whole Situation of the Place is to be seen, and the particular Spot where that Stone is placed. It is a *Russian* Ell broad at the *Basis*, three Quarters a-cross the Shoulders, and two Ells and three Quarters in Height, standing with the Face to the *East*. To me it seems that this Stone was design'd for a *Priapus*; The Back Part of it was, at first, full of Rows of Characters, which are now almost obliterated by Length of Time, and the Inclemencies of Weather; In this very Place were found the Graves indicated by *Letter L.* in *Tab. II.* And the Corner Stones of them, of which the Reader has the Draught in *Tab. XI.* All these Things may properly be compared with what has been said under the Titles of *Antiquities*, *Tombs*, *Characters*, *Medals*, &c.



OAKS. There grow none in *Siberia*, nor on the *East*-side of the *Wolga*; But on the *West*-side, and in the Kingdom of *Casan*, on the contrary, they are found in great Plenty. This serves, in some measure, to corroborate, what some Natural Philosophers observe, *viz.* That there is a Contrariety in Nature between the Oak and all oily Substances. For in *Siberia*, and on the *East*-side of the River *Wolga*, abundance of Cedars grow; and the Kernels which are very oily, are every where scatter'd about by Beasts and Birds: Whereas, on the *West*-side of this River, and about *Casan*, there is no such Thing. Hence also it seems not improbable, what is said concerning the Walnut-Tree, *viz.* that if it be planted in a Spot where an Oak has stood before, it will wither away.

OBY. The Head of this famous River, in *Siberia* and *Tartary*, is rocky; But from the Mouth of the *Tomber* downwards, its Banks are low, flat, and of a curious white Sand, without hardly a Peble among it. The *Tartars* call this River, from its Conjunction with the River *Irtisch* to the Sea, by the Name of *U-mar*; Which is, perhaps, the same Word, that *Pliny* gives to the *Euphrates*, when it grows broad and large, *viz.* *Omira*. (See *Dict. Car. Steph.* p. 911.) The River *Oby* is also call'd, by some ancient Authors, *Carambycin*, *Caramby*, or *Carambucis*. (See *Plin. Lib. VI. cap. 13. & 17.*) All which are erroneous Pronunciations of the Word *By*. For the Word *Cara* only properly signifies black, but, improperly, raging, cruel, and terrible. Since, therefore, the Sense of the Word *By*, which the *Turks* pronounce *Bay*, is *Prince* or *Lord*, not only the Ancients gave that Name to this River, to distinguish it from other lesser Rivers, in this Country; But its Head, consisting in two principal Springs, the one is still call'd *By*, the other *Chatun*, or *Katun* (i. e. *Prince* and *Princess*.) But its being at this Time call'd *Oby*, proceeds from the *Russians*, who becoming Masters of *Siberia*, chang'd the Name *U-By* into *Oby*. For the *Asiatick* Nations, as I have often said above, generally prefix a Vowel before a proper Name; e. g. The *Ostiaks* call the River *Oby*, *U-mar*; the *Jakuti*, the *Lena* *U-Rufs*. The *Vandals* were formerly call'd in *Europe*, *U-Wandaloi*, and the *Venetians*, *U-Veneti*: And just so it is with the Word *U-By*. However, the *Russians* did not alter the Name of this River without some Reason, and merely because there is but a small Difference in the Sounds



Sounds of *U-by* and *Oby*; but because the *By* and *Katun* unite into one Stream, near the Village call'd *By-katun*, and the Word *Ob* signifying, in the *Sclavonian* and *Russian*, *Both*, or a *Conjunction of two*, they have given this River, on that Account, the Name of *Oby*, from the Place of that Conjunction. Those little transparent Pebbles of which the Author of *l'Histoire Geneal. des Tartars* (p. 115.) makes Mention, are only found in this River, from the Mouth of the *Tomber* upwards, as also in the River *Tomber* and *Kemtzyck*, which discharges itself into the River *Czulim*. To give a Complete Description of this River would require many Sheets; But Time will not allow it at present; Tho' it may perhaps be done, at another Opportunity. In the mean Time, the Author of *l'Histoire Geneal. des Tartars*, in his Notes to (p. 114. seq.) has, in some measure, perform'd this Task.

**OCTUS**, or *Uktus*, Is a Village in *Siberia*, where there are Iron Works, at the Source of the River *Issett*: Here are two Forging-Mills, with four Hammers, eight Hearths, one Pinching-Hammer, as also six Furnaces for smelting Copper. The Ore is brought thither from two Mines, one call'd the *Old Mine*, 20 *Wersts*, and the other the *New Mine*, 40 *Wersts* distant from this Place; But they are neither of them very rich.

**ONEGA**, Is the Name of a Lake, 180 *Wersts* in Length, and 80 in Breadth.

**OSERO**, signifies, among the *Russians*, an *Inland Lake*, and sometimes a *Wyck*, which the *Tartars* call *Nurr*, the *Kalmucks*, *Kull*, *Koll*, and also *Goll*; Words often met with in the Maps of *Russia* and *Tartary*.

**OSTIAKS**, A People call'd by the *Tartars*, *Ysch-steck*, an Account of whom we find at large in the *Verændertes Russland*. I once, by Chance, when I was among them, near the River *Oby*, saw one of their Temples, and the Manner of their Worship, which they then perform'd according to their *Pagan Rites*. This Temple was built of Wood, in an oblong Figure, like a great Barn, cover'd at the Top with the Bark of Birch. At the end of the Wall, supporting the Gable, there was a Kind of Altar somewhat elevated, made of Timber, on which were plac'd two Idols, the Figures of a Man, and a Woman, dress'd in all Sorts of Rags, and round about these were other small Figures, as Deer, Hares,



Renne-Deer, Foxes, &c. all which were roughly carv'd in Wood, and likewise cloath'd with Rags. I could not observe any great Devotion in them, nor any great Reverence paid by them to their Idols; But only this, that they walk'd about, and perpetually made a Noise, with their Mouths, like Mice and Rats. It is said, that formerly they were wont to drown a Virgin, once a Year, in the River *Oby*, as a Sacrifice to the God of that River; As the *Egyptians* used to do to that of the *Nile*. (See *Voyage du Sieur Paul Lucas*, Tom. I. p. 316.)

**O T T E R S.** In those Parts of *Russia* where they harbour, they are caught chiefly in Winter, with Baits and Snares, with a Hook to them. They couple in *February*, the She goes nine Months, and casts 3 or 4 young ones.

**O W L S.** There are a Sort of Owls in *Siberia*, not far from *Crasnoyabr*, which are as white as Snow, and as large as Hen-Turkeys; The *Russians* call them *Lün*, and *Ulin*; The *Tartars*, *Ackia* and *Acky*; and the *Kalmucks* name them *Zagan Schub*, and also *Zagan Gorochun*. The latter hold them sacred, and suffer no-body to shoot them. I never ask'd them the Reason of it; But I find, in *Hübner's Political History of Tartary*, in an Extract of the Life and Actions of *Cingis-Chan*, Founder of the Monarchy of the *Mungal* and *Kalmuck Tartars*, the following Account: It happen'd that he, and his small Army, were surpriz'd, and put to Flight, by his Enemies; And seeking to conceal himself in a small Coppice, where he might very easily have been discover'd by the Enemy, an *Owl*, which is a very shy Bird, settled upon one of the Bushes, which made his Pursuers desist from looking for him there, not thinking any Man could be hid where this Bird would stay: This gave *Cingis-Chan* an Opportunity of making his Escape by the Favour of the Night. And seeing the Preservation of his Life was entirely owing to the *Owl*, this Bird was, from that Time, look'd upon so sacred, that every one of them wore a Plume of *Owl's* Feathers on his Head. Now since in these Parts, there are white *Owls* which are rever'd by the People, that historical Passage seems to carry along with it the Face of Truth. For this is certain, that the *Kalmucks*, when they celebrate any great Festival, always wear colour'd *Owl's* Feathers in their Caps,



and the *Wogulitzi* have, among other Idols, a wooden Owl, to which they fasten the Legs of a natural One.

P.

PARTRIDGES Are only met with in the *Southern Parts of Siberia*; viz. about *Crasnoyabr* and *Abakan*, near the River *Jenisei*.

PAWLOWSKI PEREVOZ, Is a small City, forty *Wersts* from *Nischneygorod*, near the River *Oka*, belonging to *Knies Czercaski*. All the Inhabitants of this Place are Lock- and Gun-Smiths, and are noted, all over *Russia*, for their neat Work.

PERESLAW SALESKOI, A City, One Hundred and Twenty *Wersts* distant from the City of *Muscow*, situated near a great Lake, on which *Emperour Peter the First* had, in the Beginning of his Inclination for Shipping, two small Frigats, for his Diversion. They are still kept there, secur'd from the Inclemency of the Weather, for a perpetual Remembrance.

PEREWES, the *Russian* Name of a large Decoy-Net, which they set up in *Autumn*, to catch wild Geese and Ducks; See above, under the Title *Ducks*.

PESETZ or PESZI. The Name of those Foxes, which are found in *Siberia*, along the *Mare Glaciale*, and in the Provinces of *Petziora*, *Berelow*, *Jakubtskoi*, and especially about *Manga-zei*; Of these there are two Sorts; One is quite White, the other of a blackish Brown, and they are near as long, but thicker than the common Foxes; They have shorter Legs, and longer Hair, but very soft and close. The Skin is thin and light, therefore very fit for wearing; And it is almost the warmest of all Furs. The black ones are mostly sent to *Turky*, *Tartary*, *Persia*, and *China*; Because they sell five or six Times as dear as the white, which last are used in *Russia*, to lay upon Beds, or make Coverlets of. In *Germany*, these Skins are called blue Foxes, and white Foxes. *Laplant* produces some of these; But they are neither in such Plenty, nor so good.



PETINA, In the *Russian* Tongue, signifies a fifth Part. This Word is used as a proper Name, in two Cases: (I.) When formerly the Republick, now the Province of *Great Novogrod*, was divided into five Parts, then was each called a *Petina*, e. g. (1.) *Vodskaja Petina*, under which was comprized *Ingria*. (2.) *Oboneskaja Petina*, to which belong'd *Ladoga* and *Olonetz*. (3.) *Bezschetskaja Petina*, in which is *Bezschetskoi Werch*. (4.) *Derevskaja Petina*, containing *Welikie-lukie*, as also old and new *Rusa*. (5.) *Schalonskaja Petina*, in which are situated the Cities of *Porchow* and *Opoka*. (II.) *Petina* is called, in the Provinces of *Pleskow* and *Novogrod*, an extraordinary Revenue, where the Lord or Proprietor, instead of Money, takes the fifth Part of the Produce in Kind; For Instance, a Stranger occupies my Land, he pays me the fifth Part of the Crop after the Seed Grain is deducted; But if he fishes in my Royalty, or holds a Meadow of mine, he is to give me a fifth of what he makes, without deducting the Charges. Some Gentlemen in *Russia* take the fifth of all young Cattle instead of Money. But the Government receives no *Petina*.

PIAZENSA, Is a small Town in *Siberia*, in the *Worchturian* District, where there is a Steel-Fabrick, and a Forge.

PIRTNA WOLOCK, Is a Place in *Carelia*, Three Hundred *Wersts* North of *Olonetz*, where they smelt, every Year, a vast Quantity of Copper: Not far from hence, at a Place call'd *Powentza*, are two smelting Furnaces, and four Hammer-Mills. Within this District, are also the *Ustroka-Petrowskian*, and *Alexeian* Mines, the last of which is sixty *Wersts* from the Sea.

PLAIN, A Plain is called, in the *Russian* Tongue, *Steppe*, and *Pole*; By the *Turks*, *Dschüle*; By the *Tartars*, *Cumm*; By the *Mungals*, *Tala*; And by the *Persians*, *Descht*.

Pox, (*Small*) was formerly unknown to the *Pagan Koræiki*, *Lamuti* and *Kamtshadali*, about the Bay of *Lama*. But since the *Russians* have got Possession of those Countries, these *Pagans* have received the Infection from them, and great Numbers dy of this Distemper.



**POLUSHKA**, Is the smallest *Russian* Copper Coin, four being equal to one *Kopeik*; This was formerly a Silver-Coin, bearing on one Side the Name of the *Czar*, and, on the Reverse, a Pidgeon. But they are now coined of Copper only.

**PORRUM**, or *Leek*. There are both Garden and wild Leeks; The latter is very common, and grow plentifully, in many Parts of *Siberia*; And the *Russians* call it *Scheremscha*. Every Master of a Family, among the *Ostiacks*, near the River *Oby*, fetches, during the Summer Season, every Morning, a good Boats Load of Leeks, which are generally consumed by Night.

**POSTILLA**, Is a kind of Sweatmeat made, in *Russia*, of divers Sorts of Fruit, as *Apples*, *Pears*, *Strawberries*, *Rasberries*, &c. The other Ingredients are Sugar or Honey, Eggs, and a very little Flour. They make it in Leaves, as thin almost as Paper, and rolling them up, bring them, as they do other Sweatmeats, to Table; some make Use of them for Tarts, &c. They will keep three Years, and longer, and yet remain good.

**POWDER**. Ammunition-Powder costs the Government of *Russia* but sixty *Kopeiks per Pud*, of forty Pounds.

**PROPHETS**. The *Mahometans* have, in all, One Hundred Twenty-four Thousand Prophets, Three Hundred and Thirteen of which are called *Murfells*, or the *Principal*; Among these are five, whom they esteem the Chief of all, viz. (1.) *Ishai*, or *Christ*. (2.) *Anu*, or *Enoch*. (3.) *Ibrahim*, or *Abraham*. (4.) *Moise*, or *Moses*; And, (5.) Their *Mahomet*, to whom, however, they give the first Place.

**PROTOCK**. A Word which often occurs in the Maps of *Russia*; It denotes a narrow Passage from one great Stream to another, where two Branches have framed an Island.

**PUD**. A *Russian* Weight, of forty *Russian*, or about thirty-six *English* Pounds. Ten *Puds* make one *Bercowetz*, which Word *Hübner*, in his Dictionary, spells wrong, with a *P*.

**PUMICE STONE**. There is a Kind of black *Pumice Stone*, in *Siberia*, between the Cities of *Crasnoyabr* and *Abakan*.



## Q.

QUARNI-PATSCH; A Name the *Ostiacks*, who live near the River *Oby*, give to Bear's Gall. If one meets any of them upon this River, and only calls out the Word *Quarni-patsch*, they presently come, with their little Boats, and bring a good Quantity, and at a very cheap Rate; Generally a Gall, well dry'd, may be had for as much *Chinese Tobacco*, as amounts, in Value, to two *Kopeiks*.

## R.

REMES. Is a small Bird to be met with both in *Russia* and *Siberia*; It is somewhat thinner, but has longer Feathers, than a *Canary Bird*. On the Back it is of a light Grey, and on the Belly of a greenish *Yellow*. This Bird builds its Nest by the River-Side, and most commonly on a Twig of Willow, which hangs over the Water. These Nests are very artfully and neatly made, in Shape not unlike the Bag of a Bagpipe, when full blown. It is about six Inches long, and about three Inches in Diameter. It is made of very soft Materials, and if torn, or pick'd afunder, looks like white flock Silk. One would almost imagine, by the Appearance of these Nests, that this Bird gathers the Silky Fur of the Catkins of Willows, in the Spring, for that Purpose. At the narrow End of this Nest, which is open, and looks like the Neck of a Bird-Bottle, the Bird enters, lays its Eggs in the lower Part of the Belly of the Nest, and there hatches its young Ones, being all the while shelter'd from Rain, and the Inclemency of Weather. This Nest never falls off, let the Wind blow ever so hard, but is only rock'd to and fro. The *Russian Merchants* in *Siberia* are very ready to buy these Nests, they being put to several Uses; In the first Place, they make Socks of them, they being soft and warm; In the second Place, they are chopped small, and given to Horses, mix'd among their Provender, as a Remedy for some Disorders attending them. Nay, some pretend to cure several Distempers of the Human Species with



with them; But whether it answers, in the Effect, I am not acquainted. Some of these, are seen here and there, in *Germany*, in Cabinets of Rarities. *Valentine*, in the second Book of his *Theatre*, takes Notice of this Bird, though not by the Name of *Remes*.

ROADS, OR WAYS, by *Land or Water*, from *Russia* to *Siberia*. The most usual Roads from *Muscow* to *Siberia*, the Reader will not only find mark'd in my Map, but has also an Account of them in other Authors, as: *Isbrand Ides*; *Das Verænderte Ruffland*, (p. 72.) &c. There is another Way by *Casan*, to the City of *Ufa*, and thence through the Country of the *Tartarian Baschkirrs*, into *Siberia*; But this is not always safe, unless a large Company goes together. In the Summer, Goods may be carried, by Water, from *Wologda*, by the City call'd *Ustjuga*, into the River *Witziogda*, and up that River to its Source, from whence flow two Brooks, called *Kæltma*, by the Means of which Vessels, passing by *Solikamskoi*, are carried into the River *Kama*, and thence farther into the River *Tschinfsowa*, quite to *Siberia*. I have not met with any Writer, that gives an Account of the Ways, by Water, from *Solikamskoi*, *Northward*, into *Siberia*; For which Reason, I shall here give some Account of them. From *Solikamskoi* you go by Water to the River *Kama*, up this River to the Mouth of the *Kolwa*, up which you proceed, 'till you come to its Conjunction with the River *Witzschiora*; You travel up this Two Hundred *English* Miles, then leave it on the left Hand, and go into the River *Wolfian*, and follow that, 'till you arrive near the Mountains, to a small Space of Land, about sixteen *English* Miles in Breadth, called *Kolskoi-Wolock*: This you cross, by Land, 'till you come to the little River *Koll*, where you take Water again, and proceed to the River *Wasa*, thence into the *Lofwa*, through this into the River *Taffda*, passing the City of *Pelim*, and so on to *Tobolsky*. But if you have a Mind to deviate, and go more *Northward* into *Siberia*, to *Beresowa*, you must, from the *Wasa*, enter the River *Cofwa*, and when you are come to its Source, you will find, between this, and the Source of the River *Ussa*, a Tract of Land, call'd *Schem-Wollock*, about eight *English* Miles broad; Here you pass again by Land, and, then, by Water again, on the  
River



River *Ussa*, into the Brook *Jeletz*, at the End of which there is another *Wolock*, or Space of Land to get over; After which, the River *Jabazkia* carries you to *Beresowa*. But to go from *Archangel* to *Solikamskoi*, you go from the River *Dwina*, into the *Wimm* and *Nimm*, then cross a *Wolock*, called *Bukonin*, about seven *Wersts* over, thence on the Rivulet *Malock*, into the *Kolwa*, and so to *Tzordin* and *Solikamskoi*. If, again, you are desirous to travel from *Archangel*, Eastward, along the Sea-Side to the Mouth of the River *Pytziora*, you may afterwards go up this River in small Craft, which will bring you into the Northern Parts of *Siberia*. For the River *Pytziora* leads into the *Ussa*, near the Head of this there fall two Brooks into it, called *Jeletz* and *Tzernaja*, which latter leads, between the Mountains, into the River *Sobb*, which falls into the great River *Oby*; Whereas the former brings you, as I have said already, to *Beresowa*. It was my first Intention to take Notice, under this Title, of all the principal Roads, and Ways, through and out of *Siberia*, to the bordering Countries. But this requiring a pretty deal of Room, I have chosen to defer it to another Opportunity. Now I am speaking of the Roads and Ways leading into *Siberia*, I cannot, however, forbear mentioning, what an odd Sort of a Guide I met with in *Siberia*, in the Year 1722, when, after the Peace was concluded, I was returning from *Crasnoyabr* to *Tobolsky*. I have already mention'd, in another Place, that my Guide run away. Going along the River *Czutim*, and, in my Way, passing by a small *Russian* Fort, call'd *Utramski-Ostrock*, guarded by *Russian* *Cossacks*, I complain'd of my Mischance, and told them that I was at a Loss how to continue my Journey; I own'd that I had five *Tartars* with me, to row the Float; But doubted whether they might not, perhaps, leave me too, and oblige me to stay by the Way; One of the *Cossacks* answer'd, I had no Occasion to be uneasy, having already five Men with me; They would find Ways and Means to get themselves relieved by others. However, It was his Opinion, that I would do well to send one of these five Men, in a little Boat or Canoe, before, to the next *Jurts* or *Hutts*, where they were to be relieved, with a Piece of Cord, about as thick as ones Finger, on which three Knots must be ty'd, and to bid him acquaint those of the next Stage, that a Gen-



Gentleman was coming, who had an Order for taking fresh Men at every Stage. This I did, and proceeded with my remaining four Men. As soon as we reached the Stage, we saw four Men standing ready on the River Side, I ask'd whether my Cord was deliver'd to them, and gone to the next Place, they answered yes. In short, this Cord carried me safely through to my Journey's End. This brings to my Remembrance, what I have read since, in the *Northern Voyages*, to *Nova Zembla*; And though I cannot be positive as to the Page; Yet, I am sure, the Substance of the Story is to this Effect: A Master of a Vessel anchoring on the Coast of *Boronday*, which is between *Pytziora* and *Nova Zembla*, asked the People of the Country, who are *Samojeds*, about the Situation and Circumstances of the Coast; they told him, that he had yet several dangerous Points to double, before he could reach the Streight of *Weygatz*. But that, if he was desirous of a quick Passage, they could furnish him with a Cord, on which there were ty'd three Knots; That if when he came to the first Point, he untied one, he would have a fair Wind; And if, at the next Point, he untied a second, he would obtain a brisk Gale; But they would not advise him to untie the third, For that would raise a Storm, and might endanger his Ship. The Master purchas'd this Cord of the *Samojeds*, and follow'd their Direction, as to the two first Knots, by which Means he quickly doubled the two Points; But his Curiosity leading him to try the third Knot, it occasion'd so violent a Storm, that had he not been pretty near a Harbour, it would have cost him dear. By this it appears, (though my Knots had no such Property) that the *Tartars* have the Custom of using Cords, with three Knots, as well as the *Samojeds*. I confess, I did not ask the *Cossacks* what was their Reason for sending a knotted Cord, in that Manner, being, at that Time, glad to make Use of any Means, that would carry me forward.

RUBEL, Is a *Russian* Silver-Coin, about the Size of a Crown-Piece, in Value ten *Griffwens*, or One Hundred *Kopeiks*; Two Rubels are of equal Value with a *Ducat*. They go generally in *Holland* for fifty-five to sixty *Stivers*, according as the Exchange runs. Formerly they had no other Coin in *Russia* but *Denga's* (of the Value of half a *Kopeik*,) and their way of Reckoning



was to have a Tally, and at the Sum of every Hundred *Denga's*, they cut a Notch upon the Tally, which Notch they called *Rubel*: And, therefore, when they afterward coin'd Silver-Coin, of just one Hundred *Kopeiks* in Value, they call'd it a *Rubel*, or Notch.

## S.

SABLES. Several Authors have, here and there, given Descriptions of this Species of precious Animals, I shall therefore only add thus much: *Viz.* (1.) That it is the Nature of these Creatures, at a certain Time of the Winter, to sleep for a while; But first they hide themselves so securely, that it is a very hard Matter to find any of them. And if, at any Time, they are discovered, they ly wrapped up, as it were, like a Ball, and you may roll and throw them about, without waking them. (2.) That they live upon Mice, Ceder-Kernels, Red Berries, Fish, &c. (3.) That those Years, when Cedar-Kernels, and Red Berries are most Plenty, these Animals are the most difficult to be found, and their Fur is the worse; Because feeding plentifully, they rest most; On the contrary, if there be a Scarcity of Cedar-Kernels and Berries, they are easier caught; For they then run more about, and Exercise makes the Fur much more beautiful. (4.) That the most beautiful *Sable-Skins* have generally the worst *Tails*, and the worst *Skins*, on the contrary, the finest *Tails*. (5.) That there are *Sables* as white as Snow, but they are met with very rarely. (6.) Upon the Islands, in the *North-Eastern Sea*, beyond *Kamtschatki*, the *Sables* are very indifferent, but then they have *Tails* a Quarter of a *Russian Ell* long, streaked Red and Black. Near *Crasnoyabr*, *Abakan*, *Kusnetsko*, and some other Places, you may buy a Hundred of the best *Sable-Tails* for about six or eight *Rubels*; Whereas they are worth from twenty-five to thirty *Rubels* at *Tobolsky*; and will sell for a Hundred *Rubels* at *Muscow*. The *Skins* bear the same Proportion of Price. A Timber of *Sables* consists of forty *Skins*, or twenty Couples.

SALT. There are four Sorts of *Salt* in *Russia*: (1.) *Rock-Salt*, which is found in a *Salt-Mine* or Hill, called *Iletskaja*, situ-



situated East of the Town of Ufa, among the Uralzian Mountains. Little of this is carried either to *Muscow*, or other Places, it being mostly used by the *Baschkirrian*, *Nagaian*, and *Wolgarian Tartars*. (2.) *Sea-Salt*; This is dried by the Sun, found about the Coast of the *Black Sea*, and is used in the *Ukraine*. On the *White Sea*, this *Salt* is made by Boiling, and used in the neighbouring Provinces. (3.) *Butzun*, or *Lake-Salt*, is gathered near *Astracan*, and in *Siberia*; This kind of *Salt* is observed to cover the Surface of some Lakes, in the Summer-time, just as Ice does, in other Places, in Winter; Sometimes one fourth, and even half a *Russian Ell* thick; infomuch that it will bear the Weight of a Man, and they are often obliged to break it with Iron Crows. But as soon as Rainy Weather comes, or Dew falls, it melts away. All the Caviar, as well as all Fish, which is carried farther inward into *Russia*, are cur'd with the *Astracanian Lake-Salt*, and the Remainder serves not only all that Government, but *Casan* also. Indeed some of it, is carried into *Russia*; However, not being very pure, but sandy and gritty, it is not much valued. There are in *Siberia* many of these *Salt-Lakes*, but particularly the great Lake *Jamishevo*, near the River *Irtisch*, yields a vast Quantity of exceeding white *Salt*, sufficient to serve all *Siberia*. (4.) *Spring-Salt* is what is made in several Provinces, viz. in *Permia*, the *Ukraine*, near the City of *Backmuth*. In the Government of *Great Novogrod*, near *Staraja Russa*, near *Galitz*, *Kastroma*, and *Sol-Wyzigodtskaja*. But the *Permian*, of all these, is the best; Which both for its Goodness and Plenty, is most in Use, all over *Russia*. These *Salt-Springs* ly very deep, and the People are obliged to sink a Pit, Two Hundred and Sixty Foot deep, before they come at them, which is not to be done without much Toil, and great Skill, as well as Charges. What is peculiarly remarkable in these *Salt-Springs* is, that they are not only found in marshy and morassy Places, but even in the midst of the River *Kama*, as good and as strong as on dry Land, and the fresh Water is of no Prejudice to them (119).

(119) I have read somewhere in *Tavernier's Voyages*, that the Shoar of the *Indian Ocean*, Eastwards of the *Golpus Persicus*, is very flat, and that the People frequently go, above a Thousand Paces, into the salt Ocean, to fetch fresh Water, which is full as strange.



SALT PETER. Of this there are annually Thirty Thousand *Puds* deliver'd into the *Emperour's* Storehouses, from *Astracan*. Not far from the River *Ijett* in *Siberia*, there is, likewise, a Lake, where, in the Summer, a Third Part of *Salt Peter* is mix'd with the Salt produced around its Shoar. But for Want of Wood, in that Place, it will not answer the Cost, to separate the *Salt Peter* from the Salt, and to boil it.

SAWOLINSKI, Is a small Town, within the Verge of the Mine-Government of *Siberia*. Here is an Iron-Fabrick, with four Hammer-Mills.

SAZCHEN or SASCHEN, Is a *Russian* Fathom, containing three *Arschin*, or forty-eight *Werjchock*.

SCHEREMISSI or CZEREMISSI. Something has been said already, under the *Letter C*. concerning this *Pagan* Nation. I shall only add this, as to their Religion: They believe their God, *Jumala*, to be eternal and almighty; For which Reason they will not suffer him to be worshipped under any *Image*, or the Likeness of any Thing. Whenever they offer up their Addresses to him on any Occasions, they sacrifice to him, in the following Manner: They make a Fire, and into it they throw Bread and Meat, pronouncing aloud these Words, *Jumala Sargala, Jumala Sargala*; that is, *Lord have Mercy upon us*. They look upon *Friday* to be somewhat more holy than the rest of the Days, have no Buildings set apart for the Exercise of their Devotion, but perform their Worship under Green Trees.

SCHIPP, Is a Fish caught in the River, *Jayck*, which discharges itself into the *Caspian Sea*. This Fish is much like a *Sturgeon*; But never grows quite to the Size of that Fish, though it is pretty large, and its Snout is somewhat longer, and more pointed. The Body of this Fish is of a yellowish grey, and the Flesh of it is yellow, and very good Eating. This is esteem'd the most delicate Fish in all *Russia*, is caught only in the above-mention'd River, or very rarely about *Astracan*, in the River *Wolga*.

SCURVY. This is a general Distemper, in the *Northern* Provinces of *Russia*, especially in *Siberia*, and towards the *Mare Glaciale*; For a Confirmation of which, read the *Northern*



*Voyages*, and you will find how severely *Hemskirk's* People were affected with the *Scurvy*, going to *Zembla*. At *Beresow*, not far from the River *Oby*, you will meet with few *Russians*, whose Noses, or some other Members, do not bear the Marks of this raging Distemper. It is reasonable to suppose that the *Scurvy* has been the chief Disease in these Parts, even in ancient Times; Because the Word *Scorb*, which is the *Latin* Word *Scorbutus*, only signifies a Disease in general; Whereas the *Russians* call the *Scurvy*, at this Time, *Tsinga*.

SEVRJUGA; The Name of a certain Fish in *Russia*, of the Sturgeon Kind, and as large, the Snout of which is about a Foot long; The Flesh of it is white, and the Roe black; But not half so good as that of the Sturgeon.

SHEEP. The Wool of the *Russian* and *Siberian* Sheep is generally very harsh, and therefore mostly used for the Stuff call'd *Wadmar* \*. There is a Kind of Wild Sheep in *Siberia*, about *Crasnoyabr*, near the River *Jenisei*, which have very large Horns, they are called *Argali* or *Argara*; of these Mention has been made above. The Figure of one of this Sort of Sheep, cut in Stone, was found lying in the City of *Crasnoyabr*, being an Idol which the neighbouring *Pagans* formerly used to Worship. A Draught of which, see *Tab. XXI. Let. B.*

SHADACKI, Is a small Race of People, living between the *Caspian* and *Black Sea*, who are *Allies* to the *Czerkassians*, and *Comucki*, and whose chief Town is *Utschmu*. They are a vile Race of Men, although some obscure Traces of the *Christian* Religion are found among them. These, as well as their Confederates, will list themselves into the military Service of three Powers, *viz.* The *Persians*, *Russians* and *Turks*, and they receive a certain annual Stipend of all three.

SLIUDO. So the *Russians* call *Ising-glass*; but the *Tartars* call it *Schischæ*. The best of it is very white, transparent, and in large Leaves. There are some of a *Russian* Ell Square. It is  
used

\* I know no such Word, in the *German* Tongue, as *Wadmar*, nor have been able to find it, in any Dictionary; And am, therefore, at a Loss to guess the Signification of it. The Preposition *zu*, which precedes it, signifies *at*, as well as *for*. It might, therefore, be translated *at Wadmar*, and then that Word would denote the Proper Name of a Place. But as the above Interpretation of it, seems to be the most natural; should I be mistaken, this Note may serve as my Justification.



used for Windows and Lanthorns, and is convenient for lower Rooms; Because no Body can see from without, what is doing within. It is likewise very fit for Ship-Lanthorns, because it does not break by the Firing of Guns, as other Glafs does.

SNAKES, Are deem'd sacred among the *Kalmucks*; They never kill any, but make them so familiar, that they will creep into Bed to them; nor has it ever been heard, that, among the *Kalmucks*, Men or Beasts have been hurt by them. The Reason why they have such a Value for *Snakes*, is, Because they believe, that the *God of the Water* sometimes takes upon him the Shape of a *Snake*, and comes on the Shoar; And they fear, that if they should hurt or kill any of these Creatures, that Deity would be offended, if not kill'd.

SNETOCK, Is a Kind of Fish caught in the *Belo-Osero*, and near *Pleskow*, in *Russia*. It is flat, small, and not above two Inches and a half long, but very fat and delicious; The Roe is red, and the Flesh white: Those caught near *Pleskow* are the best. They are caught in *Autumn*, with large Nets, and they are dried, both salted and unsalted, in Ovens, made for that Purpose, and carried to all Parts of *Russia*. They eat very well both raw and boil'd.

SOLOTNICK, Is a small *Russian* Weight, of which ninety-six go to a *Russian* Pound. This Weight is again divided into eight Parts, in weighing Gold and Silver.

SQUIRRELS, These Creatures are very common in *Russia*, but more especially in *Siberia*; The finest Sort are reckon'd those in the *Siberian* Provinces of *Jakutskoi* and *Beresowa*; They are of a blackish Grey in Winter, have longer Hair, and are much larger than in any other Province. Next to these are the *Theleutian* Squirrels; They have white Bellies, and are chiefly caught near the Head of the River *Oby*, and the City of *Kusnetskoi*: These are also larger than the common Sort, and the Skins are sold on the Spot for four or five *Kopeiks*; Whereas the ordinary Sort goes for one, or one and a half *Kopeik*. About the Rivers *Jenisei* and *Tomber*, are found a Kind of whitish-grey flying *Squirrels*; They are shorter than the common Ones in the Body, have hairy Wings, shaped like the Wings of Bats, by the Help of which they can fly from Tree to Tree, to the



Distance of about Three Hundred Paces. In Summer-Time, the *Squirrels*, in *Siberia*, as well as in other Countries, are reddish, but in Winter grey. I need hardly repeat here, what other Authors have related, of the Contrivance of these little Animals for crossing Rivers; How they get on a flat thin Piece of Wood, and make their Tails serve them for Sails. The *Russians* call these Creatures *Bielki*, and the *Tartars* *Aas*.

STORKS; I cannot say, that I have seen any such *Storks* in *Siberia*, as are met with in other Countries; But I have observed there a Kind of black ones, in great Numbers, with red Legs and Beaks, the Feathers of which gave a Lustre like Peacock's Feathers. These are called, by the *Russians*, *Agyst* and *Caratshilan*; There are, besides, White ones; But they have no black upon their Wings, and are smaller than the *European*. They frequent great Forests, and about the Banks of the River *Oby*; They have yellowish Legs and Beaks, the same as the *Siberian* Swans, which likewise have yellow Beaks.

STRUG, or STRUSE, Is a flat-bottom Vessel used on all the Rivers of *Russia* and *Siberia*; the largest will carry about One Thousand Five Hundred *Puds*.

STURGEON; The *Russian* Sturgeons are some of them seven Foot long: The Flesh is white, intermix'd with yellow Fat. They make of the Sturgeon, *Caviar*, *Carluck*, and *Weriga*, all which, if you except the Flesh of this Fish, fall very short in Goodness of what is prepar'd of the *Beluga*. The Flesh, which the *Russians* take out of the Back of the Sturgeon, salt, and dry in the Sun, they call *Provensnyé Spinki*, and it eats very nice even raw.

SUCHARI, Among the *Russians*, is that Sort of Bread, which they dry, cut into small Cubical Pieces, of the Size of Dice, and eat like Bisket. In the Kingdom of *Sweden*, they make a Sort of thin round Cakes, about half a Quarter of an Ell over, which they also dry: These are made both of Rye and Wheat, and are call'd by the *Swedish* Peasants, *Knæke-Bræd*. For my Part, I never observ'd any such Bread, in any Country I have been in, except in the *Siberian Tartary* and *Sweden*.



SUGAR, In the *South Part of Kamtschatki*, or the Peninsula *Jedso*, there grows a Plant about a *Russian Ell* high, and of the Thickness of ones Finger, called by the Inhabitants *Ababatka*. Which when cleaned, peel'd and dried in the Sun, grows as white as Snow; This may be pounded small and tastes like powder'd Sugar.

SVINSKOI MONASTIR. A Monastery in the *Russian Province of Briansk*, situated near the River *Desna*. Here is a great Annual Fair, whither a great many *Polish, Turkish, Silesian* and *Prussian* Merchants, and others resort. It begins the 15th of *August N. S.* and holds 4 Weeks.

SULPHUR, or *Brimstone*. In the Kingdom of *Casan*, there is a Sort of pure solid Brimstone, cut out of the Rocks of *Talk*, or transparent Plaister; In which it is wrapp'd up; It is as fine and clear as Amber, and some Lumps of it are so large, that they will weigh upwards of 50 Pounds Weight. This fine *Sulphur* is mostly put to Physical Uses; But the less and more impure Pieces, are melted down, refined, and used in the Composition of Gunpowder (120).

SURME, or SURMA, Is a kind of Paint, used, by the *Russian Ladies*, to colour their Hair, which is made thus: They take the Kernel of a Walnut or small Nut, stick it to a Fork and burn it, holding a Silver or Pewter Plate over it, to receive the Smoak. This they repeat so often as is necessary, till they have enough of the Black, then they mix it with a little Sugar, and keep it in a Box for Use. However it is better without the Sugar.

## T.

TABU, Signifies, in the *Mungalian Tongue*, *five*, and *Taby*, *fifty*; Whence (if we consider that there are a vast Number of small Islands in the *Mare Glaciale*, near *Swetoi Nos*, or the Point of *Kamtschatki*,) it is not improbable, that the Promontory of *Tabyn*, in ancient Maps, has taken its Name.

TABUN, Is a *Tartarian* Word, signifying a Herd, or Multitude, of Horses droven together. There come usually, every  
Year,

(120) See *Verändertes Russland*, p. 421.



Year, 2 or 3 *Tabuns* from different Places of *Tartary*, and the Country of the *Kalmucks*, to the City of *Muscow*, which are sold in the open Fields, in a very short Time. Sometimes one of these *Tabuns* consists of 30 or 40000 Horses, the Manes of which are cropt, in Order to be known, in Case they should stray, or be stolen. As soon as a Horse is sold, it is mark'd with the *Imperial* Mark on the Thigh.

**TAGILL**, Is a small Town, situated near a Brook of the same Name, which empties itself into the River *Tura*, in *Siberia*. This Place has two smelting Furnaces, and twelve Hammer-Works.

**TEA**, Should be call'd, according to the Original, *Czee* or *Czai*; and the Signification of this *Chinese* Word is, *Leaves*. It has different Names, from the different Places where it grows, as also from its Colour. That which is the most common in *Europe*, the *Chinese* call *Czee-tugan* or *Lau-an*; That which is of a greenish blue, *Kok-Czay*. The yellowish *Tea* is called *Czee-muni*, or *Sari-Czay*. The blackish *Czee-bu*; The *Tartars* call it *Bu-Czay*. There are, in *China*, above 15 different Sorts of *Tea*. The best of all are the *Green*, *Tea-boû* and *Muni*, which are of equal Price; The press'd *Tea-boû* is somewhat dearer, because it is mix'd with Things that give it a fine Flavour. There is, besides, another Sort, which is call'd *Stone-Tea*, and by the *Tartars*, *Cairi-Czee*; This consists not in Leaves, but in solid Pieces, like *Terra-Catechu*, dark brown without, and yellowish within, and gives a reddish Tincture; It dissolves in Water, like Sugar, and gives no Sediment; It has a grateful Smell, and is pretty astringent. It is the Opinion of many, that this *Tea* is prepar'd of the Juice of the *Tea-Leaves*.

**TOLOKNO**, Is a particular Sort of Flour or Meal, which they make, in *Russia*, of Oats; It is a common Food for Soldiers and labouring People, and they eat it only mix'd up, with Water and Salt, to what Consistence they think fit, without boiling. They likewise put it into Broth, and it is very strengthening and filling, as also very good for the Bloody-Flux.

**TRIBULUS AQUATICUS**, or *Water-Nuts*; This Shrub grows in many Places in *Siberia*; The *Russians* call the Fruit *Aralnick* and *Rogulki*, and the *Tartars*, *Artfchingæ*, or *Garaschnick*.



**TROITZKOI-MONASTIR.** This Convent is look'd upon to be the largest and richest in the whole *Empire of Russia*; There being 20000 Peasants under its Jurisdiction. There were formerly 700 Friars in it; But the Number of them is pretty much lessen'd, since the new Ecclesiastical Regulation, and the Surplus of the Revenues is appropriated for the Maintenance of Schools and the Support of disabled Soldiers. It is distant from *Muscow* sixty *Wersts*, and about 56 from *Pereflaw-Saleski*.

**TUNGUSI.** This is the most numerous and most stragling *Pagan* Nation (with Respect to their Dwellings) that is in *Siberia*, and are suppos'd to amount to 70 or 80000 Men. The Author of *l' Hist. Geneal. des Tartars* (printed at *Leyden*, 1726.) has given a pretty good Account of them, (p. 345. & seq.) These People are, in general, distinguish'd by three Names, viz. *Konni Tungusi*, *Oleni Tungusi*, and *Sabatschi Tungusi*, that is, those who make Use of Horses for Riding and Draught, those who use Renn-Deer for that Purpose, and those who use Dogs. In the same Manner as the *Finnlandians* have been distinguish'd formerly, by some Writers, into *Skrete*, and *Rede*; i. e. into skating *Finnlandians*, and such as used Sledges. The *Russians* in *Siberia* give besides, to the latter Sort of these *Tungusi*, divers other Names; as, *Podkumena*, *Tumaki*, and *Wonki Tungusi*, &c. Because the latter have very disagreeable Smells, occasion'd by the Fish, and other uncommon Things they feed upon; and the former live in and about the Mountains: In other Things they are no Way different from the *Sabatschi Tungusi*. The *Jakubti* call them *Udschiæn*, from the Word *Ud*, signifying a *Dog*: Whence also a Capital River, which discharges itself into the Bay of *Lama*, on Account of these People, who keep Dogs, that have Hair one Fourth of an Ell long, is named *Ud-Reka*, i. e. the *River of Dogs*. Moreover, these *Sabatschi Tungusi* living partly at the Point of the Bay of *Penschin* or *Lama*, and partly near the Rivers *Aldan*, *Tungur* and *Ud*, the *Russians* have given that Point the Name of *Sabatschi Nos*; (See the Voyages of *Isbrand Ides*.) The *Sabatschi Tungusi* are subdivided among themselves, into divers Tribes, viz.

1. *Lamunka*.
2. *Kæltaku*, which is the largest and strongest (121);
3. *La-*

{121} See my Introduction, Sect. IV. §. V.



3. *Lakigir*. 4. *Brangatkal*. 5. *Nynengath*. 6. *Bugagi*. 7. *Maimogur*. 8. *Boldati*. 9. *Sologon*. 10. *Mamour*. 11. *Ilagin*. 12. *Kotnachan*; and, 13. *Jukagri*, or *Jukairi*. In my Map, all these are compriz'd under the Name of *Sabatschi Tungusi*; There being too little Room to insert all these particular Names. As to the other two Sorts, *viz.* The *Konni* and *Oleni Tungusi*, they are sufficiently described in the Travels of *Isbrand Ides*, and in those of *Adam Brandt*, where it is observable, that both these Writers are of Opinion, the *Konni-Tungusi*, as well as the *Targuzini*, came originally from *Dauria*, and that the *Oleni Tungusi*, who live near the River *Angara*, are all one People with the *Konni*, tho' their Tongues are different, and this the Reader will find confirm'd, in my *Polyglot-Table*, where I have inserted some Words, and the Names of the Numbers, with these three chief Divisions of the *Tungusi*; And the Account of the above Authors, with my Table, taken together, will pretty well clear up what I have said concerning this Nation, in my Introduction, *Seçt. III. §. XXXII. &c.* as also *Seçt. IV. §. V. viz.* That their Ancestors were those Primitive *Tartars*, who are called in ancient *European* Authors, by the Name of *Abii*. For what *l'Histoire Geneal. des Tartars* mentions (*p. 104.*) that the chief Tribes of the *Tartars* had settled in the Country call'd *Biurnauer*, has an Eye to these very People, and means *Dauria*; Because the *Tartarian* Text is not copied right, there being a *D* put instead of a *B*. By which it is plain, that the *Tungusian* Nation is meant in the *Genealogical History*; (See more under the Title *Dauria*.) I have already, in my Introduction, *Seçt. III. §. XXXII.* taken Notice of the Signification of the Name *Tungusi*, and its Origin; And what confirms it farther to be only an Appellative, (as I have there observ'd,) is, that other Neighbouring Nations do not call them by the same Name. For the *Mansuri*, or *Mantischeu-Chinese Tartars*, name them *Kamnoyahn*; and the *Tungusi* call themselves *Kalljak-Tzin*, that is, Generations who have taken their fix'd Abode in certain Places. *L'Histoire Geneal. des Tartars* says the same of the *Primitive Tartars*, *c. IX. p. 103. viz.* That they had settled in several Places, and there fixed their Habitations; and especially, that the first Party of them took their Abode in the Country called *Biurnauer*



(122), (as has been said above;) And the second Party near the River *Ikar-Mouran* (which is the same as *Jenisei*.) Hence it plainly appears how these People came to lose the Name of *Tartars*, and were called *Su-Mungals*, or *Water-* or *Lake-Mungals*. (Compare my Introduction, *Seet. III. §. XXXII. &c.*)

**TURA, or THURA.** This Name the *Tartars* formerly gave to the City of *Tobolsky*, and the whole Country, which is properly called *Siberia*; and the same is used among them to this Day. Probably the Inhabitants of these Parts are the *Thuri* of *Pliny*, that were Neighbours to the *Atthacori*, which last are placed by *Geographers* in *Siberia*. (See *Lib. VI. c. 17.*)

### U.

**UCZUG, or UCZUGI.** By this Name are call'd the three great Fisheries, on the River *Volga*, in the Kingdom of *Astracan*. One of these belongs to the *Crown*, the second to the *Patriarch*, the third to the Convent of *Troitzskoi*. At these Fisheries there are a Kind of large Hedges carried out, into the River, on both sides, which facilitate the catching of the *Beluga*; For when this large Fish gets into the narrow Passage, left in the Middle between the Hedges, he is not able, on Account of his great Bulk, to turn back, but is stopt; And there the Fishermen dart him with their Harping-Irons, and so drag him a-shoar. These *Uczugs* are reckon'd to be worth between 4 and 5000 *Rubels* a Year each. And here the most and best *Cavear* is made.

**VEDRO,** Is a liquid Measure, the same with what the *Germans* call *Eymer*; It contains 136 Cubick *Werschock*, and holds eight *Kruschks*, or *Galenock*; Which make near 20 Gallons *English*.

**VERSCHOCK, or Werschock,** Is a 16th Part of a *Russian Ell*, or *Arschine*. A Thousand *Verschock* are equal to 1755 *English Inches*.

**VERSTA, or Werst,** Is a *Russian Measure* of Land, or a Kind of Miles, of 500 *Sasches*, or *Russian Fathoms*; 104 $\frac{1}{2}$  *Wersts* are equal to a Degree of 60 *English Miles*.

(122) I have already observ'd, under the Title of *Daria*, that it is the same with *Dauria*, and that *Nauer* signifies a Country full of Rivers, and such is *Dauria*. In the Room of which, the *Tartarian Text* is *Biur-Nauer*, which must be an Error of the Transcriber; Because, of above a Hundred *Tartars*, which I consulted about this Word, not one knew any Thing of it.



VESIGA, Is a kind of finewy Substance, which contains the Spinal Marrow of the *Beluga*, and *Sturgeon*, which the *Russians* cure after this manner: They cut open the large Gristle of the Back, from Head to Tail, and thence take out the Pith, which is white, resembling a long Worm; and after they have ript open the thick Skin that contains it, they clear out the Marrow, and dry this Skin (which looks much like a long leathern Strop) in the Sun, then roll it up, and afterward sell these Rolls by the Hundred, and by the Thousand. In a dry Place they will keep good 3 or 4 Years. They boil them and eat them with Horse-Raddish, but soak them first a Night in luke-warm Water; they also make Pies of them, which do not eat a-miss.

ULUS, Is a *Kalmuckian* Word, and signifies the same as the *Tartarian* Word *Horda*, or *Orda*; This Word is often met with in the Maps of *Tartary*. I must here take Notice, that the Words *Pustoi* and *Reca*, which are frequent in *Homan's* Map, towards the *East-side* of the *Caspian-Sea*, are mere Appellatives, the first signifying a Desert Place, the other a River, in the *Russian* Tongue.

URR-URRMAN, or AOURMAN, signifies, with the *Tartars*, a thick black Forest, consisting chiefly of Pine-Trees, which generally grow in a marshy, boggy Soil.

URRMANKAT, Is the Name given by the same People, to such as inhabit those Forests, and have built Cottages or Huts in those Places. The *Russians* call the Pine-Trees *Gelewoi*, and yet a Forest of Pines they name *Czorni-Læfs*, that is, *Black-Forest*. As to the Etymology of the Word *Urr*, or *Urrman*, I find, that *Oerda* in the *Hungarian* Language, signifies also a *Forrest*. *Rubeck*, in his *Atlantica*, (Tom. III. p. 742.) says, *Or*, *Ur*, and *Urd*, signify, in the *Gothick*, the same as *loca salubria & rupibus obsita*, in *Latin*; and the *Chinese* and *East-Indians* call one, who lives in a *Forrest* or *Wood*, *Orancha*, and *Urancha*; I cannot think but all these Words, as well as the *German* Word *Aur*, *Ur*, or *Wood*, or *wild Ox*, are derived from the same Original. To this seems also to relate, what *Cæsar* mentions, (*Lib. VI. Belli Gallici.*) viz. That the *Hircinian*, or *Black Forrest*, was anciently call'd by the *Tectosagi*, *Orcin* or *Urcin*, which is all one with the *Urrman* of the *Tartars*.



*Tartars* (123). The mountainous and woody Province of *Hyrca-*  
*nia*, near the *Caspian* Sea, has likewise its Name from the dark  
thick Woods (124), which are call'd, in *l'Histoire de Timur-Beck*  
(*Tom. II. p. 216.*) by the Name of *Aourman*, or *Urrman*.

## W.

WATER, or MUSK RATS. These are call'd, in the *Russian*  
Tongue, *Vichocholl*; The Banks of the River *Volga*, near *Casan*,  
swarm with them, and they are commonly sold there for two  
*Kopeiks* a-piece, and sometimes, for one. People put them, when  
dry'd, among their Cloths, as a Preservative against the Moths.

WERSTE, See *Versta*.

WINDOWS, Throughout all *Siberia*, are only made of *Ising-*  
*glafs*, call'd, in *Latin*, *Lapis Specularis*, of which there are two  
Sorts; *viz.* The White and Brown; And they are both found,  
in *Russia* and *Siberia*, in great Plenty.

WHIRL-POL, in *Latin*, *Vortex*. There is such a one on  
the *East-Side* of the *Caspian* Sea, (See my *Introduction*, *Sect. II.*  
*§. XI.*) I am inform'd, there is the like in the River *Danube*,  
near the little Town of *Crems*, that is said to swallow up an in-  
credible Quantity of Water, which rises again not far from *Ca-*  
*nischa* in the *Lower Hungaria*.

WOLVES, Are commonly grey; But, in *Siberia*, they are  
mostly white, especially about the Belly, and are larger than or-  
dinary; the Fur is very soft and warm. In some Places, coal-black  
ones are likewise found.

HERE I chuse to conclude my *Historia Miscellanea Russo-Sibe-*  
*rica*; In which I have given the Reader a cursory Account of  
what *Minerals*, *Vegetables* and *Animals* this *Empire* produces,  
from *West* to *East*; I could have added several Things; But since  
this Work is already swell'd to a greater Bulk than I first in-  
tended, I shall reserve the Rest for the second Part, of which I  
have made some Mention in the *Preface*, where I shall likewise  
treat of the Roads, which lead through *Russia*, *Siberia* and  
*Tartary*, to the Neighbouring Regions.

(123) See *Diæt. Car. Steph. p. 1931.*

(124) *Idem, p. 1082.*





# A P P E N D I X.



Y Way of *Appendix*, I shall here add a Relation of a Journey by Land, from *Siberia*, to the *Peninsula Jedso*, or the Country of *Kamtschatki*, given in the *Pricase of Muscow*, by a *Russian Petidesetnick*, or Commander of fifty *Cossacks*, *Wolodimir Atlassow*, by Name, Son of a *Jakubtian Cossack*, in the Year 1701, after his Return into *Russia*. He said, that having provided, at *Jakubtskoi*, Carriages and Horses for himself, and thirteen *Cossacks*, who were with him, he ferried over the River *Lena*, the last Day of *August*, and after three Days Journey, reckon'd at thirty *Wersts* a Day, over Plains and Meadows, he reach'd to the River *Aldan*, which he looked upon to be twice as large as the River *Muscua*. From thence he went eleven Days-Journey on Horseback, over Marshy and Boggy Land, along the right Side of the River *Tokulan*, (which is less than the *Muscua*,) 'till he came to its Source. When he came to this Place, he found, that it had already begun to freeze; He cross'd the River, and one Day's Journey over Mountains brought him to the Head of the River *Jana*, which is broader than the *Muscua*; Two Weeks Journey, along this River, carried him to *Werchosanski Simovia*, where he took fresh Horses, and continued his Way two Days longer, along the River; He then crossed the *Jana*, and went on towards, and along, the River *Dowdock* or *Taschtack*, thence along the River *Gelandina*, which last discharges itself into the *Indigir*, near *Judigirskoi Ostrock*. At this *Ostrock*, *Atlassow* rested for some Days, having been six Weeks upon the Road, from *Jakutskoi*, thither. Here he hired *Renn Deers*, by the Help of which he travell'd downwards, 'till he came to the



Place where the River *Ujandin* falls into the *Indigir*, called *Ujandinski Simovia*, which took him up six Days. He proceeded a little Way farther, down the *Indigir*, then turn'd from the River, and pursued his Inland-Road for eight Days, to *Alaseiska Simovia*; From thence he went on, for eight Days more, 'till he came to *Simovia Germongi*, near the River *Kolym*: He travell'd along this River, downwards, for ten Days, at the End of which he came to *Niska Kolimskoi*. This is an *Ostroek*, or Fortrefs, situated almost at the Mouth of the River *Kolym*. *Atlassow* continued his Journey, upwards, along the Side of the River *Anaja*, then, leaving that River, he went a good Way, over Mountains, to the River *Jablona*, along the Side of which he pass'd downwards, and gain'd the River *Anadir*, along the Side of which he kept, 'till he reach'd *Anadirskoi-Ostroek*. The whole Passage from the Mouth of the River *Kolym* to this *Ostroek*, took him up four Weeks, which, however, is sometimes done in three. Here *Atlassow*, and his Companions, hir'd Horses and *Renn-Deer* of the *Jasaschni Inasemzi*, or Foreign Tributaries. Before he proceeded any farther in the Relation of his Travels, *Atlassow* took Notice, that there was a double Promontory between the Rivers *Kolym* and *Anadir*, call'd by some *Nos Tschalatskoi* and *Anadirskoi* (125). He affirms it to be impossible to double this Promontory, with any Vessel; (he means *Russian* Vessels;) Because, in the Summer, the *West* Side of this *Cape* is choak'd with large Floats of Ice, and, in the Winter, it is quite frozen up; Whereas on the *East*-Side, or at the *Nos Anadirskoi*, the Sea is quite clear of the Ice. He goes on and relates, that though he did not go to the Extremity of this *Cape*, in Person, yet he had good Information from the *Czucktschi*, a People living about the Mouth of the River *Anadir*, that there was a large Island, opposite to the *Anadirskian* Part of the Promontory, from whence a strange People came in the Winter, over the Ice,

(125) In the Old Maps, this Promontory is called *Tabin*; But I know not whence this Name proceeds. I have given the Reader my Conjectures about it above, and it seems that *Nos Tschalatskoi* is meant by that Name; As to the *Nos Anadirskoi*, without Doubt it must be the *Caput Patientiæ*, which the *Dutch* place near the Island of *Jedso*. And this is confirm'd by *Atlassow's* Account, who says that there is no Ice there in the Summer. Whence it was easy for the *Dutch* to come at it on the *East* side, but when they endeavour'd to double it, and were balk'd by the Ice, they called it *Caput Patientiæ*.



Ice, to these *Czucktschi*, who had a particular Language, and brought them a coarse Sort of *Sables*, and *Sable-Tails*, a Quarter of a *Russian* Ell long, streak'd black and red. *Atlassow*, after this, continued the Relation of his Journey, to *Kamtschatki*. He had now, with him, an additional Number of sixty *Slusbiwi*, or Soldiers, all Volunteers, which he took at the *Ostrock-Anadirskoi*. They lived, on the Road, on *Renn-Deer*, which they got of the Inhabitants, and on Fish, that they caught by the Way, with Nets they carried with them, from *Anadirskoi*. He related, that the River *Kamtschatka* produced a particular Sort of Fish, not unlike *Salmon*, but larger, which are red in the Summer, and call'd, by the Inhabitants, *Awetschina*. Besides this, they caught in those Parts, at least seven other Kinds of Fish, not known in *Russia*, which came out of the Sea, into the Rivers, but seldom return'd back again: For the sudden ebbing of the Water was the Cause of their being left behind: Whence, likewise, it came that, in the Country of *Kamtschatki*, abundance of *Beavers*, *Otters*, *Sables*, and other Animals were found. The Winters in this Country were much the same, with Regard to the Cold, as at *Muscow*, or not quite so cold, nor did there fall so much Snow. He added, that himself and Company were oblig'd to ride, in Summer with wooden Saddles, on the *Renn-Deer*, and in Winter in *Narts*, or Sledges, drawn by the same Animals. With respect to *Jakubtski*, the Days were much longer in Winter, and almost as long again, at *Kamtschatki*, as there; And farther *South*, in the Country of the *Kurili*, it was much warmer, there being hardly any Snow there in Winter. Here *Atlassow* made the following Observations: (1.) That the Sun made hardly any Shadow at Noon, in Summer, but was almost directly over their Heads. (2.) That, in Winter, the Rivers and marshy Places not freezing up, vast Numbers of all Sorts of Wild-Fowl, as Wild Swans, Geese, Ducks, &c. were seen there, which in Summer, on Account of the excessive Heat, retir'd into more *Northern* Regions. And because of the frequent Rains and Thunder, *Atlassow*, as well as his Fellow-Travelers, judged the Country of the *Kurili* must be situated very far towards the *South*. He took Notice, that, in the *Southern* Parts of *Kamtschatki*, as well as the Country of the *Kurili*, there



was a variety of Shrub-Fruits; And, among others, a Sort of green Berries, little less than Hens Eggs, of the Taste and Flavour, and bearing Seeds, like Raspberries; But the Stem on which they grow, was not above one fourth of a *Russian* Ell high. Many other Sorts of Berries, as sweet as *Raisins*, but not so large, were likewise found there. They did not meet with any Tree-Fruit, but found a very singular Plant, of about the Height of a *Russian* Ell, and as thick as a Man's Finger, call'd, by the Inhabitants, *Ababatka*; This they peel'd, spread it broad, and afterwards roll'd it up, and expos'd it to the Sun to dry; And when dried, it look'd as white as Sugar, and had exactly the Taste of Sugar beaten to Powder. He said the *Cedars* of that Country were very small, not exceeding, in Height, the larger *Juniper-Shrubs*, but did however, bear Plenty of Kernels. The *Pine*, *Birch*, and *Larch-Trees* were here, of the same Size, as in other Countries, and very common, especially in *Kamtschatki*: But about the Coast of the *Pentschinian* Bay, there only grew *Aspen* and *Birch* Trees. The *North* Side of this Bay was inhabited by the *Koræiki*, the Males of which People had no Beards, but only a few loose Hairs scatter'd about their Chins, hardly to be seen; In other Respects they were like the *Russians*, of a middling Stature; And their Tongue was different from that of the Natives of *Kamtschatki*. They had no particular religious Ceremonies, except that there were, among them, such *Schamans* as the *Ostiacks* have, and the *Samojedes* call *Kedeschnick*, who beat on Drums, make a hideous Cry, and pretend to foretel Things to come. The Cloths and Boots, which these *Koreiki* wear, were made of the Skins of *Renn-Deer*, and the Soles of the latter, of the Skins of Seals, which they eat, as well as other Fish and Animals which their Country affords. Their Huts were made partly of Reeds, and partly of the Hides of *Renn-Deer*, dress'd for that Purpose. The *Lutorzi*, who live *Eastward* of the former, and towards the Coasts of the Main-Ocean, were, as to Shape, Customs and Language, the very same with the *Koræiki*, except that they made their Habitations under Ground. But the *Kamtschadali*, who live *South* of both these, and farther up into the Country, on the Banks of the Rivers, not only differ'd in Language, but were of a smaller Stature, had large  
Beards,



Beards, middling Faces, and were much like the *Siræni*, who dwell in *Russia* and *Permia*; Their Cloths were made of *Sable*, *Fox*, and *Renn-Deer-Skins*, with the Fur turn'd outwards, and border'd and trim'd with Slips of *Dog-Skins*. In the Winter, their Dwelling Places were Under-Ground, and, in Summer, their Huts were built of Boards, supported by Pales, three Fathom high, above the Earth, which they cover'd with Branches and Roots, of Pine-trees. They made use of Ladders to get up to them; And of these Huts or *Jurts*, there were Three or Four Hundred built close together. They lived chiefly on Flesh and Fish, which last they eat mostly either raw, or frost-dry'd; In Winter, they dug Holes in the Ground, and fill'd them with raw Fish, covering them with the Bark of Birch, and over that with Earth; Whenever they wanted to eat some of this Food, which was not, 'till it was thoroughly putrify'd, they took a Quantity of it out of the Hole, and putting it into a wooden Trough, with Water in it, flung red hot Pebles into it, continually stirring it about, 'till they made it boil; Which caused such an insufferable Stench, that even a *Russian* could hardly endure it. They made both Earthen and Wooden Vessels for their own Use, had painted and varnish'd Ware brought to them, from the opposite Islands; But they could give no Account, what Government those Islands belong'd to. These *Kamtschadali* seem'd likewise to have no peculiar Form of Religious Worship, but had amongst them a Sort of *Schamans* or Magicians, wearing long Hair, who spent their Days in the largest and thickest Forrests. The *Koræiki*, who were Prisoners with the *Russians*, serv'd as Interpreters, between them and the People of *Kamtschatki*. *Atlasow* related farther, that the *Kurili*, who liv'd still more to the South, were more swarthy, and had but little Beard. Their Habit was like that of the *Kamtschadali*, but they were poorer; Their Sables were not so fine, because the Climate was warmer; which Disadvantage, however, was made up, by a vast Plenty of red Foxes, and large black Beavers. Whether the Country beyond the *Kurili* was inhabited, or not, or how far it extended, he declar'd he was ignorant of. He added, that at about a Weeks Journey from the Mouth of the River *Kamtschatki*, upwards, there was a large, high Mountain, somewhat longish,



not unlike a Stack of Corn; And, at some Distance, there was another resembling an Hay-Mow, but very high; Both which emitted Smoak in the Day-Time, and Flames in the Night; And that the People of the Country told him, half Way up the Mountain, there was heard such a hideous Roaring Noise, that no body could bear to hear it long, and that those who had ventur'd to go up higher, never return'd; Nor could they conceive what came of them. Out of this Mountain flow'd a Stream of Water, of a greenish Colour, but so exceeding clear, that a *Kopeik* thrown into it might be seen three Fathoms under Water. These *Kamtschadali* (he continued) had no Magistracy among them, but the Poor were subject to the Rich, and yet the several Generations were at War with each other. They went naked in the Summer. These People were, sometimes, very brave and courageous; But, at other Times, as timorous and faint-hearted; And that they formerly were tributary to no-body. The Men were permitted to marry several Wives, even to 3 or 4. They kept no Cattle, nor other Beast, but Dogs, which commonly were very large, and had Hair one Fourth of a *Russian* Ell long. Their Manner of catching Sables was with wooden Traps, near the Rivers abounding with Fish; and sometimes they shot them off of Trees, with Bows and Arrows. They did, indeed, wage War among themselves; But were vastly afraid of Fire-Arms; Whence they call'd the *Russians*, *Milhimans*, i. e. *Fire-Men*, because of their knowing how to handle those Arms. They had oncè ventur'd to engage with the *Russians*; But these no sooner fir'd at them, than they turn'd Tail and ran away. He said, the *Kamtschadali* went to War with Snow-skates, which they call *Lesches*, and the *Koræiki* on *Narts*, or Sledges, one driving the *Renn-Deer*, and the other Shooting. In Summer-Time, they went to Battle on Foot, some cloathed, others naked. They traded with the *Russians* for Knives, and small blue Glafs-Beads, &c. in Exchange for which, they gave them Sable-Fox-Beaver-and Otter-Skins. He said farther, that Ice floated, in Winter, in the *Lutorian* Sea, but that it was never quite frozen up. Whether the Frost had any Effect upon the Sea towards *Kamtschatki* he could not tell, at least he had not observ'd any Ice there in Summer. He had sent a *Cossack*, on the River *Kamtschatka*, down as



far as the Sea, to get Information, whether that Part of the Country had any Inhabitants; Who told him, at his Return, that the Sea-Coast was inhabited by the same Sort of People as the *Kamt-schadali*. He gave an Account of 160 *Ostrocks*, or Forts, built along the Banks of the River *Jelowka*, down to the Sea. The Huts in these *Ostrocks* were made of Hides, and that, in one of the main Huts, there was Room for 150 or 200 Men. On the Outside of these great Huts, every Man had a Hut to himself, built upon Pales. That before the Arrival of the *Russians* there had not been so many *Ostrocks* in that Country, the People, for their better Defense, having augmented the Number since. Their Weapons consisted of Slings, with which they threw large Pebbles out of their *Ostrocks*; They had, likewise, long pointed Poles, and Clubs; But the *Russian* Way of attacking them was this: They approach'd with wooden Targets, set the *Ostrocks* on fire, and planting themselves at the Gate, they kill'd one by one as they came out to escape the Fire. They had also some Forts of Earth; but whenever they appear'd on the Ramparts, and the *Russians* fired upon them, they retired, and had not the Courage to appear in Sight again. He related, farther, that, on the other side of *Kamtshatki*, there was no Ice; But that, between the Rivers of *Penschin* and *Kygyla* some Ice was, now and then, thrown on the Shoar. He said, that to go on Foot, over the Mountains, from *Kygyla* to the Mouth of the River *Kamtshatka*, a Person must be a very good Traveller, who could do it in 3 or 4 Days; And to go in a Boat, on the River *Kamtshatka*, down to the Sea, would take up 4 Days. This Country abounded in Bears and Wolves. Over-against the first River, in the Country of the *Kurili*, there were some Islands visible (126), on which there were Towns fortify'd with Walls, according to the Account of the People of those Parts; But the *Kurili* could not tell what People those Inhabitants were: However, they said, that some of these Islanders came over, and brought them *China*-Ware, striped and colour'd Silks, (*Dap*.) Cotton-Stuffs, (*Kitaika*.) and Garments, (*Ajam*.) of thin Silk, (*Lenza*.) The *Kurili* said, that these People gave them those Vessels and Garments *gratis*; But they

(126) These are the Northern Islands of Japan.



they could not tell the Name of the Veffels, in which thefe Foreigners crofs'd the Water. They farther inform'd *Atlassow*, that upwards, beyond the Beaver-Rivers of the Country of *Kamtschatki*, there arrived, every Year, large Veffels, called *Buffi*, which fetch'd away from thofe People Blubber of Seals, and Train-Oil; But they could not tell what Commodities thefe Veffels brought in Lieu of thofe Things. The Sea yielded large *Whales* (*Kybtii*) and *Seals*, (*Nerpa Kalani*), both which came pretty near the Shoar at High-water; But being left behind, by the Ebb, the *Whales* were kill'd by the Inhabitants; and the *Seals*, or *Kalani*, having but very fmall Feet, and Abundance of Wood lying along the Shoar, could by no Means get away. *Wolodimir* faid, it was not known how far the River *Amour* was diftant from thence. He added, that the *Penschini* made Boats of Seal-Skins (ribb'd with Timber) 6 Fathoms in Length, and 3 in Breadth, which they call'd *Baidari*; That they went out to catch Seals in them, and that one would carry 30 or 40 Men; but he did not know how far they could venture into the Sea with them. The *Kamtschadali* had alfo fuch Boats, but not fo large. He had not obferved any fuch Veffels among the *Kurili*, it being Winter when he was in that Country. It was his Opinion, that the *Kurili*, as well as the Inhabitants of *Kamtschatki*, could gather two Crops in a Year, it not only being a warm Climate, but alfo a very rich Soil. There was no Cattle in thofe Parts; nor could he fay whether any Silver, Copper, or other Mines, might be there. He related, that a Prifoner, who came over Sea in the *Buffi*, had a peculiar Language; he wore fmall Whifkers, and had black Hair, and by his Vifage did not look unlike a *Greek*. He faid farther, that this Stranger wept as foön as he faw an Image among the *Ruffians*, by which he gave them to underftand, that they had the like in his Country. *Wolodimir* had this Man two Years with him, in which Time he had learn'd fomething of the *Ruffian* Tongue; And having been two Years, before *Wolodimir's* Arrival, among the *Koræiki*, he fpoke at firft in that Tongue, by an Interpreter; He faid he was an *Indian*, and that in their Country there was a great deal of Gold, and whole Houfes of *China*: Their Kings liv'd in Silver and gilt Palaces. *Wolodimir* had, likewise, taken a Piece of Silver-Coin from the *Koræiki*, about one Sixth of an Ounce in



GENTIUM BOREO-ORIENTALIUUM VULGO TARTARORUM

HARMONIALINGUARUM

O R,

A SPECIMEN of some of the Numbers, and other Words of the Nations descended from the Tartar and Hunno-Scythians, inhabiting the North-Eastern Part of Europe and Asia; from which, among other historical Circumstances the Reader may see how they were formerly united, either among themselves, or with other Western Nations. Their several Habitations are distinguish'd in the New Map, which accompanies this Work.

Numbers and Words belonging to the CLASS.

These People, taken all together, belong to the Upper Hungarian- and Finland-Nations, who have all one Dialect; I have therefore given the two first, that the Reader may compare with them, the Six following, which are the Dialects of Nations inhabiting the Russian Empire, partly in Europe, and partly in Asia; whose Ancestors were in Ancient Times, the Hunns, or Unns.

Numbers and Words belonging to the CLASS.

The Turks, Crim-Ussack-Bajckir-Kirgis-and-Turkoman-Tartars, have almost the same Dialect with these three Nations.

Numbers and Words belonging to the CLASS.

These Six Nations, who live some Hundreds of Miles from each other, seem to have one Dialect, and may probably belong to the Samojedians Class; Those who live farther towards the South, own that they came thither from the North; But had taken other Names.

Numbers and Words belonging to the CLASS.

These three Nations are, indeed, not under one Government; But as they are, in Part, to this Day, of one Religion, and were in Part, formerly, Confederates, I have chose to put them together.

These seven Nations differ indeed very much in their Language; But are all under the Russian Dominion, in the Government of Siberia. The Tungusians, have, therefore, put them together; But the other four have very little Similitude in their Language.

Numbers and Words belonging to the CLASS.

These five Nations live between the Black-and-Caspian-Seas, and differ quite in their Language; Tho' they all of them speak, at the same Time, the Crim-Tartarian Language.

Numbers and Words belonging to the CLASS.

Table with 10 columns and 100 rows of numbers and words in various dialects.

Table with 10 columns and 100 rows of numbers and words in various dialects.

Table with 10 columns and 100 rows of numbers and words in various dialects.

Table with 10 columns and 100 rows of numbers and words in various dialects.

Table with 10 columns and 100 rows of numbers and words in various dialects.

Table with 10 columns and 100 rows of numbers and words in various dialects.

ADVERTISEMENT.

HERE I refer to what I have mentioned in the Introduction, Sect. III. §. VI. and Sect. IV. §. I. and following, of this Polyglot Table, and of the Nations that belong to each of these Classes; And if, with this, the Reader will look over the Map, he may easily find where all the above-mentioned Nations dwell, and how far the Language of each Nation extends; But it is to be observed, that those Nations in North-Asia, that live from the Mare Glaciale to the 58th Degree of Latitude, and those that extend Westward, to Russia, and Eastward to the Gulf of Persia or Kamtschatka, neither had formerly, nor have, at this Time, any Letters. On the other Hand, from the afore said Degree Southwards, to Turky, Persia, and India, there are, besides the Slavonian Letters, only three Sorts of Characters known, viz. 1. The Turkish or Crim-Tartarian. 2. The Kalmuck or Mangolian, which is almost the same Character as the Manjuri, or the Chinese Tartars have: And, 3. The Tangutian. However, there is no Doubt, but in this latter Tract of Land there has formerly been other Sorts of Characters; For we find here and there Stones and Epitaphs erected, on which the Characters are not unlike the Russian; Some of which I have added to this Work: And in several Places of Tartary and Siberia, in the Tombs there are found, Plates of Metal, on which are very peculiar Characters, which shew the Manner of Writing formerly in Use.



# THE HISTORY OF THE

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Weight, which this Stranger affirm'd to be his Country-Coin. He said, that they used no Sables, nor other Furs, for Linings, in *India*; But that their Cloaths were made of all Sorts of Stuffs, quilted with Cotton. *Atlassow* said, that this Stranger travell'd with him, 6 Days Journey, from *Anadirskoi* to *Liski*, where he fell sick, and his Legs swell'd, for which Reason, he was brought back to *Anadirskoi Simovia*. He gave him the Character of a Man of good Sense and Breeding (127). *Atlassow* had also taken with him a Native of *Kamtschatki*, in Order to bring him to *Muscow*, to confirm the Truth of what he had related, but this Man dy'd upon the Road, at *Kaygorod*.

(127) This Man was a Native of *Japan*, who afterwards, in the Time when the *Swedes* were in *Siberia*, was carry'd to *Muscow*; whether he got thither in Safety, I cannot say. However, I saw him at *Tobolsky*, when he past thro'. He did not speak much of the *Russian* Tongue; Yet when I ask'd him, by an Interpreter, whether, at *Japan*, they call'd the Country of *Kamtschatki*, by the Name of *Jedso*? he answer'd in the Affirmative. I do not in the least doubt, but the *Dutch* would have visited the *Peninsula Jedso*, or *Kamtschatki*, from *Japan*, *China* and *Batavia*, 60 or more Years ago, had they known the Circumstances of that Country. And it is certain, that neither the *Dutch* Ambassadour at *Japan*, *Caron*, nor those Ships which first discover'd the *East* Part of this *Peninsula*, (as we see by the old Maps of *Asia*) were able to give any Account of it; This short Description, however, shows, that it might have been worth while, to have made Voyages thither, to have got acquainted with the Inhabitants, and to have traded with them; Especially since Sables and large Beaver-Skins, which, in *Kamtschatki*, are to be had, in great Plenty, yield 60 Rix-dollars a-piece in *China*; Besides other Advantages, which this Traveller could not discover, in so short a Time. And as to that Plant, which has the Taste of powder'd Sugar, it might be worth trying, whether it would turn to Account. Concerning the *Vulcano* he speaks of, and that the People, who went up a pretty Way, never return'd, it may be remark'd, that it is much of the same Nature with the *Vesuvio* in *Italy*, where *Pliny* lost his Life, in the same Manner. The Cause of this is, that both this and the other *Vulcano*, when they burn in the fiercest Manner, vomit out Brimstone and melted Metal, which like so many Brooks running down, cut deep Holes and Gutters in the Earth, which afterwards are filled up by the Ashes thrown out by the *Vulcano*, and blown into them by the Winds; And on the Surface whereof a Crust of Earth is form'd, grown over with short Grass. Whosoever, therefore, ventures up these *Vulcano*'s, without knowing how to discover these Places, sinks into them. Upon this Occasion, I must not omit to confirm what the *Verædertes Russland*, (p. 406.) relates, from the Information of a *Russian* Merchant, *Michael Ostatioff*, concerning a certain People living on the *North-East* Point of *Kamtschatki*, called by this Author *Soegtse*; But by the *Russians*, *Tschucktschi*, or *Schucktschi*, viz. That they rip open their Cheeks, and stick into them the Bones of the Fish called *Narpal*, in Order to preserve the Scars, which they look upon as an Ornament. This very Account I had, also, myself, from a *Russian*, who came from *Kamtschatki*, in 1716, and who added, that they made use of the Teeth of Fish to adorn themselves; Whatever else he says of these People is true, excepting that they only worship the Devil, just as the *Samojeds*, *Laplanders*, *Tungusi*, *Ostiacks*, and others do, with their enchanting Drums.



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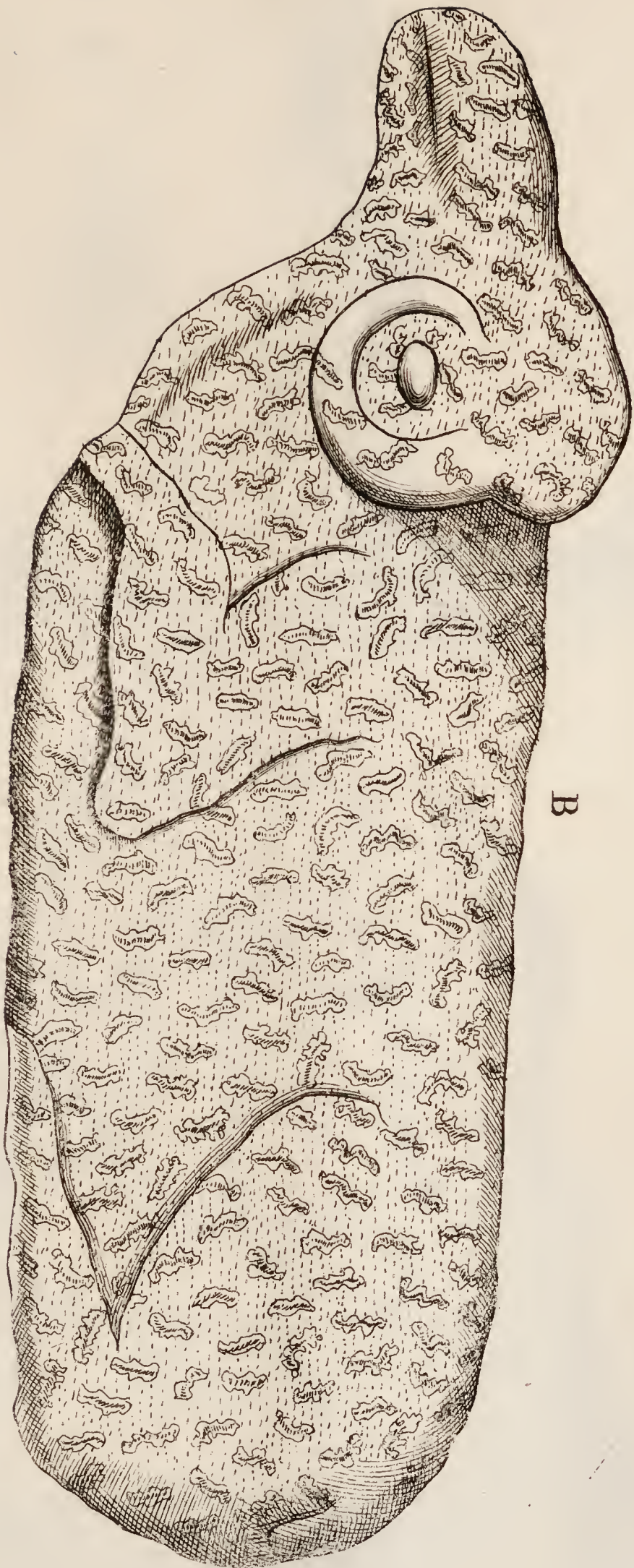
B



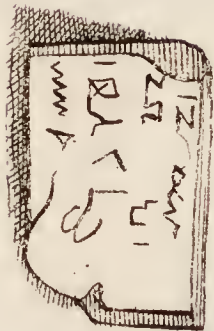








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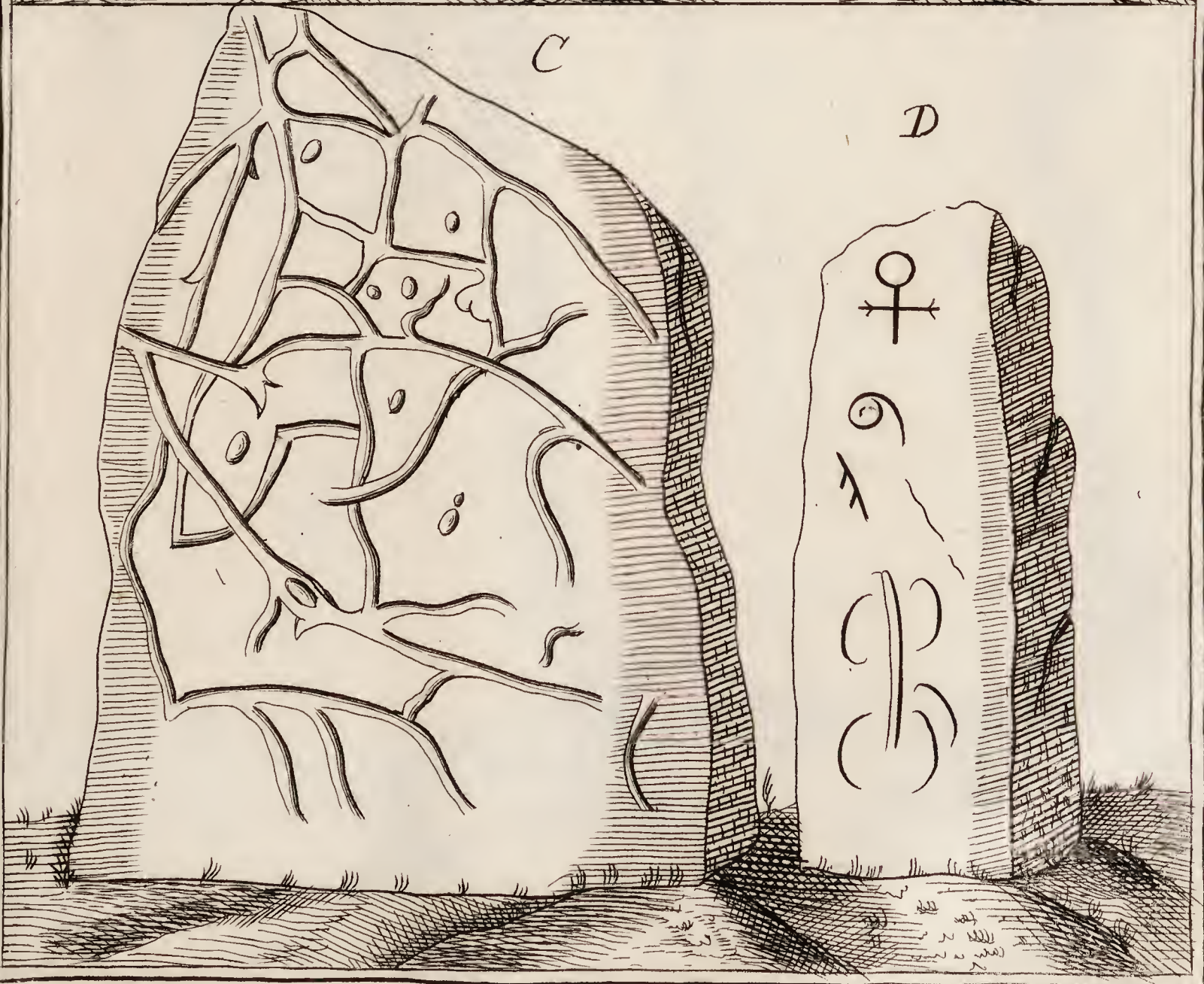
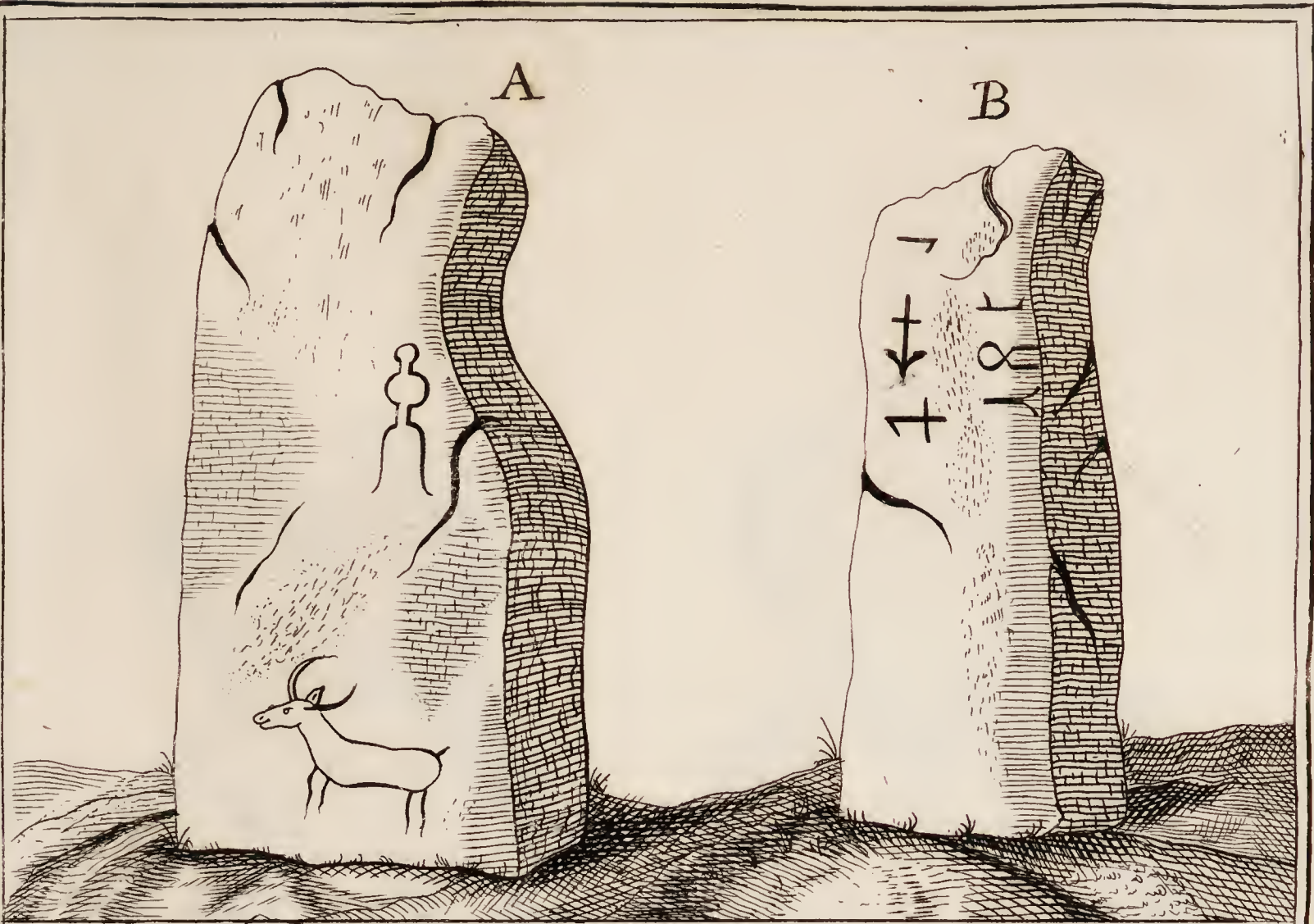


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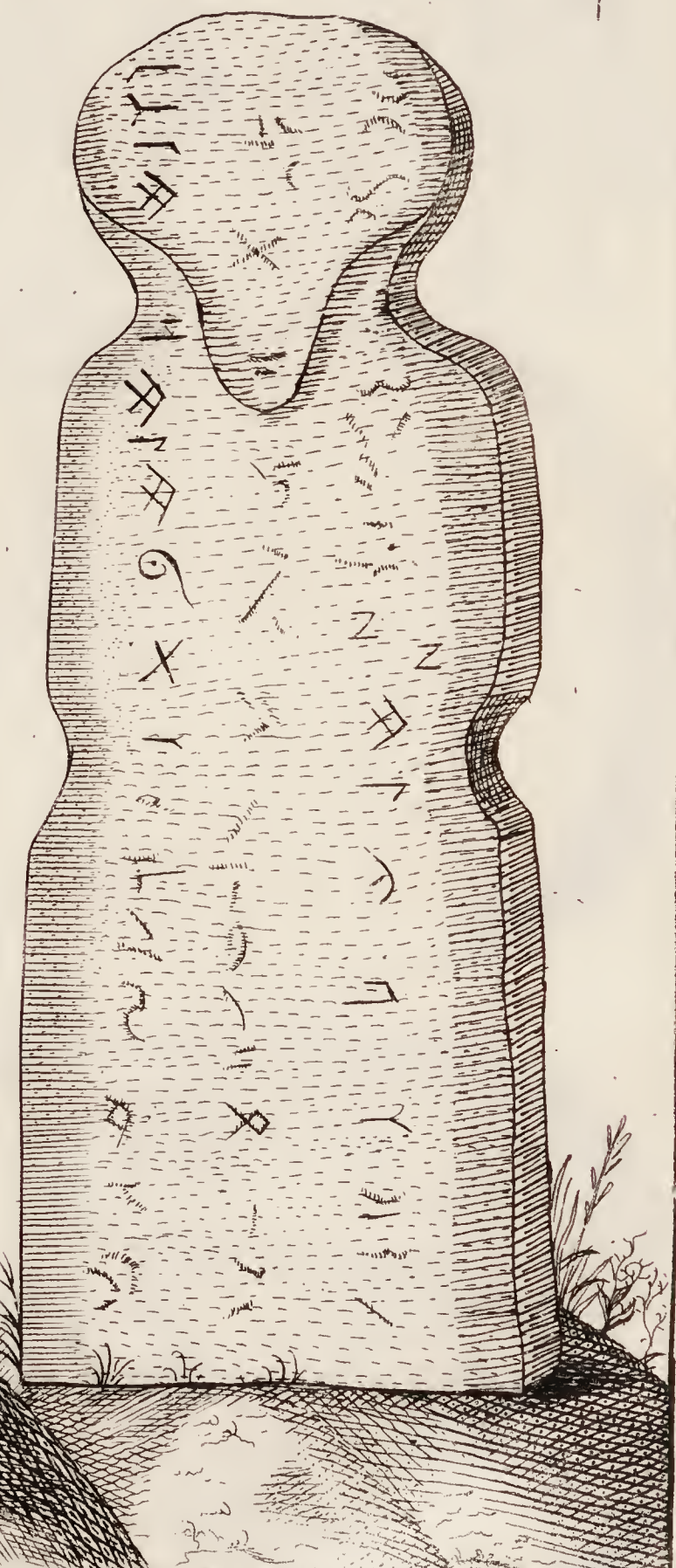
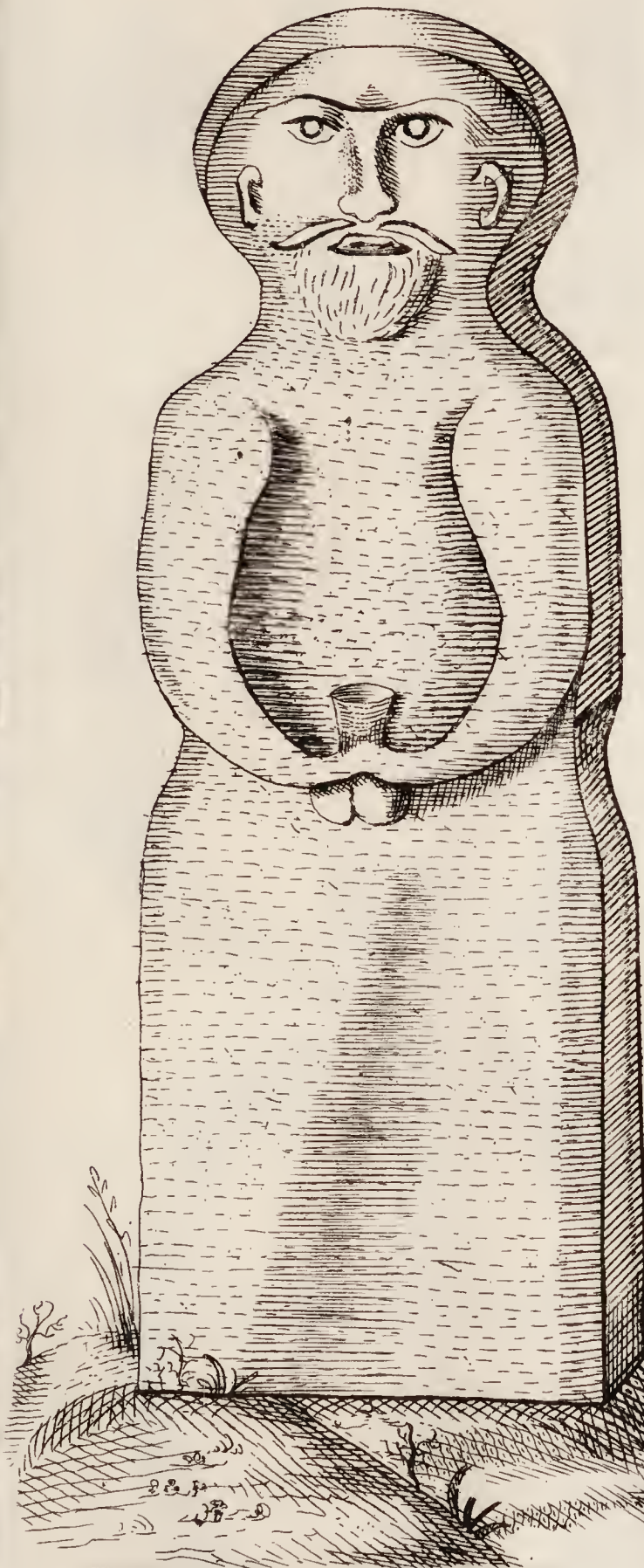








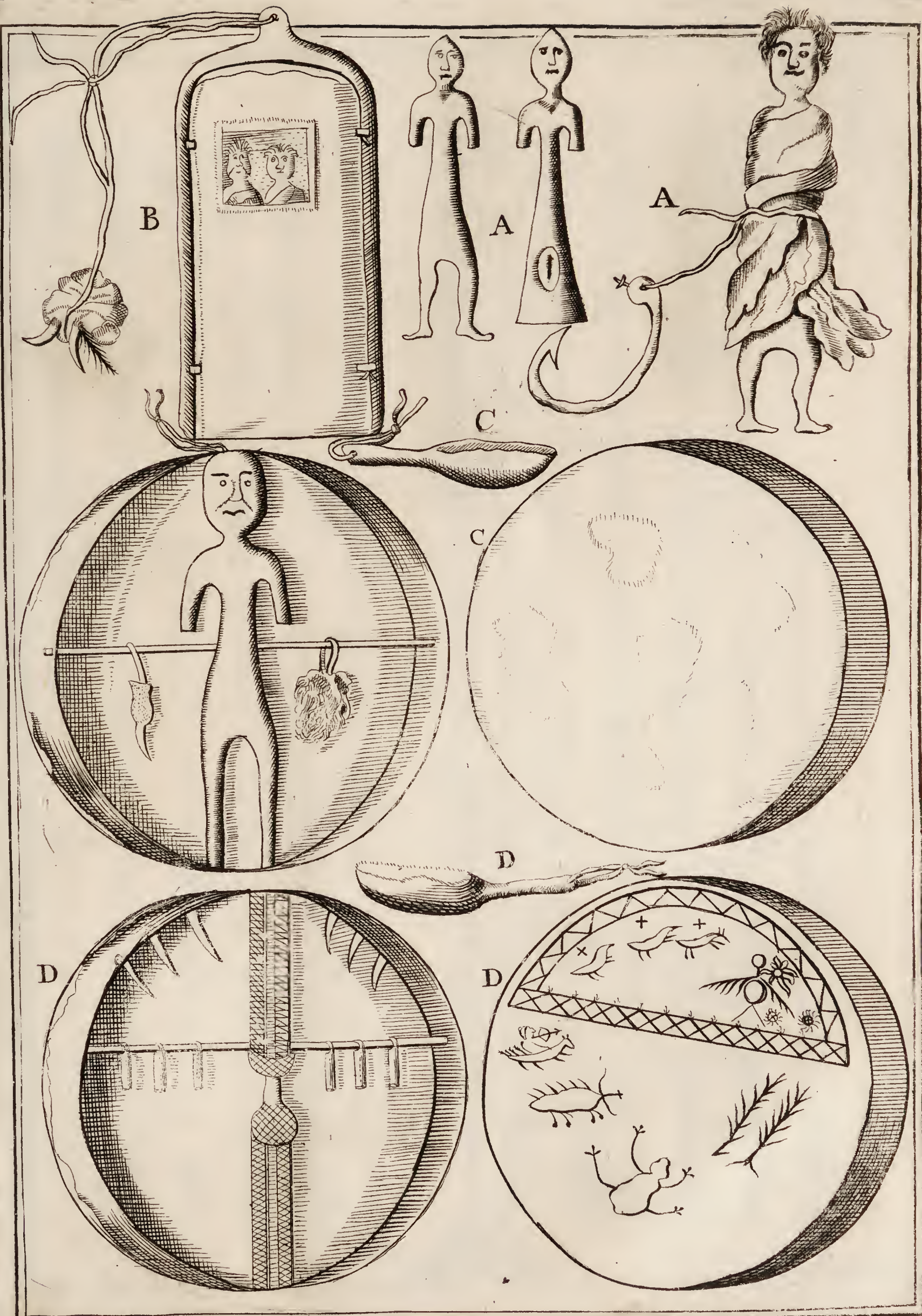
















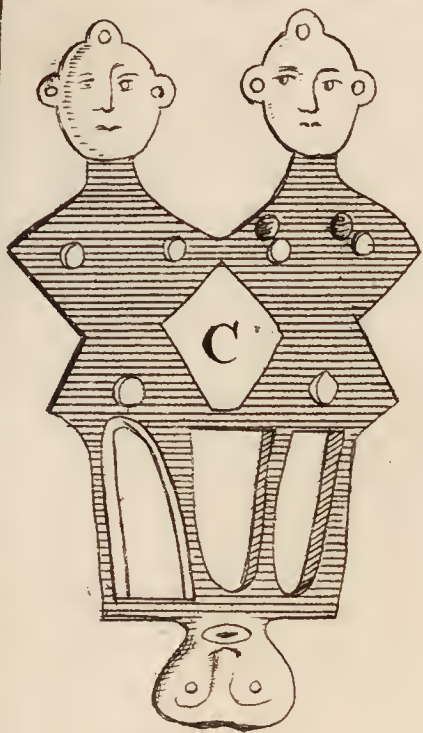




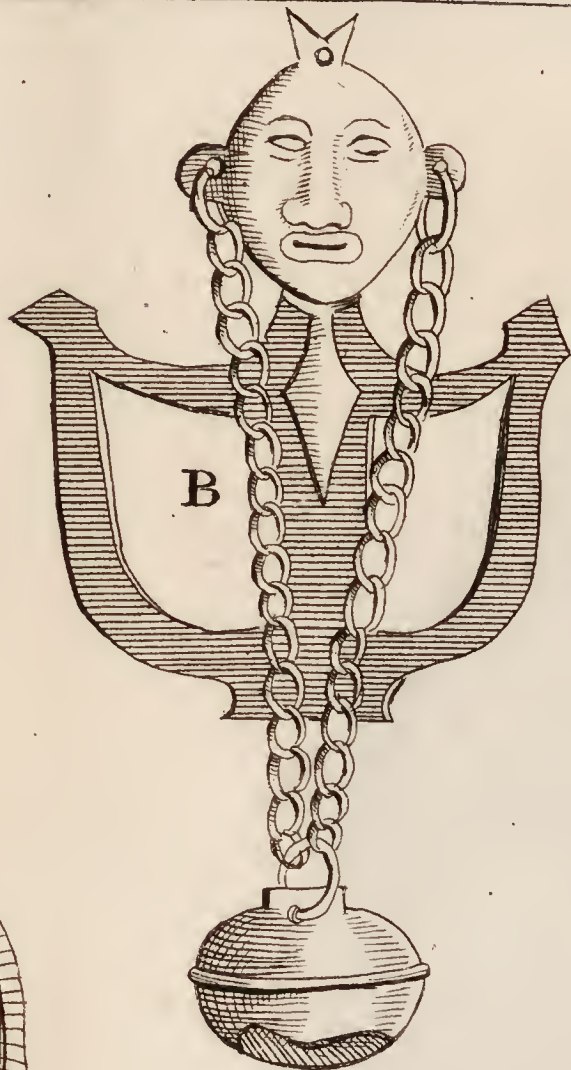




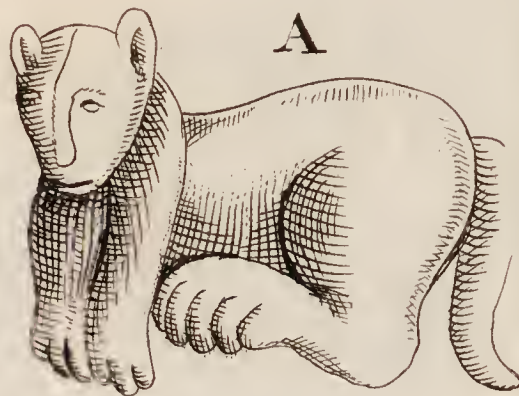




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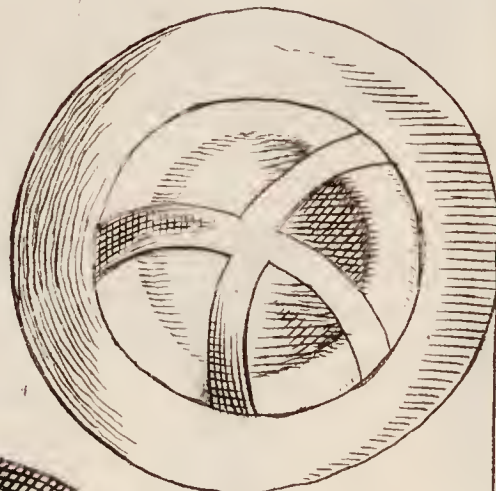
B



A



E



D



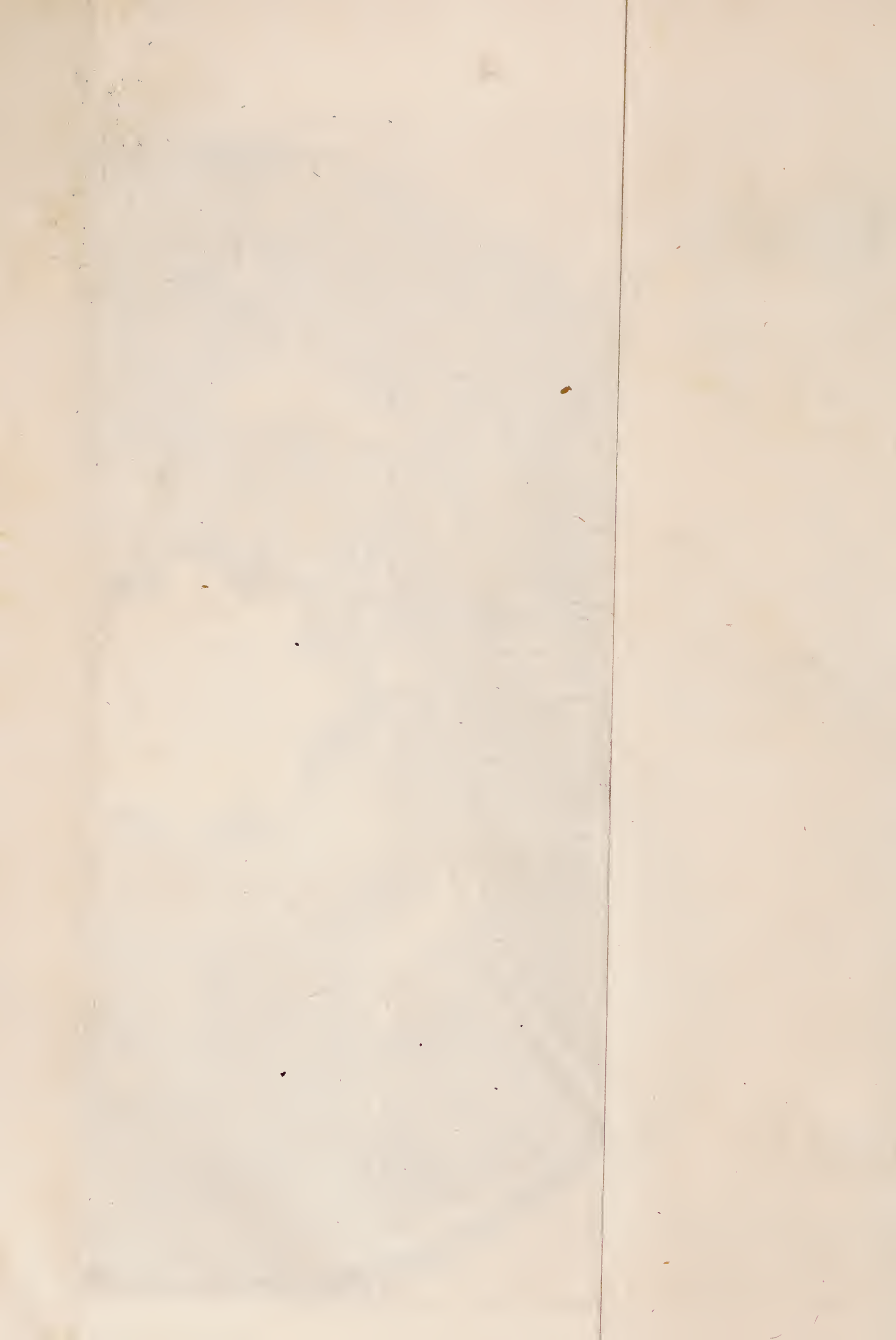








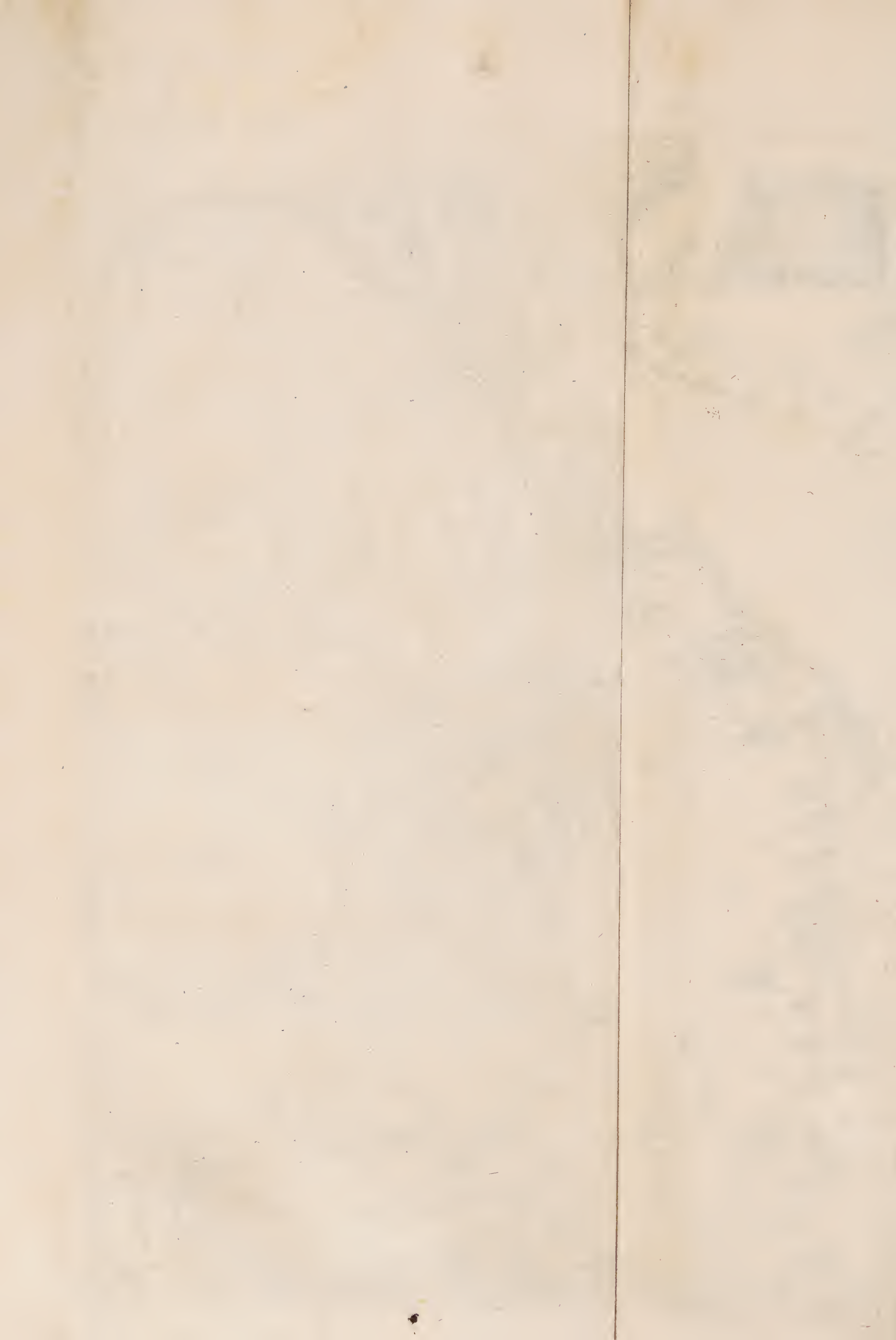




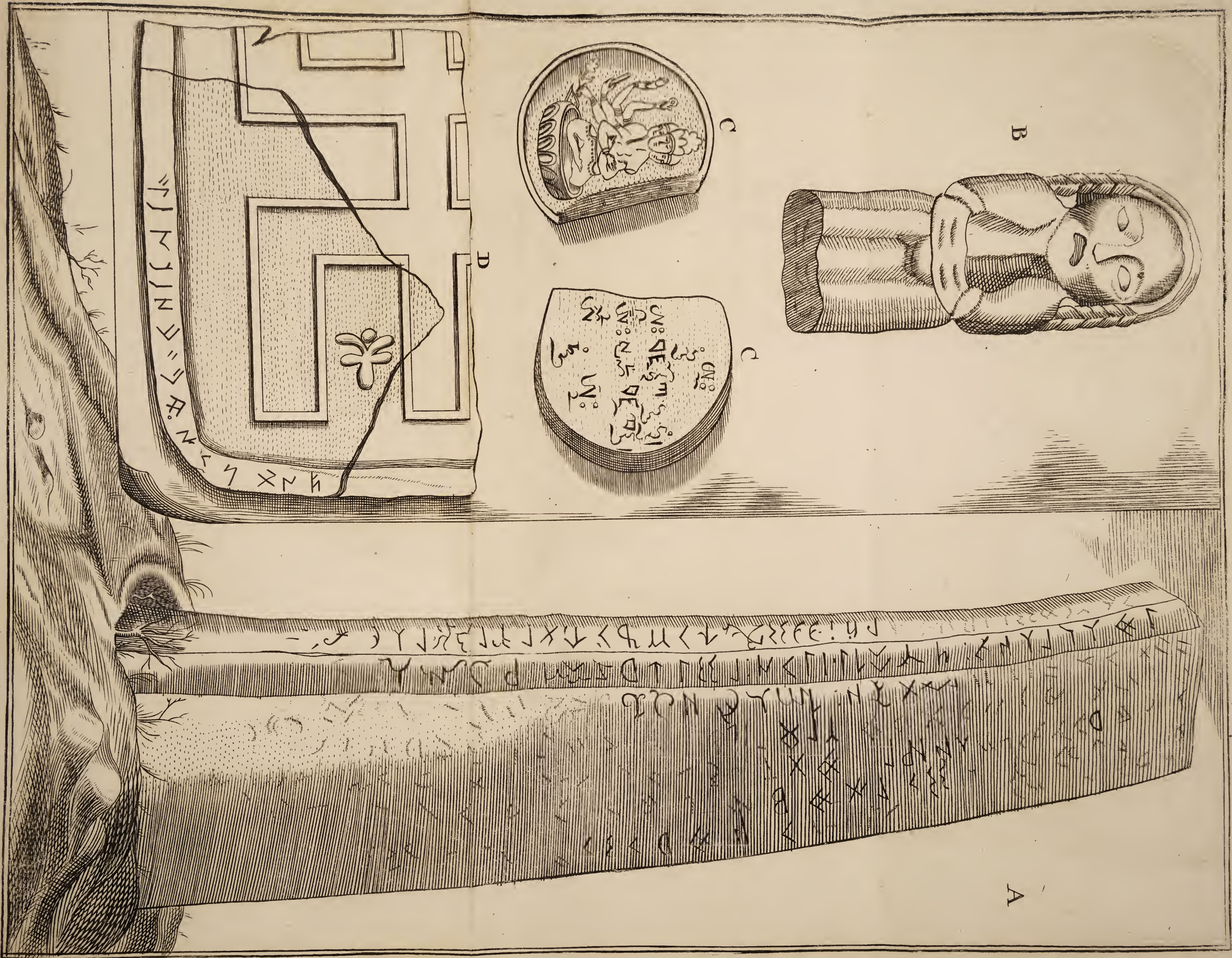












B

C

D

C

A



















