the end of *June*: during the rest of the year, the water is so low, that upon several of the shallows it is not above eighteen inches deep[2]. In the Spring floods it rises from sixteen to eighteen feet, and the current is very rapid. The principal rivers falling into it are, the *Danaetz*, the *Woronetz*, the *Choper*, the *Medvéditz*, and the *Ilavla*[3]; but there are others, unnoticed hitherto by geographers, not perhaps of equal importance, although entitled to a place in maps of the country, owing to the number of inhabitants found upon their shores.

Natural Curiosities and Antiquities.

About twenty miles below *Woronetz*, close to the river, near a town called *Kastinskoy*, *Gmelin* observed one of those deposits of fossil elephants' bones, of which there exist such wonderful remains in *Siberia*, at the mouths of rivers falling into the *Icy Sea*. These bones are described as lying in the greatest disorder; teeth, jaw-bones, ribs, vertebræ, not mineralized, but in their natural state, having only sustained a partial decomposition[4]. The antiquities of the

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(2) Lord *Whitworth's* Account of Russia, p. 120. *Strawberry Hill, edit.* 1788.

(3) Tableau abrégé de l'Empire de la Russie, par *Pleschtjeeff*, p. 23. *Moscou*, 1796.

(4) Journal des Savans Voyageurs, p. 84.

Don are also worthy of a more particular description than can now be afforded. A tradition exists in the country, that *Alexander the Great* passed the *Don,* and built a city, or a citadel, upon the river, at a place called *Zimlanskaia,* two hundred miles above the town of *Tcherkask,* where the best *Don* wine is now made. Some insignificant traces of such a work are still said to be visible. At General *Orlof's* house were two *Stélæ* of marble, actually brought from thence. The *Cossacks* are too little interested in such matters to invent tales of this kind; and they would do so the less where no inquiry was made to instigate them. The information, such as it is, was given spontaneously; and, indeed, the circumstances of their tradition are somewhat corroborated by reference to antient history. The ΣΤΗΛΑΙ or Pillars[1] of *Alexander* were, according to *Ptolemy,* in *Asiatic Sarmatia,* and in the vicinity of the *Tanaïs*[2]. The *Altars* or ΒΩΜΟΙ of *Alexander* were on the

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(1) The Reader will pardon the author's reference to his account of the *Cambridge Marbles,* for a more particular description of the Monumental Pillar called *Stélè;* for this word having been almost always improperly translated, has given rise to much error in our notions of antient history.

(2) Ἐπίχουσι δὲ καὶ αἱ μὲν Ἀλεξάνδρου ΣΤΗΛΑΙ. *Ptolomæi Geogr. lib.* v. *p.* 264. Edit. *Par.* 1546.

European side of the river[3]: of these we shall have occasion to speak hereafter. We heard, moreover, of coins of *Alexander;* but none were to be seen. Perhaps, among the numerous *Greeks* who reside in *Tcherkask,* both spurious and genuine coins of *Alexander* may have been found, and thus have given foundation to the report. Of the marble *Stêlæ,* however, the history is unequivocal; because General *Orlof* himself, who possessed them, and who issued orders for their removal from *Zimlanskaia,* gave to us the intelligence. The boats upon the *Don* exhibit the most antient form of vessel used for navigation; that of a canoe, scooped from a single tree, consisting of one piece of timber: in this they move about with a single paddle. Sometimes, as in the *South Seas,* they join two of those canoes by transverse planks laid across, and so form a kind of deck, capable of conveying considerable burthens[4]. The breadth of the river at *Axay,* at this season of the year, appeared to be at least half a mile. The current is rapid, and even turbulent. The fishes caught in it are much too numerous to be mentioned, as perhaps there is no river in the

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(3) Ptolemæi Geogr. ibid. p. 142.

(4) See the *Vignette* to this Chapter, from a drawing by Mr. *Heber.*

Fishes.

world affording a greater variety, or in greater perfection. Among the principal are, the *beluga*, the common *sturgeon*, the *sterlet*, *sudak*, *trout*, *Prussian carp*, *tench*, *pike*, *perch*, *water-tortoises*, and *crawfish* of an enormous size. Some of the last, equal in size to our *lobsters*, are caught in great abundance, by sinking small cylindrical nets, about six inches in diameter, baited with pieces of salted fish. They sold at the rate of two-pence (English) per hundred; and in certain seasons of the year the same number may be had for half that sum. The *beluga* is the largest eatable fish known. In the kidneys of very old *belugas* are sometimes found *calculi*, as large as a man's fist. Professor *Pallas* gave us a concretion of this nature, which Doctor *Tennant* has since analyzed: it consists almost wholly of *phosphat of lime*. The lower sort of people keep these *calculi* as talismans, for the cure of certain disorders. *Strahlenberg* relates, that he saw a *beluga* fifty-six feet long, and near eighteen feet thick. In the *Don* they seldom exceed twelve feet in length. This fish, in its shape, resembles the *sturgeon*. One of the oldest fishermen upon the *Don* possessed a secret, enabling him to ensnare the largest *belugas*; but he would not communicate to any one his valuable discovery. We saw him fishing at a considerable distance from our boat, and could distinctly perceive that he plunged a hollow cylinder vertically into the river, causing a noise under water, like the bursting of an air-bubble: this might be heard from the shore, on either side.

Extraordinary Appearance of *Tcherkask.*

The appearance of *Tcherkask*, viewed from the river, affords a most novel spectacle. Although not so grand as *Venice*, yet it somewhat resembles that city. The entrance to it is by broad canals, intersecting it in all parts. On each side, wooden houses, built on piles, appear to float upon the water: to these the inhabitants pass in boats, or by narrow bridges only two planks wide, with posts and rails, forming a causeway to every quarter of the town. As we sailed into this city, we beheld the younger part of its inhabitants upon the house-tops, sitting upon the ridges of the sloping roofs, while their dogs were actually running about and barking in that extraordinary situation. During our approach, children leaped from the windows and doors, like so many frogs, into the water, and in an instant were seen swimming about our boat. Every thing seemed to announce an amphibious race: not a square inch of dry land could be seen: in the midst of a very populous metropolis, at least one half of its citizens were in the water, and the other half in the air. Colonel *Papof* conducted us to

Inhabitants.

the house of a General, the principal officer and *Ataman* of *Tcherkask*[1]. This person was a merchant, and very rich. His house, like all those we saw afterwards, was extremely neat, and elegantly furnished. Upon the walls of the apartments were French and English prints: among others, we noticed one, a very fine engraving, taken from a picture of more than common interest. It represented *Rousseau*, in his last moments, desiring his housekeeper to open the window, that he might once more behold the face of Nature. The General, having requested that we would accept of his services while we remained in the city, appointed an officer to attend us, to provide us with sentinels, and whatsoever else might be deemed necessary.

The town of *Tcherkask* is divided into eleven *stanitzas*, and contains fifteen thousand inhabitants. The number of houses amounts to three thousand; allowing, upon the average, five persons to each. This, from all we could learn, is the true state of the population. Here

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(1) "The internal government of ***Tcherkask*** is exercised, under the ***Ataman***, by a Master of Police, and a Chancery of four persons. The Police Master, and, on some solemn occasions, the ***Ataman***, is distinguished by a large staff, with a silver filigree head, resembling that of a drum-major." *Heber's MS. Journal.*

Public Buildings.

are seven churches; four built of stone, and three of wood. One of the latter description is for *Tahtar* worship, the *Tahtars* having a *stanitza* in *Tcherkask* peculiar to their own people. Their religion is *Mahomedan;* and their church perfectly unadorned, being built with the utmost simplicity, and containing only a little recess, with a pulpit for the priest, and a gallery for boys and young men. The elders only enter the lower part of the building: this is covered with carpets; and, as in *Turkey*, no one is permitted to enter wearing boots or shoes. Nevertheless, upon this sacred floor they transact their commerce; for we found a *Tahtar* squatted, casting up his accounts, and writing, with all his commercial papers around him.

Regalia.

The first church erected in *Tcherkask* was founded by Peter the Great as an inscription placed in the wall implies; but it has suffered frequently from fire, as indeed have all the other churches. It is now of stone; and contains a handsome screen, painted a bright green colour, and richly gilded, as at *Axay*. They burn, moreover, green wax candles. In this church are kept what they call their *regalia;* applying this term to *republican,* rather than to *regal,* ensigns of distinction. These were exhibited for our inspection, and consisted chiefly of presents from different sovereigns, standards, and embroidered flags bearing the Imperial arms; politic donations, serving as memorials, lest the *Cossacks* might forget to what empire they belonged. Here we saw lances, fashioned after the *Asiatic* manner, with tufts of fine camel's hair hanging from the point. Perhaps the origin of such an appendage may be referred to those barbarous periods when Oriental nations drank the blood of their enemies. An instrument of the same form has been already described; it is used by the *Calmucks*, for drinking brandy; they thrust a small lance with a tuft of camel's hair into the stills containing the spirit they procure from mare's milk, and squeeze the tuft into the palm of the hand, in order to drink what it has thus absorbed[1]. With these lances were also preserved silver-headed staves of their *Atamans*; illuminated and beautiful manuscripts, chiefly certificates of the brave conduct of their people in war, sent as testimonials by various sovereigns whom they had served; and a map of their territory, by the hand of the late Empress CATHERINE. The standards she presented to

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(1) See p 314 of this Volume.

them are exceedingly costly. Great part of their *regalia* was burned in one of the terrible conflagrations to which their town has been exposed; and among the things then lost, were some presents from PETER THE GREAT. There still remained one of his gifts, very characteristic of that extraordinary man. Among the rich staves of ebony, silver-headed, and magnificently adorned, which different sovereigns have sent to be borne by the *Ataman*, there appeared one which was destitute of any other ornament than what Nature had bestowed. Of this they were more proud than of all the rest. It was like the club we see usually represented with the Figure of *Hercules;* that is to say, of plain unadorned wood, although covered with sturdy knots, and calculated for the hands of a giant. In the same church was also suspended the singular picture of "*The Virgin with the Bleeding Cheek*," but with a remarkable addition to the usual representation. Below the figure of the *Virgin*, a *hand* appeared painted of the natural size, as if it had been cut off and fastened to the picture: a *knife* also was placed by the hand. They related, that a priest having struck a picture of the *Virgin*, wounded her in the cheek, which ever afterwards continued to bleed; but immediately the blow was made, the hand of the priest came off, and remained, with the knife, adhering to the picture.

There is another stone church in *Tcherkask*, which suffered more recently from fire. About four years ago, the inhabitants undertook its reparation, and erected a screen of great magnificence, an astonishing piece of workmanship for this part of the world. It is built in the *Grecian* taste, and consists of fourteen *Corinthian* columns, covered entirely with burnished gold. There are, besides, *Corinthian* pilasters; also paintings in a more modern style, and more pleasing than the stiff appearance usually exhibited by such pictures in the Russian churches.

Almost all the other public edifices in *Tcherkask* are of wood. They are as follow:

1. The CHANCERY, where the administration of justice, and all other public business, is carried on.—This building contains their papers, records, and other documents. One room is appropriated to their assembly for public debates: this much resembles our House of Commons. It contained the EMPEROR's portrait; and it was more like him than any we had seen. When a general assembly is convened, it consists of a President, with all the Generals,

Colonels, and Staff-officers. Their Councils relate not only to military affairs, but to all business which concerns the public welfare.

II. Another Court of Justice, called SCLAVESNESUT, signifying "*Justice by Word.*"—The assemblies here answer to our quarter-sessions. Parties who have any disagreement come with their witnesses, and state their grievances. Each receives a hearing, and afterwards justice is decided.

III. The PUBLIC ACADEMY: here their youth receive instruction in geometry, mechanics, physics, geography, history, arithmetic, &c. &c.

IV. The APOTHECARIES' HALL.

V. The TOWN HALL of the eleven *stanitzas* into which the town is divided.

VI. SIX PRISONS: four of these are for males, and two for females.—The prisoners are suffered to go about in their chains, for the purpose of begging.

The SHOPS are very numerous; they are kept chiefly by *Greeks*, and contain the produce of *Turkey*; as pearls, cloth, shawls, tobacco, fruit, &c. There are also two Public Baths; and each *stanitza* has its respective tavern, for liquors, brandy, wine, &c.; likewise its *traiteur*, or cook's shop, for victuals. Every Saturday evening a ceremony takes place in all the churches, called "*The benediction of bread:*" upon these occasions, *five white loaves* are placed in the middle of each church; symbols of those with which Christ fed the multitude. The people then pray, that, "as with five loaves he fed five thousand, he would vouchsafe a sufficiency of corn in the country for the bread of its inhabitants, and bless it for their use."

Origin of the *Cossacks.*

It is uncertain whence a notion originated, that the *Cossacks* are of *Polish* origin; but, as it has become prevalent, a seasonable opportunity now offers to prove that it is founded in error. The *Cossacks* have been acknowledged, as a distinct people, nearly nine hundred years. According to *Constantine Porphyrogenetes*, they were called *Casachs* in the age of that writer. This name is found in the appellation of a tribe residing near *Caucasus*. "And beyond the *Papagian* country," says he[1], "is the country called *Casachia*; but beyond the *Casachs* are the summits of *Caucasus*." Our countryman, *Jonas Hanway*, calls the *Don Cossacks* "a species of Tahtars[2]." *Storch*, who has written

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(1) Καὶ ἄνωθεν τῆς Παπαγίας χώρας ἐστὶν ἡ χώρα ἡ λεγομένη ΚΑΣΑΧΙΑ, ἄνωθεν δὲ τῆς ΚΑΣΑΧΙΑΣ ὄρη τὰ Καυκάσια εἰσίν. *Constantinus* de Administrand. Imper. in fin. cap. xlii. p. 133. *Lugd. Bat.* 1611.

(2) *Hanway's* Travels, vol. I. p. 97.

fully and learnedly on the subject, although he admits the resemblance they bear to *Tahtars*, in their mode of life, constitution, and features, insists that they are of *Russian* origin[2]. *Scherer*, who has appropriated a work entirely to the investigation of their history, and continually inculcates the notion of their *Polish* origin, nevertheless opens his work with an extract of a different nature; but it has all the air of a fable[3]. It is taken from *Nestor's* Russian Annals. A *Russian* Prince, and a *Cossack* Chief, at the head of their respective armies, agree to determine their differences by a wrestling-match, which ends in the assassination of the *Cossack* by the *Russian*. This event is followed by the subjugation of the *Cossack* territory[4]. To have seen the *Cossacks*, and to have resided among them, is sufficient to establish a conviction that they have nothing in common with the *Russians* of the present day, except the language they use. Let us pay some attention at least to what they

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(2) Tableau Historique et Statistique de l'Empire de Russie, par *Sterch*. Edit. *Française*, tom I. p. 55. See particularly p. 24 of the Notes of that volume.

(3. They are often described as a branch of the *Poles*, who migrated in modern times to the marshes of the *Don*. The observation of *Scherer*, concerning their language also, strengthens the notion of their *Polish* origin: "*La langue des Cosaques est un dialecte de la Polonoise, comme celle-ci l'est de l'Esclavon.*" Annales de la Petite Russie, par *Scherer*, tom. I. p. 17. *Paris*, 1788.

(4) *Scherer*, Tableau de la Petite Russie, tom. I. p. 9.

CHAP. XIII.

say of themselves. The *Cossacks* of the *Don* relate, that a party of their countrymen being engaged in their usual occupation of hunting, near the range of *Mount Caucasus*, met a number of people, with whom they were unacquainted, going towards the *East;* and having inquired who they were, the strangers answered, that they were emigrants from *Poland*, who had fled from the oppression of their nobles, and were proceeding to *Persia*, to join the troops of that country against the *Turks*. The *Cossacks* told them, they might spare themselves the trouble of so long a march in order to exercise hostilities against the *Turks;* and persuaded the *Poles* to return with them to the town of *Tcherkask*, where they would find an asylum, and whence, in concert with their own forces, they might attack the fortress of *Azof*. Assisted by these auxiliaries, and with only four pieces of cannon, all the artillery they possessed at that time, they laid siege to *Azof*, which fell into the hands of the allied army. From the circumstances of this alliance, first enabling the *Cossacks* to make a figure among the nations at war with *Turkey*, may have been derived the erroneous notion of their having migrated from *Poland*. The *Cossacks* of the *Don*, according to the account the best instructed give of their own people, (and they are much better qualified to write their own history than any of the *Russian* Academicians,) are a mixture of various nations, principally of *Circassians*, *Malo-Russians*, and *Russians*, but also of *Tahtars*, *Poles*, *Greeks*, *Turks*, *Calmucks*, and *Armenians*. In the town of *Tcherkask* alone, and in the same street, may be seen all these different people at the same time, each in the habit peculiar to his own nation. A considerable proportion of the inhabitants have ever been refugees from *Turkey*, *Greece*, or from other countries. Concerning the original establishment of *Tcherkask*, they relate, that it was founded by refugees from *Greece*, to whom the people of *Azof* denied admission, and who, in consequence, proceeding farther up the river, came to this island, where they made a settlement; giving to the place a name derived from the people upon whose frontier it was situate, and with whom they afterwards were intermingled. The name of the town, although pronounced TCHERKASKY, is written TCHERKASK, implying "*The small village of the Tcherkas*," pronounced generally *Tcherkess*, or, as we write it, *Circassians*. Thus, from a small settlement of rovers, augmented principally by intercourse with the neighbouring *Circassians*, has since accumulated, like a vast *avalanche*, the immense horde of the *Cossacks*: Before the middle of the tenth century, they had already reached the frontier of *Poland*, and had commenced an intercourse with the people of that country: this was often attended with an augmentation of their horde by the settlement of *Polish* emigrants among them. Their first notable armament is said to have been in the year 948[1], when the Greek Emperor employed them as mercenaries in his war against the *Turks*. From their address in archery, their neighbours had given them the name of *Chozars*, and *Chazars*: under this latter appellation they are frequently mentioned by *Constantine Porphyrogenetes*, and their country called *Chazaria*[2]. The Greek Emperor, for the services they rendered, sent them, with assurances of protection, and recommendatory letters, to the *Polish* Sovereign, requesting that, in future, their appellation might be *Cossacks*, and not *Chozars*[3]. As to the origin of that name, some will have it to be derived from a *Tahtar* word signifying *An armed man*[4]; others, from the sort of sabre they use; others, from a word which signifies *a Rover*; others again pretend, that the *Poles* called them *Cossacks* from a word in the *Polish* language implying *a Goat*, because they formerly wore the skins of that animal[5]. *Scherer*, objecting to this last

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(1) *Scherer*, Tableau de la Petite Russie, tom. I. p. 67.

(2) See Const. Porphyrogenetes, cap. 10, 12, 13, 39, &c.

(3) *Scherer*, ibid. p. 71.

(4) *Storch*, Tableau de la Russie, tom. I. p. 55.

(5) See "A Discourse of the Original of the Cossacks," by *Edward Brown*, p. 1. *Lond.* 1672.

derivation, substitutes another still more frivolous, and maintains it to have been taken from *Kossa*, a small promontory[6]. In this wild pursuit of etymology, we might also affirm, that *Casaca*, in *Spanish*, signifies precisely the sort of coat they wear, answering to our *English* word *Cassock*[7], did not *Peyssonnel* much more rationally, and perhaps incontestably, explain the origin of their appellation. "The land of the *Chazacks*," says he[8], "formed a part of that country now denominated *Circassia*, properly so called. In this district of *Chazakia*, according to my opinion, we ought to seek the origin of the *Cossacks* of the present day." This observation is actually confirmed by facts already related, and by the extract from *Constantine* cited in a former page: although so general became the migrations of this people, that their colonies now extend from the banks of the *Dnieper* to the remotest confines of *Siberia*. According to their different emigrations and settlements, they are at present distinguished by the various names of *Malo-Russian* Cossacks, *Don* Cossacks, Cossacks of the *Black Sea*, of the

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(6) *Scherer*, Tableau de la Russie, tom. I. p. 67.

(7) See *Letters concerning the Spanish Nation*, by the *Rev. E. Clarke* (the author's father), p. 338

(8) Observations Historiques, &c. sur les Peuples Barbares, par *Peyssonnel*, p. 125. *Paris*, 1765.

Volga, of *Grebenskoy*, of *Orenburg*, of the *Ural Alps*, and of *Siberia*; where they have received yet other appellations, and reach even to the mountains of *China*, and to the *Eastern Ocean*. It is necessary to confine our attention to the principal hive, whence, with little exception, all those swarms have migrated.

Causes of their increase.

Nothing has contributed more to augment the nation of the *Don Cossacks*, than the freedom they enjoy. Surrounded by systems of slavery, they offer the singular spectacle of an increasing republic: like a nucleus, putting forth its roots and ramifications to all parts of an immense despotic empire, which considers it a wise policy to promote their increase, and to guarantee their privileges. As they detest the *Russians*, a day may come, when, conscious of their own importance, they will make their masters more fully sensible of their power[1]. A sage regulation in their military constitution, from a very early period, induced them to grant all the privileges they enjoy to all prisoners of war who were willing to settle among them.

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(1) After slightly noticing their most important revolts under *Razin* and *Boulavin*, towards the end of the seventeenth, and in the beginning of the eighteenth century, *Storch* observes, "*L'histoire de ces rebellions est assez interessante pour occuper un de nos historiens modernes.*"—See p. 26 of the Notes to *Storck's Tableau de la Russie*, tom. I.

Thus, from the success attending their incursions, their numbers have rapidly increased. In the year 1579, they made their appearance, for the first time, in the *Russian* armies[2]. In 1734, their earliest colonies were established upon the *Volga*. About the same time, another colony marched towards the *Terek*, and settled there. Towards the middle of the last century, a detachment fixed their residence along the banks of the *Samara*, the *Ui*, and the *Ural*, as far as the *Kirgisian* frontier. But by much the most powerful detachment from the original hive is established upon the shores of the *Caspian*, at the mouth of the *Ural* river: it left the *Don* in the beginning of the fifteenth century, and has since been augmented by subsequent emigrations from the parent stock. This branch of the *Don Cossacks* joined in the rebellion under *Pugatchef*. In order to annihilate the memory of their revolt, the *Russian* Government prudently changed their name, (which had hitherto been, *Cossacks of the Jaik*,) together with the name of their *capital*, and of the *river* upon which they resided[3].

The most remarkable branch of the *Don Cossacks* has been established in *Siberia*. It

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(2) *Storch*, tom. I. p. 68.

(3) Ibid. p. 73.

began its march towards the *East* in the sixteenth century. A troop of between six and seven thousand, under the conduct of their Ataman, *Jermak*, penetrated into *Permia*, and made the discovery of the country to which we commonly apply the appellation of *Siberia*. Their adventures, and those of their Chief, might lay the foundation of a very interesting romance; but we may despair of seeing it constitute a portion of history. They had gained the heights of the *Ural* Alps, when the appearance of vast deserts, tenanted by an unknown and savage people, somewhat intimidated the enterprising rovers. *Jermak*, full of zeal, harangues his little army. They descend the mountains; defeat and drive before them a host of *Tahtars*; pursue their conquests even to the *Tobol*, the *Irtysch*, and the *Ob*; and terminate their surprising march by the subjugation of all the tribes dwelling between the *Ural* and *Altaic* Chain. Unable, from the losses they had sustained, and the obstacles they had yet to surmount, to maintain possession of such extensive territory, they were compelled to humble themselves before the *Russians*. In 1581, *Jermak* made the cession of his conquests, by formal capitulation, to the *Tsar Joan*, who, in consideration of the important services he had rendered to the empire, not only pardoned him, but even recompensed his extraordinary talents and courage[1]. Thus was *Siberia* added to the extensive possessions of *Russia,* by a *Cossack* of the *Don;* whose achievements were only less illustrious than the boasted victories of an *Alexander,* because no historian was found to record them.

Foundation of their Capital.

We have carried the history of the *Don Cossacks* back to the period when they first formed an establishment upon the *Don.* The foundation of *Tcherkask,* from their own account, is attributed to the settling of some rovers, probably exiles from *Greece.* The shores of the *Sea of Azof,* and of the *Black Sea,* were, in very early ages, what *America,* and more recently *New Holland,* has been to *Great Britain.* The *Greeks* sent thither many of their exiles; and the custom was continued among the *Romans,* as appears by the banishment of *Ovid.* The opinion, therefore, of the *Cossacks,* concerning the foundation of *Tcherkask,* is not without support, even in antient history. With regard to their own origin, as a nation, there is every reason to consider it, for the most part, *Circassian;* and, as such, the analogy with *Poles* or *Russians,* instead of leading us to deduce the

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(1) *Storch,* tom. I. p. 76.

origin of the *Cossacks* from them, should rather guide us to the parent stock, whence the *Sclavonian*, the *Polish*, the *Prussian*, the *Muscovitish*, *Bohemian*, and *Transylvanian* people and languages were severally derived. All the antient historians and geographers confirm the truth of its march from *Media*, through the Straits of *Caucasus*, towards the *Tanais*, and round the *Euxine*. Its first colonies were called *Sarmatians*: the earliest account of whom is given by *Herodotus*: who places them between *Caucasus* and the *Tanais*[1]. The defile of *Caucasus* has been celebrated in all ages, offering the only passage through that otherwise impenetrable barrier. It bore the appellation of the PYLÆ SARMATICÆ, from the SARMATÆ, who first passed through it: SAR being, according to *Bochart*, the Eastern mark of descent; as SAR-MADAI, SAR-MATÆ; that is to say, 'CHILDREN *of the* MEDES[2].' "*Diodorus Siculus*," observes the revered author cited below, "who knew

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(1) *Herodot.* lib. iv. c. 117.

(2) ΣΑΡΜΑΤΑΙ, ΣΑΥΡΟΜΑΤΑΙ, ΜΑΙΩΤΑΙ, were the same people. See *Bochart*, and the observations of the author's Paternal Ancestor, in his valuable Dissertation on the "*Connection of the Roman, Saxon, and English Coins*," p. 47. It is very grateful to make this tribute to the acknowledged learning of an ancestor, to whose Work the Reader is referred, not only for some of the authorities here noticed, but also for the most important information collected by any writer, respecting the original inhabitants of the countries bordering on the *Black Sea*, and of their intercourse with the people of *Antient Greece*.

nothing of the etymology, asserts the fact: speaking of the several clans of the *Scythians*, he says, that one came out of *Media*, settled upon the banks of the *Tanaïs*, and were called *Sauromatæ*[3]."

Circassians.

The *Circassians* of the present day are a horde of banditti, inhabiting the region whence the *Cossacks* originally descended. Continually repelled from their antient boundary, the *Tanaïs* and *Lake Mæotis*, and ultimately driven beyond the *Kuban* and the *Terek*, they hang, as it were, upon the northern sides of *Caucasus*, or carry on predatory incursions from the swampy plains at its feet, above two hundred miles from *Tcherkask*. These mountaineers, as well as the *Tahtars* of *Kuban*, are ever at war with the *Cossacks*. They pretended to make peace with them at the end of the last Turkish war; but, whenever occasion offers, they seize the persons of the *Cossacks*, or any strangers who may be found among them, and sell them for slaves to the *Persians*. Their manner of fighting, as described by the *Don Cossacks*, is this; they hide themselves in the long reeds, or grass, of marshes, lying even in the water, until they reconnoitre the strength of their adversary. If

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(3) *Diod. Sic.* lib. ii. p. 155. Ed. *Wetstein.*

five or six armed *Cossacks* appear, they remain in ambush: if only two or three, they attack these by surprise; but even then they will run away if the *Cossacks* have time to fire. If discovered in their concealment, and interrogated who they are, they assume an humble aspect, and declare themselves friends. Some of the *Circassians* were prisoners at *Åxay*, when we were there. The *Cossacks*, and all the inhabitants of the *Asiatic* coasts of the *Black Sea*, call the Circassians *Tcherkess*, and *Tcherkessi*, a further confirmation of remarks before made concerning the etymology of the word *Tcherkask*. If it were necessary to make any addition to what has been already written, with regard to the relation they bear to the *Cossacks* and to the other inhabitants of the *Ukraine*, many curious circumstances might be alleged; such, for example, as the mode of accounting money, which is the same among the *Malo-Russians* and *Circassians*. There are now *Malo-Russians* living in the *Caucasian* mountains. The *Circassians*, moreover, left their name in the appellation of a town built upon the *Dnieper*.

Commerce of *Tcherkask*.

The commerce of the *Cossacks*, and other inhabitants of *Tcherkask*, is very various. The principal articles of their exports are, *fish*, *iron*, *caviare*, and a little *wine*; although, generally, they consume all their *wine*. This wine resembles the wines of *Burgundy* and *Champagne*, in exhibiting effervescence. When it has acquired a certain age, it sells in *Tcherkask* at a price equivalent to three shillings and sixpence the bottle. The *Don* wine is both red and white. If the *Cossacks* would allow their grapes to ripen, and were made acquainted with the *French* mode of preparing this beverage, it would certainly surpass all the wines of the world; so rich and generous is the fruit affording it[1]. The *Cossacks* seldom use tobacco, and they live to very advanced age. The merchants, in their turn, go to war with the rest, and have their rank in the army[2]. In fact, there are few

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(1) "The Don wine is sometimes very pleasant; but it is, I suspect, a fabrication. I tasted some that was warranted genuine, which I could easily believe to be so: it was, indeed,

> 'As wicked dew as Sycorax could brush
> With raven's feather from unwholesome fen.'"

Heber's MS. Journal.

(2) "The government of the armies of the Don differs in many respects, from the antient Malo-Russian, and has lately suffered repeated encroachments. Their territory, which is almost entirely pasture land, is divided into stanitzas, or cantons; for many stanitzas now contain more than a single village. To each of these, a certain portion of land and fishery is allotted by Government, and an annual allowance of corn from Voronetz, and northwards, according to the returned number of Cossacks. They are free from all taxes; even from those of salt and distilleries. The distribution of the land to the individuals in each stanitza is settled by the inhabitants and their Ataman. This Ataman was chosen by the people,

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generals or colonels, in the army of the *Don Cossacks*, who are not merchants. In *Tcherkask*

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and was both civil and military commander of the place. Paul had laid some restrictions on this right, which I could not understand. He had also ennobled the children of all who had the military rank of Colonel, which was complained of, as introducing an unconstitutional aristocracy. From these Atamans, an appeal lies to the Chancery at Tcherkask. They used to elect their Ataman there, and to appeal to him only; assembling occasionally, as a check on his conduct; but *he is now appointed by the Crown, and greatly diminished in power.* The allotment of land and fishery which each Cossack possesses may be let out by him to farm, and often is so, and it is a frequent abuse to insert the names of children in the return of Cossacks, to entitle them to their seniority in becoming officers. I met with a child thus favoured. This has taken place since the Cossacks, when called out, have been formed into regular regiments, which has depressed entirely the power of the village Ataman, by the introduction of colonels, captains, &c. Formerly, the Ataman himself marched at the head of his stanitza. Now he merely sends the required contingent, which is put under officers named by the Crown.

" The *Cossack*, in consequence of his allowance, may be called on to serve for any term, not exceeding three years, in any part of the world, mounted, armed, and clothed at his own expense, and making good any deficiencies which may occur. Food, pay, and camp equipage, are furnished by Government. Those who have served three years are not liable, or at least not usually called upon, to serve abroad, except on particular emergencies. They serve, however, in the cordon along the *Caucasus*, and in the duties of the post and police. After twenty years, they become free from all service, except the home duties of police, and assisting in the passage of the corn barks over the shallows in the *Don*. After twenty-five years' service they are free entirely.

" The Procurator declared the whole number of *Cossacks*, liable to be called on for one or more of these services, amounted to 200,000. He acknowledged, that as they would allow no examination into their numbers, he spoke only from conjecture, and from the different allowances of corn, &c. occasionally made. The whole number of male population he reckoned at half a million. The situation of a *Cossack* they live an amicable and pleasant life. Sometimes they have public amusements, such as balls, and other assemblies of the same nature. Once they had a theatre, but it was prohibited. In some of their apartments we observed mahogany bookcases, with glass doors; each containing a small library. They are in every respect entitled to praise for cleanliness, whether with reference to their persons or to their houses. There is no nation more cleanly in its apparel than that of the *Cossacks*. The dress of

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is considered as comfortable; and their obligations to service are deemed well repaid by their privileges and their freedom. 'FREE AS A COSSACK' is a proverb we have often heard in *Russia*. The number of *Cossack* guards, who are all *Donsky*, amounts to three regiments, of 1000 each. The number employed in *Persia* and *Caucasus* I could not learn. In the year 1805, a corps of seventy-two regiments, of 500 men each, marched under *Platof*, the *Hetman* of *Tcherkask*, but received counter orders, as it did not arrive in time for the battle of *Austerlitz*. *At Austerlitz, only six hundred Cossacks were present.* The peasants near *Austerlitz* spoke of them as objects of considerable apprehension to the *French* cavalry; particularly the cuirassiers, whose horses were more unwieldy. These *Cossacks*, *Platof* said, had suffered dreadfully, as they were for some time the only cavalry with the *Russian* army, and, before the Emperor joined *Kotuzof*, had lost almost all their horses with fatigue. During the quarrel of *Paul* with *England*, he assembled 45,000 *Cossacks*, as it was believed at *Tcherkask*, *to march to India*. I saw the plan was not at all unpopular with *Platof* and his officers. *Platof's* predecessor was the last *Ataman* who was in possession of all his antient privileges. He had often, by his own authority, bound men hand and foot, and thrown them into the *Don*. He was unexpectedly seized and carried off by the orders of the Empress (*Catherine*), and succeeded, as General of the Armies of the *Don*, by *Maffei Ivanovitch Platof*, a fine civil old soldier, with the great cordon of *St. Anne*." *Heber's MS. Journal.*

the women is singular: it differs from all the costumes of *Russia;* and its magnificence is displayed in the ornaments of a cap, somewhat resembling the mitre of a Greek bishop. The hair of married women is concealed under the cap, which is covered with pearls and gold, or it is adorned with flowers. The dress of a *Cossack* girl is elegant; a silk tunic, with trowsers fastened by a girdle of solid silver, yellow boots, and an Indian handkerchief worn as a turban upon the head. A proof of *Cossack* wealth was afforded in the instance of the mistress of the house where we lodged. This woman walked about the apartments without shoes or stockings; but being asked for some needles to secure the insects we had collected, she opened a box, wherein she shewed us *pearls* valued at ten thousand *roubles.* Her cupboard was, at the same time, filled with plate and costly porcelain. The common dress of men in *Tcherkask* is a blue jacket, with a waistcoat and trowsers of white dimity; the latter so white and spotless, that they seem always new. The tattered state of a traveller's wardrobe but ill fitted us to do credit to our country in this respect. We never saw a *Cossack* in a dirty suit of clothes. Their hands, moreover, are always clean, their hair free from vermin, their teeth white, and their skin has a healthy and

Polished Manners of the People.

cleanly appearance. Polished in their manners, instructed in their minds, hospitable, generous, disinterested, humane and tender to the poor, good husbands, good fathers, good wives, good mothers, virtuous daughters, valiant and dutiful sons; such are the natives of *Tcherkask*. In conversation, the *Cossack* is a gentleman; for he is well-informed, free from prejudice, open, sincere, and honourable. Place him by the side of a *Russian*,—what a contrast![1] Yet the author would not be understood, in the eulogy he has bestowed upon the one, or the censure he has perhaps too indiscriminately lavished upon the other, as having used observations without exception on either side. The *Russian* women are entirely excepted; and it is very remarkable,

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(1) "The manners of the people struck us, *from their superiority to the Russians, in honesty and dignity.* A Lieutenant at *Petersburg*, who once begged alms from us, bowed himself to the ground, and knocked his head on the floor. A Lieutenant here (*Tcherkask*), who was imprisoned, and also begged, made the request in a manly and dignified manner, and thanked us as if we had been his comrades.

"Both men and women are handsome, and taller than the *Muscovites*. This name they hold in great contempt, as we had several opportunities of observing. The Procurator, the Physician, the Apothecary, and the Master of the Academy, being distinguished by their dress and nation from the *Cossacks*, seemed to have formed a *coterie* of their own, and to dislike, and to be disliked by, the whole town. The Postmaster said they were much improved since he came there; that then they would have pelted any stranger. We saw nothing of this kind, except that, when we first landed, *mistaking us for Russians*, some boys cried out, '*Moscoffsky Canaille!*'—Canaille has become a naturalized word in Russia." *Heber's MS. Journal.*

that little of the lamentable characteristics of the *Russian* people[1] can be applied to them. It is only in proportion as they recede from their natural effeminacy, that any traits have appeared to liken them to the men of their country: an instance or two, of this kind may have been mentioned; but, speaking generally of them, they have this only fault, if it be not rather a misfortune, that of servility to the most abject slaves.

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(1) At the time of making this extract from my Journal, our *English* papers are filled with the atrocities committed, not merely by their common soldiers, but by their general-officers in *Finland*. An account of them is published by the Lord-lieutenant of the county of *Vasa*, to which his respectable name is affixed. Posterity may there be informed what *Russians* were in the beginning of the present century, when a Major-general, *Demudof*, gave up the town of *Vasa*, during five days, to plunder, merely because he could not retain its possession; and, assisted by another monster in a human form, the Governor *Emine*, galloped through the streets, to give vigour and activity to a scene of murder, horrible cruelty, and devastation; crying out to his troops, *Dobra! dobra!* (Bravo! bravo!) as they were bayonetting the weeping and kneeling inhabitants, mothers with their infants, aged and venerable men, ladies of distinction, children, and persons of whatever sex, age, or situation. "It instructs the world," observes the Lord-lieutenant, "to describe their conduct; inasmuch as it determines their national character; and determines, with historic truth, that with barbarian slaves the character remains unchanged, notwithstanding the varnish put on by a sort of external humanizing, produced by intercourse with civilized nations." In the parish of *Nerpis*, Major-general *Orlof Denesof* caused three of the peasants to be bound together: and this being done, to prolong the pain and agony of the poor sufferers, the *Russians* pierced their thighs, arms, belly, and other parts, with bayonets, before they killed them.

Perhaps an anecdote, which may now be related, will render the contrast between *Cossacks* and *Russians* more striking. The truth of it, owing to its notoriety, will not be disputed by either party. When a quarrel among the *Cossacks* causes them to combat each other, they fight, as in *England,* with their fists, and never with knives, daggers, or any similar weapon. This practice is so established a characteristic of the people, that it gave rise to a very remarkable wager. *Teplof* and *Gelagin,* two of the late Empress *Catherine's* privy-counsellors, chanced to be in her presence, when it was told her that a *Cossack* priest, then a monk in the Convent of *St. Alexander Nevsky,* had been arrested for cutting the throat of a young woman, whom he had made pregnant, and with whom he had quarrelled: upon this *Teplof* offered to wager with *Gelagin* that the monk was not a *Cossack.* The bet was made, and won by *Teplof;* the monk proving to be a *Russian.* Being questioned how he could possibly divine the probable success of his wager; "Because," said he, "no *Cossack* would strike a woman: if he did, he would use his cane; not his knife."

Remarkable Wager.

. It was during one Sunday evening that Lieutenant-colonel *Papof* conducted us over the whole of *Tcherkask.* We walked a distance

Survey of the Town.

equal to four miles without once being off a bridge. The people were all in their best attire; and the sight on that account was the more interesting. From the high and narrow bridges, single planks frequently lead off, as the only mode of approaching the houses of the inhabitants: these have covered galleries around them. In those galleries, where the deal, of which they are constructed, was as white as water and the sun's rays could make it, sat the old and respectable *Cossacks*; almost all of whom, as we passed, pressed us to walk into their houses and to regale ourselves. The water flows beneath many of the buildings; and all of them are upon piles, in the midst of the flood[1]. The prodigious quantity of timber consumed in

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(1) "*Tcherkask* stands on some marshy islands in the river. The houses are all raised on wooden pillars, and connected by foot bridges. The foot-paths run like galleries before the houses. When we saw it, every part was flooded, except the principal street, the great church, and the market-place. The antic wooden cabins, mixed with the domes of churches, tops of trees, and Calmuck tents, had an interesting effect, just rising from the water. The *sudak* still continued to poison the air; but the houses, notwithstanding the people are all fishers, are neat. *The Cossacks are much cleaner than the Russians.* There is a spacious and antient cathedral, nearly on the same plan as the Casan Church in Mosco. Detached from the rest of the building is a large tower, which, at a distance, gives a faint recollection of St. Mary's spire at Oxford. There are many other churches, full of very costly ornaments. I never saw so many pearls at once, as on the head of a Madonna in the cathedral. These treasures are the spoils of Turkey and Poland."
Heber's MS Journal.

the town, for houses, causeways, and bridges, is brought from the *Volga*, the *Don* being inadequate to such a supply. Formerly they had walls to their watery settlement, but the inundations of the river have swept these entirely away. The principal part of the inhabitants are exceedingly desirous to remove their capital to *Axay*; this would increase its commerce, and thereby add to its importance: the rest, who, from attachment to the place of their nativity, are still anxious to preserve the original situation, propose to surround it again with walls, and to form channels, after a plan which would make its resemblance to *Venice* greater than it is at present; but the level of the water not remaining constant, as in the *Adriatic*, and sometimes varying full fifteen feet, prevents the adoption of this plan. They neglect, however, no opportunity to improve the town, forming it as much as possible into streets when fires have taken place and destroyed the old buildings, and insulating the houses where they were too closely situate. If any attempt should be made to remove the town, little difficulty would occur in transplanting the houses almost entire. They are chiefly of wood, and, being placed upon rafts, might be floated to the place of their destination[2].

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(2) The capital has been since removed; and now occupies a situation upon the *European* side of the *Don*, higher up the river.

Houses moved entire.

They speak of moving a house in this part of the world as a very trifling undertaking. When Sir *Charles Gascoigne* went from *Petersburg*, to preside over the foundry at *Lugan*, he paid a visit to a gentleman about twenty-seven miles distant from the establishment. Finding him excellently lodged, in a well-furnished, handsome, and very convenient house, "I wish," said he, "I could have such a building erected for me at *Lugan*." His host replied, "If you admire my house, it is at your service, exactly as you see it; and I engage to place it for you at *Lugan* in the course of the week." A bargain was concluded between them: the house was moved; and Sir *Charles*, who informed us of the fact, resided in it when we were in that country.

The inhabitants of *Tcherkask* complain much of want of room. Not a single house has a court-yard; the inhabitants are all huddled together, as if they had dropped from the clouds during a shower into the river, and only waited the retiring of the waters to make their escape. They are much troubled with mosquitoes, which abound in all the neighbourhood of the *Don*[1].

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(1) *Edward Brown*, who published, in the seventeenth century, "*A Discourse upon the Cossacks*," mentions the swarms of flies and locusts infesting their country; which is the only faithful account of their history contained in his work. *See p.* 22. *Lond.* 1672.

Diseases of the People.

When stung by these insects, they observe great caution in not scratching the wound; but are careful to bathe it, as soon as possible, with alcohol. We found *Goulard's lotion* to be the best remedy; and, wanting that, salt mixed with an equal portion of vinegar. There is not a single spot in the whole town free from the annual inundation. We found one dry place, near the principal church; but this was traversed by wooden causeways, proving that the usual precaution had been also there required, although the spot were not actually then covered by water. The street where most of the shops are situate is floored with planks; and must necessarily be very unwholesome, as all the dirt, falling through, remains when the waters retire. They are often troubled with fevers; although, when we inquired for a list of their diseases, they said they seldom had any. The greatest ravage is made by the small-pox. Inoculation for that disorder had not yet been introduced. The complaint they seem to dread more than any other is called THE DISORDER OF HAIRS. *Gmelin* mentions this malady[2]. Hair is said to be generated in wounds of the bodies of those whom it afflicts. We expressed our

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(2) This is not the *Plica Polonica*, or *Goschest*, mentioned by *Brown* (p. 24. *Lond.* 1672). *Gmelin* says it is known in *Russia* and the *Ukraine*, under the name *Volosez;* and he attended a case of abscess in *Paulovsk* which afforded him proof of the existence of such a disorder. See *Journal des Savans Voyageurs*, p. 146.

incredulity to the wife of Lieutenant-colonel *Papof*; but she persisted in asserting that she had taken them from her own finger, in the presence of many witnesses. To cure this malady, they apply the leaves of a plant somewhat like plantain: this they say extracts the hairs. We saw those leaves dried, and suspended, as a remedy for this complaint; but, in their desiccated state, we could not exactly determine what they were. Biliary obstruction is a common disorder among the *Cossacks*. As a cure for the jaundice, they drink an infusion of the yellow flowers of a *Gnaphalium*, found in all the *steppes*. Situate as they are, either in mud yielding unwholesome exhalation, or in water full of frogs, filth, and substances putrefying as the flood retires, nothing could preserve them from pestilence, were it not for their great attention to cleanliness. The water of the *Don* is unwholesome, and it particularly disagrees with strangers; causing flatulency, with violent pain of the bowels, and dysentery. Many of the *Russian* rivers have the same quality; especially the *Neva* at *Petersburg*.

Greek Impostor.

A *Greek* brought to us some coins of the Emperor *Constantine*, procured in *Turkey*. He kept them, he said, for the cure of diseases of all kinds; and, in proof of their miraculous power, swore, by all his Saints, that if any one of them were placed in a sieve, not a drop of water would pass through it. As we laughed at his folly, he was very desirous to make the experiment; but we thought it too ridiculous to merit so much attention. He seemed to be the very Prince of impostors, and probably sold his trash at high prices. He shewed to us a piece of the *true* Cross: this he said he had brought from *Jerusalem;* and, having worn it upon his breast, had thereby saved his life in battle, as a bullet striking the pretended relic had fallen harmless to the ground.

Departure from *Tcherkask.*

Having now satisfied our curiosity in the survey of this extraordinary place, we took leave of its inhabitants, and again embarked, accompanied by the officer who had so politely attended us, and whose hospitality we had often experienced, during the visit we had paid to the *Cossack* capital. We left *Tcherkask* on Monday the twenty-third of *June*, in the afternoon, and sailed down the *Don*, to *Åxay*. About four miles[1] from *Tcherkask* is an island called *Nunnery Isle*, or The *Island of the Convent*, whence, as they relate, the *Turks*, in former times, derived women for the seraglio of the Grand Signior.

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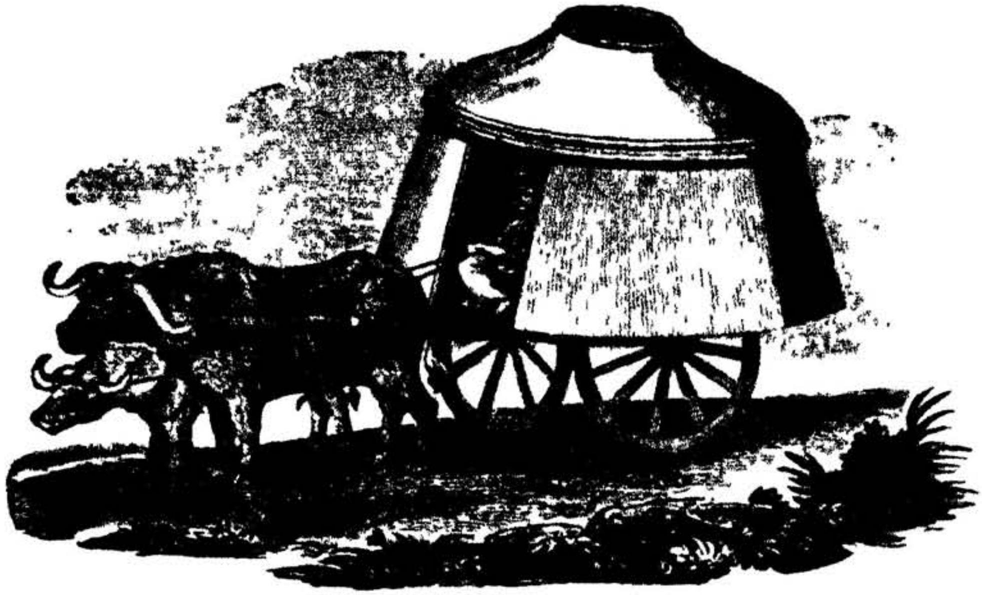
(1) Seven *versts*.



CHAP. XIV.

VOYAGE DOWN THE DON, TO AZOF AND TAGANROG.

*Visit to the General-in-chief of the Cossack Army—Embarkation for the Sea of Azof—General View of the South of Russia—*DE RUBRUQUIS*—Tahtars—Armenian Colony of Nakhtshivan—Fortress of St. Demetry Rastof—Division of the Don—Tumuli—Fortress and Village of Azof—City of Tanaïs—its probable Situation—Condition of the Garrison of Azof—Opinion entertained of the Cossacks—Departure from Azof—*MÆOTIS*—Remarkable Phænomenon—Arrival at Taganrog.*

CHAP. XIV.

THE morning after our return to *Åxay*, we received a message from General *Vassily Petrovich Orlof*, Commander-in-chief of the *Cossack*

Visit to the General-in-chief of the *Cossack* army.

army, stating, that he expected us to dine with him at his country-seat upon the *Don*. We set out, accompanied by our friend Colonel *Papof*, and by a *Greek* officer in the *Cossack* service, whose name was *Mamonof*. The General had sent his carriage, with six fine *Cossack* horses, and several *Cossacks*, mounted, with lances, to escort us. We passed along the *steppes*; and occasionally through vineyards, planted with cucumbers, cabbages, Indian wheat, apple, pear, peach, plum trees, and melons, for about ten miles, till we arrived at his house, standing upon the *European* side of the river, opposite to the town of *Tcherkask*, and distant from it about five miles. Here we found some elegant and accomplished women amusing themselves with a piano forte; and afterwards we all sat down to as magnificent a dinner as any *English* gentleman could have afforded; the whole being served upon plate. The company consisted of about twenty persons. The General presented us with mead thirty years old, tasting like *Madeira* wine. He wished very much for *English* beer, having often drunk it in *Poland*. A number of very expensive wines were brought round, many of them foreign; but the best wine of the *Don* seemed superior to any other. As we sat banquetting in this sumptuous manner, we called to mind the erroneous notions we had once entertained of the inhabitants of this country; notions still propagated by the *Russiens* concerning the *Cossack* people. Perhaps few in *England*, casting their eyes upon a map of this remote corner of *Europe*, have pictured in their imagination a wealthy and enlightened society, enjoying not only the refinements, but even the luxuries, of the most civilized nations. Their conversation had that polished and agreeable cast which characterizes well-educated military men. Some peculiarities, common to our ancestors, and still retained in the ceremonial feasts of antient corporate bodies, might be observed. Among these, the practice of drinking toasts, and of rising to pledge the security of the cupbearer, may be adduced as remarkable instances. Another very antient custom, still more prevalent, is that of bowing to and congratulating any person who happens to sneeze. The *Cossacks* of the *Don* always do this. When we took leave of the General, he said, if we preferred returning by water, for the sake of variety, we might use his barge, already prepared, and waiting to convey us. Being conducted to it, we found it manned by ten rowers, and decorated in a most costly manner. It was covered with fine scarlet cloth; and *Persian* carpets were spread beneath a canopy of silk. The current being in our favour, we embarked, and were speedily reconducted to our quarters in *Åxay*.

Embarkation for the *Sea of Azof*.

The next morning we bade farewell to the *Don Cossacks*; and, having placed our carriage on board a barge, sailed delightfully down the river (often looking back at the fine view of the town of *Åxay* and *Tcherkask*), to *Nakhtshivan*, an *Armenian* colony, established about twenty years before our arrival: this had attained a very flourishing state, even in that short period[1]. Its

Armenian Colony of *Nakhtshivan*.

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(1) "A verst (by land) from the fort of Rostof, is a large Armenian town, called *Nakitchivan*, after the antient town of that name. We spent the evening in looking over it. They affirmed that it contains 1500 families. It has four churches, and two very large bazars, which are very much crowded, and have great appearance of industry. We had a letter to one of the principal inhabitants, who had the rank of Colonel, and whose son was one of Mr. Andre's pupils (of Rostof), and our interpreter. His name was Abraamof. I found that Armenians usually expressed their names in this manner, from the Christian names of their parents, yet with the termination in *of*, which is a mark of gentility. This man had two sons in the Russian navy; and possessed the reputation of great wealth. He knew Lazarof, who sold Orlof the great diamond; and described in strong terms the misery and anxiety the Armenian had felt while it remained in his possession. His house was well furnished, and had a billiard-table, and many other European luxuries. all however sat cross-legged, except the master, whose dress also was something after the European mode. He had several curious sabres and poignards richly ornamented, which he exhibited with much pride. He said, himself and the greater part of his fellow townsmen had emigrated from the Crimea during the disturbances there: that they had this situation given them, and a charter, by which they had the same privileges as their countrymen at Astrachan. The principal trade of the town is in leather. The women are almost all

inhabitants were derived from the *Crimea*. They had about four hundred shops: these were all placed in one great covered building, after the manner observed in *Moscow*. The towns near the mouths of the *Don* present the traveller with a novel and varied picture of society. He encounters half-a-dozen different nations and languages in the same number of minutes; and each nation in its peculiar dress. As we approached the *Armenian* settlement, we beheld

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all veiled, but those we caught a glimpse of were extremely beautiful. Their veils were very carelessly disposed, and they betrayed no timidity. The men are also handsome; but they have a Jewish expression in their coutenance. The Russians declare they have all a natural unpleasant odour, like that we attribute to the Jews. They dislike them greatly; and have a proverb, 'Two Jews equal one Armenian; two Armenians one Greek; two Greeks, one Devil.' The Armenians, it is well known, are a very favoured sect by the Russian Government; and many of the noblest families have a mixture of their blood. Of these are Dolgorucky and Bagration. Joan the First gave the title of *Knes* to great numbers of Armenians, and permitted to all a free trade and settlement, with full liberty of worship, and even of making their processions openly. They have a magnificent church in Petersburg, and many in Astracban and Casan. Their enterprize and activity are well known. Mr. Anderson of Petersburg told me he knew one who had been twice to Bassora, and once to Sarmacand and Tibet. I asked Abraamof if such journeys were common; and if they could take an European with them, as their servant, or in any other disguise. He answered both these questions in the affirmative. He himself had been in Georgia, and many parts of Turkey, but never farther. We observed several Mahometans, at least persons in green turbans, which no Armenian would wear." *Heber's MS. Journal.*

As the green turban is a mark of high distinction in *Turkey*, and the *Armenians* of *Nakhtshivan* are under no fear of offending *Mohammedans*, perhaps they are worn merely in consequence of the freedom they here enjoy.

Tahtars, Turks, Greeks, Cossacks, Russians, Italians, Calmucks, and *Armenians;* these, together with our *English* party, formed a representation of the costume of nine different nations within the compass of a quarter of an English mile. The *Tahtars* were fishing in the river, or driving cattle towards the town; the *Turks* were smoking in their coffee-houses; the *Greeks*, a bustling race, were walking about, telling lies, and bartering merchandize; the *Cossacks* were scampering in all directions on horseback; the *Russians*, as police-officers, were scratching their heads; the *Italians* appeared as *Venetian* and *Neapolitan* sailors; the *Calmucks* jabbering with each other; the *Armenians*, both men and women, airing in *droskies;* and the *English* staring at them all. Towards the *Don*, and especially towards its embouchure, *Tahtars* are found in great numbers; and this race of men appears in journeying hence, westward, the whole way towards the *Dnieper*, in all the towns by the *Sea of Azof*, and in the *Crimea*, and throughout the dreary plains lying to the north of that Peninsula.

General View of the South of *Russia.*

All the South of *Russia*, from the *Dnieper* to the *Volga*, and even to the territories of the *Kirgissian* and *Thibet Tahtars*, with all the North of the *Crimea*, is one flat uncultivated desolate waste, forming, as it were, a series of those deserts bearing the name of STEPPES. The very earliest adventurers from the civilized parts of *Europe* to these remote and barbarous regions, found the country exactly as it now appears. A faithful description of its features occurs in the narrative of *W. de Rubruquis*, who was employed as a missionary about the middle of the thirteenth century[1]. "We journeyed," says he, "towards the East, with no other objects in view than earth and sky, and occasionally the sea upon our right (which is called the *Sea of Tanaïs*), and moreover the sepulchres of the *Comani*; these seemed about two leagues distant, constructed according to the mode of burial which characterized their ancestors."

What the land of the *Comani* was, is clearly ascertained by the Voyage of the *Ambassador* from Pope *Innocent the Fourth* to *Tahtary*, in the year 1246, as taken out of the thirty-second book of the *Speculum Historiale* of *Vincentius Beluacensis*[2]. "We journeyed through the

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(1) "Ibamus ergo versus orientem, nihil videntes nisi cœlum et terram, et aliquando mare ad dextram, quod dicitur Mare Tanais, et etiam sepulturas Comanorum, quæ apparebant nobis a duabus leucis, secundum quod solebant parentelæ eorum sepeliri simul." *Itinerarium W. de Rubruquis*, anno 1253. See *Hakluyt*, vol. I. p. 80.

(2) "Ibamus autem per terram Comanorum, quæ tota est plana, et flumina quatuor habet magna. Primum appellatur Neper (Borysthenes); secundum appellatur Don (Tanaïs); tertium dicitur Volga (Rha); quartum nominatur Jace (Rhymnus)." Ib. p. 47.

country of the *Comani:* this is all flat, and has four great rivers. The first is called *Neper* (Borysthenes); the second is called *Don* (Tanaïs); the third is named *Volga* (Rha); the fourth is denominated *Jaec* (Rhymnus)." Thus it appears that the *Comani*, the ancestors of the *Cossacks*, had established themselves as far to the westward as the *Dnieper*, before the middle of the thirteenth century; and considerable light is thrown upon a very obscure part of antient geography by the documents thus afforded. *W. de Rubruquis* himself, in another passage of his *Itinerary*, extends their limits as far westward as the *Danube;* and says, that the whole country, from this river to the *Tanaïs*, was inhabited by them. The western part was called *Casaria*, the country of the *Cazars*, *Cassars*, or *Cossacks*, as they are now called. Nothing can be more faithful than the account he has left of these vast solitudes, where there is neither wood, nor mountain, nor stone[2].

De Rubruquis.

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(2) "Tendebamus rectè in orientem ex quo exivimus prædictam provinciam *Casariæ*, habentes mare ad meridiem, et *vastam solitudinem* ad aquilonem: quæ durat per viginti dietas alicubi in latitudine: in qua *nulla est sylva, nullus mons, nullus lapis*. Herba est optima. In hac solebant pascere *Comani*, qui dicuntur *Capchat*. A Teutonicis verò dicuntur *Valani*, et provincia *Valania*. Ab Isidoro vero dicitur a flumine Tanai usque ad paludes Meotidis et Danubium *Alania*. Et durat ista terra in longitudine a Danubio usque Tanaim---quæ tota inhabitabatur a *Comanis*." *Hakluyt, vol. I. p.* 90.

Tahtars.

The *Tahtars* near to the *Sea of Azof* are a small race of men, but not so ugly as to answer to the descriptions given of them. They disfigure themselves very much by pressing their ears forward with the lower rim of their caps, from their tenderest infancy: in consequence of this practice, their ears protrude from the sides of their heads, and front the spectator. Some of those who passed us at *Nakhtshivan* looked fearfully wild, appearing in the rude and perhaps primeval dress of the first shepherds of the earth. Their bodies were almost naked: over their shoulders were loosely suspended the undressed fleeces of their sheep, fastened with a single loop in front. Upon their heads, and about their loins, they had a covering of the same nature; and upon their feet they wore those sandals of linden-bark of which a representation has been given as a *Vignette* to the Tenth Chapter of this Volume. A similar costume is sometimes represented upon the *Grecian terra-cottas*, and it is also exhibited by the sculpture of *Antient Greece*[1]

Armenian Merchants of *Nakhtshivan.*

Nakhtshivan offers an example of that enterprising commercial spirit which is characteristic of *Armenian* merchants. They are not naturally a lively race of men. The *Armenians* are almost as grave as the *Turks*, and they have all the boorishness of *Dutchmen;* insomuch, that this is a common saying with *European* merchants in *Constantinople;* "A sportive *Armenian* is as awkward as a dancing bear." Yet, instigated by commercial speculations, these men traverse all countries, and overcome surprising obstacles; frequently making journeys to *India*, and to the most distant regions of the earth. Their commodities and their manufactures, as far as we were enabled to judge of them, appeared to be *Turkish*, and of a nature to find a ready sale in *Axay* and in *Tcherkask*. They supply all the fairs of the neighbouring provinces; and these fairs afford the most extraordinary sights in *Europe*, because they are attended by persons from almost every nation. There is scarcely a nation, civilized or barbarous, which has not its representative at the fairs which are held along the *Sea of Azof*, and upon the *Don;* but particularly at the great fair of *Nakhtshivan*. The *Hamaxobii* of *Herodotus* then make their appearance, as in the days of the historian; travelling in vehicles, the coverings of which are their tents by night, and tilts for their cars by day[2]. Such

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[1] Among the earthen vases described and published at *Naples*, there is a *costume* of this kind, upon a male figure, who is delineated checking two furious horses.

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(2) See the *Vignette* to this Chapter.

moveable dwellings may be noticed in all the territories of the *Tahtars*.

We entered the quarter where the shops are stationed. It is a very lofty covered street, or cloister, surrounding a square, after the manner of the *Palais Royal* at *Paris*. Every trade has its peculiar station assigned, as in the *bazars* of *Constantinople;* and, according to the rule observed in Oriental *bazars*, the floor of each shop is made level with the counter; the dealers sitting at their work, as in *Turkey*, with their legs crossed beneath their bodies. The shops were all well stored, and a rapid sale was going on. Their owners, in many instances, were really *Mohammedans*, who manufactured slippers, sandals, and boots, in coloured leather. Among other tradesmen, we observed tobacconists, pipe-makers, clothiers, linen-drapers, grocers, butchers, bakers, blacksmiths, silk-mercers, dealers in Indian shawls, &c. Their bakers make bread of a very superior quality. According to a salutary *Asiatic* custom, it is publickly made, and publickly baked; so that the whole process of preparing the most important article of food is open to the inspection of every one. The crowd passing before their shops resembled a masquerade, where the costly embroidered vestments of rich *Armenian* merchants[1] were contrasted with the coarse hides covering wild *Tahtars*, the long furred pelisses of the *Turks*, the military, but simple, garb of the *Cossacks*, the uncouth uniform of the *Russian* police, and the greasy trappings of the *Calmucks*.

We visited a *Turkish* coffee-house, the most favourite rendezvous of the inhabitants. On the right hand as we entered, and upon a raised floor like the counters used by English tailors, were squatted a number of merchants, reclining upon cushions, with long pipes in their hands, smoking, and drinking coffee. As we joined the party, we were presented, according to the usual custom, with kindled pipes (having tubes made of the wood of the cherry-tree, tipped with amber), a small cup of coffee, and a bit of wood of aloes; this, being put into the bowl of each pipe, exhaled a refreshing and pleasing fragrance. In a corner of the

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(1) The costume of the *Armenian* women of *Astrachan* is the richest in *Russia*. It is surprising that they sustain the weight of their dress. The first, or inner robe, is of silk and gold; the second, of black velvet, heavily laden with gold and pearls. The third, or outer vest, is almost of massive gold, in ponderous embroidery, with large gold knobs, gold buttons, gold tassels, gold fringe, &c. &c. The turban is white, hangs over the left shoulder, and conceals the face, except the nose and eyes. The only hair disclosed is often false; two thick locks, one on each side, being brought in front before the ears.

apartment stood a vase, containing blossoms of the large *Iris*, called, in *England*, *Flower de luce*. It served as a kind of sign to the box whereon it was placed, in the lid of which was a small hole to receive the contributions of those who had received refreshments in the house. Some *Turks*, who were present, seemed really to be breathing fumes of tobacco. They inhaled large quantities of smoke upon their lungs, and, after retaining it there until their features became distended with suppressed respiration, yielded back curling volumes, as from a chimney, through their nostrils, their mouth, and their ears[1].

According to *Pallas*[2], the origin of the *Armenian* establishment at *Nakhtshivan* was the emigration of the inhabitants of the *Crimea*, when *Suvorof* withdrew with the *Russian* troops, and peace was concluded with the *Tahtars*. At that time the most opulent *Armenian* mechanics and merchants, together with the major part of the *Christian* inhabitants, upon whom the whole of the productive industry and commerce of the Peninsula depended, left the *Crimea* late in

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(1) The *Chinese*, and other *Oriental* nations, perforate the drum of their ears for this purpose. It is not however common for *Turks* to undergo that operation.

(2) Travels through the Southern Provinces, &c. Vol. I. p. 476.

the autumnal season. The *Empress* ordered proper buildings and accommodations to be prepared for their reception upon the *Don*; but the *Russian* commissaries took especial care to convey into their own pockets the money allowed to complete the work according to the intentions of their sovereign. When the *Armenian* colony arrived, they found a parcel of miserable huts, constructed in the most expeditious and most wretched manner. These have since been converted into neat and comfortable dwellings: many of them are of limestone, and they are covered with tiles: in the manufacture of these tiles, as well as of earthenware in general, the inhabitants are very skilful. Other *Armenian* settlements, belonging to the same district of *Rastof*, are in the neighbourhood, and all of them in a flourishing state. The *Armenians* are much respected in the country; their industry, their sobriety, and their general moral conduct, render them a most important acquisition to the *Russian* empire. Their whole population, however, including persons of both sexes, and all the *Armenian* settlements in the district, does not amount to eight thousand[3].

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(3) *Pallas* estimates it at 7000. Ibid. p. 480.

Fortress of *St. Demetry Rastof.*

Again embarking upon the *Don*, we proceeded from *Nakhtshivan* to the fortress of *St. Demetry Rastof*, about a mile lower down the river[1]. It was a place of great importance when the *Turkish* frontier was nearer. The *Don* is here much broader and deeper: in consequence of this, the vessels from *Woronetz*, unfit to encounter the sea, are broken up, and their cargoes, the product of *Russia*, shipped on board lighters and small vessels, and sent to *Taganrog*, to load the vessels lying in the

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(1) Mr. *Heber* performed a journey from *Taganrog* to *Rastof* by land. His observations concerning the latter place are therefore peculiarly appropriate, and serve to supply the deficiency of our own. "Here it is that the barks from Voronetz are broken up, and the goods embarked from Taganrog. We saw about sixty lighters lying in the river, many large enough to perform the voyage to Arabat. Some of these, which we pointed out, they told us had made voyages all the way to Caffa. There is a large brewery, producing very detestable beer and porter. The distilleries are numerous, and, if we understood right, pay no duties, unless sent inland. The banks of the Don are covered above by vineyards, and below by stinking Sudak, a large white fish, drying in the sun. Fish are caught in great abundance and variety. The principal kinds are, Beluga, Sturgeon, Sterlet, and Sudak. There are also myriads of Prussian Carp, which, with all the refuse fish, are heaped up in great dunghills among the black circular tents of the Calmucks. The Cossacks pay no duty on salt, if it be for their own consumption. The fortress is just above the town; it is extensive, but ill situated. In it is a small garrison, and a school kept by an old Frenchman of the name of André. He had about twenty pupils, who were taught French, German, writing, and geography. They were all very little boys. We had a letter to the Master, and found an old man in a sheep-skin, which would have turned the stomach of a *Mushick*, sitting down to dinner with his flock." *Heber's MS. Journal.*

roads, off that place. The Governor, both of *Azof* and of *Taganrog*, resides at *Rastof*; although those places have each their superior resident officer, who is called *Commandant*. Rastof is garrisoned by *Russian* troops. We found it in a deplorable state of neglect. The *Cossacks* of the *Don* claim the territory upon which the fort is built, as well as of the land where the *Armenian* settlements in its vicinity are founded. We could learn no other reason for this, than that these *Cossacks* have the care of conducting the mail. Indeed, the generality of them seemed to consider their land as limited by a boundary between *Axay* and *Nakhtshivan*. In an empire, so little settled as that of *Russia*, whose southern frontier is continually advancing, by encroachments daily made upon the territories of other nations, the limits of any particular province are not likely to continue long the same. Other travellers may possibly arrive, and find the whole race of *Don Cossacks* moved, and planted upon the sides of *Caucasus* : and those of the *Black Sea*, the *Tchernomorski*, so lately carried from the *Dnieper* to the banks of the *Kuban*, may then be found repelling the incursions of the *Persians* and the *Afghans*, upon the southern shores of the *Caspian*.

Pursuing our delightful voyage with very favourable weather, we advanced towards *Azof*; and as we continued sailing, with EUROPE on our right hand, and ASIA on our left[1], reflections were excited which contrasted the refinement, the science, the commerce, the power, and the influence of the one, with the sloth, the superstition, the effeminacy, the barbarism, and the ignorance of the other. One fact, at least, may be derived from a general survey of *Europe*; namely, that there exists in no part of it a savage people, as fixed inhabitants. Every part of *Europe* is civilized. If the *Nagay Tahtar*, the wandering *Calmuck*, or the *nomade Laplander*, be considered as belonging to a savage race, which is nevertheless humane, it should be observed, that these tribes are peculiar to no particular territory, but that they lead, like the more ferocious gipsy, a vagrant life. It is common to hear nations, which are situate remote from our observation, branded with an imputation of barbarism: yet it ought to be confessed, that the *peasant* of *Ireland*, the *smuggler* of *England*, or the *poissarde* of *France*, is altogether as unenlightened, more inhuman, and possesses more of savage ferocity, than either

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(1) "Quique duas terras Asiam Cadmique sororem
Separat, et cursus inter utramque facit."

the *Laplander*, the *Tahtar*, or the *Calmuck*. As for the agricultural *Laplander*, the mountaineer of *Norway*, and the inhabitants of the north of *Sweden*, there does not exist a better disposed, or a more benevolent people.

Several villages are scattered along the banks of this river; but they consist chiefly of wretched hovels, constructed of reeds and flags growing in the shallows of the *Don*: having these objects only in view, the traveller is presented with scenery which answers to the description given of the wigwams and the waters of *America*. Soon after we had passed the fortress of *Rastof*, we saw, as we looked back towards the *East*, the whole of the settlements upon the northern side of the river, including those of *Rastof*, of *Nakhtshivan*, and of *Axay*. Here the *Don* is divided by the channel bearing the name of *The Dead Danaetz*; and the high lands, upon which those towns are stationed, continue to form the northern bank of that branch of the river. We sailed along the main current, which flows, after this separation, through a very flat and marshy country. The only objects interrupting the uniformity of the landscape are those antient sepulchres alluded to in the passage cited from *Rubruquis*[2]. We

Division of the *Don*.

Tumuli.

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(2) See p. 400.

endeavoured to delineate a remarkable groupe of them, consisting of five tombs, much larger than any of the others near the river; these have always borne the appellation of *The Five Brothers.* They are upon the *European* side. If *Ptolemy's* position of the *flexion of the Tanaïs* can be reconciled with the site of that remarkable deviation of the river which is called the "*Dead Danaetz*," these tombs might be considered as the actual monuments alluded to by him[1], under the name of the ALTARS of ALEXANDER. The βωμοὶ, or *Altars* of the *Greeks*, were called *Altaria* by the *Romans*, *ab altitudine*, from their being raised high above the ground[2]. In low flat countries, where there were neither mountains nor hills, they raised artificial ascents for their altars. But sacrifices were offered upon the sepulchres of the dead, as upon altars; and, consistently with this practice, Alexander *paid his vows*, and performed rites, upon the *tombs* of *Achilles* and of *Ajax*[3], when he invaded *Asia*, and landed upon the *Plain of Troy;* anointing with perfumes the Στῆλαι placed upon them, according to the custom of the age. The same geographer places the

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(1) Ὑπὸ δὲ τὴν ἘΠΙΣΤΡΟΦΗΝ τοῦ Ταναΐδος ποταμοῦ ἵδρυνται οἵ τε Ἀλεξάνδρου ΒΩΜΟΙ. *Ptolem. Geogr. lib.* iii. *c.* 5.

(2) "Altaria ab altitudine dicta sunt, quòd Antiqui diis superis in ædificiis à terrâ exaltatis sacra faciebant." *Sext. Pomp. Fest. de Verb. significatione.*

(3) Diodor. Sic. lib. xvii. See also Chandler's Ilium, p. 70.

Altars of Cæsar yet nearer to the position of these *tombs*. To one or other of them they will probably hereafter be referred. In the mean time, until we have better knowledge of the country, and of its antiquities, we must leave their real history undecided.

Among the various tribes dwelling near the mouths of the *Don* and in the neighbourhood of *Rastof*, the *Tahtars* are the most numerous. Many absurd reports were in circulation concerning the danger of venturing among them. At *Rastof*, in particular, we heard some fearful tales of robbers, and of the banditti of the *steppes*; but had every reason to believe that all such stories were without foundation.

Fortress and Village of *Azof*.

The long-expected view of *Azof* at last presented itself before our eyes, making a conspicuous and considerable appearance, and somewhat corresponding with the false ideas we had entertained of its importance. Its imaginary consequence, however, as a fortress, vanished the moment we arrived; for nothing can be more wretched or insignificant. The figure it has made in the wars between *Russia* and *Turkey* has given it a place in our maps and gazetteers; although the meanest hamlet of *Kamchatka* might dispute with it a title to notice. A handful of troops, aided only by their bayonets, might take possession of it at any time. The garrison consists of a few worn-out *Russian* invalids. The works, if such they may be called, are abandoned to decay, and they are situate below the village; so that, in the event of an attack, there are several heights which would command them. The village itself stands upon a high ridge, and upon its lower extremity is situate the fortress. From the heights we had a view of the entrance of the *Don* into the *Sea of Azof*, and plainly discerned the town of *Taganrog*, across the water. The mines of the fortress have been described as very extensive, and considerable excavations might be observed under the whole of the ramparts; but no use is now made of them, and indeed the officers of the garrison were ignorant for what purpose many of them were originally designed. All that remains of the *Turkish* fortification is a part of a wall, now a mere ruin. The inhabitants shewed to us an old rampart raised by PETER THE GREAT, upon the opposite side of the river, as it was used by him when he besieged the place.

City of TANAÏS.

It has been generally supposed that the antient city of *Tanaïs* existed either upon the site of *Azof*, or in its immediate vicinity: we were particular in our inquiries concerning the site of it, both among the officers of the garrison and the other inhabitants. We also made such research as the time allowed us would permit; but not a trace of any former city could be discovered, neither had there ever been observed, as a vestige, any of those remains which infallibly indicate the cities of the *Greeks*. Of these, broken pottery, as the most usual, owing to its incorruptible nature, almost always serves to point out the locality of *Grecian* cities, even when medals and other marks of their topography have not been found. It is natural to conclude, that if the *Greeks* ever built a city upon this branch of the *Don*, it must have stood near to its banks, and not at any distance from the water. But the site of *Azof* is the only spot near the river where it has been possible to build. The rest is all a swamp, even the reeds of which are annually inundated. To the east, the south, and the south-east, the interior of the country exhibits a parched and barren desert: the rest is all one vast morass, consisting of deep fens and water. If, then, upon the more elevated soil, which affords a foundation to the fortress and to the present village of *Azof*, such a city as *Tanaïs* once stood, the immense excavations carried on by the moderns, from time to time, in the formation, and the reparation, and the destruction of the citadel, must have brought to light some relic of antiquity; either medals, or weapons, or vases, or sepulchres: yet, in no instance, has there ever been observed a single vestige or remnant of any former settlement, except the citadel originally founded by the *Turks*. Some of the senior officers, who were well informed concerning every thing that had happened here since the time of PETER THE GREAT, and among others the *Commandant*, declared that nothing had ever been found of this description; and maintained, that in all the country about the place there was no mark of the existence of any former city. About fifteen years ago, some coins were discovered upon the shore of the *Sea of Azof*, further westward; but the characters upon these coins were described to us as *Indian*, or *Chinese*: probably they were *Tahtarian*, or *Turkish*. If there ever did exist such a city as *Tanaïs*, we might expect to find the traces of it at the extremity of that northern embouchure of the *Don* which was before mentioned, as bearing the very name the *Greeks* gave to the city, in the appellation *Tdanaets, Danaetz*. This channel we had no opportunity of exploring. Perhaps some future traveller will meet with more success in the inquiry; and to further it, we have afforded him a clue, in our Map of the

Probable Situation of the City of TANAÏS.