The Present State of Russia In a Letter to a Friend at London; Written by an Eminent Person residing at the Great Czars

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Comments
The Present State of Russia

In a Letter to a Friend at London; Written by an Eminent Person residing at the Great Czars Court at Mosco for the space of nine years. London, 1671.

by

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About the Author

Samuel Collins was born in 1619 to a clerical family in Essex. In 1635 he entered Corpus Christi College, Cambridge, but for some reason took no degree at the university. As was the fashion among those pursuing medical careers, he removed to Padua where he studied the healing arts and was graduated M.D. In or about 1660 Collins was approached by John Hedben, one of several men in Russian employ assigned the task of recruiting skilled Europeans for service at the court of Tsar Aleksei Mikhailovich. Collins apparently found Hedben's proposal attractive, for he shortly moved to Moscow and took up residence. He remained in the capital nine years as personal physician to Tsar Aleksei, during which time he gathered the material for The Present State of Russia. He was not, however, able to finish the book himself, for he died in Paris in 1670. The manuscript, in the form of a series of partially edited letters, was transmitted to the Stationer by an unnamed attendant. Loewenson has demonstrated that the letters, though not addressed, were in fact to Robert Boyle. Collins had corresponded with Boyle for years about scientific matters and he is frequently mentioned in Boyle's published writings. After some very sloppy editing (for which the Stationer apologizes), The Present State of Russia appeared anonymously in 1671. A French translation was issued, also anonymously, in 1679.
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Notes on this Edition

1. Source
The present edition of Collin's work is based on a copy the original edition held by Houghton Library at Harvard University (Slav 3076.11*). The copy is generally in good condition.

2. Orthography
Wherever possible, the original orthography has been maintained. The editor of Collin's ms. was neither a very good speller nor did he have any knowledge of the Russian language, in which Collins sometimes wrote. Thus certain passages are somewhat difficult to interpret. Italics appear as in the original.

3. Pagination
There are two styles of pagination in this edition, original and modern. The original pagination appears in square brackets in the left margin. The modern pagination appears centered at the bottom of the page. Either can be cited.

4. Plates
None of the original plates and figures appear in this edition. The places they appear in the original, however, have been marked in square brackets in the left margin. Brief descriptions have been supplied.

5. Format
This edition is in "Portable Document Format," or "PDF." It was produced with the aid of Adobe Acrobat 4.0 for the Macintosh. It can be read "on-line" in a browser (such as Netscape or Microsoft Explorer) with the appropriate Adobe Acrobat Reader plugins, or it can be downloaded to a local hard drive and printed or read on the screen with Adobe Acrobat Reader. Adobe Acrobat Reader is available for free download at www.adobe.com. The document is fully word and phrase searchable.
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The Present State of Russia,
In a Letter to a Friend
at
LONDON;
Written by an Eminent Person residing at the Great Czars Court at Mosco for the space of nine years.
Illustrated with many Copper Plates.

O utinam Ars mores animum: depingere posset,
Pulchrior in Terris nulla Tabella foret!

LONDON,
Printed by John Winter, for Dorman Newman at the Kings Arms in the Poultry, A. D. 1671

To the Reader

Reader,
The Author of this subsequent Relation was a Gentleman of large Parts, and had an esteem proportionably amongst those to whom he was willing to impart his Sentiments of things, and those were many, not only in his native Country England, but in France, Italy, Holland, Germany, Flanders, Russia, &c.

In which last place he continued nine years in an honorable employ under that Great Emperour.
His Genius led him to be curious and inquisitive, mostly, after those things that were difficult to be attained to; and perhaps he found the means of gathering these few Papers together, as hard and uneasy as any thing that he endeavoured after in all his Travels.

He had the happiness to be a Favourite to the Great Tzar and his Patriarch (things not usually compatible) and (it may be) has made a farther discovery of the Russ affairs then any Stranger had been capacitated to do before or since.

These few Sheets he collected when he was in Mosco and designed (since his coming from thence) to methodize, and Print them under the Title The Life of Ivan Vasiloidg (part of which I saw:) But an acute and unkinde disease put a period to that and his life:

What you here finde was given to one of his Attendeants (who was) loath the world should lose the reading of so much truth concerning that Nation (although it were unfinished, and altogether rough) I must suppose you will finde many faults, some of the Correctors, and some of the Printers; and if there be any of the Authors, I hope your candor will pardon his as wel as others.

Farewell.

N. D.

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A SURVEY

Of the present State of RUSSIA

CHAP. I.

Of the Russians nature in general, their contempt of Learning, their Clergy, Liturgy, Churches, Ceremonies in devotion, hours of Prayer, the Priests names, Habit, Wives, Baptism: The unnatural death of Apostites.

As for the Situation of Russia, it is so well known, that it would be a needless labour for me to set it down; my design at present is to Survey the Religion and Manners of the inhabitants. And to this purpose, I have made a

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slender Essay, the truth whereof, I hope will excuse the plainness of the dress; the stuff is course, and the thread not fine, but the matter I conceive will be both pleasant and profitable. Having had therefore fair opportunities, and good intelligence, I am the more willing to give you an account of this Empire. Indeed, hitherto no man of parts or abilities has been suffered to travel the Country.
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For the people are very jealous, and suspect those who ask them any questions concerning their Policy, or Religion, they being wholly devoted to their own Ignorance, and Education, (which is altogether illiterate, and rude, both in Civil and Ecclesiastical Affairs) look upon Learning as a Monster, and fear it no less than a Ship of Wildfire; and thus they verifie the old Saying, *Ars nullum habet inimicum prater ignorantem*.

In the year of the Lord, 1560. the Art of Printing was brought in amongst them (as Thevet relates in the life of Basil) and a Latin School also was erected, but the Tribe of Levi soon destroyed it, *Via & Armis*. I shall therefore com-

[3] mence my discourse with them, who are not set apart for this Function, as in other Nations, but any Lay-man of a good life and conversation may take upon him the Priesthood.

This Nations received the Christian Faith about six hundred years since, from a certain Priest of Chioff, who is said to cure one of the Dukes of Mosco by prayer, upon which Miracle he and all his people were baptized. They borrow their Liturgy from the Greek Church, which is written in the Sclovonian Language, and used in their devotion with as much knowledge, as the Latin amongst the Papists. They follow the Greeks, though lamely, in the Architecture of their Churches, whose chief ornaments are Images, adorned with rich Stones and Pearls, wherein they admit no Sculpture but only painting; for they look upon the Rumish Statue-worship as idolatry. They kneel not in their devotions, but lie prostrate; and upon some great Vigils they stay all night in their Churches, at certain times prostrating and crossing themselves, and knocking their heads against

[4] the Ground. At certain Intervals they discourse of business, and most commonly the Emperor dispatches the Affairs in the time of their Service, where he is attended with all his Nobility; and if he miss any, he makes inquiry after them. At Whitsontide they fall prostrate upon Sycamore branches (our Maple, which they call Sycamore with us, but falsely) wherewith their Churches are strew'd, upon a fond perswasion that the holy Ghost descends upon these leaves, as Manna upon Oakeleaves. They have no Instrumental Musick, for the last Patriarch abrogated it, because the Papists used it. In their Prayers, three hours after Sun-rising, they call Obedny, at Sun-set Vecherney; about one a clock in the morning, Zaostrings. Miserere mei Domine (which they call Hospody pomele) they repeat an undred times; and that Priest is counted the best fellow that can mumble most in a
breath. You shall have five or six reading confusedly together, one a Chapter, another a Psalm, a third a Prayer, &c.

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A Parish-Priest they call a Pope; as Pope Petro, Pope Ivan; a Bishop Metropolite; chief Pope Protapope. The Popes go most commonly in Purple, some in Green, others as they fancy, only distinguish'd with two flaps on both sides their breast, and a purple Scul-cap to cover their shaven crowns. They never cut the hairs of their heads or boards; a thing not observed by any other Clergy in the world. A Pope must be a married man, and the Husband but of one Wife; grounded on that Text, a bishop must be the Husband of one Wife. Hereby it appears, the Popes Priesthood is wrapped up in his Wives Smock; for when she dies he must officiate no longer, which makes them indulge their Wives more than ordinary for their Office sake. They marry young, that they may come early into a livelihood; their Wives are also distinguish'd from others by a flap on each side their breast. Their Baptism differs not from the Romish, but only in dipping all over. He that takes up the Russian Faith, be he Lutheran or Papist, must first renounce his former Baptism; curse Father

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and Mother, and spit thrice over his shoulder. It was a custom to hire Strangers to christen the Russians, but now they are grown wiser than to buy souls at that rate. 'Tis observed by some old Standers here, that of two hundred English, Scotch and Dutch, who have renounced their Religion, few, or none, have died a natural death.

CHAP. II.

Of their Marriages; the Clerks ceremony towards the Bride, her manner of conduct, the Epithalamium sung by Boys and Girls; the old Womans advice to the Bride-folk; the Bridal Room; the Bride-Grooms Boots pull'd off by the Bride; their severe Discipline to their Wives censured; no process in Law against it; the Parents contract with their Daughters Husbands; Witchcraft used at Weddings; abstinence from venery; he penalty for marrying a second or third Wife; the Emperors second Son; the manner of the Emperors electing a Wife; his disappointment how punished; his

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salary to the wronged Virgin; the Queens Relations; of the Czaroidg not seen publickly till Fifteen; of the Russian Children; when and how weaned; of their Fasts and Pennances.
Their Marriages are not very solemn; a few attend the Bride about three a clock in the afternoon, and at their coming out of the Church, the Pannatua, or Clerk, strews Hops upon the Bride, and wishes her children as thick as Hops; another with a Sheep-skin coat turn'd outward meets her, and prays she may have as many children as there are hairs on his coat.

The Bridegroom is led home by young Fellows, and the Bride (being cover'd all over) by an old Woman, and the Pope marches before with his Cross. They sit a while down at Table with Bread and Salt before them, but eat nothing; In the mean time a Quire of Boys and Girls standing aloft, sing Epithalamiums, or nuptial Songs, so bedawb'd with scum of bawdry and obscenity, that it would make Aaretines ears glow to hear them. After this they are conducted by the Pope and Old women to a

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Room, where she advises the Bride to be debonair and buxom, and exhorts the Bridegroom to bestow due benevolence, and here they are shut up for two hours; the old Woman in the interim attends for the tokens of Virginity, which having gotten, she goes triumphantly, and demands Albricias of the Parents, first, tying up the Brides hair which before hung over her ears. The married couple must have no earth over their heads (a Ceremony strictly observed, as if mortality then ought not to be the object of their meditations) for you must know all warm Rooms are covered with earth half a yard thick to keep in the heat.

The Bridegroom has a Whip in one Boot, and a Jewel or some Money in the other, he bids the Bride pull them off, if she happens upon the Jewel, he counts her lucky, and bestows it upon her; but if she lights upon the Boot with the Whip in it she is reckon'd amongst the unfortunate, and gets a Bride-lash for her pains, which is but the earnest-penny of her future entertainment. The Russians discipline to their Wives is very

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rigid and severe, more inhumane in times past than at present. Yet three or four years ago a Merchant beat his Wife as long as he was able, with a Whip two inches about, and then caused to put on a Smock dipt in Brandy three or four time distilled, which he set on fire, and so the poor creature perished miserably in the flames: Certainly this person was a Monster, not a Man, born of a
Tygress, not a Woman, and in no wise deserved the Epithete of good or wise. For the Heathens themselves condemn such unchristian Villany.

[Passage from Homer (Iliad 9: 341-42) in Greek. Translation: A virtuous and intelligent husband protects and loves his own.]

And yet what is more strange, none prosecuted her death, for in this case they have no penal Law for killing of a Wife or Slave, if it happen upon correction; but it is a strange chastisement to kill, seeing the design hereof was never intended to end people, but to mend them. Some of these Barbarians will tye up their Wives by the hair of the head, and whip them stark naked. But this severity is not commonly used, unless it be for Adultery or Drunkenness: And I perceive it begins to be left off, or at least the Parents endeavour to prevent it, by their cautious contracting their Daughters; For in their Joynitures they oblige their Husbands to find them with clothes suitable to their quality, to feed them with good wholsom meat and drink, to use them kindly without whipping, striking or kicking them, many more terms and tautologies they use; not unlike the Common Laws of England. Upon Forfeiture they put this in execution, which is determin'd in one Court, but not without bribery, as all other Suites are. I wish the English had more of the former (I mean their expedition) and less of the latter, viz their corruption. Seldom a Wedding passes without some Witch-craft (if people of quality marry) chiefly acted as tis thought by Nuns, whose prime devotion tends that way. I saw a fellow coming out of the Bride-chamber, tearing his hair as though he had been mad, and being demanded the reason why he did so, he cry'd out: I am undone: I am bewitch'd: The remedy they use, is to address themselves to a white Witch, who for money will unveil the Charm, and untie the Codpiece-point, which was this young mans case; it seems some old Woman had tyed up his Codpiece-point. The Ecclesiastical Law commands their abstinence from Venery three days a week, viz Monday, Wednesday, Friday. After coition they must bath before they enter the Church. A man that marries a second Wife is debar'd the Church, but not the Church-porch: If a third the Communion. If a man thinks his Wife barren he will perswade Her to turn Nun, that he may try another; If she refuses he
will Cudgel her into a Monastery. If the Empress had not brought a second Czaroidg or Prince, born June 2d. 1661. After four Girls together, 'tis thought she would have been sent to her Devotions. His Imperial Majesty intending to marry, had divers young Ladies brought before him at last he liked one (which they say is very beautiful still) but his chief Confessor had a mind to perswade

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him to another, who had an younger Sister, so when this fair Lady was brought, they found his Majesties inclinations so strong for her, as they fear'd she would get the Crown, and indeed so she did, it being a Ceremony, upon his liking, to tye the Crown upon her head, but the plot was so laid, that the Women should tye up her hair so hard as to put her into a Swoon, which they did, crying out she had the Falling-sickness: Upon this her Father was accused of Treason for proposing his Daughter, whip't, and sent with disgrace into Syberia, where he died. The Maid remains still a Virgin, and never had any fit since. The Emperor being conscious of the wrong he had done her, allows her a very great Pension. The King's Father in Law, Eliab the Son of Daniel, dares not say the Empress is his Daughter, nor dare any of her Kindred own themselves to be so; nor dare Ivan Paoloidg Martischea say he is his Uncle. None are suffer'd to see the Czaroidg but at fifteen years old he is exposed to publick view though not seen by any before, but his chief Tutor and some Family Servants:

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only Relations may see young children among the Russians, for they will seldom permit any Strangers to look upon them, for fear they should cast some ill aspect upon them. Their Children are commonly strong and hardy, they give them suck not above a month or two at the most; after which they feed them with an Horn, or Silver Cup made Horn-wise, with a dryed cows-dug tied to the small end, through which they suck. At two years old they observe their Fasts, which are Severe: They have four in a year, and in Lent, upon Wednesdays, Fridays and Saturdays, they eat no Fish, but feed on Cabbage and Cucumbers, and course Rye bread, and drink Cavasse, which is a Liquor one degree below our small Beer.

They will not drink after a man that eats Flesh. If a Medicine has Cor. cervi, ungul. Al. or pil. lepor. in it, they will not take it, though to save their lives, so precise are they in observing their Fasts: Their Pennance commonly is so many bowings, and knockings of their heads before an Image, and some-
times to eat nothing but Bread and Salt and Cucumbers, and to drink Water for a season. That
which is Pogano (or unclean) may not be eaten at anytime; as Horse flesh, Mares-milk, Asses-milk,
Hares, Squirrels, Coneys, Elks: Theriaca or Treacle, is Pogano because it has Vipers flesh in it.
Castorium, Musk and Civet are not to be used internally amongst them. Sugar-Candy, and Loaf-Sugar
are Scaramni, or prohibited in Fasting-dayes; a Knife that has cut Flesh is Scaramna for a Sootky, or
twenty four hours. 'Tis good policy, as it happens, that they are so strict, else the Flesh in the
Country would soon be destroyed; For the Russian Boors being perfect Slaves, are careless of more
than what serves from hand to mouth; and as for the surplus, the Lord or his Steward takes it away.

CHAP. III.

Of the Patriarch in general, he is Supreme Head of the Church: Of his Pallace: The Ceremony of Palm-Sunday:
His Mitre: Of the Russian Bells: The Patriarchs present to the Emperour: His Action on Good-Friday: His
charge to the People: The Story of a Countrie-Fellow: Their salutation on Easter Day: The Patriarchs Presents to
the Czar's Servants and Nobility: Their entertainments: The Ladies Complements to one another.

The Patriarch is Supream Head in all Church-Affairs, highly honoured by his Majesty: But
upon some pett he retired himself to his Countrie-house about two years ago: Some say he began
to innovate certain things, or rather reform them, for he is no lover of Images, to which the Russes
are grosly devoted. The See continues vacant, and they cannot chuse another in his place.

His Pallace joyns to the Emperours, built of Stone, and stately enough for its bigness; his
place is supplied by a Metropolite in the Ceremony of Palm-Sunday: After this manner.

The Emperour accompanied with all his Nobility and Gentry, richly clad in cloth of Gold
(having sent an hundred Scavingers before to clear the way) walks a foot, led by to Princes or Kneziz,
just before him walks his Hand kerchief-Bearer, with a rich embroidery'd Handkerchief on his right
Arm, then he goes to a Church, called Jerusalem, and by the way prays at a place made up of Stone,
and round like a plate-form, here he bows towards the East, and after enters into the Church hard
by, from whence after an hour he returns with the end of the Patriarchs Bridle upon his right Arm,
whose Reins are four yards long, supported by three Noblemen behind his Majesty: The Patriarch fits sidelong upon an Horse covered all over with fine white Linnen, in his hand he holds a rich Cross, and blesses the people; He wears no Mitre, but a low crown'd Cap all plated with Gold, and richly beset with

[Unpgd: Plate 2 — Church]

[Unpgd]

[17] Jewels, the brim is narrow, lined with Ermines, not much unlike Elmo di Mambrino, Mambrino's Helmet which Don Quixot got from the Barber; but in plain English it was nothing but his Basin. All the Metropolites, Popes, Proto Popes wear Copes; a company of Boys carry divers pieces of cloth, about 4 or 5 yards long, of red, green yellow, blew, &c. and spread them before the Patriarchs stately Palfrey. The Nobility and Chancellors carry sprouted Sallow in their hands instead of Palm; a great guard of Souldiers lie prostrate with their faces to the ground: Boys clothed in white are carried upon a Pageant, on which is a Tree, with Apples fastned to it, at which the boys catch. The great Bells toll enough to deafen the hearers, for here are the greatest Bells in the world, and his Majesty delights in them; one of these are said to weigh above thirty Tun weight. The Ceremony being ended, the Patriarch finds his Majesty a purse of Money, containing an hundred Rubbles: If his Holiness would give me such daily wages, I would gladly be his Groom.

[18] On Good Friday the Patriarch goes into an Hole in the Church, and there he stands to bless the People, and gives them this charge. Go your way, neither eat nor drink for three daies space; at night he lies prostrate, and prays till Easter day.

A Country Russ, that waited on an English Gentleman, went out of curiosity to see this Ceremony, and unexpectedly hearing the charge of three days abstinence, returned home very melancholy; but as he sighed to himself, his Master demanded the reason of his sadness, to which he answered, I am commanded by the Patriarch to fast three days, and having eaten nothing to day, I fear I shall die for hunger. But however, in this hungry posture he was fain to continue with great affliction and reluctance, bewailing his unfortunate curiosity, till Sunday relieved him. On Easter day
they greet one another with a kiss, both men and women, and give a red Egg, saying these words, *Christos vos creesh*. In the *Easter* week all his Majesties Servants and Nobility kiss the Patriarchs Hand, and receive either

[unpaginated: Plates 3 and 4 — Hand. Text to upper: This Hand showeth how the Russ ought to set their Fingers when they Cross themselves. Text to lower: This Hand showeth how the Russ Priests ought to set their Fingers when they Bless or Cross the People.

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gilded, or red Eggs; the highest sort three, the middle two, and the most inferior one.

Their greatest expression of joy upon Festivals is drinking, and the greater the day is, the greater are their debauches. To see Men, Women, and Popes reeling in the streets is counted no dishonour. After a very great Entertainment or Poctivat among the grand Ladies, the Lady of the Feast sends her chief Gentleman the next day with an Howd'ye to her Guests, to enquire of their health, and if they got well home, or slept well. The Lady answers: I thank thy Lady for her good cheer, which made me so Merry, [pian - drunk,] that indeed I know not how I got home! A fine commendation indeed for her Ladiship. The Mother many times gives her Child a Love-name, by which he is called: As *Almaus* my Diamond: The Diack of Prosolsky Precaus, is called *Boris Ivanoidg*, but his right name is *Eliab Ivanoidg*.

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CHAP. IV.

Of their Burials: The Women are obliged to mourn: Their Dirges. The Ceremony used to the dead: Those that are kill'd or frozen to death, buried at Midsommer: Of their Carnaval and excessive drinking: The sad consequence thereof.

Their Burials are strange, as soon as the breath is out of the body (as we commonly express it) they carry the Corps into the Church, where it abides not long before it be buried in the Churchyard. The Wife of the deceased is obliged to howl most pitifully, and hire others to do the like, but little reason have they to do it, considering their severe usage; but custom, not love, may possibly
incite them to do it: *Ut sterent oculos erudiere suos*, is Ovid’s general observation on the whole Sex. The Russians count that the greatest Funeral where are most Women-mourners; such were the *Praeficae* among the old Romans.

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These therefore in a doleful tone cry out (as the wild Irish do, *O home*) *Timminny Dooshinca*. Alas my Dear, why hast thou left me, was I not obedient to thee in all things? was I not careful of thy House? did I not bring thee fine Children? hadst thou not all things in abundance? Or thus; Why wouldst thou die? hadst thou not a fair Wife, pretty Children, much Goods, good Clothes, and Brandy-wine enough? As soon as any one is dead they open the windows, and set a Bason of holy Water for the Soul to bath in, and a Bowl of Wheat at the head of the Corps, that he may eat, having a long Journey to go.

After this they put on his feet a pair of black-shoes, and some Copeakes, or pieces of money in his Mouth, with a Certificate in his hand (from the Metropolite of the place) to St. Nicholas, of his life and conversation.

If any one dies without Confession and Extreme-Unction, he is denied Christian burial. Such as are kill'd or frozen to death, are brought into the *Zemzky precaus*, an Office for that, and many other trials, and there they are exposed to view three or four dayes; if any own them they are carried away, if not they are sent to the *Bosky* or *Bogzzi Dome* (*i.e.* God’s House) which is a great pit in the fields arched over, wherein they put an hundred or two hundred, and let them, rest till *Midsummer*, and then the Popes go and bury them, and cover them with earth.

Thirty daies after burial, they read the Psalter over daily upon the Grave, having a little Booth made up of Mats to shelter them from the weather, but what their meaning is in this, I cannot understand.

In the *Carnaval* before *Quadragesima*, or *Lent*, they give themselves over to all manner of debauchery and luxury, and in the last week they drink as if they were never to drink more. Some drink *Aqua-vite* four times distill’d, until it fire in their mouths, and kindle a flame not unlike that of *Bocca di inferno*, which issues out at their throat; if they have not milk given them to drink, they presently die. Much wiser in my judgment are our English Bully-rocks, who love
to keep fire at its due distance, no less than a Pipes length off their Noses. These drinking bouts are commonly attended with quarrels, fightings and murthers. This custom the Jovial Poet look'd upon no less than barbarous: *Inter potandum pugnare Thracum est, barbarum tollite morem, verecundumq; rixes prohibete* Bacchum. Some of these going home drunk, if not attended with a sober companion, fall asleep upon the Snow (a sad cold bed) and there they are frozen to death. If any of their acquaintance chance to pass by, though they see them like to perish, yet will they not assist them to avoid the trouble of examination if they should die in their hands: For those of the Zemsky precaus will extort something out of every bodies purse, who comes to their Office. "Tis a sad sight to see a dozen people brought upright in a Sledge frozen to death, some have their arms eaten off by Dogs, others their faces, and others have nothing left but Bones: Two or three hundred have been brought after this manner in the time of Lent. By this you may see the sad consequence of drunkenness, the Epidemick distemper not only of Russia, but of England also.

Of their Imagery: Pictures exchanged in the God market, saved in Conflagrations; they highly prize them, bestow Jewels on them: The punishment of a Woman who stoll her pearl from an Image, though in case of necessity. Heresie punished of their Friars and Nuns.

Their Imagery is very pitiful painting, flat and ugly, after the Greek manner; I asking why they made their God's so deformed, they answered me, they were not proud. When a Picture is worn out, they bring it into the Godmarket, where laying it down, they chuse out a new one, and deposite money for the exchange (for they must not be said to buy it) if the money be not enough the God-maker shoves it back, and then the Devoto adds more, till the other be satisfied.

An obliterate Image they put into the River, and crossing themselves, bid it *Prosti, i.e.* Farewell Brother. And if any of their Brethren meets with Jove, he turns into Neptune, and they crossing themselves, cry, *Prosty Bradi*, God be with you Brother. In time of fire they strive above all things to save their Images: but if they escape not the Conflagration they must not be said to be
burnt, but gone up. If a Church be burn'd, they say it is ascended, they must not say burn'd. *There are their pretty ridiculous distinctions, 'tis wonder they do not, with Anaxagotas, affirm Snow to be black.*

Sometimes they will hold their Gods to the fire, trusting they can help them, if they will. A Fellow thinking to have staid the fire by that means, held his *Micola* so long, that he had like to have been burnt himself, and seeing he did him no good, he threw him into the midst of the fire, with this curse. *Neo Chart. i.e. The Devil take thee.* They bestow Jewels upon them of a great value. This year a Woman, who had formerly adorn'd her *Micola* with some Pearl, being necessitated, came to the

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Church, and pray'd *Micola* to lend her some of his Jewels, for she was at present in great want, the dumb brute not speaking anything to the contrary, she (thininkg silence gave consent) made bold to take a Ruby or two off him: but the Pope spying her, complains to the Justice, who commanded both her hands to be cut off, which was done three months since.

In their private houses they do ordinarily give and take, as they thrive in their business; for if they have any great losses, they will come home and rob *Micola* to his shirt. Heresie among the *Russes* is punished with fire. The Heretick goes up to the top of a little house, and so jumps in, and upon him they throw straw and *Luchines*, which are dry splinters of Fir-wood, these being fir'd soon suffocate him. *Satis superq; severa est haec animadversio.*

The Fryars and Nuns are not so strict as in the Roman Church. The Fryars are great Traders in Malt, Hops, all sort of Corn, Horses, Cattle, and whatsoever else may but enrich them. The Nuns go abroad, some begging, others

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visiting the great Ladies, where they get a Fox before they return home. *These are fine Votaresses indeed!*

**CHAP. VI.**

*The Tragical Relation of a Monkey. His several tricks. How he threw down the Images, and fear'd the Priest. His apprehension, and final condemnation. The Authors Reflections.*

Now that I am discoursing of the Russian Church, it will not be amiss to relate a sad Tragical story, which was acted in the time of our English Resident, who it seems had a Monkey famous
amongst the Muscovites to this day, for he would take money in his mouth, and go into the Market, and show it to the Costard-mongers, who in kindness would give him Nuts and Apples; many such apish pranks he was wont to play. But we come now to the Catastrophe of his mirth. Being not content to act a merry part in *Foro*, he begins *in dere cum Sacris*, and goes into a

[28] Church hard by the English House, where he crept in and tumbled down their Gods. The Priest amaz'd to see what was done, crosses himself a thousand times, and sets their God-ships in their places again, exorcises the foul Fiend, taking his Horse-tail dipt in holy water, he dashes the doors and windows, that this Devil might not re-enter. But for all this, one morning early Pug came in at a window, and began with St. *Nicholas* and the rest of the Gods and Goddesses in order, as they stood in his way; down he throws *Dagon* and the wares of *Rimmon* as zealously as if he had been bred up in new England, and ever and anon he grin'd in the Popes face, who standing arm'd with a Cross and holy Water, therewith besprinkled Pug, who (hating it as bad as the Devil,) fled home.

Presently the Pope goes to the Patriarch, and complains most bitterly against a *Nincheon* (or Stranger) living in the English house, for throwing down many of their Gods, breaking their Lamps, pulling off their Jewels and Chains of Pearl wherewith they were adorn'd, and lastly for prophaning the holy place. Hereupon an order was sent to search and examine the Embassadors house; all his Retinue was brought forth. No, it was none of them, but a little *Ninicheen*, so the young children were brought out, and by chance the Monkey came jumping in with the Children: O that is the *Nincheon*, quoth the Pope, apprehend him, which was done accordingly, and the Patriarch finding out the folly, was asham'd, and sent away the Priest with disgrace for a Fool. But however, poor Pug (to pacifie the angry Gods) was deliver'd over to the secular power, who chastisd him so severely that he dyed upon it. Now Chronology would be enquir'd into, Whether *Ben Johnsons* Zeal of the Land, or Countrey man of *Banbury*, who in a Fanatick fury destroy'd the Ginger-bread-Idols in *Barthelemew* Fair, for which he suffer'd persecution, and was put into the stocks: Or this American Reformer, who threw down the Russian Ginger-bread (for if you saw their Images, you would take them for no better than guilded Ginger-bread) I
The present state of Russia

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say whether of these two is the Proto-Monkey, Martyr, and ought to have precedency in their Canonization. But I leave the determination of this nicety to those who are profess'd Criticks, and well vers'd in Controversie.

This special piece of the Russian Church-History was forgotten to be inserted in its right place, and therefore is set down here by way of Corollary. I pretend not to be an exact Historian, or Methodist, and so must beg my Readers pardon. However I relate the truth as it comes to my memory.

CHAP. VII.

Of thheir Musick. A Story of one of their Embassadors. Beggars in Russia beg in Tunes. Their Drums Trumpets and Hunting-horns.

Before you go out of this holy Church (which I never desir'd to enter) pray be pleased to hear some of the Russian Musick: Ever since

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Orpheus his time these Beasts have delighted therein.

If you you have heard the Musick of the Spheres
Pray stay and hear the Musick of the Bears.
Which do at pleasure force both smiles and tears.

They modulate so sweet you would admire um,
Their piping's just as if Pan did inspire um,
And for the Harp They'r Afini ad Lyram.

The Swedes call the Russes Bears, or Ursa Septentrionales. By the way suffer me to tell you a story of Eliab when he was Embassador in Holland. This man being treated with all Dainties both of Flesh and Fish, said, he had rather have a piece of Paultusse, or Turbet half saltod, which begets such an Hogo as best suits a Russian pallat, but strong enough to destroy a whole Guild of squeasy stomach'd Cockneys. The Hollanders willing to gratifie his ears with the best Musick in all Holland,
both Vocal and Instrumental, asked him how he liked it, to which he replied; very well, for the Beggars use to beg in such Tunes in Russia. What tunes they were I know not. But all the Beggars here beg singing, as well Prisoners as Cripples, and a strenuous voice looseth nothing by its harsh notes. For the Russians love nothing soft or smooth but their women’s fat sides. But I come to their Musick, least I should tire you with tuning it. You must know they have Musick-Schools, where Children are brought up with great diligence, and in much severity. Their notes are very strange, borrowed, I suppose, of the Greeks, or Scavonians. Their Gamut has small variety; instead of Fa, sol, la, they sing Ga, go, ge, warbling them out, as if they were indeed either gag’d or throttled.

Their Cadences and Closes are so unexpected, that they seem frightened into them, as our Fidlers are when a Constable comes in the midst of a Lesson. Sometimes they will run hard upon a scent, as though they meant to imitate the Italian Recitative Musick. Finally, when they have brought up these children to a perfection, what with Bases, Tenors, Contratenors, and Trebles, you shall hear as good a Consort, as ever was sung at Cats Vespers. They have but little Instrumental Musick, it being prohibited by the Patriarch in opposition to the Romish Church. And it has also been thought State policy to forbid all Musick or Jollity among the Commons, to prevent Effeminacy. They have Bagpipes, and small Fiddles with bellies like Lutes, wherewith they play four or five notes.

As for their Warlike Musick they have Kettle Drums, whose dull sound does well agree with the Russian Saturnine Genius. And the Trumpet, which I think has not been long used, for they can hardly blow it so well as a Sow-Gelder does his Horn. In their hunting they use brass Bugles, which altogether make an hideous noise. In short, if you would please a Russian with Musick, Get a consort of Billings-gate Nightingales, which joyn’d with a flight of Screech Owls, a nest of Jackdaws, a pack of hungry Wolves, seven Hogs in a windy day, and as many Cats with their Corrivals, and let them sing Lacrymae, and that will ravish a pair of Russian Luggs, better than all the Musick in Italy, light Ayres in France, Marches of England, or the Gigs of Scotland.
They are great strangers to Dancing, as esteeming it beneath their Gravity. Sometimes in their wine they will cause their Slaves, both Tartars and Polacks, to dance after their way, which is as rude as our Trenchmore.

This I had prick't down by one of the Patriachs Choristers, being Anthems of the several times of Prayer, viz: Morning, Evening, and Midnight.

1. Obedni Anthem.

Deliver me, O lord of thy abundant mercy
For thy merry sake cleanse me of my sins; O Lord my Savior.

2. Tzaoutrinys.

We trust in Christ our Saviour and our hope is in him. Hallelujah, &c.

3. Vecherny.

Lord hear my prayer; And hear me when I call; And let my cry come unto thee.

CHAP. VIII.

Of their nuptial proceedings, soon consummated. They act by Brokers. The mans friends see the Bride naked. How a young fellow was cheated. The punishment of those Women who kill their Husbands.

Their way of proceeding in their Marriages puts me in mind of Terence, where the Father abruptly tells his Son he must be married. Uxor tibi ducenda est Paphile hodie praeteriens modo apud forum. They give their children but short warning, and they must not refuse the Parents choice; nor their Lords neither: For example, at this time Boris Juanoidg Morosof, the second man in the Empire propounds one of his Retainers in marriage to a rich Widow of Dutch extract, but Rebaptiz’d into the Russian Faith. The Widow falls down at Boris Juanoidges Ladies feet, Sister to the press, and intreats her to interceed for her to her Lord, for she was minded to remain a
Widow during life. No request would be granted: What, said she, wilt thou Bischest, i.e. dishonour my Lord so far as to refuse that man, to whom my Lord has given his word that he shall marry thee. A great disgrace it is to offer the least affront or denial to that which may tend to the breach of my great Lords word.

They do most by Brokers, and the Young-man seldom sees his Wife till they come into the brides Chamber; if she be ugly she pays for it soundly, it may be the first time he sees her. To prevent future mistakes, the Bridegrooms Friends, viz. five or six Women see the Bride stark naked, and observe whether she has any defect in her Body, if but the least Pimple appear, she must be cured of it before she marries.

One at Vologda intending to marry his Daughter, employ'd a Broker to a young man, who would not have her till he had seen her: Hereupon it was ordered she should pass through such a Street at Noon-day, the fellow was placed in an house, and was to see her through an hole; now the wench (you must know) had but one eye, and he was set on the right side, where she appear'd handsome, and passed for currant; so the Indentures were drawn, and sureties given that he should not beat; but how they were kept, I have not yet learned. A Woman that kills her Husband is buri'd alive, put into the ground up to the neck, and there suffer'd to die, which is soon done in Winter. Here the crime and the punishment are well accomodated: For it is fit she should die without mercy, who had no bowels nor affection left for her Husband.

CHAP. IX.

A merry Story of a great Fish, which the Friars took to be a Devil. The contrary being discover'd, they are asham'd, and make an Entertainment; Another Story of a Fish, but more Tragical. What ensued upon it.

Before I leave the Church-men, I must tell you a merry Story of the Monastery of Rostome, which stands upon a Lake, and not far from this Friary there is a Nunnery also, for commonly they are near together. In this Lake, about twenty years since, a Fish was seen of such a magnitude, that they supposed it could not be a Fish, but rather some Spectrum, Leviathan, or Water-Devil. It would often appear half above water, which made an Eagle stoop at it with such violence, then piercing his
Talons into the Flesh, he could not pull them out again, but Leviathan plunging to the bottom with his enemy, carried him into an unknown element,

and so overcame him, but could not be so rid of him, for his Talons still stuck fast, which made him repair to the shore, where being seen by the Friars with feathers on his back, he confirm'd their Fears; and therefore to prevent further mischief, they fell a ringing the Bells, went on procession with all the instruments and weapons of defence, wherewith these Friars-militant wont to resist the foul Fiend, but all this did little avail to profligate the supposed enemy of Mankind. At last one Mr. Roger Eaton a Merchant coming by, hears this sad Relation, and being curious to see with the rest who stood upon the shore, he undertook to encounter the Monster; an attempt no doubt as perilous by Water, as that of St. George was by Land; the worst was, he could not find a Russ so bold & hardy as to row the Boat for him, till he had made one contagious by drinking. In short, he shoots the Beast with a screw'd Gun, who being taken up proved to be nothing else but an over-grown Pike a yard and an half long, and as big as a Man. The Fraternity ashamed of their Processions made against a silly Fish, did nevertheless to gratifie their Champion, make themselves and him drunk, and so the Play ended. But a worse Tragedy was acted, when they took another Pike not so large as this, intending to entertain one Mr. White an English Merchant; for the Cook cutting it open, found a newborn Infant in its belly, which was suspected to be thrown in by one of the Nuns: This accident spoil'd their intended mirth, and the farther entertainment of Strangers.

CHAP. X. 

Of the Chircasses. Their Religion, Complexion, Drinking, Dancing, Government, Souldiery and Witch-craft.

The Chircasses hold the same Greek Faith with the Russians, but are not altogether so superstitious; for they permit Strangers to come into their Churches. One of their Protopopes had appointed one in the Parish to come to him about mid-night unto private con-
fession, but as the story goes, she fail'd of her promise. Next morning in the Church she stands aloof by her self, and after the Protopope had incens'd the rest of the good women, he comes to her, and instead of Benediction, he demands why she kept not her promise; to which she replied, Chichaco Boyallis, I was aftraid of Chichaco (a curst Cur which he had) then he incens'd her again, and said he was tyed up, Then (quoth she) Moya Dooshinco, My Dear, Ah what a sinner was I, that I knew not so much before. Excuse this Drollery, which only serves as a Farce to fill up the Scene of a jejune story; for I shall hardly make the Description of this barbarous place worth the pains and trouble of Reading.

Now we are in Chichass Land, it will not be amiss to tell you what people they are, viz. A kind of Tartars, a rude swarthy look'd people; their Women are very unhandsome, gross, and grosly given to drinking; so that at an Entertainment they will be drunk before meat comes on the Table, and with eating recover themselves, and after Dinner be drunk again, and then recover themselves by Dancing, which they love so much, that they count him a mean man who does not keep a Fidler in his house. Their Government is perfectly Anarchical, for upon an Insurreciton they destroy'd all their Nobility and Gentry, and are now govern'd by Collonels of their own chusing, with whom the meanest is Hail Fellow well met Souldiers they call in their Language, Cossacks, which makes some mistake, and think them to be a Nation. These people are much devoted to Witch-craft, and count it an extraordinary piece of learning practiced by the chief Women in the Countrey. They are more hospitable to Strangers than the Russians and their Countrey or Land is better and warmer.

CHAP. XI.

Of the Russian Government, Laws, Manner or writing. Their Clerks how called. Their Characters whence borrow'd. Their Passions. His Imperial Majesties person and character compar'd with his Fathers. The Empire miserably impoverished and depopulated by the Tartarian Invasions.

The Russian Government is Perfectly Monarchical, it has offices call'd Precauses; the dispensation of their Justice is commonly Arbitrary, for they have very few written Laws, they go much upon Presidents (but money is their best President, which overthrows all the former). They
waste abundance of Paper in writing down things at large (as our Common law-Clerks do) all in Rolls of a great length, and although they have a Table before them, they cannot write but upon their knees, after the old fashion that St. Jerom is pictur'd. Their Clerks they call Podi-

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ack's, and he that is Lord Deputy, Diack. They borrow most of their Characters from the Greeks (in number. 42)

All things are transacted by way of Petition, which is roll'd up like a Wafer, and the Petitioner holds it up before the Boyar, who if in a good humour puts forth his hand to receive it, and either reads it presently, or gives it to his Diaic, who commonly must be brib'd for a Remembrancer. His Imperial Majesty is a goodly person, two months older than King Charles the Second, of a sanguine complexion, light brown hair, his beard uncut, he is tall and Fat, of a majestical Deportment, severe in his anger, bountiful, charitable, chastly uxorious, very kind to his Sisters and Children, of a strong memory, strict in his Devotions, and a favourer of his Religion; and had he not such a cloud of Sycophants and jealous Nobility about him, who blind his good intentions, no doubt he might be numbred amonst the best and wisest of Princes: His Father was a great lover of English men, and a man

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of peace: but this Emperour is of a warlike spirit, ingaged against the Crim, Polacks and Swedes, with what success let time declare. Thus much I know: This Empire is impoverish'd, depopulated and spoil'd so much in ten years, as it will not recover its pristine prosperity in forty. Seven years ago the Plague carried away 7 or 8 hundred thousand people: And three years since the Crim carried away captive out of the Borders 400000 souls into perpetual Captivity, besides 300000 were consumed and kill'd by dint of Sword in several Armies; the best of the Land is harass'd, the rest untill'd for want of men. For in five hundred Versts, travel up the River, you may see ten women and children for one man. All things are there become Searce; every thing six times the rate that it was formerly; and Copper-money is not valued.
CHAP. XII.

The Emperours rise. His Ancestors but Dukes of Volodimir. His Pallace how call'd. Of Juan Vasilowidg, and his divers odd humours, his Petition to one of his Diacks. His Conquests. How he was loved. How he fined Vologda. How he served the women that laughed at him. Of the Vayods mistake. Another Vayod how punished for taking a Goose. Juan a great lover of Queen Elizabeth. How he serv'd the French Embassador. How Sir Jerom Boze came off. A Shoomaker presented the Emperour with a Turnip, how rewarded. What the Emperour did with the Turnip. How a poor man entertained him. His associating with Thieves. How he was served by one of them, and how he preferr'd him.

Return we now to our Great Emperour, who is an absolute Monarch, but has a Council both general and particular to advise with. His Dominions

are inlarged by his Forefathers; for at first they were but Dukes of Volodimir, and increasing in strength possess'd themselves of Mosco, or (as they write) Moscua. The Emperious Pallace to this day is called, Crimlena Gorod, or Crim-Casile. Juan Vasilowidg (that is, called the Tyrant) was a stout Prince, but had many strange humours. One day he came to his Diac, and gave him a Petition, desiring him that he would be pleased to make ready 200000 Men and Arms by such a time, and he should be very thankful to him, and pray for his health, and so he subscrib'd himself, Thy humble Servant, Jocky of Moscua. In this Expedition he conquer'd Casan, a thousand Versts down the River Volga, and Astracan (quasi civitas) the Imperial City two thousand Versts hence; Took Syberia three thousand Versts distant, and one of the best flowers of the Empire. The people loved him very well, for betreated them kindly, but chastised his Boyars. He had a Staff with a very sharp Spike in the end thereof, which in discourse he would strike through his Boyars feet, and if they could beat it with-

out any flinching, he would highly prefer them.

He once sent to Volodga for a Colpack of Fleas, and because they could not bring him full measure, he fined them.
On a Festival he play'd certain mad pranks, which caused some Strangers, viz. Dutch and English Women to laugh; he taking notice hereof, sent for them all to his Pallace, and had them strip't stark naked before him in a great Room, then he commanded four or five bushels of pease to be thrown down before them, and made them pick them all up, when they had done he gave them some wine, and bad them take heed how they laugh'd before an Emperour again. He sent for a Nobleman of Casan, who was call'd Plesbearn, which is Bald, and the Vayod mistaking (as the Russians say) thought he had sent for an hundred and fifty Baldpates: Polteraste founding like his name signifi'd so many. He therefore got together about eighty or ninety, and sent them up speedily, with an excuse that he could find no more in his Province, and desir'd pardon. The Emperor seeing so many Baldpates, wonder'd what

[49] it meant, and cross'd himself; at last one of the chief delivering the Letter, he ask'd his Diack what he wrote to the Vayod, who shew'd him the copy, by which he found out the mistake, and so making the Bald-pates drunk for three dayes, he sent them whom again. Another Vayod had taken a Goose for a bribe stuff'd full of Ducats, and being complained of, he took no notice of him, till one day passing through the Pashiarr (an open place like Smithfield, where execution was us'd to be done) he commanded the Hangman to cut off his Arms and his Legs; and at every blow the Hangman asked him whether Goose was good meat.

He courted Queen Elizabeth very much to marry her, and was a great friend to the English. Once upon a suspicion of Treason, he fortified Vologda and drew all his Treasure thither, and as some think upon extremity, intended his flight for England. This Emperour erected the best buildings in all Moscua.

Thie Juan Vasilowidg nail'd a French Embassadors hat to his head. Sir Je-

[50] rom Boze a while after came as Embassador, and put on his Hat, and cock't it before him, at which he sternly demanded how he durst do so, having heard how he chastis'd the French Embassador. Sir Jerom answer'd, he represented a cowardly King of France, but I am the Embassador of the invincible Queen of England, who does not vail her Bonnet, nor bare her Head to any Prince living; and if any of her Ministers shall receive any affront abroad, she is able to revenge her own quarrel. Look you there (quoth Juan Vasilowidg to his Boyars) there is a brave Fellow indeed, that dares do
and say thus much for his Mistris; which Whoreson of you all dare do so much for me your Master? This made them envy Sir Jerom, and perswade the Emperor to give him a wilde Horse to tame; which he did, managing him with such rigour, that the Horse grew so tyr'd and tam'd, that he fell down dead under him; this being done, he asked his Majesty if he had any more wild Horses to tame. The Emperour afterwards much honour'd him, for he loved such a da-

ring fellow as he was, and a madd blade to boot.

When Juan went his progress, many of the Commons as well as Gentry presented him with fine Presents: A good honest Bask-shoemaker, who made shoes of Bask for a Capeak a pair, consults with his wife what to present his Majesty; says she, a pair of fine Lapkyes, or shoes of Bask; that is no rarity (quoth he); but we have an huge great Turnip in the Garden, we'll give him that, and a pair of Lapkyes also. Thus they did; and the Emperour took the present so kindly, that he made all his Nobility buy Lapkyes of the fellow at the shillings a pair, and he wore one pair himself. This put the man in stock, whereby he began to drive a Trade, and in time grew so considerable, that he left a great estate behind him. His Family are now Gentlemen, and call'd Lopotsky's. There is a tree standing near his quondam house, upon which it is a custom to throw all their old Lapkyes as they pass by, in memory of this Gallant.

A Gentleman seeing him so well paid for his Turnep, made account by the rule of proportion to get a greater Reward for a brave Horse; but the Emperour suspecting his design, gave him nothing but the great Turnep, for which he was both abash'd and laugh'd at.

Juan in a disguise sought a lodging in a Village nigh the City, none would let him in but a poor man whose wife was then in Travel, and deliver'd whilst he was there; away he went before day, and told the man he would bring him some Godfathers next day; accordingly he and many of his Nobility came and gave the poor Fellow a good largess and burn'd all the houses in the Village but his, exhorting them to charity, and telling them, because they refused to admit Strangers into their houses, they should be forced to seek their Fortunes and try how good it was to lie out of doors in the Winter.

Sometimes he would associate with Thieves in a disguise, and once he advis'd them to rob the Exchequer; for (says he) I know the way to it; but one of the Fellows up with his Fist, and
struck him a hearty good blow on the Face, saying, Thou Rogue, wilt thou offer to rob his Majesty who is so good to us; let us go rob such a rich Boyar who has cozen'd his Majesty of vast sums. At this Juan was well pleased, and at parting changed caps with the fellow, and bid him meet him next morning in the Duaresz (a place in the Court where the Emperour used often to pass by) and there (said he) I will bring thee to a good cup of Aqui-vitae and Mead. The Thief came accordingly, and being discover'd by his Majesty, was call'd up, admonish'd to steal no more, preferr'd in the Court, and serv'd for a discoverer of Thieves.

CHAP. XIII.


This present Emperour comes of Juans Race by the Mothers side: He had an elder Brother, an hopeful Prince, although he would take Pigeons, and pick out their eyes, saying to one, thou art a Traytor, and to another, cutting off his head, Thou are Ivan such an one, a Rebellious Traytor to my Father and me. But he dyed young.

All the Emperours Sons are call'd Czaroidges, that is to say Czar's Sons, As for the word Czar, it has so near relation to Cesar (as Thevet observes in Basils life) that is may well be granted to signifie Emperour. The Russians would have in to be an higher Title than King, and yet they call David Czar, and our Kings

Kings, Kirrois, probably from Carolus Quintus, whose history they have among them.

The present Emperours name is Alexie Michalowidg Romanove. viz. Alexis the Son of Michael the Roman. He puts in many Titles into his broad Seal as the Spanyards do. And thus he stiles himself.

By the Grace of God We the Great Lord Tzar and Great Duke Alexei, Michailovich of all Great, Little, and White Rosia. Self upholder of Moscow, Kyove, Vladimer, Novgorod. Tzar of Cazan. Tzar of Astrachan. Tzar of Siberia, Lord of Plesvo, and Great Duke Smolensky, Tversko, Vgorsko,
Permsko, Veatsko, Bolgarsko. Lord and Great Duke of Norgorod in the lower Countreys of Chernigove, Rezan, Rostove, Yenslave, Belozer, Odooria, Obdo-

ria Condinea, and all the Northern parts Commander. Lord of the Land of Iveria, of the Kartaliniand and Groozinian Dukes: And of many other Dominions and Countreys, East, West and North Heir thereof, From Father and Grandfather Lord and Monarch.

The Emperour in his Arms gives the spread Eagle, as descending from the Roman Emperours, but he carries a distinction, for he bears between the double head of the Eagle a mitred Crown, and in the Eagles breast St. George on Horse-back; which some say was added upon Queen Elizabeths bestowing the Order of the Garter to Juan Vasilowidg.

The Czarowidg (as I said elsewhere) is not seen of the people till he is about fifteen years old, nor of many Noblemen; but then he is exposed to publick view, carried upon mens shoulders, and set on high in the Market-place, which

is to prevent Impostors, wherewith this Land has often been deceived.

The Czar marries not out of his own Dominions, but takes a wife where he pleases, though seldom out of the Nobility. When she dyes, all the interest of her Kindred and Relations dies with her. Eliab the present Emperours Father in law was of so mean account, that within this twenty years he drew wine to some English men, and his daughter gather'd Mushrooms, and sold them in the Market. The other which he should have had was a Captains Daughter. The Imperial Pallace is built of Stone and Brick, except some lodgings wherein his Majesty sleeps and eats all the winter: For they esteem wooden Rooms far wholsomer than Stone: and they have some reason to think so, because their stone Rooms being arched thick reverberate a dampness when the stone is hot. The Emperour lodges three story high. His drink is Brague made of Oates. His bread is made of Rye, which the Russians esteem a stronger nourishment than Wheat. The Czar lives in no sheets, but in his Shirts and Drawers,

under a rich sable Coverlid, and one Sheet under him. His Recreations are hunting and hawking. He keeps above three hundred Falconers, and has the best Ger-Falcons in the World, which are
brought from Syberia, he flyes at Ducks or other Fowl. He hunts the Bear, Wolf, Tyger, Fox, or rather batis them at his pleasure.

Whensover he goes forth, the East Gate of the inner Wall of the City is shut till he returns. He seldom visits any Subject, yet the last year he did, but went not in the common way, for the side of a wall was pull'd down. At the birth of the Czaroidg the Commons for joy bring him great Presents, which he returns back again, but if he likes any of them, he gives the full worth. On the Saturday after Good Friday, he goes into some of the Prisons, examines the Prisoners crimes, and delivers many of them. An English man put in for coyning, was lately releas'd. They put very few to death here, only whip them, which is worse than the pains of death.

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CHAP. XIV.

As the Emperour's Territories are great, so is his Revenue; For (First) he is master in a manner of every man's Estate, the Son does alwaids petition for his Father's Land. They all hold in Capite. He is heir to all who dye intestate, criminally or without heirs.

Secondly, his Customs are very considerable.

Thirdly, The Cabaks (or places wherein are sold Aqua vitae and strong Beer) are his Royalty, and farms out some for 10000 Rubbles per annum, and some again for 20000 Rubbles.

Fourthly, His Bath-Stoves, which

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are very frequent here, are a great Entrado, for their Religion obliges to free-Baths, both Men, Women and Children. When they are hissing hot, they cast cold water upon them. Some come out into the Snow, and tumble in it stark naked, and then go into the Stove again.

Fifthly, He is the chief Merchant in all the Empire.

Sixthly, His Sable Trade in Syberia yields a vast treasure, brought in by the exil'd Slaves sent thither in discrace.
Seventhly, The Carivare made at Astracan, as also the Ithyocolla and Agarick, all which he monopolizes.

All his Provision is brought in by those who hold Lands in Villenage. This year a Fire hapning in his Store-house burnt and broyl'd sixty thousand Flitches of Bacon. By which you may see the Russians are no Tartars, abhoring Swines flesh. Yet they retain some of the Mosaical Law about Hares, Squirrels and Coneys: Yea, they hold it Pogano to eat Veal, but not Lamb; such a flock of blind Owls are they, more in love with their own Twilight, than with our Non-day, because the weak eye-

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[unpaginated: Plate 6 — Tower. Text: Ivan Velacky, John the Great]

[61] sight of their understanding is dazled with the bright beams of truth. When the Greeks or Persians come the Emperour ingrosses all their Commodities at a price. To Archangel, he sends great quantities of Hides, Wax, Potash, Hemp and Flax, and so furnishes himself with their Commodities, which serve him to give away amongst his Subjects; for most of his Graces are bestow'd in Silks, Sables, Cloth, Velvet, or cloth of Gold. To his Houshold Servants he gives allowances of Meal, Honey, Fish, Nut-oyl, Oates, Beer and Mead. His Imperial Pallace is encompass'd with an high brick Wall, larger by half than the circumference of the Tower, herein are twenty four Churches and Chappels, most of them have guilded Cupolas, and great Crosses, which make a splendid show altogether. The high Tower, called Ivan Velacky, was built by Juan Vasilowich. It stands by its self, and serves for a Belfry, wherein are thirty or forty Bells. The Cupola of this Tower is guilt, the body of Brick and Stone, and the height as great as St. Marks Tower at Venice. Some of

[62] the chief Boyars have Pallaces of Stone within the walls of the Court, as Knez Jacob a Chircasse Prince, Boris Juanmoidg, Morosof, the Emperours Guardian in his minority: Knez Alexis Master of the Fur-Office, Mabctowidg Trebotsky a General, Eliab Danelowidg, Meluslafsky the Emperours Father in law, Knez Juan Vasiloidg Adofsky.
There are also five Monasteries, and two or three Nunneries together, with most of the Precauses, or Courts of Justice, the Apothea, or Ammunition Gallery. The Czar has Officers of State as other Princes have, but not of so great value. His Gentlemen of the Bed-chamber come not into his Chamber, but wait in the next Room to it, and at the Table also, some two or three Rooms off. The Czar is temperate in his Diet, drinks very little Wine, sometimes he drinks at meales a little Cinnamon water, or oyl of Cinnamon in his smal beer. For Cinnamon here (you must know) is the Aroma Imperiale; the scents of Musk and Ambergreece are not much esteem'd, but Rose water is much used at Court, and so is holy Water in the Church.

At the entertainment of his Nobility, the Emperour fits in his Chair, and delivers out of his hand a Chark of treble or quadruple Spirits, which are able to take away his breath who is not accustom'd to them. His Majesty will laugh to see his Subjects handsomly fiddle, and sometimes he will put Mercury into their Liquor. Old General Alexander Leshly a Scot aged ninety nine years; now alive at Smolensko, had discourse with the Emperour about the storming of Smolensko, who being earnest to hear would not dismiss Leshly, then afflicted with an uncessant Diarrhea. his modesty kept him a little too long, but a last being necessitated, he got away abruptly: The Emperour wondring at it, demanded the reason of his suddain departure; but understanding how the case went with the old man, who had lost nothing but the bolt of his back-gate, he fell into such a laughter as sufficiently declar'd he was not displeased with the Generals abruptess.

The City of Moscov (as the Russians write it) stands upon a great deal of ground, encompass'd with three Walls, besides that of the Imperial Castle. The innermost is a red Wall of Brick, athe next to this is the white Wall, and the third is wooden Wall fill'd up with earth, which I suppose to be fifteen or sixteen Miles compass, and it was made up in four or five days, upon the
The present state of Russia

approach of the Crim-Tartar; there is as much Firr in it as would make a row of London Paper-houses fifteen miles long. Since his Majesty has been in Poland and seen the manner of the Princes

houses there, and gess'd at the mode of their Kings, his thoughts are advanced, and he begins to model his Court and Edifices more stately, to furnish his Rooms with Tapestry, and contrive houses of pleasure abroad. As for his Treasure of Jewels, I think no Prince doth exceed him, yet he hath many foul Stones, but the Russians affecting greatness in Jewels, will upon that score dispense with small faults. The fashion of the Emperours clothes is like that of his Nobility, but only richer. That of the Empress is the like, only the tire of her head is higher, and her smock-sleeves longer, about ten or twelve yards length, and her upper most Gown has widesleeves like our Batchelors of Arts, which all her women of honour wear also. Commonly her Imperial Majesty makes her Journeys in the night with most of her women (in Waggons cover'd with red cloth) viz: Chamber-women, Ladies and Embroideresses. Not long since they were use to ride on Horseback with white Hats, a skain of silk about their Necks, and Astride. Risum teneatis Amici.

The mode of men and women, rich and poor, are all one, all over the Empire, from the highest to the lowest, and their Language one, yea and Religion too, which certainly must hugely tend to their peace and preservation.

Here I might make some Reflections upon our own unhappy divisions and differences in opinions, but this perhaps might be censur'd as an unhistorical Action, and therefore, Cynthius aurem.

The Russians are a People who differ from all other Nations of the world, in most of their Actions.

Their Shirt they wear over their Drawers, girded under the Navel (to which they think a Girdle adds strength). None, neither male nor female, must go ungirt for fear of being unblest. They whistle not with their lips (that they count prophane) but through the Teeth, a strangr way of whistling indeed. When they spit on any thing to wipe it (as Shoes, &c.) they do use an action not unlike sneezing. In cases of admiration or incredulity, instead of a shrug, they wave their heads from one shoulder to another. Their very speech and accent
also differs from other Nations. 'Tis a grand Sin with them to omit \textit{lotionem post mictum}. As we use paper in our cacking Office to clear accounts, so Juan de Rusco uses a little Spade made of thin shave, like the Ivory \textit{Spatula's} which Merchants and Scriveners use to fold up letters, and smooth them.

In our Clock-Dyals the Finger moves to the Figure: In the Russian \textit{e contra}, the Figures move to the Poynter. One Mr. Holloway, a very ingenious man, contrived the first Dyal of that fashion; saying, because they acted contrary to all men, 'twas fitting their work should be made suitable. Because the Roman Catholicks kneel at their devotion, they all stand, for they look upon kneeling as an ignoble and barbarous Gesture. Because the Polonians shave their beards, they count it sinful to cut them. Because the Tartar abhors Swines-flesh, they eat it rather than any other flesh, although its food is most \textit{Pogano}, or unclean of any Beast. They count it a great sin for a Rusco to lye with a Dutch woman or English Woman, but a venal \textit{Piccadillo} or a Rusco woman to pro-

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stitute her self to a Stranger, for they say her issue will be educated in the true ancient Faith, but a Russ gets an uncircumcized child of a Stranger. They prefer Rye above Wheat, and stinking Fish above fresh. They count their miles by ninties, and not by hundreds. The New years day is the first of \textit{September}. For the Creation they reckon 7060 and odd years. To things improbable they easily give credit, but hardly believe what is rational and probable.

In their salutes they kiss the woman's right cheek. Lands 25 of Inheritance are entayl'd upon the youngest Brother.

They write upon their knees, though a table stand before them.

They sow with athe needle towards them, and thrust it forward with their fore-finger; it should seem they are bad Taylors.

They know not how to eat Pease and Carrots boyld, but eat them shells and all, like Swine. They'd not pick their Pease, but pull them up by the roots and carry them into the Market to be sold.

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They know not the name of \textit{Cornuto}: but of a Cuckold they say. \textit{He lies under the Bench}.

They will sooner take the word of a man who has a beard, than the oath of one who is Beardless.
The beauty of Women they place in their fatness, *juxta illud Italicum, Dio mi faccia grassa, to mi faro bella*. God make me fat, and I'll make my self beautiful.

Their painting is no better than that of our Chimneys in the Summer, *viz.* Red Oaker and Spanish White.

They paint or stain their teeth black, upon the same design that our Ladies wear black patches: Or it may be that both being spoil'd by mercurial painting, they make a vertue of necessity, and cry up that for an Ornament which is a Deformity. Low foreheads and long eyes are in fashion here; to which purpose they strain them up to and under their Tyres, that they can ill shut them, as our Ladies lift up their hands to their heads. They have a secret amonst them to stain the very balls of their eyes black. Narrow Feet

and slender Wasts are alike ugly in the sight.

A lean Woman they account unwholsom, therefore they who are inclined to leanness, give themselves over to all manner of Epicurism, on purpose to fatten themselves, and lye a bed all day long drinking Russian Brandy (which will fatten extreamly) then they sleep, and afterwards drink again liste Swine design'd to make Bacon. These are their odd customs, which we may justly censure as the Satyrist did the debauch'd Romans in his time, saying *Dum vitant stulti vitia in contra currant*. And indeed to say truth the madness is so great, that all the *Hell bore in Anticyra* cannot purge it away.

I cannot at present give you an account of their Judiciary proceedings, which are very confused, and yet they have a method, and every Province its *Precaute* or Office, wherein is a *Boyar*, or Lord, and a Chancellor call'd a *Diac*, who hath many Clerks under him: He represents the *Boyar*,
who is the Representative of his Imperial Majesty. If there be a Suit in Law, and no bribes on either side, most commonly the Plaintiff gets the better for they presume he has most right.

Murther is here to be bought off with money; If a Man kill his Slave or his Wife in correcting them, there is no law against them. Or if a man is murther'd, and no body prosecuted his murtherer, the law takes no notice of his death.

The accused cannot be condemn'd although a thousand witnesses come in against him, except he confesses the Fact; and to this end they want not torments to extort Confessions; For first, they put them upon the Strappado, if this does not, they secondly whip them, and herein their Hangmen are very exquisite: For 'tis said at six or seven lashes they are able to kill a man. Sometimes the confederate will see the enemy to execute such a piece of his office, to prevent farther mischief.

They can strike to an hairs breadth, and with a sharp kind of Iron pierce through the very Ribs; they will slice down a mans back like a Chine of Pork, and when that's done, they will salt the raw place, bind his hands and legs, and putting a Cowlstaff through them, hold him over the Fire, and Carbonadoe him. If he persists (for may be the party has nothing to confess) they let him loose, and the Hangman sets his shoulders, and lets him rest twenty days, till he be almost well, and then repeats the former Torments, and perhaps pull out a Rib or tow with a pair of hot Pincers; If all this will not do (for some will outstand all these Tortures) they will then shave the crown of his Head, and drop cold water upon the bare place, which some that have falt, acknowledge to be the quintessence of all Torments; for every drop strikes like a dart to the very heart. All this is done where the Hangman is not brib'd, for he will then cut deep. I have seen some whole backs have been scarifi'd like the bark of a Tree, which afterwards were healed, but they could never wear out the scars and marks thereof.

The punishment of Coyners is to melt some of the coyn, and pour it down their throat. 

_Neque enim lex justior ulla est, quam necis Artifices Arte perire sua._
A Fellow two years ago, being fool-hardy, shot at a Jack-daw in the Imperial Court, but the Bullet glanced, and fell into one of his Majesties Rooms, for which fact he lost his left Leg and right Hand. If there be secret conspiracy contrived and disclosed in the acting, the Traytors are secretly tormented, and afterwards sent towards Syberia; and in the way an hundred or two hundred Versts off, softly put under the Ice. Others having their Noses cut off, and their eyes pull'd out, or their Ears cropp'd, are banished into Syberia, three thousand Versts distance.

Hanging has not been in use but of late years; for the dull Russ thought if the Malefactor were strangled, his soul was forced to sally forth at the Postern-gate, which made it Pogano, viz. defiled. The Hangmans place is hereditary, and he teaches his children to strike upon a leathern Bag.

The Malefactor puts his head into the Noose, and turns himself off when the Hangman commands him.

CHAP. XVII.

Syberia is a vast unknown Province, reaching to the Walls of Cataya. I have spoken with one that was there, who traded with the Chircasses, and amongst also who said he saw a Sea beyond Syberia wherein were Ships and Men in strange habits, like the Chircasses by their description, rich in cloth of Gold and Jewels, no Beards but on their upper lip. From hence this latter brought Chay and Bour Dian. The Chay is that which we call Teab or Tey, and Bour dian is Anisum Indicum Stellatum, the Merchants say they use it (as we do in England) with Sugar, and esteem it a rare Remedy in diseases of the Lungs, Flatus Hypochondriaci, and distempers of the Stomach; 'tis brought over in papers about one pound weight, written on with Chinese Characters. They who travel into these parts are six years in their Journey, staying for winter way in some places,
and summer in others. The Metropolis of Syberia is Zambul, the Residence of the chief Vayod. They trade in Furs, and chiefly in Sables, which, as some say, are found in no other part of the world beside. They feed on a Berry or Nut, which here grows plentifully upon trees, what it is I cannot learn, but am promised some of them, with further information. They hunt six or seven weeks together, and are drawn by Dogs, whom they feed with Fish, wherewith their Lakes and Rivers abound: they put forty or fifty Dogs in a Sledge, and are cloth'd with treble Furs; they lie out all night in the coldest season, and make fires, with which they dress their Fish. The Dogs

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are expert in finding out the Sable, and the Men as dextrous in shooting them in the nose with a bolt, which makes them become a prey to the hounds. Except they hit the Sable in the nose they lose him, for he is an hardy Beast, and will run away with an Arrow in his Body; besides, it spoils the Fur.

'Tis so excessive cold here, that water thrown up into the Air will descend congeal'd into Ice. The most Northern parts afford no Bread, but Fish in abundance, which they eat dried instead of bread, and yet they live to a great age. They feed their Cows with Fish during the frost, which makes the milk taste fishy. the River Ob is a vast River, whose end is as yet unknown: there is great store of Fish call'd Beluga, much like a Whale, but better meat, out of whose spawn and the Sturgeons together, they make Caviare at Astracan, which they lay in great heaps of salt, and after a little fermentation press it, and barrel it up. We have some here unpress'd; 'tis a great dainty, but will not keep.

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The North of Syberia is call'd Samogeda, or Tsamoeida, which signifies Canibals, or Men-eaters, for they eat those whom they conquer in battel. Their food is most Fish, their riches Deer, of which they have great herds, and so tame, that at whistle they will appear at hand, and suffer themselves to be harnessed, and put to the fledges by pairs, which they will draw swiftly as wind eighty miles a day. When they hunt for new Deer, they consult the Priest, who, after many ceremonies and conjurations, tells them in what quarter they must go, and most commonly they find his predictions true. There is no distinction in the clothes of Male or Female, but both are made of Deer skins, with the hair side outward, which by experience they find the warmest. You can hardly distinguish the men and women by their visage, neither wear Beards, and both have faces like Baboons.
Their Manners, Language and Religion are brutish, for they worship the Sun and Moon, and good reason have they to adore the one, and make good use of his light, which they enjoy so little in the winter. They are excessively jealous of their Wives, which puts me in mind of the strength of fancy and custom: One being ask’t if he thought not an English Woman (then present, young and handsom) as pretty and fair as his Lady ugly; answer’d, no surely, thy Wives complexion is pale, like the belly of a Fish, our Womens colours are natural and genuine. Their Daughters are esteem’d great Riches, and must not be seen by young men, till contracted in Marriage, which they are at six or seven years old, that they may before to have them Virgins: they buy them of their Parents for so many head of Deer, and take them home to their houses, and lock them up al Italiano. The men likewise serve their wives so, when they go an hunting, and 'tis as ordinary as strings to a purse. For they have a Proverb, *He that leaves his purse open invites a Thief to it;* such as have seen their Engines, say they come not short of the Italian ones.

The houses are only round tents made of Deer-skins and Matts, with a fire in the midst, and a hole at the top for the smoke, about which they lye round, and find themselves warm enough. In the Summer they remove near the Rivers to fish, which they dry, and preserve against Winter, they kill their fishes with arrows, and most commonly eat them raw: they eat young Puppies, and count them a rare dish. They are not thought worthy of a Governour by his Imperial Majesty, nor so considerable as to be taxed, only voluntarily they pay a few Deer. None understand their barbarous language but themselves, nor yet their Laws which they execute secretly. When they fell a Deer to Strangers, they are sure to indent to have the garbage, which they eat after a slight squeezing out of the excrements. He is best qualifi’d amongst them who knows most in Magick, wherein they are excellent, especially before Strangers, but amongst the Russes they dare not play any feats, least they should be accused. At Archangelo divers of them being treated by an English Merchant, one in the company being very drunk, befoul’d himself, and was as rude as a Bear, or Tom a Bedlam.
Hereupon an old Woman was call'd in, who whisper'd in his ear, touch'd his forehead, and the man became as sober as if he had drunk nothing.

CHAP. XVII.


Going towards the more Southern parts of Syberia, you shall see a Wilderness called the Step, which is six or seven hundred Versts long, most of it is Champain, it has but few Rivers, yet the ground is incredibly fruitful. There you may ride a days journey through a field of Cherry-trees, not above three quarters of a yard high; the reason why they are such dwarfs, is, be-

cause they are so often burnt down by Strangers or Travellers, who making fires in the Autumn carelessly depart, and the grass being long and dry takes fire, which sometimes has pursued them to death, two or three hundred Furlongs have been burnt at a time. These trees yield a fine red Cherry, but very tart: Such as have been transplanted have proved very good. I have spoken with those who have seen variety of Tulips, Damask and red Roses. Asparagus exceeding large, Onions, Marjoram, Time, Sage, Chicory, Endive, Savory, &c. and what else we carefully nourish in our Gardens; Liquorish also in great plenty, which invite thither *Ursa major* and *Ursa minor*: lastly Parsnips and Carrots. Merchants fetch from there much *Salgemmar*, and *Nutre*.

Their *Elks* are the largest in the world; they have also a little Bear call'd a *Zoorick*, about the bigness of a Badger, but not of that make; it has a dark brindled fine smooth hide, short legs, a little head, a back almost a span broad, and is indeed a pretty plump creature. They dwell under ground like Coneys. When Colonel *Crafolios* Regiment quarter'd near their cells, they came out wondering at them, and standing upon their hinder legs, they made such a shrill and unexpected noise, as put the men into such a fright, and the horse grasing by them, that some ran away ten Versts before they could be overtaken. The *Russes* relate strange stories of their mutual Wars, taking Prisoners, and
making Slaves to bring in their winter provision, as Hay and Roots, this may pass for a Russian Fable. But not certain they say, that their Burroughs are very finely contriv’d, and that they are so neat and curious in their houses, that if any of them dye in the Burrough, they will carry them out and bury them. In these parts there is another Beast call’d Perivoshick, whose fur is brown yellow, mixed with a little white and black, which shows well in a coat though little valued here, because the fur is short, and of little warmth: this beast is said to be very civil in carrying Squirrels and Ermines over Rivers, and this is the reason why he is call Perivoshick, i.e. the Ferry man or Tran-

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sporter; and the same word in the Russian tongue signifies a Translator. The Russes say these Beasts take great delight in transporting other creatures. I never heard it from any eye-witness, but this I have, that whole Countreys of Squirrels having spent their provision on the one side the River, will adventure over to the other, using their tails for their Masts, Rudder and Sails, and small chip or stick for their Boat, with a fore-wind, which veering about hazards the whole Fleet; for they cannot tack about, and if one their sails take wet they are utterly undone and defunct.

About Cazan and Astracan there is a little Bird about the bigness of a Woodcock, his legs and bill not unlike a Snipe, but the feathers and neck like a Cock of the Game, being cut and trimm’d they fight like Cocks, sparring at one another, and yet they have no spurs. They are in continual war, and kept in the house, and will lie on their guards with their bills on the ground, and at first advantage run a tilt with their single Rapiers, as violently as any Duellist, brusling up their neck-fea-

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thers (a guiss a di gallo ) they are meat beyond Quails, and are also found about Archangela, with another Bird as great as an Owzle, made like an Hawk, who flyes at smaller birds, catches them, sticks them on a thorn, and picks them very clean before she eats them. There is a Bird brought hither from Astracan as big as a Swan, not unlike in his body and his feet, but hath somewhat shorter and thicker neck; he has also a very wide throat able to swallow down a fist nine inches about. Perhaps in some histories of these parts, you may have heard of a vegetable Lamb, which devours all the grass about it, and then Eyes; but this is as true as the story of Monocular people in Sir John Mandevils Travels, and such like Fables, which have not the least shadow of truth.
CHAP. XIX.

A brief account of Tartary. Its Metropolis. To whom the Tartars pay Tribute. The Muscovite formerly tributary is the Crim-Tartar. How far they march in a day. They eat horse-flesh, but no bread nor salt, the reason why; They are very quick sighted, excellent horse-men. Of the Colmack Tartars. The Crim's describ'd, they deride the Russian worship. The grounds why they do it.

Having fetch't this compass, I think it fit to touch upon Tartaria, and tell you what account I have had from thence. which though incompleat take as you find it, and be pleased to excuse the brevity of this Narration.

The Metropolis of Tartary is called Crim, it is a strong walled Town upon the Tartarian Sea, from whence the great Cham is nam'd the Crim-Tartar. They say the City is built of Stone and Brick very stately. The people are tributary to the Turk, and Moscou was formerly tributary to them, and paid ten thousand Sheep-skin coats yearly to the Duke of Moscou's homage, which was to feed the Crims horse with oates out of his Cap, to this also he was sworn by a strict oath. But within this ten years the tribute has been refused, because the Tartar broke the League by invading the Confines: And indeed they are troublesom neighbors, like Flyes when they are routed, they fly in a moment, dispersing themselves one by one, but at night rendezvous again, and 'tis almost as impossible to gut one of their led horses, which will not leave their companions.

They will march an hundred miles a day with changing their horses once or twice; for every man is furnished with three or four at least. If any of them tyre or dye, they share them among the troop, and being sufficiently chafed under the saddle, they make an hearty meal of them. If any of them fall sick they give him some Mares milk, or fresh blood from a horse which they bleed on purpose.

They bring no Salt nor Bread along with them, nor do they eat any at all, alledging that Salt makes them dimsighted, and Bread breeds a dull and heavy nourishment.
They are certainly as quick-sighted as any people in the world, and will descry upon the Step or Wilderness (where a man hath nothing to hinder his prospect thirty or forty miles round) I say, they will descry a single man, when a Russian cannot see a whole troop of Tartars.

There are no better Horsemen in the world, at full speed they will raise up themselves upon their stirrups, and shoot behind them with their arrows, which sufficiently gall their enemies Horse.

The Colmack Tartar women are as good soldiers as their Husbands, many of them acknowledge the Emperor for their Sovereign.

This year an an army of Women to revenge the taking of some Children and Captives by the Crim's people, encountred the Tartars Army, took many prisoners, and routed the rest. O brave

[89] Virago's! worthy to be numbered among the Amazonian Worthies.

The Colmacks have a vast Country, and live in Tents, where they use grafting, Tamberlane was born here.

They are larger fix'd than the Crim-Tartars, and of an other feature, but more swarthy. The Crim-Tartars are flat-fac'd, small ey'd, have their eyes deep set, narrow foreheads, and low broad shoulders; they are of middle stature, so shaped, that 'tis hard for them to conceal themselves in any place wheresoever they shew their faces.

They break the noses of their children being new born; saying, it is a foolish thing to wear a nose, that stands in a man's light. They are all Mahometans, and laugh at the Russians for worshipping a painted piece of board, and say 'tis better to worship the Sun, because he has a glorious body, does the world much good, and none can injure him as they may a wooden Idol. Your Gods (say they to the Russes) in a short time grow blind, (i.e., obliterate) and then you throw them into the River with a Capeak or two, and a piece of Olibanum

[90] tyed up in a string, and so commit them to the Volgian stream, which runs into the Caspian Sea; and we take them up, and broil a piece of Horseflesh upon them. What is that for a God? which is not better than a Gridiron, and cannot resist the hands of them that destroy it. Most rationally spoken. Moscovitae non possunt respondere Argumento.

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CHAP. XX.

What the simpler sort of Russians are, their Idolatry and ignorance, what they think of St. Nicholas, their high conceit of good works. They are great Rogues. Some are good among them. The Poles are not so barbarous as the Russes. The Poles characteriz'd, their Laws, their King how stiled, he is very magnificent. King Henry weary of the title; How he made shift to get away out of Poland.

True it is the simpler sort of people in Russia are meer Idolaters, and in the Northern parts, as Archangelo and Cola they know no other God but St. Nicholas, whom they really imagine to rule all the world. They say he came to St. Nicholas (a Port-town by Archangel) swimming from Italy upon a Milstone; if any Ruse should question the truth of this story 'tis as much as life is worth. They celebrate the Festivals of their own Saints with greater honour than the Apostles. For they say of St. Nicholas, he is Nasha Bradt, one of our Brethern, and has a greater kindness for us his Countrey-men, than St. Peter or St. Paul who never knew us. When they have extorted a vast Estate out of the bowels of poor people, and grinding the faces of Strangers, they think to expiate all their wicked actions at last by building a Church, and endowing it with abundance of Images adorn'd with Jewels, and furnishing it with a Ring of Bells; this they account a meritorious work, and indeed it is so when the glory of God is chiefly aim'd at, and not self-interest and vain applause sought thereby. Greater Rogues there are not in the whole world, yet there is many good people also. Such as have improv'd their parts by conversing with Strangers, are more civiliz'd; yea those who have seen the Polish way of living, which though I cannot much admire, yet surely 'tis not so barbarous as the Russian; for they have a way to improve their wits by Learning, which they are de-

bar'd in Muscovia; and may travel out of their own Countrey, a thing prohibited to the Russians.

Notwithstanding all these improvements, they are a scurvy nasty Nation as ever I convers'd with, proud and insolent, hugely self-conceited, alwaies extolling their own Countrey above all others, vain and prodigal in their expences before company, gawdy in their Apparel, rich in their Horses and Trappings, civil and hospitable to Strangers, till they have seen all their pomp, and have been drunk twice or thrice, and then like Welshmen they are willing to be rid of them. They are
greater Drinkers than the Russes, and so quarrelsome in their drink, as few Gentlemen are seen without some eminent scars, which they wear as badges of honour gotten in the wars of Bacchus.

Their Laws are the most barbarous of any people living, for homicide is satisfi'd by a pecuniary mulct, a Crown (as I remember) for killing a Peasant, and so higer according to the quality of the person.

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Their King may be stiled Rex Bacchatorum, for in their Comitia, when a vote has passed all but one peremptory Coxcomb, he will rise up in the spirit of contradiction, and laying his hand upon his Cimitar saucily protest against it, though not able to give a reason for what he says, and perhaps the business is demurr'd for that time; next day being half drunk, he will be the first in passing the very same vote. Their King is little better than a painted Rudder, which seems to steer, but does not. Henry the Third, afterwards King of France was (as I take it) King of Poland, and so weary of his Kingship, that he would willingly have chang'd it for a pair of Shoes of good running Leather. On a certain day he made an entertainment for many of the Nobility, whom he made drunk, having for his own wine nothing but fair water colour'd red: One of these drunken Lords he laid in his own Royal Bed, the Curtains were drawn, and Waiters stood by the bed side, who knew nothing of the design. In the mean time the King slip't away, and by horses laid on purpose made his escape out of the Confines.

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The Son of Bacchus being in the interim well attended, at last awakened, and betray'd the plot, whereupon they made all possible hast to catch their King, again, but being gone into another Countrey they treated with him, beseeching him to return, and they would for the future be very civil unto him; but he answer'd, No.

That bird deserves to be a prisoner all its days, that will return again to the Cage when he is once got loose: As for mine own part I had rather be a Peasant in France, than King in Poland. Stultissima optio-----

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CHAP. XXI.
Of Lues Venerea. *Of the Polonian Plica, a familiar distemper, and very infectious, yet they highly esteem it. When hair first began to be powdered. The Poles more honourable in keeping Articles than the Russes. A comparison of the Polish and Russian Languages. Their salutations are stately. How the Tartars and Chircasses Salute. The Chircasses Religion.*

My Lady *Lues Venerea* is as well known in *Poland* as in the place where she was born; not a *musbly panny* (Lord) nor a *pannya* (Lady) but are intimately acquainted with her, and so is the Court and the Countrey.

The *Russes* in the conquests of Vilna; and many other Towns and Provinces on the Borders of *Poland*, have taken her Ladiship prisoner, whom they are like to keep longer than their Towns. For till this War she was not known here this thousand years: But when she gets into such a cold Countrey as this, she earths like a Badger so deep, that there's no driving of her out without a Pickaxe or Firebrand; *juxta illud, les Veroles de Rouen et la boue du Paris ne jamais sortont la pais sans oster la piece.* The Pox of Rouen, and the Dirt of Paris never go away without taking a piece out.

But what is worse, the *Poles* have the *Plica* as familiar among them, as the French have the itch; and so infectious too, that few in a house escape it when 'tis once crept in amongst them. Certainly there cannot be a greater plague in the world, for besides its many dreadful symptoms, the nasty elfish lock stinks like an old Ulcer, and yet they wear it as a badge of Nobility. Some you shall have with hair full of brayds or knots, as I saw a Monks, which look'd like *Medusa's*, who for this monstrosity was accounted a man of more than ordinary sanctity. The like esteem they have of Horses, who are troubled herewith in their Manes, or Foretops, for they think them Steeds of good courage and service. If an envi-

*The present state of Russia*

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They say the first use of Hair-powder came from the *Poles*, who were fain to perfume the *Plica* to abate its odious stench. "Tis hard escaping this disease if you pass through the Countrey,
where Arsenical Mines poyson the water, for it comes on a suddain; Unico aquae Arsenicae baustulo, &c.

The Poles are more honourable in keeping their Articles and Covenants than the Russians, who seldom keep faith with an enemy, if the breach thereof be but advantageous. Yet in private concerns the Russ fears an oath, because 'tis seldom administred, which makes it the more to be reverenced.

Their Languages differ not much, just as English and Scotch, the Polish is said to be the more copious and complemental, but to my ears, which judge by outward sounds, it seems the more harsh in pronunciation, and worse that a medly of Welsh, Irish and Cornish.

They spit in your face when they talk. Their Orthography is like the Welsh,

six Consonants to one Vowel. Their salutations are in lofty terms, they bow not so much as the Russians. The Tartars salute with their fore-finger upon their mouth, and a little nod, and embrace their Superious about the knees. The Chircasses Soutes are blunt and rude, as, how do thy Children and they Servants, they Cows and thy Sheep, they Horses and Goats and Swine, thy Cocks, Hens and Turkeys, are they all in good health? this they punctually repeat every morning they meet. They are of the Greek faith, but not so superstitious as the Russians, who think their Churches defiled if a Stranger sets his foot into them, and therefore wash them after that pollution, and the Stranger must either turn Russ, or satisfie his folly with the loss of his life; in which they imitate the Mahometans; as also in many other fooleries.

CHAP. XXII.

The Court of Russia

It would be too tedious and impertinent at this present time to recount the rise of the Family of the Romonoves,

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how they assum'd the name of Czar, how Basil about one hundred and forty years since reduced the lesser Dukes of Russia, and Juan Vasilovich prosecuted what his Father began, and subdued the Kings of Cazan, Astroucan and Syberia; this would become the history of the Czars life, which I wish I had opportunity and ability to write: For certainly since Kings reign'd upon earth, there never was a man heard of more prodigiously Tyrannical, and yet a more fortunate Prince than he.

The Father of this present Czar was Michael, a Prince of incomparable clemency and magnificence, a lover of peace and amity with all Christian King's, kind to Strangers, and very Religious. Grave Wolmer, the late King of Denmarks natural Son should have married his Daughter, but the Clergy objected he was an Heretick, hereupon he proffer'd his Chaplains should maintain the truth of his Faith, which the Russian Priests refusing, the Czar breaks out into passion; saying, What Faith is this that we profess, that you are unwilling to bring to a tryal. Some few

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days after going well to bed, about mid-night he was taken with a vomiting, and dyed in the morning, and (after the Russian fashion) was carried into the Church the next night. So the dispute ended. His Czaritsa did not long survive him, and Grave Wolmer was fain to leave his Mistris, and shift for himself as well as he could.

The Czar often charged his Son to follow his Governours counsel in all affairs, who was Boris Juanoigd Morosove by name, of whose Father the Russes relate this story, That he going a favourite of the great Tyrant, presemed (being a Widdower) to beg one of his handsome Concubines for a Wife, which was granted him, but whilst they were at their amorous enjoyments shut up in the Bathstove, he secretly convey'd a wild Bear, which fell upon them, and devour'd them both. He had two Sons Boris and Chleab, which the Emperour educated. Boris being a kind of Lord protector, diminished the number of household Servants, brought the rest to half wages, rais'd the Customs, and gave Embassadors half allowances, sent all

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the old Dukes to Governments afar off, Ripnine to Belgorod, and Corakin to Cazan.
The Czar being to take a Wife, all the choice beauties in the Country are brought before him, one he fancies, and gives he a Handkerchief and Ring, she appears again in a Royal dress; but Boris ordered the crown to be tyed so hard about her head, that she fell into a swoon, this was presently construed an Epileptick fit; her Father being examined with torments, was, alas poor old Gentleman, sent into Syberia, and died by the way with grief, and left his Family in disgrace. The maid is still alive, but never known to have had any more fits. She has been offer'd many Noblemen, but refuses all, and keeps the Handkerchief and Ring. The Czar allows her a pension to expiate the injury done to her Father and Family.

Boris Juanoidg proposed Mary the Daughter of Eliab Daneloidg of obscure Gentility, rais'd by the death of his Uncle Grammatine the Chancellor of the Embassadors Office, to whom he fill'd wine in his minority, The present Ctzaritsa has often gone into the woods to gather Mushrooms. She was a tolerable beauty adorn'd with the precious jewels of modesty, industry and religion. She was married privately for fear of Witch-craft, which is here common at Nuptials. Boris petitioned for the younger Sister Anna, and obtain'd her, and from thence concluded his interest well rivetted. But the Lady was not so well pleas'd with him being an old Widdower, and she a succulent black young Lass; so instead of children jealouzie were got, which produced a leathern lace about a finger thick, a complement that often passes between the Russian Lords and their Ladies, when their Amours are extravagant, or the Brandy wine too strong in their heads. One William Barnsly and English man (born at Barnsly Hall in Worcestershire) was sent to Syberia by this Boris's instigation for being suspected too familiar in his house. He has been their above twenty years, and at last he turn'd Russ, and was richly married.

This height of Boris draws envious eyes from the ancient Nobility, whom he daily makes to decline, and brings in creatures of his own. The people murmur at their new Taxes, accuse Boris, and peremptorily demand him of the Czar, who finding himself surpriz'd, desir'd the life of Boris might be spared, and kissing the Cross, swore he should never come to the Court again. The old Nobility are countenanced for a time: In the meanwhile the commons are complemented underhand to petition for Boris his Restauration, which was easily granted. Boris hereupon gratifies the people, and becomes their Favourite, and a patron also to Strangers. He died

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This height of Boris draws envious eyes from the ancient Nobility, whom

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six years since, in a good old age, successful he was in his Counsels, beloved of his Prince, lamented by the People, but not of the Nobility, who cannot yet accomplish their designs. For *Eliab Daniloidg* is made *Generalissimo*. He is goodly person, has limbs and muscles like *Hercules*, a bold man, of great parts, and such as vast memory, that he knew all the Commission Officers of an Army eighty thousand strong, where they quarter'd, and what their qualifications were; the *Czar* rather

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fear'd him than lov'd him; but the *Czaritsa* alwaies kept up his Interest. He is made Lord Treasurer, and six or seven Offices more are conferr'd upon him all which he manages with great vigour, but not without Bribery. Which the *Czar* did the more connive at, because he knew full well that his Silver stream at long running would fall into the Ocean. Notwithstanding all these expectations, at last perceiving *Eliab* too kind to some of his handsome Tartar and Polish slaves, he urged him (being an old Widdower) either to marry or refrain the Court. For the Russians highly extoll marriage, partly to people their Territories, and partly to prevent Sodomy and Buggery, to which they are naturally inclined, nor it is punished there with Death. A lusty Fellow about eight years since being at this beastly sport with a Cow, cry'd to one that saw him *Ne Misheay*, do not interrupt me; and now he is known by no other name over all *Muscovy*, then *'Ne Misbeai*.

*Eliab* at present having had an Apoplectick fit, is disabled in body and

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mind, and knows no body without being told. His miss had been the greater, had not that great States-man *Nashockin*, succeeded and suppli'd his place in many Offices.

It was this *Nashockin* who concluded the peace with *Poland* upon honourable terms, and finished the League with *Swedland*. He is now made Chancellor of the Embassadors Office, treasurer, Lord of *Russia* minor, and has several other Offices. He contriv'd the Silk-trade through *Russia*, and 'tis thought all the Indian Trade will be drawn that way. He is now about reforming the Russian Laws, and now modelling all the *Czardom*. There shall be no delatory Suites; all Governours with their Assistants shall have power of life and death; for before all Criminals were brought to *Mosco*, with no less trouble than charge to the *Czar*. This same counsel *Jeshro ga* gave to *Moses*. This *Nashockin* is one who will not be corrupted, he is a very sober abstemious man, indefatigable in business, an admirer of Monarchs: Speaking about the French and Dane siding with the Hollander a-
against *England*, he brake forth into these words. I wonder that these two King's should have no more prudence or reason, than to support or countenance such Boors against the Monarch of England, who should rather joyn together with the rest of the princes in *Europe* to destroy all Republicks, which are no better than the Nurseries of Heresie and Rebellion. I have heard him say, that 'tis the Czars' interest to keep a good correspondence with the King of *England* above any other Christian Prince. He is the only Patron the English have. Being sollicited to admit of English goods, he produced the *London* Bill of Mortality, wherein very few dyed of the Plague, notwithstanding (said he) how do we know but the Goods may be brought out of some of the infected houses, and one spark of fire will kindle a whole sack of Charcoale. 'Tis a strange custom to publish your infirmities. Beggars indeed expose their ulcers to to raise commiseration, and get relief. But they who proclaim the Post give a caveat against all commerce of them, as men set up lights to keep ships off their coasts. Another thing seems strange unto us, that Royal Letters are often sent privately to us in behalf of private men to demand Justice, as if our Czar had not made sufficient provision for Strangers as well as Natives. We seldom have any such applications from any other Prince but that of *Denmark*, where we hear they are purchased at a cheap rate: What they cost in *England* we know not, but what have we to do with the customs of other Nations. Their clothes will not fit us, nor our cloths' them: thus he ended his discourse abruptly, and if he had spoken more than he had mind should be repeated. *But by this you may judge* (tanquam ex unque leonem) *that he is a great Politician, and a very grave and wise Minister of State, not inferior peradventure to any one in Europe.*

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CHAP. XXII.

The Czars description. His answer to a Stranger. How he appears in publick. He never visits any subject. His Court without noise. He seldom dines publickly. At Easter his Subjects kiss his hand. How he pays his Strelcies. What he has done to employ the poor. The Czaritza governs the Women. From whence the Emperour's chief Revenues proceed.
I shall now give you a further description of the Czar. He is a goodly person, about six foot high, well set, inclin’d to fat, of a clear complexion, lightish hair, somewhat a low forehead, of a stern countenance, severe in his chastisements, but very careful of his Subjects love. Being urged by a Stranger to make it death for any man to desert his Colours; he answer’d, it was a hard case to do that, for God has not given courage to all men alike. He ne-

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ver appears to the people but in magnificance, and on festivals with wonderful splendor of Jewels and Attendants. He never went to any Subjects house but his Governours when he was thought past all recovery. His Centinels and Guards placed round about his Court, stand like silent and immoveable Statues. No noise is heard in his Pallace, no more than if uninhabited. None but his Domesticks are suffer’d to approach the inward Court, except the Lords that are in Office. He never dines publickly but on Festivals, and then his Nobility dine in his presence. At Easter all the Nobility and Gentry, and Courtiers kiss the Emperour’s hand, and receive Eggs. Every meal he sends dishes of meat to his Favourites from his own Table. His stores of Corn, and dry’d flesh are very considerable, with these he pays his Strelcies or Janzaries, giving them some cloth, but very little money; for they have all Trades, and great Priviledges.

The Emperour with his Pottash, Wax and Honey, he buys Velvet, Sattin, Damask, cloth of Gold and Broad-cloth, with which he gratifies his Officers for their service.

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He hath now seven Versts off Mosco, built Work-houses for Hemp and Flax, in that good order, beauty and capacity, that they will employ all the poor in his Kingdom with work. He hath allotted many miles of wast Land for that design.

The Czaritza is to govern the womens side for her use and profit. Thus the Czar improves the Manufactures of his Countrey, feeds all the Labourers as cheap as we do our Dogs. And lays up the money that comes out of the Cabacks, Bath stoves, Tarr, Pitch, Hemp, Flax, Honey, Wax, Cariare, Sturgeon, Bellusa, and other salted and dry’d fish from Astracan, Cazan, the Lake Belsira, and many other Lakes and Rivers with which the Countrey abounds, especially Syberia in the latter.

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CHAP. XXIV.
The Czar goes every year to a house of pleasure call'd Obrasawsky. Of the curious tents erected there. How cautious the Emperour is of letting the vulgar sort behold his pastimes. This commended for several reasons. None are to petition the Czar in the fields. What hapned to a poor Russian Captain for so doing. The Emperours resentment for his death. Peter Solticove turn'd out of Office, and banished the Court; the cause why. Nashockin put in his place. The Czar in the night time visits his Chancellors desks. He has Spyes in every corner. 'Tis death to reveal any thing spoken in the Court. The Russians answer to inquisitive persons. The Czars children how attended; they are bound to keep secrerie,

Every year towards the latter end of May the Czar goes three miles out of Moscow, to an house of pleasure call'd

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Obrasansky: In English Transfiguration, being dedicated to the Transfiguration in the Mount. And according to that, Master 'tis good for us to be here, let us make three Tabernacles; So the Emperour has most magnificent Tents, his own is made of cloth of Gold, lined with Sables. His Czaritsa's with cloth of Silver, lined with Ermines. The Princes according to their degree. His and Czaritsa's, with those of his eleven children and five Sisters, stand in a circle with the Church-Tent in the middle, the most glorious show in its kind that ever I saw. There are Rails and Guards set Musquet shot from them, beyond which no man may pass without order: For the Czar will have none of the vulgar people to be eye-witnesses of his pastimes. Indeed the too near approaches of the common Rabble make discovery of Princes' infirmities, not to say vanities, Majesty is jealous of Gazers. This made Montezume King of Mexico keep his Subjects at such a distance that they aurst not behold him, familiarity breeds contempt, when Princes expose themselves too much unto pulick view, they

[115] grow cheap, and are little regarded. Therefore in a Theatre, the State is rail'd in, that the Spectators may not crowd upon the Scenes, which show best at a distance. And so it fares with Princes, the more they are reserv'd the more they are observ'd, the more implor'd the more ador'd; otherwise they run a great hazard of being condemn'd, and reckon'd no better than their Subjects, seeing an equal mortality and frailty of flesh attends all men. When the Czar goes into the Country or fields to take his pleasure he gives strict charge that none should interrupt him with Petitions. A Captain of white Russia, and native of that Countrrey being three years without pay, and finding no reliefs from Peter Solticove Lord of that Province, came and press'd too near the Czars
coach; the Czar perceiving no petition in his hand, suspected he might be an Assassinate, and with his staff (once Czar Juans) not unlike a dart, intending to push the fellow away, he struck him to the heart, and he died. The Nobility rid up to the coach, and searching what arms the man had, found nothing but a wooden spoon, and a peti-

[116] tion for three years Arrears, Whereupon the Czar smote his Breast, saying, I have kill'd an innocent person, but Peter Solticove is guilty of his blood, whom God forgive; and immediately sending for him, after a severe check, he turn'd him out of his place, banished him from the Court, and appointed Nashockin that great Minister of State to take his Office, and examine and find out the misdemeanours thereof. This hapned in June last, and this action was but whispered, and that too with too much peril of a mans tongue.

In the night season the Czar will go about and visit his Chancellors Desks, and see what Decrees are pass'd, and what Petitions are unanswer'd. He has his spies in every corner, and nothing is done or said at any Feast, publick Meeting, Burial or Weding but he knows it. He has spies also attending his Armies to watch their motions, and give a true account of their actions: These spies are Gentlement of small fortunes who depend on the Emperours favour and are sent into Armies, and along with Embassadors, and are present on all publick occasions.

[117] 'Tis death for any one to reveal what is spoken in the Czars Pallace. I being curious to see the fine buildings for the Flax and Hemp, ask't to what end they were built, but not a Workman durst tell me, though they know it well enough; but they replied, God and the Emperour know best, this was all I could get from them. The Czars children are attended with children of their own bred up with them, and there is none of them but know their distance, and their degrees of bowing to all sorts of persons. None dare speak a word what passes in their Court.

[118] CHAP. XXV.

The story of a Jew turn'd Mahometan, he falsely accuses Nashockin, and is lash'd for his pains. Jews how crept into the Court. A Discourse of Bogdan Matfeidg (the Czars great Favourite) his Pandor and Autours. His Ladies jealonsie, how she was made away. The Czar reproves him. He and Noshockin no good friends. Of the Czars
Religion, wherein he is very zealous and constant. He fasts at several times eight months in a year, disposes of all Ecclesiastical Preferments. His high commendation.

This Summer a Jew turn’d Persian Mahometan, and an Interpreter to the Persian Merchants, came in their behalf with a loud complaint against Nashockin for a business depending in the Embassadors Precourse, or Court. To whom the Czar replied, saying, I have left Nashockin to determine all affairs of Merchants, let him do you Justice, but if I find your Interpreters complaint impertinent, I shall place all my displeasure on his back; and so it prov’d, whereupon he was graced with thirty good ashes laid on in order like red tape upon tawny leather, and doubtless they will out-last the best Garment he hath: For their whippings are very keen, and cut to the bone.

The Jews of late are strangely crept into the City and Court,

by means of a Jewish Chyrurgion (pretendedly baptiz’d Lutheran) who assists Bogdan Matfieidg (Steward of the Houhold) in his amours, and supplies him with Polish handmaids, he being bred up in Poland. But his Lady (as she had good cause) being jealous of these handsome Slaves which her Husband kept, some in his Gardens, and some in his House, became a burthen unto him; they therefore one night last Winter brought her some Dainties, which she eat, and was merry after it, but in the morning was found dead in her bed. Others say 'twas a poysoned glass of wine they gave her, which cured her of all diseases. This caused much grumbling among the Commons, and since that time

the Czar has urged him to marry, and abandon that wicked life he led with his Polish Doxies, or else he should his place. 'Twas said he would take one of his Mistresses for his wife. This Bogdan is the Czars great Favourite, Lord High Steward, and regulates all domestick Affairs. He was bred up from a child with the Czar, and is of the same age. They call him the whispering Favourite, because when ever he come to Council, he acts behind the Door. Nashockin is no friend to him; nor he to the English, being better suppli’d with money from the Dutch.
As to the Czars Religion, he is of the Greek Faith, and very strict in the observation thereof. He never misses divine Service,

if he be well he goes to it, if sick it comes to him in his chamber. On Fast-dayes he frequents midnight prayers (the old vigils of the Church) standing four, five or six hours together, and prostrating himself to the ground sometimes a thousand times, and on great Festivals fifteen hundred. In the great Fast he eats but three meals a week, viz. on Thursday, Saturday Sunday; for the rest he takes a piece of brown bread and salt, a pickled Mushroom or Cucumber, and drinks a cup of small beer. He eats Fish but twice in the great Lent, and observes it seven weeks together, besides Maslinets (or cleansing) week, wherein they eat milk and eggs. Out of the Fast he observes Mondays, Wednesdays and Fridays, and will not then eat any thing that comes of flesh. In fine, no Monk is more observant of Canonical hours, then he is of Fasts. We may reckon he fasts almost eight months in twelve, with the six weeks fast before Christmas, and 2 other small fasts.

Those that instituted so many Fasts advanced fish to spare flesh, which else would be destroy'd, because they are fore'd to house their Cattle all the winter, sometimes five months space. The Czar does not disdain to assist at the Processions bare-headed, and on foot if it be not rainy. He is a great Patron of the Church, yet restrains the profuse bounty of dying men to the Clergy. None can found a Monastery without his licence. He makes bold with

the Church Treasury upon loan in time of war, and pays it again ad Gracas Calendas. For indeed should he not do so his contribution would fall short, seeing the Church holds almost two third parts of the Czardom. In his Pallace he has an Hospital of very old men, 120 years old, with whom he often discourses, and delights to hear them tell what pass'd in his Ancestors time. Once a year, viz upon good friday, he visits all the prisons in the night, and taking personal cognizance of all the Prisoners, buys out some that are in debt, and releases others that are criminal, as he thinks fit. He pays great sums for such as he is inform'd are really necessitated. His Czaritza buys out Women. He disposes
of all Ecclesiastical preferments, but has left the election of the Patriarch to lot, having (as he thinks) had ill luck in using his Prerogative for the late Patriarch Nicon.

To conclude this Chapter, without doubt this present Emperour of Russia is as pious, conscientious, clement, merciful and good a Prince as any in the world. As for his People and Ministers of State, they are like other Nations, ready to act any thing for Bribes or Money, and to deceive as many as they can.

CHAP. XXVI.

Trading in Russia very low. English Cloth a drug, why slighted. The Authors Reflection. If Persians trade there, what English are like to suffer. What the Russians are in general. Concerning the Dutch, what the English must do to out-vye them. How much they abuse us to the Emperour. 'Twere convenient for England to undeceive the Czar. How things should be represented to Nashockin and Bogdan. The Russians mightily pleased with their peace with Poland.

The Trade last Summer was very low in Mosco, by reason of their late war, which had dreyn'd them of two Fifths, besides the raising of their Customs, and taking their Goods by force for copper money, which fell from an hundred to one, till at last it was call'd in, to the undoing of many men. Divers hang'd themselves, others drunk away the residue of their States, and dyed with drinking,

English Cloth is a Drug, because dearer than the Dutch, which though slight, and shrinks a sixth part in wetting, yet the Russians like it, because they say none but new cloth will shrink, but we are too blame for not fitting them with the like. Again, we keep our old trade of Cloth, but they bring Silks, and all manner of pedlary ware, which vends better than cloth, the which grows now much out of Fashion. Sed si populus vult decipi, decipiatur.

If the Persian and Indian Silk trade prevail in Russia, the Czar, I fear will think it too great a boon to restore the English Immunities, and 'twill be as hard for them to regain their priviledges,
as it was for Pharaoh's people to drive their Chariots through the Red Sea, when their wheels fell off.

As I have nothing to say against the magnificence, splendor, clemency and virtue of the Czars own person, So I have no reason to recommend the Russes integrity, for the generality of them are falso, Truce-breakers, subtle Foxes, and ravenous Wolves, much altered, since their traffick with the Hollander, by whom they have much improv'd themselves in villany and deceit,

The Dutch, like Locusts, swarm in Mosco, and eat bread out of the English-men's mouths, they are more in number, and richer, and spare no gifts to attain their ends; whereas the English depending on their old priviledges, think 'tis enough to say with the Jews, We have Abraham to our Father, we are English men, do us right, or we will complain: But the Russians are of Solomons opinion, that money answers all things.

If we would out-do the Dutch Trade, it must not be driven on by such as take up Goods upon trust and time, as it has been these twenty years last past. At present they come like Locusts out of the bottomless pit, and so they do all the world over, where there as a Sun-shine of gain. In Russia they are better accepted than the English, because they gratifie the Nobility with gifts, which they will have if they lend any assistance.

The Hollanders have another advantage, by rendring the English cheap and ridiculous by their lying pictures, and libelling pamphlets, this makes the Russian think us a ruined Nation. They represent us by a Lyon painted with three Crowns revers'd and without a tail, and by many Mastive Dogs, whose ears are cropt and tails cut off. With many such scandalous prints, being more ingenious in the use of their Pencils than peas. These stories take much with barbarous people, when no body to present to contradict them.

It would not be impertinent, in my opinion, if some intelligent person in Moscu should represent the state of his Majesty of Great Britains Kingdoms, Forces and Territories to the best advantage, and also his Colonies in the West Indies, with all their Revenues, and drawing a Map of the aforesaid places, present it to Afanasy Nashockin, to breed in him an opinion of his Brittish Majesties real greatness which the Dutch have so much extenuated. Bogdan Matfoidg the Chamber Favourite
should not be neglected neither. He fancies rarities, and therefore should be presented with some. For as Nashockin maintains reason of State, so Bogdan must be the man to procure the Czars personal affection towards his Majesty of Great Brittain.

The Russes are very proud of, and much pleased, with the honourable peace they have made with Poland, and now think no Nation superiour

for they are never good natur'd but when they are either beaten or bribed. No master (to them) like Mars nor mistris like Luna, these indeed are the only Planets, which rule the world.

CHAP. XXVII

Of Caviar, bow and where made. The length of the Fish Belluga. Caviare of two sorts. The Belluga swallows abundance of Pebbles; it is an excellent meat. Isinglass is made of bis Sounds.

Having elsewhere mentioned Caviare, I shall now give you a full account thereof; It is made at Astracan, of the Rows of Sturgeon and Belluga. The Belluga is a large Fish, about twelve or fifteen foot long, without scales, not unlike a Sturgeon, but more lushious and large, his flesh is whiter than Veal, and more delicious than Marrow. Of these two Fishes they take great numbers only for their Rows sake, which they salt and press and put up into Casks, some they send unpress'd, and a little corn'd with Salt being accounted a great Dainty. Caviare is of two sorts, the first made of the Sturgeons spawn, this is black, and small grain'd, somewhat waxy, like Potargo, and is call'd Eckra by the Russians, the Turks make this. The second sort is made of the Belluga's Row, in whose belly is found an hundred and fifty, and two hundred weight of spawn, 'tis a grain as large as a small pepper corn of a darkish gray. The Belluga lyes in the bottom of the River, and swallows many large pebbles of an incredible weight to ballast himself against the stream of Volga augmented by the snows melting; when the waters are asswag'd he disgorges himself. His spawn is call'd Arminsk Ecke, perhaps the Armenians were the first makers of Caviare. This they cleanse from its strings, salt it, and lay it upon shelving boards to drain away the oyly part, and the more unctuous fatty substance; this being done they put it into casks, and press it very hard, till it become indurate.
THE PRESENT STATE OF RUSSIA

Near Astracan they kill many hundred of Belluga's for the spawn, and throw away the rest; but 'tis pitty, seeing the Fish is one of the greatest Dainties that comes out of the watry Element, especially his belly, which surpasses the marrow of Oxen. That glew which they call Isinglass is made of the Belluga's sounds.

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[unpaginated: Plate 7 — Mushroom drawings]

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CHAP. XXVIII.

Of several sorts of Mushrooms which grow in Russia, their forms and qualities, they are divided by Botanists into two kinds, viz. Lethales and Salutferae.

In describing the Vegetables which grow in Russia, I shall only give you an account of some few Mushrooms very remarkable for their shape and qualities. Being seven in number. 1. Rizbies black and red, they are small, and grow in Matishes in one nights space. 2. Volnitz's black and brown, with some red and copped. 3. Griibbuy's are brown and darkish yellow, with a stalk like a Pi'aster.

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4. A Groozshdy grows hollow like a Simnel, and being full ripe is white like a well order'd Tulip. 5. Dozhshovick is white, large and spongy. Lethalis habetur. 6. Fungus favigosus, Honey-comb-Mushrooms, in Russ Smorteshkyes are the first that appear above ground, Griibbags next, and the rest towards the Autumn. 7. Maslenicks, Butter-Mushrooms, signifying the fat of the earth.


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Ruthenicis Smorteszksys, Artocrea & Fuscula ingreditur.

Sub fine Mensis Maii & initio Junii (modo pluit) prorumpunt unica nocte Rizshicksys minores fungi quidam nigricant, alii rubescunt, praecipue in locis paludosis.

Volnitzi sunt fusci coloris russiq; magis cacuminati.

Gribbuys Junii mense primum apparent praedictis majores fusci, russi, duri stipite in forma medietatis Collumella tumescentes.

Groozskidys fungorum maximi: pulmam lati, instar Omasi bubuls sans Crassi & candidi. Dum crudi sunt succo abundant, eos ficos Titbymallum muria corri-

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...gunt Rutheni, aliter fauces & guttur inflammabunt. Ipse semel nimir inconsiderate assatos comedere tentabami, non sine suffocationis periculo.

Maslenickys quasi pinguedo terrae, nam Masla apud Moscovitas, butyrum, oleum, sevum, omneq; adiposum vel oleaginsum significt: nam dicunt Masla Carrova Oleum vaccinum, Derravanna masla oleum olivarum, vel potius oleum Arborarium, nam Derrava arborm sonat.

Hi Maslinickys mense Julio nascentur, & colori Butyri rectissime assimilantur. Sed de Fungis satis.

Herberists divide Mushromms into poysous and wholsom, or edible. The Russians have but few poysous, many wholsom, then which there are none better, for these are the poor mans food, the rich mans dainties. A thousand Cart-loads of Mushrooms are yearly spent in Mosco,

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they are preserved in brine. Their Carts are small ones, like the Irish drawn with one horse. Those which spring first in April or May are reckon'd poysous, and by Gerard are call'd Honey-comb Mushrooms; but in Russia they adorn great mens tables, and carry a good price. The Russian Smorteszksys are put into pyes and pottage.
In the end of May, and beginning of June (if it rain) the Rishickys break forth in one night, these are a lesser sort of Mushrooms, some are blackish, others reddish, especially in fennish places. Volnitzis are of a brownish tawny colour, and more capped.

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Gribbuys first appear in June greater than all the rest, brownish, reddish, hard stalk’d, swelling in the middle like a pillar.

Broomdys, the greatest of Mushrooms, an hand breadth, like a Cow-tripe thick and white, whilst raw very juicy; the Russians correct it (as they do Sealettice) with brine, else they will inflame the chops and throat, one I rashly adventur’d to eat them roasted, not without danger of choaking.

Maslenicks signify the fat of the earth. For Masla amongst the Russians denotes butter, Oyl, Tallow, or any fat or oylly thing, as masla Corrova, Coy-oyl: derrava masla, oyl Olive, or oyl of trees; for Derrava signifies a tree.

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Moslinickys spring in July, and resemble the colour of butter: but this shall suffice touching Mushrooms.

Thus Reader thou hast had a brief and pleasant Narration of Russia, and which indeed was never perfected by any, for reasons assigned by the Author at the beginning of this Treatise.

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The Stationer to the Reader

This Copy I received from the hands of a Gentleman that attended upon the learned Dr. C. all the time of his being with the Emperor of Russia. It was then in the form of a Letter written with the Doctors own hand to an eminent Doctor of Phisick here in London. Afterwards I was advised by several Persons of Quality to put it into the hands of some that were learned and skilful, to distribute it into Chapters and Sections, for the more easy finding out anything contained therein, and the better methodizing it, that is might answer the Title designed for it. And in regard the Author died before it came to the Press, which prevented his looking it over, or correcting any thing that might be occasioned through his hasty writing of it, I was necessitated to get another worthy person to Transcribe it, who being
altogether a stranger, not only to the Doctors stile and way of writing, but also to the stile and language of the Country of Russia except by reading. The Reader I humbly conceive will not won-

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der if some littoral and other small errors in that Language have escaped his hand, which is most in the proper names of Men and Office, and indeed not so much to be attributed to the Transcribing as the Printing, Russ being a language not ordinarily printed in England. All which mistakes are carefully and faithfully collected, by comparing the Book with the first Copy: And whereas in p. 6 it is said it was a custom to have strangers, to christen the Russian, read to be christened Russ; and in p.84. l.21. the word being is to be left out: The Russian words that are to be corrected, are as followeth.


FINIS