

## **Story / of the Ajukian Calmuckia**

Word from the translator:

This is the translated book written by of Johan C. Schnitscher, with additional notes from Johan G. Renat. This book has been translated from Older New Swedish into English. I must admit that there might still be errors in the translation that I might still be unaware of, or part of the text that I might have misinterpreted, still I think that these instances should be rare.

There are also things written in the original text that are to some degree incorrect but are still kept in the translated version, due to it being what Schnitscher wrote. For instance: Schnitscher frequently switches between spelling the same words with either C's or K's at different instances. These discrepancies have still been kept in. Additionally, the spelling of Khan as Chan has been altered due to it being consistent in the text, as well as different the names of people and places that I was able to figure out being changed to be more accurate to English or Anglicized Russian and Kalmyk.

It should also be noted that the views and opinions expressed by Schnitscher do not reflect the views and opinions of the translator. This work is meant to represent and translate the views and observations that Schnitscher himself expressed as close as possible, this includes the way the book was originally formatted.

I hope that this will be an enjoyable experience for the reader and that they will find the experiences and views of a foreign man in a distant culture and his writings of said culture to enjoyable to read about. I would also like to give thanks to the University of Gothenburg and Anna Mernenko who made the effort of scanning and digitizing the original text and making it available online.

<https://calmuckiet.wordpress.com/wp-content/uploads/2018/06/book3.pdf>

Live well. – J.S.

**Story /**  
of the  
Ajukinian  
**Calmuckia,**  
or of  
This Peoples

**Origin,**  
How they came under the Obedience of  
the Russians,  
**Their Gods, Their Worship and  
Priests,**

How they are distinguished from 4 Ulus's or Hordes,  
**Their Politics and Philosophy,**  
With  
Several of their ways of Living and customs  
at

**Weddings and Funerals**

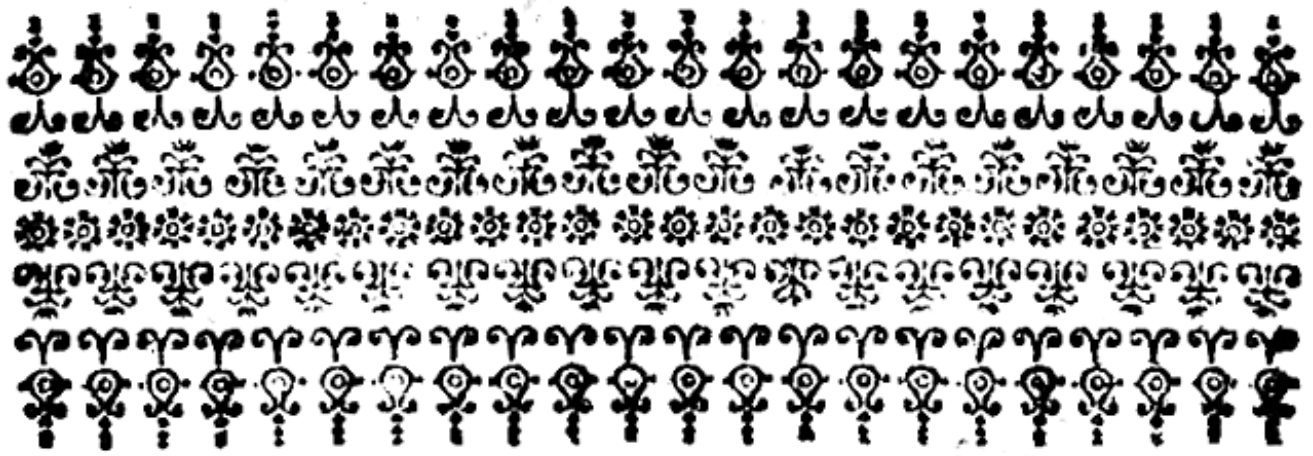
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STOCKHOLM  
Printed at Lars Salvius 1744.

*Schnitscher*

***brNybelin***

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This small treatise on the Ajukian Calmycka is compiled in the city of Saratov by an officer named J. Christ. Schnitscher, who in the year 1715 followed the Legation there from China. Afterwards a Swedish Officer had received the sam-

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the same writing, from which at last came into my hands. And which in there are several beautiful lessons and pleasant news, which are not exactly thought to be acquainted with; so I have thought, to serve my fatherland by bringing it forth to print. For my part therefore, I have been eager about it, that the Reader could make out the Truth in all of this, what has been said about a People, who live so far away from us on the Globe and who at the same time fully

fully border on our Neighbour to the East, and therefore, among other things, sought the assistance of such men, who have some reliable knowledge in this area. Thus I should with due gratitude extol Sir Captain Renat's extraordinary inclination to come to me with the Remarks, which are inserted as notes. This Misters 17-year stay among the Calmuks has probably been enough, to acquire him much knowledge of their condition, which we hope to preserve to the fullest

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fullest ability, when the detailed Description reaches the light of day. Before that, this little Work is left to the judgment of the favorable Reader.

Lars Salvius.

**Au-**




Author's

 **Preface**

To

 **The Reader.**

 This story of the Ajukian Kalmucks is left here for your judgment. You may at your own discretion after either stand against or with me:

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me: both parts shall be dearly welcomed by me, as long as it is done with a capable mind. At least I hope these few and small pages, will not displease you in all places. I have to the best of my ability striven for clarity. Yes he who makes something of worth with the story, learns to adventure here in some places to find what can be remarkable; But it can happen, someone wants to make such an objection, as

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as if this were only a novel or an invented history; then I cannot to my fullest deny him his opinion; but none the less he must be sure, that I have seen a great deal myself of what i have written, and what i have roughly gathered from one Kalmuck named Saisan who accompanied me as an interpreter. That I so took it upon myself, to say something about this country, the people, their teachings, customs and way of life, It

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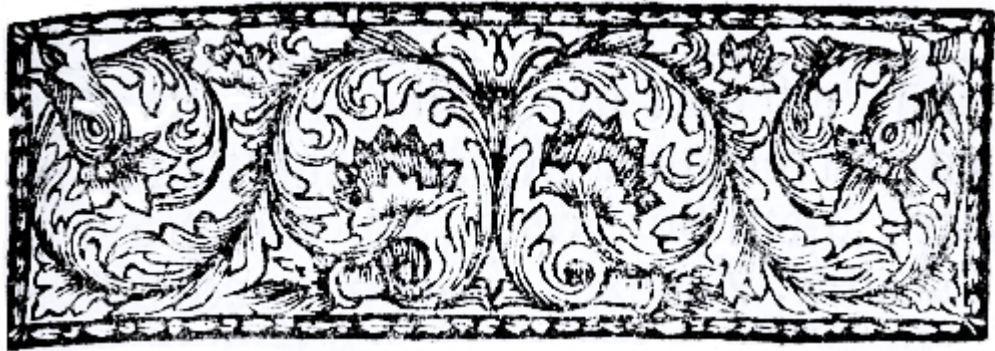
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It has partly happened for my own peace of mind, and partly to please a good friend, who desired this out of me. Furthermore, I would respectfully ask that no one may chide my undertaking unless he is of the skill to correct what may have been wrong here.

Live well.

**J. Christ. Schnitscher**



## The I. Chapter.

**S** About the Ajukian Kalmyk or wasteland: under what authority they formerly lived: how they came under the obedience of the Russians: how and in what way the Kalmyks first began to settle there.

**S** As for the Kalmyk desert or Wasteland, it borders on the Karakalpaks and Kazakhs to the east, the Caspian Sea to the south, the Kuban Tartaries to the west, as well as Russia

Russia, and north out to Siberia. They have the following Russian cities as neighbors, such as Simbirsk, Seiseran, Saratov, Kamyshin, tsyn, Tsarnoger and Astrakhan. The Volga stream separates all these cities.

The country itself is quite barren; it bears neither grain nor other fruit, but some grass, which in some places only grows when the years are wet.

It is watered by the small stream Jeruslau, which falls two miles above Kamyshin into the Volga. There are also several small lakes with them, some of which have fresh water and some salt water. The salty waters smell just like on the open sea, or on the seashore. This whole desert is completely smooth and even: has no mountains, but only small and steep hills or slopes in some places, no forest or any wood, only on the banks of the Volga stream, where the water has driven together old dark stumps and roots.

At the hills dwell small and grayish Foxes, which are called by them Kor-

Korsaki, such as hares too, whose head and ears look like other hares; but the front feet are no more than half a finger long. In contrast, their hind feet are slightly over  $\frac{1}{4}$  cubit. When he wants to run, he rears up on his hind legs and in one jump takes 2 or 3 arm's lengths off the ground, and with such speed, that it is not possible to see how its accomplished. The butt or tail is like a rat's butt about the length of half a cubit. At a finger's length from the end he has long and white hair on both sides, so that he looks like an arrow with its feathers, but the tip or the end of the butt, is completely black.

These hares are eaten by the Kalmucks. Otherwise, there are also small animals on the slopes, that are gray in color, and are called Sumbra in their tounge: they have fat butts, but no ears at all: Likewise, ferrets and raccoons, which look exactly like ours here in Sweden. There are also snakes in great abundance, since they are never killed by the Kalmyks. They have often crawled into their beds and camp sites but

but it has never been heard that they did anything to either humans or animals. The Kalmyks do not, nor do they like that someone kills them, because they say that the water god sometimes takes the form of a snake, and comes up out of the water, and if a snake were killed, the water god, could just as another snake, be taken away, which in their judgment would be a great sin. The Russians harbour these ideas of the snakes, that their Priests or Lamas have chosen them; wherefore they also cannot do any harm to them.

This wasteland of theirs was formerly inhabited by a Tartarian Khan, called Mamai. The Grand Prince of Russia, Ivan Vasilyevich, raised against him an army of 300,000 men, went with it as far as the Principality of Ryasan, where in a battle he utterly defeated the above-mentioned Mamai, so that he himself had to abandon with his life. Then those who remained after the battle fled, some to the Crimean and some to the Kuban Tartars, and left their country open to the Russians.

open to the Russians. Some remains of old fortifications are still visible above Astrakhan on the Volga, where Mamai used to stay in the summer; but in the winter he has had his seat in Astrakhan. The same city had not then been built on the land as it is now, nor were the cities subordinate to it, such as Saratov, Kamisin, tsyn, and Tsarnoger which were yet to be founded. At last a Kalmyk Lord Daichin Taisha came up in 1630, and requested the permission of the Russian Czar, who was then alive, Alexis Mikhailovich's father, Michael Fyedorovich, to have his retinue live in the same town, which he was granted. This Daichin Taisha (a) has in

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the past served

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*(a) Daichin Taisha has been a Lord over the Torguts; for when they became too numerous under Khara Khula, then the Dörbet separated from each other, so that some Khoshut went to Tibet or the Tanguts, the Mongols submitted to the Chinese, The Torguts went to Jack and Volga, Barabu and Bratzi to Siberia, and must have happened somewhat earlier than this time mentioned; for according to the story which I was told, when I was with the Dzungars, that their separation had already been over 100 years,*

served under Boshigt Khan who had his abode in the Jamischeva wasteland; but had then separated from him. This is the wasteland from which the Siberians now collect their salt, out of which a small lake is formed. The aforementioned Boshigt Khan, through a traitor called Chabun, was taken prisoner and killed by the Chinese Amulan Bogdo Khan, (b) so that the great Khong Taiji now has his desert and much of his people under him. Besides this Daichin Taisha, yet another great Taisha called Monchak, under the above-mentioned Boshigt Khan; but he has died with him as a faithful friend and servant. After his death has the Son Ajuca also become unfaithful to the same Boshigt Khan, withdrew from him: and since the death of Dalaij Taisha, took

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*and thus could not have served Boshigt Khan.*

(b) *Boshigt Khan was engaged in war with the Chinese and was never killed or captured, but died of sickness. Bogdo Am ulan Khan was still alive when I was in Calmyckia and died during my stay there.*

took his people away with him to this wasteland.

In 1655 when he associated himself with the aforementioned Daichin Taisha, who obtained him permission from Czar Alexis Mikhailovich, to live there was formalized. Since now this Ajuka had some skirmishes on behalf of the Czar with the Crimean Tartars, whereby he always sent himself faithful and manly; so he got permission to call himself a Khan, to which the other brothers of his Religion wished him success, thus the Chinese Emperor had firstly confirmed him by this title; secondly, the Dalai Lama, or the great and supreme Priest of all Northern Asia; thirdly, Kutuchta, who is like the Dalai Lama's Vicar; and for that the fourth Khong Taiji, who there and afterwards gave him his Sister Darmabala to wife. (c) I have

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(c) *Khong Taiji took Ajucka's daughter named Zetersiap to wife, and when he requested Her, a brother's daughter was sent to Darmabala by the Khong Taiji at Ajucka's request with the same escort as the Torguts.*


I myself have seen her with my own eyes. According to their manner, she was pleasant enough: but his son Chakdor-Jab took her Anno 1703 by force from the Father, then kept her with him for more than a whole year, and begat a Son with her, who is called Tseren Donduk.

Thereupon the Prikaz Boris Alekseyevich Galitzin was sent from the Czar Peter Alekseyevich, to resolve their dispute, which also succeeded well, that he gave him back his young wife, together with a fine little son. The father was also there with complete satisfaction and contentment.

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## II. Chapter

About this People's growth and creation, their life, clothing, customs, manners and customs.

 This people group is mostly of perfect height, has big limbs and strong strength, but with

but with a good record of theft and other misdeeds. Their faces are broad, their eyes long and narrow, their noses flat and broad, their teeth white, but fairly long and broad, their skin dark brown, and their hair coal black, therefore they are very unkempt and dusty.

Their womenfolk are dark brown enough, all with black hair and eyes. There is little difference between them and the men. The rich among them have 4 to 5 wives. Their Khan has had two, namely Erenzen, who is dead, Darmabala still living. His Son Chakdor-Jab has 4 wives, namely Dzal, Gabala, Cogantam, and Batykasak, all of whom are still alive. The Khan's Sons named Chakdor-Jab, Sanzhip, Gundelek, who has died, Donduckgombe, Bocksurgo, Gundzhap, who with death has gone as well. Chakdor-Jab's sons are called Dorji, Dasang, Gabsu, Gantsuk-Jap, Donduk Dashi, Dopchin, Zosib, Zagantas, but Tseren Donduk is already dead. (d) His daughters are Tse-

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(d) This is Darmabala's Son by Chakdor-Jab, who became the reigning Lord of the Torguts af-

Tserendombe, Dassadelik, as well as a Daughter, who is married off, whose name I do not know.

As for their clothing, they first have a coat, like a nightgown, but somewhat thicker, otherwise they wrap them around himself in the same way, and tie some belt around it. The sleeves are almost as made, as on a Polish coat. The undergarments, such as trousers and boots, are also almost as made as they use in Poland; but they have no iron heels, like the Poles under their boots.

Their shirts are completely eyeleted, and with buttons on the front, so that they can immediately unbutton them when they are hot or sweaty, and let them hang with the other clothes open down to the shoulders.

Their caps are quite narrow, and not particularly deep. They always have a red tassel on top of the cap, either made of camel hair, wool, or sprit silk. They

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-ter Ajuka and Chakdor-Jab, who died in an accidental fire.

They shave the hair from the head, except on the top of the head, from which a long braid hangs down to the belt: But they do not shave the beard, but pull the beard hairs with small pliers just above the lips, and leave a quarter outside the corners of the mouth. (e) Those who cannot buy or afford outside clothes and Damask, make do with their usual clothing, such as sheepskin furs, all of which are made in the aforementioned manner. The noblest among the women wear the same clothes as the men; but have a thick sweater or jacket without the long coat, which clothes are never either tied or buttoned, but kept open and loose.

Thus, the chest is completely wide open, so that the shirt is visible. They hang their idol on their chest, either in a copper or brass box, whereby large Amber or Silver Corals are attached right down to the navel. They go well with trousers and

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*(e) They let the beard sit above the mouth and a small top under the lower lip; but not in the corner of the mouth*

and boots like the manfolk. The hat is also the same; but they do not shave their heads, but instead have over both ears two long and thick braids of hair, which hang down on their ears. *(f)* They hang large silver rings in their ears, from which a top hangs, which is full of silk and pearls, so that this ornament lies mostly right down to their shoulders. Modest wives and maids cannot be distinguished from the men in any other way than only by their long braids; because otherwise they are just as swift and agile on horseback, and in clothes the same as the men.

Hardly any more swine-like people can exist in the world than this, they never wash their food dishes, which are made of wood, but only stroke them once with the hand, and lick them with the tongue afterwards. They nibble on everything they eat with just their hands. They are not or overly neat or clean in their cooking, but

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*(f) The braids of the women's hair hang on both sides in front; but when/they have something to do, they throw them on their back.*

but, after the dung or impurity has been shaken out of the bowels of donkeys or other slaughtered cattle, they then cut it into small pieces before it is boiled. Hereby they can be as fully delighted, as any among us, of the best and pickiest food. Horse meat and buttermilk are their best food. They also make brandy from the same milk, which they call Arki. This milk is collected in sacks sewn together of ox hides, in which it first sours, and everything is firmly squished in the sack, where after a thick spread sets itself, they then take it off, and dry it in the sun, until it turns completely yellow, which they eat with their guests like sugar bread, (g) but the milk is drunk instead of beer, which drink they call kumise. In the same way, they also associate with the cows milk, when they want to burn their days away. It seems almost unbelievable that from kumise one can drink themselves drunk, but I have seen myself how a  
Kalmyk could

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*(g) On the buttermilk there is no cream, nor do they make any butter from it; but they dry it. the cream mentioned is made from cow, goat and sheep's milk.*

could drink well over 20 bowls in a row, half a cup at a time, and that he was then completely drunk. When they have drained 6 or 7 such bowls, you can already see that they are drunk, almost like swine. A people, who are very given to drinking. They have this mentioned strong milk only available in the months of June, July and August: over the winter they probably live miserably. Their homes are in huts, steep and pointed at the top. In the middle of these huts, a small fire is kept from horse or cow dung, where by they boil and warm themselves. Snow must be with them instead of water.

They rarely cook anything in winter; instead drinking or slurping a few bowls of milk: then they wrap themselves in furs, and rest or sleep away for a whole 2 or 3 days, until they suck at the milk again. until they suck at the milk again. Their life is therefore quite pitiful, since the Cattle are then driven far away from them, where the snow is not too deep, and the Cattle can thus reach the grass over the snow.

If it happens that something of theirs dies, whether Horse, Sheep or Camel, or any-

any other Creature, then because of the deep snow, they could not easily get it back home.

They have no bread, but buy millet groats from the towns around, especially on the other side of the river Volga, where a regular market is held. To there they bring their extra cattle, such as horses, oxen, sheep, and exchange for them Millet, Damask, China clay, weaving, tweed, and all kinds of vessels of iron and wood.

They buy many small things with their available money. They prepared all their vessels out of raw hides, except for kettles and platter. Some of these vessels are peculiarly made, so that, when held against the Sun, they can be seen through almost like glass: none the less they are not softened by any cold liquid that is kept inside. The platter, which they themselves hollow out with axes, are so large that, when such a one is full, it must be carried by two men, wherever upon they put down, an especially delightful addition, boiled mutton wholly and completely from the front and rear, head and feet. They have even larger platter, or rather said,

said, a half and a whole fathom long throughout, which is carried by 6 men, when they are filled with food:

There they put Ox, Horse, Sheep and Camel meat, and swallow it like dogs. When the platter is empty, they fasten it to the back end of a horse, and thus allow it to be drawn to their home, where they want it. If someone does not have what he is allowed to slaughter, he takes a special hook, with which he catch and grab from his horse to the ground, then rides at night to another's cattle, and takes away any Ox, Horse, Sheep, or what he first gets out, its then he runs to his kibitka, butchers it right away and eats it up. No one ask about the stolen beef; but he who so lost, does the same to another again; for they rarely slaughter their own cattle.

Otherwise this people seems to surpass us Christians quite far in mutual love; for they do not enjoy the smallest thing for themselves, unless they first share it in the presence of their fellows, if they also were 20, yes even more.                      If someone gives them a knead

knead of bread, as big, as an egg, or even a pipe of tobacco, after which both men and women, young and old are very satisfied, then it goes right around to 10 or 20 people, or as far as it takes. Each and every one take 4 or 5 drags out the pipe, before passing it to another. They swallowed the smoke, and then then blow it out completely from the middle of the mouth again. Likewise do also their wives.

When I sometimes sat down to eat, this ruffraff sat on his hocks, or with his legs crossed under him, 3 or 4 paces opposite me, and steadily coaxed me with his eyes, as the dogs do with us: for fun I once took a leg, with some meat still attached to it, or sometimes a piece of bread, and threw it over them at some twenty paces at a pass; but then I got to see a spectacle, how one rushed over the other to grab it. Whoever got into it first, also took their share first, and then it went around to the other.

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It rare-

It rarely happens that a couple fights, or competes in anger with each other: nevertheless, they let nothing be taken from them. They also used to make raiding parties to their neighbours, such as the Karakalpaks, the Bashkirs, across the Volga to the Kuban Tartars, as well as well into Russia, in a thieving way. What they they steal, is then theirs, namely men, cattle and horses; but the people, whom they themselves do not need, they sell away to the other Calmycks.

Their guns and weapons consist of a spear and a bow with 6, 7, to 10 arrows in the quiver. Quite few use Sabres: It can also happen, that there is someone who has a Turkish or Cossack gun. They are as brave, yes, as careful and swift, as the Hare in the cold winter; but at the same time so eager to rob and steal, like the hungriest wolf. When a hungry wolf is driven, he runs to fill his stomach; but stops and looks back, to be able to catch something. Likewise they:

they: if one of them goes loose, they run full speed ahead; but if one turns back, they follow on their heels again. The cities of the Russians, which lie on their borders, must, for their sake, as soon as possible send out parties against them. If any one is caught off guard and taken prisoner in this robbery and theft, he must be kept imprisoned for their own good, until he is released, which is usually done for 50 or 60 good Horses, for the Commandants gain. If the prisoner suitable for this, the Russian Commanders dare to send someone to their Khan, to give him an account of it. If then the property that was robbed can be recovered, they give it back, and if not, the Khan pays the damage, whereupon the prisoner is let out of his prison. The Khan then sentences the thief away from all that he owns, and gives him to the others for an eternal slave; but his possessions he keeps to himself.

Their State and Politics cannot in any measure be compared with what exists among other peoples; for here is Lord and servant

and servant are almost equally spiteful. No one shows the other any courtesy or respect. The servant does not take off his cap for the master, nor the master for the Khan himself. *(h)* When he comes to the Khan in his Sky Bed or tent, he says straight away, after first bowing with a stiff back, and unwittingly clapping both hands in front of him, after saying *menduchin*, which is, **do you live with health?** or are you with good health? If to the Khan ventures he gets him a Bowl of kumises, or a small Cardus with a rare kind of Tobacco, which is called Char, he makes his thanksgiving with unbowed body: holding the right thumb in front of the end. As long as he is bare-headed, he does not accept anything, and if he is forced to put his hat off because of heat, and cannot, when he is given any drink or whatever it is, immediately get into him again; then he covers his head with the flat of his hand, or

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*(h) Although they never take off their hats, they still respect those who are older, and always let them sit in the front room.*

or throws his sleeve over it, until he has drunk what was given to him; but he smokes tobacco very eagerly.

When they ride out ; for they hardly go more than 20 or 30 paces on foot; then the Lord and the servant, and even the Khan himself, ride abreast of each other; but of that they are equally content, that they may always have him between them. The greatest honour and respect that the Khan has from his court is that they always look at him straight and without turning their eyes: almost in the same way, as a well-trained hunting dog usually does with us. If he commands something, then one of the fastest stands up and completes his command. Otherwise they obey few such orders as he lets go forth among the uluses or hordes, as I saw in the year 1714, when I travelled there with the Chinese Legation.

Usin Taisha, who received us in Saratov, and thence escorted us to the Khan, had orders to call up a carriage for us from all the ulus's that lay in the way; but

but they themselves did not give him anything he demanded: instead he must at the earliest take such things by force and compulsion from them. Here one could see how they on both sides bickered with one another, so that I too was often forced to assist my company, and help, to take as many Camels and Horses as we needed. I could not allow myself to fall into the rare case, that I, as well as my dragoons, had to hold out for a few good throws, if only we could get the necessary rides. It upset my people the most, that the harlots were often given excessively fat throws with their huts closed, and that on the other hand, they could in no way quench their frustrations towards them; for after issuing throws, they hastened back into their cabins. But where the men were not present, and they did not see themselves strong enough to resist, the cattle was cut loose and let to run their course; for they knew well that they could not be caught with bare hands. Some among them were so flattering, that they invited the dragoons with casual smiles or waves into their tents. A drag-

A dragoon, thinking that they had some present to give him for the venture, went therefore in; but when he came to her, she immediately laid herself wide open, pulled her clothes up high, loosened her trousers, and thus offered her goods: also letting him know that he could have his pleasure with her to the fullest, for as long as he wanted, but that he should not touch her cattle. A dragoon told me this in the presence of many people. Be as it may be, I believe the same; because these women are far too horny; for I myself have seen that one of my dragoons, who had some seam needles and also mirrors to sell, showed it to a Kalmuck woman, not far from where I sat. She seemed to like these goods very much; but pitied herself that she had no money to buy before, but lured him into love; but the man became embarrassed at this and went his own way.

Otherwise, as regards their strength to the number of men, they are reckoned at 40 or towards 50 thousand, who according to their manner

manner are armed men, besides women and children, and are separated into 4 ulus or flocks.

The Khan himself has one herd, his Son Chakdor-Jab the other, the Khan's Nephew Nasarmamut the third, and a high Lord, called Zetire, the fourth herd. These rule separately and supremely over the armies, or each his own people: give no other tribute to the khan, than men of war, who are then handed over to the service of the Russian Czar: otherwise they do whatever they please. These 4 main flocks have their certain ranges in the fields during summer, and when they stand in field camps during winter, so that one does not come too soon on the other, namely the Khan himself has his tract from Tsaritsyn to the Caspian Sea, his Son Chakdor-Jab between Saratov and Kamyshin, as far as Astrakhan. Zetire has settled his camp against Saratov; but Nasarmamut has his abode further away from him into the desert, towards the Bashkir and the Karakalpaks borders. All these Chiefs must during the winter time

the winter time they settle far away from the Volga stream into the wastelands, or have their camps quite close to the cities, for the sake of their violent neighbours, although the Cities do not gladly see them close to them, since it is almost impossible for this people to be able to keep their fingers to themselves. Nasarmamut spends most of the winter opposite the City of Seigik, which lies along the Seigik stream, from which the City takes its name, and is under the Russian Czar's authority.

They live in huts, which are wrapped around with felt: they are built in parts and draw upwards to the end together, which they live in contentedly, although when they sometimes come to stand near some town or village, they do not object to living in some houses, but say that they live much more happily in the open air than in musty and foul buildings. When they have thus rested for 10 or 14 days in one place, so that there is no pasture for their Cattle/Horses or Camels, they take down their tents, pack them on the Camels, and put their women and children on top. So they took a few miles further

further away, or back, where they came from, or also to the side, or forward; for they have certain places, where there is water or other wet ground, where they used to settle. They do not know what it is to ride in a wagon, but ride on Horses, Camels, and Oxen; whence comes that there is scarcely any Ox that is not as tame for riding as a Horse. They bore a hole through the nose of the Ox, and tie a sinew rope in it; hold it up between the horns, and thus direct them where they want to the right or left. One might well think that this must go rather slowly, wherefore women and children must ride on them. They use cow and horse dung, which is dried in the heat of the sun, for fire and cooking, because they have no other fuel in the wasteland; but when they encamp broadly by the Volga stream, they can collect as much firewood as they could need, which are driven together on the shore, and is collected by their slaves. These slaves are from Bashkirs, Karakalpaks, Kubans, as well as captured Russians, etc. Many

Many would marvel at the multitude of cattle, that pass by their camp in large herds. Sometimes they cloud over the entire ground as far as 2 or 3 miles away. They are also so fat, that if someone were to be butchered right on the hour, it would be impossible to eat them because of their stoutness; but when the Russians buy them, and they are driven across the Volga river, they become completely starved, and if they are then kept alive for a long time, they die completely. Their sheep are also very fat: they have a large butt or fat rump, which is 4 hands wide. Theirs are so heavy and unwieldy that a man can run them up on the ground, after which they cannot get away. There are no bones at all on the butt, but only fat; but as soon as they come from there across the Volga, they also lose their fatness, and broad buttocks. The Kalmucks never shear their Sheep (i), but let them

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*(i) It is true that they do not shear their Sheep; but they have a two-edged iron, with which they cut the wool in autumn and spring. They are made their Blankets, to cover their cabins with. They also cut off the wool or the hair*

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them either shed the wool themselves, or they catch them, and pull the old wool out of them. They do the same with the hair of the Camels, from which they then make blankets for their huts: Some let Russian serfs spin the same wool, and make themselves winter stockings from it: Some sell both the wool and Camel hair, as it is.



### III. Chapter

About their Doctrine, Gods, Priests and other customs.

**I** spoke in 1714 with a Kalmuck scribe by the name Saisan (*k*), about the worship of their God, and asked him if he knew how

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*from the Camels, and twisted it into their ropes mixed with horsetail.*

(*k*) *Saisan is not a name, but a service. One such is prevailing over 1000s and less, and sometimes even over 100s.*

how the Heaven, the Earth, the Sea, the Sun, the Moon, the Stars, and more, were created? To which he replied that he knew very well all such things, and that he had read about them, then he began to tell that the sky had been from the beginning the same as it is now in the present, namely more than a million cloud bursts above each other, even so, that one had been so far separated from the other that 15 shouts could be heard. And as a human cry should not be loud enough to be heard over a fourth of the way; then one cloud would have been 15 fourths way over the other. Where by, the Earth would thus come into being: first there had been a whirlwind of a monstrous size: out of this whirlwind God had caused an exceedingly large and high mountain to appear, which reached right up into the sky: on top of that, it has hailed from the clouds over the Mountain and the wind: each hail as big as a wagon wheel. The hail has since melted away from the weather, so that the water from it flowed like a torrential river around the mountain, but that it would not spread further or completely

completely overflow, God has closed it in: thus the shell of the Mountain became Earth, and of the water the Sea and other Lakes. He further said that the Sun and the Moon had both been made of glass, and held that to be perfectly wise; because there are still such glasses with which everything can be lit, be it what it wants; for it is also probable that the moon must be made of glass, because the ancients had such glasses with them, that when they held them against the moon, water would have dripped from them: such glasses would now be rare and few for find; but still the holy man Dalai Lama would still have some such glass.

That the stars were no less made of this glass than the moon, therefore they also shine at night.

That the first men were flying spirits, that they hovered between the Earth and the Sky, and thus everything should live steadily, had they not let themselves down on top of the Earth and eaten from the great blossoms; but after they did that, the wings disappeared from them, and they became human. Now

Now I no longer desired to know about the rest of creation, since I saw that the good man with his wisdom sat in a grisly darkness; but I only longed to know where their Religion had its origin, and on what it was founded.

He replied that their faith was from India, 4000 and some hundreds of years ago, solely and firstly by a holy named Kagansukurta, who had come down from heaven, the Lord named Shakyamuni, who at that time ruled over the Kalmyks, invoked and worshipped him as a God, for his many and great zodiacs sake. After him another god would have come from heaven, in the form of a lizard or quadruped, who was quite large and very deadly in wonder: his name is Altangatusun. (1) That Lord, who then reigned, likewise worshipped him for a God, and commanded

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*(1) They call the North Star Altan gatsun; but that God who came from Heaven is called Schacksami.*

commanded his followers to worship him as well. Because now this Shakyamuni was the first who began the worship of the same God; So at last his subjects also worshipped him like a God. His image was made by a holy man called Bisufgarma, and then it was ordered that it too should be worshipped, and kept sacred. This Shakyamuni had many wives in his time, and all his sons are among them considered saints, who also as saints never tied themselves to any marriage. This is why their Lamas or Priests live unmarried even to this day. Shakyamuni, he said, is still alive, and no one knows where God has taken him. During the time he was still in India, one of his sons, Aremdsur, came to the Land of Tanguts, where nowadays their Patriarch Dalai Lama lives, and introduced this Religion there.

The same Aremdsur has made slow gains in spreading his doctrine, that likewise the Chinese adopted the same. He has also given them such great

great pleasure that they therefore worshipped him solemnly as a god, and could not give him a higher name because of his many zodiacs, then the Dalai Lama, that is, the Priest of God. They carry his image as a great shrine with them, the one they revere and worship daily. Yes, whats more, call him purely Burkhan or God.

From him have the Mongols also received their faith, from whom the Kalmucks again received it, namely those, who the Khong Taiji now rule over; but were formerly under Boshigt Khan, who at that time lived nearest to the Mongols; but was defeated by the Chinese in 1697, and was himself killed, as already mentioned in the first chapter.

In such a way this Religion is also in equal use among them to this day, although not so eagerly among all. When they are going to hold their Divine Service, first is blown by the priest's tent a trumpet made of wood or other material, which sounds almost like an ox bellowing. Then the priests come together, sit down all around in the Sky Bed, together

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together with some of the nobles, who understand the Manchurian tongue, which is spoken by the Priests. (m) They read everything according to what the Priests read to them, but the common people, who do not understand the scriptures/ or are not bookish stand far away against the tent, have their rosary in their hands: let one pearl fall down after the other, and say in its simplicity, Ommany patmee chun, which is, **God have mercy on me!** or **God be gracious to me.** But he who understands the script, and not for his ordinariness is allowed to enter the tent, also adds these words to it, before he says: God be merciful to me a sinner. Namely mechme deredzin menme dzeve deredzin dzongait schik umbod-zime,

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*(m) They do not read in the Manchurian language, which is spoken by those Chinese, who are of the Chinese royal family, and are called Manchu. They are recognized by their yellow clothing; for the old Chinese are not allowed to wear anything that is yellow. They have a different language and writing, which is now the proper Chinese; but the Manchurian script is almost like the Mongolian or Kalmykian, the priests read the Tangutian.*

umbod-zime, there is: Almighty, eternal, good, omniscient and merciful God, crown of the strong, be merciful to me. When they pray, they stand gently against their idol, wherever he may be seated or standing: hold both flat hands together in front of the face: Read, or much rather, murmur very slowly a few words: then throw the hands to face down on the ground. This happens well over 100 times in a single prayer; As I believe therefore, that they have a certain number for each God to fall down before, who will be with them in an innumerable multitude. I myself have seen the following, namely.

1 Kagansiukurtu, an idol, who has in his right hand a spear on the upper end of which is an image like a human face: according to their opinion it must be a crown; but in his left hand he holds a sword : he sits on a low throne, and has his feet crossed beneath him.

2 Shakyamuni, whose right side is completely bare from the shoulder down to the belt. His hair is all unruly and blue, also likewise

likewise with the legs crossed under him: holding the right hand on the thigh and the left in front of the knee.

3 Zumchubava, having been a Lama; for he also wears priestly clothes, about which clothes of which i will later write of. He sits with his legs crossed under him: holds both hands together on his chest: has like wings on both shoulders.

4 Aguffi in human form, sitting on a throne and holding a book in his fist.

5 Gamanda, which had no less than 3 large and 15 small faces, with two long horns: 15 small faces sat between the horns and above the larger face. He also had 6 hands and 6 feet.

6 Kaykergo has besides 3 large 9 small faces, the 9 small ones all stand in a row instead of the eyebrows, 3 lower at the abdomen, and 3 on each side, so that they are altogether 21. He also has 6 hands and 4 feet. The hair stands up in the weather, is completely black. Above and between the hairs is a horse's head. He holds

a sword in the right hand, and a spear in the left.

7 Ourdara sits on a throne with his feet crossed beneath him: both hands are crossed: He has a bonnet on his head.

8 Dalai Lama, is molded in clay: sits on top of a hide, with his legs crossed under him: is very scantily clad. The other Gods mentioned above are made of brass and gilded.

9 Altangadasuh has a head and butt like a snake, with 4 feet, like a lizard or quadruped. Their Patriarch, Czacamuny, has worshiped him, and therefore, as has been said, enjoined the people to do the same. This idol pattern is also repeated in his son Aremdsur, who came to Tangur, and from there to China namely to Bedzin, where this idol was exchanged for the Kalmucks by a great Lama called Tembe Kutucht, with the promise that he as a regular worshipper and always carries the same image with him , no bullet can wound it in any battle. To test if it were true, the Chinese

the Chinese Khan, having hung it on a book, on which the strongest archer had shot; and the arrows have not been able to damage it like normal; but as soon as the protection was removed from there, the arrows flew straight through the book. Thereby this belief was then confirmed among them, that whoever in a battle has this image on him, cannot be wounded either by bullet, arrow, sword, or spear. If even, by chance, something like that should get through, God will just as fully take away the pain. Besides these idols and those I have spoken of, which I myself have seen, I have heard it said that they will still have quite a number of Gods of the same figures, whom they worship as in Abida. 2 Bisugarma. 3 Kutuchta, 4 Gantzinbo, 5 Dysatu. Also DZembemo, a maiden with 370 hands and 2 feet. There are still so many more that they themselves will not get to know everyone. The Dalai Lama, who is now their Patriarch, would be their 5th. But they still believe in the first; because before he

because before he died, he foresaw beforehand, and said, in what room he would reside after his resurrection, in what creature, in what clothing, in what height or size. In short, as he spoke of himself, they have also always found him.

When a child is born with them, they give it a name after 10 days have passed: This is done either by a Lama, the child's father or mother, even sometimes a stranger. They have no prescribed law for this.

When a couple is to marry, they set up a tent or cabin for the menfolk, and another for the womenfolk. First they feast with the best food they can find, and when it is dark or late in the evening, they first bring the bride and then the groom into a separate cabin and lock the door behind them: then everyone goes on their way, to rest. In the morning they come together again, eat and drink throughout the day, until they separate again in the evening.

If someone gets sick, he has to lie down

down without medicine completely helpless: if the sick person dies, they have no certain rule or custom, how they will bury the same person, some take the body and burn him up, then put the ashes in a pot and put it in the earth. Some throw the corpse into water, and some put it in the ground.

After the person is dead, the priest of the deceased goes to one of their senior priests to give him something by hand, and asks him for a Soul Mass for the dead, which is prepared on the hour with 3, 4, 5, 6, to 7 small flags as large as a little handkerchief: write on them the words they think are appropriate for the Soul Mass, and such with red paint, according to whether the dead person is rich or poor. Then these inscribed cloths are exchanged by the priest, sometimes 3, sometimes 4, yes also 7 as I myself have seen. These clothes are tied to small poles  $1 \frac{1}{2}$  cubits high, and placed in the earth by the remains of the dead in a decent space all in a row where the weather can best reach

best reach them. There the priest wants them to imagine that as much as the weather blows in the flags, so diligently does he read the Mass for the Soul over the dead.

They believe that in the same instant that the soul is to be separated from the body, the spirit comes out by God Abida and draws the soul to itself. If she is then pure from sin, he allows her to float in the open air; but if the soul is infected with sins, he blows her away like a gust; which all happens in invisible measure; but first he rolls or folds her, as a flower lies in a bud before it burst forth or begins to bloom. Then he allows the soul to return to some living creature, whatever it may be, either human or some other animal. They hold well that the world shall be consumed by fire on Judgment Day; but they know nothing about the resurrection of the dead. Furthermore, I asked this Saisan what he meant, that those who were still alive, would take the road on the day of judgment and if they would too would burn  
C 5 up together with

with the earth? whereupon he answered: GOD has prepared a place for those who are pure and grateful to him, which will not be consumed by fire on the last day; but that impure sinners would like the earth be consumed by fire, and that their souls then learn to float between heaven and the deep. They know nothing more to say about the Day of Judgment.

As for their priests, they have first and foremost a large sect, which they call Mansikers, (*n*) they are as much as a Vicar. They is not distinguished in dress from other Kalmyks: but only in that the hair on the head is wholly and completely shaved, and that they do not drink from any other bowl than their own, which they always carry in their bosom: neither do they eat some horse meat; though they drink the milk. They do not take wives either. These Mansikers were also used in all kinds of worldly affairs: The

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*(n) Mansie are like students with us. They are ordained there to, which is the first step to Priesthood, then he becomes Getzull, then Gellung, and so on.*

The other Sect is called Lama, that is, Priest. These do not take wives either. They shave wholly and completely their hair and pluck out their beards, as the worldly people also have the custom. Their clothes are dark red, (o) and made in the same way as the secular ones, with the only difference that a Lama has a large sweat hole under his arms, and that he wears an undercoat, which is sleeveless, their shirts are also without sleeves. When they are very hot, they drop the overcoat from the right or left shoulder, so that he hands down on the girdle, or put those hands through the sweat holes: throw the sleeves backwards, or put them under the belt, which is usually made of a strap or a woven strip; but when they feel frozen, they pull up the overcoat

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*(o) Their clothes are not only red, but also yellow; for all Priests, both higher and lower, should wear both of these colours; but no worldly ones. At the Torguts, the Priests may wear silk clothes in the mentioned colours; but with the others their clothes must be of Wool or Cotton.*

overcoat over themselves, as well as the hood, over the head. The hood is sewn firmly at the back of the collar, and almost the toque, as the Capuchin monks use.

Thusly they ride on. Otherwise, they like to go bare-chested, and with bare arms. No Layman or worldly person is allowed to drink from the priests' bowls, because they believe that the bowl is thereby desecrated. When they themselves drink out of it, they say these words: om a chum. Om means as much as: all that is in heaven and on earth, be filled with food and drink. Ah, the whole world enjoyed with me here: Chum, everything became clean, whatever is impure in this bowl.

A Lama is held in great honour by them, and sits still above their Khan (*p*). If he has a book or God picture in his fist, then the others

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*(p) The Khan also stands for such a great Lama, who is either Chutuchta, Gabo Lama, Gumbo Lama or Aremsimba; but not so for the other priests, although their seat is above all worldly ones.*

then the others come and ask his blessing. He then places whatever he has in his hand, whether God or book, on the suppliant's head instead of the blessing. Then the one who received the blessing makes a deep bow to him, and then goes on his way. Similarly do also the worldly to each other. Likewise they carry themselves the same when they want to take a book in their hand, or bring out an idol of their Gods, which they wear around their neck.

No one dares to open these idols, unless they first have them in their hands or something else with them.

They have yet another Sect, which is called Susuctu, that is a Pilgrim or wanderer, although there are few who give themselves to this Sect; because it is very tedious for them to follow its Rules; They must run on foot for 7 years. If anyone wishes to give himself to it, he first goes to his Lama and lets him know, who then gives him a banner with red ink written on it, instead of a Pilgrim's staff, and a small oval-shaped box or box, through

through which a small stick passes as thick as a finger goes. By the case or box hangs a lump of iron, whereby the box gets its swing, so that it can be swung around. Inside the same box is a writing, which will lead to the glory and praise of God, when he turns the box around on the little that he holds in his hand, which means as much, as if the writing, which means so much, the writing which is hidden inside, would be read by itself by the box. Now when this one has stayed with the priest, and has committed to becoming a Pilgrim, the Lama asks him how many years he wants to walk, when the other promises 3, 4, 5, 6, yes even 7 years on foot, and go away from possessions, women and children into the deserts. Whereupon the Lamas blesses him and gives him the written banner or flag, likewise the aforesaid box, and thus lets him go. But before that they make a coat for him out of felt, which he has to put on only his body, also a hat, a small wet sack on his back, pads made of raw ox or horse skin on his feet, the flag on his shoulder and the box in his fist. Thus he runs  
around all summer

all summer in the desert; but in the winter he avoids running so constantly, so due to the cold, as for the sake of the deep snow; because he often lies in one place for 5 or 6 days. When thus he runs with his flag, and he is waved here and there by the weather here and there; so he believes, that the spirit of the idol Abidae reads in his place the red writing that is on the banner. Not or dare he put down his flag. If he comes to some hut or tent, where he can get some food, but then he puts the flag in front of the hut down in the ground, so that the weather can blow on her. He does not put down the box, but always carries it in his hand: only when he eats, when he calls another to him, he touches his forehead with it, which signifies a blessing, and then slips the box into his hand, to the others, as long as he eats, may swing him around; for the box, according to his vow, must never stand still.

When the appointed time is advanced, he returns home fully again; but never touches his wife any more, but lives

lives like a saint, wherefor everyone holds him in high esteem, so that no Lama dares compare himself as equal in holiness to him.

Then he can ride on horseback to the fullest, but the box and the flag must never be away from him. When he sits on horseback, he does not carry the flag himself; but the box he swings the same even if he rides.

If it happens that he then comes to someone to eat, the box is thrown by someone else as previously stated.

I also had the opportunity to learn something about their weddings. When a maiden is fancied by someone, and he intends to attach himself to her in such good terms, he sends his mother or some of the family to see her. Who then give him answers about her willingness, and more. Then he sends someone there to propose to her, and promises gifts, depending on whether she is fair or the groom is rich. The father values his daughter against 10 horses or 10 oxen, or whatever they can best agree to. When the trade is thus concluded, they

they send for a Lama or priest, who reads something to them from a book, and makes of the maiden's 3, 4, 5, 6 braids only 2; because as long as she is a girl, she probably has 8 9 to 10 hair braids.

When the meal is over, they let her parents set up a new felt tent for the Bride, which will be her morning gift: She will not receive any more bridal gifts. Now if the Bridegroom wants to go in with her right away, in this new tent, it stands in his beauty; if not, he can take it down and have it brought with him at the same time as his young bride or wife back home. It also often happens that such a young maidens are kidnapped by her lover by force, or rather said in a Thieving way, when the father has neither a horse nor an ox, cow or sheep to wait for her. These are all their customs at weddings.

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#### IV. Chapter.

About the Chinese Legation, and how it 1714 date July 2  
D came to be

be welcomed and received by these Calmycks.

**S**When we left Saratov on the 17th of June 1714 across the Volga stream, a Mursa usin Taisa received us, who was called Deinerich and had Kalmucks with him, they accompanied us to the Khan.

When we got within half a mile of where the Khan himself was staying, a Caimyckian courtier met us, with hundreds of horses. He himself rode out from his Troop, as soon as he got us in sight, and said to us these words: ci amolan hogda Khan mendu, that is: is Thou Khan with health, to which the Chinese replied: mendu or yes he still lives with health. After this oath, he turned on the hour back again to his people, and we thereupon proceeded without any hindrance to an area, where 10 felt cabins were spread out for us and well decorated.

Date July 2 came one of the Khan's men and gave the Chinese greetings from his Khan with word that they would be admitted shortly the day after their arrival

arrival to the Khan, so long as he had not thought of their tiring journey and therefore wished to let them first rest a little; but now the Khan's wish would be that they would be allowed to come up to him soon. There they got readied, and prepared themselves under my escort, with 40 men to the Khan, one of whom was a Dvorinin, there was a rich Nobleman Boris Kreitoff, together with a Lieutenant by the named Litz, and 100 Dragoons from Astrakhan stood on both sides of the Khan's Sky Bed at the road and obliged us with full play.

When they now came to the Khan's Sky Bed, they opened their wooden box, and took out the writing that was inside: Here was written on yellow paper. The outermost of them, called Agadaj, received it and held it with both hands  $\frac{1}{4}$  of a cubit above his head, thus he went along rather vaguely into the Tent and right up to the Khan, who was sitting on a throne, which was  $\frac{1}{4}$  cubits high, adorned with Persian Tapestry, and had a velvet cushioning under it. After the Legate had finished his speech, he gave him his Khan's letter in his hands, took with both hands

hands by Ajucka's knees, who put his right hand on the Legate's shoulder in gratitude, and immediately sat down again. Whereupon Sargutcej, Turesin, Gattu Chabun, Seisan, Bitzetz, and Kargan, stepped forward and did likewise as the first. Then they all sat down in a row. After they had now first talked about something that wasn't about anything important, tea was brought out, which was mixed with buttermilk. A piece of red, but rather scanty Damask was then spread on the dirt, which was to be in the place of a table-cloth, and coarse Cotton Napkins were laid before each; but they had neither plate, spoon, nor knife. Then all kinds of fruit were brought out on tin plates, such as figs, almonds, raisins, nuts, and large pieces of Sugar pieces. An Armenian from Astrakhan, who was brought there to cook, owned this tin. When they had eaten for an hour or so more, they were taken away, and mutton was eaten on the same dish with rice grains and sometimes dry boiled raisins. Such a dish was placed in front of everyone.

The Cal-

Calmycks took a whole fistful of it and swallowed it; but the Chinese ate according to their custom, with long and narrow sticks.

Then they put out finely chopped and completely dry boiled mutton and beef on wooden vessels, so large that they had to be carried by 2 men, each of whom again, as before, was each given their own plate. When they had eaten of it for some time, the dishes were taken away again, and a whole sheep, boiled with head, feet, back and foreparts, was placed for each of them on still larger wooden plates. In between that Kumise or buttermilk was drunk thickly instead of wine.

Lastly carried 6 men a tray, 1 1/2 fathoms long, completely filled with various kinds of meat, such as horse, camel, ox and sheep meat. This stood in the middle of the Tent at about a fourth of an hour, like a show-piece. When they had now looked at it for a long time without eating from it, it was carried out again, put on a cart and dragged to our camp, to be distributed among the Legates. On a side note the dishes were also carried out, the tablecloth and napkins folded and removed.

When this was done, a signal was given for the constables to shoot, who were called there from Astrakhan with 4 pieces. After the meal, The Oboe players and Violinists, who were also from Astrakhan, had to make themselves heard. Then wine and draft wine brought from Astrakhan. When they had played an hour, a harp was brought in, more than a cubit long, having 5 gut-strings, on which 2 men played, and also 2 sang. To this long harp were also 2 Viols, with strings of horse intestines, they made such a muffled sound, that it could hardly be heard. They put a knife under the strings instead of a stand, when be played on it. In addition to this, they also had a mouth-harp 1 1/2 quarters long, which gave the best sound to all the other instruments. The long harp is called Gettagu, violas they call Chor, the mouth harp Temer Chor.

Before the last dishes were brought out, 2 gluttons arrived, in front of whom was placed a large dish full of finely chopped meat. They immediately grabbed the food with both hands and devoured it.

it. Would have eaten another such plate full, if it had been given to them.

Then they had before them 24 pairs of fighters, two and two in a row as close to completely naked, except for their linen trousers, which were wrapped around them from bottom up. As soon as they had come in against the Khan's Sky Bed, they bowed very deeply, and in the bowing they pinched both fists full of sand; but let it back down again: Then rammed into each other with such eagerness, that they would have broken their necks; for neither wanted to lay under. They were also of two Parties, one on the Father's side, and the other on the Son's side.

Then the Archers came forward and shot at the target. At last 2 Chinese joined them, namely Bitzets and Karga, and raced with them; but the Kalmyks did not come up against them, and no one was good enough to keep up with Karga's bow. Now when all this was accomplished, and the milk completely drunk, they at last broke up and, like the geese, one after the other went out again to their horses, which stood an arrow-

arrow shot away from there: sat on them and went straight to their camp back: when the 4 small pieces were again loosed.

A large group of slobs or dregs sat a few arrow shot away from there, around the Khan's Sky Bed, and 4 men were commanded, with their bows, to hold them back, and if anyone came too far forward, they shot him with arrows on the spot, that they curled in terror, without first calling out or warning them. At the end of the arrow was a ball of horn that he would make for deep wounds. The Khan's Sky Bed was clothed to half the height with costly Damask, and over the throne hung a square piece of 2 widths sewn together Lemon-dyed Damask: likewise over the door. The ground was all covered with Turkish Fabrics. In front of the entrance, another tent was pitched, under which many people sat, who could not find room in the Sky Bed itself, as well as those who were not allowed in there. The walls were covered with blue Damask and gold flowers on; over the same Damask hung, where the roof took in, 1/2 cubit wide drapes all around the Tent.

Finally, on the 3rd of July, we were entertained by the Khan's wife Darmabala with the same dishes, and the same music, as provided at the Khan. The Khan's sister is named is Dordziea Rabtan. The Khan's Son Chakdor-Jab also had us invited to him on the 5th of July and treated us in the same way, even with the same Music and guards, as at the Khan's, when the same fighters and archers were brought forward. On the 10th, they were once again sent to the Khan, and likewise treated as the last time. The Khan at the same time engaged with the Legates, and after taking leave, prepared for his camp again.

The day after came 300 horses and other things, which were gifted to the Legates, namely from the Khan 80 horses and 300 Stone Foxes: from the Khan's eldest Son 70 horses and 300 Jugs, from the younger Son 60 horses. Of the Khan's Sister 50 horses, of the Khan's wife 40 horses. The legates from China wanted to be polite, and did not take more than one horse from each; but left the Jugs and the Stone Foxes, whom they call Korsaki, entirely behind. Af-

After that, nothing more was offered to them.

At last we were told on the 12th of the same month that we would travel back again, and the ride was prepared for us; but the Chinese could not yet set out so soon; For the Khan himself was forced, for lack of horse-fodder, obliged to break up from there rest, and left us there remaining. On the 13th of July we left under the company of Mursa Deinrich and on the 23rd of July we returned to Saratov, from where we then, as usual, travelled with rich carriage, and on the 2nd of December Anno 1715 we returned to Tobolsk.

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A little story about how the Chinese burned up one of their brothers, after a long illness on March 27 1716 died.



Since we were held up in Tobolsk from date 2 December to date 3 February year

year 1716, we were finally dismissed from there, and arrived on the 11th of February at the City of Samaroff, where for certain reasons we had to stay by open water; but before we reached the desired day of spring, Chabun, who was begged with paleness, the date March 27 had to be separated at this hourly time.

When he was dead, they stripped him of his clothes, and without washing his dead body, put on him all his best honours and holiday clothes: then laid him again in his former camp-place; but under him were placed 15 sheets of paper glued together. They placed an open mirror on the chest, and wished, that just as the rays of the Sun could be directed through an open mirror, where one wishes, that the shining rays of GOD, through this mirror, might be directed to the one, who with death had fallen asleep. Then they made an innumerable quantity of paper money, as big as a Carolin with a hole through the middle, which they burned and spread by his bed, and let them see much sorrow and pity. Next a coffin was prepared, which

was

which was 1 1/4 cubits wide, and a cubit high. And because it was not possible to get it into the space where the corpse lay, it was put outside the door: and a tent was pitched both over the room and the vestibule where the coffin stood, so that the Sun might not shine on the body of the dead, when they would put him in the coffin; for they believed that such a thing would stir up a storm or a thunder.

Since they had now smoked him with twine, they carried him out with all his bedclothes: laid him in the same manner in the coffin in which he had previously lain, lit him again: took down the tent: placed the coffin on a stretcher, and carried the corpse into a room, where 2 large wooden blocks were laid, well a fathom apart, and placed the coffin on it, so that one wooden block was under the coffin at the head, and the other at the feet; but when the corpse was carried away, the same kind of paper money, as has already been said, was thrown into the air instead of a Soul Mass. As soon as they had now placed the coffin on the Wooden Blocks, they made a fire of

of dry fuel under it, with a hideous howl and screech. Everyone went their own way, except those who were assigned to burn the corpse. Hardly had it burned to ashes, before the fires were thrown about. At last the first tent was pitched over the glowing pile of coal, on which the burnt bones were not allowed to lie solely under the sun's rays: they then spread a cloth into the tent: took two narrow sticks, with which they otherwise used to eat, and sought out the bones from the remaining ashes, namely, first the head, and then they began to collect the burnt pieces of bone, and began from below the feet right up to the head, those they put on the spread out cloth: and then carried them in the cloth homeward: let a special box be made: layed the bones in it, and the head above top: Put everything together in one place, with 2 to 3 lit wax candles around; but for lack of more wax candles, a lamp was made of butter. His oldest servant dressed in white clothes as a sign of mourning. A piece of his braid was then cut from the bottom: The tassel was likewise removed

likewise removed away from the cap, and he was thereafter forbidden, to make his usual visits. He was also told to wear such clothing until his master was buried.



How the Kalmyks call ~~their~~ <sup>their</sup> months, and when their year begins.



They call the first month of the year. Ouker or cow, which is January.

|                     |               |     |
|---------------------|---------------|-----|
| Barr or Leopard,    | February. the | 2.  |
| Toloiij or hare,    | March. the    | 3   |
| Lute or quadruped,  | April. the    | 4.  |
| Mogoiij or serpent, | May. the      | 5.  |
| Morij or horse,     | June. the     | 6.  |
| Choni or Sheep,     | July, the     | 7.  |
| Metzin or monkey,   | August. the   | 8.  |
| Ewe or rooster,     | September the | 9.  |
| Nochoij or dog,     | October, the  | 10. |
| Gaghaij or swine,   | November the  | 11. |
| Choluguna or mouse, | December the  | 12. |

They give their years names after the Months, as in 1715 they call Chonij or sheep

sheep, when that year is past, they take the following Month, such as Metzin, or markatta for the name of the year. A round of a few years always begins from Choluguna or mouse, and then the 12 months for 12 years go forward, and then begin again anew; although they also began to count their years from the favour of each Khan's reign. Now when he dies, their year also succeeds, and again takes a new turn: when the new Khan takes to the Rule of the Realm.

Now follows their Counting.

- |               |                        |
|---------------|------------------------|
| 1 Nege.       | 12 Arban Kogur.        |
| 2 Chojor.     | 13 Arban Gurba.        |
| 3 Gurba.      | 14 Arban Derbö.        |
| 4 Derbö,      | 15 Arban tabu.         |
| 5 Tabu.       | 16 Arban surga.        |
| 6 Surga.      | 17 Arban dolo.         |
| 7 Dolo.       | 18 Arban naima.        |
| 8 Naima.      | 19 Arban Gessu.        |
| 9 Gessu.      | 20 Chorij eller Korij. |
| 10 Arba.      | 21 Corin nege.         |
| 11. Arbanege. | 22 Korin kogur.        |

- |                  |                      |
|------------------|----------------------|
| 23 Korin Gurba.  | 49 Detzin Gessu.     |
| 24 Korin derbö.  | 50 Tabij.            |
| 25 Korin tabu.   | 51 Tabij nege.       |
| 26 Korin surga.  | 52 Tabin kogur.      |
| 27 Korin dolo.   | 53 Tabin Gurba,      |
| 28 Korin Naima.  | 54 Tabin derbö.      |
| 29 Korin Gessu.  | 55 Tabin tabu.       |
| 30 Gutzij.       | 56 Tabin Surga.      |
| 31 Gutzij nege.  | 57 Tabin dolo.       |
| 32 Gutzin Kogur. | 58 Tabin naima.      |
| 33 Gutzin Gurba. | 59 Tabin Gessu.      |
| 34 Gutzin derbö. | 60 Dsera eller Sera. |
| 35 Gutzin tabu.  | 61 Seran nege.       |
| 36 Gutzin surga. | 62 Seran kogur.      |
| 37 Gutzin dolo.  | 63 Seran Gurba.      |
| 38 Gutzin naima. | 64 Seran derbö.      |
| 39 Gutzin Gessu. | 65 Seran tabu.       |
| 40 Detzij.       | 66 Seran surga.      |
| 41 Derzin nege.  | 67 Seran dolo.       |
| 42 Detzin Kogur. | 68 Seran naima.      |
| 43 Detzin Gurba. | 69 Seran Gessu,      |
| 44 Detzin derbö. | 70 Dala.             |
| 45 Detzin tabu.  | 71 Dalan nege.       |
| 46 Detzin surga. | 72 Dalan kogur.      |
| 47 Detzin dolo.  | 73 Dalan Gurba,      |
| 48 Detzin naima. | 74 Talan derbö.      |

- |                   |                    |
|-------------------|--------------------|
| 75 Dalan tabu.    | 94 Geren derbö.    |
| 76. Dalan surga.  | 95. Geren tabu.    |
| 77. Dalan dolo.   | 96. Geren surga.   |
| 78. Dalan naima.  | 97. Geren dolo.    |
| 79. Dalan gessu,  | 98. Teren naima.   |
| 80. Naija or Naga | 99. Geren gessu.   |
| 81. Naijen nege.  | 100. So.           |
| 82. Naijen kogur. | 200. Kagnrso.      |
| 83. Naijen gurba. | 300. Gurboso.      |
| 84. Naijen derbo. | 400. Derbeso.      |
| 85. Naijen tabu.  | 500 Tabuso.        |
| 86. Naijen surga. | 600. Surgaso.      |
| 87. Naijen dolo.  | 700 Doloso.        |
| 88. Naijen naima. | 800 Naimaso.       |
| 89. Naijen Gessu. | 900 Gessuso.       |
| 90 Yre or Gere.   | 1000. Minga.       |
| 91. Geren nege.   | 2000. Kagur minga. |
| 92. Geren kogur.  | 3000. Gurban minga |
| 93. Geren gurba.  |                    |

Here after follow a few more sayings: such as:

|                           |                                   |
|---------------------------|-----------------------------------|
| Good morning,             | Mendu.                            |
| A beautiful day,          | Sayn ödeur.                       |
| Have you had a good rest? | Mendu or Amor connevo.            |
| Sit down,                 | Soh.                              |
| What are you doing?       | Jo kineta?                        |
| I am doing nothing,       | By jom kåd uggai.                 |
| Do you eat healthy?       | Schi or ta mendu beine? (q)       |
| How does it stand?        | Jamare schi beine.                |
| Pretty ill,               | Ike moh.                          |
| Praise God! quite well,   | Burcan rescho togä fayen or amor. |
| How are things with you?  | Ebes bani famar.                  |
| Ill,                      | Moh.                              |
| I'm sick,                 | Bien mijne öbeste.                |
| I have recovered,         | Bien mijne ägädevo.               |
| Do we want to go?         | Joburja.                          |
| Go out,                   | Garja.                            |

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*(q) Ta is used when speaking with distinguished people; but Schi with his equal.*

|                                                      |                                                   |
|------------------------------------------------------|---------------------------------------------------|
| Where?                                               | Cha.                                              |
| Off to the woods,                                    | Modendu.                                          |
| At the spruce forest,                                | Kara gaidu.                                       |
| What should we do there?                             | Bijde tende jo kecku.                             |
| Shooting bird,                                       | Schobun chaio.                                    |
| Not many birds here,                                 | Ende balla schobun uggai.                         |
| I was there yesterday,<br>and there were many birds, | Bij uskuldur tende,<br>billä ollon schobun beine. |
| Haven't you shot any?                                | Schi kesseck allecksen ugä?                       |
| Yes, I shot some?                                    | Bij kesseck allevo.                               |
| One and two,                                         | Negen, cojer.                                     |
| Do we want to go home,                               | Gerten karia.                                     |
| Rest a little,                                       | Bachan sogtoi.                                    |
| I am tired of sitting,                               | By sochudan tüzslervo.                            |
| You haven't sat for long                             | Ta udan sosan uggai.                              |
| Farewell!                                            | Mendu sogtuita.                                   |
| Where are you from?                                  | Schi cha at schirbo?                              |
| I sat with my good friend,                           | Minne inneck mundo sogsen.                        |

What

|                           |                         |
|---------------------------|-------------------------|
| What have you done there? | Tende jo kecksen ta.    |
| Do you feel like eating?  | Ideku doran sin beyne.  |
| I want to eat,            | Bij ideku dorete.       |
| Do you want to drink?     | Ochu dorere schi?       |
| I don't want to,          | Doran uggä.             |
| Do you have many horses?  | Ollon adonsin beine.    |
| Want to sell some?        | Schi kesseck kuduldene. |
| Quite willingly,          | Ike dorete.             |
| What do you do for them?  | Jo surne ba.            |
| Gurban mingan,            | 3000                    |
| Silver money,             | Mungun fåås.            |
| Gold money,               | Altan fåås.             |
| It's too much.            | Ike unete.              |

