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THE RACES OF RUSSIA

(WITH 1 MAP)

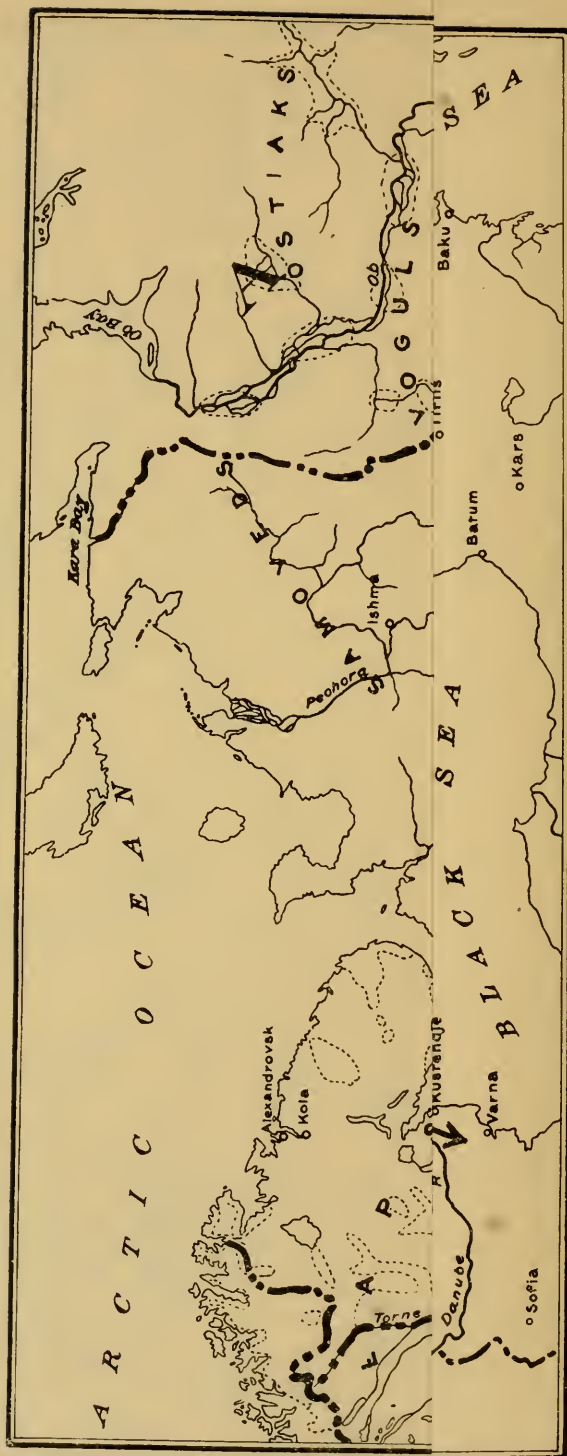
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HISTORIC MOVEMENTS OF POPULATIONS IN EUROPEAN RUSSIA.

— Spread of the Slavs.

- - - - - Invasions by Asiatics.

- · - · - · Invasions by Nordic tribes.

THE RACES OF RUSSIA

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The subject of the races of Russia—the great Russia that was yesterday and that must be again if the world is to know any peace—seems very baffling, and is in fact far from simple. Yet if the field is viewed from a higher horizon, with due historical and anthropological perspective, many of its irregularities disappear, and where at first there seemed to be an almost hopelessly involved mosaic of ethnic differences there are seen great areas of fairly uniform racial color.

So far as known to science, European Russia began to be peopled during the latter phases of the paleolithic epoch and the following neolithic times. Some skulls found in Russian Poland and southwestern Russia show features that still remind the anthropologist quite strongly of those of the Neanderthal man, but on the whole the type is already fairly modern. The remains from these earlier times are, however, still rare and limited to territories into which extension from the more southern and western parts of Europe was easily practicable.

A much more important peopling of European Russia took place during the latest neolithic, and the bronze and iron periods; and it proceeded, as far as is now discernible, not only from the adjacent regions in Europe, but also over Caucasus and from the great steppes of Asia. The western Asiatic or Ural-Altai elements, evidently quite early and numerous, overran and sparsely settled or roamed over perhaps as much as two-thirds of the great region of what is now European Russia, reaching in the north to the limits of the land, in the west as far as Finland, Esthonia, Livonia, and approximately the thirtieth meridian, and in the south below the latitude of Moscow. At about the same time the southeastern and southern parts of Russia became peopled by Turanian and Iranian tribes, spreading over the Caucasus and from beyond the Caspian. Only the western and southwestern parts of the great territory received

the overflow from the adjoining countries of Europe. The southern grassy plains became then a broad and important avenue for a long series of movements of populations, directed principally from east to west, and the territory was gradually covered with remnants of these populations. This much is known, though the details of these earlier ethnic movements in Russia are lost in the haze of antiquity, or preserved merely in historical fragments.

The first tribes occupying part of the territory which is now Russia, with whose specific name we meet in ancient chronicles, are the Cimmerians, the people whose name is perpetuated in that of Crimea; and the Tauri, from whose name was derived that of "Taurica," the other old name for the Crimean peninsula. Our actual knowledge of these peoples is, however, very limited. Neither reached great importance. The Cimmerians, who probably antedated the Tauri, occupied a part of Crimea and the territory north and northeastward, extending to and about the Palus Maeotis (Sea of Azov); they eventually came into contact with the Thracians and possibly other European groups; but their affinities seem to have been with the Caucasus and the Asiatic countries to the southward, rather than with Europe. They are said to have eventually disappeared into the regions south of Caucasus, being replaced, possibly before 1000 B. C., by the Scythians. The Tauri, probably of the Turanian stock and reputedly very barbarous, occupied the peninsula up to the time of the Greek colonization, after which their name gradually disappears.

This brings us to the more strictly protohistoric times of the region under consideration, the period of the Greek voyages and colonization along the shores of the Euxine (Black Sea). At this time the whole vast territory had already been subdivided among various tribes.

These protohistoric populations first became better known as a result of the famous march into their country of Darius Hystaspes—the first Napoleon—about 512 B. C., and more especially through the writings of Herodotus, about 450 B. C. Of those populations that were mainly of Asiatic origin, by far the most prominent were the "Scythians," whose territory embraced practically the whole present southern Russia below about 50° of latitude. Peoples of related origin covered the country from the Urals to Finland and from the Volga to Esthonia. They were subdivided into numerous tribes and differed somewhat in blood, but all belonged to the Turkish, Tartaric, Finno-Ugrian, and Laplandic subdivisions of the

great Ural-Altai stock of Asia. All these peoples, including the Scythians proper, had in common a greater or lesser admixture of Mongolian blood, many were nomadic or semi-nomadic, none being strictly agricultural, and except where in prolonged contact with other peoples, such as in the case of the Scythians with the Greeks, the Bulgars with the Khazars, or the Finns with the Scandinavians, their culture was of a low order.

The more northern and less hospitable regions were only sparsely settled, developed no native political units of importance, and played but a secondary part in the history of European Russia. The more southern of these populations, on the other hand, were much more numerous, showed greater virility, and, possibly under Iranian influence, greater powers of organization. They gave rise to the old Scythia; they constituted for two thousand years the dread southeastern background to the European peoples of Russia; and they were the sources, under one name or another (such as Huns, Avars, Turks, Tartars, etc.), of many disastrous invasions of southern Russia and even central Europe from the third to the thirteenth centuries of our era.

The term "Scythians" deserves a few remarks. Due to their warlike qualities and the direct intercourse with them by the earlier Greeks, few "barbaric" nations of the pre-Christian era have been more mentioned, and few peoples since have given rise to more speculation as to their racial identity. On the basis of our present historical and archeological knowledge it may, however, be safely said that the early Greeks applied the term Scythians not to a race, but to a mass or conglomerate of peoples, partly nomadic and partly agricultural, who occupied the southern part of Russia when the Greeks began to explore and colonize the coasts of the Black Sea.¹ The main strain of the more eastern Scythians was undoubtedly Tartar or Turkish, but probably tinged with Iranian. To the west of the Borysthenes (Dnieper), however, and particularly in present Volhynia, Bukovina, and Galicia, the principal strain and possibly exclusive element of the population from the earliest times was evidently of European extraction, and this stock could have been in the main no other than Slav. To it belonged tribes such as the "Neuri" (Nestor, the earliest Russian historian, mentions "Norici, who are the same with the Slavs"); the Alazones or Halizones (which in Russian would be Galitshani, after which Galicia); and possibly the Borysthenitae husbandmen.

¹ Compare Ellis H. Minns—*Scythians and Greeks*, 4^o, Cambridge (Engl.), 1913.

The true Scythians claimed to have occupied the country in which they were found by the Greeks for many centuries. As shown by their customs described by the Greeks, and by the remains of their culture uncovered by archeological exploration, they were not wholly a barbaric people; and contrary to what may be observed with later Tartar tribes, their war-like activities were directed mainly toward Persia and Asia Minor rather than toward Europe. It was to avenge their invasion of Medea and Persia that Darius undertook his memorable incursion into their country. Proceeding over Hellespont and the Danube he reached as far as the "Oarus" (supposed to have been the Volga, but more probably the Dnieper), only to find his great effort against the nomads quite futile. He finally barely escaped back across the Danube with the famished remnants of his army.

Scythia, which never formed a highly organized, cohesive political or national unit comparable to that of Persia or Greece, existed, with waning vigor, until the early part of the Christian era, when it gave way before the Gothic, Hun and Khazar invasions; but the name, as applied both to the country and to its inhabitants, persisted for many centuries afterward.

Scythia itself was subject to invasions, which deserve some consideration. Shortly after the commencement of the present era, there are noted in Europe, and between Europe and Asia, movements of peoples which are commonly referred to as "the migrations of races," but which in the main were invasions for conquest or plunder, or were the results of displacements, not seldom forcible, of tribal groups in regions where the density of population had surpassed the resources and the struggle for existence had become acute. They doubtless succeeded older movements of similar nature, of which we have little or no knowledge. They followed two main directions—from the north southward and from the east westward. Russia that was to be, was in a large measure the avenue over which these migrations took place.

The first of these invasions into what is now Russian territory of which we have better knowledge is that of the Goths, though some indications make it possible that these were preceded by less important offshoots from the same stock of people. The Goths were of Scandinavian origin, coming originally perhaps from or over the large island in the Baltic which still bears their name (Gothland). From this they easily traversed the Baltic, known in the early Russian annals as the "sea of the Variags" or Scandinavians, and landed somewhere on what is now the Prussian coast, in the vicinity of the

Vandals and probably not far from the Vistula River. There they remained for a time; but when the number of people increased greatly, Filimer, their king, "decided that the army of the Goths with their families should move from that region," and "in search of suitable homes and pleasant places they came to the land of Scythia." (Jordanes, *Getica*, 551 A. D.) Whatever the details of their invasion, it is certain that by the beginning of the third century A. D., the Goths reached as far as the western parts of Scythia, to the Black Sea and the Danube, as well as to the south of the Carpathians. They then became known as the western and the eastern Goths, or Visigoths and Ostrogoths; and the latter, with whom alone we are here concerned, were found at the beginning of the fourth century ruling over the territory from the Carpathians to the Sea of Azov. This rule they kept up until 375 A. D., when their state under Hermanric, together with the remainder of Scythia, was broken up by the invasion of the Huns. Most of the Ostrogoths who survived sought refuge in the southwestern part of Europe; while those who remained were subject to the Huns until after Attila's death, or about 460, when they moved bodily into Pannonia, granted to them by the Romans.

However, the Goth sovereignty in southwestern Russia should not be viewed as an occupancy of a waste or depopulated region by a new race. The territories in question were peopled before, and remained so after the period of Goth domination. And their population was not Goth but in all probability Vedic or Slav, though there are also mentioned the Callipidae (Gepidae), the Alans, and the Heruli, who may have been some of Alpine and some of Nordic extraction. The Goths were warlike northerners, who forcibly invaded Scythia in considerable force for the time, and brought with them their families. Due to their favorable original geographical position and their sea activities they, much like the Germans of to-day, were more advanced in culture and especially in military art and equipment, than the inland populations that so far were relatively only slightly affected by the rest of the world. As a consequence the northmen found little difficulty in overrunning great areas occupied by the sedentary as well as the nomadic primitive tribes, which had little political unity and no adequate power of resistance. Some such tribes could even be employed against others, though of their own blood, and the invader finished by becoming the ruler. We have excellent illustrations of similar processes elsewhere, such as many centuries later on the American continent, in

Mexico and Peru. But the invaders, though they may create a state under their own banners, are seldom strong enough to give the conquered people their language, and though their name may remain, as has happened later in Bulgaria, the conquerors themselves disappear, either by being driven out or through rapid amalgamation. Thus the Ostrogoths who gave way eventually before the Huns were in all probability merely the usurping and ruling class, together with their military; and when they were driven westward they left little, if anything, behind them that would permanently affect the type of the indigenous populations. Moreover, they doubtless carried with them, in their families, households, and the army, many elements and perhaps even whole groups of these populations.

The great Hun invasion which overcame and finally drove out the Ostrogoths, and which was one of the most sustained and serious of the Asiatic invasions of all times, still further obliterated Scythia and disorganized the whole region of the present Ukraina and Bessarabia. Some of the Scythians possibly remained under other names, while others may have receded to Asia; at all events they vanished as a power and entity. They left thousands of kourgans or burial mounds over southern Russia, but probably also, like the Goths, affected in no great way its future population.

The Hun swarm came from beyond the lower Don and Volga. In blood they were of "Tartar" or Ugrian derivation, and partly—perhaps largely—Mongolic.¹ Their language, like that of all the native population east of the Slav Russia, belonged to the Ural-Altaiic. From southern Russia they extended their incursions over most of western Europe, reaching finally as far as northern France, where on the Catalaunian plain they met their Marne. Soon after this defeat, in 455, their dread chief Attila died, the power which they established in Pannonia and Central Europe rapidly crumbled, their confederates, among whom were some of the Germans and even Ostrogoths, broke loose, and what remained of the horde, no longer able to hold its ground, retraced their steps eastward beyond the Dnieper and were lost to sight. Exactly what effect the Hun invasion and prolonged occupation had on the population of southern Russia is difficult to gauge, but it was probably more that of destruc-

¹ It seems almost superfluous to state that racially the Germans have nothing in common with the Huns. The only present European relations of the Huns are the Magyars and Turks, the blood of both of whom, however, is now so much mixed with that of European or Asia Minor populations that the original types are submerged.

tion and dispersion than blood admixture. Yet remnants of the Huns may have remained in what was once Ścythia for a long time after their original name disappeared.

The Scythians, together with the problematical Sauromatae, the Goths, the Huns, and other early groups, became now gradually replaced in southern Russia by a new ethnic unit, the Khazars. The Khazars were, according to many indications, of Caucasus or Asia Minor extraction, and related to the Georgians and Armenians. There were with them, however, also the so-called "Black Khazars," who may have been Huns. Their history in Russia extends over a very considerable period of time—from the end of the second to the eleventh centuries. Between 600 and 950 their territory spread from the Caspian Sea to the Don and later even into Crimea. They were relatively civilized people, who built towns and engaged extensively in sea trade, which earned them the name of the "Phoenicians" or "Venetians" of the Caspian and Black Seas. In the earlier part of the seventh century their power was such that they compelled the agricultural Slavs of the Dnieper and even those of more northern regions to pay tribute. About 740 they accepted Judaism. But during the ninth and tenth centuries they were gradually overwhelmed by the Russians, and in the eleventh century they practically disappeared from the stage. Remnants of the Khazars probably still exist in the Caucasus. What effect this interesting ethnic unit had on the blood of the Russian population it is hard to estimate, but at most it was not extensive.

The Khazar occupation of the regions which now form south-eastern Russia was, however, far from uniform and continuously peaceful. The waves of invasion of the Turkish and Tartar tribes from farther east followed one another with greater or shorter intervals and over approximately the same roads, the broad open steppes, traversed before by the Huns. Some of these invasions it is not necessary to enumerate in detail. The more important ones were those of the Bolgars, in 482,¹ of the Avars, in 557, and those of the Polovtsi (Kumans), Ugri (Magyars), Pechenegs, and related tribes, in the ninth and tenth centuries. Whatever the name under which they came, they were, so far as can at present be discerned, all of Tartar or Turkish or Ugro-Finnic extraction, which means mixtures in differing proportions of the white (western Asiatic) and

¹ These were the non-Slavic Bolgars from the Volga, who eventually left their name to the Slavonic state south of the Danube.

yellow-brown (Tungusic or Mongolic) racial elements. All were more or less nomadic and destructive, bent on spoliation, and on penetration toward the richer more southern and central parts of Europe, rather than on the conquest of Russia and the establishment there of a permanent new home; though some, such as the Polovtsi, Pechenegs, and others, became for a greater or less period settled in Russian territory before they disappeared. Taken collectively, these invasions resulted in a great retardation of the settlement of the southern parts of Russia by the Slav people, as well as in seriously hindering the cultural advance of the Russians; but the hordes did not colonize or mix readily, except through captives, and while some remnants of them and mixtures were doubtless left scattered over the territory, they made no great impression on the eventual Russian population.

Meanwhile, since as early as the times of Herodotus, we began to hear of tribes such as the "Budini," which reached far eastward in Russia, and may have been Slavonic. In the fourth century, according to Jordanes,¹ the historian of the Goths, Hermanric conquered the Veneti, or Vends, which was the earlier generic name for the Slavs, the term "Slav" not appearing even in the Byzantine chronicles until after the close of the fifth century. In Jordanes' time, or about the middle of the sixth century, the "populous race of the Veneti dwell near the left ridge of the Alps (Carpathians) which inclines toward the north and beginning at the source of the Vistula, occupying a great expanse of land. Though their names are now dispersed amid various clans and places, yet they are chiefly called Sclaveni and Antes. The abode of the Sclaveni extends from the city of Noviodunum and the lake called Mursianus to the Danaster, and northward along the Vistula. The Antes, who are the bravest of these peoples dwelling in the curve of the sea of Pontus, spread from the Danaster to the Danaper, rivers that are many days' journey apart." In another part of the work of the same author we read that these new people "though off-shoots from one stock, have now three names, that is, Veneti, Antes and Sclaveni." And "they now rage in war far and wide, in punishment for our (*i. e.*, Goth) sins," though once "all were obedient to Hermanric's commands."

During the ninth and tenth centuries many Slav settlements or outposts are mentioned in Russia as far north already as the Tchoud

¹ Mierow's version, Princeton, 1908.

country (Esthonia), and as far west as the region between the Don and the Volga. Since the sixth and seventh centuries, also, we have historical data indicating extensive and in a large measure solid Slavic population reaching from the Balkans to Pomerania, and from Bohemia and the Elbe over Poland, Galicia and western Russia. This population, the vital center of which seems to have been the territory about and north of the Carpathians, is subdivided into numerous "families," tribes, or nations, which form as yet no great units. The term Slavs (probably from *slavit*, to praise, to glorify) as applied to these people may possibly have originated from their frequent usage in personal names of the terminal "slav," as in Jaroslav, glorifying the spring, Mstislav, extolling revenge, Boguslav, praising God, etc., which at that time was common to the whole people. Their earlier history and origin were lost in the mists of uncertainty, and their western contingents were not always clearly differentiated from the Germanic tribes. Also, they bore as yet none of those names under which they later became distinguished.

The political unit of Russia did not come into existence until the ninth century. At that time, according to the "Ancient Chronicle" of Nestor, the first Russian historian, there lived in the regions along and west of the Dnieper and farther northward, the following Slav tribes: On the Ilmen, the Novgorodci; on the upper Dnieper, Dvina and Volga, the Krivitchi (who may, however, have been partly of Lithuanian origin); between Dvina and Pripet, the Dregovitchi; southeast of these, the Dierevliane (the woodsmen); from Terev to Kiev, the Poliane (those of the flatlands); on the Bug, the Duliebi and Buzhane; on the Dniester and Bug, the Tivertsi and Ulitchi; in Volhynia, the Voliniané; on the Sozha, the Radimitchi; on the Oka, the Viatitchi; and on the Desna and Seim, the Severiane (the northerners).

These tribes or local groups, however, were not yet united, and, according to Nestor, their dissensions finally led an influential elder to propose that they call some prince of foreign blood, of whom none would be jealous, and under whom, in consequence, it might be possible to merge all the subdivisions into one strong Slav state. The wisdom of this advice was acknowledged and the envoys called on certain princes of the Variags or Varangians, of Scandinavian origin. These were three brothers, the oldest of whom was named Rurik. They were offered the privilege of becoming the rulers of the tribes and, accepting, the Slav territories were divided among them; and the two younger brothers dying, perhaps not by natural

means, shortly afterward, the entire nation became united under Rurik. But in the opinion of some modern Russian historians the real facts were that the Slav and Tchoud tribes, suffering from repeated incursions of the much better armed and trained Scandinavians, hired other "Variags" for their protection and these ended by usurping the ruling power over the tribes. Such was the birth of Russia. The term "Rus" appears at about the same time. It is probably derived from "rusij," fair-haired, blond, and was applied at first to blond non-Slavic elements, but after a time came to be used by foreigners and then by natives for the whole new nation. The Variags played a prolonged but subordinate and steadily diminishing rôle in the Russian annals until they eventually disappeared, leaving little behind except some of their given names such as Oleg, Olga, etc., which are in frequent use among the Russians to this day.

After Rurik the bulk of Russian history consists of internal accommodations, not seldom violent; of defensive or retaliatory external wars; of endless, fluctuating life-and-death struggle in the south and southeast with the Asiatic hordes; and of unceasing extension of the prolific Slav element in all directions where resistance was not insurmountable. This was particularly toward the northeast and northwest, where gradually the Meria, Mordva and other primitive Finnic tribes were replaced or in a large measure absorbed.

Notwithstanding the many internal and external vicissitudes of the country, its elementary spread continued until 1226, when all southern Russia fell under the greatest plight that has yet afflicted it, through the final and overwhelming Tartar or "Mongol" invasion. This invasion covered all present Ukraina and beyond, and thence extended over parts of Poland, Galicia, and Hungary. The southern Russians were slaughtered in large numbers and subjected to the Tartar yoke, or forced to flee. The southern and southwestern parts of Russia became seriously depopulated and were occupied by the roaming Tartars of the "Golden Horde"; and Russia as a whole suffered from the effects of the invasion for over two centuries. The invaders established themselves over much of the southern part of the country, particularly in Crimea, where they became a fixed element and developed a political unity of their own, which remained ruled by their Khans until 1783, the year of their final submission to the Russians. To this day, however, a large part of the population of Crimea is more or less Tartar.

Long before this, however, the Russians spread over all the more northern regions of their present European domain, to and beyond the Urals, and even over Siberia. Expansion into the latter deserves a few words by itself.

Up to the sixteenth century the vast region now known as Siberia was peopled exclusively by native tribes, of Ural-Altai or Mongolian extraction or with Mongolian admixture. They were all more or less nomadic and in a primitive state of culture. There was never any political unity; and many of the tribes whose forefathers had probably participated in the westward invasions lapsed gradually into a numerically and otherwise weakened condition. It was such a state of affairs which awaited the ever progressing Russian tide.

The first Russians crossed the Urals as early as the eleventh century, but this led to no consequences of importance. The conquest of Siberia took place in 1580. Yermak, a Don Cossack in disgrace, invaded the vast territory with 1,636 followers, and this handful of men practically secured the conquest of a territory considerably more than twice as large as the whole of Russia in Europe. Within eighty years after that the Russians reached the Amur and the Pacific; and the rest is merely a history of a gradual disappearance of the natives and of Russian immigration.

The cultural progress as well as the racial aspects of southern Russia was affected more by the great Tartar invasion of the thirteenth century than by any or perhaps all the previous ones. The descendants of the Tartars, together with other remnants, are found to this day in numbers along the Volga and some of its tributaries, and north of the Sea of Azov, as well as in Crimea and the Caucasus; while some Tartar blood can be traced in not a few Russian families. The effects of the resulting ethnographic changes are felt even now and have been utilized by the enemies of Russia against the interest of the country. This relates especially to the region now known as Ukraine (the "border province") or Little Russia. No such subdivision existed before this last Tartar invasion, and the region of Kiev, now the capital of Ukraine, was the old center and heart of Russia. The Tartar massacres in part depopulated the region, and created a terror which resulted in large numbers of the people fleeing westward into Galicia and Polish territory. There are differences of opinion as to how great the depopulation really was, but that it was severe, though perhaps not complete, is indisputable. As all this is of particular importance at the present

time it may be best to quote here from one of the foremost modern Russian historians who gave this question particular attention¹:

The exodus from Kievan Rus took two different directions, and flowed in two different streams. Of these streams, one tended towards the West—towards the region of the Western Bug, the upper portions of the Dniester and Vistula, and the interior districts of Galicia and Poland . . . This westward movement had a marked effect upon the fortunes of the two most outlying Russian provinces in that direction—namely, Galicia and Volhynia. Hitherto their position in the political hierarchy of Russian territories had always caused them to rank as lesser provinces, but now Galicia—one of the remote districts allotted only to *izgoi* princes of the house of Yaroslav—rose to be one of the strongest and most influential in all the southwestern region. The "*Slovo o Polku Igorovǝ*" even speaks of the Galician Prince of its day (Yaroslav the Prudent) as "rolling back the gates of Kiev," while, with the end of the twelfth century, when Roman, son of Mstislav, had added the province to his own principality of Volhynia, the combined state waxed so great in population and importance that its princes became sufficiently rich and powerful to gather into their hands the direction of the whole southwestern region, and even of Kiev itself. In fact, the Ancient Chronicle goes so far as to describe Prince Roman as "the Autocrat of all the Russian land." Probably, also, this inrush of Russian refugees into Galicia and Poland explains the fact that annals of the thirteenth and fourteenth centuries frequently refer to Orthodox churches as then existing in the province of Cracow and other portions of the Southwest.

The same migratory movement may serve to throw light upon a phenomenon of great importance in Russian ethnography—namely, the formation of the Little Russian stock. The depopulation of Dnieprian Rus which began in the twelfth century was completed during the thirteenth by the Tartar invasions which took place between the years 1229 and 1240. For a long period after the latter date the provinces of ancient Rus, once so thickly peopled, remained in a state of desolation. A Catholic missionary named Plano Carpini, who traversed Kievan Rus in 1246, on his way from Poland to the Volga to preach the Gospel to the Tartars, has recorded in his memoirs that, although the road between Vladimir in Volhynia and Kiev was beset with perils, owing to the frequency with which the Lithuanians raided that region, he met with no obstacle at the hands of Russians—for the very good reason that few of them were left alive in the country after the raids and massacres of the Tartars. Throughout the whole of his journey across the ancient provinces of Kiev and Periaslavl, he saw countless bones and skulls lying by the wayside or scattered over the neighbouring fields, while in Kiev itself—once a populous and spacious city—he counted only two hundred houses, each of which sheltered but a few sorry inmates. During the following two or three centuries Kiev underwent still further vicissitudes. Hardly had she recovered from the Tartar attacks delivered prior to the year 1240 when (in 1299) she was ravaged afresh by some of the scattered bands of Polovtsi, Pechenegs, Turks, and other bar-

¹ A History of Russia, by V. O. Kluchevsky, late professor of Russian History of the University of Moscow, 3 vol., 8°, Lond., 1911-13; I, 194-196.

barians who roamed her desolate frontiers. In that more or less grievous plight the southern provinces of Rus remained until well-nigh the middle of the fifteenth century. Meanwhile Southwestern Rus (now beginning to be called in documents of the period "Malaia Rossia" or "Little Russia") had been annexed to the combined state of Poland-Lithuania; so that of the Empire thus formed the region of the Middle Dnieper—*i. e.*, old Kievan Rus—had now become the southeasternmost province or Ukraine. With the fifteenth century a new colonisation of the Middle Dnieper region began, to which two circumstances in particular contributed: namely, (1) the fact that the Steppes of the South were becoming less dangerous, owing to the dispersal of the Golden Horde and the rise of Muscovite Rus, and (2) the fact that the Polish Empire was beginning to abolish her old system of peasant tenure by quit-rent in favour of the *barstchina* system, which tended towards serfdom and therefore filled the oppressed rural population with a desire to escape from the masters' yoke to a region where they might live more freely. These two factors combined to set on foot an active *reflex* exodus from Galicia and the central provinces of Poland towards the southeasternmost borders of the Polish Empire—*i. e.*, towards the region of the Dnieper and old Kievan Rus. The chief directors of this movement were the rich Polish magnates, who had acquired enormous estates in that part of the world, and now desired to people and reclaim them. The combined efforts of the immigrants soon succeeded in studding these seignorial domains with towns, villages, hamlets, and detached homesteads; with the result that we find Polish writers of the sixteenth century at once exclaiming at the surprisingly rapid movement of colonists towards the Dnieper, the Dniester, and the Eastern Bug, and lamenting the depopulation of the central provinces of Poland to which that movement had given rise. All things considered, there can be little doubt that the bulk of the settlers who took part in the recolonising of Southern Rus were of purely Russian origin—that, in fact, they were the descendants of those very Russians who had fled westwards from the Dnieper during the twelfth and thirteenth centuries, and who, though dwelling since among a Polish and Lithuanian population, had, throughout the two or three intervening centuries, retained their nationality intact.

The language of the new population of Ukraina developed certain dialectical differences, while in other parts of Russia it was being gradually affected in other ways by association with the Lekhs (Poles), Lithuanians, and the Finnish tribes. In addition there arose in the course of time, as could hardly be otherwise when the great territories over which the Russian people were spread are taken into consideration, some differences in the richness and nature of folk tales, folk poetry, dress, etc.; differences the perception of which by the Ukrainians has for long before the present war been assiduously fostered by the Germans and Austrians, on the basis of their cherished, old "*divide et impera*" principle. Finally this region has received, together with Bessarabia, the mass of the Jewish

immigration into Russia, which could not but add to its separatism, for which anthropologically and outside of the Jews there is no substantial reason.

At about the same time that the terms of *Ukraina* and *Mala Rossia* ("smaller Russia") came into vogue, there also began to appear those of *Velika* and *Biela Rossia* ("Greater, and White Russia"), and those of *Malorusi*, *Velikorusi* and *Bielorusi*, which are applied to their respective populations. These terms, like those of *Ugro-Rusi*, *Rutheni*, *Gorali*, etc., are partly conventional, partly environmental or geographical. The language and habits of the *Bielorusi*, who occupy the westernmost part of Russia north of *Ukraina*, were gradually affected, though on the whole to but a moderate extent, by their relations with the Poles and Lithuanians; while those of the *Velikorusi* or "*Moskvali*" (*Muscovites*) who spread over central, northern and eastern Russia, were modified somewhat in turn by their associations with the *Tchouds*, *Finns*, and various other people of the *Finno-Ugrian* stock with whom they mingled and whom they freely absorbed.

Such were in very brief the origin and nature of the three great subdivisions of the Russian people with which we meet to-day. The resulting differences between them, both cultural and somatological, are smaller than those between some of the tribes of Germany, and had it not been for Russia's enemies in whose interest it was to foment dissensions in the population, they would have remained harmless and with growing culture would have disappeared. But powerful united Russia, such as it could have been and with the help of the Allies may yet be, was an insupportable nightmare to both *Austria-Hungary* and *Germany*.

From the purely anthropological standpoint, the Russians belong overwhelmingly to the great type of Slavs in general, which in turn can hardly be distinguished from the Alpine type. But, like all large nationalities, the Russians show in various localities more or less marked traces of admixture with the *Nordic* peoples on the one hand, and on the other with the *Finnish*, *Turkish*, *Tartar*, and *Iranian* tribes.

The modern Russian population represents a physically strong and very prolific stock, freer as yet from degenerative conditions than perhaps any other of the larger European groups. The total population of European and Asiatic Russia counted collectively at the commencement of the war 178,000,000, living in a continuous mass and increasing yearly, through the natural excess of births over deaths

by over 1.67%, the highest rate of any more important white population. The Slavs constitute approximately 75% of this population—81% in European Russia and Poland, 40% in Caucasus, and 85% in Siberia. As to the proportion of the separate Slav and other racial elements, we have the following interesting and trustworthy estimates by Professor Niederle¹ of Prague, the foremost authority on Slav matters in general:

ETHNOGRAPHIC DISTRIBUTION OF THE POPULATION OF RUSSIA

	European Russia	Russian Poland	Finland	Caucasus	Siberia	Central Asia
	<i>per cent.</i>	<i>per cent.</i>	<i>per cent.</i>	<i>per cent.</i>	<i>per cent.</i>	<i>per cent.</i>
Russians (Slavs)	80.0	6.7	0.2	34.0	81.0	8.9
Poles	1.2	71.8	....	0.3	0.5	0.1
Lithuanians	3.0	3.3	....	0.1	0.2	....
Finns	3.6	0.1	86.7	0.1	1.1	0.2
Germans	1.4	4.3	13.0	0.6	0.1	0.1
Jews	4.0	13.5	....	0.4	0.5	0.1
Caucassians . . . . .	....	....	....	26.2	....	....
Armenians	0.1	....	....	12.0	....	0.1
Turko-Tartars	4.9	0.1	....	20.2	8.3	85.5
Mongols	0.2	....	....	0.2	6.2	0.2
Others	1.6	0.2	0.1	5.9	2.1	4.8

THE NON-RUSSIAN RACES OF EUROPEAN RUSSIA

These include the Poles, the Lithuanians, the Tchouds and Finns, the remnants of the Finno-Ugrian tribes of the interior, the Laps and the Samoyeds, the Tartars, the tribes of the Caucasus, and finally the immigrant Jews and Germans. In the first place, however, a few remarks may be appropriate here regarding the Cossacks.

The Cossacks.—The term Cossack has in the course of time become surrounded, even in Russia itself, with a semi-romantic and heroic halo, which is not wholly undeserved; but the term itself is seldom properly understood. The Cossacks of the present day may be defined as a special class of irregular, privileged cavalry. The Kazaki (the Russian form of the term) of the fifteenth and sixteenth centuries were in part a class of irregular agricultural help "who possessed neither a definite avocation nor a settled domicile," in part frontiersmen and adventurers, along the southern boundaries of the Russian settlements. The word Cossack came to signify, in Kirghiz, a cavalier, in Tartar a freebooter, in Turkish a light-armed soldier; they were all this and more. They were

¹Lubor Niederle: *Slovanský Svět*, 8°, Praha, 1910; abstr. in *Smithson. Rep.* for 1910, pp. 599-612, with a map.

of Russian origin; but being always settled on the outskirts of the advancing empire and continuously in struggle or contact with the Turkish and Tartaric hordes, their blood has received in the course of time more or less admixture. Some of the Cossacks now are recruited in the main from non-Russians.

The fighting Cossacks as far as traceable originated during the fourteenth or fifteenth century from among the Russian refugees before the invading Tartars. They settled on certain islands in the Dnieper River, were hunters, fishermen, and Tartar fighters, and gradually developed into a strong, bold, and resistant group, loving the hard frontier life with its liberties and dangers. Similar bodies developed all along the border of the steppes and became the terror of the Tartars and Turks, though frequently also a trouble to the Poles and even Russians. Their military value was, however, generally recognized in time and led to the regulation and extension of the Cossack system over southern Russia, Caucasus, Central Asia, and Siberia, until the Cossack became the regular forerunner, scout, and protector of the Russian armies and Russian colonies from the Danube to the Pacific Ocean.

There exist to-day about twelve subdivisions of the Cossacks, the best known of which are those of the Don, Orenburg, Ural, and Siberia. Their free institutions, interesting customs, and especially their exploits in the conquest of Siberia, the Napoleonic invasion, etc., made their name justly famous.

The Poles.—The Poles, the old "Lekhi" and "Poliane," are Slavs derived in prehistoric times, like the Russians, Czechs, etc., from the common autochthonous Slav nucleus north of the Carpathians. They are admixed somewhat with the Russians and to some extent also with the Lithuanians; slightly, perhaps, also with nordic and other elements. At the commencement of the war they numbered in European and Asiatic Russia approximately eleven millions, almost nine-tenths of which were in Russian Poland.¹ Notwithstanding their thousand years of agitated history, they are still a "young" stock, full of energy, ability and spirits, and as prolific as the Russians.

The Lithuanians.—The Lithuanian territory lay originally along the Baltic, between the Visla (Vistula) and Dvina, and at the time of their maximum power their influence reached from the Gulf of Riga to Ukraina. They extend at present from Poland and east Prussia to near Riga.

¹ Those of Austrian-Poland counted in 1914 approximately 4,500,000; those of German-Poland approximately 4,000,000.

The Lithuanians are a strain of people whose racial identity has been a matter of considerable controversy. Through their ancient tongue, which has many similarities with the Sanscrit and with the Slav, they are related most closely to the latter, but in physical type while resembling the Poles and Great Russians they also approximate in part the Scandinavians on account of more frequent blondness. In all probability they have an admixture of all these elements. They are subdivided into three main branches, the Borussians (Prussians), the Latvis or Letts, and the Litvini or Lithuanians proper. Their total number at present is slightly over four millions, about equally divided among the Letts and Lithuanians. The Borussians, whose home was in eastern Prussia, were almost destroyed by the Germans in the thirteenth century, under the pretext of Christianization. In the words of one of the German writers himself (Schleicher, 1852), "Never has a pagan people, good, brave and generous, been maltreated in a more cruel manner than the eastern Prussians The history of their death struggle against the Teutonic order must be mentioned as one of the most sinister episodes of mankind." A few remnants of them still exist in Eastern Prussia.

The Lithuanians, whose ethnographic limits are ill-defined, have been connected with Russia since 1797.

The Livonians.—The true Livonians are practically extinct. Their country lies east of the Gulf of Riga and is now occupied partly by Letts and partly by Esthonians. Their language belonged to the Finnish or Finno-Ugrian family, and they were doubtless closely related to the Esthonians.

The Tchouds or Esthonians are a Finnish tribe occupying a larger part of the territory between the Gulf of Riga and the Gulf of Finland. They have been united with Russia since 1030, but were tributary to the Russians much earlier. They number at present only between five and six hundred thousand persons. Efforts by the Germans since the thirteenth century at "Christianizing" Livonia and Esthonia, as they did Prussia, have been a failure, and "the Ehsts and Letts openly display their traditional hatred against the invaders."

The Finns.—The Grand duchy of Finland was ceded by Sweden to Russia in 1809. Its population consists at present of approximately 2,700,000 Finns, 350,000 Swedes, 8,000 Russians, 2,000 Germans, and 1,700 Laps. The Finns represent the westernmost extension of the Finno-Ugrian Asiatic stock; but while retaining their language their blood, especially in the south, has become much mixed

with that of the Scandinavians. The more northeastern subdivision of the Finns, known as the Karelians, are better preserved.

The Laps and Samoyeds.—These are the most Mongolic-like natives of European Russia and are undoubtedly of Asiatic origin. Their numbers are insignificant—collectively less than 20,000 individuals. They occupy the northernmost limits of the Russian territory, the Laps extending into Scandinavia.

Finno-Ugrian tribes of the interior.—These are located principally on the middle Volga and the Kama, and represent the dwindling remnants of the primitive native populations that once covered much of central and eastern Russia. They have long been without any political individuality and are in a more or less advanced stage of absorption into the Russian population. They are known principally as the Mordva, Tcheremis, Voguls and Votiaks.

The Turko-Tartars.—Of these there are approximately seven millions in European Russia and the Caucasus. They are divided into the Crimean Tartars, Kazan Tartars, the Bashkirs, the Tchuvash and the Kirghiz, with many minor units. They still occupy or wander over a large portion of southeastern Russia and except within the diverse groups have no political or racial cohesion.

Caucasus.—This region since ancient times has been the eddy and refuge of remnants of nations, and there are in its fastnesses many interesting units which it is difficult to classify. By far the strongest element of the Caucassian population to-day, however, is the Slav (approximately 40% of the total), which is followed by the Turco-Tartar, Georgian, and Armenian. The total population of Cis- and Trans-Caucasia may be estimated at present at something over 13,000,000.

Siberian Natives.—To-day Siberia or more properly Asiatic Russia, possesses nearly eleven million inhabitants, considerably less than one-tenth of whom are non-Russians. Of these approximately 500,000 are Turko-Tartars, 300,000 Mongols, 70,000 Tungus, and 35,000 Ghiliaks, Chukchis, Koriaks, Yukaghirs, Kamchadals, Eskimo, and other smaller units; but all these groups are more or less mixed with the Russians,² and with the exception perhaps of those in Turkestan have no individualistic aspirations.

² An excellent ethnographic map of Siberia has been published, together with two large volumes of descriptive text, by the Dept. of Agriculture of the Russian government in 1914 ("Etnograficheskaja Karta Asiatskoi Rossii").

THE JEWS

The Russian Jews are in the main, if not entirely, the descendants of refugees driven out of Germany during the persecution of the race in the middle ages. Some Jews penetrated into Poland and Lithuania as early as the middle of the eleventh century, but by far the larger number came later, particularly under the Polish king, Casimir the Great, whose wife was of Jewish extraction. From Poland they spread to Lithuania, Courland, and what is now Ukraina and Bessarabia. Peter the Great, and particularly Catherine II, opened to them the door of Russia.

A small branch of the Russian Jews are known as the Karaites. They differ in many respects from the remainder, are settled in Crimea where they speak Tartar and in western Russia where they speak Polish, and are principally agricultural. Their origin is still in dispute.

The total present number of Jews in European Russia before the war approximated 4,000,000, in Russian Poland 1,300,000, and in Caucasus 50,000. In addition there were about 50,000 in Siberia and Central Asia.

It is very interesting to note that physically the Russian Jews of to-day resemble to a considerable extent the Russians themselves (compare Maurice Fishberg, *The Jews*, N. Y., 1911). In Poland the approximation of the two types of population is much less apparent. The Karaites, whom some suppose to be the descendants of the Khazars, show anthropologically some affinity with the Tartars.

THE GERMANS

The total number of Germans in the lands under Russian dominion amounted at the beginning of the present war to a little over 1,800,000. They were scattered over practically all except the poorest parts of the empire, especially in the cities. In the Baltic provinces they were the privileged landed proprietors. In southern Russia and other agriculturally rich regions there were German agricultural colonies, some recent, some of older formation.

The German influx into Russia started in the sixteenth century and was especially active during the reign of Peter the Great. They came as artisans and merchants, frequently on invitation; and in 1762 they were invited to settle in some parts of southern Russia in agricultural colonies, which gradually and in a scattered way extended to the Don and the Caucasus. These colonies received special privileges, were practically self-governing, and fused but little with

the Russians. During the latter half of the nineteenth century German colonization in important parts of Russia was, there are valid reasons to believe, favored if not directed by the German Government for economic and perhaps strategic reasons.

The German nobles and landed proprietors in the Baltic provinces date in the main from the time of the attempts by the German Knights to forcibly "Christianize" the natives of these provinces, though some were brought there later by the guileless Russians.

A study of the German relations with Russia shows that the latter has ever been a field for advancement and exploitation by Germany. By most Germans at home, the Russians, together with the rest of the Slavs, were looked upon as a desirable "fertilizer" for the German stock; but every care was taken that the Germans in Russia should not disappear in the Russian mass and thus weaken Germany to the advantage of her neighbor, the dreaded sleeping Samson, the Russian Slav.

CONCLUDING REMARKS

Leaving aside all details and localized ethnic peculiarities, we find that the racial problems of European as well as of Asiatic Russia, are relatively fairly simple. (1) We find over a large portion of the vast territory a thin substratum of Finno-Ugrians, who are of western Asiatic origin and carry with them varying traces of Mongolian admixture. (2) The southern portions of Russia from remote time constitute a broad avenue for the movement of Asiatic peoples in a westerly direction. These peoples are partly of Iranian, but in the main of Turko-Tartar derivation; and the Turko-Tartars like the Finno-Ugrians are mixed peoples, partly white and partly Mongolian. Their influence, both racial and cultural, on the country and its people is marked and in a measure persists even to the present day. (3) Along the Baltic we find Finnish tribes in the north and the Lithuanians, probably of mixed Slavic and Scandinavian composition, farther southward and westward. (4) All the rest of the great region is Slav, Polish in the west, Russian in the center and eastward.

It is eminently true that Russia is essentially a Slav country, which to-day is equally true of Siberia and in a large measure even of the Caucasus. In Central Asia the Russian element is still considerably exceeded by the Turko-Tartars.

From the anthropological standpoint, the Russian stock is well developed, virile, resistant, and full of potential force. It may

truly be said to be the great human reserve of the European population. If it has not advanced in culture as much as the western and southern European nations, the causes if contemplated impartially are seen to have been not inherent or racial, but geographic and circumstantial. It must not be forgotten that Russia by acting from its inception as the buffer between the rest of Europe and Asia, and by becoming later the principal check of the Turk, has deserved a deep gratitude of the more western and more favorably situated nations.

What will be Russia's future? Perhaps the anthropologist may attempt to predict where others would hesitate.

The Russian Slavs taken collectively, count to-day over one hundred millions,¹ and they are increasing yearly, by the excess of births over deaths by 1,700,000. This rate of increase is greater than that of any other people in Europe except some of the other branches of the Slavs, and with the mass of the people belonging to the conservative simple-lived rural population, cannot be expected to become much reduced in the near future. Such a rate of increase of this otherwise strong and able portion of the white stock, means a biological momentum which in the end must prevail over all opposition. The Russian giant may have his Delilahs, internally as well as externally, but these will not be able to hold him forever. Russia cannot but have a future commensurate with her potential powers.

¹See author's article on "The Slavs" in the Nov., 1918, number of the Czechoslovak Review, II, Chicago, 180-187.