

Peter Keppen's 1837 Report on the Mennonites and German Colonists in the Taurida Governate, Russia

St. Petersburg Archives (RGIA) Fond 383 Opis 29 Delo 609

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Published by Mennonite Heritage Archives



The following is the result of a transcription of the original handwritten Russian report by Peter Keppen (or Koeppen) followed by a translation into German, done by Willi Friesen. The German document was then translated into English by Glenn Penner. Copies of the German and Russian documents will be posted on the “Willi Vogt” website ([Vogt - Mennonitische Familienforschung \(chortitza.org\)](http://Vogt-MennonitischeFamilienforschung(chortitza.org))).

Keppen's comments are in parentheses and my comments are in square brackets.

The Russian authorities made a distinction between the Mennonites (who were called Mennonites) and the Germans (who were called Colonists). Hutterites were usually referred to as Mennonites.

The Revision is mentioned a few times in this document. This refers to a head tax census, known in English as a Revision List. Keppen's report refers to the 1835 revision list. Revision lists were taken irregularly (1795, 1808, 1811, 1816, 1835, etc.) and updated continuously. They were conducted by region, and by class within each region. Mennonites were in their own class. The revision list was conducted by family unit.

The page numbers in the table of contents refer to the pages in the original handwritten Russian manuscript. This manuscript is small enough that the reader can easily find sections according to section number in this translation.

The following Russian units of measurement are used: Arshin, Bucket(vedro), Chetvert, Desjatina, Pud and Sazhen. These are all defined and conversions to other units are available at: Obsolete Russian units of measurement - Wikipedia .

The appendices are missing from the microfilmed document. Keppen's report is followed a few tables and a considerable amount of correspondence between Russian officials.

The German to English translation is somewhat crude, and some liberties have been taken during the translation.

Anyone who has corrections to the English translation please contact Glenn Penner at the above email address.

Anyone who would like to volunteer to translate the tables and Russian official responses to Keppen's report please contact Glenn Penner.

About the condition and the most important needs of the foreign settlers in the Taurida Governorate.

Notes on the state of the colonies in the Taurida Governorate, 1837.

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Having been asked to draw up a report on the state of the State Assets which I have been commissioned to examine, which the First Department of His Imperial Majesty's Chancellery has instructed me to prepare, at the request of His Excellency, Director of the Economic Department of the Ministry of the Interior, I have here only my brief observations and information about the colonies of the province of Tauria and the various economic sectors about which His Excellency, the Minister of the Interior, has asked me to report.

1. The State of the Colonies in the Taurida Governorate. (*Development of the colonies*)

Of all the colonies in the province of Tauria, the Mennonite settlements occupy the first place. After the Mennonites are the Protestant colonists, both the Molotschner and the Crimean colonists, followed by the colonists of the Berdyansk district (Pietists), then the Catholic, Molotschner and Crimean colonists, and finally the Bulgarians.

2. The Establishment of a Trade/Craft Worker Colony.

The Mennonites, who serve as an example not only to the Nogai, Doukhobours and Molokans, but also to other foreign settlers, now want to build a special craftsmen's settlement of 200 masters in the colony of Halbstadt, each of whom is to receive three desjatinas land for house and pasture if the government gives the Halbstadt settlers in exchange for these 600 desjatinas land from the surplus Land belonging to the public sheepfold and adjacent to their settlement. The new settlers of Halbstadt have given me a paper signed by 16 owners of the colony in which they and their roommates declare their consent to cede 600 desjatinas of their own land if they are allocated a similar amount of land from the above-mentioned pastures. As proof that the tradespeople also agree with such conditions, I received a list of 23 craftsmen, including 2 blacksmiths, 1 roofer, 3 carpenters, 2 turners, 2 watchmakers, 3 tailors, 1 weaver, 1 painter, 1 mechanic, 1 painter, 2 shoemakers, 1 potter, 1 bricklayer, a total of 23.

In the 4 Mennonite colonies there are 539 craftsmen, of which 270 have their own farm and the remaining 269 are landless (residents), who of course should be settled together to give them the opportunity to improve each other and make better products. There is no doubt that up to 200 or more craftsmen are ready to participate in the formation of a new type of colony, although not immediately. But since such a resettlement is intended to increase the industry of Halbstadt, they demand more pasture land for the carters and chumaks (*travel merchants*) who pass through here. This allocation would be in accordance with the law, since the

Chumak streets are only 800 sazhen wide, while according to the State Council of 5 June 1811 they must be at least 2 sazhen wide.

The establishment of a craft colony in the Mennonite district of Molotshansk was submitted by the superintendent of the colony of the 2nd district, Pelech, on November 26, 1836, to the Guardianship Committee for Foreign Settlers in Southern Russia, but so far no approval has been granted.

3. About the intention to settle the Radichev Mennonites on the Taschenak River.

The country on the Taschenak River in Melitopol district (19,098 desjatinas), with the exception of about 18,425 desjatinas under the Chubak road, was intended for the settlement of Protestant colonists. If each family were settled on 60 desjatinas, 370 families (about 1,535 persons of both sexes). If there were only 40 instead of 60 desjatinas, there would be enough land for about 460 families, i.e. about 2,300 souls, if you count five souls per family, who could form a special "community" and appoint a pastor. At the present time, however, I do not know why the Guardianship Committee decided on August 25, 1835, to remove from the above-mentioned 18,426 desjatinas. To leave 4,000 desjatinas to settle Mennonites who wanted to move from the colony Radichev in the Krolevetsk district of the Chernigov governorate to the Taurien governorate. In this way, the possibility of providing the new Protestant settlers with their own preacher would be eliminated, which of course must have dire consequences. Why do we not allow the Mennonites of Radichev to settle in the land originally intended for the Mennonites, because there are currently at least 33 in the Mennonite district of Molotschna. 600 desjatinas, leased for an average of 5 pfennigs per desjatina, while in the same Melitopol Uyezd it is paid by the Mennonites themselves pay 60 kopecks per leased desjatina, and the Molokans pay there up to 1 ruble 40 kopecks for a leased desjatina (it will be detailed in the next section). But allocating the same land to the Mennonites again on the same terms as it was originally allocated to them is a clear loss to the treasury given the changed circumstances in Russia, especially since the Mennonites have already been granted privileges over all other residents of Russia, both natives and non-natives.

4. About the Gülte (*basic tax rates*)

As far as basic interest rates are concerned, I would like to say at this point that this issue occupies the most miserable and disexplained position in the Tauric Province in terms of colonial administration. For the lands belonging to the Guardianship Committee for Foreign Settlers in Southern Russia, 3, 4 or even 6 kopecks are paid per year, while the surrounding lands bring 10, or even 20 times more profit per year. For example: 1) In Molotschna colonist area, which is located on the river Taschenak 18,426 desjatinas are leased, are given from March 1, 1835 with the payment in the year of 600 rubles, that is, 3.25 kopecks for a Desjatina. 2) In the Mennonite district of Molotschna, by May 20, 1838, 23. 215 desjatinas, with an annual payment of 1,093 rubles 12.5 kopecks, i.e., 4.75 kopecks per desjatina. 3) Other lands are given with eternal rights of way: 2,960 Desjatinas with an annual payment of 82 rubles and 18.25 kopecks. That's less than 4 kopecks per Dessiatina, 3,727 for 223 rubles 62 kopecks, that is, 6 kopecks per desjatina, 3,500 desjatina for 150 rubles, i.e. 4.28 kopecks per Dessiatina, while in the same Melitopol district incomparably higher basic interest taxes are paid for land that does not belong to the colonist authorities. For example, a) Johann Cornies for 2,000 desjatinas belonging to the city of Nogaysk, pays annually 1152 rubles, i.e.

57.6 kopecks per desjatina) Molokans pay 3,500 rubles, i.e. 80 kopecks per desjatina, for the Land under No. 30, which is located on the border of Melitopol and Dnieper-Uyezd, between Malyi and Bolshoi Utlyuk and from 4,495 desjatinas exists c) Same pay to landowner Kolosov in Nogaysk 2,130 rubles (71 kopecks per desjatina) for 3,000 desjatinas, for another, of the same size pay 2,160 rubles, that is, 72 kopecks per desjatina; for a third - about 1,000 desjatinas – 1,475 rubles per year (1 ruble 47 kopecks per desjatina), and for a fourth - about 1,210 desjatinas – 2,105 rubles per year, so 1 ruble 75 kopecks per desjatina.

And it is not surprising that the desjatina brings up to 1 ruble 75 kopecks tribute per year, when 1,000 desjatinas – 1,000 sheep can feed and each Spanish sheep brings an average net profit per year: 1) According to the statement of the Mennonite district administration - 2 rubles 87 kopecks. 2) According to the administrator of the colony Anhalt-Keth - up to 3 rubles 80 kopecks. 3) According to the calculations of the first sheep breeder in Crimea, the French nobleman R.O.Vassal - 4 rubles. (Assuming that a Spanish sheep provides an average of 6 pounds of wool). 4) According to the indication of the Molotschna Colonist Administration - 4 rubles 78 kopecks. So, apart from the cost, which, according to the calculations of the colonists, is 65 kopecks for each sheep, the total net profit is 4 rubles 13 kopecks per 1 sheep with lamb, and 50 sheep bring only 40 lambs, and for unwashed wool for 7 pounds for 17 rubles. 5) According to the calculations of the colonists of Friedrichsfelde, who also count the litters, for 6 rubles.

The clearest proof that taschenak land is leased without accountability is the unified offer of the Molotschna colonists to pay 20 kopecks for one desjatina a year instead of 3 kop. It is necessary that the leased lands are not given differently than from the public auction and that the upcoming auction of these lands is announced in advance publicly and in a predetermined order.

5. About the land levy raised by the Mennonites.

The land levy for the land allocated to the Mennonites is 15 kopecks per desjatinas, which is also confirmed by the special privilege granted to them by the sovereign Pavel Petrovich in Gatschina on September 6, 1800. However, the 15 kopecks mentioned should not be converted at the exchange rate at that time, which requires justice. Would it not be appropriate in such a case to gradually increase the property tax, e.g. every three years, by levying an increased tax in favor of the colonies, e.g. for the school fund, the salaries of Russian teachers, for basic knowledge in natural science, etc.? Currently, the Mennonites are charged 2 rubles 62.75 kopecks per revision person of various state levies calculated.

6. About the new allocation of land for the German colonies and the measures to promote the entry of the colonists into the ranks of the craftsmen of the city.

In general, the allocation of land for the resettlement of the descendants of the colonists in German colonies is, in my opinion, not compatible with the government's goal. The colonies must serve as model facilities. The densification of the colonists can and must have two consequences, because the colonists will either have to stay in their place and use new and improved methods of agriculture, or they will leave the colonies and move as craftsmen to the cities and villages, thereby strengthening the middle class, no matter how small in our country.

In the first case, they will turn to multi-field farming and use their example to persuade their non-German neighbours to do the same. However, in order to encourage the colonists to leave their economy and become city dwellers, as would be particularly desirable and almost necessary, special measures of the government are required. A colonist who is free of recruitment will not be willing to become a citizen without the utmost necessity and without force, thus submitting himself and his children to military service. If the government wants the colonists to leave the colonies and become city dwellers, they should be granted some advantages, such as, for example, exemption from recruitment for two or three generations or for 60 or 100 years, or it should be decided that they should not be in kind, but with money for exemption from military service. The allocation of new lands to new immigrants coming to Russia from other countries is more likely to be allowed, as will the allocation of land for Bolgars or other colonists who cannot be expected to be useful by their example. But if the colonists, whatever they are, acquire land with their own capital, as there are examples in Crimea and the Molotschna, such acquisitions, as a fruit of diligence and excellent efficiency, definitely deserve state support.

7. About the colonists who live outside the colony.

The colonists who are now leaving the colonies to look for work elsewhere are making life difficult for the colonial authorities by using lengthy correspondence to collect taxes from them, exchange their passports within a certain period of time, and so on. This correspondence with the local police proves to be particularly difficult for the inspector of the colonies in the Crimean district, since the urban and rural police, who are busy with other more or less important matters, often ignore his demands. In order to avoid this kind of disorder and, above all, to limit correspondence, it would be expedient to order that the colonists be fined for the first offence and that, after the fine has been imposed three times, they should be excluded from the rank of the Colonists so that they can then be forced to settle in another place, either as citizens or as state builders, or leave Russia altogether if no society can be found that would be willing to accept them.

8. About the allocation of 40 (instead of 60) Desjatinas per family.

If the children of the current colonists are settled in the land that has not yet been developed by the colonies, it would be sufficient to allocate them 40 instead of 60 desjatinas per family with improved economic activity. As a rule, an average family consists of five people, i.e. two revision persons. Even in provinces with a lot of land, there are no more than 37.5 desjatinas per family. Why, then, give more land to those who are supposed to teach others to get along better with less? I may be wrong, but to justify my claim, I must draw the attention of the authorities to the fact that many full farms already belong to two families, each of which owns half. It might make sense to grant some kind of temporary relief or other benefits to colonists settling on 40 desjatinas. If 40 desjatinas are considered sufficient for the subsistence of a family, it may be useful for the administrative authorities to allow fathers with full farms to give their children 20 desjatinas each for subsistence during the marriage, thus two farms become three. At the same time, however, fathers would have to provide their children with everything that is necessary under the existing or new regulations to found a new farm. In such a case, the community should insure that the old owners (fathers) can continue farming even with 40 desjatinas, without having to fear that they will become insolvent or will no longer be able to pay the lease. Secondly, that the new owners are able to run the business and thirdly, that they are actually supplied with everything that is necessary for the new operation.

9. The desire of landless Catholics to found a new colony.

Of the landless Catholics living in the Colonist district of Molotschna, 45 Catholics have written to me urging me to establish a new village and have asked me to allocate them to this purpose some of the publically available lands that lie east of the Molotschna River on the way to Crimea. But the board of the colony assigned the land, which is located in C.-3 of the Molotschna [Colonist] village Blumenthal, to the settlement of Catholics. There are 2,320 desjatinas (1,040 square sazhen) of uninhabited colonist land, which is given to the Halbstadt Mennonite Rempel in lease, with the annual payment of 600 rubles. If Catholics are afraid because this country has about 15 sazhen deep wells and they have to clean them of sand every two weeks, it is better to give them money to build suitable wells than to leave this land unused. And the land they wanted would be too far from the parish church, and they could not afford their own pastor. With the cession of the Taschenak lands exclusively to Protestants, the Catholics were subsequently also able to use the 5,853 desjatinas are assigned, which are to be cut off from the village of Mikhailovka in favor of the colonies.

10. On the allocation of land to the Sudak colonists.

The Sudak colonists, who from their arrival in Russia from 1805 to 1829 used the land belonging to the Fortress Sudak free of charge and profitably, but these lands were then offered for sale in 1832, on the proposal of the Taurian civil governor and the treasury, in small pieces for viticulture. This proposal was approved by the Governor-General of New Russia, Grigory Vorontsov, and on April 25, 1833, it received approval from the Highest Authority. However, there are no buyers for these lands, which are offered for no less than 200 rubles per desjatinas, so the colonists, who do not own profitable land, lease this land for 125 rubles per year. Since they fear that they will soon no longer be allowed to lease this land, they have asked me to submit a petition. If the Ministry of Finance does not give them this land for free, they are willing to sell them the same amount of land in the Karagach Forest that they own, an offer that should not be rejected. However, the colonists wanted to keep the part of the Karagach forest with the most clearings, as they extract the hay for their cattle from this forest. As can be seen from the decree of the ruling Senate of May 25, 1833, the total land of the Sudak fortress amounts to 234 desjatinas and 257 sazhen, and without the 28 desjatinas already given to the Sudak colonists, there are a total of 206 desjatinas.

11. Regarding Church Lands.

The pastors on the Crimean peninsula received 60 desjatinas farmland and 3 desjatinas homestead land. The pastors of the Molotschna colonists were ordered by Höchster Stelle to allocate 120 desjatinas farmland and hay meadows and an additional 3 desjatinas homestead land. But the parish priest in Prishib, where the colonial administration of Molotschna is located, has 110 desjatinas farmland and 10 desjatinas hay land at his house, but not 3, but about three quarters of desjatinas around the house. To give him three more desjatinas around his house would be to deprive the colony of the opportunity to spread further. Therefore, in my presence, the parish priest of Prishib made a voluntary agreement with the village community to cut a 10 sazhen wide and 10 sazhen from the road in the entire depth of his farm. The Catholic priest in Heidelberg received only 117 desjatinas farmland and 3 desjatinas homestead land.

12. Schools.

Some improvements should be made in the area of the school. In this respect, too, the Catholic colonists lag behind their Protestant brothers. For example, there is a teacher in the Molotschna village of Grünthal, where there are a total of 94 Protestant souls of both sexes, but in Molotschna or Prischib, with 159 Roman Catholic souls of both sexes there is a school building, but no teacher. The Protestants did not agree to let Catholic children into their school, since their fathers did not participate in the collection of money for the construction of a new schoolhouse, to which each of the 49 Protestant families contributed 25 rubles, while contributing a total of 1225 rubles. In order to restore the understanding between Protestants and Catholics, I invited, in the presence of Superintendent Pelech, a Lutheran pastor, a colonist, the Oberschulz [District Mayor] Werner to the parish hall, as well as 4 Catholics - the oldest homeowners. At the end of the meeting, the Catholics had agreed to pay an additional 25 rubles but waived this payment if they opened their school themselves. At the same time, like the Protestants, they pledged to contribute their share of the teacher's salary and maintenance, to participate in the repairs of the building, etc. All this would amount to six rubles per household. Those who could not agree to this, pay 3 rubles per student per year. The Catholics of the district administration then went to the house of Schulz [Mayor], where their other fellow believers were also gathered, and decided by majority vote to look for a special teacher.

On this occasion, one of the colonists of the Catholic denomination named Supper, who held the service instead of the pastor, told me in the presence of Schulz and Oberschulz: (the same colonist Supper, as can be seen from the report of the Prishib district office I received, was appointed a teacher by his fellow believers) that his co-religionists unfortunately cared little about the education of their children, who grew up without knowledge of neither reading and writing nor the rules of faith, which is why he suggested to parents to send their children to him every Sunday afternoon for two hours, if he wanted to read them the rules of faith without payment. But even this was not successful. "Our priests," he said, "unfortunately care little about it. You should explain to parents how valuable education is. But they are monastic men, they do not know the worldly life and the needs, and that is not good for us". In addition, some pastors have been sent by Poles who do not speak German. How can we expect them to be of any use? (The Catholic priest of the fleet in Sevastopol, a Pole who could not speak German, as can be seen from the note given to me by the overseer of the colonies of the Crimean district, not only interfered in the affairs of the school, which had been founded by Catholic colonists who had moved there, but even sent students away from the school with the help of the police of Sevastopol). These circumstances deserve special attention, because they are mainly due to the fact that the Catholic settlers lagged behind the Protestants in terms of education and housekeeping, especially in terms of cleanliness.

In some colonies, the number of students is so high that a teacher is no longer able to adequately supervise all his students. In Heidelberg, for example, there are now 173 students of both sexes, in Prischib 90 and in Neuhofnung 98. (Among Mennonites, the highest number of students per school is 77, the lowest at 20 and the average at 46). You can't even think of teacher assistants unless the government decides on such issues, because even teachers are currently paid very low. It is not uncommon for teachers who are familiar with their profession and want to get along well in their colonies to be voted out of office among several applicants by people who agree to take up the position at a lower salary. This proves that even in this case, monitoring by a well-meaning supervisor is necessary.

Teachers' seminar. It would be best to train the colonial teachers in a special seminar, which we are eventually to set up, and to pay them a salary from the funds collected by the colonists for this purpose.

About teaching in the Russian language. If one considers the colonies as models from which, as Catherine the Great suggested, the best and new forms of peasant household management should spread throughout Russia, it must be noted that the government, which should have this good end in mind, has neglected the actual means of its realization, namely the means of mutual understanding between the newcomers and the Natives: the spread of knowledge of the Russian language among the colonists. Only the Mennonites in Halbstadt and Ohrlof have Russian lessons in their two schools, of which 25 people learn Russian in the first school and 45 in the second. (In the Ohrlof school I myself had students read and write in Russian, and I could only rejoice in their success. Proof that this school is considered the best in the Melitopol district, among other things - the son of the director and 2 sons of the village assessor are taught here in Russian). It does happen that in the colonies young people would like to study Russian and other subjects that are not taught in the colonies, but there are no ways for them to fulfill these wishes, especially if they are children of poorer parents who have no means to send them to any city.

The Molotschna colonists expressed the desire to establish a secondary school in Prishib where the Russian language would be taught. But the superintendent found it impossible because of the low income situation on the ground, so he was instructed by the chief superintendent to introduce a Russian class in the village school of Prishib for the first time, with one of the writers as a teacher who could teach them once or twice a week. Since the colonists saw that no benefit was to be expected from this half-measure, they did not put it into practice so as not to distract at least the village writers from their work.

Textbooks. It is desirable that in school children also learn about the most common natural phenomena and natural objects, e.g. about the formation of rain, thunderstorms, sunrise and sunset, the lunar eclipse, the different types of soil and ordinary stones, the house plants, silkworms and other worms, caterpillars that turn into moths, beavers, bees, ants, migratory birds and the like. All this could be taught to them not in the form of science, but by reading books, in a simple language and in a way that corresponds to their age and condition. The introduction of these types of textbooks, which serve to break down prejudices, could help to spread in the settlements an education typical of their everyday life and spiritual needs, and the use of almanacs would support this education and could be the means to spread new discoveries and observations about agriculture and rural industry.

According to the last information I have received, the number of students of both sexes in the colonies of the Melitopol district in the Tauria Governorate now amounts to 1,500, including 42 colonies in the Mennonite district of Molotschna - 1926. In 22 colonies of the colonist district both Protestants and Catholics - 1,473. In 4 colonies of the Berdjansk district (Pietists) - 205. In the colonies of the Crimean district, Protestants and Catholics still collect data on the number of students. As a rule, for every 5 souls of both sexes, there is one student.

13. On the need to build a church for Catholics in the Molotschna Colonist District.

The Catholics who live in the 22 colonies of the colonist district of Molotschna all belong to a single parish, and their pastor has a residence in the colony of Heidelberg. The number of parishioners amounts to 2,073 male and female souls. To this day, the services do not take

place in a church, but in the house of the pastor. Although the parish priest has provided an additional room from his two remaining rooms to enlarge the prayer room, the narrowness and crampedness cannot be avoided, and it has happened more than once that people have been carried out of the church unconscious. Weak and pregnant women were not allowed to participate in the Divine Liturgy. The fact that there are 129 Catholic students in Heidelberg who are obliged to visit the church exacerbates the problem. The priest himself had to interrupt the divine service at Pentecost this year and rush to his room in order not to faint in front of the altar. This forced both the Roman Catholic parishioners and the district authorities to ask me to immediately build a church for which the colonists from Karachokrak, the estate of the landowner Popov, have already provided 42.5 cubic meters of quarry stones, financed by the state, but whose construction has been suspended since 1828.

14. Restoration of peace in the Berdyansk colonies.

The Berdyansk colonists, who had left their homeland because Württemberg's government had introduced a new church order, wanted to go beyond the Caucasus, if not to Syria. But after receiving a message in Ekaterinoslav from their representative, the wealthy miller Koch from Marbach (near Heilbrunn), telling them how difficult it was to settle and live there, they decided to ask the Russian government for land in New Russia province. The benevolent husband, who has always been a promoter of foreign settlers in Russia, the late State Councillor Contentius, supported their application, and in 1822 they received the lands near the Berd and Obytowaja rivers, which they now inhabit. After the establishment of these Pietists in Russia (as Lutherans are called in their homeland), they were granted the right to elect their own preachers or priests, and there was peace on religious issues until 1833. Their preacher or, as they called it, the teacher was an older man, Johann Seiler, who in 1828 was assisted by a baker, Conrad Heckel, a foreign colonist who had studied at the Institute in Basel. Sailer remained as a senior teacher in the colony of Neuhoffnung am Berd, while Heckel was entrusted with the colonies of Rosenfeld and Neuhofnungstal on the Obrechny-Bach - to which the then founded colony of Neu-Stuttgart was added in 1830. But in 1833 there was a disagreement between Seiler and Heckel. Heckel felt in a better position than the simple, uneducated Seiler and began to preach through free speech. This was welcomed by some of his parishioners, although it had originally been decided that the sermons should not be spoken, but read from printed books.

The other Pietists resented Heckel for this innovation and chose two new spiritual teachers from among them. This dichotomy was exacerbated by the fact that the village innkeepers of the colonists had decided to pay the teachers of each family 3 rubles per year so that they would no longer have to pay for the sacraments. The dissatisfied, however, wanted the newly elected teachers to work free of charge. The following persons were elected: 1) in colony Rosenfeld - David Ruf, a carpenter who has assumed the rank of clergyman against his will. 2) In the colony Neuhoffnungstal - David Vetter. A third spiritual teacher, Johann Schweitzer, was called up to Neu-Stuttgart, who serves as high priest without having been elected and recognized by the entire congregation. Thus, 46 families under Geckel remained in the colonies along the river Obytnova, but 33 families renounced him and chose 3 special teachers: 1) In Rosenfeld 18 families. 2) In Neuhoffnungstal 15 families. 3) In Neu-Stuttgart 6 families.

To make matters worse, the election of new spiritual teachers also led to a split in the secular schools: instead of 3, there were now 6 teachers in the 3 colony schools mentioned. In this

way, the school teachers could hardly be supported, and the dissatisfaction will now take root among the colonists from childhood.

This should be averted. The best settlers, longing for peace and the restoration of the old order, asked me to help them. This was in particular the wish of Johann Oppenländer, who was Ober-Schulz (regional head) from 1831 to 1834 and was re-elected as such for the next three years. I had to promise to talk to the two Doctors of the Church, Johann Seiler and Conrad Heckel, whom I had called that night. On the morning of December 2nd, the two teachers came to me, together with Oppenländer, church leader, Beisitzer Jacob Hirschfeld and Johann Leyer, also the Mayor Friedrich Prinz, Assistant Mayor Johann Fäll and another innkeeper, Johann Meister. Fortunately, I managed to reconcile the opponents. The two preachers, the 64-year-old Seiler and Heckel, promised to forget their bitterness and to set up joint schools, and together with the help of Oppenländer and the church elders, they admonished the colonists settled on the Obytotschna River. They hoped to convince the newly elected teachers that they would no longer hold services. Heckel promised his parishioners to read only printed sermons, and the old order seemed to have been restored in this way. When I inspected the school that same afternoon, I found the school elder and the two Doctors of the Church who had met and agreed at school in the morning.

Following this report, I received news from the four colonies of the Berdiansky District that my advice and admonitions had been successful and that peace had been restored in all these colonies, with a sincere desire to remain unchanged from now on under their previous rules. At the same time, I received a letter from the two Doctors of the Church, who reconciled with each other, thanking each other for their help in restoring the former unanimity of the colonies, as can be seen from the enclosed papers. The Ministry recognizes that the Pietists, for the sake of peace, ask for a formal recognition of their rights, i.e. the granting of privileges for residence in Russia according to their rules. If the ministry were pleased to grant them such a charter, I think it would be useful to mention that in the event of a disagreement between the Pietists on matters of faith, pastors must be appointed for them, as with Lutherans.

15. Grain cultivation.

Grain cultivation is in a flourishing state in the colonies. Both in Melitopol-Uyezd and on the Crimean peninsula, it can generally be assumed that the German colonies sow on average: each colony farmer sows between 10 and 13 Chetwert grain. Only the Sudak and Otus colonists alone are not farmers, but winemakers. In the Bulgarian colonies, not so much grain is grown, most of it is grown by the landowners. The Crimean colonists grow less grain than potatoes, while outside Crimea mainly the Soprte Arnautus is grown and sold. However, in recent years, a lot of "red wheat" has also been sown, since there is a great need for this grain in the coastal cities, especially in Berdyansk and Mariupol. Wheat is almost the only grain that is sold there. The Mennonites, who are more concerned with cattle breeding than with grain cultivation, sell little grain. The Molotschna colonists bring their excess grain to Crimea in the form of flour. They don't bring their grain to the coastal towns because they think they're being scammed there. About two years ago, the Mennonites and now the colonists at the Molotschna began sowing long-stemmed flax, which provides more yarn, while the usual short-stemmed flax yields twice as much flaxseed.

In some colonies where the beetles have eradicated the round peas that are widespread, angular peas have now been sown. Even Heddrig, which grows together with grain in the fields, is not lost. As in some Russian villages, so also in the colonies, it is separated from the grain by a sieve and sold separately. Sometimes a quarter of grain becomes even up to two measures of heddrig, which the inhabitants of the village of Tokmak in the Melitopol district used to sell for 8 rubles in poor harvest years, but now sell only for 3 rubles per quarter. A quarter of this yields two buckets of oil. The Russian peasants usually give their heddrig to the oleyniks (dairies) and receive a liter of oil (lean oil) in return, or they sell it together with grain in Mariupol to the skippers.

Of the 43 Mennonite colonies, 23 have already introduced a four-field economy (fallow farming). The Molotschner colonists, on the other hand, will, at my invitation, introduce a 4-field system from spring 1838, which was signed on November 22 by the 44 owners of the colony of Prishib. As the superintendent of the colony of the 2nd District tells me, the farmers of the colony of New Montana want to follow their example from the spring of 1838.

The value of the land used for agriculture is determined by the fact that the tenant usually pays up to 4 rubles per desjatinas per year to the owner when he cultivates other people's fields. However, such a lease does not occur very often.

16. Forestry and horticulture.

Those who visit the colonies must look with special pleasure and benevolence at the flourishing forest plantations in the steppes, where one recognizes the forces of nature that generously reward the work of man. Thanks to the tireless care of the late Contenius, whose ashes rest in the midst of the ancient splendour of trees, and at the insistence of the colonial authorities, today there are numerous tree plantings near the colonies, of which each owner is obliged to plant 0.5 desjatinas. The Mennonites are obliged to plant forest trees in their nurseries, and the Molotschna colonists - fruit trees. Particularly noteworthy is the community plantation on the right bank of the River Molotschna, between the colonies of Old Nassau and Wainau. It covers 31.5 hectares of land. There are among a large number of different tree species in this plantation also sweetens the winter time with a green, successfully growing conifers. The list is available under appendix G. The Ministry of the Interior can see that 54,207 trees are planted on the site, 5,045 fruit trees, 879 mulberry trees and 40,828 forest trees. As for the nurseries, they could not satisfy all the demand of the colonists, but by the coming year 1838 many trees are in stock, and we hope that there will be no shortage of them. The demand for fruit trees increased mainly after the colonists were convinced of the success of planting and some of them were already earning income from their trees. Thus, the Schultz in Prishib, who initially reaped a lot of resentment for his tree plantings, earned already in 1837 - 50 rubles on his trees. And the plantation sold seedlings worth 621 rubles 81 kopecks.

Village plantations. For the planting of trees of all kinds in village plantations, they are provided free of charge. The colonists who want to plant them around their houses receive them for 25 kopecks, and for 50 kopecks the tree is sold outside. In all four colonies, the trees have been growing very successfully so far. (The colonies that already have their own fruit tree plantations are: Prishib since 1830, Weinau since 1831, Hoffenthal since 1831 and Alt-Montal since 1834). At their houses, the colonists of the Melitopol district, as mentioned in the testimony of the superintendent of the 2nd district, planted 272,030 different types of fruit trees, namely:

1. In the colonist district of Molotschna: 24,126 fruit-bearing trees and 38,451 young trees.
2. In the Mennonite District: 79,799 fruit-bearing trees and 99,911 young trees.
3. In the Berdyansk district: 3,830 fruit-bearing trees and 25,913 young trees.

total: 107,755 fruit-bearing trees and 164,275 young trees.

Forest planting by Mennonites. The Mennonites, who are required to plant 0.5 desjatinas forest trees per farmstead, have now planted 123,783 such trees, as stated in the appendix under D. And they have fruit trees and other trees near their homes. All Forest plantations of the Mennonites are divided into five sections (territories). Work on the first four, consisting of 18 village plantations, began in 1831, but work on the fifth or final plantation did not begin until 1837. Of the 369 desjatinas to be planted by 738 owners, 275 desjatinas have already been ploughed, as can be seen from the list in the appendix under E.

Plantings by Johann Cornies. Among the Mennonites, Johann Cornies is mainly involved in planting trees on his farm Yushanli and Schmidt in Steinbach. The first has 2,178 fruit trees and 13,579 forest trees, a total of 217,241 fruit trees and 443,355 forest trees in its towns and schools; and the total number of trees is 660,596. Fruit trees are given by the school for 50 kopecks each and forest trees for 5-10 kopecks.

The success of these plantings in the colonies is mainly due to the careful preparation of the soil, which is ploughed in advance with a 3/4 inch ["Zoll"] deep plough. This ploughing is carried out in September in dry weather on areas that were previously ploughed in the summer with a normal plough. In the colonies there are several public ploughs for plowing the cultivated areas, and the plough cost 300 rubles, but now it is possible to buy the same plough in the colonies for 200 or even 150 rubles.

The conviction that the success of tree planting in this region depends primarily on tillage makes it regrettable that other places, such as Berdyansk, do not follow the good example of the colonists, but still plant trees in holes or pits, making the success of an enterprise whose failure must inevitably have dire consequences, very doubtful.

The cultivation of grapes deserves attention only in the Crimea in the colonies of Kronstal and Bulganak, in the colonies of Sudak and Otuz, as well as in the colony of Neusatz. In all other colonies of the province of Tauria, the cultivation of grapes cannot and should not be promoted, as no benefit can be expected from this. However, in Kronstal, where 56 landowners currently own vineyards, the vines they planted seem to have contributed greatly to improving the living conditions of the colonists. In 1836, they produced 2,571 buckets of wine and sold three-quarters of them for 3 rubles per bucket. In Neusatz, at the same time, up to 900 buckets were produced, which were also sold for 3 rubles, and the must and mash for 2 rubles.

17. Livestock.

Sheep breeding is now the main income of the steppe inhabitants. It is so profitable that it has greatly increased the value of the land, as mentioned in section 4, which also mentions the average income for a Spanish sheep. Particularly noteworthy are the communal sheep stables in the colonies, which serve to improve sheep farming in the region.

The communal sheepfold of the Molotschna colonists, which exists in the Grünthal colony, was founded in 1808 on the basis of public revenues. In total, there are 8,270 fine wool sheep here, of which 4,583 ewes, 2,702 wethers and 985 rams. That year, in 1837, they sold: 475 ewes for 2,406 rubles 50 kopecks, 354 wethers for 2,964 rubles, wool 633 pud 37 pounds for 34 rubles 50 kopecks, for a total of 21,870 rubles 41 kopeck, they earned 121 rubles 80 kopecks for the cases, a total of 27,362 rubles 71 kopeck, the expenses amounted to 13,482 rubles 83 kopecks. Total balance: 13,879 rubles 83 kopecks.

In ten years, the revenue amounts to 21,392 rubles 35.5 kopecks, the expenses to 10,432 rubles 96.5 kopecks, annual total balance: 10,959 rubles 39 kopecks.

The main advantage of this communal sheepfold is that the rams are given free of charge to all colonists in early November to have their own sheep bred, with one ram counted for 25 ewes. In this way, 1,434 rams were surrendered in this year.

In the Mennonite community sheep farm founded in 1805 in Kuru-Juschanly, 3 werst away from the colony Rosenort, which was financed by the settlers and then paid from the community income, there are: Spanish sheep – 3321 ewes, 2634 rams, 153 geldings, a total of 6108 sheep. In the last year, 1836, there was 29,665 rubles 51 kopecks profit from the public sheepfold and 23,965 rubles 96 kopecks expenses, but this year 1837 there were already 376 puds of wool sent to Moscow for sale. In the last ten years it made 15,213 rubles profit and had 14,036 rubles expense. The income from the sheepfold is used, with the permission of the authorities, for the payment of wages to various persons, the maintenance of public buildings and the like.

The Commission for the Improvement of Sheep Breeding in the Mennonite Circle was founded on the basis of a decree of January 4, 1824 by the former Kontor for foreign settlers in Ekaterinoslav. The inhabitants of the Mennonite colonies use the rams of this sheepfold to breed with the ewes belonging to them.

The communal sheepfold of the colonies of the Berdyansk district, founded in 1837, consisted of 822 fine wool sheep on December 1 of that year. The income from this was 2267 rubles 3 kopecks, and the expenses 3058 rubles 41 kopecks. The most important asset of the sheepfold is also the distribution of sheep to the colonists. The inhabitants of Neuhoffnung received 60 rams for the breeding of 1078 sheep that year, while three other colonies of the Berdyansk district did not need rams for their 1850 sheep, as they had their own.

In both forestry and sheep farming, the Mennonite Johann Cornies deserves special praise. From 1825 onwards, fine wool sheep breeding spread from him throughout the region inhabited by Nogaians. He has introduced a new type of sheep's lease called "giving on condition". This custom, which is increasingly common today, also reached the banks of the Berda, where in the Noga village of Kensgesa 450 Spanish sheep were handed over to seven reliable farmers, by the Greek merchant Osologov, who lives in Nogayisk, and a Russian state builder from the Ort Chernigovka, "on condition". Cornies leaves the Spanish sheep to the good farmers known to him for a certain number of years; it used to be 6 years, but now he also leases them for 4 years, so that the herd remains his property, but the wool and the offspring are divided equally between him and the renters of the sheep. In the first year, the giver usually gave his own rams to breed the sheep, but the next summer the receiver had to have his own rams. Fertilization is carried out in the presence of a witness of Cornies, who reports to (Cornies) every month, but at the latest after six weeks, as a witness for each flock.

The ewes given for conditioning with their litter must in any case form a separate herd. Cornies has leased 4000 sheep to various people, and with the litter he now has at least 10000 fine wool sheep with the Nogai. His example was followed by the Doukhobours and Molokans, as well as the Nogai themselves, who also began to give each other their sheep for conditioning.

About cattle breeding. Although the breeding of fine wool sheep is the most important branch of cattle breeding in the colonies, the foreign settlers continue to look for profit from cattle. A decent cow, according to my calculations, brings 30 to 40 rubles of profit per year. When the administrators of the Anhalt Keths estates complain that the cows of the German breed are not advantageous with them, and when, in the Korsun Monastery of the Old Believers these cows are abolished because without special care and feed is unprofitable to keep them, so you can be sure with the foreign settlers at the Molotschna that the better breeds of cows (the Mennonite cows are from East Frisia), if they are well cared for and fed, can bring profit . But if you keep a good cow on the river Molotschna, it costs 38-40 rubles per year. In addition, according to Cornies' calculations, a good cow can give 52-60 rubles in the production of butter and 84-90 rubles per year in the production of cheese, or rather 30 weeks, because it provides 7 to 8 pounds of butter or 14 to 15 pounds of cheese per week.

The Bulgarians are the ones who keep pigs and make a good profit from them, because they pay one or two rubles a year for the right to let pigs into foreign forests, 10 pigs cost about one Tschetrevt barley, so each pig costs 3 rubles a whole year for the owner. And good boars are sold for 16-20 rubles, and pigs with piglets for 12-13 rubles.

How many cattle can each owner keep? To prevent the rich from oppressing the poor, it was determined how many cattle each landowner is allowed to keep on public pasture. The Molotschna colonists have a different number of cattle in each village. As a rule, it is allowed to keep 35 to 45 cattle, calculating 4 sheep for one cow or horse. Last year's litter is counted. The Mennonites, on the other hand, stipulate in all colonies that the owner should not keep more than 30 cattle, with up to 6 sheep per cattle being counted. If you have more cattle than that, you can keep them on the account of another needy person, against payment. Currently, the fee for one cow per year is between 1 and 1.5 rubles. Most sheep are kept on behalf of the other. Berdyansk farmers, I do not know why, are of the opinion that the owner is not entitled to keep more than 20-25 cattle. They have the same amount of land as the other colonists, i.e. 60 desjatinas per farmer. But there are also colonies such as Karlsruh, where it is prescribed that no one may keep cattle in the name of another and pay a fee. Only a man or a woman who is able to keep half of her cattle with the poor may do so in order to give the inadequate owner the means and to induce him, so to speak, to get the cattle. This well-intentioned goal has already paid off, as some of the owners who lost their cattle in poor harvest years have now gotten it back.

I can't help but notice that after the poor harvest years, some of the colonists' economies have fallen into disrepair because they sold their cattle almost for free. The Mennonites, who supported each other, did not dare to sell their cattle to the outside world during this difficult time for the settlers. Those who had no means to feed their livestock were dependent on public aid, and the dire consequences of the miserable years were averted by such a useful measure.

18. Free Professions.

As far as free trade is concerned, the following should be noted. The colonists quarry stone only for their own needs. In Kronental on the Bulganak River in Ujezd Simferopol, for example, they quarry stone for the construction of houses within their village. The inhabitants of the Rosenthal colony in Simferopol Uyezd, pay the Tatars 3 rubles per cubic meter of quarry stone broken near the village of Kaynaut, and with delivery - 10 rubles. The Neusatz colonists in the Simferopol district break their stone a werst of the colony in the village of Kypchak, with a payment on the spot of 5 rubles per sazhen. The inhabitants of Heilbrunn and Zürichthal, Osodoisk district, take stones for the construction of houses from old Crimea with a payment of 50 kopecks for a carriage. The latter retrieve the stones from the village of Semen, which is northwest of the colony, and pay 40 kopecks per shipment.

The colonists of Molotschna, who build their houses mostly from mud bricks on stone foundations, obtain the stones for the foundations from Korachokrak, the estate of the landowner Popov, not far from the Dnieper. You pay on the spot for a cubic meter of quarry stone between 24 and 30 rubles.

The Mennonites use stones from the Russian settlement of Chernigovka for the foundations of their houses, for which they pay 12 rubles per kufe [?] on the spot. With delivery, a sazhen stone will cost the nearby colonists 28-30 rubles, and further - 52 rubles. All in all, the Mennonites from Chernigovka take up to 200 cubic meters of stone for the foundations - and all together it costs them about 10 rubles. In addition, they also break stones on their land. Through their land runs a granite ridge that stretches from the Sea of Azov to the Carpathians and on its way forms the Deprovski rapids. However, the hardness of the granite means that it is rarely used. The same granite is broken by the colonists of the Berdiansky region, namely the Neu Stuttgart on the right bank of the Obytovaya in the Nogayskiy village of Kalinda-Tamgaly and the Rosenfelders in their colony on the banks of the Chokrak River that flows into the Obytovaya. Here it is used for border walls, which are stacked dry without mortar. In the colonies there are no other stones of coal and peat. However, near the colonies on the land of the Doukhobour there is dense shell rock, which seems to be suitable for the construction of buildings. However, the Doukhobour do not use this themselves and do not let others use it.

Brickyards: In the Mennonite colonies of Ohrlof and Schönsee there are brickworks, in the latter up to 200,000 bricks were fired in 1836. The Mennonites begin to build brick houses, which cost about 3500-4000 rubles, and it is hoped to build all public buildings in the future mainly from fired bricks. Some owners have painted their brick walls of exterior with brick-colored oil and placed white stripes over them. It is very desirable that the Molotschna colonists began to produce fired roof tiles for the roofs, because almost all roofs are still thatched. In general, roof tiles are already used in Crimea, because the roof tiles give a beautiful appearance to the houses and the whole colonies, especially if the houses are surrounded by their own land, as is the case in the colony of Friedenthal, which from a distance looks like the villages in foreign countries that amaze travelers. Cornies, with whom I have spoken, hopes that flat roof tiles will soon be produced in Ohrlof. He even showed me the finished pattern of the beavertail type, which is attached to the slats with a flap.

Craftsmen: The Crimean colonies are only now slowly beginning to have their own craftsmen. To this day, the works of art of the Germans consist only of straw hats for women for domestic use and basket weaving. Bulgarians sometimes make translucent silk scarves from the silkworms they breed, which they keep in small quantities for their own use. They

knit and felt wool stockings even in small quantities. The real craftsmen, blacksmiths, coach builders, bakers do not live in their colonies, but in the cities, but do not join the petty bourgeoisie in order not to be exposed to recruitment.

On the other hand, there are many craftsmen in the Molotschna colonies, 539 in the Mennonite colonies alone, as can be seen from the attached appendix S. In addition, there are 250 craftsmen in the Molotschna Colonists district and 52 in the Berdyansk colonies. The Mennonites show that the craftsmen among them produce various items worth 365,356 rubles per year and make a net profit of 134,600 rubles - so for each craftsman there is an average of 250 rubles net profit. Among the foreign settlers who practiced a craft are the watchmakers, the machine builders (they built threshing and cleaning machines) and the builders of good mills, some of the best of which are located in the Berdyansk colony of Neuhofnung, where there are three mills, two windmills and a water mill, and in each of them, according to the colonists, up to 1,500 chetvert is threshed per year. Each of the mills cost at least 4,000 rubles. The most important production plant in the colonies of the Taurian province is undoubtedly the cloth factory of the Mennonite Klassen in Halbstadt, built in 1816. According to the owner of the factory, up to 1400 pud of wool are used there annually for weaving. It has 12 looms, 83 workers of both sexes, including 15 women. From 1824 to January 1, 1837, that is, from 13 years, they produced 113,521 arshin cloth, with 77,900 arshin made in the last 7 years. In the last seven years, they have sold a total of 76837 arshin fabric for 528,172 rubles. In the future, it would be a good idea to make such manufactories more spacious and, above all, to build the workshops higher in order to avoid negative consequences for the health of the workers.

The activity of foreign settlers can also be seen in the fact that the Mennonite district administration issued 195 travel permits in 1836 and 225 travel permits in the 11 months of 1837 until December 1 for persons who went mainly to Kharkov and Romny (Poltava province) for fairs and to Crimea for commercial purposes. The Molotschna colonists received 522 travel authorizations in 1836, and from 1837 to December - 403.

In the colonies there are shops, of which the Mennonites alone, as far as I know, have 14. In addition, in Ohrlof and Rudnerweide there are colonists who trade in wood, and others, for example, in Altenau, who buy wheat from Russians in autumn and winter to resell it to traders on the coast when shipping opens.

Drinking Establishments: Of all the trades that the colonists deal with, the sale of liquor is, of course, the most pathetic. The operators of the pubs managed to open 30 drinking rooms in the colonies, which were conceived by the Great Catherine as model settlements for Russia, and with them a kind of debauchery has been opened in the colonies, which was previously unknown to foreigners. Unfortunately, the colonists themselves make use of the right to purchase sales and liquor distribution rights, and go as tenants to the liquor dealers, or buy liquor at discounted prices and then do not settle for the profit granted to them and measure in the drinking houses with known means their customers. Sometimes they even sell the wine above the legal price. But that's not all; the colonists not only operate their own drinking houses, but also acquire them in the neighboring colonies. For example, at the Doukhobour in Bogdanovka and Troitskoye, the colonists sell their liquor, which it seems to make sense to ban.

19. Day Labourers and Shepherds.

The number of wage workers, i.e. the workers and shepherds hired by the colonists, can also serve as a measure of the prosperity of the colonies. According to the information I received from the inspector of the colonies of the Melitopol district, the colonists have workers in their homes, including minors (from 7 to 15 years), a total of 1,042 souls of both sexes, and 729 shepherds of different ages. They all receive in one year 134,032 rubles in money and 1781 chetvert worth of grain. In addition, the shepherds are allowed to use 533 desjatinas land for sowing and haying.

Namely the wage earners:

1. In the colonies of the Molotschna Mennonite District.

Salary Earners	Male	Female	total	Salary per year	average
Within the Settlement	235	259	494	47,465 rubles	96 rubles.
From German Colonies	66	40	106	12,349 rubles	116 rubles
Russians	132	35	167	12,225 rubles	73 rubles
altogether:	433	334	767	72,039 rubles	

2. In the colonies of the Molotschna Colonists District:

Salary Earners	Male	Female	total	Salary per year	average
Within the Settlement	76	79	155	16,377 rubles	105Rub
From other German Colonies	16	10	26	2,671 rubles	105 rubles
Russians	55	15	70	4,662 rubles	66.5 rubles
altogether:	147	104	251	29,710 rubles	

In the colonies of the Berdyansk county there are 24 Russian wage earners (in the colonies of Berdyansk there are 5 German age earners), who receive a wage of 1,682 rubles, that is, 70 rubles per man.

In all three districts of the Melitopol county, all wage workers, comprising 1,042 persons of both sexes and of all ages, receive 97,431 rubles per year.

Shepherds of all kinds and of all ages:

1. In the Mennonite colonies: 348 male and 158 female persons, a total of 506 souls. They all receive 25,749 rubles of money and 994 chetvert of grain per year and get 158 desjatinas land for sowing and 226 desjatinas land for hay harvesting, for a total of 384 desjatinas.

2. In the colonies of the Molotschna Colonists District there are 132 male and 55 female souls, a total of 187 souls. All together receive an annual salary of 8813 rubles in money, 719 quarters of grain, they get 84 desjatinas land for sowing, 65 desjatinas for hay harvesting, a total of 149 desjatinas.

3. In the colonies of the Berdyansk district: 28 men, 8 women, a total of 36 people. They all together receive a salary of 2,039 rubles in money and 68 rubles in grain.

There are 729 shepherds with their families in 3 districts of the Melitopol county, all of whom receive 36 601 rubles per year in money, 1781.25 quarters grain and 533 desjatinas land for sowing and hay harvesting.

20. Drinking Establishments.

Judging by the sheets presented to the Taurian Treasury Expedition, in the colonies of the province of Taurida there exist drinking rooms (operators in 1836 only 28 of them, but 31 of them, including those in the colonies of Berdyansk, are opened on a legal basis, and in addition 4 more are open, a total of 35) where about 5,000 buckets of liquor per year, for about 50,000 rubles, according to the list: 1835 – for 44541 rubles 50 kopecks, and 1836 – for 52,204 rubles 90 kopecks are consumed. In addition, more than 4,100 buckets of grain brandy are drunk annually in the colonies of Melitopol. In the 39 shops where grain brandy is sold, up to 5,200 buckets of beer are also sold, which the Mennonites drink instead of grape wine, which is consumed more by the colonists. The Molochna colonists buy their wine more in Taraktash, a village in the Osodosiya district, for 3 rubles and 3.30 rubles per bucket, and in their own villages, according to Article 3 (105) of the conditions for drinking levies in the three New Russian provinces and the Bessarabian region, from 1. January 1835 to 1839, for one ruble per bucket. For the right to sell it in smaller quantities, this wine is sold for 60 kopecks per quart. In the colonies of the Taurida Province, 3,500 to 4,000 buckets of grape wine are drunk per year, including up to 2,000 buckets in the Molotschna colonies and over 1,400 buckets in the Crimean colonies.

The inhabitants of Neu-Stuttgart, the youngest colony in the Berdyansk district, whose privileges were valid until 1842, received income from the sale of grain brandy for three years, but lost it because their drinking house was given to foreigners by the colonial authorities from 1835 to 1839. In the District of Melitopol one pays 200 rubles per year, the money was sent to the Guardianship Committee for Foreign Settlers in Southern Russia. During my stay in Neu-Stuttgart, the colonists sent me a petition asking for approval of the above-mentioned proceeds for the construction of a school and a prayer house. As new settlers, I allow myself to ask for them for favor by granting them this income since they have only one spiritual teacher and only one school.

At the end of the article on the sale of spirits, I feel obliged to point out that in the colonies of the Molotschna colonist district of Durlach, Kostheim and Rosenthal, where, as far as I know, there may be no drinking rooms, but the sale of grain brandy takes place, as can be seen from the current information. In Heidelberg there are two pubs instead of one. I have already asked the superintendent of the colonies of the 2nd district when and for what reasons these facilities were opened.

21. Regarding Grain Storage

In the "Instruction on the Internal Establishment and Administration of the Novorussian Foreign Colonies", § 67 and in the "Statute of Foreign Colonies", § 825 (Code of Law, Volume 12, page 544), it is stated that the colonists contribute annually after the end of the harvest half a chetvert rye per revision soul (the instruction says Winterkorn), i.e. winter and summer rye, depending on what is seeded, to the grain stores. It is not clear from this instruction when the levy is to be paid and how much grain must be brought in for the store to be full. Without knowing this, the colonists could not know how big the storage buildings had to be. The ordinance on the pantries for the food supply, adopted by the Imperial legislature on 5 July 1834, stipulates in the second paragraph that the grain reserve in each store shall be 1.5 chetvert value of wheat or rye and half a chetvert of oats or barley for each person living in the colony. For the colonies, however, from which a monetary donation is donated for food supplies, as proposed by the colonist administrations themselves and in accordance with the opinion of the former office for foreign settlers in Ekaterinoslav, has the Committee for the

Colonists of southern Russia decided to continue to store some dried and some raw, fresh grain until two Chetrwert per man (on January 31, 1827, the office in Ekaterinoslav issued a decree to that effect) store in the store. . It would be advisable to confirm this decision if it were approved by the Ministry of the Interior.

According to the excerpt from the decree of the Committee for the Establishment of Grain Storage (Chapter 11, Article D) adopted on January 16, 1836, it is allowed to build warehouses of stone, wood or braided and raw clay, even without floor and ceiling, but with a dense roof, as required. In this case, one is not bound by the plans and drawings submitted for orientation in 1834, but merely noted that the stores had a moderate arrangement, that the grain is protected from spoilage and waste, and that the wood used to build the wooden shops has at least 4 inches in cross-section at the top.

Storage Buildings: The storage barns, according to paragraph 24 of the Ordinance on the Agricultural Operation of State Farmers, are to be 2.5 arches long, as wide as they are wide and 3 arches high. In this case, if the walls are flat, they can hold 34 chetvert and 4 chetverik grain, which, since the grain is not always equally dense, are taken as 35 chetvert value.

With regard to the height of the barns, the colonists seem to have good reason to believe that grain piled up so high spoils faster than grain that is distributed in a thin layer. It would be particularly difficult to rearrange and clean it when it is piled up so high. To avoid these inconveniences, even today there are still some places in the colonies where the barns with two interior floors are built. Where the barns are then more spacious, the grain can be better stored. If a two-storey double room is set up, one of the rooms must not be filled so that the grain can be shoveled from one half-room to another. Four men can shift 1,000 chetvert grain heaped on the ground in half a summer day (or in a whole winter day). With a higher shift height, it would take twice as much time, which would multiply the duties of the colonists' communal work. In view of these circumstances, would it not be advantageous for the Ministry of the Interior to allow the colonists to use instead of single-space, two-roomed storage tanks, with a length and width of two and a half inches and a height of only one and a half inches?

22. Community fields.

The community field was invented to replenish the village stores as quickly as possible, and was introduced against the will of the foreign settlers in the Crimean colonies and in the Molotschna colonist district. Everywhere, this well-intentioned measure seemed uncomfortable in reality. Everywhere the community field caused discord and finally fell back on the most capable farmers alone. Everywhere I received written and oral questions with the request to fill the stores as soon as possible, without the community field, if no more than 1.5 to 2 chetvert value grain per man were needed. Above all, however, the community field prepared the Molotschna colonists against this when they were ordered not to thresh the harvested grain, but to store it in piles or stacks outdoors. The conviction that their work would be in vain led to a strong aversion to the community field. As the superintendent of the 2nd district, Councillor Pelech, explained to me, he was of the opinion that not only grain, but even straw should be in stock for the barren year. However, in this case they would hardly have the right to dispose of it without the knowledge and consent of the Ministry of the Interior, and thus to expose to ruin what has been won by the colonists with considerable effort and displeasure. The promise made by various colonists to immediately replenish their

stockpiles if they are released from the obligation to participate in the community field prompts me to ask the Ministry to abolish this community field immediately, wherever the colonists commit themselves at the latest within one year 2 chetvert grain to be given per man.

In general, one has to admit that the foreign settlers themselves already ensure that they always have grain in reserve. The best farmers keep enough grain for their households for sowing and domestic use for two years, while the poorer farmers stock up for at least one year.

23. On the use of Illegal Measurements in Coastal Towns.

Again and again, I heard from reliable people, colonists, government peasants and merchants, complaints that the traders who trade in grain in the coastal towns are forced to hand over the grain they want to sell according to the arbitrarily determined measurements. These complaints are so general that it is impossible to doubt their justification, and all Berdyansk colonies gave me a written declaration that they lose a whole measure, i.e. 12.5% of every chetvert of grain they bring to Mariupol. Others said that for every 5 chetvert of grain, they are sometimes paid for only four chetvert, which corresponds to a loss of 20%. They said, "When you haggle, it looks like you sold your grain fairly, but when you are measured, you see that you are being deceived." This abuse can only be prevented by the Ministry of the Interior strengthening its controls and stipulating that each trader may only use standardized dimensions and no changeable wood dimensions, but only metal dimensions. And not only the legal dimensions (quarters, quadruplets, etc.) should be defined, it is necessary to precisely define the rules regarding the width and height of the measuring vessels for goods, because the buyers usually try to extend their measuring vessels as far as possible so that the "mark-up" is greater, and in this respect arbitrariness is undoubtedly inevitable.

24. The Equalization of Taxes.

In its Decree No 369 of 10 April of this year, the Ministry instructed me, among other things, to 'examine the reasons for the unequal payment of taxes and the means of compensating for them and to examine whether they could not be paid from Community revenue and thus the per capita tax could be abolished'.

The allocation of taxes according to the number of population entered in the register [Revision List] is undoubtedly one of the most reliable ways of informing the State of the amount of taxes payable to it. However, the levies can be distributed by the local administration under the supervision of the local authorities and in accordance with the decision of the village community itself. The colonists, for their part, have partially prevented safekeeping through their own rules on tax collection. In their colonies, various measures have already been taken against the inequality in taxes associated with the lump sum. For example:

1. In Zürichthal in the district of Osodolya, where there are 214 inhabitants (9 desjatinas per capita), each of 74 domestic farmers first pays 20 rubles to the community tax rate and another 5 rubles to settle the state culprits. If a lump sum of 20 rubles is not enough, the missing amount is distributed in equal parts to each workable male soul available in the colony, not excluding landless people. Those who do not live in the colonies pay the taxes

according to the procedure established by law, and more is not required of them. The colony Friedenstal, district Simferopol, has the same division.

2. In Heilbrunn in the district of Osodosii, 5 rubles are paid in advance for each soul in the colony. Later, a sum that is still missing is distributed evenly among the landowners, and for the payment of the national debt, 5 rubles are required of each of them. As for the Heilbrunn colonists outside the colony, according to the law, each of them is to pay taxes in the usual manner.

3. In the Rosenthal of the Simferopol district, tax equalization is only available to those who own the land assigned to them. Each landowner who pays 20 rubles of land ownership tax pays taxes in proportion to the number of heads of his family. Those who do not own a farm pay the statutory tax.

4. In the first days of March 1836, with the consent of 2/3 of the colonial societies, all 22 colonies of the colonist district of Molotschna carried out a distribution of taxes on the following basis: The landowners, who had the 20 years of privilege behind them and now pay the same taxes as the state Farmers have to pay 30 rubles for the land, while others, who have only ten years of privilege, have to pay 15 rubles. The remainder of the taxable sum is divided equally between all male and female workers aged 15 to 60. Those who are unable to work are not taken into account. It is obvious that taxation per capita must be gradually reduced in view of the growing population. In 1836, for example, the rate was 8 rubles and 50 kopecks per person capable of working; in 1837 it was 8 rubles and 25 kopecks. People who had a privilege paid only 3 rubles and 25 kopecks. In addition to the sum lent to the colonists, each full owner had to pay 6 rubles 22 kopecks.

About Compulsory [Community] Work. As usual, the compulsory community work is carried out one after the other. The Mennonites keep a special accounting on this topic, which they call "Zechi". A day of work for each man is counted in 6 "Zechi", a horse in one day is counted in 3 "Zechi" and so on. Therefore, a day of work of the plough is counted in 30 "Zechi": the plough itself is counted in 6 "Zechi", 2 workers in 6 "Zechi" = 12 "Zechi", four horses of 3 "Zechi" = 12 "Zechi", so the total number is 30 "Zechi". At the end of the year, a total bill is drawn up for all "Zechi" due for service per man. If one does not have enough of it, he can buy excess "Zechi" from others. In Halbstadt, a "Zechi" is traded for 10 kopecks, in other colonies even cheaper. In general, the colonists value their time as good farmers so much that even the time they spent with me in the Crimean colonies when I talked to them about the state of their colonies saw them as a kind of duty in nature.

P. Keppen.