THE JEWS AS PART OF THE KAZAN BATTALIONS OF MILITARY CANTONISTS

Luiza Kajumovna Karimova1, Vladimir Jurevich Yurinov2
1Kazan Federal University, Institute of International Relations, History and Oriental Studies e-mail: Lu_Ka_S@rambler.ru
2Kazan Federal University, Institute of Socio-philosophical Sciences and Mass Communications

ABSTRACT
Relevance of a problem is caused by a set of debatable questions of the Jewish communities of Russia, their relationship with the authorities existing in the field of history. Particular interest and ambiguous assessment of the public is raised by an issue of Jews-cantonist and attempts of the authorities with their help to accelerate process of Christianization and to acquaint all Jewish population of the country with all-civil life. Theoretical methods of the analysis, synthesis, analogy and special empirical methods (statistics, typology, a historical and comparative method) were the leading methods used in work. In article on the basis of sources from funds of National archive of the Republic of Tatarstan position of Jews among the Kazan military cantonist is analyzed, data on their number, living conditions are provided, the policy of the authorities for their Christianization is considered. The Jewish community of Kazan was created from the Jews-cantonists who well know Russian, the rights and duties Russian pallets and trained in the diploma, in 1830-40, even before the actual cancellation of the pale of settlement. Materials of article can be useful as for the researchers dealing with problems of military history of Russia, its political, social and national development and for the teachers giving courses on the corresponding subject.

Keywords: history, Jews, first half of the 19th century, Kazan battalions of military cantonist.

INTRODUCTION
Questions of history of Jews in Russia were always urgent in a domestic and foreign historiography [1]. But researches concerning participation of Jews in military history of Russia are not enough. Also it is necessary to allocate Y. Petrovsky's work here - Stern, in detail including on regional material, considering various aspects of service of Jews in the Russian army [2]. There are no researches which are completely lighting position of Jews-cantonists of the Kazan province, but partial data are presented in articles by A. Turkin [3] and I. E. Alekseev's monographs [4].

There is a set of "white spots" in the field of history of the Jewish communities, their relationship with the authorities, participations in military, economic, cultural development of the Russian state that speaks on undoubted relevance of a subject. Particular interest raises a question of number and position of Jews-cantonists and attempts of the authorities by means of Christianization of the last to accelerate process of familiarizing of the Jewish society with all-civil life. The appeal to regional history will allow introducing for scientific use bigger quantity of the isolated facts and events reflecting judgment of both natural and specific features of participation of Jews in public life of the Russian Empire. On the basis of archival sources it was succeeded to reveal the number of Jews among the Kazan military cantonist, given concerning their living conditions and to consider policy of the state in their relation.

Results of a research will allow adding data concerning formation of the Jewish communities out of "pale of settlement", a picture of military, social and social and political development of Russia.

MATERIALS AND METHODS
In work several categories of sources were considered. The policy of the authorities for Jews-cantonists is traced on materials of the second edition of Complete Collection of laws of the Russian Empire and
archival documents, in particular official correspondence of military authorities and commander of the Kazan battalions of military cantonist. Documents of funds of National archive of the Republic of Tatarstan (Office of the Kazan governor, the Kazan provincial board, the Kazan spiritual consistory, the Committee which is most highly approved for the device of rooms of the Kazan battalions of military cantonist) allow to answer questions concerning the number of Jews as a part of cantonist of the province, living conditions of their accommodation, policy of a baptism from the authorities.

During work on a research were used as general scientific theoretical methods of the analysis, synthesis, analogy, and special empirical methods: statistics, typology, historical and comparative method.

RESULTS AND DISCUSSION
The concept "cantonist" appeared in the Russian Empire in 1805 when began to understand all soldier's children who were obliged to study in military and orphan houses as this term. In 1826 offices acquired purely military organization: companies, semi-battalions, divisions, squadrons, battalions. To the forefront there is a preparation of cantonist for military service. The main cantonist institutions were in Arkhangelsk, Verkhneuralsk, Vitebsk, Voronezh, Irkutsk, Kazan, Kiev, Krasnoyarsk, Omsk, Orenburg, Perm, St. Petersburg, Pskov, Revel, Saratov, Simbirsk, Smolensk, Tobolsk, Tomsk and Troitsk [5, S. 113-114].

In spite of the fact that the privilege to send the children to educational institutions of military cantonist belonged to the noblemen, officials and clergy, they seldom used it. Except soldier's children, at schools of cantonist sons of poor residents of Finland and the Roma wandering in this territory, the Polish rebels, Polish gentry, not confirmed nobility, dissenters, homeless children and since 1827 juvenile recruits from among Jews studied.

In 1827 the emperor Nicholas I signed the decree "About the Appeal of Jews to Departure of a Recruitment Duty in Nature, with Cancellation of the Collecting, Monetary from Them, instead of Departure of It Put" [6] and "The charter of a Recruitment duty and military service of Jews" [7]. Jews according to this decree undertook in recruits from 12 years to achievement of 18 years by them went to battalions of cantonist. At the same time the years spent at schools of cantonist were not set off to their pupils in time of military service which at that time made 25 years. According to an appeal quota the Jewish communities had to give ten recruits from one thousand men annually [8]. For Christians the quota made - seven people from one thousand men in a year. Besides communities were forced to provide "penal" number of recruits (whose part also juveniles) for tax shortages, mutilation and escape of the recruit (on two recruits for each fluent were).

Jews-cantonists were sent mainly to provinces remote from the pale of settlement. In Kazan in 1827 the Committee on the device of buildings for the Kazan battalions of military cantonist was formed. The commander of the Kazan battalions Evgeny Koltovsky was appointed the chairman of committee. The same year for constant accommodation in Kazan of two battalions of cantonist with all accessories stone houses were appointed. In the Pokrovsk and Admiralty houses the first and second companies with all accessories settled down (excepting classes and workshops which were placed in Arsenalny and Foundry houses). In Voskresensk the house - the third company with all accessories (excepting classes and workshops which were placed in Arsenalny and Foundry houses). In Arsenalny and Foundry houses besides other five companies with all accessories settled down [9].

There were catastrophically not enough places for placement of military cantonist. In 1828 the seventh company had to be placed with relatives in the city, and the eighth smaller age - in neighboring villages. Other companies lived in different quarters of the city (Voskresensky, Admiralty, Pokrovsk houses, Uksusnikov's barracks, Vladimir, Svechinsky, bath, hothouse and laundry in Yunusov's house, classes and workshops in the Kremlin) that considerably complicated their activity.
The first party of Jews-cantonists consisting of 280 pupils at the age of 14 and 15 years was transferred to the Kazan battalions from the Kiev battalion of military cantonist in 1828 [10, L. 167]. Arrived it was recommended to place in buildings of battalions, but not on apartments. It was necessary to place in companies them so that no more than one cantonist-Jewish was the share of five cantonist. Besides arrived were put under special supervision of teachers of corporals, sergeant-majors and company commanders who were responsible for their behavior and escapes if those happened [10, L. 167-168].

But the situation existing in reality did not allow fulfilling these requirements. To place cantonists-Jewish according to orders of the highest administration the room calculated at least on 1400 people apart from teachers and servants was required. At the same time in three state houses and three barracks in which the Kazan cantonist were placed then it was possible to place only 1067 people [10, L. 168]. And if cantonist were settled on apartments, then the condition on supervision of them could not simply be executed. The governor decided to lodge cantonist in buildings of the Arsenal and the Foundry yard, seriously injured in the fire of 1815 [11], and after repair, in 1838 battalions accommodate in the Kremlin.

Cantonist finished a course, or went for service with troops in troops (vast majority), or were appointed to not front positions of military and sea departments (clerks, paramedics, porters, zeichnieder, zeichschrieber, etc.), or became teachers in educational institutions. Those who remained in the Kazan garrison were in slightly best conditions. We were reached by names of some of them - cantonist Ivan Nikiforov (in 1831), Andrey Podvershikov and Nikolay Nikitin served to a rank of corporals (in 1846). Cantonist Halyalin and Okhendovsky, the shown excellent abilities to sciences, studied construction business at the famous Kazan architect Pyatnitsky, and for eagerness to training and work on restoration of walls of the Kazan Kremlin in 1836 got an award on 200 rubles [12].

The cantonist Vladimir Vladimirovich, the native of a poor Jewish family, 1827 of year of birth achieved the most considerable progress. In 13 years it was given in recruits and in 1841 got into the Kazan battalions of military cantonist. Four years later it accepted Orthodoxy and received a name, a surname and a middle name in honor of the godfather bishop Vladimir. In 1845 after the end of training it was made in corporals and it is left at school the teacher of Russian, arithmetics and geometry. From 1860 to 1864 was an auditor of historical and philological faculty of the Kazan University. In 1863 passed examinations for a rank of the teacher and taught in the 1st imperial gymnasium. Since the end of the 60th of the 19th century at the same time trained the pupils of Rodionovsky institution for young ladies. V. V. Vladimirov received the personal nobility and is the author of "A historical note about the 1st Kazan imperial gymnasium in three parts" [13].

Of course, the authorities assumed that during military service Jews-cantonist will replace Judaism with Christianity. At schools of cantonist to pupils from Jews it was forbidden to correspond with the family and to speak the native language, and "Scripture" was one of the main objects. By order of the chief of General staff of October 31, 1827 the Jewish children should have been supported "on an equal basis with Christians". Therefore in battalions of Jews-cantonists, first of all, seated at the general with all the table which diet kosher food did not enter.

At the same time the charter about a Recruitment duty of Jews of 1827 contained no feeble efforts against Judaism and Jews in army were granted the fundamental religious freedoms. The lowest ranks from Jews were allowed to visit the synagogues located in places of dislocation of troops and to use services of rabbis. Where there were no synagogues and rabbis, the charter allowed Jewish soldiers to create the molal quorums in the places specially allotted by the senior officer for these purposes. In 1847 representatives of the Kazan Jewish community used this right, and the order of the commander 10 working crews of engineering troops to the post of the rabbi confirmed Zalman Aryevich Simanovsky.

Nicholas I with special attention treated process of a baptism of Jews-cantonists. According to the general official report provided upon the demand of the emperor in 1839, the number of Jews-cantonists of the
Kazan battalions from 1827 to 1839 made 1094 persons from whom in the belief there were 989 people, or 90% (the share exceeding corresponding in general across the Russian Empire) and 105, or 10% - adopted Christianity [5, S. 123-124]. At a boundary of 1842-1843, it is headed for a universal baptism of the arrived cantonist from Jews. The adopted Christianity Jews-cantonists, or, so-called “vykrest” (former Christian), received 25 rubles and a number of privileges though the first five years were limited in receiving positions.

In April, 1843 Nicholas I demanded the full report on the Jews who addressed in Orthodoxy again. The Kazan battalions totaled most of all cantonists-Jewish and in 1842 (1868 people), and in 1843 (1789 people). The number of “vykrest” among them made: 24 persons, or is slightly more than 1% in 1842 and 63 persons, or 3.5% in 1843 [Are counted on: 5, S. 129]. New data showed that the missionary campaign, in fact, decayed.

The impossibility of isolation of juvenile Jews-cantonists from adult soldiers of Jews was one of the circumstances interfering missionary activity along with slowness of military bureaucracy. So, the complaint from the commander of the Kazan battalions of military cantonist of the colonel Voydenov who wrote in 1845 came to Department of military settlements: "the lower ranks from non-Christian Jews, persisting in adoption of Orthodoxy, affect with the example much an unshakable delusion of juvenile cantonist who, being with them daily in workshops, are secretly convinced by them to be firm against Christian religion therefore beliefs do not make success" [5, S. 134-135]. Dispatch from battalion of these lower ranks which were engaged in shoe and sartorial skill was the only measure which would allow to improve situation for his opinion. As a result of 18 people were translated from battalion in August, 1845.

The taken measures made success and if in 1844 only 18 Jews-cantonists of the Kazan battalion were baptized, then next year - 238, in 1846 - 224 and in 1847 - 221 [4, S. 210-290]. In 1848 the commander of the third educational crew of military cantonist colonel A. S. Andreyev wrote to the archbishop Kazan and to Svyazhsky Grigory that this year 907 juvenile Jewish recruits and from which 795 people were baptized local ecclesiastics came to the Kazan battalions of military cantonist from the western provinces, 103 were christened on the road, and 8, except one dead, "remain in the law on stay them behind diseases in hospital" [14].

By 1855 at cantonist schools of the empire more than 35 thousand pupils, from them about two thousand in Kazan studied. Release of soldier's children from accessory was necessary to military department the coronation manifesto of the emperor Alexander II of August 26, 1856 according to which soldiers from Jews and cantonist up to 20 years came back to families, and adopted Christianity were given for guardianship of new brothers in faith. The soldiers who served full term from cantonist (as well as all "the Nikolaev soldiers") and their descendants acquired the right to live in all territory of the Russian Empire, that is out of the pale of settlement.

CONCLUSIONS
In Kazan one of the main cantonist institutions of the Russian Empire settled down. Since 1827 began to rank as cantonist also juveniles (from 12 years) recruits from among Jews. The first party of Jews-cantonists was transferred to the Kazan battalions from the Kiev battalion of military cantonist in 1828. Special requirements to accommodation of Jews in companies (not less than five cantonist of Christians have to fall on one Jew-cantonist; special supervision of teachers of corporals, sergeant-majors and company commanders) aggravated a question of shortage of rooms for cantonist. As a result in 1838, after repair of buildings of the Arsenal and the Foundry yard, battalions of the Kazan cantonist completely accommodated in the Kazan Kremlin.

Irrespective of religion, military cantonists were taught military and secular disciplines, "Scripture". In Kazan they studied also at powder mill, medical assistant's school. The most successful were allowed to hearing of public lectures on physics and chemistry at the Kazan imperial university. Only those Jews who
adopted Christianity could promote in the Russian army. From the Kazan cantonists-Jewish I. Nikiforov, A. Podvershikov, N. Nikitin, V. Vladimirov served to a rank of corporals.

The Epiphany of cantonist had to become one of effective ways of familiarizing of the Jewish society with all-civil life. But Christianization process first was not as successful as assumed the authorities. So, 1827 for 1839 in the Kazan province only 10% of Jews-cantonists adopted Christianity, and 3.5% - in 1843. And in 1847 the Kazan cantonist-Jewish elected the rabbi who became Z. A. Simanovsky from the environment. Only from the second half of the 40th years of the 19th century the baptism among Jews-cantonists gains wide scope.

After publication of the coronation manifesto of Alexander II in 1856, the cantonist-Jewish who served full term and their descendants acquired the right to live in all territory of the Russian Empire, which is out of Jewish settlement.

CONCLUSION
In general, due to institute of military cantonist in Kazan and the Kazan province there were competent Jews who knew Russian well, the rights and duties of citizens of the Russian Empire. They had to undertake function of spiritual leaders and a duty of intercessors for brothers in faith and from them in 1830-40, even before the actual cancellation of the pale of settlement, the Jewish community of Kazan was created.

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