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NARRATIVE

OF A

RESIDENCE IN KOORDISTAN,

AND ON THE

SITE OF ANCIENT NINEVEH;

WITH JOURNAL OF

VOYAGE DOWN THE TIGRIS TO BAGDAD

AND AN ACCOUNT OF A VISIT TO

SHIRAUZ AND PERSEPOLIS.

BY THE LATE

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Author of "An Account of Ancient Babylon."

EDITED BY HIS WIDOW.

Two Volumes.—Vol. II.

LONDON:

JAMES DUNCAN, PATERNOSTER ROW.

MDCCCXXXVI.

LONDON:
Printed by W. CLOWES and Sows,
Stamford Street.

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his library, essentially assisted him in the progress which he was now making in his favorite oriental studies. But although he drew attention chiefly from the unwonted direction which his studies had taken, and his success in prosecuting them, he was no less remarkable for his application to his general improvement; and even at this early period, was distinguished for his high and generous, and somewhat proud spirit, and for the ardour which he showed in every manly exercise and accomplishment.

The turn which his studies had taken naturally pointed out, both to himself and to others, India as the fittest scene for his future exertions. When the friend, through whose interest he was, in 1803, appointed to a cadetcy in the East India Company's military service, informed him of the nomination, and expressed his regret that he could not procure something better for him, Mr. Rich, who felt a just confidence in his own powers, exclaimed with delight, "Let me but get to India, leave the rest to me." The wide field which hitherto he had only contemplated in imagination, or at a distance, seemed now to be within his reach; and his mind was filled with all those bright visions which float before the eye of youthful hope. He hastened to London, and repaired to the India-House to complete the forms necessary to be observed before he received his appointment. It was at this period that the letter, of which the following is an extract, was written by the Vol. I.

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oelebrated Robert Hall to his friend Sir James Mackintosh, which will show, better than anything else can, the impression which he had made, even at this early period, on those around him.

" Shefford, near Cambridge, Dec. 30, 1803.

"May I take the liberty, before I close, of recommending to your attention a young gentleman of the name of Rich, who is going out in the same fleet with you, as a cadet, to Bombay. He is of Bristel, where I had the pleasure lately of seeing him. is a most extraordinary young man. With little or no assistance, he has made himself acquainted with many languages, particularly with the languages of Besides Latin, Greek, and many of the the East. modern languages, he has made himself master of the Hebrew, Chaldee, Persian, Arabic, and is not without some knowledge of the Chinese, which he began to decipher when he was but fourteen. is now seventeen. He has long had a most vehement desire to go to India, with the hope of being able to indulge his passion for eastern literature; and, after many difficulties, he has at length succeeded in being appointed to the situation of cadet. He is a young man of good family, and of most engaging person and address. His name. I believe I mentioned before. is Rich. If it is consistent with your views to honour him with your countenance, he will not, I am almost certain, give you any reason to repent of your kindness and condescension."

· While Mr. Rich was in attendance at the India-House, Mr. (now Sir Charles) Wilkins, so eminent for his knowledge of the languages of the East, had his attention called to the young cadet's acquirements in the oriental tongues, which on trial he found so much beyond any thing that he could have anticipated, and so extraordinary, compared with his means of attaining them, that he at once pointed him out to the Directors as a young person of such singular and rare talents, as would amply justify and do honour to any exertion of their patronage. On this representation of Mr. Rich's merits, a writership on the Bombay establishment was in the most honourable manner presented to him by the late Edward Parry, Esq., which changed his destination from the military to the civil branch of the service; and in order to enable him to perfect himself in the knowledge of the Arabic and Turkish languages, in which he had already made such unexpected progress. he was attached as secretary to Mr. Lock, who was at that time proceeding to Egypt as Consul-General; his rank, contrary to the usage of the service, being allowed to run on while he was in this occupation, in the same way as if he had at once repaired to India.

Mr. Rich, early in 1804, embarked in the Hindostan store-ship, to join Mr. Lock in the Mediterranean; but that vessel being by some accident burnt in the Bay of Rosas, he escaped with the crew

to the coast of Catalonia; whence, by the assistance of a friendly quaker of Bristol, he was enabled to make his way to Malta, after a residence of some length in Italy, where he perfected himself in the beautiful language of that country, and devoted himself to the study of music, an art which he ardently cultivated at every period of his life, and in which he took enthusiastic delight. Of all the countries that he ever visited, perhaps Italy was that most suited to the turn of his mind, and to which he looked back with the greatest pleasure. His amiable and accomplished friend Mr. Lock having died at Malta before entering on his mission, Mr. Rich was now allowed by the Court of Directors to follow such a course of travel as it was supposed might be most conducive to the object he had in view, in which he had the valuable advice of Mr. Wilkins. He therefore proceeded from Malta towards Constantinople, touching at several of the Greek islands by the way. While sailing up the Archipelago, a suspicious-looking vessel was one day observed bearing towards that in which he was a passenger. It was believed to be a pirate, and every thing was made ready for a desperate defence. On her nearer approach, however, she was discovered to be a Turkish merchantman, when Mr. Rich and several others went on board. He had not been long on the deck, when one of the Turks who was richly dressed, eyed him so steadfastly for some time as to excite his particular attention. At length the Turk addressed him, saying, "Sir, I know you." "And I," replied Mr. Rich, "have seen you before." An explanation followed. It was the man whom he had assisted when in distress at Bristol.

Mr. Rich remained for some time at Constantinople, and afterwards repaired to Smyrna, where, that he might thoroughly master all the niceties and peculiarities of speaking or writing the Turkish language, and gain an insight into the nature and extent of the acquirements of the Mussulmans in the various branches of learning, he put himself to school with the young Turkish students of his own age. At this period he made several interesting journeys in Asia Minor, when having been appointed for a time assistant to Colonel Missett, Consul-General in Egypt, he repaired, by way of Cyprus, to Alexan-His residence in Egypt he employed in perfecting himself in the Arabic language and its various dialects; and he at the same time devoted his leisure to gaining that skill in horsemanship, and in the management of the scimitar and the lance, for which the Mamelukes were so remarkable. It is not surprising, that one, who, like him, to a manly deportment united the mildest manners, and the most lively and sportive wit, should have gained the esteem and affection of Colonel Missett, and of all the Franks within the circle of his acquaintance; or that when the object of his visit to that country was attained, and he was about to leave them, they saw his departure with regret. He resolved to make his way by land to the Persian Gulf, and leaving Egypt in the disguise of a Mameluke, he travelled over a great part of Palestine and Syria. Confiding in his knowledge of the Turkish language and manners, he ventured to visit Damascus while the great body of pilgrims were assembled there, on their way to Mecca, and to enter the grand mosque, an act which at that time would have proved fatal to any one known to be a Christian. His host, an honest Turk, who was captivated with his address. eagerly intreated him to settle at that place, offering him his interest, and his daughter in marriage. From Aleppo he proceeded by Mardin and Bagdad to Bussora, whence he sailed for Bombay, which he reached early in September, 1807.

We have seen that the Rev. Robert Hall had particularly recommended Mr. Rich to Sir J. Mackintosh, at the time when it was expected that they were to sail for India in the same fleet. When Mr. Rich's destination was changed, he had an opportunity, just before embarking in the Hindostan, of calling on Sir James, then at Ryde, waiting to embark for Bombay. A correspondence had ensued between them; and, on reaching Bombay, Mr. Rich went to reside with him. The sequel may be related in Sir James's own words, in a letter to a friend written at the time. "You may recollect,

perhaps, to have read in the newspapers in 1803, that Mr. Parry, the present chairman, gave a writership here, to a young man of the name of Rich, merely on Mr. Wilkins's report of his extraordinary proficiency in Eastern languages, without interest, and, I believe, without even personal knowledge. He came out as assistant to young Lock, who was appointed Consul at Alexandria; and, since his death, has travelled over the greater part of Turkish Asia, in various directions, with the eye and pencil of an artist, and with the address and courage of a traveller among barbarians. He acquired such a mastery over the languages and manners of the East, that he personated a Georgian Turk for several weeks at Damascus, amidst several thousand pilgrims, on their way to Mecca, completely unsuspected by the most vigilant and fiercest Mussulman bigotry. He was recommended to me by my friend Robert Hall, and I had several letters from him. him to my house; and at his arrival on this island, on the 1st of September, 1807, he came to us. far surpassed our expectations; and we soon considered his wonderful oriental attainments as the least part of his merit. I found him a fair classical scholar, and capable of speaking and writing French and Italian like the best educated native. With the strongest recommendations of appearance and manner, he joined every elegant accomplishment and every manly exercise; and combined with them,

spirit, pleasantry, and feeling. His talents and attainments delighted me so much, that I resolved to make him a philosopher; I even thought him worthy of being introduced into the Temple of Wisdom, by our friend Dugald Stewart; and when I went to Malabar, I left him at the house of my philosophical friend Erskine, busily engaged with the "Philosophy of the Human Mind." On my return, I found that this pupil in philosophy was desirous to become my son in law. He has no fortune, nor had he then even an appointment; but you will not doubt that I willingly consented to his marriage with my eldest daughter, in whom he had the sagacity to discover, and the virtue to value, the plain sense, modesty, purity, and good-nature, which will, I hope, make her a source of happiness to him during life.

"Soon after, the most urgent necessities of the public called for a Resident at Bagdad. He alone was universally acknowledged to be qualified for the station. He was appointed: having thus twice before he was twenty-four, commanded promotion by mere merit. They were married, and are gone to Bagdad."

In writing to Mr. Robert Hall about this time, he says, "Rich, whom you recommended to me, is become my son-in-law; and he is indeed a son-in-law to whom the fondest parent may gladly intrust his child."

Soon after his marriage, which took place on the 22nd of January, 1808, he set out for his Residency, which included Bagdad and Bussora, and took up his abode in the former city, as being the seat of the Pasha, and the spot best situated, both for managing the political business of the Pashalik, and for gaining intelligence of what was passing in Europe at that eventful period, when an invasion of British India was anticipated. His high spirit, his sound political views, his perfect knowledge of the native character, and his profuse generosity speedily gained him the highest reputation both with the local government and with the people. As is usual under the Turkish sway, there were many revolutions of the government, and changes of the Pasha, during the time of his residence there: and Mr. Rich's high character enabled him, sometimes under very uncommon circumstances, to give shelter in his tents to many who were in danger of their lives from these political reverses; and even, occasionally, to the family of the unsuccessful party, whom nothing could have preserved but an asylum which was never attempted to be violated. He had the satisfaction of seeing the effects of his uniform justice and good faith on all around him. The promises and engagements of their Pashas and leading men often were of no weight, till strengthened by his guarantee. He spent about six years at Bagdad with no European society but that of his wife and of Mr. Hine.

the surgeon to the Residency, who was also his assistant. The leisure which he enjoyed from his public duties he spent in pursuing his favourite He made collections for a history, and for a geographical and a statistical account, of the Pashalik of Bagdad. He curiously examined all the remains of antiquity within his reach; and commenced his collection of oriental manuscripts, which he spared no labour or cost to render complete. catalogue of it, as it stood at the close of this period, may be found in several numbers of the "Mines de l'Orient," published at Vienna, and proves how successful he had already been in his researches. He also formed a rich collection of medals and coins, and of the gems and engraved stones found at Babylon, Nineveh, Ctesiphon, and Bagdad. made an excursion to Babylon for the purpose of examining the remains of that ancient city. The fruit of his observation was his "Memoir on the Ruins of Babylon," first printed at Vienna, in the "Mines de l'Orient," and since reprinted in England. The "Edinburgh Review" justly described it as "a modest and perspicuous account of what he saw during a short visit,"--" creditably distinguished by abstinence from fruitless inquiry and rash conjectures, and in which the classical and oriental learning of the author is as much proved by the careful exclusion of false pretensions and impertinent display, as by the natural fruits of solid knowledge."

Major Rennell having, some time after (in 1816), published a paper in the "Archæologia," containing "Remarks on the Topography of Ancient Babylon, suggested by the recent Observations and Discoveries of Claudius James Rich, Esq.," in which he ques tioned some of his conclusions. Mr. Rich made another journey to Babylon, again to examine the situation of that place; and, in 1818, published, in London, a "Second Memoir on Babylon, containing an Inquiry into the correspondence between the Ancient Descriptions of Babylon and the remains still visible on the site, suggested by the 'Remarks of Major Rennell." In this "Second Memoir" he confirms the reasoning of the first, and adds a valuable appendix on Babylonian antiques, illustrated by engravings. These Memoirs have attracted an uncommon degree of notice all over Europe, from their throwing new light on a subject so interesting to every reader of sacred or of ancient history.

In the end of 1813 Mr. Rich was compelled, by bad health, to leave for a time the Residency of Bagdad in charge of his assistant, Mr. Hine; while he himself, accompanied by Mrs. Rich, travelled to Constantinople. Here he remained for some time with his friend Mr. (now Sir Robert) Liston, who was then Ambassador at the Porte. He was induced by various considerations, in the beginning of 1814, to prolong his journey through Bulgaria, Wallachia, and Hungary, to Vienna, and

from thence to Paris, then recently entered by the allied powers. It was a period of intense excitement; and, with the exception of an excursion to Basle, where he met his friend and father-in-law, Sir James Mackintosh, he remained in that capital, where he had every opportunity of meeting with the many memorable persons who had crowded to it at that eventful moment, till the return of Bonaparte dispersed and sent them off, each to his own army or country.

Mr. Rich, setting out on his return to Bagdad, passed through Switzerland to Milan, and thence to Venice, where he took a last and unwilling leave of Italy. He crossed over to Trieste, whence he proceeded, by Corfu and the Archipelago, to Constantinople, touching at several of the islands, and landing to examine and explore the site of ancient Troy. From Constantinople he returned to Bagdad, through Asia Minor, taking, as far as possible, a different road from that which he had pursued on his way to Europe, paying marked attention to the geography of the country, and especially the lying of the chains of mountains; and as he came nearer Mesopotamia, visiting the Syrian and Chaldean convents, and collecting information regarding the singular race of Yezzidis.

After his return to the Residency, he resumed his former pursuits; and, during the five or six years that he continued there, added so largely to his collection of MSS. as to render it perhaps the most

extensive and valuable ever brought together by any private person in the East. For this the situation of Bagdad gave him peculiar advantages. His collection of coins, Greek, Parthian, Sassanian, and Mussulman, was also much enlarged, as was that of his gems and engraved stones, particularly in the article of Babylonian cylinders. It was at this time that he made the second excursion to Babylon, already referred to; and, in 1820, the state of his health requiring change of air, he made a tour into Koordistan, of which the following pages contain the journal. In his return he visited many of the ancient Christian churches in Chaldea, especially such as he had not had an opportunity of seeing in his former journeys, and besides other curious MSS., was enabled to preserve and to add to his library many valuable and very ancient Syrian and Chaldean versions of the sacred Scriptures.

It was now his intention to have proceeded to Bombay, where he had been appointed to an important office by the Hon. Mountstuart Elphinstone, who was then governor, when a violent and unprovoked attack was made upon the Residency by the orders or with the connivance of the Pasha. This Mr. Rich succeeded in repelling by force of arms, and moved down to Bussora until due reparation was offered. While waiting for instructions from his own government, he employed his time in a tour to Shirauz, whence he visited the ruins of Persepolis, the tomb of Cyrus,

and the other remains of antiquity in that neighbourhood. While at Shirauz, the cholera morbus appeared in the city, and with such violence, that it diffused universal dismay, six thousand inhabitants out of a population of forty thousand, being carried off in a few days. The prince, with all his family, all the chief nobles, and the higher classes, and such of the lower as were able, deserted the town. Mr. Rich refused to quit the place, and continued nobly to exert himself to quiet the alarm of the inhabitants, and to assist the sick and dving. His time for many days was chiefly employed in visiting them, and administering the necessary medicines. The tribute of gratitude and respect which he received from the multitudes whom he assisted was most gratifying to his heart. But the disease was already working in his own veins. On leaving the bath on the 4th of October, symptoms of cholera appeared, and, in spite of every assistance and care, he expired on the following morning, the 5th of October. He was interred in the Jehan Numa, one of the royal gardens in which he lived at the time, where a monument has since been erected to his memory.

Such is a very brief notice of the movements rather than of the talents, virtues, and acquirements of this remarkable person. The few but expressive words in which his character has been traced by such men as Robert Hall and Sir James Mackintosh, may well deter any meaner hand from attempting to

retrace it. None could know him without being captivated by his manners, and delighted with his accomplishments, nor without admiring the singular extent of his capacity. The rapidity with which he made his acquisitions in languages and the fine arts, in particular, seemed to belong rather to instinct than to exertion. When at a later period of life, he contemplated a survey of Turkish Arabia, with the same facility he acquired the higher mathematical knowledge which his task required. The Turks and Arabs admired him as a man of erudition in their literature. But in the society of his friends, he was only the most agreeable man of the circle; without pretensions, ready to fall into any plan of amusement, delighted to keep up the ball of wit or good humour, the soul of the party of which he seemed to be the happiest and the youngest. His affections were warm and active. He was the most steady and sincere of friends. He was the fondest of husbands. His sense of religion was deep rooted. His force of character enabled him to sway and guide those among whom he was placed. Never did the British character attain so high a degree of eminence in Turkish Arabia, as when he presided at Bagdad.

The Memoirs on Babylon were the only writings which he published in his lifetime, except a few communications printed in the Mines de l'Orient. He left a considerable number of manuscripts; in particular, an ample journal of his route from Bagdad to Constantinople, in which Mrs. Rich accom-

panied him on horseback—a solitary instance, it is believed, of such an expedition. His journal from Constantinople to Vienna, and from Paris back to Bagdad, is likewise preserved; besides his journal in Koordistan now printed, and various papers on different subjects.

His magnificent collection of Oriental MSS., of coins and antiquities, was purchased by the British parliament, for the use of the British Museum, in which it is now deposited.

Of the following pages it is not necessary to say much: they speak for themselves. They contain the journal of an eminent man in a new country, for so it may be called in spite of the scattered notices to be found in the journals of travellers who passed casually and hastily through different parts of it. They place the geography of Koordistan, and the manners of the inhabitants, in a new and strong light. The geographical fixed points now ascertained, will assist in rectifying the position not only of the different parts of Koordistan itself, but of the adjoining provinces in that portion of Asia. Mr. Rich certainly intended himself to have published the researches and observations which he made in this his last journey*. He proceeded with all the aids

^{*} Extract of a letter written by James Baillie Fraser, Esq., to William Erskine, Esq., Bombay, dated Shirauz, October 6th, 1821, the day after his death.

[&]quot;There are among the books he had with him several note and memorandum books, which are, I doubt not, very valuable, containing geographical and astronomical observations, extremely

of a scientific survey, and marked carefully in his journal the points which were to direct him. Had he been spared to prepare these papers for the public, he would probably have diffused over them more of the colouring of his imagination, and much of the collateral knowledge that was floating in his mind and ready at his call, and which, on that very account, he did not commit to his journal. At the same time, by the united powers of the pencil and the pen, with the addition of a scientific survey, he has probably done for part of Koordistan, which formerly was only a mass of uncertainty in our best maps, what has hitherto been very imperfectly executed for any other part of Asia. The novelty is honourable to him and to his country.

wanted in our Persian maps. All his notes and observations on Koordistan are either among them, or in those he has at Bushire, and it would be a serious public loss if they were lost. In his writing desk we were careful that not a scrap should escape or be lost, as there seem to be valuable memoranda on all the smaller pieces. I have heard Mr. Rich say that all the maps extant were terribly wrong in that part of Asia, and express his anxiety to get his own map executed, which he meant to do himself. You will also find a most valuable copy of the whole Persepolitan cuneiform inscriptions, written and compared carefully by himself. It was his intention to send a copy of it to Professor Grotefend in Germany."

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RESIDENCE IN KOORDISTAN.

&c.

CHAPTER I.

Departure from the Residency—Manuer of travelling—Description of our Party—Thunder-storms—Kifri—Sassanian Ruins—Beist Chief's Hospitality—Naphtha Springs at Toozkhoormatee.

Bagdad, April 16, 1820.

To escape the intense heat of a Bagdad summer, I have this year determined upon a visit to the mountains of Koordistan, where we are informed we shall meet with a very different climate to that of Bagdad*. As Koordistan is a country little known in Europe, and I have many acquaintances there among the natives, from whom I have often received pressing invitations to visit them, I am glad

* The heat for about five months at Bagdad I hardly think is paralleled in any part of the world. Some conception of it may be formed, when I mention that from April to October the natives are obliged, during the heat of the day, to take refuge in cellars underground, and at night to sleep on the roofs of their houses, the rooms of the house during that period being uninhabitable. The thermometer generally rises to 115° in a shady verandah; and I have seen it as high as 120° in the middle of the day, and 110° at ten at night, when we suffered much inconvenience from a burning hot wind, smelling strong of sulphur.

—Ed.

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to have another opportunity of gratifying my insatiable thirst for seeing new countries.

I feel it to be my duty on this occasion to travel in my official character; and, therefore, Mrs. Rich is obliged to submit to the disagreeable restraint of performing the journey in a covered litter or takhtrevan*, attended by women-servants, and all the state of a haram †. In order, however, to diminish the inconvenience as much as possible, I propose that a horse shall be in readiness for her to mount, when out of the way of observation. On account of public business, I am likewise compelled to take with me many of the officers and servants of the Residency; and others have requested permission to accompany us: so that we shall form a very numerous party; and, instead of incurring the expense of native troops for our protection on the road. I take the guard of twenty-five sepoys and their soubadar allowed the Resident as a body-guard by the government of Bombay. They are a very

[†] The haram means the female part of the family of a Turk; and this one word is used to avoid the indecorum, in the eyes of a Mahometan, of mentioning his wives or daughters. It is likewise the name of that part of the house where the females dwell. The Turks are so scrupulous to avoid speaking personally of their female relations, that they will sometimes, when obliged to refer to them, say "My house is sick," or "My house sends compliments to your house."—Ed.



^{*} Is this the DY of the Hebrews, rendered litter in our version, Is. lxvi. 20? The Septuagint makes it "a mule litter."—Communicated to the Editor by a friend.

respectable, brave set of men, and seem delighted at the prospect of marching.

The pasha has been very kind in doing everything in his power to facilitate our journey, and in furnishing us with abundant firmauns, orders, and letters through his territory, and with warm recommendations to the pasha and chiefs of Koordistan.

I appointed the ruined village of Dokhala, about twenty-one miles to the north of Bagdad, as the place of general rendezvous for the haram, the baggage, the sepoys, and all the rest of the people who did not accompany me.

It was late in the day before I left Bagdad, owing to the many visitors who came to wish me a good journey. This detention was of little consequence, as my first stage was not to be more than five miles distant—to the garden-house of my old and hospitable friend Hagi Abdulla Bey, who has requested me to make his house my first restingplace.

I mounted my horse soon after five in the afternoon, and reached the garden between six and seven, where I was received most cordially by the bey, and found a very splendid Turkish entertainment prepared for me. Mrs. Rich* was equally well received by her friend Salkha Khatoon, one of the widows of old Suleiman Pasha, who was the

^{*} See, in the Appendix, "Fragment of a Journal by Mrs. Rich."

governor of Bagdad upwards of twenty years, and died in the year 1804. He was a Georgian slave of his predecessor, but was a man of considerable ability; and, by his energy, promptitude and wisdom, subjected the various tribes within, and kept in awe those without, his dominions. Agriculture and commerce were thus promoted; and Bagdad became very flourishing under his paternal and judicious government. He left three sons, who were much beloved by the people of the town for his sake; and much respected, therefore, by his successors in the Pashalik. The two remaining ones live with their respective mothers, affluent, and as much at ease as affluent people of consequence can be in a place where they are watched with a very jealous eye by the government; especially since another son, the eldest, had made himself very formidable, and finally succeeded, through much treachery and falsehood, in becoming pasha. enjoyed his dignity but a very few years, and was overpowered by his own brother-in-law Daoud, who put him to death, and afterwards received from the Porte the firmaun confirming him in the government.

April 17.—I took leave of Hagi Abdulla Bey, and left his garden-house at a quarter past seven in the morning. The road was through a very uninteresting country; and at a quarter to one I arrived at our camp, which I found already pitched at



Dokhala. Mrs. Rich arrived about an hour afterwards: and in the afternoon I went round the camp, to see that all our party were assembled, and were comfortable. To have accommodated such a number of people in the villages on the road would have been out of the question. I had, therefore, been obliged to take tents; and we were accompanied by a body of Arab tent-pitchers, to pitch and raise the camp every night and morning. It consisted of fourteen or fifteen tents: as small a number as we could possibly do with, for a party of between fifty and sixty people*. There was a good deal of noise and confusion through the day, until every one had fallen into his place, and things were put in order. At night there was a storm of rain, to which the poor muleteers, tent-pitchers, and animals were exposed, no tents ever being thought necessary for them.

* The commander of this party, composed of Christians, Jews, Turks, Armenians, Persians, and Indians, was Aga Minas, the principal native officer of the Residency. He was of a respectable Armenian family, long in the service of the British government. The situation which he held, and his own abilities, constituted him director of Mr. Rich's household at Bagdad; and on this journey he continued to act in the same character. He was purse-bearer and aide-de-camp; entertained all our numerous guests on the road, directed the camp, and was, in short, the person to whom everybody looked for orders and for help, and with whom often no one was satisfied, only because he could not accomplish impossibilities. He had all the patience and good humour which such a post required—was unwearied in his endeavours to make every one comfortable, and most zealous in the discharge of his duty.—Ed.



April 18.—Mr. Bellino* and I, accompanied by some of the light horsemen of our suite, mounted at a quarter past six, before the rest of the camp was ready to start; but I was glad to escape the confusion and noise of the many voices in many tongues, which, together with the snorting and neighing of horses, jingling of the bells of the mules, and barking of the dogs, are the usual accompaniments of an eastern camp.

Mrs. Rich, in her takht-revan, followed us at some distance, accompanied by her female attendants in kajavahs, or a kind of cradle, swung one on each side of a mule—and by some horsemen as an escort.

Turkish etiquette required our parties to be quite separate; and we allowed our people to have their own way, and to marshal us according to their own notions of dignity and decorum. I have always made a rule of conforming to the native customs, so far as my conscience and the honour of

^{*} Mr. Bellino was a German gentleman, a native of Tubingen in Suabia, with whom Mr. Rich had become acquainted in Vienna, where he was at college. His love of oriental literature, and desire to visit the East, induced him to propose to Mr. Rich, through M. Von Hammer, the historian of Turkey, a common friend, to accompany him back to Bagdad; and Mr. Rich was glad to have it in his power to offer him a situation as private secretary. He was a most amiable, well-educated young man, with much of the enthusiasm, perseverance, and naïveté of his countrymen, and no small share of learning. His favourite study, grammar and language, he pursued with an ardour and devotedness truly Germanic.



my country would admit. The Turks are a very ceremonious people, and a people who think state and show indispensable; and any one by whom these are despised is looked upon by them as yulgar and ignorant, and unaccustomed to good society. But, above all, they have a horror of women being seen or heard; and I am inclined to believe, that a Turk who overcomes his dislike to this has lost some of his best feelings: at least, with all such whom I have seen this has been the case; and I am very sure, that the respect and kindness with which we have generally been received among the Mahometans has been greatly owing to our not offending them in these things, and not shocking their feelings, by despising harmless prejudices, from which, at any rate, we could not expect to turn them.

We had great trouble from the mud through this day's march. Between eight and nine we alighted to take a cup of coffee, at a place called Mukhsen Pauk, a little imaum on a canal from the Khalis*. We reached our halting-place, the bed of an old canal, at a quarter to twelve.

April 19.—The weather yesterday afternoon became very stormy from the E. and N.E.; and at half-past seven there was a squall of rain, with thunder and lightning. The night then partially cleared up; but at midnight it came on again to

^{*} The Khalis is a canal which is cut from the Diala to the Tigris.

blow hard, with heavy rain, thunder, and lightning, which lasted till morning. The tents, by this time, became so heavy, that the striking and loading them was almost impossible; and the country, besides, was quite covered with water, so that there was no thinking of marching to-day. The ground, where we encamped on the old canal, is full of scorpions; our farrier, in levelling what he thought a snug nook for his bed, in the bank of the canal, turned up four: many others were found about the tents. This is commonly the case in all heaps, or mounts, in this country. There is a mount near Shehraban which is quite alive with them. At 4 P.M. a heavy squall from the west came against the prevailing wind, which was S.E.

Thermometer—at 7 A.M. 66°; at 3 P.M. 76°; at 10 P.M. 66°.

April 20.—Heavy rain continued pouring down upon us last night, to the great annoyance of our poor people; and to march to-day is out of the question. At noon we had a storm of thunder and rain, which passed quickly over; but from one to three there was a continued roll of thunder from the north-west. Most of the storms, however, passed to the north of our camp; and afterwards the sky became quite clear, with a gentle air from N.N.E. I never remember so curious a season; and its effects are most unpleasant to us travellers.

Thermometer during the storm, 66°.

April 21.—During the night there was lightning all round the horizon, with distant thunder, which kept us in a state of great anxiety. In the morning, wind east and south-east.

We marched at half-past six in a smart shower of rain from the S.E. The cloud from which it fell accompanied us for some time, occasionally favouring us with a discharge. We had ten or fifteen peasants with us to act as pioneers, in repairing bridges and smoothing bad passages for the takht-revan. We had a difficult march, wading through water and mire most of the way; and at 10 A.M. arrived at Tchubook, where we encamped on our old ground*, which happened to be quite dry. The takht-revan marched half an hour before, and arrived ten minutes after us. One of the disadvantages of travelling with a large party is, that the peasants conceal every supply of a tolerable quality which they may happen to have, from fear of having it taken from them by force, especially if they perceive any government officers among the party.

In the evening, the sky again became overcast. The lightning first appeared after sunset in the N. and N.W.; and a gentle breeze soon set in from that quarter, but was forced to yield to the more powerful S.E. The horizon grew black as a raven's

* This refers to a journey which Mr. Rich had lately made into S. Koordistan, to examine the ruins of Kasri Shireen and Haoush Kerek. This journal will be found in the Appendix.

wing all round, and the lightning was repeated from every quarter in the most rapid succession of flashes I think I ever remember; but the thunder was very distant. In the west the colour of the horizon was that perfect black, that total absence of light, which Lord Byron has fancied in his horrible dream of the extinction of the sun. We were only conscious of this fearful darkness in the short intervals of the lightning, which was peculiarly vivid in that quarter; streams of fire seemed every now and then to be darted into the earth. The glare of the lightning showed at each flash an Indian sentinel resting on his musket, a tent with a group of muleteers, or a small party of travellers winding their weary way through the solitude of the desert. To a poet the scene would have been invaluable; but it only kept us in painful suspense as to what storm or torrent we were about to be exposed, which our light and half-worn tents could but ill stand. At last, after having been driven about by the contending upper currents in every direction, the tempest seemed to burst to the S.W. of us; and we only received a part of the discharge in a very heavy shower of rain, which lasted about three hours (from nine to twelve), and was succeeded by some strong blasts of wind from the S.E. The fleas, the mosquitoes, and a return of my Bagdad complaint, kept me awake till near morning, when I fell asleep.

April 22.—When I awoke the next morning, at



half-past five, I found the whole sky wearing the dull, leaden appearance of a determined rainy day: I therefore gave up all thoughts of marching that day. About half-past six it began, and continued in a steady, wintry manner through the day, to our utter despair. About sunset it cleared up with a squall of wind from the south-east.

Thermometer—at 7 A.M. 63°; at 3 P.M. 67°; at 10 P.M. 62°.

April 23.—A fine clear night, with a gentle breeze from the S.E. In the morning the N.W. wind again strove to make its way, but was again obliged to yield to the stronger south-east.

We mounted at a quarter past six. Near Tchubook we observed mounds of ruins; but we were not disposed to stop and examine them. We were obliged to turn out of our road and keep towards the Diala, on account of the waters left by yesterday's rain. The line of Mount Zagros, extending to the Tauk, formed the extreme boundary of our view as soon as we left the village of Tchubook, which is situated rather in a hollow.

At nine, we arrived at Delli Abbas. The post-house is now entirely ruined and abandoned; but we encamped between it and the Khalis canal, over which is a bridge of two arches, with a supplemental one on each side for extraordinary risings. The general direction of our march was N. The takhtrevan and baggage marched at half-past six, and ar-

rived at ten. The villagers tell us that they have had eight days' constant rain here, which has laid the country quite under water. On the night of Tuesday three fire-balls, or meteors, were seen here to come from the west, and take a course towards the Hamreen hills with great rapidity. Indeed the quantity of electric matter has been prodigious. I never saw such constant and vivid lightning as has been every day since the bad weather began. Soon after we came to our ground it blew very hard from the south; near sunset it came west of south. Much lightning all night from N.W. to S.W., but no thunder; the night calm and slightly veiled.

Thermometer—at 6 A.M. 60°; at 3 P.M. 74°; at 10 P.M. 64°.

April 24.—We could not go the direct passage over the Hamreen hills; all the road between them and Delli Abbas being almost entirely under water; and on the left a morass, called Albu Ferash, quite full of water, extending down to Doltova. We therefore went to our old pass by which we had come on our former trip. We mounted at half-past five, and waded through much water and mire to the pass, which we reached at half-past six. The cut mentioned before was made by the grandfather of Fyzullah Aga (a friend of mine at Bagdad) in the time of Omar Pasha. It is called Sakal Toutan, or Beard-catcher. At half-past seven we passed the road to Baradan, branching off on the right, to

which village we had intended going, but the Nareen was reported to be too difficult to ford, in consequence of the late rains. At a quarter past eight we had passed over the mountains, and keeping them close on our left hand, reached the bridge of the Nareen at twenty minutes past ten. The rise of water in this stream had been about ten feet; but it had almost entirely gone down again. Here we drank coffee, and mounted again at eleven. We now kept nearer the Nareen than the direct road, in order to avoid the deep mud of the nitrous ground, which we left on our right.

At twenty minutes before one we arrived at Karatepéh. The takht-revan marched at six, and arrived at half-past two. They were detained thus long on the road by going the straight but miry road from the Nareen, instead of taking a circuit to avoid it, as we had done.

At the south end of the village and adjoining to it, near our camp, is a high mound, on which is a small burial-ground. The people call it Namazkelan Tepéh, or the Mount of Prayer, because it is the Musella, or place where they perform their prayers on the two feasts of Bairam. I went up to the mount to take some sights with the compass; and I immediately observed that it was artificial. This set Aga Seyd* looking about, and he soon dis-

^{*} Mr. Rich's Persian secretary.

covered an urn with bones, like those found at Seleucia and Babylon. On looking further, we discovered more; but they were so brittle that they could only be extracted by pieces. They were on the surface of the soil; and the whole mount seemed to be full of them. This then, I think, must have been a Dakhma, or place where the fire-worshipping Persians exposed their dead bodies; which has since served for a sepulchre, and place of prayer, of The people told me that they the Mahometans. sometimes find small silver ornaments here: but they happened to have no specimens by them. mount at the southern extremity, and where it is highest, is from fifteen to twenty feet high from the bottom.

Thermometer—at 6 A.M. 60°; at 3 P.M. 74°; at 10 P.M. 64°.

April 25.—We marched at half-past five over the gravelly hills, on the western declivity of which Kara-tepéh is situated. The slope was extremely gentle into a small valley and over an arm of the hills; from which the descent is by a long slope to the Tchemen bridge, which we reached at a quarter past seven. After crossing a broad torrent at ten minutes past nine A.M. we alighted to take coffee, just after ascending another elevation also by a very gradual slope. At twenty minutes to ten A.M. we mounted again, and at eleven arrived at Kifri.

The Zabit* had gone out to meet me, with fifteen horsemen to the torrent; but we missed each other in the hills. The takht-revan marched at six, and arrived at twelve. It had a difficult passage at the Kior-dereh, or ravine. I was surprised to find at Kifri a small community of Jews who have a synagogue. The people here eat the bulbous roots of a plant gathered in abundance all about. The bulbs are of the size of a shallot: they are called chexedum, and are eaten slightly roasted, tasting something like a chestnut.

Thermometer—at 3 P.M. 82°; at 10 P.M. 64°.

April 26.—Yesterday evening, in my walk to the cliff at the back of Kifri, I heard accidentally of some ruins called Kara Oghlan, which I immediately went to see. This morning we returned to them with a party of peasants armed with pickaxes and shovels, and remained about four hours excavating and looking about us. The following is a short description of them.

About half a mile S.E. of Kifri, in the bed of the torrent, are some appearances of low walls or foundations, which were laid open by the late rains. One of the walls exhibited a piece of plaster of stucco, with ornaments on it. I was anxious to lay open more of the ruins, in order to come at some notion of the design and age of it. By dint of digging we laid open a small room, or rather all that



^{*} Head of the village.

remains standing of it, viz., about four feet high of wall with a door-way; the room is very small, say about twelve feet square; the walls are built of unshapen stones (as at Kasri Shireen), of gypsum covered with plaster, on which are wrought ornaments in compartments. We dug out pieces of plaster with ornaments of flowers or arabesques painted on them in fresco, the outline being black and filled up with bright red, and the ground being the colour of the plaster; the colours were beautifully fresh. As the sides bore no appearance of painting, I imagine these pieces to be fragments of the ceiling. Some pieces of charcoal were also found. We laid open this room and part of another. This appeared to form part of a range of cells, extending a short way W.S.W. and E.N.E., of which there seem to be traces of five or six: they are in single file. The north side is strengthened with small round buttresses.

East of this, under the hills on the margin of the torrent, (by which its west face has indeed been cut down,) is a very large high mound, of a square figure, from which a quantity of earthen jars have been dug out, some pieces of which were brought to me. They were of coarse earthenware, varnished black in the inside, and perfectly resembled those found at Seleucia and Babylon. I have also a small earthen lamp which was found there. It is like the lamp now used by the villagers.

Gold and silver coins are also frequently found here, which the villagers immediately melt down. I much regret not having been able to see any one of these, which might have enabled me to form some better general idea of the age of these ruins. The jars, or sepulchral urns, however, induce me to refer them to the Sassanians. On the top of this mound are traces of building; and all along to the foot of the hills, and up as far as opposite Kifri, are also vestiges of buildings, many of which consist of square basements, something like those at Kasr Shireen and Haoush Kerek, though not standing so high above the soil. The extent of the ruins in length may be a mile; in breadth about a quarter of a mile. We dug in several places, but found nothing. There are also some vestiges of a wall on the western bank of the torrent; and, crossing it diagonally about Kifri, are fragments of immense solid buildings, overthrown by the floods, which the peasants suppose to have been a dam across the torrent, but which I rather imagine to be the city wall. The style is just like the other parts of the ruins, of rough stones, strongly cemented together with lime. It is evident, from the remains in the very centre of the torrent, that it could not have flowed in this way when the city existed. Indeed, in all likelihood it was confined, and directed to cultivation.

The inhabitants attribute these works to the Vol. I. C

Ghiaours, or infidels. What place this really was it would be difficult, from our imperfect knowledge of the Sassanian empire, to say. I doubt its being in any line of the Roman operations against that empire, by which alone we know anything about it.

Farther up the torrent, on the N.N.W., are some excavations in the rock, called Ghiaour houses. Mr. Bellino went to see some of the same kind in the hills, ten minutes' ride from the S. extremity of the ruins. He found excavated sepulchral chambers, with very low doors, and, in the inside, three places to lay out bodies, but they were of small dimensions, about five feet long. The plan of these excavations resembled the Achæmenian sepulchres at Nakshi Rustam; but there was no writing or carving of any description about them. Farther on, about three miles from the ruins, on the top of a hill, are some vestiges of building, which the people call Kis Kalasi, or the Girl's Castle. Here urns and bones are found; Mr. Bellino saw one of the former; but the place has nothing else remarkable: it is nearly opposite Oniki Imaum.

We found waiting for us, when we returned, a man from Mahmoud Pasha*; and, indeed, yesterday evening another courier came in from him, to know if we were arrived, and what road we proposed taking. They both set off this morning for Sulimania, from whence a mehmandar is to be



^{*} The Pasha of Sulimania.

despatched to meet us at Kara Hassan, that being the road we have finally resolved on taking, on account of its ease for the takht-revan.

There are only a few date-trees at Kifri: the date is said not to succeed here, but does very well at Toozkhoormattee. Since we were here last the water has brought down several large masses of the cliff.

Thermometer—at 3 p.m. 82°. Wind N.W.

April 27.—This morning we rode out to inspect the ruins of Eski Kifrl, situated S.W. of Kifri, two hours in the plain. I had always imagined that this was, in reality, where the town of Kifri had formerly stood; but I find now that it always occupied its present position, and that these ruins are of the time of the Ghiaours. In our way to it we passed several mills, looking like little towers, in the gardens of Kifrl, turned by a small artificial Approaching Eski Kifri is an immense artificial mount, like the Mujelibe*, with almost perpendicular sides, except where the rains have made deep cuts or furrows. In one of these furrows a small vault has been lately discovered; it is of coarse-baked brick, and contained many sepulchral urns, in some of which gold coins were found, but of these I could not procure any; and the vault has been almost filled up again by the falling in

^{*} One of the ruins at Babylon. See "Memoir on the Ruins of Babylon," by C. J. Rich, Esq., p. 28.



of the soil, or rubbish, of which the mount is composed. The length of the mount from N. to S. is nine hundred and sixty feet; its breadth from E. to W. a little less; its height fifty-seven feet. These measurements, which, though rough ones, may be considered as sufficient approximations, were taken by the carpenter, assisted by Aga Seyd, while I went to rest myself in the shade in a cut made by the rain; for the wind was S.E., the day hot, and I had a strong return of my complaint. This cut, or ravine, was, in fact, the best place to look about for antiques, as it was quite fresh, having been made by the late rains. We dug about it, and found immense quantities of small pieces of human bones, and fragments of urns, all of which had a black varnish on the inside; but the pottery was of different quality, some coarse and unornamented; others of a finer kind; and the finest, with figures of deer or cows in small circular compartments. Of these we brought away all we could find; and we did our utmost to procure a perfect urn, but in vain; though such are frequently found, especially after heavy rains have uncovered the soil. I set the people digging about in every direction; but they found nothing to reward their toil except some scoriæ of iron, a few bits of copper, some glass, and a small crystal bead. I have taken measures, however, to procure a perfect urn. The soil, as deep as we could discover by means of this ravine, was impregnated with black unctuous mould, fragments of urns, and small bits of bones. On the centre of the mound is a small burial-place of Arabs; and the Mussulman now confounds his dust with that of the fire-worshipping Persian; for that this was a Sassanian place of exposing the dead I have no doubt, from its appearance and character, and the style of the fragments found.

. To the north and west is a great extent of small mounds of ruins, which shows this to have been a considerable place. One mound, larger than the rest, on the west, is called Ashtoukan. Returning homewards, we came, in about a quarter of an hour's ride, to some remains of a small wall, which may have been the city wall, though the peasants conjecture it to have been a dam, to keep out inundations from the Kifri torrent. It is reduced to a few feet in height, and extends about three hundred yards, and is built of round stones, with small hollows in the outside. On the inside, towards the ruins, the ground is higher than on the north or outside, and is like a platform supported by this wall. The wall itself is unquestionably of the age of the remains of Kasri Shireen and Haoush Kerek. Farther north, towards Kifri, beyond the wall, are no ruins. We left Eski Kifri at a quarter past ten, and arrived at Kifri at ten minutes to twelve A.M.

I had given orders to bring me any coins or



other antiques that might be procurable among the peasants here. To-day Reuben brought me, from his Israelitish friends, three coins and a small intaglio: but so far from throwing light upon the age of the neighbouring ruins, they are as if purposely designed to obscure and to confuse one: one being Arsacian; another, Sassanian; the third. Coufic; and the intaglio, a Roman victory. afterwards got a very fine Sassanian antique, with an inscription. At a place called Oniki Imam, about fourteen miles from Kifri, is another of the mounts so common hereabouts: it seems to be of the same age as the Sassanian ruins, so thickly scattered there; and just opposite Oniki Imam in the gypsous chain of hills there are naphtha springs. One small spring was discovered a year ago in the same hills, a few minutes west of Kifri. The peasant who discovered it was seized by the Turkish government, and severely bastinadoed, to make him confess if he had sold any of the naphtha before the discovery became public. In consequence of the persecution which he suffered on account of this unlucky discovery, he was obliged to emigrate with his family into Persia, where he says he is very comfortable. He happened to be here on business, and told me the story himself. "God," said he, "did not allow the Turks to profit by their tyranny; for the spring, which was a very copious one when I discovered it, became dry when I was

bastinadaed, and now only yields a few drops of no consequence"

Thermometer—at 3 P.M. 81°; at 10 P.M. 66°. Light, variable airs; a little rain from the west at night; lightning in the east.

April 28.—We mounted at twenty minutes before six in the morning, attended by the zabit, who insisted on bearing me company some part of the way. Our road lay across a range of gravelly hills, proceeding from the Kifri hills, and joining those over which we passed some days ago; the only interruption being the course of the Kifri torrent, which has opened for itself a passage into the valley of the Tchemen, through which passage we rode to Eski Kifri*. At seven we left the hills, and entered the Beiat plain, which slopes down very gradually from the Kifri hills to the Tchemen, and is well cultivated for these parts.

At half past seven we passed a ravine, with a small stream of rain-water in it. At twenty minutes after eight we came to Kuru Tchai, a broad torrent with now only a little rain-water in it, but which a few days ago occupied its whole bed, and even overflowed into the plain, as we saw by the traces which it had left. Here was an encampment of the Beiat Turcomans,

^{*} In like manner, subordinate gravelly hills branch out from the Hamreen, above Kara-tepeh and from the Zengabad range of hills.



Hassan, or as he is sometimes called, Kerkoosh Bey, the chief of the tribe, came out to invite me to eat with him. He was a very well-looking, fresh man, with a fine white beard, and extremely intelligent and well spoken, with as good manners as if he had passed all his life in an oriental court. told me that the Beiats possessed the district as a gift from the sultan; and that they paid nothing to the Ottoman government, but only owed the Pasha of Bagdad, for the time being, military service when he took the field in person. that when Nadir Shah invaded this country he swept the Beiats back to the great tribe in Khorasan, and that the Beiats now remaining are almost all, as it were, of the family of the chief; but he added that, in case of necessity, they could still turn out 1000 horsemen. They have also some Arabs and broken tribes under their protection. Their horses are much esteemed.

The bey was fully aware of the existence of the great Beiat tribe in Khorasan; but he was not able to inform me when their portion of it came into these countries first. The Arabs are better historians and genealogists; the best, indeed, in the East.

I took leave of the bey much pleased with his address and conversation, and at nine mounted again. We passed through much cultivation, principally of barley; some portion of which was already ripe, and they were cutting it. The reapers brought us some

sheaves, which they threw into the road before my horse, exclaiming, "May your enemies be thus!" and they expected a few paras in return. In the East, everything is seized upon as an occasion for extracting a bakshish or present.

At half past nine we came to Kizzel Kharaba, a ruin on the road. Mounds were visible, scattered about and extending down towards the Hamreen on our left, where we saw a very large mount, like the one at Eski Kifri. They said that it was the work of the Ghiaours. It is most likely Sassanian, though I would not take upon me to affirm this as confidently as in the case of Eski Kifri.

We soon after passed another ruin, seemingly connected with the town of which Kizzel Kharaba formed a part: and at a quarter to eleven, a large Beiat village, now quite empty; as the people encamp at this season, both to avoid fleas and to superintend the harvest. We saw many of these encampments all about.

At ten minutes past eleven A.M. we passed another large village. We now lost sight of the Hamreen mountains, which were on our left all day, by their running off more west, and Toozkhoormattee came in sight, bearing N. 20 W. About a quarter of an hour before coming to it, we passed a torrent, the bed of which is extremely broad; but now contains a stream that only reached to the stirrups, and was a few yards over, and it is even less

than this in the autumn, having been lately much swollen by the extraordinary rains. It is called the Ak-soo, and comes down from Ibrahim Khanjee.

On our left, at a distance of a couple of hours, we saw the village of Yenijeh, which is on the present post-road from Bagdad to Taook.

At half past twelve, having crossed the torrent, I pitched my shemsia*; and sent a tchaoush into the town to get the serai † ready, and give notice of my approach. I was soon joined by the governor and steward of Omar Bey, who holds the town as a timar, having inherited it from his father. We rode through gardens of date, orange, lemon, fig, apricot, pomegranate, and olive trees, which completely conceal the town; and were soon comfortably lodged in the house of Omar Bey, which, for a Bagdad country residence, is really splendid. The rest of the place is merely built of mud. The people are Turkish, and are mostly Ismaelians, or Tcheragh Sonderans ‡.



^{*} Or protector from the sun; a small light tent, which is quickly put up and taken down. Turkish gentlemen are generally accompanied by one, on their hunting-parties and journeys, as they are frequently far away from all houses; and, therefore, when they desire to halt—as they generally do in the middle of the day, to refresh themselves with coffee—they pitch the shemsia.—Ed.

[†] Or palace. Toozkhoormattee was the property of Omar Bey, a gentleman of Bagdad, who had desired his own house to be prepared for the reception of Mr. Rich and his family.

[‡] Or "extinguishers of the light." These people are dispersed

On Friday night they had a tremendous storm of hail here, which did great damage to the gardens. The hailstones are described as having been of enormous size. This was the night which appeared so threatening to us at Tchubook.

Toozkhoormattee is situated close to the gypsous hills of Kifri, and just west of the pass in them by which the Ak-soo penetrates into the plain. On this pass is a well of naphtha and salt; and farther south in the hills, is another spring of naphtha, but no salt.

The takht-revan arrived in about half an hour after us, having marched at six o'clock. Our march to-day was much longer than it need have been, had we kept the straight road under the hills; but it was the intention of the Oda Bashi* to bring us to the halt among the Beiats, and so make two easy stages of it; however, when I came to the Beiats, it occurred to me that we had better hasten on, and take advantage of the very fine day.

April 29.—I sallied forth this morning to view the curiosities of the neighbourhood. The naphthapit is in the pass of the hills about a mile S.E. of

throughout the Turkish and, I believe, Persian dominions. Little or nothing is known of their religious profession, except that they are not Mahometans, from whom they get a variety of names in different places. They are very shy and uncommunicative, for fear, probably, of awakening a spirit of active persecution in their masters.—Ed.



^{*} The director of the camp.

the town; and, being in the bed of the torrent, is sometimes overflowed by it, and, for a time, spoilt, which was the case during the heats last summer. The pit is about fifteen feet deep, and, to the height of ten feet, filled with water; on the surface of which the black oil of naphtha floats, small air-bubbles continually rising to the surface. They skim off the naphtha, and ladle out the water into a channel, which distributes it into a set of oblong, shallow compartments made in the gravel, where they allow it to crystallize, when it becomes very good salt, of a fine, white, brilliant grain, without any intermixture of bitterness. Great quantities of this are exported into Koordistan; and it is worth annually about 20,000 piastres, which is distributed among the different members of the family of the late Defterdar*. The oil of naphtha is the property of the village. Part of it is consumed by the Menzil Khaneh †, or sold for its support, and part for religious establishments, &c. About two jars, each containing six okas t, or one Bagdad batman, of naphtha may be skimmed from this well in twentyfour hours. The spring is at the bottom of the pit or well; and once a year they cleanse the well, on which occasion the whole village turns out; victuals are distributed to all the poor, and sacrifices of sheep are made, to the sound of drums and

^{*} The treasurer of the Porte, father of Omar Bey. + Post-house.

‡ An oka contains about two and a half English pints.



oboes, in order to insure the good flowing of the spring again—a ceremony, in all probability, derived from remote antiquity. The principal naphthasprings are in the hills, a considerable distance south of this, towards Kifri. They are five or six in number, and are much more productive than this pit, but no salt is found there. Indeed, it is probable that naphtha may be found in almost any part of this chain. Near the naphtha-pit in the hills are alum (zak or sheb) and chalk (tebeshin), of a very fine, close, white grain; but the natives make no use of these productions. An earth is found, which they employ to give an acid flavour to some of their dishes; no doubt it is vitriolic. Sulphur is also found, and is used by the peasants to cure the itch in their cattle and themselves.

I now come to a description of the pass itself. It runs nearly E. and W., and resembles that of Kifri in its composition and appearance, though on a larger scale. On the west side of the hill, which faces the plain, the strata are horizontal and parallel. On the north side of the pass they are inclined downwards at an angle of about 45°, and somewhat curved or convex. On the south side of the pass the hills are more earthy, and have been furrowed and crumbled down by the rains; and in one part some pillars, as it were, of the hill are left detached. The naphtha pit may, indeed, be said to be situated in these débris on the edge of the

torrent's bed; gypsum is apparent in every part. On the north side is sandatone; and at the bottom of all, as I saw in an arch or cavern in the very foot of the cliff, is clay-slate, or hardened clay of a blue colour. The determination of the water is all to the north side of the pass, where it has eut down the hills into a precipice or cliff. On the summit of this cliff are the ruined walls of an old castle, the age of which it is difficult to determine: it may be Sassanian. At the foot of this is a little hollow in the rock, containing a naphtha-pit. The top has been arched over with large square blocks of gypsum, and is apparently a very ancient work.

I had forgotten to say, that in the great naphthapit is a beam of wood, just above the surface of the water, fixed at both ends into the side of the pit. This wood, they say, is as old as the time of the Ghiaours, and has been preserved by the virtue of the naphtha oil. They also attribute the castle to the Ghiaours*. In the earth about the foot of the eastle-hill, near the small naphtha-pit, I saw many stains of a bright yellow, and perceived a strong smell of sulphur. The people consider this cliff as a great preserver of Toozkhoormattee; they say it turns off the torrent and gives it an inclination

^{*} Ghiaour, originally Geber or fire-worshipper, is now synonymous with Kafer, and is applied to the people who preceded the Mahometans, as well as to Europeans.



from the town. On the summit of the hills, on the north side of the pass, overlooking the plain, is a small kumbet or dome, marking the site of some feelish story about Ali. They say, on the eve of Friday, a little lamp is seen to burn of itself there it is most probably a similar phenomenon to Baba Goorgoor*.

After having finished our observations on the naphtha-pits, we rode round the town by the torrent to the west, to see some ruins, but we found little worthy of observation. A party of peasants were employed in cleansing a canal, to the sound of the seoma, or trumpet, and double drum. The reapers were at work in some places. On the west of the town are some mounds of rubbish, with nothing to characterize them. They may possibly be ancient, as antiques are said to be found here; but I have not yet been able to procure any. On a little square platform of a building is one pier of it standing, of coarse masonry, apparently not very Farther north, are six piers standing, forming part of an oblong building, whose direction is east and west, and it appears to have been composed of a body and two aisles, or verandahs. The

^{*} Baba Goorgoor is the name given to a spot three miles from Kerkook, where, in a little circular plain, white with naphtha, flames of fire issue from many places. There appears to be little doubt, as D'Anville conjectures, that this is the Korkura of Ptolemy.—See "D'Anville on the Euphrates and Tigris." Quarto edition, p. 108.



door is west, and another corresponding recess or opening on the east has been supported on each side by a semicircular pilaster or buttress. The whole has been vaulted; the masonry is extremely rude. I should conjecture this to have been a church; it greatly resembles the ruins of Chaldean and Syrian churches I have seen. The mounds are scattered about to a great extent, and prove this to have been, at some former period, a considerable place. From the principal mound the Hamreen mountains were in sight, in the western horizon; the distance is said to be about nine hours. We could also see plainly where the Karatepéh or Zengabad range strikes off from the Hamreen, and pursues a more easterly direction.

The ruined castle or wall on the hill in the pass is said to have extended across it, the river being confined within a proper channel and crossed by a bridge. This appears probable; for the wall and cliff are both broken down together abruptly, as if they had been continued farther on the torrent side. A man, who died lately at the age of 120, is reported to have said that he remembered the cliff and wall extending much farther over the torrent than it does now; and that the torrent was confined within a narrower channel. He had also heard the above story from other old men. This was most likely a derbent, or barrier, to secure the country from the incursions of the Koords, who, in

all ages must have been troublesome neighbours. This is one of the passes into Koordistan, through which there is a road leading to Ibrahim Khanjee; but it is a difficult one, as it passes the whole way over small ridges of hills.

From Toozkhoormattee to Ibrahim Khanjee is nine hours: from Kifri to Ibrahim Khanjee, also nine hours; but the road is level and good.

Shortly after our arrival came in Mohammed Aga, Mahmood Pasha's Ishik Agassi, or master of the ceremonies. He was appointed our Mehmandar; and brought me very handsome letters from Mahmood Pasha.

At Toozkhoormattee is a post-house containing eighty horses.

Thermometer—at 6 A.M. 64°; at noon, 70°; at 3 P.M. 66°; wind S.E., blowing hard, with rain, in the afternoon.

April 30.—I felt much indisposed to-day, so that I did not stir out; but I collected the following particulars:—The Ak-soo or Khoormattee river rises in Koordistan, at Ali Delloo, in the Karadagh; and, passing by Ibrahim Khanjee, comes to Toozkhoormattee. The mills in this country have each a little mud tower attached to it, in which to post a guard against thieves; all the places on the Koordish border being very subject to inroads from robbers of that nation. The population of Toozkhoormattee is estimated at about 5000 souls.

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Thermometer—at 7 A.M. 62°; at 3 P.M. 71°; at 10 66°. Wind N. in the morning; at 2 P.M. a slight squall with a little rain from the W. Very vivid lightning at night, which began in the W., and passed over to the S. We have not had a day without lightning since we left Bagdad.

CHAPTER II.

Departure from Toozkhoormattee—The Valley of Leilan—Yusuff
Aga's camp—His hospitality—Entrance into Koordistan—
Cultivation and appearance of the country—Present of provisions from the Pasha of Sulimania—Arrival at our camp before
Sulimania—Visit of the Pashas—Of Koordish gentlemen.

May 1.—WE left Toozkhoormattee at half-past five; the road N. 75 W. We had the gypsous hills close on our right; on our left a plain inclining down, by a very gentle slope, to the Hamreen mountains, which were distinctly visible. They appear to make a bend here, or to advance from the W.; the nearest point to us being indented like an embattled wall, and bearing N. 85 W.

The Adhaym * passes the mountains half an hour below this point, and below that again is Demir Kapi; a pass which has been fortified, and where there is an iron gate.

Above the notched or indented point in the hills, the chain appears again to bend westerly. At 7 A.M., road N. 45 W., and here the gypsum range looked as if it terminated; but I believe it does not really: it rather becomes a low range of gravelly hills, the sandstone here and there showing itself, and inclining towards the west. Our road skirted along and

^{*} The Adhaym is the trunk stream which receives the Kerkook, Taook, and Toozkhoormattee waters.

kept these gravelly hills on our right hand. At twenty minutes before eight the minarets of Taook became visible. I went to a little hill (part of the gravelly branch) just on the right of the road, and from it had the good fortune to see both Taook and Toozkhoormattee at once, at the extreme north and south points of the horizon. Taook N. 15 W., Toozkhoormattee S. 15 E. Hence, also, I saw that the gypsous range appeared suddenly broken down at its north extremity, the western edge of which sends out the gravelly line, along which we have been travelling for an hour. It sweeps off to the east; and the intermediate space is a basin filled with debris, or gravelly hills, channelled and divided into hillocks by torrents or rain-streams finding their way into torrents. A few yards on is a kahreez, the first we had met on this road. It is a subterraneous channel, for conducting a spring from the hills to the cultivation in the plain; with shafts or wells sunk at intervals, which mark its line. Ten minutes farther on is another broad torrent, only filled in sudden heavy rains. This is reckoned half way between Taook and Toozkhoormattee; and still farther is another smaller torrent, with a smallstream of very limpid water in it. Our road now became indented, or undulating, in a very slight degree, and at ten we reached the formidable Taook Tchai, which rises in Koordistan, a little on the right of our proposed road, and passing by Kara Hassan,

is there turned off into many streams, as occasion requires, which irrigate the cultivation of several villages. In summer it is mostly consumed by the cultivation; then, and in autumn, its water is here only about a foot or a foot and a half deep. waters many villages westward and northward of this; but at periods of heavy rain, in the winter and spring, it is a most formidable stream, filling its whole bed, which is nearly half a mile broad, rushing down with great fury, bringing with it large stones, and forming hollows, which render the passage always dangerous, and often wholly impracticable. The rise is sometimes so sudden, that it has been known to surprise people when half way over, and they have often been lost, or with difficulty extricated. There was a very great rise lately, after the heavy rains, and many bodies of men and animals. were seen floating by. This was also the case during the extraordinary rains last summer. At present we found it very passable; and the zabit met us with about fifty men (accompanied by the double drums and zoornas, or trumpets) to help us and our baggage over.

We found two streams of water in the bed; the first was about two feet and a half deep, and ten or twelve yards over: the second about three feet and a half deep, and twenty or thirty yards across, rapid, and with a bad footing, on account of the large round stones. Yesterday the passage was much

more difficult; but the water had gone down during the night: as it was, it caused no small terror to some of the Bagdad cockneys in my suite.

The passage, including the whole bed, occupied twenty minutes. We then left the zabit and his party to assist the takht-revan; and after having regaled ourselves with a cup of coffee under the shemsia, we rode on to the village, half an hour, or two miles * off, passing on our left an old minaret of beautiful brick-work, apparently of the age of the caliphs, and some ziyarets, or places of pilgrimage, which show this to have been once a very large place; but the present village is very miserable. It contains a post-house of sixty horses.

Before coming to the Tchai or torrent, we saw, on our left, at the distance of two miles, the village of Ali Serai. A mile on our right, on the right bank of the Tchai, is the ziyaret of Zeen al Abedeen, much

Mr. Rich's average rate of travelling was from three and a quarter to four miles an hour; and frequently, on a short march, or at the end of one, the horses went four miles and a half. The hours of the caravans, which are what the natives reckon by, are three miles to the hour. A horseman's hour is three miles and a half.

The following note is taken from a memorandum-book of Mr. Rich's:—"The rate of going of a good tchapkoon or ambling roadster, timed exactly, is fifty measured paces in twenty seconds, which gives 150 to a minute, or 9000 to an hour. Allowing for the difference of the pace and the yard, it may be taken at four miles an hour. The tchapkoon I have ascertained to be the most equal and regular of all paces."



resorted to by those afflicted with complaints in their eyes.

I was much indisposed at setting out, and scarcely hoped to get on so well to the end of the stage, which is called seven hours. We did it in rather less than five hours and a half. On arriving, I was received by a deputation, consisting of the elders of the place, headed by the mullahs; among them were some tall fine-looking old men.

My mehmandar, Mohammed Aga, always insists on holding my stirrup when I mount, notwithstanding my entreaties to the contrary. He says it is the service which he performs for Mahmood Pasha, and that he has been desired to consider me another Mahmood Pasha. He was the officer who last year commanded the detachment which took and plundered this village, when Mahmood Pasha was leagued with the King of Persia's son, the Shahzadeh of Kermanshah, against the Turks; and the poor villagers seemed anxious to propitiate him, in case of another such visit. Many came and kissed his hand; but the moment his back was turned, exclaimed, "May he never see good luck; he was the fellow who stripped us last year!"

Thermometer—morning 61°; at 3 P.M. 72°; at 10 P.M. 66°; wind in the morning E. Clear day. At 3, again overcast and calm.

May 2.—Having heard of some ruins to be seen in the neighbourhood, we resolved on inspecting

them in our way this morning. We found them to consist of the Minaret, which we had noticed vesterday, and the remains of a wall of earth, the facing of brick-work having been taken away. We saw a gateway of small dimensions, but very beautiful masonry, in the taste of the Tekieh, the Mostanzeria*, and the finest remains of the time of the caliphs at Bagdad. These ruins are noticed by Olivier; but he most unaccountably transfers them to Toozkhoormattee. This would lead one to suspect that his Journal, or at least this part of it, was written from recollection. He, indeed, professes not to describe remains of antiquity; but he should at least remember where they are, if he mentions them at all. I must, however, in justice add, that this is one of very few errors, which I have yet discovered in his Journal, which, in its description of the face of the country, is laudably correct.

At the end of the village, on our road, we passed a little imaum† with a pine-apple spire, like that over the tomb of Zobeide at Bagdad‡, but by no means so elegant in its design and execution. The villagers told us of the ruins of a church, which is likely

[!] The celebrated wife of Haroon al Raschid,



^{*} The Mostanzeria is a mosque at Bagdad of the age of the caliphs. The Tekieh is a convent of dervishes of the order of the Bektashi, which stands on the banks of the Tigris, on the west side of the town, and is a good specimen of early and pure Mahometan architecture.—Ed.

[†] A building dedicated to an imaum or Mahometan saint. - Ed.

enough, as this was an episcopal see of the Chaldeans*, and bishops are mentioned at a very early period.

We saw the ruin which they pointed out as the church, about one and a half or two miles on the right, out of our road; and as I satisfied myself by my glass that it was nothing remarkable, I did not lose time by going to see it.

We finally marched at a quarter past six. The country was covered with wormwood (yaoshan in Turkish) as yesterday, with some origanum, and many other plants, that I, ignorant as I am of these subjects, did not recognize. The wormwood sent forth a refreshing, agreeable odour. We saw much barley yet green; and some few patches which they were preparing to reap.

Our road was north (leaving the Kerkook road on our left) to the foot of the hills. The Hamreen just in sight on our left. At twenty minutes past seven we arrived at the little mud village of Jumeila, which in Arabic means "the pretty little one," though the name ill suits it, as it is a wretched hole. We now began to ascend the range of hills, which run N.W. to the village of Matara, from which they take their name. They then pass by Tazeekhoormattee, and soon afterwards are said gradually to disappear.



^{*} Vide Asemanni, art. Dakoka.

I now am happy that I came by this road, though it is three or four days longer than that by Ibrahim Khanjee, as I have learned many things which completely put me in possession of the akeletan of the country. I was surprised to find my mehmandar so intelligent with respect to positions of places, bearings, and connexions of ranges of hills. I tried him with some points which I already knew, and his answers satisfied me as to the reliance to be placed on his general information.

The other, or easternmost branch of the Kifri hills (which is, in fact, the main trunk or artery), passes by Kerkook, and Altoon Kiupri, thence runs off below Arbil to the Tigris, and is there called the Karatchukdagh. This eastern branch contains gypsum and naphtha. The Western, or Matara hills, are pure sandstone and gravel, and resemble in every respect the Hamreen chain most completely. offer many circumstances worthy of note. On entering them in the pass of Jumeila, we rode through a ridge or two of perfectly vertical strata, looking as if they had been forced up into their present position. These are succeeded by some perfectly horizontal strata, also of pure bare sandstone, large blocks of which have tumbled out, and are strewed about; the rest look of a crumbling texture; and indeed the whole range bears strongly the appearance of a mountain in ruins. We next came to inclined strata, and, what is curious, the inclination of it is exactly as at the Hamreen. These hills slope to the east, at an angle of 60° from the vertical, or 30 below the horizontal. All the strata, throughout the chain, are exactly parallel, and have precisely the same direction, as if they had been drawn with a line N. 45 W. The ascent is very gentle, in an easterly direction; but winding in the narrow clefts worn by the rain in the sandstone.

We reached at twenty minutes before eight a dismal plateau, or wide extent of gravelly ruins, in heaps, and wild-looking furrows. Our road through it was N. 50 E. At eight we came to other ridges of inclined strata, answering the former description; but more and more covered with gravelly soil as we advanced. Here and there were patches of barley. We met a small Koordish caravan, laden with myrtle (mord), packed in bags; it gave out a delicious fragrance. It is used, I believe, in the dyeries.

The soil and gravel now predominated, as in the east face of the Hamreen; and at a quarter before nine we reached a spot, overlooking the plain of Leilan, where the hills slope gradually and gently down.

We now entered the plain of Leilan, the area of which is entirely occupied by barley, apparently in a very flourishing state. A very little of it was beginning to turn yellow. At half past nine we alighted, to take coffee, and to give our quarter-master time to make his arrangements.

At a quarter past ten we mounted again; and at a quarter before eleven arrived at Leilan; which is a small village, now belonging to Abdullah Effendi, formerly mutawelli or guardian of Imam Aazem*, an old acquaintance of mine. It was last year entirely plundered by the Persians and Koords, who burned what they could not carry away, in order to distress the foragers of the Turkish army. The villagers, I believe, all over Turkey always keep their grain in pits or wells near the village, which, when covered over and levelled with the soil, cannot be always discovered, even by the native armies, without some one to show them the spot.

From the terrace of the house where we were quartered I had the good fortune to perceive Kerkook, which I carefully set several times with the surveying compass of telescope sight, in order to be quite sure. The point I set was the castle hill; part of the town below it was visible through the telescope. Kerkook castle hill N. 24 W.

I was also anxious to ascertain the distance, as near as it could be given me by the people of the place. By my eye I should judge it to be about twelve miles in a right line. Abdullah Effendi, who has several times gone from Leilan to Kerkook, noting the time by his watch, says it is for a caravan



^{*} Abu Hanifa, a celebrated doctor of Mahometan law, surnamed Aazem, or the Honoured, is buried at this place, which is about two miles to the north of Bagdad.

of mules three and a half hours; for an ordinary horseman, three hours; and, at a smart walk of a horse, two and a half hours. This would be then ten geographical miles. By means of a good observation I had at night, I have now been able to satisfy myself as to the true position of Kerkook, which, from my former journals, and those of Sir R. Ker Porter, I had long been persuaded was placed too far westward by our maps. I find I was right in the position I had assigned it.

The country between Leilan and Kerkook is a perfect plain, with several artificial mounts scattered all over it. In some of the villages date-trees were to be seen, but few or no gardens. The plain is bordered on the W. by the Matara hills; and on the E. by the range which we are to cross to-morrow.

Tazee Khoormattee is three hours off.

The village of Leilan is worth annually about 25,000 piastres, Bagdad currency. Like all the other villages on the Koordish line, it is much harassed, and has been several times utterly ruined by the incursions of the Koords. The Kiahya of the village intreated me to use my interest with Mahmood Pasha to get back 300 of his sheep, which had been carried off by the Koords, and which he had heard were still undispersed. -All the peasants pray that my visit to Koordistan may be

the means of preventing any Koordish inroads, at least till they have got in their harvest. The people of this and all the neighbouring villages are of the Turkish race, and are Tcheragh Sonderans, or Ali Illahees*

Thermometer—at six A.M. 68°; at three P. M. 81°; at ten P.M. 67°. Wind S.E.

May 3.-We left Leilan at half-past five, and travelled in a N. E. direction along the Leilan stream, which we kept on our left. Its course from the hills is marked by a succession of mills, each of which has a small round tower of stone attached to it, which makes it look like a little fort. In one, a miller was crying out 'Ver, Allah!' Give, God!the constant practice, I understand, when the mill is empty; upon which those who have grain to grind bring it to the mill.

In half an hour we reached the hills, which here rise at once from the plain, and form a plateau, proceeding from and skirting the east branch of the Kifri hills. This plateau is worn into narrow valleys and mounts, by numerous rills and rain-courses. The most considerable of the former is the Leilan water. showing by its rapidity the great inclination of the ground which it traverses: it has its source in the above-mentioned hills, and receives many smaller tributary streams in its course.



^{*} See note, page 26.

All these valleys, especially that of the Leilan water, contain numerous little villages, embosomed in gardens of fruit-trees and roses, which at this season render them perfect little paradises. The base of the hills, or plateau, is sandstone; which here and there shows itself in strata inclined in the same degree and direction as those of the Matara branch of hills. Over this is a concretion, or conglomeration of pebbles, which, wearing away, forms a gravelly soil.

This tract is called the Banner or District of Kara Hassan, and is dependent solely on the Pasha of Bagdad, the Governor of Kerkook having no authority in it. It is worth about 85,000 piastres annually, and extends in length about six hours. war, and the constant inroads of the Koords, have greatly depopulated this district, and proved very destructive to agriculture. We saw some barley; but the greatest part of the country over which we travelled was covered with grass, mixed with wild rye, oats, and an infinity of wild flowers; besides thyme, mint, and peppermint. The higher parts and tops of the hills would make excellent sheep-walks; and the valleys afford fine pasturage for cattle. On ascending the plateau, the height of which above the plain was very inconsiderable, perhaps no where exceeding 300 feet, we were immediately struck by the marked difference in the appearance of the country, and in our own sensations. It was only

now we could be said to have quitted the dreary Ghermaseer*, and I seemed to inhale a new exist-My feverish anxiety and listless despondency gradually passed away, like the clouds of a stormy night, and I revived to new hopes and renovated vigour: nor was I singular in my sensations. Rich, who had been greatly indisposed, was quite restored by the time she arrived at the end of her day's journey; and several invalids of the party declared that they felt no more symptoms of illness after an hour or two's ride among the hills. At half past seven we descended into a valley formed by a little stream, which rushes down between the hills to join the Leilan water, when a scene presented itself which called forth a unanimous exclamation of rapture from the whole party. By the brook which turned a little mill was a small assemblage of cottages, completely embosomed in a wood of poplars, willows, fig, plum, and rose-trees, the latter all in full bloom. This grove was completely tenanted by nightingales, who joined their mellow voices to the murmuring of the rill. There is no mind, however brutish, but is affected by the beauties of nature. The principal cause of the Koords deserting their chiefs in their disgrace is the fear and irresistible repugnance they feel to quitting their country for the hideous desert of Bagdad.

^{*} Or 'the hot country;' it is the name given to that tract of country which lies between the Tigris and Mount Zagros.



My Turks were loth to pass this valley without the enjoyment of a cup of coffee in so delicious a spot; and I felt no objection to indulging them. We passed a pleasant half hour at this place, which is called Hussein Islam; and then rode to Yusuf Aga's camp, half an hour farther on in the valley of Leilan. We arrived at half past eight. Our whole stage, deducting the half hour's rest, was two hours and a half.

Yusuf Aga, the present Governor of the district of Kara Hassan, is a Georgian, an old friend of mine, being the very person who came to my camp with Daoud Pasha's firmans and dispatches, during the revolution that ended in the destruction of Saed Pasha, and nomination of his brother-in law, Daoud, to be his successor. Yusuf Aga is now moving about his district seeking pasture for his cattle. had made very handsome preparations for receiving me at his little encampment, where he entertained us in a most hospitable manner. We pitched our tents on an eminence over the valley of the Leilan water; the banks of which were ornamented by a little grove or garden, as at Hussein Islam. The situation was really exquisite; and in the valley we discovered a briar rose of England, the wild perfume of which was infinitely more pleasing to us than all the odours of the East.

Soon after my arrival a tchaoush was announced from Moosa Aga, the Governor of Kerkook; which Vol. I.

is about four hours or twelve miles from this place; he was the bearer of a very polite letter of invitation from his master, requesting me to pass a few days with him. I understand he has made great preparations to receive me; but I must, for the present, decline his invitation. We shall, in all likelihood, return by that road.

May 4.—I awoke this morning at half past four with a smart pain through the temples similar to that produced sometimes by suddenly swallowing a mouthful of iced lemonade: the pain went off as the day grew warmer.

At half past five A.M. we mounted. Our road was northerly, along the valley of the Leilan water; into which we sometimes descended, crossing the little stream occasionally. The valley, which is narrow and winding, grew even more beautiful as we advanced; and we often rode through lanes and coppices of mulberry, pomegranate, and other fruit trees, with rose-bushes interspersed. To judge by the breadth of its pebbly bed, which occupied nearly the whole of the valley, the Leilan water, now a mere brook, must be a considerable torrent when swollen by the rains. As we advanced, it received numerous tributary rills. The plantations continued for about three miles, and on the sides of the hills we saw some vinevards. The country was covered with wild thyme, wormwood, sage in flower, and a variety of other plants among the grass. The level very sensibly rose as we advanced.



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At eight A.M. our course was N. 75 E. We now quitted the Leilan, which has its source hard by, and we crossed the range of hills in a N.W. direction. From the summits of these hills, the streams run down to Koordistan. Here the government of Kara Hassan terminates, and that of Sulimania in Koordistan commences. About nine we began to descend by a very direct, but not difficult road; and in twenty minutes we reached the first landing-place, if I may be allowed the expression. On an eminence on our right was a small building, a Ziyaret or place of pilgrimage, called the Mekam of Kidder Elias*,

* Or resting-place of the prophet Elias. The Mahometans believe that Elijah never died, and that he is still on the earth, where he is to remain until the coming of Jesus Christ. They call him Kidder, or ever-green, on account of the everlasting life which he enjoys, and by which he is kept ever in a flourishing condition, in a paradise which, say they, might be taken for Heaven itself. In reference to this a Turkish poet observes, "Keep yourselves from believing that this world is your home; your home is in Heaven alone; strive therefore by the means of virtue to reach that home where Elias dwells, and where a place is prepared for you."

The following striking anecdote, which is taken from the Bibhotheque Orientale of D'Herbelot, will surely be read with much interest by every Christian:—

When the Arabs had taken the city of Holwan, in the 16th year of the Hegira, 300 horsemen returning from this enterprise under the command of Fadhilah, towards the end of the day encamped between two mountains in Syria. Fadhilah, having intimated that it was time for evening prayer, began to repeat with a loud voice, the usual form "God is great," &c., when he heard his words repeated by another voice, which continued to follow him to the end of his prayer. Fadhilah, after he had finished,

much celebrated among the Koords, who believe it to be impious to hunt in its vicinity. Hence we again descended by an extremely gentle slope to-

cried out, "Oh thou who hast been speaking, if thou be of the order of angels, may the strength of God be with thee; and if thou be of that other class of spirits, it is well; but if thou be a man like me, make thyself known to me, let me see thee, that I may have the benefit of thy instruction." He had no sooner concluded these words, than an old man who was bald, and with a cane in his hand, and looking like a dervish, appeared before him. After they had saluted each other, Fadhilah asked the old man who he was: he answered, "I am here by command of the Lord Jesus, who has left me in this world, to remain here till he comes the second time. I wait therefore the coming of this Lord, who is the source of all happiness, and in obedience to his commands. I live on the other side of this mountain." Fadhilah, upon hearing these words, inquired of him when the Lord Jesus would come? The old man having answered, "at the end of the world, and at the time of the last judgment," the curiosity of Fadhilah increased, and he further requested him to tell him some of the signs of the near approach of that time. Kidder Elias, then addressing him in a prophetic tone, said, "When men and women shall forget their respective places; when abundance of provisions shall not lower their price; when the blood of the innocent shall be shed; when the poor shall ask alms and receive nothing; when love shall be extinguished; when the Holy Scriptures shall be turned into songs; and when temples dedicated to the true God shall be full of idols, know that then the day of judgment is very near." He had no sooner concluded these words than he disappeared.—D'Herbelot, Bibliothèque Orientale, folio, p. 732.— Ed.

These notions of the Mahometans are derived from the Jews. Jesus himself was taken for Elias, re-appearing after nine centuries of concealment. The prophecy that Elijah should come "before the great and terrible day of the Lord" has probably given rise to the notion, that he had not yet completed his part on earth. The wisest Rabbis have taught that Elias sits under

wards the N E. to Tchemtchemal; a high artificial mount, which either gives name to, or receives it from the banner or district in which it is situated. We passed, on our way to this mount, much barley, seemingly in very good condition, but not yet fit for the sickle; a large plantation of lentils; and much pasture-land.

We reached our camp at ten A.M. It was pitched

the tree of life in Paradise, and keeps account of the good works of the Jews, especially of their Sabbath observances. They conceive that his presence may be attracted by the due performance. of spiritual exercises; they leave the door open that he may enter; and their chants on the close of the Sabbath are full of references to him, and petitions for his favour; the occasion of circumcising a child they regard as peculiarly interesting in the eyes of Elias. At such seasons his presence is besought, and a seat is kept vacant for him, which if all be rightly gone about, it is not doubted that he will occupy. It is told among them, R. Judah was once at a circumcision at Ratisbon, when perceiving, in virtue of his spiritual discernment, that Elias's chair was empty, he foretold that the child should come to no good; the child afterwards became a Christian. Attendance at this ceremony they hold to have been assigned to Elias, because of his zeal for circumcision; which led him to complain that "the children of Israel had forsaken God's covenant," (1 Kings xix. 14,) meaning the covenant of circumcision. On this account too they believe that he is called the angel of the covenant. It is remarkable, when viewed in connexion with the above Mahometan story, that the Jews, understanding Elias's coming "before the day of the Lord," to mean an appearance preparatory to the advent of the Messiah, consider revelations concerning that period to be his especial work, and at the close of each Sabbath, pray that on the next he would come and declare the circumstances of the coming of the Christ .- See Buxtorf's Synagoga Judaica, Basle, 1641, pp. 80, 255.—Communicated by a friend to the Ed.

on the nearly circular Mount of Tchemtchemal, which was capable of receiving a much larger camp than ours. As the plain continued to slope down towards the east the mount appeared highest on its eastern side. It rises nearly perpendicularly to the height of above 100 feet; but of what age it may be it is impossible to say. We picked up some pieces of pottery of a fine quality, and deep red colour; and a very large block of stone; but nothing to characterize the mount, which must be at least Sassanian, possibly even yet more ancient. We have, from its summit, where I am now writing, a fine view of the mountains of Koordistan, from Keuy Sanjak on the N. to Seghirmeh on the south-east.

The plain continues to slope for a little way beyond the mount, at the foot of which runs the Tchemtchemal tchai or water: beyond this, it rises again very gradually, but much broken into ravines and hills, to the Bazian range of hills; in which are the passes of Seghirmeh and Derbent. The latter lies just before us; behind it rises the mountain of Peer Omar Goodroon, forming part of a higher range, to all appearance bare and rocky. Goodroon is the highest mountain in these parts, and is said to contain a glacier, which supplies all Koordistan with snow, or rather ice, the store of which is inexhaustible, and never melts. We perceived snow in some of the clefts.

I will now endeavour to give some general idea of

this part of the Koordish ranges of mountains, as they appeared from the mount of Tchemtchemal.

The line which we see immediately before us, extending from N. to S. E., is a narrow precipitous bare ridge, which is called the Bazian mountains. To the north of the pass of Derbent i Bazian, which, as I have already remarked, is just before us, the mountains soon make a turn towards the west, where they form the mountains called Khalkhalan, which bound the Pashalik of Keuy Sanjak on the south. To the south of the pass of Derbent, the ridge is continued in a straight line south and a little east. Here is another pass called Derbent i Basterra; beyond which the ridge, continuing in the same line, assumes the name of Karadagh, and becomes well wooded. Here is the third road into Koordistan from the plains of Assyria. It is called the Seghirmeh, or ladder, and passing directly over the crest of the mountain, has been esteemed difficult, if not impossible, for an army.

Abdurrahman Pasha, the late governor of Sulimania, fortified all these passes, at the time he was endeavouring to render Koordistan independent; but having been defeated at Derbent i Bazian by Kutchuk Suliman Pasha of Bagdad, his fortifications were demolished. Karadagh is bounded by the Diala. Just south of the pass of Basterra, the Zengheneh hills come out west from the Karadagh, and are at first much lower: but turning

south, as if to form a parallel line with Karadagh, they become of an almost equal elevation. Just behind this part, that is E. of it, appears a higher summit, belonging to I know not what range, which is part of the district of Dilleo. before, or W. of the high part, which to appearance forms the termination of the Zenghaneh range*, are little hills, scarcely discernible; where is Ibrahim Khanjee, and Ghilli on the Turkish frontier. Still farther W., the Kifri and Toozkhoormattee line of hills is seen coming up to unite with, but a little in the rear of, the Kara Hassan hills we have just left; which are prolonged a little to the N. † They then disappear by turning west; and leave an open horizon, as far as the Khalkhalan hills.

There were no villages discernible from Tchem-tchemal mount, they being all situated in hollows, by the sides of the little streams. The villagers are all now dispersed about, in little encampments of black tents, for the convenience of pasturing their cattle, and attending to their harvest. All cultivation in Koordistan is watered solely by the rains 1, there being no artificial irrigation.

[‡] The kind of cultivation which is carried on by means of



^{*} Having a lateral view of the Zenghaneh hills, I could see that the strata of all parts of that range incline to the E in the same manner and degree as the Hamreen mountains.

[†] The road from Kerkook to Derbent, called the Ghisheh Khan road, passes over these hills.

Thermometer—5 A.M. 49°; 2 P.M. 79°; 10 P.M. 59°. During the day, light N.W. breeze; night calm.—The cold was so great last night as to be pretty severely felt by our relaxed frames, though the thermometer at 2 P.M. was 79: it however continued only half an hour at this height.

May 5.—There was a very heavy dew this morning, the first I had seen for many years. The sun soon after rising exhibited the curious phenomenon of an iris, formed by its rays acting on the morning mists. With the dawn appeared the high range of the Kandeel Dagh in N. 10 E., which forms the Rewandiz, Akko, Sikeneh, and Saook Boolak mountains; and is, in fact, the prolongation of Zagros, forming the grand frontier between Persia and Turkey. They were covered with snow down to their apparent bases, and their points were broken and sharp.

We marched at half past five as usual, and proceeded in a N.E. direction to join the Kerkook road. There is a more direct road from Tchemtchemal to Derbent, the distance of which is three hours; but we preferred this one as being the easiest. The ground became more cut up and furrowed, as we advanced; and the soil was an earth of deep red

rain is called by the natives Dem, which is an Arabic word. Rice and cotton must be artificially watered in countries where there are no tropical rains.

approaching to crimson, when seen from a distance. The ravines, which are very deep, are made by innumerable little rills, which flow from every direction. The surface is covered with grass interspersed with the usual herbs: we saw but little barley.

At 9 A.M. we arrived at the pass of Derbent, the approach to which is very marshy, and must be troublesome in winter. A small khan stands on the right hand, and just at the mouth of the pass is a square ruin or platform, with the remains of little vaulted cells in it, and some wells of water. This resembles the platform at Kasr i Shireen, and Haoush Kerek; and is undoubtedly, like them, Sassanian*. For curiosity's sake I asked the guard† at Derbent by whom he thought it was constructed, and he answered without hesitation, "By Khosrou,"

The pass of Derbent is formed by a mere ridge, or wall, which advances as it were to close the valley, and slopes down very gradually, leaving but a small opening. This is a complete screen, facing the two sides of the opening through which the road to Koordistan leads.

The layers of the screen are in thin laminæ, and incline *outwards*, or to the west, with but a small inclination from the vertical.

^{*} See Appendix.

[†] There is a guard at the pass of Derbent, who take twelve paras on every load that passes. No such demand, however, was made from us.

This pass, as I have already mentioned, was fortified by Abdurrahman Pasha. He placed here a wall and gate, and three or four pieces of cannon, two of which were planted on the height, in order to fire upon the Turkish camp below; and vain would have been Suliman Pasha's attack on this pass, had not a Koordish chief called Mahommed Bev, a son of Khaled Pasha who was united with the Turks, led a division of the Turkish troops and auxiliary Koords up the mountain, by a pass only known to some Koords, and which had been neglected as impracticable; so that Abdurrahman Pasha found his position turned, and his guns on the height pointed against himself. He was then obliged to retreat, and the wall was razed by the Pasha of Bagdad, who afterwards advanced to Sulimania.

Having enjoyed the refreshment of a cup of coffee at the Derbent*, we marched again at half past nine. The valley soon became open and winding, having the Bazian hills on each side. The strata all inclined towards the west, and the hills were, I believe, calcareous. On the left at some distance in the hills is a ruin, called Sheitan Bazar, which is composed of a range of little cells. This, and another called



^{*} The government or banner of Bazian commences at a ravine and little stream called the Red Valley, half an hour west of the pass of Derbent.

Gheura Kalaa, also on the left of the valley among the hills, are, from the descriptions, unquestionably Sassanian remains.

The mountain of Goodroon was before us, a little on our left. About 10 A.M. we turned into a branch of the valley, which is here very wide, to the village of Derghezeen, where we arrived in about a quarter of an hour. From the door of our tent was visible, towards the north-east, about three-quarters of a mile distant, another artificial mount, exactly like that at Tchemtchemal, called Gopara.

The government of Bazian reaches to the summits of the hills north-east of us under Goodroon, and there joins that of Soodash. In these mountains are many deer, wild goats, bears, and leopards or panthers.

The cultivation about Derghezeen * consists principally of rice, cotton, sesamine, and tobacco. There are innumerable little rills fresh from the hills near the village, which water the valley. Some vineyards were observable in the hills.

Thermometer—at 5 A.M. 56°; 2 P.M. 78°; 10 P.M. 54°; calm or light easterly airs.

May 6.—At half-past five A.M. we marched, the morning being calm and overcast. As the road wound much on account of the mud, I did not set our course till we arrived at the straight road to



^{*} So called from its being originally a settlement of the Derghezeenli Turkomans.

Sulimania; from which point I knew the village we had left was visible*.

We directed our course across the valley, from the western side where Derghezeen is situated, to the eastern hills, along the foot of which we afterwards kept. Our progress was very slow, on account of the muddy and marshy places formed by the multitudes of rills, which flow from every direction. Soon after leaving Derghezeen, we crossed a very pretty stream, which, coming through a hollow way in the rocks, tumbles down a few feet, and forms a small cascade. This is called the Devil's Valley. At half-past six we passed, close on our right, the village of Lazian, or Lajan, and soon after we fell into the direct road to Sulimania. The village of Bazian, which is reckoned the capital of the district, though a wretched mud place, like all the Koordish villages I have yet seen, lay to the north-west of us, under the hills, at about two hours and a half distance. Our road was S. 30 E. This valley, which is about three miles broad, affords fine pasturage, but little or no cultivation was to be seen. The grass was quite young and fresh, and none of the grain we have seen since entering Koordistan is nearly fit for the sickle.

We kept the hills, which bound the valley on the east, close on our left hand. We had intended to

^{*} There is a road to Sulimania down the valley of Derghezeen, keeping on the western side of it; but the mud was said to be still deeper there than by the road we took.



have gone to the village of Teinal, a place on the west side of the valley, about three hours and a half from Derghezeen; but when we came nearly opposite, at the place where we should have crossed over to it, our mehmandar, from some information he had just received, judged it most expedient to proceed on to Taslujee, in the vale of Sulimania. Accordingly, at nine we turned off to the north-east, and immediately ascended the hill we had hitherto kept on our left all the morning. The ascent and descent were stony, but not precipitous, and at half-past nine we entered the vale of Sulimania, a fine green plain, about eight miles across, which wants only wood to make it really beautiful. The town of Sulimania was visible under the hills which bound the valley on the east, the range of which Mount Goodroon is a part.

Our progress to-day was slow and difficult, on account of the muddy and stony ground; and it was 10 A.M. when we arrived at our place of encampment, which was near a mount called Kerespeh Tepeh—that is, the black mount, exactly like those at Tchemtchemal and Derghezeen. These mounts are probably royal stations, marking the progress of an army; perhaps of that of Xerxes or Darius Hystaspes*.

From my walks yesterday, and my journey to-day, I begin to understand a little the frame-work of this

^{*} Vestiges of ancient buildings are visible at a place called Kerwanan, on a hill in the plain.



country; which has been the scene of so much that is interesting in history, and is so unknown in the present day, that I think it advisable to state the result of my observations. That part of Koordistan which is enclosed between the Bazian and Karadagh range of hills on the west, and the Goodroon range on the east, is subdivided into valleys running nearly S.E. and N.W., all of which terminate and have a common issue at the Pass of Derbent. These valleys are formed by small subordinate ranges of hills, dependant upon, though not extending, the whole course of the greater ranges above mentioned. The first valley is that of Derghezeen, having the Bazian range on the west; then comes the valley of Sulimania, separated from the other by a line of hills not so high as those of Bazian. The valley of Derghezeen* is subdivided by a still lower range of hills, which does not extend far south; and near Sulimania another line of hills comes out, leaving a valley between them and the Goodroon range. The Bazian mountains increase in height as they go south, the Karadagh appearing higher still; and it is bounded by the river Diala, where the territory of the Pasha of Zchai begins. The plain of Sulimania appeared open to the south, where it has for its boun-



^{*} In the plain of Derghezeen the mehmendar pointed out, under the western hills, a stream, which, uniting with several others, and passing through Derbend i Baserra, joins the Taook Tchai.

daries the snow-clad mountains of Avroman*, which are a part of Taurus and Zagros.

That part of Mount Goodroon which is just over Sulimania is called Azmir; on the east side of which is Karatcholan, the old capital of the province, in the district of Shehrizour. On the east side of Goodroon is Mergapa, a pleasant village in the hills, about six hours from Sulimania, which has been recommended for our summer-quarters. Goodroon † appeared to be of a dark colour, rocky, and precipitous. The summit consists of a hollow, or basin ‡, in which the snow lodges and consolidates into ice §.

If this sketch be not correct in all its details, it will, at least, give a good general idea of the country, and may serve as a groundwork for future inquiry.

Thermometer—5 A.M. 55°; 2 P.M. 66°; 10 P.M. 60°: calm and cloudy; afternoon, showers of rain; steady soft rain till after midnight.

- * These mountains are the frontier between the territory of Sulimania and that of Sinna, a province of Koordistan under the government of Persia.
- † The mehmandar insists that the Azmir or Goodroon mountains go as far as Keuy Sanjak, Amadia, and Mardin. He may not be wrong.
- ‡ I think it is a crater, but I propose to myself a nearer examination.
- § A perpetual store of ice is thus kept ready for the use of the inhabitants of Sulimania, who make great use of it during the summer to cool the fruit, sherbets, water, &c.

May 7.—At ten minutes before six we mounted, and directed our course towards the Goodroon chain, but in an oblique direction, in order to avoid the mud, which was said to be very deep in the lower parts of the plain. The morning was clear, with a gentle northerly breeze. Shortly after leaving our camp we were met by Abdurrahman Aga, one of Mahmood Pasha's gentlemen of rank, sent by his master to relieve our travelling mehmandar, and to conduct us to Sulimania. He had ten or twelve servants with him; and, after the usual interchange of compliments, we marched on together.

Our road lay over hills sent forth by the Goodroon mountains, interspersed with valleys, and well watered by numerous little brooks, some of which, being dammed up, are made to rise above the level, and are then drawn off to form rice-beds. We saw a good deal of barley growing, but it was yet young. At eight we crossed a broad, but shallow torrent, which descends from Goodroon, and in autumn is quite dry, called Tchaktchak, as my conductor informed me, because the pebbles found in it strike fire.

At five minutes past eight, we came to the Sertchinar, a fountain by the roadside, which bursts from the earth in more than fifty little springs, and becomes almost immediately a considerable stream; murmuring over the pebbles, and making, to my ears, a most delightful sound. This stream runs

through the district of Tchemen Tangeroo*, where a great deal of rice is cultivated, into the Diala; and, indeed, may be said to be one of the streams which contribute to form that river. In its progress through the vale of Sulimania it becomes the property of one man, Yunus Bey, on whom it was conferred by the present Pasha. The lands it waters are worth annually more than 50,000 piastres; and much rice, cotton, sesamine, and tobacco are cultivated by means of its waters.

Above the sources of the stream is a knoll or hill, on which stand two trees, which are said to mark the site of a battle fought in very ancient times. The Koords say that Ali planted his spear on this spot after an engagement with the Infidels; but Abdurrahman Aga acknowledged that there was only Koordish tradition for this, though he thought there was no doubt of there having been a battle here, but between what powers he pretended not to know.

In compliance with the wishes of the Pasha, we encamped on the left bank of the Sertchinar, till he could make preparations for our entry into his capital, which he has settled is to take place to-morrow morning. Mahommed Aga, our old mehmandar, here took leave of us. He has greatly endeared



^{*} A Koordish corruption of the Persian Taj rood. The town or village of Tanjeroo is one hour distant from Sulimania.

THE NEW YORK
ASTOR, LENOX AND
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R



AN OFFICER OF THE PASHA OF SULIMANIA.

Published by Duncan Paternoster Row.

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himself to us all by his kind and gentlemanlike conduct during his officiation.

Shortly after we had encamped, great stores of all sorts of provisions, for ourselves and our people, came in from the Pasha; and at noon Omar Aga, another Koordish officer, arrived. This gentleman is to be our attendant during the whole of our stay in Koordistan*. After having had an interview with me, and settled concerning our abode, during our residence in Sulimania, he returned to town to make preparations for receiving us. From what I have seen of Koordish gentlemen, both at Bagdad and since entering their country, I am inclined to think very favourably of their manners and hospitality.

In the afternoon I took a walk to look about me a little. Around the head of the Sertchinar the water bursts from the ground in every spot; and wherever I removed the earth water gushed forth †. The bed of the stream is full of water-cresses, and the stream itself contains abundance of fish, among which were trout, from the description given us by our anglers, who saw many, but found them too shy for their clumsy tackle.

The Sertchinar I is only separated from the

^{*} See Plate, No. I.

[†] The temperature of all these fountains, for I tried several of them distant from each other, was 62° Fahrenheit, the thermometer standing at the same time at 76° in the open air.

[‡] On the E. of the Sertchinar, separated from it by a little hill, in like manner as it is from the Tchaktchak on the W., is another

Tchaktchak by a little eminence, on which is a burying-ground that to all appearance has not been used for a long time. I thought of the fine description of the old burying-ground, in the prologue to "Old Mortality," as I wandered among the rude grey stones of this cemetery, between which the ground was covered with wild flowers. four spreading trees adorn this eminence, and great was my delight in discovering them to be oaks!not, indeed, of the well-known British species, but fine trees, fully sufficient to call forth many precious recollections. The leaves are less indented, smoother, and of a darker green than those of the oak I have been accustomed to see in England; yet it is not the dwarf oak. It is said there were many of these trees about the Sertchinar formerly, which were cut down for the building of Sulimania.

Thermometer—5 A.M. 53°; 3 P.M. 76°; 10 P.M. 64°. Fine northerly breeze and clear weather.

May 8.—We marched at forty minutes past five, and pursuing our way gently along the foot of the hills, with much ascending and descending, we arrived at our camp before Sulimania at forty minutes past six, where I was received by several Koordish gentlemen belonging to Mahmood Pasha, who, having made their compliments, immediately went away,

stream, but less than either of the others. This and the Tchaktchak are only torrents, which are, I believe, dry in autumn. They all unite in the plain.



except two who were left to attend on us. We had anticipated some trouble from the crowd, the Koords being celebrated starers, and we the first European party most of them had ever seen here: not a soul, however, appeared, except those who were on duty. This, I understood, proceeded from an order of Mahmood Pasha's, strictly enjoining the Koords to give us no trouble. I had but little rest to-day, and the draft on my spirits was rather more than they could answer. I had scarcely sat down in my tent, when in came an express Tartar from Constantinople. I had rather he had shown himself at any other time; especially as, bringing the news of the king's death, it was requisite to forward on the dispatches immediately *.

I had scarcely recovered from the arrival of the Tartar, when my old friend, Abdullah Pasha's chief officer, arrived; and he again was succeeded by Mahmood Masraff, the prime minister of the Pasha of Sulimania—a very celebrated character in Koordistan, of whom I had often heard at Bagdad. He

^{*} As illustrative of the suspicion and fear of treachery ever prevailing in the mind of an Eastern governor, it may here be mentioned that Daoud, Pasha of Bagdad, had been much alarmed at the idea of Mr. Rich's going to Koordistan. The reasons given did not satisfy him; for no Turk ever thinks of travelling for health or amusement. He evidently suspected evil against himself; and the arrival of this Tartar from Constantinople, just on Mr. Rich's arrival in Koordistan, is said strongly to have confirmed his fears.—Ed.

came with the information that his master himself was coming at aasser*, to pay me the first visit, and welcome me himself to his country. This was quite an unlooked-for honour, and was a great proof of his friendly and hospitable disposition. I had not expected even that he would return my visit; but coming himself to me in the first instance I had considered as totally out of the question.

I accordingly made the best preparations my situation would admit of to receive Mahmood Pasha: and shortly after aasser his approach was announced. The sight was a gay and barbaric one. He alone was on horseback; and, being a very small man, was almost hid by the crowd of tall Koords, habited in every colour of the rainbow, but chiefly in pink, yellow, and scarlet, which hues especially made up the tassels and fringes which covered their heads. The march was silent, and yet their tread was heard from afar. When my guard saluted, the Pasha immediately returned them the compliment, by laying his hand on his breast with considerable dignity. sent my tchaoushes to meet him, and advanced myself beyond the door of the tent to receive him. As soon as he saw me, he alighted from his horse, his tchaoushes shouting out; and shaking hands with me with both his hands, we came into the tent, and sat down together on a shawl, which I had prepared for the occasion. It was with difficulty, and only after some

^{*} Or afternoon prayer.



time, that I could persuade him to adopt the easier mode of sitting and crossing his legs: he wished to persist in the more respectful and difficult attitude of kneeling, resting on his heels. He welcomed me again and again to Koordistan, assured me that the country was mine, and many other such Eastern compliments. Many civil things, of course, passed, --on his part in apologies for his country, and on mine in praise of it. I at least was sincere; for I really was charmed with the verdant hills, and delighted to be out of Bagdad. I then gave him the Pasha of Bagdad's message, which, being a very civil one, I took care to deliver audibly before all his attendants, and he seemed sensible of the attention. He spoke of the state of the country; exposed the difficulties with which he had to contend, in being placed on the frontiers of two rival powers, one of which never ceased persecuting him for contributions,—the other, his natural sovereigns, that is the Turks, insisted that he should neither serve nor pay Persia; and yet Turkey was neither able nor willing to defend him, when the Shahzadeh of Kermanshah carried on his exactions by force. He pointed out the pernicious way in which this combination operated on the prosperity of the country, in a modest and sensible manner; and expressed his wish of adhering with fidelity to the cause of the Pasha of Bagdad. I believe, in fact, that personally he is well inclined to the Turks from religious prejudices;

but it is easy to see that their cause is not very popular, and that the generality here have neither respect nor confidence in the Ottomans; nor do they deserve it. Their political conduct is blind, arrogant, and treacherous. With a little prudence and conciliation, and by a skilful application to the Sunite feelings of the bigoted Koords, who detest the Persian sect, they might have attached firmly to them a brave and numerous people—who possess the most important lines of their frontier-and who, at particular moments, might turn the scale in favour of the power whose cause they espoused. There is at present a game going on, the intricacies of which it would be difficult thoroughly to unravel; but it is evident that it is a kind of ruse contre ruse affair. The Pasha of Bagdad is endeavouring to cheat the Pasha of Koordistan and the Shahzadeh of Kermanshah-while the Shahzadeh is cheating both the Pasha of Bagdad and the Pasha of Koordistan; and all of them, both collectively and severally, are endeavouring to cheat the Porte, who will unquestionably come off worst of the whole set, and who in every thing contrives to make herself the common enemy. With this, however, I had nothing to do. situation I held obliged me to uphold Turkey, at least negatively, which in my answer I endeavoured to do. The Pasha, after a short silence, and I thought as if he were really affected, then said, " My father, of blessed memory, loved you much; he would have

rejoiced to have seen this day, which he often anticipated; and I could have wished it had been he who received you, instead of me." I answered, that Abdurrahman Pasha was a much-esteemed friend of mine, and that I greatly respected his memory; but that his place was worthily filled. A due allowance of callioons having been smoked*, sherbet, incense, and rose-water were brought; and he retired in the same manner as he had come. Before he took his leave, he told me that, if it were agreeable to me, he would wish me to enter Sulimania the day after tó-morrow, at 9 A.M. I perceived at once that he had an astrological superstition about this, which, of course, I indulged him in.

Mahmood Pasha has nothing distinguished in his person or address; but he is a plain, reasonable, and, at the same time, a mild and gentlemanlike man; and they say his private character is unexceptionable, which is not ordinarily the case with the Koords.

The whole day was a considerable trial to my weak nerves; however, but for the arrival of the Tartar, it would not have been unpleasant. The scene was novel and interesting; the Koords were far from being troublesome, and I gleaned some information from several of them.

The Pasha followed up his visit by a large present

^{*} The Pasha is one of the few Koords who use the Persian tube, all the rest smoking the common Turkish pipe.

of sheep, and other provisions for all my establishment. He has resolved not to let me purchase anything as long as I remain in his dominions; but this I mean to put a stop to, as soon as I have had my public audience.

Thermometer—5 A.M. 60°; 3 P.M. 79°; 10 P.M. 67°; fine N.W. breeze.

May 9.—I was occupied all the morning in writing public and private letters, and in dispatching the Tartar.

In the afternoon my old friend Abdulla Pasha* came to see me. He has suffered a long and painful illness, and was scarcely recognizable. He held me locked in a fast and earnest embrace for some time. and was so much affected as not to be able to speak for several seconds. I too was shocked at the ravages which disease had made in his appearance; so that the meeting was but a dismal one at first, though we both soon warmed as we talked about old times. It was easy to see that the members of the Bagdad government, and particularly Daoud Pasha, were not very high in his favour; nor do I wonder at it. He has been very ill-treated by the Turks, and no doubt will find some opportunity of repaying them with interest. He spoke of his nephew, the present Pasha of Sulimania, with respect and seeming kind-



^{*} An uncle of Mahmood Pashs of Sulimania.

ness; but I thought I could perceive a little embarrassment in his manner. He passed more than an hour with me; and, at parting, grasped my hand with great energy.

Thermometer—5 A.M. 56°; half past 2 P.M. 78°; 10 P.M. 61°; wind easterly, but moderate.

CHAPTER III.

Osman Bey—Entrance into Sulimania—Visit to the Pasha—Description of our House—Attachment of the Koords to their Chiefs—Anecdotes—Partridge Fighting—Afghans in Shehrizoor—Xenophon and the Ten Thousand.

May 10.—This was the morning which the astrologers seemed to have decided upon as the proper one for my entering into his capital, and public reception by the Pasha. About half an hour before the appointed time, the celebrated Osman Bey, about whom I had heard much, the Pasha's younger and more dashing brother, came to conduct me into town, accompanied by all the members of council on horseback, and an immense party of Koords on foot. The Bey was magnificently mounted on a very fine Arab horse, which he got from the Anazee Arabs, and which is said to have cost him 13,000 piastres.

All the people were gaily clad. I was much struck with the appearance of the Bey. He was not large, but lightly and well made; the outlines of his face were perfectly regular; he had a crispy or wavy black beard, dark blue eyes, with black eyebrows and lashes, and a manly tint of brown over a fine, clear, and ruddy complexion. He was altogether a very handsome young man. In horsemanship, and all their favourite military exercises, he is said to be unrivalled among his countrymen. He is likewise

famous for his courage and generosity; but, on the other hand, he is reported to be rather dissolute in his morals, and tyrannical in his disposition.

He met me with an easy and polite address, in which was something of frankness, but not the most distant tincture of coarseness. He was perfectly well bred in his manners. I could see he was well aware of the advantages of his person. He was magnificently attired in the Koordish taste: his gown was of a rich, flowered, gold Indian stuff; he had a superb Cashmere should ornamented with gold fringe on his head, put on in a wild loose manner; his upper dress was a capot, or cloak, of crimson Venetian cloth, with rich gold frogs, or bosses, on it. The age of Osman Bey is thirty-two; that of his brother, the pasha, thirty-five. Their mother is a sister of Khaled Pasha, and consequently also of the principal branch of the Bebbeh * family.

Osman Bey was disposed to talk rather more freely of the state of Koordish affairs than I chose to encourage; and it was easy to perceive he was not of the Turkish party. He looked at his watch several times in the course of the interview, and seemed anxious that we should not miss the precise moment of mounting. At last, when they told him it was the appointed instant, we rose together and set forward in the following order:—

First a guide; then my trumpeter and standard-

^{*} The name of the pasha of Sulimania's clan; so called from their ancestor, Bebbeh Suliman.



bearer *; then three led horses, followed by my imrahor, or master of the horse; next came my tchaoushes, or running footmen, fully armed; after whom marched the sepoys with their drum and fife. I followed mounted on Finvar, with two stirrupholders, armed with battle-axes and shields; then came Mr. Bellino and Dr. Morando; then Osman Bey on his beautiful Arab, with a line of about three hundred Koords after him on foot: after the bey and his people came the members of the pasha's council: my khaznadar, or feasurer, and mounted attendants, closed the procession. moved forward, in very good order, towards the city, if such it might be called, which was not above a quarter of a mile off. The crowd assembled to witness the procession was immense. I did not think the town could have contained such a multitude; yet the most perfect order prevailed. The police-officers of the darogha's † train dealt around, I thought very unnecessarily, sundry blows with their heavy clubs. each one of which seemed sufficient to have felled an ox. Yet I alone appeared to be annoyed at this mode of opening the march; the Koords, on whom the blows fell like hail, received them on their beads and shoulders with as little feeling as an anvil. this manner we arrived at the palace; the entrance

[•] The standard of the cross was borne by a Turk, and English marches were played by a Persian trumpeter, who was no bad performer.

⁺ The chief of the police.

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to which is low, mean, narrow, and dirty, to a degree which I thought ill accorded with the residence of a governor, or even of a common individual: but I understood that it is not without its use in a country like this, and that it renders the seat of government defensible, in cases of emergency. The entrance does not lead to the front of the palace, but turns round the side of it *; and here I was obliged to alight, as we could get no farther on horseback. We advanced up a handsome flight of steps into the hall of audience, which, had it been in good repair, would really have been a superb room. It was open in front on pillars †. The pasha met me at the door, and conducted me to a chair at the upper end of the Mr. Bellino and the doctor were seated just below me, on chairs likewise. The members of council, headed by Osman Bey, sat on a broad nimmud, or thick felt carpet, on the opposite side, and my people arranged themselves interspersed among the pasha's officers, who were in double rows all round the room, in the centre of which stood the Ishik Agassi, or master of the ceremonies, with his staff of office in his hand. A crowd of well-dressed Koords filled the passages and the court below outside the room. After the introductory compliments, the pashe saw I admired the room, and remarked

^{*} There is a better (but still crooked) entrance in front of the palace, which is now under repair.

⁺ This kind of apartment is called a Talar.

that it was built by his late father; that it wanted repair; but, said he, "Who will repair what he is not certain to enjoy; and what may in a few days afterwards be ruined by the Turks or Persians?" told me the palace owed its elevated situation to its being built on an artificial mount, of great antiquity*. The view from it was very agreeable. I endeavoured to keep off politics, and to lead the pasha to speak upon the economy and antiquities of Koordistan; and I happened to make a fortunate hit at the outset. I told him I had beard that the Vali of Sinna † was of a Gooran family; and that the Gooran race t were not so much esteemed as A murmur of applause burst instantly clansmen. from all the attendants and went round the room. My fortune was now made with the clannish Koords; and the pasha, with more than his usual vivacity, went at once into the history of his family. He said, in the first place, that the Vali of Sinna's family was very ancient, but that the Goorans were not a tribe: that he boasted himself of being both of an ancient family, and of an honourable clan. The name of his clan, he added, was Kermanj;

^{*} Probably the fellow to those I had remarked at Tchemtchemal, Derghezeen, and Taslugee.

[†] The governor of the province of that name in Persian Koordistan.

[†] The people of Koordistan are divided into two different races: the one consisting of the tribes, the other of the peasants or Goorans.

Bebbeh being the appellation of his own particular family, the members of which are the hereditary chiefs of the clan; and hence their whole territory and people are now called the government of the Bebbehs or Babans. The clan was originally established at Pizhder, in the northern mountains near Sikeneh on the frontier of Persia. An ancestor * of his, he said, had rendered important services to an Ottoman sultan in a war with Persia: and obtained in recompense an investiture of all he could conquer. He and some succeeding chiefs gradually possessed themselves of the districts they now hold, with several others which have since been retaken by the Persians; and the whole was then erected into the banner of Baban, or Bebbeh, and made dependent on the pashalik of Shehrizoor, the capital of which was Kerkook. The pasha could not give me any dates, he only knew that his ancestors were lords of the Banner for a long time; and were finally made pashas of two tails not quite a century ago. He told me the Gooran race were easily distinguishable by their physiognomy, and by their dialect of Koordish. We had much more conversation of this kind, and parted exceeding good friends; and all the

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^{*} It was Suliman Baba, or Bebbeh. He went to Constantinople about one hundred and twenty-five years ago, A. D. 1678, and becoming celebrated for the services he rendered the Turks against the Persians, his family were afterwards called by his name, Bebbeh or Baban, instead of the name of their tribe, which, as has been already observed, is Kermanj.

pasha's cousins, that is, his clansmen, seemed to look upon me with great satisfaction.

At the door I found a handsome horse, well caparisoned, prepared for me, which I could not dispense with accepting: it was accordingly led before me. And we now went to inspect the house which had been prepared for us: this was close by the palace, and turned out to be a very dismal place; spacious enough indeed, but ruinous and filthy. Such as it was, it was the dwelling of one of the chief officers of the palace, who had been dislodged to receive us. My repugnance to take possession of it was, I believe, very visible. After some whispering between the Koords and my people, the pasha sent his prime minister to request I would let my khaznadar or treasurer go about with one of his officers, and choose any house in the town, the owner of which should be instantly dislodged to make room for me: but I could not bear the idea of this; and, besides, I was unwilling to give any further trouble. I considered that the difference in the dwellings here must, after all, be inconsiderable; and that the pasha had, in all likelihood, in the first instance, done the best for us he conveniently could: I therefore resolved to make a virtue of necessity, and put up with the proposed house; and immediately saw that my determination gave general satisfaction.

I now, therefore, sent Minas to escort Mrs. Rich

into town, for the Koords had a great objection to my returning back again to camp to-day. It was easy to see that they had some superstitious idea of ill luck to their affairs if I left the town: so I passed, till Mrs. Rich's arrival, two or three hours very unpleasantly in walking and lounging about, which confirmed the nervous headache with which I had been threatened in the morning.

The description of our house will serve for that of all the better sort in Sulimania: it is a square building of one story, standing on a basement of about three feet high, and built of bricks dried in the sun, having a plastering of mud mixed with chopped straw over the whole. One or two rooms inside have been white-limed over the mud coating. The roof is flat, and is formed by rafters, reeds, and a coating of This house stands in a large open enclosure, or as we would say in India in a compound: this is subdivided into two courts by a cross wall, which joins the house at each side near its centre, leaving the front in one enclosure and the back in another: this makes the Haram* and Divan Khaneh †; but there is no communication between them by a door in the house itself, as in all Turkish houses; you must go round by a door in the wall which divides the compound into two: this is peculiarly incon-

^{*} The women's apartments.

[†] That part of the house where the master receives his visiters, and in which the men servants reside.

venient in bad weather. The area of both courts is covered with grass, and planted with willows, poplars, mulberries and rose bushes, interspersed in little bouquets. A stream of water runs through the court of every house in Sulimania, which is supplied from the mountains by a kahreez or aqueduct. With respect to the distribution of the rooms, it seems regulated by no plan, at least I am not able to discover any order or contrivance in it; only that in both the haram and divan khaneh is a talar, or room quite open in the front, which is the general receiving and sleeping room in summer. No one but the poorest persons, who have not such an accommodation in their houses, sleeps on the roof. indeed, in the greatest heats, which only last a month, use a sekoo, or low platform, for that purpose; and, during summer, many construct tchardaks, or huts made of boughs, over a little tank in their own court-yard, or else pitch a tent, to escape from the fleas, which are a terrible nuisance all over the East, and are said to be peculiarly formidable here.

In the divan khaneh part of the house is a large vacant space or hall, supported by posts, and almost dark: this is said to be a cool retreat in summer, but the pest of the fleas must still exist, and another still worse, that is scorpions, which are said to be numerous, large, and venomous. Centipedes are also found here, but I believe are not much dreaded; nor

are the snakes, which are large and numerous, said to be venomous.

The winter rooms of the house are entered by a long dark passage: their appearance does not render one desirous of a nearer inspection; indeed, I keep as much as possible on the outside of the house.

The ordinary houses are mere mud hovels, which makes the place look like a large Arab village: they are perfectly exposed, but the people do not seem to regard this, the women going about with the men, and performing their domestic labours without any veil. This miserable-looking town, however, contains five khans, two good mosques, and a very fine bath. The population of Sulimania is estimated by the best judges among the Koords at ten thousand souls, including the officers of government and retainers of princes residing here. The ordinary citizens are of the peasant race.

As soon as the baggage arrived, I pitched a large two-poled tent for a divan or receiving room; and when ornamented with my arms, and covered with a handsome carpet and nimmuds*, which the pasha was kind enough to send me, it made altogether a kind of barbaric receiving hall of no contemptible appearance—certainly much pleasanter and better looking than any room in the town. The sepoys

^{*} Narrow strips of thick soft felt, handsomely ornamented with various colours, which are placed round the rooms in Persia and Koordistan, and serve instead of sofas and chairs.

pitched tents also in the court; and some of the people, who did not relish the appearance of their quarters, followed their example.

In the haram our preparations for the first night were not so fortunate. We tried the most airy-looking room; but alas! the heat, close smell, and swarms of sand-flies soon showed us the folly of our attempts, and we drew our beds out into the talar: here again we were unsuccessful in our efforts at repose. We were kept awake till daybreak by these Koordish tormentors; though a few hours' sleep would have been a real blessing to me in my state of nervous pain.

Thermometer—5 A.M. 62°; half past two P.M. 75°; 10 P.M. 68°; south wind in puffs; disagreeable feeling day; a little rain.

May 11.—Many Koordish gentlemen came to see me, from whom I gleaned various particulars concerning their country. Amanullah Khan, the Vali of Sinna, once asked Abdurrahman, Pasha of Sulimania, to tell him why it was that his own servants, though generously treated by him, would never follow him into exile, nor ever, under trials and privations, showed any attachment for his person, such as the Baban Koords had always manifested for their princes. The answer of old Abdurrahman Pasha was very characteristic. "You are not," said the old chieftain, "the lord of a tribe, nor are your men your tribesmen. You may clothe them, feed them, and

inake them rich, but they are not your cousins; they are but servants!"

The attachment of the Koords to their chiefs is indeed very strong. In Bagdad they live with their masters in the most miserable exile, struggling, without a murmur, with every sort of privation and suffering. Gentlemen who, in their own country, have a horse handsomely caparisoned, and a servant, are seen in Bagdad in rags; and are frequently known to work as porters or water-carriers, that they may take their day's wages to their master, to contribute to his support. When the brother of Abdurrahman Pasha died in Bagdad, one of his Koords was standing on the terrace or flat roof of the house, at the moment his master expired. "What," said he, "is the Bey dead? then I will not live another moment!" and immediately he threw himself off the top of the house, and was dashed to pieces. I have often heard this anecdote related in Bagdad. Yet an exile in Bagdad is what the Koords most dread, and even their attachment is not always proof against its Poverty and privation they can endure terrors. without a murmur; but the burning wastes of Arabia are to them, they say, truly dreadful. The other day, when Koord Suliman Pasha very foolishly allowed himself to be inveigled into Bagdad once more, after having repeatedly had proofs of the falsehood and treachery of the Pasha, some of his Beyzadehs, or gentlemen of the first rank, came to him and told him that they were ready to undergo anything for his sake but the horrors of a long-protracted Bagdad exile, and that they desired leave to depart and seek their fortunes, with the other princes of the same family in Koordistan. When their masters are in power, they distribute the best part of the lands among these their faithful followers, and, besides, make them continual presents of horses and arms. Khaled Pasha told me that when he was deposed from the government of Keuy Sanjiak, his gentlemen came to him with their silver-mounted trappings and silver horse furniture, which they laid down before him, telling him that he was now going into exile at Bagdad, where they would follow him, but where they would have no need of such finery; and that they therefore requested he would use the silver to provide himself with funds.

I had to-day confirmed by several of the best authorities, what I had long suspected, that the peasantry in Koordistan are a totally distinct race from the tribes, who seldom, if ever, cultivate the soil; while, on the other hand, the peasants are never soldiers. The clannish Koords call themselves Sipah, or the military Koords, in contradistinction to the peasant Koords; but the peasants have no other distinguishing name than Rayahs* or Keuylees†, in this part of Koordistan. A tribesman once

^{*} Literally a subject, but generally used for a peasant.

[†] A villager.

confessed to me that the clans conceived the peasants to be merely created for their use; and wretched indeed is the condition of these Koordish cultivators. It much resembles that of a negro slave in the West Indies; and the worst of all is, I have never found it possible to make these Koordish masters ashamed of their cruelty to their poor dependants.

Every one agrees that the peasant is in a moment to be distinguished, both in countenance and speech, from the true tribesman; nor would it be possible for him to pass himself for his countryman of nobler race.

Mahommed Aga said to me, "The Turks call us all Koords, and have no conception of the distinction between us; but we are quite a distinct people from the peasants, and they have the stupidity which the Turks are pleased to attribute to us*." The treatment which the peasantry receive is well calculated to brutify them: and yet tyranny equally degrades and brutifies the master and the slave; and it were not wonderful had the tribe and the peasant Koord been equally stupid and unfeeling.

During a conversation concerning the great Koordish families, one person present said, "Is it not a shame that our princes should ever consent to go to Bagdad, where they are obliged to submit to a Turk, who was bought the other day, like a beast,

* Referring to a common saying among the Turks, that a person is as stupid as a Koord.



for a few hundred piastres, and who yet, when in a passion, will call any of us 'Koordish ass!'" Another person remarked, "The jealousy of our princes is their ruin. Neither the Turk's nor the Persians would ever be able to do anything against us, but by availing themselves of our divisions, and the family jealousies of our chiefs. We are aware of this, and yet, somehow or other, the Turks always succeed and get the better of us. We are certainly Koords with thick understandings." The same person said, when I mentioned the dirt and ruinous condition of the house I was living in,-"It is very true; but why should we build good houses, or keep them in good repair, when we are not certain of enjoying them even for our lives? This Pasha is changed, another of the same family is appointed, and he brings in his friends, who turn us out of our houses and estates. The ruin of this country is the want of stability and permanence of its governors. Of whatever disposition a prince might be, it would be well for the country if he were sure of preserving it for life *."

In the afternoon Mahmood Masraf came to entertain me with a partridge fight. This is a very favourite diversion of the Koords; and the Masraf, who is a famous sportsman, when he heard that I had never seen a partridge fight, was quite

^{*} It may not be superfluous to mention here, that the Pashas of Sulimania must be all of the house of Bebbeh.

delighted to have an opportunity of showing his collection of game partridges, which is a very fine one. He came first, attended by four of his sons, all very fine tall young men. The old gentleman looked quite respectable amongst his fine family; and he was not a little pleased at my making the remark. "Oh, sir," said he, "I have three or four more of the lads in the house; who will have the honour of kissing your hand one day." I was surprised to see the un-eastern freedom of the sons before their father. They all put themselves at their ease, and smoked their pipes without the least ceremony. From what I had seen among the Turks and Arabs, I should not have thought they would even have sat down in the presence of their father.

After a round of coffee and pipes had passed, the approach of the army, as the old gentleman called it, was announced by a prodigious cackling and crowing of the partridges, which was audible for a great distance off; and soon a party of stout Koords appeared, bearing on their shoulders thirty-two cages, each containing a cock partridge. The collective and incessant cackling or crowing of this party caused a strange noise, something like the ticking of a thousand immense watches: they were not silent an instant, except when fighting. A number of lads of the fancy followed, all eagerness for the sight; and more would have rushed in, if, to spare the clubbing

and cudgelling, by which alone they could be kept back, I had not ordered the doors to be closed.

The cages were placed round so as to form a ring, behind which the spectators stood; the old Masraf, his sons, and myself closing the circle on the side of the tent. The scene would have suited the pencil admirably; but as it would be out of the question to attempt to sketch on the spot, I must see the sight a few times before I can attempt to give a graphic idea of it.

One of the assistants now opened the door of a cage, and let out a bird, who whirled himself up in the air as if in defiance, and then strutted about waiting for his adversary. Another partridge being let loose, they fell to. The sight was amusing and by no means cruel. It was highly entertaining to see the little birds strut about on tiptoe in defiance, jump up, bite at each other, play about to seize a favourable opening, and avoid letting their adversary take hold on a bad place. I observed the great feat was to get hold of the nape of the neck. When a partridge succeeded in seizing his adversary in this manner, he would hold him like a bull-dog, and sometimes lead him two or three times round the ring. Sometimes a bird would be frightened and run away out of the ring. The battle was then fairly lost; and the bird so beaten will not feel disposed for fighting for two or three months afterwards. Every bird had its own name; and their wings were not clipped. They were so tame as to allow themselves to be handled without resistance; and when a match was over, the birds would return to their cages almost of their own accord. They never spurred; all their attack was an attempt to seize their adversary. The Koords looked on with great interest; but after the novelty was over, it seemed to me but a puerile diversion. The Koords are keen sportsmen in horse-racing, partridge, ram, and dog fighting. Mahomet, like a true Arab, made it lawful to lay money on horse-racing; but the Koords carry the license still farther, and allow of betting on their partridge and dog fights.

After the exhibition was over, two officers came to report themselves, as appointed by the Darogha to command a patrole of fifteen men, who were to keep constantly going round the outside of our house all night. To enable them to pass our Sepoy posts, they had made themselves acquainted with "Who goes there?" and—"A friend." It was really curious to hear Koords in Sulimania endeavouring to pronounce these English words, which they had learnt from Mahometan natives of Hindoostan, and subjects of Great Britain. They told me they also knew what the countersign was, having learnt the meaning of it in Persia. Their corps de garde they established without any ceremony on the roof of a neighbouring house; and walked over all the

adjoining roofs, and through the families of the occupants, whenever it suited them. To have remonstrated against this abominable tyranny would have been fruitless, nor would the motive have been understood, either by the offenders or sufferers—to so low a degree is the human species debased by a long course of savage oppression. Aga Minas to-day happened to ask one of the police-officers in attendance if some sort of a bedstead could not be pro-"Certainly," said the man; and, without more ado, he went to the first khan, and seized three bedsteads belonging to Bagdad merchants, who happened to lodge there. He brought them in triumph to the house. It is needless to say that the bedsteads were immediately returned to their owners.

Thermometer—5 A.M. 66°; half-past 2 P.M. 70°; 10 P.M. 68°; wind S.E.; some showers of rain, with thunder and lightning.

May 12.—This morning I went to the bath, which I found remarkably handsome, well lighted, and well served; superior to anything I have yet seen in any part of Turkey, excepting Damascus, Cairo, and Constantinople, and in some particulars even excelling them. It was stuccoed, and painted in arabesque, and ornamented with large cisterns or basons of water, with jets d'eau. It was built at the expense of the present Pasha, by Persian architects brought here on purpose; and it is said to be the exact copy of

the new bath at Kermanshah. Another, on the same plan, was constructed in the Pasha's own harem. A Mahometan willingly spends money about a bath. It is a kind of pious work; and therefore even adverse armies would never think of injuring it. The property also may be well secured by making it vakuf*.

We find the temperature of Sulimania very agreeable. Thermometer—6 A.M. 66°; half past 2 P.M. 78°; 10 P.M. 69°. Squally from the west, with showers of rain and thunder; much rain and very vivid lightning in the night.

May 13.—After breakfast I went to see my old friend Abdullah Pasha. He seemed a little better, but still extremely languid. He spoke with no feelings of pleasure of Bagdad recollections; and upon his relation, Khaled Pasha, being mentioned, he said, "He has been so long in Bagdad that he has lost all traces of clanship; he has become no better than a merchant." Abdullah Pasha is not remarkable for anxiety after information; yet to-day, for the first time, he asked me a whole round of questions, beginning with Tcheen Matcheen, as the Mahometans call China, and going on to the relative strength and situation of the European powers. It was evident that some conversation on these subjects had taken

^{*} An assignment, in this case fictitious, to religious or charitable purposes.

place among the family; and my friend wanted to prepare himself for the next discussion.

When I came home. I received some Koordish friends, before I went into the harem. Mahommed Aga said, "The want of security in our possessions is the sole ruin of the country. While we tribesmen are not sure of holding our estates, we never will addict ourselves to agriculture; and until we do, the country can never prosper. Why should I, for instance, throw a tagar of seed into the ground, when I am not sure that my master will hold his government, and I my estate, until the season of harvest? Instead of doing this, I allow the peasants to cultivate my estate as they may find it convenient; and I take from them my due, which is the zakat, or tenth of the whole, and as much more as I can squeeze out of them by any means, and on any pretext."

Abdurrahman Pasha's favourite project, at one time, was to render his country tributary to the Porte, but independent of any neighbouring Pasha. He was willing to pay any annual tribute that the Porte might require, regularly and in ready money, at the capital, provided he should be secured from obeying any other orders than those of the Sultan; and not be subject to deposition, and interference in the interior of his province, except in case of rebellion; but this he could never manage. On occasion of the rebellion of Kutchuk Suliman, Pasha of Bagdad, against the Porte, the Reis Effendi, who

was sent from Constantinople to depose him, offered Abdurrahman Pasha the government of Bagdad; but the old chief very prudently refused the honour. "It is true," said he, "that I should become a vizir of the first rank; but one draught of the snow-water of my own mountains is worth all the honours of the empire. Besides, were I to transfer myself to Bagdad, my own prosperity would be increased, but it would ultimately be the ruin of the family of the Bebbehs."

In the afternoon I went to pay a visit to Osman Bey. His establishment of servants was really magnificent; but the house was just like ours, though in better order, and raised on rather a higher basement. He does not lose on a second interview. I thought him very agreeable. He asked very sensible questions, and answered those I put to him in a very intelligent manner. He apologized for his inquisitiveness. "I am perhaps impertinent," said he, "but remember what a strange thing it is for a Koord to have a conversation with an Englishman; and what a desire he must have to profit by it, and inform himself of things which he could learn in no other way, but which it must do him good to know." I desired him to ask on; and assured him that I would take a similar liberty in return. He was extremely inquisitive about England, France, and Russia; our government, the ceremonial of our court, and the formation and constitution of our Vol. I.

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armies; about which he asked many very pertinent questions, which showed that he took an interest in the subject, and comprehended it. Unlike the Turks, he by no means attached an undue degree of importance to the Sultan, Constantinople, or Turkish affairs. He asked for the particulars of the battle of Waterloo, about which he had heard, probably from the Persians, but not by name. Bonaparte he had heard of as the Imperatol. He then came to China, and asked nearly the same questions as Abdulla Pasha had done in the morning, which confirmed me in my suspicions of a conversation on the subject having taken place among them. He particularly asked if foreigners were allowed to visit the capital of China, and seemed rather surprised when I told him an embassy from our court had lately been there. On something being suggested to him by a person present, he entered on the subject of British India, but with some apparent caution. He began by remarking that when a sovereign had so powerful an army as ours, it was natural he should wish to employ it; and that he was not surprised we were always looking out for opportunities of con-I saw immediately what he was coming to. and told him that our great army did not proceed from the inclination of the sovereign, but was no more than was necessary for our own defence; that when other powers kept up large armies, it was indispensable for us to do so likewise; and that we

did not wish to interfere with any one else, but would not allow any one else to interfere with us; that we had already more dominions than were essential to our welfare; and retained some portions of them merely because we could not resign them, without their falling into the hands of those who would use them to our disadvantage. "If that be the case then," said he, "how comes it that you are every year extending your conquests over Hindostan? But I hope," he added, "you will not take amiss the questions I ask." I told him that our conquests in India proceeded from the very principle I had just laid down. We were not the first Europeans who had conquered places in India. Some of the places we now held we had taken from those Europeans, in consequence of our wars with them in Europe; others they had ceded to us; some we had purchased; others we obtained from the natives by treaty, in return for services or other advantages. Thus, from small beginnings, a mighty empire was formed, which bordered on the territories of many powerful princes. Some of these profited by us, and were friendly to us, others again were jealous of our power, and envied a prosperity, which they were not enlightened enough to attain. When people are neighbours, interests must frequently jar, and subjects of quarrel arise; and though the English are peaceably inclined towards those who are similarly disposed towards them, yet they are not a people to

be imposed upon. The necessity of defending our rights, or vindicating our honour, had often produced wars, in which it had generally pleased God to grant us the victory; but that in all such contests, it would be found, we were never the aggressors. seemed much struck with this view of the subject, and confessed he had, previously, always imagined that the English had at once sent a large army to conquer India, and carried on their conquests without cause, or even pretext, whenever they chose. then asked me about air-balloons; and said he had been told they were machines capable of conveying detachments of soldiers to any given point. then came back to England. Nothing delighted him so much as the knowledge that we had clans among He was very minute in his inquiries into the manners, language, and character of our ashaier or tribes, and requested me to tell him some of the names of the clans. He was charmed with the idea of clan regiments, with their own costume and officers, but wondered that the reigning caste should be English, who were sheherlis or townspeople, and of no tribe; and still more that they should make good soldiers. His asking me where we got our rice, introduced the mention of the New World; and he immediately requested me to tell him how it was discovered. "By astronomy and geometry," said I, "it was ascertained that the world was globular like an orange." This part of my explanation I illusFrenghistan—there is India—this is the way we come from Frenghistan to India; but some people began to inquire, why can we not go round the other way to India? Some said it might be done, others that it could not. An individual more enterprising than the rest said he would try it, and he found a prince who gave him ships and means to make the experiment. In endeavouring to go round this untried way to India, the new continent was found." This he entirely comprehended. In explaining to him the nature of the American republic, he said, "This is like the tribes in Khoshnav*, where each village has its own head, and they all meet together to consult for the good of the whole community."

* The tribes of the Khoshnav are three in number, viz., Meer Mahhmalli, Meer Yusufi, and Pezhderri. The two former have an old feud between them, which keeps them constantly at war with each other, to the great advantage of the Bebbeh Pasha, who can only maintain his influence among them by dexterously availing himself of their internal dissensions, just as the Turks and Persians maintain their influence over him. A small stream separates these tribes; and they have one common mosque, in which they assemble on a Friday, and afterwards frequently retire to their respective sides of the rivulet and commence firing on each other. On one occasion, however, they commenced hostilities in the mosque, and twenty or thirty of them were killed.

In their dress they resemble the Koords of Amadia; but their language partakes both of the Bebbeh and Bahdinan dialects. The same remark holds good of the Rewandiz Koords, the name of whose principal tribe I cannot learn. There are, I believe none of the peasant race either in Khoshnav or Rewandiz.

When I told him no one sat in the presence of our king, "What!" said he, "not even your ulema"*? No, said I. "You see," said he, turning round to some of his people present, with an air of satisfaction, "Mullas have not much power in his country." He talked much of the state of Koordistan. "My country is in a wretched state," said he. "If you serve the Turks, they insult and depose you when they choose; if you serve the Persians, they are continually teasing you for money." He is a good Koord; but of the two rival powers, it is evident he prefers the Persians. At parting he was extremely friendly, said he considered me as of the same tribe with himself, and hoped for a continued intimacy between us.

When I came back I attended the elegant recreation of a dog-fight, and it was amusing to see the eagerness of delight of the Koords, who hallooed, shouted, and capered, and made much more stir than the animals themselves. One of the dogs† belonged to my sporting friend Mahmood Masraf, who having heard of a famous dog at Keuy Sanjiak, had lately sent off a man there purposely to procure him, to match with a dog here, who is rather too strong for any now in the place.

^{*} The doctors of the law.

^{· †} They were of the rough shepherd-breed. ·

Many Koordish gentlemen attended; one of them said to me, "You are the first Englishman we have seen here, and the event will be talked over by our sons' sons. We are delighted to have you among us." The sentiment was echoed by the whole company.

Thermometer—5 A.M. 62°; half past 2 P.M. 76. Gentle westerly air; fine day.

May 14.—The Pasha called on me this morning, and sat with me for about an hour. He improves much on acquaintance. There is something serious, mild and unobtrusive in his manners, which is very pleasing. He inquired much about the European' states in the same way his brother had done yesterday, and began his discourse with questions about China. There had been some talk among them about China, which has evidently interested them greatly. He talked with great modesty and propriety on all the subjects he treated of. I led the conversation to the subject of vaccination, which I am very desirous of introducing into Koordistan, where the small-pox commits great ravages; and he' expressed considerable anxiety for its introduction among his people. I promised him to write to Bagdad immediately for some of the matter.

In the afternoon my old sporting friend the Masraf came as usual. He also made his *début* in the evening's chat with questions about China.

The Koords are the only orientals I ever knew

who sit up late at night, and rise late in the morning. Few gentlemen in Sulimania go to bed till two or three o'clock, or show themselves abroad till nine or ten in the forenoon. Their chief visiting time is at night. When it grows dark they begin going about to each other's houses, where they amuse themselves with conversation, smoking, and music. They will pay two or three visits of this kind in the course of a night. About an hour before sunset also, a kind of club or assembly is held before the house of the Masraf, in an open place in the town called the Meidan. Friends meet and chat on various subjects; arms or horses are displayed; and sometimes matches are made of wrestling, partridge or dog-fights. Koords appear to me to be a remarkably cheerful social people, with no kind of pride or ceremony among them; and they are neither envious of one another, nor have I ever heard a Koord speak an illnatured word of another, however different they may be in party or interest.

While the Pasha was with me to-day, I took the opportunity of finishing an affair which had been recommended to my good offices by a friend whom it was impossible to refuse. A Bagdad speculator, who is in the habit of cutting timber on the Koordish mountains, had lately a considerable quantity of timber seized by the Koords. The Pasha at my request ordered the property to be restored; or if not forthcoming, a similar quantity to be cut, down and

placed at his disposal. This transaction made me acquainted with the wood-cutting business, which includes some particulars I think worth knowing.

The timber, which is tchinar, or oriental plane, of a fine damasked grain, is cut on the mountains which separate Sinna from Turkish Koordistan, principally in the districts of Juanroo and Delli Havar, which is a valley in the mountains of Hallabiee. Forests are public property in the East; but the neighbouring chiefs generally contrive to exact something, in the way of presents, from the speculator, by throwing all kinds of dangers and obstacles in his way. wood is cut, cleaned, and left to dry. A year or two after, at the time of the rising of the waters, it is carried to the nearest station, where it is floated down to the river Diala-men attending on the banks to see that it takes the proper course. When it reaches the Diala it is left to its fate, and floats down to the bridge between Bagdad and Tauk Kesra, where it is taken out by persons on the watch, but of course a great deal of it is lost in this way; however. so dear is timber in Bagdad, that it is generally sure to make a handsome profit. Mulberry and nut is also cut in Koordistan, but these are purchased out Poplar or kawak is brought from of gardens, Jezira * and Amadia; and willow, or sughuit, from the Euphrates above Ana,



^{*} For an account of some places in Jezira, and the adjacent

Wood is now becoming daily more scarce on the mountains of Sinna, from the indiscriminate cutting down practised by every one. My informant says, that in many places where he used to cut wood, there is now not a stick left. Lately a man in Kermanshah, who practises founding, casting and coining, has greatly contributed to the destruction of the plane forests, fancying that nothing but charcoal made of tchinar would answer his purpose. This has been much worse for the woods than even the timber-cutting.

The agents for cutting wood never venture to carry money with them into the forests. The workmen are all paid at Hallabjee *, which is the nearest town in the district. The people of these mountains, especially at Juanroo, are described to be in the last state of barbarism. They are nominally subject to the

interesting but little known country, see Appendix. Among the rest, the castle of Finik, at about four hours above Jezira, is celebrated in the history of the Koords as early as 1461. In 1450 Khalapi, Prince of Seurt, laid siege to Jezira, and in 1459 Ameer Ahmed, the Bohtan, who occupied the Carduchian mountains, says Assemanni, took Jezira from Ameer Ibrahim, who took refuge in the castle of Phineck. In 1461 a battle was fought between the chiefs of Hesn Kief and Bohtan in the woods of Jezira. In the same year Ahmed the Bohtan, the tyrant of Jezira, took Fenek, and ordered Ibrahim with his sons to be burnt. It is remarkable that Ammianus Marcellinus, in lib. xx. 15, 18, 26, mentions Bezabde or Jezira and Phænica.

* Hallabjee is at the end of the vale of Shebrizoor towards the mountains, S.E. of Sulimania.

Vali of Sinna, but in reality are wholly independent, living in forests and fastnesses, and having nothing to tempt visitors. They cultivate nothing, and are reported to live wholly on acorns and wild fruit. What is perhaps singular in this kind of savage tribe, the women have great power among them, and will often appease furious disputes between the men. which would otherwise be terminated in bloodshed; for, like all savages, these people are extremely irritable and vindictive, and count the life of a man for nothing. Men and women live together without the slightest affectation of concealment; and the Bagdad timber-merchant was extremely scandalized at the questions constantly put to him of "What is your wife's name? how does she dress?" &c. The account of this man was confirmed to me by many Koords present, who had visited that wild district.

I was surprised to hear that, in the province of Shehrizoor, there are some villages entirely composed of Afghans. They came into this part of the country on the murder of Azad Khan; and they are said still to retain their own language among themselves. They are very poor, and rank among the peasantry. There are also some families of Afshars * in Koordistan. I saw an agavat, or gentleman of the tribe; his name was Isa Aga, and he was an uncommonly fine-looking old man, of a commanding height and figure. Though bred up in Koordistan, I

* Nadir Shah's tribe.



was told it could at once be perceived he was no Koord by his language. No one but a native-born Koord can speak their language perfectly; it is something like the English in that respect. difficulty in both proceeds from minutiæ in the pronunciation, and running one syllable into another.

May 15.—Last night a courier to the Pasha arrived in three days from Bagdad. He brings the news, that Mahmood Pasha's mother has been well received by the Pasha of Bagdad, and that his proposals are likely to be acceded to. He has, in the first instance, obtained the cession of the district of Kara Hassan, and the delivery up of Hassan Bey *, with a promise of Erbil and Altoon Kiupri. Bauker Khan, who has been here for some time on the part of the Shahzadeh of Kermanshah, to demand 30,000 tomans, will consequently be dismissed.

Mahommed Aga told me some curious anecdotes, especially of the escape of Hassan Bey last year, which placed in a strong light the treachery and impolicy of the Turkish government.

In the afternoon I had a visit from Bauker Khan. He is a plain, stupid man, with a most preposterous beard. He is of the Koordish race, of the tribe of Mafi, and speaks Koordish better than any other language. I asked him about the ruins of Hersin. He assured me that there was only a reser-



^{*} Mahmood Pasha's younger brother, who the year before had run away to Bagdad.

voir cut out of the rock; but that there were no figures or writing whatever.

The afternoon's party exhibited all the fashion of Sulimania, to the number of twenty-five or thirty of the principal people. By way of recreation they had a partridge-fight. The birds were more numerous, and fought better than on the former occasion. The best fighters must be taken in the nest, and trained up. On the day they are to fight, they are kept hungry. In the summer they must be taken to the mountains, otherwise they lose their spirit.

May 16.—I called on the Pasha this morning. like him better every time I see him. He has promised to do his utmost to procure me a copy of the famous History of Koordistan, called the 'Tarikh al Akrad.' I told him the story of Xenophon and the Ten Thousand, and the ancient glory of his race. He and all his Koords listened with the greatest attention, and appeared deeply interested in the narrative. The scene was very picturesque, and would have made a fine subject for a painting. The Pasha afterwards very naïvely exclaimed, "I wonder if my family was of consequence at that period!" There was present Kai Khosroo Bey, chieftain of the Jaf tribe, a very powerful and warlike clan. The Bey was a very fine-looking man. I was certainly the first European he had ever seen, and he was evidently much astonished; but there was no rude nor stupid staring.

May 17.—I returned Bauker Khan's visit. He lives at the house of the Darogha; as wretched a house as the one we inhabit. Bauker Khan told me that his tribe, the Mafi Koords, is established in Khorassan: but that there are some families of it in Kermanshah. His language differs from that of Sulimania, but is perfectly intelligible. Bauker Kkan is well acquainted with Khorassan, Afghanistan, and some parts of Turkestan, about which he told me some curious particulars; also about the turquoise, or Firouzeh mines of Nishabour. turquoise matter is a small vein between two slabs of rock. Mohammed Rahim Khan, the present chief of Kharezm, is a descendant of Abdul Gazi Khan Bahader*, the celebrated Tartar historian. The proper title of the Sultan of Bokhara is not Sultan, but tura.

^{*} A prince of the house of Tchenghiz Khan, who reigned about the middle of the seventeenth century. He wrote a genealogical history of the Tartars, which has been translated into various European languages.

CHAPTER IV.

Conversation with the Pasha—Kai Khosroo Bey—Koordish Tribe of the Jafs—Climate of Sulimania—Breakfast with the Pasha—Population of Sulimania—Firing at a Mark—Takhti Suliman—Ancient Excavations—Musical Party—The Zor Khaneh or Gymnasium—Dinner at Osman Bey's—Oriental prayers—Suliman Bey—Feats of Swordmanship—Agriculture—The Ramazan.

May 18.—I PASSED a very pleasant hour and a half with the Pasha. There is something so very natural, unassuming, and modest in his character, that makes it quite delightful to talk with him, after being used to the artificial, false, and pretending manners of the generality of men of rank in the East. I asked him why he did not wear armour, which is the favourite war-dress of the Koords. "Because I am not strong enough to bear it," answered he. Most natives of the East would have said that they did not like it, or that they scorned shielding themselves in battle. A person must have lived long among the Turks, and have become well acquainted with their habits of thinking and speaking, to be aware how this little trait struck me. I have nothing to record of the conversation this morning, as it principally devolved on myself; the Pasha making many inquiries about European armies, with very judicious remarks.

In the evening I had as my guest Kai Khosroo Bey, in addition to my usual party.

The Jaf tribe*, whose chief he is, inhabit the highest mountains † on the frontier of the territory of the Vali of Sinna. They are a fine-looking, brave people, but esteemed exceedingly uncivilized and barbarous, even by the Koords. Their dialect of Koordish differs considerably from that of the Bebbeh Koords; and their appearance is so singular that they are easily recognized. They form a body of yeomanry cavalry, in number about 2000, which follows the Bey when he is summoned to attend his feudal lord, the Pasha of Sulimania, in the field. They can also turn out 4000 musketeers with ease; and they are reckoned the best soldiers in the Koordish army. As they are a strong and powerful tribe, they have a number of refugees from various tribes, with remnants of broken tribes, under their protection; such as the Feileys and Kelhores, who often do injury to the Jaf name. When the chief dies, if his son is young, he does not succeed, as the clan could never be governed by a stripling. In that case the vacant chieftainship is filled by the brother or uncle of the deceased Bev.

The Jafs all live in tents I. In the summer they

^{*} See Plate 2, a Man of the Jaf Tribe.

[†] The district of Juanroo, above alluded to, is a part of these mountains.

[†] The Koords call a wandering tribe, or one that lives in tents, Kheil; and a man of such a tribe Kheilekee.



Frinted by C. Hullmandel.

A MAN OF THE JOF TRIBE.

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encamp in the high mountains of Hagee Ahmed, on the frontier of Sinna: in the autumn they are scattered over the district of Shehrizoor; and in the winter they live at Shirwaney, on the river Diala.

May 19.—Nothing particular occurred in the morning. In the afternoon I had a visit from Abdulla Pasha. As he is not remarkable for his information respecting his own country, there is not much to be gleaned from his conversation. He spoke of the climate of Sulimania. In the winter the cold is sometimes intense, especially when the strong easterly gales prevail. Snow sometimes lies on the ground from six weeks to two months; one fall succeeding another before any be dissolved. The winter before last it snowed twenty-three times. In the summer the climate is pleasant, except when the easterly wind blows; which it does with prodigious violence, sometimes for eight or ten days successively. This wind is as hot and relaxing in summer as it is cold and piercing in winter; and, what is very curious, it is not felt at the distance of two or three hours off in any direction. The district of Shehrizoor *, where

From Sulimania to Arbet is thirty hours; here begins the province of Shehrizoor. From Arbet to Ghulambar, where it terminates, is eight hours. At Arbet, Abdurrahman Pasha dug up quan-Vol. I.

^{*} The province of Shehrizoor extends to near the mountains of Avroman. Its capital is Koolambar, called by the Turks Ghulambar; but the people who reside in it are obliged to retire in the summer to Khoajall, a cool situation at the foot of the Avroman mountains.

a great deal of rice is grown, is said to be extremely hot and unwholesome, and overrun with swarms of flies and musquitoes; besides which, so numerous are the snakes, that they may be commonly seen passing backwards and forwards along the road even in the daytime.

May 20.—I had a visit to-day, among my usual friends, of a Georgian, Teimir Aga, one of the slaves of Ahmed Kiahya, who escaped from Bagdad on the death of Ali Pasha; and he has had the prudence to remain here ever since. He is now considered as a Koordish Agavat or gentleman, and holds several rich villages by gift from the present and late Pashas of Sulimania. He would not return to Bagdad even were he offered the best employment under the government, and seems to be perfectly satisfied with his condition.

A very respectable old Koord, who had just returned from Mecca, also came to see me. All the

tities of bricks, but without inscriptions, and found some coins, a specimen of which I am promised. At Ghulambar he found two pieces of cannon buried in the rubbish. The district of Shehrizoor abounds in vestiges of antiquity, such as mounts or tepehs, like Ghevra Kalaa on the Zehav road, and khareezes or subterranean water-courses, many of which are still serviceable. Sepulchral urns are dug up in many places. Arbet is the place where the most considerable remains are found. There is a mount there, and the traces of a considerable town round it. My present opinion is, that this is the ancient city of Shehrizoor; but all the Koords with one accord deny there ever having been any city of the name of Shehrizoor, and insist that it was always the name of a district, as at present. The district is not now one government, but is divided among several.

Koords who have been the pilgrimage ever after wear a white turban. Within the last three years about two thousand Koords from the province of Sulimania alone have visited Mecca.

I had afterwards a visit from Osman Bey, who sat with me till noon, listening with the greatest delight to stories about European armies and battles.

Many of the offices about the Pasha are hereditary; at least during the government of the particular Pasha. The present Masraf was prime minister successively to Osman, Abdurrahman, and Mahmood Pashas; and he tells me he expects his son to succeed him. The present selikdar, or sword-bearer, is a boy, and a person acts for him till he is of age, adminstering also for him the laws attached to the office, which he has inherited from his father. If peace and the succession in the direct line were secured, this country would rapidly improve.

In the afternoon I joined the Masraf's coterie, established under a tent in an open place before his house. Most of the people of rank belonging to Sulimania were there. We were soon joined by Kai Khosroo Bey, who came lounging, or rather rolling in, with a vacant stare. He spoke by fits, in a language which I could not understand, though I now begin to make out the Sulimania dialect pretty well. Kai Khosroo Bey had a small English powder-flask, the mechanism of which he could not comprehend, and requested me to explain. I observed, on this

occasion, that the Koords called gunpowder derman, or medicine; a very efficacious one truly. We had afterwards, as usual, a partridge-fight. The skill, courage, and intelligence of the little bird is certainly surprising. As I have already mentioned, their great feat is to seize the adversary by the nape of the neck, hold him fast, like a bull-dog, and then fly up with him and overturn him on the ground; and the skill exhibited in the attempting and evading this manœuvre constitutes the interest of the sport. One bird being foiled several times in his attack, in a paroxysm of rage seized himself fast by the wing, and was with difficulty brought to let go his hold; thus realising what has been thought preposterous in Harpagon.

When I returned home the Masraf sent me a horse as a present. The Koord who brought it had been desired by his master not to accept of anything, and it was by main force that I caused him to be seized, and a dress put on him. There was something very ridiculous to see a shaggy savage, six feet high, actually blubbering at having a gift forced on him against his will. I sent some of my people home with him to appease the old gentleman, and to request him to allow his servant to accept my present.

May 21.—This morning I breakfasted with the Pasha, by invitation, at ten o'clock. The repast might have passed for a good substantial dinner, there being all sorts of meat, of the most solid as

well as ornamental description. Among the rest was the usual Eastern delicacy, of a lamb stuffed and roasted whole. The dishes were prepared and served in the Persian fashion, and really did honour to Koordish skill, being much less greasy and more tasty than anything I ever ate at Bagdad. The Pasha and myself sat together at the upper end of the hall, and before us was placed an oblong tray of painted wood, with feet raising it a few inches from the ground, on which the different dishes were placed. Some that it would not contain were put on the ground beside us. Several bowls, filled with different kinds of sherbets, all cooled with snow, and some of them extremely palatable, were distributed among the dishes. By the Pasha a stout grim-looking Koord knelt on one knee, and kept stirring about a white mixture in one huge bowl, into which he put an immense quantity of snow. Ever and anon the Pasha turned about his head to him, and was served with a prodigious spoonfull of this mixture. The attentive stare of the fellow. as he delivered the contents of his Patagonian spoon into his master's mouth, was so ludicrous, that I durst not look at him a second time. I had also my attendant savage on my side; and on turning my face towards him, in imitation of the Pasha, I was served with a spoonfull of the liquid, which proved to be diluted yoghourt*, cooled with snow, and a quantity of little

^{*} A preparation of sour clotted cream or milk.



unripe plums cut up into it, so excruciatingly sour as to draw tears from the eyes. I did not repeat the application to my familiar Carduchian. The council, which was numerously attended, were served, like us, on oblong tables at the bottom of the hall; and they vigorously applied themselves to do honour to the feast, all their beards moving in cadence-" Oh 'tis merry in the hall when beards wag all!" verse occurred to me when I cast my eyes down on the right and on the left, and it almost discomposed my gravity. I observe the Koords do not dispatch their dinner as quickly as the Turks, but eat leisurely, and chat over their food, the whole dinner being set down at once before them. The Pasha, before breakfast, said something gratifying to Veled Bey, one of the Jaf chiefs, who was present. Veled Bey, who was talking at the time, got up and rolled or shouldered, for he was a ponderous though handsome-looking man, very leisurely along the hall, continuing what he was saying all the time. When he came to the Pasha, the latter held out the palm of his hand to him, which he kissed slightly, and then retired to his place as deliberately and clumsily as he had quitted it. The members of the council smoked, and seemed to make themselves quite easy, speaking whenever anything occurred to them. In Bagdad the Musahhibjees, or councillors, never venture to look to the right or the left in the presence of the Pasha; and they keep cringing and bowing at every word of

their master, and never speak except when he desires them.

In the evening I talked with Mahmood Masraf on the different breeds of horses. Arab horses do not breed well in Koordistan; though the sire and dam be true desert nedjdis, the colts never turn out anything but very common horses. The Jaf tribe possesses a breed of small stout horses, much celebrated for their strength and activity.

May 22.—I went again to the club in the Meidan, and found the usual party assembled. Mahmood Masraf recollects well the foundation of the town of Sulimania, about thirty-two years ago. The then governor of southern Koordistan, Ibrahim Pasha, the father of Koord Suliman Pasha, and a relation of the present governor of Sulimania, resolved on removing the capital from Karatcholan, on the other side of the Azmir hills, to this place; both from a wish of signalizing himself and for the convenience of hunting, of which he was passionately fond, and for which amusement the situation of Karatcholan was singularly ill calculated, being in a very narrow, rocky valley. He called his new town Sulimania, in compliment to the then Pasha of Bagdad, Suliman Pasha, the father of the late unfortunate Saed Pasha. There was an ancient mount * here, which they pared

^{*} There was a village round this old mount. The village was called Mellikindi, quasi Mellik Hindi, or the village of the Indian king. The Pasha told me, that in cutting away the mount



away to suit the foundations of the palace, which was built in the time of Abdurrahman Pasha. Some coins were then found.

Sulimania is in the district of Sertchinar. By the best information I can obtain, it at present contains 2000 houses of Mahometans, 130 houses of Jews, nine houses of Chaldean Christians, who have a wretched small church, five houses of Armenians, who have no priest or church; six caravanserais; five baths, but only one good one; five mosques, of which one is good.

May 23.—The Pasha had made up a party this evening for firing at a mark; but a very high wind coming on, we were obliged to give it up: so I went to pass the afternoon with Abdulla Pasha, where the club came to meet me. Kai Khosroo Bey, who seems by the way to have taken a great fancy to me, though we do not understand a word of each other's language, came rolling in as usual. After a dead silence, he on a sudden gobbled out something which I did not perceive to be addressed to me; but the gobbling noise being repeated, I turned round and observed him to be staring point blank at me; and then the Masraf, who could hardly help smiling,

large urns, with fragment of bones in them, were discovered; also an inscription, which was thrown away, as nobody could read it. He also said that, not long ago, he himself, in digging down in the palace for some repairs, found fragments of urns and bones at a great depth.



said to me in Turkish, "The Bey means that he wishes heartily to see you at the Tribe (six days off in the high border-mountains), and that he would give you a most sincere welcome." In effect I believe he would, and I have half a notion of accepting his invitation.

May 24.—At three o'clock I went with the Pasha to fire at a mark. The exercising ground is about a mile and a half from the town, on the Azmir road, near the foot of the hills. The Pasha, Abdulla Pasha, and myself sat together under a shemsia, and looked on. The best marksman was Osman Bey, and he certainly was an admirable shot with a heavy rifle. Most of the other marksmen also fired very well.

May 25.—I had the Pashas with me in the morning for more than an hour, but I was not well enough to note the conversation, which, indeed, was not interesting. In the afternoon I went to see Osman Bey, who was delighted that I had spoken so highly of his performance yesterday. He is very desirous I should teach him the broad sword, and to shoot at a mark with a pistol, of which the Orientals have no notion.

May 26.—I was much indisposed and could not see any one.

May 27.—I went to see Omar Khaznadar, a gentleman who lives close to us. He is a pleasant, goodnatured man. In speaking of the curiosities of

Koordistan, he mentioned the Takht i Suliman. which is a plateau, and said to be the highest part of the Sinna mountains. In this mountain he described some curious excavations, or a subterranean city, as they call it; but he and several other persons present mentioned still more considerable excavations at a place called Dillo, in the hill between Karadagh and Ibrahim Khangee. The entrance is very small, but the passages are very spacious, and branch off in many directions, so as to render it extremely dangerous to proceed without great precautions, as many persons have been lost in their intricacies. The passages, at least some of them, are described as being bordered by cells, which they call shops and houses. About fifty persons were lately in this cavern, and wandered about for several hours, expending a jar of naphtha oil in light; but in no part of their ramble did they reach any termination of the excavations. Koords say this was a city of Jian ben Jian, the Prince of the Genii*. Omar Aga and I have formed

The Mahometans believe that this race filled and governed the world for 2000 years before the creation of Adam, and that, upon refusing obedience to him, they were driven into a distant and

^{*} Jian ben Jian, or the Prince of the Genii, is supposed by the Mahometans to have been sovereign of the world before the creation of man, and to have built the pyramids of Egypt. He reigned over a race which, according to the Koran, was created out of fire, and therefore refused to submit to man who was only created out of earth.

a plan to go and explore it; and we are to take necessaries for continuing four or five days there if needful. This mountain of Dillo contains sulphur, naphtha, alum, salt, and a fountain of acid water of a yellow colour.

I spent the evening with Osman Bey, who had prepared a small musical party to entertain me. The performers were but indifferent artists, being second-rate Bagdad singers; but I had much agreeable conversation with the Bey.

One of the Jaf chiefs being there, gave me occasion to make some inquiries respecting the government and constitution of the tribe. I am told that Kai Khosroo Bey, who is the chief of all the Jaf nation, may kill or punish at pleasure; that he has no council, nor the least necessity for consulting with any of the elders of the tribe. If the Pasha requires a sum of money or a levy of troops from him, he summons the chiefs of the Tirehs, or branches, and divides the burden equally among them, while they do the same with the principal people of their own Tirehs. It was not until the

remote corner of the earth, called the mountains of Kaf, and confined there as a punishment for their rebellion.—See Preliminary Discourse to Sale's Koran, page 95; D'Herbelot, Bibliotheque Orientale, pp. 396, 820, &c.

^{*} I have since been informed on, I believe, better authority, that the chief of the Jafs can neither kill nor mutilate, without consulting with the elders of the tribe.

reign of Abdurraham Pasha that the Jafs were brought to bear a part in the affairs of Koordistan.

May 28.—Early in the morning I went to the Zor Khana, or gymnasium, belonging to Omar Aga. With respect to the different kinds of exercises performed there, I have nothing to add to Niebuhr's description of the Zor Khana, at Shirauz, which is excellent*. In the afternoon I had Osman Bey with me, together with Kai Khosroo Bey and the The latter told me of a forced march he made from Bagdad to Sulimania, in two days and nights, arriving the third day, during the season of the saum wind. The party consisted of 1300 horse, out of which about 200 men and horses died from heat and fatigue. This happened after Sheikh Twiney, the Montefik Arab's affair, when Suliman Pasha of Bagdad deposed Osman Pasha of Sulimania, and invested Ibrahim Pasha in his room. Osman Pasha's army refused to serve Ibrahim Pasha, and made this forced march to escape into Koordistan to Abdurrahman Pasha. It was certainly a prodigious exertion.

May 29.—I met my friends as usual in the Meidan. The night was most disagreeable. The wind, which had been south all day, at sunset suddenly came round to N.E., and soon began to blow



^{*} Voyage en Arabie, tom. ii. p. 141.

with violence, bringing with it clouds of dust, and immense quantities of sand-flies, which I should not have expected to find here. These put sleep out of the question for the whole night. The wind was also extremely hot and relaxing. This is the so much dreaded Sherki, which seems to blow from any quarter, from E. to N.E. It resembles the Italian sirocco*, and is greatly feared by the people of Sulimania for its violence and relaxing qualities. One thing is extremely curious, and to me as yet quite unaccountable, though asserted by every one in the country,—that the influence of this wind is not felt more than two hours off in any direction.

May 30.—I sat for an hour with the Pasha this morning. He pressed me to give him my word that I would visit Sulimana every year, in which case he would build a comfortable house for me. His recreant brother, Hassan Bey, accompanied by Rustam Effendi, the ex-Defterdar † of Bagdad, who is the bearer of a khilaut ‡ for Mahmood Pasha, is expected here the day after to-morrow, and an istakbol § is preparing for the khilaut.

In the evening I dined with Osman Bey. All the principal persons in the town, amounting to fourteen, were invited to meet me, and the dinner was

^{*} Pronounced scirocco, and no doubt the same word as sherki, i. e. easterly. The Koords call it Baya Rish, or black wind.

[†] Lord Treasurer.

[‡] A dress of honour.

[§] A public entry.

really a most excellent one. It was served in the Persian style like that of the Pasha, in oblong trays called khuantchees, on which the dishes were arranged. We dined out on a grass-plot before the The Bey and I sat at one khuantchee at the top of the party; the others were arranged at khuantchees down each side. Kai Khosroo Bey rolled in after the dinner had commenced, and gobbling out an excuse in a few unintelligible words, immediately placed himself at the head of one of the side-tables, and addressed himself to the viands with great dili-The Koords, like the Persians, eat slowly, and talk between whiles, their dinner lasting as long as ours. They have a great objection to the ravenous mode of feeding practised by the Turks, among whom the dishes are put down separately on the table, and taken off after a few mouthfuls have been snatched by the guests. This seems to be the old Tartar fashion; while the Persians appear always to have been deliberate at their meals *. After dinner most of the guests went to the Pasha's Divan, while a few, invited by the Bey, stayed to a musical party. The performers were those of the other night, and

^{*} I now see clearly the meaning of the passage in Hafiz, which in English literally is, "These wanton damsels have snatched away quiet from my heart, as Turks do a tray of plunder;" about which sundry far-fetched explanations have been given. So little observing are the Orientals, that it is very likely the allusion contained in this passage, though concerning their own customs, never struck them.



were very indifferent. I had much curious conversation with the Bey about the political state of his country. He did not disguise his sentiments from He hates the Turks bitterly. "They are me. made up of treachery and insolence," said he. one knows how to treat the Turks," continued he, " as well as I do. It is a maxim with me to keep them down, and never to trust them. A Turk never behaves well but when he is kept in terror, and treated with incivility." Though I do not go the length he does, I feel that there is some justice in what he says. He made up a wrestling match for to-morrow afternoon, and wished it to be at my house, as he was afraid that it would be presuming to expect I should come twice running to him. my house has no space for such exhibitions, and I desired him in our future intercourse to waive all ceremony.

I had an opportunity to-day of observing, what had often struck me before, that the Oriental prayers are a matter of mere routine. When the company this evening rose to pray at the sunset Azan or prayer, the Bey muttered religious ejaculations for several minutes before he began with prodigious apparent fervour; but in the interval of the rikiahs or prostrations, overhearing some trivial remark which I made to a person who had spoken to me, (also in the interval of his devotions,) he turned about to answer me; and then gave directions to his people about

laying out the dinner, which they were in the act of bringing in. He then went on again with another rikiah. I have often observed this indifference and indecorum in the Mahometans; chatting, scolding, and looking about them while yet on their knees in the attitude of devotion. The fact is, that these prayers are so formal, so unvarying, so often and so publicly repeated, that they become a mere pantomime. When the Bey sat down again on the sofa, while the servants were arranging the dishes, he recited the names of God on his tespih or beads, frequently interrupting himself to make some indifferent observation.

May 31.—Passed the morning with Abdulla Pasha, and in the afternoon went to the wrestling-match. The court was full of people, and the wall was covered with spectators, every one being admitted. There were some matches made in a peasant-like style with very little science; but the Koords were delighted, and none more so than Osman Bey himself. Two of the wrestlers belonged to Azeez Aga, the Masraf's eldest son, a fine youg man, who has taken mightily to me. I backed his men against those of the Bey; but I was not lucky, as they were both thrown. The Koords are the most determined sportsmen I ever knew; great and small, young and old,—it is the favourite passion of the nation. The Bey has made up a party to come to my house, on purpose to show off his skill at the sword.

On my return home, I sent him a present of my fine pistols, to his infinite delight, but I am told he never keeps his presents a month; and whoever asks for anything he has is sure to get it from him. I made him promise to keep my pistols as a remembrance.

June 1.—This morning Rustum Effendi, from Bagdad, made his public entry into the town, accompanied by Hassan Bey. The Pasha went out about a mile to meet him, as the Effendi is the bearer of the Pelisse of Investiture from the Pasha of Bagdad. It appears that the Pasha of Bagdad, who seduced Hassan Bey from his allegiance, has actually sold him back again, and given him up unconditionally to his offended brother. It is fortunate for Hassan Bev that his brother is neither a Turk nor a Persian. He was brought as a prisoner, by a party of a hundred Georgians, who guarded him night and day until he The young man appeared very reached Sulimania. downcast: indeed he makes but a foolish sort of a However, the dastardly way in which he has been abandoned by the Turks operates rather in his favour. All the people of the town express openly their contempt for the Pasha of Bagdad for giving him up.

In the afternoon, at the Meidan, I met Suliman Bey, the Pasha's youngest brother. He, Osman Bey, and the Pasha, are by the same mother, a lady of the Bebbeh family, and sister to Khaled Pasha. Hassan Bey is by the sister of Kai Khosroo Bey, of the Jaf tribe.

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Suliman Bey is thirty years of age, but appears older than he really is. He is taller than his brothers; of a mild, serious, and agreeable countenance, and gentle, unaffected manners.

Bauker Khan was likewise of the party at the Meidan, and seemingly in high spirits, notwithstanding the events of the day, and the entire revolution in favour of the Turkish interests. There is still, however, a mystery in his stay here, which I cannot entirely penetrate. We talked of the Bakhtyarees, who are unquestionably Koords, as I had always supposed. Many people present had conversed with them. Bauker Khan, himself a Koord, has often been among them. He says their language is a dialect of the Loristan Koordish, and that he can understand them when they speak. All the accounts I have ever had agree with this.

June 2.—The barley-crops are now getting in. The harvest has been a little retarded by the late rains. Cucumbers have just made their appearance, but as yet they are scarce and dear. Some mulberries are ripe. Wheat is not ready to be cut down until the middle or latter end of June.

On going to-day to pay my compliments to the Pasha on his investiture, I found him sitting on a grass-plat on one side of the palace, in a very pleasant situation. He had got up some wrestling-matches to entertain me, for he has no taste himself for anything of the kind.



Hassan Bey, the runaway brother, was there. I like his appearance less than that of his brothers. He was muttering prayers to himself all the time, and seemed quite recovered from his embarrassment. His late history has been simply this:-He was the favourite brother of Mahmood Pasha; but last year Daoud, Pasha of Bagdad, began a secret correspondence with him, to endeavour to entice him from, and set him up, against his brother, in which at last he was successful. Hassan Bey ran away to Bagdad, where he was received with singular honour, and shortly afterwards created Pasha of Keuy Sanjiak; from which post, however, he was recalled in a few weeks, the Pasha of Bagdad finding it to be impossible to make head against Mahmood Pasha, assisted by the Persians. At last, finding Hassan Bey of no further use to him, he closed with the first advantageous offer made by Mahmood Pasha, and gave up Hassan Bey to his justly offended brother, without caring what became of him. As throwing light on the above transaction, I may here add, that about a twelvemonth ago an officer of Mahmood Pasha's was treating with Daoud Pasha about some affair, when the Pasha, after making some difficulties, at last seemingly consented to the wishes of the Koordish chief, and said to his emissary, " I swear by God, and by the head of my son Yusuf, that I consider Mahmood Pasha as my son equally with Yusuf; that I love him as a father, and have his interests

nearest my heart." He had already decided the affair against Mahmood Pasha, and was at that very moment engaged in the secret correspondence with Hassan Bey, which had for its object to betray and destroy the very man whom "he considered as his son equal with Yusuf." This anecdote is unquestionable, and is one of many, of a similar character, which I could relate of Daoud Pasha, and almost every other Turkish chief whom I have known. Osman Bey, and several other dashing young Koords, have been for the last two days practising the sword, with an intention of showing off before me to-morrow. The exhibition was to have taken place this evening, but was deferred on account of my visit to the Pasha.

June 3.—I went in the morning to welcome Rustum Effendi to Sulimania, and in the afternoon our party of swordsmen met at my house. A roll of felt, forty folds thick, was dipped in water, and suspended by a string. Osman Bey took the first cut, and at an easy blow severed the roll in two. Suliman Bev. who by the bye is a pleasing young man, followed, and did the same. Azeez Aga came next, and was equally successful. Another felt was suspended, but Osman Bey failed; he, however, cut through to within two or three folds. Azeez Aga and Suliman Bey also failed. Osman Bey then took another cut; but by this time he was nervous, and performed worse than before. Azeez Aga then took one of the sections of the felt, extending and placing it on the ground, and cut it through clean at a blow. His brother Abdurrahman did the same. This I thought a greater feat than cutting through the suspended felt. The Bey asked me if this was not better than our system. I told him it would do very well, provided the adversary stood to be cut at like the roll of felt; but I showed him how, if he missed his cut, he was entirely at the mercy of an opponent, who knew the use of his weapon, according to our method. He seemed convinced at last that there was some truth in what I said; but Azeez Aga would not allow it.

June 8.—Mr. Bell arrived * on the 4th, since when I have been visiting and amusing myself among my Koordish friends; but I recollect nothing worth recording, and the relaxing effect of the north-east wind has rendered me averse to writing.

This afternoon I had some discourse with Omar Aga and Mahmood Aga about the agriculture of Koordistan. The usual increase of grain is about five to ten, to one of seed; fifteen is an extraordinarily good crop. Last year the crops of grain were bad, and yielded only two. Wheat and barley are sown alternately in the same ground. They

* Mr. Bell had been appointed by the government of Bombay surgeon and assistant to the Bagdad residency; and being in very delicate health, he joined Mr. Rich in Koordistan for the benefit of the mountain-air. His very amiable disposition, his lively and unaffected manners, his love of travelling, and thirst after information, made him a most welcome and agreeable addition to Mr. Rich's family; to whom his medical skill and gentle kindness were afterwards of the very greatest benefit.—Ed.

depend on the rain*; which mode of agriculture is called dem. There is a kind of corn called bahara, which is sown in the spring, and requires artificial irrigation. In the plains the land is not allowed to lie fallow; but it is relieved by alternating the crops of wheat and barley. In the hilly country the land must rest every other year. Cotton must never be sown twice running in the same ground; some crops of tobacco generally intervene.

The cotton is all of the annual kind, and generally requires watering, though in the hilly grounds some is grown by the means of rain. Manure is applied only to vines and tobacco. Rice should not be sown for several years running in the same ground, which, however, may be employed for other grain. The rice is chiefly grown in the district of Shehrizoor. No hemp or flax is grown in Koordistan. Omar Aga told me that this year he has thrown into the ground a small quantity of flax seed, which he procured from a *Hadgee* who had brought it from Egypt. Much Indian corn, millet, lentiles, gram, and one or two other species of pulse, are grown. The plough is drawn by two bullocks.

No trees of the orange or lemon genus will flourish in Koordistan. The summer heat is indeed more than adequate; but the winter is too severe for them.

^{*} It must be remembered, that much of the cultivation in the East is watered by the help of artificial means, such as, for instance, aqueducts and canals.

The Pasha lately produced some Seville oranges and sweet lime-plants from Bagdad, for his new garden; but the first winter killed them. The ricinus, or castor-oil plant, is cultivated all over Koordistan; sometimes in separate fields, sometimes mixed with cotton.

June 10.—I have been much indisposed the last two days, principally owing I believe to the heat; as we are living in a tent, until our Koordish summer residence, called a tchardak, is ready to receive us. The heat of the sun strikes with great force through the canvass of the tent, in which the thermometer stands at 103° and 104°; while in a tchardak it does not rise above 92°.

The Pasha to-day proposed a review, as most of the horses are now come back from grass; but, as it was to take place at the hottest time of the day, I begged to be excused, and the review was put off. I had no notion it had been exclusively intended for my amusement, otherwise I would have made an effort to go. As soon as the Pasha was informed I was unwell, he came immediately to visit me, without previously sending word, and with such haste, that I had not time to turn out the guard before he was at the door. He sat with me an hour and a half. He told me the Pasha of Bagdad had recommended him to build a fort, and promised to furnish it with ordnance and stores. He therefore begged I would ride out and look for a convenient spot in the

neighbourhood, and assist them by tracing it out, which I promised him to do when I was well enough. He recurred to the European astronomy, a subject which he had before touched upon in several conversations. He particularly inquired concerning the mountains in the moon; and said he had been always taught in his religion, that the moon was a piece of iron, polished by the Almighty, in order to reflect on the earth the rays of the sun. He has caused his munnejim bashi, or chief astronomer, to draw me up a map of the world according to the Oriental system, which he gave me; and it is really very well done in its way.

The Pasha invited me to come to-morrow to the palace, to be present at an exhibition of sword cutting, as Osman Bey has been preparing himself ever since the last trial. He has also requested I would let him see the sepoys exercise.

June 11.—We have to-day got into our tchardak. It is about thirty feet long by fifteen broad, and the architecture is primitive enough. Three ranges of four posts are driven into the ground. They are forked on the top, and are about seven feet high. These are connected together at the top by long spars, and over them rafters are laid, on which is heaped an accumulation of oak boughs and leaves to the thickness of two or three feet, having a few bricks thrown loosely on the top to keep them steady. After the superstructure is raised, they lay the

floor: this is first done with common mud, which when dry is again covered with a plaster of clay mixed with chopped straw: a ledge of about six inches high runs round the whole. This, with some variety in the size, is the ordinary accommodation of the Koords during the hot months. They spread their beds on the top at night, and screen themselves from public view by an open reed mat called a tchigh, which allows the air to pass. The largest and handsomest tchardaks have generally a haouz, or tank of water, in the centre, sometimes with a little jet d'eau, which much refreshes the air.

The display of swordmanship this evening at the Pasha's went off but poorly. The Pasha and I had another astronomical conversation. His astronomer has reported me to be little less than a Maskelyne or a Herschel. The fast of Ramazan, it had been supposed, would have commenced on the thirteenth; but I assured the Pasha that the moon had actually changed, and informed him of the hour and minute. After I left him he ordered the fast to be proclaimed for to-morrow.

June 15.—The Ramazan having begun, I sit out from nine until about midnight to receive visitors, as the Mahometans, during this fast, turn night into day, sleeping, and spending the hours of fasting in retirement and reading the Koran, and devoting the night to eating and receiving company.

Last night we were entertained by the perform-

ance of two Koordish peasants on the bilwar, or Koordish flute, made of a reed. They played in unison. The tones were soft and agreeable: the airs melancholy, and rather monotonous. The best was a song called "Leili jan," and another beginning "Az de Naleem*."

A Koordish servant of my mehmandar's was desired to sing. He struck up a dismal ditty, consisting of a great number of verses, each of two parts or strains, which were regularly connected together by a sob or, as he gave it, a hiccup. The song itself seemed intended to imitate wailing.

The Koordish shepherd's flute is called shemshal, and is made of wood turned. Its tones are loud, but not disagreeable, especially when echoed among the mountains. They have particular calls for gathering together their sheep, which these animals are said to comprehend perfectly. This flute requires a great deal of breath; and in playing on it they make a noise by forcing their breath with a kind of humming.

A Gooran, from Sinna, next gave us a Sinna air, which was a sad screaming performance, and the Sulimania people present declared that they understood it only imperfectly.

* Besides these we were often favoured with other popular Koordish airs, such as "Men Kuzha benaz;" "Mil ki Jan;" "Azcezce."

CHAPTER V.

Brave Russian Soldier—Cruelty of the Prince of Kermanshah—Great Mahometan Saint—Natural Productions of Koordistan—Piety of Mahmood Pasha—Anecdote—Abdullah Pasha arrested—The Bairam—Koordish Tribes—Anecdote—The Bulbassi Tribes—The reigning Families in Koordistan—Arrival of Delli Samaan with Antiques.

June 24 - Many visits have passed between me and the Pasha, Osman Bey, and my usual round of friends (always at night), in the interval since the date of my last journal; but I have not been well, and consequently have avoided writing; neither do I recollect much worth recording. The conversation of the Pasha has been chiefly of a religious character since the commencement of the Ramazan. He displays an extraordinary degree of piety and faith in his way, without any of the intolerance or arrogance which a Turk of much less devotion invariably as-"The bravest man I ever knew," said the Pasha, "was a poor Russian soldier, whom I saw when I accompanied the Prince Mahomed Ali Mirza in his inroad into Georgia. The man was carrying dispatches, and was taken prisoner by the Persians, and brought before the Prince, who interrogated him as to the purport of his business. 'What I am going about,' said the man, 'is contained in my dispatches; they are in Russian; read them if you can.' The Prince, finding nothing was to be got out of him, asked him to become a Mussulman. man refused: on which the Prince threatened him with the most cruel torments, but the man's resolution was not to be shaken. The Prince therefore ordered a grave to be dug; all the while the soldier laughed and chatted with those around him with the utmost When the grave was ready, the Prince unconcern. once more asked him if he would become a Mussulman; and upon his refusal, ordered him to be buried alive, which was instantly done, though I did all I could to prevent so barbarous an act. It was a pity to see so fine and brave a fellow sacrificed for What business had the Prince with his religion. faith?"

I could not help thinking, on hearing this atrocious. anecdote, that if I commanded a Russian army, and ever took the Prince prisoner, I would infallibly hang his highness on the first tree we came to.

I spent yesterday evening again with the Pasha, who conversed on various subjects. He told me that the natives of Koordistan are subject to a fever which they call gheranitee, that is, heaviness. It continues for three or four days, and is carried off by a profuse perspiration, which leaves the patient in a very weak state. This generally prevails in the spring, but is seldom fatal.

There is a great Mahometan saint living in Sulimania. His name is Sheikh Khaled; but the

Koords think it profanation to call him by any other name than Hazret i Mevlana, or the holy beloved one; and talk of his sayings as being Hadeex, or inspired. He is of the Jaf tribe, and is a dervish of the Nakshibendi order, which he embraced at Delhi, under the guidance of the celebrated Scofee Sultan Abdulla. He has 12,000 disciples in various parts of Turkey and Arabia. All the Koords call him an evlia or saint; and a great many of them almost put him on a footing with their Prophet. Osman Bey, who with the Pasha and almost all the principal Koords are his mureeds or disciples, told me that he was at least equal to the famous Mussulman saint, Sheikh Abdul Kader*.

* In a journal of Mr. Rich's, of an older date, at Bagdad, is the following account of another of this singular body of men, the Mahometan dervishes :- "To day (January 7, 1817) a mureed (disciple) of Sultan Hassan, a celebrated dervish, came to see me. We talked about his master, whom he praised extravagantly. 'The Sultan, sir,' said he, meaning the dervish, 'understands everything by miracle. If you spoke to him in your own language he would understand you, though he never learnt it; and he knows every science without having read: nay, he knows even what passes in your mind; and when you have the intention of consulting him, he will answer you without your having spoken He knows that we are now talking about him, and he will appear to people in dreams, or even in actual presence, though they be in India or Persia.' The same person solemnly assured me to-day (January 17) that he had seen and conversed with Khidder Elias (the Prophet Elijah), whom the Mahometans believe to be still alive, and walking the earth; sometimes revealing himself to dervishes, of whom he is the peculiar patron and protector. My friend assured me that Khidder Elias accompanied him for two days to show him the road."



June 25.—I had much conversation last night with Omar Aga relative to the natural productions of Koordistan.

Kerkook is the mart to which all the productions of this part of Koordistan are carried, not by the Koords themselves, but by the natives of Kerkook, who come here for the purpose, and make advances of money to the cultivators for their rice, honey, &c. A great quantity of honey of the finest quality is produced in Koordistan; the bees are kept in hives of mud.

Gall-nuts are produced in great abundance, especially in the dwarf oak forest of Karadagh. They are exported to Kerkook, and thence to Mousul.

The plant which produces the gum arabic grows wild in the mountains. It has a purple flower, and is called ghewun.

Manna* is found on the dwarf oak, though several other plants are said to produce it, but not so abundantly, or of such good quality. It is collected by gathering the leaves of the tree†, letting them dry, and then gently threshing them on a cloth. It is thus brought to market in lumps, mixed with an immense quantity of fragments of leaves, from which it is afterwards cleared by boiling. There is another kind

^{*} Called in Turkish, kudret halvassi, or the divine sweetmeat; in Arabic, musee; in Persian, ghezungabeen; in Koordish, ghezo.

t "The manna on each leaf did pearled lie."

Fairfax's Tasso.

of manna found on rocks and stones, which is quite pure, of a white colour, and it is much more esteemed than the tree manna. The manna season begins in the latter end of June, at which period, when a night is more than usually cool, the Koords say it rains manna, and maintain that the greatest quantity is always found in the morning after such a night.

Omar Aga likewise told me the names of several plants and animals in Koordish, which I here insert, together with other Koordish words of which I have learnt the meaning. Many are evidently Persian.

Haws, the berries of the hawthorn, are called gweizh or gowheizh; milk-wort, khuzhilk; briarrose, shilan; trefoil, separeh; hollyhock, herro; sunflower, gul ruzhian perest; the common anemone, deazilk; the thistle, kiwar*; convolvolus major, lulan; a poplar, ispindar; weeping-willow, shorabi; the turpentine-tree, dariben: this tree grows in the mountains; the turpentine is procured from it by wounding the tree in the spring, and placing earthen vessels to receive the juice, which is of a very fine quality. The red-breast is called fendeguleh; a tortoise, kessal; the trout, which is common in many of the mountain-streams, is called kashina; the quail, karawara; a species of partridge smaller than the red-legged kind, and of a bluish or slaty

^{*} The Koords give these to their horses, well beaten up and wetted, when they cannot procure barley; and they say it nourishes the horses very well.



grey, are called seska; grapes, træ; a valley, doli; a lady, yaya; the ladies of the reigning family call themselves khanum; but all the other Koordish ladies are called yaya, which seems to be the original Koordish term for lady. The men have preserved no original titles; they are all beys, khans or agas.

July 1.—The Pasha was with me this evening. He is certainly, without exception, the most unaffected and practically pious Mahometan I ever knew. He told me an anecdote to-night, not in praise of himself, but simply as narrating a fact, illustrative of the advantage of placing our confidence in God, which is highly characteristic. I will endeavour to give it as nearly as possible in his own words. It would lose much were it told in any other than his own simple and scriptural idiom.

"During the time I was a hostage at Kermanshah for the fidelity of my late father, he was obliged by circumstances to adopt the Turkish interests. My life was consequently forfeited; and the Shahzadeh sent for me to put me to death. It was night. I was brought before him with my arms tied behind my back. The Prince was sitting in his hall, and lighted candles were in the middle of it, and the executioner stood by ready to perform his office on me. Many a man who would face death in the field of honour would shrink at being brought up, with his hands bound, before the executioner. It was a fearful sight (may God never show it to you!); and I



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own, my courage forsook me. In my agony, however, I had presence of mind left to call on the name of the Lord; and, praised be his name, it was instantly revealed to me. I felt it strike on my heart, as if the following words had been impressed on it: "Am I not He who brought thee out of thy mother's womb, and protected thee through all dangers to the present Might I not have destroyed thee at any moment? therefore why fearest thou now? Can this man do aught against thee, except by my will?" At that instant I felt comfort, my heart gained strength, and I stood before the prince fearless and undaunted. Blessed be God, instead of causing me to be put to death, as had been his firm resolve when he sent for me, the Prince only remanded me back to prison, and nothing more was done to me."

Last night while I was sitting in a large company at Omar Khaznadar's, the evening having previously been calm and warm, and we were all busily employed in talking, just as the moon rose about ten, an intolerably hot puff of wind came from the north-east. All were immediately silent, as if they had suddenly felt an earthquake, and then exclaimed, in a dismal tone, "The sherki is come *!" This was indeed the so much dreaded sherki, and it has continued blowing ever since with great violence from the east

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^{*} As soon as this wind came on, the thermometer rose 10 degrees, from 80° to 90°.

and north-east, the wind being heated like our Bagdad saum, but I think softer and more relaxing. This wind is the terror of these parts, and without it the climate of Sulimania would be very agreeable.

The town of Sulimania is situated in a hollow. about two miles from the foot of the east range of hills, the débris of which slope down to it; and among these in a sort of ravine it is built. The neighbouring hills are steep and bare; in height they may be about 300 yards. They serve as a reflector to the rays of the sun, which strikes upon them from about seven in the morning until sunset all the summer; and the wind rushing down the face of these hills carries its heat thus acquired to the town when it blows from the east and north-east. About east of the town the hills recede a little, and the south-east wind is not so bad, consequently, as the north-east, which is the worst point of all. The sherki has the same heated, relaxing quality, all along this line of hills; but westward it reaches no farther than the Tanjeroo river, and as soon as you cross the ridge of the hills its effects cease altogether. The same phenomenon prevails at Keuy Sanjiak, which is situated in a narrow valley of the same aspect as this; but the hills are higher, and the sherki is stronger and hotter. It seldom blows due north here, and all the west points are agreeable.

I must now mention a curious fact, which I could not set down until I had ascertained it by a long

course of observations. At dawn, it is generally quite calm. As the sun rises above the hills, a slight air comes on from the point of sunrise. This follows the sun to the meridian, at noon there being generally a breeze, or at least a strong puff or two from the south. When the sun passes the meridian, the wind comes round to the west. The mornings are generally disagreeable, and the afternoons extremely pleasant, with a fine westerly breeze. I have observed this always to be the case when the sherki did not prevail. The hottest time of the day is from noon until 3 P.M.

July 6.—Last night I was with Osman Bey. He appeared absent and much out of spirits, though he made a strong effort to talk and amuse me. I observed the same thing of the Pasha, with whom I passed the preceding evening. Soon after I left Osman Bey, which was about eleven at night, Abdullah Pasha was arrested, and confined in a room separated off from the haram of the palace. At the same moment, a detachment under the command of Suliman Bey marched off to seize the brothers of Abdullah Pasha, who reside in their government, in a district west of Sulimania. The motive of this act is stated to be as follows:—

When Mahmood Pasha finally determined on submitting to the Turks a short time ago, he went to Sheikh Khaled, the great living saint of Sulimania, accompanied by his uncle, Abdullah Pasha, and his

two brothers. Osman and Suliman. These three swore allegiance to Mahmood Pasha; and, as they foresaw that the Prince of Kermanshah was likely to attempt gaining over one of them, to set him up against the Pasha and the Turkish interest, they took an oath on the sword and the Koran and by their divorce*, that whatever letters might come to either of them from Persia or Turkey, they should open them at Sheikh Khaled's house, and in presence of the whole party who then made the agreement. The first person to be tried was Osman Bey, who shortly after received a letter from the Shahzadeh, inviting him to come to Kermanshah, and promising him the government of Sulimania. This letter Osman Bey immediately communicated to his brothers. Another letter of the same nature was received by Abdullah Pasha, who, contrary to their agreement, concealed it; and the fact was only made known to Mahmood Pasha by an express sent to him by the Pasha of Bagdad, who somehow or other had come to the knowledge of it, and who recommended Mahmood Pasha to secure his uncle. Pasha would not believe it, and absolutely refused to take any steps against Abdullah Pasha; but at the same time he resolved to watch his motions more narrowly. At last he ascertained from Abdullah Pasha's own Khaznadar that he was preparing to

^{*} That is, "May my wife be divorced if I break my word."

escape to Kermanshah; and his immediate arrest was the consequence.

Abdullah Pasha had been given up, or rather betrayed, into the hands of Mahmood Pasha last year by the Pasha of Bagdad in the most disgraceful manner, and left entirely at the mercy of his nephew, who, had he been of a revengeful disposition, might have dispatched him secretly or openly without loss of time, or without any one calling him to an account; but no such thought entered the mind of Mahmood Pasha, who treated him kindly, and gave him some of the finest districts in Koordistan for his support, besides paying off debts he had contracted during his residence in Bagdad. Indeed he gave him more than was his share, considering the Pasha's own wants and the claims of the other members of his family. Such a return therefore as the present was the more melancholy.

July 10.—At night the Pasha sat with me some time. His spirits were much depressed. He spoke in the most affecting manner of the conduct of his uncle, and of his own feelings on discovering his treachery. The sentiments he expressed (and which were no doubt his real ones) exhibited a degree of feeling, devotion, and benevolence, which I never thought to have met with in the East, and which I fear are not often to be found in better countries. He talked much of his own affairs, and consulted me on several points.

A beacon has been lighted from the opposite hills, to announce that the new moon has been seen from thence; so that to-morrow is the feast of the Bairam.

July 11.—I had a long conversation with my intelligent friend Omar Aga, about various points relating to the Koords and their country. I set them down at random.

The people of Khoshnav and Rewendiz are to the last degree savage and stupid. They have no sort of scruple about killing a man, but would not miss a prayer for the world, though they have been known to fight in the mosque. Many years ago there was a quarrel between two districts about a dog, in which seventy men were killed on the spot, of whom thirty fell in a mosque, after they had joined together in public worship. They still fight at intervals about this same quarrel; and no encounter takes place without the slaughter of some men. There is a Khoshnav chief now alive, whose name I forget: a fly once settled on his eye, and teased him; he drove it off; the insect returned two or three times; and at last the Koord getting into a fury, struck himself in the eye with his khanjar or dagger, blinded himself of one eye, and was very nearly killed.

In the tribes* which form the Bulbass nation, every man, even of the meanest rank, has a voice in public affairs. You may be settling business with Bulbass

^{*} The names of four of which are Rummook, Manzoor, Piran, and Mamash.



chiefs, and have come to an agreement with them, when on a sudden some common fellow will start up and say, "I do not agree to it!" and this is enough to spoil the whole affair in a moment. When Abdurrahman Pasha had finished a war in which he had been engaged with the Bulbassis, a treaty was concluded; and it was agreed that Kako Hassan, or brother Hassan, the Bulbass chief, should visit Sulimania, Selim Bey, the Pasha's brother, remaining as hostage among the Bulbassis. When Kako Hassan was setting out, on a sudden a common fellow laid his hand on his dagger, and said very coolly, "If the Bebbehs get hold of Kako Hassan, they will certainly kill him, and then they will boast of having shed the blood of a Bulbass chief; it is better for me to kill him myself here." All attempts to make him hear reason were in vain. Selim Bey, therefore, mounted his horse, and resolved on returning to his own home, and having nothing to say to Kako Hassan. he had rid a little way, the savage suddenly changed his mind, and hallooed after the Bey, desiring him to come back. "Take Kako Hassan," said he, "and go with him yourself; we don't want a hostage: if you are men, you will behave properly to him." All the Bulbassis agreed to this arrangement; and the Bey and Kako Hassan departed together *.

* Some further information concerning the Bulbassis, obtained from one of the tribe, is added from among Mr. Rich's loose papers.

The



The Bulbassis have among them a people of dependants or peasants, who have no voice in their affairs, and are considered as a very inferior caste. This people are found scattered all over Koordistan, and are of no tribe or clan. The tribesmen call them Kelowspee or White Caps, and also Gooran. This latter name, which is the proper denomination of the people of Sinna, is applied by the clansmen as

The Bulbassi nation is composed of the following tribes:-

1. Kabaiz, the reigning family, consisting of about two hundred persons; 2. Manzoor; 3. Mamash; 4. Piran; 5. Rummook; 6. Sinn and Taafah, who together make one tribe. The chiefs of tribes are called Muzzin. Each chief has a certain number of thieves. who rob for him; and his tribe makes him voluntary gifts of provisions. These are his only revenues. The price of blood among the Bulbassis is twenty-two oxen; but it may be made up in other effects, to which often a nominal value is attached, more than twice the real amount, when the affair is to be compounded amicably. Their only laws are the usages of the tribe, and these are administered by the chief, assisted by the council of elders. crimes are punished with death but adultery, seduction, and such The Bulbassis will not bestow a girl in marriage on a person of another tribe or people. They have courtship among them; and carrying off a girl by the lover is common. When a chief dies, he is succeeded by the best or bravest of his family, with the common consent of his tribe. If his eldest son is incapable, the best of the brothers succeeds. When a chief is once nominated he cannot be deposed, and his authority is so well defined, that there are no instances of a chief ever having attempted to exceed them. In their own country the Bulbassis do not willingly acknowledge any superior, either Turkish or Persian; but when they descend into the regions of Karatchook (which they have not done for several years) they pay a tribute of sheep to the Bey. They are very fond of armour; and most of the principal people among them possess a complete suit of mail.



a term of reproach, and especially to timorous people. May not these be the aboriginal inhabitants of these countries, who had been conquered by the fierce tribes of the mountains? There are some wandering tribes under the government of Sinna, but all the settled population are Goorans*.

Among the reigning families in Koordistan, that of Bahdinan, whose capital is Amadia †, is the noblest, and is even looked upon as something saintly, deriving its origin from the caliphs; but from the ancient name of the family it dates possibly from a much more remote antiquity ‡. No person dare use the same vessel or pipe as is used by the prince of this family; not even his own pipe-bearer for the purpose of lighting or trying it for his master. His person is so sacred, that, in the fiercest battle among tribes, their arms would fall from their hands if he approached them. Yet he has little or no power over the savage and warlike clans which compose his people; and he receives nothing from the revenues of his own estates. Should he want a sum of money

[‡] I believe Zoroaster was from the country of Amadia.



^{*} The Bulbassi Koords have a most curious way of curing wounds. They sew the wounded man in the skin of a bullock fresh stripped off the animal, leaving only his head out; and they leave him in it till the skin begins to putrefy. They say this never fails to cure the most desperate spear or sabre wounds.

[†] Amadia is called by the natives Ekbadan or Ekbeden. It is situated on a mountain, and contains about 1000 houses of Mahometans, 200 of Jews, 50 Nestorians, and a few Jacobite and Armenian families. See Appendix.

for any extraordinary exigency, he mounts his mule and goes round to the chiefs of the different clans, becoming a musaffer, or guest, for a night with each of them, when, by the laws of hospitality, they cannot refuse his request; and in the morning when he departs, the chief with whom he has passed the night makes up a small sum as a voluntary offering to him.

He affects the state of the latter Abasside caliphs. He always sits alone. A servant brings in his dinner and then leaves him till he has finished it. After having eaten enough he smoothes the dish over, that no one may see what part he has eaten. He then calls a single attendant, who removes the dinner, brings him the basin and ewer to wash, supplies him with a pipe, and then leaves him alone again. pasha is very well dressed, something in the fashion of Mousul, with a Cashmere shawl on his head, wound round a red cap which hangs down behind; and is called a fess. When he holds a divan, first the kiahya*, or prime minister, enters and salutes the pasha with an inclination of the body in the Persian manner, seating himself at a respectful distance. The chief of the Meroori tribe next follows, and takes his seat by the side of the kiahya; then the other resident chiefs of clans †, in the order of the

^{*} The present kiahya is chief of the Nerooi tribe.

[†] The chiefs of certain clans are always resident in Amadia, or with the Pasha. Other clans may depute their chiefs with an occasional present, and that not unless they personally respect the Pasha.

rank of their clans. Pipes are then brought at the command of the pasha. Only one servant is allowed to enter, who distributes the pipes; and when the Pasha wishes the divan to break up, he orders The kahvajee, or coffee-maker, looks coffee. through the window, sees how many are present, fills as many cups with coffee, and arranges them on a trav which he brings in and hands in succession; after which they all go away, except it please the Pasha to order any particular person, with whom he may have business, to stop. It seems the grandeur of the Bahdinan Prince to render himself as inaccessible and invisible as possible. The Bebbeh chief, on the contrary, is expected to make himself as public as he can; and he has, indeed, seldom an hour to himself.

Some of the Bahdinan princes, the father of the present one, for instance, have even covered their heads with a veil whenever they rode out, that no profane eye might see their countenance; and this we learn from Benjamin of Tudela was the practice of the later Caliphs of Bagdad. The uniform of the Pasha's own officers and servants is a black jacket made of abba stuff, manufactured at Mousul, with gold frogs. All wear the many-coloured striped trowsers which are the supreme bon ton in Amadia and Julamerk.

The Pasha, when he goes a hunting, changes his dress at a hunting-box of his, near Amadia, for one



of a mountaineer of lower rank, in which he clambers the cliffs and lies in wait for the wild goat, observing never to shoot one younger than four years. Their age is easily recognized by the practised eye, even at a distance, by their horns. This and snaring, shooting, or hawking the red-legged partridge, is the only sport in the territory of Amadia, which is too mountainous to admit of exercise on horse-back.

The air of Amadia is hot and unwholesome in the summer; at which period all the inhabitants retire to their yaylak or summer quarters, about two hours and a half from the town, in an elevated situation, where there is snow all the summer. Here the Pasha has a country-house, and the people make tchardaks. A strong guard is obliged to be kept, for fear of incursions from the Tiyari, an independent Christian tribe of the Chaldean nation *, who are much dreaded by all the Mahometans †.

Besides that of Bahdinan, there are other ancient, and once powerful families, who have ruled over different portions of Koordistan.

- * These Christian tribes are geographically within the limits of the territory of Hakkari.
- † Matran Hanna, the Syrian patriach at Mousul, gave me the names of the following tribes of this people, whom he called Nestorian Christians:—The Tiyari, Tkoob, Jelooi, Liweeni, Berwaree, Nerooi. There are both Mahometans and Christians of the Nerooi and Berwaree tribe: the others are all Nestorians. There are four villages of Nestorians near Amadia called Gheranmoosi, who wear felt hats.

The family of Boattan, which commands the district of the same name, is a respectable family, but greatly reduced in consideration and influence. Their capital is Jezira, which is said to be now in a very ruinous condition. The district of Tor is between Jezira and Mardin, but independent of both.

The Soran family was very ancient, and once the most powerful of all the families of Koordistan, the whole of which country it possessed. Its capital was Hareer, where many of its monuments may still be seen, of a very superior style of architecture to any other in Koordistan of any age. This family is become extinct, and out of its ruins rose the Bebbeh family, with several others, who had been feudal chiefs under the Sorans. Of this number is the family of Keuy Sanjiak, which was a banner of the Sorans. It has since been expelled from Keuy Sanjiak, which is now governed by the Bebbehs.

The Bebbehs were feudal chiefs of Pizhder, under the Sorans, and their capital at that time was Darishmana, but which is now a miserable village of about eighteen houses. The Bebbeh family was formerly much more formidable than it is now, especially before the accession of old Suliman Pasha to the government of Bagdad, when the most part of the country, as far as Zengabad, Mendeli, and Bedran Jessan, was subject to the chief of the Bebbehs; Al-toon Kiupri and Arbil being likewise under his authority; and even Sinna, a province of Koordistan, which is generally under the dominion of Persia.

The family of Zehav is not much respected, nor was it ever of any great importance out of its own territory.

July 16.—After various consultations, we have at length selected the district of Kizzeljee as the best place for us to reside in during the great heats, which are already becoming extremely oppressive at Sulimania; and we have fixed upon to-morrow for our departure. All this day has been occupied in preparations, and in taking leave of the Pasha, Osman, and Suliman Beys, and our other friends. With the Pasha I had a very interesting conversation of more than two hours, principally on his own I most heartily wish him a happy issue out of his troubles, as he is a most amiable man. my Sulimania friends are very loth to part with us, even for so short a time. They used all their endeavours to persuade me to remain at Sulimania. never experienced such hospitality.

In the evening Delli Samaan arrived from Mousul with antiques*.

^{*} Delli Samaan, or mad Simeon, was a Syrian Christian, who for many years had been employed by Mr. Rich to travel about and purchase for him coins and antiques.—Ed.

CHAPTER VI.

Departure from Sulimania for the Mountains—The Pass of Giozheh—Tents pitched at Gherradeh—Beauty of the situation —Noise and bustle of loading—High Mountains—Vineyards — Corn — Beautiful Country — Officer of the Chief of the District of Kizzeljee—Laughable Equivoque—Steep Ascent —Sons of Khaled Bey—Cantonment at Ahmed Kulwan—Reapers singing the Tale of Ferhad and Shireen—Locusts—Temperature of Springs—Green Frogs—Curious Game—Leave Ahmed Kulwan—Journey to Beestan—Artificial Mounts—Unhealthiness of Beestan—Our People all taken ill—Leave Beestan—Penjween—Jaf encampments—Moving parties—Lady and her servants—Jews.

July 17.—WE left Sulimania at twenty minutes before four o'clock in the morning, and took the Giozheh road, as being the easiest through which to pass the chain, or rather wall, of bare hills, which bounds Sulimania on the east. The Giozheh is the most southern of the passes that lead directly over this wall. Next to it, on the north, is the Azmir road, which goes to the city, or rather site of the old city of Karatcholan; and farther north is another ealled the Gavian road.

We reached the foot of the hills by a gentle rise all the way up from Sulimania, a little after four, and immediately began the ascent; first in the dry bed of a torrent, and then along the steep face of the hill, by a very narrow and precipitous path. About five we reached the summit, which in that part is a ledge of sandstone, joining two more lumpish and higher parts of the hill, and is only a few feet over. Here a fine view presented itself. Before us was the plain (which I call so to distinguish it from the hills, for, strictly speaking, there is not a level spot on it) of Surojik and Shehribazar, terminated on the right or south by a defile, and bounded on the east by high mountains, over which the sun was just rising. Towards the north, or Shehribazar side, the plain seems to narrow. The whole area is entirely cut up and broken into innumerable hills and valleys and ravines, formed by the bounding chain of hills, some of which are very considerable. The chain in which we were travelling was of sandstone, the layers sloping to the east. On its eastern face are many bushes of dwarf-oak; and the country beneath us appeared agreeably spotted with wood and cultivation. descent was north along the east face of the wall, but the road was not so abrupt as in ascending. We arrived at the bottom at six; the ascent having occupied thirty-five minutes, and the descent one hour and ten minutes. The remainder of our day's journey was N. 50 E. Soon after entering a narrow ravine, we passed first a small village, whose name I did not inquire, and then we came to the village of Benawillee, situated by a fine spring of water, in which we saw some considerable fish of the carp kind. They are quite tame, being unmolested by the peasantry. We threw some bread to them which they immediately snapped. Over the little pond which is formed by this spring grew a very fine tchinar, or oriental plane; and some poplars and willows were scattered about. The place put me in mind of Kara Hassan; and the Koords are right, when they say that Sulimania is built in the very worst part of Koordistan. This village belongs to the district of Serotchik. All the land on the south is in that district; and all on the north-west is in the district of Shehribazar, of which the capital is, or rather was, Having refreshed ourselves at the Karatcholan. village of Benavillee with a cup of coffee, under the shade of the beautiful plane-tree, we mounted again at a quarter before seven, and proceeding at a pretty good pace over an undulating country, we descended a steep hill, and at half past seven arrived at our konak or resting-place, the village of Gherradeh, where we found our tents already pitched, as I had taken the precaution of sending them and the heavy baggage off last night. It had had a difficult passage over Giozheh, and two or three of the baggage mules got a roll down, but fortunately no serious accident occurred.

The village of Gherradeh is situated in a dell, and buried in a wood of walnut, willow and poplar trees. Many rills descend into the hollow; and indeed there is no want of fine springs all over this country. We passed a great many on our road to-day, after devol. I.

scending Giozheh. Gherradeh belongs to the district of Shehribazar. I am delighted with its situation. The shade of the spreading trees, the murmuring of the little rills, and the singing of some fine thrushes or blackbirds, conspired to render it extremely agreeable.

When we left Sulimania this morning at four o'clock, it was already warm; the wind was east, and as we approached the line of hills they threw out a heat like a reverberator. As soon as we attained the summit of the hills, we found ourselves in a different climate; and we might have prolonged our ride for an hour or two more, without the slightest inconvenience from the heat.

The thermometer at half past two P.M. 99°; at 10 P.M. 75°.

During our journey to-day we saw a great many vineyards and plantations of tobacco. All the fruit of Sulimania is brought from these parts.

As we had been told at Sulimania that the roads over which we were to pass were very steep, rough, and precipitous, and in some places in the mountains so narrow that two horses could not go abreast, we were obliged to abandon the takht-revan and mohaffas in this excursion, leaving them behind us at Sulimania. The women servants we sent off on horseback last night with the tents and baggage. Mrs. Rich accompanied us on her pony, a present from Osman Bey, which carried her over the mountains admirably.



Omar Aga, who is our mehmandar, called to one of his men to-day by the name of Parveez. He tells me these ancient names are commonly preserved among the tribes, such as Khosroo, Bahram, Parveez, Kobad, Perizad, i. e. Parysatis.

We heard the turtle-doves at this village, for the first time in Koordistan. In the afternoon we had a very pleasant stroll along the side of the dell or glen, through lanes of poplars, blackberries, privet, haw-thorn and willow, among vineyards and orchards of plum, peach, mulberry, and figs. We saw one very fine olive tree. Little springs of water gushed from the steep side of the dell everywhere.

July 18.—A fine cool night; but it was of little avail to us, as soon after midnight began a variety of hideous sounds, proceeding from our people beginning to load, which beggared the confusion of Babel, and rendered all further rest impossible. Nothing is undertaken in this country without noise and screaming, which bears no proportion to the work done. The very animals themselves seem to delight in contributing to the confusion; and while their masters are swearing, hallooing, and shrieking, they whine, squeak, snort, and fly at one another incessantly, till the business of loading is concluded, and the whole party fairly on the road.

Omar Aga returned yesterday to Sulimania on business of his own, and will not join us again till this night's station.

At four we set off, first re-ascending the slope by which we descended into the glen, and then shaping our course due east to the hills, or rather mountains, for they now do indeed begin to merit that name. These mountains come round from the Giozheh, or Azmir range, and passing in front of us, with some interruptions, go to form the same range again on our left; but in that direction they seem to diminish in consequence. Directly on our left we had, at the distance of three or four miles, the high mount of Serseer, which is a detached portion of the hills I have been describing. Abdurrahman Pasha was very desirous of transferring his capital to it, on account of its detached and defensible position, its summit being only accessible by one road; but the want of an adequate supply of water deterred him.

At half past four we passed along a ridge, with a small dell on the left, and a very deep and large glen, containing several villages, on the right hand; which glen runs nearly east and west, and at the eastern extremity is shut up by a col, which divides it from another similar glen; and the south sides of both these glens rise at once into a high mountain. Our road gradually ascended. All the country is covered with bushes of dwarf oak. At five we reached the hills at an opening corresponding with the col or eastern head of the glen on our right. Hence Goodroon bore N. 60 W., and from this situation I could form a pretty good notion of the skeleton of that part



of the country. The Giozheh, or Azmir, terminates on the north. Goodroon begins before or south of the termination of Azmir, the valley or dell of Margapa being between them. The Goodroon then forms a range more considerable and more rocky than Azmir, which it sends off in a north-easterly direction. We now descended by a very steep road, and kept winding in a gorge of the mountains, which were steep on either hand, but that on the right was most considerable. The road continually ascended and descended, and was sometimes intersected by valleys. The sides of the hills were covered with vineyards, some of which, in very elevated situations, seemed almost perpendicular, and could certainly only be cultivated by men suspended by cords like samphiregatherers. The principal cultivation hereabouts is the vine and tobacco. We passed some corn which was not yet got in. Dwarf oaks everywhere abounded; and by the little streams in the valley, willows often intervened with the wild vine. None of the grapes were vet near maturity.

At twenty minutes past six we alighted in a burying-ground, under the shade of some oaks, to rest a little, for I was by no means well. The place where we alighted was a valley, in which several dells or glens united, each discharging its little stream, by which it was formed, into the Tenguzhee, a river which runs hard by. One of

these streams turned a mill, and formed a pleasant cascade.

In the hills we saw much chalk in different states, and a good deal of flint. The strata still seemed generally to slope to the east, and the west face of all the hills was the most abrupt.

Having refreshed ourselves a little, at seven we mounted again. Our road the rest of the way was in a north-east direction. At twenty minutes past seven we crossed the Tenguzhee river, now three or four yards over, and about a foot and a half deep; but, from its bed, it is evident that it must occasionally be a considerable torrent. It runs north; doubtless to the Kiupri or Altoon river, which is the great receptacle of all the waters of this part of Koordistan*. From the banks of the Tenguzhee we rose immediately by a very steep ascent, which occupied thirty minutes, at a good hard pull. On our right was the Tenguzhee, which has cut a passage for itself through the mountain. The descent, which commenced immediately—for what we had crossed was a ridge—occupied half an hour, but was a great deal more sloping and gradual than the ascent. Our level was consequently much higher.

We now wound among the hills covered with



^{*} The Tenguzhee river is the same as the Karatcholan river. It runs past Karatcholan, and uniting with the Hareer river, falls into the Kiupri.

dwarf oak, ascending and descending; and at twenty minutes before ten, leaving the direct road and turning south for a few minutes, we arrived at the village of Doladreizh — meaning, in Koordish, "the long valley."

I found no inconvenience from the sun to-day, though I was very unwell. At two P.M., the hottest time of the day, the thermometer stood at 98°; at ten at night at 74°.

Near this village, which is our resting place for to-day, are many willows, vines, plum, and fig-trees. On the hills the corn is not yet got in. On our right, parallel with our road, and not far from us, are the high mountains of Kazhav, or Kurree Kazhav. The face of the country to-day was mountainous and beautiful. Here and there the stony sides of the mountains showed themselves, but in general the character of the scenery was not rocky nor abrupt, but undulating.

We found the road to-day excellent, and much better than I had seen in any part of Asia Minor. Some of the views down into the valley reminded me of the Jura.

July 19.—The night-air was quite sharp. At a quarter before four we mounted, and in a few minutes were out of the little valley in which Doladreizh is situated. The general direction of our road was a little south of east; but we wound much along the sides of the hills, generally ascending. The road was really beautiful, winding among woods

of oak, which was here of a considerable size, interspersed with sumach, willows, wild vines, and We had not proceeded far, when we passed Fet'h ullah Aga, the Ishik Agassi, or Master of the Ceremonies of Mahmood Pasha, returning from Sinna, to which place this is the high road; and shortly after we met an officer belonging to Khaled Bey, the chief of the province to which we are going, at the head of a party of riflemen, who had come thus far to meet me. The officer, who spoke no Turkish, had evidently prepared himself to answer the questions which he thought I might ask; but unfortunately, I did not put them in the order in which he expected, which produced a very laughable "How far have we to go?" was my first equivoque. "He went the day before yesterday question. to Sulimania," was the reply, imagining I had inquired for the Bey.

We soon began a very steep ascent, I think the highest and steepest I had yet seen; but the road was excellent. We attained the summit at six, the ascent having occupied about forty minutes; for half an hour of which it seemed, as we toiled up, to be almost perpendicular. Hence the Kazhav bore due west and old Goodroon reared its bare rocky head, in N. 65 W., above all the other mountains. We immediately began to descend by a beautiful and excellent road, among a thick forest of oaks, through which it ran in a zigzag direction, and was not

so steep as the ascent. From the top we had a fine view of the plain, winding among beautifully-shaped hills covered with dwarf oak, the background being formed by the high mountains of Persia, whose outline was also extremely picturesque. Along the plain meandered the river of Kizzeliee, which afterwards runs through a vale on our left, and taking a northerly course, goes through the district of Siwel to discharge itself into the Kiupri Soo. Its source is at the foot of the Persian mountains*. In about forty minutes we reached the foot of the mountain, which runs nearly north and south; and here the road branches into two, that on the left going northeast, to Beestan, the capital of the district of Kizzeljee, and about two hours off, and the one on the right, leading south to Ahmed Kulwan, the proposed place of our residence.

At the foot of the mountain we were met by the two sons of Khaled Bey, at the head of his retainers, in number about two hundred horsemen, well mounted and armed. They were headed by tchaoushes, with silver sticks and little drums, indicative of the rank of the chief, Kizzeljee being a banner or sanjiak of the Ottoman empire. On the junction of the party with ours, a Babel of confusion and noise took place, which is only to be comprehended by one who has seen the honours of an

^{*} That of the Kiupri Soo is at Lajan.

Istakbol*. Horses are inhospitable animals: ours took offence at the strangers who mixed with them, who were indignant in their turn. The Koordish horses are all fiery and ill-broken; and a scene of snorting, neighing, squeaking, stamping, capering, and fighting forthwith began. The young Bey endeavoured to pay compliments to me in Persian, but the horses of his party had better lungs than himself, and had they failed, their place would have been more than supplied by some double drums and zoorna† men, mounted on miserable jades, who composed his band or mehter khana. When they fell into the rear and became silent, the song was taken up by a Stentorian Persian, who roared out Pehlivan or wrestler's ditties, and accompanied himself on the dimbek or single drum, which makes a terrible clattering. The Bey tried to talk, but it was only visibly. I replied in the same way. rode S. along the foot of the hills, which are scooped out into a beautiful amphitheatre. As soon as we came into good ground, a match of jereeding or throwing the spear, and tilting with the spear, began. The Koords are all desperately bold though unscientific horsemen. The tilting was accompanied by the double drum and zoorna, and the scene was altogether fine and picturesque. One Koord was run away with by his Bucephalus, and another came down

+ A trumpet.

^{*} A public entry into a place.

horse and all, at full speed, and was much hurt, though not seriously.

At half past seven we arrived at our cantonment under the hills, about a mile north-east of Ahmed Kulwan. Our quarters, which Khaled Bey had had the civility to construct on purpose for us, were situated at the head of a beautiful spring, and consisted of a number of tchardaks, through two of which a little stream of water ran and was formed into a haouz or tank. The whole was surrounded by a neat wattled fence enclosure, and divided by a similar one into haram and divan khaneh. On each side of us were corn-fields in which the reapers were at work, and as they worked they chanted the tale of Ferhad and Shireen in Koordish verse.

The Bey's second son, with five or six gentlemen of the district who had accompanied him, now took their leave to return to Beestan. The eldest, Mahommed Bey, remained with a party to do duty at our cantonment. In the night I heard him going on the patrole himself. This place is much subject to incursions from marauders belonging to the border tribes.

The cotton in this neighbourhood has been greatly injured by the locusts, swarms of which are even yet on the ground*. They consume nothing but what is green.

^{*} The locust is called, in Koordish, koolla.

Soon after sunset we were greatly annoyed by swarms of large and very venomous mosquitoes. The night was cool and the morning quite cold. The ground was wet with dew. At this season there is no dew in the plain of Sulimania.

July 24.—The temperature of a fine spring at our cantonment is 57°. I tried it at all times of the day, and it gave constantly the same result. A spring in the hills above Ahmed Kulwan was 52°. One in a close valley, nearly on a level with our post, was 63°.

On a hill due east of us, on the other bank of the Kizzeljee river, are the remains of a castle called Kiz Kalassi, or the Girl's Castle, in all likelihood Sassanian. Near our cantonment is a clump of poplar trees of the largest size I ever saw. One of them measured sixteen feet in girth, and really was a magnificent tree. Two or three of them were broken down and lying in fine ruins on the ground. I was informed this was occasioned by the weight of snow, the year before last, being greater than they could bear.

About a mile east of Ahmed Kulwan twelve of the Bebbeh family once surprised the camp, and put to flight several thousand Persians. This was in the time of Sultan Shah Hussein. Suliman Bebbeh was chief of Koordistan*, and on that very day he gained a victory over the Turkish army.

^{*} It must therefore have happened some time between 1088 and 1092 of the Hejira. See p. 81, note.

There is a green frog in Koordistan which climbs trees, and catches flies and locusts like a cat, by striking out with its fore paw. I have often seen it perform this feat. It is in every respect like the common frog, but is of an apple-green colour and smooth skin. I have seen them roosting in bushes at night.

I was present at Ahmed Kulwan at a game which would have dislocated the limbs of any but a stout Koord. A man sat on the ground and had a rope tied to one of his legs, which was laid hold of by a large party, who dragged him along the rough stony ground, and whirled him round like men heaving a capstan. A man stood by him, and endeavoured to prevent their hauling him along by keeping hold of another rope, fastened to another part of his body; and if he could catch any of the assailants, without quitting hold of his rope, the man so caught was obliged to sit down and be dragged in his turn. All this was performed with abundance of shouts, shrieks, and capers. A very good-natured savage named Kadera Gavra, or Big Kader, who always attended us, was a principal performer in this sport. He was an excellent fellow, and grew much attached to us. He was remarkable for always stalking about with a club in his hand, dressed in a shaggy goat skin jacket over his other clothes, though the weather was extremely sultry.

August 1.- During my stay at Ahmed Kulwan,

I made no notes, partly from indisposition, partly from occupation, and partly also from idleness. I find I have still too much writing to do for my present state of spirits.

Having stayed some days at Ahmed Kulwan, I determined on quitting it. In this I was principally influenced by the circumstance of the Bey's son insisting on remaining with us the whole of the time we stayed there. I thought it best, therefore, to move to Beestan*, that is, in Persian, Beedistan, the place of willows, the present capital of the district, where his house is, and consequently where we shall give him less trouble. All things being in readiness for our removal, we set out to-day at a quarter past five in the morning, and keeping the hills close on our left, at six we arrived at the river of Kizzeljee, where it forces for itself a passage through the mountains. This place is north from Ahmed Kulwan. south side of the pass, or left bank of the river, on a high insulated rock, are the remains of a castle, called the castle of Kizzeljee, and said to be very ancient. The village of the same name is close by it, and was formerly the capital of the district, but some time ago it was abandoned for Beestan. I observe that

^{*} The change proved unfortunate. We left a healthy for a very unhealthy place, where the fever that prevails in some measure all over Koordistan at this season was peculiarly severe. All our people fell ill at Beestan, and consequently they took a great dislike to Koordistan, and longed to be back in the burning plains of Bagdad, where the natives seem to flourish.—Ed.

most of the villages in Koordistan are placed in sheltered nooks, and in valleys out of sight, probably in order to escape the visits of bodies of troops passing to and fro. This however is frequently ineffectual, and the district of Kizzeljee in particular, being a frontier province, is peculiarly obnoxious to the usual calamities of oriental warfare. Within the last twenty years, it has been several times entirely laid waste by the Persians and Aman ullah Khan. Nor are the Koords of rival parties, of the same nation, more merciful towards the villages of the opposite party. Siwell being in the interior, and out of the line of military operations, is a much more tranquil district.

We now left the mountains, and stretching across the plain, came to a line which branches out east from them, and is well covered with dwarf oak. Crossing this we reached a vale, through which a river winds beautifully, its banks being clothed with willows. A similar line of hills bounds it on the other side. The Beestan river is sometimes called Tattan, from a village of that name on its banks. It makes its way through the mountains, and joins the Karatcholan and Kizzeljee rivers below Karatcholan. The united streams fall into the Kiupri Soo.

Keeping the mountains we had just crossed on our right, we arrived at half past seven at Beestan; which is a village of about fifty houses * at the foot

^{*} It contains about fifty families, of which fifteen or twenty are Jews.

of these hills, and curiously thrust in, not in the most advantageous situation, under the foot of an insulated rock, about two hundred feet in height, which cuts it off from the vale through which the river flows, and renders its position close and warm. On the south, or right hand, the hills are very high, composed seemingly, like all the hills in this part, of gypsum, variously tinged with iron, and some schistous laminæ, and clothed with dwarf oak. On the left hand is the bare high rock, at the foot of which the village stands, and on whose summit are some vestiges of building. The whole breadth of the interval between the rock and the hills does not exceed a quarter of a mile. Towards the east it is more open, and the view in that direction is bounded by distant mountains, the face of which nearest to us is the district of Teratool in Koordistan; the opposite one is the district of Sakiz in the territory of Sinna, and subject to Persia.

Beestan lies N. 10 E. by the compass from Ahmed Kulwan.

Banna N. 10 E. of Beestan; five hours distance.

We found tchardaks prepared for us in the highest part of the village, opposite the Bey's house. The outside of the village would have been more agreeable; but the tchardaks were ready, and I would not hear of further trouble being given on our account. In fact they were the Bey's own tchardaks prepared for his summer accommodation, which he resigned to us.

Vol. I.

In the evening I had a conversation with the Bey, on the subject of Koordistan. He says the clannish Koords bear no proportion to the peasant race in numbers, the latter being at least as four or even five to one. Of tribes who move about, he reckons about ten thousand families, consisting, on an average, of seven persons to a tent, which he thinks is a very fair estimate. Of settled tribes, such as the Kermanj, Nooreddin, and Shinkees, he does not think there is more than one-third of this number, or about three thousand families*.

August 2. — We clambered up the rock early this morning, in order to see the ruins said to exist on the summit. We saw some traces of wall enclosing it, and found bricks evidently of a Sassanian appearance. On the very top, which is not many yards over, a reservoir is cut in the gypsous strata, and an old thorn-tree still flourishes, which may have seen the castle in its perfect state. We had a fine view of the vale of Tattan, with the river winding through it; and several villages were to be discovered in the opposite hills, E.N.E. of us. At a short distance from the foot of the rock is an artificial mount of a circular form and flat top, like those of Tchemtchemal, Derghezeen, &c. It is called Rustum's Mount. Another of the same description, farther north, is called the Shah's Mount. On some of

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^{*} This refers only to the government of Sulimania, excluding that of Keuy Sanjiak.

the neighbouring hills urns of earthenware, of extraordinary dimensions, have been found.

August 8.—We have been all ill with a bilious fever, which seems to be the disorder of the place. I have myself suffered much, and twenty-six persons of our party were at one time ill. Last night poor Jaaffer Ali*, who is suffering under the fever, was much alarmed by some Koords bringing in a dead body to the room where he was sleeping, and it was with great difficulty he could persuade them to take it away.

Some evenings ago, when I was better, we strolled out to a very pleasant glen, due south of Beestan, which runs up into the hills. Several springs descend through it, and the sides are covered with wild fig, quince, and pear-trees; and the glen is besides ornamented with magnificent old walnut-trees. The thermometer, on being immersed in a spring-head, marked 60°. There is a spring just opposite the town at the foot of the hill, the temperature of which is 57°.

The hills hereabouts are slate, intersected by veins of gypsum.

The pointed hill of Ardbaba, just over on this side of Bana, bore N. 10 E. A little to the right of it is a part of the same chain, consisting of three curious summits close together called Surena.

^{*} One of the Indian servants, a native of Lucknow.

August 11.—My fever has now settled into a strong tertian. All the people are ill. Mrs. Rich, thank God, has escaped, and so has Mr. Bell; but every hour they come and tell us "Such a one is taken ill." This is very sad and dismal. The fever has a worse effect on me than on the others, owing to my previous malady. So great was the determination of blood to my head the other night, that Mr. Bell was obliged to take a pound of blood from me, which afforded me great relief.

I am now resolved to quit this place as soon as possible. I have taken measures to send the sepoys and the sick, together with all superfluous baggage, back to Sulimania, and to march with as few incumbrances as possible to a neighbouring village with better air, where we may remain for a few days till we are strong enough to set out on our excursion farther into Koordistan, which may possibly extend as far as Sinna. Besides my fever I have an inflammation in my right eye, which troubles me much and causes me to write with pain, and wholly prevents my observing. It is lucky it only came on after the eclipse of Jupiter's first satellite, which served me to correct the longitude of Beestan.

August 13.—We left Beestan at five o'clock this morning, and, riding through the plain of Tattan or Beestan, crossed the hills which surround it, and descended into the plain before Ahmed Kulwan, or the

N 2

plain of the Kizzeljee river. We crossed it, and arrived at the beautiful village of Penjween at nine, having been delayed a quarter of an hour on the way, the whole of which we performed but slowly. I was so ill, and my eye so much inflamed, that I could neither observe much, nor could I have recorded my observations had I made any.

We were all day among travelling parties, or small encampments of the Jaf Koords, who are now occupying these parts previous to their moving off to Shehrizoor. I regretted I could not enjoy the scene, which was really interesting and picturesque. tents and baggage were neatly packed on bullocks and The use of these animals as beasts of burden seems peculiar to the Koordish nation. I remember observing the same custom among the Rishwan Koords, in Asia Minor, of whom, by the bye, the Jafs somewhat reminded me. The men and women travelled on foot, and a fine stout-looking people they were. The women were clothed in a blue chemise and trowsers, and wore on their heads a small cap, their hair seeming to curl about their faces. They wore the tcharokhia, which is a cloak of blue and white checked calico thrown over their shoulders. In its form it resembles the plaid of the Highlanders of Scotland. It is an indispensable



^{*} Jackals are found only in the plains of Kizzeljee and Shehrizoor, but in none of the hilly parts.

part of every Koordish woman's dress: the higher class wear it of yellow and red silk.

The Jaf men wore a dress belted round their middles, light drawers, with the worsted shoe, which is a comfortable covering for the feet, and a conical felt cap on their heads. All were armed with a sabre and light target; some added a pistol, and the horsemen always carried a lance. We saw one lady who appeared to be a person of some distinction. She was mounted on a mare, whose bridle and trappings were curiously ornamented with shells and beads, and her saddle was covered with a carpet decorated with tassels. A couple of animals carried her baggage, on which a servant rode, and a wellarmed horseman attended her. None of the women had the slightest pretensions to a veil, nor had they even a handkerchief round the lower part of the face like the Arab women.

Penjween, where we take up our quarters for a few days, is a large village, beautifully situated in a glen in the hills, on the south side of the plain of the Kizzeljee river. From this place our old station at Ahmed Kulwan bears about N. 55 W., distant one hour's good pace of a horseman. The old castle of Kizzeljee N. 45 W.

In the daytime we sit in a garden under the shade of a fine walnut-tree, overhanging a spring, the temperature of which is 56°.

The village, though in the district of Kizzeljee,

belongs, with a neighbouring one, to Fet'hullah Aga, whose house we occupied at Sulimania. It may be worth about 15,000 piastres per annum, as it has but little cultivation belonging to it. We saw some millet growing, which was still green. The glen is full of gardens, orchards, and vineyards. Scarcely any of the fruit is yet ripe. The inhabitants are mostly carriers, and they take their mules as far as Sinna and Hamadan.

August 18.—Unexpected delays have occurred in procuring the necessary supply of mules for the sepoys. I hope I have at last managed the business, and that all will be ready for them to start for Sulimania to-morrow; in which case we shall, in all likelihood, begin our travels the next day. people, however, I am glad to say, are mostly better. I hope I have also got rid of my fever, as I had no attack yesterday, which was the day for it. Mrs. Rich, thank God, has escaped an attack. She was indeed ill at Ahmed Kulwan, but without any symptoms of this fever, which is an extremely brisk bilious intermittent, that almost immediately affects the head. Omar Aga says it is common throughout Koordistan at this season. He attributes it to the change of temperature at night, which is sometimes pretty sharp, while the day is extremely hot; but there may be also some local causes, as it is worse at some places than others. The confined valleys and low situations seem to be very bad.

The heliacal rising of Sirius, (in Koordish Ghillaweizh, for many of the stars have original Koordish names,) about the 10th of August, is the signal in Koordistan for the breaking up of the great heats. The nights then become fresh, but the days are still very hot.

PENJWEEN.

August 19.—Last night two thieves made an incursion into our camp, and succeeded in carrying off two pair of shoes belonging to some of the tent-pitchers. It is very surprising we have not been more troubled with them, considering our vicinity to the tents of the wandering tribes. Apropos—Omar Aga told me last night that the tents we now see in the neighbouring plain belong to the Ghellali, Kelhore, and some other fragments of tribes, who are now descending from the mountains, and not to the Jafs proper. All these tribes pay tribute to the Vali of Sinna for the permission of summer pasturage in his territory. The Jafs pay four hundred tomauns annually, besides a present of horses and sheep.

I believe I have omitted mentioning that a body of the villagers of every place we come to are always turned out at night to guard our camp. These guards are called Kishakjees, which seems to be a Turkish word, though only used in Persia and Koordistan.

The peasantry of Penjween look well and comfortable, which is rare in these parts. Their houses are

separated by wattled enclosures, and have a neater appearance than I have seen in other parts of Koordistan.

There are some families of Jews here, who trade in gall-nuts, hides, &c. with Sinna and Hamadan. Many hides are exported to the latter place. The village Jews in Koordistan are, besides, dyers.

Penjween is the emporium of the wandering tribes. Caravans go from hence to Hamadan in eight days; to Sinna in four.

I greatly lament my ignorance of natural history, as much might be done in that way in Koordistan. I recognise hereabouts the common nettle; the deadly nightshade; the wild hollyhocks, still in full flower; the sumach.

Of birds, besides the redbreast, which I have already mentioned, there are a beautiful kind of woodpecker, of red and grey colours; turtle-doves, one species of which I never saw before, beautifully spotted; quails numerous; and the red-legged partridge in prodigious abundance.

CHAPTER VII.

Entrance into Persia—Lake of Zeribar—Kai Khosroo Bey—Jafencampment—Djereeding match—Cross Mount Zagros—Garran
peasantry—Inclement winter—Jaf quarrel—Sinna—Magniffcent collation—The palace—Tyranny of the Vali of Sinna—
General mourning—Rebellion—Death of the Vali's son—
Despair and cruelty of the Vali—Terror of his subjects—
Change in our plans—Consternation of the Vali's ministers—
Entreaties of the council—Are successful—Their joy and gratitude—Departure from Sinna for the camp of the Vali.

August 20.—The necessary cattle for the transport of the sepoys, the sick, and the baggage having arrived, I resolved on setting out on my trip to Sinna, in which I have for my object the re-establishment of my health, the visiting the chain of Zagros, with its hitherto unknown pass of Garran, and the fixing the position of the capital of Persian Koordistan.

We set out at 5 A.M.; and as I was desirous of ascertaining the nature of the plain which goes to the foot of Zagros, and the direction of the subordinate hills, we took the road by the plain, though there is one direct across the hills from Penjween, which shortens the distance about an hour. The road through the plain keeps along the foot of the hills which bound the plain of the Kizzeljee river on the south, and winds with them from east into south. They are well wooded to the foot, and often recede into

beautiful semi-circular forms, most of the areas of which were occupied by neat little encampments of the tribes, many parties of whom we met on their march. We marched nearly towards the sun, which rendered the inflammation in my eye extremely painful, and prevented me from enjoying the ride, that would otherwise have been very pleasant.

At six A.M. we entered Persia; the frontier of which is marked by a little wooden bridge over a small rivulet which falls into the Kizzeljee, but is frequently dry. The Kizzeljee river soon after disappeared to the right, behind the hills that now separate the plain, which turns more south. We met an elderly man carried on a kind of bier, with his head foremost, as if they were taking him to the grave: he was, however, sitting up and looking about him. Omar Aga, on inquiry, found he had had his leg broken by a stone, in attempting to rob a village the other night.

On ascending a little eminence at half past seven, we saw the small but clear blue lake of Zeribar: in the background to the south were the wild rocky mountains of Avroman, through which there are only foot-paths. The left side of the lake was mountainous and wooded. The right side was a plain, evidently at no very distant period occupied by the lake, which has now shrunk to about three miles in length by two in breadth. All around it, except on the hilly side, where it still retains its ori-

ginal bed, is a morass full of high reeds, about a mile in breadth, and thronged with wild fowl. beaver is likewise found here. The greatest depth of the lake is said to be near the centre. In the winter it is quite frozen over; and Omar Aga tells me he has often hunted on it*. All the people of the country believe this lake to have been once a city, which God caused to be swallowed up by an earthquake on account of the wickedness of its governors. Omar Aga says it has sensibly diminished in his recollection.

Hitherto our direction was about S. 70 E., but hence the tents of the Jaf chief, Kai Khosroo Bey, bore south, though we still kept to the foot of the hills, with the lake about a couple of miles on our left, and our road wound round in a semi-circular direction.

We were soon met by four tchaoushes belonging to the Bey; handsome, well-mounted men, with plumes of herons' feathers in their turbans. their horses' bellies were carpets, from which depended a profusion of yellow worsted tassels.

At half past nine we arrived at Kai Khosroo Bey's camp, about two miles south of the lake. Before we reached the camp we were met by the Bey himself, mounted on his magnificent horse, the finest

^{*} There is a profusion of the Lotus (Nilofer) in the Lake Zeribar.

animal I have seen for many years, accompanied by his three sons, and Mahommed Bey his nephew, the son of the last Jaf chief, Kader Bey. Kai Khosroo Bey looked in much better spirits than I usually saw him in at Sulimania. He was superbly dressed in a rich Constantinople capote with gold bosses, and made a very fine figure. His eldest son, a very handsome lad, was habited in a similar manner, over a robe of rich European brocade; the youngest, a white-headed boy, was dressed in black velvet and Many fine-looking Jaf horsemen panied him; and a match of djereeding, in which the young men distinguished themselves, commenced and lasted till we got to the camp. The Bey's tents were of the usual black stuff, surrounded by tchighs or mats, but high and spacious, and a divan canvass tent was prepared for me to receive my visitors, and a comfortable tchardak, which had belonged to the Bey's haram, was given up for my own accommodation and that of Mrs. Rich. The Bey's women waited in it to receive her. Our reception was kind and hospitable in the extreme; but here I must close journal of to-day, and leave much to memory. flamed eyes and throbbing temples completely unfit me for writing.

On a hill due south * of us is the castle of

^{*} Surena bears N.; Ardbaba, the peaked summit over Banna, N. 10 W.

Meriwan*, now in ruins; I believe it is Sassanian. On the very pinnacle of another hill, forming the south side of a valley about three miles broad, which runs up east to the foot of Zagros, are the ruins of two Sassanian castles, bearing S. 55 E. and S. 60 E. of our camp, distant about two or three miles.

The bare precipices of Avroman bear due south of us, and extend westward, overlooking Shehrizoor; whose plains are separated from us by the hills which come down from Ahmed Kulwan to Penjween and the lake. Between Avroman and Zagros is a narrow valley, through which runs a direct road to Kermanshah from Sulimania, called the Shamian road. Through this valley flows a little river which comes down from Garran, and falls into the Diala. The chain of Zagros is bare and high †. It is visible at intervals from Surena and Ardbaba, which I am now satisfied are part of Zagros. Hajee Ahmed, that part of Zagros to which the Jafs retire in summer, lies from hence N. 60 E. Zagros seems to incline easterly from Ardbaba, in the district of Banna, to Garran, and thence to come out more westerly, in the direction of our road to-morrow. The pass of Garran is N. 85 E. In the afternoon the young Beys had a match of djereeding, to show off before Mrs. Rich. At night I sat some time with Kai Khosroo Bey;

^{*} Meriwan is the name of the district we are in: it belongs to Sinna.

[†] Direction N. 10 W. to S. 30 E.

we had some Persian singing by two Mullas. Some Indian Fakeers were present; and an elderly woman perfectly naked, but very quiet and well behaved. It was a disgusting sight. She is subject to the epilepsy, and was once mad, when she threw off her clothes and took to the mountains, where she lived for some years in a perfect state of wildness. She was at last reclaimed, and is now quiet, but cannot be persuaded to put on clothes. She sometimes visits Sulimania, where she walks about the streets in a state of perfect nudity.

This must suffice for my journal at the Jaf camp. I find, if I have any regard for my health and comfort, I must abridge my journal as much as possible, and confine it to an indication of the principal occurrences. I have, besides the inflammation in my eye, been tormented with a pain at the back of my head ever since my fever began; and too much writing always distresses me now.

August 21.—Took leave of our kind entertainer (whose disinterested hospitality I shall never forget) at half past five, and proceeded down the valley, formed by a prolongation of the hill of Meriwan on the south, and of the hills of Ziribar on the north in the general direction noted yesterday, viz. N. 85 E., though the road was not in a straight line, but wound a little. At the end of it we crossed a little line of hills, and at half past seven arrived at Gueizakwera (which means a spoilt walnut), a little village

in a narrow dell. In the valley through which we passed was fought the battle (if such it may be called, which was over in ten minutes) in which Suliman Pasha, then Kiahya of Bagdad, was taken prisoner, with the best part of his army, by Abdurrahman Pasha, the Koordish chief, in the mad expedition undertaken by Ali Pasha of Bagdad against Persia. I rode to-day in much pain on account of my eye, our road being directly against The houses, or rather huts, in Gueizakwera are covered with a kind of inartificial thatching of long reeds, thrown over a ridge pole, and hanging down, the whole roof being high and narrow. We were in a hut of a better description, which I believe serves for the mosque. All the houses are separated from each other by an enclosure of wattles. It is a miserable village; though Sheikh Kereem, one of the naybs of the district (there are two), resides in it. He is a well-behaved man, dressed in the Bebbeh, not the Persian fashion. I left two of my men, who were too ill to go on, under his charge *.

August 22.—We were off by five, and proceeded through a hilly but open country till six, when we came to the entrance of a narrow valley, formed by two stupendous cliffs, which reared their bare heads above the oak woods that cover their declivities. The small river of Aserabad or Garran flows through

^{*} One died soon after; the other returned to me at Banna.



the pass, and is crossed by a neat bridge of three arches, built by Aman ullah Khan, the present Vali of Sinna. We had been rising very gently ever since we left the village, but now we began to ascend sensibly, keeping the Aserabad on our left for about a mile. It flows into the Diala. Our direction to the bridge was N. 70 W., thence S. 70 E.; the road extremely beautiful, through woods of oak, ash, wildpear, vine, and tchinar or oriental plane, which cover the hills almost to their summits; and among them we remarked hawthorn and a gigantic wild-rose. It was enlivened by a large division of the Jafs, proceeding to the plains of Ziribar with their families and flocks. Their property was loaded on bullocks. The children were carried in cradles at the women's backs; or, if a little bigger, were loaded, two and three together, on the back of a mare or bullock. Several most masculine sibyls (complete Meg Merrilies) strode along with the other women; they seemed to be of great authority in taking charge of the parties. The men sauntered on, with a heavy mace at their girdle, and a sword and a target over their backs. Some drove the flocks of sheep, goats and horses, and a few of the better sort rode: but the care of the families and loads always devolved on the women.

They are a hard-featured, sturdy race. The road was excellent; the vale through which we ascended very narrow. At ten minutes before eight we came

to the foot of a very steep ascent in the same direction, the road not winding much; at a slow progress it occupied us forty-five minutes in ascending. The mountains were gypsous and slaty. At half past eight we reached the top of the Col, and saw higher summits on either hand quite bare. We almost immediately began descending by a steep path, the wood became more rare, and was confined to the dwarf oak. The mountains on all sides were bare, and, as far as the view extended, nothing but a sea of naked brown hills was visible—a dismal prospect after what we had just quitted. At five minutes past nine we reached the foot of the pass, and sat down to our breakfast, which we found prepared under some willows by a little brook.

This pass of Zagros is called Garran, from the name of a peer, or saint, as I am informed, though it is certainly no Mahometan name. The pass of Ardbaba to Banna is reckoned easier. This entrance into Persia is by no means pleasing; every thing looks burnt and bare; and there is said to be no more wood eastward to the frontiers of India.

At half past ten we mounted again: our road thence wound through high, bare, unsightly hills of crumbling slate, covered with a slight reddish soil; and there were no signs of population or cultivation. Our road S. 70 E. At a quarter to twelve we reached a little river (which must at times be a consider-Vol. I.

able torrent) called Kakor Zekria*. We crossed the river twice, and then quitted it, leaving it on our left hand. At five minutes before one we struck out of the high road up a very narrow valley; and at five minutes past one arrived at the miserable village of Jenawera, still in the district of Meriwan, which is the largest of the dependencies of Sinna. The Gooran peasantry are by no means so good looking as those of Turkish Koordistan.

August 23.—We mounted at a quarter past five this morning. Our direction was S. 50 E. for about half an hour, until we reached the high road. Our general direction then was S. 80 E. all day; but the road wound through the sinuosities of narrow valleys, and sometimes over the hills which separate them. On the whole the ascents seemed more than the descents. The country was of the same unpleasant aspect as yesterday. In some places we observed the water was conducted in little earthen trenches for cultivation. Omar Aga says the soil is too poor here to be susceptible of culture without artificial irrigation. The winter is very inclement, and the snow lies deep and long. At ten minutes before seven we passed, close on our left, an artificial mount with a flat top, like Tchemtchemal. It is in a



^{*} The Kakor Zekria runs westerly to Shamian, and thence, round in the direction of Gavro, it falls into the Diala.

narrow valley, close at the foot of a hill. The natives call it the kalaa, or castle, though a castle it could never have been, as it might be attacked even with stones from the neighbouring hills. After having continued ascending almost all the way from Jenawera, we descended for about a quarter of an hour, and arrived at the foot of the descent at eight o'clock. We immediately after, however, rose again by a very steep ascent, of which we attained the summit at half past eight, and had a fine view of the line of mount Zagros. The descent was inconsiderable.

At ten minutes past nine we arrived at the tents belonging to the villagers of Berruder, in a narrow valley. The village itself is over the hills on the left, about a mile off. The Berruder peasants always encamp in the summer on this spot. They had just cut the corn, and were treading it out with mules and oxen.

Here I received a messenger from Sulimania; and this is only the third day since he left that place, though he travelled on foot:

I immersed the thermometer in a fine spring near the camp, and was surprised to find it 61°.

Among the straw I found a large insect of the locust kind, about four inches long. It had no wings; but had a kind of sword projecting from the tail. It bites pretty severely, but does no harm to the cultivation. The Koords call it sheera kulla,

or the lion locust*. We also found a mole, called in Koordish mousha kwera, or the blind mouse.

August 24.—About fifteen days ago some Jafs had a quarrel with some people in the neighbourhood, and wounded one of them badly with a sabre. To-night three Jafs were passing with some cattle, when six or seven horsemen of the neighbourhood assembled, drove off the Jafs, and seized the cattle. Omar Aga hearing of it, immediately sent off four of his horsemen, who in about half an hour returned into camp with the cattle, which they had recovered, and two prisoners. In the course of the night the comrades of the prisoners came and made up the affair. The men were given back; but the cattle were restored to the right owners.

At half-past five we mounted: the morning air was quite sharp. Soon after leaving the village we crossed a pretty high and steep hill. Our road all the day wound through very narrow valleys among the slaty hills, through which ran a little stream whose course was easterly: it goes towards Gavro, and falls into the Diala. It ran through a bed of reeds and willows, whose green formed a pleasing contrast with the burnt appearance of the slaty hills. We saw also many wild rose-bushes, and a tree



^{*} This is the hor (chargol) of the Talmudists, or Garam of the Cape of Good Hope.—See Ludolf, De Locustis, pp. 13, 14.

called in Persian senjed, in Koordish sinjov*, which bears a small fruit like a jujube.

At eight we alighted on the banks of the little river to refresh ourselves, and after a short halt we mounted again at twenty minutes to nine; and at half past nine arrived at the large dirty village of Doweisa, consisting of miserable hovels with flat roofs, built on the side of a bare black slate hill. There are, however, many gardens and vineyards in the valley and on the sides of some neighbouring hills, which make the place look better than any we have seen since we passed Garran. The higher class of people here wear the Persian dress, which fashion is entirely followed by the women.

Our stage to-day was three hours and twenty minutes, the direction northward of east; but I was not well enough to observe the compass frequently.

Doweisa, where we halt for to-day, is in the district of Husnabad, in which is also the capital of the province, Sinna, which lies south-east of this village, at about three farsakhs distance †.

August 25.—Last night Mirza Fyzullah, one of the Vali of Sinna's secretaries, arrived at the village. It seems the Vali, who is out on an excursion in his

[†] According to Major Rennel, the farsakh is little short of $3\frac{1}{2}$ British miles. See "Illustrations of the Retreat of the Ten Thousand," p. 4. Mr. Fraser, in his interesting "Journey into Khorassan," p. 367, says, "The Khorassanee farsakh is rather more than that of Irak;" rather less than 4 British miles.



^{*} In Turkish, idjee.

northern provinces, has heard of our arrival in his territory, and has sent orders to Sinna that I should be lodged in his palace and received exactly with the same honours as himself. His second son, who is now nominally governor of the town, is consequently preparing to come out to meet me at the head of all the troops, which is precisely the very thing I am anxious to avoid; I therefore positively refused the intended honour. The Khan's orders. however, were precise, and he is not a man to be disobeyed even in trifles; I had, therefore, considerable difficulty in avoiding the ceremony, and only escaped by positively declaring that I would immediately return to the place from whence I came if they insisted. I also promised to explain my reasons to the Khan. I at last got off with a compromise, however, that two or three of the principal men should receive me at the Vali's garden, where for the present I propose to take up my abode. The Mirza brought with him a letter from Mahommed Khan, the little prince, with a present of six mule-loads of fruit and one of snow.

This negotiation detained me till half-past six, when we set out. The country was still the same, but rather more open, and in some valleys we noticed gardens and vineyards, with a few small villages. The level of the country descended as we approached the town, behind which it again rose, and after several breaks and hills, terminated in the

high ridge of the Bazir Khani hills running north and south. Over this range, which is of no great length, are the roads to Hamadan and Teheraun *.

We proceeded but slowly, especially the latter part of the road, as I felt myself extremely unwell, and was much troubled with my old giddiness in the head.

Sinna wore a much more imposing appearance than I expected, with its castellated palace on a height, and some good-looking buildings round the foot of it. When we came near the town, we turned off to the right to the garden of the Khosrooabad, which is less than a quarter of a mile to the southwest of the town, and is situated on a slope that runs from the foot of a pretty high hill down to the town. At a distance it looked like a plantation of poplars, the garden having no other wall or defence than this tree very closely planted all round it. We arrived at the gate of it at ten minutes before ten, and were certainly agreeably surprised by the spectacle which We were ushered up avenues of poplars of great height and beauty, to a magnificent gardenhouse of great elevation, with a fine square tank full of jets d'eau in front and at the back of it. the jets d'eau were playing, and round the sides of the tank were disposed baskets of fine-looking fruit. The

^{*} The Bazir Khani hills terminate in a plateau, which is the elevation of Hamadan, there being scarcely any descent after reaching the top of these hills.—Ed.



leave you to yourself. A Turkish chief would have welcomed you to his house, and not shown himself again till you desired it, especially where there was a lady. The Persians are crowding about you day and night, there is no getting rid of them, and it avails us nothing being out of town. Mrs. Rich cannot stir out of her room to get a walk in the garden. I understand we should be better able to bow them off if we were in town; and as they wish us to occupy the apartments prepared for us in the palace, and I desire to see something of the town, I agreed to the proposal, and left the garden this morning. After riding down the slope on which the garden is situated, to a dirty ravine, in a few minutes we arrived at the outer wall of the town, which is of mud, and thence ascending a rough and bad street, reached the gate of the castle or palace, where we found the guard turned out to receive us. This guard consisted of about a hundred Avramis or Fusileers from Avroman, who have the privilege of guarding the palace. They were very wild-looking fellows, (but not of the clannish physiognomy,) clothed in a coarse white woollen dress, cut something in the Persian fashion. On their heads they wore a curious cap of black felt pointed at the top, and terminating at the bottom in fine long points, something like a spider. They rested on their long rifles, and stared at us as we passed along.

We were ushered through a court to a good room



COURDISH SULADIERS OF AVROMAN.

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situated on a fine terrace which overlooks the town, and in a few minutes the little Khan came to see me. He is a fine little boy, about nine or ten years old, but with a steadiness and gravity of demeanour far beyond his years, evidently assumed for the occasion. Inayet ullah Bey, who had twisted a shawl round his cap in the court-fashion, acted as spokesman and master of the ceremonies. Mirza Faraj ullah stood by his nephew, and every one as they came into the room, servants and all, saluted the little prince by bending the body in a very ungraceful way, but he took no notice of any.

Coffee, sherbet, and trays of sweetmeats were brought. The little Khan presented me with coffee and sherbet, with his own hand. I remarked that all the Persians ate immoderately of the sweetmeats. No conversation of any interest took place. Sundry hyperbolical compliments passed, and after the Khan took his leave we were walked about the palace.

A new pavilion is building at the end of the terrace near the entrance, which is called the Khosroowia, in honour of the Khan's eldest surviving son, whose name was Khosroo Khan, but it has been changed lately to Mahommed Ali, for good luck. Close to the room appropriated to me is the old hall of audience, built by Khosroo Khan, the father of Aman ullah Khan at the birth of his son the present Vali, that is, forty-seven years ago. The painting and gilding, which was once handsome, is now out of

repair. It is wainscoted with alabaster to the height of about four feet, and painted with flowers; in the upper compartments are sundry paintings representing the battle of Kalderan; that between Tamerlane and Bajazet; portraits of some of the Seffiviyeh race of kings of Persia; one of the present king of Persia with his preposterous beard; and of Alexander the Great, with a watch lying by him, dressed in the Persian fashion, and with the face of a coquetish woman. It is curious, however, that they have the tradition of his having been a beardless and beautiful young man.

The front of the hall is open and supported by pillars; at the back of it is an alcove, which the Persians call Shah-nasheen, highly ornamented, with a little fountain in it, and glass windows to the hall which may be let down at pleasure. This kind of hall is called talar. They are all imitations of the Seffiviyeh buildings at Ispahan. This talar is upwards of fifty feet long by twenty-five broad, exclusive of the alcove.

Turning round a corner on the same terrace, which is ornamented with shrubs and flowers, is the new Hall of Audience, built by Aman ullah Khan about four years ago. This room is larger than the talar, and enclosed in front with beautifully-painted windows. It is a very splendid room. The wainscot is of semi-diaphanous marble or alabaster, beautifully painted and gilt, in a tasteful pattern and rich, har-

monious colours. The steps are of the same alabaster, which is brought from a hill on the road to Hamadan, and is dug out with much trouble.

The effect is greatly spoiled by the upper compartments, which are occupied by large tawdry kind of sign-post paintings, representing Solomon and the Queen of Sheba, the Battle of Delhi, Nadir Shah restoring the crown to the Mogul, and sundry other performances of a similar description; and worse than all, certain upright figures said to be portraits of the Emperor of Russia, the Prince of Wales, the Governor-General of India, the King of Spain, the Emperor of Germany, and Bonaparte with a gun and bayonet in his hand. These were all horrible daubs, without the slightest resemblance either in person or costume, except that of the Emperor of Russia, which you could just tell who it is meant for. Iranian majesty again figures with his hideous beard and pound weight of jewels. On the sides of the hall are two little galleries, called bala khoneh*, beautifully ornamented. The whole is one blaze of gold and brilliant colours. The alabaster skirting is really both splendid and beautiful; and if, instead of the aforesaid daubs, it were surmounted by paintings of Rubens, whose richness would harmonize well with the rest of the room, or in want of these, which are not easily to be had, by Gobelin tapestry,—the

^{*} From whence comes balcony in English.

room would be worth going to see in any part of Europe. Farther on, in another court, is a little room or cabinet, lined with looking-glass, and most strangely ornamented with decanters, cups, glass bottles, punch-bowls, &c.

This is the great delight of the Persians, and they grinned and looked in my face for signs of surprise as they showed me this cabinet of curiosities. Still farther on, in another court, is a neat little oratory, and many other buildings not yet completed, in one of which an English bow window projected over the terrace or platform. The palace when finished will be very handsome; but there are a great number of Oriental incongruities observable, such as dark, narrow and dirty passages, break-neck stairs, &c.

I forgot to mention that, in the new hall, is a painting representing the battle of Meriwan, in which Aman ullah Khan and his Goorans make the prominent figures, and Suliman Kiahya is brought prisoner before him. It happens, as already noticed*, that neither the Goorans nor the Persians were in the action, which was over in ten minutes, and the Kiahya surrendered to Abdurrahman Pasha.

Aman ullah Khan possesses in common with all the Persians a rage for building. It is a fancy, indeed, which he can easily indulge, as he forces all the tradesmen to work gratis for him, and in return gives them certain privileges, such as taking cattle

^{*} See pp. 190, 191.

from the peasants for carriage, when they have occasion, exemption from receiving public guests and government officers, protection against creditors, and certain other equally equitable indulgences.

A very handsome mosque, the improvements in the palace, some baths, and caravanserais, a large bazaar round a Meidan, but which is far from being well stocked, and other works, attest his taste and his tyranny. The traveller admires the magnificence of Aman ullah Khan, but the unfortunate citizen and peasant groan when his buildings are mentioned.

The palace is situated on a high mount, which overlooks all the town, and is surrounded by a mud wall in a very bad condition. At the foot is part of the town, and then again another embattled wall, beyond which is more of the city, which again is surrounded by a wall. Aman ullah Khan has greatly extended the city within the last few years. Some good-looking houses built of bricks were visible from the terrace: the ordinary habitations are of mud, like those of Sulimania. The town is every way surrounded by higher ground than itself, and is situated on a slope which runs down to a valley filled with gardens and vineyards, so that the streets are all up and down. From the valley the ground rises again in broken hills, which terminate in the Bazir Khani range before mentioned.

Intermittent fevers are not uncommon here in the spring and autumn. They have been every where

more rife this year, and there has been a sensible diminution of the waters all over Persian and Turkish Koordistan. The castle and the higher grounds about Sinna are reckoned healthy.

I returned to my room fatigued from viewing the palace (I do not much enjoy looking over any house); and was not sorry to find a sumptuous breakfast, or rather dinner prepared, after which I lay down to rest myself in the talar. When I got up, some of the ayans, or principal gentlemen, came to see me; and in the dusk of the evening Mrs. Rich came in from the garden. Dinner was, as usual, not brought in till ten o'clock, and I understand the Persians are usually even later than this hour.

August 27.—From Mirza Fyzullah I learnt that the Koords have a general name for Zagros, which they call Shahoo*. This name is the common denomination for the mountain in Juanroo; but it is also understood as the general appellation by the better informed Koords of these parts, who say it reaches down between Shiraz and Bushire, and thence to Bender Abbassi.

Sinna †, which was formerly situated on a flat mount, south of the present town, was built one hundred and seventy-five years ago, by an ancestor of

^{*} Anquétil du Perron says that, in the Parsee books, Mount Elwend, near Hamadan, is called Shaho.

[†] The proper name of Sinna is Sinendrij—Sinna is a colloquial abbreviation.

Aman ullah Khan's. It now contains about four or five thousand families. There are two hundred families of Jews, and fifty houses of the Chaldean Catholic rite, dependent on the Patriarch of Diarbekir, and in the diocese of Mousul. They have a church and a priest, and are all tradesmen or merchants in a very small way *. The Mahometan inhabitants of the town are all Sunnis of the Shafei sect. The Vali and his family affect to be Shiyyahs, in order to please the King of Persia.

We have arrived at a very distressing moment at Sinna, as there is a general mourning in the place on the following account: the Vali's eldest son, Mahommed Hussein Khan, whose mother was a woman of low rank, the daughter of a seraff or banker in the town, was in consequence excluded from the succession, in favour of his second brother, Mahommed Ali or Khosroo Khan, whose mother was of the first family in Sinna after that of the Vali himself, and who was besides the Vali's favourite son. Some quarrels arose between the brothers, in which the father showed a marked preference for the younger. Mahommed Hussein Khan became disgusted, and some designing people availed themselves of this to foment the dissensions. They promised him support, and at last persuaded him to run away from Sinna,

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^{*} Carpets of a superior quality to those of Kermanshah are made in Sinna.

which he did a few months ago, at the head of a considerable body of followers, for he was very popular. He took the road between the territories of Bagdad and Kermanshah, and on his way plundered some of the tribes under his father's government, which were pasturing in the plains of Bagdad and Khanakeen. The Vali, having procured permission from the King of Persia, pursued his son at the head of an army. arrived at Khanakeen and Kasr i Shireen a couple of days after he had left those places, in March last*. He at last came up with his son in the territory of Kermanshah. A battle ensued, in which both sides fought with considerable fury. The Vali had given strict orders that no one should fire at or wound his son; but in the confusion the young man received a wound, of which he died shortly after his arrival at Sinna, to which place he was brought after the action. The Vali was almost distracted. He beheaded a great number of his son's followers on the spot; and after his return to Sinna he put to death upwards of a hundred considerable persons. four hundred more fled to Kermanshah, and the Vali turned out their wives and families beggars, ruined their houses, and confiscated their property.

His second son, Mahommed Ali, or Khosroo Khan, who is to be his successor, is a lad of about fifteen

^{*} An account of the excursion here referred to by Mr. Rich will be found in another part of these volumes.—Ed.

years old. He has already received the patent of succession from the Shah, and is affianced to one of the Shah's daughters. The marriage is to take place at the approaching Noorooz, and is to be celebrated at Teheraun with great splendour. In the meantime the Vali is going about screwing his subjects to their utmost endurance to procure money for the expenses, which, including the necessary presents to the Shah, will be enormous. The little boy who is left at Sinna is named Mahommed Khan, and is about ten years old. The Vali has eight sons in all.

Aman Ullah Khan, the Vali of Sinna*, is forty-seven years of age, and is said to be a perfect master of Persian politeness, elegance, and policy. The Persians themselves say he can outwit any of them; and all agree that his cunning and duplicity set all precautions at defiance. His manners are represented to be so insinuating, and his tact so perfect, that he can gain whomsoever he pleases; but he has always a selfish object in what he does, and no reliance can be placed on him. He is cruel and avaricious even beyond the generality of Persian governors. All the province trembles when his name

^{*} There were formerly four Valis or tributary princes in Persia, viz. the Princes of Georgia, Sinna, Loristan, and Haweiza; but the Vali of Sinna is the only one remaining. The Prince of Haweiza was called Mevla, or holy, and was a Seyd or supposed descendant of the Prophet. Kelb Ali Khan, the murderer of Messrs. Grant and Fotheringham, is descended from the Valis of Loristan, who were of the Feili tribe.

is mentioned. He is splendid in his establishment, and is supposed to be possessed of immense wealth. The greater portion of it has been gained in commerce, and he has money in the hands of many merchants, who trade with it for him. He has more than fifty thousand sheep, which he distributes about to different people to take care of for him, with the proviso, that whenever he calls for them, however distant the period may be, they must always be forthcoming; that is, that they must never grow old, never get sick, never die, or be eaten by wolves. is partner with every merchant and tradesman in his territory; or rather he is the general monopolizer. I wanted a new box for my sextant; all the wood and even the carpenter were the property of the Vali, and I was obliged to get an order from Mirz Ferai The same thing happened when I wanted a green silk string for my pistols. I desired Ovanness* to see if he could get me some wine. He applied to a Christian, who told him he durst not let him have any without an order, as the Vali knew every bottle in his house. All the Vali's partners must take care that his profits are regular, whatever may be their luck. The Kiurkjee Basha, or pelisse-maker to the

^{*} Cofa Ovanness was one of the native secretaries attached to the Bagdad residency. He was an Armenian by birth, of the Roman Catholic persuasion, and highly esteemed by Mr. Rich for his uprightness, in a country where it is rare, his fidelity, simplicity of character, and affectionate disposition.—Ed.

Vali, is a Christian. The Vali gave him a hundred tomans to traffic with on his account, upon this condition, that he shall pay him regularly twenty tomans a year. The poor man finds this a very losing concern, and would gladly give back the money, but he dare not even propose this. The Vali is now on a progress through his districts. The people of Sakiz sent to offer him six hundred tomans if he would not visit their town. He answered that he would both come and have a thousand tomans. I have heard a dozen more anecdotes of a similar kind. Some time ago four of the principal men of Sinna went to throw themselves at the feet of the King of Persia, to complain of the tyranny of the Vali, and to implore his Majesty's protection. The king sent the men to his son Mohammed Ali Mirza, from whom the Vali sought to buy them. A bargain was struck, after which the Vali offered the Prince two thousand tomans more, if he would cause their eyes to be put out at Kermanshah, and then send them to him. This was agreed to, and the unfortunate men were blinded and then sent prisoners to Sinna.

This morning I went to see the little Khan. He was sitting in the shahnazeen of the talar. Inayet ullah Bey and another nobleman in court-dresses were with him. Refreshments were served as before, but little interesting conversation took place. Many questions were asked about Frenghistan, to most of which Omar Aga, who is now very learned on these

subjects, saved me the trouble of answering. Every one here asks after Malcolm with great interest.

In the afternoon some of the Khan's family came to see me. I received them in the talar, as the little Khan holds his divan in the morning and I mine in the afternoon.

The Khans who came to see me were Shir Mahommed Khan, a brother of the Vali's, Subhan Verdi Khan, an uncle of the Vali's, and Ahmed Khan his cousin. They all wore the court-dress, and were very gentlemanly, elderly men. They talked of the antiquity of their family, which they said had been Princes of Sinna for nearly 700 years. The name of the family is Mamooi, and it is really very ancient; but, being of the Gooran or peasant caste, is not esteemed by the clansmen. They told me that Ardelan was originally the name of a celebrated personage of their family*, and that since his time the rulers of these provinces have been called Valis of Sinna Ardelan, as those of Sulimania are called Mirimirans of Baban. Some have thought Ardelan was a territorial denomination only, but this they assured me was quite a mistake. One of the Khans observed, when I praised some of the buildings, that they spent all their money about their houses, but that the Bebbehs invested their property in money and transportable effects, that they might be ready to

^{*} As Bebbeh was one of the family of Kermanj .-- Ed.

fly at a moment's warning, in case of troubles or the deposition of their chief. Omar Aga immediately answered, "Yes, you spend money about houses, because it is indifferent to you who is chief; you are content to remain where you are. We are always ready to follow our chief wherever he goes, through troubles, and difficulties, and dangers, and we keep our property ready for him in his distress." This was no mere boasting, but most strictly true, as I could prove by many anecdotes of circumstances which have occurred within my own knowledge. If Aman ullah Khan were deposed, not a single man would follow him except some menials whom he could afford to pay. But if Mahmood Pasha of Sulimania were deposed, all his relations would instantly leave their country and follow him, giving him up whatever they possessed in ready money and effects, and would even work at daily labour to bring their pittance to contribute to his support and comfort. Nothing can be more marked than the difference of spirit in the clansmen and Goorans, who are a timid and heartless race, and said to be meaner, more thievish, and more deceitful even than the Persians.

One thing I observe in the Persian manners which is certainly pleasing; there is no shifting nor petty manœuvring, as among the Turks, to avoid sitting below or rising up to a European. They always

endeavour to place you above themselves, and treat you in every respect as they would one of their own great men.

This evening Mr. Bellino set out on an antiquarian excursion to Hamadan and Kermanshah.

August 28.—This evening the Serbazes, or regular troops, were reviewed before me. The Vali has about 300 of them, which he raised a year ago, in imitation of those of Abbas Mirza, who sent him a sort of Russian officer to drill them, with a drum and fife, and a few Russian soldiers. The drill is after the English fashion, and it was curious to hear the Persian drummers and fifers beating off The British Grenadiers. The officer and the best of the Serbazes are now with the Vali, and only a hundred remain here, who they tell me are only recruits. They were very like Falstaff's host. They wore the common Persian cap and the long Persian dress, stuffed into white linen drawers, which looked very ill, and they were very sad performers. Too much had evidently been attempted with them in so short a time. had good English muskets, which the Vali purchased of the Shah, who drives a trade in this way, getting them from India and selling them at an advanced price to his sons and subjects. The word of command was given by a Russian, and the commandant of the battalion stood by with a shepherd's crook in his hand, which he occasionally bestowed on the heads and legs of the men. He was out of uniform, in a common Persian dress.

The Vali has many Nomadic Koords under his jurisdiction. These are branches of the Sheikh Ismaeli, the Merdemeh, the Kelhore, and Jaf tribes. The Jafs were formerly all subjects of Sinna, inhabiting the province of Juanroo.

August 29.—The territory of Sinna* is divided into seven boluks or provinces, namely, Juanroo on the S.W. extremity, Avroman, Merivan, Banna, Sakiz (on the Tabreez road), Hassanabad, in which is Sinna, and Isfendabad on the Hamadan road. Each of these provinces is divided into four or five mahalls† or smaller districts. Two of the abovementioned provinces, Avroman and Banna, have for a long period been governed by the same family from which the Vali, however, always chooses the governor; and from this I conclude that these districts were originally independent, and submitted to the Vali of Sinna by treaty. The other provinces are governed by any person appointed by the Vali. Juanroo‡ is governed by one of the Vali's sons. We

[‡] From Sinna to Juanroo the distance is eighteen farsakhs; from Sinna to Sakiz (the capital of the district) twenty-four farsakhs; Sinna to Avroman (the nearest part of the district), twelve farsakhs.



^{*} At two hours and a half farsakhs, S. of Sinna, is the river Garro, which forms, or rather is the principal stream of the Diala. It is formed by many springs, which join at a place in Hassanabad.

⁺ Literally parishes.

were shown to-day the Vali's private room. It was a handsome apartment. Round it were pictures of women. One was said to be the portrait of a female slave, sent as a present to one of the Vali's ancestors by Shah Abbas the Great. We entered the room rather before it was prepared for our reception; and as it had only just been opened, we perceived a strong smell of liquor, and saw in the niches certain case bottles and decanters, which plainly showed that the Khan was not an overscrupulous Mussulman, and that this apartment was reserved for his secret pleasures.

From some symptoms of Persian rapacity I thought I had perceived among the Vali's people at Sinna, I judged it would be better not to go to his camp as I had promised. I therefore imparted my intention of returning by the direct road to Sulimania, to my hosts, in the evening. This, as I expected, produced a remonstrance, which of course was fruitless. saw they looked at each other very blank; and after trying in vain to change my resolution, they all retired to Omar Aga's room, where a council was held. and several deputations were sent to intreat I would go to the Vali; but I remained firm. I began to fear the attentions of the Khan would require a more considerable return than I could afford, and this made me resolute. Omar Aga came several times, then the Seid, then Ovanness*; but to no purpose.

^{*} Two of the native secretaries belonging to the Residency.

At last the whole council came to the door of the room where I was sitting, intreating, and even supplicating, that I would listen to them. They said that I little knew the Khan's vindictive character; that nothing even I could say would persuade him but what they had done something to disgust me, and produce so sudden a change in my resolution; and that he had dug up the roots of Mahommed Reshid Bey's family for less; that if I persisted in refusing, Inayet ullah Bey and Mirza Feraj ullah said they would run away, and that they should be in Sulimania as quickly as I could, for that meeting the Khan would be quite out of the question.

I thought their distress might be affected, at least to so great a degree; and I therefore still held out. I afterwards, however, began to relent, and sent to offer them a compromise, of sending my Persian secretary to camp to apologize for not going myself, and to express my satisfaction with their conduct. I was informed that they were really in tears, and that my offer gave them but little pleasure. They afterwards, as I have since learned, took a fal, or omen, from Hafiz, which encouraged them to make another In the meantime I began to think that their earnestness could not proceed wholly from affectation, and I recollected some stories which I had heard of the implacability and cruelty of the Vali, especially in the instance of Mahommed Reshid Bey; and I really began to fear these poor men might get

into some scrape on my account. I therefore resolved on gratifying them, at all risk of inconvenience to myself. So that when they again came to the door to intreat, as a last favour, that I would defer my departure for a day, till they could inform their master of my change of plan, they found me prepared to grant more than they required; and I told them that I would, to oblige them, consent to go to the Khan. Their joy at this sudden revolution in my sentiments plainly showed me that their concern had not been affected. The discussion lasted till eleven at night; by which time I got so severe a headache that all rest was out of the question.

CHAPTER VIII.

Leave Sinna—Appearance of the Country—Tents of Gulaneh—
The Koords great politicians—The Kizzel Ozan River—Encampments—A Peasant's remark—Lawless conduct of the Jafs—Precipitous Road—Refreshments of Honey and Butter—Arrival at the Village of Meek—Mrs. Rich taken on to another Village—Bee-hive—Rejoin Mrs. Rich—Present of Fruit from the Vali—Arrival at Bana—The Vali's Son—Fine Fruit.

August 30.—I Rose unrefreshed at dawn, but determined to begin our journey. When I came to the outer court, I found Mirza Feraj ullah, who ran up to me, took me by the hand, and expressed his gratitude to me for having yielded to their solicitations, which had, he said, set him completely at ease accompanied me out of the town. My mehmandar to camp is Abdullah Bey, the son of Inayet ullah Bey, who had been sent expressly for this purpose by the Vali. We proceeded first through the castlegate, and then through that of the city walls, which reminded me of those of Bussora, and, like them, they are built of mud. I now find that the city has only one wall besides that of the fortified palace, and that all beyond it is suburb, which is pretty extensive. At a quarter before six in the morning we finally left the town. Abdullah Bey now told me the real causes of their distress last night. He said I could form but a faint notion of the suspicious and vindictive character of the Vali; that on hearing I had

given up my idea of visiting him, he would reason thus:—"'Here is a man whom both I and my neighbours have often in vain invited, yet he was coming out of his way purposely to see me of his own accord. This visit would have been talked of, and done me honour; and possibly also he might have had business with me, or something to impart to me. These men at Sinna knew this, and have purposely done something to disgust him and send him back without seeing me; they are not my well-wishers; they may be in some plot against me.' You may readily imagine that such a train of reasoning "(added the young man) "would produce evil consequences for us."

Abdullah Bey informed me that the winter is much harder at Sinna than at Sulimania, and the summer much cooler. Immediately after leaving the town we rose, and continued gently ascending all the march. The country was open and tolerably well cultivated. The tops of the hills were broken and craggy; sometimes so much so as to look like ruins. On the sides of the hill we still observed slate and gypsum. Many of the crags seemed strongly tinged with iron. Some of the stones were greenish with micaceous particles.

For some time we travelled in the bed of a torrent. About eight we saw on our left the large village and vineyards of Saru Kamish; and soon after we began to ascend the heights of Allah u



Khoda, whose summit we reached by a gentle acclivity at a quarter to ten. This mountain joins the Bazir Khani range, and stretches away from Zagros, which we saw towering above all the other parallel ranges of mountains on our left. Before us were hills; also on our right, or in an E.S.E. direction. To the north-east of us were the plains of Ban Leilak in the distance, with the tops of some high mountains just appearing. Above us on all sides were craggy summits. We wound along the side of the mountain for some time, and at twenty minutes past ten began to descend by a very gentle declivity. This mountain runs north-east. half past eleven we reached the large, but filthy village of Bayenko, situated in a valley at the bottom of the descent. It is in the province, or boluk, of Hassanabad; and here we joined the Tabreez road. Our general direction was due north,-our rate of travelling very good; except for one hour and a half, when we had considerable difficulty in making our way over some crumbling narrow paths which run along the precipitous sides of the mountains. Rich left the town on horseback about dawn this morning, and only arrived an hour before us, owing to having taken a more circuitous route. Our stage to-day is called four farsakhs.

August 31.—We mounted at forty minutes past five. After winding for some time through a dell, as we advanced the country became more open.



The summits of the hills were still craggy; and passing along the road we observed slate, some gypsum, and a little nitre. The soil was indifferent. and the cultivation poor and thin. We noticed many springs on first setting out. Ban Leilak, a district subject to Sinna, lay to the east of us, and had the appearance of a plain broken into hills, with a line of hills running through it. It is reckoned very cool during the hot season. Our road was very undulating, chiefly in a northerly direction. The air was delightful, reminding us of the climate of Bagdad in the month of December. At nine we passed, on our left, a flat artificial mount raised by Nadir Shah, who pitched his tent on it. He remained here forty days on account of the excellence of the air, during his campaign against Topal Osman, Pasha of Bagdad. At forty minutes past nine we arrived at the tents of the villagers of Gulaneh, who, like those of Berruder, encamp during the summer. The tents were situated close to the road, and not far from a hill called Taoushan Tepeh, from the quantity of hares always found here in winter. The Persians do not make use of the hawk in hunting the hare, as the Turks do, but course them with greyhounds.

We found a two-pole tent of the Vali's pitched for us, with a handsome carpet, the manufacture of Sinna, and nimmuds all round. Omar Aga, therefore, occupied the tent I had brought with me, and Abdullah Bey had his own.

The Koords are as great politicians as Englishmen. Omar Aga and Abdullah Bey talked nothing but politics the whole of the day's march.

Gulaneh, being a frontier village between the two provinces of Hassanabad and Kara Tourow, frequently changes its masters, and the governor of either province who has most interest generally gets possession of it.

We now find that, in all likelihood, we shall have to go as far as Banna to reach the Vali. This was not communicated to me at first, for fear of my objecting to the distance. Banna is but a day or two out of our way; and as the journey there will give me an opportunity of seeing a new and very interesting part of Koordistan, I the less regret the delay. A visit to the caves of Kereftoo would cause us a detention of two days more, which I cannot consent to, all my people being ill of the fever. We are a complete walking hospital.

September 1.—We marched at half past five this morning, and directed our course north-west to the hilly tract on our left. We had several steep ascents and descents for the first hour, during which our rate of travelling was slow, but afterwards became very good. At five minutes before seven we reached a very steep descent to the Kizzel Ozan, a river of some geographical celebrity*. The source is about

^{*} The Kizzel Ozan is supposed by Major Rennell to be the Gozan of the Scriptures. See 2 Kings xvii. 6; and the following is his description of it in his "Inquiry concerning the Disposal Vol. I.

two farsahks off to the left or west, in the Abbas Bey mountains. It runs east, and goes hence to Meiandoav. I viewed the stream with the interest with which one sees all great or celebrated rivers in their infant state. There was not above a foot of water in it; but this is extraordinary, and proceeds from the uncommon drought of the season. It is generally up to the stirrups, and frequently unfordable for days together in the spring. The Vali proposes to build a bridge over it.

of the Ten Tribes of the Jews which were carried into Captivity to Nineveh." "This river springs from the country anciently named Matiene, between Tabreez and Hamadan, and, taking its course eastward, falls into the south-west part of the Caspian sea, penetrating in its way the great ridge of mountains that divides Media from the Caspian provinces. From the upper level of Media it descends with a rapid and furious course through a frightful chasm, which its waters have worn through the base of the mountains, which is many miles in width; when, having reached the lower country of Ghilan, it glides with a navigable course to the sea. Previous to its descent, it collects the waters of Abhar and Casbin, &c. under the name of Shah-rud, and the collective waters take the name of Isperud, or the White River, perhaps from its long-continued foaming course through the mountains; for Della Valle says, 'that its waters themselves have a reddish tinge.' Travellers describe with horror the road which leads along the side of the chasm, and which is the only one practicable for loaded beasts from Ghilan to Ispahan. It is generally excavated from the steep rocky cliff which impends over the dreadful gulf below, and along it the traveller holds loosely the bridle of his beast while he leads him along, fearing to be drawn after him should a false step be made.—See Olearius, Hanway, &c. This chasm is about 180 miles to the westward of the Caspian sea."-Rennell's Geography of Herodotus, note, page 395.

Immediately after crossing the Kizzel Ozan we ascended again, and passed over a very broken tract of the same bare aspect as before. There were some very craggy summits around us. The country, for the most part, is uncultivated, and is usually the summer-pasturage of the Sulimania tribes. From some vestiges of their camps, which we passed, I took occasion to inquire their mode of encampment. I found it was always in a circle, with their flocks* in the centre. This indeed is necessary for defence, as they are generally on bad terms with the people of the countries through which they wander, and their depredations render them very unwelcome guests.

We are now evidently at a great elevation above the sea. All this part seems to be a plateau intersected by ravines. It is prodigiously fertile in riwaz, of an excellent quality, especially in the stony places. This herb, which grows wild all over Koordistan and most parts of Persia, and which is in great request for sherbets, is, I believe, the garden rhubarb of which we make tarts in England.

We passed through a valley, which gradually narrowed into a rocky ravine, in which there was a great accumulation of fresh rain-water, that proved there had been a storm here last night. At half-past nine we ascended the extremity of the ravine, and descending again into a valley, reached the large village

^{*} The fleeces of the flocks of Karatcholan are reckoned more productive: those of this part of the country finer and more silky.



of Kelekowa in the district of Hobetoo. Large ricks of coarse hay were piled up for winter-consumption. The inhabitants were reaping the corn. The millet was yet quite green. Some Indian corn was ripe. The winter is said to be extremely hard in all this part of the country. The air was delightfully cool, and we might have ridden all day without any inconvenience from the sun.

We went on to the tents of the village, which were pitched at the termination of the valley, where we arrived at ten minutes past ten*.

The time of encampment is nearly over, and the people are about to return to the village. The temperature of a fine spring near our camp was 50°.

There are great quantities of the pink and white crocus in flower, growing all about, even in the middle of the road. On inquiring for some roots to take to Bagdad, the peasants brought us a number of bulbs of different kinds. The whole country, they say, is covered with flowers in the spring.

September 2.—Though it was extremely cold last night, I was devoured with sand-flies, which did not allow me to rest a moment. The air this morning was so sharp that I was glad to betake myself to my old sheepskin spencer. We mounted at six. The valley continues in a northerly direction, and through it runs the road to Sakiz and Tabreez; but our road lay over the hills which form the valley, in a north-

^{*} This is still the Tabrez road, which we quit to-morrow.

west direction, in which we continued the whole of the day, though with some windings.

A peasant, who was walking by us, looking about him to see that no Persian was within hearing, said to Omar Aga, "God bless the Kermanj*!" "And how do you like the Sinna men?" said Omar Aga. "The curse of God to them all," answered the man. "Hush! if they heard you, what would become of you?" "They could not treat me much worse than they do now," was the poor peasant's reply.

The country rose gradually, but very perceptibly, from the moment we left the village-tents. found ourselves on a plateau, and surrounded by craggy summits, and lines of hills, terminating the plateau. One hill on our left adjoins Hajee Ahmed, which is about four farsahks distant, and hides it from our view. All the lines of hills appear to run north-east and south-west to Zagros. The winter here is intensely cold, and this road becomes then quite impassable from the snow. We saw traces of a recent heavy storm of rain, which is rather a phenomenon at this period, the rain generally commencing about the beginning of October, after which the snow very soon follows. The whole country is wild and uncultivated, being only used for summer-pasturage (yaylak) by the tribes of Sulimania. At eight we began a very steep descent, which occupied

^{*} The name of the Pasha of Sulimania's clan, to which Omar Aga belonged.—Ed.



about a quarter of an hour, into a narrow valley winding between high hills, in which we continued the rest of the march. We at length came to one or two miserable-looking villages and some patches of cultivation. The corn was just got in. We observed some stunted cotton plants and a small recinus, or castor-oil plant, nearly as stunted.

Mrs. Rich, who generally sets off rather before me in the morning, got on but slowly to-day; and as we had nearly come up with her, we alighted at half past nine near a little spring, to allow of her getting clear of us*. We mounted again at ten, and continuing in the same narrow valley, at eleven we reached the village of Soormoosi. It is situated in the district of Khorkhoora, which we entered at the bottom of the steep descent or commencement of the valley. High up in the opposite hills, we remarked

* In compliance with eastern customs, as has already been mentioned, Mr. and Mrs. Rich travelled with separate establishments, which marched at different hours, and were always careful to keep at a distance from each other on the road, especially when Mr. Rich was accompanied by any men of rank of the country. His party on this occasion consisted of a mehmandar and his suite, besides the gentlemen, officers, and servants of the Residency. Mrs. Rich was accompanied by her female attendants. some guards, Aga Minas, and sometimes, though this was perhaps not quite according to rule, by the physician, Dr. Bell. However it may be here remarked, the Mahometans make a distinction, and tolerate a European lady's being attended by men of her own country and religion; but the unpardonable offence in their eyes is, her being seen unveiled by Mahometans, or in any way conspicuous, whether veiled or unveiled, on occasions of public ceremony.—Ed.

a little square fort, to which the peasants used to retire for security against the incursions of the These incursions, however, have either Bulbassis. diminished or wholly ceased; the strength and spirit of that nation having been broken both by the Turks and Persians.

In the valley it was disagreeably hot when the wind was intercepted. During the course of our day's march I observed more gypsum than usual: slate as before, with some nitre and chalk. I believe I saw granite on some of the crags, but am not quite sure.

More people hereabouts wear the Turco-Koordish than the Persian dress. The women were all habited after the Persian fashion.

September 3.—We set out at six, and continued winding through the valley at rather a slow pace, until we struck over the hills which bound it on the S. side. The rest of our journey was at a pleasant pace, but we had much winding in the course of our march. Upon ascending the hill, we came to some wild peartrees of a considerable size, which formed an agreeable sight after the bare country we had travelled over ever since we had left Sinna; throughout which, except in gardens, we had seen nothing larger than a wild rose-bush, of which there are great quantities every where, and a stunted willow.

We wound round the mountains, on some of the highest parts of which the grass was still green and in flower. At half past seven we descended into a narrow glen, and then immediately rose again; and at twenty minutes past eight we turned west, in which course we continued (winding considerably) the rest of the way. We soon after reached a little stream called the Khorkhoora river, much swollen by the late rain. The flush of waters had retired and left a quantity of fish dead in the mud*.

Hence we ascended up the sides of a rocky glen, and at ten arrived at the village of Kara Bokra, situated nearly at the top of the glen, where the summit of the mountain rises above it. Some poplar and fruit trees make the place look pleasant, but it is, as usual, a filthy village. On the opposite height of the glen are the remains of a fort, built as a place of refuge against the Bulbassis.

We saw one or two wretched villages to-day, but for the most part the country was very wild. We heard sad accounts of the lawless conduct of the Jafs, who pasture all over this district, but the bad government of the Vali has at least as much to do in the depopulation of the country as the incursions of the wild clans.

This stream falls into the Kizzel Ozan; it rises under a very considerable mountain on our left called Tchaltchemeh, which is a part of the Khosroo Khan chain of mountains, on the side of which, under the summit, is Kara Bokra, the village to which we are going. Sakiz is about N. W. of us, on the other side of the Khosroo Khan: the course of all the mountains is from S. W. to N. E., where most of them lose themselves in the plateau we have passed.

I noticed to-day schistus in horizontal laminæ, intersected with veins of gypsum, more frequent than before. Some of the gypsum was tinged of a beautiful red colour. I observed likewise much mica, especially towards the end of the stage.

We meant to have gone farther to-day, so as to have reached Banna to-morrow, but the Koords, who wished us to get on, seemed not quite clear respecting the distance; and as the road was mountainous and fatiguing, I was resolved not to risk a long march with my poor sick people, and determined upon halting for the day at Kara Bokra. We found the day very warm in this close valley.

Sakiz, the capital of this district, is due north of us, and distant six hours by a very bad road, and seven by rather a better one. It is situated on the other side of the Khosroo Khan mountains*.

September 4.—We left the village of Kara Bokra at a quarter past six, and quitting the glen ascended the hill which forms the north side of it, to the fort, which we attained in ten minutes, by a steep but not bad road. We then wound among the tops of the hills. Bears abound in these hills, but are all of the common brown sort.

At five minutes past seven we began to descend by a good road. Upon reaching the bottom, we found ourselves in a narrow, rocky valley, or rather

^{*} From Kara Bokra to Serkhuan i Shelal, the capital of Teratul, is four hours; thence to Beestan four hours.

ravine among the hills, in which we continued the rest of the day, to our infinite trouble. The road continually ascended or descended along the steep sides of crumbling slate. The path was narrow and shelving, indeed it was nothing more than a sheeppath with a precipice on the left hand. The Koords even confessed it was the most disagreeable road they had ever travelled over, and for the first time, at a bad pass, I saw them dismount. Omar Aga's horse fell with him once, on the very edge of the precipice; he very adroitly threw himself off at the moment, without quitting the bridle, otherwise horse and man must have been killed. My head turned so much, that I was obliged to walk the whole way from the foot of the mountain, to the end of the march,—a severe effort, even for a person in health and used to walking. The day was also hot and disagreeable, and the eye was unrewarded by a single beautiful or agreeable prospect.

From the mountain we saw Mount Kelli Khan, and Mount Zagros, or a part of it. We reached the foot of the mountain at thirty-five minutes past seven; and soon after came to a miserable little village, named Hajee Mahommed. Thence rising a little, we dropped at once on the village of Soota, by a most horrible break-neck descent, with a precipice on our left hand. Here we halted at half past eight, and refreshed ourselves with a cup of coffee. We imagined that our difficulties were nearly at an end,

but we found afterwards that the worst was to come. At a quarter past nine we started again; and soon after, having descended and crossed the little stream which occupied the bottom of the ravine, we reached the little village of Seifatala, or the bitter apple, where we again stopped to rest. A kind of priest or man of the law, who seemed to be the proprietor of the village, set before us an ample meal of honey, fresh butter*, yoghourt†, cucumbers, and buttermilk.

Omar Aga and the Bey fell to voraciously at these rustic delicacies. I was too much heated to touch anything but a spoonful or two of the buttermilk.

At half past eleven we set off again over the same horrible road. The Khorkhoora, which still flowed in the bottom of the ravine, was fringed with willows; and now we came to some rather pretty lanes of stunted ash and poplar-trees, and gigantic wild rosebushes.

At half past one I was so much exhausted, that I was obliged to rest myself under the willows by the stream, which was full of fish quite tame, none of the people hereabouts being fond of fish. At two we mounted, I may say marched, for I did not take to my horse the whole way on account of the precipices,

^{*} The natives of this part of the East always eat honey and butter together, and it is likely to be a prevailing custom in other parts of the East, from the mention made of it in scripture—"Butter and honey shall he eat," Isaiah vii. 15.

[†] A preparation of milk,

which were too much for my weak head; and at twenty minutes to three we arrived at the village of Meek, quite exhausted. Here an additional mortification awaited me. Mrs. Rich with the baggage had been taken on to Bayendereh, a village up the valley, instead of turning to the right and stopping at Meek. I could not move, nor could Mrs. Rich. after such a day's journey, come back to join me; which I found after I had learnt where she had been carried to, and after having waited so long in the hopes of her coming to dinner that all appetite vanished, and was succeeded by a slight attack of I had no linen to change, though all my clothes were wet with perspiration. In this emergency Omar Aga was most kind, and poor old Hajee Cossim* took the greatest care of me, sitting by my bed all night. Yet it was the first time these many years that that office had been performed by a servant or a stranger, and I could not but fancy myself not so comfortable.

Meek is in the district of Sakiz, which commenced at the little stream just before we reached Seifatala. The honey of all this part of the country is very famous, from the number of aromatic plants which grow hereabouts. Tired as I was, I went to see a bee-hive in a garden close by. The garden was prettily planted with flowers and aromatic herbs. It contained a cottage, or rather hut, built of wattles.

^{*} One of Mr. Rich's servants.



On one side of it were inserted tubes of earthenware, or rather hardened mud, open at one end, with a small aperture at the other, or outwards. When they want to take the honey, they open the opposite side of the hut to that in which the tubes are inserted, and light a fire of straw, when the bees immediately escape through the small aperture into the air, leaving the honey at the disposal of the proprietor. They drew out one of the tubes, and showed me the bees at work on several combs. They were so intent on their occupation, that they did not assault the intruder.

We heard to-day the crowing of innumerable multitudes of partridges. In Avroman they are said to be still more abundant. Hundreds are taken by parties of sportsmen stationed on opposite hills, who frighten the covey by shouting as soon as it comes in their direction. The birds at last become alarmed and confused, and drop to the ground, when they are easily taken. Abdullah Bey assured me that, on one occasion, when he was out with the Vali on a hunting party of this sort in Avroman, upwards of a thousand partridges were taken.

Deer of several kinds, the wild goat, and I believe the elk, (for they call it the mountain-ox, as they do the deer the mountain sheep,) are very abundant. They are hunted in the winter. Antelopes are found in the province of Isfendabad.

September 5.- I was very ill all night, and this

morning it was a question whether I could proceed to-day. I was resolved to make the attempt, and accordingly at seven we left Meek, and after mounting a hill by a very precipitous path, we wound round the summit of it, to the place from whence the descent to the village of Bayendereh commences. found myself so very weak, that I could go no farther. In attempting to sit down, I fainted and fell; luckily Koord Oglou* was behind me, who received me in his arms. I now resolved, or rather this attack of weakness resolved for me, that I could proceed no farther than Bayendereh, the village where Mrs. Rich had taken up her quarters last night. Mv evil destiny, however, pursued me, and by some mistake, Mrs. Rich had marched on to another stage. When Omar Aga, who had ridden on, found this, he sent forward a horseman to bring the party to a halt at the nearest village after Bayendereh; and he came back to tell me the arrangement he had made. went on therefore, or rather was carried by Koord Oglou and the farrier down the descent, and rested again under a willow by the side of a pretty stream. Here a cup of coffee was prepared, which I found reviving; and kind Omar Aga insisted on swallowing a couple of spoonfuls of the universal Koordish remedy, airan, or butter milk, which he procured from the village of Bayendereh.

^{*} Mr. Rich's Imrahor or chief groom: he was a native of Bayazid in Armenia.—Ed.

really refreshed me considerably, and at half past ten I found myself able to proceed the rest of the way, the road fortunately being easy.

We mounted therefore, and rode at a tolerable pace along a winding but more open valley, through which ran a stream prettily fringed with willows. At a quarter to twelve, without having ascended considerably, we reached the top of a very steep descent, I think the steepest we had yet met with; it occupied about half an hour, and is called Kelleh Balin. Both Omar Aga and Abdullah Bey agreed in saying it was a pass of Zagros. The two mountains here form a valley which reaches to Banna. Both are wooded with the dwarf oak.

From the foot of the descent we proceeded through a beautiful lane of dwarf oaks, ash, willow, and poplars, and at half past one arrived at the village of Surene, situated in a valley formed by two branches of Zagros*, a wretched place with an imposing name, where at last I rejoined Mrs. Rich, and enjoyed the breakfast she had prepared for me, not having taken any sustenance since the day before yesterday at dinner.



^{*} The west branch seems to be the same hill we crossed laterally coming to the vale of Bayendereh. From the pass to the village it is about S. 70 W. It then turns off more southerly, and returns again to Banna. The three points which we saw from Ahmed Kulwan and Zeribar are about S. 50 W. from Surene; and Banna lies in N. 83 W.

A man from the Vali, who is at Banna, reached me here with some loads of fruit and a polite letter.

September 5.-We left Surene at six o'clock, and proceeded through the beautiful valley. At seven we passed on our right hand the village of Biæ, or Bzhæ. Soon after the valley and mountains wound more southerly. We now saw the three points so often mentioned; and shortly after a pass opened through the mountains leading to Kizzeliee; then the mountains returned again; and at half past nine we arrived at our station at Ahmedava, as the Koords pronounce Ahmedabad, in the neighbourhood of Banna. It was a pleasant spot, situated on the Ardbaba hills, which is a part of the west or south chain of Zagros *, and about ten minutes' walk of a horse from Banna. There were some vineyards, and a pretty terrace, where the Sultan of Banna sometimes pitches a tent for recreation. Near a cool spring, was a remarkably fine willow, indeed I think the largest and finest I ever saw; the Vali had pitched a few tents for our reception; and we found his maître d'hôtel and some cooks ready to wait upon us.

In the afternoon a son of the Khan's, Hussein



^{*} The mountain on the north side of the valley of Banna, which seems to be Zagros proper, the south and others being only ramifications, winds to N. 25 W.; where it seems to form an abrupt promontory, and disappears. That point is Bitwein, about thirteen hours off.

[†] The temperature of the spring was 53°.

Kouli Khan, came to welcome me to the place, accompanied by the Vizir and three other ministers or members of council: one of whom, an old man, Mirza Abdul Kercem I think they called him, was the principal spokesman. The little Khan was a fine boy, of about twelve years of age. His countenance was very like that of the one at Sinna, but seemingly much more lively and intelligent. behaved with great propriety, made his compliments with a good grace in Persian, and endeavoured to enter into conversation, by asking how far it was to England, how I liked Koordistan, if we smoked the kalicon in our country, &c. The rest of the conversation was carried on by the old men; and, as it consisted chiefly of Persian compliments, it is not worth recording.

I received in the evening a large present of fruit from the Khan,—some peaches from Meiandaov, which, though not very fine, were acceptable, as being the first of the season. On these occasions the sculptures of Persepolis strongly present themselves to my mind. The introducer of the party, with a staff, precedes a long train of servants, each bearing some article, the present being as much as possible divided, to make the greater show. The Khan insists on our breakfast and dinner being prepared in his own kitchen. It is of course in the Persian taste, but I think better dressed than at Sinna, and they attend to our hours of comfort.

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CHAPTER IX.

Visit to the Vali of Sinna—The Castle of Banna—Conversation of the Vali—Marriage of his Son—The Vali returns my visit

—His cruelty at Banna—Preparations for our departure—
Unexpected hindrances—Difficulty of obtaining Cattle—Vali's apologies—The Sultan of Banna—Begin our march—Village Chief—Refuses to allow us to proceed on our journey—Disagreeable situation—Determine to fight our way—The Chief alarmed—Allows us to proceed—Mountains—Enter the Bebbeh Territory—Omar Aga's retainers—Ruins of Karatcholan—Fine Fruit—Precipitous Hills—Arrival at Sulimania.

September 7. — This morning was fixed for my visit to the Khan. He had promised to receive me early on account of the heat, which I much dread being exposed to; but it was half past ten before they came to say he was ready. We then rode into town: at the entrance of which we were received by Mirza Inayet ullah and a party of horse, who considerably increased the heat, and covered us with dust. On ascending the hill of the castle we found a street formed by riflemen from Sakiz and other mountain districts, and the Serbazes or regular troops, who received me with presented arms, and, by the way, did not look any better than those at There were about a hundred and fifty of The castle, or palace, or whatever it may be called, is a wretched-looking place. The Khan was sitting in an unplastered talar, surrounded by a quantity of melons. He rose to receive me, and gave his hand to Mr. Bell and myself. I was much disappointed in his manners and appearance. I had expected to see the dignity and refinement of Daoud Pasha*; instead of which I found a plain, rough kind of Persian, and rather an oddity-something of what we should call a good fellow, with no dignity. and nothing remarkable in his conversation, which consisted entirely of abrupt questions and short In person he is above the middle size, has rather a short thick face, grizly beard, and bushy black eyebrows, which, being straight and contracted, gave rather an unpleasing character to the upper part of his face. I must here observe that I never did see either a graceful or dignified Persian: indeed, their dress does not admit of the first; and rough, abrupt manners, with a loud voice, are now the fashion, in order to imitate the tribesmen and court party. I should call the Persians ruffian dandies.

With the Khan was sitting Musa Khan, the governor of Serdesht, now on a visit to the Vali; the Sultan of Sakiz, a favourite of Khan's, and the Sultan of Banna. Omar Aga seated himself on a line with them, and seemed perfectly free and unconcerned, much more so indeed than they did. He looked like a prince among them. The Khan's two

^{*} The Pasha of Bagdad.

sons stood outside the window at the head of a party of armed attendants. The favourite son, Mahommed Ali Khan, who is to be married to the King of Persia's daughter at the approaching feast of the Noorooz, is a coarse swarthy-looking boy, and resembles his father, which none of the others, whom I have seen, do. The Vali had on a black Cashmere shawl upper dress: he was otherwise plainly attired; nor had he any handsome arms or trinkets about him. A ship spyglass, an old lacquered cane with a silver head, and a plate containing a common watch, two or three silver-mounted seals, with a Birmingham opium-box, were all that ornamented his sadr or throne. He spoke to me in Turkish, which is the fashionable language now in Persia; but as I have already said, I recollect little worth recording. He merely asked short questions, and had a disagreeable trick of repeating insignificant things, and making you repeat them also. asked how old I was; I told him thirty-three: he remarked in Koordish that I looked like forty. He then inquired about my illness, in a profusion of Oriental medical terms, with which he seemed to be quite familiar. He spoke of Malcolm in high terms, and told me that Malcolm had made him handsome presents. He asked what an English resident had to do in Bagdad, and afterwards, what was my salary. About fifty melons were then set before him: he pulled a little Birmingham knife out of his pocket,

and tasted them all. Trays of sweetmeats were afterwards produced. He and I ate out of the same tray, and he insisted on breaking off bits and giving them to me. A constant succession of kalioons was kept up. He asked much about Bonaparte; inquired if he built caravanserais, and said he had a great name. I sat about two hours with him, At parting he rose, welcomed me again, and told me he would soon come to see me. He inquired particularly of the people, if I was satisfied with my treatment at Sinna, and if any one had misbehaved. From a sudden frown over his countenance, and the terror with which his servants look when it appears, I could well believe, if I had known nothing else; that he is a formidable master. Indeed, all I hear of him proves him to be a most rapacious, vindictive, cruel man. The bastinado is going on every day at Banna, and great sums of money have been already extorted. There was a rebellion here last winter, which they say is the reason of these acts of severity.

Banna is a wretched, filthy place, scarcely deserving the name of town *. It is not much better than the villages we have passed through, only a little larger. The amaret or castle stands on a little artificial mount. Banna is properly the name of the district, Berozeh being that of the town; the latter appellation, however, is not commonly used. There are many Jews residing here.

^{*} Sakiz is said to be a larger and better built place.

September 8.—Musa Khan of Serdesht came to see me this morning. He spoke much of the English at Tabreez. It is really delightful to hear the manner in which our countrymen in Persia are spoken of by every one.

In the evening the Vali came to pay his visit. He was preceded by his Serbazes, and followed by a considerable number of horse. The procession was not so showy as a Turkish one would have been. There is something mean and dismal-looking in the Persian costume, especially en masse. The Khan was more plainly dressed than yesterday; and had over him a dervish's coarse woollen robe. received at the tent door by the Serbazes with presented arms, and "God save the King," on the drums and fifes. The Khan of Serdesht, the Sultans of Banna and Sakiz, accompanied him. He showed me various arms; asked me if they were English or French: what was their value, &c. He told me the King of Persia had promised him three fieldpieces, with artillerymen to drill a party of his own. "And I will learn myself, you'll see ;-I will become as good a toptchee * as an Englishman—that I will. You know the battlements of the palace at Sinna? I will have a gun planted there, and place some bullocks and sheep on the opposite hill. You'll see how many I will kill every day," He now became

^{*} An artilleryman.

quite cordial; the conversation was indeed not very interesting in point of information, but it was quite unrestrained, He turned to Musa Khan, and said in Koordish, "Walla, I have taken to this man." He then said to me, "Will you be my brother? It is good to have such a friend as I am; I am a rich fellow," My library was mentioned. Omar Agar adroitly took the opportunity of letting him know I wanted the famous History of Koordistan, called the Tarikh al Akrad. He was in high good-humour. "Do you want the Tarikh al Akrad? Walla, you shall have it." This book I have been in search of for many years. It would alone have been worth a journey to Sinna to obtain *.

He has apparently latterly taken a religious turn. He was perpetually praying and ejaculating, and said he intended to make the pilgrimage to Mecca. At one time he inquired the hour, and on being informed, he took a small pill of opium and a sugarplum after it; and a great number of kalioons were smoked. I mentioned to him my wish to march to-morrow. He requested me to stay till the next day, that he might see me again. He came at four o'clock and stayed till near dark, when he took his leave in a very cordial manner. He was mounted on a steady large road-horse, on a pack-saddle covered

^{*} Mr. Rich succeeded in getting this History of the Koords, but I do not remember from whom; and it is now in the British Museum, with the rest of his library of Oriental books.—Ed.



with velvet. His servants quite started when he turned round suddenly, or spoke to any of them.

September 9.—I was to have called on the Vali to-day to take leave of him. I told him to fix any time when he had no business, as it was quite equalto me when I went: and he said he would let me know. All the morning he was busy settling accounts with Banna. He pulled out the eyes of three of the principal men of this part of the country; and sent off their wives and daughters, with those of someother considerable persons, to Sinna. We saw the long train of women mounted on horses marching across the plain, escorted by some of the Khan's people, who rode among the women. This was the occupation of his morning, which fortunately only begins at eleven o'clock. The more we hear of him, the more disgusted are we with this monster. In the afternoon he rode out to inspect a village which he had seized. Before he went out he sent me word that unavoidable business had detained him all day, but that to-morrow he hoped to take leave of me, when he would march in one direction and I in another. This prospect of a late march annoyed me much, and I sent to make excuses, but he was then gone out, and did not come back till late at night.

About eleven I went to bed, and had not long deposited myself therein, when the Ferosh Bashi* came to say he had orders to strike my tents imme-

^{*} Head of the tent-pitchers.



diately. I was amazed at this sudden rudeness, which neither I nor Omar Aga, who came to inform me of it, knew what to make of. One thing I was resolved, that the tent should not be struck unless superior force were employed; and I requested Omar Aga, late as it was, to ride into town to the Vali, and demand an explanation of this extraordinary order. He complied; and in about half an hour sent back his mulla, (Fakih Kader, a most excellent fellow, par parenthese,) to tell me that it was all a mistake; that the Mirzas had requested him not to complain to the Khan, and that the Ferosh Bashi was in great alarm, and said that if the Khan knew it he would pull his eyes out. Omar Aga further represented, that in consequence of this he had not seen the Vali, and that he would wait in town to bring out our mules (which the Vali was to provide, as none could possibly be got but by his order) early in the morning, that we might march. I saw well that the affair had been hushed up; and as I could not imagine any intended insult, I concluded the order had been given in a fit of intoxication, as, besides opium, the Khan liberally uses the juice of the grape, and, as may be easily imagined, at such moments is a perfect brute. This disagreeable affair kept me up till two in the morning*.

^{*} Last night my poor groom, Hussein, died. He had given himself up from the moment he had been attacked, soon after leaving Sinna. He was a fine young man. Hassan, a tent-pitcher, is also dead at a village where I was obliged to leave him; and a groom is dead at Sulimania.

September 10.—We rose with the sun, but no mules appeared. Omar Aga, who had returned from the town, told me they were coming, but that nine of the number were taken from a caravan which was passing through Banna from Bagdad to Georgia, and which I had yesterday cleared from double duties and certain other extortions the Khan's people had intended to impose on it.

The usual breakfast was preparing for us, after eating which the Khan would expect to see me, to take leave. 'The Vakil Kharj, or the maitre d'hôtel of the Khan, and Abdulla Bey, were the parties by whom all this was communicated to me. I was indignant. I said that I would not have the caravan mules (which I ordered to be given back to the owner, and afterwards saw that the order was executed); that I would march myself, and leave my baggage on the ground, and that I would on no account see the Khan. Abdullah Bey and some of the Khan's people immediately galloped off to town. The caravan man kept close to me with his mules, which had just been brought to our camp. Vakil Kharj made haste to serve up his breakfast, hoping thereby to conciliate me, though I was not angry with him, for he was very civil and attentive. Omar Aga got ready three or four pack-horses, which he had collected from different quarters, to load the most necessary and important articles and file off. My saddle-bags, with the sextant, were the first things he thought of. All was bustle and stir.

When the few things that could be loaded were got off, Mrs. Rich and Mr. Bell mounted, accompanied by one or two of the sick people of our party and a trusty man of Omar Aga's, a clansman and cousin of his own, armed with my rifle and grotesquely accoutred with a broadsword of mine, the broad buff belt with its shining plate being swung over his shoulder. He was the commander of the party, and would have made a fine figure at the head of a party of banditti.

About half an hour after I had dispatched the party, Abdullah Bey came back, full gallop, to say that the Vali had just risen, and heard that I was detained for want of animals, that he had ordered his own horse to be given me for this service, that he was exceedingly concerned that anything unpleasant should have happened, requested that as my road lay. through the town, I would take a cup of coffee with him in the way, and that I would further honour him by accepting a road-horse or ambling hackney, in token that I was satisfied with him. I was as well pleased that things were to pass off amicably, and accordingly, after having distributed money among (but not satisfied, for that was out of the question) the crowd of harpies which beset me, I rode into the town to take leave of the Khan. I found him very busy, dictating a letter to a mirza, who was sitting on his knees before him and writing just what the Khan told him, though I am confident it would not

be what the mirza would have written had he been left to himself*.

The Khan received me very civilly, and even courteously, in his odd way. A small commonopera-glass was lying before him. He said it was a present from the prime minister of the Shah; desired me to look through it, and asked what it might be worth. He wondered why it did not magnify as much as a larger one; and said, since they had bestowed such pains on making it, he thought they might have made it as powerful as a telescope. The Sultan of Banna. Noorullah Sultan, came in, and sat down at a distance. The Khan introduced him to me, and added "That he was a good boy †" (this good boy had a stiff black beard, about a foot in length, and seemed in evident terror of his panegyrist); "that he had made him, the Vali, a present of a village" (i. e. the village which the Vali had just appropriated), "where he meant to plant a garden that should exceed the Khosrooabad, and bring people from Mousul, Aleppo, and Cairo to look at it." Sweetmeats were now served up. The Khan asked me what he should send me as a present. told him that the book he had promised me would be the most acceptable of all presents. He assured



^{*} The style of speaking and writing in the East are so very unlike, that Mr. Rich means to say, had the Khan given the mirza the substance of what he wished written, he would have expressed it very differently.—Ed.

[†] Yakshee Oghlan.

me I should have it; that he never told a lie, and would therefore confess that two copies were then in his possession, but that he wanted to compare them, and would infallibly send me one by an express from Sinna, to whom I should give a few cannisters of gunpowder in return. He then asked me again what he should send me, and importuned me much. Finding myself closely pressed, I told him if at any time he found a book that he thought I should like, I should be obliged to him for it. This did not satisfy him: he insisted upon my specifying some I told him that when I returned home I book. would see what books were wanting, and let him He said he would make a bargain with me; he would write to me to send him what he wanted. and I should do the same. After about an hour's sitting I took my leave. He rose, shook hands with me, and made many compliments, insisting on knowing if I was perfectly satisfied with him. marches from Banna to-day, on his return towards Sinna, to the great joy of the poor inhabitants of this place.

We left Banna at half past twelve, and crossing the plain in a north-west direction, entered a narrow valley, the hills above which were wooded with dwarf oak. We continued in this valley until forty-five minutes past one, when, ascending a little ridge of hills off the road, we reached at two the small, poor village of Swearwea, where we halted. I found we

had done enough for the first day's stage, as we had set out late, and it was the fever day with most of the people. Abdullah Bey had intended to have accompanied me thus far, but thought he might be more useful if he stayed behind, to forward the remainder of the baggage, and also to get off the poor Caravanjee, whom I had protected, safe and sound. I therefore took leave of him at Banna, and he is the only person I regret in this territory. He is a fine, obliging, good-humoured young man.

A lad walked by my horse from Banna to this village. I asked him what was his trade; he said a shoemaker. I was curious to know what he might pay a year to government. He said his kharj or tax was one toman every fifteen days; but that since the Khan had been at Banna his family had paid five tomans; that he was consequently near starving, his trade not bringing him enough to answer this heavy demand.

September 11. — Last night some thieves got among us, and carried off two sets of silver horse furniture and some silver-mounted arms. As soon as I was informed of it, I sent off one of my own people, Ali Aga, and Fakih Kader, one of Omar Aga's followers, to Amanullah Khan, to inform him of the robbery, and request him to discover the thieves and procure restitution.

At half past seven we left Swearwea, and returning into our yesterday's road we proceeded in a north-

west direction through the valley until nine, when we reached a fine vale which opened into it; and striking out of our road, we came at half past nine to the village of Nweizhgeh, situated on the hill that bounds the vale on the west. Our road to-day was mostly level and well wooded, principally with the dwarf oak and wild pear. The country was slaty and gypsous. We are still in the territory of Banna, which, by the bye, is a celebrated place for thieves. As the cattle we got at that place are very indifferent—a considerable portion are jackasses—we could get no farther than Nweizhgeh* to-day, there being no other village on our road between this and Merweh, four hours off, in the territory of our friends the Bebbéhs.

September 12.—Ahmed Bey, the chief of the village, a very unprepossessing-looking fellow, was much inclined to be disagreeable. We found this morning that he would neither supply us with cattle nor allow us to take those we brought with us, for which he said he had the Sultan of Banna's order. This did not appear to be improbable, as from a note sent me by the Sultan (with whose conduct in other respects I had every reason to be displeased), it was evident he was inclined to take part with a man

^{*} Nweizhgeh means the place of prayers: namazga, or nweizh, or nuezh, is prayer, in Koordish, and evidently a corruption from the Persian word namuz.

whom we had arrested upon very strong suspicions of his being concerned with the thieves.

We therefore found ourselves in a disagreeable situation. Aman ullah Khan had marched, and the only authority to whom we could look for assistance against the insolence of this chief seemed more disposed to support him than help us. The village could turn out thirty or forty musketeers, and was strongly situated. Our party, small in itself and all horsemen, was much weakened by sickness, so that we could not redress ourselves. I now began to regret having sent the Sepoys back to Sulimania, the sight of whom would soon have set matters right. Omar Aga and I held a consultation on what was to be done on the present emergency, and it was decided that we should leave our baggage and tents on the ground, march ourselves to the Bebbeh frontier, and thence send a party of Shinki fusiliers (a brave highland clan close by, in the Bebbeh territory) to the rescue of our baggage. Mrs. Rich was in the mean time marched off, under the care of Mr. Bell, with Mahommed Reza Tchaoush and some of the servants, all well mounted and armed. Omar Aga and I remained behind in charge of the sick, and ready to resist any attack that might be made on us. Ahmed Bey, however, did not seem to like our mien nor our consultation, for he soon came and said he would bring us as many asses as we wanted.

An agreement was made, and after great difficulties and delays, much swearing on their part and menaces on ours, the cattle were at last produced. We loaded the baggage, mounted the sick, and saw them fairly on the road, before we set off. From the general conduct of these people, and from something they let fall at parting, Omar Aga was apprehensive of an attack on the road. This we were determined of course to resist; and I felt quite sure we were their match in the fair field, being all well mounted and armed. We therefore formed in the best way we could for the protection of the baggage, the sick, and the helpless of our party, and adhered strictly to it till we saw them safely over the frontier.

The chief of Nweizhgeh seems to have thought it more prudent to allow us to leave his dominions unmolested, for we saw no more of him or his people*.

We marched at half past seven, and proceeded slowly to the road we had quitted yesterday, which we reached at eight. We soon after began to ascend by a good road, through a forest of dwarf oak of considerable size, of wild pear, and a tree like the hawthorn, producing a fruit which was not ill flavoured. We halted twice during our progress up

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^{*} The Sultan of Banna afterwards sent in Ahmed Bey, the chief of Nweizhgeh, as a prisoner to me at Sulimania, to punish him as I thought proper. I of course pardoned and sent him back.

the mountain we were now crossing which is called Bloo, and runs nearly north and south; but the ascent from the plain of Banna is so very gradual, that it makes no appearance on that side. On our left, at no great distance, lay the Soorkeoo mountain, rising very abruptly and running off in a south-east direction, the end nearest us being cut down by the water of Banna, and some other streams. But it is evidently a part of the chain in which we were travelling; and it is also, I believe, the same mountain that bounds the plain of Ahmed Kulwan, and which we crossed in going from Sulimania to that place by the road called the "Tariler Yoli." After resting ourselves and animals on the summit of Mount Bloo. we proceeded at half past ten. On the right and left of us was a sea of mountains, some running in lines, some broken and confused in such a manner that it was quite impossible to make out their plan. The country seemed to abound in slate, gypsum, and flint.

We soon reached the top of the descent by which we entered the Bebbeh territory. Here a magnificent sight presented itself. The road led at once down into a deep and narrow valley which the eye could not fathom; on the opposite side, the country rose again to a height even greater than that on which we stood, and was crowned by two summits*, united by a curtain, the northern of which was a singularly-

^{*} These summits are in the district of Siwell,

shaped hill, which we had noticed from Swearwea. The aspect of the country was enchanting. It was richly wooded, with many villages and patches of cultivation, as verdant as an emerald, in the most picturesque situations. The lines and forms of the mountains were broken in the most beautiful manner. The predominant tint of the soil was a deep red, varied with copper, green, and amethyst colour where the sides of the hills had been scathed by torrents or avalanches of soil. Our descent occupied about two hours, with very little interruption, through fine woods. It was very steep, but the road by no means so bad as one might have expected in so very mountainous a country. Certainly, nothing could be more marked than the difference between our Koordistan and Persia viewed from this spot. The very soil seemed to have changed its nature and tint-everything was a mixture of the grand and beautiful. We arrived at the bottom of the descent at half-past twelve, and crossed the Berrozeh or Banna water, which is joined here by other mountain-streams. This stream separates Persia from Turkey. It runs north and a little west, and falls into the Altoon Soo above the Karatcholan water*.

I was heartily glad to get out of the land of trouble and beggars to that of real hospitality, and I

^{*} The Karatcholan water joins the Altoon Soo near Shinek.

felt myself quite at home again. We ascended, and rode along the side of the opposite height, and we observed, wherever the banks were cut down by the waters, layers of stone, each two or three inches thick, curiously twisted and involved, like a piece of old-fashioned fillagree work.

At a quarter to two we arrived at the village of Merwa, in the district of Aalan. Here we were welcomed by real Koords, and might hope to enjoy some comfort. The village is beautifully situated on the side of the mountain, at no very great elevation above the river, on the opposite side of which we saw the Bloo mountain running north and a little west. It there forms a magnificent precipice of bare rock called the Bree, a cleft in which, north of the village, opens into another fine rocky scene. Beyond the cleft it increases in height, and under it was visible the town of Beytoosh, in a north-west direction, which is three hours off-not in real distance, but from the difficulty of the road. On the face of the mountain, opposite to Beytoosh, is the district of Pizhder. To the west of us is a line of hills called Koorkoor, apparently running to join that I have just described. On this side of it is Shinek, five hours off. Adjoining Shinek, on the right hand or north, is Ghellaleh. On the other side of the line is Mergeh, separated by a river from Bitwein, which is about ten hours off.

A great quantity of tobacco is grown in the neigh-

bourhood of Merwa, the leaves of which the villagers were now drying on skewers and lines. I tried it, and found it very tolerable in its quality. Maash, a kind of vetch or gram, is cultivated hereabouts in abundance, and makes beautifully green patches among the hills. The wild vine is peculiarly luxuriant, and forms itself into tasteful draperies.

September 13.—We set off at seven, and immediately commenced ascending the hill, towards the curious-shaped summit noticed before, and which is called Gimmo. These mountains abound in springs, many of which are taken advantage of by the cultivator, and conducted in little trenches round the sides of the hills, to be let down over the sloping lands as occasion requires.

At a quarter past eight we reached the beautiful village of Deira, embosomed in a wood of the finest walnut-trees I ever saw, which had a prodigious spread. Gardens, vineyards, and cultivation surrounded the village in every available spot on the sides of the mountain. The vines in many places crept up the trees and extended from one tree to the other, forming festoons and draperies. Multitudes of springs burst from the sides of the hill and dashed over the roots of the trees in numberless little cascades. Nothing was heard but the murmuring of the waters.

It was not easy to pass so beautiful a spot without a pause to enjoy its loveliness. Accordingly, Omar Aga and I alighted under the shade of a walnut, by



times as it were suspended on the sides of the mountain, diversify the scene. We could not go a hundred yards without coming to a spring of water, so cold as to make the teeth ache when drunk. The country presented appearances of copper and sulphur. The road, as usual, was well wooded, and though loose and stony, was by no means bad for so mountainous a tract.

Soon after my horse cast a shoe, and I could not proceed any farther on so stony a road with so valuable an animal till the damage was repaired. We had just given leave to the farrier to visit his sweetheart, who lived in a neighbouring village, and had mounted and equipped him quite smart for the purpose. Omar Aga, however, procured the necessary tools, and performed the operation himself, saying he "would not give a farthing for a soldier who could not shoe his own horse." This detained us some time, and it was two o'clock before we arrived at the village of Kenaroo in the district of Siwell*.

September 14.—Several of Omar Aga's retainers joined him last night from Sulimania. He tells me he has in all above forty in his service, of whom only three or four are not clansmen. He added, that it would never do for him to keep the citizen or peasant caste in his service. "They never grow much attached, nor will they stand by you in any diffi-

^{*} Serseer was due south of us, distant about one mile. Our road to-day was along the ridge of the Siwell mountain.

culties. The clansman, on the contrary, though not of your own clan, grows warmly attached to you; and then neither hunger, thirst, poverty, fatigue, nor danger, ever affect him or separate him from you." By Omar Aga's men I was glad to hear of the convalescence of my party at Sulimania.

At half past six we mounted. Our road was due south, descending down a glen to the foot of Serseer. We afterwards quitted the glen, and crossed the continuation of the chain of yesterday, where it joins the Serseer. We then descended to the Siwell river *, which runs by the foot of Serseer, then turns north a little west, and joins the Karatcholan at Mawutt; after which they both run to the Altoon Soo. At the place where we crossed it, the water was up to the stirrup for a few paces, and then it became shallow. It was about twelve or fifeeen yards over; but the bed is much broader. In winter it is frequently unfordable, and is passed on kelleks, or rafts.

The country had now become chalky. We descended into the plain of Shehribazar; and soon after recognized our old friend Mount Goodroon, and the Giozheh hills, bare and regular, extending like a rampart as far as the eye could reach. We have now got into the country of sandstone and conglomeration; the wood diminishing, and almost dis-

^{*} The Siwell river is formed by the Kizzeljee and Beestan streams, and runs by the north side of Serseer.



appearing, except in particular spots. At twenty minutes to nine we descended into a deep valley or ravine, formed by the Karatcholan river *, and proceeded to the spot where the town of Karatcholan, the old capital of this part of Koordistan, was situated. The town was in this ravine, the Koords seeming to prefer such low and close situations for their towns and villages. There are now no remains of the town; but a few wretched huts of peasants occupy the spot. We alighted at Sulimanava or Suliman Abad, a garden now in decay, planted by Suliman Bebbeh, the celebrated ancestor of the Bebbeh family. This valley is much celebrated for producing fine fruit, especially grapes and watermelons. All the fruit of Sulimania is brought from this place.

September 15.—We mounted at ten minutes past six; and all our party were in high spirits at the prospect of reaching Sulimania in a few hours. I felt something like the elevation of spirits of a man

^{*} The Karatcholan river is the same as the Tenguzee, which is formed in the direction of Dolidreizh, and runs through the Kurree Kazhav mountains. The bed of the Karatcholan river is half a mile wide, but at this season the stream is low, as it is drawn off into many streams for the melon-grounds and cultivation. Just opposite the site of the city of the same name, it receives the Tchungura water which comes from Surotchik. In winter and spring the Karatcholan river is very considerable, and frequently fills the whole of its bed. Some way farther down there was a bridge over it, formed by wicker-work thrown over stone piers: this was carried away last winter.



returning to his own house; and indeed, the kindness and hospitality I have experienced at Sulimania are well calculated to make me esteem it a kind of home.

Our road, after leaving the valley or hollow bed of the Karatcholan water, ascended gently the whole of the way. It was crossed by a deep ravine formed by a torrent now dry; and the earth and crumbling sandstone had been broken and undermined, and had slid down in various confused and ruinous heaps *.

At half past seven we reached the foot of Mount Azmir, and soon after began to ascend the steepest part of it, by a very tolerable road, which zigzagged up the face of the hill without any precipice. eight we arrived at the summit; and after going south for about five minutes along the top of the hill, we began to descend. The first part of the descent was not bad: but afterwards, for some little time, it was along the edge of a precipice; and at one place where the road was out of repair, it was rendered really dangerous by a promontory of rock jutting out, which we were obliged to scramble over. Every one dismounted, and left his animal to make his way over by himself, which they did very slowly, deliberately, and carefully. This was soon passed; and at half past eight we reached the bottom of the principal descent, and proceeded still south, and

^{*} I observed chalk in the course of this day's journey.

gently descending through a narrow valley, formed by the mountain on one side, and a screen branching out from and parallel with it on the other; till at ten minutes before nine we passed through an opening in the screen into the plain of Sulimania, on which we emerged at nine. Hence Sulimania bore S. 20 W. At ten we arrived at our tents at the Pasha's garden, the Tcharbaugh.

I have thus finished a journey which, though rendered unpleasant by the sickness of my people, has been completed, thank God! with less suffering than might have been expected, considering the severe fever to which we had been subjected, and the delicate constitutions and timidity of the natives of Bagdad, of whom my household was principally composed. It has been productive of much advan-I have inspected a most curious and interesting part of Koordistan; scarcely any point of which was known previous to my visit, and which is not likely to be soon visited again by any traveller. And the routes I pursued, which often depended on mere accident, or the impulse of the moment, fortunately always turned out to be the best for giving me a general idea of the country, and the very ones I should have chosen to survey it, had I previously known enough to form a general plan of proceedings.

CHAPTER X.

Failure of Vaccination—Death of Osman Bey's Son—Sorrow of the Pasha—Antiquities of Shehrizoor—Alexander the Great and the Indian Princess—Names of districts—Omar Aga—His persecutions and imprisonment—Attachment of his Followers—His disinterestedness—His dislike of Osman Bey—Rahmet ullah Tartar—His journey through the wild aud inaccessible Mountains inhabited by the Chaldean Christian Tribes—Amadia—The Pasha's advice to the Tartar—His difficulties and dangers—Chaldean Cantonment—Rice-bread—Astonishment of the Chaldeans at the sight of Rahmet ullah—Their contempt for Mahommed—Yezids—Van—Names of Koordish Clans—Wedding feast—Ladies dancing—Condition of the Koordish Women—A Koordish Marfisa—Dress of the Men—Tale of Darishmana—A Bebbeh Patriarch.

September 23.—On my arrival here I was very much mortified to find that all Mrs. Rich's plans for the introduction of vaccination have failed, owing to the ignorance and presumption of the person who undertook to carry them into execution. The matter was evidently spurious, the eruption imperfect; and all the children vaccinated by him have, with only one or two exceptions, caught the small-pox. The second son of Osman Bey, a beautiful infant of a year and a half old, was among the number, and died yesterday.

I went this morning to pay a visit of condolence to the Pasha and Osman Bey. I found the former much affected; he with difficulty repressed his tears answered my compliments with a faltering voice, and once or twice returned to the subject of his poor little nephew with great tenderness. We gradually got upon other topics, and the old one, the antiquities of this country, was resumed. My inquiries after the site of the ancient city of Shehrizoor has set many Koords thinking on the subject. The Pasha gave it as his opinion to-day that it was situated at Kiz Kalassi, near Bistanzoor, in the province of Shehrizoor. There are still extensive ruins, or rather vestiges of ruins at Kiz Kalassi, which is about two hours from Arbet, and five from Sulimania, and from the ruins of which lime is still brought. The people here pretend that Kiz Kalassi was built by Alexander the Great, for a princess of India whom he had brought with him on his return from his Indian expedition; and who, falling sick, was recommended by her physicians to retire to a place whose climate should resemble that of her native country. The plain of Shehrizoor was selected for this purpose. Yaseen Tepeh, and Gevra Kalaa, or the great castle, are other ruins in that district; also a place called Dezkerra. In short, the district of Shehrizoor, and indeed all this part of Koordistan, abounds in vestiges of antiquity, though none of them are remarkable in themselves as ruins.

About an hour and a half from Sulimania, under the opposite line of hills, is Hazar Mird,—a place which, tradition says, was held out long against the first Mahometan invaders by the fire-worshippers, or, as the Koords call them, the *Majauséan*, and was the scene of a severe conflict. All along the tops of these hills vestiges of fortifications are said to be visible at intervals.

I propose to myself a visit to Shehrizoor, as soon as the weather grows cooler.

I had to-day a striking instance of the difficulty of procuring correct information from natives of the East, even those most remarkable for their intelligence and probity; and I had an additional proof of the manner in which travellers may innocently commit the grossest blunders. The Pasha had once himself distinctly informed me that the name of his own clan was Kermanj. He now told me that this was not the case, and that Kermanj was the collective appellation of all the Bebbeh Koords*, and that his particular clan was named Bebbeh. Neither he nor any one present could tell me the meaning of the appellation Kermanj, nor whence it was derived. A gentleman present, who I believe was one of the family, said that the Bebbeh family was a branch of the Sekkir clan, and that the Shinkis and Ghellalis were related to them. The Bebbeh family has chiefly rendered itself remarkable since the extinction of the ancient house of Soran, not two hundred years ago, of which I spoke before †. They first descended from

^{*} See Note, p. 81. † See p. 81.

Mount Pizhder, conquered Mergeh, Mawutt, and Kizzeljee from the Persians, and Zengeneh from a particular family, a part of which is now existing at Kermanshah, who, though they speak Koordish, are not accounted real Koords; possibly the family was of the peasant race.

On quitting the Pasha, I went to see Osman Bey, who received my condolence upon the death of his son with the usual cut and dried phrases:—"It is the will of God, we cannot help it; God preserve the Pasha and you!" In a short time he began chatting and laughing as usual, looked at some horses, and then had some marble brought him, to choose pieces for the ornaments of his new kiosk, making me remark that it was marble from the Karadagh.

All the people of Sulimania complain of the extraordinary prevalence of the Sherki, or easterly wind,
this year, which renders this season intolerably hot
and relaxing. They have not had three days together
free from this wind since the beginning of the
summer *. Since we have returned from the mountains we have been greatly troubled with it, and
it is still very relaxing, though divested of its extraordinary heat. I have several times, during these
few days past, observed the partial nature of this current of air. It has been blowing almost a hurricane
in a straight current over Sulimania, while a couple
of hundred yards off at our tents we had only a

^{*} See page 125, and note.

slight breeze; nay, I have seen it blowing all round my tent, while the tent itself remained unmoved in a perfect calm. The other night, while it was blowing a strong sherki here, Aga Minas had occasion to go across the plain to the opposite mountains. As soon as he crossed the Tanjeroo river he lost this wind, which he met again at the same place on his return.

September 28.—I procured from Omar Aga a list*, which is given below, of all the districts of this part of Koordistan, commencing from the Bagdad frontier.

* Daouda; it commences four hours from Kifri. Dillo; Zenganeh; Kuom; Zun, or Zend; so called from the people who inhabit the district. Sheikhan; Nura and Tchemtchemal; Tchia Souz, i.e. the Green Mount; Kewatchemala; Shuan; Tchubook Kalaa; Esker; Kalaa Sewka; Gird Khaber; Bazian. This finishes the outer line to Sulimania.

We now return to Karadagh, which is bounded by Dillo and Zenganeh on the west and north. On the south it goes to the Diala. The pass of Banikhilan on the Diala is in Karadagh. Karadagh is a large government, and is subdivided into several districts; that in which Banikhilan is situated is called Dizziaieesh, in which is also Gewrakalaa.

Warmawa; Sertchinar, in which is Sulimania. Soordash; Mount Goodroon is in this district. Mergeh; Pizhder. Between Mergeh and Pizhder flows the river of Altoon Kiupri, whose source is at Lajan, four or five hours west of Saouk Boolak. Ghellala; Shinek; Mawutt; Aalan; Siwell; Seraou Mirawa; bounded by Mawutt, Siwell, and Aalan. Balukh Gapiron; Sheherbazar; Berkeou; Serotchik; Kulambar; Hallebjee; bounded by Khulambar, Juanroo, Warmawa, and Zehav. Shemiran; a mountainous and desert district on the other side the Diala. Tchowtan; written Tcheftan; it adjoins Kizzeljee. Kizzeljee; Terratool. Kara Hassan, a district which sometimes belongs to Bagdad and sometimes to Koordistan; it is bounded by Kerkook, Leilan, Tchemtchemal, and Shuan.

. September 29.—My excellent friend Omar Aga, in talking over his own history and his late persecution, told me that four or five of his principal men were imprisoned with him. The prison was damp and fireless: it was the depth of winter. Every day one or two of his men were taken out and severely bastinadoed, to induce them to tell where their master's money and property were. The same man would sometimes suffer the bastinado twice in a day; yet not one showed the least impatience, or offered to make any confession. One day all Omar Aga's retainers combined, and contrived to let their master know that they had formed a plan for breaking open the prison on that night, putting all to the sword, and carrying off their master to Kerkook; but he positively forbade the attempt. During his imprisonment his men were almost starving; vet not one manifested the slightest wish to change his condition or seek other service. Besides being clansmen, many of Omar Aga's men are sons of those who occupied similar situations in the family of his father. Fakih Kader's (his secretary) mother. wife, little sisters and brothers, are all in Omar Aga's haram, and are considered as integral parts of his family. All his men share with him; do as he does; starve and wear rags when he is poor; make money when he is in office; and all without impatience or surprise, but just as if it were in the ordinary and unavoidable course of things. Omar Vol. I.

Aga himself is just an instance of this attachment. The Pasha, though he really likes him, has had the weakness to treat him very ill at the instigation of Osman Bey, who hates him. Yet Omar Aga being satisfied that the Pasha esteems him, and possessing the greatest respect for Abdurrahman, the father of the Pasha, has never offered to desert him; nor ever murmurs except in conversation with a very confidential friend, and then it is the voice of lamentation, not of querulousness or discontent. Upon my lamenting the Pasha's weakness, Omar Aga suddenly said with great earnestness, "Indeed, Sir, I assure you he is not so in general: it is only with me that he is thus." There was no affectation in this speech; it burst from the heart, and was elicited by the fear that I should think less favourably of his master. Omar Aga is now reduced to great poverty by this ill treatment, arising, as I have observed before, from the enmity of Osman Bey, against whom he does not conceal his wrath; yet he never complains, and endeavours that it should not be suspected that he is in want of anything. Intimate as I have now been with him for some months, he has never even thrown out the slightest hint for anything from me. The richest Turk would have begged downright in half the time. The other day I was dispatching a Tartar to Constantinople: now, Constantinople contains every article both of luxury and necessity that can tempt a native of the East. I

asked Omar Aga what I should get for him from . thence; he said that he did not recollect anything that he wanted, and immediately changed the conversation. Another person present, the Masraf, desired me to get him a fine amber mouth-piece for his pipe. Omar Aga never courts Osman Bey, who might destroy him if he liked; and he always in his presence carries himself as high as if he had nothing to fear from him. When I asked him why he never went near the Bey except with me, "Because he has used me ill, and I do not like him," was the answer. Omar Aga is, in short, the only native of the East I have ever met with, in the course of rather a long experience among Arabs, Turks, and Persians, to whom I can apply the epithet gentleman in every sense of the word.

September 30. — I have just received another packet from Bombay, to be dispatched to Constantinople. The Tartar who brought it from Bagdad is Rahmet ullah Aga, the same who, during Saed Pasha's troubles, endeavoured to get to Constantinople by the way of Amadia and Van. I had a long talk with him about this road, which is a very curious one. No other Turk has ever attempted to penetrate by that way*.

^{*} To reach Asia Minor by this route, he would have to pass through the wild and inaccessible country of the Chaldean Christian tribes, who, I believe, are the only Christians in the East who have maintained their independence against the Mahometans, to

At Ankowa, by the recommendation of the Governor of Arbil, he took a Chaldean interpreter to help him among the Chaldean tribes of Julamerk. From Arbil he went to Akra or Naoukor, two days' journey of about twelve hours each. The road was pretty level till he began to ascend the mountain to the fort of Akra. Thence to Amadia was two days' journey of twelve hours each, but over a very mountainous and difficult road. At Amadia, Zebeer

whom they have rendered themselves very formidable. The following particulars concerning this curious people are taken from a memorandum book of Mr. Rich's. "The most savage and independent tribes of Julamerk, or Hakkari, are the Chaldean tribes, four in number, who care not for the Prince of Hakkari, and live in a completely barbarous state. They profess Christianity and are followers of Nestorius. The men are all remarkable for strength, size, and bravery, and it is said to be less safe to pass among them than through the Mahometan tribes. They inhabit the country between Amadia and Julamerk; in which tract there is only one Mahometan tribe. They give something to the Prince of Hakkari, occasionally, when he conciliates and entreats them, but never by compulsion. The territory of Hakkari extends to within about two hours' journey from Urmia. Mustafa Khan, the present prince, pays a peshgesh, or present, to Abbas Mirza, of Tabreez."

Gibbon, in mentioning this wild people, says, "The Chalybeans derived their name and temper from the iron quality of the soil; and since the days of Cyrus, they might produce, under the various appellations of Chaldeans and Zanians, an uninterrupted prescription of war and rapine. Under thereign of Justinian, they acknowledged the God and the Emperor of the Romans."—Decline and Fall of the Roman Empire. London. 8vo. 1802. Vol. vii. p. 134.

* A village at a little distance from Arbil, entirely inhabited by Chaldeans.

Pasha, the governor, endeavoured to persuade him to abandon his enterprise, as extremely dangerous if not impracticable, but the Tartar persisted. The Pasha then gave him some directions, among which were to pay for every thing he got, and to show no repugnance to whatever food might be placed before him, but, on the contrary, to praise it, as the people through whose country he was to pass, especially the Christians, were a ferocious, vindictive, and capricious set, extremely irritable withal, and that the slightest offence might be his destruction. He then furnished him with letters, and gave him two or three men who knew the country. But his march was one scene of difficulties; they plundered him of his money and arms, and told him they refrained from further violence for the sake of Zebeer Pasha's letter of recommendation. He was thirteen days going from Amadia to Van, including twenty-four hours' detention at Julamerk *. The province of

* Julamerk is the capital of the Koordish province of Hakkari, in which province likewise is situated Kotch Hannes, the residence of the Chaldean Patriarch, who always commands a division of the army when there is any war between the Prince of Hakkari and Persia, on the frontiers of which, between Julamerk and Salmast, his capital lies. He is reckoned as great an adept in the use of the rifle and the sword as the most accomplished robber of his flock. His Chaldean title is Catolik—and he resides in a large monastery.

Near Julamerk there is said to be a mine of iron, and one of lead, which is the property of the Prince of Hakkari, except on one day of the year, the festival of St. George, when a Nestorian

Hakkari is one exceedingly precipitous and difficult mountain all the way to Van, in many parts covered with thick forests. The inhabitants are wilder than any Koords or Arabs he had ever seen. The mountains were so high, that sometimes, after a slow winding march of four or five hours, the village they had quitted would be seen close as it were at their feet. All the days' marches were very long, and lasted from before sunrise till after sunset in October. About fifty hours from Amadia he came to a straggling village, extending near an hour's march. was the station or cantonment of a Christian tribe. The huts were all built of logs—the inhabitants the most savage of any that he had seen in that land of savages. These Chaldeans, for so they are, wore hats (tchapka), in form resembling the European hat, made of rice straw. They are unacquainted with wheat or barley, and cultivate only rice, of which they make bread. In person they are more than ordinarily tall and stout. For provisions they could only supply the Tartar with walnuts, honey, and rice bread; but this fare, for which they made him pay extravagantly dear, he praised vehemently, remembering the lesson he had received at Amadia,

monastery, dedicated to that saint, has the grant of the produce of these mines for the whole day. This convent lies among the wild Nestorian tribe called the Tchoualakh, three days from Julamerk, and they maintain that on the festival day of the saint the mines yield a greater quantity of ore than on any other.—From a Note-Book of Mr. Rich's.—Ed.



though the dust, straw, and ashes bore an equal proportion with the rice in the villanous composition which they denominated bread. Only two or three of them spoke Koordish, and their Chaldean was very nearly unintelligible to the Ankowa inter-They marvelled much at the figure of the preters. Tartar, who did not think it prudent to express equal admiration at theirs. They asked him what manner of man he was: he told them he was an Osmanli, but they did not understand what that meant; and, to his great scandal, though he durst not express it, they neither knew nor cared about the Sultan. They comprehended, however, that he was a Mussulman, and told him they had been there long before his Mahommed. They did not, however, plunder him, and they parted on the whole very good friends. They told him they had never seen a horseman come over their mountains before. He also saw a great number of devil-worshipping Yezids; but he did not see the Prince of Hakkari, who seems however to have very little power over his subjects, as may be supposed from their being composed entirely of clans. There is no peasantry properly so called, or a peculiar race of cultivators of the soil, either in Amadia or Hakkari, a proof, I think, that these provinces were the original seat of the Koords and Chaldeans: while the presence of a Tajik or Tat race all over Lower Koordistan seems to show it to be a conquered country. At last the Tartar arrived

at Van, to his no small joy. Van, though a Koordish principality, said Rahmet ullah, is quite a civilized place; and Dervish Pasha, the prince, told him he had never seen a stranger descend from those mountains.

October 1.—There was a storm of rain this morning, which lasted about an hour. It is very unseasonable, and will, it is supposed, do much harm to the rice crops, which are now getting in.

Below is, I believe, a correct account of the tribes or clans who inhabit that part of Koordistan which is under the government of the Pasha of Sulimania.

* First—Clans who are settled and inhabit particular districts.

In the district of Pizhder:-

The Sekkir; the Nooreddini. Of these two tribes there are about 100 villages, and they can muster about 1000 musketeers.

In the respective districts bearing their names-

The Shinkis . 200 families These two are pure clans.

Ghellalis . 150 ditto

The Siwell. The pure origine of these may be questioned, but they are at all events now a tribe, and do not mix with the peasants.

The other districts are mixed. Some inhabitants are of the peasant, some of the clannish race, i. e., no village has inhabitants of one exclusive kind.

Second-Wandering or Encamping Clans.

The Jaf. There are twelve branches of the Jafs. Of the true Jafs, there are not more than 600 families; but under their protection there are fragments of all the tribes of Loristan and Persian Koordistan, which makes the whole strength of the tribe amount to several thousand families. The tribe musters about 1000 infantry and 300 horse; that is to say, in their own defence.

October 2.—Being informed that there was a wedding feast at a house in the outskirts of the town, I determined to become a spectator of it. In

For the service of the Pasha they could not be prevailed on to furnish so many. The whole tribe only pay to government a yearly tribute of thirty purses; sometimes less. The other tribes pay much more in proportion, because they are not so powerful, or so well protected.

The Sheikh Ismaeli . 500 families.

Kelhore . . 200 ditto.

Mendimi . . 300 ditto.

Kelo Gawani . 250 ditto.

Merzink . . 80 or 90 ditto. (This was originally a part of the Bulbassis.)

Tileko . . . 100 ditto. Koosa . . . 60 ditto. Hamadayend . 200 ditto.

Sofiavend . 40 or 50 ditto. (These are part of the Lak nation.)

Ketcheli . . . 40 ditto. Tchigeni . . 40 ditto.

Zengeneh . . 400 ditto, scattered in villages.

Zend . . . 60 ditto. (The tribe of Kerim Khan, King of Persia, whose dynasty was overthrown by the Kajars, the tribe of the present king. When they came first into these parts they were wandering, but they are now settled in villages. There are a great many besides established in Zengabad, and many in the Pasha of Bagdad's army.

Kerwei . . . 60 families.

Lor . . . 60 ditto. (These are of the Feili tribe.)

Sedeni . . . 100 ditto. Goorzei . . . 100 ditto.

None of these tribes depend on the Jafs, though the Jafs have many families from among them under their protection, which

order to avoid attracting attention, Mr. Bell and I put shawls about our heads, and concealed our dresses with black abbas or Arab cloaks, and, thus accoutred, we set forth at night to see the show. After a long walk we arrived at the place of the feast, an ordinary house; on the roof of which, not above six feet from the ground, we established ourselves among a great crowd of people. The courtvard, which was the scene of revelry, exhibited a crowd of Koords of every age and degree; from the gentleman, with the bush of party-coloured tassels on his head, to the grim savage in goat-skin. Most of them were linked by the hand in the dance called the Tchopee, forming a ring not joined at the ends, which nearly enclosed the court-yard. These evolutions consisted in swinging to and fro with their bodies, and marking time, first with one foot, then with the other, sometimes with good heavy stamps in a way which reminded me of the Irish song, "Rising on Gad and sinking on Sugan;" while the gaiety of their hearts would occasionally manifest itself in wild shrieks. Those who did not dance filled up the intervals of the space, or covered the roof of the house which encompassed the court on four sides. Num-

are not reckoned here. The Jafs, being strong and well protected, are daily acquiring additions to their numbers from persecuted members of other tribes.

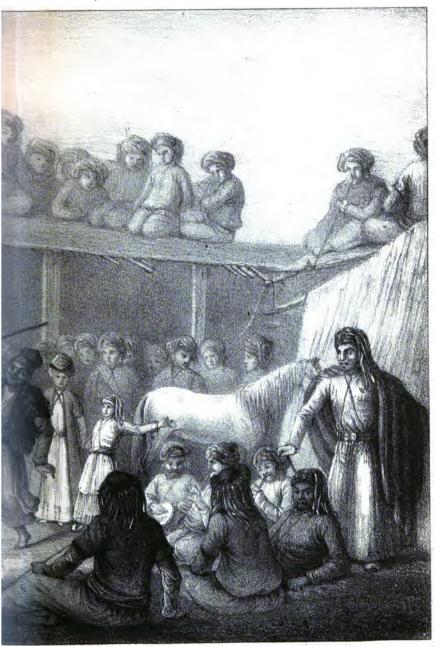
None of the above tribes are entire. They are only fragments of tribes, of which parts exist also in the territory of Sinna, of Kermanshah, or of Loristan.

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bers squatted down in the centre of the dancers' line, among whom were the piper and drummer. scene was illuminated by three mashalls or torches, and the crowd bore with perfect unconcern the clouds of smoke and irruptions of sparks which poured from these flambeaus. The dancers had been at it above an hour when we arrived. After having enjoyed their exercise for about half an hour more the music ceased. and the dancers were dismissed to make room for others, by a charge made upon them by the master of the house and some friends armed with sticks. When the first set had been thus ejected and the ring cleared, a stout Koord leaped into the arena and amused the company for some minutes by sundry capers and antics with a quarter-staff. The music then struck up again the notes of the Tchopee, and a string of about thirty ladies hand in hand advanced with slow and graceful step, resplendent with gold spangles, and party-coloured silks, and without even the pretext of a veil*. This was really a beautiful sight, and quite a novel one to me, who had never in the East seen women, especially ladies as all of these were, so freely mixing with the men, without the slightest affectation of concealment. Even the Arab tribes women are more scrupulous.

The line or string of ladies moved slowly and wavingly round the enclosure, sometimes advancing a step towards the centre, sometimes retiring, balancing their bodies and heads in a very graceful

^{*} See the accompanying plate.

manner. The tune was soft and slow, and none of their movements were in the least abrupt or exaggerated. I was delighted with this exhibition, which lasted about half an hour. The music then ceased, and the ladies retired to their homes, first veiling themselves from head to foot, which seemed rather a superfluous precaution, as the crowd which was looking on at the dance far exceeded that which they were at any time likely to meet in the streets of Sulimania. Many of them were very fine fresh-looking women.

From this exhibition it may be almost superfluous to add, that the Koordish females in their houses are far less scrupulous than Turkish, or even Arab Men servants are admitted, and even from strangers they are not very cautious in concealing themselves. When they are going about the town they wear a blue checked sheet over them like the Bagdad women, and a black horse-hair veil also; but this is seldom pulled down over their faces, except they are ladies of very high rank, and meet any particular people by whom they do not choose to be recognized. The Pasha's Haram Agassi, who according to eastern etiquette ought to be a eunuch, and several of the Haram servants, are stout bearded Koords. Kai Khosroo Bey's ladies at the Jaf camp did not attempt to hide themselves even from our people, and when Mrs. Rich went to return their visit in their own tents, there were as many men as women present. The lower classes, even in Sulimania, go

about the town without any veil, and may be seen early in the summer mornings in bed with their husbands, or just rising and going about their occupations on the flat roofs of their houses over the streets, which are narrow, and the houses not elevated above five or six feet from the ground. But notwithstanding this freedom and apparent shamelessness, no women can conduct themselves with more real propriety than the Koordish ladies, and their morality far exceeds that of the Turkish females.

The condition of the women is far better in Koordistan than in Turkey or Persia; that is to say, they are treated as equals by their husbands, and they laugh at and despise the slavish subjection of the Turkish women *. There is something approaching

* Instances of masculine courage are by no means rare among the Koordish females. Fyzullah Effendi, who was once Divan Effendi to the Pasha of Bagdad, called on me one day. very ingenious man and has a considerable taste for mechanics. He described to me an organ he had built, which he arranged to play Turkish and Persian airs. On going away, when his servants brought him his horse and collected about him, he turned to me and said he would show me the greatest curiosity I had perhaps yet seen. He then called one of his servants to me, and asked me whether I saw in him anything particular. I said, no; but that I thought him a stout lad. He told me he was not a lad, but a girl of the Koordish tribe of Bulbassi, and that she was the finest horsewoman and bravest soldier, and best servant it was possible to imagine. That her conduct was irreproachable, and did as much honour to her own sex, as her courage would have done to the other. That she was a virgin, and that a Turk having once attempted her honour she ran him through the body, saying she would do so even to her master in a like case. She boasted of having several times charged to the mouth of a loaded cannon,



to domestic comfort in Koordistan; in Turkey the idea is quite unknown. There is, however, a species of tyranny practised by some of their powerful and licentious princes, which would not be submitted to in Turkey. If a person of this character takes a fancy to a girl, he will often force her parents to marry her to him (his religious scruples preventing him from procuring her in any other way); and when he is tired of her he will divorce her, and make one of his servants take her to wife. This species of oppression the poor peasants are peculiarly obnexious to. Osman Bey, however, is the only prince of this family who is ever thus guilty. Female captives taken in war (generally Yezids, or the people of other parts of Koordistan) are lawfully taken into the haram as slaves.

The dance is the great passion of the Koordish females. On occasion of a wedding they will volunteer their services, when not invited, and even bring small presents to the bride for permission to exhibit in the dance. On such occasions they always perform in public without any veil, however great the crowd of men may be.

All the Oriental dances are of the same character,

without couching her lance till she was within reach of the artillerymen. She was dressed as a Koordish man, with a silk shawl round her head and a poignard at her girdle. She was well-shaped, between twenty-five and thirty years of age, of a marked Koordish countenance, and much sunburnt.

and all probably derived from the remotest antiquity. The Tchopee is a variety of the Greek Sirto, or Romeka, less animated and varied.

The dress of the ladies in Koordistan consists in the usual Turkish large trowsers and loose shift, over which they buckle a belt, with two very large gold or silver clasps. The gown is next put on. is cut like a man's, and is buttoned at the throat, but is left flowing open from the neck downwards, displaying the shift and girdle. It is of striped or variegated silk, chintz, or Guzerat or Constantinople gold stuff, according to the season or wealth of the wearer. Next comes the benish, or cloak, of satin generally, made like the gown, but with tighter sleeves. which do not reach down to the elbows. This, in winter, is replaced by a libada, which is a garment of the same form, but quilted with cotton. In the winter they also wear the tcharokhia, but made of a species of Tartan silk. This tcharokhia is a kind of cloak. or mantle, without sleeves, fastened over the breast, and hanging down behind to the calves of the legs. It is not reckoned full dress, and is replaced on gala days by the benish, which has been borrowed from the Turks or Persians, and is therefore more esteemed than the tcharokhia, which appears to belong peculiarly to Koordistan. They do not use pelisses, but supply the place in very cold weather by an additional gown or two. Of their head dress it is rather difficult to give an adequate description.

It is formed of silk handkerchiefs, or rather, I may say, shawls, of every colour of the rainbow, artificially pinned together in front, so as to form a sort of mitre, about two feet in height. The ends of the shawls hang down behind as low as the ancles. Those who can afford it, ornament the front of their mitres with rows of broad gold lace; from each of which depends a row of little gold leaf-like ornaments. From each side of the turban hangs a string of coral; and under the turban is worn a large muslin shawl, which in front is furled up, and brought into a coil over the breast; behind, it hangs down the But this, I am informed, is only worn by married ladies. Much hair is not shown on the forehead; but a zilf, or lock, depends from each side of the head. The poorer female inhabitants of towns imitate the ladies in the fashion of their habiliments. The peasants in the country merely wear a shift and trowsers of coarse blue calico, the former buckled about the waist with a strap. The tcharokhia is of darker blue stuff, with several white stripes at the bottom, and is knotted by the ends over the breast. The head-dress is a small cap.

The ladies' head-dress is prodigiously heavy, and gives them great pain in learning to wear it. It frequently rubs off a good deal of the hair from the top of the head. What will appear scarcely credible is, that they actually sleep in it. They have small pillows on purpose to support it. They have very

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few jewels among them. Their ornaments chiefly consist of gold and coral. Ordinary persons have them of small silver coins, little pieces of metal, and glass beads.

The dress of the gentlemen greatly resembles the Turkish in form and materials; but few, except the Pasha and his family, wear cloth or Angora shawl benishes or jubbas*. The usual upper dress is made like the antari or inner vest, but is buttoned at the throat, and allowed to hang open. It is also of flowered or striped silk stuff. This, in winter, is changed for a libada. Round the waist they wear a belt, with large gold, silver, or lapis lazuli clasps. The universal abba covers the whole. turban is what principally distinguishes the Koord. It is formed of a kind of tartan or chequered silk; red, yellow and blue †, with gold and silver thread intermixed. This is wound round the head, so as to leave the forehead (and they have very fine manly foreheads) quite exposed. Behind, an immense bush of fringe, or tassels, of the same colours, sewn to the ends of the shawl, hangs down over the back and shoulders, which gives them an inexpressibly wild appearance, especially when they gallop. When they wear Cashmere shawls, which some few do occa-

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^{*} The benish is an upper, the jubba an under cloak. They are Turkish words.

[†] All the Koords, both men and women, affect the brightest and most glaring colours in their dress.

sionally, they put them on so that the ends shall hang down at the sides and back. The common people wear shoes with ties, much like Europeans. They are either black or yellow, and ornamented with tassels. Some few use the woollen shoe, which I have seen in Persia; from which country I believe they procure them.

The peasantry and poorer tribesmen wear the common antari or gown, over which they put a dress made of a coarse shalloon, open at the breast, secured round the waist by a leathern girdle and brass plates; and the breadths of the stuff are left unsewn at the skirts, so that they hang down from the girdle in four tails, like those of a coat, two behind and two before. The colour is generally brown or white, the sleeves and breast ornamented with different coloured bobbin. The turban is of a coarse cotton cloth of dark red, striped with blue at the ends. The abba is commonly worn. Those who cannot procure one, or who do not find it sufficiently warm, use instead a cloak of goat skin, with the hair on it, or one of coarse brown woollen stuff. Jackets made of common white felt *, a most inartificial garment, or of goat skin, are also a very general upper dress.

The khanjiar, or poniard, is universal among all classes, ranks and ages. The Jafs and other tribes-

^{*} Called in Koordish kepenek.

men add a wooden mace, the head of which is reinferced with iron stubs. This, with a sabre, and a light shield thrown over the shoulder, form the usual accoutrement of a Koord on foot. Horsemen add the lance and a brace of pistols; and all who possibly can procure it use a shirt of mail with a steel scullcap, in time of war. The infantry are generally armed with a long heavy rifle, with a fork attached to it, for a rest.

The tribe of Shinkis supply the largest body of infantry, and they are reckoned excellent shots. The Jafs also furnish a quota; but the services of tribesmen are not much to be depended on out of their own country, or indeed in any quarrel in which they are not personally interested.

October 4.—A man from Darishmana arrived here to-day. Omar Aga, who knows I am on the look out for curiosities, immediately went to see him, and promises to bring him to me to-morrow. In the mean time he collected from him the following very curious and romantic tale, relating to the origin of the Bebbeh family. It must be premised that Darishmana is a small village in Pizhder, and was the ancient seat of the Bebbehs. The present inhabitants of the village are all of that family, or rather that family is from them, and they give themselves proportionable airs. Some of them now and then visit Sulimania; on which occasion old Abdurrahman Pasha used to humour his highland cousins,

and send them back with some present suitable to their wants and condition. In his presence they used to affect great familiarity, and even superiority, as the elder branch. A fellow who had perhaps come to Sulimania driving an ass would sit down with the Pasha before he was asked, draw forth an old short, dirty tobacco-pipe, fill it, strike himself a light, and, regaling himself with a few whiffs, ask the Pasha, "Well, cousin, and how are you?" But to my tale.

"There were two brothers in Darishmana, Fakih Ahmed and Khidder. They had suffered much from the hostility of the Bulbassis, who were the most powerful people of Pizhder. Fakih Ahmed, who was of a bold and proud spirit, quitted his village in disgust, and swore never to return to it unless he should be in a situation to avenge himself. He went to Constantinople and entered into the Turkish It so happened that the Sultan was at that time at war with the Franks. (The relation said, the English.) In those days battles were generally decided by single combat. A champion had come forth from the Frank host who had for five days kept the field against the flower of the Turkish chivalry, all of whom he had successively overthrown and slain. Ahmed volunteered to meet this redoubtable foe; upon which the Sultan sent for him, asked him concerning his country, and being satisfied with his appearance, allowed him to undertake the adventure, first supply-

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ing him with a suitable horse and arms. He ran his course, and overthrew the Frank knight. alighting to cut off his head, to his great astonishment he found that his fallen enemy was a young maiden, who besought him to spare her life and that she would marry him. He brought her back to the Turkish camp in triumph; and upon the Sultan's asking him what reward he should bestow on him, he claimed and obtained a firman, constituting him Bey, and bestowing on him the village and lands of Darishmana in perpetuity. He here displayed his modesty or his ignorance; had he claimed the whole of Koordistan he would have obtained it. satisfied with his new acquisition, he returned in triumph to his native place with his new wife, by whom he had two children, Baba Suliman and Boodakh Keighan. I should have mentioned that the English maiden's name was Keighan. He had frequent contests with the Bulbassis, whom he reduced into considerable order. One day, when he was absent, a large party of them came down on a predatory excursion. Keighan sallied forth alone, and put the whole of them, amounting to four or five hundred horse, to flight, killing a great number. She then summoned the people of Darishmana together, and addressed them as follows:-- 'Men of Darishmana, Fakih Ahmed spared my life when I was in his power. I have this day requited the service, which was all I wanted or waited for. Now

I am gone where he shall see me no more. Tell him that I charge him not to follow me, for it will be vain, and I shall do him harm, which, God knows, I would not willingly be the cause of.' So saying, she turned her horse, and was out of sight in a moment.

"Fakih Ahmed on his return was, as might be supposed, astonished at what had happened, and deeply grieved at the loss of his beloved Keighan, whom he resolved to follow in spite of her prohibition. He came up with her in the valley of Khidheran, which is in Pizhder, and besought her to return with him. 'It is impossible,' she said; 'you are a Mahometan; I am a Frank: I go to the land of my fathers. Farewell. Come not near me, or I will harm you.' Still the enamoured Fakih Ahmed persisted, when she raised her spear, and thrust him through the shoulder. He fell, and she galloped off. But she had not gone far, when she bethought herself that she had made him but a poor requital for his mercy to her when her life was at his disposal, and that, though he was a Mahometan, he was vet the father of her children. She therefore relented, returned, found him yet breathing, and applied a powerful ointment to his wound, which placed him out of danger till he should receive succour, which was not far off. She then left him again. The ardent lover and husband, as soon as he had recovered from his wound, nothing abashed by the rough usage he had experienced at her hands, still persisted in his design of following and recovering her; and in pursuit of her he reached Frenghistan. At night-fall he came to a large city, where he heard the sound of revelry. The mehter khana or band was playing, the mashallahs or torches lighted, and all the other preparations making for a toey or nuptial-feast.

"Uncertain what he should do, or where he should take up his abode for the night, he resolved to submit himself to the guidance of chance, and remain where his horse stopped. He accordingly gave his horse the reins, and the animal stopped at the door of the house of an old woman, who, after making some difficulty, consented to receive him as her guest. He inquired from her the cause of the rejoicing. She informed him that the daughter of the King had gone to war with the Mahometans, that she was just returned, after having been missing for several years, and that she was then going to be married to her cousin. Fakih Ahmed entreated the old woman to procure him admission to the nuptial-feast as a spectator, which she at length agreed to do, provided he would disguise himself in woman's attire. He so managed as to be close at hand during the first interview between the fair Keighan and her proposed spouse. The lady came forth; and the ungracious bridegroom immediately

saluted her with a box on the ear, saying, 'Thou hast been a prisoner among the Mahometans; thou hast been dishonoured; and darest thou to show thyself before me?' The bride, in her anguish, exclaimed in Koordish, a language that had become familiar to her, 'Oh, Fakih Ahmed, that thou werthere!' Immediately the person invoked stepped forth, slew the bridegroom, and escaped with the bride to Constantinople, where the Sultan bestowed on him an addition to his former grant.

"Fakih Ahmed and his now willing bride returned to Pizhder, where he lived happily with her for the rest of his days. Before he died, he completely subjected the districts of Pizhder, Mergeh, and Mawutt. He was succeeded by his eldest son Baba Suliman, the ancestor of the present princes of Sulimania, who conquered the remaining districts of that portion of Koordistan now under their authority. The second son, Boodakh Keighan, died without issue."

I had before heard some fragments of this tale confusedly related by the Pasha, who boasted of his European descent from Keighan, and said he might possibly be my relation. But he referred the incident to the grandfather of Suliman Baba. The ladies of the family told nearly the same story to Mrs. Rich.

In this story, which I have told almost in the very words of the narrator, without adding or altering the slightest trait of character, there is much of the spirit of chivalry, with which the Orientals are totally un-



acquainted; at least at the present day. The incidents are quite foreign to the style and nature of their inventions, and look as if they were derived from some real occurrences, but of an age far anterior to that assigned them by the narrator. It-would be curious if this were traceable to some chivalrous story at the time of the crusaders, of the age of Saladin, himself a Koordish prince, of which the tradition has been corrected by the ignorant Koordish narrator, who would naturally conceive no Sultan but the Sultan of Constantinople could be intended; and would refer a remarkable story to the immediate ancestor of their favourite hero Baba Suliman, whose own life is too well known to admit of such interpolations. I could adduce many instances of similar confusion of ages and dates by Oriental narrators.

The Pasha, observing how curious I am after Koordish history, has very kindly sent for Ahmed Bey, a venerable member of his own family, who is said to have attained the age of a hundred; and who is also celebrated for remembering a great number of traditions relating to the history of his family. These traditions are now gradually being forgotten, though many of them may be highly worth preserving. This Bebbeh patriarch usually resides on his estate in Shehrizoor.

CHAPTER XI.

The Pasha melancholy and depressed—His eldest Son sent a hostage to Kermanshah-Sickness of the youngest-Dissensions in his family-Ahmed Bey of Darishmana-Tribes of Rewandiz-Koordish funeral-Bebbeh family-Series of Bebbeh Princes - Death of Pasha's little Boy by Small-pox-Affliction of the Pasha-Suliman Bey-Commerce of Sulimania -Conversation with Osman Bey-The Pasha's desire to abdicate—Omar Aga—His intelligence and accuracy—Comparison between the Koords, the Turks, and the Persians-Lokman-Farewell visit to the Pasha—Religious conversation—Osman Bey ordered to his Government-Refuses to obey-Traits of Koordish character-Flight of the great Dervish Sheikh Khaled -Pasha's last visit to Mr. Rich-Interesting conversation-Pasha's grief for the loss of his Son-His character-Preparations for leaving Koordistan-Sorrow at bidding adieu to its interesting People.

October 7.—I was this morning with the Pasha. He appeared so very depressed, and so melancholy, that he made my heart ache. I grieved to see so worthy a man in distress. His eldest son Abdurahman Bey, a little boy seven years old, was sent off three days ago to Kermanshah as a hostage; his second son, a beautiful child, has just fallen ill of the small-pox, and there are great dissensions in his family. Osman Bey gives him a great deal of trouble. He forced himself to talk to me, but it was plain he was very heavy at heart. Ahmed Bey, the old Koord, whom the Pasha had sent for on my account, came to see me. He is not more than ninety-two

years of age; a fine-looking old man: but his recollection has become so confused, that it is very difficult to procure a direct answer from him; and it is only by watching his particular moments, when something strikes him, and he begins a conversation himself, that any thing can be collected from him. In this he resembles old Elspeth in the Antiquary. When it was explained to him who I was, he said at once, "Ah! we are relations: our forefathers were related;" alluding evidently to the romantic story of Keighan the English girl, and Fakih Ahmed the Koordish chief. But when I asked him about it, he relapsed again, and became confused. The Pasha told me, by watching his moments of recollection, he had obtained from him the following particulars. Baba Suliman was the youngest of twelve sons. His father's name was Mir Suliman*; and Baba Suliman was so denominated from being a posthumous child. He conquered all this country from the Turks and Persians. He did not effect this without hard struggles and various fortune; and at last the Turks and Persians uniting, drove him out of Lower Koordistan. He then took refuge in Rewandizt, and

[†] Rewandiz, or Rewan-diz, is a castle belonging to an independent tribe of Koords, commanded by Mustafa Bey. It is



^{*} Mir Suliman was the grandson of Mir Mahmood, or Mahmood Bey of Pizhder, and Baba Suliman was consequently great-great grandson of Mir Mahmood, to whom some attribute the romantic adventure of Keighan. Most throw it much farther back than the father of Baba Suliman.

leaving his wife and family there, he himself went to Constantinople. This happened in the year of the Hejira 1111*, the memory or tarikh of the event being preserved in a verse connected with the great earthquake at Tabreez, which happened a few years before. At Constantinople he attracted the notice of the Sultan, and became a Vizir or Pasha of three tails. He either conquered or governed Baba Dagh, which was named from him, and he died in these parts. This part of Koordistan remained in the hands of the Turks, as a banner of the azalet of

situated on a very high mountain, a part of Zagros, cut down on one side by the Zab; on the other only approachable by narrow defiles, which are all well defended. They are excellent musketeers. A few years ago Abbas Mirza sent an army against them, which was obliged to retreat with the loss of its artillery, which is now in the castle of Rewan-diz. They are a very savage people; but caravans pass through their territory generally with safety, only paying a paj or duty. In their dress the tribes of Rewan-diz resemble the people of Amadia; but their language is more like the dialect used in Keuy Sanjiak.

* That is, A.D. 1700. In substituting a year of the Christian era for one of the Hejira, it is not only to be remembered that the latter era commenced on the 15th of July, A.D. 622, but that, while our year consists of three hundred and sixty-five days, six hours, and eleven minutes, the Mahometan or lunar year contains but three hundred and fifty-four days, eight hours, forty-eight minutes. Hence it follows that no year of the Hejira corresponds throughout to a given year of the Christian era; and of course that not even the year of the latter can be ascertained from a date expressed in the former era, unless the day of the year be also given. The commencement, however, of a year of the Hejira may be calculated by attending to these circumstances.— Communicated by a Friend to the Ed.

Shehrizoor, the capital of which azalet, or province, is Kerkook. It was long before the Bebbeh family resumed their ascendency over it.

All the above particulars were confirmed by the recollection of many other persons.

As I was going to the palace to-day, I saw at a distance three military standards moving along. imagined a large body of troops was on the march; but, to my great surprise, I was informed it was a This custom is peculiar to Koordistan. In funeral. Kermanshah they accompany the body to the grave with music and singing.

In talking with the Pasha to-day about the history of Koordistan, I ventured to remark that I was surprised he was not better informed about the history of his own family. He said modestly that it was a history not worth recording, it was not that of a royal family, but of a petty clan. I told him his was an ancient and honourable family. He said not very arcient; that they had only been Pashas for little more than a century. I told him I reckoned the degradation of his family from that period. This compliment struck him instantly. His clannish and family pride was at once awakened, and his countenance brightened to a degree of animation not very usual with him. Even a man who has reduced himself to the state of religious indifference of the Pasha is not without a latent spark of pride or vanity on some subjects. He afterwards told me he had no relish for history, except that of the saints and prophets, and as much as was necessary to establish their synchronisms. The only history that he would willingly read besides these was the Shahnameh.

October 9.—I was both surprised and pleased this evening by Omar Aga's bringing me a long scroll of paper, rolled up like a Hama-el, or Prayer, secured with a flap of leather, for being always worn in the pocket. This contained a series of the princes of the Bebbeh family, from Suliman down to the present day. By dint of inquiries, he found this in the possession of a Koord, whose ancestors had been in the habit of entering events on this scroll, with their dates, and he had followed their example. written in Persian. This was a real prize, and the more valuable, as it will form the continuation of the Tarikh al Akrad, should I be fortunate enough to procure a copy of that interesting work. I immediately sat down, and made a translation of this greasy muster-roll*.

October 10.—Omar Aga brought me to-day an old book containing scraps of religious poetry, accounts, remedies, in which the owner had also entered some dates and facts. I extracted some dates and synchronisms from it[†].

October 12.—To my very great regret, poor little Ahmed Bey, the second son of the Pasha, died this morning of the small-pox. He was a delightful

^{*} See Appendix. † See Appendix.

child and very fond of us. Mr. Bell offered his services, and saw the child twice; but he could not persuade the parents to give him medicine, or keep him sufficiently cool; though in this latter particular they at last attended a little to Mr. Bell's directions, and confessed themselves the almost instantaneous effects of it. The Pasha is in a dreadful state of affliction. All the Koords love their wives and children, and very fine children they have. A Turk does not care much about either*.

I had determined on an expedition into Shehrizoor, to survey that part of the country, which is the most interesting of all Koordistan in point of antiquities; but I deferred it on account of the sickness of the Pasha's son. This he took kindly. It is now too late to think of it, as we must prepare for our journey to Mousul.

October 14.—I went to pay my visit of condolence to the Pasha to-day. It was a hard task, but a necessary and a friendly one. It was evident that his heart was bursting, notwithstanding he made the most manly efforts to hide it. I could scarcely help



^{*} As one proof among many, which might be given to the truth of this assertion, the following is taken from another of Mr. Rich's Journals:—"The Divan Effendi called on me the other day on business. In the course of conversation, he mentioned incidentally, with perfect composure, that he had that morning buried his son, an interesting infant of about a twelvementh old: 'I went this morning and buried my son, and then I went to council,' said he, with unconcern."—Ed.

identifying myself with him, and feeling for the moment as if I had lost my own son. There never was a worthier or more feeling man than the Pasha in any country. He loves his wife and children as ardently as the best European could do. There was something quite frightful in a kind of levity which he once all on a sudden affected. I left him with a great weight on my spirits.

I afterwards went to Osman Bey. He was sitting in his unfinished kiosk, muttering prayers, and telling his beads. He was serious, and there was evidently something on his mind, but it was not pure sorrow. He talked to me about a violin I had made him a present of some time ago, and begged me not to forget to order strings for him. There is a great difference between him and the Pasha.

In the afternoon I went to pay my visit of condolence to Suliman Bey. He was evidently nearly as much affected as the Pasha himself, but he was calmer and more collected. I loved him the better for his feeling: indeed he is a very estimable young man, a little too serious for his age, and too much attached to priests and dervishes, but without any admixture of fierceness or fanaticism. In his countenance he resembles the late Abdurrahman Pasha more than either of his brothers, and he is stouter and taller than they are. His fine blue eyes give a pleasing expression of calm dignity to his countenance. Every time I see him, I get more attached



to him. I announced my intention of soon quitting Koordistan. Suliman Bey and all the Koords seemed really sorry, and were very anxious to make me give them a promise of coming again next year. I feel quite heavy at the idea of quitting this friendly people, and the probability of never seeing them more. It will be long ere I again live among people who treat me with so much real kindness and hospitality wherever I may go.

October 15.—The commerce of Sulimania is not extensive, and is principally carried on with the following places by the means of caravans:—

Tabreez.—To which place a caravan goes generally about once a month, but this is not regular. They bring raw silk, silk stuffs, &c. The raw silk is mostly exported to Bagdad; the stuffs are for the use of Koordistan. The returns from Sulimania are principally made in dates, coffee, and other articles from Bagdad.

Erzeroom.—At least once a year a caravan goes from Sulimania to Erzeroom. It carries dates, coffee, &c., and brings back iron, copper, and mules. Great purchases are made of these animals. All the best mules of these parts come from Erzeroom.

Hamadan and Sinna.—Once a month, at least, a small caravan comes from these places, bringing ghee, dried fruits, honey, and steel from Casbin.

Kerkook.—With this place there is continual intercourse. The articles imported are boots and Vol. I.

chains of hills, and to look down into valleys. All inhabitants of mountainous countries readily comprehend a plan. The maker of the plans in relief of Mount Blanc and the neighbouring country is the barber of Chamouny; and the beautiful map of the Tyrol was drawn by peasants. I could engage, in a very few lessons, to teach Omar Aga the use of the sextant, and how to take a field-sketch. I am sorry this did not occur to me before. During my stay at Sulimania, before I went to Ahmed Kulwan, I had time enough for the undertaking, and on my subsequent journey I could have exercised him under my own eye. The advantages to science, from having so intelligent an observer, who is constantly going over such unknown and interesting countries, would be prodigious, and he might in his turn have instructed others, and propagated science and knowledge.

I observe in general the Koords are much more eager after information, much more diffident of themselves, and much easier to instruct than the Turks, and, I believe, than the Persians either; for there are certain things which a Persian will readily adopt, but others in literature and science in which he conceives himself to be highly superior to other nations. A Turk has a comfortable idea of his own superiority in everything, and has a thorough contempt for whatever he does not understand.

One swallow does not make a summer. One or two persons in a nation who thirst after knowledge and improvement are only exceptions to the general character. Such is the natural energy and activity of the human mind, that it will sometimes pierce the veil which pride, prejudice, and fanaticism hold before it; and there are few, even of the most savage nations, who cannot show, at different periods of their history, some person who has outstripped his age and country. The Jehan Numa, or geography of Haji Khalfah, was for its time a very superior work, and contained all the geographical knowledge to be met with in European books at that time; and Haji Khalfah himself was, for a Turk, a very enlightened But Haji Khalfah has no successors, and what Turk now ever reads the Jehan Numa? or has the slightest notion of the relative positions of countries, even those belonging to his own nation? If he studies mathematics and geography, he invariably has recourse to Euclid, the Almagest, and the old story of the Seven Climates, the sea of darkness, the one habitable quarter of the globe, or Rub i Meskoon, never puzzling himself to think how these theories can be reconciled with modern improvements and discoveries.

The printing press of Constantinople has done nothing towards enlightening the nation. But few good books have been printed, and they are not much sought after, and never used when obtained. The only works which have issued from that press which are in any estimation are the dictionaries.

Abbas Mirza is establishing a press at Tabreez. We shall see if it will do more for the Persians than that of Constantinople has done for the Turks. A nation is not to be improved by force, or by the efforts of a single person, however rational or powerful he may be. However, the Persians have a much greater natural aptitude than the Turks; and had Constantinople been their capital, they would long before this have taken their place among the European nations. The Mahometan religion is a bar to all improvement. A nation could not become civilized and remain Mahometan. Islamism is, without exception, the religion which is the most exclusive of all improvement, and the most favourable to the permanence of falsehood and error. Mahomet has meddled with everything, and poisoned everything he touched. He has made everything-science, art, history, manners-matters of religion, and placed a bar against all improvement, or new notions in any of them. A Turk blasphemes who believes any point of ancient history concerning which Mahomet has pronounced his opinion. I once mentioned Arrian's History of Alexander. Omar Aga was extremely desirous of learning some particulars from so ancient and authentic a source. In telling him the story, something that I said happened to be at variance with the Mahometan account. A Shinki Koord present said, that history may be as old as the time of Alexander himself, but it cannot be

authentic, since our Prophet has declared so and so. This suppressed Omar Aga's curiosity immediately. The Shinki afterwards said, "The Jews and Christians in the time of our Prophet used to ask him all sorts of questions concerning points of their ancient history, in order to try whether he would answer correctly or no, and thus prove his divine mission. He answered all by the word of God, which is preserved in the Koran and Hadees *."

Some of the Mahometans believe Alexander the Great to have been a prophet, others that he was merely a hero. Of Lokman, in like manner, some say he was a prophet, others a sage †.

* Tradition.

+ The following account of Lokman is from the Bibliothèque Orientale of D'Herbelot. "The 31st Chapter of the Koran is called Sourat Lokman, and Mahomet supposes God to say, 'We have given wisdom to Lokman." Some of the Mahometan authors maintain that he was a nephew of Job's on the sister's side, and that consequently he had an hereditary right to prophecy, and was a prophet. One author calls him a son of Beor, the son of Nakor, the son of Terah, and consequently a grand-nephew of Abraham. Another author informs us he was born in the time of David, and that he lived to the time of Jonah; but in this case he must have lived many centuries. Some authors indeed do say he lived three hundred years. However, most of the Mahometan doctors are agreed that Lokman did not rank among the prophets. He was born in a low condition, and was by trade a carpenter or a tailor—some say a shepherd. All are agreed that he was a native of Nubia or Abyssinia, of the race of the black slaves with thick lips, who are brought out of that country and sold. Lokman was carried off and sold to the Israelites, under the reigns of David and Solomon. One day while he was taking his mid-day sleep, called by the Arabs cailculat, some angels entered his chamber and

October 19.—I called upon the Pasha to-day to pay my last visit. He was more composed than the last time; but he was yet melancholy, and often

saluted him, without allowing him to see them. Lokman hearing a voice and seeing no one, made no answer to their salutation. The angels continued:- 'We are the messengers of God, thy Creator and ours, who has sent us to you to declare to you his intention of making you a king, and his vicegerent on the earth.' Lokman answered, 'If it is by an absolute command of God that I am to become what you declare, his will be done in all things. I hope he will give me grace to fulfil faithfully his commands; but if he gives me the liberty of choosing a condition of life, I should rather desire to be left in the one I am now in; and that he will be pleased to preserve me from offending him, without which all the greatness of the world would be a burden to me.' This answer of Lokman's was so pleasing to the Almighty, that he immediately conferred upon him the gift of wisdom to such a degree of perfection, that he became capable of instructing all mankind by upwards of ten thousand parables and sayings, each of which is more precious than the whole world. Lokman was one day seated in the midst of a large company of people who were listening to him, when a great man among the Jews, who saw him surrounded with listeners, inquired of him if he was not the black slave who formerly had had charge of such a one's sheep. Lokman answered, that he was. How, then, said the Jew, have you attained to such a high degree of wisdom and virtue? Lokman replied, 'By faithfully attending to three things—always to speak the truth, keeping inviolably my word, and never meddling with what did not concern me.' One author mentions that David having one day inquired of Lokman how he had risen that morning, Lokman answered, I rose from the midst of my dust.' This answer gave David a high esteem for Lokman, whose wisdom and humility he greatly admired. Another writer informs us that his sepulchre was to be seen at Ramah, a small town not far from Jerusalem; that he was an Abyssinian by birth, a Jew in religion, and that he was buried near the seventy prophets, who lost their lives in one day near Jerusalem."



sighed deeply. He talked mostly upon religious subjects in his usual way, asked me how many gospels there were; whether they were sent down immediately from God, or merely written by man from divine inspiration; whether Christ was again to descend and govern the world, or merely to appear at the day of judgment. He told me about Dejjal or Antichrist*, Gog and Magog, &c. He was as kind as ever, and told me that he must see me once more before we parted, and that he would come out to my camp to-morrow.

I afterwards went to Osman Bey. He looked serious, as before; but had a kind of determination and fierceness, like a man who has set his back against the wall. It appears that Mahmood Pasha has, at the recommendation of the Pasha of Bagdad, positively insisted on his brother's going to his government of Keuy Sanjiak. This Osman Bey refuses to do, as he is afraid that affairs will fall into the hands of the Turks, as soon as he is out of the way, to the utter ruin of his country. The Pasha of

^{*} Dejjal signifies liar or impostor; it means also a person who has only one eye and one eyebrow, such as the Mahometans describe Antichrist. They likewise call him Al Massih al Dejjal, or the false Messiah. As Jesus Christ, who is acknowledged by the Mahometans to be the Messiah, rode into Jerusalem mounted on an ass, they maintain that Antichrist will do the same. The Mahometans believe that Antichrist is to come at the end of the world; that Jesus Christ, who never died according to them, is to come and encounter him at his second coming; and that, after overcoming him, he will then die.



Bagdad cannot bear that the family should be united. He it was who, as I always suspected, and have since learnt to a certainty, succeeded in bringing Abdullah Pasha into trouble: and he is now endeavouring to remove Osman Bey, and stir up a quarrel between him and his brother. Osman Bey's conduct, throughout the whole of the late transactions, has been that of an honourable man, and one who has the interests of his country at heart. The Pasha's great fault is his weakness and unaccountable reverence for the Turks; which proceeds, however, from a religious feeling. I am sometimes surprised at the Pasha's want of spirit in this particular. It is melancholy to see how he is deceived by the Pasha of Bagdad, whom he habitually calls "Effendimiz," or "My Master." If he knew his own strength and interests, he might make the Pasha of Bagdad do what he chose and treat him with proper considera-Osman Bey never calls him anything else than "The Vizir." When I had been some time with Osman Bey, the Masraf came in. Osman Bey said in a very decided tone to him, "It is useless to talk upon that affair. The Pasha is both my elder brother and my superior; he may punish me, or deprive me of my estates, but I will not go to Keuy Sanjiak."

I soon after left him. In the afternoon I heard that the Pasha had sent him peremptory orders to go to Keuy Sanjiak, otherwise he would take his

lands from him, and forbid any persons visiting him. At the same time he publicly lamented the weakness which had, for the seven years of his reign, rendered him too ready to listen to Osman Bey's suggestions.

Whatever may be Osman Bey's faults, he certainly has behaved most honourably in all the late affairs. He persuaded his brother not to abdicate, and refused the Prince of Kermanshah's invitation to come to him. In either case he well knew he would undoubtedly be Pasha. It grieves me to see such creatures as the Turks able to sow dissensions among the members of so respectable a family.

I was resolved, before I left this place, to speak a good word for my old friend Abdullah Pasha. Osman Bey said that all had been brought about by Turkish intrigue, and that Abdullah Pasha was undoubtedly innocent of much that had been laid to his charge. He told me, moreover, that the Pasha had lately relented, and applied to the Pasha of Bagdad for permission to release his uncle, but that Daoud Pasha would not allow it. I told him I trusted there would be nothing worse to be apprehended for him than a little personal restraint for a short time. "Certainly not," said Osman Bey. "We are not like the Turks; none of us would touch a hair of him for the whole world."

We have a curious savage attending us, Mohammed Tchaoush. He is a man of Omar Aga's, and his father served Omar Aga's family in the same capa-

city. The other evening we were walking out. I wanted to say something to Omar Aga, who was at some distance before us. Mahommed Tchaoush, by way of calling his master, whistled after him, and Omar Aga, who seemingly well understood this kind of summons, immediately turned round to see who called him. Mrs. Rich wished to make a present of a rough goat-skin jacket to one of the servants who was ill, and asked Mahommed Tchaoush what might be the price of one. "Why the price," said the fellow, who speaks a little Turkish, " is from five to ten piastres; but if you want it for yourself I would advise you rather to get a felt jacket cut out!" These felt jackets are made of the common thick packing-felt, or nimmud, and literally stand alone. They are worn by shepherds and other common Koords who are much exposed to the weather; probably also Mrs. Mahommed Tchaoush wears one.

The Koords are not noisy or boisterous among themselves when talking, like the Persians; but they are given to strange sudden shouts and shrieks. When one Koord wants to call another, or to attract his attention, he roars out, "Ho, Hamaka *!" "Ho (long protracted) Hamaka, ho, ho, ho; wurra wurra!" The other always answers by a similar shout. The Jafs shout in this manner, and talk to one another from hill to hill. The Koords seldom go along a road straight and quietly for any length

^{*} A Koordish edition of Mahommed, Ahmed or Mahmood.

of time. Without any motive, they will on a sudden give a shriek, dash their horses out at full gallop, and return again, when going a march or journey. Omar Aga one night, when on service in Persian Koordistan, dispatched two of his men to a village not far from the road to buy bread, as the march had been a long one. The night was quite dark. After waiting a long time, he suddenly heard his horsemen coming towards him full speed over the stones. As the country was not in a very good state, or rather was not very friendly to the Bebbehs, Omar Aga immediately imagined that his men were pursued by some enemy. He and the men with him consequently got ready their arms. On a sudden the noise ceased. After some delay, not conceiving what could have happened, he advanced cautiously in the direction from whence the noise had come. and found to his great surprise a horse without a rider, a man extended on the ground, and a horseman standing beside him. It now turned out that these were his men, who had, on leaving the village with the bread they had been ordered to purchase, matched their horses together for a small sum, and ran their race immediately, though the country was unknown to them, the ground broken and stony, and the night pitch dark. The consequence was that one of them was thrown and had his thigh broken.

The Koords are bold but unscientific horsemen. They push over any ground at speed, and twist and

turn their horses about without any mercy. It is all done by roughness and force and mere sticking on, and they are not good judges of the breed of a horse. Almost all their horses, even of the Arab breed. become vicious, startlish, and restless. A Koord prefers a hot-tempered horse with some vice; he thinks it shows skill and holdness in the rider. The Arabs, on the contrary, are fine, temperate horsemen. You may always ride a horse with pleasure after an Arab; sometimes after a Turk; but never after a Koord. They, however, take great eare of their horses, and there are many Koordish gentlemen who groom their horses with their own hands. Perhaps they feed them too well and keep them too warm, which renders them less hardy than one might imagine they would be among such a people. A fancy has now got among them for becoming possessed of Arab horses; and they give immense sums often for very indifferent animals, of a very equivocal breed. This fashion has greatly discouraged the breed of the real Koordish horse, which was an excellent, hardy animal, well adapted for the service of light cavalry. This has now almost entirely disappeared, and has been supplanted by weak half-bred horses imported from Bagdad and the low country. The Arab horses rarely breed well in Koordistan. All the colts are indifferent, and have very little of the Arab character.

The Koords are excellent scouts and gainers of

intelligence from a hostile camp, into the very heart of which they will insinuate themselves, nav, even into the tent of the commander. When acting against the Pasha of Bagdad, the enterprise is greatly facilitated by there being always a considerable body of auxiliary Koords of the deposed party in the Turkish army. Abdullah Pasha told me that, on one occasion, when his brother Abdurrahman Pasha * sent a Koord into the camp of the Pasha of Bagdad, the fellow, not being able to learn all he wanted, actually seized and brought off a man out of the camp, and conducted him into Abdurrahman's presence, to be examined at leisure. The Koords are greatly given to music; all their music is of the melancholy cast. Some of the airs, such as "Mulki Jan," "Ben Kuzha Benaz," and "Az de Naledem," are wild and pretty. Many of them are in alternate chorus. The tune of the reapers, singing "Ferhad and Shireen," reminded me of the gondoliers' chaunt of Tasso at Venice.

MIISIC.

I have in no place seen so many fine hale old people of both sexes as in Koordistan; and notwithstanding the apparent disadvantages of the climate, the Koords are in general a very stout healthy-look-

^{*} When old Abdurrahman Pasha was expiring, his family and relations had great difficulty in calming his feelings of mortification, which sometimes burst forth even with violence, at the idea that he was dying quietly and ignobly in his bed; and that it had not rather been his fate to be laid low in the field of honour. This is a most uncommon feeling for an Oriental.

ing people. The children too are clean-skinned, rosy-looking children. A Bagdad child has a perfectly unwholesome appearance, with swelled belly, yellow morbid flesh, and moving as if it had the rickets; it is quite disagreeable to touch him. A Koordish child is a hardy, light, active little creature; and they are all remarkably well behaved.

The difference of physiognomy between the clansman and peasant Koord is perfectly distinguishable. The latter has a much softer and more regular countenance; the features are sometimes quite Grecian. The tribesman is more what is called a hard-featured man, with a thick prominent forehead, abrupt lines, and eyes sunk in his head, which are usually fixed in a kind of stare. Light grey, and even blue, is a common colour for the eye. The clansmen too may be easily known by their firm step and open, determined manner. At the first glance you can tell that they are the lords of the country.

October 20.—This morning the great Sheikh Khaled ran away. Notwithstanding his escape was sudden and secret, he managed to carry his four wives along with him. It is not yet known what direction he has taken. The other day the Koords placed him even above Abdul Kader, and the Pasha used to stand before him and fill his pipe for him; to-day they say he was a Kafir or Infidel, and tell numbers of stories of his arrogance and blasphemy.

He lost his consideration on the death of the Pasha's son. He said he would save his life, and that he had inspected God's registers concerning him, &c. The cause of his flight is variously reported. Some say he had been making mischief between the Pasha and his brothers, who had desired that he should be confronted with them. Others say that he had formed a design of establishing a new sect, and making himself temporal as well as spiritual lord of the country. Of course a great deal more is laid to his charge than he was really guilty of. All the regular Ulema and Seyds, with Sheikh Maaroof* at their head, hated Sheikh Khaled, who, as long as his power lasted, threw them into the background.

Yusuf Bey, the brother of Khaled Bey, and governor of Pizhder, has also run away and taken refuge with Abbas Mirza, who it is said has given

* Shortly before leaving Sulimania, Mr. Rich received the following curious note from this chief of the Koordish Ulema:—

" To the Chief of his Nation, Balyoz Bey.

"Peace on whomsoever follows the Divine direction. For him I supplicate grace, and the guidance of God to the right path.

"In my body is a cutaneous eruption for some months. I hope you will write me a prescription; by the use of which I may pos-

sibly derive a cure; and for your welfare I will pray.

"I have also an intimate friend who is now labouring under great physical weakness. If there be a remedy for this complaint, I hope you will specify the particulars of it, that haply he may be restored to his former state. May you not cease to be guided to the service of God, and to the full possession of happiness.

"The Suppliant,
"MAROOF."

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Y

him the government of Serdesht, in addition to that of Pizhder, which he is to continue to hold under the protection of Abbas Mirza.

The Pasha has come to an open rupture with Osman Bey, and deprived him of all his governments and lands. This is no doubt the effect of a Turkish intrigue. It is thus that this unfortunate family ruins itself by dissensions, and exposes itself to the machinations of neighbouring powers, none of whom would ever be able to effect any thing against Koordistan by actual force.

The Pasha came to see me this evening for the last time. He remarked, on entering the tent, that it seemed like yesterday that he had paid me his first visit in the same place, time, and manner. I told him that, in the interval, however short it might appear to him, he had contrived to do what I never should forget for the whole remaining period of my life. He appeared more roused than the other day; probably the effort he had lately made in his quarrel with a brother who had so much power over him had stirred up his blood, and made him in some measure forget his grief. The discourse gradually fell on the state of his country and the unhappy dissensions in his family. I tried to rouse his national and family pride, but it was in vain. Sometimes there were glimmerings of enthusiasm in him, while I was touching on his ancient history and the rank which his nation might hold among the independent na-

tions, but these were but momentary flashes. He has a great natural softness and humility of character, with something of melancholy and despondence: he has carefully cultivated the passive submission inculcated by his degrading superstition, which I cannot bear to call religion; and I found that he had an inherent diffidence with respect to himself and his country, and an inveterate disposition to be subservient to some one. He opposed difficulties to all my arguments. At last I told him, laughing, that if he was resolved to task his ingenuity with finding out every obstacle to the improvement of his country, nothing of course was to be done; that nevertheless I prayed God for the prosperity and strength of his family and country. He said neither could ever be strong, while so many powerful members of the family existed. I insisted it might be. "Yes." said he, "if God sent a plague among us and only left one alive." I told him, without that, I hoped it would still be, and that God might do any thing. " No doubt," said he, "God might extinguish hell fire, and yet it is certain he will not." wards mentioned his wish to abdicate. I told him he was bound to fulfil the duties of the station to which God had called him. "No doubt," said he; "vet I cannot help wondering how God was pleased to make me a governor." "For the benefit of so many thousands of people," said I. "Alas," he Y 2

replied, "then what an account shall I have to give at the last day!" I disagreed with him, and said, what was really very true, that his disposition was always kind and beneficent towards every one; and that it was inseparable from the nature of all human affairs that some abuses might exist in his government, which he either was unacquainted with or could not prevent. "Listen, Bey," said he very solemnly; "man is judged by his actions, and not by his intentions. For all the abuses that have taken place in my government I alone shall have to answer before the judgment seat." Daoud Pasha has acted towards this Pasha with repeated ingratitude, treachery, and rapacity; yet he has now, by a few kind words, so completely gained him over, that he has really attached him; and Mahmood Pasha assured me that he would serve him as long as he lived. These, on the part of Mahmood Pasha, are not mere professions.

After a very interesting conversation of an hour and a half, the Pasha rose to take his leave. When he bade me adieu, his voice faltered, and his hand trembled as it pressed mine. I was equally grieved to part with him. He hopes to see me again: I fear we shall meet no more. It is hard to part even with an indifferent person for the last time, but to separate from one you esteem is bitter.

Mahmood Pasha is indeed a very estimable man,

and I shall always think of him with affection. very countenance is indicative of purity, of candour, and simplicity. I never expected to meet with such a man in the East. I fear many such are not to be met with in better climes. There is a melancholy and a tenderness in his character, which render him quite interesting. He is all feeling. The death of his son he will not readily get over, and I will confidently assert that no native of the East ever loved his wife and children as he does. Yesterday evening he went into his haram, for the first time since the late unhappy event. A child of his brother's met him and called him father. That name. and the infantine voice with which it was pronounced, were too much for him; he shrieked and fell senseless to the ground. It must be recollected that all grief is reprobated by the Mahometan religion; and excess of feeling for a woman or a child is universally despised by the followers of Islam. which preaches only apathy and sternness. Pasha has become more really religious than any Oriental I ever knew; yet it has not made him fanatic or unfeeling. His better nature has risen above the degrading doctrines of Mahomedanism. Yet a worse man would make a better prince; and Mahmood Pasha is by no means the chief that Koordistan requires; his virtues are all those of private life. He is too mild, too confiding, and has too mean an idea of himself. Personally brave in the field, he wants the indispensable quality of civil courage. Religion and reflection have made him insensible to danger, but he has no resolution. Any one may guide him, and he is always ready to repose on any person who offers to assist him, even against his better judgment. All truth and honour himself, he has no notion of the ways of artful men, who may easily wash over their worst designs with a colour pleasing to him, and though often deceived he persists in confiding. has the simplicity and credulity of a little child. Daoud Pasha has lately seduced his brother from him, and endeavoured to ruin him. He now finds it his interest to gain him over, which he has done by assuring him of his esteem and good intentions, and Mahmood Pasha has forgotten all that had passed.

At night Suliman Bey came to take leave of me. He is a very fine young man, and has rather more spirit and resolution than his brother. He did not talk so despondingly of Koordistan. I told him the story of the Seven years' war, to which he listened with intense interest.

This volume of my journal commenced with my arrival at Sulimania, and shall close with my departure from it. To-morrow I set out for Mousul, by the way of Altoon Kiupri, and Arbil.

I quit Koordistan with unfeigned regret. I, most unexpectedly, found in it the best people that I have

ever met with in the East. I have formed friendships, and been uniformly treated with a degree of sincerity, kindness, and unbounded hospitality, which I fear I must-not again look for in the course of my weary pilgrimage; and the remembrance of which will last as long as life itself endures.

APPENDIX.

APPENDIX.

I.

Fragment of a Journal from Bagdad to Sulimania, by Mrs. Rich. (Referred to in p. 3.)

April 16, 1820.—After being detained by numerous visitors till twelve o'clock, I at last bade adieu to the residency, and set off to pay some farewell visits. I first went to my Koordish friend Salkha Khanum, the wife of Suliman Pasha, and she seemed not a little to envy me my excursion to her native mountains. She described to me a retreat worthy of the Ten Thousand, that, in company with her husband, she had made from Keuysanjiak to Kermanshah over the Revend mountains, through the country of the Bulbassi Koords, a most savage independent tribe, who had been urged by the Pasha of Bagdad to attack and cut off her husband. During nearly forty days they were in the midst of one continued fight.

"Often," to use her own words, "have I mounted my horse with balls flying about me in every direction, and whichever way I turned my head, dead and wounded lay strewed about me." They, however, had the happiness to escape, owing to the bravery of their followers and the timely assistance of some friends. She is remarkably handsome, very feminine, and delicately made, and she formed a striking contrast to the singular adventure she was relating in so calm, modest, and unaffected a manner. I took leave of her, and proceeded to the Kiahya's haram, to bid adieu to my constant and intimate friend Hanifa Khatoon,

who was very angry at our fancy, as she called it, of flying off to such a solitary savage place as Koordistan, and leaving all the comforts and amusements of Bagdad. At sunset I parted from her with real regret, and went out to the garden of Saleh Bey, about five minutes' walk from the town, to pass the night with his mother and some other Turkish lady friends who had assembled there to take leave of me.

Mr. Rich was already gone on to the garden of Hajee Abdullah Bey, about three miles from Bagdad, where he had been invited to pass the last night; and from thence our journey fairly begins. The night was very stormy and rainy. All of us were much astonished about ten at night to see Hajee Abdullah Bey's wife walk in. She had mounted her horse, and, in the midst of all the bad weather, had come three miles in the dark purposely to pass the last evening with me.

April 17.—After getting a couple of hours' sleep, I rose by day-light, and, with unfeigned sorrow on both parts, took leave of my kind friends. Zabit Khatoon, the wife of Hajee Abdullah Bey, insisted upon accompanying me as far as the garden-house. I therefore placed her and her delightful little niece, Fatma Khanum, in my takht-revan, and, mounting my servant Taqui on a donkey, I, with Minas's mother, who accompanies me on this journey, got into the mohaffas, and we proceeded on to the Bey's garden, surrounded with my attendants on horseback. We were not. however, allowed to pass the house of our friends without dismounting and taking some refreshment. As Mr. Rich was just mounting when we arrived, and as eastern etiquette makes it indecorous for a man to appear to care anything more about his wife than the rest of his baggage, or to allow her to form part of his more stately procession,



I the more readily accepted the invitation, and had the advantage of eating a very good breakfast ere I commenced my journey, and in the mean time Mr. Rich and his party got well on their road.

About ten I fairly commenced my journey, with the prayers and kind wishes of our hospitable friends and all their household. I travel in a takht-revan, or litter, to give an idea of which I merely add, that it very much resembles a palanquin swung between two shafts before and two behind, to which are harnessed two mules. Over it is a covering of scarlet cloth, and it is ornamented at the four corners with gilt balls. My female attendants were in mohaffas, or a kind of cages, two of which are swung on one mule, and balance each other; but as Minas's mother is very stout, and poor Taqui very slender, it was a difficult and nice operation to make the balance equal by throwing in a quantity of stones on Taqui's side. It is by no means a comfortable conveyance, owing to the constrained posture the person is obliged to sit in.

We were escorted by six horsemen, besides servants and muleteers.

We arrived at our camp, near the village of Dokhala, about five o'clock. The country through which we passed was in general flat and uninteresting, but tolerably well cultivated. I observed great quantities of date-trees in every direction. The night was very stormy.

April 18.—Up at half past four in the morning, but owing to the difficulty of loading the baggage, we were not off till six. The mud was very heavy all the way, and in many places the country was quite under water. At half past eleven we pitched our camp in the bed of an old dry canal. The comfort of our journey is considerably diminished by the constant succession of heavy thunder-storms,

wind, and rain which we experience. The whole afternoon was stormy and rainy. In the evening again there was a heavy squall of rain, with thunder and lightning. Our whole camp was under water. The night, however, cleared up, the moon shone bright, and everything promised fine weather, when, about midnight, we were awakened by a violent storm of wind, rain, thunder, and lightning, which lasted until morning, and completely drenched the tents and everything they contained, which was a very great trial to my patience.

April 19.—The whole country was in such a state, and our tents and baggage so heavy and unmanageable from the wet, that we were obliged to remain stationary. The day was very stormy, and the wind variable. To add to our luxuries, the ground on which we were encamped was full of scorpions; and let it be remembered, the ground is our only seat. Every body seemed out of humour at this succession of stormy weather, it being so very unusual in this climate. The afternoon cleared up; but the night was again very pitiless, the heavy violent rain and incessant thunder and lightning seemed as if altogether they would crush us under our tents. I sat up most of the night in considerable alarm, and at length lay down on my bed without undressing.

April 20.—Our situation is really very melancholy. The whole country, as far as the eye can reach, is one sheet of water, and there is no village to which we can retreat within three hours of our camp; besides which, there is a scarcity of provisions; our people are exposed to all the fury of the storm; and we ourselves are not much better off. We can neither go backwards nor forwards, and here we must remain.

The morning seemed inclined to clear up; but soon after



mid-day the black clouds again began to gather, the distant thunder to roll, and at length it once more burst over our heads, and we were again drenched with rain. I never felt more exhausted and disheartened than at this time, and every body looked so worn out, that, with the exception of Mr. Rich, all seemed to have lost every grain of power to bear up under this determined persevering, crushing, storm. Again it held out hopes of clearing up; but about two the storm began to gather more frightfully than ever from the north-west. The horizon became awfully black; one continued roll of thunder, with vivid and incessant lightning, high wind, all gradually coming nearer and nearer, and louder and louder, seemed to portend really something very terrific. The wind increased, the whole sky was covered over, and apparently surcharged with tempests: the thunder increased all around us, and we seemed shut up as it were in universal destruction, when all at once mercy was shown us, and with a few smart showers this overwhelming mass burst and spent its violence somewhere to the west of us: after which the weather cleared up most beautifully, and though the wind continued in the north-east, or stormy quarter, we entertained hopes of being able to march to-morrow.

In the evening, which was remarkably clear and very pleasant, we strolled out along the bed of an old canal, in which our tents stood.

April 21.—A fine morning, of which we were very glad to avail ourselves to move from our dismal quarters. We were up by half past four; and after eating our breakfast, we went and stood upon a little mount in the neighbourhood of our camp, to look on while the people were loading. At six all was ready, and I got into my takht-revan not without some fears for our progress through the mud and morass that lay before us. We got on, however, pretty well, owing

to the extreme care of the Pasha's Oda Bashi, or head tentpitcher, and his experienced and attentive people. canals, over which were bad bridges, rendered slippery by the mud, gave us a good deal of trouble, for the mud was certainly worse than anything I had imagined, and it seemed at times as if it were impossible for the people and animals to get through it. To add to our discouragements, as we set off it began to rain; but after a while, a strong southeast breeze drove away the rain, and pretty well cleared the Poor Minas's mother was in dreadful alarm the heavens. whole way, and yet, much as I pitied her, I could not refrain at times from laughing; there was something so irresistibly comic in her countenance and expressions of deep despair, in the prospect of her poor beast, and uncomfortable conveyance, rolling with her in the mud.

We reached Tchubook at ten, where our tents were pitched for the day. After taking some refreshment I lay down to rest for an hour, and on awakening was sorry to hear distant thunder, and to see heavy clouds collecting in the west. We are yet in suspense whether or not it will burst over us, or pass away to the south. We have heard here that at Bagdad it has rained for three days and three nights. After continued and incessant lightning from all quarters of the heavens, and black masses of clouds collecting in every direction, had kept us in alarm for the space of nearly three hours, for we watched every sign with as much anxiety as those in the ark could have done, one moment pronouncing it had passed to the west, another hoping we should only get the end of it,-all our hopes and fears were put to an end about half past ten, when a most violent thunder-storm, accompanied with a storm of wind from the south-east, burst over our heads most pitilessly. I really lay trembling till near morning, every moment not knowing what might happen;

and, at least, expecting to be drenched, or to have the tent down upon us. It was indeed a most Byronic night.

April 22.—The appearance at day-light was that of a decided settled winter's rain, which of course put an end to all hope of moving one step on our journey to-day. Such a season has never either been witnessed, or even heard of in these climates. At this time of the year, summer is generally considered as begun; and many people at Bagdad are by this time moved up to their terraces to sleep.

Continued heavy rain all day, not unlike a bleak dismal rainy day in England. Were we but near a town of any description, we might make an effort to get under dry covering; but alas! there is none within ten or fifteen hours of our encampment.

April 23.—A fine clear night, which put everybody into good spirits, though distant lightning to the north-east was occasionally still visible. The morning, however, had again assumed her leaden mantle and threatened rain. A northwest wind gave us hopes of its clearing away; which however had not strength, and the south-easter got the better of it. The light horsemen of our party hurried off as speedily as possible to avoid the menacing rain; and about half past six I set off in the takht-revan, followed by the heavy baggage. We passed many ruins on the road between Tchubook and Delli Abbas, chiefly consisting of rather considerable mounds. We were obliged to go out of our road, and to keep towards the Diala, on account of the water which had lodged in the low grounds all about. The Koordish mountains were visible, extending to a great distance to the east of us.

At ten we arrived at Delli Abbas, on the Khalis canal; it is now only the remains of a village. Villages were visible in every direction about us, but none exactly in our road.

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Some peasants belonging to the neighbouring village of Adana Keuy tell us they have had eight days' incessant rain; that the whole country is under water. They were much alarmed on Tuesday night by the passage of three fire-balls, or meteors, coming rapidly from the west, and going towards the Hamreen mountains.

We pitched our camp on a dry spit of sand, near the bridge over the canal. Our general direction to-day has been northerly. The day very cloudy and threatening, blowing very hard from the south-east until mid-day, after which we had light west airs. The evening was cloudy, with lightning to the south-west; but, upon the whole, the weather seems improving.

April 24.—As we had an unusually long stage before us to-day, we were all up by four. The gentlemen mounted at half past five; but the heavy part of the establishment, the takht-revan, the baggage, and tents, did not get off It was a fine clear morning, with a north-west before six. wind. We reached the foot of the hills, dignified by the natives with the name of the Hamreen mountains, a little after seven, by which time Minas's mother was in a perfect agony, and seemed really to believe that her last hour was No adventurer on Chimborazo, Mont Blanc, or come. Himalaya could have a higher idea of his own prowess and courage than she, when she found herself safe over this low ridge of rocks. I mounted my horse in order to relieve the mules in the takht-revan, and by way of variety to myself; my suite kept at a little distance behind me, that I might ride with my veil up, and thus, escorted by Minas only, I began ascending the hills.

Wherever we have crossed this curious and interminable range, whether at the pass in the direct road from Delli Abbas to Kara Tepeh, which at this season of the year is impassable, on account of the marshes in its neighbourhood, at this pass which we were now going through, or at another which is made by the Tigris near Mousul, we have observed that all the southern face is composed of sandstone in a recumbent posture, inclining towards the north, the northern face being composed of sand and pebbles.

The view from the summit of the hills, though not rivalling that from the top of the Jura, was still very agreeable to one who loves anything at all approaching to the picturesque, and who has so long been deprived of every thing of the kind. The green fields, the distant villages, the fertilizing Diala winding through the plain, and above all, the distant mountains, were a most grateful novelty, and humble as this landscape was, it quite affected me. After descending the hill on horseback, and resting for a little, I again got into my carriage a little before ten.

At twenty minutes after ten, we crossed the bed of a little pebbly trout stream, now almost dry, which delighted me as being the first of the kind I have seen for many a year.

At half past twelve we arrived at the bridge of the Nareen river, where we found Gabriel the Kahvajee or coffee-maker waiting for us, left behind by Mr. Rich, to prepare us a cup of coffee, which we found most refreshing, for we were all rather wearied, and flagged from the heat of the sun, added to which Minas's mother was quite exhausted by terror.

After a few minutes' halt, we again set off for the village of Kara Tepeh, which, though only reckoned an hour and a half from the bridge, we did not reach until half past two, owing to the late rains having rendered a swampy, nitrous soil almost impassable. On my arrival I joined Claude and Mr. Bellino in a garden, where I found them stretched on the ground under an orange tree, and regaling themselves with sour milk.

Kara Tepeh is peopled by Turcomans. There is a Tekia or Convent of Kaderi dervishes at this place, which is probably very ancient, a celebrated Sultan of Bokhara being buried here, who retired to this spot in the time of the Abasside Caliphs.

In the evening while dinner was preparing, and I was resting, the gentlemen went out to take a walk, and Mr. Rich accidentally made rather a curious discovery. To the left of the village, he had remarked a mount or hill on which he had wished to have pitched our tent, but had been restrained by observing it was a burying place. It had every appearance of being artificial, but the circumstance of the Mahometans burying their dead here, and still more, performing the Friday prayer here, rendered the conjecture improbable. However, upon digging, to the great surprise of every one, urns with bones were discovered in every direction, and fully proved it to be an artificial mount and an ancient burying place, similar to those which we had observed at Babylon and Seleucia.

At the opposite end of the village is another mount, which appears to have been a castle.

The people hereabouts are much afflicted with bad eyes, in the same way as at Bagdad, and the women were continually coming to my women-servants and beseeching them to ask me for Frenk Sheker, or European sugar, (by which they mean lump sugar,) a sovereign remedy for the eyes all over the east.

At two P.M. thermometer 90° in the takht-revan.

April 25.—Up as usual a little after four. It was a fine clear fresh morning, with a gentle north-west air. While sitting on my carpet under a tree, waiting to be summoned to my takht-revan, and as soon as the gentlemen moved off, many of the ladies of the village collected about me. One



poor woman was in very great distress owing to a most barbarous and horrible transaction that had just taken place in her family. Her only daughter had been married some time ago to her cousin, and lately, by common consent, a divorce took place, as is very common amongst the lower class of Mahometans. The man soon after married another person, and the girl followed his example; when, dreadful to relate, her former husband murdered her without assigning any reason. The wretched mother wishes to go to Bagdad, and to throw herself at the feet of the Pasha, but dares not, as the monster has vowed to pursue and murder her also, if she stirs a step. She has no husband, nor any other relations to assist her, except an only son, a boy, who however endeavours to console her, promising, as soon as he is grown up, to revenge his sister.

At six we set off from Kara Tepeh; the country was generally barren, and composed of ranges of low hills, running parallel to each other, and crossing our road, occasionally intersected with broad beds of torrents now mostly dry; the soil was stony and gravelly.

At twenty minutes after eight we reached a small rivulet meandering through a marshy plain, and the course of which was only to be distinguished by the great mass of reeds growing to a great height, that quite choked the stream. We crossed it by rather a pretty little bridge, and continued our journey through a low pasture country, over which were spread Arab tents, and sheep and cattle were grazing.

A little before ten we came to a shallow muddy stream, the banks of which were very high, and much cut up by the rain, and over which there was no bridge, so that we encountered considerable difficulty and even danger in getting through it. The takht-revan was very nearly dashed down the bank into the mud; I was much shaken, and not a little alarmed. I



heard a scream from Annai Khatoon (Minas's mother) who expected to see me dashed to pieces, but owing to the strength and activity of the muleteers, I was extricated without any accident.

We arrived at Kifri at twelve, and found very comfortable accommodation prepared for us at the house of a Turkish gentleman farmer, formerly a man of great wealth, but now educed almost to beggary by the oppression of the Turkish government. Not long before we left Bagdad, Mr. Rich got him out of prison and persuaded the Pasha to forgive him a debt of a thousand piastres which he owed government.

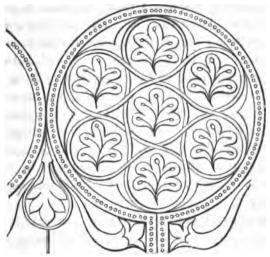
Not fifteen years ago, the village of Kara Tepeh contained seven hundred houses, and now consists of about seventy-five. Most of the inhabitants have been forced to take refuge in Bagdad, from the oppression of their governors. The same may be said of all the villages in this and in every other Pashalik of the Turkish empire.

April 26.—A day of rest for the people and mules. After breakfast we set off on horseback to examine some curious ruins which had been discovered by Mr. Rich yesterday in his evening walk, about ten minutes from the village and in the bed of the torrent.

We found the shemsia (a small tent) pitched, our carpets spread, and Mahmood already diligently employed in digging. We dispatched Mr. Bellino to examine some other ruins at a little distance, and to report if they were worth the trouble of going to see. We soon laid open a small chamber, the walls of which were composed of loose stones laid together very coarsely, but faced with plaster covered with ornaments, in compartments, some of them really in very good taste. (See the following cut.) The floor seemed to have been plain stucco, as well as the ceiling, which was painted in fresco with ornaments of flowers, or arabesques, the out-



lines being black, and filled up with a bright red. This latter circumstance rather puzzled us, as we did not recollect ever hearing of any ancient Persian building with this Grecian ornament.



A Pannel of one of the sides of the Room in the Sassanian Ruin at Kifri.

We laid open this chamber, with its door, very perfect, and part of another, in a less perfect condition. From the appearance of the ground, these appear to form part of a range of very small rooms—or they may be almost called cells—extending a short way W. S. W. and E. N. E., of which there seem to be traces of five or six. The north side seems supported or strengthened by small round buttresses. In the first and by far the most curious chamber, we dug up some pieces of a black substance, like charcoal, but we looked in vain for an inscription, or even a coin.

We afterwards walked towards the banks of the torrent, and came to a very high mound, which has evidently been eaten into by the water, and at first sight almost deceives the eye with the idea that it is the natural bank: however, upon a little careful inspection, we soon perceived it to be artificial, and of a square figure. Upon digging, the peasants continually discover bones and earthen jars, some of which we saw. They were very coarse, varnished black in the inside, and resembling those discovered at Seleucia and Babylon. Some coins have also been dug out here; but unfortunately they were immediately melted down by the peasants. On the top of the mound and, indeed, all along under the hills, as far as opposite to Kifri, traces of very considerable buildings are visible. The torrent must have changed, and never could have run in its presen course at the time this town flourished, the principal ruins being exactly in the middle of its bed. It is more probable that the torrent, which is now allowed to take its own course, was confined to a bed, and turned to the service of agriculture.

On the other or west bank are also considerable ruins, which have very much the appearance of having formed part of the city walls. It seems probable that these are Persian and, most likely, Sassanian remains. But what place this may have been it would be very difficult to determine, owing to the little information we possess, out of the Roman line, of the Sassanian monarchy, which, from all we have observed in various directions, seems to have been most flourishing, and to have contained great cities within a few miles of each other, and an immense population. Farther up the torrent are some excavations in the rock, called Ghiaour houses, or the houses of the infidels; as indeed all ruins are called by the natives; by which they mean, all who preceded Mahometans.

Mr. Bellino discovered, at about twenty minutes' ride from the southern extremity of the ruins, and in the hills, some excavated sepulchral chambers, with very small doors,



and inside of which were places of very small dimensions, for laying out bodies. They much resembled the excavations at Nakshi Rustum, but there was no inscription or carving of any description. Still farther on, at about three miles from the ruins, on the top of a hill, are vestiges of a building, which is called Kiz Kalassi, or the Girl's Castle. There also bones and urns are discovered.

A man from the Pasha of Sulimania, who met us at this place, sent by his master to know at what part of his frontier he was to send a mehmandar to meet us, and welcome us into Koordistan, set off to-day to inform the Pasha that we had decided upon taking the Kara Hassan road, and not that of Ibrahim Khanjee, on account of the former being the easiest, and not making above a couple of days' difference in our journey.

April 27.—I was too unwell to admit either of our continuing our journey to-day, or of my accompanying the gentlemen on another ruin-hunting expedition, at a place called Eski Kifri, about two hours off, and where they really had the good fortune to discover even more interesting and extensive remains than those of yesterday, though much in the same style. Wherever they dug, bones and ruins appeared. What a population must this now thinly inhabited country formerly have possessed!

Some Arsacian, Sassanian, and Cufic coins, with a Roman intaglio and a Sassanian one, on which was a most perfect inscription, were brought us by the natives. The latter may throw some light upon these ruins.

The day was very hot and oppressive, the wind being south-east. The mother of Mahmood, Pasha of Sulimania, is expected here to-morrow, on her way to Bagdad, where, it is said, she is going to negotiate a peace with Daoud Pasha. She is accompanied to the Turkish frontier by her

youngest son Osman Bey. They are coming by the segerma or straight road, over the mountain, by Ibrahim Khanjee; but we understand they have been obliged to keep about a thousand peasants employed in clearing the way before them, which would otherwise have been impassable. We have no reason therefore to regret our determination of taking an easier, even though it be a longer, road in entering Koordistan.

April 28.—We left Kifri at six, the children of the village following, and smothering us with roses. We crossed a range of gravelly hills, proceeding from those of Kifri, and joining the hills we had crossed on coming from Bagdad, the only interruption being the Kifri torrent, which has opened for itself a passage into the valley of Tchemen, through which passage, a wide and gradual one, Mr. Rich rode yesterday to Eski Kifri.

Soon after eight we quitted the hills, and came into the large and finely cultivated plain occupied by the Beiats, a tribe of Turcomans who emigrated thus far from Khorassan.

About half-past eight we crossed a small stream, and were much pleased with the scene around us. The whole country in every direction was covered with corn; some still green—some half ripe—some actually reaping. Men and women were thus employed, but seemed to work in a very lazy manner: and they were cutting down the corn with a little crooked knife, such as a gardener in England uses for pruning his garden.

At half-past eleven we arrived at the principal encampment of the Beiats, near which was a ruined village. Here we expected to halt for the day, and to find the rest of the party waiting for us; but, to our great astonishment, there were no signs of them, which puzzled us a good deal, it having been agreed in the morning, before starting, that

it would be best to make two days' journey between Kifri and Toozkhoormattee, and to stop at this encampment. However, I quickly comprehended that Claude had, on coming to the camp, which was situated on low marshy ground, and seeing the weather very unsettled, thought it more prudent to push on at once for Toozkhoormattee, where he knew the comfortable house of his friend Omar Bey was prepared for us, and which was much more agreeable than passing the night under tents.

I stated my conviction to Minas, who made it known to the rest of the party, and it was unanimously agreed I was likely to be in the right, and that we had nothing to do but to make the best of our way on to Toozhkoormattee. I rejoiced at the step our fore-runners had taken, as I believe did most of our people, with the exception of the Oda Bashi, or head of the tent-pitchers, and his muleteers, who grumbled much all the rest of the stage.

At two we came to the torrent that passes by the village of Toozkhoormattee, called the Ak Soo, coming down from the Koordish mountains at Ibrahim Khanjee. Owing to the late rains it was very full; but the peasants pointing out to us a good ford, we passed it very easily; and, after winding for some time through very beautiful lanes, formed by the gardens, the olive, apricot, and orange-trees hanging over our heads, loaded with fruit and flowers, and inhabited by thousands of doves, murmuring in their soft melancholy tone of voice, we reached Omar Bey's very nice new house at half-past two, with very considerable pleasure; for I felt very much tired, and I did indeed enjoy the comfortable sofa and fine fruit which Claude had busied himself in preparing for me.

We came in sight again to-day of the Hamreen hills, for the first time since crossing them at Delli Abbas. April 29.—As we intend remaining here for a day or two, to rest the animals, the gentlemen set off this morning to visit some naphtha-springs which lie in the opening made by the torrent, through the hills, to the south-east of the village.

We were surprised to hear that about midnight an officer of the Pasha of Sulimania had arrived, with a most polite letter from his master to Mr. Rich; but he had had so long a ride in pursuit of us that he reached Toozkhoormattee quite exhausted, and he was still asleep when Minas reported his arrival, nor did he awake till near noon. He proved to be the Pasha's Master of the Ceremonies. He came from Ibrahim Khanjee, expecting to find us at Kifri; from thence he pursued us to the Beiat emcampment; and from the tents he came on here, without taking any rest; in consequence of which, he and his horse were completely exhausted, having performed a journey of eighteen hours: nine from Ibrahim Khanjee to Kifri; nine from Kifri here; and as three miles to an hour is the common reckoning throughout the East, he had ridden his poor horse fifty-four miles.

Sevaral Tartars from Constantinople are reported to be approaching; and we hope they may arrive before we turn out of the Bagdad road.

We hear from Bagdad that the two fugitive rebels, Jossem and Sadok Beys, it is expected, will accept their pardon and return. The latter, however, insists upon Mr. Rich becoming his security. He can trust nobody else, he says; but that if the Balios Bey (Mr. Rich) will pledge his word for his safety, he will return immediately to his allegiance without doubt or fear. This, however, is quite out of the question, as the government will of course require Mr. Rich to be answerable for the good conduct of this young man, who offers, it is true, to bind himself by any

oath Mr. Rich shall require; but as the poor young man cannot trust the word of his own countrymen, neither can Mr. Rich trust him, however solemn an oath he may bind himself by. We had melancholy experience in this respect, in the case of this very young man's elder brother, the late Saed Pasha, for whom Mr. Rich was obliged to become security to save his life. He swore on the Koran, in the presence of the Pasha, the Prime Minister, Mr. Rich, and others, that he would never attempt to run away from Bagdad; and yet very shortly after, he actually did run away, escaped, set himself up in rebellion, became Pasha, and murdered the very man who had spared his life and property at the intercession of Mr. Rich.

In the afternoon there was a very heavy squall of thunder and lightning, accompanied with rain and wind from the south-east. The thermometer, which at mid-day was 71°, fell suddenly to 64°; and it became extremely cold. The evening was stormy and cold.

April 30. — Claude very poorly from a violent bilious attack, and obliged to keep quiet.

The morning was bright and clear, with a pleasant northwest wind; but in the afternoon clouds again collected, and there was a slight shower of rain and distant thunder. The weather at Bagdad seems to have been just as unsettled and stormy as with us. It poured with rain for one whole day and night, and rendered the streets quite impassable.

Claude continued ill all day, and towards evening he became so much worse, that I begged he would give up all idea of moving to-morrow.

May 1.—Mr. Rich had a pretty tranquil night, and the day being remarkably fine, and he anxious to get us all across the torrent of Taook, before any more rain falls,

which may render it impassable, he thought it more advisable for us to quit Toozkhoormattee.

As usual, I and my party did not set off until half an hour after the gentlemen, who mounted at six, with a most beautiful morning, which helped to revive my dear husband.

I rather suspect the village of Toozkhoormattee, though so extremely pretty, is very unhealthy, owing perhaps to the great quantity of rice grown. It was not till our arrival here that Claude was taken so very seriously ill. I felt myself very far from well, and all our people complained.

Soon after we had bid adjeu to deceitful Toozkhoormattee. we overtook a party of delli domans, or Turkish strolling buffoons and singers. They were a most ludicrous group, and by their appearance alone excited the general mirth of our party. There were seven or eight of them, all mounted on very small half-starved looking donkeys; they were very ragged and lean themselves, and one, who seemed the chief merry Andrew, had on his head an old kaouk*, with the cotton sticking out of it, and was mounted on so very small an animal, that he all but walked, his legs being not much more than a couple of inches from the ground. Ali Aga and the Oda Bashi dashed out and challenged him to play the spear or jereed with them, made his animal run away with him, knocked off his kaouk, and played every kind of gambol with him, to the great diversion of the lookers on.

About half past seven we were obliged to halt to change the mules in my takht-revan, which had become so very restless and disagreeable, that there was no bearing them any longer. A little before nine we crossed one torrent, the bed of which was dry; and about nine we passed

^{*} A cap quilted with cotton, and worn by all gentlemen and officers belonging to government in Turkey.

another, with a little stream of water in it, clear as crystal, and running over a bed of pebbles. The Kifri and Toozkhoormattee, very ugly hills, were on our right, but being at a great distance, were less offensive to the eye than hitherto. The Hamreen hills were again visible on our left.

As we advanced, the country became less cultivated, but abounded in fine pasturage. The road was more diversified with travellers, both men, women, and children, than we have seen since we left Bagdad.

At length, about noon, to the horror and dismay of Minas's mother, who neither ate nor slept last night from fear of it, we reached the formidable Taook Tchai, or torrent, which rises in Koordistan, a little to the right of our proposed journey. In the summer it is chiefly used for irrigation; in the autumn there is not above a foot and a half of water, as we know by experience, having passed it in Oct. 1813, on our journey to Constantinople. The time of its fury and danger is in winter and spring, after the sudden and heavy rains in the mountains, when it must indeed be appalling, filling its whole bed, which is more than half a mile broad, rushing with the greatest vehemence, and bringing down with it large stones. The rise is sometimes so sudden as to surprise travellers half-way over, so that altogether poor Annai Khatoon's fears were not groundless. We found it much less formidable than we expected; and accompanied by the zabit of the village, and a party of the villagers going before us with a band of music to show us the way over the best ford, we crossed without any accident. The water had fallen much since yesterday, when its rise had been so sudden as to overtake a shepherd and his flock, who were rescued with some difficulty. In the bed of the torrent were two streams; the first was about two and a half feet deep, and ten yards broad; the second was about

three and a half feet deep, and between twenty and thirty yards broad,—very rapid and very difficult to cross, owing to the bad footing for the animals on the large round loose stones. At five minutes past twelve we had safely cleared this long dreaded torrent, called the Taook Tchai by the natives, the Gorgus of Ptolemy, the Physcus of Xenophon, and the Odorneh of D'Anville.

At half past two we reached Taook, and were very comfortably lodged,—much to my surprise, for the village itself had a miserable appearance. It is situated in a fertile, well watered plain; and, from the vast ruins scattered about in every direction, must formerly have been a very considerable city. The remains, however, are all of the age of the Caliphs, who, by-the-by, seem to have been just as enlightened and humane governors as any of their predecessors, and the country to have been as well peopled and flourishing as in the days of the Semiramises, the Chosroes, &c. Taook, or Dakouk, in the thirteenth century, was the seat of a Chaldean bishopric, which implies a considerable Christian population. The remains of what they call a church are still to be seen.

May 2.—I passed a restless uncomfortable night, sleep only bringing frightful dreams, which rendered wakefulness itself preferable. About daylight I fell asleep; and on awaking, I was surprised to hear no sounds of preparation for setting off. The people seemed much inclined to be lazy, and to pass the day here, saying it was cloudy, and might rain: but we were inexorable. The season is advancing, and by much delay, we might find ourselves overtaken by the heat before we get out of the plains. In the immediate neighbourhood of burnt up Bagdad, travelling after eight in the morning would at this season be quite out of the question.

I am sorry to say we now leave the post-road, as you will understand, if you remember anything of our former journey to Constantinople. We now lose our last chance of meeting the Tartars, said to be near at hand with an express packet for us. Mr. Rich wished to leave orders with the postmaster at Taook, to send the Tartar straight from hence to Sulimania, but found that, without express orders from the government at Bagdad, no horses would be furnished by the villages. Besides which, our suspicious, timid governor, Daoud Pasha, might choose to combine the arrival of the Tartar from Constantinople with our journey into Koordistan, which, even as it is, he does not much like. No Turk ever takes a journey for amusement or health; he may make these excuses, but he has always some secret unacknowledged purpose in view, and he cannot believe any one who professes to travel only for pleasure; and as Daoud Pasha piques himself on his power of deceiving others, he is made uneasy at any step taken by another person, which if he does not believe the alleged reason for, he thinks may conceal something under it inimical to him. He is suspicious of everybody, and believes nobody; and I am sorry to be obliged to say he is suspected by everybody, and believed by no one.

Thus am I obliged, I own with a very ill grace, to wait many days ere I shall see the beloved Mardocks post-mark; and in what a place shall I receive letters written by the most amiable, accomplished, and beloved inhabitants of that pleasant retirement in the most refined and happiest country in the world! Oh that I could convey to you an idea of the barbarous, burning land we are in! Love your dear England!

We set off at twenty minutes after six, travelling for some time through very heavy mud and fine corn-fields, till eight Vol. I. 2 A

o'clock, when we reached a village at the foot of a long range of low hills, called at this place Matara, but a continuation, I believe, of those at Kifri. We wound through a defile paved with sandstone, a pretty stream running through it, and immense blocks lying scattered about in every direction. There was considerable difficulty in dragging the takht-revan through some very narrow and alippery passes. The poor mules were slipping and sliding about most disagreeably, and sometimes seemed kept from falling only by main force. After scrambling up through the pass, there lay before us one sea of hideous hare sandstone hills, as far as the eye could reach, without any other verdure than here and there patches of corn.

We continued ascending and descending over this mass of crumbling stone and gravel for nearly two hours, and reached the plain of Leilan at ten. As far as the eye could reach in every direction nothing but fields of barley were to be seen, some yet green, others almost ripe. This sight excited the raptures of the poor Ragdadees among our party, who would hardly have believed the world could have contained such a sight. Such an expanse of green they had never before beheld!

A little after eleven we reached the village of Leilan (which is about five hours from Kerkook), where we found a hut already cleared of its inhabitants and made ready for our reception. This village belongs to Abdulla Effendi, formerly Muttawelli of Imaum Aazem, with whose family at Bagdad I am well acquainted. He is at present himself here, and sent us a present of five fine fresh cheeses, some admirable butter, and sour milk or yoghourt, or rather clotted sour cream, for I do not know exactly hew to describe it; but it is one of the very best milk preparations I know, and I can assure you we made a very luxurious tiffin,

or, as I suppose you all by this time call it, luncheon, upon this present of the hospitable Effendi. Our lodging, it must be owned, was very miserable, but it was the best that the village afforded, the poor inhabitants of which complained bitterly of want of protection against the border marauders, by whom they are continually attacked and plundered, this being so very near the Koordish frontier.

They are only just beginning to recover from the effects of an inroad made last year by the Persian army, who took away everything they could carry, and burnt the rest.

The whole country are praying that our visit to Koordistan may be of good augury and keep everything tranquil. I heartily hope it may: it is pleasant to usher in peace, and to be forerunners of good.

May 3.—We were very glad to escape from our dirty lodgings, and I to get into my takht-revan from the midst of a crowd of very troublesome masculine-looking women, who surrounded me the moment my dear husband mounted his horse and left me. They dare not come near me as long he was there, though they were dying of curiosity to get a peep at me.

We set off at about half-past five, and had one of the pleasantest day's journeys I have known for a long time, over green hills and through fertile valleys, the pretty mountain stream of the Leilan meeting us every now and then: its pure waters gurgled over its pebbly bed, its banks were bedecked with trees and flowers of all descriptions, and enlivened by the sweet notes of hundreds of birds, among which the lark and the thrush, those well-known sweet voices of another and a better land, affected me very powerfully. Added to all this, the freshness of the air, the novelty of the lovely scene, and the amazement of our people, altogether assured us we really had at length reached another region,

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and were quitting the dreary, parched up, melancholy plains of Bagdad, where the very sight of extensive green is unwelcome to the traveller, as it can only be produced by the overflowings of the river Tigris, or the canals which intersect the country, and is consequently marshy, wet, and unwholesome.

For the first hour of our stage we proceeded up the banks of the pretty Leilan, covered with mulberry, pomegranate, a kind of dwarf poplar, willow, and other trees; besides that in many places the ground looked dyed with the quantities of roses, that perfumed the air.

Soon after nine we arrived at the tents of Yusuf Aga, in the valley of Leilan, a Georgian slave of the Pasha of Bagdad and governor of this district, called Kara Hassan. He is an old friend of Mr. Rich's, and most hospitably insisted upon entertaining the whole of our not very small party.

A tent for us was pitched on a little elevation above my favorite river, which winding and meandering over its pebbly bed, through little bosquets of fig trees, mulberry trees, and rose bushes, together with the gentle green swelling bank on the opposite side, the extremely fresh appearance of everything around us, altogether made me very pathetic, as Claude called it, while he tried, though very unsuccesfully, to conceal how very, very much he sympathized with me. But from our very long privation of such a prospect it appeared like enchantment, and affected us more than the many celebrated spots we had visited in either England, Switzerland, or Italy. We rambled about the valley and through the beautiful grove, gathering roses and wild flowers, till suddenly we came to a wild rose bush, for which everything else was abandoned, and we almost worshipped the solitary exile, as it seemed, from England.

In the afternoon Mrs. Yusuf Aga paid me a visit most carefully veiled, and she came creeping to my tent from under the wall of the tent, that no one might see her. She has learned this scrupulosity since her marriage to a Turk, I suppose, for she herself is an Arab, to whom it is not usual. As soon as I got rid of my visitor, we set off wandering about again, and were quite sorry when want of light and strength obliged us to retreat to our tent.

May 4.—The morning was bitterly cold and very trying to our poor Bagdadees. We set off at six, our road still continuing in the valley and along the banks of the Leilan water, which we occasionally crossed. The valley became narrower and grew more beautiful, the river at times hid by the thick wood through which it found its way. At times we were embosomed in trees, and often rode through coppices of mulberry, fig, pomegranate, poplar, willow, and other trees, and in the midst of quantities of flowers, so that altogether the scene had the appearance of the approach to a gentleman's country-house. After passing over green hills and crossing little rills almost at every step, we at length reached a plain, beyond which the mountains of Koordistan lay before us. On our right hand was a little ziyaret, or place of pilgrimage, called Kidder Elias, for a considerable space round which it is forbidden to hunt, and the game is under the special protection of the saint.

Soon after eleven we arrived at the end of our stage for this day at Tchemtchemal, an artificial mount of at least 200 feet high, situated in the midst of a fine extensive green plain, surrounded by the mountains of Koordistan, from Keuysanjiak to Seghirmeh, the high and still snowy summit of Pir Omar Goodroon towering above all the rest, just in front of us.

We scrambled up the mount, which is very steep and of

extent sufficient to have held another such camp as ours. It is a most remarkable object; and perhaps from hence some of the most ancient Persian kings, Cyrus or Xerxes, may have surveyed their armies in the plain below; while at the moment I am writing, a company of Indians, in the English uniform, with drums and fifes, are parading on the very same spot, and marching to a Scotch tune!

May 5.—As a relief to the mules, and to escape the shaking of the takht-revan over what is reckoned a troublesome road, I, nothing loth, mounted my horse about half-past five. We soon left the takht-revan, baggage, and kajavahs far behind us, and proceeded at a very pleasant pace, when not hindered by the heavy mud, which we met with every now and then in the deep ravines, formed by innumerable rills, coming in every direction over a thick red soil of almost a crimson colour.

We had a fine view of a part of the chain of Zagros to the north, covered with snow, called the Kandeel Dagh, and apparently very near us, though, in fact, ten days' journey off, in the country of the Bulbassis, on the frontiers of Persia. A little before nine we dismounted to wait for the baggage, and sat down by the side of a little brook. waited here near an hour, and then mounted again much refreshed. After crossing some low rocky hills, we arrived through heavy mud at the pass of Derbend, a narrow opening through a high precipitous bare ridge of rock. pass was fortified by the late Abdurrahman, the father to the present Pasha of Sulimania, who indeed fortified all the passes from Koordistan into Turkey and Persia, under a favorite idea of his of gradually freeing his dominions from subjection to either of these powers, which might be easily accomplished under a man of talent, who could succeed in uniting all his dependent chiefs and the members of his

clan. In the year 1808, the Pasha of Bagdad attacked this fort, but in vain, nor could he have succeeded in forcing his way into Koordistan, had not a Koordish chief, one of Abdurtahman's own family, who was hostile to his tribe and had taken refuge with the Turks, led the party over a pass considered unattackable, which thus came unexpectedly upon Abdurtahman's army, defeated it and obliged him to fly, and marched upon and took the capital. Abdurtahman, upon this most unexpected defeat, tore his beard, wept, and foamed at the mouth with rage and disappointment, exclaiming, "While I am doing my utmost to liberate my country, one of my own family betrays it!" He was carried off the field of battle by main force.

A little after eleven we arrived at the village of Derghezeen, lying at the entrance of a very fine plain, which is said to be infested with serpents, and as our tent was pitched in a field of long grass, this was very unpleasant news to us.

We remarked here another mound exactly similar to the one on which we encamped yesterday: it is called Gopara.

I was a good deal startled in the evening by the sight of a large centipede which ran rapidly over the carpet on which we were sitting. Had my bed been on the ground I should not have been able to rest after such a sight, but thanks to my comfortable little English travelling bedstead, and being very tired, I slept most soundly, and was disturbed neither by setpents nor centipedes.

May 6.—We were up by four o'clock, and again I had the enjoyment of riding my pleasant pony. We mounted at half-past five, a very heavy dew falling. We rode through very heavy mad over a fine plain, bounded on all sides by low bare hills, with here and there villages and patches of cultivation: the plain itself seems to consist chiefly of pasturage.

We have now fairly entered Koordistan, are surrounded

on all sides by its mountains, no other language than Koordish is understood. We already observe a very marked difference of countenance between the tribe and peasant Koords; the characteristic of the former being eyes far apart, nose aquiline, and forehead broad: their persons are large and well proportioned, and they have a very military air. The peasant has a most regular Grecian countenance, with a softer, more agreeable eye and expression than the tribesmen; but he is neither so tall, nor has he so open and independent a deportment as the other: this latter circumstance, however, may easily be accounted for—the one being lord, and the other the slave.

After winding round a range of hills that divide this plain, and riding for some time through a marshy bad road, we came close under the mountains and hills that lay between us and the plain of Sulimania, and continued our way along a fine dry road, crossing, at almost every quarter of an hour, rills of clear, cold, beautiful water. The peasants were ploughing up, in many directions, a stubborn, stony soil on the sides of the mountains, while the well-watered, fertile, and easily to be cultivated plain was left in the quiet possession of every kind of weed.

At eight we halted for a little while on the side of a hill. The ground before us was enamelled with every kind of flower, and there was an agreeable aromatic odour from quantities of wild sage, thyme, &c. Opposite to us, on the other side of the plain, in the hills, were some prettily-situated villages, with a few scattered trees, which were a pleasant sight to us, the great defect of these mountains and plains being their bareness of wood. Not far from us was the tent of the Master of the Horse of Abdulla Pasha, whose horses were scattered about grazing.

After refreshing poor Annai Khatoon with a cup of

coffee, we again mounted at forty-five minutes past eight, and went on very pleasantly till we approached a steep, stony hill, when the mud had become quite intolerable from the large stones in it, over and against which our poor. horses were tumbling and sinking between, so as to make one doubt they ever could get through. But even this was better than the road we found ourselves in, upon ascending the hills; sometimes over rocks and large loose stones, sometimes thick heavy mud; at other times dried mud, which was as bad as the wet; now up, now down; altogether, I think, it was by far the worst and most fatiguing road that even I was ever over. I only kept myself on the back of my poor labouring horse by the help of his mane, of which I was obliged to keep fast hold.

On reaching the summit of this rocky ridge, we had a view of the extensive plain of Sulimania, green as an emerald, with the city visible at a great distance. On one hand was mount Goodroon; on the other, at a great distance, a range of very high snow-capped mountains. We reached our station at eleven, which was again near one of the artificial mounts so frequent in this part of the country. They evidently mark the progress of some celebrated sovereign of ancient times; perhaps Darius Hystaspes, perhaps Xerxes! I forget the direction of the road from Sardis to Susa, but I suppose it could not run so far up to the north, or one might say these remarkable mounts marked the royal road. There were vestiges of buildings visible on a hill on our left hand.

May 7.—We mounted at six, and directed our course across the plain. We passed over a succession of undulating country, which was divided into rich pastures and cultivation, but very bare of wood; and a fine northerly air rendered the ride most cool and delightful.

At half-past eight, after crossing the bed of a pretty broad

torrent, called Tchaktchak, with little water in it, and passing an old deserted village and a burying-ground shaded by four fine spreading oaks, we reached Sertchinar, and were extremely struck with the singularity and beauty of the spot which was to be our resting-place for the day. On the road-side upwards of fifty springs of water burst out of the earth at various distances from each other, and run murmuring over pebbles, here and there impeded by quantities of water-cresses and other aquatic plants, the banks being covered with low brushwood and wild mint. They all meet, and very soon become one considerable stream, which running through the plain, where it waters fields of rice, finds its way to the Diala, and may even be said to be one of the chief streams that form that most useful river. At the head of the sources of the river, on the side of a very picturesque little knoll or hill covered with a soft green down, we remarked two pretty mulberry trees, which are said to mark the site of a battle fought in very ancient times. The Koords pretend that Ali defeated the infidels on this spot, and that the mulberry trees sprang up miraculously when he planted his spear.

On reaching our encampment, I found that though we were only about an hour's journey from the town, we were, at the particular request of the Pasha, to remain here today. As the weather was fine, our place of encampment beautiful, and as we did not wish to interfere with any arrangements the Pasha might choose to make, his proposal was agreed to immediately. Two or three of his gentlemen were sent out by him, to be in attendance; several mules, loaded with provisions and fruit for ourselves and people, were speedily dispatched to our camp, and every mark of attention and hospitality displayed; altogether giving us a very favourable impression of at least the governor of Koordistan.

May 8.—As it did not yet suit our Carduchian friend's arrangements that we should enter the town to-day, we encamped in a garden belonging to the Pasha, which was almost one with the town. I was consequently obliged to give up riding, and to consent to be closely shut up in my takht-revan, as it was expected great crowds would assemble to stare at perhaps the first Europeans they had ever seen, at least in their own dress; and, above all, the sepoys would attract their attention, both from their love of everything connected with war, and the singularity of seeing soldiers who seemed at once Mahometans, Indians, and Europeans.

After a ride of an hour and a half over an undulating country, we arrived at our camp, which was pitched in a very beautiful situation, and the tent intended for me was just within the garden itself, which had no other defence round it than a row of thickly-planted poplar trees, which were, however, sufficiently apart to leave open the view of the surrounding hills, and the plain on which were scattered our white tents. On the one hand lay the town, on the other mount Goodroon, which from thence looked most picturesque, and immediately about us were poplars, very graceful willows, and other trees, with innumerable rose bushes of great height, and most profusely covered with sweeter smelling flowers than I ever remember to have seen. To complete the beauty of the scene, thousands of birds, and among the rest linnets and nightingales, were heard in every direction. The day was most lovely, and even in the sun the heat was not oppressive.

On alighting from the takht-revan, I was quite surprised to see no strangers whatever about our camp, which looked as quiet as ever our encampment on the banks of the Tigris had done. All the principal gentlemen of the town had been out to welcome Claude. They took their coffee, sat a

short time, without either staring or being any otherwise than perfectly well bred, and soon went away.

Strict orders have been issued by the Pasha, under pain of severe punishment, that nobody whatever is to approach our camp, except sent by him, which accounts for our present tranquillity; as otherwise, they say, and indeed I think very naturally, the whole town, men, women, and children, would have encircled us, from morning until night, to stare at such a perfectly new sight.

Soon after our arrival, a Tartar or courier from Constantinople arrived from Bagdad, whither he had gone, not knowing of our having set out on our journey. The packet of which he was the bearer contained the news of the King's death on the 29th of January, and that of the Duke of Kent on the 24th of the same month. With my usual mixed feelings of delight and dread did I tremblingly open the dispatches, but I was much disappointed in seeing none of the beloved hand-writing. Not a single line even from Mardocks, which made us very unhappy, until in a newspaper of the middle of February I saw my father's name, which re-assured us a little.

In consequence of the news of the King's death, the Tartar must be dispatched immediately, and we must deprive ourselves of the pleasure of reading the newspapers. We however glanced rapidly over the Evening Mails down to the 14th of February, which is rather a late date, considering that the packet had been to Bagdad, and from thence was sent here. The Tartar came in four days from Bagdad, by the Seghirmeh or short road. In a wild and almost unknown country did we read my dear father's admirable speeches on the Libel Act and the Stamp Act, which, if anything could stop the tyrannical career of our present un-English ministers, must have succeeded in carry-

ing these important points. The murder of the Duc de Berri seems to argue a dreadful state of feeling in France, and one more hostile than ever to the unfortunate Bourbon family, which, notwithstanding their crimes, it is impossible not to pity. What virtue can we expect from the continent of Europe, when even England, to whom all nations were accustomed to look up with so much reverence, has so degenerated and fallen.

By this packet we received an abundant supply of reading, Journaux des Savans, Journaux des Dames, Edinburgh and Quarterly Reviews, and they are come at the very right time to refresh us after our long journey. I am afraid Xenophon and his Greeks, during their march through Carduchia, never tasted the luxury of receiving letters from Greece with the Morning Chronicles from Sparta and the last Athens Review!

In the midst of our interesting occupation, which had made us quite forget where we were and all about us, we were recalled to a recollection of our situation by a message from Mahmood Pasha, the present governor of Sulimania, informing Claude that at Ikindi, or after his afternoon prayer, he intended doing himself the pleasure of waiting upon him. Mr. Rich remonstrated, saying that he felt it would be more becoming him to pay his respects first to the Pasha, and that he had hoped to have had that honour to-morrow. It was all in vain; the Pasha returned for answer, that Mr. Rich and his family were his guests, that his coming was an honour to him and his country, and that he, the Pasha, could not possibly do less than come himself and bid his noble guest welcome to Koordistan.

Our preparations for receiving the Pasha were soon made; the people dressed themselves; the troops were paraded and drawn up to receive him. Accordingly, about half-past four we perceived him coming out of the town,

himself only on horseback, with upwards of two hundred very well-dressed men walking before and behind, and on each side of his horse. Those immediately about his person had all Cashmere shawls on their heads, and wore dresses of rich Guzerat gold stuffs.

The costume of the Koords is much the same as that of the Turks, with the exception of the shawl on the head, which in general is a gay-coloured silk, not unlike the Mackintosh tartan, with deep fringe hanging negligently down the back.

It is very picturesque, and far from being unbecoming, particularly in a great crowd. The Koords appear to be extremely fond of gaudy colours, such as bright red, crimson, and yellow, which added much to the barbaric beauty of the Pasha's procession. On the sepoys saluting the Pasha, he seemed to understand the honour paid him, and very gracefully returned the salute by laying his hand on his breast. The moment he perceived Mr. Rich coming out of the tent to meet him, he dismounted from his horse (upon which, by the bye, up leapt instantly his Imrahor, or Master of the Horse), and advancing on foot, he shook Mr. Rich by the hand most cordially. As well as I could perceive him at a considerable distance, peeping through the wall of my tent, he appeared a small, short man, without anything striking or distinguished in his appearance. He formed indeed a curious contrast to his attendants, all of whom were large, military-looking men. He is the eldest of five sons of the late celebrated Abdurrahman Pasha, and about thirtyfive years of age, of a mild and humane disposition, but wanting firmness and decision, and very religious; consequently he is much under the guidance of the priests and Ulema, not the most enlightened body in any part of the Mahometan empire, and said to be here remarkably fanatic and gloomy. The Pasha is of too tender and gentle a

nature to be much under the influence of their fanaticism; but he is of a very melancholy disposition, and naturally inclined to take a gloomy view of things around him.

He remained some time with Mr. Rich, talking very freely and confidentially of the state of his own affairs, which are at present rather embarrassed both with Persia and Turkey. He said he hoped Mr. Rich might be of service to him; that it was true he had never had the pleasure of seeing him, but that his fame was great, and that he could not show too much honour to such a guest, with many more compliments in the same style. He has appointed the day after to-morrow morning, at nine o'clock, for Mr. Rich's public entry into the town, evidently a calculated lucky hour, by the importance he attached to our party being very punctual. His second brother, Osman Bey, is to be the mehmandar.

In the evening we took a stroll through the beautiful garden, and the air was quite scented with the smell of roses. I feel very unwilling to leave this delightful spot for the town, which does not look at all inviting, and the houses are all said to be very wretched. I would fain remain where I am; but if the good-natured, kind Pasha shows any eagerness for our going into the town, I would rather sacrifice my own wishes and oblige him.

May 9.—We rose as usual about five, and wandered for some time about the garden, amidst the opening roses still wet with dew, enjoying the delicious freshness of the morning air. In the afternoon Abdulla Pasha, an uncle of the present Pasha's, and an old friend of Mr. Rich's, paid him a visit, and expressed great delight at seeing him in Koordistan.

May 10.—We breakfasted early, in order to be in readiness for Osman Bey, the Pasha's brother, and the person appointed by him to escort Mr. Rich into the town. He

arrived about eight o'clock, accompanied by all the muhsahibiees, or councillors, who are allowed to sit in the Pasha's presence, with a great crowd of followers on foot. The Bey is a year or two younger than the Pasha, but very different in his appearance, being remarkably handsome, of a very striking figure, and magnificently dressed. He is reported. however, not to be of so amiable a character as his brother; and from his great love of splendour and show, he is said often to have recourse to cruelty and injustice, in order to procure the means of gratifying his inclinations. brave and intelligent, anxious for information, and devoted to his country, the interest of which he evidently thinks it is rather to cultivate the friendship of Persia than that of Turkey. His patriotism gets the better even of religious prejudice, which would naturally make a Koord and a Persian bitter enemies, the former being all bigoted Sunnites, and the latter Shiites.

During his visit he was constantly looking at his watch, seemed very anxious, every now and then questioning his people about the time. At last he started up, and begged Mr. Rich to mount immediately, this being evidently the favourable moment calculated for this important event. The Koords, as may be supposed from their state of barbarism, are extremely superstitious: more so, I believe, if possible, even than the Turks.

The procession into town made a very fine show, from its numbers and variety of costumes. It was composed of Europeans, Koords in their gay attire, sepoys with their drums and fifes, Russian hussars with their bugle, the Turkish, Christian, and even Jewish officers and servants of the residency, and altogether presented a medley of barbaric magnificence and European regularity that was very striking, and not an uncharacteristic emblem of Europe and Asia. The party had been gone some time, and I was

beginning to watch for their return, when, to my surprise and disappointment, Aga Minas* arrived alone, with a request that I would go into town. I was the less prepared for this, as last night, from the very bad report that had been given us of the Carduchian habitations, we had determined upon remaining in tents in the garden, in spite of the violent squalls of wind, which we were told would in a moment lay our tents flat.

However, it appears the Pasha expressed so great a desire that we should reside in the town, and seemed to think that Mr. Rich's going back to his camp would be so unlucky an omen, that he at last yielded, thinking it better to put up with an inconvenience than to hurt the feelings and prejudices of those who are so kind and hospitable. We accordingly packed up, and I once more got into my takhtrevan, the scarlet cloth over which was closely fastened all round it, that no one might have even a glimpse of me; besides which, I was closely enveloped in my tcharshaft and But on an occasion like the present, when the haram veil. of a great man was to pass publicly as it were through a crowd, not even the corner of her veil must be seen, so that I arrived at our place of abode, for house I can scarcely call it, without seeing anything of Sulimania or its inhabitants; the low continued sound of voices around me, as I passed through thus closely shut up, being the only evidence I had of my having entered a town.

But all my curiosity about the capital, the country, and its inhabitants, was converted into disgust at them all, on be-

* The chief dragoman, or interpreter, of the residency.

† A large sheet made of black and blue checked silk, round which is a border of gold; it completely envelopes the whole person, except the face, over which is worn a black horsehair veil, that very effectually hides the wearer, who, however, can see clearly through it.

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holding the place destined for my residence. It required considerable courage to venture in through the mass of ruins it presented from the outer court; however, at last I made a desperate effort, and rushed in, followed by Mr. Bellino and the little Italian doctor, the former very judiciously endeavouring to puff the dust off, the other holding up his hands and shrugging up his shoulders most theatrically. But I must try if possible to describe it.

I first passed through the court of the Divan Khaneh, to come to the gate of the haram; on first entering the court of which I was agreeably surprised and struck with the beauty of my retreat, as before me was a very pretty assemblage of trees, shrubs, and grass (remember I am an inhabitant of a parched, burnt-up desert land), round which, in wild confusion, were rose-bushes of great height and variety of form, and quite dyed with the quantity of flowers in all stages; and here and there creeping in amongst them, and climbing the neighbouring tree, a fine vine was visible with its vivid green, and just beginning to flower. Graceful poplars, willows, and pomegranate trees completed the beauty of the scene, and made me forget to turn to the right, where stood the rustic dwelling of this little paradise; on entering which, alas! the whole enchantment vanished! reminded of the time I travelled in Italy with my dear father. As long as we were on the road, we were delighted with everything we saw; but the moment we entered an inn the scene was sadly changed. Thus it was with me now, on beholding this my destined place of abode for at least one month.

The building is composed of bricks baked in the sun, with a facing inside of mud and chopped straw. The roof, which is of mud, and flat, is supported on bamboos by large beams, laid crossways, that have no other painting or colouring than that produced by the smoke of the winter fires;

which, to judge by the colour of the ceilings of all the rooms, must be pretty considerable; and perhaps the smoke is encouraged by the Koords on the same principle as old Eleanor's, the Irish peasant in Ennui, because it kept her warm! The building is raised on a platform about three feet from the ground, upon which are disposed all the different apartments, there being no upper story. The entry is by a portico, in which the natives sleep during summer. On the right is a small room, and in front a long, dark dismal-looking gallery, with mud floor and walls, and in which was a very damp unwholesome smell. Here the delicate Koords pass the heat of the summer days, as being a cool retreat, though I should prefer being subjected to the burning heat of our Bagdad deserts.

On the left is a passage, with another door, into the court—a large room, with three windows looking into the garden, and the same number towards the gallery. It had once been whitewashed, but was now in such a state that a plain mud wall would have been infinitely preferable.

The passage is terminated by another similar room, within which are two smaller ones. Returning from these into the passage, and on the left hand, were one or two doors leading, I believe, into some kind of rooms, but I had not courage to explore them. Much rather would I have entered with Emily into the east turret.

The Haram and Divan Khaneh are one building, which stands on a slightly raised platform, the two divisions of the house being placed as it were back to back. One wall runs round the whole, leaving a very large inclosure; and on each side of the house, where the haram and divan khaneh join, are two walls running across the large inclosure, and dividing it into two courts. A gate in one of these walls is the only mode of communication between the two parts of the building.

2 B 2

With the divan khanch I have nothing to do—never even being likely to see it. The disposition is very similar to that of the haram, and the condition of it, if possible, even worse. I pity Mr. Bellino and our people, who are to inhabit it.

We pitched upon the largest room, with plenty of windows, as the best sleeping place, intending to make the portico, or talar, our dining-room; but alas! the heat, smell, and little active animals soon obliged us at night to have our beds removed out into the dining-room: and even here we did not fare much better.

May 20.—There has been a long interval in my journal; but I have led so retired a life since we entered Sulimania, that I have had few things worth recording: besides which, I have had much writing, in the way of letters. I have only passed the gate of the haram once since I entered it, to go to the bath, which, in so miserable a town, I was surprised to find really very handsome. The entrance was not very promising: it was by so low a door that I was obliged to stoop to pass through it. The reason of making the door so very low is to secure the bath from being suddenly entered in times of confusion and war.

As soon as we had passed the door, we found ourselves in a very large vaulted room, well lighted from above, and a broad kind of platform, elevated three or four feet above the ground, running all round this spacious room, and spread with carpets, for the accommodation of dressing and undressing.

In the middle of the apartment was a large circular marble basin, full of clear water, bubbling up most agreeably through a small stone pipe. Beyond this public room was a more private one leading into the bath itself, which was clean, well heated, and abundantly supplied with clear hot and cold water.

June 6.—To-day I engaged to spend with the Pasha's haram, and, as in the east they expect their visiters literally to spend the day, I was ready by ten o'clock, when a woman from the palace came to show us the way to the haram. I was accompanied by Aga Minas's mother and my female servants, and closely veiled we sallied forth. We had not far to walk, as our house was very near the palace. The entrance to the haram was not through the outer court of the palace, but at the back of the haram itself, through so small a door that I was obliged to bend double to pass through.

The keywannis, or duennas, followed by a crowd of slave girls, met me here, and one taking me under each arm led me upstairs. At the door of a large room I was received by the Pasha's wife herself, followed by a sister of the Pasha's, and a great number of the ladies of the family. Coffee, sweetmeats, sherbet, and caleoons were served as usual, and I was overpowered with a profusion of compliments, which continued for some time on their part and mine, but as soon as this necessary piece of etiquette was over, they laid aside all ceremony, though perfectly well-bred, easy, and unaffected, and seemed only anxious to make me comfortable.

The Pasha's wife, Adela Khanum, is the daughter of Osman Pasha, and consequently nearly related to her husband; indeed, all the members of this very numerous family are thus doubly related, they never intermarrying with strangers. Adela Khanum is about twenty-seven or twenty-eight years of age, rather taller than the rest of the family; she is a brunette, with fine soft black eyes, a clear and fine complexion, and a very mild and touching expression of countenance. She looked as if she had known sorrow, there was a dignified resignation and a stillness in her deportment that quite affected me. She is the only

wife of the Pasha, and they are much attached to each other, and have been endeared to one another by their common sorrow for the death of many children by the smallpox. They have one little boy * only now living, and though tenderly attached to him, she seemed almost afraid to speak of him as likely to remain with them. Her eyes filled with tears as she most tenderly looked at him, and added, "he is not mine, but God's. His will be done." I spoke to her of having him vaccinated. She listened most attentively to what I told her of its virtues, and yet seemed fearful of indulging too sanguine expectations from it. She encouraged me to hope she would use, if I could procure, the vaccine matter; but concluded with saying, "God's will be done. He knows best-we must trust God." I purpose writing to Bagdad immediately for the matter to be sent up by an express courier, and I shall be made very happy if I succeed in preserving this precious little one from that cruel and fatal disorder, which destroys thousands in Koordistan. Perhaps too when they hear their Pasha has consented to try the vaccine on his only child, the common people may be induced to allow us to vaccinate their children. Our journey to Koordistan will then indeed not have been in vain, if we succeed in diminishing the violence of that scourge the small-pox, even if we should not be permitted to succeed in extinguishing the disease altogether.

My interesting hostess had passed many years in Bagdad during her childhood, and had then learnt Turkish, but from long want of practice, she now speaks it with difficulty;

* In this I was mistaken. There were two sons. The eldest was then a hostage at Kermanshah, but he probably had had the small-pox, and his mother no longer felt the same anxiety about him as she did for the little one, over whose head it was still threatening, and of whom therefore she alone spoke.



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however she exerted herself to the utmost to converse with me, and I really spent a very agreeable day with her and her numerous company, and returned home about five in the afternoon, much less tired than I had expected.

II.

Information, collected from Natives, concerning Jenira and the adjacent Country. (Referred to at p. 105.)

There are two descriptions of Koords under the government of Jezira. The Bohtans, or Boattans, and the Ashitees. These latter are principally situated in the plains towards Nisibis and Tchillaga, and have of late, from the laxness of the government, become very powerful and unruly.

Tchemishkezek—A Koordish principality, twelve hours from Argana, near the lake in Mount Taurus, called Ghiolbashi.

Tchernek—Another Koordish principality, eight hours from Argana, under Mount Taurus.

The Bayazid family are of the Sibki tribe.

Finik is a castle four hours above Jezira, on the east bank of the Tigris*.

Is-Four hours east of the Tigris and Finik.

Beshiro—belongs to Diarbekir, six hours on the Rodwan road, where are the Barrazee Koords.

Zerki is between Bitlis, Sert, and Moosh. A district, the capital of which is Derzeni, four hours from Sert.

The Rozheki is a great tribe about Betlis.

One stage from Sillugh is a great Christian place of pilgrimage called Tchengedeh, or Tchengelli. Here is the convent of Surp Karabied, or St. John the Baptist. It is

* Ammianus, lib. xx., pp. 15, 18, 26, mentions Bezabde and Phanica.

six hours from Moosh, near the Meagha Kiat, a river which falls into the Euphrates. This convent is the most celebrated place of pilgrimage among the Armenians after Etchmiazin. They first go to Kaiseria, where is a famous convent supposed to possess the head of St. John, and thence they come to Tchengedeh, after which they proceed There are several convents about on to Etchmiazin. Tchengedeh. Of the principal one they tell many superstitious stories. The saint there is celebrated for teaching arts and trades-all except music-and he will allow of no women to come near him for the sake of Herodias. is a deep well there, from which sounds are heard, proceeding, as the Armenians pretend, from imprisoned demons, and poor (light or glory) is said frequently to be seen about that spot, especially after a little rain. This may therefore be a very natural appearance.

Belghean, four hours from Finik, east of the Tigris.

Arzen, now vulgarly called Herzin, a place between Diarbekir and Sert, but near the mountains.

Batman is a ruined bridge over the Sert river, three hours above the town. There are ruins of a town there, now uninhabited. Batman Tchai is the Sert river, or true Tigris.

There is said to be the remains of a bridge over the Tigris at Jezira.

Hassan, a mountain forming part of Taurus and Zagros, between Diarbekir, Palo, and Moosh. It is no thorough-fare, and the people are entirely independent. The Koords who inhabit all that part are called Zaza, which seems to be a nickname, and means stuttering, mouthing, or speaking unintelligibly.

From Rodwan to Hazo is eight hours. The family of Hazo is very ancient and much respected.

Kufra, a town, six hours from Sert, on the Bitlis road, in the district of Shirwan. The castle of Shirwan is only an hour from Kufra. The Bey is powerful and independent, and is a younger branch of the Hassan Keif family, and consequently is an Eyubite or descendant of Saladin. There is a gold mine in Shirwan.

Iroon adjoins Se-gueiza and Tchukoor, three hours from Kufra. Chestnuts are brought to Bagdad from these places.

From Sert to Shirwan is six hours; to Maden six; to Heizan six.

Kerni is two hours from Heizan, and four or five hours from Shirwan. It is a very wild and mountainous district.

Among the Koords hereabouts are the Ambarlu and Tchigeni tribes, one chief of whom pretends to be of Sassanian origin.

Koor Keat is a river which you pass eight hours from Toprak Kalaa, on the road from Toprak Kalaa to Bayazid. It comes from the Kaghzman mountains near Kars, and falls into the Euphrates. It is frequently swollen to a great size, but even when there is but little water in it, the passage is dangerous, as it is full of large holes, and the current is extremely rapid. On this account guides are always necessary.

The Avi Masi, or fish river, said to be as big as the Zab, runs between Shoshik and Khamoor. It rises near Arjisrh on the lake Van, and falls into the Euphrates near Malazkerd. It abounds with fine trout.

Khamoor is a place which gives name to a district of Bayazid, and is half way between Bayazid and Moosh. Shooshik is eight hours from Khamoor.

No rivers enter the lake Van, which seems the highest part of the plateau of Armenia.

There are great ruins at Akhlat, which is now almost

deserted. The same at Aljawaz, part of which has been carried away by the lake, on the shores of which are still the remains of a town as large as Bagdad. Binghieul is a lake, with a rock in the centre, totally inaccessible. The Arras or Araxes issues from it.

Four hours from Bayazid runs a subterranean river, which discharges itself into the Araxes. It is visible at no part of its course, but the noise of rushing waters is every where audible, and the whirlpool and discoloured state of the waters at the place of its junction is quite marked. Fruitless attempts have been made to dig into its hed, which appears to be at a great depth.

On the rock on which the castle of Bayazid is built are sculptures representing three men with stayes in their hands and books under their arms.

The castle of Miks, where the eastern Tigris rises, is 11 hours beyond Julamerk. It bursts at once from a cavern in the mountain, and is in its earliest course a much more considerable river than the Diarbekir branch. It passes by Sert, where it is a difficult ford even at its lowest. It is joined by the Diarbekir river at Tela Navrua, between Diarbekir and Jezira. The road to Miks from Sert is as follows:—

| ert to | | | | | | | Hou |
|-----------|--------|------|---------|--------|------|-------|-----|
| Kormas, a | castle | belo | nging | to the | Shir | wan ' | |
| Bey | • | • | • | • | • | • | 4 |
| Dergen | • | • | • | • | • | , | 4 |
| Berwaree | • | • | • | • | • | | 6 |
| This is a | tribe | belo | nging t | o Jezi | ra. | [t is | |
| | | | ble, | | | | |
| | | - | arts co | | | | |
| this tr | | • | | | | Ū | |
| Miks | • | | | | | | 6 |
| | | | | | | | |
| | | | | | | | 20 |



Miks now belongs to Hakkari, and is governed by a relation of Mustafa Khan's of Julamerk.

| From Sert to Dia | arbe | kir is | 34 ho | urs, | by the | fol- | Hours. |
|------------------|------|----------------|---------|------|--------|------|--------|
| lowing places :- | _ | * | • | | • | | |
| Tela Navrua | | • | • | • | • | • | 5 |
| Rodwan* | | • | • | • | • | • | 5 |
| Rajir Kharal |) | | • | | | • | 4 |
| Sinagari | • | ٠. | • | • | • | | 6 |
| A wanderi | ng I | Co ordi | sh trib | e. | | | |
| Belaidun | | | | • | • | | ·8 |
| Diarbekir | | ٠. | ٠. | • | • | | 6 |
| | | | | | | | |
| | | | | | • | | 34 |

The Diarbekir branch of the Tigris passes by Rodwan and Hassan Keif, before it joins the proper Tigris. The Mahallemi Koords live in caverns hereabouts, cut in the cliffs of the Tigris. There is a prodigious number of these caves, which are said to be very ancient, and cut into different apartments.

The Khabour, which passes through Zakho, rises in the mountains of Amadia, on this side of the town of Amadia, and has four sources. Macdonald Kinneir unaccountably confounds it with the Sert river. The Pishabour is the name of the united streams of the Heizel and Khabour. The Heizel is one hour farther on between Zakho and Solopia. They unite below Zakho. They also receive the Shakh rivert.

| Route from Mo | usul to | o Jezii | a: | | | | Hours. |
|---------------|---------|---------|---------|--------|----------|------|--------|
| Telescof | | | • | • | | • | 6 |
| Nemir | ٠. | | • | ٠. | | • | 6 |
| A Yezid | villag | e, whe | re a Ye | zid ch | ief resi | des. | |
| , • | Ū | • • | | arried | | • | 12 |

^{*} Rodwan is four hours from Hassan Keif, on the north bank of the Tigris or Diarbekir river. Rodwan is on the Diarbekir, and Hassan Keif on the Mardin side of the river.

⁺ There is another river of this name near Miks, in the territory of Hakkari.

| | | | | | | _ | |
|-----------------------|------------|---------------|-------|---------|---------|-------|-------------|
| m c | 1.41. | YY · 1 | Br | ought | over | • | Hours 12 |
| Then for | 1 the | Heizel. | | | | | |
| Telkeshan | • | • | • | • | • | • | 6 |
| Zakho | • | • | • | • | • | • | 3 |
| Solopia | • | | • | • | • | • | 5 |
| In the dis | strict | in which | his. | Mount | Judi. | | |
| Jezira | • | • | • | • | • | • | 5 |
| | | | | | | | 31 |
| From Jezira to S | Sert. | | | | | | _ |
| Finik | • | .• | . • | | | ÷ | 4 |
| A very ar | ıcien | t and ce | lebra | ated ca | stle, n | ien- | |
| | in th | e Tarikl | h Al | Akrad | • | | |
| Tchevlik | • | • | • | • | • | • | 8 |
| Tela Navru | | • | • | • | • | • | 3 |
| Junction | of t | he two b | ranc | hes of | the Ti | gris. | |
| Sert . | • | • | • | • | • | • | 5 |
| | | | | | | | 20 |
| Sert to Bitlis. | | | | | | | |
| Se-guiez, or | the | three W | alnu | t Tree | 3 | | 6 |
| Bitlis | | • | | • | | | 6 |
| | | | | | | | |
| From Bitlis to E | · | | | | | | 12 |
| Tchakur | rzerc | MIII. | | | | | 6 |
| I сдакиг Khas Keuy | • | • | • | • | • | • | 8 |
| Tchevirmen | | • | • | • | • | • | _ |
| | L | • | • | • . | • | • | 3 |
| Sullugh | | • | 41 | | • | • | 5 |
| A wooder | 1 Drie | age over | tne . | Eupara | ites. | | _ |
| Tchargor | • | .• • | • | . • | • | • | 5 |
| Aroosseh | • | • | • | • | • | • | 7 |
| To the Aras | ŀ | • | • | • | • | • | 8 |
| Delli Baba | • | • | ٠ | • | • | • | 5 |
| Kizzeljeh | • | • | • | • | • | • | 4 |
| Over a mountain | to | | | | | | |
| Erzeroom | <u>.</u> • | • | • | • | • | • | 5 |
| | | | | | • | | 56 |

III.

| A : | Series of the Princes of the Bebbeh Fami | ly fro | m Suli | man |
|-----|---------------------------------------------|--------|----------|--------|
| i | Baba or Bebbeh, down to the present Pasho | of S | ulimani | a.— |
| (| (Referred to at p. 302, Vol. i.) | | | |
| | | A. H. | Time rei | |
| 1 | Suliman Bey Ghazi (i. e. Baba Suliman), | | TIS. III | M CWS. |
| | son of Mir Suliman, began to reign . | 1088 | 4 | |
| 2 | Temir Khan Beg | 1110 | 4 | |
| | Bekir Beg | 1115 | 13 | |
| | There was now an interregnum, during | | | |
| | which Koordistan was governed by | | | |
| | Turkish Mussellims | 1128 | 4 | |
| 4 | After four years, Khana Pasha reigned three | | • | |
| | years in Koordistan, and seven years in | | | |
| | Sinna, which he conquered, and built a | | | |
| | mosque there, which was pulled down a | | | |
| | year or two ago by Aman ullah Khan . | 1132 | 3 | |
| 5 | Nawaub Khaled Pasha, son of Bekir Beg. | 1135 | 4 | |
| 6 | Ferhad Pasha | 1139 | 2 | |
| 7 | Khaled Pasha again | 1141 | 15 | |
| 8 | Nuwaub Selim Pasha | 1156 | 4 | |
| 9 | Nuwaub Suliman Pasha | 1160 | 3 | |
| 10 | Selim Pasha again | 1163 | 14 | |
| 11 | Suliman Pasha again, by whose machina | | | |
| | tions Selim had heen strangled at Bagdad. | | | |
| | Suliman built the mosque and bath at | | | |
| | Zengabad. In his time Zengabad Men- | | | |
| | dilli, and Bedira Jessan, formed part of | • | | |
| | Koordistan | 1164 | 10 | |
| | The Great Plague happened in his time | | | |
| 12 | Mahommed Pasha, son of Khana Pasha. | | | |
| | He was killed in battle by Suliman | | | |
| | Pasha | 1174 | | 5 |
| 13 | Suliman Pasha again | 1175 | 1 | |

| ÷ | А. Н. | Time re Yrs. M | _ |
|-----------------------------------------------|-------|-------------------|---|
| 14 Ahmed Pasha, son of Khaled Pasha | 1176 | 1. | |
| 15 Suliman Pasha again | 1177 | | 2 |
| 16 Ahmed Pasha again | 1177 | | 5 |
| 17 Suliman Pasha again. Assassinated by | • | | |
| . Fakih Ibrahim | 1177 | 1 . | |
| 18 Mahommed Pasha, son of Khaled Pasha, | | | : |
| and father of Khaled Bey | 1178 | 8 | |
| 19 Ahmed Pasha again | 1186 | 1 . | 3 |
| N. B.—He was the father of Ibrahim | | | • |
| Pasha and the present Khaled Pasha, | ı | | |
| and elder brother of Mahommed Pasha. | | | |
| 20 Mahommed Pasha took Ahmed Pasha pri- | • | | |
| soner * at Ahmed Kulwan, and reigned | ļ | | |
| again. A slight plague in his time . | 1187 | 2 | |
| 21 Ahmed Pasha again defeated Mahommed | | | |
| Pasha, who was assisted by Ali Murad | | | |
| Khan, at Surseer and Tchuarta. All | | | |
| Murad Khan was taken prisoner . | 1189 | 1 | 3 |
| 22 Mahommed Pasha came again from Persia | , | | |
| assisted by Shefi Khan, the Zend general | • | | |
| and was again driven out | 1190 | | 9 |
| 23 He came again with Mahommed Ali | i | | • |
| Serdar. Battle between Mahommed |] | | _ |
| Pasha and Khosru, Khan of Sinna, near | • | | • |
| Zeribar, in which the latter was totally | , | | |
| defeated | 1191 | . 1 | |
| 24 Kelb Ali Khan, a Zend general, came to the | ; | | |
| assistance of Ahmed Pasha, and re-seated | l | | |
| him on the throne. Mahommed Pasha | | | |
| fled to Keuy Sanjiak | 1191 | | |

^{*} Ahmed Pasha, after having been taken prisoner by his brother Mahommed Pasha, made his escape, and returned with the aid of Turkish forces, and reigned six months. Mahommed Pasha, in his turn, fled to Persia, and returned with Ali Murad Khan. They were defeated at Surseer.

pened.

A. H. Time reigned. Yrs. Months. 25 Mahommed Pasha returned with Temir. Pasha of Keuy Sanjiak. They fought with Ahmed Pasha below Gilleh Zerdeh. ·The battle was desperate. They were more than an hour hand to hand with sabres and daggers, and the slaughter was very great. Temir Pasha was killed, and Mahommed Pasha taken prisoner. His eyes were put out immediately by his brother Ahmed Pasha, who himself died a natural death seventeen days afterwards, in the Karadagh, on his return to Karatcholan . 1192 26 Nuwaub Mahommed Pasha, father of Abdurrahman Pasha. He was killed in battle at Yeltimar, between Sakiz and Saouk Boulak, by Boodakh Khan, the Prince of Saouk Boulak, against whom he was fighting . 1193 27 Nuwaub Ibrahim Pasha, the founder of Sulimania . 1198 He seized Hassan Khan Bey and Hussein Bey, two princes of his own family, and sent them prisoners to Bagdad, where they were first banished . 1200 to Hilla, and then strangled 28 Osman Pasha, the elder brother of Abdurrahman Pasha . 1201 29 Ibrahim Pasha again . 1203 1 30 Nuwaub Abdurrahman Pasha . 1204 . 1212 31 Ibrahim Pasha again What is called the Little Plague hap-

| | А. Н. | Time reigned. Yrs. Months. |
|-------------------------------------------|-------|----------------------------|
| 32 Abdurrahman Pasha again | 1217 | 2 |
| Ibrahim Pasha died at Mousul during | | |
| Ali Pasha's, of Bagdad, expedition to | | |
| Sinjar. Ali Pasha had deposed him. | | |
| His death happened | 1217 | |
| Abduirahman Pasha revolted from Ali | | |
| Pasha, stabbed Mahommed Pasha of | | |
| Keuy Sanjiak with his 'own hand, on | | |
| his retreat from Bagdad, and imme- | | |
| diately after defeated Khaled Pasha at | | • |
| Altoon Kiupri. The Pasha of Bagdad | | |
| came in person, and established Khaled | | |
| Pasha at Sulimania. Abdurrahman | | |
| Pasha fled to Persia · | 1218 | |
| 33 Khaled Pasha | 1219 | 1 |
| 34 Adurrahman Pasha returned from Persia, | | |
| defeated the auxiliary Turks and Koords | | |
| at Zeribar, and took Suliman Kiahya | | |
| of Bagdad prisoner | 1221 | |
| 35 Abdurrahman Pasha was again forced to | | |
| fly from Sulimania; and the Turks under | | |
| Suliman Kiahya, now become Pasha of | | |
| Bagdad, placed on the throne Suliman | | |
| Pasha, son of Ibrahim Pasha * . | 1223 | 3 |
| 36 Abdurrahman Pasha again made himself | | |
| master of Koordistan. The Shahzadeh | | |
| of Kermanshah leagued against him with | | |
| the Turks, and forced him to retreat to | | |
| Keuy Sanjiak, which was besieged by the | | • |
| Persians, who raised the siege after it | • | |
| had lasted one month and four days. | | • |

^{*} This was the year (1808) in which I came to Bagdad.

| • | | A, H, 7 | lime reigned. |
|----|--------------------------------------|---------|---------------|
| | This was in 1224. Abdurrahman Pasha | | |
| | returned to Sulimania | 1226 | 2 years |
| | Death of Abdurrahman Pasha . | 1228 | • |
| 37 | Nuwaub Mahmood Pasha, the eldest son | | |
| | of Abdurrahman Pasha, succeeded his | | |
| | father, and is the present prince . | 1228 | |

Dates and Facts connected with the History of Koordistan.

(Referred to in p. 302, Vol. I.)

| Suliman Bey, that is, Baba Suliman, de- | |
|-------------------------------------------|------|
| feated by the united forces of Turkey | |
| and Persia, and forced to fly from Koor- | |
| distan. He then went to Constanti- | |
| nople | 1110 |
| Bekir Beg defeated | 1120 |
| The siege of Bagdad | 1130 |
| Hamadan taken by the Turks | 1135 |
| Khana Pasha of Koordistan killed . | 1145 |
| Topal Osman Pasha's battle | 1144 |
| Siege of Mousul | 1154 |
| Khaled, Pasha of Koordistan, fled to Orfa | 1155 |
| He died there | 1156 |
| Yeghan Pasha, the Turkish General, de- | |
| feated | 1156 |
| Nadir Shah killed | 1158 |
| Death of Adel Shah | 1161 |
| Death of Ibrahim Shah | 1162 |
| Suliman, Pasha of Bagdad, began to reign | 1164 |
| Osman, Pasha of Keuy Sanjiak, put to | |
| death by Suliman, Pasha of Bagdad . | 1164 |
| OL. I. | 2 C |

| | A. H. Time reigned |
|-------------------------------------------|--------------------|
| Selim, Pasha of Karatcholan, put to death | |
| at Bagdad | 1171 |
| The great plague | 1171 |
| Mahommed Pasha, the Bebbeh, defeated | |
| on the Nareen by the Pasha of Bagdad | 1176 |
| Suliman Pasha assassinated | 1178 |
| Second Plague | 1187 |
| Suliman, Pasha of Bagdad, killed . | 1171 |
| Ahmed Pasha taken prisoner at Ahmed | ` |
| Kulwan | 1187 |
| Ali Mourad Khan taken prisoner by | |
| Ahmed Pasha | 1188 |
| Shefi Khan came to the assistance of Ma- | |
| hommed Pasha | 1188 |
| Kelb Ali Khan came—Defeat of Khosroo | |
| Khan by Mahommed Pasha . | 1191 |
| Great earthquake at Tabreez | 1194 |
| Mahommed and Ahmed Pashas went to | |
| Kerkook | 1191 |
| Mahommed Pasha defeated by Ahmed | |
| Pasha | 1191 |
| Death of Ahmed Pasha | 1192 |
| Death of Kerim Khan, King of Persia . | 1192 |
| Death of Abdulla Pasha of Zehav . | 1193 |
| Mahmood Pasha, the grandfather of the | |
| present Pasha, began to reign . | 1192 |
| Reza Kouli Khan killed . | 1197 |
| Mahommed Pasha, who had been banished, | |
| fled to Persia. He returned afterwards, | |
| and was, with Omar Pasha, another | |
| chief, put to death by Mahmood Pasha | |
| under the great tree at Karatcholan . | 11 94 |
| Ibrahim Pasha began his reign • | 1197 |

| | A. H. Time reigned. |
|---------------------------------------------|---------------------|
| Second building of Sulimania | 1199 |
| Mahmood Pasha killed | 1198 |
| Osman Pasha began to reign | 1201 |
| Death of Osman Pasha | 1203 |
| Earthquake at Sulimania | 1217 |
| Suliman, Pasha of Bagdad, died, and was | |
| succeeded by Ali Pasha | 1217 . |
| Ibrahim Pasha died | 1218 |
| Feth Ali Shah, the present King of Per- | |
| sia, began to reign | 1211 |
| Abdurrahman Pasha revolted from Ali | |
| Pasha - killed Mahmood Pasha of | |
| Keuy Sanjiak, and defeated Khaled | |
| Pasha at Altoon Kiupri-Ali Pasha im- | |
| mediately marched from Bagdad, and de- | |
| feated Abdurrahman Pasha at Derbent | 1220 |
| Khaled Pasha came to Sulimania and | |
| reigned | 1 year |
| Second affair of Derbent under little Suli- | - , |
| man Pasha of Bagdad * | 1223 |
| Battle of Kifri | 1226 |
| Suliman, Pasha of Bagdad, killed . | 1225 |
| Abdurrahman Pasha finally returned to | |
| Sulimania | 1226 |
| | |

^{*} This year, 1808, I came to Bagdad.

IV.

ROUTES PROCURED AT DIFFERENT PLACES.

AT AHMED KULWAN.

From Ahmed Kulwan, in the district of Kizzeljee, to Zehav.

| Zehav. | | |
|---------------------------|------------------|--------------------------------------------------------------------------------------------------------------------|
| | Hours. | Observations. |
| Surajoo, in Shehrizoor, c | alled | Hilly - no high mountains |
| in Koerdish, Sharazoo | r 6] | to cross. |
| Banikhilan | 6 1 | The first part of the road in the plain of Shehrizoor. OnapproachingBanikhilan, |
| | | you cross a mountain, and arrive at Banikhilan, where the Diala receives several streams from Koordistan. |
| Zehav | 10 | The plain of Bajilan. |
| | 23 | |
| | | |

Ahmed Kulwan to Kermanshah, by the Shamian road. N.B. This road is the shortest and most level of all those which lead from Koordistan to Kermanshah. It runs almost the whole way through a defile between two mountains.

| | | | | Hou | s. Observations. |
|------------|---|---|---|-----|------------------------------|
| Saoulaowa | • | • | • | 6 | In the territory of Sinna, a |
| | | | | | valley all the way. |
| Palingan . | • | • | ٠ | 5 | Continuation of the valley. |
| Kermanshah | | • | • | 10 | Level. |
| | - | • | | | |
| | | | | 21 | |

This road is described by the Koords as being the most convenient for the passage of tribes, with their families, baggage, flocks, &c.

ROUTES COLLECTED AT SINNA.

| | SINN | A TO H | AMADA | N. | | |
|-------------|-------------|--------|--------|-----|----|-------------|
| ٠, | | | | | | Farsakhs. |
| Dehkelan . | • | • | •, | •. | • | 6 |
| Korweh . | • | • | • | •. | • | 6 |
| Hamakesi . | • | • | ٠, | 4 | ٠. | 6 |
| Hamadan . | • | • | •. | •. | • | 6 |
| | | | | | | |
| | TO 1 | CERMA | Nshah. | | | 24 |
| Koruk . | • | • | | | | 5 |
| Kamyareh . | _ | | • | • | | 5 |
| Kermanshah | • | • | • | • | • | 7 |
| | | • | • | | • | |
| | | | | | | 17 |
| | T |) TABR | EEZ. | | | _ |
| Baklabad | • | • | • | • | • | 6 |
| Kilekebood | • | • | • | • | • | 6 |
| Sakiz . | • | • | • | • | • | 9 |
| Gul Tepeh | • | • | • | • | • | 6 |
| Meiandoav | • | • | • | • | • | 8 |
| Lukler . | • | • | • | • | • | 9 |
| Ak Tepeh | • | • | • | . • | • | 11 |
| Tabreez . | , | • | • | • | • | 12 |
| | | | | | | 67 |
| | TO | MARA | GHA. | | | |
| Haladereh | | | | | | 5 |
| Diwanvereh | | • | • | • | • | 5 |
| Kaplan To | | | • | | , | 5 |
| Sefakhaneh | • | • | • | • | • | 4 |
| Sacen Kalaa | | • | | | | 7 |
| Deezeh . | • | • | , | | | 6 |
| Maragha | | | | | | 4 |
| **.n9 | • , | • | . • | • | • | - |
| | | | | | | 36 |
| | | | | | | |

ROUTE FROM BINNA TO HAMADAN, CORRECTED FROM MR. BELINO'S JOURNAL.

| | (| Calle | ed. | | Really. | | | |
|----------|---|-------|---------|-----------|--------------|------------|----------|--|
| Dekkilan | • | 7 | farsakl | 18 9 | o hours | 55 ı | ninutes | |
| Koourba | • | 5 | . — | , | 7 — | 15 | | |
| Hamakesi | • | 5 | | - (| 6 — | 20 | | |
| Hamadan | • | 5 | | . 1 | 7 — | 3 0 | - | |
| | | | farsakl | - hs 3 | – l hours | 0 | minutes. | |
| | | _ | • | - | _ | _ | | |

V.

Particulars relating to the Topography of Koordistan; collected from the best authorities at Sulimania, and carefully compared with the accounts of various Persons.

From Ahmed Kulwan to Nilpareez, through a pass in the Tariler. 3 hours.

Tchiftan, over hills, 2 hours.

Khulambar, the capital of Shehrizoor, 8 hours; level road.

Khulambar is at the foot of the Avroman mountains.

Khulambar to Khuajall, 2 hours. In a valley in the Avroman mountains.

From Khulambar in a westerly direction, to Hallebjee, 2 hours; under the mountains also; separated from Juanroo by the Diala, there called the Sirwan water; and from Banikhilan, the pass of the Diala, by the mountain or line which forms the W. boundary of the plain of Sulimania.

The Diala separates Avroman from Shahoo. The Avroman mountains are nevertheless esteemed a part of the true Shahoo.

ITINERARIES OF SHEHRIZOOR.

| Sulimania to | | | |
|--------------|---|----------|----------------------------|
| Arbet . | • | 4 hours. | Great ruins here. The ruin |
| Girezeh . | • | 4 . — | called Kiz Kalaasi is be- |
| Hassar . | | 2 — | tween Girezeh and Arbet. |
| Khulambar | | 2 — | Destanzoor and Yareen |
| | | | Tepeh are near it. |

12 hours from Sulimania to Khulambar, the capital of Shehrizoor.

Khulambar is close by the Mount Azmir or Giozeh.

The Khulambar river joins the Tanjeroo, and both together fall into the Diala.

Sulimania to Banikhilan.

| Sulimania to Derbent | Fakh | era | • | 5 | hours, crossing the Tanjeroo. |
|----------------------|--------|---------|---|----|-------------------------------|
| Gura Kalau, where th | ere ar | e ruins | • | 4 | |
| Banikhilan . | • | • | | € | _ |
| | | | | | |
| | | | | 12 | hours. |

Hallebjee to Banikhilan, five hours, through a valley or pass, called Derbent i Khan.

Hallebjee to Derbent i Fakhera, six or seven hours.

From Banikhilan two roads branch off: one to Zehav; another to Zengabad, through Dizziairesh, Khani Tchapal, Zengabad, along the banks of the Diala.

Banikhilan to Zehav.

| Herskel | • | • | • | . 1 hour. |
|----------|---|---|---|-----------|
| Hoorun | • | • | • | . 2 — |
| Serkalaa | • | • | • | . 4 — |
| Zehav | • | • | • | . 3 — |
| | | | | 10 hours. |

Zehav to Kermanshah.

| Zehav to Pisheou | • | • | | 3 hours. |
|-------------------|------|---|---|-------------|
| Sooradzæ . | • | • | • | 3 — |
| Kerrind . | • | • | • | ³3 — |
| Thence to Kermans | hah. | • | • | |

From Sulimania to Kermanshah, by Hallebjee.

| | Hours. | |
|--------------------|--------|------------------------------|
| Hallebjee to Khana | | Hallebjee is near a mountain |
| Shoor | 7 or 8 | which is a branch of Shahoo, |
| Deshteh-oor | 3 or 4 | and is separated from Juan- |
| Deshteh-leil . | 3 | roo by the Diala, which runs |
| Deshteh-Mordeh . | 2 | between the Hallebjee hills |
| Zimkan | 3 | and Juanroo. There is a |
| | | passage over the Diala to |
| | • | Juanroo, by a rope extended |
| | | from cliff to cliff. |

Thence, through a pass or valley, to the plain of Mahidesht. From Zimkan to Kermanshah, fourteen hours.

This road is called the middle road. Zehav is the lower road; and the upper road is as follows, through Avroman and Juanroo:—

| Khuajace to | T evileh | | | • . | ٠. | | 2 hours. |
|--------------|-----------------|------|------|--------|----|---|------------------|
| Nowsood | • | | | ٠, | | • | 11/2 |
| Disheh | • | • | | • | • | | 6 — |
| Pawah | • | | • | | • | • | $2\frac{1}{2}$ — |
| Kalai Juanro | 0 | | | • | • | | 8 or 9 |
| Then by Mah | ndesht | to I | Kerm | anshal | h | • | 12 |

There is yet another road to Kermanshah. It turns off from the lower road, two hours and a half this side of Zehav, to Deshteh Mordeh, through Bizmirava.

Bizmirava is the yailak, or summer quarters of Zehav.

Bizmirava is in Shahoo; after it comes Rezhau, then the Tauk. All are in Shahoo or Zagros.

Shahoo is that part of Zagros that divides the Pashalik of Karatcholan, in Turkish Koordistan, from Persian Koordistan.

There is another road still to Kermanshah, through Kizzeljee to Saoulawa, called the Shamian road, mentioned in No. 2 of the roads procured at Kizzeljee.

The Karadagh, after passing Derbent, goes on to form the Khalkhalan mountains at Keuy Sanjiak.

The passes of Zagros between Bebbeh Koordistan and Persia:—

- 1. Garran; the road to Sinna. This is the southernmost of the passes in this list.
- 2. Soorkeoul. The road to Soorkeoul branches off the Garran road, at the bridge of Asrabad.
 - 3. Kelliba.
 - 4. Naoukhuan.
 - 5. Peachau. From Beestan to Banna.
 - 6. Kelli Balin. From Banna to Bayandereh.
 - 7. Kelli Khan.

Thence the Zagros winds on E. of Serdesht, and W. of Saook Boulak, and then to Sikeneh.

VI.

SPECIMENS OF THE KOORDISH LANGUAGE,

IN VARIOUS DIALECTS.

| . I | Koordistan Pro Rah | per. | Bulbassi. Bab. Peder | Loristan. Baouk | Feileh, |
|--------------------|-----------------------|--------|-------------------------|--------------------|---------|
| Father-in-Law | | | | | |
| Mother | | • | D-L | Khasseer | D1 |
| | Dayik, Day | 78. | Dak | Dalik | Dayeh |
| Paternal Uncle | | • | • • | Mummoo | Ammeo |
| Maternal ditto | | • | • • | Khaloo | Tata |
| Son | Kur | | Kur | Rula | |
| Daughter, Girl | Kitch | | Kitch | Dyet, or date | |
| Brother . | • | • | Bera | | |
| Bister | Khoshk | | Khushk | Khoeeshk | Khowar |
| Husband | • • | | Merd | Shu | |
| Woman, Wife | Zhin | | Zhin . | • • • | Zoona |
| Boy | Kur | | Kur | Rula | |
| Paternal Aunt | Poor . | | • • . | Mimek | Ketchi |
| Maternal ditto | Poor . | | | | Hala |
| Child . | | | Mindal | Mina | |
| Man . | | | Piaou | | |
| People . | | | Khalk | | |
| Head . | | , | Ser | | |
| Face . | | , | Tchurutehav | | |
| That is to say, fa | ce and eyes, a | n idio | th. | | |
| Face . | | • | Tchur | | |
| Eyes | Tchaoo | | T cha v | Tcheoo | |
| Nose . | • • | • | Kuppoo | | |
| -Ear | Ghiu | | Gheh | | |
| Forehead | | , | Natchawa | | |
| Hair | Mi | | Jakatani | | |
| Mouth . | | , | Zar | | |
| Teeth . | | . : | Didan | | |
| Tongue | Zuwan | | Ziman | | |
| Beard . | | | Rudain | | |
| Whiskers | | • | Simeir | | • |

APP. VI.] KOORDISH DIALECTS.

| Breast | Koordisian Proper. Seng | Balbassi. | Loristan, Feileh. Sineg |
|----------------|----------------------------|------------------|----------------------------|
| Neck . | meng . | Gerdan, Ugtoo | Oines |
| Shoulders | Shan | Shan . | |
| Back . | | Pisht . | |
| Arm | Bask | | |
| Hand | Des | Dest . | Des |
| Fingers | | Angoost | |
| Nails . | | Nanyok | • |
| Foot, Leg | Peo | Peh | Pa |
| Knees | Hazhnoo | Ezhnoo | |
| Thighs . | | Ran | |
| Skin | Piest | Peest | |
| Flesh . | | Ghosht | |
| Bene | Jeak, Esk | Estik | Sokang |
| Blood | Khiun | Khoon | G |
| Heart . | | Serdul | • |
| Navel | Nauk | Naouk | Naook |
| Belly | Zek | Zug | |
| Milk . | | Sheer | |
| Sleep | Khow | Nooslia | |
| To sleep | Nusten | | |
| To awake, or t | · · · | Halista | |
| Pain | Esh | Derd | Zhan |
| Death | Murdoo | Mird | |
| Life | Zeendoo | | • |
| Spirit | Noos | | • |
| Cold | {Feanik, Zok-} | Sermaya | |
| Heat . | | Germaya | |
| Sun | Hetaoo | Hatava | Khor |
| Moon | Mang | Mahang, Maan | 3 |
| Star | Asterra - | Asteira | .Asara |
| Rain | Barish | Baran | Waran . |
| Lightning | | Burusuk, Buruska | • |
| Air , | | Ba | |
| Snow | Befer | Buffir | Yekh |
| Ice | Soher | Bestelek | |
| Day | Roozh | Rush . | |
| Night. | Shev | Show . | |

| Morning | Koordistan Proper. Sebeini | Bulbassi. | Loristan. | Feilch. |
|---------------------------------------|-------------------------------|-------------|-----------|---------|
| Evening | Khorrava | Ewareh | | |
| Summer . | | Hawin | | |
| Spring . | | Buhar | | |
| Autumn . | | Paiz | | |
| Winter . | | Zistan | | |
| Year . | | Sal | • | |
| Earth | Hhard | Khol | | |
| Water (Fro | om the Arabic) . | Aw | r | |
| River . | | Rubar | , | |
| A Fountair | . Kani , | | Kehni | |
| Sand . | | Rummil | | |
| Clay . | | Kor | • | • |
| Wood | Dar . | | Tcheleg . | Heimeh |
| Mountain | . Kew | Tchia | Kių | |
| Ascent, heig or cape o mountair | fa > Shakh . | | Kowr | Keuwr |
| Fire | Aghir | Aghir | Aghir | Tesh |
| S:one | Berd | Bird | Kutchuk | |
| Gold | Altun | Zer | Tela | |
| Silver | Zioo | Ziuy | Nokreh | |
| Copper . | | Pakur | | |
| Iron . | | Asin | | |
| Salt | Khu | Khueh | Nimek | |
| Grass . | | Ghiyah | | |
| Tree . | | Dar | | |
| Word . | | Kussa | | |
| Strength . | | Kawat | | |
| Storm | Tufan | Furtuna | | |
| Wind, or a | ir Baia | Wa | • | |
| A great win | id | Baiakigawra | | - |
| Hail | Terz . | | Teghir | • |
| Sea . | | Babra | | |
| Mount . | | Ghird | • | |
| Valley | Nesheoo | Dereh | Khir | • |
| Plain, or De | sert Desht | Tchola | Sahhra | |
| Forest | Besheh | Orman | Zor | |
| A Hare | Kervesh | Kerishk | Kergheh | |
| A Hog . | | Beraz | J | • |
| A Fox | • • | Riwi • | | |

APP. VI.] KOORDISH DIALECTS.

| • * • | Koordistan Proper. | | Bulbass | i. | Loristan, | Feileh. |
|----------------|--------------------------|----|---------|-----|---------------|---------|
| A Weasel | Weasel . Dullek | | | | • | |
| Eggs | Heleka | ٠. | ٠. | • | Khaia, or Kha | Khaia |
| A Fowl | Mershk | • | • | ٠. | Mamir | |
| Mare | Ma-ia | • | ٠. | • | Mohan | |
| Colt | Juwanoo | • | • | | Kurreh | |
| Cock | Kelleybab | • | • | • | Kelleyshir | |
| Hornet, or Bee | Heng | • | | | Seiramuz | |
| Sheep | Mer | • | | • | Pes | • |
| Lamb | Barkh | • | • | | Kaour | |
| Goat | Bizin, Siawun | | ٠. | • | Biz | |
| Camel | Wushter | ٠. | ٠. | ٠. | Ushter | |
| Flea | Ketch | | ٠. | ٠. | Keik | |
| Francolin | Por | | | | Durraj | |
| Pigeon | Kotir | • | • | • | Kemootir | |
| Hawk | Sakkar | • | • | • | Tcherkh | |
| Bear | Woortch | • | ٠. | | Khers | |
| Lion | Sheir | | | | | |
| Antelope | Ask | • | • | • | Asi | |
| Fish | Masi | | • | ٠. | Musi | |
| Partridge | Keow | | | | | , |
| Black | Resh | | • | • . | Sieh | |
| White | Spi | | | | Tchermuk | |
| Red | Soor | • | • | • | Suer | |
| Yellow | Zerd | | | | | |
| Blue | Kew | • | • | | Shin | |
| Green | Sowz, Tchinai | | | | | |
| I am come | Hatem | | | | | |
| I will come | Demoua | | • | | Tiam | |
| Go | Burroo | | • | | Betchoo | |
| Come | Wurra | | • . | • | Boo | Buja |
| Speak, or say | Bilea | • | • | • | Beesh | _ |
| I will speak | Deleam | | • | • | Ishim | |
| I will bring | Deanim | | • | • | Tigarim | |
| Now | {Henooka,} Howeistan} | • | • | • | Irenga | |
| Take | Biba | • | | • | Boua | |
| Why | Botchi | | • | • | Erratcha | |
| When | Kenghi | | • | • | Kei | |
| Welcome | Bekheirhateh | • | • | • | Khoshhateh | |
| I will go | Derrom | • | • | • | Detchim | |

| Ko | ordistan Proper. | • | Bulbee | d | Loristan. | Feileh. |
|-----------------|------------------|-----|--------|-----|------------|---------|
| I won't go | Narrom | • | • | | Neitchim . | |
| Lentils | Neeshk | | • | | Addes | |
| A vest | Kowa | | | • | Kaya | |
| Garden | Rez | | • | | Bakh | |
| Grapes | Teres | | · • | . • | Rngheer | |
| Water Melon, | Shooti | | | | Shami | |
| Melon | Kalak | | | | Khabliseh | - |
| Shoes | Sole | | . • | | Tchemeesh | • |
| Sword | Shir | | | . • | Sheer | |
| Shield | Metal | , • | | | Khalkhan | |
| Spear | Rum | | | | Nei | |
| Bow | Kawan | | | | Kawan | |
| Arrow | Tcer | | | | | |
| Cotton | Loka | | | | Pemmek | |
| Felt | Libad | . • | | | Neop | |
| House | Khanee, Yana | | | . • | Mal | |
| Taste | Tiem | | | | Taon | |
| Sight | Dighin | | | | | |
| Hearing | Beestin | | . • | | Azhnastin | |
| Smell | Bien | | • | • | Bu | |
| Feeling | Dusta Pelmas | | | | | |
| Sound, or Voice | Denk | | | - | | |

RND OF VOL. I.







Caucasia. Description 100/

Reise

12418 in ben

Raukasus und nach Georgien

unternommen

in den Jahren 1807 und 1808,

auf Beranstaltung ber Raiferlichen Atabemie ber Biffenicaften gu St. Petersburg,

enthalten b

eine

vollständige Beschreibung der Kaukasischen Länder und ihrer Bewohner,

bon

Julius von Klaproth,

Raifert. Ruffichem Sofrathe und Mitgliebe ber Afabemie ber Wiffenschaften ju St. Petersburg.

Erster Band.

Salle und Berlin, in den Buchhandlungen des Sallifchen Baifenhaufes. 1812.

7-

Reise

in ben

Raufasund nach Georgien.

Erster Band.

Machrichten.

- 1. Der Bunfch der Berlagshandlung, die Karten zu diesem Berke so vollkommen als möglich zu liefern, ift Ursach, daß die zu diesem erften Bande gehörenden Karten erft dem zwepten Bande, welcher im Laufe bes Sommers erscheinen wird, bengelegt wers den können.
- 2. Da von mehreren entfernten Orten die Liften der refp. Pranumes ranten poch nicht eingegangen find, so wird bas Berzeichnis berfelben bemm zweyten Bande folgen.

Seiner Majestat

Friedrich Wilhelm dem Dritten

Ronige von Preußen

Allerunterthanigft jugeeignet.

Borrede.

Der Grund, warum die Beschreibung dieser Reise so spat nach meiner Zurückfunft von derselben erscheint, liegt in der Schwierigkeit, ein in Russand gedrucktes Werk in der übrigen Welt zu verbreiten, indem die mehresten Bücher, welche dort erscheinen, für das ausswärtige gelehrte Publikum gar nicht vorhanden sind. Ich hielt es daher für unumgänglich nothwendig, mein Buch in Deutschsand herauszugeben, und die Durchsicht des Druckes selbst zu übernehmen. Um den Leser vorsläusig mit dem Sange meiner Reise bekannt zu machen, lasse ich hier eine kurze Uebersicht berkelben folgen.

Ich verließ St. Petersburg in ber Mitte bes. Septembers 1807, und reiste über Moskwa und Charfow nach Alt Dicherkaßt, ber Hauptstadt ber Kosaken am Don, wo ich mich einige Zeit aufhielt, wie benachhauten Kalmucken kennen zu lernen. Ben bieser Gelegmheir erganzte ich die von mir in

Siberien und anderweitig gesammelten Nachrichten über die Lamaischen Meligionsgebräuche, die sich in dem ersten Theil der Reise einverleibt sinden. Im November desselben Jahres ging ich weiter nach Suden durch die Donsche Steppe nach Georgiewsk, der Hauptstadt des Kaukasischen Gouvernements, wo ich Nachrichten von den Tscherkessen und den senseits des Chudans wohnenden Wölkerschaften einzog. Ich besreiste die Ruinen von Madshar an der Kuma, die Mineralquellen des Kaukasischen Borgebiedes und den Besch tau, besuchte die an diesem Berge getegene Englische Missionsanstalt, und sammelee Sprachsproben und Alterthumer der bortigen Gegend.

Mein erster Plan war, ben nördlichen Kaukafns zuerst zu durchstreifen; allein da mir der Gouverneur der Kaukasischen Statthalterschaft vorstellte, daß ich auf diesen Reisen beständig burch die strengen Quaranstainen würde aufgehalten werden, deren Aufhabung man für das folgende Jahr erwartete, so entschloß ich mich, noch in demselben Winter nach Tissis zu gehen, und begab mich nach Wosdof, um den Abgang eines großen Convon zu erwarten, der dorthin bestimmt war. Hier sammelte ich die besten Nachrichten über die Osseten und Risten, theils von Eingebohrnen selbst, theils durch die freundschaftliche Verwendung der P. P. Zesuiten, die hier ein Haus haben und den Dienst in der katholischen Kirche versehen. Von Wosdof aus

ging wein Beg burch tie fleine Rabarbab nach Was bifamfas am Teret, und von ba ju beiben Seiten biefes Rluffes, burch bas enge Thal, in bem er fliefe, und welches ehemals burch bie berühmte Kautafische Pforte geschloffen murbe. Den Teret verlief ich benm Offetischen Dorfe Robi und passirte am 26. Dezember bas Schneegebirge Gub, bas auch ber Rreuzberg genannt wirb. Senfeits beffelben ging bie Reife in bem Thale fort, in bem ber Slug Aragmi bem Rur ju fliefit, iber Unameri nach Machetha, ber ehemaligen Sauptfatt von Georgien, bon ber felbft bie Ruinen verschwumden fand, und an beren Stelle ein Rlofter ftebe. bas jest zur Quarankaine bient. Um 14. Januar 1808 fam ich in Tiflis an, wo ich bis jum Unfange bes Marges blieb, theils um Nachrichten über Georgien einzusammeln und die Geschichte bieses Landes überfeken zu laffen, theils um die beffere Witterung gur Bortfebung der Reife abzuwarten. Bier machte ich Die Befanntschaft mehrerer vornehmen Georgier, beren Rath mir ben meinen Unternehmungen bon großem Rugen mar; bagegen mußte ich bie Bemerkung. machen, bag bie Ruffifchen Befehlshaber nicht bas: geringfte zur Unterftugung berfelben thaten, obgleich ihnen bies burch einen offenen Befehl bes Minifters bes Innern aufgetragen wurbe.

Am funften Marz ging ich, von Tiflis wieber, mich Michetha, und bann üben Muchrani und Uchals

gori bis jum Ursprunge des Flusses Rani, am Juß des Schneegingels Chochi, an dessambliem auch die Duellen des Terefs zu sinden sind. Wit umbeschreide lichen Schwierigkeiten hatte ich zu kampfen, um durch die Schneeklufte dieses Berges zu denselben zu gelangen. Der Ruhm, den Ursprung des Terefs zuerst aufgefunsden und besucht zu haben, gehört also mir und nicht den beiden Dorpatschen Studirenden, die einige Jahre später von Kobi aus dort waren. In dieser Gegend wohnen die Tirsau oder Turso, ein wilder aber doch gastfrener Osseischen Stamm, durch dessen Wohne da über den Kreuzberg, Ananuri und Macherha nach Lissis zurück.

Am 29. Marz reiste ich von bort nach Thianethi, am Flusse Jöri in R'achethi, um Nachrichten über die Lesgier, Euschi und Pschawi einzuziehen, und mächte überhaupt bis zum Ende des May's verschiedene Reisen in Georgien. Dann ging ich durch das Aragmisthal wieder über das Schneegebirge nach Wladisamkas, von wo ich am 12. Junius wieder nach Listis zurürkstehrte, um Geld, welches für mich dort augelangt war, in Empfang zu nehmen. Ich sammelte noch manches aus Aftenstücken, verließ dann Georgien ganzlich und traf am 14. Julius wieder in Mosdok am Zerekeln. Hier ließ ich meine kranken Leute, ging über den Bluß Kurp nach Oshulat, einer zerstörten Stadt, im

ber keinen Rabarbab, und befuchte bie Muinen von Tartortup, melches mich ben Gagen ber Ticherkeffen von Europäern bewohnt gewesen fenn foll. Ben bene selben ging ich aber ben Terek nach Durbur am Aluffe gleiftes Namens, und von ba bober binauf ins Gebirge m bem Offerischen Stamm Dugor, Die am Uruch bis ju kipen Quellen hinauf wohnen. Ich verfolgte feinen Lauf bis jum Schneegebirge, welches ich überftieg und iber welches ich bis nach Onni in Imerethi fam, von wo ich aber wegen verschiedener Unruhen und geinds feligfeiten gegen bie Ruffen wieber zu ben Dugor gurude tebeen mußte. Won bem Escherkeffischen Dorfe Gle murfina reifte ich über Baltafch nach Blabifamtas und son ba burch bie kleine Rabarbah nach Mosbok mrid. Darauf ging ich nach Georgiewst, bereifete wieder Mabshar und einen Theil des Cfubans, und fehrte, ba verschiedene Umstande mich abhielten, ben dklichen Kaufasus kennen zu lernen und nach Daghestan ju gehen, im Januar 1809 nam St. Petersburg zurück.

Die zur Reise gehörigen bren Karten, welche einengroßen Theil des Kaufasus viel richtiger darstellen, als sabst die große podrodnaja Karta von Russland, werzben mit dem zwenten Bande erscheinen, dem auch alle Sprachsammlungen und philologische Untersuchungen, die ich auf der Reise gemacht habe, angehängt werden sollen.

Man wird finden, daß ich meine Vorganger, wie es die Instruktion zur Reise mit sich brachte, bes mußt und berichtigt habe, um eine so viel wie möglich vollständige Beschreibung des Kaukasus und seiner Beswohner zu liefern. Ben Ausarbeitung dieser Reise habe ich fast immer den Plan befolgt, das zu beiden Seiten des Weges liegende Land zu beschreiben, und nur die Nachrichten von Ossetien und von der großen Kabardah sind der Vollständigkeit wegen für den zwegten Band verspart worden.

Schließlich banke ich noch allen meinen Freunden, die mich ben dieser Unternehmung unterstüßt haben, und besonders dem Herrn Seheimen Legationsrath und Pralaten von Diez, der mir aus seiner Wichen Sammlung morgenlandischer Handschriften das Origis nal von Abulghasi Bahadur Chan's Seschichte der Lataren und das Derbendsnameh geliehen hat, von welchem lesten Werke er mir auch seine deutsche Ueberssehung mittheilte, die ih für den zwenten Band des nuhen werde.

Berlin, ben 20. April 1812.

Julius von Klaproth.

Arabifch : Perfifch : Turfifches Alphabet.

| [Elif (a) | ت Dhad dh |
|---------------|------------------|
| پ Be b | b Tha th |
| Te t | b Tda td |
| ت Tse ts | ' Ain ع |
| Z Dshim dsh | Ghain gh غ |
| Tschim tsch | Fe f |
| 7 Hha hh | Ckaf ck |
| ¿ Cha ch | Kef k |
| ن Dal d | ப் Gief g |
| ن Dsal ds | 🐸 Saghyr Nun . n |
| Re r | J Lam 1 |
| <i>j</i> Se s | Mim m |
| She sh ُ | ⊌ Nun n |
| w Szin fs | 8 He h |
| ம் Schin sch | Vaw w (u) |
| vo Zad z | Ye j (y) |
| | |

Das Georgische Alphabet.

| δ An . , a | b San sz |
|--------------|--------------------------|
| & Ban b | ∂ Tar t |
| 8 Gan g | ரு Un u |
| ♥ Don d | g Phar ph, ein hartes p. |
| g En e | J Kha kh, ein hartes . |
| 3 Win . w | M Ghan gh, fehr hart. |
| Sen .s | y Qan q, ein Mittellaut |
| haih | zwischen k und q. |
| on Than th | d Schin . sch |
| ο Ini | h Tchuen tsch |
| 3 K'an k' | C Zan z . |
| m Lasz . 1 | 7 Tsil ts |
| 3 Man m | ^Π Tzil tz |
| 6 Nar . n | & Schtschahar . schtsch |
| m-On · · · | b Chan ch |
| 3 Par p | 3 Hhar hh |
| oy Shan . sh | N Dshan dsh |
| ர் Roi r | € H'oi h' |

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— — statt Alaleti lies Alalethi.

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— 281 — 3 statt Nedremankoi lies Nedremannoi.

— 299 — 2 statt Pudischah lies Padischah.

— 421 — 14 statt Nashar lies Madshar.

— 445 — Anmerkung — Nach einigen Nachrichten sost der Efara Efuban mid nicht der Ssup den

Namen Kislar : Retten führen. 503 — 16 ftatt wahrscheinlich lies gewiß nicht-

Einlei:

Einleitung.

Ju den merkwürdigsten Gegenden und zu den unbekannteren der alten Welt gehört der Kaukasus, der mit seinem lanzgen, schneebedecktem Kücken Asien von Europa trennend, als Gränzscheide beider Welttheile dasteht, und dessen Borgebirge die Landenge zwischen dem Kaspischen und schwarzen Meere ausfüllen. Die Geschichte liefert nur wenig Beyspiele von Ueberschreitung dieses Gebirges durch wandernde Bölker, die auf diesem Wege in Hochasien eindrangen. In unseren Zeiten war es den Russischen Wassen unter der glorreichen Regierung der großen Katharina ausbehalten, durch die im Alterthume schon so berühmte Kaukasischen Pforte, Dariel, über das Schneegebirge, den Weg nach Georgien zu suchen, der seit Timurs Zug in den Kauskasus, von Kriegsheeren unbetreten blieb.

Anfänglich waren es nur Hulfstruppen, die Rußland dem Könige Frak'li (Heraklius) gegen die ihn bedrängens den Türken und Lesgier zur Unterstützung schiefte; allein hald jah dieser die Unmöglichkeit ein, als selbstständiger Fürst seis v. Maproths Reise z. 1. Band.

nen Feinden auf die Dauer zu widerstehen, und unterwarf sich daher im Jahre 1783 der Krone Ruftlands. Sein geistessichwacher Sohn Georgi folgte ihm in der Regierung, und als dieser 1800 starb, traten mehrere Georgische Fürsten zusammen und schickten Abgeordnete nach St. Peterssburg, um den Kaiser zu ersuchen, ihr Baterland zur Russischen Provinz zu machen, und es dadurch gegen alle feindslichen Anfälle seiner Rachbarn in Sicherheit zu setzen. Ihr Wansch wurde auch bald darauf erfüllt, und Georgien hörte nun auf, von eigenen Königen regiert zu werden.

Diese Offupation hatte die Folge, daß man in St. Petersburg beschloß, nach und nach den ganzen Kaukasus zu unterwersen, und die Gränzen des Reichs dis zum Araß (Arares) auszubreiten. So erfolgte die Besetzung von Daghestan und Imereti, wodurch die noch nicht unsterworsenen Gebirgsbewohner überall vom Russischen Gebiete umzogen wurden, und so wahrscheinlich bald genothigt seyn werden, sich zu Basallen des nordischen Staatskolosses zu erklären.

Sobald die Hoffnung da war, diese jest wirklich Statt habenden Vergrößerungen zu machen, dachte man in St. Petersburg darauf, genque Nachrichten über den Kaukasus einzuziehen. Man wollte aber dies Gebirge nicht allein physsisch genau kennen lernen, sondern auch die Sitten seiner Bewohner und ihre Verhältnisse gegen einander. Dies bestücksichtigte man, als 1767 die große Kaiserinn den Vesehl gab, das ganze Reich von Mitgliedern der Akademie der Wissenschaften bereisen zu lassen, sowohl um es zu beschreis ben, als auch um seine Produkte und Bewohner zu unterssuchen. Der Kaukasus und Georgien sielen bep dieser wich-

tigen Unternehmung dem Profeffer *) Gulbenftabt gu, und eine beffere Wahl hatte man nicht treffen konnen, denn er fand an Genntnig und Gifer uber alle anderen feiner, auf Reisen geschickten, Rollegen. Dren Jahre hielt er sich in und ben diesem beruhmten Gebirge auf; aber leider hinderte ihn ein fruhzeitiger Tod, feine Bemerkungen felbft beraus: Bieles, was in seinen Bandschriften fehlte, hatte er sich vorgenommen aus bem Gedachtniffe zu erganzen, bes fonders alles, was et ben seinem langen dafigen Aufenthalte über Sitten und Gebrauche der Raufasier bemerkt hatte. Run aber wurde fein Nachlaf einem Berausgeber überlaffen, der weder die Begenden, Die Guldenftadt bereift hatte, felbst kannte, noch Lust und Liebe genug befaß, um ein fremdes Werk, wie fein eigenes zu behandeln, und in der moglichten Bollkommenheit erscheinen zu lassen. Daher kommt es benn auch, daß ber Theil ber Gulden ftadtichen Reife, der den Raukasus betrifft, zwar der Anlage nach systematisch und vortrefflich, aber nicht genug ausgeführt ist, und daß die Namen von einer unglaublichen Menge von Druckebiern entstellt worden, die um so unverzeihlicher find, da Gul= benftadt febr deutlich schrieb, und besonders die fremden Worte richtia wiederzugeben fuchte.

Raufasus, in Gesellschaft des Ungarischen Grafen Rohary, der ihn unterhielt und beffen Erbe er in Tiflis wurde; allein kine hochft flüchtige Beschreibung dieses Gebirges, in der die

Detersburg Professoren, jest aber, ba biefelbe eine andere Eins richtung erhalten hat, fallt auch diefer Titel, wie billig, weg.

Salfte der angeführten Dinge unwahr oder falft ift, murbe noch durch einen unwissenden herausgeber verschnitten, und ift nur dem einigermaßen brauchbar, der den Rautasus selbst genau kennt, und ihre Fehler zu bemerken im Stande ift.

In naturhistorischer hinsicht sind seit dieser Zeit mehrere Reisende im und am Kaukasus gewesen, allein historis fce Bemerkungen über seine Bewohner find wenig oder bar nicht, wenigstens nicht offentlich, bekannnt gemacht worden. Der murdige Graf Johann Potodi, welcher fich im Binter 1797 — 1798 am Ruke des Kaufasus aufhielts umd ben ich ben ber, nach China bestimmten, Ruffischen Gesandtschaft zu begleiten die Ehre hatte, glaubte ben Wiffens schaften einen Dienst zu leisten, wenn er eine neue Reise in Dies Gebirge veranlagte, beren 3weck nur Kenntnig des gans des, Geschichte und Sprachkunde fen, und dachte gutig ge= nug von meiner Geschicklichkeit zu einer folden Unternehmung, daß er mir die gludliche Ausführung derfelben ju-Er wandte sich baber mit diesem Plane an den ba= maliaen Prasidenten ber Raiserlichen Akademie ber Wissen= schaften, der ihn der Afademie selbst vorlegte, die ihn auch, wie zu erwarten war, annahm, und des Berren Grafen auf mich gefallene Wahl, jum Kaufasischen Reisenden, bes ftatiate. .

Für eine Inftrustion, welche auf die wichtigsten zu bestimmenden Gegenstände aufmerksam machen sollte, hatte der Herr Graf selbst Sorge zu tragen versprochen; da indessen eins der gelehrtesten Mitglieder der Akademischen Konsestenz, herr Hofrath von Lehrberg, den Kaukasus bessonders studiert hatte, so konnte er am besten wissen, was da noch zu berichtigen übrig sep, und man übertrug auch

ihm, fo wie dem herrn hofrath von Krug, Fragen aufjufegen, die ich auf meiner Reife beantworten follte.

Da ich der Russischen Sprache nicht machtig genug war, um mich schriftlich in derselben auszudrücken, so gab mir die Akademie die Erlaubniß, aus dem St. Petersburgischen Gymnasio, einen der, auf ihre Kosten dort erzogesnen, Studenten auszusuchen, welcher mich als Dollmetscher begleiten sollte. Auf den Borschlag des Herrn Direktors wählte ich Feodor Bobrinzow, der sich einigermaßen im Französischen und Deutschen auszudrücken im Stande war.

Meine Anstalten zur Abreise waren bald gemacht gewesen, wenn man nicht die Zurückfunft Gr. Majestät des Kaissers erwartet hätte, von dem das Projekt zur ganzen Unternehmung erst bestätiget werden mußte. Indessen hatte ich Zeit, mich dazu vorzubereiten und die mir übergebenen Inskruktionen genau zu studieren, die ich auch, weil sie die Grundlage der ganzen Reise ausmachen, hier, so wie sie aus der Feber ihrer Berkasser gestossen, folgen lasse.

Inftruttionen.

T.

Objets de recherche proposés

S. E. Mr. le Comte Potochi.

C'est avec grand plaisir, que je me charge de contribuer à la confection des instructions de nôtre voyageur. Je prie cependant l'Académie d'agréer que je laisse courir ma plume; mes occupations actuelles ne permettroient point de faire un ouvrage fini, et ces matières me sont si familières, que j'espère pouvoir en écrire sans préparation.

La connoissance, que j'ai du personnel de Mr. de Klaproth, m'est ici sort avantageuse, pour lui indiquer le genre de ses observations. Il est littérateur, son esprit est exercé à la réslexion, ainsi on est en droit de lui demander des résultats, que l'on n'exigeroit pas d'un voyageur qui auroit porté son attention sur une seule branche des connoissances humaines, comme la Botanique, ou la Minéralogie.

Ce que l'on attend de Mr. de Klaproth est proprement de nous faire connoître le pays. Tout ce qui peut donner des lumières utiles doit fixer son attention. Ainsi chaque principauté du Caucase, doit occuper une place dans ses cahiers. Les peuples de ces contrées ont un caractère général, mais les nuances ne doivent point lui échapper. Quelques uns sont susceptibles de culture, d'autres non. Quelques uns peuvent être gouvernés à la Russe, d'autres non.

J'en viendrai bientôt aux vues scientifiques, mais je marrête ici à dessein, parceque les vues utiles doivent toujours avoir la préférence.

Il faut que le Caucale soit mieux connu, après le voyage de Mr. de Klaproth, qu'il ne l'étoir avant. Voilà le but. Quant aux moyens il faut les laisser à la sagacité du voyageur. Il faut par exemple, que les hommes marquants dans chaque contrée soyent mentionnés dans sa relation; il les verra, il leur parlera, il doit masquer le jugement qu'il en porte. I

Quant aux employés Russes nous l'engageons à en parler le moins possible.

Ainsi que je l'ai dit, le but est celui-ci: rendre le Caucase mieux comm. On peut à cet égard laisser toute latitude au voyageur. On peut lui donner pour modèle Olivier, Volney. Peut-être ne sera-t-il pas, auss bien, mais il en approchera. Il est certain que bien des malheurs, sont provenus en Russie du pen de connoissances, que l'on avoit sur les provinces éloignées; et qui en rapporte des notions justes sert essentiellement l'état. Le passe à la partie scientifique.

- pays du Don sur Mozdok. Et je suppose aussi qu'il y trauvera et y cherchera Mr. Marachal de Biber-suin, qui a travaillé avec succès sur l'histoire austienne de la Géorgie; l'examén des Manuscrits Géorgiens, de leur âge, et du degré de soi que mérite thaque tradition, est une partie importante. Par exemple Mr. Biberstein a trouvé dans les chroniques Géorgiennes, une invasion de Magogs, puecifement dans le même tems, où Hérodote place l'invasion des Cimériens. Constater une pareille tradition est plus important pour l'histoire que la déponsérée d'un monument.
- La peine de constater la tradition subsistante au sujet des Amazones. C'est chez les Circassiens qu'elle se trouve. Le Mermadalis, sur lequel les Amazones habitoient au rapport de Strabon, conserve encore le même nom. Les Troubadours Circassiens distinguent très-bien les anciens Scythes, auquels ils donnent le nome de Nogais. Tandis que toutes ces anciennes traditions sont encore subsistantes, il faut les recueillir et les conferver. De plus il sera bon de recueillir les généralogies des princes Circassiens, elles remontent vers l'an 1500, et sont curienses et historiques.
- 3. Les Tartares payens sujets des Circassiens et des Abassas, et habitants derrière eux doivent sixer l'attention du voyageur. Ces peuples sont les plus purs descendants des Scythes d'Hérodote, et méritent tout un travail, et une observation particulière pour

leurs moeurs, leur langue, leur religion, leur art divinatoire.

- trouvera des renseignements sur les Ossètes, et même des Ossètes. Ce peuple, qui lui-même s'appelle Ironi, est un race Mède. Ce sont les Sarmates-Mèdes, qui ont quitté les bords du Don, et qui se sont établi dans le pays de Misimianiens, lesquels se sont retirés dans le pays qu'ils ont aujourd'hui, et en ont probablement chassé les Gueles ou Guilan, qui y étoient du tems de Strabon, et qui aujourd'hui sont dans le Guilan et s'appellent Talischa. Le voyageur se procurera beaucoup de mots Ossètes, pour les comparer aux mots Talischa; car cette dernière langue est aussi Mède.
- 5. En général le voyageur aura à la main le quatrième volume de Stritter et l'étudiera fans cesse.
- 6. Les Offètes sont peut-être dans le Caucase la peuple le plus propre à la civilisation, et le voyageur les considérera sous ce point de vue, il observera ce qui a pu jusqu'à présent retarder les progrès, et ce qui pourra les avancer. J'ai connu dans ce pays là un Archevêque, appellé Cajus, qui avoit fait imprimer un catéchisme et plusieurs autres choses dans la langue des Offètes. Le voyageur s'informera du plus au moins de succès qu'ont eu les soins de l'Archevêque. Car je le repète, le curieux doit toujours céder à l'utile, et le Caucase mieux connu doit être le grand but.

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- 7. Une difficulté géographique, que l'on n'a point suffisamment éclaircie, est celle des portes Caspiennes et des portes Sarmatiques. Le voyageur portant en extraits les passages des anciens qui y ont rapport, et s'informant bien de toutes les entrées de montagnes, parviendra probablement à une solution satisfaisante.
- 8. Lorsque le voyageur sera à Tessis, il prositera de cette position, pour tâcher de connoître les peuples de sa droite et de sa gauche, c'est-à-dire ceux qui habitent vers la mer Caspienne, et ceux de l'Euxin. Il est impossible qu'il ne trouve pas dans cette ville des gens, qui ont voyagé et qui ont approché des vallées les plus reculées et les plus inabordables. En les recherchant, en les questionnant avec art, on en recevra presque autant d'avantages que de la vue des lieux. Et peut-être on pourra se préparer à y arriver au retour. C'est à dire pendant l'été de 1808.
- 9. Les peuples du côté de la mer Caspienne sont assez cennus, à l'exception des sujets de l'Ouzmey, c'est-à-dire des Kaïtaks. Un passage de George Interiano prouve qu'ils sont les anciens Caspiens, et peut-être les Legi ou Lesghi sont ils a'dvenae. Pour décider la question il saut avoir un vocabulaire Kaïtak, et un Kara-Kaïtak, ou Faytak, comme le difent les Arabes.
- 10. C'est dans les mêmes environs que l'on voit encore des Villages Juiss, qui ne le sont que par la religion, et non par l'origine; car il paroît qu'ils sont

Carnaniens, ayant embrasse la religion Juive. Le voyageur tâchera de visiter ces peuplades, et de les bien connoître, savoir s'ils ont des livres de religion, et quels. Cette matière est absolument neuve. Le Comte Czacki a fait sur ce sujet de bonnes recherches; comme elles sont en Polonois, je les donnerai par extrait au voyageur.

- 11. Si nous passons de la mer Caspienne à l'Eurin, nous trouvons abondante matière à recherches, et le voyageur devra redoubler d'application et de zèle, pour pous donner des nouvelles sûres de quelques contrées où il est difficile de pénétrer.
- 12. Nous connoissons à peine les côtes de l'Abassa, depuis Anapa jusqu'en Mingrélie. Cependant nous croyons êtse bien sûrs, qu'il y a au pied des montagnes des peuples tout différents des autres Caucasiens. Entre autres il y a sur le haut, et vers les sources de l'Ubbuch, les Azge, selon quelques rapports appellés aussi Alains. Ils parlent, dit-on; une langue particulière, et portent des chapeaux. Je n'ai pas besoin de dire combien il seroit intéressant de connoître ces peuples, qui sont les Asiens et Ascipourgiens des anciens Géographes.
- 13. Quant à d'autres Alains, qui selon Reineggs habitent au Nord des Lesgis, je doute de leur existence. En général le voyageur doit se faire et préscrire la regle de poursnivre chaque notion, qui nous a té donné par Reineggs, de la faire passer au crible, the qu'il soit décidé ce qu'il en faut conserver et ce qui soit en être rejetté. Cet ouvrage qui n'étoit pas fait

pour être exact, puisque son auteur étoit une sorte d'aventurier, contient encore plus d'erreurs, ayant été publié après la mort de Reineggs.

- 14. Il seroit très avantageux, que chaque voyageur vérifiait les observations de son prédécesseur: les sciences y gagneroient beaucoup.
- 15. Lorsque, le voyageur quittera Tessis et s'avancera vers Bacou il portera ses recherches sur ce qui a rapport aux anciens habitans du Schirvan. Je 'm'explique.
- anciens Albaniens vaincus par Pompée; on les appelloit aussi Alaniens; et les Arméniens, qui ne prononcent jamais le L, qui disent Ghouka pour Luca, et Ighia pour Ilia, les ont appellé Aghouanis Ces anciens Albaniens ou Alaniens ont cédé leur pays aux Turcs, qui y sont aujourd'hui et très probablement ils ont formé la nation des Afgans ou Aghouans, que les Arméniens assurent être leurs frères. (Quoique les langues soyent aujourd'hui différentes, ce qui peut arriver, et je crois en avoir parlé dans mon histoire primitive.)
- 1.7. Ce que le voyageur a à faire ici, est: Premièrement prendre une exacte connoissance d'un ancien dialecte Mède, qui subsiste encore dans le pays, parmi les Juifs, et les Arméniens, et qu'on appelle Tat, langue du peuple conquis.
- 18. Le voyageur se transportera chez le Patriarche d'Albanie, qui réside dans les montagnes, je ne sais plus où, et qui a un rang égal au Patriarche

d'Ararat. Le voyageur y trouvera furement de l'inftruction.

- 19. Le voyageur s'appliquera particulièrement à comoître le dialecte Talifcha. C'est du Mède pur, langue des Cadusiens, ou Mèdes montagnards.
- 20. Enfin je suppose le voyageur arrivé à Bacou, où il hyvernera. Ici la littérature Persanne occupera sans doute le voyageur; et l'Académie lui donnera probablement la commission de reporter des manuscrits, pour completter sa bibliothèque dans cette partie intéressante.
- 21. Mais le principal but du voyageur doit être l'utilité. Il doit nous rendre la Perse mieux connue, nous parler de ses différentes provinces, de leur constitution politique, de leurs produits, des Princes qui la gouvernent, de factions. En s'exerçant à bien poser ses questions il pourra tirer un bon parti de tous les Persans, qu'il verra à Bacou et ailleurs.
- 22. A présent j'en viens à un point, que je regarde comme majeur par son importance historique. Le voici:

Soit au retour du voyageur, foit dans le cours du voyage, s'il a occasion de s'approchez de frontières Turques, il doit faire venir ou chercher des individues de la nation de Laz, et faire un vocabulaire de leur langue, qu'ensuite il comparera avec celle du baspeuple dans la Mingrélie. La langue des Laz nous donnera celle de la Colchide ancienne, ce qui se prouve par nombre de passages de Procope et autres.

3 nfrutttonen.

- 23. Il sera à propos que, suivant ce qui s'est pratiqué auparavant, l'on donne au voyageur un étudiant qui l'aide et qui conserve, en cas d'accident, les notions qu'il aura rassemblées.
- 24. Je borne ici mon projet d'instruction. Il renserme de quoi occuper le voyageur suffisamment, et si je ne donne pas au présent écrit une forme plus sinie, l'Académie voudra bien m'excuser.
- vent facilement occasionner des retards et le voyageur doit avoir toute la liberté d'arranger sa route comme il voudra. Je suis fort ami du Comte Gudowitche, et je me ferai un plaisir de donner une lettre, non seulement de recommandation, mais détaillée de ce qu'on peut faire pour le bien d'un voyageur.

ال مناو دُن للنا

II.

Fragen und Bemerkungen, ben Kautafus und seine Bewohner betreffenb; ben Gelegenheit

einer

bom herrn Hofrath von Klaproth nach Georgien gu unternehmenden Reife.

Man darf mit Recht voraussetzen, daß Herr Hofrath von Klaproth, ben seiner vertrauten Bekanntschaft mit allen Materialien, welche wir dis setzt zur Kenntniß des Kaukasus haben, die wahren Angaben zu bestätigen, die mangelhaften zu ergänzen, die ixrigen zu berichtigen beimüht sen werde. Indeß sey es mir erlaubt, auf einige Gegens stände insbesondere hinzudeuten, von deren Aufstärung die neueste Geographie jener Gegend, und die Geschichte des Kaukasus nicht nur, sondern auch die Geschichte des östlichen Europa interessante Resultate zu erwarten hat.

1. Reineggs fagt von dem bekannten Madshar, dortige arabische Inschriften und Jahrszahlen auf Leichensteis nen bezeugten, daß der Ort seit 180 Jahren wüste läge. Finden sich noch solche Denkmäler, so verdienten sie eine senaue Ropie (shne Reduktion der arabischen Zeitrechnung). Guldenskädt und Pallas halten alle dortige Kuinen für

Trummer von Grabern, und glauben nicht, daß hier je ein bewohnter Ort gewesen sen. — Reineggs Kaukasus I, 78. Rote. Guldenst. Reise II, 26 ff. Pallas südl. Statth. I, 306 ff.

- 2. Läßt sich nicht die Lage der von Pallas erwähnsten Madshar Juna am großen Dshinshik (wahrsscheinlich Ulu-Intschik, auch Selentschuk, ein Rebenfluß des Kuban) noch genauer nachweisen? Pallas a. a. D. S. 308.
- 3. Ist der Name Endern, wie Müller meinte, wirklich tatarisch, und nicht vielmehr aus Andreewa entstansden? Es gab in dieser Gegend schon zu des Araber Ibn Haufal's Zeiten ein bekanntes Semender, eigentlich wohl Swendrew, d. h. St. Andreas. Diese drey Ramen sührt wenigstens noch jest eine Stadt und Sandschaftschaft im türzsischen Paschalik von Servien. Ueber die Lage Endertys studet sich in Gülden städts Reise ein derber, wahrsschwinklich von ihm nicht verschuldeter Widerspruch. Müllers Samml, Russ. Gesch. IV, 39 und Note; einer werkwürdigen Sage wegen zu vergleichen. S. 16 ebendas. Gülden st. Reise I, 493. 498. 206.
- 4. Ist die Ritterfamilie der Badiletter, welche von Madsharischer Abkunft zu senn vorgiebt, und einen Theil der Osseischen Dugoren beherrscht, noch Rußland unterthänig? Sie unterwarf sich wie wir aus guter Hand wissen im J. 1781 und es wurde dadurch eine frene, bisher unbekannte Kommunikation zwischen Mosdok und Imirete eröffnet. Pallas sudl. Statth. I, 143.
- 5. Die Ramen Tigur und Uitigur, mit welchen Reineggs die Dugoren bezeichnet, sind wahrscheinlich Berun=

Berunstaltungen; oder heißen biese Stamme wirklich so bep einem ihrer Nachbarn? — Reineggs Rauk. I., 234.

- 6. Bu den merkwardiaften Gebirasvolkern gehoren bie Raratfdei (Raria : uti), die Balkaren und die Ischegem (georgisch: Dichig, auch Obfiff) - Tatarische Ctamme, wie man fagt, die hier, am nordlichen Ruft des Elborus, weit und breit von Rationen gang anderer Spras den umgeben, den noganisch = tatarischen Dialekt reden, und Spuren vom Christenthum zeigen. Gehoren fie vielleicht zu den altesten Zweigen mongolisirter Tataren; waren sie Ueberwite hunnischer Bolfer, die alten Bewohner des Landes, das Konstantin Porphyrogeneta Zichia nennt, ober Ueberrefte ber Polowier, wofür Gulbenftabt gewiß mit Unrecht die Offeten hielt? Wortersammlungen, insbesonder Sammfung der ben ihnen gangbaren Ramen, laffen auf einige Auskunft hoffen. - Guldenft. Reife I, 460 ff. ju vergl. mit S. 470 ebendas. Pallas füdl. Statth. I, 407. Stritt. Memor. IV, 249.
- 7. Hat Reineggs den Ramen Sotschuf : kala richtig erklärt? und was ist ben der im April dieses Jahres ersolgten Zerstörung von Anapa aus den Rekrassow : [hen Kosaken geworden? Rein. Kauk. I., 277. Pallas südl. Statth. I., 371.
- 8. Sind die andern Benennungen, die Reineggs von Sokumkala angiebt, richtig, und wären diese Rasnen erklarbar? — Rein. Kauk. II, 7.
- 9. An der südlichen Granze von der Georgischen Prosding Somcheti, zwischen den Flüssen Bebete und Indschafinstisch ein Terekmenisch = tatarischer Distrikt: Kasachi. Reineggs fagt: die Bewohner dieses Distrikts leiteten 1. Alaproths Reise 2c. 1. Band.

ihren Urforung von den Donifden Rofaken her. Richtigkeit dieser Angabe ist wohl sehr zweifelhaft. fich' nicht vielmehr annehmen, daß ber Rame Rafach - den Die Offeten auch den Tscherkeffen beplegen — hier in dem Sinne zu nehmen fen, nach welchem er tatarisch einen Miethe foldaten bedeutet? Bekanntlich wag noch ber Zar Beraklius aus biefer Gegend viele Miethstruppen. Der Tatarische Mame fonnte von den Rachbarn zu den Offeten gelangen. und die Tscherkessen konnten füglich mit demselben belegt werben , da fie ben Eurken gewiß, vielleicht auch den Ruffen in alteren Zeiten als Miethfoldaten dienten. Auch das Ras facbia des Konstantin Porphyrogeneta fande auf diesem Weae eine ungezwungene Erklarung. — Podrobnaja Karta. Guldft. Reife I, 259. 363. 466. Rein. Rauf. II. 94. Stritt. Mem. II, 1043. IV, 249. Cammi. Ruff. Gefch. IV, 384.

10. Georgien's oftliche Granze hat auf der podrobnaja Karta eine viel weitere Ausdehnung, als man nach den disherigen Rachrichten erwarten sollte. Aber die Gegend ist leer an Orts und Bolkernamen. Wie waren die Lücken auszufüllen? Sind nicht etwa hier die Lesgischen Distrikte: Dido, Unso, Anzug, Kabutsch u. f. w. zu sinden? — Güldst. Reise I, 490. 491. 488. (S. 490 Zeile 8 von oben Oshar anstatt Oshanti; s. S. 482.)

11. Die Lesgier ober Legi, Lekfi, sollen sich nach Reineggs auch selbst so nennen; Gulden städt sagt das nicht. Auch ist es kaum glaublich, daß für alle biese verschiedenen Wilkerstämme ein allgemeiner, einheimis scher Name gebräuchlich wäre. Sie benennen sich vielleicht aus Akkommodation ben ihren Nachbarn mit demselben, wie die Tatarischen Bolker sich in Rugland den Namen Tatar geben, den sie in ihrer Heimath für entehrend halten. Biels kicht ist der Name Legi offetischen Utsprungs. Ben den Offeten und Dugoren heißt Leg Mensch, Mann. — Kein. Rauk. I, 63. 189. Gülden st. Reise I, 483. II, 538.

12. Ueberhaupt ift alles Geographische, was wir bisjett von den Lesgischen Bolfern wiffen, febr mangelhaft, und in Beraleich mit den Rachrichten von dem übrigen Kaukasus, nicht nur höchst unvollkommen, sondern auch mit Kerthumern überladen. Die Darftellung der Kluffe Roisu und Samur ift ohne Zweifel auf der pockrobnaja Karta beffer als auf allen bisherigen; aber obaleich diefe Blatter eben daher verdienen, weitern Rachforschungen junt Grunde gelegt zu werden, so sieht man doch auch deutlich, day he noch aar mancherlen zu kompletiren und zu berichtis gen übrig laffen. Die vielen, ber, von Gulbenftadt mit mußerhaftem Fleiße gesammelten Ramen Lesgischer Dorfer nicht nur, sondern auch felbst die meisten der Diftrifts-Ramen fehlen hier gang. Reineggs foreibt biefelben. Ramen anders, oder giebt ganz andere an. Roordinirte und subordinirte Theile sind wahrscheinlich häusig verwechfelt worden, und fo fft benn unfer Biffen von biefer Gegend, wie die dortige Ratur selbst, ein wildes, fast chaotisches Ganjes. Die Unzugunglichkeit des Landes hat bieber die kenutnig besselben sehr erschwert; aber kein Zeitpunkt war belleicht aunstiner zur Berbefferung biefes Theils ber Erdfunde, als grade der gegenwärtige, da erst im vorigen John der gange Lesgische Distrikt Dihar unter Russische Amfchaft gekommen ift, und Georgiens Brangen überhaupt

fo beträchtlich nach Often zu erweitert worden find. Auf ein Paar Sauptschwierigkeiten weisen die folgenden Punkte bin.

13. Das land, welches an der Westfuste-des Kaspiichen Meeres awischen bem untern Kolfu und bem Alusse Uruffai Bulafi gelegen, unter der Berrichaft des Schamchal von Tarfu fteht, heißt gewöhnlich die Rumufifche Proving, und bie Einwohner beffelben werden die Rumuft: fchen Lataren genannt. Indeg fcheint es, bag feit ben Reiten ber arabischen herrschaft ber Rame Rumuf in einem viel weitern Sinne, fast appellative gebraucht worden ift. Daher wurden auch Lesgische Bolkerschaften mit demselben beleat, und man nannte diejenigen Lesgier, die in den bochften Gebirgen des oftlichen Raukasus der Muhamedanischen Lehre unjuganglich blieben: Riafer= (unglaubige) Rus muf, mabrend die, in den niedrigen Borgebirgen wohnens ben, und jum Islam befehrten Stamme Diefes Bolts Rafi: (glaubige) Rumufen hießen. -Gegen diese Anficht ftreitet aber die Behauptung aller Schriftsteller, die von den Bewohnern diefer Gegenden reben, und die Darftellung auf ollen Rarten in fo fern, ale die Rafi = Rumufen immer wie ein befonderer Lesgischer Stamm erfcheis nen, der sudwestlich von Tarku, an der Oftseite des Roifu = Klusses unter einer Breite von 4140 wohnt. Auf Gul= benftadts Karte sind sie etwas nordlicher, auf der podrobnaja Karta füdlicher gestellt. Und doch sollten sie uns ter die Herrschaft des Chanbutais (Cliamutai-) Surcais Chan gehoren, dem auch das viel fichlicher, am Fluffe Gurgeni liegende Rura unterworfen ift, der daher schon als Nachbar von Schirwan (im engeren Sinne) betrachtet wird, Bulden fradt fogt: Die Rafi - Rumufen wohnten neben

bem Distrikt Zubakara. Ein Ort Zudakara findet sich auf der podrobnaja Karta am Kossu; aber der Ausbruck "neben" hat eine widerliche Unbestimmtheit und führt zu nichts. Derselbe Verfasser nennt uns (S. 493) 13 Dorsfer der Kasikumüken, und auf der folgenden Seite kommen dieselben Namen mit mehr als 90 andern wieder vor. Aber belehrt werden wir dadurch nicht; auf den Karten such man nach allen diesen Namen umsonst. — . Marschall von Vibersteins Beschreibung der Länder zwischen dem Leret und Kur. S. 11. 30. 31. Rein. Kauk. I, 81. 96. Gülden st. Reise I, 493 ff.

14. Aehnliche Schwierigkeiten machen die Wohnsitze der Awaren. Gulden städt nennt die Residenz ihres Umaschan Rabuda*) und das Hauptdorf des ihm vorzugsweise unterworfenen Distrikts nennt er Chunsag. Er sett hinzu, dieses Dorf Chunsag heiße tatarisch Auar, im Andischslesgischen Dialekte Haibul. Run sinden wir auf der podrodnaja Karta an der Atala, einem westlichen Resbensusse des Koisu, unter 42½° Breite einen Ort Auar, aber weiter hinad an eben diesem Flusse einen Drt Auar, aber weiter hinad an eben diesem Flusse einen ganz andern Ort Chunsak; und an den Quellen des Koisu hat dieselbe Karte den Namen des Bolks Awaren mitten im Gebiete des Chandutai der Kasiku müken. Auch auf der, zu Marsschall von Bibersteins Werke entworfenen Karte steht der Name der Awaren zweymal, der eine von dem andern

[&]quot;) Galben ftabts Reise 1, S. 485 ift aus Anbaba Nr. 41. (nämlich ber folgenden Seite) durch einen Druckfehler "Aubas dans 41" geworden.

um zwen ganze Breitengrade entfernt, und ber Uma-Chan muß hier sehr südlich (auch nach dem Terte: "hinter" (?) Alt=Schamachi haufen. Smelin ber Mingere theilt Die Amaren in bren Stamme, beren Namen er angiebt, ohne ihnen eine Stelle anzumeisen. - Bie waren alle diese Nachrichten unter einander zu vereinigen? Kast sollte man vermuthen, (und eine Meugerung bes Oberften Garber ift dafür,) baf auch der Rame Amaren als eine allge= meine Benennung ber Lesgischen Bolfer gebraucht So wie sie von den Arabern geographisch mit ju Rumuf gerechnet wurden, so wurden sie sammtlich, icheint es. von den Offeten legi ober Lesgi genannt, von den Lataren aber, und mit diesen von den Perfern Awar, von den Beorgiern endlich Chun, Chunfag, oder fo etwa; denn ber Uma : Chan heißt nach Gulben fta bt georgisch Chunfagir : Indem aber baben bald allgemeine Ramen als Batoni. specielle, und umgekehrt, specielle als allgemeine Ramen be= handelt wurden, hat man fle nach Bahrscheinlichkeit oder Willführ diesem oder jenem Theil des wenig bekannten gandes aufgeheftet, und so Jerthum auf Jerthum gehäuft. -Buldenft. Reife I, 485. 486. Marschall v. Bi= berftein S. 31. Garber in der Samml. Ruff. Gefc. IV, 84.

15. Reineggs erflart den Georgischen Ramen Chunsagir Batoni aus dem — Mongolischen; ob mit Grund ist freylich eine Frage. An die Uar und Chun oder Uar-Choniten, auch Pseudo = Awaren der Byzanstiner könnte man vielleicht mit niehrerm Rechte denken, und man hätte dann nicht nothig, zur Auffindung dieses Bolks, sich, wie Deguignes, dis zu den Geou-gen an die Chis

nesische Granze zu verlaufen. — Rein. Rauf. I, 205. Stritt. Mem. I, 643. 667.

- *) Sind! die Eufdi noch, wie zu Gulbenftabts Beiten, bem Uma = Chan ginsbar? Gulbenft. Reife I, 377.
- 16. Wo liegt eigentlich am Roisu der Lesgische Disstrift oder Stamm Burtuma, Den Reineggs wohl richtiger Burtunnah nennt. Seiner wird, wie es scheint, in unserm Restor und von Plan Carpin ges dacht. Guldenstädts Reise I, 487. Reineggs Kaufasus I, 98.
- 17. heißt in einem Lesgischen Dialette Ell, All ober Ill, plur. Alan, Stamm, Bolf, horbe? Rein. Rauf. I, 96.
- 18. Haben die Lesgischen Beiber die hohe ideasische Schönheit, die Reineggs so laut an ihnen preist?
 Rein. Kauk. I., 202. 261.
- 19. Handschriftliche Rachrichten über ben dillichen Kaukasus im J. 1800 in der Festung Raur von einem Ofssier aufgesett, nennen als westlichen Rachbarn des Schamschal von Tarku den Schimuteischen Chan Alis Sultan. Sollte es vielleicht Oschengutai heißen, worauf die podrodnaja Karta führt? Rach Güldenst. (I, 499.). Ichungutai, nach Reineggs (I, 98.) Zschingutei.
- 20. Ist der Kumutisches tatarische Dialekt wesentlich verschieden vom Rogaische und Terekmenische Lastarischen?
- 21. Sind die Raidaken oder Chaitaken im Ges biet des Usmei : Chan Terekmenische Tataren, wie Smelin ber Jungere ziemlich bestimmt sagt? — Sind

sie nicht bieß muhamedanischen, sondern auch judisch en Glaubens? — Oder waren diese Schuler Mosis nur aussgeartete Juden, die ihre Anttersprache vergessen has ben? — Smelins Reise IV, 95. 100. Rein. Kauk. I, 107. Samml. Russ. Gesch. IV, 145.

- 22. Gehoren auch die Berekogen zu ben Raidar fen? Marschall v. Biberftein C. 16.
- 43. Die Karakaidaken, die westlichen Nachbarn ber Raidaken, sind wohl ohne Zweisel Lesgier? Gmelin d. J. Reise IV, 95. Guldenstädts Reise I, 494. 495.
- 24. Sind auch die Tabafferaner Lesgier? Reineggs schreibt Taeb: iß: Sara, als wußte er den Namen zu erklaren'; doch eine Erklarung findet sich nicht.
 Gulden ftadts Reise I, 495. Reineggs Kauk. I, 67. 82. 84. 112.
- 25. Giebt es Ruinen einer Stadt Kajdef, und noch jest einen Ort Karas Kaidef? Reineggs Rauf. I., 106.
- 26. Bedeutet das Wort Terrekemme in Tatarisscher Sprache Nomaden; und kame daher der Name der Terekmenischen Tataren? Reineggs Kauk. I, 105. II, 97.
- 27. Reineggs fpricht von einem Fragment der Geschichte Derbends, das mit dem Kalifen harun-il Reschid endet. Waren etwa noch Ropieen dieses Werts aufzutreiben? — Rein. Kauf. I., 35. 119.
- 28. Die vin Gulden ftatt furz genannten Lesgis ichen Ditritte Rutul und Achti erfcheinen auf ber po-

drodnaja Karta als herrschaften; — seit wänn find sie es? Haben sie einheimische Beherrscher? —

- 29. Gulben ftadt hat etwas für die Gefchichte febr Bidtiges bengebracht, indem er uns die Terofmenis iden Lataren, die eine ber turfischen fehr nahverwandte Rundart reden, als Bewohner der ganzen Gegend von Boinaf bis hinab nach Batu, und von bort weftlich. bis tief binein nach Urmenien, foilbert. Rede Bestätis gung seiner Angaben muß uns daber:willfommen senn, und wir muffen wunschen, das Gevaraphische derfelben mit Besimmtheit kennen zu lernen. Die von ihm genannten Terekmenifchen Diftrifte Alti: Para, Dofus, Para, Chis nafug (eigentlich wohl Chinalug), Rrifd, Bubad, (nicht Rrischbudach) find auf ber podrobnaja Karta nicht. Das von ihm genannte Diskindschal ift wahr scheinlich bas Miskendsche am Samur im Achtischen Ges Rein, Kauf. L. 140. biete. - Gulbft. Reise I, 501. Camml. Ruff. Gesch. IV, 47. 52.
- 30. Garber nennt einen Distrikt mit einem jetzt bermuthlich veralteten Namen Rustau; an vielen Stellen aber auch Rustan; welches ist das richtige? Samml. Rust. Gelch. IV., S. 111. S. 54. 61. 90 ff.
- 31. Wie verhalt sich die Zahl der Armenier in Schirwan (im engeren Sinne) zu der Zahl der Terekmesnischen Tataren? Jene haben dort ihren eigenen Rastholifok.
- 32. Sind die Radicharen (Chaticharen, Chaadicharen) in der Gegend von Aftrabad am füdlichen Ufer bet Rafpischen Meeres ein Georgischer Stamm, Dom Schach Abbas dahin versetzt, wie Guldenstädt behaup?

pet? Smelin d. 3. sagt von ihrer Abkunft nichts. Guls ben ftadts Aeußerung aber scheint Gatterer'n geleitet zu haben, indem er die bekannten Chasaren des Mittels atters für Georgier ausgab. Sprachproben nicht bloß der üblichen, sondern der Muttersprache müßten hier entscheisden. — Gulbenst. im St. Petersb. Journ. Bd. III. 1777. April S. 265. verglichen mit Guldenst. Reise I, 243. 327. Smelin d. J. Reise III, 467.

- 33. In welcher Sprache heißt Ror (ber untere Rur) zwenarmig? Rein. Kauk. I, 149.
- 34. Giebt es wirflich ein Raufasisches Geschlecht 21: bon? Rein. Rauf. 1, 63.
- 35. Ein sehr wünschenswerther Bentrag zur Berichstigung unserer Renntnisse vom Raukasus wäre eine, so viel möglich vollständige geographische und ethnographische Synonymik. Wir werden viele Fehler verineiden, wenn wir genau wissen, wie jedes Bolk sich selbst und seine Rachbarn nennt, und wiederum von ihnen genannt wird; wenn wir alle die verschiedenen Namen kennen, die ein und demselben Lande, ein und demselben Orte oder Flusse gegeben werden. Schon erscheinen mehrere Nebenstüsse der Sundscha auf der podrodnaja Karta mit Russischen Rasmen, und die altern einheimischen sind verschwunden.
- 36. Eben so ist auch die Uebersetzung der Ra=
 men, wo sie sich ungezwungen ergiebt, sehr nüplich. Gar=
 ber hat, weil er die Bedeutung der Namen vernachlässigte,
 wahrscheinlich eine und dieselbe Gegend dreymal immer et=
 was anders beschrieben. Nieder=Dagestan, sagt er, besteht
 aus fünf Distrikten und sechs Odrfern. Den ersten jener
 Distrikte nennt er Alti=Para. Nachher kommt in seiner

Abhandlung ein Distrikt Sches : Para vor: Run bedeutet aber Alti im Latarischen, wie Schesch im Persischen, die 3ahl seche; und wir mussen vermuthen, daß nicht nur sein Alti : Para und Sches: Para, sondern auch noch die besonders angezeichneten seche Dorfer Rieder: Dagestans immer dasselbe sind, da auch die Beschreibung der Gränzen immer die nämliche ist. Die Berichtigung dieses Bersehens ist wichtig für die dermalige Gränzbestimmung Russlands. — Samml. Russ. Gesch. IV, 113, 52.

- 37. Materialien jur Geschichte bes Persischen geldzuges unter Peter bem Großen, und besons der zur Geschichte bes letten Russisch persisschen Krieges werden wahrscheinlich Mosbot und Listis ju liefern haben.
- 38. Anmerkungen über die Quellen, aus denen die Rachrichten überhaupt geflossen sind, haben, wo sie ohne Indelikatesse bengebracht werden können, einen hohen Werth sür den Berichtgeber selbst, und für die Freunde der Wissenschaft. Sie sind nicht für die Lesewelt, aber die Lesewelt will auch nicht belehrt seyn.

St. Petersburg, ben 28. Mug. 1807.

August Chriftian Lehrberg.

III.

Dem

Seren Sofrath von Klaproth, ben Gelegenheit feiner Reife nach Georgien.

- I. In ben Ruffischen Chroniken finden fich die Ramen: Mbaruf, Mlut, Altunop, Aturgii, Bafchfart, Bliufc, Bonjat, Jaroslanopa, Itlar, Rob: tat, Robran, Rotidii, Runam, Ruria, Rur: tot, Dfalut, Scharufan, Selut, Sofal, Stafc, Sugr, Surbar, Targ, Tarfut, Tidenegreb, Tugorfan, Turandai, Urufoba, Beldius. -Unter den Offeten follen nach Gulbenftadt noch jest gebrauchliche Mannsnamen fenn: Itlar, Urus, Saba, Ratidin, Sanslanop, Runem, Ruftot, Efche: negreb, Surbar, Baldufg u. a. m. (Aus Geor giewell schreibt man mir, daß fich dies nicht fo verhalte. In wie fern ist es mahr? und laffen sich etwa diese Ramer aus der Offetischen Sprache erklaren? Rinden sie fich nich auch ben ihren Rogaischen und andern Tatarischen Nach barn? Saben sie nicht vielleicht im Tatarischen Bedeutung
- 2. Wie nennen die Offeten ihre Nachbarn, als 3. B. die Ticherkeffen, die Karatschai, die Malkarn, bi

Grufier (Georgier), die Lesginzen, die Ruffen, die Pern fer u. a. m ?,

- . 3. Reineags faat, in alten Grabern wurden uns geformte gegoffene Stude Rupfer mit Rufifden Buchtaben gefunden, auch langlichte, an beiben Seiten abgeftumpfte. vierfeitige Stude, mit bem Geprage von einem Cabel. Que weilen außer bem Sabel auch ber Stempel des Grufinifchen Ragren Temuras, diefe Munge fen nicht mehr gangbar. -Bon den letten besite ich felbst einige Stude. Ift Busammenhang zwischen ihnen und den bennahe eben so bezeichnes ten Chinefifden, deren Sager gedenkt? Beifen fie Dul. Pol? und was bedeutet dieser Name?" ---Much in ber Bucharen und in Perfien u. f. w. foll es Mungen Diefes Ras mens geben; die alteften Rupfermungen in Rufland beißen ebenfalls Pule, wovon der jetige Name Polusch fa hers rührt. Sollte man nicht eine Anzahl derselben erhalten kons Ueberhaupt follte es, bente ich, munschenswerth kon, wenn herr von Klaproth für bas Madeinische Munifabinet eine so viel als moglich vollständige Suite ber: verschiedenen Mingen zu erlangen suchte, die ben ben Ras tionen, die er besucht, fursieten oder auch noch fursiren, nebit allen Rachrichten barüber, die an Ort und Stelle: ju erhalten sind.
- 4. Giebt es noch Mungen unter bein Ramen Tanga ber Tanga?
- 5. Obgleich einige Reisende an der Existenz von Radjar, als einer ehemaligen Stadt zweifeln, so behappeten voch andere aus eigener Ansicht das Gegentheil. Auch seinen die Inschriften und Basreliefs, welche noch jest das sieht vorhanden senn sollen, nebst der Menge der Runzen,

weiche in den Ueberbleibseln des Orts gefunden wird, die Meinung der Letten zu bestätigen. Ich selbst besitz eine Migahl davon; leider nur find sie'so schlecht erhalten, daß aus ihnen nichts zu ersehen ist. Sollten nicht gut erhaltene zu sinden seyn? Sollte sich aus den Inschriften nichts näsheres bestimmen lassen?

- 6. Reineggs spricht von einem Bolfe Tigur oder Uitigur, das den altesten bekannten Tatavischen Dialest spreschen soll. Sind das die Dugor oder Digir, nach Palstab und Gulden stadt Offeten?
- 7. Wissen die Gelehrten unter den Juden in Schirswan, Rustan (?) ben den Chaidaken u. s. w. nichts über ihre Perkunft? Saben sie nicht Handschriften? Sprechen sie nur die Landessprache? Thun sie Kriegsdienste?
- A. In und um Derbend soll es viel Arabische, Perssiehe und Kurkische Inschriften geben, verdienten sie nicht eine Umtersuchung? Es soll sich, wiewohl setten, eine Ruspfermanze sinden, welche auf dem Avers die Worte Fluß Derbend (Scheidemanze Derbends), auf dem Revers aber einen Drachen zeigt, der ein Pferd zerrissen hat, dessen Kopf er in den Klauen halt. Giebt es mehrere ahnliche-Munzen?
- ber unter der Rubrik Am ari erwähnt?
- 1000 Noch wärt zu wünschen, genauere Rackrichten über die sogenannten Frenks in Kubeschah, ihre Sprache, Wassen, Gold- und Silberarbeit, und ihre Münzen zu ershalten. Sie sollen Rubel geschlagen haben, an Schrot und Korn den Russischen gleich.

11. Bunfchenswerth waren auch Berichtigungen oder Bestätigungen von einigen Bemerkungen Garbers gut Bapers Abhandlung aus dem Raifer Konstantin Popphyrogenneta.

Am 29. Aug. 1807.

Philipp Rrug.

Benlage.

Bonben Polow zern*).

Die Polowzer, eine ihrem Ursprunge nach unbekannte Bolkerschaft, wohnten in der Steppe zwischen dem Don und der Wolga und südlicher nach dem Kaukasus zu. Sie erscheinen zuerst in der Russischen Geschichte im Jahre 996 n. Chr. unter der Regierung Wladimirs, als ihr Fürst Wolodar einen Einfall in Rusland machte. Allein der Peerführer Wladimers, Alexander Popowitsch, sammelte ein ihnen an Stärke weit nachstehendes Heer, mit dem er sie bep Nacht übersiel, den Wolodar tödtete unt sie gänzlich schlug, so daß sie genöthigt wurden, in ihr Peimath zurück zu kehren.

Fünf und sechzig Jahre später, versuchten sie, unte der Regierung des ersten Isjaslaw einen andern Einfal in Rußland, der glücklicher aussiel. Denn sie drangen un ter Anführung ihres Fürsten Sokol so schnell vor, daß si sich schon im Gebiete des Anjasen Bewolod befanden ehe dieser von seinen Brüdern Hülfe erhalten konnte, un sich genothsigt sah, ihnen mit der Mannschaft, die er in se nem Gebiete Perejäslawl zusammen raffen konnte, en gege

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^{*)} Diefe Beplage ift nicht vom herrn von Rrug.

gegen zu gehen. Um 2. Kebr. 1061 kam es zu einem ents icheibenden Treffen, in bem die Ruffen ganglich geschlagen Allein die Polowger wußten ihren Sieg nicht wurden. weiter zu benuten, fondern fehrten, nachdem sie das ganze land verwüstet hatten, in ihre alten Wohnplate, mit Gefangenen und Beute beladen, juruch. Bier blieben sie aber nicht lange mukig, sondern erschienen schon 1066 wieder auf dem Ruffischen Gebiete. Die Fürsten Ifiaslam. Emiatoslam und Bfewolod vereinigten fich zwar gegen sie, murden aber am Fluffe Alta von den Polows jern geschlagen, und zwar fo febr, daß die flüchtigen Rusfen überall zerftreut murden; benn Ifiablam und Bfe= wolod flohen nach Riem, Swiatoslaw aber nach Die Polomger, welche nun weiter feis Liderniaow. nen Widerstand gu befürchten hatten, plunderten und verwusteten wie gewöhnlich bas flache Land. Riewide Ariegevolfer wollten zwar wider sie anrucken, erhielten aber von Thiaslaw nicht die Erlaubnif bagu. Dies veranlagte einen Aufruhr, der damit endete, dag dieser Surft, aus Riem verigat, nach Volen fluchten mußte, und Bfeslaw die Regierung über diese Stadt erhielt. Indessen sams mette Swiatoslaw, Rurft von Tichernigow, brentaufend Krieger, mit denen er die weit überlegene Macht der Polowier angriff, sie am 1. November in der Rahe des Flus ks Snowa schlug und ihren Fürsten gefangen nahm. Rach vier Jahren fielen diese wiederum in das Gebiet von Roftowes und Regatin ein und unterftutten ben von Ifjäslam aus Riem vertriebenen Bfeslam, melder mit ihrer Sulfe den Swjatopolf aus Pologe vertrieb, und dies Kurftenthum wieder in Besit nahm.

v. Klaproths Reife 2c. 1. Band.

Ums Jahr 1077 ging Boris, ber Sohn Swja, toslaws, unzufrieden, daß er nach einem abgeschloffenen Traftate, Efchernigow, bas er unrechtmäßiger Weife an fich gebracht hatte, nicht behalten konnte, nach Emutas rafan, einem gurftenthume am Ausfluffe des Ruban *), wohin ihm bald darauf fein Bruder Dleg, ber fich am Bofe Bfewolods ju Tichernigow aufgehalten hatte. folgte. Sier sammelten Beide Polowgische Bulfevoller, mit benen fie in Rufland einfielen, den Bfewolod, der ihnen entgegen gegangen mar, benm Kluffe Sofhiza schlugen und Efchernigow einnahmen. Bfewolod fioh nun gu feinem Bruder Ifiaslaw nach Riem, ber feine Rrieger mit Benen der gurften Bladim er und Swjatopolf vereiniate, und so ein ansehnliches heer ausammen brachte, das erft Efchernigow wieder eroberte, und bann die Bolowzer in einem Treffen ganglich schlug, in welchem Boris und Thiaslaw blieben, Dleg aber mit Muhe nach Emus tarakan entkam.

Im Jahre 1079 brachte Oleg und Roman, ein' Sohn bes Bfestaw, wieder ein Deer von Polowjern gus

^{*)} Emutarakan ift die von den Alten Phanagoria genannste Stadt, welche auf der Insel Thaman (III), am Aussfusse des Ruban, auf der Stelle der jezigen Stadt Thas man (Turkisch Lie Lie Lie Lie Lie Lie Lie Lie Lie Mas. Bep den Arabern im Mittelalter hieß sie: Westhercha, und auf den alten Italianischen Karten des 14ten Jahrhunderts, Matreca, Matriga, Matuga, Matega und Matrega. Dieser Name ist sehr alt und konnstauerst den Bypantinern vor. Tauaraexa, war nach Konstaustinus Porphyrogenueta, eine Stadt am Bosporus.

fammen, mit bem sie bis nach Perejestawl vordrangen. Biewolod ruckte ihnen zwar entgegen, schloß aber mitden Bolomiern einen Krieden ab. die darauf nach Saufe zu: rudfehrten, und am 2. Aug. ben Roman umbrachten; Olea aber wurde von ihnen des kandes verwiesen und nach Konstantinopel geschickt. Das erledigte Kurftenthum von Emutarafan fiel nun dem Bfewolod zu, der einen gewiffen Ratibor als Statthalter dorthin ichicite. dies dauerte nicht lange; denn im Cahre 1081 begaben fich Jaorewitich und Wolodar Roftislamitich nach Emutarafan, machten den Ratibor jum Gefangenen, und nahmen das dafige Kürstenthum in Besit. Im folgenden Sahre ftarb ein Kurst der Polowjer, deffen Rame aber nicht befannt ift.

Oleg, ber nach Byzanz verwiesen war, setzte sich von dort in Freyheit, und kehrte 1083 nach Emutarakan zurück, verjagte die beiden Fürsten, welche es sich zugeeignet hatten und ließ die Chafaren hinrichten, welche ols Bundesgest nossen der Polowzer, an seines Betters Roman Ermordung Antheil gehabt hatten.

Im Jahre 1092 sielen die Polowzer wieder in Rußland ein, eroberten die Städte Peszotschen und Perewolosa und verwüsteten und zerstörten viele Odrfer und Flocken an beiden Seiten des Onjeprs. Indessen scheint dieser Einfall nicht von langer Dauer gewesen zu sepn. Im solgenden Jahre starb Wsewolod, und Swjätopolk, ein Sohn Isjäslaws, folgte ihm in der Regierung von Liew. Die Polowzer, welche eben im Anzuge gegen Rußland begriffen waren, glaubten nun nicht so gutes Spiel wie

ehemals zu haben, weil die Fürsten dieses Reichs dadurch zur Einigkeit gebracht worden waren, und ichidten deshalb Gefandte aniben Swiatopolf, um den bestehenden Rries ben zu erneuern und zu befräftigen. Dieser glaubte barin ein Beichen von Rurcht zu erkennen, und ließ die Gefandten gefangen seten, wodurch die Polowzer gereizt, anfingen das Ruffifde Gebiet ju vermuften, und Cortidest belagerten. Mun wollte Swjatopolt die Befandten in Frenheit feten und den Krieden erneuern, allein die Volowzer wollten diefen nicht annehmen und nothigten ihn zu einem Keldzuge. Er brachte aber nur 800 Mann jusammen und vereinigte , fich por Riem mit den Truppen Bladimers und Ros ftislaws. Als fie an den angeschwollenen Fluß Stugna kamen, schlug Wladinier vor, ben Volowiern nun mit ge= maffneter Sand den Frieden noch einmal anzubieten, aber Die Riemer bestanden auf den Krieg; man ging also über Die Stugna, und zog vor der Stadt Trepol und ihrem Ball vorben, wo man die Polowjer erwartete. Die Schlacht= ordnung des Russischen Beeres war folgende: In der Mitte ftand Roftislaw mit seinen Truppen, auf der rechten Seite Swiatopolf mit den Riewern und auf ber linfen Blabimer mit den Bolfern von Efchernigow. Um 26. Man, dem Tage ber himmelfahrt Chrifti, ruckten Die Polowser, mit ihren Bogenschüpen vorauf, gegen fie an. Der erfte Angriff ging gegen ben Swjatopole, ber mit großem Verluft in die Flucht geschlagen wurde, so wie auch nacher Bladimir und Roftislaw, die aber doch zufammenblieben und die Stuana erreichten. Die Volowace verheerten nun theils die gange Gegend, theils fehrten fie aur Belagerung von Tortichest jurud. Diese Stadt

murbe durch Abschneidung der Lebensmittel von ihnen aufs Meufterste gebracht, vertheidigte sich indeffen boch so tapfer, daß die Reinde, des langen Widerstandes überdruffig, fich Die eine Balfte blieb vor der Stadt, die andere aber aina auf Riew los und verheerte die ganze Gegend bis Swiatopolf ructe ihnen entgegen und traf fie dahin. in einer Shelan genannten Gegend, wo es zu einem Trefs fen fam, in dem sich ber Sieg anfanglich fut ihn entschied, das aber so unglucklich endigte, daß er gang von Truppen entblogt nach Riew zurück fam. Rach bemfelben gingen bie Polomier wieder zurück vor Tortschesk, das sich endlich an 24. Julius ergeben mußte. Die Stadt murbe abge: brannt und die Einwohner als Sflaven bavon geführt, moben viele unterwegs vor hunger und Durft umfamen.

Swiatopolk, der nun icon zweymal von den Polowjern geschlagen worden war, bemuhte sich, mit ihnen einen festen Krieden zu schlieken, welcher auch 1094 zu Stande fam, und ju beffen Befraftigung er fich mit ber Lochter ihres Fürsten Tugorfan vermablte. vermochte Dleg Swidloslamitic die Polowzer zu einem neuen Ginfall in Rufland, und ruckte mit ihnen vor Ifdernigow, wo fich Bladimir Monomach, ber ihnen im offenen Kelde nicht widerstehen konnte, eingeschlos-Dleg verwüstete die Borstädte und das flache land, bis 28 la dimer einen Frieden ichlog, in dem er ihm das Tschernigewsche Kurstenthum abtrat, und sich mit dem durch seines Bruders Rostislams Tod ihm zugefallenen Pe= rejesta wlifche begnügte. Dennoch fuhren die Polowjer in Plunderung des landes fort, weil ihnen Dleg alle Beute als Eigenthum versprochen hatte.

Im folgenden Jahre versuchten fie mit bem Kurften Demgenemitich *) einen Bug gegen bie Griechen, ber aber fehr traurig für fie ausfiel, benn fie wurden nicht nur ganglich geschlagen, fondern Demgenewitsch gerieth auch in Gefangenschaft und ward auf Befehl des griechischen Rais hierauf schickten sie ihre beiben Anführer fers geblendet. Itlar und Ritan jum'Bladimer nach Perejestamt, um mit ihm Frieden ju fchliegen. Itlar murde mit ben Angesehensten seines Gefolges in die Stadt eingelassen, Ri= tan aber blieb mit den Truppen zwischen den Ballen, und hatte Bladimirs Sohn Smjatoslaw als Beißel erhalten. Damals kam auch Slawiata, vom Swiatopolk aus Riem abgeschickt, benm Wladimir an und überredete ibn, ben Ittar umzubringen, und fich fo an den Polowgern zu rachen, die so oft ihre Eide gegen ihn gebrochen hatten. Da er aber feinen Sohn, ber fich benm Ritan befand, nicht ausseten wollte, fo schickte er ben Glamjata mit ben ben ihm in Diensten stehenden Turfen ab, um ihn wegzustehlen und ben Ritan mit feinen Truppen ben Nachtzeit nieder-zu machen, welches diefer auch gludlich ausführte. Am ans bern Morgen ließ Bladimer ben Itlar burch feinen Diener Bandfhuf jum Fruhftuct in ein befonderes Bimmer eins laden, in dem er mit feinen Gefährten eingesperrt murde. Dleg, Ratibors Sohn, drang darauf mit Bewaffneten von oben auf fie ein und machte alle nieber. Wladimir. zog gleich darauf in Verbindung mit Swjatopolf gegen die Polowzer zu Kelde. Allein es kam zu keinem entscheiden= ben Treffen, sondern sie machten nur eine Menge Beute und

^{*)} Dies ift ber falfche Gobn bes Diogenes ber Byjantiner.

biele Gefangenen. Die Verbundeten schieften nun Abges sandte an den Oleg, der ihnen nicht gegen die Feinde zu Halfe gekommen war, mit denen er in gutem Vernehmen stand, und verlangten die Auslieferung der Sohne Itlars, die er aber verweigerte.

Rach Swjatopolks und Wladimirs Abzug aus dem Polowzischen Gebiet, folgten ihnen die Polowzer bald nach, und belagerten die Stadt Jurew in der Ukraine, die sie während des ganzen Sommers, 1095 nicht einnehmen konnten. Doch zwangen sie den Swjatopolk zum Frieden, und fanden Mittel in die von den Einwohnen verlassene Stadt einzudringen und legten sie in Asche.

Bald darauf wurde Oleg aus Tichernigow vertrieben, und die Polowzer eilten ihm unter Anführung ihrer Ruthen Bonjat und Rutja ju Bulfe, indem fie einen Cinfall in Rufland thaten. Bonjat vermuftete Die Begend von Riew, und Rurja ging gegen Perejeslawl, wo er ebenfalls große Berheerungen anrichtete, und den Ort Uk'e am 24. May 1096 verbrannte, worauf sie sich wieder nach Hause begaben. Sechs Tage nach ber Zerstörung bon Uft'e rudte Lugorfan, ber Schwiegervater Swjatopolfs por Perejestamt und belagerte die Stadt, ward aber von diesem, der sich mit Waadimir vereinigt hatte, benin Kluffe Erubescha am 19. Julius angegriffen und mit seinem Sohne und einer großen Anzahl der Seinigen niedergehauen, indeß sich die Uebrigen mit der Klucht retteim. Lugorfans leichnam wurde barauf vom Swja: topolf ben Bereftow begraben. Auf der andern Seite that Bonjat am 20. Julius einen unvermutheten Unfall ouf Riew, so daß es ihm bennahe gelungen ware, diese Stadt einzunehmen; er mußte sich aber damit begnügen, bie Borstädte und die umliegenden Obrfer zu zerstören. Bep seinem Abzuge verwüstete er das St. Stephanskloster und plunderte und verbrannte das Petschersklische, so wie auch das vom Fürsten Wewolod auf einem Hügel bep Widobitsch' erbaute fürstliche Haus Krasnoi.

Im folgenden Jahre 1097 versammelten sich endlich alle Ruffische gurften, um das land unter fich von neuem zu theilen und einen festen Bund zum Widerstand gegen bie Polowjer zu schließen, deren beständige Ginfalle Rugland zur Allein das ganze Einverständniß dauerte Wuste machten. nicht lange. Swjätopolt ber Zwepte ruckte 1099 gegen Wolodar und Wasiliko ins Reld, murde aber von ih: nen ganglich geschlagen, und schickte nun eine Gesandtschaft ju den Ungarn, um von ihnen Bulfe ju erhalten. David, ein vom Swjatopolf vertriebener Rurft, begab fich indeg ju den Polotogern, um ben ihnen Bulfe ju suchen, und begegnete unterwegs ihrem Beerführer Bonjat, mit dem er David hatte nur 100 und Bonjat 350 sich verband. Mann ben sich, bennoch magten sie es, das heer ber Un: garn unter ihrem Konig Rolomann anzugreifen und fcblus -gen es in die Flucht. Bonjak hatte namlich die Truppen in vier Theile getheilt. Runfzig, unter Anführung eines Dolowgers Altanapan, standen ben einem verdeckten Ort, brenhundert befehligte David, und zwen Saufen, jeden zu 50 Mann, führte er felbft an. Mit diefen fleinen Schaaren that er ben der Racht verschiedene Angriffe auf die Ungarn, Die fo fehr zu feinem Bortheil ausfielen, daß David Su: ftest und Tichermen einnehmen und foggr Blabi= mir belagern fonnte. Allein er wurde von da juruckgeschlagen und wandte sich zum zwepten Male an die Polowzer, die ihm auch wieder unter Bonjäk Hülfe leisteten. Mit diesem zog er nach Lusk, wo sie den Swjäkopolk belagerten, und ihn nach geschlossenem Vergleich nöthigten, diese Stadt zu räumen und nach Tschernigow zu gehen. Bon da gingen sie vor W. ladimir, welches sie auch eroberten. Im solgenden Jahre wurde eine neue Fürstenverbindung versabredet, und die Polowzer in dem am 15. September 1101 geschlossenen Frieden, mit eingeschlossen.

Aber schon im folgenden Sahre rufteten sich die Surfen Ruflands gemeinschaftlich, mit Ausnahme von Dlea, zu einem Einfall in das land der Polowzer, um sie für die von ieher in Rukland verübten Berwustungen zu bestrafen. Diese hielten auf die Nachricht von der Unternehmung gegen sie eine Berfammlung, sich zu berathen, was am besten zu thun fep. Einer ihrer alteften Kurften, Ramens Urufoba, rieth jum Frieden, allein die jungern ftimmten alle fur den Krieg und bezeigten ihre Begierde, sich mit den Ruffen zu Rachdem man also beschlossen hatte, es auf die Entscheidung der Waffen ankommen zu laffen, schickten fie einen ihrer tapferften Beerführer, Ramens Altunop, aus, um das Ruffische Beer zu beobachten; boch dieser wurde mit den Seinigen umzingelt und niedergemacht. Als hierauf sich Volowzer und Russen am 4. April 1103 ansichtig wur= den, überfiel die ersten eine solche Furcht, daß sie, an keinen Widerstand benkend, die Flucht ergriffen, so daß die Ruffen gar nicht zu fechten, fondern nur die Flüchtlinge zu verfolgen brauchten. Zwanzig Polowzische Fürsten blieben in diefem unter welchen fich Urufoba, Rogrep und Surbar befanden; ein anderer, Ramens Beldjugja,

wurde jum Gefangenen gemacht. Diesen schicke Swjatos polk an Wladimer, dem or große Schäpe für seine Ausslösung bot, mit dem eidlichen Bersprechen, die Russenals wieder zu bekriegen. Wladimer wollte aber den von den Polowzern so oft gebrochenen Schwüren nicht trauen; sondern ließ ihn mit Swjätopolks Bewilligung hinrichten, um seinen Landsleuten ein Schrecken einzujagen. Die Niederlage der Polowzer war unbeschreiblich groß gewessen und gab den Russen auch Gelegenheit die Petschen esgen und Türken zu bezwingen.

Im Jahre 1 106 fielen die Polowzer wiederum in Ruce land ein und vermufteten und plunderten die Gegend pon Sfaretfchet; allein die Rethherrn Swiatopolfs fets ten ihnen nach und nahmen ihnen die gemachte Beute und Die Gefangenen wieder ab. Auch im folgenden Jahre was ren sie wieder im Anjuge, ruckten unter der Anführung Bonjate, bes alten Scharufan und vieler anderer Kurften in Rufland ein, um es zu verheeren, und lagerten fich in der Gegend von gubna. Da aber die Ruffischen Kursten damals unter sich einig waren, so zogen sie ihre Bolfer zusammen und gingen auf den Keind los. Am Mits tag fetten fie uber ben Blug und griffen die Volowzer fo mus thia an, daß diefe ganglich gefchlagen und bis nach Chorol perfolat wurden. Außer vielen Todten und Gefangenen befanden fich unter ben erften bie beiben Bruber bes Bonjaf. Ramens Lag und Sugr, und Scharufan fonnte fich nur mit Ruhe durch die Klucht retten. Die Ruffen erbeuteten an diesem Lage bas ganze Lager bes Reindes. aleich feit einiger Zeit die Ruffen beständig siegreich gegen die Polowzer gewesen waren, so besorgten sie doch, daß biese

sich ben ber nachsten für sie günstigen Gelegenheit rachen würden, und schlossen also mit den beiden Aepa genannten Fürsten Frieden, und verbanden sich mit ihnen, indem Wlasdimir seinen Sohn Jur'e mit der Tochter des Aepa, des Sohnes Osen, und Oleg seinen Sohn Swjatos law mit der Tochter des anderen Aepa, der ein Sohn des Girgen war, verheirathete. Beide Vermählungen wursden am 12. Januar 1107 vollzogen.

Im Sahre 1110 gogen die Ruffischen Kurften Swias topolf, Bladimir und David gegen die Polowier ju kelde, gingen aber, ehe fie ben Ort Boin' erreicht hatten, wieder zurud: allein im folgenden Jahre erneuerten sie den Krieg mit vereinten Kraften. Um Frentage der zwen: ten Boche ber großen Kaften famen fie an ben Kluf Gula. in der vierten ftanden sie am Klusse Gol'ta und erwarteten ihre übrigen Bolker, in ber fünften aber gingen fie über ben Don und famen an die Stadt Scharufan, beren Ginwohner sich ohne Widerstand unterwarfen. Am folgenden Lage rudten fie vor Sugrow und gundeten es an. deffen hatten die Polowzer ein großes heer zusammenaes bracht und lieferten am Sonnabend vor dem Palmsonntag. auf den gerade damals bie Berfundigung Maria fiel, ben Ruffen am Bache Degei ein Treffen, in welchem biefe ben Sieg bavon trugen. In einer zwepten Schlacht am 27. Marg waren fie ebenfalls ungluchlich und erlitten durch die Ruffen eine vollige Riederlage, worauf diese wieder in ihr Land. jurudfehrten. Wabimer ließ nachher noch von seinen Leuten mehrere fleine Streifzuge gegen die Polowzer unternehmen.

Im Jahre 1114, als Bladimer Monomach

i.

gegen fie verbundenen Petfchengegen und Turfen am Don ein zwentägiges Treffen, in dem die letten ganzlich ges feblagen und gerftreut wurden, fo daß fie ihre Buffucht gum Bladimer nehmen mußten, der fie in feine Dienfte nahm. Im folgenden Jahre jod Jaropolf, Sohn des Bladis mer, gegen die Polowier am Don zu Kelde und eroberte dren von ihren Stadten, Efdewichlinem, Sugrow und Balin, und brachte Jafen als Gefangene mit, unter denen sich auch ein Frauenzimmer befand, die er zur Gemahlinn nahm und die Eleng getauft wurde. Derfelbe Saropolf unternahm 1120 einen neuen Keldzug über ben Don gegen die Polowjer; allein fie hatten schon vor feiner Ankunft an diesem Klusse bas gand verlassen und fich weiter zuruck gezogen, so daß er nicht einmal den Feind zu Gesichte bekam, und unverrichteter Sache aus dieser wusten Segend jurudfehren mußte.

So lange als Wladimer Monomach lebte, hielten sich die Polowzer ziemlich ruhig, allein gleich nach seinem Tode IL25 sielen sie unter Anführung ihres Fürsten Ros bran in Russland ein. Sobald Jaropolf hiervon Nachs richt erhalten, zog er ihnen, ohne von seinen Brüdern Husse zu erwarten, mit den Bolfern von Pereslawl entgegen, aber sie erwarteten ihn nicht und kehrten wieder in ihr Land zuruck. Jaropolf seste ihnen nach, holte sie in der Ges gend von Steni ein und schlug sie ganzlich.

Im Jahre 1127 hatte Bfewolod Olgowitsch seines Baters Bruder Jaroslaw Swjatoslawitsch aus Tschernigow vertrieben, der nun benm Mftislaw, dem Fürsten von Kiew, Schutz suchte und Sulfe erhielt. Wewolod rief dun siebentausend Mann Polowder unter ihren Anführern Selukan und Stasch zum Bepstande herben. Nachdem sich diese benm Ratimirischen Walde jenseit Wor gelagert hatten, schickten sie Abgeordnete an Wewolod, um das Uebrige genau zu verabreden; da diese aber ihren Weg durch Jaropolks und Jyjas-laws Länder, durch das Gebiet von Rursk nehmen mußten, so wurden sie auf dem Ruckwege am Flusse Loka gesfangen genommen und an Jaropolk geschickt. Weil nun die Polowzer vom Wewolod keine Antwort bekamen, so ginzgen sie wieder nach Hause.

Im Jahre 1129 drangen die Polowzer wieder in Rußland ein, wurden aber vom Mftislaw über den Don und über die Wolga zurückgejagt. Im folgenden Jahre fiel dies ser mit großer Macht in Litthauen ein, und brachte reiche Beute und viele Gefangene von dort mit. Während seines Jedzuges waren die Polowzer wieder in Rußland, eingefallen, von den Rjässanisch en und Muromschen Fürsten aber mit großem Verlust zurückgeschlagen worden. Zu Rjäsan ließ sich 1132 ein Polowzischer Fürst, Namens Amurat, tausen.

Als im Jahre 1135 die Sohne Dlegs gegen die Fasmilie Wladimers Krieg ansingen, sich aber gegen Jaros polt zu schwach fühlten, gingen sie selbst zu den Polowszern, und suchten bep ihnen Huste. Mit diesen vereinigt, rücken sie in Rusland ein und richteten große Verwüstunzgen an. Sie nahmen die Stadt Neshatin ein, versbrannten Varutsch, und nahmen wiele Leute in Gefanzgenschaft. Jaropolk zog gegen sie die Riewschen und Perejeslawlschen Bolker zusammen, nachdem sie aber acht Lage ben Riew gestanden und den Abzug der Sohne

Dleas gesehen hatten, ließen fie ihre Truppen wieder aus Indessen brachen diese im folgenden Jahre einander gehen. wieder mit den Polomgern in Saropolts Gebiet ein, gerftorten die Dorfer am Auffe Gula und ruckten gegen De: Bier richteten fie viele Bermuftungen an, reieslawl. verbrannten den Rlecken Uft'e und famen dann an einen Ort, Ramens Supoi, wo fie von Saropolf und feinen Brudern angegriffen wurden. Jaropolks Truppen fielen mit großem Muth über die Polowzer her, die eine verstellte Klucht nahmen und von ihnen verfolgt wurden. Während dem aber griffen die Sohne Dle ge die übrigen Bolfer Jaropolks an und ichlugen sie aus dem Kelde. Als nun die nachsetenden von der Berfolgung der Polowger zuruckfamen, fanden sie ihre Kurften nicht mehr auf dem Schlachtfelde und wurden auf der einen Seite von den wieder umfehrenden Polowiern, auf der andern aber von den Truppen der Olegfchen Prinzen umzingelt, und theils niedergehauen, theils gefangen genommen. Saropolt und feine Bruder jogen fith wieder nach Riem jurud, die Feinde aber machten fich ihren Sieg ju Rute, nahmen Erepol' meg, vermufteten Chalep und kamen endlich nach Riew, wo fie ber Groffürst, ber indessen neue Rriegsvolker jusammengebracht hatte, erwartete. Dennoch wurde von beiden Theilen, ohne weiteren Rampf vorher, ein Friede abgeschlossen, nach bem die Sohne Olegs ihren Abzug nach Tschernigow nahmen; die Polomzer gingen in ihre Steppen über den Don.

Im Jahre 1139 schlugen die Polowjer den Russen den Frieden vor, und der damalige Großfürst von Riew, Bbses wolod der Zwente, begab sich, so wie Andreas, Fürst von Perejestawl, in die Malotina genannte Gegend,

und schlossen benfelben mit ihnen ab. Diefer scheint einige Beit bestanden ju haben, benn 1144 erhielt Bfewolob bon ihnen Sulfstruppen gur Belagerung von Vologt in Bolen; boch leifteten fie 1148 ben Efchernigowichen Ruften gegen die von Berejesta wit Bulfe, fielen in Rufland ein und verbrannten die Borftadte jener Stadt. folgenden Sahre leisteten sie wieder unter ihrem Kurften Shis roslam ober Temir=Chofiei, bem Georg, Gohn bes Bladimer, Bulfe gegen Ifiablaw, und 1150 fielen fie in das Gebiet von Rurst ein. In demfelben Jahre hatte fit Georg wieder gegen Ifjaslam ju Bulfe gerufen,. ale . lein fie verspateten fich, und langten erft an, als jener feis nen Zweck, ihn aus Riew zu vertreiben, schon erreicht Da sie nun keinen Reind gegen sich fahet, so fonnten sie sich doch nicht enthalten, selbst diejenigen, benen sie benustehen gekommen waren, zu plundern. Sie bedranas ten Verejest am fehr, zogen aber boch, als fie fahen, daß man fich im Ernft gegen fie rufte, in ihr Baterland zutud, nachdem sie mit den Ruffischen Kurften Krieden geschloß fen hatten. Georg mar indessen noch immer mit den Sohnen Dleas und den Polowgern im Bundniffe geblieben, und verband sich 1151 mit den Tschernigowschen Fürsten und den Polowzern. Mit einem großen heere zog er nun nach Riem gegen den Igiaslaw und lagerte fich am linfen Ufer bes Dnjepers, ber ihn von diefer Stadt trennte. Die Riemer machten ihm lange ben Uebergang Breitig, bis Diegs Sohn Swiatoslaw ihn ben einem Sfarus genannten Orte mit den Polowern bewerkstelliate, die in vollet Ruftung in den Fluß sprangen und die Truppen des Igs jastam junich fchlugen, wodurch bem Beere Georas ber

Weg über den Onjeper gedfinet wurde. Dennoch wurde diefer vor Riew zurückgeschlagen, und verlor ben Perespetow ein zwentes Treffen, an dem die Polowzer fast gar keinen Antheil genommen, sondern sich benm ersten Pfeilsschuß auf die Flucht begeben hatten. Doch hatte er nachher beständig Hulfsvölker von ihnen ben sich.

Im folgenden Jahre 1152 rudte Thiaslams Cohn, Mftistam, in ihr Land ein, fchlug sie in mehreren Ge fecten, machte eine aroke Menge Gefangener und erbeutete viel Bieh und andere Dinge. Biele von ihnen gefangene Christen fette er in Krepheit und trieb fie ganglich hinter ben Don zuruck, worauf der Kriede mit ihnen abgeschlossen wurde. Dem ungeachtet verwufteten sie noch in deinselben Sahre die Gegend des Kluffes Sulja, von dem sie aber auch durch Mftislaw vertrieben wurden. -Unter der furgen Regierung Roftistaws und Isiaslams Dawp= dowitsch 1154 leisteten die Polowier denen unter fich uneinigen Ruffischen Rurften haufigen Benftand, wodurch bas Land fehr verheert wurde. In demfelben Jahre, als Beorg Bladimerowitich faum den Riemichen Thron bestiegen hatte, thaten sie wieder einen beträchtlichen Einfall in Rufland und gingen zuerft gegen Porufe, wo der Kurft Bafilifo herrichte. Daselbst fanden, sie nicht den geringften Widerstand, verwüsteten und plunderten alles und machten auch viele Gefangene. Auf ihrem Ruckmarsche aber wurden sie von den Ruffen in Berbindung mit den Be: rendiern eingeholt, ihr Laget, als fie im tiefen Schlafe lagen, überfallen und sie so in Schrecken gefest, bag fie obne Schwerdtschlag ihre Beute im Stich ließen und sich auf Die Flucht begaben, woben viele von ihnen niedergehauen ober

m Gefangenen gemacht wurden. — Durch diesen Unfall mehr erbittert als geschwächt, brachten die Polowzer im fols genden Jahre 1155 ein großes Beer gufammen und rucken wieder ins Ruffische Gebiet ein. Georg jog ihnen entges gen, allein beide Theile hatten nicht besondere Luft, die Ents ideidung auf ein Gefecht ankommen zu lassen. Die Pos lowier fcbickten Abgeordnete an den Groffurften, mit bem Bedeuten, daß sie aus keiner andern Absicht nach Russ land gekommen waren wals um die im vorigen Jahre von ben Berendiern gefangen genommenen Furften ihrer Ration zu befreven. Allein diese weigerten fich ftandhaft, ihre Sklaven wieder herauszugeben, und Beorg fah fich genothigt, um kein Gefecht zu wagen, ben Polomern große Geschenfe ju geben, und sie jum Abzug zu bewegen, ber auch ohne vorher geschlossenen Frieden erfolgte. Raum aber hatten die Riewer ben Rucken gewendet, als jene Des menst anariffen und sowohl biefe Stadt, als auch bie Ge gend von Derejeslawl vermufteten, worauf fie erft in Der dritte Einfall der Polower the land juruckfehrten. unter Georg des Ersten Regierung geschah noch in demsels ben Jahre, und hielt ihn von einem Zuge gegen Tichernis gow ab, ba er nun erft gegen fie zu Felbe ziehen mußte. Sie kanden in einer Gegend Dubnez genannt bis über Gus poi, als sie aber das große Russische Heer ansichtig wurs den, stellten sie sich, als wollten sie mit ihm in Medensuns tethandlungen treten, zogen aber, noch ehe es dazu kam, Im Jahre 1156 machten sie einen in the kand zurück. Ueberfall im Riafanifden auf gine Gegend Damens Boftraja Soena, und trieben eine Menge Bolf als Ge sangene mit sich; allein sie wurden von den ihnen nachsetzens v. Plaprothe Reife ac. I. Band.

den Truppen eingeholt und im Schlafe überfallen, verloren die gemachte Beute und mußten in ihr Land zurückfliehen.

Im Sahre 1158 ruftete fic der Kurft von Rieto, Ramens Ifiaslaw Dampbowitich, gegen ben Rurften von Galitich, vereinigte fich mit feinem Better Swiatoslaw Bladimerowitich und rufte viele Dolowier zur Sulfe. Der Fürst von Galitsch hatte sich Deshalb mit anderen verbunden und wat ihm bis Bjelgorod entaegengerudt, ben welchem Orte to ju einem beftigen Gefecte fam, nach welchem Ifiablaw feinen Ruckjug antrat. obaleich am folgenden Tage zwolftaufend Volowzer unter ihr rem Rurfum Bafchfrad, bem Stiefvater bes ben ihm befinde lichen Gwiatoslaw, ju ihm gestoßen waren. Zwen Sahre darauf 1160 vereinigte fich Ifjaslaw wieder mit einem andern Swiatoslaw und ruckte mit einer Menge Polow: mr. angen das ihm verloren gegangene Kiew an, das er bes fürmte und mit ihrer Sulfe wieder einnahm.

Im Jahre 1162 versuchten die Polowzer wieder einen Einfall in Rußland und eroberten viele Distrikte und Platze am Flusse Rut. Ben ihren Streiserenen erschlugen sie eisnen gewissen Woibor, der ihren Bundesgenossen Jyjas: law Dawydowitsch hatte tidten helsen, und rächten so seine Ermordung. Als sich aber die Nachricht von ihren Unsternehmungen verbreitete, zogen die Tschernje Kobluki gegen sie aus, tödteten ihrer viele, nahmen ihnen ihre Gesfangenen ab, die in nicht mehr als hundert Personen bestanzden, und machten zwey ihrer Fürsten, die Sohne Szatsmaß und viele andere Bornehme zu Gefangenen. Sin Russisches heer versolgte sie noch bis zum Don, und ers

fockten einen Sieg über sie; allein die geschlagenen Feinde sammetten sich wieder und thaten auf die Russen, die die nach Alhaway gekommen waren, einen heftigen Angriff. Auch diesmal wurden sie zwar überwunden, allein die Russen verstoren daben so viel Mannschaft, daß nur wenige von ihnen zurüdkamen. Rostislaw Mstislawitsch, Fürst von Smolensk, suchte in demselben Jahre eine Berbindung mit den Polowzern, und vermählte seinen Sohn Rjurikmit der Lochter eines ihrer Fürsten, Namens Bjelkun.

Als Roftislaw, Fürst zu Riew, 1165 eben damit beschäftigt war, seinem Sohne Dawyd einen Landesantheil zu geben, sielen die Polowzer in die Russischen Länder ein; allein Wasilito, ein Enkel Wladimer. Monomachs, ließ sie nicht weit vorrücken, sondern ging ihnen entgegen und schlug sie am Flusse (Don?). Bey dieser Gelegenheit machten die Russen viel Beute, und Wasiliko erhielt große Schäfe für die Auslösung der Gefangenen.

Bergebens suchte Rostislaw 1166 durch seinen Feldherrn Bladislaw einen zwenten Einfall der Polowzer abzuwenden, wodurch sie mehr gereit als besiegt, mit versstärfter Macht in verschiedene Gegenden einbrachen. Der fürst Dleg ging, um seine Staaten zu beschützen, auf dies jenigen los, die vom Bonjäk angeführt wurden und überswand sie. Auf der andern Seite schlugen die Polowzer wiesder einen gewissen Schwarno, nahmen ihn mit seinen Leusten gefangen, und erhielten für ihre Befrepung ein großes lökgeld.

Da im Jahre 1167 die Ruffischen Farsten ziemlich inig unter einander waren, so berief Mftislaw pon

Riew die mehresten von ihnen zusammen, und brachte sie zu dem Entschluß, mit vereinten Kräften sich zu einem Zuge gegen die Polowzer zu rüsten, um sie, wo möglich, ganz lich auszurotten, der auch wirklich im folgenden Jahre zu Stande kam. Als die Polowzer die großen Rüstungen der Russen erfuhren, verließen sie ihre Wohnungen und entslochen; aber die Russischen Truppen zogen fort, und bemäcktigten sich, nach einem neunzehntägigen Marsch von Kiew, ihrer Wohnplätze am Flusse Ugra, schlugen sie ben Tickeren of Les und nahmen viele von ihnen gefangen, wobeh die Russen nur zwen Mann Todte und einen Gefangenen versloren. Die Uneinigkeit der Russischen Fürsten verhinderte indes, daß ein zwenter Zug gegen die Polowzer zu Stande kam.

Gljeb, ber im Jahre 1168 von ben verbundenen Rurften auf den Thron von Riem gefest wurde, hatte gleich zu Anfang gegen die Polowzer zu thun, die in zwen Saufen eingedrungen-waren, von denen der eine fich ben De: fotschnoe gelagert hatte, ber andere aber auf die rechte Seite bes Onjepers westlich von Riem ging, und ber Rorfun stand. Glieb machte ihnen Kriedensvorschläge, die sie auch anzunehmen gewilligt zu senn schienen; weil er aber Perejestawl am mehrsten bedroht glaubte, fo jog er zuerst dahin, und schloß mit dem dort stehenden Saufen Polowjer einen Bertrag. Indeffen aber fiel der andere über die Dorfer ben Riew her, die rein ausgeplundert wurden und deren Einwohner alle sie in die Sklaveren mitschleppten. Außer den Dorfern verwufteten fie noch die Stadte Polon: noe, Desiatinnoe und Semitsch, worauf sie in ihr Land jurucffehrten.

Sobald Gljeb diese Rachricht erhielt, schickte er ihnen seinen Bruder Michael mit hundert Perejeslas wern und 1500 Berendiern entgegen, der sie in verschiedenen Gesechten schlug und endlich einen völligen Sieg über sie davon trug, der ihnen eine große Wenge Todte und Gesangene kostete.

Als die Polowjer Nachricht von der, am 25. Februar 1170 erfolgten, Riederlage der Russischen Fürsten vor Rowgord erhalten hatten, wendeten sie den ganzen Sommer dazu an, ein Fax zusammen zu bringen, mit dem sie im Winter über die gefrorenen Flüsse in Rusland einbrachen. Sie verwästeten wieder eine Menge Flecken und Dorzfer in der Segend von Kiew und machten die Einwohner zu Gesangenen. Sijeb selbst ward durch eine schwere Krantheit abgehalten, wider sie ins Feld zu ziehen; er schickte ihnen aber auf ihrem Ubzuge, seinen Bruder Michael, mit allen in seinem Solde stehenden Torken und Verensbiern nach, der sie am Bug erreichte, und sie bald darauf wieder besiegte; indem er ihnen die Beute abnahm, 400 Gesangene in Frenheit setzte und dann nach Kiew zurückskrite.

Im Jahre 1183 führten die Polowzer gegen die Bulsgaren Krieg, und als der Großfürst Wfewotod Georsgiewitsch auf einem Zuge gegen dieselbe Nation begriffen war, stieß, unvermuthet ein Polowzisches Heer zu ihm, das mit ihm einen Bertrag schloß, und gemeinschaftlich mit ihm durch das Land der Tscheremissen gegen die Bulsgaren zog.

Im folgenden Jahre 1184 brachte der Fürst von kiem, Smjatoslaw Wfewolodowitich, einen Zug

wider die Polowzer in Borfclag, dem auch mehrere Ruffis iche Kurften bepwohnten. Mit einem zahlrtichen Beere ging er über ben Ugr, ben einige ben Rlug von Drel, andere Bug nennen. Um fünften Tage erhielten fie Radricht von ber Annaherung ber Volomger, wider die der Rurft 2Blas bimer, Sohn des Glieb, mit 2100 Perejeslawern und Berendiern abgeschieft murde. Obgleich nun bas Deer ber Polowzer fehr ftark mar, indem es allein 417 Kurften in feiner Mitte gablte, fo wurden sie doch geschlagen. Bladimer benutte ihre Klucht, sette ihnen nach, todtete eine große Menge und machte an 7000 Gefangene, unter benen fich auch folgende fechzehn Kurften befanden: Robjat, Dfalut, Barat, Targa, Danila, Bafctard, Tarfut, Iffuglieb, Tereewitsch, Etfii ober It: for, Alaf, Aturgii mit feinem Sohne, Letii mit feinem Sohne und Turandai, bet Schwiegervater Rob: Dieser aukerordentliche Sieg wurde am 30. Julius erfochten.

Bu Anfange des Jahres 1186 wollten sich die Fürsten von Sjewersk, in der Meinung, daß die Polowzer durch diese Riederlage sehr geschwächt seinen, der Umstände zu Nutze machen, versammelten sich und zogen mit einem machtigen Heere gegen dies Bolk an. Die Polowzer, welche noch von der Russischen Tapferkeit in Schrecken gesetzt, und unter viele Fürsten vertheilt waren, schickten zu den entserntesten, und ließen ihnen den Anzug der Russen melden, die in ihr Land gerückt waren und alles mit Feuer und Schwerdt verwüsteten. Endlich faßten sie doch Muth und griffen ihr Feinde an, wurden aber wieder gänzlich geschlagen. Die Russischen Fürsten, durch diesen Sieg sicher gemacht,

brachten brep Tage auf dem Schlachtfelde in Luft und Krofis lichfeit ju, und faßten ben Entschluß über ben Don ju ges ben, um die gange Ration auszurotten. Um dies ausuführen, mußten fie durch ode Steppen ziehen, in benen fie großen Baffermangel litten und von den Bolowiern unaufs hörlich bennruhiat wurden. Als diese endlich die gehoffte Berkartung erhalten hatten, umzingelten fie bie Ruffen, Des ren Pferde fo abgemattet maren, daß fie abfigen und ju Ruf fecten muften, aber doch trot ihrer Tapferfeit übermuns den und theils niedergemacht, theils gefangen genommen wurden, fo daß kein einziger mit diefer Trauerbotschaft heims febren konnte. Gleich nach diesem Siege begegneten bie . Polowjer einigen Raufleuten, die der Handlung wegen nach. Rufland reisten; durch diese lieken sie die Rachricht davon dort befannt machen, und den Russen sagen, sie mochten mihren Brudern kommen, fo wie sie die ihrigen besuchen Der Furft von Riem, Swjatoslaw, bot fos gleich mehrere Ruffische Kurften auf, mit denen er den Bo-Als diese horten, daß so viel Bollowiern entagaen aina. fes gegen fie auf dem Mariche fen, ließen fie ihr Land leer und entwischten auf die entgegengesette Seite des Don's. Smiatoslam fam indeffen bis Ronem und ba er feine Polowjer gefunden hatte, hielt er es nicht für rathsam, ihnen durch die mafferlosen Steppen nachzufolgen, sondern kehrte um, und ließ seine Truppen aus einander geben. die Feinde, welche seine Bewegungen beobachtet hatten, folgten ihm und nahmen alle Stadte an der Sula weg. Gie rieten auch vor Perejestamt, welche Stadt fe war nach einem heftigen Gefechte nicht nehmen konnten, allein sie machten dennoch daben eine ansehnliche Beute und

nahmen mehrere Ruffische Fürsten gefangen, worauf sie wies ber nach hause gingen.

Nachdem im Jahre 1202 Roman Mftislawitsch Kiew dem Fürsten Kjurik abgenommen hatte, griff er die Polowzer an, schlug sie mehrere Mal, nahm eine Menge von ihnen gefangen und setzte auch viele Christen in Freyheit, die den ihnen in der Sklaveren schmachteten. Rjurik nahm indessen wieder seine Zuslucht zu den Polowzern, mit deren Hülfe er am 1. Januar 1203 Kiew eroberte. Die Berheerung der Stadt und das Blutdad war schrecklich, und viele Einwohner wurden von ihnen in die Sklaveren geschleppt.

Im Jahre 1211 thaten die Polowier einen Einfall in bas Gebiet von Perejestawt, und richteten große Ber-Auf Dieselbe Art machten sie vier Jahr wüstungen an. frater 1215 wieder einen Ueberfall, lieferten eine große Schlacht, in der fie Sieger blieben und unter andern Bornehmen auch ben gurften Bladimer jum Gefangenen machten, worauf fie in ihr Land zurudkehrten. Kahre 1223 erschien Tuschie Chan, ein Sohn des Didingis: Chan mit feinen heerführern Sfena: Do: ian und Sudai-Bojadur am Raukafus und befrieate die Alanen, mit benen fich die Polomger verbunden hatten, allein der Mongolische Beerführer wußte die Letten durch lleberredung von diefem Bundniffe abzubringen und unterwarf die Alanen. Allein bald darauf fingen Sfenas Rojan und Gudais Bojadur auch mit den Polemgern Rrieg an, die fich zwar schnell mit den Dogaiern verbanden, aber boch noch zu schwach waren, um den Mongolen zu widerstehen, und deshalb ben den Ruffischen Rursten Bulfe

fucten. In einen reffen wurden die verbundenen Volowier und Roggier geschlagen und ihre Kursten Rebigkowitsch und Gur'ia Rontichafowitich getobtet. Als die Dos lowier icon bis an ben Dnievr getrieben maren, tam einer ihrer vornehmften Fürften, Namens Rotat, jum Mftis: law Mftistawitich, feinem Schwiegersohne, nach Gas litsch, beschenkte ihn und andere Ruffische Geoffe mit Vierden, Rameelen und Buffelochsen und flehte sie um Bulfe Die Mongolen suchten dies zwar zu verhindern und ichidten Abgefandte an die Ruffen, welche fagten: nicht die Ruffen maren ihre Reinde, fondern nur bie Polomzer, die von Alters her ber Mongolen Pferbeknechte gewesen, folglich möchten die Ruffen ihre Parthen nicht nehmen. Monaolischen Gefandten wurden erschlagen und die Polomier erhielten die verlangte Bulfe, auch ließ sich ein Kurft von ibnen. Ramens Batni, taufen. — Endlich gingen die Berbundeten über ben Klug Ralfa, deffen Lage nicht mehr befannt ift, und es kam am 16. July 1225 zu einer Schlacht, in welcher die Mongolen Sieger blieben. Die Polowzer flohen zuerft, frurzten auf die Ruffen und brachten fie in Unordnung. Alles ging verloren und nicht ber zehnte Mann blieb am Leben, benn von den Kiemern kamen allein Die Mongolen brangen barauf in Rufland 60,000 um. bis nach Groß = Nowgord vor, und im Jahre 1229 waren die Polowier theils von ihnen vertrieben, theils unterjocht; und somit verschwinden sie aus der Ruffischen Beidichte.

Beantwortung

vom Herrn Hofrath von Krug vorgelegten Fragen.

Beantwortung ber erften grage.

Ich legte ben meiner Ankunft in Mosdof, die angeführten Ramen, einem Offetiner aus dem Dorfe Chillak Busgulte, am Flusse Fiag oder Pog, Namens Alexei Bugulow Missaoßt, vor, der ganz Ossetien zum öftern bereist hatte und fast alle Familien seiner Landsleute kennt; allein er versicherte mich, daß sich diese Namen ben ihnen nicht fänden, aber wohl ben den Tscherkessen und Abassen. Musgenommen Alak), welches ein durch den ganzen Kaufasus verbreiteter Rufname ist, und Tugordan ein Weisbername, die also beide nichts beweisen.

Ben den Tataren und Rogan finden sich diese Rasmen ebenfalls nicht, lassen sich auch nicht aus ihrer Sprache erklaren, aber ben den Ckaratschai, einem Tatarischen Stamme, der am nordlichen Fuße des hohen Schneeberges Elbrus, in einem gleich benannten Dorfe wohnt, trifft

man die Ramilien Urusbi, Rotfchi und Dfalut, von benen die erste auch ben ben Eldegem gefunden wird.

Rachdem ich mich nun überzeugt hatte, daß diese Ras men weder Offerich, noch Tatarisch sepen, so suchte ich sie ber ben Ticherkeffen auf, und icon in Mosdof erhielt ich von Rabardinischen Mulla's die Versicherung, daß sich folgende ben ihren Landsleuten wiederfanden, die ich hier mit denen aus den Ruffischen Chronifen, in Bergleichung ftelle.

| Ramen | aus | ben | Ruffischen |
|-------|-----|------|------------|
| | | -ifa | |

Eiderfeffische.

Abarnf Baichfrat . Blingch

Bafdfrat, b. i. ein Lapferer. Blufch, ein gemeiner Name.

Jaroslanopa

Stagoslanopa, ein noch gebrauche

Abaruf, b.i. ein Menangefommener.

licher Mannename.

Itlar

Sitlasufch ober Itla'ufd, Ras

me einer Kamilie.

Arbran **L**otichit Robran. Rotidora Rurtst.

Lurtof Kunem

Runem.

Dhluk

Solot ober Schalut, eine febr berühmte Fürftenfamilie aus bem

Stamme Beslen.

Scharuchan

Scharuchan.

Gelut

Gfelluf.

Gotal

Schofal, Name einer Kumudifchen Karkenfamilie ans dem Stamme Beslen, nabe ben Endern. Auch ben den Ckaratichai und anderen Tataren giebt es Samilien, Die Rrims

Schofal beißen.

Gurbar

Saulbar.

Mamen aus den Ruffischen Sbronifen.

Richetkeffische.

Saba

Tichenegrep

Saba.

Efchegen such v. Eine Bestenische Fürstenfamilie, die vor me'r als hundert Jahren aus der Rabardah vertrieben wurde und nach A'aches thi flüchtete. Nachdem sie das Christenthum angenommen, erhielt sie vom Georgischen Könige Wach's tang verschiedene, Ländereven zum Geschenk.

Tugorchan Urusoba Digorchan.

Urußeby, bedeutet Russensürst, denn die Russen werden sast in ganz Assen Oross und von den Chinesen, die Fein r aussprechen, ô-lô-szü ges nannt. By aber ist das Tatarisch's Kurfische Bey oder Seg, wels ches Fürst bedeutet.

Ich eilte, biese, Bemerkungen herrn von Lehrberg, so wie auch dem hofrath von Arug mitzutheilen, und erhielt darauf von jenem folgendes Schreiben vom 29. März 1808, welches ich hier mittheilen will:

Höchst merkwürdig und wichtig ist mir das gewesen, was Sie uns über die Polowischen, ben den Tscherkessen wiedergefundenen Namen melden. Ich wünschte, daß Sie Gelegenheit fänden, für diesen Fund noch mehr zu thun. Denn so auffallend es ist, daß einer der Namen sich sogar aus der Sprache erklären läßt, so stehen uns zu dem direkten Schlusse, den man aus dieser Thatsache ziehen könnte,

doch mancherlen Schwierigkeiten im Wege, Bekanntlich has ben sich gerade in dieser Gegend (mehr als in Ungarn) bie verschiedenartigften Bolfer unter einander gemengt, die in wechelseitiger Abhangigkeit, bald Unterjocher, bald Unters jochte, und im friedlichen Bertehr mancherlen von einander Dazu kommt noch eine Bemerkung von annehmen konnten. Pallas, bie, gegrundet ober ungegrundet, Bedenflichteis ten erzeugt. Ben ber Gelegenheit, wo dieser vortreffliche Rann die Bermuthung aufstellt, daß aus der Act, wie die Escherkessen mit ihren Krauen leben, wohl die Kabel von den Amaionen entstanden sepn könnte (wenn nämlich die Ticherfeffen fo uralte Bewohner Diefes Bebirges maren), fagt er: (Reise in die fudl. Statth. I, S. 390.) "Man konnte sich "vorftellen, daß die Amazonen von bem irrenden Ritter= "geschlechte der Tscherkessen überwunden, etwas von ihren "allen Gebrauchen berbehalten hatten; benn ohne 3meifel "find die Escherkeffen ein folder Saufe von Rittern gewesen, "die fic hier erst durch Gewalt der Waffen eine Ration von "Bafallen erworben haben, welche nach und nach die "Sprace der Ueberminder, wie die Liwen von ihe "ren beutschen herrn (ift unrichtig) angendmmen ha-"ben. Ja vielleicht ist die Tscherkefische, mit keiner anderen "berwandte Sprache, ursprunglich eine Art von Roth: "walfch (?) gewesen. Denn auch jest follen die Rurften "und Vornehmen wieder eine neue, besondere, ben "Streifzugen übliche hoffprache unter fich haben, die fie "geheim halten, und die bem Gemeinen unbefannt 3ch gestehe, ich glaube an das Rothwalsch. und an die neugemachte Sprache nicht, aber zwey verschies dene Sprachen mogen unter dem Bolfe fepn, und wenn

man darüber etwas Näheres herausbrächte, so konnte das au Mufichliffen führen. Bis iest steht die ausgebreitete Ras tion, deren Gebict fich fast vom Kaspischen bis zum Mowis fcen Meere erftrect, fur Geschichte und Bolferfunde ifoliet ba, mahrend alle andere boch in irgend eine Beziehung mit ben sonst bekannten treten. Uebrigens brauche ich wohl nicht zu bemerten, daß Pallas dem Reinegas (I. 6. 245 ff.) gefolgt zu fenn scheint, und daß letterer (a. a. D.) faat, auch die Latarische Sprache sep den Kabardinern Ein Gebirgsbewohner, der etwa por andert: aelaufia. halb Sahren hier war, versicherte, jene Polomischen Ramen fanden fich ben ben Balkarn und Rarga-utzi und waren jum Theil rein Tatarifch, wie (wenn ich nicht irre) Itlar, welches Tatarifch Sund bedeutet u. f. w. " -

Che ich also wieder auf die Volowzischen Ramen ben ben Escherkeffen jurudtomme, muß ich erft einige Bemerkungen über die doppelte ober geheime Sprache dieser Nation voranschicken. Der erfte, welcher berselben erwähnt, ift Reineags, der fie Sifowfdir nennt, welches aber Schafobiché heißen muß. Ich bin nicht fo gludlich gewesen. Ticberkessen zu finden, die sie verstanden, vielleicht auch geben fie dies nur vor, um fie nicht zu verrathen; fo viel ist indessen gewiß, daß sie wirklich vorhanden ift, nur meinten alle, die ich darnach fragte, daß sie erst feit etwa hundert Jahren erfunden worden fen, und nur die nothwendiaften Borter enthalte, die man auf Rauberzügen brauche. Dies beweisen auch die von Reineggs angeführten fechgehn Worter, die weder mit bem gewöhnlich Ticherkeffischen, noch mit irgend einer Sprache in ber Welt Achnlichkeit ba-Außer dieser haben die Kabardiner noch eine andere

geheime Art sich auszudrücken, die sie Farschipfe nennen, und ben der zwischen jeder Splbe der Sprache des gemeinen lebens entweder ri oder se gesetzt wird. Einer ähnlichen Spieleren bedienen sich auch die Anaben auf unseren Schuslen, um ihre kleinen Seheimnisse unter sich abzumachen. Daß das Tatarische, so wie im ganzen westlichen Asien, auch im Kaukasus sehr ausgebreitet sep, und sowohl den den Tschersessen und Lesgiern verstanden wird, ist bekannt genug, dach sindet dies nur ben den Reicheren Statt, oder ben solchen, die in häusigem Verkehr mit den benachbarten Rogap und Memben stehen.

Ich kehre nun zu den Polowzischen Ramen zurud, von denen Itlar, nach der Ausfage des erwähnten Gebirgsbes wohners, der in St. Petersburg war, Sund bedeuten foll. Als Latarisches Wingenommen, ware Itlar der Plus ral von It Sund, allein wohl schwerlich fann Sunde der Rame einer Person senn, wenn man auch annahme, daß jemand It, hund hieße. Ob sich die übrigen Ras men ben ben Balfarn wiederfinden oder nicht, habe ich nicht mit Gewißheit erfahren konnen, allein ben ben mit ihnen verwandten Cfaratichai, am Urfprunge bes Cfus ban find nur die drey oben angeführten Urusbi, Rots fdi und analuf befannt Um indessen gang sicher zu gehen, wendete ich mich an den Moganschen Fürsten Dus barut, ber ben einem Rabardinischen erzogen worden mar, ben gangen nordlichen und westlichen Raufasus bereift hatte. und mehrere Malin Anapa und Dfugotfchuckectala'b am schwarzen Weere gewesen war. Er gab mir folgende, we ich glaube befriedigende, Nachricht über die ihm vorges

legten Mamen, die allen Zweifel über ihren Tscherkefischen Ursprung zu heben scheinen.

- Abaruf. Ein Familiennome, der sich ben den Schapsfichich findet, einem Tscherkefüschen Stamm, der bis nach Anapa ju in der Ebene wohnt. Auch giebt es ben den Abassech, die längs und in dem Gebirge zwischen der Laba bis zum Flusse Sabdja wohnen, eine Familie Abarocko.
 - Mlak. Ein fehr gewöhnlicher Rufname im ganzen wests lichen Kaukasus und auch der Name einer Familie ben den Shani, einem Tscherkesssichen Stamm, welcher am schwarzen Meere, der nahe ben Unapa gelegenen Festung Talisini gegenüber wohnt.
 - Altunop. Gine Familie ber westlichen Abaffec, bem ichwarzen Meere gu.
- Aturgii. So hieß eine, jest faft ganz ausgerottete, Familie aus dem Rabardinischen Stamme Beslen, der an der Laba herumzieht, da, wo er mit den Abassech granzt.
- Bliusch. Name einer Familie bep den Remurquahe (Russisch und Tatarisch Temirgoi), einem Tscherstellischen Stamme, der auf den schwarzen Gebergen langs dem Flusse Schaghwasch und den darein fallenden kleinen Bachen wohnt. Auch findet man Blusch in der großen Kabardah.
- Bonjat. Eine Familie ber Schapfcic, im Dorfe Schmitt.
- Jarostanopa. Die Familie Jarostanop findet fich in der großen Kabardah.

. Itlar.

Itlar. Eltard, gamilie ben ben Remurquahe (Temirgoi).

Robfaf. Ropasga, Familie ben ben Bichebuch, einem Eicherfeffen Stamm an den Fluffen Picisida, Pichachomat und Dichofups.

Robran. Gine Bauernfamilie zwifchen ben Abaffec

Runam. Churam ift ein Familienname in ber großen Rabardab.

Rurfa. Rurgu'afa ift ber Rame einer berühmten. Familie bes Stammes Besten

Rurtof. Ben den Abaffech ift Rurtichof ein gas milienname.

Dfalut. Ein haufiger Rufname. Auch giebt es eine Familie Ofarut, die in der großen Kabardah an der Malfa wohnt.

Sokal. Soqual, Rame ben ben Abaffech.

Urufoba. Urusbi, Familie ben den Abaffen.

Beldius oder Baldusa. Jaldus ift der Rame einer Familie im sudlichsten Theil der großen Rasbardah.

Lugorfan. Rame ben den Cfaraticai.

Die in den Russischen Jahrbüchern aufbehaltenen Polowzischen Namen finden sich also größtentheils bep Licherkessischen Stämmen wieder, welches auch nicht gegen die historische Wahrscheinlichkeit streitet, indem wir wissen, daß dies Bolk sonst weit mehr uach Norden zu

^{*)} S. unten im 15ten Kapitel, wo weitläuftig vom Ursprunge ber Polowzer gehandelt wird.

v. Raproths Reise 2c. 1. Band.

verbreitet war, und vielleicht in altern Zeiten nicht einmat so weit nach Often zu im Raukasus wohnte als jett. Daß die Tscherkessische Sprace schon zu Konstantinus Porphyzrogenneta Zeiten (um 948 n. Chr) im westlichen Raukasus und am Ausstuß des Ekuban verbreitet war, beweist der von ihm angeführte Ortsname Ssaparis (Sanates), der, nach seiner Uebersetzung, in der Sychischen Sprace Staub bedeutet, und noch jett heißt Staub im Tscherkssischen Ssapa, indessen das angehängte xis eine gewöhnliche Briechische Endigung ist.

Beantwortung ber zwenten Frage.

Eine der wichtigsten Fragen, die vor allen erft zu bes antworten steht, ehe man die dunkele Geschichte eines Bolks aufzuklaren vermag, ist gewiß die: "wie nennt es fich selbst und feine Nachbarn?" Unzählige Berstoße wurden nicht begangen worden sent, wenn man dies immer ben schwierigen historischen Untersuchungen berücksichtigt hatte, oder zu berücksichtigen im Stande gewesen ware, denn öfters fehlten diese nothwendigen Angaben.

Die Offeten nemen sich selbst Ir ober Iron, und ihr Land Ironistan. Wie schön stimmt dies nicht mit der Entdeckung überein, daß ihre Sprache beynahe zur Salfte aus Medischen Wörtern besteht. Nach herodot nannten sich ehemals die Meder selbst Arianoi, und noch jest wird ihr Land und der Theil von Persien, über den sie sich verbreitet hatten, im Neupersischen of Iran gesnannt. Auf den von dem gelehrten Silveltre de Sacy erstlärten, Attpersischen Inschriften von Rakschie Rustam und Kirmanschaft aus den Zeiten der Sfaßanis

den, werden die Könige von Persien beständig Malka Iran ve Aniran, Beherscher von Fran und Micht-Fran, und auf den Mingen dieser Opnastie איראן איראן Malka malkan Iran, König der Könige von Fran genannt *). Also nicht nur der Sprache, sondern auch dem Ramen nach sind die Offeten im Kaukassies Berwandte der alten Weder.

In der Sprache der Offeten findet fich indeffen noch tine große Menge nicht Medischer Worter, Die mit feiner bes . fannten Sprache Aehnlichkeit haben. Rach feinen eigenen Sas gen wohnte dies Bolf nicht beständig im Raufasus, sondern will vom Don dorthin gekommen fepn. Diodor von Sie illen berichet, daß die Scothen eine Dedifche Rolonie nad Sarmatien geführt hatten, und beom Minius finden wir Nachkommen der Meder und Sfarmaten am Langis. Ptolemaus fest an die Mundung diefes Aluffes das Bolf der Offilier. Da nun die Offeten vom Don hergekommen zu senn vorgeben, so ist es kehr wahrscheinlich, daß fie diese Ded ifden-Sfarmaten ber Alten, und die unbekannten Worter in ihrer Sprache mahrscheinlich Gfarmatifc **) find. Don bedeutet g. B. im Offetis iben Baffer oder Kluf, und noch findet man diefe Clarmatische Wurzel in vielen Flugnamen des bstlichen Europa, wie in Don, Danapris, Onjeper, Danas fter (Dniefter), Duna, Donau u. f. w. Merkwurdig

[&]quot;) Silvettre de Sacy, Mémoires sur diverses antiquités de la Perse. à Paris 1793. 4.

¹⁾ Ich hoffe, daß keiner meiner Lefer in der Wölkerkenntniß des Rittelalters fo weit zurud ift, um Gfarmaten mit Sclas ben zu verwechseln.

ift es, bag diefer lette Fluß in alteren Zeiten den Namen Donau oder Danubius nur an feinem mittleren Theile führte, wo er das Land der Jafygifchen Sfarmaten begränzte, weiter unten aber und ben feinem Ausstuß noch lange den Namen Ifter bepbehielt.

Bey den Byzantinischen Geschichtschreibern kommen die Ofseten weder unter diesem, noch unter einem ähnlischen Namen vor, sie mussen also damals einen andern gestührt haben. Wir sehen aber, daß an der Stelle, wo jest die Osseten im Kaukasus zu sinden sind, im zehnten Jahrshunderte die Herrschaft und die Hauptstadt von Alania gelegen war, und von allen Stellen, die dies beweisen, ist die wichtigste die beym Konstantinus Porphyrogensneta, in der er sagt, daß Alania in der Rahe der Suanen gewesen wäre.

Bu Anfang des eilften Jahrhunderts eroberte Mftislaw Woldimirowitsch die Insel Thaman, die einem Fürsten gehorte, den Restor zwar nicht nennt, von dem er aber sagt, er sen der Herr der Jassen und Kassogen gewessen, d. i. Fürst von Alania und Kasachia des im Purpur gebohrnen Konstantins. Diese Jassen sind die Assen, der im dreyzehnten Jahrhundert reisenden Monche, welche sie für ein Bolk mit den Alanen erklären und behaupten, daß diese wieder die Walanen erklären und behaupten, daß diese wieder die Walanen Erutschen seinen. Diese Assen lande (Alania) wohnenden Tatarischen Stämme Balkar und Tschegem, die noch jest ben den Ofseten Assen. Doch mögen wohl hier die Ofseten selbst gemeint sepn, die ben den Tatarischen Wissen. Auch seiten Abstern Ofs heißen.

Mauri und Alumnifche Berge und ein Theil der Af= fen blieb mahricheinlich am Ausflug bes Don gurud, wo die Stadt Afact (Afow) noch von ihnen den Ramen führt, Die in febr fruben Beiten angelegt ju fenn icheint. Die Alanen am Don find es auch, die unter bem Catar Roga bienten, und nach beffen Tode in ben Dienft ber Briedifden Raifer traten, wie dies Dachomeres febr weitlaufig erzählt. Diese Spur führt uns bis ins vierzehnte Sahrhundert, da indeffen schon der Theil der Alanen, den unsere jegige Offeten ausmachen, feit dem gehnten Juhrhundert, und nach der Georgischen Geschichte viel fruher, im Raukasus seschaft waren. Davon erzählt sie aber umftandlich, wie sie aus ber Ebene und den Borgebirgen, que gurcht vor Eimur's heeresjug, in die hohen Schnees abirge hinaufgezogen find.

ein Russischer Missionain, der zwanzig Jahre sang unter den Offeten gelebt hatte, versicherte den Herrn Grassen Potocki, daß es noch jest eine Familie des Namens Alan den ihnen gabe, und ihr kand mit Indegriff eines Theils der Wohnplätze der Tschetschen zen heißt beständig den Arabischen Geographen Will Wilbala Allan, das kand Allan, in welchem Worte mehrere den Arabischen Artifel I al zu sindem Worte mehrere den Arabischen Artifel I al zu sindem geglaubt und das kand von kan übersetzt haben. Zu diesem Misverskandnisse iheinen einige Affatische Erdbeschreiber selbst Anlaß gegeben zu haben, indem sie Wariel (die Kauka fische Pforte der Alten) Will Will Willam nennen, welches eis gentlich das Thor von Allan bedeuten soll, aber sprachstatig Thor von Lan übersetzt werden muß. Wahus schille wollten sie die Rasophonie Alallan vermeiden.

Die Efcherfeffen beigen ber ben Offeten Rafach sber Regel Die Cfaratichai Earatichi.

Die Malfarn

(Balfarn) und Tichegem

Die Inaufden Anguifot&

Die füblichen 3us gufchen Maffal

Die Lesgier

Die Efdetidengen

Gurdibiat

Die Georgier Die Emerethier

Imeretal.

Die Armenier Die Verfer

Siomifbak.

Chadibar. Dies if ber Rame, ben im gangen Raufafus bie Aliten Sie merben von ben Bewohnern Die fes Gebirges, Die, wenn fie fich jum Islam bei fennen , gewöhnlich Sunniten find , febr gehaft Es fcheint, als ob unfer beutsches Wort Rener mit biefem Chabibar vermanbt fev.

Beantwortung ber britten Frage.

Bon biefen ungeftalteten Aupferftuden mit Rufice Inschrift habe ich fieben nach vielen vergeblichen Bemu hungen erhalten. Einige find rund, andere oval und noch andere auf der einen Seite fpit julaufend. Gi zeigen alle diefelbe Infdrift, namlich auf der einen Seit Esssulthan elmuadsem. be machtige Ssuthan, und auf ber anderen bie Bort Dshelal eddunia ب الدنيا و الدير eddin, b. i. ber Ruhm ber Welt und bes Glaubene Leider ift von der Umschrift am Rande, die wahrscheinlic den Mamen bes Progeores und die Jahresjahl entstelle, nicht mehr zu lesen. Die Form der Aussichen Buchfaben wildt Geschichte jenet Länder läst mit Gewisheit schließen, die diese Munzen aus der Zeit des Dibelal eddip Mankberni ftanzumen.

Diefer Dife lal sebbin war ber lette Gulthan von Charism und führte den Titel مخواريزم شاه Charism Shah. Er war der alteste Sohn des Ssulthan Mobhoms med, nach beffen Lode er die Regierung der Proving Gass nah antrat, die ihm diefer schon fruher übergeben hatte, Bon hieraus suchte er bie Riederlage, Die fein Bater von den Mongolen erlitten hatte, zu rachen, und schlug sie wirks lich in mehreren Gefechten. Allein die Uneinigfeit unter feis nen heerführern verursachte, daß die Anzahl seiner Truppen sehr geschwächt wurde, und er sah sich daher genothigt, einer enscheidenden Schlacht auszuweichen und nach Indien zu Dibingischan, ber von feinem Rudjug Rach: athen. richt erhalten hatte, eilte ihm über Rabul nach, und traf ihn wirflich, noch ebe er Beit gehabt hatte, über ben Indus oder Sfind ju feten. Da die Angahl der Mongolen feinem herre weit überlegen mar, fo fucte Dihelala ebbin mit ben tapferften feiner Truppen burch ben Strom ju fcwimmen, allein nur ihm und fieben feiner Gefahrten gludte dies Wages fid, indeffen die Mongolen fein Lager und feinen Sharem plunderten. Dies geschahe im Jahre 1221 n. Chr. Geb.

In kniger Zeit aber sammelte er eine beträchtliche Armee um sich, mit der er einen großen Theil des nördlichen Indiens unterjochte, und nachdem er die Nachricht erhalten hatte, daß Dfhingis-han wieder über den Dshibhun gurudgegangen fen, kehrte er nach bren Jahren wieder in bas füdliche Perfien gurud.

Im Jahre 1226 hatte fic Dihelal-eddin Abfar: bibihan unterworfen und rudte in Ourbiniftan obet Beorgien ein, beffen Ronig ibm mit einer ber feinigen weit überlegenen Armee entgegen fam. Da aber ber ben Beorgiern Chafarische Sulfstruppen waren, so erinnerte Diese Dshelal seddin an den großen Dienst, den er ihrer Ration geleistet, indem er sie mit seinem Bater verschnt hatte, worauf biese sogleich bie Georgier verließen, und nach Sause zurückfehrten, um nicht gegen ihren Wohlthater undankbar zu erscheinen. Da nun der Ssulthan feine Reinde dadurch geschwächt sah, so wollte er doch nicht das von sogleich Gebrauch machen, sondern ließ dem Konige von Georgien Borfcblage ju Unterhandlungen machen. rend berselben ftritten bie Tapferften aus beiden Beeren im einzelnen Rampfe gegen einander, und Dibelal seddin felbft zeigte verfleidet feine bewundernswurdige Starte und Tapfer: Unruhen in Berfien verhinderten ihn zwar, ben Rrieg gegen Gurbfhiftan mit Rachbruck fortgufeten, nachdem aber diese bengelegt waren, erneuerte er ihn mit großem Eifer, schlug die Georgier ganzlich und eroberte noch in dems felben Jahre Tiflis, wodurch ihm gang Georgien bis zum Raufasus untermurfia murbe.

Rach den Erzählungen der Georgischen Schriftfteller war die abschlägliche Antwort, welche die Georgische Konisginn Russudan dem Ofhelalseddin gab, der um thre hand angehalten hatte, die Ursache des letten Arieges gegen Georgien, wie man dies in meinen Ausgügen alls der Georgischen Geschichte finden wird. In der That ift auch

diese Land ihm früher unterworfen gewesen, indem bie Minjen dreper Könige deffelben, Glorgi lascha, Sohn der Lhamar, Ruffudan, Tochter der Thamar, ünd Karin Davith, Sohn des Giorgi, die von 1220 bis 1231 regierten, alse den Namen des Stulthan Oshei lalzeddin enthalten. Diese Münzen sind aber viel saubei rer als die unförmlichen Rupferstücke, von denen in der Frage des Herrn v. Krug die Rede ist, que sindet man nicht die Namen dem Georgischen Könige, auf den letzen; so daß es wohl möglich ist; daß sie in irgend einer benacht barten Provinz des Kaukasus gegossen worden, deun ges prägt scheinen sie keinesweges zu sepn,

Man könnte diese Münzen noch einem anderen Ofhelal sed din Maffüd aus der Dynastie der Gaszneviden beplegen, der von 1088 bis 1115 n. Chr. zu Shisneh regierte, allein sein Hauptname Maffüd fehlt darauf. Auch hat sich die Herrschaft der Ghasnewiden niemals so weit westlich erstreckt.

Was die langlichten vierseitigen Aupferstücke mit eis wen Sabel bezeichnet, betrifft, so zweiste ich sehr, daß man sie in den Grabern der Offeten sindet; auch laugnent dies alle von dieser Nation, die ich darum befragt, lund selbst der, durch den ich die eben erwähnten anderen Münsen erhalten habe, weiß nichts davon. Im Gegentheil ist es gemiß, daß man in Aus Gandsted davon. Im Gegentheil ist es gemiß, daß man in Aus Gandsted, der gewöhnlich in zwen die auf der einen Seite einen Sabel, der gewöhnlich in zwen Spiten ausgeht, und auf der andern eine Inschrift has ben, wie z. B. auf einigen, die ich besitze,

1212. Diese Aupfermunge ift geschlagen Gundscha 1212 (1797). Es giebt aber auch altere von 1152 d. Hedsbirah (1739) und anderen Jahren, die dasselbe Geprage haben. Nußer diesen exhielt ich noch zwen andere Rupserstücke mit dem-Pragort Gandschab, die eben diese Gestalt, statt des Sabels aber einen Fisch hatten.

Au Coo Choi ober Chuy, einer Stadt in Ars menien am Flusse Kolur, der sich in den Arages ergießt, die einen eigenen Chan hat, werden ebenfalls vierectige, längliche und runde Kupfermunzen geschlagen, welche auf eis ner Seite zwen Säbel und auf der andern die Worte haben:

Dharbi fuluse Choi, zu Choi geschlagene Kupfermunze. Die mehrsten sind von 1790 und 1784.

Busammenhang mit diesen Münzen und den von da Halde bekannt gemachten, von Hager aber nur wiederholten alten Chinesischen, in Form eines Messers, sindet gewiß nicht Statt, denn diese sind zu alt und stammen aus den Zeizten der Dynastie Chan, von 207 v. Chr. dis 220 n. Chr. Geb. her. Und wenn man auch Reineggs Angabe, daß viele von den erwähnten bey den Offeten gefundenen Münzen den Stempel des Rachetischen Königs Theimuras führten, für richtig annahme, so lebte ja dieser in der Mitte des siebzehnten Jahrhunderts, also vierzehnhundert Jahre nach Erlöschung der Dynastie Chan. Uedrigens sind auch die erwähnten Chinesischen Rünzen in Form eines Messers

pegossen, weshalb sie ben Mamen Dao führen, bahingegen die Gandshaischen und Choischen nur das Ges prage eines Schwerdts zeigen. net halben Ropeken werden in Georgien Phuli ges nannt, welches Wort von dem Persisch Eurkischen والمنابع pal, das eigentlich eine Fischschuppe (بشين peschis, pul) balyck puli) bedeutet, aber in suhheren Beiten allen kleinen Silberpkennigen beygelegt wurde, wie im kateinischen kolli und Griechischen Puddie oder Godie. So sagt man im Lurkischen Puddie oder Hellen pul jock, er hat weder Heller noch Pkensig. عندنك اورتاده بولي يوت Gendinün artadeh puli jock, er kann auf keinen Pkennig kinsspruch machen.

Das Wort Puli oder Pulift mit dem jest in den übrigen Affatischen Ländern gebräuchlichen der ihrigen Lauls fels, welches Aupfermunze bedeutet, verswandt, denn dies bezeichnet ebenfalls Fischschuppen. Es

ftammt von der Arabischen Burgel bis fallassa, "man erklärte ihn für arm" her, und in den Worsterbuchern finden sich folgende davon abgeleitete Worte,

die auf Mangen Bezug haben: الغُلْسُ , الغُلْسُ

الأفلس بالمساس quadrans, minuta. الأفلس plur. الأفلس

hujusmodi monetae mercator. الغلّس qui ne quadrantem quidem habet, فلوس السبك Squammae piscium.

Im Armenfichen heißt Puch, Gelb, es mag eine große, fleine, oder unbestimmte Summe feyn.

Beantwortung ber bierten grage.

Jest giebt es weber in Georgien, noch in Daghestan und Persien, eine Münze, die Tanga oder Tänga heißt, aber im Persischen hat sich noch das Wort Widdlich daneg ber däng erhalten, welches den vierten Thell einer Oradma oder den seicheten einer Widdlich metsckal (1½ Drachma) bezeichnet. Die Araber haben das Persische Wort in daneck oder dänyak verwandelt, und machen den Plural davon Widdlich denack und wahick, ben ihnen aber bezeichnet es den sechsten Theil einer Drachma. Ein Geiziger heißt deshalb auch im Persischen ist Sid daneh mit dem oben anges führten de

Unter ben von mir aus Madfhar mitgebrachten Mungen, der Dihingischaniden im Cfapdihad, findet sich eine kupferne Munge mit der Aufschrift Sie daneg, Die etwas großer als die übrigen ift.

Beantwortung ber fechsten Frage.

Die von Reineggs erwähnten Eigur oder litigur können nach der Beschreibung, die er von ihren Wohnsplägen macht, durchaus kein anderes Bolk sepn als die Offetischen Dugoren, die von den Tscherkessen Digors Ausch ha, von den Russen aber Dugor genannt werden, in ihrer Laudessprache aber Lugur heißen. Obgleich ich mehrere gebohrne Luguren darüber gefragt habe, so kannte doch keiner von ihnen den Namen Uitigur; wohl aber

giebt es am Ursprunge des Uruch, an dem dies Bolf wohnt, ein großes Dorf Ifirdugor, welches nahe beym Schnees gebirge liegt, an dessen Sudseite auch der Rion entspringt. Daß aber die Sprache der Dugoren nicht Tatarischer Abfunft sey, beweist das Worterbuch, welches ich davon liefern werde; im Gegentheil ist sie ein sehr wenig abweichender Dialekt der Offetischen. Bey Reineggs hat übrigens das Wort Tatar keine bestimmte Bedeutung, denn er nennt auch die Tscherkessen und Abassen so. (I, p. 272.)

Beantwortung ber achten Frage.

Ich habe eine der erwähnten Aupfermunzen in Tiflis ben dem Dhagestantschen Mulla Mohhammed ben Ilia gesssehen, der sie aber um keinen Preis ablassen wollte, sondern als Amulet trug und sie für einen Talisman gegen alles Unsglück hielt. Auf der Borderseite sieht man einen Drachen, der einem vierfüßigen Thier (ob es ein Pferd sen, ist schwer zu unterscheiden) den Kopf abgerissen hat, den er zwischen den Borderslauen hält. Darüber stehen zwen Sterne. Die Rückeite führt die Inschrift 1110.

In Georgien gab es almliche Münzen von dreperley Art. — Die erste zeigt auf der Borderseite einen Löwen, der über einem Pferde steht, dem er ins Genick beißt. Der Kevers hat die Worte 11150 wird zichten zu Listis geschlagene Kupfermünze 1148 (1735). Diese Münze erschien unter der Regierung des Karthulischen Kömigs Theimuras, Bater des Frakli oder Heraklius. — Die andere hat auf dem Avers einen köwen, der wie auf der vorigen ein Pferd ins Genick packt, auf der Rückseite aber die Aufschrift 114/168 (d. i. 1754). In der Mitte der dritten steht noch der Name Theimuras mit Georgischer Schrift, sonst hat sie auf derselben Seite dieselbe Inschrift mit Arabischen Buchstaben, nur mit der veränderten-Jahreszahl 1169 (1755). Von diesen Rünzzen habe ich einige zu sammeln Gelegenheit gehabt, doch sind sie jest selten und kursiren nicht mehr.

Beantwortung ber neunten Frage.

Mit der von Garber erwähnten Schrift, welche der Amarische Uma Chan im Jahre 1727 im Russischen Laser vorzeigte, und die von Batu = can, einem Enkel des Oshingis, der von 1226 bis 1256 über die Ekabsdhackischen Tataren zu Sfarap regierte, herrühren soll, kann es sehr wohl seine Richtigkeit haben. Denn es versschlägt nichts, daß Garber diese Schrift eine Tatarischen, indem er wahrscheinlich weder mit den Tatarischen, noch mit den Mongolische Jaurischen Schriftzeichen bekannt war, welcher letzen sich Batu und seine Machfolger bist auf Tocktoguchan († 1313) selbst noch auf den Rünzen bedienten. Daß übrigens diese Schrift mit Igurischen, und nicht mit den zum Schreiben des Tastarischen gebräuchlichen Arabischen Buchstaben geschrieben war, beweist schon der Umstand, daß sie niemand von den

Unterthanen des Uma sehan lesen konnte, und man sie für Aussisch hielt. Auch ist es bekannt, daß zu jener Zeit alle wichtige Staatsschriften in Mongolischer Sprache vers fost wurden. Einen Dollmetscher für Schrift und Speas de konnte man also leicht in jedem Kalmückischen kama sinden. Der Lesgische Fürst Jbrahim, dem ich mehrere Nachrichten über sein Vaterland verdanke, wuste von diesem Diplom nichts.

Beantwortung ber eilften Frage.

Barber fagt in feinen Unmerfungen ju Baper's Geographia Russiae ex Constantino Porphyrogenneta: "Die "lazii, beren bier gedacht wird, find unftreitig bie Lesai, "deren Land von den Berfianern Lesgiftan genannt wird. "Et wurden aber unter biefem Ramen verschiedene Lands "ichaften und Bolter begriffen, als die Laulingi, Atuafdingi, Cubingi, Ruraly, Dageftani, Dicari, "Aumufi, Chailafi, Tabaffaran und andere "mehr, welche theils awischen, theils nahe unter bem Caunaufifchen Gebirge nach Often ju, oder gegen die Caspis niche See hin, wohnen. Db nun gleich diese Bolker vers nschiedene und gang von einander abgehende Sprachen res nben, fo ift bennoch auch eine absonderliche Sprache, wel-"de die Lesgische genannt wird, und anieto insonderheit nin Euba ben ben Rurali und Rurai, auch ben einigen "Dageftanern im Gebrauch ift. Diese hat mit feiner ber "vielen in dortigen Gegenden üblichen Sprachen Die ge-"tingfte Bemeinschaft."

"Rach dem Berichte der Georgianer foll sich das "kand der Lesgi in alten Zeiten bis an die schwarze See, "und also auch über Imerete und Mingrelien, erstreckt has "ben. Sie sind aber nachhero durch die Cargweli (Kharz "thli) oder Carduel (wie es die Europäer aussprechen) "daraus verjagt und in die Gebirge zu entweichen, gends "thiget worden."

Diese gange Bemerkung ift voller Rebler und Mikariffe. indem darin die jetigen Lesgier mit den Lagi, Accor) verwechselt werden, welche nach Protop, Agathias amd anderen ein Bolf mit den Rolchiern maren, fo daß beide Benennungen ohne Unterschied gebraucht murben. Sie bewohnten beide Ufer des Phasis und bildeten einen ansehnlichen Staat, der fich über Imerethi, Mingrelien und Guriel erftrecte, in Often aber von Iberien begrangt wurde. Ihre Hauptstadt war Rotiaum ober Kutatif= fum. Das jetige Rhuthaiffi in Imerethi. Ihre Granze in Suben war indeffen nur eine Tagereise von bem linken Ufer Des Phafis entfernt. Die Lafen gehörten also zum Georgifchen Bolkerstamm, bessen Sprache sie auch redeten: ihr Staat verschwindet aus der Geschichte, indem er sich in mehrere noch jest vorhandene, wie Emerethi. Minarelien Den Ramen Las führen noch jest und Guriel auflofte. einige Stamme wilber Rauber, Die zwischen dem Safen von Bathumi und Trebisonde an den Rluffen Garachi. Mafrié und Ssoruf wohnen. Die vorzüglichsten Dor= fer an ihrer Rufte find Guté am Auffe Mafrie und Rize auf der Halfte des Weges von da nach Trebisonde. Ihre Sprache kommt mit der Mingrelischen überein. selbst dienen häufig auf den Türkischen Schiffen des schwar=

zen

en Meeres als Mateofen. Auch Hervas hat sie in seinem Vocabulario Polygloveo, pag. 65. mit den Less gien verwechselt. Auf der de l'Isleschen Karte von Geors gin und Armenien heißt ihr Land Isch an eti.

Reinegas hat indeffen einen großen gerthum bes gangen, wenn er dies Bolt notblich von Anaflia, auf dem füdlichen Abhange des Raufafus haufen lakt, denn kein Iberier und Georgier, ben ich barüber befragt, wufte et was von ihnen, wohl aber erstrecken sich die Wohnplatze der Suanen bis dahin, Die auch einen mit dem Mingrelischen verwandten Dialekt, der sehr gemischt ift, sprechen. neggs lagt feine Lagi ober La fi auf einem menig frucht= baren, sandigen Boben, ben die Bache, Alatis und Zupi, maffern, wohnen und eine eigene Sprache reden, die ein äußerst verdorbener Griechischer Dialekt ift. Ware das lets tere wahr, woran ich fehr zweifle, fo konnten sie besto wes niger Abkömmlinge der alten Lasi senn, von denen es gewiß ist. daß sie Georgisch im Mingrelischen Dialett sprachen. -Bum Solug giebt Reinegge noch eine ganz ungeographis iche Radricht, welche beweift, daß er felbst nicht an Ort und Stelle gewesen ift, indem er fagt: "Durch die Wohnun-"gen diefes Bolks fuhrt eine offene und bequeme Strafe von "ber nordlichen Seite des Raufasus oder den Ufern des Ru-"banflusses nach Anaklea und weiter nach Anatolien, ohne "daß man noting hat, ben Rautasus felbst zu überftei-"gen." — Krenlich giebt es einen folchen Weg vom oberen Etuban nach Unaflea ober Unafria am ichwarzen Recre; allein auf diesem mußt man doch, wie natürlich, V. Alaprothe Reife sc. 1. Band.

die Schneegebirge des Raukasus passiren. Er geht nämlich von der seinernen Brücke, die im hohen Gebirge über den Ckuban führt, über die Flüsse Teberda, Sfona, Kardeneck, Aksaut, über den kleinen und großen Indshick oder Selentschuck und den Jefir, durch ziemlich ebene Gegenden bis zum Ursprunge des Urup, von diesem zur oberen Laba und; von da über das Schneegebirge nach der südlichen Seite des Kaukasus, längs dem Flusse Enguri, der sich rechts von Anakea ins schwarze Meer ergießt. Ueber einen anderen Weg, der ebenfalls vom Ckusban nach Imeretien und Mingrelien sührt, werde ich ben einer anderen Gelegenheit sprechen.

Uebrigens habe ich von Garbers Behauptungt, daß nach dem Berichte der Georgier, sich die Lesgi in alten Zeisten bis ans schwarze Meer erstreckt hatten, weder in der Georgischen Geschichte, noch ben gelehrten Eingebohrnen die geringste Spur gefunden; vielmehr sollen, nach der Sagenzgeschichte dieses Bolks, die Lesgier, seit Entstehung des Rharthlischen Staats, jenseits des Alasani im hohen Gebirge gewohnt haben, und von Lek'os, einem Sohne des Thargamos, abstammen.

Garber sagt ferner in seinen Anmerkungen: "Gt ist "bekannt, daß nach dem Untergange der Egyptischen Könige "oder Sultans, die Mameluken, wie sie in der Ges "schichte genennt werden, selbiges Reich unter sich gebracht "haben, von denen es nachmals an die Türken gekommen. "Diese sogenannten Mameluken sind vor diesem Goris "sche Czirkassen gewesen, welche für die besten Soldar

"ten in ganz Asien gehalten werden (wie selbige benn auch "toch jest brave Leute und insonderheit gute stüchtige Reus "ter sind), und haben die Egyptischen Sultans selbige mit "gwien Unkosten als ihre besten Soldaten unterhalten. Ein "Beweis dessen ist, daß die Czirkassen von den Arabern" "woch jest Mäm lächt genannt werden, woraus die Eurosper Mamelnken gemacht haben."

Diese Erzählung ist nicht ganz richtig, benn die Des whie der Licherkessischen Mameluken war nicht die rfte Mametutifche in Egypten, vielmehr ging ihr bie ber Babbritifchen vorans, beren Urfprung folgender ift. Benn Minbruch ber Mongolen in das Efiphichack füchteten biele der Einwohner dieses Landes; einige gingen nach Ungarn zu, andere aber wurden gefangen 'genommen und von Raufleuten nach Egypten gebrächt. Ralebb Robidem ebbin Unub, einer ber letten Sfulthane aus der Donaftie ber Un u bit en in Canpten, faufte mehtere biefer Turfischen Stlaven, aus benen er fich eine Leibe garbe bilben wollte und lief fie zu Rudab, einer Stadt. die am Meere lag, auferziehen, und daher erhielten fie den Ramen Babbriten, von Babbr, Meer. Allein nach seinem Tobe wurden diese Fremden so machtig, daß fie nach Belieben den Thron besetzten, bis endlich einer von ihnen, ein Luctoman, Ramens Ibeg, im Jahre 1250, ihn felbst bestieg, nud mit ihm fångt die Dynastie der Babbritischen Ramelufen in Egypten an, die mit Afdraf Shabibi 1382 endiate. Barfof mar ein Ischerkeffischer Oflave, ber von einem gewiffen Othmann gefauft und

dach ber Rrmm und weiter nach Gappten gefährt murbe, wo er seine Rrenheit erhielt und mit unter die Babbritischen Mameluken aufgenommen wurde, die damais dies Land befafien. Er fucte fich balb einen Anhang ju Cfahira ju machen, midifeste am 19. Ramabhan 784 (1372) ben Sfulthan: Malet egabbleh el Afdraf Shad: fhi ab, wurde aber feftet rage entifrent und Afchraf erhielt die Regierung wieder. Diefer fette ihn zu Rrad wefangen und wollte ihn tobten luffen, ullein Barfot fand Belegenheit nach Damastungu entfliehen, wo er ein Ber versammelte, mir dem er den Aschraf schlug und den Thron von Cappten 1390 wieder bestieg. Die mehrsten seiner Rach folger waren auch Efcherkeffen, und ihr Reich endigte erft mit Zuman ben 1517, ber vom Eurfichen Sfulthan Sfelim I. gefchlagen und gefangen genommen wurde. Die Donastie dieser Tscherkestischen Mameluken wird auch die der Bordifiten genannt. Seit ber Zeit erhielten fich ben noch Mameluken in Egypten, in einer Art von Unabbangie keit. allein fie haben aufgehort, nur aus Efcherkeffen zu be ftehen. Gefaufte Stlaven aller Nationen und baufig auch driftliche Renegaten bilbeten biefen Saufen, ber noch bis au ben neuesten Beiten fich in Macht und Unfehn erhalten hat, iett aber fehr von feiner Gewalt zu verlieren fceint.

Wenn Garber fagt, daß die Magjaren oder Madshjari'unter den Ticherkeffischen Gebirgen nach Norden zu gewohnt haben, so ist dies wohl eine Verwechselung mit den Ruinen der alten Stadt Madshar an der Efuma, von der ich in meiner Reise aussührlich handeln

werde. Im ganzen Kaukafus sucht man Racheichten von einem flichen Bolke vergeblich.

Db Alanen wirklich noch in ber Gegend bes schwar: in Meeres nabe an den Abchaffien wohnen, ift fehr uns gewiß; bennoch haben mich gelehrte Georgier versichert, bag win Abdefeti zwen Gegenden gabe, Die von ihnen Alas leti und Papagethi genannt werden, wo dieselben aber eigentlich lagen, wußten sie nicht genau anzugeben. der Georgischen Geschichte nahm der König Wachtang Burgastan, ber ums Jahr 455 in Georgien regierte, Mingrelien und Abchaffien ein, und eroberte die Pros um Patschangi. hieben bemerkt Davith, Sohn bes letten Georgischen Ronigs Giorgi, der einen Abrig der Geschichte seines Baterlandes herausgegeben hat, Patichangi Die jetige Abafa fen. Dort muffen also dielleberrefte jener Alanen wohnen, wenn sie wirklich noch Nach einigen Nachrichten follen die Asge, vorhanden find. die an den Quellen des Ubbuch wohnen, eine eigene Sprace haben und Bute tragen, auch Alanen genannt merden *).

^{*)} Reineggs sagt: "Von den Laziern nord softlich, gleich bemm "Anfange der Scheidung der Keraunischen und Gordnäischen Ges "birge, sind die Wohnungen eines nicht zahlreichen armen Vols" "fes, beffen Name Alani ift; der Tatar nennt es Deten "oder Edeki Alan. Dieses Volk redet einen besondern Dias"lett der alten Kaukasische katarischen Sprache, und unterscheidet "sich hierdurch von einem andern zahlreichen Volke, das suds "sädsoft die höchsten Thäler des Hauptgebirges bewohnt, und

"feine eigene Sprache rebet, Co neunt fich Tfon; die Nach, "barn nennen es verschieden Saan, Sonti, Efinti, und "die bewohnten Felsenthaler desselben Tsuaneti." (S. N. Eb. U. S. 15.)

Hier ift eine befondere Bermechselung gefchehen. Die Snas nen wohnen nämlich fub shilich von dem großen Sicherteffens famme Kemurquabe oder Cemirgoi, der unter den Fars ften der Familie Aitel stebet. Reineggs erhielt wahrscheins lich seine Nachrichten durch Sataren, die in ihrer Sprache diese

Familie Aitekki alan nannten, denn Ja und in der Mehrheit alan bedeutet Geschlechter, also Aitekki Alan, die Geschlechter Aitek's, — Darque hat alse Reineggs seine Alanen gemacht.

Erstes Rapitel.

Abreise von St. Petersburg — Fuhrwerke — Posteinrichtungen in Russand — Schnelligkeit der Kuriere — Art zu reisen und ihre Unbequemlichkeit — der Weg nach Moskwa — Groß: Nowgorod — Entstehung dieser Stadt — ihr jesiger Zussaud — Broninkoi Pam — merkwürdiger Hügel — Waldai — schone Mädchen daselbst — Gloden für die Reisewagen — Wishnei Wolotschof — Torshof — Twer — Italianischer Kausmann daselbst — Alin — derschwarze Koth — Woskwa — Botanischer Garten zu Gorenki — Sasksteundschaft der Russen.

Nachdem alle Schwierigkeiten, welche meine Abreise von St. Petersburg aufhielten, beseitigt waren, und ich die zur Reise bestimmten Gelder und Papiere erhalten hatte, besotzte ich mir den dazu nöthigen Reisepaß (Podoroshnaja), den ich so einrichten ließ, daß ich jeden beliebigen Weg nehmen, und auch nöthigenfalls ohne neuen Paß zurückreisen konnte. Dies ist eine für jeden, der in wissenschaftlicher hinsicht Rußland bereisen will, höchstnöthige Vorsichtsmaaßregel, ohne die er fast immer an die einmal eingeführte Positstraße gebunden ist. Privatreisende können freylich keinen so abgefaßten Paß erhalten, denn sie müssen so viel Kopecken Rupfergeld dafür entrichten, als sie Werste reisen wollen, also muß die Zahl derselben im Paß voraus bestimmt werden. Nach Empfang des Passes darf man sich nicht länger als vier und zwanzig Stunden in St. Pes

tersburg aufhalten; und ungebulbig; bie Ausführung meiner Reise schon fo lange verzögert zu sehen, eilte ich die Kaiserstadt zu verlaffen.

Um 15. September 1807 fruh Morgens um fieben Uhr fuhr ich in Begleitung des Studenten Bobringow aus'dem Mostowischen Stadtthore. Wir hatten uns mit ben Bedienten auf zwen Ruhrwerke vertheilt, von denen bas eine eine gut gebaute Raleiche in Kebern, bas andere aber eine geräumige Ribitka war, die uns jugleich jum Packwagen biente, um die nothige Reisebibliothet und anbere ichwere Effetten zu transportiren. Es ift überhaupt eine Regel ben langeren Reisen in Rufland, fich fo einzurichten, daß die auf beutsche oder englische Art gebauten Ruhrwerke so wenig als moglich bepackt find, weil man fonft, wegen der schlechten Bege und des schnellen Kahrens ber Postknechte, burch ungahlige Reparaturen aufgehalten wird, die felbft nicht überall gemacht werden konnen; benn es giebt viele Gegenden, wo man eine eiferne Achfe, wenn fie gerbricht, nicht einmal zusammen zu fcweissen versteht. Bricht hingegen etwas an einer Ribitka, Die fast gang aus Solg gebaut ift, fo ift bies leicht erfest, da fie Rationals fuffrwerf ift.

Die Posteinrichtungen im Russischen Reiche sind im Ganzen sehr lobenswerth, denn man reist in keinem Lande so wohlseil und so schnell als hier, und der Fuhrmann ist mit einem geringen Trinkgelde zufrieden. Dies betrifft indessen doch nur die für die Krone Reisenden; denn Kausseute und Personen, die nicht in Diensten stehen, werden häusig von den Posthaltern, durch Vorenthaltung der

Pferde gezwungen, das dappelte Postgeld (Progony) zu enstrichten. Auf allen Stationen stehen mehrere Gespann Pferde, die bloß für Kuriere ausbehalten werden, und die kein anderer das Recht zu fordern ihat. Daher kommt es auch, daß die Russischen Feldzäger mit einer unglaudslichen Schnelligkeit reisen, die einen deutschen Postmeister, wenn er recht darüber nachdenkt, von Sinnen hringen könnte. So war den Kurieren, welche der nach Ehina bes stimmten Gesandtschaft mitgegeben wurden, vorgeschrieben, den Weg von Irkusk nach St. Petersburg, der 859 deutssche Meilen beträgt, in zwep und zwanzig Tagen, also 39 Meilen in vier und zwanzig Stunden zurückzulegen.

Die Art in Rufland zu reisen ift indeffen fur einen Rremden, der noch nicht daran gewohnt ift, fehr unbequem, weil er nur in ben gröften Stadten Birthehaufer findet, in kleineren aber für Unterkommen und Rahrung selbit sorgen muß, wodurch die Annehmlichkeiten der Reife fehr verbittert werden. Bettzeug und Ruchengeschire felbft ben fich zu haben, ift unumganglich notbig, und mir tam besonders eine große Quantitat Lafelbouillon austatten, so wie auch die Englischen Saucen in Rlaschen. mit benen man in ber Schnelligkeit ein schmackhaftes Ges richt bereiten fann, und die beshalb jedem in Rufland Reisenden mit sich zu fuhren zu rathen find, wenn er nicht unterwegs von Zwiebad und Russischer Rabifuppe (Sielonoi Schischi) oder Epern leben will; benn weiter ift nichts in den Dorfern zu haben. Reiset man gar in der Kaftenzeit, so giebt es nur gefalzene Gifche, ober Speifen mit Sanfol jugerichtet, die einen folden Bestgeruch verbreiten, baf es

faft unmöglich ift, mit ihnen unter einem Dache ju bleiben, viel weniger fie ju genießen.

Das Wetter mar uns gunftig und wir begegneten, felbft in beträchtlicher Entfernung von der Sauptstadt, einer großen Menge Ruffischer Bauern und Deutscher Sos lonisten, die ihre Produkte dorthin zu Markte brachten. Alles fang, wie gewöhnlich, schrepend, und schrie singend. Der Weg von St. Petersburg nad Moskma ift ubrigens einer ber ichlechteften und unintereffanteften im gangen Reiche, er bietet wenig Abwechselung dar, und die Dorfer folgen an manchen Stellen fo nahe auf einander, bag man fie für ein langes ausammenhangendes Dorf halten konnte. Gewöhnlich haben sie auch nur Sauser nach ber Landstraße au, die fo auf jeder Seite von einer Reihe eingefast wird. Wir fuhren die Racht hindurch und kamen am andern Worgen nach Groß : Nowgorab, welches 1841 Werft von St. Beterbburg entfernt ift. Diefe alte Sauptftabt Ruflands liegt an dem Aluffe Boldow, nicht weit von da, wo er aus bem großen Ilmenfee heraustritt. Gie murbe nach ben Ruffischen Jahrbuchern, von den von der Donau surudfommenden Glaven, fast ju gleicher Beit mit Rie m. etwa in der Mitte des fünften Jahrhunderts, angelegt und Momgorod, d. i. Reuftadt, genannt, jum Unterschied von einer andern Stadt, die nur wenige Berfte bas von entfernt lag, aber durch die Pest und durch den Rrieg mit ben Glaven fast gang gerftort worden war. Der Rleck. auf dem diefe alte Stadt, welche Sflowenst hief, geftan= ben haben foll, wird auch noch Staroe Gorobifctice. ober die alten Ruinen, genannt.

Die Macht von Romgorob erftrectte fic aber bie Romaprodifden. Diestowischen und Bieloos feroifden Diftrifte, über bas Land an bet Baga und Dwina, welches thnen fo wie bie Sprianen ginsbar war. Die Rowgorober konnten hunderttausend Mann ins Keld ftellen, und biefe Macht hatte fie ben ihren Rachbarn fo in Anfehen gefett, baf es ein Sprichwort aab: "Wer fann wider Gott und Groß : Momgorob ?" gierungeform war republikanisch, allein burch innere Streis tigfeiten gestwächt, kamen fie bald unter die Bothmäßigkeit der Barjajer ober Ruffen. 3mar gelang es ihnen, diese mit Sulfe ihrer Rachbarn zu vertreiben, ba fie aber fahen, baf fie nicht im Stande waren, fich felbft gut gu maieren, fo fcbickten fie Abgeordnete an die Bariaiifchen Karften und baten fie, Rowgorod in Beus zu nehmen. Rjurif mit feinen beiben Beubern Sinaus und Erus mar fam auch 862 in das Land der Glaven, und unters warf sich zwen Jahre darauf Rowgorod voltig, welches Die 880 Residen, des Ruffisch = Slavischen Staats blieb.

Rowgorod war im Mittelatter und seicht noch vorhundert Jahren eine bedeutende Handelsstadt; allein die Anlage von Petersburg hat ste sehr zurück gebracht. Jest zeigt sie, einige Kirchen und die Festungsmauer ausgenommen, wenige Spuren ihrer ehemaligen Größe. Gie ist jest die erste Stadt des nach ihr benannten Gouvernements, und hat ungefähr 8,000 Einwahner.

Ben ber erften Station hinter Romgorob, Die Bros nigfoi Pam heißt, erhebt fich in einer schonen Chene

nach bem Ilmenfee ju ein ziemlich fteiler Buget, mit einer Rapelle auf der Spige, der nach der allgemeinen Sage der benachbarten Bauern in ehemaligen Zeiten von Menschenhanden angelegt worden sepn soll. Und in der That ist es schwer zu begreifen, wie er in einer so großen Riche so regular: rund entstanden fenn fann. Auf demiciben liegen große Granitblocke, die vielleicht zu irgend einem vorzunehe menden Bau mit Diuhe dabin gebracht worden find. ben ber Rapelle ift ein Brunnen mit fehr gutem Baffer, bas nach der Ausfage ber Bauern ben Krankheifen heilfame Wirkung thut, aber gar keine mineratifden Theile zu ents halten scheint. Im: Morogorobifden Gouvernement famen wir noch durch den angenehmen Alecken Baldat, an eis nem See, ber burch bas Alugden Baldaita mit einem andern nabe gelegenen verbunden wird. Auf einer der Infeln jenes Sees liegt das von Stein erbaute Rlofter fehr angenehm unter fuhlen Gebufden. Baldai, das von einer Rolonie gefangener Polen vor etwa hundert und funfs zig Sahren angelegt murbe, ift megen ber Schonbeit feiner Madden berühmt, die den Bagen der Reisenden belagern, um ihnen fur einige Ropecten Semmelfeingeln an verfaufen, bie bier Schafden (Baranki) genannt werben. muß aber gefteben, daß unter allen benen, Die ich in Bal dai gesehen habe, feine einzige auch nur hubsch zu nennen war. Sonft ift ber Ort nahrhaft und munter, und man verfertigt hier bie beften Gloden fur die Reisewagen: benn in Rufland ift es Gebrauch, vorn on jedem Schlitten ober. Ruhrwerke auf der Reise eine große Glocke zu befestigen, die bepm Sahren beständig flingelt, und in der Dacht ben Entgegenkommenden anzeigt, auszuweichen. Wenn mehtere Wagen zusammen fahren, und jeder eine anders ger simmte Glocke hat, so ist diese Musik im Walde recht ans genehm. Bep Waldai verkauften die Bauern auf der kandsstroße kleine gekochte Krebse.

Wyschnei Wobetschook, der erste bedeutende Det im Amerschen Gouvernement, ist wegen des Kanals werkvirdig, welcher den in die Wolga fullenden Fluß Twerza mit der Mka verbindet, die nicht weit von Rowgorod in den Jimensee fällt, der wieder durch die Wolchow mit dem Ladogasee in Verbindung steht. Durch diese Wasse sersommunikation können die Waaren aus ganz Rußland die Wolga herauf in den Ladoga, und aus diesem auf der Newa nach St. Petersburg und der Ostsee gebracht werzden. Die Einwohner von Wyschwei Wolotsch of sind durch den Speditionshandet auf diesem Kanal begütert gworden.

Iven Stationen von hier kamen wir durch die Stadt Lorihof, die ebenfalls an der Awerza liegt und deren Emvohner gedskentheils von dem Werkauf sehr sauberer leberatseiten teben, die sie von gelbem, rothem und grünem Cassian machen. Der Reisende sindet hier Matrahen, Aisen, Polster, Tatarische Stiefeln und Pantosseln, Tasdessbeutes, Etnis, Geldtaschen und viele andere Rieinigskiten sertig, die durch ihre Sauberkeit und Eleganz zum Lauf anlocken, und weil alle diese Dinge hochst wohlseil sind, so passier nicht leiche ein Reisender durch Torschof, der nicht eine krovisson davon zum Geschenk für drunde mit sich nimmt. Die Gegend wird hier sehr und

fruchtbar und fandig, und fparfam fteljende Bichtenbaume und bueftiges Seidefraut erregten ben mir all Berling baterlandifche Empfindungen.

Bum letten Male kamen wir auf der Schiffbrude vor Dwer über die Twerza, die fich ben biefer Gouverhements: ftabt in die Bolga ergieft, welche baburch bebeutender wird. Enver ift eine ber fconften Glabte Ruffands, beren Saupthandel in Getreide und Sanf befteht, welches bie Daffaen Raufleute int fühlichen Rukfand auflaufen und fo wie auch Eifen, gefährene Kifche und andere Baaren nach St. Petersburg fchicken. Ewer verbankt feinen Urfprung bem Groffürsten Blewaldt Georgiewitich, ber fier im Jahre 1182 eine Fleine Festung, gegen bie Streiferen ber Nowadrodifchen und Torshofischen Rauber, Bereinigung der Twerza mit der Wolga anlegte. bequeme lage dieses Orts veranlagte indessen die Einwohner, fich auf der Bergfeite der Wolga, wo jett die Stadt fteht, angubauen, wohln auch nach einiger Beit bie Reftung verfent wurde. Die eigentliche Stadt wurde aber erft im Nahre 1240 erhaut. Da sie in der Mitte bes vorigen Jahrhunderts von häufigen Reuersbrünsten verwiftet mur de, so ließ die große Kalserinn Katharina einen Theil ber Stadt von Stein aufbauen und trua felfe viel ju ihrer Berfconerung ben. Geit biefer Zeit bat fich Twet sehr gehoben und zählt über 15,000 Einwohner. ift sie die Residenz Seiner Kaiserlichen Solseit des Ber: sond bon Oldenburg, ber bas Departement bet Bafferfommunitation unter fich hat, das hier ebenfalls feinen Sit hat. Ein Italianischer Raufmann, ber mi seiner Quinquallerien : Handlung einen großen Sasthof ver. bindet, ist durch den beständigen Zuspruch der Reisenden reich geworden, und sein Haus ist den besten Aubergen in Mosswa vorzuziehen. Twer ist der Stapelort für die Fische des Kaspischen Meeres und der Wolga, die nach Mosswa und Petersburg, theils gefroren, theils lebendig gebracht werden.

Der Sand, das heidekraut und die Radelhölzer versließen uns erst kurz vor Alin, einem kleinen, freundlichen Städtchen zu beiden Seiten der Seeftra, das zwar nicht sehr bevölkert ist, aber doch einen bedeutenden handel treibt. Wist ist das erste im Woskowischen Gouvernement, durch das wir kamen, und liegt in einer angenehmen, waldigten Gesgend. Die letzte Stadt vor Roskwa, Tschernaja Grjäs (schwarzer Koth) führt diesen Ramen bem Regenwetter mit dem größten Rechte, für den Reisenden wird sie aber ben Sommerhise und Dürze sehr beschwerkis der schwarzer Staub.

Der Tag über war regnigt gewesen, aber gegen Abend flatte sich das Wetter auf, so daß unsere Postillons doch wenigstens den großen stehenden Pfützen auf dem Wege, indenen man beständig umzuwerfen fürchten mußte, ausweichen konnten. Als wir nach einer langsamen und vorsichtigen kahrt noch mehrere Werste von den Thoren Woskwa's entsernt waren, bemerkte ich einen starken, höchst unangen nehmen Gestank, der, wie man mich versicherte, von der Stadt kam und auch immer stärker wurde, je mehr wir uns derselben näherten. In den Straßen, die größtentheils

nicht gepflastert find, ging der Schmut fast bis an die Achsen und mit Muhe erreichten wir mit unsern matten Pferden den fogenannten Polnischen Gasthof.

Da ich der Abrede gemäß noch einige zur Reise nothis de Vaviere in Moofwa erwarten mußte, fo fah ich mich genothigt, meinen hiefigen Aufenthalt auf einige Tage w verlangern; ich kann aber nicht fagen, daß dies zu meinem befondern Bergnugen gereichte, benn der unendliche Roth und ber Geftant in ben Strafen verhinderte mich, manche Merkmurdigkeit ju befehen. Dos fwa gewährt übrigens einen fehr bunten und mannigfaltigen Anblick, benn es ift Die lette Stadt in Rufland, in der Europaisches und Ruf fifches Meugere gemischt erscheint, doch überwiegt bas lette icon fehr. Reben dem schönften Pallafte erblickt man baufallige Butten von Solz, und der Mittelftand besteht faft dang aus Gingebohrnen, dahingegen in Betersburg diefen faft allein Auslander bilben, denn die Ruffifchen Raufleute Die in Moskwa überwiegen, kommen dort fast gar nicht in Betracht.

Ich verfäumte nicht, den vortrefflichen botanischen Garten des Herrn Grafen Alexis von Rasumowsti, ben Gorenki zu besuchen, der zwep und zwanzig Werst von der Stadt am Wege nach Wladimir liegt. Es ist erstaunenswürdig, mitten in Rußland eine Anlage zu sinden, die mit jeder andern Europäischen dieser Art die Vergleischung aushält. Mit den größten Rosten und vieler Mühe sind hier die seltensten Pflanzen aus allen Gegenden der Welt zusammengebracht, und diese schähbare Sammlung hat

hat noch den Porzug, daß sie unter der Aussicht des großen Botanifers Tich er aus Halberstadt steht. Dieser vorstufliche Gelehrte lebt hier ganz für seine Wissenschaft, und beschäftigt sich besonders mit der Physiologie der Pflanzen, die ihm höchst interessante Entdeckungen verdankt. In dem schönen Schlosse beym Garten sindet man eine tressliche Bibliothet, die mit den koftbarsten Werken Englands und Frankreichs geziert ist. Kurz, alles vereinigt sich, um Gorenki zu dem angenehmsten Wusensitz in ganz Russlandzu machen.

Da Moskwa schon so oft und viel genauer beschrieben worden ift, als es mir zu thun mbalich ware, so will ich über die Stadt felbft weiter nichts fagen, und nur einige Bemerkungen über bie bafige Lebensart folgen laffen. Nirgends kann man die Bracht und den Aufwand des Russischen Abels mehr kennen lernen als hier. Da in Rostwa alle Versonen, die einen höheren Rang als Rols legienrath (Dbrift) haben, berechtigt find, mit feche Pferben lang despannt zu fahren, fo halten gewohnlich auf dem Plate vor dem Sause bes General : Gouverneurs, wenn er ein geremonielles Diner ober Souper giebt, mehr als mangia folder Rutiden, und bie viersvannigen bededen ihn gang. Ueberhaupt wird wohl in keinem Orte der Belt so viel gefahren als in Moskwa. — 'Die geruhmte Saftfreundschaft der Ruffen findet bier im boch ften Grade Statt, und wird gewiß auf eine edlere Art ausgeubt, als in St. Petersburg, benn in Diesem Orte ift fie jur Mode hinabgefunken. Der einzige Grund, warum man Fremde ben fich aufnimmt und jur Lafel v. Rlaprothe Reife zc. 1. Banb.

98 Geffes Rapitel. Wen St. Petersburg nach Mostwa.

giebt, ift in Petereburg ber, um fic bamit ju geigen. Gin mit guten Refommandationen Angekommener wird fogleich überall, wo er eingeführt worden, ju Tische aes beten. Man fagt ihm: "es wird uns immer fehr ange: nehm fenn, wenn Sie uns des Montags mit Ihrer Graenmart beehren wollen," oben "Dienstags ift unser Lag, wir erwarten Sie gewiß," und dergleichen mehr. Rommt er nun Montags oder Dienstags, so findet er zwar eine reich befette Tafel, aber der Wirth ift viel ju befcaf: tiat, um mit ihm ju fprechen, und murbe fich fehr munbern, wenn er ihn an einem andern Tage oder nicht zur Tifchieit besachte. Man murbe fagen: "ein fonderbarer Menich! was will er nur jest hier?" u. f. w. -Moskwa wird man dagegen, sowohl ben Russen als ben Deutschen, freundschaftlich aufgenommen, und jeder beeis fert fich, bem Fremden ben Aufenthalt angenehm au machen.

3 mentes Kapitel.

Abreise von Moskwa — Bodol — zerschossenes Rad — Sterpuchon — Nahrung und Entstehung dieses Orts — Oka — natüreliche Beschaffenheit ihrer User — Aula — Eisenwaaren das selbst — Gashof — Azensk — Eintritt in das Oresiche Gouvernement — Orel — Beschreibung dieser Stadt — Besquenlichkeit der Russischen Kausbäuser — Handel von Orel — Schiffe auf der Oka — Beschaffenheit der Gegend von Orel — Wüses Quartier — Schaben oder Tarakanen, eine allgemeiz ne Plage der Anssischen Häuser — Reise nach Lursk, derschmungssten Stadt in Russland — Dimitri Ssemonowitschungsigken Stadt in Russland — Dimitri Ssemonowitschung und Ehina handelt — Geschichte und Beschreibung von Aursk — Abreise von da.

Um Abend des 29sten Septembers verließ ich Moskma, um meine Reise über Tula, Orel, Kurf und Charkow weiter sortzusezen. Der erste bedeutende Ort, den wir erreichten, war Podol, ein kleines neues Städtchen, das von der Pachra durchstossen wird. Es ist der Pauptort des darnach genannten Kreises und scheint ziemlich belebt und nahrhaft zu senn. Seine Entfernung von Moskwa beträgt 35 Werst oder 5 deutsche Meilen. Auf dem Wege hierher hatten wir ein besonderes Unglück, es wurde uns nämlich die Speiche eines Rades an der Kibitka zerschoffen. Mein Student hatte eine mit zwey großen Augeln geladene zuine in dies Fuhrwerk gelegt, die wahrscheinlich durch das Stoßen des Weges abgedrückt wurde, durch die dünne

Solzbefleidung ichof und eine Speiche des Borderrabes gerschmetterte.

Bon Podol hatten wir noch 53 Berft nach Gferpudom, einer andern Rreisftadt bes Mostowischen Gouver: nements, die jum Theil auf einer Anhohe am Bache Gfers peifa, vier Werst vom linken Ufer der Dea liegt, welcher lettere Kluf hier bas Tulasche und Mostowische Gouvernement trennt. Gie treibt einen ansehnlichen Bandel mit Betreibe, bas in ihrem und den benachbarten Rreifen gebaut, im Sommer gu Baffer aus Drel, Mefchtidenst und andern Gegenden hierher gebracht und bann zu Lande weiter nach Moskwa verfahren wird. Die Einwohner kaufen auch in der Ufraine viel hornvieh, das gröftentheils ebenfalls nach Moskwa geht. Was ihnen bavon übrig bleibt, perbrauchen fie entweder felbft, oder falgen ce ein und verführen es, fo wie den Tala, den fie bis nach Betersburg Much garbt man hier viel Ochfenhaute. Undere . Baaren, mit denen ein bedeutender Sandel getrieben wird, find Banf, Bonig, Tabaf und Leinwand, welche lettere auf den benachbarten Sahrmartten aufgefauft und haufig nach Rowochoperat und Zariann verführt wird.

Sferpudow soll im Jahre 1374 unter dem Große fürsten Dimitri Jwanowitsch Donskoi, von deffen Better Bolodimer Andreewitsch erbaut worden sepn, und wurde 1382 von Tocktamisch, Chan von Ekapedschack, erobert und zerftort. Racher gründete hier der Fürst Wlodimer Andreewitsch Donskoi 1403 das Rioster Wyssofi, in dem der heilige Sergei seinen Schüler Athanasius zum Archimandriten machte. Allein bald darauf hatte die Stadt das Unglück, von den Litthauern

pesibet zu werden, wurde aber doch bald wieder aufgebaut. Bon der 1556 vom Zaren Iwan Wasiljewitsch aufgeführe im zestungsmauer, die aus weißen Steinen bestand und zehn Ellen hoch war, ist nichts mehr zu sehen, denn sie wurde wegen ihrer Baufälligkeit abgetragen.

Da ich auf den Poststationen, wie jeder Auslander, östers Unannehmlichkeiten ausgesetzt war, indem man uns ohne Roth auf Pferde warten ließ, ja auf der Station vor Sserpuchow einen reisenden Englischen Kaufmann, der später als ich angekommen war, eher absertigte als uns, so sah ich mich genothigt, Gebrauch von dem mir mitgegebes nen offenen Befehl-an alle Obrigkeiten und Bürgermeistet zu machen, und ersuchte den hiesigen Gorodnitsch (Bürgermeister), mir einen Polizenfoldaten bis nach Tula mitzugeben, den ich auch sogleich erhielt. Eine Maaßregel, die mir auf der ganzen Reise sehr gute Dienste leistete, weil ich dadurch allen Chikanen und unbilligen Forderungen überhoben war.

Die Dka, welche hier schon schiffbar ist, entspringt im Orelschen Gouvernement, und ergiest sich ben Rishnei Rowgorod in die Wolga. Das ganze Thal, worin sie sließt, enthält in dem oft an dreisig und mehrere Faden an ihren Seiten erhabenen Lande, Steinschichten, die theils sandsteinartig, theils kalkig sind. Diese letzten zeigen an manchen Orten, wie ben Sserpuchow, Uebers bleibsel von Versteinerungen, welche Ronglomerate von Musschlin zu senn scheinen, die aber so klein und zerbrochen sind, daß man nichts mehr davon erkennen kann. Es ist hier ein Flotzgebirge, das sich dicht und westlich von

der Da weit ausbehnt und Eisenerze enthalt, die an vers schiebenen Orten genutt werden *).

Der Weg von Sserpuchow die Tula beträgt 93 Werst und ist zu Anfang flach, wird aber immer bergigter, je näher man der letten Stadt kommt, und die kleinen Flusse machen tiefe Thonkluste, in denen man oft Lager von Sand und Kalksteinen sieht. Die Dörfer, durch welche wir fuhren, sind, wie es schien, reich, uns kamen sie aber wegen des kurz vorhergegangenen Regens sehr schmutzig vor. Die Bauern beschäftigen sich hier häusig mit der Schafzucht und halten auch Bienen. Die Stocke bestehen aus ausgeshöhlten Baumstämmen, in denen die Vienen lieber bauen sollen als in Körben.

Die Stadt Tula liegt an dem Flusse Upa, der in die Oka fällt und in der Nähe des Sees Iwan Ofero entspringt, aus dem der Don seinen Ursprung nimmt. Peter der Erste wollte diesen See durch einen Kanal mit der Upa verbinden, und so eine Wasserkommunikation zwisschen dem Don, durch die Oka mit der Wolga und dem ganzen nördlichen Rußland eröffnen. Tula gehört jest mit zu den reichsten und besten Städten in Rußland, und ist durch die dort fabrizirten Eisenwaaren im ganzen Reiche berühmt. Die Straßen sind zwar nicht alle gerade und gespflastert, doch giebt es auch einige recht schone darunter, die wenigstens vielen Wossowischen gleichkommen. Die dortige Stahl und Gewehrkabrik ist beständig im Gange, und versorgt einen großen Theil der Armee. Sie wurde schon 1714 zu Peter des Ersten Zeiten eingerichtet; doch

[&]quot;) Gálden ftabt Th. 11. S. 435.

muß man sagen, daß sie zwar jett in hinsicht ihres Absates nicht in Verfall gekommen, daß aber die Waaren, die sie liefert, ben weitem nicht mehr in der Bollkommenheit gearsbeitet werden, als sonst, welches namentlich benm Schießsgewehr der Fall ist.

Wir stiegen hier in einem großen Gasthofe ab, dessen Sigenthumer auch ein Lager von den dasigen Sisenwaaren halt, die er sich aber doppelt theuer bezahlen laßt, indem er gewiß ist, daß nicht leicht einer seiner Gaste so unartig seyn wird, ben einem anderen Rausmann zu kaufen. Wir was ren übrigens hier recht wohl aufgehoben, und hatten mehr, als wir in einem Wirthshause im Innern von Rusland ers warten konnten. Es war das letzte, welches ich auf der ganzen Reise betrat. Nachdem ich meine Briefe an den hern Souverneur abgegeben hatte, erhielt ich statt der Poslizessoldaten von Sterpuchow, einen Dragoner, der uns die Orel begleiten sollte.

Bon Tula fuhr ich am 2. Oktober in aller Frühe fort. Unser Weg führte uns durch die Kreise von Kraspiwa und Tschern im Tulaschen Gouvernement, nach Miensk, dem ersten Kreisstädtchen im Ovelschen, welches nur 133 Werst von Tula entfernt ist. Wir kamen, weil die Straße gut und fahrbar war, gegen Abend um neun dort an, hielten uns aber gar nicht auf, sondern setzen nach einem guten Russischen Abendbrod, das aus einer Suppe von Ochsennieren bestand, unsere Reise weiter nach dem, nur 30 Werst entfernten Orel fort.

Die eigentliche Stadt Orel liegt zwischen der Ofa und dem Flüßchen Orlit, das in die linke Seite des erstes

ren fallt; jenseits ber beiben Ruffen liegen bie Borftabte. Der Saupttheil der Stadt besteht aus funf Quartieren, die theils nach ber lage ber Sauptstraßen, theils nach ben ehemaligen Einwohnern benannt werden; benn sonst gab es hier Tschers faffen, Rlein : Ruffen, Streligen, Ranoniere und Burger. In der Mitte dieses Theils von Orel steht das Raufhaus, bessen Buben mit allen möglichen Russischen und Griechischen Waaren angefüllt find. Solche Raufhäuser (Gostinnoi Dwori) sind in allen Russischen Städten zu finden und haben die Bequemlichkeit, daß ber Raufer sogleich alles, was er nothig hat, bensammen findet, und nicht wie ben uns dren oder vier Wege darum machen muß. Gewöhnlich bestehen sie aus mehreren Reihen feststehender Buden ober Laden (Lawka), die gegen bie Strafe ju offen find und bedeckte Rolonaden haben, um die Raufer ben schlechtem Wetter vor dem Nagwerden ju fchuten. Das Raufhaus ist ber Maakstab des Reichthums und des Berkehrs eines Orts; für einen Reisenden giebt es daher keinen interessanteren Spatiergang. Gewöhnlich find die Laden, in denen einerlen Waare verkauft wird, dicht neben einander; so findet man in großen Stadten ganze Reihen von Buden, in benen nur Bucker, Thee und Raffee verkauft wird, andere mit Euch, noch andere mit Leinwand, Bachs, Talg u. f. w. - Das beständig abwechselnde Gewimmel gewährt zwar einen mertwurdigen Anblick, doch ist es sehr unangenehm, daß die Ruffifchen Raufleute ben Bbrübergehenden beständig ans schrepen: "was ift Ihnen gefällig ju kaufen?" "Zucker, Thee, Raffee?" "die besten Bute," ihn auch oft anhab ten, so daß man aus Furcht, von den andern gerriffen gu werben, von feinem etwas faufen fann.

Die hiefigen Rankleute handeln im Groken mit Roagen, Baiten, feinem Baitenmehl, Sanf und Glas. Baiten führt man besonders nach Rafan und Aftrachan. bot Baisenmehl aber nach Moskwa und St. Vetersburg. Der Banf wird in ben Gegenden von Branst, Drel und Sewet haufig gebaut, das Blas aber auf ben Sutten an bet Desna, in ben Diftriften ber Stadte Erubtichemst und Bransk fabrigirt. Es wird von hier zu Baffer nach Mosswa, und nach ben Stadten, die an der Ofa und Bolaa liegen, verführt. - Bon Drel an ift die Dfa' erk ichiffbar und ben ber Mundung bes Orlif an breifig Raben breitsen Die Rahrzeuge, beren man fic barauf bedient. werden Steffaen, Barten und Patichalten genannt, von denen die Strugen die größte Art find, und mit 2000 bis 2500 Tschetwert (Malter) Korn beladen werden, diek Kahrzeuge werden 400 Werft unter Orel an der Ofa gebaut.

An den Anhöhen der Flusse Orlif und Ofa, bes sonders an der rechten Seite des letten, gleich oberhalb der Stadt, kommen verschiedene Steinschichten vor, in denen man Sandsteine, die zum Fundament und zu Mühlensteinen gebraucht werden, und auch grauen, sehr guten Kalkstein sindet. Kreide soll sich aber in der Alust des Oka gar nicht mehr zeigen, die doch ben dem nicht weit entfernten Bränsk an der Desna gefunden wird. Ueber den Steinschichten, die an dem hohen Ufer zu Tage ausgehen, liegt gelber Thon, der gute Ziegel giebt, die hier ben der Stadt, so wie auch Kalk gebrannt werden. Holz giebt es in der Rähe von Orel nur sehr wenig, und dies sind Sichen, Birken, Espen, Els sin und Linden; Kichten kommen erst zwanzig Werst unters

halb der Stadt, am Bache Obtuch, vor. Diese geben gute Balken zum Bauen, das mehrste Bauholz aber wird aus der Gegend von Kaluga den Strom herauf getrieben. Auch von der Gegend von Karatschew an der Desna bringt man Holz zum Bauen und Brennen zu Lande hierher *).

Da wir des schechten Wetters wegen, und um unseren Dragoner von Tula gegen einen anderen auszuwechseln, die Racht und einen großen Theil des folgenden Tages hier verweilen mußten, fo maren wir jum erften Dal genothigt, für unfere Befostigung-felbst ju forgen, benn in bem uns von der Polizen eingeräumten Quartiere fanden wir michts, als wen holzerne Bante, nebft einigen Stammen. Brennholz. Alles wimmelte von Tarafanen (Schaben), der gewöhnlichen Plage der Ruffischen von Solz und Stein erbauten Häuser. Diese Thiere vermehren sich in so unglaublicher Menge, daß oft Decke und Wande ber Zimmer wie bamit besäet sind, und sie, wenn man nicht die größte Borfict gebraucht, alle Augenblick in die Speisen und Getranke fal-Laft man in einem folden Zimmer ein weißes Brod Die Racht über fren liegen, fo findet man es am anderen Morgen in Schwammgestalt wieder, so wird es von den-Tarafanen burchfreffen. Außer den größeren Tarakanen giebt es auch noch eine kleinere Urt, die ben den Ruffen Pruffaki (Preugen) genannt wird, und von welcher ber gemeine Mann behauptet, daß fie fonft nicht in Rugland zu finden gewesen maren, sondern erft feit dem Preußischen Kriege angefangen hatten, sich zu zeigen, daß also die Rusfen von den Preußen damit behert worden waren.

^{*)} Galbenft. a. a. D.

Am 5. Oktober verließen wir endlich Orel früh Morgens und seigen unsern Weg nach Kurßt fort, weiches 150 Werste von dort entsernt und die Hauptstadt des Kurßtschm Gouvernements ist. Sie ist eine der ältesten, aber auch die kothigste Stadt in ganz Rußland, die ich kenne. Da sie zur Hälfte auf einer bedeutenden Unhöhe liegt, so wat es ben meiner Anwesenheit schwer mit einer von zwers statten Pferden gezogenen Droshki, durch den Schmuß bis zum Hause des Gouverneurs hinauf zu kommen. Diese Unreinlichkeit hat ihren Grund theils in den ungepflasterten Staßen, theils in der Nachlässisseit der Polizen, und ist den mehrsten Städten des südlichen Rußlands eigen. In Pultawa soll sie aber allen Glauben übersteigen; und ist zum Sprichwort geworden.

Ich machte hier die Bekanntschaft des reichen Russes iben Raufmanns, Dimitri Sfemonowitsch Chlas ponin, beffen Geschäftsträger in Riachta, ich auf meis ner früheren Reise in Siberien kennen gelernt, und der mir dort viele Gefälligkeiten erwiesen hatte. In Berrn Chlaponin fand ich einen gebildeten Mann, der reche gut Deutsch sprach, und des Einkaufs von Leinwand und Licher wegen ofters in Solesien gewesen war. berschieft er in aroßer Menge bis nach Kiachta, wo dafür Chinesische Waaren und vorzüglich Thee und Ranquin (Kitaika) von verschiedenen Karben eingetauscht, und durch gang Rufland vertrieben werden. Dies ift der gewöhnliche handel der großen Ruffischen Raufleute, die Geschäfte wit China machen, nur mit dem Unterschiede, daß die wenigs hen selbst direkt mit dem Auslande in Berbindung stehen, sons den keinwand und Lücker aus der dritten Dand empfangen.

Das haus dieses gastfreundlichen Mannes war ganz nach Deutscher Art eingerichtet und meublirt, und wir wurden in demselben recht gut aufgenommen. Er erinnerte sich mit Bergnügen seines Aufenthalts in Leipzig und Breslau, und war der einzige Russe, den ich kennen gelernt habe, der das gesellige Leben des Auslandes, dem in seinem Bater lande gewöhnlichen vorzog. Ich übergab ihm einen Brief nach Riachta zu besorgen, welches etwa 2000 Meilen von Rurft entsernt ist, und bin überzeugt, daß er so sicher geben wird, als ein Schreiben von Berlin nach Leipzig.

Rurkf murbe vermuthlich im Jahre 990 unter bem Groffurften Bladimer erbaut, als berfelbe nach gefche hener Theilung unter seine Sohne barauf bedacht war, eine Stadt nahe ben Riew anzulegen, die nachher zum Sit eis nes eigenen Kurftenthums marb. Ben bem Ginfalle Batus chan's 1237 ging Rurft, wie viele Ruffifche Stadte, in Klammen auf, und 1278 unterwarf fich Ragan, ein Urentel Dihingis : dan's bas Rurftische Fürftenthum. Einer feiner Unterthanen, von Abkunft ein Tatar, Ramens Achmet, kaufte im Jahre 1283 ganderenen in diefer Gegend, und legte im folgenden Sahre neben ber gerftorten Stadt wen Sloboben an, in denen er alle Lauflinge unter seinen Schut nahm. Als aber 1597, unter der Regierung des Burften 3man Feodorowitich, dafelbft ein munderthas tiges Marienbild gefunden wurde, erneuerte man die Stadt Rurff mieder, und befette fie und die umliegende Gegend mit Leuten aus Mgenst und Drel, und feitbem erhielt fie auch einen besonderen Boiwoben. Ben Einrich: tung des Belgorobifden Gouvernements 1727 wurde Rurgt mit dazu geschlagen, aber im Jahre 1779 gur

hauptstadt einer neuen, davon genannten Statthalterschaft gemacht, die noch jest ihre damalige Gestalt benbehals , ten hat.

Rurft gehört mit zu den größeren Stadten Rußlands und ist an sechs Werft lang. Die Stadt ist reich und
der Handel blühend, nur fehlt es an einem schisstbaten Flusse;
dennoch giebt es hier mehrere Fabriken und besonders Lohgarberegen, die beträchtliche Geschäfte machen. Die Gegend ist fruchtbar und stark hewohnt, und von der Höhe von
Kurft übersieht man eine unzählige Menge benachbarter
Vorfer. Bey Kurft senkt sieh die Gegend schon nach dem
schwarzen und Asowschen Meere zu, und alle Flüsse sießen
nach Süden, dahingegen die im Orelschen Gouvernement
entspringenden alle einen nördlichen Lauf haben.

Rachdem einige Reparaturen an der Kibitka gemacht worden waren und wir und bepm Gouverneur und berrn Chlaponin empfohlen hatten, verließen wir am febenten Oktober gegen Mittag diese Stadt.

Drittes Rapitel,

Obojan — Pilze, eine Ruffifche Nationalspeise — Kotschetowsta — Bjelgorod, eine bedeutende Handelskadt am Donez — ift nicht Startel, die Hauptstadt des Chasarenreichs — ihre Lage und Erbauung — Charkowisches Gouvernement — seine Geschichte.

Dhojan, welches nur 59 Werfte von Rurkt entfernt ift, erreichten wir, ba der Weg fehr gut war, in 5 Stunben. Es ift dies eine hubsche nahrhafte Rreisstadt, die am Einfluß des Baches Dbojanka in die Rechte bes nicht weit von hier entspringenden Rlukchens DRiol fallt. uns das hiefige Speischaus, das voller Gaste mar, anlockend ichien, so versuchten wir die hiesige Rochkunft, und fanden sie beffer, als wir geglaubt hatten. Unter ben verschiedenen Gerichten, die man uns auftrug, waren einige, die gang aus Dilgen bestanden, welche in Rufland, jumal ben ber Raftenzeit, fehr häufig gegeffen werden und ein Sauptnahrungsmittel bes gemeinen Mannes machen. Merkwurdig ift es, daß ben der großen Menge Pilze, die verzehrt wer: ben, man nie etwas von dadurch geschehenen Bergiftungen hort, bie doch in Deutschland gar nicht felten sind. hiefigen Bauern muffen alfo entweder fehr geubt fepn, fcads liche von geniefbaren zu unterscheiden, oder vielleicht haben manche Arten hier feine so nachtheilige Folgen fur Die Gefundheit, als ben uns. Gewöhnlich trinkt man in Rufland vor dem Effen der Pilze Branntwein und auch nachher, bies

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soll sie verdauen helsen. Die gewöhnliche Art Pilze zuzus bereiten, ist, daß man sie mit Del oder Butter, Zwiebelin und Pfesser schmoort, auch bäckt man sie in Teig und füllt kleine Ruchen damit, die in Butter gesotten werden.

In ber Racht tamen wir nach Rotichetowsta. einem Dorfe des Obojanischen Kreises, wo ich ju übernache ten befchloß, weil man mir fcon zu Obojan gefagt hatte, daß der Weg von da nach Bjelgorod febr unficher fep. Außerdem nothigten mich auch einige Reparaturen an bee Mit dem fruhesten verließen wir unfer nicht sehr anaenehmes Nachtlager, und erreichten am 8. Oftober Bielgorod, die lette Rreisstadt im Gouvernement pon Aurft, von welchem Orte fie 132 Werfte entfernt ift. Diefe Stadt, welche in einem Thale auf der Rechten des Sfevernoi Dones liegt, ift nicht allein darum mertwurdig, weil fie bis jum Jahre 1779 die Sauptstadt eines großen, nach ihr genannten Gouvernements war, fondern auch, weil fie feit Baper's Beiten, für Sfartel ober Bjelowjes, die hauptstadt der Chafaren, welche Swidwelaw im Sahre 965 eroberte, gehalten worden ift; bis etft vor Rurgem der gelehrte hofrath von Lehrberg in St. Petersburg bewiesen hat, daß diese alte Stadt und Befung an einem ganz anderen Orte, namlich in der Rabe des Ausfluffes des Don gelegen hat. Leider ift aber feine bortreffliche Abhandlung, die fcon feit einigen Jahren der Mademie der Wissenschaften vorgelegt worden, noch nicht gedrudt. Dadurch ift nun ein bedeutender geographisch = hifwrischer Frrthum verbeffert worden, der einen merklichen Einfluß ben Untersuchungen über die Alterthumer des füds lichen Ruflands, haben konnte.

Bjelgorod, oder die weiße Stadt, gehört mit zu den Dertern, die Wladimer der Große anlegte, und soll schon 980 erbaut worden senn. Ihren Ramen erhielt sie daher, weil sie anfänglich auf einem Kreideberge stand, von dem sie erst. 1597 ins Thal versetzt wurde. Die Stadt ist beträchtlich und hat an 4000 Einwohner, die größtentheils vom Handel leben. Hier bemerkte ich mehr steinerne Päuser als in anderen Russischen Provinzialstädten, und selbst in den Vorstädten giebt es mehrere.

Je süblicher man ins Europäische Rußland kömmt, beko ebener wird im Ganzen der Boden, und auch die Wege verbessern sich verhältnismäßig, weil das Erdreich, das eizgentlich angebaute Steppe ist, mehr Festigkeit hat. Nur an den Ufern der Flüsse sieht man Hügel und Höhen, die aus den steilen Steppenabhängen entstanden sind, als die Flüsse sich ihr Bett bildeten. Auf einem schönen Wege erreichten wir gegen Abend den Flecken Lipzy, die erste Station in dem Charkowischen Gouvernement, das auch Gudernie Sslobodskaja Ükrainskaja, oder das Gouvernement der Ukrainischen Flecken genannt wird *).

Es besteht größtentheils aus den ehemals sogenannten Slobodischen Regimentern, deren Gebiet sich vormals gez gen Morgen bis an den Don erstreckte, gegen Süden bis ans Asowsche Meer und den Onjeper, gegen Westen bis an den Fluß Worfflo, gegen Norden bis an die Quelle

^{*)} Siehe: Topografitschelsokon Opissanie Char'kowsekago Namelstnitschelstwa, gebruckt zu Moskwa 1788 und St. Des tersburgisches Journal von 1794, 23. 1. S. 76 ff.

Duelle der Fluffe Pfiol, Donez und Oskol; es begränzte das alte Rußland bstlich gegen die Polowjer, südlich gegen die Gsaren und Petscheftegen, und war ein nicht unbeträchte liche Theil des Großsürstenthums Kiew.

Die Stadte und übrigen alten Wohnwlate auf Diefer Ente litten oft Winderung durch die Ginfalle der Polomier und Vetschenegen. Doch bielten sie von ihren Gebirgen Die unberiften Streifereven derfelben ins Innere von Rufland im inten Sahrhunderte aber erschütterte ber Ginfall der Mongolen und Latgren aus der großen Latgren, unter der Anfishrung des Luschi-Chan, eines Sohnes vom Oshins gis: Chan, diefe gange Gegend noch febrecklicher, und am 16, Junius 1222 ward die ungludliche Schlacht der Rus in mit den Mongolen am Flusse Kalka ober Kalmus der Anfang einer febreiklichen Berwinftung und langdauernden Becheerung mis fruchtbarften Theiles von Rugland. Cinvolver hatten ihre Kurken. ihre Beerführer und Richter berloten, sie verließen ihre vaterlichen Wohnungen, wandten fich mehr gegen Westen, in der hoffnung, durch die Klucht wenigstens ein armseliges leben zu retten, und die siegreichen Mongolen zerftorten die Stadte und verheerten das land, wandten sich dann vom Onjeper gegen Often, und nachdem sie auch dort eine Menge Menschen niedergemacht, id daskand am Don und Donez durchs Schwerdt unterworfen hatten, und bis zum Laurischen Chersones Borgedrungen waren, fo kehrten fie zum großen Dichingis : Chan gurud.

Im Jahre 1237 hatte sich Batuschan, Enkel bes Uhingissehan und Sohn bes Tuschischan, Beherrscher bes Aphschaft, die Wojagaren unterworfen, unter erschreckslichen Blutbergießen das damals beträchtlichste Russische

b. Klaprothe Reife sa. 1. Band.

Sroffürstenthum Wladimir, nehst den benachbarten Fürstensthümern verheeret, und nun wandte er im Jahre 1239 seis nen Anfall auf das sipdliche Rustand, wo seine Tataren *), nach Zerstörung der vorzäglichsten Städte, den 6. Dezember 1240 auch die Hauptstadt Kiew eroberten, in welcher nun von den Tatarischen Chanen **) Statthalter zur Regierung und zur Einsammlung der Abgaben angesetzt wurden.

So herrschten die Russischen Fürsten vom Jahre 1240 an über das Großfürstenthum Kiew und die umliegenden abs getheilten Fürstenthümer, unter der Oberaussischt und dem Schutze der Tataren, 80 Jahre hindurch, bis Gedimin, Großfürst von Litthauen, sich zuerst Bolhynien und die übrigen süblichen und westlichen Fürstenthümer der Kiewschen Abtheilung unterwarf, und nach der Flucht des Fürsten von Kiew, Stanislaw, nach Pjäsan, auch Kiew eroberte.

Das Schrecken der Waffen dieses Eroberers ging vor seinen Heeren her, und brachte auch die nordöstlichen Fürsstenthumer von Kiew zur schleunigen Unterwerfung. Gedis min überließ die Regierung dieser weitläuftigen Eroberungen seinem Better, dem Fürsten Mindow, und kehrte nach Lit-

^{*)} Batuschan hatte nur wenige Mongolen in seinem Seere und war Barft der Ripdschafischen Tataren geworden.

^{**)} Die von den Tataren jur rechten Seite des Flusse Bolga westlich ervberten Lander, wurden De schte : Kipdich af gesnannt. Die Chans von Riphschaf nannten sich Tatarische Ssulthane, und hatten ihre Residenz in der Stadt Sarai oder Saxatschift, am Arme der Wolga, dem Flusse Achtuba, die zur Theilung dieser weitverbreiteten Herrschaft. Auch nach der Beilung behielten die drep Chane, von Kasan, von Afrachan und der Arym, diesen Titel.

Hanen zurück. Mindow beherrschte diese Länder als Statthalter.

Die damalige Verfassung von Russland giebt zugleich die klesach, warum Fürst Stanislaw nicht alle Kräste ansstengte, das Fürstenthum Kiew zu erhalten, oder wieder zu erobern. Er allein konnte bey der, nach ihren damals weits ausschenden Absichten, schwachen Hulfe der Lataren, sich einem so mächtigen Feinde nicht widersetzen; der mächtigste Brossürst Gegor von Wladimir, Rowogorod und Moskau, und mit ihm auch die abgetheilten Fürsten, waren nur das sir beforgt, sich selbst auf ihren Thronen zu erhalten, und wagten es nicht, auf die Beybehaltung anderer Russischen, kinder zu denken. Während dem starb Stanislaw ohne Kinder, und so glaubten die übrigen Russischen Fürsten Recht und Borwand verloren zu haben, um den Litthauern das von Russland abgerissene Land wieder abnehmen zu wollen.

Auf diese Art ward das ganze Großfürstenthum Kiewdon dem übrigen Rußland getrennt, und jede Gemeinschaft ausgehoben unter den Abkömmlingen eines Stammes. Der östliche Theil des Fürstenthums Kiew, eben der, wo sieh nacher die Slobodischen Regimenter niederließen, blieb an 400 Jahr eine undewohnte Wüste, in der die Einfälle der Lataren nur dem Wilde, den Vögeln und anderen Thieren die Wohnung nicht verwehren konnten. Die ersten Bewohner dieser Gegend, die Rossianen, hatten sich unterdessen gegen Abend gewandt, und standen dort, nachdem Gedimin so wie sithauen, so auch das eroberte Rußland unter seine sieden Sihne getheilt hatte, unter der Herrschaft der Fürsten von luthauen; die Fürstenthümer Galizien aber und Wladimir waten an die Krone Ungarn gefallen.

Em Cahre 1340 benutte ber Konia von Bolen. Kafimir der Grofe, die damals in Sudrufland entstandenen Streitigkeiten, und eilte, eine formliche Erbforderung auf bies ganze Ruffische Gebiet benzubringen. Zuerst eroberte er Rothreussen und nachher nahm er den Litthauern das gange Großfürftenthum Riem. Die Ruffen, sowohl Fürsten als Bolf, faben fich durch innerliche Streitigkeiten entnervt, pon ihren Nachbarn gedrangt; fie ergaben fich also auf vor theilhafte Bedingungen an Rasimir ben Groken, und erfannten ihn für ihren wirklichen Oberheren; worauf Kasimir die Ration der Rusinen *) mit den Bolen zu Einem Reichstorper pereiniate, indem er beide Nationen in allen Rechten und Borzhaen gleich machte, so bag dem Ruffischen Abel und ben übrigen Standen ben frener Ausubung ihrer Griechische Ruffischen Religion, mit dem National = und naturalisirten Polnischen Abel ein gleiches Recht zugestanden wurde, zu allen Aemtern und Wurden im Reiche, sowohl ben der Armee als im Civiletat, die einzige konigliche Burde allein ausgenommen, als welche nach den Grundgeseten bes Reichs der katholischen Religion ausschließend zugehört **). diesen Bertrag verließen sich die Ruffen und nahmen alle Nach dem im Jahre 1370 erfolgten Reichsdienste an. Tobe Rasimir's bes Großen, des letten vom mannlichen Stamme Piaft's, thaten unter seinem Reffen (dem Sohne feiner Schwester Elisabeth) und Rachfolger auf dem Poinis schen Throne, Ludwig, Konig von Ungarn, der sich größ:

^{*)} So wurden die Roffianen von den Polen genannt.

^{**)} Kasimir fährte in Polen das Magdeburgische Recht ein, was in Rlein: Reussen noch bis jest gilt.

tentheils in Polen aufhielt, seine Ungarn vieles nach eigenem Gesalen; allein dem Polnischen Adel gestand der König gwie Frepheiten zu, um seinem Hause die Thronfolge zu vosigern.

Rach König Ludwigs Tode krönten die Polnischen Stande seine Tochter, die Prinzessinn Hedwig, und vermähltten sie mit dem Großherzog von Litthauen, Jagellan, der mit seinen Unterthanen den christlichen Glauben annahm, und im Jahre 1387 den Polnischen Thron bestieg. Er schritt sogleich zur Bereinigung des Großherzogthums Litthauen und zusammen mit ihm auch Weißrußlands mit dem Königreiche Polen, und in Gleichmachung dieser Bölker durch einerlen Rechte, verfuhr er eben so, wie Kasimir der Große.

Jagellan's Erbe und Sohn, Wladislaw der Dritte, König vom Jahre 1434, und nachher vom Jahre 1443 an auch König von Ungarn, erneuerte den vorgenannten der Rationen im Königreiche Posen die Gleichheit ihrer Rechte, und bestätigte sie ihnen auf die feperlichste Weise.

Der lette König aus Jagellan's Stamme, Sigismund August, suchte allen Streitigkeiten vorzubeugen, die zwischen den im Königreiche Polen vereinigten Bürgern etwa entsteshen könnten. Die auf dem zu Willna im Jahre 1563 geshaltenen Reichstage, am 16. Junius einmüthig bestätigten Berträge (pacta conventa) enthielten Folgendes genau in diesen Worten: "Bon jetzt an sollen nicht bloß die Wohlges"bohrnen und Magnaten mit ihren Nachkommen, die sich "zur Römischen Kirche bekennen, und deren Voreltern schon "Adelsbriese erhalten, sondern überhaupt alle, wer sie auch "seen von Rittern und Edlen, sowohl von Litthauischer als "auch Russischer Abkunft, nur daß sie Christen sind, und

Der im Jahre 1568 zu Grodnow gehaltene Reichstag bestätigte diese Ordnung aufs feperlichste; und um das Gessetz noch genauer zu bestimmen, setzte er diese Worte hinzu: "Bon welcher Gemeine, oder welchem Glaubensbekenntnisse "er auch seyn mag!"

Auf dem zu Lublin im Jahre 1569 gehaltenen vereis nigten Reichstage endlich ward diese Ordnung erneuert und bestätigt, welche alle Polen driftlicher Religion zu einer vers brüderten Gesellschaft unter ein und eben denselben Rechten verband.

Nach Sigismund des 2ten erblosen Tode endlich bestheuerten alle Polen auf dem Polnischen Reichstage, der sich im Jahre 1573 zur Erwählung eines neuen Herrschers versfammlet hatte, nur den zum Könige zu erwählen, der die obenbenannten Berträge unverbrüchlich zu halten beschwören würde.

Henri de Balois, erster Wahlfonig von Polen, weis gerte sich auch nicht, ben dem allmächtigen Gott zu beschwösen, daß er die Rechte der Dissidenten aufrecht erzhalten wolle.

Rach ihm bestieg im Jahre 1575 der Fürst von Siesbenbürgen, Stephan Batori, den Polnischen Thron unter eben dem Eide. Dieser König zog die Nation der Rusinen nach der Polnischen Ukraine, setzte die von ihnen zu stellende Infanterie und Ravallerie in gute Verfassung, und gab ihnen die Stadt Techtemirow am Onjeper ein, wo sie ihr Arsenal hatten, und wo ihr Heerführer wohnte.

Die Rusinen dienten dem Polnischen Staate vom Jahre 1340 bis 1650 mit vielem Rugen mehr als 300 Jahre, indem sie ihn gegen die Einfälle der Tataren beschützten, und die Türkischen Gränzen bewahrten. Diese zufällige Trennung des südlichen Rußlands vom nördlichen oder von Großrußland, bildete die Bewohner desselben auf immer so um, daß es das Ansehen haben möchte, als wäre diese Nation nicht von dem nämlichen Stamme; aus gleicher Ursache enstand auch der Kleinrussische Ukrainische Dialekt, eine gleichs sam abgetheilte Sprache von Slavischer Abstammung.

Die Regierungsform hat einen großen Einfluß auf die lebensart überwunderer Bolker, und die Umbildung einer ganzen Ration. Haushaltungsweise, Beränderung der Denkungsart und Sprache und des ganzen Charakters, oder des unterscheidenden Zuges in den Sitten eines Volkes, flies sen aus dieser Quelle. Hiernach kann man die in Südrüßsland entstandenen Beränderungen leicht begreifen. Achtzig Jahre hindurch ward es von den Tataren, zwanzig von den Litthauern, 300 Jahre dis 1650 von den Polen beherrscht, und eine Zeit lang von den Ungarn.

Ben so verwirrten Berhaltnissen konnte es nicht anders ken, als daß der alte und eingewurzelte Russische Einwohner seine angestammte Sprache durchmischte, sich in fremdes Gewand kleibete, und in seiner ganzen Lebensgert einen Lon von Nachahmung annahm; daber behielt er einige von sein nen angebohrnen Eigenheiten als Ueberbleibsel den, und so erzeugte sich das huntartige Gemisch, das man noch jetzt ben den Bewohnern Südrustlands *) wahrnimmt.

Alle diese Veranderungen der in Polen einheimisch ges wordenen Russen, schienen diesen nicht lästig zu seyn; doch die Ruhe und Freundschaft der im Königreiche vereinten drep Stämme dauerte nicht lange.

Die Herrschsucht ber Polen braufte nur zu bald auf; sie konnten sich nicht dahin bestimmen, daß das lobwürdige und von beiden Seiten angenommene Grundgeset in allen seinen Punkten ware heilig gehalten worden und unverbrüchtlich. Die erste Probe hievon gab die polnische Seistlichkeit in Erregung verschiedener Schwierigkeiten ben der Ansuchung um Ehrenstellen, wobep sie kein Mittel unversucht ließ, die

Die Sinwohner von Schrußland, getrennt von einander durch Entfernung ihres Wohnortes, durch verschiedene Oberberrschaft, verschiedene Regierungsform, durch verschiedene, Sprache und einige auch (die Unirten) durch Acligion, beften den Blick des Beobachters auf sich, der sie mit Sachkenntnis bemerkt, Wenn sie sich in Kiem zur Andacht versammeln, östlich vom Don und von der Wolga her, westlich aus Galizien und Lodos mirien, und soust noch von den an Kiew näher belegenen Orten, so betrachten sie sich unter einander nicht wie Leute von verschies denen-Sprachen, sondern wie Stammgenossen, die nur von eins ander abgehen in Ausdruck und Gebräuchen, was ihnen von beis den Selten ein fremdes Ansehen giebt; doch überhaupt dewahren alle diese so sehr zerstreuten Laudsleute auch noch dis jest eine kindliche Ebrsurcht gegen die Wutter ihrer alten heimath, die Sieht Kiew,

Kandidaten zur Annahme der Kotholischen Religion zu bewer gen; ihre zwente Bemuhung war die, wenn fich Perfonen von beiderlen Religionen verheiratheten, fie jum Romischen Glauben zu vereinigen; woraus nachher derschiedentlich Anfprice auf Borgug und mit ihnen ungahlige Chikanen entstan-Selten beging irgend ein Einzelner ein Berfeben, bas nicht ber ganzen Ration zugerechnet wurde. Ben solden Borfallen muste die oben beschriebene Reichseinrichtung bekandig in einem Punkte leiben, wodurch sie dann von Zeit m Zeit immer mehr enteraftet wurde; und der Uebermuth und die Berachtung des Polnischen Abels gegen die Rusinen wuchs so fehr, daß ein Pole nur dann mit einem Rufinen ausammentreffen fonnte, ohne seine tyrannische Berrschlucht ju verrathen, wenn er weber Gelegenheit noch Rraft hatte. ihn m beleidigen. Die Rusinen, mußten verschiedene Jahre hindurch nicht nur im Besitze ihrer unbeweglichen Sabe manderlev Bedruckung und Beeintrachtigung erdulden, sondern dies Anfeinden erstreckte sich auch auf Gewissenssachen: ihre Frenheit in Befolgung ihred Blaubens ward nicht felten ers schüttert.

Die Polnischen Großen hatten sich beträchtliche Dorfs schieften in der Ukraine angeschafft, und da sie der Meinung waren, daß durch Berringerung der Freyheiten der Rusinen sich ihre Einkunfte beträchtlich vermehren mußten, so riethen sie dem Könige Wladislaw dem 4ten im Jahre 1637, die Privilegien derselben zu beschränken.

In gleicher Absicht ward vom Polnischen Marschall Konespoleki bem Flusse Onjeper die Festung Koidak anger legt, um die Rusinen in gewünschter Unterwürsigkeit zu err

Die Stanbe ber Ruffifchen Ration faben, baf fie burd Erduldung nicht weiter famen, fie wendeten fich also un das Reichstribunal, stellten ihre üble Lage por, und flagten über bas Berfahren der Polen. Ben diefer Gelegenheit erklarte ein gewiffer Starfdin der Ufrainischen Rofaken, Lufas Gwosditich, ein Weigreufischer Ebelmann (gemein: hin Ralmaiko genannt) diffentlich vor der Republik, daß, wenn feine beleidigten Landsleute für bas erlittene Unrecht nicht vollige Genugthuung erhalten follten, fo fen er im außerften Ralle entschloffen, fie mit gewaffneter Sand ju suchen. Daburch fah sich das Tribunal genothigt, alle seine Rrafte aufzubieten: es publizirte ftrenge Universale zur Demmung folder Unordnungen, und in Absicht auf die Klagen errichtete es eine eigene Untersuchungskommission; aber Ras liwaiko ward während dem durch die List einiger Juden betrogen, von ben Polen gefangen, nach Warschau gebracht, und nach einer langwierigen Gefangenschaft im Thurme, doch noch vor Beendigung der Kommission, mit dem Tode bestraft. Durch diesen unerwarteten Borfall ward der Muth ber Rufinen fehr erschuttert; fie konnten daraus fehr leicht ben Schluß gieben, doß ihrer in ihren Unternehmungen nichts Gutes marte, wie sich benn bas auch in ber That febr bald entwickelte. Die Polen erwarteten den Ausgang der Rommission nicht, die, wie man leicht sehen konnte, geflis fentlich von Jahr zu Jahr unter verschiedenerlen Borwande hinaezogen murbe, sie fingen wieder an, bie Rlager zu bebruden, und schalten fie Aufrührer und Reinde des Reichs.

Ein Anführer ber Rofafentruppen, Pawluf, und eis nige ber Bornehmften von den Rufinen, hatten über Beleis bigungen geflagt, wurden aber ohne alle Untersuchung.

schimpflich hingerichtet. Ueberdies ward auf dem Reichs tage dentlich beschlossen, ben Rufinen alle Krenheiten au rauben, die Kestung Techtemirow ihnen abzunehmen, und an die Stelle des ihrigen ein neues Truppenkorps in der Ufraine zu errichten. Es ward wirklich eine Volnische Armee jur Ausführung biefes Borhabens verfammelt, und es tam von beiden Seiten jum Blutvergießen: darnach ward von den Rufinen das Berfprechen gegeben, dem Reiche Bolen achorsom zu senn, wenn sie in ihre vorige Krevheiten wieder eingesett wurden; mas ihnen dann von polnischer Seite zwar quaesichert, aber in der That selbst nicht gehalten wurde, sondern die Bolen verfuhren mit den Rusinen auf noch fcblechtere Art; benn, außer andern Bedruckungen, nahs men sie ihnen auch zwer griechische Kirchen ab. Unterdessen ftarb das haupt der Ration der Rufinen, der hetman Sbos rowski, und an feine Stelle ward von allen Standen und Truppen der Edle Bogdan oder Theodor Chmelnigfi einmus thig ermablt. Diefer hielt, fobald er vom Ronige Bladislaw dem aten die Bestätigung in diefer Burde erhalten, für seine erfte Pflicht, Sr. Majestat über alle die Bedrückuns gen, welche die Rufinen von den Volen erduldet, Borftels lung au thun, und ba biefe alle ehemaligen Berbindungen und Bertrage gebrochen, fo bat er um Erneuerung und Bekatiaung derselben, so wie, daß die Nation der Rufinen und ihr Truppenforps in vorzüglichen foniglichen Schut aes nommen würden.

Der Ronig nahm diese Borstellung mit Gerechtigkeites liebe auf und mit gewöhnlicher königlicher Gnade, aber eben dadurch lud Chmelnizki den haß und die Erbitterung des Polnischen Senates und der Magnaten auf sich; er ward

auf ber Reichsversammtung als ein unruhiger Kopf barge ftellet und als ein Aufruhrstifter. Gin Nachbar Chmelnis fi's, ein Ebelmann von fehr mittelmäßiger Bedeutung, aber angefüllt mit Polnischem Stolze, Ramens Jarinsti, fing on, feinen Leuten große Beleidigungen zugufügen; dann erdichtete er eine falsche Korderung, und raubte dem Chmelnizei mehrere feiner Landerenen gewaltsamer Weise, niefi beobachtete die Gesetze, und klagte barüber ber Form gemäß beom Tribunal, doch fratt bes Bescheibes, ward er mit kalten Entschuldigungen hingehalten; hierdurch ward fein Beleidiger noch fuhner, that einen Anfall auf fein Land: gut, plunderte es, perbrannte feine Mublen und alle ubrige Gebäude, schändete die Gemahlinn des hetman und nahm ihr und ihren Sohnen bas Leben. Bon ungefähr waren ju ber Zeit, als Chmelnufi von diefer unverschämten Ausgelaf fenheit benachrichtiget wurde, ein neuerwählter Atamann der Rosakentruppen und etma 20 Gutsbesitzer ber ihm, die sich insgeheim zu ihm versammelt hatten, jeder mit feinen besonderen Klagen, und die ihm mit unwiderleglichen Beweisen vorstellten, daß die Bedruekungen des Polnischen Abels jest alle Maage von Dulbung überschritten, und bag fie sich gar nicht mehr fahig fühlten, sie noch langer zu ertragen; boch auch fur alle diese gang außerordentliche Beleis bigungen konnte ber Betman keine andere Genugthuung erhalten, als Berspottung. Run entbrannte ber Bag ber Nation gegen die Polen noch heftiger. Die Rosafen thaten bem Polnischen Abel unter Chmelnigfi's Unfuhrung fehr viel Schaden burd Plundern, Morden, Berftorung und Aufbrennung ihrer Wohnungen. Chmelnisti schrieb an den Ros nig mit ber tiefften Untermurfigfeit, und legte ihm alle Die

Arfacen bae, welche fie genothiget, gegen ben Polnischen Abel die Baffen ju ergreifen : "Die Republik habe alle ebes "malige zwischen ihr und ber Ruffischen Ration und ihren "Leuppen errichteten Bundniffe und Bertrage, allem Bob "ferrechte juwider, vernichtet; alle Granzen von Menfebens "liebe übertretend, fuche man nur das gangliche Berderben "alter und treuer Berbunbeten und Mitburger. "die Polnische Republik von solcher Berkehrtheit abzubringen, feinen Mitburgern vollige Sicherheit und Rube wie-"derzugeben, und die ehemalige Berfaffung wieder herzus "fellen, fen ihm kein anderes Mittel mehr übrig geblies "ben, als das lauferfte, ber Krieg; benn alle Maafis" "regeln von Milde und Canftmuth waren erschöpft, ohne "irgend einigen Rugen. Doch ber alle dem bewahre er, "Chmelnizti, und das ganze Bolt, für die Verson Gr. Id-"niglichen Majestät alle Treue und Gehorsam ohne die aes "ringfte Berletung, fie hatten vielmehr auf den Gereche "tigfeit liebenden Schutz des Ronigs ihre einzige Soffnung " gefeßt, "

Und als die Senatoren den zu Ende des Jahres 1648 auf den Polnischen Thron erhobenen Johann Rasimir den aten baten, deswegen wider die Rosafen Krieg anzussangen, so antwortete er: "Ihr hättet nicht nöthig gehabt, "die Rosafen zu bedrücken und Ehmelnizstis Rühlen zu verz"brennen." Auf diese Antwort fasten die Wagnaten und der Abel überhaupt ein großes Wistrauen gegen den König; doch demunierachtet versammelten sie für sich selbst eine Armee von 50,000 Wann, welche aber von den Rosafen in die klucht geschlagen wurde. Es blieben daben 10,000 Polen, und die Rosafen nahmen Riew weg.

Jett hob der Abel jum zwepten Male ohne Erlaubnif den siebenten Mann zum Dienste aus und zog damit gegen die Rosafen, wurde aber wieder geschlagen.

Chmelnizst feverte zu Kiew die Hochzeit seines Sohnes mit der Lochter des Wolszeischen Fürsten Johann Woda, da thaten die Polen einen unvermutheten Anfall auf die Stadt, plünderten sie, und nahmen den Griechischen Patriarchen mit sich.

Chmelnizst und die Stande der Rosaken fragten benm Ronige an: ob man dies mit seiner Bewilligung gethan habe? Wie der König das verneinte und alle Schuld den Edelleuten zuschrieb, so vereinigten sich Chmelnizst und alle Stände mit den Tataren, stelen im Jahre 1649 in Polen ein, und verwüsteten einen beträchtlichen Theil dieses Reiches.

König Kasimir zog an der Spitze der Armee selbst wider sie aus, und schlug den doppelten Angriff auf sein Lager am 1'5ten und 16ten August 1649 wirklich zurück; densnoch sah er ben Schließung des Friedens am 17ten August sich genöthigt, die Tataren mit Geschenken zu befriedigen, Chmelnizki mit Länderepen, und die Nation der Rusinen durch Bestätigung ihrer ehemaligen, und Zugestehung neuer Freyheiten. Doch da der Polnische Adel diesem Frieden nicht bepstimmte, so rüstete sich der König zum zweyten Male wider Chmelnizki, erkämpste am 1sten, 2ten und 3ten Jusnius 1650 einen drepsachen Sieg über ihn, und nothigte ihn dadurch zu friedlichen Anerbietungen.

Die Unruhen in Polen verschafften dem Zar Aleksei Michailowitsch eine gute Gelegenheit, seine Stammverwandsten mit dem gemeinschaftlichen Russischen Baterlande zu verseinigen. Als nämlich in diesem Aufruhre um das Jahr

soge in Volen ein Blutvergießen auf bas andere vorfiel. fo fingen mit Einwilligung von Ruffischer Seite, Die Rufinen auf Bolhonien. Dodolien und der Bolnischen Ufraine, und mar werk die Einwohner von Gembor, Rorfun und andern erfibrten Stadten an, mit ihren Kamilien und allen ihren Sabseliakeiten von den Gegenden am Onjeper nach Morgen m in die fidlichen Provinzen des Ruffichen Reiches einzuwandern, wo sie sich ben ihrer Ankunft auf der Bjelgoros Diese aroke Kolonie eeweiterte discen Linie niederlieken. ich beld durch volkreiche Ansiedelungen, und verschanzte fich geen die Anfalle der Krymschen und anderer Lataren durch Braben und Berhacke. Go kehrten diese Ankommlinge frens willig in das verbbete Erbtheil ihrer Bater jurud, fifteten an neues Burger = und Kriegsforps im Ruflichen Reiche. und nannten sich Slobodische Regimenter.

Schon oben (S. 115.) ist es gesagt worden, daß diese Lans der von der Zeit des Einfalls der Tataren bis zur Ankunft der Clobodischen Regimenter geößtentheils wüste lagen; doch auch schon porher, das ist, unter dem Zar Iwan Wasiliewitsch, zur Zeit der Erneuerung von Bjelgorod *), wurden hier die Städte Tschuguiew und Woluki, und vom Zar Boris Feodos rowisch Godunow, nahe an der Mündung des Flusses Oskol, der sich in den Donez ergießt, die Stadt Borisow erbaut.

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[&]quot;) Ramlich des zwenten Bjelgorod, der Altstadt auf der linken Seite des Flusses Donez. Das erste Bjelgorod lag an der rechs ten Seite des Flusses auf einem steilen Rreidberge, ward aber 1239 von den Lataren verwüstet, und 1321 von den Cruppen des Fürsten von Litthauen, Godimin, verbraunt.

Nachher ward hier vom Zar Michail, Feodorowitsch bie sogenannte Bielgorodische Linie gezogen.

Diefer Graben fangt gegen Westen von der Rleinreuff iden Scheidung der damaligen Polnischen Granze an, und erftreckt fich genen Morgen bis jum Flusse Don auf 300. Werfte land und drüber. Auf diefer Linie wurden folgende Städte und Reftungen erbauf: 1) Bolnoe, 2) Chotmufcht, 3) Rarpolo, 4) Bjelgorod *), 5) Reihegolff, 6) Koroticha, 7) Jablonow, 8) Nowoi (das neue) Oskol, 9) Werchofofensk, 10) Userd, 11) Olichansk und 12) Korotoick am Die Sauptfestungen von diesen waren die beiden mit telsten, Bielagrod am Donez und Nomoi Oskol am Oskol. in welchen beiben der Zar Michail Kendorowitsch zur Zeit der Einrichtung dieser Linie und Einführung der Rolonie feinen Aufenthalt hatte. Die acht ersten dieser Städte gehörten jum Goubernement bon Bjelgorod, und die vier letten ju dem von Woronesch; jest aber sind die beiden ersten und Resheavist zur Statthalterschaft Charkow, die funf mitte bern zu der bon Kurft gezogen, die vier lettern werden wie vorher zu der von Woronesch gerechnet; doch als Kreisstädte find eigentlich nur Chotmuiche, Bjelgorod, Korotica, Ros woi Oskol und Korotoiak übrig geblieben, aus allen andern find die Einwohner fortgezogen. Von den ju dieser Linie ben Errichtung derselben gezogenen Landerenen wurden fowohl die Städte versehen, als auch, unter Auflegung einer Landsteuer, die Edelleute, Diaken (Schreiber), Podiatschen (Unterschreiber), und die Familien der Bojaren beschenft; uber:

^{*)} Das jezige ober britte Bjelgorob.

überdies wurde von ihnen auch zur Belohnung geleisteter Dienste an gediente Leute gegeben, und das, was nach dies ser Bertheilung noch übrig blieb, und größtentheils auf der südlichen Seite der Linie belegen war, wies der Zar Aleksei Michailowitsch zur Austheilung unter die Kolonie der Slobodischen Regimenter an, und bestätigte es derzelben.

Und phaleich Chmelnigfi's Rachfolger, ber Betman Iman Bugowski bas unlangft bem Ruffischen Scepter unterworfene Subruftland aufwiegelte, fo baf fich alles land jenseit des Onjepers, nachdem es nur funf Jahr unter Russider Herrschaft gestanden, im Jahre 1660 wieder ber Krone Polen auf vortheilhafte Bedingungen ergab, fo blieben doch die Slobodischen Regimenter dem Russischen Throne unerfcutterlich treu. Auch im Jahre 1664 horten fie nicht auf die neuen Aufwiegler Iwan Bruchowezki und Beter Dorosfo *), und trauten ihren faliden Bublifationen nicht; dafür wurden im Jahre 1668 diesen Regimentern neue Bortheile bewilligt, Belobungsbriefe ertheilt, und jur Entschädigung fur die Bermuftungen, Die' fie jur Beit des Aufruhre erlitten, befahl ber Bar, Die Abgaben au erlaffen, die man vermoge ber Bjelgorodischen Care bon ihren Gewerben und Schenken erhob, fo dag fie in allen Städten der Regimenter alles Gewerbe treiben fonns ten ohne Abgabe und ohne Boll.

^{*)} Bruchowezei ward bald nach bem Bagowefi jum hetman jemfeit des Oniepers in der Ufraine, Oorosto ober Oprojento in Godetich erwählt.

v. Riaproths Reise tc. 1. Band.

Ben Anlegung der Kolonie ftanden diese Regimenter unter unmittelbarer Auflicht des Kollegiums der auswärtisgen Geschäfte, nachher hingen sie von der Bjelgorodischen Kammerkanzlen ab, von dem Bjelgorodischen Gouvernesment in bürgerlichen, und vom Kriegskollegio in Kriegsansgelegenheiten:

Im Jahre 1732 wurden sie auf namentliche Berfüsgung der Kaiserinn Anna Iwanowna in allen ihren Angeles genheiten der zu Ssumü errichteten Slobodischen Kommission untergeben; damals ward auch ein reguläres Dragoners regiment in allem auf Bewassnung, Kleidung und Untershalt der Sloboden, und zwar von jedem Kosakenregiment zu 200 Mann ausgehoben.

Dies Dragonerregiment ward im Jahre 1743 durch eine Ukase der Kaiserinn Elisabeth wieder entlassen, und unter die Regimenter der ausgehobenen leichtbewassneten Kosaken vertheilt, so daß diese wieder wie vorher 5000 Mann stark wurden, in dürgerlichen Angelegenheiten aber sollten sie zum zwepten Male dem Bjelgorodischen Gouvernement unterworsen seyn. Im Jahre 1757 ward außer dieser genannten Anzahl Kosaken von ihnen gleichsam als Auflage noch ein Slobodisches Husareregiment ausgenommen, mit Pferden und allem Uedrigen auf ihre Kosten verssehen, und zur Unterhaltung dieses Regiments ward von den verwögenden Kosaksschulung dieses Regiments ward von

Die Globodifchen Regimenter wurden nach den funf Regimentsftaten Charfow, Achturta, Dfros gosset und Issum benannt. In jeder Regimentsstadt besand sich das Odergericht des ganzen angesiedelten Regis ments, die Regimentskanzlen nämlich, in der alle bürgers siche und alle Kriegsangelsgenheiten der Einwohner ben dies sem Regimente entschieden wurden, und zwar von den Kriegsanführern und den Starschinen. Präsident war der Odrift, unter ihm richteten die Regimentsstarschinen, die Twistichter, zwen Jesäule, ein Regimentsstarschinen, die Kriegter, zwen Jesäule, ein Regimentssotzmeister, zwen Regimentsschreiber, und Regiments Chorunschi, von des nen der Richter, ein Jesäul und zwen Regimentsschreiber des ständig auf ihren Stellen an den Orten der Sitzung verblies den, die übrigen aber mußten das Regiment überall auf Rarschen und im Kriege begleiten.

In den Hundertstädten besorgten ebenfalls die Ssotnis ken *), die Hundertschreiber und ihre Untergeordneten die Angelegenheiten beider Art, und wenn diese, da sie auch ju kelde dienen mußten, nicht anwesend waren, so traten Gerichtssotniken an ihre Stelle.

In Rriegsangelegenheiten wurden alle funf Regimenster von Brigadeanführern befehligt.

Alle diese benannten Slobodischen Rangpersonen was um größtentheils adelicher Geburt, oder doch Sohne von

Defotnit heist urforunglich eben fo, wie das lateinische Conturio, ein Anführer von hundert Leuten, und der Name leidet eben die Ableitung von dem Russischen Slot, hundert. Diernach erklären sich auch die andern Namen, hundertskabt, hundertschreiber.

Starfdinen, felten von niedrigem Stande: immer wurden porzügliche Eigenschaften und lange Dienftjahre erfordert.

Im Jahre 1765 ward nach der Einrichtung der Kalserinn Efaterina von den Slobodischen Regimentern das Slobodisch : Ufrainische Boupernement errichtet. Charfom jur Bouvernementestadt erhoben, die Regiments ftabte nun ju Provinzialftabten umbenannt, in ieber Proving eine aus feche Gliedern bestehende Rommission zur burgerlichen Auflicht bestellt, Die Rofaten : in Sufarens regimenter verwandelt, nach den Provinzialstädten benannt, und das' alte Globodifche Sufarenregiment mard unter Diefe neuen vertheilet. Alle bis dahin zur Bemaffnung und Unterhaltung diefer Sufaren : und Rofafenregimenter beftehen: de Geldabgaben, so wie auch Lieferungen in Natura, murben allergnadigst erlaffen, und statt diefer ward von Ihro Raiserlichen Majestat ein Ropfgeld eingeführt, auf die Unterthanen ber Rrone, die im Rriege dienten, und baben bas Recht der Branntweinbrenneren hatten, ju 95 Ropefen, an den Dertern, die bies Recht nicht hatten, ju 85, und auf die unterworfenen Kron-Ticherkaffen, die sowohl, die sich im Slobodischen, als auch die, welche sich in den Souvernements von Bielgorod, Boronefc, Rafan und Aftrachan aufhielten, ju 60 Ropefen auf jeden mannlis den Ropf.

Bon diesen unterworfenen Licherkassen ward im Jahre 1776 unter dem Namen des Globodische Ufrainischen Regis ments das 6te Husarenregiment ausgehoben, im Jahre 1787 ward das Globodische Ufrainische Gouvernement in die Statthalterschaft Charfow verwandelt, und diese ward den 29sten September eroffnet.

Diese Jusaren bekamen keine Sage, außer in Krieges zeiten eine bestimmte Summe für todtgeschossen Pferde, und Fourage in Natura. Sie rekrutirten sich selbst, das gegen aber wurden auch von den Kosaken keine Rekruten gehoben. Nachher wurden sie hierin mit allen andern Trupspen auf einerlen Fuß gesetzt, und ben Abschaffung alter Dussarenunisormen wieder in leichte Reuteren verwandelt.

Biertes Rapitel.

Charkow — Lage der Stadt. — großer Koth daselbst — Universität.— Lage der deutschen Professoren — Fehler der Ausländer in Rusland — weniger Besuch der Universität — woher er rährt — Herr von Steven — erlittener Diebstahl — wird nicht entdeckt — Abreise von Charkow — Issum — Bachmut — Alsai — merkwürdiger Kaunps eines Hundes mit einem Geper.

Charkow, welches wir am 8ten Oftober gegen Abend erreichten, liegt in einer großen Gbene, jum Theil auf eis ner Anhohe zwischen den Rluffen Charkowa und Lopan. Sie wurde eine der porzüglichften und angenehmen mittleren Stadte von Rugland fepn, wenn fie nicht fast eben fo schmutig als Drel mare, und ber Roth nicht oftere folde Tiefe erreichte, dag er ben Rufganger verhindert, feine Sange ju verrichten, und Drofchfen init zwen ftarfen Pferden bespannt an manchen Stellen nicht fortkommen können. Ich glaube felbit, daß es hier nicht möglich fenn wurde, wie ben Bour beaur, den Schmut auf Steljen ju burdwaten. Bum Glud war das Wetter im Anfange unseres Aufenthalts heiter und trocken, und dann wird ber Strafenfoth, wie in der Mark der Sand nach einem farten Regen, haltbar, fo dag man ohne einzufins fen barüber megidreiten fann. 3ch mar baher im Stande, meine ersten Besuche zu Zuge abstatten zu konnen, allein nicht immer tam ich gludlich durch. Da es nun in Chars

kow schwer ist, schnell Miethsbroschen zu haben, so ersisann ich ein anderes Mittel, um den Schmutz zu bewälztigen. Sehr weite Pelzstiefeln, die man bep der zunehmenden Kälte und rauhen Witterung schon ertragen konnte, wurden oben mit Riemen und Schnallen versehen und so beym Ausgehen über dem Knie beschitzt. Diese Ersindung bewährte sich, denn so kamen wir fast überall durch, und warfen an dem Ort unserer Bestimmung diese Zuspanzer mit leichter Mühe vor der Treppe des Hauses ab, und ich erinnere mich nur eines einzigen Males, wo der Koth den lleberstiesel so sest hiebt, daß der Riem am Knie zerriß und das Sanze stecken blieb. Jest soll diesem llebel dadurch absgeholsen worden seyn, daß man die Hauptstraßen mit Fassschienen belegt hat, so daß wenigstens Fuhrwerke ungehinsdert fortkommen können.

Charkow ist durch die unter der Regierung des jetzigen Laisers angelegte Universität im Auslande bekannter geworden, doch scheint es nicht, als ob sie die Stadt selbst mehr in Aufnahme gebracht hat; denn außer einigen öffent: lichen Gebäuden, die zum Behuse der Universität ausgebespert worden sind, ist keine bedeutende Beränderung hier vorgegangen, und die Anzahl von etwa 6000 Einwohnern. hat sich noch nicht beträchtlich vermehrt.

Unter den Charkowischen Professoren fand ich einige durch Schriften bekannte Deutsche, von denen est aber schien, als ob sie sich hier nicht recht gesielen. Dies Schiefs sal trifft aber die mehrsten Deutschen, die nicht mehr Jüngslinge, mit einer Familie nach Rußland kommen, und in den Dienst der Krone treten, wenn sie nicht in Petersburg und Moskwa angestellt werden. Zum Theil sind sie aber

felbft baran Schuld. Biele nehmen fich jum Bepfviel vor, nicht Ruffifch zu lernen, weil fie Diefe Gprache nicht nothig ju haben glauben, und verlangen bon ben Eingebohrnen, bag fie fich in einer fremden Sprace mit ihnen verftandigen Dies ift ungereimt, benn wenn man in einem Lande lebt, und von ber Regierung Befeldung giebt, fo fann man fic wohl bemuben, feine Sprace zu lernen. -Kerner verlangen die Deutschen, daß in Ruftand alles fo geben und alle Geschäfte so abgemacht werden follen, wie es in ihrem Baterlande geschieht, und diese Bumuthung wollen die Mehreften mit hartnachigfeit burchfegen, mos burch sie sich ben Ruffen verhaft machen, Auch halten fie fich gewöhnlich fur beffer und fluger, als ihre neuen Landsleute, und beweisen, baf fie es nicht find, badurch, baf sie es sich gegen biefe merken laffen. facht ben ihnen Migmuth und unangenehme Auftritte, ber bem Ruffen aber, ber gewohnt ift, alles leichter zu nehmen, Berachtung und Fronie gegen ben Fremben. Oft habe ich im Stillen bie Blindheit eingebildeter Auslander bewundert, die sich von jedermann geschätzt glaubten, und es nicht merkten, daß man fie überall, wo fie fich zeigten, aufzog und zum Besten hatte. - Rach Rufland muffen also meines Bedunkens nur junge Deutsche geben, die noch im Stande find, fic nach ber bortigen Dent : und Bandels: weise zu fugen, ehe ihnen die Schwerfalligkeit, das Erbs theil ihrer Nation, ins Blut gestiegen ift.

Das Universitätsgebäude ist geräumig und soll noch vergrößert werden, allein die Zahl der Studierenden blieb immer sehr gering, wenn sie nicht durch den neulichen Bessehl des Kaisers vergrößert worden ist, nach welchem nies

mand im Civilfache angestellt werden soll, der nicht auf eis ner Russischen Universität studiert hat, und auch keiner; ohne vorhergegangenes wissenschaftliches Examen, zum Staabsossizier und vom Kollegienrath zum Staatsrath bes sörbert werden darf.

Die Idee, in Chartow eine Universität anzulegens war an fic genommen gar nicht übel, weil gerade in dies fer Gegend viele reiche Edelleute wohnen, deren Sohne fie benuten konnten. Allein man hat noch in Rufland zu wes nig Trieb jum kernen, und die alte frangbfifche Bildung ift noch zu fehr in der Mode, weshalb die Bornehmen und Richen von den so nutlichen Universitäten und Lehranstals ten nur felten Gebrauch machen. Auch mar es eine gang faliche Maakregel, die man ergriff, die Aufflarung tin Rufland durch Auslander einzuführen, und schnell wie eine Chrenpforte ein Gebaude, wozu Jahrhunderte gehören, aufzimmern zu wollen. Die einzige Art fur die Ausbreis tung der Wiffenschaften in Rufland etwas triftiges zu thun, ware die gemefen, wenn man junge Ruffen, die fich in den gewöhnlichen Schulen auszeichneten, in Gesellschaft, iges mifcht mit eingebohrnen Deutschen, nach Deutschland auf ein autes Gymnafium und von da auf eine Universität ges schickt hatte, wo fie fich fur ihr Sach hatten bilben konnen. Diese murben bann nach ihrer Buruckfunft gewiß die besten Professoren ben Lehranftalten abgeben.

Jest aber ift ber ganze Unterricht von den Normals souken an durchaus verdorben, weil man die in Deutschs land eingeriffene encyflopädische Lehrmethode eingeführt hat, wo der Schüler von allem etwas, aber nichts gründlich lernt, und höchstens nur eine historische Rotiz von jeder

Wissenschaft bekommt, die ihm am Ende zu weiter nichts nütt, und die er in Aurzem wieder vergist. So lange man in Rusland Wissenschaften getrieben hat, sind immer die mathematischen für die zweckmäßigsten gehalten worden, um Auftlärung im Lande zu verbreiten; allein schon Schlözer hat sehr richtig bemerkt, daß durch Mathesmatis noch keine Nation in der Welt der Barbarep entrissen worden sen. Die Natur verändert ihren! Lauf nicht, und durch Künste und Wissenschaften, durch schone Schriftssteller und Dichter, sind Griechen und Römer, Italianer, Franzosen, Engländer und Deutsche kultivirt worden.

Ein anderes fast unübersteigliches hindernig, warum man in Rufland noch lange nicht Kortschritte in den Wiffenschaften machen wird, liegt in ber. Staatsverfaffung. Da es hier keinen Mittelstand giebt, so theilt sich die gange Ration in zwen große Salften, in Beren und Knechte, und ient auf eine andere Art in Leute, die im Dienste des Staats fteben, und in folde, die nicht in Diensten find. Bu den letten gehören die Leibeigenen und Kaufleute, die nichts von den Wiffenschaften horen wollen und tonnen. Die andere ift viel zu fehr bemuht, Barben und Titel zu erhals ten, welche nur der Dienst giebt, als daß sie viele Zeit auf Wiffenschaften wenden follte. Jeder sucht, so jung als moglich in Dienste der Krone ju treten, und baju braucht er nur Refommandation, Renntnig des Ruffifden Geschäfts: Auls und der Landesgesetze zu befigen. Nichts muntert ihn au den Wiffenschaften auf, Die er weder tennt, nothig zu haben glaubt. Ehe fich also in Rufland fein Mittelstand bildet, ist an wirkliche Ausbreitung ber Rultur nicht zu denken.

Ju den vielen angenehmen Bekanntschaften, die ich in Charlow machte, gehört auch die des Herrn Hofrath von Steven, der Georgien und das Raukasische Gebirge mehanne Male besucht hat, und von dem ich mehrere nütliche Austakungen und Winke, über meine vorhabende Reise ers hick, die mir, so wie einige Empfehlungsschreiben, dies er mir mitgab, von großem Nutzen gewesen sind, wofür ich ihm hier Mentlich meinen Dank abstatte. Auch den Marasschall von Biber stein lernte ich hier kennen, leiden wer aber sein hiesiger Aufenthalt zu kurz, als daß ich seinem Umgang hätte benutzen können, welches gewiß sehr vortheils haft für mich gewesen wäre, weil er den Kaukasus und Phagestan sehr genau kennt.

Bu meinem Unglude wurde ich in Charfow durch mehrere Umftande lange aufgehalten, benn als ich eines Abends benin Civil : Gouverneur jum Thee und benm herrn von Stoif omis, ber damale Reftor ber Universitat war, jum Abendbrod eingeladen war, stiegen Diebe vom Hofe in die Kenfter meiner Wohnung, und beraubten mich nicht nur aller meiner Bafche und Rleibungsftude, fondern auch noch mer bedeutenden Summe Geldes, die in bemfelben Zimmer Und dies geschah gegen 10 Uhr Abends, verschlossen war. mabrend der Student Bobringow und der mir vom Burs germeister als Wache zugegebene Polizensoldat, zu Sause Leider enebeckte ich diesen Diebstahl erst am andern Die Sache machte gwar in ber Stadt viel Mufs sehen und man fand auch im Geholze, nicht weit von Chars fow, eine meiner Uniformen, die ich gang gerriffen wieder nhielt, allein von den Dieben hat man bis jest noch keinen pur Strafe gezogen, meldes ber bafigen Polizen,

Die mir felbst eine Wache gegeben, zur größten Ehre gereicht. Wie ich nachher gehört habe, ist wirklich einer ber Diebe gefangen, aber halb wieder entsprungen, oder in Frenheit gesett worden.

Nachdem ich einigermaßen die verlorenen Rothwendige keiten wieber erfett hatte, verließ ich Chartow am goften Oktober, unser Wagen blieb aber, ehe wir das Thor errecht ten, fo fest im Roth stecken, daß er nur durch frifd vorge: pannte Pferde Diefem Mufensumpf entzogen werden konnte. Auf einem angenehmen und ebenen Bege erreichten wir bald Die, von Chartow hundert und eilf Werft entlegene, Kreite Kadt Ifjum, welche im Jahre 1687 von einem Obriften, Ramens Dones erbaut wurde, ju beiden Seiten bes Ruffes Sfewernoi Donez und des Baches Mot Sie war sonst die Hauptschutwehr ktaja Niumza. gegen die Einfalle der Lataren in biefem Gouvernement, und hat noch auf einem Berge eine Erbfestung, die aber jest sehr in Verfall gerathen ift. In ber Stadt find brey von bol etbaute Rirchen und eine fteinerne, die Beter der Erfte auf? Die Anzahl der Einwohner beläuft sich auf führen liefi. 5000, so daß dieser Ort ziemlich lebhaft zu nennen ift. In Bergleich mit anderen Stadten des Charkowischen Gouvers nements, ift Ifjum beffer und regelmäßiger gebaut und war ehemals die volkreichste unter ihnen. Die Verminderung ihrer Einwohner ist die Folge der Pest, die von den Tataren herüber kam, allein auch andere Umstände haben häufige Auswanderungen veranlaßt. Bon hier gab es sonft eine bes queme Sahrt auf dem Dones bis ins Asomsche Meer, und während des von 1736 bis 1739 mit der Pforte geführten Arieges, wurden von Ifjum aus, Leute, Proviant und

endere Bedürfnisse auf Beidaren bis zur Mündung des Dong gebracht, denn vor dieser Stadt trafen die Schisse ein gutes Fahmasser, auf dem Donez vom Flecken Swiewan, der nur 44 Werst von Charkow entfernt ist, und bis dahin war ren von Bielg orod noch außerdem Abfahrten; aber jest haben die oberhalb und unterhalb Jium am Donez anzeitigen Mühlendamme das Bett des Flusses erhöhet und versschutzt, und seine User stilt Wasser bedeckt, so daß die Fahreptige dort nicht mehr gehen können.

Isium (Philad und Latarisch Rosine) führt den Weinreben mit daran hängenden Trauben im goldenen kelde im Wappen, welches auf den Ramen der Stadt dens int, und anzeigt, daß diese Frucht in ihrem Gebiete gut ges deihe. Das Hauptgewerbe der Linvohner und der umhers wandernden Bauern ist Vichzucht und verhältnismäßiger Aderdau, nämlich Pferdes, Hoenviehs und besonders Schafzucht, worin diese Stadt und ihr Kreis einen großen Burzug hat, indem selbst Schlesische Schafe hier gehalten werden. Auch ist der Handel der Stadt mit Griechischen und Lürkssichen Waaren und Produsten nicht unbeträchtlich, und in dem großen Laushause sindet man verschiedene Buden hier ansässiger Griechischen Kausseute.

Da es noch früh am Tage war, so setten wir unsere Reise für heute noch 65 Werst weit fort, und übernachteten in Bachmut am Flusse gleiches Kamens. Diese Stadt war in älteren Zeiten eine beträchtliche Festung gegen die Tastaren, von der aber nichts mehr übrig ist, als ein großer viereetiger und leerer Plat, der mit einem hohen Erdwall umgeben ist. Die Stadt indessen ist nahrhaft und aut beswohrt, und freibt einen bedeutenden Handel mit der umlie

genden Gegend. Zwischen den ehemaligen Jestungswerken und dem linken Ufer des Flusses Bachmut sind die beiden Salzquellen Kirikowskoi und Chailowskoi, aus deren Sole viel Salz gesotten, das nach anderen Gouverner ments hin verführt wird. Der Name Bachmut ist wahrs scheinlich eine verdordene Aussprache von Mahhmud oder vielleicht auch von Mohhammed, wie denn Russen und Lataren das Mhäusig mit B verwechseln; so fagen die letzern oft Busurman für Moßlemin u. s. m. Diese Stadt gehört zum Jekaterinoslawschen Gouvernement, und ist jest der Hauptord eines Kreises; sie liegt in einer anger nessmen und fruchtbaren Gegend auf einer Ebene, die sich nach den Ufern des Flusses zu senkt.

. Am letten Oftober verließ ich Badmut und unfere Reife ging vor Lugnnstoi Sawod, einer ber beruhmteften Gifengiegereben in gang Rufland, am Flugden Lus gan vorben, bas fich mit der Bielaja vereinigt und in den Stewernof Dones fallt. Da ich eilen mufte, ben Raukasus sobalb als möglich zu erreichen, so fuhren wir, ohne uns unterwegs lange aufzuhalten, gerades Weges auf Ticherfaffgu, nachbem wir hinter Iwanowfa, einem freundlichen Rlecken, der dem Beren von Storitich gehort, bas Rekaterinoslawiche Gouvernement verlassen, und bas Gebiet der Donichen Rosaken betreten hatten. iging durch eine große Chene, jum Theil über einzelne Pofts ftationen, julest aber über großere Dorfer nach Uffai, einer ansehnlichen Rosafen : Staniba, die nur funfzehn Werft von Alt = Ticherkaft entfernt ift, und auf der Rords seite eines Nebenarms des Don, der ebenfalls Affai heißt, gelegen, und vom boben Ufer berab Teraffenformig, große

tentheils aus Bruchfteinen gebaut ift. Der Affai : Arm trennt fich 20 Werfte unterhalb ber Rundung des Siemers noi Dones in den Don, von der rechten Seite dieses Kluffes. geht erft nordlich und dann westlich, und verbindet fich ends lid wieder mit ihm , zehn Werft unterhalb Tichertaff, und jehn Werst oberhalb ber Festung bes Beiligen Dimitkii Den Affai paffirten wir aleich ber ber Staniba auf einer ichwimmenden Brucke, weil feine andere darüber geschlagen werden kann, indem er gewöhnlich im Rublighre austritt und bie Chene bis bennahe nach Sichers faft bin überschwemmt, über die bann eine lange Brude führt. Sier hatten wir einen besonderen Auftritt, namlich den Rampf eines Bepers mit meinem großen Chinesischen Jagdhund, den ich aus Sibirien mitgebracht hatte. Dies muntere Thier war gewohnt, allem Wilbe und Bogeln unterwegs nachzuspüren, und durchsuchte auch hier, gerade als unfete Kubewerke Kille hielten, Die gange Gegend. Re iner fleinen Grube witterte er etwas, folich fich beran, und kierte im Argenblicke hinein. Ich eilte hinzu und fand ihn mit einem Gener, bem er wahrscheinlich beom hinunters fringen ben Athael vervenkt ober zerbrachen hatte, im hefe tigten Rampfe, Der für ihn einen folimmen Ausgang batte nehmen können, weit der Raubvogel alles anwendete, um ihm die Augen auszuhacken. Allein ein Schlag mit dem Stode frectte biefen bald zu Boben, und fo endete bas fons bethere Gefecht eines Sundes mit einem Bogel.

Fünftes Rapitel.

Escherkaße — Lage und Beschaffenheit der Stadt — Einwohner — Ueberschwemmungen und deren Folgen — Geschichte der Stadt und ihrer Einwohner — Escherkessen — Aleinrussussiche Kosaken — Abousche Kosaken — Douscher Kosaken — Eruchtbarkeit ihres Landes — Weinbau — das schöne Serschtbarkeit ihres Landes — Weinbau — das schöne Serschlecht in Licherkaßk — Hauptkirche der Stadt — gemüngtes Gold und Silber — das Symnassum — Erunkenheit der Einwohner — Nachtschiwan, ein Armenisches Städtchen — Schönheit desselben — Lausmansbuden — Golowa — Käckreise nach Sicherkaßk — Laumacken.

Ticherkaßk, die Hauptstadt der Donschen Kosaken, am rechten Ufer des Don, auf der Insel, die durch desken Resbenarm Aksai gebildet wird, erreichten wir am isten Rovems der gegen Abend, und wurden bey einem gefälligen Wirth in einem geräumigen hölzernen Hause einquartiert. Bon St. Petersburg die hierher hatten wir nun 1947 Werste oder 279 deutsche Meilen zurückgelegt. Tscherkaßk unterscheidet sich in der Bauart von allen übrigen Städten, denn wegen der alljährigen Ueberschwemmungen, die gewöhnlich vom April die zum Junius dauern, stehen die mehrsten Dausser der Stadt auf hohen Pfählen, wodurch unter jedem, wenn die Ueberschwemmung vorben ist, eine Art Hofraum gebildet wird, auf dem man häusig Bieh hätt. In den mehrsten Straßen sind hohe hölzerne Brücken angesegt, die

in ihrer Mitte fortlaufen, und zu benen aus jeder Hausthur eine kleinere Brücke führt. Da, wo dies nicht der Fall ift, find die Einwohner zur Zeit der Ueberschwemmung genothigt, aus ihren Häusern geradezu in einen Rahn zu steigen, um ihre Geschäfte abzumachen. Zum Fahren und Reiten ist das her diese Stadt fast gar nicht eingerichtet.

Am Don selbst wird die Gegend etwas höher und hat nichts vom Wasser zu befürchten, dort stehen die Symnas sums: Gebäude, einige andere der Regierung zugehörige häuser und die Hauptkirche. Die Kausmannsbuden sind sehr geräumig und gut angelegt, und mit allen möglichen inlandischen Waaren, so wie auch mit den mehrsten ausläns dischen Produkten, die zur Lebensbequemlichkeit dienen, verssehen. Durch die Nähe von Taganrog und der Krym ethält man hierher vorzüglich Griechische und Türkische Waasten, die zu sehr billigen Preisen verkauft werden. Besons ders demerkte ich viele Buden mit Eisen zund Messings waaren, in zund ausländischen Tüchern, Thee, Zucker, Kasse, Weinen und anderen starken Getränken.

Får einen Fremden, der zum ersten Make nach Tscherz koft kommt, ist es ein überraschender Anblick, eine Stadt zu sinden, die nur von Rosaken bewohnt ist, und in der alle Mannspersonen gleiches Kostum tragen, nämlich einen blauen mit roth aufgeschlagenen Rosakenrock. Selbst ein großer Theil der hier wohnenden Ausländer beobachtet diese Tracht, die sehr zierlich aussieht. Außer den eigentlichen Rosaken bewohnen hier noch Tatarn, die auf Rosakenfuß eingerichtet sind, eine ganze Borstadt, und haben auch eine höherne, gut eingerichtets Meßosset,

v. Rlaproths Reife 2c. 1. Banb.

Fünftes Rapitel.

Eicherkaft — Lage und Beschaffenheit der Stadt — Einwohner — Ueberschwemmungen und deren Folgen — Geschichte der Stadt und ihrer Einwohner — Acherkessen — Aleinrussussiche Kosaken — Aleinrussussiche Kosaken — Anderen — Donscher Kosaken — Leiger Justand der Kosaken — Fruchtbarkeit ihres Landes — Weinbau — das schöne Gesschlecht in Licherkaßt — Hauptkirche der Stadt — gemünztes Gold und Silber — das Symnassum — Erunkenheit der Einwohner — Nachtschwan, ein Armenisches Städtchen — Schönheit desselben — Kausmannsbuden — Golowa — Kückreise nach Sicherkaßt — Kalmücken.

Ticherkaßk, die Hauptstadt der Donschen Kosaken, am rechten Ufer des Don, auf der Insel, die durch dessen Besbenarm Aksai gebildet wird, erreichten wir am isten Rovems der gegen Abend, und wurden bey einem gefälligen Wirth in einem geräumigen hölzernen Hause einquartiert. Bon St. Petersburg dis sierher hatten wir nun 1947 Werste der 279 deutsche Meilen zurückgelegt. Licherkaßk unterscheidet sich in der Bauart von allen äbrigen Städten, denn wegen der alljährigen Ueberschwemmungen, die gewöhnlich vom April dis zum Junius dauern, stehen die mehrsten Hausser der Stadt auf hohen Pfählen, wodurch unter jedem, wenn die Ueberschwemmung vorben ist, eine Art Hofraum gebildet wird, auf dem man häusig Vieh hält. In den mehrsten Straßen sind hohe hölzerne Brücken angelegt, die

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v. Rlaprothe Reife 2c. 1. Band.

Die Ueberschwemmungen, die unten in den Straßen viel Schlamm und an manchen Orten große stehende Pfüßen zurücklassen, und dadurch schäbliche Ausdünstungen erregen, machen die Lage der Stadt sehr ungesund, weshalb man auch an einem Arme des Don die Stadt Neu « Licher Laßt, die auf eine Weile von der jezigen entlegen ist, zu erbauen angesangen hat, und die jezt schon fertig seyn soll. Die Einwohner der alten Stadt, welche für den Kostenausswand, den ihnen dies macht, einigermaßen entschädigt wers ben, sollen nun alle nach Neu « Licher kaßt ziehen, so daß vielleicht in 50 Jahren vom alten keine Spur mehr übrig seyn wird.

Ticherfakt ward 1570 von den Rosafen angelegt. nachdem im vorhergehenden Jahre die Turken ihren vergeblichen Reldzug über Afow nach Aftrachan gethan hatten. und Afow durch bas Auffliegen eines Pulverthurms, bet pom Blive entzundet wurde, fast gang ruinirt worden mar. Der Urfprung der Rosafen selbit ift ein historisches Problem, welches noch ben weitem nicht ganz aufgeklärt ist. fommt dies Wort ben dem im Purpur gebohrenen Rons ftantin (um 948 n. Chr.) vor, der das land Rafacia in die jenseit des Ckubanflusses gelegenen Gegenden sett, wie aus folgender Stelle hervorgeht: "An der oftlicheren Seite "des Maotischen Sumpfes ergießen sich mehrere Rluffe in "ihn, wie ber Zanais, ber von Sfartel fommt, ber "Choraful, in dem der gang der Drifchen Gifche (ro "Beelnemor) ist: so auch noch andere Flusse, wie der Bal. "Burlif, Cha'dir und noch viele andere. Aber auch die "Mundung bes Maotischen Gumpfes wird Burlif ge-"nannt, und gehet in den Pontus. Dier ift der Bosphos

ntus, an dem die Lamatarca genannte Stadt liegk "Der vorher erwähnte Ausfluß' aber ift achtzehn Meilen "beit. In der Mitte biefer achtiehn Weilen liegt eine große "und flache Infel, Die Atach heißt. Bon Camatarcha "ift der Ufruch *) genannte Kluß achtzehn bis zwanzig Meis "len entfernt, welcher Sichien (Znxice) von Tamatarche Bom Ufruch bis jum Aluffe Rikopfis, an "bem auch eine Stadt gleiches Namens liegt, erftrect fic "Sidien auf 300 Meilen. Ueber Gichien liegt bie "Gegend Papagia, über Papagia Kafachia, über "Rafachia der Berg Raufafus und uber bem Raus "fasus das Land ber Mlanen." -Die Einwohner bon Rafachia maren alfo Rachbarn ber Sichen ober billiden Efderfeffen, und felbft Efderfeffen; denn noch jest wird diese Nation von ihren Rachbarn, den Of= Auch Ion A1 feten, Rafach ober Reget genannt. Bardi, ein Arabischer Geograph, der um 1230 lebte und ichrieb, fennt am Raufasus ein Bolf Reschef Sin und fann die Schönheit ihrer Frauen nicht genugsam rube men; er bricht darüber in freudiges lob Bottes aus **). Dies paft vollkommen auf die Weiber der Acherkeffen, die noch bis jetzt für die schönsten in ganz Ufien gehalten werden. Makudi, ein anderer Araber, der bennahe 200 Jahre früher, namlich um 947 n. Chr. fcbrieb; fagt, daß nach

^{*)} Bahrscheinlich der Ekuban فويان, wo er sich in seinen Liman ergießt.

[&]quot;) Opus Cosmographicum Ibn el Vardi كابن ألورك Arab, et Lat. ed. Andr. Hylander, - Lundae 1799. p. 144.

Trebisonde, am Meere von Konstantinopel, alle Sabre viele Mohhammedanische Raufleute aus Rum (Anatolien), Armenien und dem Sande Rafdet tamen *); allein es ist die Krage, ob hier die Tscherkeffen gemeint find, weil er nicht ihre Bohnplate genauer bezeichnet. Doch konnte es wohl der Kall senn, daß diese schon damals ihre Sklaven dorthin verkauft hatten, wie sie dieselben noch vor Aurzem nach Anapa, Dlugodibuf: Cfa!a und anderen Bafen bes schwarzen Meeres brachten. Dem sen aber wie ihm wolle, so ift doch wenigstens gewiß, daß die Ticherkeffen querft den Ramen Rafach geführt haben, und fehr mahr scheinlich bleibt es, daß er von ihnen auf andere benachbarte Balker, die gleiche lebensart mit ihnen führten, übergegan-Einige Schriftsteller haben zwar behauptet, daß bas Wort فنرأف Chasad in den Turkisch = Latarischen Dialetten einen Rauber bedeute, allein dies ift ungegrunbet; wohl aber heißt ein Schlitten فنزاف Efafact, ber hier wahrscheinlich zu keiner Wortableitung Anlag geben wird. Merkwardig ift es auch, daß in spateren Zeiten die Ruffi: iden Rofaten auch Eicherkeisen genannt, und beibe Mamen promiscue gebraucht wurden.

Bon allen verschiedenen Rosaken sind die Kleinrussischen die altesten, denn diese entstanden 1340, nachdem die Poslen Rothrussland unter ihre Herrschaft gebracht hatten. Dasmals wanderten wahrscheinlich viele Russen von dort aus, um an den unteren Gegenden des Onjepers eine Frensstatt zu suchen, wo sie sich mit Tatarn und Tscherkessen versmischten, wie denn überhaupt die Gestalt der Kosaken viel

^{*)} Notices et extraits des Manuscrits du Roi, Vol, L, p. 16.

ichlanker als die der übrigen Ruffen, und ihre Gefichtelle dung im Ganzen schöner und ausdrucksvoller ift. Latarische Einfalle in Rufland, und besonders die 1415 erfolgte Zerforung von Riem, vermehrten die Anzahl biefer Aluchtlinge. bie fic nun bis jum Bug und Dnefter ausbreiteten. Dies ienigen, melde jenfeits ber Bafferfalle bes Dnjepers wohnten, erhielten nun ben Ramen Saporoger und bies waren die machtigften. Obgleich nun die Kleinruffischen Kosafen schon lange existirt hatten, so erhielten sie doch erk Unter der Regierung des Groß= frat diesen Ramen. fürften Eman Bakiliewitich I. fommen zuerft Tata: rifde Rofafen vor, die in Ordinsfifde und Mfo. wische getheilt murben. Es gab aber auch Rofaten, die im besonderen Dienste einiger Tatarischen Kurften Kans ben, und es ift wohl möglich, daß dies anfanglich Leib: wachen von Escherkeffen waren. Go hatte auch der Großs fürft Bagili Imanowitich, bee vorigen Gobn, Ros safen im Dienst, die er oft zu Sendungen nach der Arom Die Drbinsfischen hatten ihren Ramen bas brauchte. her, weil fie unter der großen Orda, dem Sauptfige der Lataren an der Wolaa ftanden, fo wie die Afowschen unter Afom, also unter den Turken, die diese Stadt 1471 erobert hatten.

Im Jahre 1500 waren Agus Tscherkaß und Karabai die Häupter der Asowschen Kosaken, die zwischen Asow und der Russischen Gränze wohnten, und diese scheinen sich am mehrsten mit ihren Nachbarn, den Tscherkesen, vernischt zu haben, denn seit der Zeit werden die Worte Ischerkes und Kosak gleichbedeutend. Auch ist es nicht zu bewundern, daß sie ihre Religion und Sprache beybehiels

den, benu die Ruffen scheinen doch immer der geoßere Khelt des Bolkes geblieben zu seyn. Bon einer ähnlithen Bermischung haben wir in neueren Zeiten ein auffallendes Berspiel gehabt, indem die Grebenskischen Kosaken am Terek noch vor 60 Jahren so sehr mit den Tschetschenzen und ander ren Gebirgsvölkern vermischt waren, daß man sie kaum von ihnen unterscheiden konnte, aber dennoch die Russische Sprache benbehielten, obgleich sie fremde Weiber zu Frauen hatten.

Die Entstehung des Donschen Rosakenstaates fallt nicht viel vor 1570, denn es hatten sich schon früher mehrere Läuflinge am Don und feinen Rebenfluffen festgesett; allein sie erhielten boch erft nach der Erbauung von Tscherkaft ihre eigentliche Berfaffung. Der Bar Iwan Bagiljewitich foll nämlich bev dem 1569 erfolgten Einfall der Turken in das Aftrachanische, von den am Onjeper wohnenden Ticherkaffen (Rofafen) 5000 Mann Saporoger unter Anfahrung des Kurften Michael Whichnewethfii, gegen jene beordert haben, welche in Berbindung mit den an dem Don etablirten, einen vollkommenen Sieg über die Zurten erfoch: Bon diesen 5000 Mann soll nun der größte Theil am Don geblieben fenn, und mit den dafigen Rofaken in Bemeinschaft die Stadt Tscherkaft erbaut haben, wo sie nach Art ber Saporoger lange Zeit ohne Frauen lebten. Die abgegangenen wurden durch Berumtreiber und Unverheiras thete aus den ersten Donischen Rosafenkolonieen ersett. Die darauf in Rufland ausgebrochenen Unruhen beforderten ihre Bermehrung, und fie breiteten ihre Befigungen bis gum Dones, ber Medmediga, bem Choper und Bufus fut aus, und machten Escherkaßt zur Hauptstadt.

Diese Rosaken wurden nun bald ihren Nachbarn ges fahrlich, und man sah sich genothigt, ihnen zu schmeicheln, und fie mit Geschenken zu gewinnen, um in Kriedenszeiten ihre Raubereven und das Wegtreiben ber Beerden ju verhindern, im Rriege fich aber ihrer als tapfere und brauch: bare Truppen zu verfichern. — Jest leiften alle Rofaten ber Krone unbedingten Gehorfam, und gehoren mit ju ben treuften Unterthanen des Reichs. Mit Wenigem zufrieden ertragen sie alles Ungemach, allein wo es Gelegenheit zu rauben giebt, find fie im Rriege bie erften. Ihr Land ift eigentlich keine Ruffische Proving, sondern hat seine eigene Regierung und Berfassung, und fteht unter einem Atas man oder Oberanführer, der fich in allen Angelegenheiten gerade nach St. Petersburg wendet. Dies bat ihnen einen schinen Frenheitssinn gegeben, den man leidet ben den übris gen Ruffen nicht findet, allein daben herrscht doch eine vollige Unterwürfigkeit gegen die Befehle ihrer Oberen.

Die Fruchtbarkeit des kandes und ihre ganze Einrichtung macht sie wenig geneigt, den Ackerbau mit Eifer zu bestreiben, und sie bauen nur so viel Korn, als sie in ihrem kande nothdürktig brauchen. Dafür hat sich aber der Weinsbau längs denkt ganzen Don ansehnlich gehoben, und man macht wirklich einige recht gute Sorten, die, wenn sie nicht durch allerlep Künstelepen verdorben werden, dem leichten Französischen Weine gleichen. Auch giebt es hier eine Art Champagner, der stark mussir, und unter dem Namen Symlianskii durch ganz Russand verschieft wird. Geswihnlich aber ist er mit Potasche versetzt und macht dann Magenbeschwerden und Kopfschmerzen. Eine leichte Sorte rothen Wein trank ich hier, der viel Aehnlichkeit mit Petitz

Bourgogne hatte, und recht wohlschmeckend war. Bon dieser nahm ich ben der Abreise einen halben Anker im Fasse mit, allein er gefror schon ben einer Kalte von funf Graden, so daß ich ihn nur zum gluhenden Wein gebrauchen konnte.

Das weibliche Geschlecht in Tscherkaft ist im Ganzen schön zu nennen, und sieht, vorzüglich an Festtagen, mit seiner halb orientalischen Tracht recht zierlich aus. So wie in ganz Rußland, ist die Schminke auch hier gebräuchlich; doch scheint es mir, als hätte ich hier nur ben Frauen von mittleren Jahren roth und weiß, aufgelegte Larven ges funden. Junge Frauen und Mädchen haben eine frische Farbe, und scheinen ihrer natürlichen Schönheit wenig nachzuhelsen.

Bu den Merkwurdiakeiten der Stadt gehort die große Bauptkirche, nicht sowohl wegen ihrer Bauart, sondern wegen der unglaublichen Schate an Gold, Silber, Edels steinen und vorzüglich Perlen, die sie enthalt. Alle diese Kost barkeiten stammen von der Beute ber, welche die Rosaken in den verschiedenen Ariegen, und besonders in Polen ge-Aufer einer Menge von Gold gearbeiteter, macht haben. und mit Goldblech belegter Beiligenbilder, die mit den größten und koftbarften Steinen verziert find, fieht man eine bobe und breite Altarwand, die gang mit Perlen übers faet ift, von denen fehr viele die schonften Bahlperlen find. Auch findet sich ben den Kosaken mehr, als irgendwo in Rufland, aemungtes Gold und Gilber. Viele vornehme Bittwen haben gange Topfe voll Dukaten im Sause liegen, bie von Nater auf Sohn ungenutt vererben, und gewohn: lich nicht einmal gezählt sind.

Seitdem die Universität in Charlow eingerichtet wors ben ift. hat auch bas Gomnasium in Tscherkakt eine beffere Einrichtung erhalten, und ich muß gestehen, daß ich faum geglaubt hatte, ein fo gutes unter ben Rofaken zu finden. Ben meinem Dierfenn murde offentliche Prufung gehalten. bie gang außerordentlich aussiel; und zur Steuer der Bahrbeit muß man fagen, daß diese Anstalt mit jeber anderen in Rufland wetteifern fann. Die Rofaken begreifen fehr ichnell und haben einen offenen verschlagenen Ropf, und Migtische Keinheit fehlt ihnen nicht. Auch bies zeugt für ihre nicht tein Ruffische Abfunft. Dem Trunke ist man bier auch khr ergeben, doch schamt man sich, feine Kolgen offentlich feben zu laffen . was im übrigen Rufland nicht fo der Rall ift; denn wenn ein Mann von Stande berauscht über die Strafe geht, so bekummert sich niemand darum, auch ges reicht es feinem guten Rufe keinesweges jum Rachtheil. hier in Tscherkaft betrinkt man sich lieber zu Sause und das weibliche Geschlecht nimmt gern Theil an solchen Bas canalien.

Das seit 1780 von den aus der Arym ausgewanders ten Armeniern angelegte Städtchen Rachtschiwan ist von Ischerkaßt nur 28 Werst (4 Meilen) entsernt. Der Weg dahin geht über Afgai und dann auf der rechten Scite des Don an gefährlichen Abgründen vorben, in welchen kleine Bäche sließen, die aber im Sommer versiegen. Ich kann nicht sagen, welchen angenehmen Eindruck dieser ganz regelmäsig und schon angelegte Ort, und die große Ordnung, die darin herrscht, auf mich gemacht hat, und zu wünschen ware es, daß an mehreren Orten des Russischen Reichs solche

Armenifche Stadte angelegt murben. Rachtichiman bebeutet neuer Wohnplas, und hat diefen Ramen nach einer in Armenien gelegenen Stadt erhalten, von der die Kabel fagt, daß fich dort Doah, als er vom Berge Ara: rat herab gestiegen, zuerft angebauet hatte. Befonders merkwurdig find hier die Raufmannsbuden, die eine lange Reihe bilden und mit allen moglichen Waaren verfehen find. Lange benfetben geht ein breiter gang verbedter Bang, ber fein Licht oben burch Renfter erhalt, und wegen feiner Bobe und Zierlichkeit ein imposantes Anfeben bat. Mach Affatis icher Urt ift die Werkkatt der Sandwerker in ihren Buden felbft, und die Mitalieder jedes Gewerks wohnen in derfels ben Gegend, fo dag man hier eine Reihe Goldarbeiter, Bader, Schneider u. f. w. fieht. Ractschiman ift überdies ftark bevolkert und fehr lebhaft,

Mein Wirth, ber damals Stadthaupt (Golowa) war, machte sich ein Bergnügen daraus, mich überall herumzus führen, und zeigte mir auf dem Rathhause die Erbauungssakte der Stadt, von der Raiferinn Ratharina II- bestätigt, die hier, in Armenischer Sprache und mit großen Buchstaben geschrieben, den Gerichtssaal ziert. Der Obrist Amramow, von Geburt ein Armenier, hat große Bersdienste um die Stadt und ist einer der ersten, der sie mit anlegte. Bep ihm traf ich zwen Armenische Archimandristen, die auf dem Wege nach dem berühmten Kloster Etschriniad sin den Eriwan waren. Am Abend hatten wie einen recht lustigen Ball, auf dem indessen nur wenige Arsmenische Frauenzimmer gegenwärtig waren, weil diese sehr eingezogen leben und sich selten den Fremden zeigen.

Von Nachtschiwan kehrte ich am anderen Tage nach Tiderlaft zuruck, wo ich mich mur einige Stunden aufshielt, und fogleich eine Extursion zu den am andern Ufer des Don stehenden Kalmucken machte. Diese sind so wie die Donschen Kosaken, zu denen sie gerechnet werden, in Regimenter von 500 Mann getheilt, von denen jedes unter einem Pristen und Major (Jesaul) steht. Dier war nur eine Kompagnie dieser Kalmucken unter einem Sfotz nik, in ihrerz gewöhnlichen Filzzelten oder Jurten gelagert, und sie schienen in schlechten Umständen zu seyn. Eigentlich haben diese Kalmuckischen Kosaken ihre Weideplätze zwischen dem Don, dem Flusse Sfal und dem großen Masnytsch, und sind von den Wolgischen, im Astrachanis schen Gouvernement, ganzlich unterschieden.

Sechstes Kapitel.

Allgemeine Bemerkungen über die Kalmuden und Mongolen — bie ganze Mongolische Nation wohnte ehemals im öftlichen Sibirien, am See Baikal — trieb Pferdezucht — Bater: land des Oschingischan — Ursprung der Sibirischen Mongosten — Gesichtsbildung — Leibesfarbe — Filzzelte — Ber deutung des Namens Kalmuck.

Da die Lebensart und die Sitten der Kalmuden bereits hinlanglich bekannt sind, so halte ich es für überstüssig, etwas Mehreres darüber zu sagen; dagegen will ich einige allgemeine Bemerkungen über dies Bolk und die Beschreis bung der Lamaischen Religionsgebrauche ben den Mongos lischen Bolkerschaften, die aus einer authentischen Quelle kommt, hier folgen lassen.

Die Ralmuden find ein Zweig der Mongolisschen Nation, die selbst in neueren Zeiten, und fast beständig, von mehreren gelehrten Geschichtsforschern mit der Tatarischen verwechselt wird, obgleich sie sich durch Gessichtszüge und Sprache ganzlich von dieser unterscheidet. Die Mongolen, also auch die in Europa befindlichen Ralmucken, wohnten noch zu Anfang des eilften Jahrhunderts unserer Zeitrechnung, sämmtlich im Norden von und um den Baikalse im oftlichen Sibistien, wo sie mit ihren Pferdeheerden herumzogen. Das Pferd scheint das einzige Pausthier gewesen zu sepn, welches

fie besaßen, und den Gebrauch der Metalle, mit Ausnahme des Aupfers, kannten sie nicht; denn die Worte, welche der isnen diese Gegenstände bezeichnen, so wie die Ramen anderer Lebensbedürfnisse, sind alle Catarischen Urasprungs, und es ist daher sehr wahrscheinlich, das sie diese Dinge selbst ducch die südlich von ihnen wohnenden Lataren, die etwas civilisierter waren, als sie, kennen gesetent haben. Damals wurde auch die ganze Gegend zwissen Schna und Sibirien, vom oberen Amurstusse und seis nen Zustüssen und bis zum Raspischen Meere, von Latasrisch sprechenden Böstern bewohnt.

Im Jahre 1135 erwähnt die Chinesische Geschicher merk der Mongolen fadlich vom Baikal, unter dem Namen Munn'u oder Munn'kog. Sie waren abgehärtet, grausam und gute Streiter, konnten bey dunkler Nacht sehen und trugen Panzer von der Daut des Lisches Giao "), von welchen abgeschossene Pfeile abglitten

⁹⁾ his Sino, ift der Chinesiche Name eines Fisches, der auch Scharpa, b. i. Sandfisch, genannt wird. Im Mandsbuischen beißt er Dulan nimacha und Mongolisch Lolan birchaffu. Der Mandsbuisch, Mongolische Wörters spiegel giedt folgende Beschreibung davon: "Er hat keine Schups "von und ein kleines Maul, der Körper gleicht einer flachen "Hand, ift platt und eine Spanne lang. Seine Hant ift sehr "ranh und wird zum Glätten der großen Pfeile gebrancht." — Das Chinesische Wörterbuch des Kaisers Lann; die, zitirt die Worte des alten Schriftsellers Sziün; dia, der ein Werk über die Kriegskunst verfaßt hat, in welchem er sagt: "Das

Musike Beschichte des Dhing is han sehen wir, das stiffe, nannten, wett es zwischen bem Kerulun, Onen nub Busa gelegen war. Des hauteranes glaubt man dain die Gegend zwischen dem Ssunar gari, Monnt med Umir wiederzusinden und stüt seine Bermuthung derauf; daß im Baterlande der Mongolen die theure Medischaftwurzel Shin = schenn ") gestunden werde; allein dies beruht auf einer falschen Ueberschung des P. Mailla, der Pflanzen, mit dem ähnlichen Worte Orchoda, welches Shin = schenn bedautet, verwechselt hat.

Seit ben alteften Zelten scheint bas Mongolische Boll im zwer Hauptnationen getheilt gewesen zu fenn, die Phingisch an erst wieder vereinigte, und so den Grunk zu ber gloßen Mongolischen Macht legte, die Aften übers schwemmte und Europa sitternd machte. Aber gleich nach

[&]quot;Bolk von Zu versertigte Vanzer aus der Haut des Fisches, Giao und aus Rhinozeroshörnern." — In dem Chine sisch und aus Rhinozeroshörnern." — In dem Chine sisch und machtungen Wörterbuche Mandahunissahucha birche, welches impair Peting erschen, und wom D. Amiot ins Französische übersest wurde, welche Liebersesung Herr L. Langles zu Paris 1789—90 herausgah, sindet sich unter dem Artikel Dulan nimacha solgende Erkkrung: "Nom d'un "poisson de mer qui n'a point d'écailles, qui a la bouche "petite, le corps comme la paume de la main: il est plat, "et de la longueur d'un palme; sa peau est épaisse; on s'en "sers pour gratter. C'est une espèce de chagrin."

^{*)} Gemobnilich, aber im Deutschen unrichtig, Gin : feng ger fcbrieben.

ber Zerrüttung der von ihm gestifteten Monarchie, wurden sie durch alte Zwistigkeiten wieder von einander getrennt, und haben sich seit der Zeit häusig zum beiderseitigen Bers derben bekriegt. Die eigentlichen Mongolen, die an China gränzen und diesem Reiche unterworfen sind, machen das eine, und die Uirat das andere Hauptvolf aus.

Die eigentlichen Mongolen find in viele Stamme gers theilt und zu ihnen gehoren auch bie Chaldas, ber Stamm, in welchem Dibingischan gebohren murbe; die Uirat aber zerfallen in vier große Abtheilungen, wels des die Delot ober Cleuthen (Ralmuden), Choit, Lummut und Barga: Burat oder Buratten find. Die lettern bewohnten Sibirien und find ber ausgebreitetfte Mongolische Stamm in diesem Lande. Die übrigen Mons golifden Stamme, die, fo wie iene, unter Ruffifder Doheit fiehen, zahlen einen maßigen Tribut an die Krone und leisten auch ohne Sold Kosakendienste an der Chinesischen Einige haben noch bis jest ihre angeerbten flets Grame. nen gurften oder Zaifda, boch giebt es auch Kalle, wo mit Uebergehung ihrer Rachkommen andere vermogende leute ju diefer Burde erhoben worden find. Die mehrsten haben nur Sfaifane ju Sauptern, beren Ernennung, fo wie auch die Bestätigung der hohen geiftlichen Burben, bollig von den Ruffischen Oberbefehlshabern abhangt. Rachft diefen giebt es auch andere Dberhaupter, die Sous lunga genannt werden, und ben Sfaifanen im Range nachstehen, und benen wieder Unterbeamte jugeordnet find, bie man Sa ful nennt. Diese Borgefeste verwalten gwar die fleine Gerichtsbarkeit unter ihren Stammen, ihr Ans febn aber ift in fo fern eingeschränft, daß ein jeder Untergebener, wenn er nur das Bermogen dazu hat, an die Ruffische Obrigkeit appelliren kann. Den Tribut zahlen wiele dieser Borgesetzten aus ihren Mitteln in Gelbe für ben ganzen Stamm, und treiben dann in der Jagdzeit den Antheil eines jeden ihres Sprengels mit reichlichem Wucher ein.

Rein Bolf in Mfien zeichnet fich in feinen Gefichtszugen und durch den Bau feines Schadels fo febr aus, ale die Monaolen, und macht von der gewöhnlichen Menfchenbile bung eine fast eben fo ftarte Ausnahme, wie die Deger in Afrifa, und fehr mertwurdig ift es, daß diefe Befichtebil bung felbft ben überwiegender Bermifdung mit anderen Ras tionen bennahe ungerfidebar ift, und ba, mo fie einmal Bur: gel gefaßt hat, fast gar nicht ausgerottet werben fann. Ein Mongole fonnte mitten in Europa fic mit einer Europaerinn verheirathen, und feine fpateften Entel murben bennoch Mongolische Zuge behalten, wie man in Ruftland Berfpiele in Menge hat. Das Charafteristische Diefer Besichts: bildung find die gegen die Rafe ju etwas schief abwarts laufenden und flach ausgefüllten Mugenwinkel, schmale, schwarze und wenig gebogene Augenbraunen und eine besonders breite, aber daben fleine und platte Rafe, nebft erhas ben ftehenden Badenknochen, ben einem runden Geficht und Die Ohren find groß und ftehen vom Ropfe ab, Roof. bie Lippen breit und fleischigt und bas Rinn ift turg. zeln ftehende fcmarge und ftarte Barthaare, Die bald weiß werden und in hoherem Alter gang ausfallen, find ebenfalls eine Eigenheit Diefes Bolferstammes.

Die Mongolen find übrigens von mittlerer Statur und die Beiber flein zu nennen, baben aber von garter

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Bills

Rruppel giebt es faft gar nicht unter ihnen. aber ein giemlich gemeiner Rebler der Gestalt find gefrummte Schenkel und Beine, Die baber entfteben, bag bie Rinder fon in der Biege auf einer Art von Loffel beständig wie reitend figen, und fobald fie nur geben gelernt haben, ben ieber Beranderung des Beideplates ju Pferde reifen mis Die Leibes und Gefichtsfarbe ber Mongolen ift pon Ratur giemlich weiß, wenigstens find alle jungen Rinder bon diefer Rarbe; allein ber Gebrauch bes gemeinen Bols fes, beffen Rinder mannlichen Geschlechts gang nacht in ber Sonne und im Rauche des Rilggeltes herum laufen , und daß auch erwachsene Manner im Sommer, die Unterfleis der ausgenommen, entblogt ju ichlafen pflegen, verurfact, daß ihre gewöhnliche Karbe gelbbraun ift. Die Beiber hingegen find am Leibe fehr weiß, und unter ben Bornebe men giebt es garte weiße Besichter, Die von ber Schmarge des haares noch mehr erhöht werden und sowohl hierin, als auch in ben Bugen felbft, ben Chinefifchen Gemalben abnlich find.

Alle Mongolen find Nomaden und wohnen in transportabelen Filzzelten, die man gewöhnlich Jurten oder Risbitken (Mongolisch Gar) nennt. Sie sind rund und von berschiedener Größe und haben zum Gestell eine etwa vier Fußhohe Sitterwand, die unten und oben von Leisten gehalten wird, aber leicht aus einander genommen werden kann. Das darauf stehende Dachgerippe ist von Stangen zusammen gessetzt, die in einen King zusammenlausen. Dieses Sitterwerk wird nun mit grauen oder weißen dicken Filzen bekleidet, die ben Reicheren mit gestochtenen Paarschnüren an den Kanten benäht sind. Sie werden mit Paarseilen umschnürt, die sie benährt sind. Sie werden mit Paarseilen umschnürt, die sie

fest halten, und nur an einer Seite wird ein Eingang offen gelaffen, der von außen mit einem Filzvorhange vers sperrt wird.

Die Kalmuden sind ber Stamm ber Dirat, ober Obrbon Dirat, d. i., der vier Berbunderen, der ben den Wongolen Delot genannt wird. Rach einer alten unter ihnen bestehenden Sage soll der größte und mächtigste Theil der Delot lange vor Oshingischan einen Heeresyng in Westen bis nach Kleinasien gethan, und sich dann am Kaustasus verloren haben. Der Ueberrest der Delot, welcher in der großen Tataren zurück blieb, erhielt darauf von seinen Tatarischen Rachbarn den Ramen Lieb Ckalimack, d. i., Zurück gebliebene, vom Berbo Lieb ckalmack, zurückbleiben, welches noch im jesigen Lürzsischen gebräuchlich ist, und aus dieser Benennung entstand der in Europa bekannte Rame Kalmück.

Siebentes Rapitel.

Lamaische Religionsgebräuche ben den Mongolischen Bolkern — Berbreitung der Lamaischen Religion in ber Mongolen — Lempel und geheiligte Derter.

Nach einem Mongolischen Originalwerke, das den Titel: Quelle des Derzens führt, sinden sich die ersten Sputten des Lamaischen Glaubens unter den Mongolen, zur Zeit des Oshing isch an. Nachdem dieser Eroberer schon einen sesten Grund zu seiner neuen Monarchie gelegt hatte, drang er im Jahre 1209 in das nördliche China ein, welches damals von der Tungusischen Nation der Niåschat? beherrscht wurde, und eroberte 1215 ihre Pauptstadt Dans ginn (das jetzige Pesting). She seine Kriegsheere in Tübat eingerückt waren, fertigte er eine Gesandtschaft an einen Lamaischen Hohenpriester, Bogdosfotten Inhalts: "Ich habe dich erwählt zum Hohenpriester für mich und "mein Reich; sinde dich ben mir ein und befördere das ges gemwärtige und zukünftige Peil der Menschen. Ich werde

^{&#}x27;) Diefe Onnaftie hieß Chinefich Gin, b. i., die golbene, und ihre Beherricher find die Altun chan's ber westafiatischen Beschichtschreiber.

"ber Erhalter und Beschützer senn; lag uns eine Religions " verfaffung errichten und mit der Monarchie verbinden u. Der Sohepriefter bewilligte dies Gefuch und die Mongolische Geschichte nennt biefen Schritt wortlich "bie Periode der erften Sodadtung gegen bie Res ligion," weil der Monarch in Beziehung auf fein Reich fic bffentlich Dazu bekannte. Bie wenia aber ben bem' Ofhingis felbst diese Glaubenseinwilligung gefruchtet habe, ift aus der Fortsetzung seiner Bestürmung aller ihm nur er: reichbaren gander und Bolfer, und endlich aus ber Ermur aung des vergotterten frommen Tubatifden Ronigs Schuds Durga zu erseben. Sowohl Dibingis als fein Sohn und Thronfolger Degodah, hatten wegen fteter Rriege jur Berbreitung der Lamaifden Religion wenig Zeit übrig. Mongto: Chan, der Sohn und Thronfolger bes 2005 lah, mar ber zwepte, welcher ben Tubatischen Lama, Barma, berief, ihn ben feinem Sofe und feinen Sorben als Hohenpriefter bestellte und Diefen Glauben unter Die Bornehmften feines Reichs verbreiten ließ. Mis Chubila Baggan : dan die Regierung übernahm, fandten feine Bruder aus ihrer Mitte ben Pringen Dondah mit folgens bem gebieterifden Briefe an ben Mennatfafifden (m bischen) Lama Sabida Bandida, ber eben aus Indien in Tubat angekommen mar: "Sabida Bandida, du mirf "zu mir berufen; entschuldige bich nicht mit beinem Alter ", um in Ruhe ju bleiben. Ihr mußt ja das Bohl allei "Rreatur befordern und werdet deshalb fur geheiligte leut "erkannt. Im Kall du nicht kommen follteft, konnte id "Bolfer nach bir ausschicken, und die Beschwerden fo bie "ler Menfchen murben bein Gemuth febr beunruhigen.

Cabloa Bandiba, .. ber feinen Musmeg fabe; begab his feleich nach ber Mongolen, wo man ihn sehr aut duff nahm, und ein unberer Bruder des Chubila : Chan. Gont ban genannt, war ber erfte, ber ben ihm bas Religionse gelähbe ablegte. Diefer Lama lebte ben seinem hohen Alter mit noch fieben Rahre, in welcher Zeit et viele Tempel ant legte und bie Religion felhe in Aufnahnte benchte. lich aber machte er fich ben ben Mongolischen Baltern ba durch verdient, daß er fur'fie eine neue, eigenthumliche, mit feiner andern abnitide Schrift und Schreibart erfand, welche nachmale ein anderer lama, Bordfoi Offer, ju ber ienigen Bolltommenheit brachte und ben Anfang machte, die Indifden und Tubatifden Glaubenebucher ju überfenen. Die Mongolen kamen auch von der Zeit an in der Literal tur fo weit, daß fie ihre Glaubensbucher und allgemeinen Lempelgebete nicht nur insgesammt in ihrer eigenen Sprache befaßen und felbft in Solg fcnitten und bruckten, fondern berrichteten auch, wie bekannt, an manchen Drten ben Tempel= und Bausgottesbienft nicht mehr in Tubatifcher sondern in ihrer Mongolischen Sprache. Durch Beberfiefes rung diefer Schriften, hielten auch Die im Ruffischen Bes biet wohnende Grang = Mongolen vor mehr als achtzig Safis ren ihren Gottesbienft fo lange durchgangig in ihree Mutterfprache, bis durch Lubatische Missionarien die Zubatische Bets und Lefeart eingeführt und bie jenige Beiftlichkeit alle gemein eingesest wurde; wonach alle Mangolen, aufer ihrem biffentlichen Sempelbienft blog ben handlichen Gottes dienst theils burch Lamen, theils durch ichriftgelehrte Laien jett noch mehventheils in Mongolischer Speache au verricht ten pflegen.

Diese neue Religionsverbreitung war nun auch die Gelegenheit zur Errichtung vieler Tempel und andrer heiligen Derter in der Mongolep. Die Mongolische Geschicht sagt, daß die ersten Tempel in ihrem Reiche am Flusse und in der Landschaft Scharrai. Gol, ib. i. nördlich außer der Chinesischen Mauer, und nördlich von Liao s dunn, erbaut, auch zu eben der Zeit Klöster und hohe Schulen angelegt worden.

Sie nennen ihre Tempel Dazzang, Kiet und Summe. Man baut sie von Stein und Holz. Bey den nomadischen Stämmen sind es gewöhnliche Filzhütten, aber vot ansehnlicherer Größe, Dauer und Schönheit, als die jenigen, die zur Wohnung dienen. Nur an wenig Orten in der Mongoley sieht man steinerne Tempel, und auch diese nur ben folden Hostägern, wo starke Bevölkerung und große Märkte vorhanden sind. Unzählige kleine Tempel trifft man in großen und kleinen Horden an, denn ein jeder Stamm und Volksdistrikt hat in allen seinen Abtheis lungen seine besonderen Tempelsprengel, zu welchen sie sich nach der bey ihnen eingeführten Ordnung und zu keiner andern halten.

Bur Errichtung eines neuen Tempels, Dazzang, werben durchaus Privilegien von einem sehr hohen Lama erfordert. Ein solches Privilegium wird dem Bolfe auf die, durch seperliche Gefandtschaften eingegebenen Bittsschriften ertheite, und die Erlaubniß enthält allemal unter den seperlichten Segenswünsten die Vorschrift, den zu uns ternehmenden Tempelbau nach allen Regeln aufzuführen, davon einen Gottgefälligen Gebrauch zu machen, ihn zu

heiligen, für das daben gemachte Bündniß immer vereint zu siehen, ohne sich von demselben zu trennen. Auch wird für einen neuen Tempel der Ehrenname deffelben und ein besonderes Schutzspftem eines Heiligen von dem großen kama ernannt.

Selbst in Rucklicht auf die Gegend des zu erbauenden Tempels hat man Borschriften, welche, wenn es möglich ift, nie vernachlässigt werden. Zum Benspiel muß der Bordertheil nach Suden hin eine frene, ebene Aussicht has ben. Am liebsten sieht man vor dem Tempel quer vordey einen Bach sließen, und in Ermangelung dessen einen See oder Leich; wo aber Quellen sind, liegen sie an der wests lichen Seite. Außerdem wird der Tempel gern auf einer etwas merklichen Erdhöhe angelegt; hinter demselben liebt man Berge oder Anhöhen, aber niemals im Gestott. Auch zur rechten oder linken Seite mussen keine Berge senn, ob sie gleich nach hinten zu nicht mangeln dürfen.

Sat man nun die Stelle jum Tempel erwählt; so begiebt sich die zahlreiche Geistlichkeit in Begleitung einer sehr großen Menge Volks dahin. Hier werden Gebete versrichtet, welche sich auf die Gegenwart Gottes und auf die Belebungs und Schützgeister des Erdbodens beziehen; worin die Nothwendigkeit einer solchen Gegend erwogen, solche zu einem Tempelbau erbeten und darauf eingesegnet wird. Ich habe selbst gesehen, daß sie sich nicht nur eine Baustätte, sondern auch sogar in den Wäldern, wohin sich der Zug begab, das Bauholz erbaten, diese Baumaterialien recht ehrfurchtsvoll einsegneten, und mit einem Wort, alles, was zum Tempel gehört, mit der größten Chrsurcht eins

fammelten, um ihr Werk zu einem wahren Beiligthum zu machen. Ein ganzer Tempelbau wird durch Bepfteuer beswirkt, und nicht nur die geringsten, sondern auch die ansfehnlichten Werkveranstalter machen sich zu einer Schuldige keit, zuweilen selbst Hand an den Bau zu legen und es den Arbeitsleuten so bequem als möglich zu machen.

Die Grundlage eines Tempels wird nach ben vier himmelsgegenden aufs genaueste abgemeffen, damit der Bordertheil beffelben gerade nach Guden gerichtet fep. wohl wegen des Mittelpunkts als der Augenseiten, wird, nach ber Große des Gebäudes, ein Quadrat abgestochen, in beffen Mitte und an den vier Eden Locher gegraben wers ben, in die man fleine meffingene Befage mit fostbaren Spezerepen, Argenepen und Inschriften einlegt, und fie febr fenerlich fur bas Rundament ber Tempelftatte einfegnet, vers grabt, worauf dann ber Grund jum Gebaude gelegt wird. Um eine Idee von den lamaischen Tempeln zu geben, will ich benjenigen, welchen ich unter ber Beifilichkeit in ber Mongolen einige Beit lang bewohnt habe, beschreiben. Diefer Tempel mar unter benen von Solz, nach Tubatifcher Bauart in entfernten Begenden errichteten, gehn verfchiebenen Tempeln, feiner Große nach, ber zwepte im Range, ben allebem aber ber ansehnlichste und regelmäßigste, beffen Oberpriefter feinen Sprengel noch uber verfcbiedene Stamme und vier andre Tempel mit erftrecte. 3m Jahre .1781 bes ftand er nur aus einem Mittelgebaude, welches das großefte war und außerhalb in magiger Entfernung ringeherum nach ben vier himmelbaegenden noch vier fleinere Tempel hatte. Die dortige Geistlichkeit, deren Stolz den Tempelglang verherrlichen wollte, machte in Bereinigung der Mitglieder

ihres Sprengels noch eine Bergrößerung, durch welche in allen vier auswendigen Zwischendrtern vier Rapellen von Holz, in eben der Größe wie die übrigen vier Außenkapellen gebaut wurden: so daß daraus ein Haupttempel von dreys mal drey Reihen oder neun Gedäuden erwuchs, in dessen Bezirk schon ben zwanzig Wohnhäuser von den Priestern dieses Sprengels angedaut waren, welches einen sehr lebs haften angenehmen Anblick giebt. Jede dieser Betkapellen hat für ganz verschiedente Gebetssevelichkeiten ihren besonz deren Zweck, und wird von der zahlreichen Geistlichkeit bes setzt und benutzt. Sie sind bloß der Größe nach verschies den, weil nach Beschaffenheit der Feyerlichkeit mehr oder weniger Geistliche erfordert werden.

Es ist icon vorher bemerkt worden, daß alle Tempel mit ber Borberfeite nach Guden fiehen. Das Gez baude ift allemal ein regelmäßiges Biereck mit bren Thuren. vielen Renftern und vier und zwanzig zierlichen Saulen, und hat immer ein ziemlich hohes Fundament. hinten oder nordlich ist niemals eine Thure oder Eingang. wo ich wohnte, Gendun Darbfhaling genannt. war von auken mit einem Gitterwerf umgeben, welches mit dem Dache des Gebaudes jusammenhing, wohin man durch eine kleine Treppe binaufgebt. Ueber dem von allen Seiten gleich ichrag herunterhangenden Dache, mar noch ein fleineres, engeres Stodwerf mit Gitter, Thur und Kenfter ju einer Bettapelle aufgebaut, und über berfelben ein noch fleineres, brittes, leeres Stodwert, welches fic immer mehr in die Enge verlor. Die oberfte Spige bes Daches hatte ein erhabenes, langlich gedehntes Postament für die drenfachen Zierrathen der Tempel, welche von Bola

gefdnitte, fehr große und in einer Reihe ftebende Riquren find, mit iconen Rarben angestrichen und von denen die mittelfte vergoldet war. Diefe vergoldete Bumba ift ein Beihmaffergefaß, die Auflate zu beiden Seiten beziehen fich allegorisch auf ben alten Stein ber Beifen ber Bramas nen *), und ihaben alle fehr foon gefonitte Rufgeftelle von gleicher Grofe, welches eine Tarateblume (Lotus), die gemeiniglich alle Burchanen zu ihren Geffeln haben, por Die Rudenseiten des drenftufigen Daches haben ein, ftellt. fich fehr artig auszeichnendes Schnigwert, welches von allen Seiten niedergebogene, einander gang abniche geuer flammen (Dfir) vorstellt. Unten, an den herabhangens ben Schnabeln des Rudens der dren Stufen bes Daches, find große, fich gleich einer Reuerflamme hinunterwarts in eine Spipe verlierende Anopfe, und auf ihren oberen Theil nach allen dren Stufen zwolf, monftrofe, in Formen ges goffene, große Drachenfopfe herniederschauend aufgefest. Diefes mittlere Rapellengebaude hat vorn von außen eine mit dem Gebaude felbst fast in abnlicher Große errichtete - Salle fur Die Unbeter, Die inwendig feinen Raum finden. Sie ift auf awolf mit allegorifdem Schnigwerk gezierten Caulen aufgeführt, deren großes Dach mit dem Tempel unter dem zwepten Stockwerf in Berbindung ftebt. gleicht feiner dren Rucken wegen einem über dren Reihen von Gangen errichteten Dache, worauf ebenfalls flammens bes Schnigwerf und an den Eden und niederen Enden große Drachenfopfe find. Den gangen Sof um den Tempel

^{*)} Sindamanih ift ein allegorisches Spfem bes Steine ber Beifen und fehr fonderbar und mertmurbig.

umgiebt ein fehr gutes viereckzes Gelander, das von allen Seiten Thuren zum Eingang mit eisernen Schlössern hat, die eben so wie die Riegel der Thuren und Fenster des Tempels mit einem Siegel, welches den Burchanischen Scepter abbildet, versehen sind.

Die von außen erbauten vier Hauptkapellen stehen dicht neben dem jest beschriebenen Borhof des großen Tempels nach den vier Hauptgegenden angelegt und mit jenem durch einen besonders verzäunten Hof, in dessen Mittels punkt sie sich besinden, verbunden. Die Bauart dieser kleiznen Kapellen ist im Grunde ganz wie die der ersteren, sie haben aber nur eine Thur, weniger Fenster und Säulen, kein Mittelstockwerf, und sowohl oben als auf den Seiten ganz gleiche Dachverzierungen.

In dem großen außern Raume der übrigen leer ges bliebenen vier Ecken sind, wie oben bemerkt, nachher noch vier Rapellen in verschiedener Größe angebaut worden, nach der Ordnung der andern vier Pauptkapellen. Alles Holzwerf und alle Verzäunung dieser Gebäude ist mit brauns rother Farbe überstrichen. Die zierlichen, sehr schön ges mahlten, vergoldeten und lackirten oberen Verzierungen der Dachspiten werden stets mit besondern Decken gegen die Einwirkung der Witterung verwahrt, die man nur an den monatlichen Bettagen abnimmt.

Ben diesen Tempelgebäuden befindet sich außerhalb ein tiefgegrabener Brunnen, die große Rüche und ein gesräumiger Keller, wovon ein allgemeiner Gebrauch gemacht wird, wenn das Volk gemeinschaftlich der zahlreichen Geists lichkeit ben feperlichen Fests und Bettagen Speise und Gestränke zubereitet. In einer kleinen Entfernung von der

vordersten Tempelthur sieht man einen erhabenen Rauch: altar, und nicht weit vom Tempel eine Art von Thurm, der ein auf Treppengangen zu besteigendes hohes Gerüft mit einem zierlichen Dache und eine Gallerie hat. Bon demselben kundigen die Blasinstrumente die Zeit zur Bersfammlung zum Gottesdienste an.

Außer dergleichen allgemeinen Tempelgebäuden haben die Mongolen hie und da im Lande kleine Kapellen, ben welchen sie im Borbepreisen bloß außerhalb beten. Sie werden Bum = Cham genannt, sind zierlich gebaut, haben von außen einen Zaun und liegen gewöhnlich auf einem Pügel. In diesen Bum = Cham werden die Glaubensteiligthümer verwahrt, welche sich, nach ihrer Meinung, auf die Glückseitigkeit und Ruhc des Landes und gottesfürchtige Wohlfahrt aller Kreatur beziehen.

Dergleichen auf Tubatische Weise von Holz und Stein erbauten Tempel haben die Russischen Mongolen nahe an der Chinesisch Mongolischen Granze in der Jrkustischen Statthalterschaft, in verschiedenen Gegenden, als am Flusse Tschikoler, welcher zuerst, und zwar nach Anweissung eines Tubatischen Missionairs, erbaut worden. Der Borsteher dieses Haupttempels hatte ehemals das Borrecht des Kirchensprengels über die übrigen neun Tempel. Gesgenwärtig aber ist seine Aussisch nur auf zwey derselben einsgeschäuft. Dieser Tempel ist seiner Größe nach der ansehnslichte, aber die entworfenen Nebengebäude sind unausges baut und alle in Verfall gerathen. Seine beiden Sprengelstempel besinden sich ebenfalls auf der östlichen Seite des Selengas Flusses; der erste an einem Bach Arras Räsrähtu, welcher in den Fluss Hilos sällt, der zweyte an

ben Quellen Buldfimer unweit bes Gelenga, vierzig Berft von Kjachta. Der zwepte Haupttempel, welcher oben umftandlicher beschrieben ift, liegt auf funf und zwans gig Berft von der Stadt Sfelenginst, auf der fudmeftlichen Seite bes großen Sees, Rulling : Ruhr, bep ben dortigen Ruffen Gufinoi Dfero genannt. andern vier unter Diefer Tempelaufficht ftehenden Rreistems veln befindet fich der erfte nordlich hinter diefem Gee ben einem darein fallenden Bach Sagagtah. Der andere am Rluffe Sibba, ungefahr dreifig Werft nordweftlich von Kjacta. Der dritte noch westlicher am Alusse Dettschie tah und der vierte wieder westlicher am Rluffe Bofolah. Roch zwen bergleichen Tempel fieht man im Rertfchinskis iden Gebiet, ben einen am Rluffe Buldur Gol, wels der durch den Chilof in den Selenga und den andern am Bluffe Chuddai = Gol, welcher in die Uda und Gelenaa-Alle diefe gehn Tempel werden von den Daurischen fållt. Ruffen einzeln Rumirna genannt, weil ihnen die Mongo. lische Benennung Dazzang wenig bekannt ift.

Achtes Kapites.

Innere Beschaffenheit und heiligthumer ber Mongolischen Tempel -Altare - Inftrumente jur Tempelmufik - Gebetraber -Altarauffage - Verzierungen derselben - geiftliche Schriften.

Die innere Ordnung der Tempel ist im Grunde ben allen gleich. Der oben beschriebene Gendun Dardshaling war an den innern Wänden und der Decke ganz mit Paspiertapeten überzogen, welche die Lamen selbst gemacht hatten. Auf dem orangegelb gefärbten Grunde derselben erschienen viele große Lu oder Drachen mit Chinesischem Tusche abgedruckt, wozu auch sie selbst die Formen recht gut geschnitten hatten.

'Gleich beym Eintritt durch die Thur nimmt-man ges
rade gegen über an der nördlichen Wand einen hohen
Thron von neunfach gestustem, sehr sauber gearbeiteten
Schniswerke wahr. Bor demselben sieht ein kleines erhas
benes Tischen, und neben dem Thron dstlich ist eine kleine
Treppe, auf welcher der Oberpriester den Thron beym Gots
tesdienste besteigt. Auf dem Tischen liegen Bücher, eine
Glocke und andere Instrumente. Ueber dem Thron zeigt
sich ein herrlicher seidener Himmel mit schonem Bands und
Duastenwerk ringsum behängt. Hinten sind sehr zierliche
Lehnpolster. Dieser Thron wird von Niemand als von dem
Oberlamasallein bestiegen, er läst sich darauf mit unters

geidiggenen Beinen nieder und halt fo den Gottesdienft. Daneben fieht man jur rechten Sand einen noch hohern und ansehnlichern Thron von gleicher Bauart, mit einem' großen Unteraestell von Lowen und andern geschnitten und gemahlten Riguren, beffen Auszierung viel prachtiger ift, den aber niemand besteigt, und ber felbst auch nie mit den Sanden berührt wird, weil er als symbolischer Thron ber unsichtbaren Gegenwart Gottes angesehen wird. Thron berühren feine Unbeter blog mit ber Stirn, um ben Segen ju empfangen, ben ber gama mit Bandauflegung dem Bolke ertheilet. Roch weiter zur Rechten Dieser beis den Throne befindet fich ein geschmuckter Opferaltar mit allen Auffagen. hinter bemfelben bangen an ber Wand fehr practige allegorifche Gemalde der Beiligen. Auf der bilichen oder linken Seite dieses Altars und der beiden Throne befinden fic noch einige ansehnliche Seffel fur Die bornehmften Lamen, welche ihrem Saupte in feinen Gefcaften behülflich sind. Ueberhaupt ift die gange nordliche Wand voll von Gemalden der vornehmften und vorzuglichften Seis ligen, so wie alle übrigen Bande mit allegorischen faubern Gemalben behangt find. Ben ben vier und zwanzig Saulen diefes Tempels befinden fich ju beiden Seiten des Mitz telganges gleiche F mit Polfterteppichen belegte Reihen von Sigbanken mit vorgesetzten kleinen niedrigen Lifchchen für Die untere Beiftlichkeit, welche fo gablreich ift, daß fie, wenn sie reihenweise siten, den gangen Raum eines Tems pels bis auf einige schmale Durchgange ausfullen. andere Anbeter und Buhorer muffen fich ben offenen Thuren und Renfiern blog der Gallerie und Sallen jum Sigen und Steben bedienen, und haben ben der Ertheitung des Segens

kaum so viel Plat, daß sie durch alle drey Thuren eintreten und durch die schmalen Gange zwischen den Priestern wieder abgehen können. In dem mittlern Haupttempel besinden sich noch gleich am Eingange der Thur zur Rechten und Linken zwey etwas erhabene Gestelle mit Sesseln für die zwey Gebgü oder Tempelverwalter, welche während dem Gottesdienste auf diesem ihren Posten meistentheils siehen und ab- und zugehen, um sowohl unter den niedrigern Priestern als auch unter dem Bolke die genaueste Ordnung halten zu können. Zwischen den Säulen des mittleren Ganges sieht man große, ungeheure Trommeln reihenweise aufzgehängt, die von den sitzenden Priestern bey gewissen Psalsmen und Lobgebeten unter anderer Musik taktweise geschlagen werden, und klafterlange messingene Trompeten zum Blasen.

Die innere Einrichtung der kleineren Tempel ist nur etwas einfacher, sonst aber eben dieselbe, und besteht aus einem Hauptaltare, doppelten Reihen Sitzteppichen, haufigen Berzierungen mit Vildern und musikalischen Instrusmenten; weil aber der Hauptlama selten in diesen kleinen Kapellen Gottesdienst halt, so ist auch kein besonderer Thron für ihn errichtet. Diese kleipen Kapellen haben nur die Gemächlichkeit zur Absicht, den, an verschiedene Gottsmenschen gerichteten Gebeten und Feperlichkeiten an den Bettagen zu gleicher Zeit an mehrern Orten beywohnen zu können, ohne durch die Berschiedenheit der Gebete gestört zu werden.

Unter die vorzüglichsten Heiligthümer der Tempel ges hören noch die häusigen symbolischen Figuren der Götter und Geister und anderer auf die Religion Bezug habenden Dinge,

Dinge, fo wie auch die Altare. Sie find von verschiedencr Brife, aber immer funftlich ausgearbeitet. Die Altare. Laplang ober Soirah, ber fleinen Tempel bestehen aus einem, drep Stufen hoben Tischgestell, bas zwer bis dren Ellen lang, eben fo hoch und eine Elle breit ift. fenflache bes Altars ift nach ber Beschaffenheit seines Gebaus des m zwen bis dren Werschof erhöhet. Auf der hintern oberen Stufe fteht allemal ein schmaler, langer und etwas boberer, fauber gearbeiteter Raften, der genau das Maak der höheren Tischfläche hat und zur Berwahrung aller Bucher, Gotter und anderer Beiligthumer bestimmt ift, welche nur ben feperlichen Gelegenheiten herausgenommen werden, ju welcher Zeit diese hochfte Raftenstufe des Altars jur Aufftellung der fehr prachtig eingebundenen Bucher Dies Die mittlere Stufe des Altars ift fur die kleinen Gots terbildfaulen und fur andre gemablte Bildniffe und Ovfers gefäfte, Die aus fleinen metallenen Schalen bestehen, und mit Begetabilien angefüllt reihenweise aufgestellt werden. Die pordere niedere Stufe ift für die fieben kleinen Schalen, Bogdau, welche alle flares Waffer enthalten und zwischen welche noch ein achtes Schalchen, in Form einer etwas erhabenen Lampe, gefett wird. Rauchkerzen fieht man ebens falls in besonderen fleinen Gefägen aufgestellt. Ben ben Lempeln und Hausaltaren vornehmer und reicher Leute wird noch über einem folden Altar ein großes Behaltniß mit Glas: thuren angebracht, oder auch ein koftbarer Baldachin mit Borbangen, damit diese heiligthumer fur Staub und Rauch Alles Holzwerf der Altare und wohl verwahret bleiben. Stufenerhohungen ift überdies mit gang eigener Bildschniger: und Mahlerarbeit nach einer guten Beichnung geziert.

Grund ift allemal zinnoberroth, die Rander entweder gelb gemahlt oder vergoldet und das Banze mit dem dauerhaften Chinesischen Lackstruiß überzogen. Der vordere Theil des Altars und feiner Stufenabfase hat lauter Blumenaemalde, auch towen jum Aufgestell; alles dies aber ift nicht willführs lich, sondern regelmäßige Allegorie. Vorn vor dem Altar befindet sich immer noch ein kleiner, niedriger Tisch, der das mit gleiche gange hat und ebenfalls gemahlt und lacfirt ift. Auf dies Tischen wird ein Gefäß, worin man täglich angeglimmte Rauchkerzen auffteckt, gefett und eine meffingene Giekkanne, welche zur Kullung ber oben erwähnten Bogogit und jum Befprengen bes Altars und ber Opfer, alle Morgen mit frischem Wasser angefüllt wird. Auch verwahrt man auf diesem Tischen gemeiniglich ein kleines Rauchgefäß für Rohtenfeuer u. dal. m. Bor den Altaren befinden fic verschiedene kostbare Vorhänge mit Kleinodien geschmuckt.

Ueberhaupt ist die Verzierung der Altare einer Haupts ordnung gemäß; doch sindet man einen großen Unterschied darin, weil ben dem Gottesdienst der verschiedenen Heiligen eine sehr verschiedene Bets und Altarordnung herrscht und vorgeschrieben ist, obgleich es auf keine Verschiedenheit des Zweckes der Lehre, sondern vielmehr auf die Grunde des Glaubens Beziehung hat.

Bu den Altarheiligthamern gehören noch mehrere ans dere Dinge. Ein metallener, runder, ftark politter Spiegel, Tolli, von verschiedener Größe, auf der hinteren Seite mit einem kleinen Ohre versehen, woran eine weiße seidene Glücksbinde, Chaddak, gebunden ist und ein hohes mestallenes Gefäß mit einer Halbrohre von regelmäßiger Arbeit, Bumba genannt, besindet sich allemal unter den vollstäns

biaen Altarauffaten. In diesem Gefage, worin man bas heiligungswaffer aufbehalt, wird oben ein Stengel von dem Indifden Schilfgrafe, Gufchi, nebft einem Paar der idonften Pfaufedern zusammengebunden; eingestellt. Diefe Rebern taucht man taglich in das geheiligte Waffer und bebrenat damit den Altar und die zum Opfer gehörigen Dinge. Auch diefes Bumba ift mit einer weißen feibenen Gluck: binde umbullt. Bu diefem Gefaße gehort auch bas Dans dal, oder ein zierlich ausgearbeitetes Schalbecken für die heiligke Koft, Thuffel, welche auf das heilige Bitonife berabgegoffen, und wenn fie berabfließt, in Dies Gefäß jum Bertheilen unter das Bolf aufgefangen wird. Sauptaltaren hat man auch noch kleinere bis zu dren verdoppelte oder Rebenaltare jur rechten Seite ftehen, um dars auf die vielfältigen Beiligthumer zu stellen, welche in ver= schiedenen musikalischen Instrumenten bestehen und zwischen den übrigen Altarftucken aufgestellt werden. Denn ben einem gewissen Gottesbienste werden die Schalenauffate in der fleinften Anzahl, zu funf fehr großen und zu sieben kleineren Shalen, reihenweise sieben bis neunmal verdoppelt. ner gehören auch zu den Altdrftucken die Schalfa oder Dorma, Speisopfer ber Gotter. Sie werden von Mehlteia, ppramidenformia nach verschiedenen Borschriften arof: und flein gemacht, mit Blumen aus schneeweißem Kett febr funklich geziert, auch wohl bemahlt und in Reihen zu sieben Studen, zuweilen in verdoppelten Linien aufgestellt. Speisopfer bienen blof fur eine gewisse Zeit; nachher giebt man sie gemeiniglich an einem reinen unbemerkten Ort der Steppe den Thieren Preis, und verfertigt neue.

Die musikalischen Tempelinstrumente find fehr verschies Die ungeheure Trommel, Rangarga, wird auf Stangenfuffen von Bildhauerarbeit geführt. Sie hat zwen bis dren Arschinen im Durchmeffer, ift etwa sechs Werschof hoch, auf beiden Seiten mit Rameelpergament bespannt und von außen gemeiniglich sehr funftlich mit Drachen bemahlt Benm Tempelbienst wird sie an Stangen aufs und lackirt. gehangt und in fehr verschiedenen, funf :, fieben = bis neun: fachen Taften geschwind und langsam geschlagen, vermits telft eines Kloppels, von einem regelmäßig gebogenen harten Bolge, oben mit leder bepolstert und unten mit einem Sand griff verfeben. - Dann eine große Pofaune, Burah, aus Meffing und sonderbar gearbeitet; in bren Abfaben, welche benm Blasen ausgeschoben werden. Das gange Instrument ist gewöhnlich über eine Klafter lang und muß benm Blasen durch zwen Leute, an einer Stange hangend, gehal Kerner metallene Teller, Bang und ten merden. -Reinah, die von verschiedener Große find. In der Mitte ift eine runde Sohlung mit einem breiten Rande, und man schlägt fie nach bem Takt, benm Gottesbienft, bisweilen leife oder auch ftark. — Ein anderes metallenes Inftrument, Charrangai, besteht aus einer breiten Scheibe mit einem übergebogenen Rande. Dies wird an Bandern aufgehangt und mit einem Stabe geschlagen. — Außerdem noch fleine Schalmepen, Bifchfuhr. - Gangurih, ebenfalls ein Blaseinstrument von ftarkem Ton, welches von dem langen Armknochen eines besiegten Erbfeindes gemacht wird. -Chondo, oder die Priefterglocke mit ihrem fleinen meffingenen Scepter. - Dangfcah, fleine metallene Glodenschalen, welche geschlagen werben. - Dung, bas fostbare Gehäuse einer Indischen Meerschnecke von sehr durchdringendem Schall. — Endlich die Domber, eine fleine Trommel, von der Groke einer platten, gang keinen Theetaffe, welche blog durch zwen dicke Knoten, die durch einen kurzen Kaden an derselben befestigt find, Alle diese musikalische Instrumente bas geschlagen wird. ben ihren gefehmäßigen 3med und Gebrauch, und gehos ren unter die Tempel = und Altarheiligthumer. Die Musik felbst aber ist ein schauderhaftes, den ganzen Tempel erzittern machendes Geton, womit man Musikkenner mehr bertreiben als herbeplocken wurde. Doch ist sie in ihrer Art vollkommen regelmäßig, nichts weniger als willführlich, und die Beiftlichkeit gieht fich ihre musikalischen Junglinge durch besondere Auswahl zu. Dur die große Trommel, Rans garga, Glode und Schlagschalen, Ban'a, werden ben den freudenvollen Pfalmen und Lobgefangen zu ihren Got tern, taktmagig gerührt, wann die gefammte Geiftlichkeit diese Psalmen und ihre allgemeine Religionelitaneven ans stimmen, und dadurch ihre Tempelmusik lebhaft machen. Die übrigen Blas : und anderen Inftrumente werden am meiften ben schreckvollen Beschworungen, aber nie ben Lobgefangen und Litanenen gebraucht.

Bu ben merkwürdigften Tempelheiligthümern gehort das Rurda, ein zylinderartiges, holzernes oder metallenes Gezfäß, sowohl ganz klein als auch von ungeheurer Größe. In seinem Mittelpunkt ist eine eiserne Spindel befestigt, der ganze hohle Raum des Gefäßes aber mit einer heiligen Schrift angefüllt, deren Blätter alle eins an das andre am Rande in einer ununterbrochenen Länge zusammengeleimt

find. Bon ber Spindel an wird die Sohlung bes Iplinders mit diesem beschriebenen Bavier so lange hart umwickelt, bis es ben ganzen Raum bes Gefäßes einnimmt. unten ift zu beiben Seiten ein sauberer Dedel angebracht und bas ganze Rurda fehr nett gearbeitet, außerhalb mit allegorischen Schilderungen oder Indischen Gebetformeln faus ber bemahlt und lackirt. Diefer Zylinder wird aufrecht zwis schen einem Gerufte, durch die Spindel so befestigt, daß derfelbe, vermoge eines unten angebrachten Briebrades, burch einen Riemen in Schwung gebracht und durch leifes Unziehen in einer beständigen zirkelformigen Bewegung erhals ten wird. Wenn Diefer Betwlinder groß ift, fo fest man auf der Spite desselben noch zwendoppelt kleinere, mit einer Schrift angefüllte Zylinder zur Berzierung. Die Inschrifs ten folder Betrader enthalten gemeiniglich Seelenmeffen, Pfalmen und die feche großen Beltlitanepen, worin fur das Bohl aller Geschöpfe auf die ruhrendste Weise gebetet wird. Den Tert verdoppeln sie bisweilen hundert, auch taufend Mal, weil sie dieser Berdoppelung aus Aberalauben auch einen boppelten Rugen zuschreiben und glauben, daß ihre Gebete durch ihre häufig verdoppelte Abschrift und durch den damit verbundenen tausendfachen Umlauf eine desto zwecks makigere Wirkung haben werden. Oft fieht man fowohl auf ben Wohnungen ber Priefter, als auf dem gangen Dach der Tempel, dicht neben einander fleine Rurba, reihenweife gur Bergierung angebracht, und nicht nur über ben Thoren, sons bern auch im Relbe besondere Berufte mit diefer Gebetsmas schine, welche anstatt ber Bewegung burch einen Kaben, vermittelft vier loffelartig ausgehöhlter Bindflugel unten an jedem Rade, vom Winde getrieben werden.

Noch andre dergleichen Kürda werden an einem mittelmäßigen Stab beweglich befestigt, an dem Zylinder ist dann ein kleines blevernes Gewicht durch einen Faden befestigt, welcher es, wenn es einmal in Schwung gebracht ist, mit huse des Stabes in steter Bewegung erhält. Dergleichen sauber gearbeitete Geberräder werden auch auf kurzen Staben an ein kleines hölzernes Postament angebracht, und auf den Altären zum Gebrauch andächtiger Leute gehalten. Während daß dies Gebetrad getrieben wird, nimmt man mit der andern Hand den Rosenkranz und betet mit den Lips pen Bußpsalmen.

Eine vierte Art dieser Kurda hat mit denjenigen, welche vom Winde bewegt werden, eine gleiche Einrichtung, nur ift sie etwas kleiner und ihr Gerüft zum Aufhängen durch eine dunne Leine und zwar über der Feuerstelle oben in dem Rauchfang der Wohnungen oder Hütten der Mongolen ans gebracht. Ben starkem Feuer gerathen sie durch den Rauch und durch den Zug der Luft ebenfalls in eine zirkelförmige Bewegung, welche so lange dauert, als das Feuer brennt.

Die fünfte Art der Kürda wird an kleinen Wassers bächen auf einem Mühlenfundamente angelegt, über welches eine kleine Behausung gebaut ist, die sie vor der Witterung schütt. Durch den Strom des Wassers und das angebrachte Kad erhält der Zylinder ebenfalls eine fortdauernde zirkelfdrzmige Bewegung. Dergleichen Wasser-Kürda wird gemeisniglich in einem ganzen Bezirk von den Einwohnern gemeinsschaftlich und sehr groß angelegt und unterhalten. Diese Bebeträder beziehen sich auf alle lebende oder todte Wassersthiere, und die in derselben besindliche Schrift ist auf ihre zeitliche und ewige Wohlfahrt gerichtet; so wie die Keuers

Rurda sich auf die Seelenrettung aller durchs Feuer leidenben Geschöpfe beziehen.

Ein besonderer Altarichmuck sind die allegorischen Bor-Reffungen ber beiligen Gottmenschlichen Genien und Com-Bon diefen giebt es zwen Rlaffen: Die Dolon Er: denith ober fieben Rleinodien und die Raiman Taffil oder acht Altarstücke. Sie machen zwen besondere Reihen von Auffägen aus, und werden entweder von Metall auf Dostamenten und vergoldet, oder schon gemahlt und ladirt aus Pappe verfertigt und auf die Altare gesett. Die vornehms ften oder sieben Kleinodien sind erftlich: das Bild eines zierlichen Rades, Rurda Erdenih, als die Allegorie ber abttlichen, immerwährenden, ununterbrochenen Laufbahn bes Schigimunih. 3mentens: bas Bilb eines Elephans ten, Saan Erdenih, oder die Allegorie feiner vorzüglis den Grofe und Standhaftigkeit. Drittens: bas Bild eines Pferdes, Morrin Erdenih, b. i. eine Allegorie seiner alles übertreffenden, ichnellwirkenden Weisheitsvorzüge. Biertens: das Bild eines bewaffneten Rriegshelden, Berrefgien Rojon Erdenih, die Allegorie feiner Gelbft Runftens: bas Bild eines Ministers, Eufci: mel Erbenih, Allegorie feiner Befelligfeit. Sechstens: das Blid einer lieblichen Koniginn, Chattun Erde: nih, das Sinnbild feiner wunscherfullenden Schonheits Endlich siebentes: das Bramanische Sinnbild des vorzůae. Steins ber Beifen, Sindamanih Erdenih *), b. i.,

^{*)} Die erfte Erfindung von dem Sinnbilde des Steins der Bei fen gehört unftreitig den Bramen. Die Lehrfage des Schigir munih find voll davon, wie fehr er fich denfelben anzweignen ber

der Besit eines zeitlichen und ewigen Schapes über alle Schäpe.

Die oben benannten Raiman Laffil find ebenfalls von Metall oder auf Papier folgendermaßen gebildet. 1. Souffer, ein fehr zierlicher Sonnen = ober Res genschirm, bezieht sich auf seinen himmlischen Schut. 2. Dung:Burah, eine Schneckenposaune, auf seine alles durchschallende, herzulockende, naturliche Stimme. 3. Difohtu Ultufu, ein funftlich verflochtenes Band, Berbundniffunft genannt. 4. Altan Dfagagu, Gold fice. Diese ungeheuer groken Kische beziehen sich auf seine Benugsamfeit für alle Unersättlichkeit. 5. Lindoma. die Meerblume Larate, bezieht sich auf die Schonheit und Annehmlichkeit feines Antliges. 6. Bumba, eine Giegfanne, in Bezug auf feinen Sals und feine Bruft. 7. Gin = damanih, Stein ber Weisen, auf die Wunderthaten feiner Sande, und 8. Rurda, Radlein, jur Bezeichnung

mat habe und wie er ihn endlich ausgefunden. Unter dem Stein der Weisen oder Sindamanih verstehen die Indisschen Philosophen nichts, als das wortlich-lehrreiche Softem "göttlich heiliger, verdien ftvoller Weisheit vhs ne Maaß." Biele Indische heiligen führen dieses Softem allegorisch in einer hand, ju Bezeichnung ihrer unermestlichen heiligkeit. Auf ihren besten Semälden sindet man selten einen einfachen, sondern einen oben ins längliche zulaufenden drens sachen Stein, welcher in prachtvollen Regendogenfarben spielt. Sein Luftdunst um ihn ber gleicht einem glühenden schmelzenden Metall, und der weitere Luftfreis den regendogenfarbigen allers wirksamsten Feuersammen. Sein Postament ist eine Indische Nymphaea magna incarnata, oder Laratenblume.

feiner Fuße. Dieses Zeichen findet man auch bes verschies benen Abbildungen des Schigimunih.

Roch eine britte Reihe Altarauffate von bergleichen Sinnbildern nennt man Labun Ruful. Sie werden gewohnlich nur auf der Vorderseite des Altars nach der Natur gemablt, bisweilen auch, fehr fauber von Metall gear: beitet, auf den Altar gestellt. Zabun Rugul ift bas Sinnbild ber funf Sinne. Sie werden einzeln auf ein Postament der Taratenblume, und in Gemalden auf einer Schuffel unter einander liegend vorgestellt. Da der Stoff des Ursprungs aller Geschöpfe aus dem Meere hergeleitet wird; so werden auch hier die Wellen des Meeres und ein aus benfelben hervorragender prachtiger Pflanzenstamm zum Grundgestell des angefüllten Gefäßes gemacht. Mitte dieser Schuffel bemerkt man gemeiniglich dren schon farbige Aprikofen, welche man jum Sinnbilde bes Ge-Auf Der einen Seite liegt entweder schmacks gewählt hat. eine Laute, oder die icon vorhin ermahnte Schnedenpo: faune als Sinnbild bes Gehors. Auf ber anderen Seite ein Gefäß mit Kohlen und duftendem Rauchwerf, das Sinns bild des Geruchs. Oben befindet fich ein runder metallener Altarspiegel, das Gesicht zu bezeichnen, und unten zu beiben Seiten ein sehr großer prachtiger Schlener, als Sinnbild des Gefühls. Jenen Meerpflanzenstamm nebst diesen Sinnbil bern fieht man auf guten Gemalben ihrer verehrteften Deis Die Pflanze, oder vielmehr Baum, ift oben so sehr in der Sohe ausgedehnt, daß das Bild bes Beiligen mitten im Gesicht desselben steht. Die obere Spipe dieses Baumes hat das Ansehen eines Gebusches, in welchem ein klein gebildeter Beiliger vorgestellt ift: er wird Galbaraftica genannt und unter allen Baumen am höchften vergöttert. Et ift ein Baum des Paradieses, dessen Natur und Früchte unschäfter, unverweslich und göttlich seyn sollen.

Bu den allegorischen Berzierungen der Tempel und Ab tire gehören auch noch Gemälde von den mykischen Sinnsbildern der sieben Planeten und anderen himmelsgestirnen, welche indessen seltener und kleiner sind.

Der alltägliche Tempelschmuck und der Altäre ist weit einsacher als der festliche, worunter der Putz im weißen oder often Monat des Jahres der ansehnlichste ist. An allem, was zum Tempel oder Altar gehört, werden die weiß seides nen Chadda k so viel als möglich angebracht. Dies ist ein Flor vom kleinsten Maaße bis zur Länge einer Klaster. Die kostbarsten kommen aus Tüdät und sind sehr sauber mit Blumenwerk geschmückt und an den Rändern mit heiligen Schristeren durchwirkt.

Die Betkränze der kama's gehören ebenfalls zu dem Akarschmuck. Die gewöhnlichken bestehen aus 108 Koralsten, und nicht nur Priester und geistliche Brüderschaften, sondern fast jedermann unter den kaien hat einen solchen Kranz zu seinem Andachtsgebrauch. Die Priester tragen ihn sies an den Sänden und hängen ihn auch über die Brust um den Hals. Ehemals soll noch ein Betkranz von tausend und ein anderer von ein und zwanzig Koralten üblich gewesen son. Seit dem Schigimunih sind aber diese beiden abzesommen.

Ihre Götterbisder und Gemalde von den umahligen beligen, mit welchen ihre Tempel angefüllt sind, und die man auf allen Haus = und Familienaltaren sindet, sind von berschener Art und sowohl die kleinen als die sehr großen

von gutem Metallguß und sauber vergoldet. In dem Fi eines Postaments ist allemal eine Höhlung, in welcher gehe ligte, beschworne Dinge und Schriften ausbewahrt werde und mit leinem Deckel fest verschlossen sind. Die Götterbilde welche dieser Heiligthümer beraubt sind, werden nicht mes angebetet, können aber durch große Lama's wieder ihr vor ges Unsehen erhalten. Die großen sind für Altäre; die ga kleinen werden in Kapseln an Bändern vor der Brust getr gen. Eben so auch andere Götterbilder von geheiligter Erd mit Asche von verbrannten Lama's vermengt, sehr sauber g bildet und entweder vergoldet oder mit Jinnoberroth besätzt

Gemahlte Götterbilder von jeder Größe trifft man a allerhand seibenen und anderen Zeugen an. Sie sind werschiedener Arbeit und die seltensten wegen ihrer Rud von dem höchsten Preis. Auch sindet man köstlich genäh von welchen ich eins sahe, welches sehr groß war, und Wongolen, die es selbst verfertigt hatten, über tausend Bbel zu stehen kam. Sie beten auch Bilder an, die entwel auf Papier schwarz abgedruckt oder bloß im Umriß gezinnet sind, aber auch diese mussen wie alle andere eingen het seyn.

Ihre geistlichen Schriften gehören ebenfalls untergrößten Tempelheiligthumer. Sie sind entwocker geschrief oder gedruckt. Heutiges Tages, da sich die Tübätische maische Religion schon seit einigen Jahrhunderten in Mongolen verbreitet hat, und hohe Schulen gestistet si ist aller Indischer und Tübätischer Schriftvorrath nicht nicht Mongolische Sprache übersetz, sondern auch at sauberste in Holz gestochen und gedrückt, so daß diese Böll nach dem Bensiel verschiedener Chinesisch Mongolische

Ander, ben aanzen Gottesbienst in ihrer Muttersprache verrichten. Die Korm ihrer Schriften ist immer schmal und lang, bald von geringer, bald von ungeheurer Große. Die große Schrift wird allemal mit Krafturbuchstaben febr nett eeschrieben, und nach Art ber Europäischen, von ber linken au rechten Seite und von oben herab nach unten, gelefen. Koes Blatt ist abaesondert und weil man die Bande nie beftet, auf der einen Seite beziffert. Der Inhalt ber Rapitel heht allemal zur rechten oder linken Seite am Rande. re de Berk hat seinen besonderen Titel und am Ende gewöhnb ein Inhaltsregister nach dem Tubatischen Alphabet. Der ahalt ift in Abschnitte und diese in Kapitel getheilt. als findet man daben eine Einleitung oder Borrede; aber od gemeiniglich berm Schlusse eine Racherinnerung der krausaeber, Drucker oder Uebersetzer, welche fich mit Seinswinschen für den Rupen eines Werkes endiget. m Mongolische, sondern auch Tubatische und Andische Berke haben folches Kormat. Ben jedem Buche ift zu beien Seiten ein dunnes Brett. Wenn man liefet, stellt man ksje Blatter, wenn sie von großer Korm find, vor sich bin wi fleine Tische und vermittelft der Bretter kann man das Dud, das nach der Länge derselben beschnitten ist, sehr beuem faffen. Die Schnitte der Bucher werden gelb ober th gefärbt, eben so auch die Bretter, welche man überdies nit dem ftårkften Lacksirniß überzieht. Durch Schnüre, die bermafig lang entweder von Seide gewirft, oder aus andern Raterialien sehr schon gearbeitet sind, werden die Schrifm wischen ihren Brettern so fest als möglich zusammens sonurt. Um diese Bucher wird noch, nach ihrem Inaltimerthe, ein sehr großes, seibenes oder baumwollenes

Gewand, bisweilen doppelt auf eine besondere Urt gewickelt. Oft ist diese vielfältige Ueberkleidung kostbarer als die gedruckte Schrift selbst. Ueber dieses Gewand wird wieder eine breite, gewirkte, fehr lange Schnur bicht umwickelt, und so werden dergleichen geheiligte Bucher fatweise auf die Oberstufe des Altars zur Schau aufgestellt. Bornhaliche Schriften, als Seelmessen, Bufpfalmen und Litonepen lassen reiche Leute mit dem feinsten Goldpulver auf dunkelblau gefårbtes Pavier schreiben. Alle gedruckte heilige Werke has ben auf den Titelblättern zur rechten und linken Seite fauber gestochene Abbildungen der Beiligen, von denen die Schrife Sogar jeder Abschnitt, bisweilen alle Kapitel ten handeln. und das Schlufblatt ist damit verziert. Die Bucher und Schriften religibsen Inhalts werden gottlich geehrt. darf ein Buch oder Bild auf eine unhöfliche Weise gehand: habt, nie auf einen schlechten ober besudelten Ort gelegt, im geringften nicht befleckt, weber mit bem Saum bes Rleibes, noch mit dem Schuhrande ober unreinen Gefäßen berührt, auch nicht mit etwas von geringem Werthe bedeckt werden. Wenn man bergleichen Beiligthumer von einem Ort zum ans dern bringt, so rauchert man mit Spezerepen und in Ermangelung berfelben mit wohlriechenden Kräutern. Wer eine heilige Schrift anrührt, muß zuvor mit zusammengefalteten Banden und verneigtem Saupt durch Berührung der Bucher ihren Segen empfangen. Leihet sie jemand, so überreicht er dem Eigenthumer ben ihrer Ablieferung ein kleines Geschenk für Räucherwerk, oder giebt dem Gewande der geheiligten Bucher eine Bermehrung an Schmud. Ben großen Bacher schränken wird allemal ein besonderer kleiner Altar aufgestellt und täglich für die Schriften geopfert und geräuchert.

einer diffentlichen Kortbringung derfelben beobachtet man fogar befondere Renerlichkeiten mit Gebet und flingendem Sviel. An unendlich verschiedener Buchermenge besitzen diese Bolker einen außerordentlichen Reichthum, und die mir bekannte große Amahl ift nur ein beträchtlicher Theil berjenigen Schriften vom Gangen, welche die Ruffischen Mongolen durch lange Zeit und viele Muhe an sich gebracht haben. Dem Inhalte nach frammen alle ihre Bucher aus Indien, und man findet feine Beranderungen in firchlichen Gebraus. om und im Tempeldienst. Rur sehr wenige Erklarungen und Erlauterungen einiger Werke und Schulfdriften foms men bisweilen durch gewisse Patriarchen in Tubat heraus. Das arbfiefte Werk aus dem Munde des Schigimunih bon seinen Jungern aufgezeichnet, nennen diese Bolker Bunderfaule der Religion ober Gandfhubr. Es besteht aus 108 ungeheueren Banden, wozu noch zwölf Bande Mythologie, die man Iom m nennt, gehoren, und mit der Ausleaung, Dandshuhr genannt, in allem 240 Reine unter allen heiligen Schriften biefer Bande betraat. Bolker hat ben ihnen einen so hohen Werth, als diese. der gangen Mongolen und in Lubat barf sie sich niemand ohne schriftliche Erlaubnig Des Dalai : Lama oder des Chinefischen Raifers, ben fehr hoher Strafe anschafe in oder halten. Daher beklagen alle Mongolen auf ben bieffeitigen Granzen ihre Seltenheit, weil fie sich schon oft mit sehr großem Kostenauswand vergeblich darum bemüset hben *). Selbst nach den alten Religionssägen durfen

[&]quot;) Erft vor zwen Jahren haben die, füdlich vom Baikal wohnens den, Burathen, dies theure Werk que China erhalten.

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biefe Beiligthumer nicht allgemein gemacht werden vor ihrer eigenen Beit, welche sich von felbst zeigen wurde, da Die Musbreitung bes Ganbfhuhrs fich nur auf folde Reiche beziehe, in welchen dieser Glaube allgemein werben foll, und da mit diefer Berbreitung viele neue Er Scheinungen alter Beiligen verknupft maren. ber ganze Schriftschat in Mongolischer Sprache gestochen und zwar in zwen Kormaten, der eine auf langem schmalen Indischen, der andere in Chinesischem Kolioformat ge-Bon dem großen Indischen Format habe ich nur Die zwolf Bande ber Jomm gefehen; bies Format war mehr als eine Arschine lang, etwa sechs Werschof breit und jeder Band ungefahr funf Werschof ftart. Das Lesen Dieser Schriften hat gang eigene Feverlichkeiten, nur reiche leute konnen die dazu erforderlichen großen Rosten, durch eine Menge von Beiftlichen, alle Jahr nur einmal bestreiten, und war auf Zulaffung und Erlaubniß eines großen Lama.

Meuntes Rapitel

Semeinfcaftliche Unterhaltung bes Gottesbienftes - Tempelgater und minible Kefte ber Ruffischen Mongolen - gemeinschaftliche Berbandlungen im Tempel — ihre Religiondgrundfage — Seiflichkeit und ihre Boradge.

Alle Stämme Mongolischer Romaden in der Irkutie iden Statthaltericaft, die jenfeit bes Sees Baifal mohe nen und bem Lamaischen Glauben zugethan find, erbaues ten in jehn verschiedenen Gegenden der von ihnen bewohns ten lander gemeinschaftliche Tempel. Groke volfreiche Stämme haben jeder ihren eigenen Tempel, kleinere Stame me einen gemeinschaftlichen, ber burch gemeinsame Beptrage und reiche Kolleften vom Bolke errichtet wird, lleberschuß manchmal schon im Anfange groß ift. dem Mangel an Tempelgutern wird die Sammlung der Bestrage erneuert, der Anwachs Diefer Guter dauert ununs terbrochen fort und immer kommen frepwillige Gaben für den allgemeinen Soat ein. Much makia beautette Leute bermachen ben ihrem Tode nicht nur fur bie Geiftlichkeit, sondern auch für die Tempelgüter-einen Theil ihres Bers mogens. Diefe Gater fteben unter der allgemeinen Aufs ficht der Tempelvorsteher, welche an verschiedenen Dertern bie Berwaltung berfelben einigen Leuten übertragen und darüber jährlich schriftliche Untersuchungen anstellen. Diese, D. Rlaprothe Reife sc. I. Band.

Güter werden bloß zum allgemeinen Besten und zur Ausbesserung der Tempel verwendet, und jeder Oberlama eisnes Tempels ist Berweser derselben. — Ben den Russisschen ächten Mongolen wird alle Monat einmal allgemeiner Bettag gehalten. Die Geistlichkeit, welche mit Ausnahme der Oberlamen auf dem Lande zerstreut wohnet, versammelt sich allemal am Nachmittag des drenzehnten Tages zur Zusbereitung auf den Bettag, welcher dann schon anfäsigt und den folgenden ganzen Tag bis gegen Abend fortdauert, da sich wieder alles zerstreut. Außer diesem monatlichen Bettage wird der weiße Monat (Zagan Sfarran) von dem Neujahrstag drenganzer Wochen lang gottesdienstlich gesepert. Ihr Weihnachts- oder Sullasest fällt im November ein.

In ben Tempeln, in welchen fich monatlich alle Beiftliche und gewöhnlich auch alle Standesmanner und Melteften faum Gottesdienft versammeln, werden allgemeine Angeles genheiten und geistliche und politische Rationalgeschafte ges meinschaftlich abgehandelt, weil sich an bergleichen Tagen alles Bolf aus dem gangen lande ju hunderten, ja ju taufenden ben der Reper derfelben einfindet. Richts Merfmurdiges ereignet sich, wovon man sich nicht einander ber Tempelversammlungen benachrichtiget, und worüber man nicht mit den Lamen politische Unterhandlungen balt. Beiftliche und Laien ftehen in der vertrauteften Bemeinschaft. Alle find scharffinnige und weitsehende Politiker, die ihre Berfaffung aus dem mahren Gefichtspunkt betrachs ten, und einen großen Gemeingeift haben. Die Geiftlichfeit regieret alle Gemuther, und fuhret ben Ginigfeit und Zwiespalt immer das Steuerruder. In allen gemeinschaftlichen Unternehmungen find fie fehr bestimmt und baben

auch vorfichtig. Ueberhaupt fennen und lieben fie bie Rube, fegen ihre Gluckfeligfeit barin und beweisen es burd Denkungsart und Reben. Ihre Religionsverfas fung grundet fich auf Reinheit bes Gemuths, auf unftrafliche Sittlickeit und auf die Wohlfahrt des Staats und aller Rein feperlicher Tempelbettag und bauslicher Menichen. Gottesbienst wird geendigt, ohne daß nicht zuvor die geistreichten, ruhrendften Litaneven und Rurbitten für alle Stande und Rlaffen ber Menfchen gehalten werben. diese Religionsverfassung sind ihre Anhanger fehr stolz und ihr Gefen verbietet ihnen auch, fie mit andern Religionen zu meffen. Unter Religion verfteben fie ein einziges, unabhanaiers, geheiligtes Sittengefet, welches nur einen Urwrung, eine Quelle und eine Ablicht habe. Reinung verbreiten sie allenthalben und glauben spaar, daß die Thiere und alle Geschöpfe einer Religion unterworfen find und in berfelben ihre Birfung außern. Die verschiede: nm Einfleidungen der Religionen leiten fie von der Berfcbiedenheit ber Menfchen, Bblfer und ber Gefengeber ab. Die hort man, daß fie gegen irgend einen Glauben, auch nicht über bas offenbar thorige Schamanische Beidenthum laftern, oder andere deswegen offentlich verfolgen. Sie felbst aber erdulden voll Grofmuth gern alles, auch kibft Berfolaungen, und entschuldigen die Thorheiten Anderer mitleidsvoll, ja beleben haburch ihren' Gebetseifer nur um fo mehr. Aus Achtung gegen fremde Religionen verehren fie logar die Bildniffe der Griechischen Beiligen, gunden ihnen lichter an, oder opfern ihnen gang unvermerft, wenn fie auf Reisen unter den Ruffen sind. Bon den Wundern der fremden Beiligen glauben und fagen sie, daß bies ein alls

M 2

gemeines Gotteswert fen, aus eben der Quelle entiprung gen, aus der fie ihren Glauben haben. Aus achten Religionsgrunden lieben fie alle Menfchen, und thun Gutes, wenn fie es konnen; einer muntert ben andern baju auf, weil man bas, mas man thut, nicht um Anderer, sondern um fein felbst willen ju thun fouldig fen. Diefe Befins nung suchen sie immer allgemeiner zu machen, weil es ibb lich und wohlanstandig fen, und jedermann ben allen Beburfniffen ju einer gleichen Sulfe ein Recht habe. Benn fie von ihrer eigenen oder einer fremden Barthen traurige Borfalle horen und feben, fo werden fie allemal von Dit leiden geruhrt; Priefter und Laien, Alt und Jung, Rlein und Grof halten am liebsten bes Bedrucken Parthen, ber fonders des weiblichen Befchlechts und der Rinder, da man Dies auch befürchten muffe, und fich felbft an ihre Stelle feten fonnte. Ben diefem Gifer fur thatige Barmbergigfeit find fie felten froher, als wenn fie Beweise berfelben geben Solde allgemeine religibse Sittlichkeit ift ben ben Miatischen Bolfern nicht felten. Ich habe fie aus Erfahrung nicht nur unter ben Mongolen und Ralmucken, fom bern auch aus meinem Umgang mit verschiedenen Lataris ichen Sordenvolkern und felbft ben Indiern, Chinefen, Tubaten, Bucharen und Tungufen bemerft. bohrne Gutmuthigkeit fand ich nicht nur ben den nomadis ichen Bolfern, welche die Lamaische Religion angenommen haben; fondern fie ift auch noch unter den heidnischen Boltern, welche bem Schamanischen Zauberdienste anhangen, allge: mein. Go mannigfaltig Die Lamaifchen Religionsubungen find, so beweisen sich doch diese Bolker darin unermidet biensteifrig und vernachlaffigen nichts von bem , mas ihnen vorgeschrieben ist und werden kann. Bep Einrichtung ihrer Tempel und ihres Gottesdienstes gehen sie mit den kama's die schriftliche Berpflichtung ein, ihren Tempeldienst nach ihren Keligionsgesetzen zu unterhalten und alles dazu Ersforderliche gemeinschaftlich benzutragen.

Der vollfommene Briefterftand ben den zwen Saupte tempeln befteht aus einem Abt oder Bandida = Chamba, einem Bordfoi, einem Goanfabah, woon Gebgu, iven Gunsud, zwen Takkiltich i und noch einigen ans. den Prieftern, welchen zulett die gemeine Geiftlichkeit folset, die dadurch, daß gemeiniglich aus jeder Kamilie der fahigfte Anabe zum gelitlichen Stande bestimmt und erzogen wird, fehr zahlreich anmächst. Alle Beiftlichen werden wahrend bes Gottesbienftes ju gewiffen Zeiten mit guter Speise und Trank bedient. Ben dem monatlichen Zest = und Bettag weiß foon jeder Familienkreis, mann ihn die Reihe trift, Speise und Erant und alle übrige Bedurfniffe ju befomen.' Das Ruchenwefen für eine fo zahlreiche Geiftlich= feit ift febr groß und jede Familie beforgt es baber für ihren Bettag perfonlich. Sowohl Ruchengerath als die Aufsicht über alles, was dazu gehört, hat ein Dekonomiedirektor, dem es pollståndig abgeliefert wird und unter dessen Aufsicht die Ueberbringer die dazu nothigen Arbeiten verrichten. Gogar das Brennhol, muk jeder für seinen Lag durch mitgeführte Stiere herbentragen laffen. Selbft fehr Bors nehme mit ihren Krauen und Lindern beweisen ben diesem -Denft den großeften Gifer und miethen niemand bagu. Soon einige Tage porher finden fie fich mit vielem Ponip aus den entferntesten Gegenden ein. Bur Speise wird Chof: und Rindfleifd . Grupe , Debl , Butter, dicke und

flussige Milch und zum Getränke Chinesischer Tasethee hers zugebracht. Der Rüchenausseher giebt bloß Anweisung siber die Roch : und Bedienungsarten und sorgt dafür , daß alles sauber zubereitet und in dem Tempel den Geistlichen in guten Gesäßen aufgetragen werde. Den Geinesischen Taselthee mit etwas Salz gekocht und mit setter Milch und frischer Butter versetzt, bereiten sie sehr wohlschmeckend zu, und die Fleischost wird einmal während dem Gottesdienst und zum andern Mal des Abends ausgetheilt. Auch müssen die Bettagsbesorger eine kleine Summe Geld bereit haben, welche immer zum Schluß als ein Almosen unter die Geistlichen vertheilt wird. — Sollte jemand versäusmen, seinen Antheil der Bensteuer abzuliesern, so muß er sich gefallen lassen, nach ihrer allgemeinen schriftlichen Verpflichtung es mit Unkosten zu ersetzen.

Ben ben Tempeln wohnt fur gewohnlich nur eine acringe Anzahl von Lamen. Da wie gefagt die Beiftlichkeit ungemein gablreich ift, und überall mit ihren Biehgutern ben ihren Berwandten im Lande herum wohnt, fo tonnen fich nicht alle bon den Ihrigen mit hab' und Gut trennen, um ben bem Tempel ju wohnen. Bum befondern Tempelichut und zur Berwaltung des fleinen taglichen Tempeldienstes wohnt eine Anzahl von zehn bis zwanzig Personen der gemeinen Beiftlichkeit einen Monat lang da. Dann wechseln fie fich ab, und wiffen es fo gut ju beobach: ten, dag feiner feine Beit verfaumt und fur ben andern / bienet. Der oberfte Priefter und ihre Gehulfen haben ihren Wohnsis stets in dem Tempel, um darauf zu feben, bag, außer ben allgemeinen großen Bettagen, von

tamaifder Gottesbienft und Geiftlichteit. 199

ben jungen Tempeldienern täglich eine Versammlung und Gottesdienst gehalten werde. Sie sorgen auch für den Schuß der Tempelgebäude, für die Reinigung derselben, für die tägliche Erneuerung der Altaraufsätze, für die Ansüllung der Gefäse mit frischem Wasser und für das Anzünden der Lampen und Kerzen; außerdem sind sie verspsischet, die übrige Zeit stets mit Studieren zuzubringen. Alle Worgen müssen sie nach dem Gebet in ihrer Priesterstracht zum Oberlama kommen, verneigen sich und verzichten stillschweigend zu seinen Füssen die Anbetung, empfangen den Segen und gehen zurück, wenn sie um nichts befragt werden.

Zehntes Rapitel

Kempelbienft — Vettage — Inhalt ber Gebete — Gebrauche daben — Proben von Gebeten,

Wachdem alles zubereitet ist und sich bas Bolk aus dem Laride weit und breit verfammelt hat, die Altare geschmick und die Lampen. Rergen und Raucherwerf für die inneren und den außen ftehenden großen Rauchaltar beforgt find, schreitet man jur Ginladung des Oberpriefters und feines Der Oberpriefter und befonders feine Behulfen Gefolges. steigen zuerft in ihren Saufern ben bem Tempel ab und fleiden fich in die Amtstracht. Den Zeitpunkt bagu zeigt Der Oberpriefter benen, die ihn demuthia darum befragen, hierauf besteigen zwen Musikanten den Thurm und blasen mit der Trompetenschnecke in langsamen Taften nach dren befondern Paufen. Wenn das Blafen diefer Rufs posaune aufhort, so begiebt sich ber Oberpriefter in der Amtstracht, von der ihm folgenden Gefellschaft begleitet, auf den Weg jum Tempel. Die übrigen Briefter fieben ju Diefer Zeit icon vor ihren Thuren und warten ben lama mit seinem feverlichen Buge ab, um sich nach Begrib fung aus der Fenne diefem Buge anzuschließen. Bug geht langfam bis por die Thur des porderften fleineren Tempels, bort legt man einen Teppich por bem Chamba nieber, ben er betritt und mit flach jusammengelegten ban-

den und entbloktem Saupte den Anfang mit der iAnbetung jur Erbe macht, und alles Bolf betet brenmal zur Erbe an. Darauf geht ber gange Bug bon ber: fiblichen Seite on derymal rings um ben gangen Tempel herum. Bulest begeben fich die Priefter in die neun Tempelgebaube an ibe ren bestimmten Ort, wo fie fich nach geschehener Beruha rung ber Stirn am Rande des Altars auf ihren Ort nich detlaffen. Die Sipplage find nicht nur nach Graden und Alaffen, fondern auch nach groken Borrechten und nach ben Berdiensten der niederen Lama's, durch, Berdoppelung den Bulvete.und burch andere Rennzeichen bestimmt. Der Gots tedienk wird feets ben offenen Thuren gehamen ; sogar jeden Remder kann : wonn er fich fittfam betrage, nicht nur aus und eingehen, fondern bekommt auch, wenn er will, einen Ort zum Giben. In allen Tempeln wird zu gleichen Beit Bottesdienft gehalten, Die Bebetes und Singeweife. ift aber gang vericbieden. Die gefammten Gebote eines moz natichen Bettages werden Arabfel. b. i. Lobgefange. genonnt, und in dem mittleren großen Tempel vorgenoms En ben übrigen kleineren Rapellen werden nach. verloiebenen großen Formein ibrer Gotter gang eigne Grorcismen, theils unter gemäßigter, theils unter febe fürchterlicher Mufit gehalten. Alle Bebete liefet oben finget man in einem Tone ab, und die fcon fruher erwähnten Weban Jehen dabin, daß fich niemand in dem Sie führen einen langen allgemeinen Terte verirre. und mit Gludebinden gegierten Stab, womit fie biejenia gen, welche fich zu wiederholten Malen im Berbeten vera geben, aufs Nachdrucklichfte gurecht weisen, indem fie zwis iden ben Reiben auf und ab geben und durchgangig alles

genau bemerken. Blog bie Borfanger haben bie und ba in ben Reihen ein Eremplar auf einem kleinen Tisch vor fich liegen, um bisweilen nachzublicken; überhaupt aber ninffen fie alles aus dem Bedachtnif in einem Zone, und zu gewiffen Zeiten einige Sage ununterbrochen, ben Inhalt ber größesten Bucher gang geläung mit ber schnellften Bertinkeit herbeten. Sie haben aber auch eine außerordentliche Rabiafeit zum Auswendialernen, und ich fabe viele, Die, noch im Rnabenalter, nicht Schriften genug bagu finden Bon dem Talent diefer Ration, welche fic aus fregem Entschluß und in Menge gern bem Bernen wid: met, konnte ich noch mehreres fagen, was unglaublich scheinen wurde. - Damit benm Gebet und Gefang ber Tert und bie Melodie burchgangig gleich gehort werbe, halt ein gewiffer Gunfud (Baffift) alle Stimmen in Dednung und lagt immer, vorzüglich den Unfang und Befdluf eines jeden Gebets mit ftarfer Stimme erschallen. Buttfud wird jebesmal ein gelehrter Priefter, der eine aute Bafftimme hat, erwählt und mit vielen Borrechten eingesett.

An den Bettagen wird der Eingang zum Gebet mit dem Glaubensbekenntnisse gemacht, und hierauf folgen verschies dene Lobgesange ihrer Beiligen. Gesang, Melodie und Musik sind nicht immer einerley und hangen vom Inhalte ab. Zu gewissen Zeiten wird zusschen den Gebeten ein wesnig eingehalten und zu mehrern Malen Thee gereicht. Zesdermann führt deshalb in einem Tuche eine Chinesische, sauber lackirte, hölzerne Schale ben sich; will er sie brauschen, so nimmt er sie aus dem Busen heraus, und niemals läßt er sich mit fremden Trinkgefäßen bedienen. Auch fein

gerschnitume Rieffchfbeife wird aus diefer Schale mit Bleis nen Staben genoffen. Burerilen geht, ber Dberlama auf: funge Zeit hinaus und alle ubrigen folgen ihm. Ber folden Kesttagen versammeln fich , wie schon igefagt; viele Manner und Beiber, große und fleine Sindet Zausende. beiberlen Geschlechts kommen alle zu Pferde in ben lebhafs teften und gablreichften Schaaren gum Tempel, umifich gus gleich mit den entferntesten Rreunden einmal gusammen gusehen, und jeder fücht nach seinem Bermbgen geschmickt ju erscheinen. - Ben ber Andacht ber Laien geben biefe in ganzen Schaaren rings um den Kempel, und ben leden Lempelthur-wird Die Ambetung au breit ober neun Mateit verrichtet; boch fteht es einem jeben frem ju gewiffen Beis ten in die Tempel durch die Briefter ju beingen; ume fick vom Oberlama oder durch Berührung des Aftark einen Segen zu holen. Diese abwechselnde Andacht wird ber ggnun Lag bis jum Ermuden fortgefest und die Andachtigs ften fagen, ftets an ihrem Rofenkrung mancherlen Gebete ber. Das übrige junge Bolf unterhalt fich unterbek nut mit seinen Areunden. Gegen Rachmittag wird ein gewisses Reichen gegeben, worauf sich alles in und vor dere-Sallen zum Tempel niederläft, um die hohe Deffe bber das Ginfeanungsgebet des heiligen Bades Thugel ien Uffigahl zu boren. Dier fitt jeder mit entbloftem Saupte. Sach rufammengefaßten, aufgehobenen Sanden, jur Erde niederschauend. Eine Auswahl von Geiftlichen, welche diese Meffe verrichten, stehen auf; das Gebet und ber Gefang fur die eingebildete Begenwart Gottes hort man uns ter taktvollem klingenden Spiele. Die Bollziehung dieses ihres Sakraments besteht barin, bag, unter kaum beutlich

zu machenben Gebrauchen, ber Spiegel (Lolli) ber bie Bildniffe des beiligen Schigimunih von oben berab auf fangt, hach aufgehoben wird: Ein anderer halt das Sprenge gefaf Bumba, ein britter das Mandal, ein vierter das Becken und noch andere andere heiligthumer in die Höhe. Wahrend biefer Handlung gerath alles durch bas Gebet und flingende Spiel in Begeisterung. Veriodenmákia giekt der eine Priefter aus feiner Bumba Beffer über ben Spiegel hinab, worin viel Jucker und Safran aufgeloft ift, und von einem anderen Priefter wird ber Spiegel jedesmal mit feibenem Alor *) am Rande abgewischt. Das über ben Spicael gegoffene Baffer fliefit über bas Mandal herab und wird inten in einem Becken aufgefangen. Alle und jede hierzu erforderliche Gefaffe werden besonders von einem Pries fter in die Bohe gehalten. Bulest wird diese geheiligte Roft in ein anderes Bumba gesammelt, und vom ersten Priester allen und jedem auf die Hand geträufelt, Die es dann ans betend empfangen, mit ber Zunge ablecken, und Stirn, Scheitel und Bruft bomit befreichen.

Diefes Thuffel ien Ufijahl oder bles auf soche Beise geheiligte Waffer ist die heiligste Rost und zugleich ein Bad, das die Lama's ben jedem Bettage einweihen und mittheilen. Durch ihr indruntiges Einladungsgebet glauben sie die ganz besondere gottliche Gegenwart des Schigimunih zu genießen, und der Spiegel solle seine Darstellung auffassen. Das mit

Dip: Chadbaf find feine feidene Tucher von rother, blauer, gruner, gelber und weißer Farbe, die haufig gebraucht werden, um die Gotter darin zu halten, und Cempel, Altare und geweihete Dinge damit zu verzieren.

Speiereven vermischte und über biefen runben metallenen Spiegel berabgegoffene Baffer, bedeutet, bak Schigimunih gleich nach feiner Geburt durch Churntuftu Cangri dieles Laufdad empfangen. Das unvermerkt fankte Abwis foen bes Spiegels mit einem toftlichen Flor, ben dem jedess mallgen Ueberauf mit Baffer, zeigt an, wie jenes Rind oft ibergoffen und oft butch das fanftefte Seidengewand ab-Das unter bem Spiegel vorgehaltene getrocknet worden. Mandal, auf welchem ber Gummer Dobla (ber Berg Ssumern ber Indier) und alle vier Welttheile abgebildet find, ftellt ben Erbboben vor, wie er gur Beit bes Schigis munih durch Benetung mit feinem Bade geheiliget murbe. Das lamaische Ufijahl : Sakrament bezieht sich hierauf ebenfalls, und das zulett untergehaltene Becken nimmt alles bies Badewasser wieder auf, nachdem es den durch Einsels nung geheiligten Erdboden überftromt hat.

Nach Berrichtung dieses Sakraments zerstreuen sich die gemeinen Zuhörer etwas ins Frepe oder gehen um die Tempel zum Anbeten herum. Die Priester beten nunmehr den Anfang und Eingang der sechs großen Jordhl, d. i., die allgemeinen Weltlitanepen. Zuleht wird wieder ein Zeichen gegeben, worauf sich das Volk noch einmal zum Lempel versammelt und anbetungsvoll das allgemeine Tempelsgensgebet, auf dem Voden sigend anhört. Vor diesem Gebet wird durch die zwen Tempelbeschützer, Gebgü, dem Oberpriester ein weißer, seidener Chaddak, ein Flor oder eine Glücksbinde überreicht und es wird angezeigt, welche, Personen den gegenwärtigen Bettag veranskaltet haben und wie viel frenwillige Almosen sie austheilen lassen. Andre Personen aus diesem Tempelkreis lassen dem Lama berichten,

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wer und wie viel Leute den verflossenen Monat gestorben sind. Wieder andere melden (vor dem Litanevaebet nach vorheraegangener Ueberreichung eines Chabbafs) bas Befinden Deraleichen Ameigen werden dann sehr schwerer Kranken. in dem allgemeinen Tempelgebet von dem Oberlama nament lich mit eingeschlossen. Unter bem lebhaftesten klingenden Spiele, Gebet und Gefang wird der allgemeine, Segen ausaesbrochen, worauf jum Beschluß sich jedermann durch die Reihen der Priefter, mit größter Ungemachlichkeit zu einer Thur eindranget, um den Segen des alten Lama durch Aufleaung der Sand, eines Buchs oder Rosenkranges zu erhal Dies macht den Beschluß des Bettages, worauf alles Bolf nach seinen Reitpferden fendet und Grof und Alein in vieleh Schaaren nach ihren Wohnungen zuräckreisen. gange Priefterschaft muß indessen ben Oberpriefter aus dem Tempel im Buge bis nach seiner Wohnung begleiten, worauf sie sich verneigen, Abschied nehmen und sich zerftreuen.

Dergleichen allgemeine monatliche Bettage sind in Absicht ihrer Bollziehung alle einerley. Nur am ersten Bettage des weißen Monats, oder Neujahrstage, wird der Gottesz dienst auf eine andere Art gehalten. An diesem Tage haben die Gebete schon in der Nacht angesangen und werden mit Tagesandruch geendigt. Dies ist der größte Festtag der Lamaiten. Tempel und Altarschmuck ist besser als sonst. Auch wird zu dem Altardienst ein kamm ersordert, das man, nach dem es abgeschlachtet ist, reiniget, das Fell abzieht und auf den vier Füßen erhält, bis es durch den Frost erstarrt; die Ohren und die Nase bleiben daran. So wird dies kamm unter anderen Neujahrsopfern auf den Altar gescht, und dem Schutzgott aller Geschöpse, dem Okkin Tangri ges

weisch. Nach geendigten Fevertagen wird es von den Temespelvenen zubereitet- und verzehrt.

Ihr Sullafest fallt allemal in dem mittelften Wintermonat am Abend des 24ften Tages. Die Zubereitung und die Begehung deffelben ift ebenfalls groß und der Gottesbienst dauert einige Lage. Es wird einem ehemaligen großen, vergotterten Lehrer, Confamah genannt, ju Ehren gefenert, der ein Indier gemesen ift und fich durch große Glaubensmerke hervorgethan hat. Zu feiner Zeit hatte icon diel hierarchie des Schigimunih, durch die befannten Schiwenschen Rebenseften, Berfolgungen bis zur Unterdruckung erlitten. Sonkawah ift derjenige, welchem ihre Lempelaeschichte den alleinigen Ruhm, die Religionsterruttung aufgehoben zu haben, zuschreibt. Die größten Alterthumer und Tempelicate Diefes Burdans werden noch heutiges Tages in einer großen Tungutischen oder Sifas nifden Stadt, Dicammab Rurah, Dicammab Riet, (auf den Landfarten Efconfur) gezeigt. Die . hochste Reper dieses Kestes wird in der Nacht des 24sten Iages vollzogen, und durch ein fenerliches Gebet, mit verschiebenem klingen Spiele begleitet, wird feine Gegenwart allem Bolfe dargeftellt. Bor der vorderften Tempelthur if im freven Relde ein hoher vierectiger Altar errichtet, der dren bis neun Stufen hat. Diese werden mit einigen tausend kleinen, aus Mehlteig verfertigten Lampen besett, welche alles Volk nach der Anzahl der Personen jeder Kas milie, am liebsten nach eines jedem Alter, verfertigt und in Menge herzubsingt. Der Docht besteht aus einem sehr feis nen, mit Baumwolle umwickelten Grashalm, und ftatt bes Dels wird die Lampe mit geschmolzener, geläuterter Butter

angefüllt und erfaltet überbracht. Gind die Rubereichngen jum Altar und Gebet fertig, fo wird Abends nach ber Dammerung der Lama burch Bofgunen eingelaben und begleitet, und nun geht der Bug in einem beständigen Rreife um ben mit tausend Lichtern aeschmuckten Thron fort. bes Burchan Sonfawah wird hoch auf einer Stange befestigt, vorangetragen, und der gange Bug ber Musiker und ber Geiftlichen nebft bem gangen Bolfe folgen bem lama Bier betet die Geiftlichkeit ebenfalls unaufforlich unter der gewaltigften Musik in vereinigtem Cone fort, und bas Bolf, welches alle bergleichen Gebete auswendig gekernt hat, betet mit, fogar die kleinen Rinder alle und jebe Bei bete, die sie verstehen. Die Lamven flammen gemeiniglich zwen Stunden, und fo lange bauert auch ber Bug, worauf sich noch dieselbe Nacht jeder wieder in seine Seimath be giebt. Diese Restlichkeiten werden fehr besucht und Kinder und Erwachsene fommen aus den entfernteften Gegenden zusammen.

Da man den Inhalt sehr weniger Gebete dieser Religion richtig kennt, so will ich davon einige kleine Stücke mit theilen, und den Anfang mit dem sogenannten Glaubens bekenntniß Ittegel, machen, welches ihre Pochmesse ist Alle Tempelgebete sind überhaupt von sehr berühmten kamen und Tübätischen Patriarchen verfaßt und auf die Panptlehten des Schigimunish gegründet. Andere Schigimunische Werke sind so groß, daß sie sowohl für Bettage, als sür ganz eigene Betzeiten von langer Dauer, bestimmt werden können.

Glaus

Glaubensbefenntnig Stregel *).

"Dem, der in fünffinnlicher Absicht in den zehn "Weltgegenden, durch alle dret Zeitalter als Urwesen ers "schienen; dem, der die 84,000 Geistseit-Widerstände, "durch eine gleiche Anzahl von Himmelslehren bestegt; bles "sem höchsten Priester und Urquell aller jemals erschienenen "Deilgen sey volle Glaubensehre!"

"Dem Burchan (Gotte) sen volle Glaubenschre! "Den Romm (himmlischen Lehren) sen alle Ehre des Glaus-"bens! Den Bursang = Chubrakgoot (Lehrverbreis-"tern) sen alle Ehre des Glaubens!"

"Der gesammten Schaar unsträsslicher heiligen sey "alle Ehre des Glaubens! Dem ruhmvollsten erhabenen "Religionsschutz sey alle Ehre des Glaubens!" (Diese Stros phen werden dreymal wiederholt.)

"Dem unsträssichsten Stifter aller Religion, seiner "tehre und seinen Wertzeugen widersahre von mir, bis ich "dereinst meinen heiligen Glaubensendzweck erreiche, alle "Ehre des Glaubens! Meine Nachahmung in Gottgefäls "ligen Werken gereiche aller Areatur zu zweckmäßiger götte "licher Verklärung und Verherrlichung!" (Auch dieser Sat wird breymat wiederholt.)

"Diesem brenfaltigen heiligen Spftem widerfahre von "mir alle Ehre des Glaubens! Für ruchlose Handlungen "erkenne ich mich voll steter Buffertigkeit! Uch, meine "alleinige Ergötzung sen in schuldigem Pflichteiser zur Ben-"hulfe für alle Kreatur gegründet! Dein Gottmenschliches

[&]quot;) Alle hier folgenden Stude find fo wortlich, als es der deutsche Sprachgebrauch juließ, aus dem Mongolischen übersent.

^{1.} Klaprothe Reife tc. 1. Banb.

"Benfpiel fen meines Gemuthes Fuhrer! Dicht nur gur Berrehrung beiner brepfaltigen Berdienstlichkeit, fondern auch "jur Ausubung meiner Pflicht wunsche ich mir biesen Grad "der Bollkommenheit! Durch Erfüllung dieser Pflicht lag "mich unter aller Rreatur ein Benspiel zur Nachfolge wer-"ben! Der Zweck und Weg aller heiligen und verdienst-"pollen Benfpiele foll 'mit dem aufrichtigften Gemuth auf " die anmuthevollfte Weise erkannt werden! Bur Wohlfahrt , aller Kreatur wollen wir dies an dir verherrlichen! (Auch "diefer Abschnitt wird brenmal wiederholt.) Ach, baf boch alle "Rregtur in der Wohlfahrt und Gludfeligfeit gegrundet "werden mochte! Ach, daß doch alle von Trubfal und " Jammer ftets getrennt blieben! Mochten fie alle ftets unn geschieden von der Gludseligkeit und unangefochten von der "Trubfal fenn! Ach, daß doch alle Kreatur von den zwen 5. gefährlichften Uebeln, ber gufternheit und Rach= gierbe, gefchieden bleiben moge. (Ebenfalls brenmalige Bieberholung. Ber biefen Bepfpielen folget, ber ift außer aller "finnlichen Gefabr.) Allen grundlichen Darftellungen, allem nund jedem heilsverbreiter und Werkzeuge des Allerheilias nften fen Ehre und Anbetung! - Er, bas vollfommenfte "Wefen hatte dies felbft gelehrt und zu feinem Urquell ae-"betet. Darum fen ju aller Zeit biefem Urinftem (bas er "felbst anbetete) Ehre und Anbetung! Dem, burch feine "ruhmwurdige erleuchtende Strablen jede migdeutungspolle "Rinfternig verdrangenden, tiefen und unermeflichen Gam= "mandababrih fen alle Anbetungsehre! Du, der aller "Welt Glauben geworden, du, der alle unvertilgliche Un-"fechtungsheere allein überwunden, vollkommen verklarte " Belligkeit! geruhe, in biefer Statte bich hernieder ju laf-

Auf eben biefe Beife, wie ben beiner Geburts: "erscheinung die Abnialichen Wesen des himmels beine erfte "Beiligung und Laufmeffe durch das reinfte himmlische Ba-"demaffer verrichtet haben, unternehme auch ich biese Beis "ligfeitserneuerung ben biefer Vorftellung. Im unftraflis "den Glaubenshinblick auf beine ehemalige Wefenheit vers "richte ich diefe Sandlung in gartlichfter Sandhabung durch " deine himmlische Einfleidungsweise. Ach, dak ich in dies "kr Borftellung dich, einft verklart, wefentlich finden und "anschauen moge. Ach, daß alle Kreatur der Welt auf "dem ju beinem Reiche führenden, mit Blumen geschmuck-"ten Bege, auf dem das Rauchwerk alle Lufte erfüllet, und "der himmel mit Sonnen, Mond und Planeten pranget, "in bein reinheitsvolles Glaubensreich gelangen moge!"

Diesen Sauptinhalt ihres Glaubensbekenntnisses betet bot Bolf fast ben allen geistlichen Sandlungen zum Eingang. Micht nur die Priefter, sondern auch Laien fagen dergleichen Gebet alle Tage, Morgens und Abends, und seten fich baben am liebsten auf fehr reine Teppiche mit untergeschlagenen Beinen und entblogtem Saupte. fleine Anaben und Madden halten sie sowohl in Tubatischer als Mongolischer Sprache, wie die Priester, ganz geläufig und andachtig, feten fich in der Stille nieder, legen vorher Raucherwerk in ein besonderes Gefäß auf glubende Kohlen Bahrscheinlich foll es so viel fagen, und kellen es vor sich. daß ihr Gebet, so wie dieser anmuthsvolle Rauch, durch den himmelsweg ju Gott fteigen moge. Benm Gebet ift ihn Andacht so groß, daß sie sich durch keine Rebendinge Thre, in allerley seidene und baumwollene Licher gewickelte Schriften, haben sie auf dem Schoofe lies

gen und noch zu befferer Sandhabung derfelben ein fleines Tifchen por fich. Wenn fie nun eine Schrift jum Beten nehmen, fegnen fie fich zuerft durch Auflegung berfelben auf ihr Saupt, und jedermann, ber zugegen ift, empfangt biefen Kindet sich jemand während dem Gebet Segen ebenfalls. ein, so macht er dem, der die Glaubensschrift in Sanden hat, ware dies auch ein Laie, seine Berbeugung und verlangt den Segen. Ber jedem Ramen eines Beiligen ftrecken fie die Sand, welche vom Schrifthalten fren ift, aus, und heben fie ein Auker den hohen Meg : und Gelübde: wenia in die Hohe. gebeten durfen auch Laien alle Gottesdienstliche Schriftubungen unter dem Bolke, wenn es ihnen an Geistlichen fehlt, in Tubatischer und Mongolischer Sprache verwalten; selbst Die Einsegnung des zwepten geheiligten Baffers Arfcahn, womit sie einige Tage nach ber Geburt ihre Rinder taufen, Kranke baden, oder aus Religiosität sich und ihre gange kamilie dadurch für Berunreinigung zu bewahren fuchen, ton Diese Sandlung wird auch ben den nen Laien verrichten. Bettagen niemals unterlaffen. Gin geraumiges, mit flarem und mit Milch etwas weiß gefärbtem Waffer angefülltes Gefäß wird von einem der Tempeldiener, ju gewiffer Beit, awischen den Prieftern herumgetragen und jedem vorgehal ten, die dann fehr harte Beschworungsformeln beten und ben hersagung Indischer Spruche das Wasser zu wiederhol: ten Malen anblgsen. Auf solche Art genugsam geheiligt ist es zum Reinigungsgebrauch unter besondern Regeln für jedermann bereit und wird vertheilt.

Als ein Benfpiel ihrer heiligen Gefange, die fie zu den geheiligten Personen beten, will ich den an die allgemeine Gottheitsmutterlichkeit oder Darrah=Effe ausjugsweise mittheilen. Diese Gottheitsmutterlichkeit wird den verstorbenen Heiligen weiblichen Geschlechts und besonders den Gemahlinnen ihres vergötterten Wiedetgebohrenen, des großen Chomfchin=Boddi=Gaddo beygelegt, und jeder dieser Gesange ist an die Personen, welche in den Lempeln allegorisch vorgestellt sind, gerichtet. Eine dieser weiblichen Vergötterungen wird weiß, die andere eisersüchtige meergrun abgebildet. Erstere war eine Indische und die zwepte grune eine Chinesische Prinzessinn. — Der erste lobpsalm ist der sogenannten weißen vergötterten Darrahs. Ette, über deren Unsträsslichkeit und Verdienstsülle ganze Bücher geschrieben wurden, gewidmet, und lautet folgens dermaßen *):

"Der heiligen Darrah seffe sen Anbetungsehre! —
"Belterlöserinn Darrah seffe, Erlöserinn von den acht
"Beltübeln, Erretterinn von allem Jammer und von allen
"Arankheiten! Dir, heilige Mutter und Erlöserinn, sep
"Anbetung und Dank! Sipest du nicht auf deinem Lotus;
"thron, du Stifterinn dieser heiligen sceptermäßigen Sips
"weise **)? — Dir, der Darbieterinn aller Glückseligs
"feit, sep alle Anbetung! Du, gleich dem bisduisvollen
"Monde zur Kärsten herbstzeit, dich anlehnend an deinen
"Mondsit, gekleidet in deinem vortresslichen Schmucke, mit

^{*)} Ben allen Gebeten werden gemeiniglich die allegorischen Bilde niffe vor dem Altar aufgestellt, und nach figarlicher Anleitung des Bilbes alle Merkwurdigkeiten besselben wortlich erhoben.

^{*)} Sceptermäßige Sinweise: so wird die Gewohnheit, mit uns tergeschlagenen Beinen und nach oben gerichteten Zußsohlen zu figen, gewannt. Die Burchane haben einen dergleichen, kreuze weise gebildeten, boppelten Scepter.

"Blumenzweigen in den Sanden; dir sen Ehre und Dant! Du, die du voll Rlarheit und Anmuth gleicheft " saguna! s, einer liebreichen Geftalt von fechgehn Jahren; du bift die " Bervorbringerinn aller vorigen und funftigen Beiligkeiten. "Dir, ber Erfüllerinn aller Buniche, bir, ber gluckfelig-,, feitsvolleften heiligen Mutter, alletheiligfte Erloferinn, fen " alle Ehre und Anbetung! - Mutterlichkeit im weißen 3, Glanze mit dem weißen Rurdaradlein, auf beffen acht "Speichen die Inschrift von acht Ginnbildern in ftetem Um-"lauf befindlich ift, Ermutterlichkeit, bie fen hiermit alle ", Ehre und Dankfagung! — Dir, in beinem Paradies-" reiche, in beiner bortigen Seelenernte, in ber geschmuds "ten, paradiefischen, anmuthevollen Seelenflur, ach, mut-, terlichfte hervorbringerinn aller heiligen ber brep Belt-"alter, mutterliche Erloferinn, bir fen Lob und Danf! -", Beilige Mutter, erlbsungbringende Mutter, unfre Lebens-"jahre in Gludebaner verlangernde Mutter; ach, hochfte "Geisterhoheit, dich rufe ich hiermit andachtig an! bitte, bu wollest alle, mir durch die gange Lebenszeit bro-"hende Gefahren, von mir abwenden und dafür bebaten. "Du wollest uns erlofen und befregen, bu wollest uns mit "Wunderfraften gegen alles unfehlbar bewaffnen und be-Erlofende Mutter! mich ftets ju dir fles " gnadigen! --"hendes Rind wollest du zeitlebens behuten. In meiner " Andachterichtung auf bich, wollest bu mich burch bie Angel ,, beiner Anziehungefraft an bich befestiget erhalten! -"Geisterhoheit, in beiner ernften mondgleichen Pracht, ach, "milde und gelaffenheitvolle Miene; ach, geschmudt in "Rleinodien und edelen Schaten, gefleidet in beinem fanf-"teften Schmud - Geifterhoheit, siehe, wie ich zeitlebens "in sieter Anducht vor dir im Staube darnieber tiege, und "nach allen Sinnestraften meinen Dant s und Lobgesang "dir opfere! "

Besspiel eines anderen Sobpsalms zu der eiferfüchtigen grünen Darrah : Ette oder Rogon Darrki.

(Ein Ausgug ans ben ein und zwanzig Lobfprüchen berfelben.)

"Dir, heilige Mutter, sen alle Ehre und Anberung! "Der mergrundlichen Barmherzigkeit des allerheiligken "Ehomschin-Boddi-Saddo sen Chre und Dank-"sogung!"

"Du, auf dem glorreichen Gebirge Buddatah, "durch das meergrune Zeichen Danch erschienen, mit der "Arone des heiligen Abida Burchan gekrönte, heilige "Erlöserinn Darrah: Ekke, sammt deiner heiligen Pries-"kerschaar, geruhe, dich ben gegenwärtiger Andacht zu und "hernieder zu lassen!"

"Dir, welche die Krone der geftürzten feindfeligen "Afurih (Engel) unter dem rechten Fuß darnieder gebos-"gen, ach, Erretterinn aus allen Höllengefahren, dir, heis "lige Mutter, bringen wir Ehre und Anbetung!"

"Chranbetung dir, der Erlöferinn, eilenden Dulbinn "mit Augen gleich dem schnellen Blis. Dir, aus dem "Glaubensftrom aller Zeitalter hervorgebohrenen Schos-"heitsfülle, gleich einer, im Aufbrechen ihr Antlit erdfis "nenden Prachtblume!"

"Ehranbetung dir Bollkommenheit, gleich dem prachte "vollen Monde in der klarsten herbstzeit, dir Mondantlig "von hundertfältiger Barftellung, umgeben mit dem und

"jahlbaren Gestirn des Firmaments, ach, ein so eifervolles

"Ehranbetung dir aus dem goldblauen Wafferreiche "Hervorgediehenen, mit dem Lotuszweig in Händen so herr: "tich prangend! Dir voll Ergebenheit, Reuschheit, Uner: "müdlichkeit, Sanftmuth-und unsträflichem Wandel!"

"Ehrandetung die der Schonften unter den Kindern "der Menschen, voll Annehmlichkeit, Leben und unftraf: "lichem Wesen!"

"Ehranbetung dir, die du durch Dud. dasrahund "Ehunr alle Glückfeligkeiten in deinem himmelkreiche er-"füllet, dir, der unfehlbarlichsten Gewalthaberinn, die du "alles unter deinen Füßen besieget!"

"Ehranbetung dir, der die hohen Geister Chur; "mußtu und Egruwah und alle Engelschaaren opfern, "ber alle Schaaren der Bohdi, Widdar, Gandarih "und Jaktscha Preis und Lobgefang bringen!" u. s. w.

Gleichen Inhalt haben alle ein und zwanzig Berse. Zett will ich noch ein Benspiel ihrer Bußgefänge anführen. In dem Zokto Sandan genannten wird jeder der 35 Stufen von Bergötterungen des Schigimunih in`35 Bersen besondere Anbetung dargebracht.

"Alle Ruchlosigkeiten und Ungerechtigkeiten diese le:

- "bens sowohl, als alle diejenigen, welche ich seit unzählba" ren Wanderungen in der Bereinigung mit meinem Körper
" verübte; alle Ruchlosigkeiten, welche ich, ohne ihnen zu
" steuern, zuließ und selbst beging; da, wo ich etwa heilig" thumer zerstörte oder Zerstörern bepfrand; selbst raubte oder
" Räuber unterkütze; wo ich vielleicht die zehn Pflichten
" selbst übertrat, wissenlicher Mitgenoß der Uebertreter war,

"bet jemanden geriellebertretung verleitete: ben affer und nieder Bersuchung, worin ich je gerieth, und wodurch ich "mir bollenftrafen, Biebergeburt im unerwundten Reide, "in Thierforper, ober auch in fallche und ungläubige Rors mer uneg: aller und jeder mich betreffenden Absicht wes "gen, worn ich mich unverhehlend und unrurucklichend "idubig erkenne, unterwerfe ich mich deiner Allwissens "beit und Lanamuth.; Sabe ich jemals :während allen fo "unbeschreiblichen Banberungen durch Befolgung meiner "Michten, auch nur, wenn ich Thiere burch ein wenig "Speife erquickte, in der Nachahmung ber Unftraflichkeit "und Beiligkeit einen Grund gelegt; fo foll bies ale Aufang "meiner Pflichtaugubung dienen, um nicht nur durch ges "genwärtige, fondern auch durch noch folgende Wanderuns "gen eines unftraflichen Bandels jut kunftigen Bollfoms "menheit underbruchtich zu befleißigen. - : Ich entfage "aller Ruchlofigkeit. — Ich verpflichte mich jur moglithe "fien Rachahmung und Ausabung meiner Schuldigkeit als "erschaffenes Wefen. — Ich flehe um Unterftubung des "Beppiels aller Beiligen! Es widerfahre mir die Erfüllung "der reinften Bunfche! "

leberfegung eines ber fechs großen Joroft.

Diese sechs großen Glaubensgebete ber Lamaischen Resligion, werden, wie oben schon angeführt, alle Monate in den Tempeln auss feperlichste abgesungen, und sind von einem der ersten Schüler des Schigimunih, Ramens Ananda, aus seinem Munde niedergeschrieben, und aus dem Indischen ins Lübätische, aus diesem aber ins Mongoslische übersetzt. Das gegenwärtige ist an den Burchan

Manfuschiri gerichtet. Der Indikte Geift, und bie, ben Bekennern jenes Glaubens so eigenthannliche Liebe gegen alles Lebendige, ift darin unverkennbar *).

"Möchten doch alle Seschaffenen, nachahmend mein "Berdienst in unsträflichen Werken, in Erfüllung ihrer "Heilspsticht vollkommen ersunden werden."

"Die Schaaren aller Lebendigen, an Korper und Gist scherent von allen Rothen und Gebrechlichkeiten, indgen auf 5, meinem Wege das Weer der Glückfeligkeit sinden. "

"Der ganzen Welt fehle nie unverletzliches Glad, so "daß alles Geschaffene der erwünschten Ruhe ununterbroes den genieße."

"Nicht nur in der Welt, sondern auch in den Abgrins "den mögen alle Kreaturen des endlichen Trostes der Ruhe "theilhaftig werden."

"Alles, was vom Jammer der Kalte bestegt ist, werde "durch Wärme beruhigt."

"Mogen aus den kühlen Luftströmen des heilsgewölfs alle von hitze Jammer leidenden Geschöpfe Erfrischung "genießen."

"Alles Gefieder der Gewässer durchschalle aufs liebs ", lichte mit feinen Melodieen die Luftraume, und aus den ", Meeren, so voll vom wohlriechendsten Lotus, verdreite ", sich durch die Abgründe der Erde der süsseste Geruch."

: "Jede Feuerglut werde ein Peiligthum, und jede "burch Brand verwüstete Statte ein heller Sbeiftein bes "Erdbodens."

^{*)} Der Anfang lautet Mongelisch, wie folgt: Bi wär boddi jebodäl dur orochoi gi maschidu dlokoksen bujan ali; taagär amitan büken boddi jabodäl tur orocho boltugai.

"Jeder, die segenreichen Ebenen verunstaltende Sügel "werderein Altar und ein Sig der Schaaren aller je gewes "senen heiligen."

"Mogen ins Kunftige Sagetschauet und alles ben Fuß "verwundende Gestein zu Blumen und Blumenregen werden."

"Burden doch alle Kriegführenden mit ihren vers "berblichen Waffen zu Frohlichen, die sich einander Blus "men zuwürfen."

"Mogen alle in die Liefe des Abgrunds Berfunkenen "duch Ausübung verdienstlicher Werke ju himmelsgeistern "werden, und der Holle mit leichtem Fuße entsliehen."

"Bas von tiefer Finsterniß bebeckt ist, werbe von "Freude und lieblicher Klarheit erleuchtet, und dadurch erswick, seinen Blick gen himmel zu richten auf die Dats "rah Ekke, herrsich strahlend mir dem Scepter geziert "auf ihrem göttlichen Sige, und durch Freudenkräft über "solche Erscheinung von allem Jammer befrent, in langer "Folch versammelt zu bleiben."

"Blumenregen mit wohlriechendem Raf ergieße sich "über alle in Höllenhitze schmachtenden Ungläcklichen, damit "sie neu belebt und erquickt, den heiligen Erlösenden, ge-"krönt mit Blättern des Lotus, erblicken."

"Die ihr solcher Quaal unterliegt, nahet unverweilt "heran in mein Reich; bedenkt, daß durch meine Kraft Bes"frenung vom Jammer entstehe, und kühnlich gluckbrins "gende Erlösung zu erwarten sep. Der Barmherzigste der "verkörperten Götter ist von hülfreicher Wehmuth erfüllt; "prangend in seinem Schmucke vereitelt er alle Gefahr, und "vor dem Lotus seines Thrones liegen die Kronen der erhas "bensten Geister als Opfer dargebracht."

"Du, beffen Barmherzigkeit aus den benegten Augen "ftromt, über beffen Haupt sich Anmuths : Regenstydme aus "Blumenfülle ergießen."

"Auf zwiefach gestuftem Throne, vor dem tausend, "fache Lobesgesange der erhabensten Geister aufs sußeste "ertonen; an diesen erinnert euch."

"Diese Betrachtung des Dan fufchiri bewirke wuns "bervoll die Abnahme der Sollenbewohner."

"Eben so mogen durch lautere und unstrafliche Werke "alle Unglücklichen diese unvergleichbar erquickenden Lehrges, nuffe und weitverbreiteten Strome von Wohlgeruchtegen "esblicken, und badurch zur sichtbaren Genesung kommen."

"Glud ins Runftige allen Blinden jum Sehendwer: "ben, und allen Gehörlofen jum Bernehmen der Stimme."

"Gleich der heiligen Machama *) Seil allen Gebas, renden zu den gludlichften Enthindungen."

","Glud allen Racten jur Befleidung und allen hungris "gen jur Sattigung."

"Alle Durftleibenden mogen bie Labung bes fuhlend» "ften Getrante genießen."

"Giud ben Durftigen jur Beguterung."

"Giud den Jammernden jum Genug der Freuden-

"Alle Betrübten mogen Ergoten von ewiger Dauer "erhalten."

"Wie groß auch eure Zahl, ihr Kranken; wohl! ges "langet schnell zu eurer Genesung."

"Alles Lebende bleibe ftets von Krankheitsnoth befrept."

^{*)} Indifch : Maha : Maja, bie Mutter bes Schigimunih.

"Ihr vom Schrecken Befallnen werdet beruhigis"

"Alle Gefeffelten mogen in Frenheit gefest fenn."

"Alle Rraftlofen mit Starte unterftugt werden, und "alle Gemuthsunruhe fen gehoben."

"Ihr Wandernden, genießet Bohlfahrtsbauer."

"Alle nach etwas Strebenden erhalten Enfullung ihres "Zweds, und die das Waffer Befahrenden mögen das Ziel "ihrer Banfche, den fichern Pafen, gludlich erreichen, zu "neuer Freude der Ihrigen."

"Alle, die veriret auf gefährliche Mowege gerathen, "migen Begegnende gegen Rauber und andere Gefahren be-"fougen, und fie nach dem Ort ihrer Bestimmung geleiten."

"Wo in wusten Gestlon bey unvermeiblicher Gefahr "jarte Kinder oder alte Greise in endliche Roth gerathen, "stehen ihnen erhabene Geister zum Schutze."

"Berhutet werde guter Zeit Berderbniß, damit Annbacht, Weisheit und Barmherzigkeit beständig erhalten
nwerde, und durch Spendung milder Gaben erinnert euch
nitts eures Gleichen."

"Alles werde durch himmlische Schäge mit unendlichen "Gütern gesegnet."

"Genießt des Glud's ohne Storung, und alle eure "Buniche mogen erfult werden."

"Bornehme und Geringe mogen ohne Unterfchied ge=

"Alle, die durch Elend und Noth verunstaltet worden, "ethalten wieder Schönheite Unsehen."

"Alle Weiber der Welt mögen den Antheil ihres Das "senns-Zweckes genießen. Alle ihr Berwüster, erlanget ... "böllige Größe, um den Stolz zu unterdrücken."

Eilftes Rapitel.

Sauslicher Gottesbienft und Andachtsabungen der Mongolifden Wolfer.

Außer den allgemeinen Tempeln, und vielen priesterlichen Wohnungen auf dem Lande, welche in jeber Sinficht auch Tempelplane vorftellen, haben alle nomabifchen Bolfer, die der kamaischen Religion zugethan find, in jeder Woh: nung einen beiligen Ort und Altar, und einige Beiligthus mer fur ihren hauslichen Gottesbienft. Diese Stelle ift ein für allemal, wenn man in ihre Sutten eintritt, etwas links an der Gegenseite des Eingangs. Reiche und wohl habende Leute halten in ihren geräumigen und reinlich gegierten Wohnungen, geschmuckte große Altare und Tem: pelgerathe, welche denen im Tempel an Werth und Anse: ben nichts nachgeben. Sogar ber armfte Mongol fann, wegen feiner Gottesfurcht und Religiositat, nicht ohne Altar oder geheiligten Ort in seiner Wohnung leben. Go wenig prachtig ober unansehnlich diese Dlage auch sind, so bezeichnen doch ihre Berehrer badurch den Ort, wo fie fich in ihrem Gezelte die Gegenwart Gottes porftellen. Sie halten diese geweißete Stelle heilig; niemand nahet sich derfelben oder gehet kaltsinnig vorben, ohne fehr ehrerbietig feine linke Sand gerade aufzuheben. Alle Tage bes Morgens fruh werden der gange Altar und alle Rebenftucke mit Dingen, Dingen, womit man nichts anderes berührt, gereiniget und die sieben Altauschalchen mit frischem Wasser angefüllt. Rachbem dies geschehen ist, betet man vor dem Altar brep; auch neunmal an und segnet sich zuletzt durch Berührung desselben mit dem Kopfe. Bep den Hausglätären der im Lande herum wohnenden Lamen, und vornehmen Leute wird täglich wir in den großen Leupein alse Worgen und Khende Lempelmusik veranstaltet. Man setzt auch pohl am Worgen eine brens neude Lampe auf den Maar.

Sobald femand ben einem Befuch jur Thur eintritt und den Alter erblickt, unterläßt er nie das drepmalige Anbiten ; dann erfe begrießt und fest man fich. Die Kalmucken beten nur ben den Altaren ber Priefter und nie ben ben hautaltaren. Wer burch Geschäfte nicht zu fehr gestort wird, betet auch alle Morgen fein Glaubensbekenntniß, ruft die geheiligte Mutter an, oder fagt andre Bug : und Ges libbegebete ber. Ueberhaupt fließen Gebete und Andachtse außerungen immer aus ihrem Munde, Richt pur die Geiffe liden, fondern auch die Laien lernen die gewöhnlichsten Gebete, und außer dem Mongolischen Text auch sehr viele in The ungemeines Gedachtniftvermbaen Libanider Sprache. unterftügt sie von Jugend auf; Rinder beiberler Geschlechts beschäftigen fich ohne Zwang mit ber Schrift und Gebets fenning, um sich dotin zu üben, und find durchgangig zur Cottesfurcht und Religion vollkommen geneigt. Wer nur die Schrift ju lefen und zu beten versteht, sammelt und schreibt alle Sausgebetschriften ab. : Uebrigens halten sie et für Pflicht, fich nach Bermögen viele Religionebucher an-Waaffen und zu verehren, auch dieselben zuweilen durch Infommenberufung der hoben und nicheren Geistlichkeit, v. Plaprothe Reife 2c. 1. Band.

nach Kirchengebrauch vorlesen zu faffen. Ramilien trifft man unter den ansehnlichken und fahigken Ringben, wenigftens einen Bogling fur die Geiftlichkeit; denn fie halten es für eine Religionspflicht, durchaus Eine ih rer Kinder der Religionsubung und dem Briefterstande m widmen. Unacachtet mancher Unbequemlichkeit, welche me weilen aus dem allzugroßen Anwachs der Geiftlickfeit dieses Bolts entspringt; sind doch bisher alle Maakregeln zur Einschränfung berfelben fruchtlos gewesen; ihre Gottesfurdt wird durch die kamen so angefeuert, daß alle obrigkeitliche hinderungsmittel gerade das Gegentheil bewirken, und oft find daraus sowohl ben der Geiftlichkeit als ben den laien Unruben entstanden. Die Priester stehen ben ihnen in einem angerordentlichen Ansehen; aber die Renntnig ihrer wahren Pflichten ist unter ihnen hie und da in Bergessen heit gerathen.

Außer den täglichen Andachtsübungen verrichten auch die Wongolen zuweilen durch die versammelte Geistlichkeit einen sehr vollständigen häuslichen Gottesdienst. Sie lassen alsdann solche Gebete hakten, die sich auf das Glück und die Wohlfahrt ihrer Familie beziehen, und zuletzt erfolgen alles mal Segensgebete, welche die ganze Welt betreffen. Wenn jemand in der Familie krank und unpässich wird, so nehmen sie zuerst ihre Zustucht zu der Retigion, ehe sie einen Arzt verlangen. Gleich benm Entstehen einer Arankheit lassen sie sich durch Priester, oder in Ermangelung derselben, durch schriftgelehrte Laien, auch durch Fremde ein geheiligtes Vad zurichten, um sich zu reinigen; denn sie glauben, alle Aranklichkeit habe eine Verunreinigung zum Grunde; oft machen sie 38 auch selbst. Wenn sie nun ihr Rauchverk

angenindet fraben. fo beten fie einige Lubatifche ober Mongolische Kormeln und bilden sich ein, daß ihr angelegentliches Gebet in Bereinigung bes wohlriechenden Rauchs durch die Luft ju Gott bringe. Der Kranke fist dem Vriefter gerade genenüber mit aufwarts zusammengeschlossenen Sanden und niederaeschlagenen Augen, und nachdem das Wasser mit etwas Mild vermischt und durch Zauhersprücke geheiligt ift, wird es dem Kranken gereicht, der erftlich davon koften und fich aledann den Scheitel; die Stirne, die Bruft, den Leib und die Lenden in einem Becken waschen muß. Dicrauf wird das übrige und aufgefangene Baffer an einem winen Ort ausaeschüttet, den niemand betreten darf. Eben dies Reinigungsopfer braucht auch das gemeine Bolf, welches keine größere Feverlichkeit veranstalten kann, als das Laufbad ben neugebohrenen Kindern. Auch werden dergleichen Opfer durchs gange Leben ben Groken und Rleis nen in allen bedenklichen Källen oft wiederholt. Bisweilen nimmt die ganze Kamilie daran Antheil. — Bev dem gemeinen Manne trifft man auch viele Gebetradlein (Rurda) an, und jedermann fuhrt einen Rofen = oder Betfrang. Benn der Hausvater oder die Sausmutter, oder sonst jemand in der Ramilie jum Gebet erweckt wird, fo beten fie, besonders ben mukigen Abendstunden vor dem Schlafens geben ihr Om = ma = nih = bab = må = dum aufs beweg= lichte, der Betkranz und die Kurda werden hierben mit aes braucht; und bis zum Ermuden in derfelben Melodie fortges fungen, und alles ftimmt mit ein. Solder gemeinschaftlichen Betübung widmen sich alle Stande, besonders ben Bedrangnissen, Krankheiten und Todesfällen. Ueber diese Betfors

mel find ganze Auslegungsbucher verfertigt; man balt fie

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für den Indegriff des ganzen Glaubens und schreibt ihr eine Kraft zu, wodurch der Geist des Betenden ben der größten Zuversicht auf Gott von jeder zeitlichen und ewigen Anfechtungen fren gesprochen werden könne. Ben aller Gelezgenheit, wo sie durch jemand, sen en auch ein Laie aus ihrer Familio, die geringste Gottesdienstliche Handlung verrichten lassen, versaumen sie niemals, nach Bermögen eine kleine oder große Gabe dem aus Erkenntlichkeit mitzutheilen, der dergleichen Dienst beforget. Bersammeln sich viele Mitbeter, so nehmen alle an der allgemeinen Gabe Theil, denn es ist ein besonderer Artikel ihrer Religion, die Geistlichkeit, die Aerzte und alle Nothhelser niemals ohne eine solche Gabe zu entlassen.

3 m d. Iftes Rapite L

Briefter — verschiedene Rlaffen — ihre Beihe — Strenge ber Sitten — ihre Pflichten — Beschäfte — Ausehen — Les beneart — Tracht.

Der Briefterkand unter den Lamaiten unterscheibet sich durch deen gesehmäßige Stufen. Die von der ersten ober niederen Stufe werden Bandi, Schabi ober Chu-Die Ralmucken nennen biefen Grad gebrak genanst. meiniglich DR and ich i. Die von ber zwepten Stufe beigen Bobul, und diejenigen, die ju der britten vollkommenen Stufe gehoren, werden Gellong, oder nach ber Schrift Mija : Laffimlif, auch Archat genannt. Diese bren Grade, von welchen jeder sich durch besondere Weihe und durch seine geheimen Gelübde auszeichnet, hat jeder vollkommene Priefter, welcher alle religibse Sandlungen unter bem Bolfe zu verwalten verpflichtet ist, und nur denen vom dritten Grade oder Gellong's gebührt und widerfahrt unter dem Bolke, wenn sie sich zeigen, des Lages einmal die Ehre der Unbetung zu ihren Rugen, wogegen fie ben Glaubigen einen Segen durch Sandauflegung ertheilen. Unter allen Mongolischen Wolfern auf dem Ruffischen Gebiete befinden sich der= gleichen Gellong's schon in ziemlicher Anzahl, weil es bev der großen Menge von Priestern aus den niederen Rlas fen dazu an fahigen Mannern nicht mangelt, und weil zu

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ber vollkommenen Einfegnung ihre Bahl nicht fo fehr einge schränft, oder ihr Gebrauch feltener fenn darf. Das Gelubbe eines Gellong's ift in mancher Sinficht viel zu bedeutend und ftrenge, als daß jedermann unter biefem Bolfe, wenn er auch wegen der größten Gelehrfamkeit und wegen vieler fittlichen Zugenden berühmt ift, diesen Stand so leicht anzutreten fich unterstande. ' Jede der dren Priefterklaffen hat ihr eigenes Gefenbuch, bas Schigimunih felbft verfaßt hat und welches man fehr felten von ihnen erhalt; aus dem man aber sieht, daß die Prieftergelubde fehr groß und schwer find; und eine Borfcbrift des unftraflichften Lebensgesetzes Des Schigimunih felbst, welches er fur ben hohen Grad feis ner nachfolgenden Priester zu ihrer Richtschnur hinterließ. Außerdem find die Gebrauche der Priefterweihe noch in einem anderen Berke vorhanden, wovon ich das Merkwurdigfte hier übersetzt mittheilen will. Nach den erforderlichen Bus bereitungen, heißt est: "foll ber Gellong ober lama Geinen neuen Randidaten die Anbetung verrichten, und , ihn darauf mit zusammengeschlossenen Banden vor der Bruft, mit einem Anie auf ber Erde und bas andere auf 5, warts gerichtet, jur Prufung vor fich nieberfigen laffen. "Darauf fragt er ihn: Bist du dieses Schrittes wegen Ber-, suchung : oden Zweifelefren? Ift's bein Ernft? wo nicht, , fo fete dich und mich in feine Gefahr, vernimm und beant , worte meine Fragen. Stammft bu nicht von fremder Res 3, ligion ab? Saft du schon funfzehn Kahre erreicht? , du nicht jemandes Leibeigener? Bist du niemandes Schul "bener? Saft du Erlaubnig von deinem Bater und beiner Mutter; oder bift du ju weit von benfelben entfernt, um wihren Willen einzuziehen? Bift bu nicht mit irgend einer "Arankheit behaftet? Past du nicht schon selbsk Räuberen ges
"trieben, oder an dergleichen einigen Antheil gehabt? Bist"du nicht etwa ein Zwitter oder von zweydeutiger Geburt?
"Bist du nicht etwa ein Zauberer oder Wunderthäter? Past
"du nicht gar deinen Bater und Mutter ermordet? Past du
"auch nicht Priester ermordet, oder durch Nishandlung ihr
"Blut vergießen lassen? Bist du nicht ein Uebertreter an"derer Gesete? Bist du auch nicht eine lahm an Gsie"dern? Past du nicht gelbrothes Paar *)? Past du von
"deinem Landesherren Erlaubniß, oder sie etwa darum nicht
"erhalten, weil du ein Betrüger bist? Kührst du nicht eine
"unehrliche Pandthierung? Bist du nicht stumm, oder
"hast du nicht eine stammelnde Zunge? Bist du nicht ein
"mannsartiges Weiß?"

Jede dieser Untersuchungsfragen muß nach Gewissen beantwortet werden. Besteht der Kandidat in der Prüsung nicht, so spricht der Priester: "hinweg mit dir!" Halt er sie aus, so sagt der Priester: "wohlan! ich kann dich zum "Gelübde aufnehmen!" Nach erwiesener Tüchtigkeit muß der Schüler zuerst gegen den geheiligten Altar, dann gegen das Bild des Schigimunih und zuletzt gegen den Priester, der ihn bestätiget, anbeten, und sich betend auf einem Kuß niedersetzen. Der Lehrer sährt fort: "Wisse, der du durch "drepfache Bestätigung den vollkommenen Priesterstand er= "wählest, daß alle Theilnahme am Weltwesen nichts ist als "eine jammervolle Unterwürsigkeit; was und wer dir nur

^{*)} Schigimunih hat namlich unter andern verboten, feine gelbs ober rothbarige Leute unter Die Priefter aufzunehmen.

"begegnet ift davon voll; alles, was du in der Welt des "niegen wirft, ift nichts als eine Sammertoft. Deswegen " mußt du den Erlofungsweg durch biefe beflagungsmurbige "Lebensgefahren befolgen." — Sowohl dieser Unterricht, als die Fragen und Antworten in schriftmäßiger Ordnung dauern ununterbrochen fort; weil fie die gangliche Uebergabe zu einem Gott wohlgefälligen, von atter Eitelbeit und Kinsternig ganglich abaeschiedenen unftraflichen Leben barthun. Das gesammte Ceremoniel ist viel zu weitläuftig, um alles ju bemerken, und ich halte mich daher nur ben dem Merk wurdigsten auf. Bu einer gewiffen Zeit und in bestimmter Stunde begeben sich Lehrer und Schuler ins Frene; hier wird ben Sonnenschein der Schattenrif des betend fitenden Schülers auf der Erde genau abgezeichnet, während bem, daß dieser seine Prufungsbekenntnisse nach der Borschrift hers betet. Diesem Schattenrif werden noch sehr aeheimnisvolle aftrologische Zeichnungen hinzugefügt, welche verschiedentliche Aufgaben zum Gegenstande haben und durch deren Aufschliffe alle Stufen und Grade jum Beweis der Formel diefer Pries fterweihe bestimmt werden. Während der Zeit werden ihm auch alle Priefterpflichten vorgelesen, welche er, anbetend, ju wiederholten Malen angeloben muß. Die bren Stude des Priefterschmucks und ein eiferner Topf (Badbir), nebft einer eisernen großen durchlocherten Schopffelle werden zu recht gelegt. Der Kandidat wird herzugerufen, und der Das Umt führende Priefter läßt ihn auf den blogen Auffoh len, mit geschloffenen Banden vor der Bruft, niederfigen, überdeckt ben ganglich entkleibeten Schuler mit einem Rod, und beschneidet ihm das Haupthaar unter Lob und Segends Der jur Seite liegende Schmud wird eingefes wünschen.

net, dem Schuler der Werth und Awert beffelben bekannt gemacht, er barauf angefleidet, und ihm baben die Behands lunge: und Ankleidungsweife fest eingeprant. Der Briefter: somud, den er auf feinen gang enefteideten Körper anlegt. besteht aus dren Stucken, einem rothen Lamisol ohne Mers mel, einer Art-von Leibaurt und einem großen fehr kunftlich gearbeiteten gelben Tuche, das den ganzen Leib geräumig Rute, Semde, Beinfleider, Stiefeln u. beral. bebeeft. durfen niemals gebraucht und ber Amtsverrichtungen nicht die geringke Rebenbefleidung getragen werden. Run wird ihm der eiferne Topf (Baddir = Miga) und die burchlocherte Schöpffelle, unter umfandlichem Unterricht von dem Gebrauch und Werth derselben, übergeben. Dies sind die beis bin einzigen Lochactafte eines gesetmäßigen Priefters, wels der sich auch ehemals Schigimunih ben dem Eintritt in fein Der eiserne Topf ist fast gang Einsiedlerleben bedient hatte. nach Korm eines gemeinen irbenen Topfes gebildet, deren sid die Landleute in Rufland bedienen, wo die obere Deffnung taum bas Maag bes halben Berhaltniffes vom Topfe ausmacht. Der Boden ist enformig, fo daß er nirgends bequem aus ben Sanden gestellt werden fann. Auch And die Viefter verpflichtet, diefen ihren Baddir ftets auf ihrem Schooke mit ber einen hand zu halten. In bies Gefäß werden die durch ihre Schuler gesammelte Almosen eingelegt, verwahrt und zur bestimmten Zeit wird auch baraus Auferdem durfen die Priester feinen Speifevor: rath sammeln und mas fie genießen, muß lauter Almosen Die durchlocherte eiserne Schopffelle ift mit Rleif fo eingerichtet, damit sich die Unreinigkeiten und das fleine Gewürme vom Waffer absondern und im Löffel zurückbleiben

mögen; sie durfen deshalb mit keinem anderen Gefäse Bafe ser schöpfen.

Die achten Priester und Einsiedler bedienen sich noch überdies eines eisernen Manderstades, Dulduh oder Karkel genannt. Dieses Lamaische, auch sehr geheiligte Dulduh gleicht in vieler Rucksicht einem Romischen oder Griechischen Bischosskade; er ist ganz aus Eisen in der Sobe eines Wanderstades und unten, zum Einstecken in die Erde bemm Beten, zugespisst. Oben besinden sich Anopsverzierungen und vier gebogene verzierte Handgriffe; um dies Handgesiss ein Drathzug, worauf eine große Anzahl kleiner eiserner Bleche gereihet sind und statt der Schellen dienen. Uebrigens ist dieser Stad von dem Handgesäse an noch mit vielen seidenen Glückstüchern, weißen Chad at's und bunten Kip-Chad at's sehr häusig verziert.

Die strengsten Einsiedler sowohl als alle Gellong's muß ten ehemals nach dem oberwähnten Prieftergeset eingeschränkt Ihr Lager mußte von Stroh zubereitet fen und Jeder hatte einen oder mehrere Schu Steinvflaster haben. ler, welche die Almosen herben brachten; Guter und Schäte durften fie nicht fammeln, fich feines Schmucks, feines außerlichen Glanzes, und keiner Gemachlichkeit bedienen, fich nur da, wohin sie gebraucht oder abgeholt wurden, hinde geben, und mußten die Gaben, welche sie nach verrichtetem Dienst erhielten, sogleich wieder nach ihrer Pflicht zu irgend einem Rugen verwenden. Auch heut zu Tage giebt es noch hie und da Priester, welche nach dieser Borschrift leben, und in Wildnissen, zwischen Klippen, in natürlichen Felshählen ober andern bergleichen Dertern, bas Einfiedlerleben nach ihrer Willführ so viele Jahre, als sie sich durch ein Gelübde

verpflichtet, alle Sabreskeiten hindurch vollbringen, ohne fich eine andere Behausung zu bauen. Go lange dies Einfiedlerleben (Daiahntfichi) dauert, laffen fie bas Saar ihres hauptes nicht bescheeren, bis auf die Stunde, ba fie biefen Stand verwechseln und wieder zur menschlichen Besellschaft zurückkehren. Die Kormel ber Priestekweihe unter ben Mongolen ift jett noch immer diefelbe; aber man lebt nicht allemal nach biefer Ordnung. Denn auch biefe nomge dischen Bolker haben ihre eigene Prachtliebe, die sie auch gut fennen und zu vertheibigen wiffen. Sie fagen, allet Menschen Witz sen heutiges Tages auf der naben Spur jum hichsten Gipfel, beweisen aus ihren fcbriftlichen Berheißuns gen diesen Sas und fingen bingu, baf ber alldemeine Beltlauf fich, nach dem Berhaltniß der uralten bunkelen Zeiten ju schnell, pfbylich abgeandert habe, als bag zur Erreichung des bevorstehenden sicht nicht auch ein eben so ploße lider allasmeiner Wechkel zu erwarten sen, durch den alles Menschliche auf dem Erdboden in eine dauerhafte Mäßigung herabaefest und fich alsdann alle Religion auf der Weit einem übereinstimmenden Zustande nahern wurde.

Allen Priefterstufen ist der ehelose Stand bestimmt. Ihrer personlichen Hauptpflichten sind überdies noch sechs, welche ihnen Schigimunih nach seinem Borbilde auferlegte, als: Uneigennützigkeit, Rühfeligkeit, Geduld, Andachtsstandhaftigkeit, Enthaltsamkeit und Beisheit. — Zur Beobachtung eines unsträsslichen Les bens mussen die Priester von den Laien abgesondert leben, und ihre Bedienung wird durch Schüler verrichtet. Sin jeder Priester halt nach dem Erwachen und vor dem Schlafengehen, und den Lag über zu abgemessenen Zeiten, gesetz

maffige Bebete fur feine Berfon und fur das Wohl aller le bendigen Geschöpfe. Uebrigens ist es seine Pflicht, fich ju jedermann, zu dem er, geistlicher Amtsverrichtungen hal ber, bernfen wird, hinzubegeben. Da die Priefter allemal auch die alte Andische Armenwissenschaft studieren und die Aregre ihres kandes sind; so haben sie eine ununterbrochene Wer ihrer bedarf, sendet -Beschäftigung unter dem Bolte. allemal einen Bothen mit guten Reitpferden zu ihnen ab und taft fie durch einen Schuler hin und her begleiten; auch muß fen Speisen und Betranke bereitet fenn, um ihnen damit auf Wenn der Kranke von seinem Lager nicht auf survarten. fteben und nach allgemeiner Gewohnheit die Anbetungsehre nicht bezeigen kann, fo macht er nur eine fleine Berneigung mit bem Saupte unter Aufhebung ber gusammengeschlosse nen, ausgestreckten Sande. Der priefterliche Arzt untersucht nun den Puls und ben Urin, und theilt bon ben jederzeit Bon feinem Schüler mitgebrachten Sulfsmitteln einige aus, und bekommt bann, fo wie fur jeden anderen geleifteten Dienst, eine Gabe, sie seb auch noch so gerina. Die Unter laffung diefes Gebrauchs halt man fur ein Berbrechen gegen das Gefet der Erkenntlichkeit. Ift ein gefährlich Kranker geheilt worden, so überreicht man dem Arzt aus Dankbars feit große Gaben, bewirthet ihn mit einem fenerlichen Gaft mahl und halt es fur Pflicht, feinem Wohlthater und Retter geitlebens wiederholte Erfenntlichfeit ju bezeigen. -Umgang der Lamen, sowohl unter einander als mit den Unter Laien vornehmen Stans Laien, ist außerst höflich. bes wird immer ein Priester ber hoben Stufe, und unter einer Gesellschaft Lama's allemal ber vom bochften Ginsegnungsalter ift, am mehrften geehrt. Die Priefter fprechen

unter fich burdmanaia in einem boben, foriftmafinen. Dias left, welcher den Schriftunkundigen fast unverständlich ift. Richt nor die Mitalieder des Adel = und Kurstenstandes, sons dem auch alle Briefter werden immer Sie genannt *). Da man ben ben Mongolen außer gerichtlichen Sandlungen, ud mit vornehmen Versonen in ihrer Wohnung nie ftehend uns terhält, so muffen sowohl die Schüler ber Geistlichen. als auch die kaiem allereit mit Berbeugung eines Kniees wor bem Priefter sitzen, wenn sie etwas zu unterhandeln haben. les, was einem Lama sowohl zu Sause, als im Keide zwe Speife und jum Getrant vorgefest wird, besprengt ber Schie ler vermittelft eines Stabes, der fich ju diesem Gebrauch ben dem Altar befindet, mit reinem Wasser. Bor-dem Genuk allet Rost beten die gegenwärtigen Briefter übereinkimmend ihr peifesegnungsgebet auf Tubatisch. Von allem Thees getränk wird immer ein besonders dazu bestimmtes Schale n vor dem Sausaltare gefüllt, und jur Fleischspeife fent man an drep oder funf Stellen einige Brocken auf das Speis setischen, welches nachher von den Dienern verzehrt wird. Dergleichen Speisopfer werden, als eine Dankbezeugung gegen die nahrungsbarbietende Borfehung, nie verfaumt. Ben Prieftern und Laien wurde man es für eine große Unankanbigkeit halten, wenn man auch nur von den wenig aufgetragenen Speisen alles rein verzehren wollte. nicht nur mit Aleife etdoas übrig, man vertheilt auch spaar während dem Effen an diejenigen, welchen nichts vorgelegt

^{&#}x27;) Selbft alles gemeine Bolt beiderlen Geschlechts nennt fich aus Soflichfeit Sie. Ginen andern mit Du anzureden, mirb für eine Brobheit gehalten, und verrath Feindschaft.

wied. Die allerkleinste Gabe wird mit Dankbarkeit empfangen und keinem etwas davon versagt, sollte er auch nur Berlangen haben, seine Junge damit zu berühren. Man halt es für ein wohlthätiges Glück, seinem Rächten etwas mittheiten zu können, und jeder empfangt es dankbar. Der jenige, der in dergleichen Fällen mit Vorsatz oder auch ohne Absicht etwas versäumt, ist anzüglichen Borwürfen ausge sest. Nach dem Essen wird jedesmal dem Priester Wasser zum Waschen der Hände gereicht. Sie selbst führen auch ein kleines kugelrundes, mit einem Halse versehenes, silberznes oder kupfernes, sehr zierlich gearbeitetes und mit einer Lasche überzogenes Gesäß (Dshabro) mit reinem Wasser ben sich, um sich nach dem Genuß thierischer Speisen den Wund auszuspfülen.

Bugleich find die Priefter die Rathgeber in allen ans beren Fallen, und weil sie durch viele Uebung gemeiniglich bies starkften Politiker werden, so unterhalt sich das Bill mit ihnen in allen Sachen, vernimmt ihren Rath, befolgt ihn, und setzt darauf ein vollkommenes Bertrauen.

Die Geistlichen muffen reinlich leben, daher besorgt ihnen ihre Hausgesellschaft Kleidung und Koft, und wer es nur einigermaßen bestreiten kann, für die letzte auch besons dere Gefäße. Jeder Priester und vornehme Laie trägt im Busen eine von schönem Holze sauber versertigte und stark lackirte Trinkschale in ein gutes Luch gewickelt mit sich, und bedient sich derselben sowohl zu Hause, als auf Reisen. Ben den Lamen sind die Schüler, und ben Bornehmen die Diener die Schalenverwahrer, füllen sie mit Speise und Trank, und überreichen sie dann ihren Borgesetzten, weil

besonders die Priester nie mit eigener hand die Schalen von dem Lische nehmen. Die Auswärter mussen sie sowohl wenn sie leer sind, als wenn sie wieder angefüllt werden, von hand zu hand annehmen und wieder übergeben. Den Ges nus des Pferdesseisches versagt sich die Geistlichkeit von Jusgend auf, auch ist ihnen alles starke Getrank verboten, wie ihr Stifter unter andern Borschriften lehret: "Wer stark "Getränk genießet, soll sich nie meinen Schüsgler nennen, und nie will ich einen Ueppigen "für meinen Schüler gehalten haben." Auch die Keuscheit lehret und gebietet Schigimunih nach seinem unsträssichen Borbilde. Doch das Menschliche besiegt auch miter diesem Botse die heiligsten Gesetz, so wie ben allen übrigen Meuschenessschlichtern des Erdbodens.

Die Rleidung ber Geiftlichkeit ift im gemeinen Leben mit ber gewöhnlichen einerken. Bur ben Sochwesten und andern berafeichen Amthoerrichtungen legt fie ihren prieftere liden Schmuck an. Auf dem blogen Leibe tragen fie feis dene ober baumwollene Semden, und fatt der Beinfleider einen bis auf Die Knieen reichenden Schurg, ber, wegen feiner bielen Kalten ringsumber, fehr geräumig ift. The Obere fleid reicht bis auf die Ruße und ist mit rothem ober gelben autem Chinesischen baumwollenen oder feidenen Beuge übers waen, und um den leib mit einem fehr breiten Gurte be-Aukerdem tragen die Geiftichen insgesammt fatt . eines Schmuckes, ein bren bis vier Rlafter langes und bren Svannen breites, roth = oder gelbseidenes oder baumwolles nes Gewand, welches fie uber die linke Schulter fclagen und um den leib hullen. Wenn ein Priefter por Tempels

heiligthumern und vor feinem hausaltar betet. fo muß er jedesmal die beiden Enden biefes Gewandes mit ben ban ben faffen, fie fo in die Sohe beben und dann mit den Ropf auf den Rand berfetben die Erbe berühren, mm Bei den . daß er ein gerechter Briefter fen. Die Lamen boben bas Recht einander zu bestrafen, wenn sie ohne bies Go wand, Orfimtidi, berumgeben. Mile Rleidung derick ben wird vom Bolle heilig gehalten, niemand außer ihnen barf einen Gebrauch davon machen und keiner wird auf dem In allen offentlichen Befell Sattel eines Briefters reiten. Schaften haben die Geiftlichen ben Borfit und merden vot suglich bedient. Wenn man reitend einem brevfach Eings weihten begegnet, so fteigt man fcon von fern ab, um ihn ju begrugen, angubeten, und ben Gegen burch Auflegung feiner Sand ju empfangen.

Schon oben ift ermabnt worden, bak alle Lamais iche Briefter laut ihres Berufs, nur von Almosen auf die unansehnlichste Beise leben und nie Reichthum und Gutet Allein jest bruckt biefer 3mang feinen fammein follen. mehr, fie sind nicht nur begutert, fondern bedienen sich and des Borrechts (wenn sie durch mögliche Källe einmal verarmen), in Begleitung einiger Schuler unter bem Bolfe im Lande berumzureiten, und auf Die ftolgefte Beife Bieb und Guter ju fammeln, und geben bor, baf fie durch uns vorhergesehene Umftande Mangel leiden. Redermann unter Diesem theilnehmenden Bolte, tragt nach Bermogen auf die Bitte seines Rachften etwas ben, und fo erhalten fie in farder Beit febr reiche Geschenke. Undere unangefebene, arme Priesterschuler, welche aus durftigen Familien find, geben, menn

wenn sie die Noth zu drücken beginnt, im Lande herum. Jeder begegnet ihnen mitleidig und gefällig, ist zufries den mit ihren Gebetsgaden', dewirthet sie so lange, als es erforderlich ist und macht sich ein herzliches Bergnügen daraus, einem Dürftigen etwas mittheilen zu können. Auf diese Weise sammeln' die armen Geistsichen allerlep Lebenss mittel, Butter, Fleisch, Gemüse, Wolle, Felle u. dergl., in solcher Menge ein, daß sie davon noch verkaufen und eis von neuen Borrath zur Biehzucht gewinnen können.

Die übrigen hauslichen Beschäftigungen bes Priesters standes sind von benen der Laten wenig verschieden; doch verschont man sie hiermit möglicht, damit sie nur in der Schriftgelehrsamkeit, im Auswendiglernen langer Gebete, Abschreiben ihrer Glaubensbucher, in der Arznepfunde und Kalenderwissenschaft (die sie sehr gut verstehen), im Bilders seichnen und Ausmahlen und dergleichen sich üben können.

Drenzehntes Kapitel. annen — Mönche und andere Geläbbe.

Ben den Lamaischen Religionsverwandten ist von jeher no ben bem Stande ber Beiftlichkeit auch ein Monnenstand eins geführt worden. Bu diesem ist jede Berson bes weiblichen Geschlechts fähig, nur fordert man dage, ohne allen Zwang, ben Gelbftenticbluf, ben uppigen Belterabblichfeiten ju entsagen. Da diese Bolfer von einer ganz bewundernswur: bigen Frommigfeit und Religiofitat find , fo findet man auch genug Personen weiblichen Geschlechts von jedem Alter, die fic dem Monnenstande (Schabaganga), aus eigenem Antriebe midmen. Sie werden ben biefem Schritt von den alteften Oberprieftern, von welchen fie ihr Binfegnung er halten, nach Unleitung alter Religionsformein fehr ftreng gepruft, und immer giebt man ihnen noch einige Bes Denfzeit. Die wird eine Tochter, eine Frau oder Wittme ju diefem Stande aufgefordert, im Gegentheil rath es ihnen jedermann ab, und bennoch fiehet man, daß fich Jung: frauen von lebhafter Jugend, oder Krauen von boberem Alter, um ein vorzüglich Gottgefälliges Leben führen ju tonnen, jum Ronnenstande entschließen. Sie erhalten bann eine vollkommene Ronnenweihe, laffen fich fceeren, legen die Rleidung und den Schmuck der Jungfrauen oder Frauen ab, und bequemen fich mit ber größten Delbenmus

thiafeit, nach ber Weise ber Priefter zu bem ftrengen Bes labbe, bis in ben Lod den Lebensaenuffen und aller Uns kenscheit zu entsagen; Lag und Racht, so oft es möglich ift, m beten und einen Gott mohlgefälligen Wandel zu fahe Ihre Rleidung ift, mit Ausnahme bes priefterlichen Amtsichmucks, Diefelbe rothe Tracht ber mannlichen Beifts licen. Reinesweges aber werben die Ronnen in Ribftern eingeschloffen, sondern fie leben wie guvor, unter ihrer Ramilie, nur mit dem Borbehalt, daß fie, wenn fie dazu fabig find , febr viele Bebete und Glaubenszeremonien fers nen und fic darin üben muffen. Auch brauchen fie nicht ju fasten, fondern genießen, wie bie Briefter, alle Roft. Sie find übrigens unter bem Bolfe fehr geehrt, burfen auch im Tempel neben ben Prieftern figen und alle Gebete mit verrichten: bekommen aber keinen Antheil von den Als molen, die man den Geistlichen im Tempel autheilt. imigen, die jur Schriftkenntnig unfahig find, beschäftigen fiomit dem Rofenfrang und Danib Beten ihrer Rurda, und widmen fich anderen gottesdienftlichen Mebungen. entschliefen fich viele unter diesen, an fich schon sehr sitelis om Bolkern, aus frevem Triebe, ein aang unstraflices leben ju fuhren und fich fteten Undachteubungen ju erges ben; besonders will fich jeder, ber nur einige Rabigfeit bes fitt, ber Religion widmen. Es ift mahr, ihre Gefete find ben folden Gelubben febr ftrenge, aber ba, wo fie befolgt werden, geschiehet es frenwillig ohne allen erkunftels Wenn fich menschiche Schwachheiten und Uebertretungen beimlich einschteichen, fo verfahrt man, ftatt bergleichen zu bestrafen, mitleidig und billig, sucht mit dem größten Eifer feines Rebenmenschen Sehler ju verbers

gen, warnt nur für künftige und sieht sogar einander ben, um wiederholte Fehler vermeiden zu können. Ueberhaupt beschämen diese nomadischen Bolker durch ihren Duldungssgeist manche andere, und mit den zuverlässigken Gründen kann man von ihnen, die von einer frepen natürlichen Regierung abhängen, behaupten, daß man unter ihnen wenis ger menschliche Ausschweifungen sindet, als unter den sogenannten aufgeklärten und gesitteten Bolkern. In welcher Absicht auch jemand einen Fehler oder eine Ausschweifung begeht, so wird er immer von jedem bedauert und bemits leidet, weil man sich in die Lage eines solchen selbst sest.

Roch giebt es außer biesem Monnenstande eine Art pon Salbnonnen, welche ber ihrem Laienstande gewiffe Belubde ablegen und Ubafdanja genannt merden. Bers fonen, welche von fehr schweren Rrantheiten sonderbar geheilt worden, oder auch unheilbare Uebel haben, felbst neugebohrene Rinder werden ju diefem Belubde eingesegnet, einige bisweilen auch nur aus Religionseifer. Dies Gelübbe verpflichtet fie nicht nur zu einem Gottgefälligen, porfichtigen Lebenswandel, fondern auch gur regelmäßigen Feper ber bestimmten bren monatlichen Bettage, nach der Beife aller Priefter und Ronnen, jum Altardienft, jum Opfer und zu ftetem Gebet. Un diesen Tagen frandeln fie ale Pries fter und werden auch als folde vom Bolfe verehrt. den allgemeinen Berfammlungen haben die Jungfrauen und Krauen biefes Standes nachft ben Ronnen ben Borfis por gemeinen Laien, muffen ftets reine Speife genießen, burfen niemals Pferdeffeisch effen und werden von jedermann mit untabelhafter Briefterfoft bedient. Ben ber Brufung und Gin kegnung zu diesem Stande, legt man seine gewöhnlichen Rieber nicht ab, last auch sein Haar nicht scheeren. — Die Unterscheidung besteht nur in einer Art von Ordensband, das aus einer rothen oder gelben handbreiten Binde von Seide oder Baumwolle besteht und so lang ist, daß sie von der Schulter über die Häften mit einem Anoten geschlossen, hängt, und die beiden Enden von der Seite fast bis auf die Eide reichen. Dies Band (Orfimtschi) muß eine Ubasschaptagen. Dies Band (Orfimtschi) muß eine Ubasschaptschich wenn sie betet, womtt sie dann eben so verfährt, wie die Priester mit den beiden Enden ihres Gewandes, die über einander geschlagen werden.

Eben fo hat man aud Salbmonde (Ubafda); laien aus jedem Alter werben dazu eingeweihet, baben mit den Ubafdanga's gleiche Pflichten und fuhren Dette selben Bandel. Auch können fie ein Aleid nach priesterlicher Art tragen, und wenn man es ihnen erlaubt, auch von The rouses, schmales Orbensband schlingen rother Karbe. fie theils quer über die Bruft, theils über den Gurt um den In offentlichen Berfammlungen haben fie ebenfalls nadft den Lamen den Borfit vor den Laien, und werden wie jene bedient. Gemeiniglich find es Schriftgelehrte, welche unter dem Bolle ben Gottesbienft verrichten. Es aes fcieht auch nicht felten, bag ein Ubafda jum Priefters fande übertritt, mit Frau und Kindern in Gefellschaft bleibt, übrigens aber nach der Ordnung der Geistlichen lebt. dies hat fcon einige Schwierigkeit, weil dazu eine öffents Doch nimmt man bers lice Anerkennung erforderlich ift. gleichen Laien, wenn fie fehr gelehrt find, und einen allges mein anerkannten auten Charafter haben, in ihrem Alter auf dringendes Ansuchen als Priester in Pflicht.

Es giebt übrigens unter biefem Bolke viel Laien, welche aroke Schriftaelehrte find, Die Mongolische und Lubatifche Sorift lefen und foreiben, fie verfteben, aber feine Belåbde haben. Rachft den Lamen find fie mit bem Ralenders wesen am meiften vertraut, und geben von den Planeten und himmelbereigniffen, von allen Tagen und Zeiten, und von allen fdriftmäßigen Beiden Die Deutung. Dergleichen gemeis ne Schriftgelehrte find unter bem Bolle fehr beliebt, geehrt und werben Batfdi *), Deifter ober Lehrer, genannt, Much berrichten fie' vielerley Religionsubungen im Bolle, und ihre Sausaltare find gemeiniglich febr pollftanbig. -Mukerbem giebt es noch hie und ba einen Stand von Bets Brabern. Diefe muffen nach ihrem Gelubbe ftets auf Reifen fenn, auf einem Stabe ein Gebetradlein fuhren, je bermann besuchen und Gebete zum Lobe Bottes und fur die Bohlfahrt aller Stande, aller lebenden und geftorbenen Wefen halten. Gie haben oft ein fehr kummerliches Infeben und werden bod überall wohl aufgenommen, gespeift, getrankt und beberberget. Sie fammeln feine Schape und bringen fo ihre Lebenszeit mit Diefer Uebung, jum Benfpiel ber Aufmunterung fur die Andacht des Bolles, ju. Die,

^{*)} Herr L. Langles halt dies Wort Baffchi, welches er Pakii fchreibt, für Tübatifch und für einen Namen (Alphabet Mantchou IIIme edir; p 55.). Dies ist aber ein Mißgriff, denn Bakfchi ist wirklich Mongolisch, und bedeutch, wie im Manbshuischen, einen Gelehrten (S. Dictionnaire Mantchou Vol. I. p. 522.) — In Tübat heißen die Mongolischen Bakfchi immer Gombo. — Die ber Ballas (Mongol. Böller Th. II. S. 435.) gegebene Erklärung von Bakfchi, als Chrentitel gelehrter Gellong's, ist ebenfalls nicht richtis.

welche nach ihrem Gelubbe ftets die Loblieder an die vergots etete Darrah: Effe im Munde führen, werden Dars fintschi, und andere, welche stets das Om smasnihs batsmåschum beten, Manitschi genannt.

In Tubat und in der Mongolen giebt es auch baufig Einsiedler, welche im Mongolischen Dajantichi, Tubas tifd aber Eretfouba genannt werden. Sie wohnen gewöhnlich auf Bergen ober in Boblen. Die letten geben niemals aus denfelben beraus, nahren fic nur von Burs Jeln und andern roben Raturproduften und trinken fein anderes Getrant als Waffer. Aremde oder Borubers gehende gieben nicht im Geringften ihre Aufmertfamteit auf fic, und nichts ftort fie in ihren Gebeten und geiftlichen Betrachtungen. Gie laffen bas Sagr lang madlen und verschneiden es nie. Diejenigen, welche in ben Gebirgen mobnen, fuhren tein fo ftrenges Leben, und fommen auch zuweisen unter die übrigen Menschen, um Almosen und Dahrungsmittel einzusammeln. Beibe Arten folder Ginfiedler geben wie gamen gefleidet, tragen gelbe ober rothe Rode und fceeren fic nie ben Bart.

Bierzehntes Kapitel.

Sinweihung ber Neubekehrten — Amulete — bffentliche Religionss feverlichkeiten — Gebrauche ben ber Geburt ber Rinder — ben heirathen — ben Krankheiten — ben Codesfallen — ben ben Begrabniffen,

Die alten verabtterten-Briefter in Indien nahmen nach schriftlichen Urfunden das Bolf, welches sich zu ihrem Blauben bekennen wollte, erft nach einer ftrengen Prufung Man findet noch jest ben ben Mongolischen in Vflicht. Bolfern, daß folde, die dem Schamanischen Glauben zugethan maren, ichagrenweife burch die Lamen gur Bub: bah : Religion befehrt merden. Diefe ungläubigen Perfonen melben fich ben einem Oberpriefter, und wenn ihre Anjahl groß genug ift, bestimmt man eine gewiffe Beit, ju ber fie fich einfinden muffen. Die Aufnahme wird allemal jur Commerszeit an einem angenehmen, ftillen Ort unter fregem himmel pollzogen. Beil fich auch hierzu gewohns lich viel Lamen einfinden, fo find fur fie Butten gebaut und alles zu einem breng bis viertägigen Aufenthalt verans Alles Bolf beiderlen Geschlichts halt fich gescllschaftsweise im Grunen auf und genieft nur nothburftige Roft, um nicht gang ju verschmachten. Jeber Schmud wird abgelegt, Ohrringe, Saarflechten und alles in Die Augen fallende, und jeber tragt nur ein schlechtes Rleid.

An gewiffen Stunden bes Lages furben fich die Meubeleber ten einzeln ben bem alteften Oberpriefter jur Prufung und jum Unterricht ein, und bie ubrige Beit beten fie bis jur Gins führung Lag und Racht in der Stille. Da fein Frember Antheil daran nehmen darf, fo fehlt es moch immer an Ges legenheit, gengue Nachrichten bavon einzuziehen, und wenn man felbft bas Bertrauen diefes Bolfs genieft, fo muß man fich doch fehr huten, durch ju große Reugierde einen nachtheiligen Argwohn ju erwecken; benn fie halten es fur die hochte Pflicht, alles, was fie vornehmen, ju verbergen. Benn fie baber burch die Ankunft eines Fremden geftort werden, fo gerftreuen fie fich und verrathen gegen benjenis gen, der ihrem großen öffentlichen Gottesdienft benwohnen will, immer ein Migtrauen. Aus mundlichen Rachrichten, welche ich bisweilen über ihr geheimes Religionswesen erhalten habe, mare, wenn alles übereinstimmte ober gehorig gepruft werden konnte, manches anzumerken. Berfcwiegenheit und Treue gegen ihre Beichtvater ift alles jeit eine ihrer hochften Pflichten. Um ihren Gelubden befte mehr Gewicht ju geben, macht man oft aus ben unschulbigften Bemerkungen ein Berbrechen. Sowohl der Lama. vor welchem man fein Gelubde ablegt, als auch diejenigen, welche einen allgemeinen Religionsunterricht geben, ober bas Miphabet, b. i. ben Schluffel ju aller Beise heit und Gludfeligfeit fehren, werben zeitlebens verehrt, und wenn es Priefter find, angebetet. Den mabe ren Ramen ihres Lehrers fprechen fie niemals aus. Den Prieftern und Lehrern geben alle Zuhower und die Kinder ihres Difirites einen fehr verfchiebenen Chrennamen, ober nennen sie schlechtweg. Weister und Lebrer. Ja, fie geben so

wait, daß sie Jedem, der mit ihren Behrern binen gemeinschaftlichen Namen hat, einen andern Beynamen geben, und oft auch andern Dingen im gemeinen Leden; damit sie sich von der Aussprache des Namens ihres geheiligten lehrers gang entwöhnen.

Die Reubekehrten muffen in ihren Wohnungen ebenfalls ben Bauptort, bem Gingange gegenüber etwas Tinfs, ju einem Altar und ju einer heiligen Statte beftimmen und einweihen laffen. Den Altar mit allem Bubehor, die Bildniffe der Beiligen, die Bucher und dergleis den nehmen sie von ihrem ersten Lehrpriefter, und erhalten von ihm allen Unterricht jur hauslichen gottesbienftlichen Hebung. Bum Beugnif ihres Uebertritts jur Religion giebt man ihnen ein geschriebenes oder gedrucktes Umulet. Dies wird bisweilen in filbernen oder meffingenen Rapfeln, oder auch nur in einem Ueberzug von Sammet, Seide ober Leder eingenahet und an einer iconen Schnur zeitlebens um ben Sals getragen. Sie vermehren ihre Amulete, Die oft einen verschiedenen Inhalt haben, vielfaltig. Oft fommen auch von großen Patriarchen in Tubat und in der Mongos len neu verfaßte heraus, und jur Probe des Inhalts theile ich hier die Ueberfenung eines folchen Amulets mit:

"Nach geschehener Einladung hat sich der hochte "ursprüngliche Priester des Seelenreichs, Abida, recht "freudenvoll auf mein Haupt niedergelassen."

"Diesem urfprünglichen höchften Priester und Fahr "ver, dem offenbar vollkommenen und verklärten, gleicher "weise erschienenen, alle Eitelkeit überwunden habenden und "durch Mahrheit vollendeten, unaussprechlich glovreichen "Seefenfahrer; zu Fägen, sey Anbetungsehre, Dankopfets "und Ergebenheit!"

"Berleihe Segen! Untrügliche Substanz der drepfals "tigen Unschähreit. Erlösung bringender Held aus "allen höllengefahren, und heiliget Führer ins Reich det "edelsten Reinhelt. — Abida ich bete dich an! Sein "gnademreich ber allen hindernissvollen Sefahren der "Hölle! — Ach, begleite mich durch die schrecklichen Wege "voller Klippen, und entreiße mich den trauerbringenden "Wogen des Unglücks! — Uch, begleite mich in das heis "ligste Seligkeitsreich, denn ein erwünschteres Reich war "noch nie."

"Mit beiner Barmherzigkeit ftehe mir ben, und faß "mich bas verheißene glorreiche Seelenreich finden und mir "ju Theil werden."

"Lag alles dahin wirken, damit ich dereinst in jener "Paradiesesstur aus dem Herzbecher der Linch omgblus, "me einer neuen Geburtserscheinung theilhaftig werde. ——
"Mausgastama."

Die Mongoten sind den ihren gestlichen Uedungen unsernüdet, kast könnte man sagen unersättlich und ihnen ganz ergeben. Gottesdienstliche Berrichtungen werden bald hier, bald da mit der größten Feperlichkeit veranstattet. Hierzu haben sie in den großen Werken der alten Indischen vergötzterten Lehrer viele Anleitung. Jeden dieser Schristkellet giebt eine eigene Art zur Feper und zur Berherrschung des Gottesdienstes an, durch deren Rachahmung die hentigen kamen den Geschmack des Bolkes datan allezeit auf das lebehafteste zu unterhalten wissen. Wohlhabende Familien vers

ankalten ben difentlichen, feverlichen Gottesbienk zu allen Jahreszeiten ben Freude und Leid. Da wegen der Menge der Prürstet, deren man so viel als möglich dazu einladet, diese Feverlichkeiten, welche oft mehrere Tage dauern, viel kosten, so tritt ein ganzes Geschlecht oder eine ganze Verwandtschaft zusammen, um die Kosten gemeinschaftlich zu bestreiten. Bisweilen halten sie diesen Gottesbienst aus Dankbeutkeit für zeitliches Wohlergehen, bisweilen wegen drückenizer Nothfälle, ben Geburten und ben Sterbefällen.

Liele Kinder halten die Mongolen für eine Gabe der Gottbeit. Bep unfruchtbaren Frauen werden daher unends lich aberglaubische Mittel mit bem Glaubensmaffer gebraucht, und von allen himmlischen Wesen erflehen sie die Erfüllung ihrer Bunfche. Beugt ein Mongole mit einer Frau Kinger, fo sucht er nie eine andere. gefegrieten Leibesumftanden werden mohlgemeinte Glude vermittelungen burch mancherlen Gottesbienft veranstaltet, und bis jur Geburt fortgefest. Bor ober gleich nach ber Geburt febnuckt man ben Altar, erleuchtet ihn mit einer Lampe und gundet Rauchopfer an. Der Gottesbienft daben ift nach Umftanden bald mehr bald weniger feverlich. deffen wird in der erften Freude, gemeiniglich einige Lage nach ber Geburt, ber Anfang ber Zeremonien gemacht. Kur das Kind halt man allemal ein rührendes Gebet und Reinigungsopfer mit Raucherwerk. hiermit ift auch bas heilige Bad Thuffel altican verbunden, welches uns ter einer febr feperlichen Ginfegnung zubeveitet wirb. bestimmter Zeit mafcht man bas Rind, pom Scheitel an nach allen Saupttheilen des Abrpers über einem Beden. Das hierben übliche Gebet bezieht sich auf die ewige Berbannung aller Anfechtungen und Gefahren, und auf die Berpfliche tung me Theilnahme an ber Religion. Das im Beden ' enthaltene übrige Baffer wird nach Anzeige bes Briefters entweber noch Girben, Weften, Rorben ober Often unter einen Baum, oder an eine fonft angewiesene reine Stelle. welche niemals betweten werben barf, geschüttet. And ethalt bann gemeiniglich vom Priefter einen geiftlichen Namen, übrigens aber bittet man sich von denen zum Reste berfammelten Ramilienvåtern einen Gefellschaftenamen aus. Einer ber alteften Bater ber Bermandticaft ruft einen gang willführlichen Ramen, unter einer Menge bildlicher Staenswünsche, moran Diefe Bolter fehr reich find, aus, worin alle Bater und gegenwartigen Perfonen einstimmen. Der geiftliche Rame des Menschen wird gewöhnlich geheis liget, und außer geistlichen Beranlastungen niemals ges braucht; nur der weltliche Rame ist im gemeinen Loben iblid. Ben Krankheiten wird bisweilen der afte Rame gegen einen neuen verwechselt, um ben Glauben burch ers neuete Glucksumftande zu bestärken.

Bey Peirathen und deren Vollziehung sind ebenfalls mancherlen religibse Icremonien gebräuchlich, wovon ich bloß derer am Pochzeittage gedenken will. Nachdem die Berlodungsbedingungen durch die Familienväter — die Gegenwart des Bräutigams und der Braut ist dazu nicht triorderlich — beschlossen sind, wird auf dem Altar in dem Hause der Braut zur Bekräftigung dessen, was man einans der zugesichert hat, eine Fackel vor den Heiligthümern angezichnet, und von beiden Theilen daben gebetet. Während der Zubereitungen zur Heirath werden die Priester eingelasden, um Gebete, die sich auf das Glück und das Wohl der

nandlich abgeraumt und ber Oberpriefter halt an die Seele. beren Aufenthalt bis ju diefer Bandlung noch in der Rabe des Korpers vermuthet wird, eine Anrede, und fündigt ihr ben Zeitpunkt der Trennung und den letten feperlichen Abfcbied an. Auch ift zu bemerten, daß diefe Bolter feine Leiche durch die Thur bes Rilgeltes, wo aus : und eingegangen wird, hinausbringen. Wenn man die ganze Bobnung nicht an einem andern Orte aufschlagen will, fo hebt man eine Seite berfelben in die Bobe, und nimmt die leiche unten durch die Seite heraus. Man umwindet die Todten mit baumwollenen ober ben Reichen mit feibenen Beugen reichlich, und legt fie auf Dofen ober Rameelen, welchen bermittelft eines Sattels zu beiden Seiten geraumige Raften aufgehangt find, oben über ben Ruden des Thieres' quer über Diefe Raften, auf ihr Bettlager, und nachdem fie an Drt und Stelle gebracht, berlaft man fie nach dem Bebet. Rings um die Leiche herum find bieweilen febr viele Stangen mit Betfahnen, ju taufend Malen mit der Betformel Oms ma = nih = bad = ma = dum in Lubatifder Schrift bes Rach Endigung der Seelenmeffen, die 49 Lage bauern, werden ben der gangen Freundschaft die allgemeis nen Glaubenslitanenen und julett ber große Segen gesproden, welchen man am nachsten monatlichen großen Bettag im Tempel vor allem Bolf nochmals wiederholt. Beiftlichkeit, welche die Seelenmeffen verrichtet, theilt man noch julest nach Bermogen große Almofen aus. amtführende Priefter befommt außer andern Gefdenken ein febr autes gefatteltes Reitpferd, und die besten Rleidungskude des Verftorbenen, und vor Berftreuung des Boles wird noch ein Gastmahl gegeben.

Funf:

Funfzehntes Rapitel.

Areise von Ticherfaßt — gefährliche Brude über ben Don — Bastanstaja — Gegend ber Steppe nach dem Maotis ju — Gränze ber Donschen Rosafen und der Tichernomorzen — Eintritt in das Kaufassche Gouvernement — Quarantaine am ftinsenden Jegorlyf — Sigelreihe, die von den Borgebirgen des Kaussafus gerade nach Norden streicht — Redoute Kalaly — Steisnerne Bilbsalle — Pregradnoi — Besorasnoi — Donskaja — steinerne Bilber in der Steppe — ihr Ursvrung — Unstruchungen über Petscheuegen und Komaner oder Polowzen.

Nachdem ich mehrere kleine Keisen zu den Kalmücken im kande der Donschen Kosaken beendigt hatte, kehrte ich nach Ascherlaßt zurück, um den dort zurückgelassenen Studenten und meinen Reisewagen abzuholen. Am 19ten November derließen wir wieder diese Stadt, in der sich alle unsere Bekannte, und besonders die Herren Lehrer berm Gymnasio, demüht hatten, und den Ausenthalt angenehm zu machen. Der Weg ging anfangs längs dem rechten Ufer des Don die anderthald Werst oberhald der Stadt, wo eine Kettensbrücke über diesen Strom führt. Hier hätten wir sast das Unglück gehabt, einen unserer Wagen zu verlieren, denn die mur leicht an einander geketteten Balken gaben sich, sast in der Nitte des Flusses, von einander, und die Hinterräder dep Kalesche fanken die an die Achse ins Wasser. Nur mit vieler Rücke konnten wir den Wagen wieder in die Höhe bringen,

welches erst dann glucke, als bereits alses abgepack, und er schon verloren geachtet worden war. Nach diesem unangenehmen Borfall, ben dem sowohl die Rosaken, die und führten, als auch wir selbst ziemlich naß geworden und aus gefroren waren, setzen wir unsere Reise ohne weitern Unsfall bis zur ersten Station Batanskaja fort, die 17½ Werst von Tscherkaßk entfernt ist, und an einem waskerlosen Arme des Don liegt, der Podpolnaja, d. i. der Halbvolle genannt wird. Der Weg war durch eine große Ebene gegangen, die eben so wie die Insel, woraus Tscherkaßk liegt, alljährlich überschwemmt wird, aber von der das Wasser früher abläuft, weil sie etwas hie her gelegen ist, und sich gegen den Hauptstrom zu neigt.

Bon Batansfaja hatten wir 16 Berft bis jur Station Ragalnitfaja am Blugden Ragalnif, bas unter Afow, ben einem barnach genannten Dorfe, in bem Maotis fallt, nachdem es ben von Guden fommenden Bach Reibusda aufgenommen, und fich daburch betracht lich vergrößert hat. Ueberall fahen wir trockene Graben, Die jum Ragalnif führten, jest ohne Baffer maren, fich aber im Fruhjahre vom Schneemaffer aus ber Steppe betrachtlich fullen follen. Die Gegend ift außerft flach und nur in Gudoften erblickten wir einige Anhohen, die ju ber Sugelfette gehoren, welche in gerader nordlicher Richtung vom mittlern Efuban her bis jum Urfprunge des Ragal: nif hinstreicht, und die wir als Borboten des Raufasus begrüßten. Nach 16 Wersten kamen wir por der ehemalis gen Station Chomutegfaja vorben, bie aber jest nur von einigen hier Bache haltenden Rofafen befest mar, und erft in dem awolf Werft davon entfernten Wirthshaufe

Retichetnaja, bas am Bache gleiches Ramens liegt. und wohin man die Pferde von dem anderthalb Werft davon gelegenen Rofafenvoften brachte, hielten mir an. Et hat dies feinen Damen von einer alten verfallenen Regd fbed, welche 35 Werft von hier am Manntfche fluffe liegt, und über die fonst der Beg nach Ticherkaff Beil die Pferde noch nicht gefüttert waren, fo machte ich indeffen eine kleine Erkurfion nach dem Urfprung bit beiden Bache Rosmofd und Bobromaja, etwa gehn Werfte von bier in Sudwesten entspringen, und . fic nach einem Lauf von feche bentschen Meilen mit bem Kelbusda vereinigen. Ich fand fie in einem thonigten Candbette fehr femal und fast gar nicht fliegend, so baf en darauf gelegtes Blatt Papier ben gang ruhigem Wetter in einer Biertelftunde taum feinen Plat um zwen Fuß beranderte. Diefer Umftand, ber fich ben mehreren fleinen Kluffen, die ihren Lauf nach dem Aforofchen Meere zu nehe men, bemerken lagt, beweist, wie wenig Abfall die Steppe nach Weften zu hat. Unter bem Steppenboden in einer Liefe von etwa dren Ellen findet man hier Bruchftucke von Ralfftein', ber aus Muschelkonglomeraten besteht.

Erft am Abend, als es schon finster geworden war, konnten wir das Metschetskische Wirthshaus verlassen, als lein die Kosakenpferde, die uns führen sollten, waren so matt, daß wir his eilf Uhr nur zehn Werst bis zu dem Bachgrunde Kogülta zurückgelegt hatten, ben dem wie die Nacht über bleiben mußten. Eine Kalmückische Kizbitke (Filzzelt), welche ich ben den Donschen Kalmücken gekauft hatte, that uns hier trefsliche Dienste, auch kam uns der aus Lscherkaßk mitgenommene Mundvorrath sehr

ju ftatten, boch maren zwen Rakchen mit Donfchem Bein gang gefroren, ben wir nur gur Bereitung bes glubenben Beine brauchen konnten. Sier frand fonft eine Rofatens Ration, Die aber jest in einen blogen Wachtposten verwans belt ift. Nachdem die Pferde genugsam geruht hatten, brachen wir fruhmorgens auf und kamen nach drepzehn Berften gur Station Riffnoi Jegorligkaja, bie an bem nordlichen ber beiben Bache liegt, welche ben Rugois Beja, ober ben binfigen Jei-bilben. Rach 14 Werk haften wir ein Birthshaus am andern Bache, ber fo wie bie Kortsetung beider, der binfige Sei, die Grange ber Donfden und Efdernomorgifden Rofaten, bis gur Staniga Refaterinodarsfaja macht, ben welchem Orte fich Diefer in die rechte Seite des großen Jei ergießt, der bann gerade westlich bis ins Asowsche Meer lauft, und beibe Bebiete fernerhin trennt. Bep dem Gafthaufe etreichten wir Die oben ermannte Rette fleiner Bugel, Die vom Cluban her auf anderthalb Breitengrade nach Rorden zu ftreicht, und das Rluffpftem der Weftfeite des Maotis von dem des Segorlyf trennt. Bon bier hatten wir nur noch brep: gehn Werft bis jur Station Wonutschnoi Regoringe fája, die auch Sferednaja Jegorlyzkaja, vom ftinfenden ober mittleren Jegorlyf genannt wirb, an deffen rechten Seite fie liegt. Diefer Aluft, der bie Granze der Raufasischen Statthalterschaft und der Donschen Rofaken macht, entspringt aus mehreren fleinen Bachen, etwa funfgehn Berft von hier in Gudweften an der Oftseite bes ermahnten Sugelzuges und fallt nach einem erft oftlis den und bann nordöstlichen Lauf von etwa brenzehn bents foen Deilen in den Danptich. Ueber ben ftinkenben Jegorlyk führte uns eine wegen der Quarantaine versschlossen Brucke, und wir wurden von den daben angestellten Unterchirurgen ersucht, uns dis zur Absahrt von hier nicht weit von unsern Fuhrwerken zu entfernen, abgleich gar nichts mehr von der Pest zu fürchten war. Es ist ins dessen unbegreiflich, wie man die Quarantaine an einem Orte anlegen konnte, der eine so ungesunde Lage und sakt gar kein Trinkwasser hat, da sich doch das erke Posthaus 17½ Werst von Tscherkaßt, an der Podpolnaja viel bester dazu geschickt hätte, weil man aus dieser Stadt wesnigstens Lebensmittel erhalten kann, die nach Wonutschen noi Jegorlyzkaja mit großen Kosten hingeschasst werden müssen.

Bon der Quarantaine lieat die erfte Station im Raufasischen Gouvernement, die eine Redoute, Ramens Defotschatnaja Ropani ift, 34 Berft entfernt, ber Deg dahin führt durch eine fthr ebene Steppe, und hinter berfelben findet man in dem trockenen Bette eines Baches, bas fich mit dem bes Rafippnaja verbindet, gegrabene Brunnen, die aber nur schlechtes Wasser enthalten, und von denen die Redoute ihren Ramen bat; denn De fct= fdatnoi Ropani bedeutet Sandbrunnen. hier geht ein anderer Weg nach Mordoften, über den mittleten Regoripf nach dem Manntich und dem gande der Donschen Rosaken, der aber jest wenig gebraucht, und fast nur von Lataren und Kalmucken bereift wird, weil er faft gang ohne Baffer ift, benn bas ber hiefigen Steppenfluffe ift nicht trinkbar. — Gilf Werft von den Sandbruns nen liegt die Redoute Rafgppnoi am Bache gleiches Namens, der sudwestlich von hier über dem Dorfe

Rumaner find mit ben Volowgern ber Ruffe ichen, und den Polowegy ber Polnifden Gefdichtidreis ber, em Bolf, und wie wir nachher sehen wetben, Lataris fchen Stammes, benn icon Difon fagt: "Chwaliffen "und Bolgaven ftammen von Lothe beiden Tochtern; .. aber vier andere Bolfer find Somaelitischer Abkunft, "Cortmeni, Petichenefi, Borgy und Rumani, "richtiger Polowan, " und ein anderer Schriftsteller, ben Solober (Befch. v. Giebenburgen S. 482) anführt: "Cumani id est Polowtzi, ex deserto egressi." Die Identitat Diefer beiben Namen laft fich indeffen am besten baraus beweifen, bak bie Ruffifden Gefdichtforeis ber diefelbe Begebenheit von ben' Dolomgern ergahlen, Die von den Bnjantinern, ben eben diefer Gelegenheit Ros maner genannt werben. Die Sache ift Diefe: Ein ges meiner Mann, welcher aus Griechenland nach Cherfon verwiesen worden mar, murde dort mit ben Komanern bes fannt, die des Sandels wegen und um Lebensmittel ju faus fen dahin tamen, und überredete fie, daß er der Cohn bes Raifers Diogenes fen. Sie befrenten ihn darauf aus ber Gefangenschaft, und beschloffen in Soffnung guter Be lohnung, ihn auf den Thron ju feben, und rudten im Jahre 1096 gegen die Donau an. Der Raifer Mlegius ließ es in ber großen Rirche, burch eine Art von Drafel entscheiden, bag er die Romaner nicht erwarten, fondern ihnen entgegen geben follte. Diefe standen icon am finten Ufer ber Donau und die Blachen hatten ihnen ben Weg burch die engen Paffe gewiesen. Gie drangen durch Bers rath in die Stadt Goloe und riefen nun ben falfden Diogenes jum Raifer aus. Andilaus am Pontus, worin der Kaiser selbst lag, kommten sie nicht bezwingen; sie gingen also vor Adrianopel, wo der Pseudos Dioges nes ein geheimes Berständniß zu haben vorgab. Indesten locke Alakaseus den Betrüger durch eine List in die Burg Peuße, wo er berauscht gemacht, gefangen genommen und nach Konstantinopel- geschickt wurde. Dier ward er durch einen Lürkischen Eunuchen gebiendet. Der Kaiser Alexius schlug hierauf die Romaner in einem Treffender laurokon mum, und reinigte das Land von ihnen. — Mit dieser Erzählung seimmen die Russischen Jahrbücker überein, indem Restor unter 1095 meldet: "Die Possilonzi zogen gegen die Griechen mit Dewigen ewitsch "(Diegenessohn), der Lzar (Kaiser) bekam aber den "Dewigene witsch gefangen, und blendete ihn."

Dies allein beweift nun hinlanglid, baf Volowger Die Komaner der Byzantiner find. Bas ihre Abstammung betrifft, so zeigt schon die oben angeführte Stelle bes Diton, daß fie Lataren mas ren, indem er fie mit den Zuremenen und Eurfen Allein noch einen befferen Beweis' für vermandt erflårt. daven haben wir in ihrer Sprache. Schon feit 1086 was un Romaner in Ungarn eingewandert; eine noch größere Anjahl fluchtete vor Dibingischan borthin, und fette ihr tauberisches Nomadenleben fort, bis sie endlich 1410. die driftliche Religion annahmen.! Ben ihnen haben Große und Rleinkumanien in Ober und Riebers ungarn den Ramen, wo sie noch wohnen, und etwa huns bert und zwolftausend freve Leute ausmachen: aber fie bas ben bereits die Ungarische Sprace angenommen, und bie ihrige dagegen völlig vergeffen. Der lette, welcher noch

etwas davon verstand, hieß Barro, war ein Bürger zu Karczag, und starb um 1770. Einige dieser Rumaner werden auch Jaszog, das ist Ungarisch Bogenschützen genannt, weil sie im Bortrad als leichte Truppen dienten, und sind daher nicht mit den Sarmatischen Jaspgen zu verwechseln. Obgleich nun die Romanische Sprache in Ungarn ausgestorden ist, so haben sich doch noch einige Abschriften des Baterunsers in derselben erhalten, die unwiderssprechlich beweisen, daß sie Tatarisch war, sowohl den Worten als auch dem grammatischen Baue nach.

Wit den Komanern waren nach dem Zeugniß der Anna Romnena die Patinaken (Petschenegen) Sprachverwandte (meosesos Komavoss ws ömoydorross), ihre Sprache giebt und also die der Petschenegen. Daß übrigens auch diese Tataren waren, darauf leitet und schon der Rame Petscheneg, der sich unter den Sibiris schen Tataren erhalten hat. Denn als Jermat, der Wiederentdecker von Sibirien, im Jahre 1383 die Tataren an der Tawda angriff, und sie sich in der Gegend des Baches Patschenka versammelt hatten, kam es daseibst zu einem blutigen Gesecht, worin die Rosaken einen vollkommenen Sieg davon trugen, und alle dort vorhandene Tataren niedermachten, unter deren Erschlagenen auch ein Fürst, Namens Petscheneg, besindlich war.

Eine andere nicht unwichtige Rotiz über die Petices negen ertheilt uns der Arabische Geograph Scherif Edrifi, worin deutlich gesagt wird, daß sie Eurkischen Seschlechts wären. Sie ist folgende: "In dem siebenten "Theil des siebenten Klima's sind die übrigen Gegenden des "Landes "Maß & Shirt, der nordliche Theil des

"stinkenden kandes und der größte Theil des kandes "Glüzi Bedschen ag. Zu dem äußeren Basbshirt "gehoren die beiden Städte Maßirah und Ekaßirah, "wohin sich seiten Kausseute begeben, denn niemand wagt "dahin zu reisen, weil ihre Einwohner alle ankommenden "Fremden erschlagen. Die genannten Städte liegen aber "an einem Flusse, der sich in den Strom Athel (Bolga) "ergießt. Das Land Bedshenag ist nicht beträchtlich, "und man weiß richt, ob es ben diesem Bolke eine größere "Stadt als Banamuni giebt. Es hat aber viele "Einwohner von dem Geschlechte der Türken "(Minohner von dem Geschlechte der Türken "(Minohner Stänzen der Griechen (Minohner) und an den Gränzen der Griechen (Minohner), "weil sie auf den Bergen besestigt sind."

Georg Pachymeres erzählt ferner: "Bur Zeit "des Raisers Michael Paleologus war ein Romaner "Sulthan der Aethiopier (Egypter), welcher in die Sklas "beten verkauft und endlich zum Herrscher geworden war. "Dieser schloß im Jahre 1261 einen Pandelstraktat mit "dem Griechischen Raiser, wodurch ihm eine freve Fahrt "durch die Dardanellen ins schwarze Meer gestattet wurde, "um daselbst Scythische Sklaven zum Ariegsdienste zu "kausen." Nach Nicephor's Bericht gingen jährlich ein oder zwen Transportschiffe von Egypten zu den Euros päischen Scyther, am Mästischen Sumpf und dem Lazais, um theils Freywillige, theils von ihrem Herrn verstauste Männer mit zurückzunehmen, wodurch die Scythisschen Truppen in Merandrien und Babylon vollständig erzhalten wurden. — Dieser Komanische Scylthan, der

ben Traftat mit den Griechen schlof, war ohne allen Aweis fel Bibare ber Erfte, der um diefelbe Beit regierte und ber nach Abulmahagen (beym de Buignes) aus bem Efanbicad geburtig war; und beffen Rame in Mongo-Mider (d. i. Alt : Catarifder) Sprace Rurft bedeuten Allein bies ift ein Frrthum; bas Wort Bibars ober Biberdi ift Tatarifc und bedeutet vom Berrn gegeben, abgeleitet von By ober W. Beg Ber. beramen, ich gebe. Diefe Ueberfetung bon Biberbi findet fich fcon ben Jofaphat Bars baro, der im Jahre 1436 nach Sana (Mom?) reifete, und die umliegenden Landschaften beschrieb, indem er fagt: "Geht man von Lana (westwarts) fangs dem Ufer des "Meeres (Maotis), fo fommt man an ein Land, das Rre = . "mut heißt, beffen Berr ben Ramen Biberdi fuhrt, "bas heißt Deo dato (von Gott gegeben)." -

Das lette Zeugniß über ben Tatarisch: Turkischen Urssprung ber Komaner und ihrer Sprache, mag bas des Rupsbroeck (1253) senn, ber im 28. Rap. seiner Reise, da, wo er von den Juguren spricht, folgende wichtige Rotiz giebt: "Unter den Juguren ift ber Ursprung und "ber Stamm der Turkischen und Lomanischen "Sprache."

Romaner (Polowjer) und Petidenegen bilbeten aber das Bolt der Cfapbidad, und von den ersten fagt Rupsbroed, daß fie fich felbft den Ramen Rapfdat gaben, und an einer andern Stelle nennt er fie Comans Capfdat. Nach Abulghafi Bahadur Chan find die Chapdichack ein Latarifches Bolt, bese fen fabelhaften Ursprung er folgendermaßen ergabit:

hintet أوغويزخان hintet عوي 30g أو Bierauf "chathai, und befriegte das Bolf, das das "felbft zwifchen ben Bergen und ber Geefufte wohnte. Ihr "Chan hieß ایت جمات St. Burad, und war dem "Dgus : can ju machtig, wodurch diefer genothigt "wurde, sich zwischen zwen Strome zurud ju ziehen. Das "felbft brachte er alles fein Bolf jufammen, und ba es das "mals Gebrauch mar, daß sowohl ber Chan, als auch bie "Bornehmften ihre Beiber mit fich in den Rrieg führten, "fo waren auch biefe bamals ben ihnen. Giner der Anges "febenften feines Beeres war im Ereffen erschlagen worben, "und ließ feine Frau schwanger jurud, die jum Gebaren "feinen bequemen Ort finden fonnte, und fich deshalb in "einem hohlen Baum verbarg, wo fie von einem Rnas "ben entbunden murbe. Dgus ; can, ber dies erfuhr, "nahm darauf das Rind ju fich, und ließ es wie fein eiges "nes erziehen, weil ber Bater in feinem Dienfte bas Leben "verloren hatte. Er gab ihm den Zunamen فريجات "Efibticad, welches in Altturfifder Sprace einen bedeutet, um dadurch قورنس اغاج faulen Baum, "das Andenken feiner Geburtoftelle ju erhalten. Alle biefer "Anabe zu mannlichen Jahren fam, machte er ihn jum "Befehlshaber eines betrachtlichen-Theils feiner Truppen "und befahl ihm, die Bolfer Urus , Black us باشقر maoshar ماجار maoshar . اولات. "befriegen, die lange den großen Stromen Lin (Don)

"und , Jul Idel (Balga) wohnten. Cfibtschad " verfammelte fein Deet auf einer großen Blache und bielt "Mufterung daruber, brach bann gegen die genannten " Wolfer auf und bezwang fie, und er und feine Rachfoms (أوج يونر يبه) men herrschten dort drephundert Jahre, Alle Cfibbschack stammen von ihm her, und , haben von ihm ihren Ramen, und es haben von bet "Beit bes Dgus : can an bis auf Dihingis : dan ر * (دورت يون يبر) wahrend 400 Jahre, جنكم خان, ه "feine andere Leute in ben Gegenden gwifden den gluffen برية (Don), Stel كيا (Bolga) und Said gewohnt, als die Nachkommen und Unterthanen "bes Cfibbichach, weshalb auch die gange Gbene auf "ber fie lebten, ben Ramen Dafct Cfibbfhad ober die Steppe der Cfibdshack erhalten فشت قبيحات. "bat, ben fie noch jest fuhrt. "

Die Wohnplage der Coman: Capfcat ben Runds broeck waren ebenfalls hier. "Der Tanais, sagt er, "ergießt sich in den Maotischen Sumpf, die Etilia "(Wolga) aber in den großen See, den sie selbst in Ges "meinschaft mehrerer anderer Flusse, bildet, die sich von "Persien dahin begeben. In Suden hatten wir die sehr "großen Gebirge, welche die Cergis (Tscherkessen) und "die Alanen oder Acas bewohnen, welche Christen sind, "und noch immer mit den Tataren Krieg führen. Pinter "ihnen, nach diesem großen See oder Meere (bem Kaspis "sihnen, nach diesem großen See oder Meere (bem Kaspis

^{*)} Sowohl in der Frangofischen Uebersezung des Abulghafi, als auch in Mefferschmidt's Deutscher, fteben 4000 Jahr, im Original aber nur 400, welches bistorischer ift.

"schen) zu, singlie Seragenen, die man Les gier nennt, "und die den Tataren gehorchen, dann kommt die eiserne "Pforte (Derbend), welche der große Alegander anlegen "ließ, um die Einfälle der Barbaren in Persien zu verhins dem, von der ich noch nachher sprechen werde, weil ich "auf meiner Rückreise dadurch kam. In der ganzen Gegend "zwischen diesen beiden Flussen (Don und Wolga), durch "die wir reiseten, wohnten sonst Com aner, eho die Tas "taren sie eingenommen hatten."

Die Deischenegen (Martwaroi, Mertwaroi. Пат (пангты) wohnten nach den Rachrichten der Brians tiner an den Rluffen Atil (Bolga) und Beich (Raid), von wo fie aber ums Sahr 894 oder 899 durch die verbundes nen Ufen und Chafaren vertrieben murben. Rur einige Betidenegen blieben fremmillig unter ben Ufen gurud, und berloren fich unter ihren Ueberwindern, von denen fie fich bod durch eine eigene Tracht, immer kenntlich unterfchies ben. Die anderen, uber ben Don fegenden Vetidenes gen zersprengten die Ungarn, von denen der größte Theil nach Atelfufu (bie heutige Moldau und Siebenburgen) Aber auch bier tamen ihnen die Petschenes gen nach und brangten fie nach Beften. Geit biefer Beit (900 nach Chrifto) maren diefe Beren ber gangen Rufte bes ichmarken Meeres, vom Don bis jur Donau und bitlich von ihnen wohnten ihre Sprachvermandte die Romaner.

Ronftantinus Porphyrogenneta fagt: "Die "Ranfar, welche auch Paginaciten genannt werden "u. f. w." und an einer anderen Stelle: "Die Paginas "citen, die ehemals (894) Rangar hießen, (denn dies v. Klaprothe Reife 2c. 1. Band.

Ser Rame Rangar bedeutet der ibachfelbft Ebelmuth und Tapferfeit,) hatten die Baffen gegen Die Chafaren erariffen, waren aber von ibnen beffeat und gezwungen morben, ihr Land ju verlaffen, und bas ber Turfen "(Ungarn) zu bewohnen. Als aber ein Rrieg zwischen die "fen Eurfen und ben Patinaciten, die bamale Rans .. a ar genannt wurden, entftand, ward bas Deer ber Lurlen "(Ungarn) besiegt, und in zwen Theile gertheilt u. f. w." Man fieht alfo deutlich, daß die Petfchenegen auch Ran: gar genannt murben, und theils am fcmargen Deete mobnten, theils zwischen ber Bolga und bem Said unter den Ufen geblieben maren. Daf ber lettere Theil diefer Ration bort wieder ju Rraften gekommen, lernen wir aus Rupsbroed (1253), der von bem Lager bes Batus dan, an ber Oftseite ber Wolgh, geführt von einem vor: nehmen Moal (Mogol), nach Morgen zu durch das land ber Rangle reifete, bie von ben Romanen abkammten. Links in Rorden hatte er bie große Bulgaren und ges rade rechts nach Guben bas Rafpifde Meer. - 301 bann be Diano Carpini, ber 1245 furge Beit vor Rupsbroed vom Pabste Innocent IV. nach der las taren gefchickt murbe, brudt fich noch beutlicher aus: "Das land ber Romanen, fagt er, hat gerade in Rors "den, hinter ben Ruffen die Morduini und Byleri, ", bas heißt die große Bulgaren, die Baftarten, welches "Groß: Ungarn ift, und bann bie Parofiti Cas "moedi, welche hundegefichter haben follen, und an den "bben Ufern des Oceans leben. In Guben find Die Alas "nen, die Efdirfaffen, Gafaren, Grieden "land, Ronftantinopel, bas gand ber Siberel

"(Georgien), die Katii Burtafi, welche man für Jus "den halt, und die den Ropf ganz geschoren tragen. In "Westein ist Ungarn und Rußland. Comanien "aber ist groß und weitläusig, und seine Bewohner sind "größtentheils von den Tataren ausgerottet worden; ans "dere sind entslohen, und ein Theil davon ist bep ihnen in "der Knechtschaft geblieben. Selbst viele der Entstohenen "kehrten wieder zurück, um sich unter ihr Joch zu begeben. "Bon da kamen wir in das Land der Kangiten, wels "des wegen des häusigen Wassermangels wenig bewohnt "ift u. s. w."

Romanen und Petidenegen waren alfo im Grunde ein Bolf, nur daß die Letten fich hundert Sahre früher in Europa zeigten (um 894) als jene, und den Stammnamen Rangly fuhrten, den fie nach Abulghafi bon dem Anarren der Rader (Jis Ranck) der Bagen. bie fie erfunden baben follen, erhielten. Dachdem Eufchis dan, ein Cohn bes Dihingis, im Sahre 1223 in bas Efabbihack eindrang, endete die Macht beider Bolfer und sie wurden theils bis nach Ungarn, theils nach Morden les Kaspischen Meeres bin zersprengt. Andere blieben uns er der Oberherrichaft der Dibingischaniden im Cfabs ishad, fowohl Romaner und Rangli, die nun gus ammenfloffen: und die Ration ber Rogaier, bie biefen Ramen pon einem ihrer Anführer Roga' erhielt, bildeten, on der noch viele Sorden den Ramen Rangli fuhren. der fonnten auch die Ruffifden Eroberer, Rogaper in Bibirien finden, indeffen andere an der Krom wohnten. mter den Borden ber Rogan findet fic ebenfalls noch fest ine, die ben Damen Efipdfhad bepbehalten bat, und an der oberen Ruma weidet, von welchem Fluffe überhaupt der Name Rumanier herzustammen scheint, von dem biese Nation selbst nichts wußte. Auch die Persischen Geschichtschreiber nennen die Gegend um denselben ومستان Rumestan und der Araber Scherif Edrifi (zu Ende des XI. Jahrh.) الكيانية Al Ctomania und fügt hinzu: "die den Ctomaniern den Ramen giebt."

Bor dem Ginfall der Dihingischaniden wohnten die Romaner in und nordlich von ber Rrpm, wie wir unter andern aus der Reife des Runsbroecf erfeben. Da bie fer uber die Gebirge ber Salbinfel nach Morden ju reifete, beschreibt er die nordliche Sbene berselben und fugt bingu: "Diese gange Rlache wurde vor der Ankunft der Lataren son Comanern bewohnt, und alle ermahnte Stadte, 3, Burgen und Dorfer, mußten ihnen Tribut gablen. "aber die Tataren (der Dihingischaniden) anruckten, über-"fcwemmte eine fehr große Menge Comaner bas land, "und fluchtete bis jum Ufer des Meeres. Es brac aber "eine so große Hungersnoth unter ihnen aus, baf die le " benden genothigt maren, die Gestorbenen zu verzehren, wit gein Raufmann mir ergablte, ber bies felbft mit angesehen "batte." — — "Wir gingen immer rechts nad "Dften, und als wir einmal bas land Gafarien (bit "Rrom) verlaffen hatten, behielten wir bas Meer geger " Guden, und große Buften in Norden, die an manchen "Stellen zwanzig Tagereifen lang find, und in benen mai "nichts als -Malber, Gebirge und Steine findet. Dat "Gras gab hier eine vortreffliche Beibe, und hier wohnte "die Comaner und hielten ihre Beerden: Sie nannte "sich Capschat." — — "Das ganze Land in sein "Breite von der Donau bis zum Tanais; der Assen, von Europa trennt, ist mehr als zwen Monate Weges "lang, für einen so schnell Reitenden, wie die Tataren ges "wohnt sind, und wird ganz von Comanern bewohnt, "selbst noch vom Tanais dis zum Edil (Wolga) in einer "Strecke von zehn guten Tagereisen zwischen beiden Flüssen." — "Wir wanderten immer nach Osten, und sawhen auf unserem Wege nichts als Himmel und Erde, und "manchmal das Weer zur rechten Hand, welches Weer "von Tanais (Tana) heißt. Hin und wieder auch Besyrähnisse der Comaner, die wir auf zwen Reilen weit "erkennen konnten, denn die Begrähnisse einer ganzen Fasmilie oder Verwandtschaft besinden sich an demselben "Orte."

Auch in dem handschriftlichen Atlas des Petrus Vessconte d'Janua vom Jahre 1318, der sich auf der Kaiserlichen Bibliothek zu Wien besindet, und auf anderen späteren Karten aus demselben Jahrhundert, sieht man an der Nordseite des Asowschen Weeres, etwa in der Gesgend des Sees, der jest von den Russen Wolotschnoi Osero genannt wird, den Ramen Comaina oder Chusmania, und vor etwa vierzig Jahren weideten daselbst noch die Nogaischen Horden Kabil = Kangli = Argakli und Shuchan = Kangli.

Alles dies, glaube ich, beweist genugsam, daß die Romaner; oder Efibdschack, und die Petschenegen oder Kangli zu Einem Stamme gehörten, einen und dens selben Tatarischen Dialekt sprachen, und wieder in ein Bolk, Rogan genannt, verschmolzen sind. Dennoch zeigt sich

bierben eine historische Schwierigkeit; es finden uch namlich pon ben, in den Ruffischen Chronifen vorkommenden, Dolowischen Ramen (von 1094 bis 1223) nur wenige bep ben Roganichen Tataren wieder, aber viele ben den Ticher= fessen *), sowohl in der Rabardah, als auch ienseits des Cfuban's. Es ift daher fehr mahricheinlich, daß die Rus maner in jener Beit Unterthanen ber Ticherfeffen waren, und von ihnen angeführt wurden. Auch gehören alle auf uns gefommene Polowischen Ramen Kurften an, von gemeinen Leuten aber sind feine aufbehalten worden. Dierzu kommt noch, daß es scheint, als waren die Polowrischen oder Romanischen Fürstentochter sehr schon gewesen, benn mehrere Russische Großfürsten und selbst der Ungarische Ronig Stephan V. (1270) nahmen fie zur Che. wurde vielleicht mit Roganschen Schönheiten, die dem Europaer nicht sonderlich gefallen konnten, nicht so haufig der Kall gewesen senn. Wenn man ferner bedenft, daß zu jener Beit doch gewiß das ansehnliche Bolf der Ticherkeffen in ber Arnm und am Raufasus vorhanden war, so ift es hochft auffallend, daß fein Geschichtschreiber ihrer Ermahnung thut, und es wird fehr mahrscheinlich, daß sie unter ben Polowzern und Petschenegen auf irgend eine Art versteckt maren. Dag sie als Cabari (Rabardiner,

^{*)} Gulbenftadt will zwar die Romanischen Namen Itlar, Riran, Urussoba, Ratschin, Janslanop, Rusuem, Rurtof, Eschenegrep, Gurbar und Waldusa ben den Offeten wiedergefunden haben, dies ift aber ein Irrsthum, benn keiner von den vielen Offeten, die ich darum besfragte, kannte sie. — Vielleicht trifft die Schuld dieses Irrsthums nicht Gulbenftadt, sondern Teinen Berausgeber.

Tscherkessen) ums Jahr 1312 bicht neben den Comanern im Norden der Arym wohnten, wissen wir aus den erwähnten handschriftlichen Karten der Wiener Bibliothek, die diesen Ramen etwas bitlich von dem der Komaner setzen, in die Gegend, wo jest Taganrog liegt. Auch ben den Escherkessen hat sich noch die Sage erhälten, daß sie ehemals über die Rogan geserrscht hätten.

Wenn uns also nicht irgend ein glücklicher Zufall eines Besseren belehrt, so bleibt es, nach meiner Meinung, am wahrscheinlichsten, anzunehmen, daß die Komaner der Griechen und Polowzer der Slavischen Chronikensschier, Ckaboshadische Takaren waren, die unter der Oberherrschaft Tscherkessischer Fürsten ftanden.

Sechzehntes Rapitel

Donskaja — Porgebitge des Raukasus — Moskowskaja —
Stawropol — Tatarische Horden, Meberresse der Nogmerschen Tataren — besondere Krankheit derselhen — von den Nogan überhaupt — ihre Lebensart und Religion — Lage des Stawropolischen Kreises — Nadessiva — Postronskoi — Beschnahhir — Nows Grigoriewskaja — Siewernoi — Sandskeinrucken, ein Iweig der Borgebirge des Ebrus — Alexandron — Sfablja — Alexandria — Ankussi in Georgiewska

Donskaja, eine Kestung an dem Bache Taschle, ift beträchtlicher als alle vorhergehenden und wird von Rosafen und Bauern bewohnt. Wir übernachteten hier und erblid: ten am andern Morgen, als sich das Wetter aufgeflart hatte, die Vorgebirge des Raufasus, die uns aber so nahe lagen, daß sie das Hauptgebirge verbargen, welches man ben heiterer Witterung in großer Entfernung, namlich von Ticherkaft am Don in gerader Linie auf sechig beutsche Meilen, und von Sfarepta an der Wolga auf Nebengig Meilen weit, sehen kann. Bon Donskaia bis Moskows kaja find achtzehn Werft, die man an der linken Seite bes Lafchle jurudlegt, beffen rechte hohe fteinige Ufer hat, die ihm den Namen gegeben haben, denn Tasch Gibb beutet im Tatarischen Stein. Bier fangen schon bie auss laufenden Sohen des Vorgebirges an, das unter dem Ramen شب قراغاچ Eemnockes oder der dunkle Bald, Latarisch

Soeb daragatich (ben ben Ticherteffen verftummelt Shet faragatich) befannt ift, zwischen ber weftlichen Beuama des Cfuban, ben der Redoute Redremanfoi und dem Urfprunge bes Ralaus von Weften nach Often gu liegt, und mit biebtem Walde bewachsen ift. Moskows: kaja ift mehr als eine gewöhnliche Redoute und führt den folgeren Litel Rrepoft ober Reftung, allein ju einet solchen Rosakenfestung gehört nicht viel mehr, als ein bren Auf tiefer Graben, und ein eben fo foher Ball, beffen Ausgange mit Schlagbaumen und Spanischen Reitern ges foloffen werden konnen, und auf beffen vier Ecken kleine eiserne oder bronzene Kanonen, stehen. Die sogenannte So fung liegt auf einer Anbohe, die bedeutende Kosakenstanitze nicht weit davon, etwas niedriger an einem Bache, der fich mit dem Laschle vereinigt. Die Begend fangt hier an boher zu werden und vorzüglich sieht man in Westen mesrere fteinige Singel, Die nach der Beerftrage zu, an der Linken des Laschle allmählig ablausen. Richt weit von Mod towskaja findet man oftlich an diesem Fluffe die großen Dorfer Volagiada und Michailowskoj, die bedeutenden Merbau und Sandel mit ben benachbarten Tataren treiben.

Nach 31½ Werst erreichten wir am 22. Nov. gegete Mittag die, für die Kaukasische Statthalterschaft beträcht: liche Stadt Stawropol auf einer Sohe am Utsprung des nach Nordosten fliegenden Baches Atschile (Tatarisch, det lautere, reine), der sich etwa 55 Werst von hier in die kinke des Kalauß ergießt. Dies war sonst nur eine zur Kaukasischen kinie gehörige stark besetzte Festung, die aber im Jahre 1785 zur Stadt erhoben ward. Sie ist gut bevölkert, hat breite Straßen und einen ansehnlichen

Raufhof, in dem man Waaren aller Art bekommen kann. Bochentlich ist hier zwepmal Markt, der von den Bauern ber gangen umliegenden Begend befucht wird. Die Gegend ift sehr fruchtbar und die nabe gelegenen Walder und Ge bufche voller Wild, welches von den Einwohnern haufig ge Schoffen und jum Verfauf gebracht wird. Dilbes Comeineffeisch kauften wir zu dren Kopeken Rupfer ein Pfund, und das Paar Saselhühner zu funfzehn Ropeken. bensmittel find hier überhaupt fehr wohlfeil und der benacht barte Atschile liefert Bariche (Ruffico Ofun, Tatarifo Alabughah) und Karpfen (Ruffifc und Latar rifc (ilulu Sfafan), von recht autem Geschmade. Muffer ben Rofaten fteht hier und in der Gegend ein foones Dragonetregiment, Damals unter Anfahrema Des Generals Dufch fin, der in Stamropol feinen Sip hat. Die Stadt fieht unter einem Birgermeifter (Borobnitfchi), ber aud bie Aushebung der Refruten aus ber umliegenden Gegend ju Obgleich wir febon in ben lepten Lagen bes beforaen hat. Robembers waren, fo fonnten wir uns doch nicht über Ralte beflagen, die und auch in ber ebenem Steppe ment ger, als die durchbringenden Nord = und Ofwinde ber schwerlich fiel,

Bwischen Stawropol, dem Ekuban und der ober ren Ruma, so wie au den Quellen der Bache Donguste und Bunwalla, die sich in diesen ergießen, ziehen die Tatarischen Horden Kasbulat, Kiptschaf, Mangut, Jedisan, Oshambulat, Jedikul und Nawrus herum, die zusammen 5849 Kibitken oder Filzelte stark sind. Dies sind die geringen Ueberbleibsel der sonst so be rühmten Rogan oder Ekubanischen Tataren, die von den Chanen der Arnm in die Steppe zwischen dem Onepr und Onestr versetzt, von den Russen aber nachz her in ihre alten Weideplätze am Ckuban zurückgeführt wurzden. Allein die beständigen Unruhen und Räubereven, die sie anrichteten, zwangen die Regierung, sie im Jahre 1788 mit Gewalt zum Gehorsam zu bringen, bep welcher Geleggenheit denn der größte Theil über den Ckuban slüchtete, und die ganze Nation so gut als zerrüttet ward,

Der bitliche Theil der Raufasischen Steppe, amifchen der Ruma und dem Raspischen Meere, wird jum Theil von Kamilien der Roganschen Sorben Redikan und Dihambulat bewohnt, jum Theil von den gangen Borben Cfaranogan ober schwarze Rogen und Redischa ful, und mehr nach Rorden und dem Reere zu von Turdmenischen Sataren; jufammen belaufen fie fich auf 4286 Ribitken. Alle hier wohnende Mogan ziehen nach Nomadensitte mit ihren Schaf ., Ochsen : und Pferdeheerden und Rameelen herum, doch hat so ziemlich jede ihren beg ftimmten Begirf fur ben Commer und einen anderen fur ben Cept leben sie als rubiae Unterthanen und haben von ihrer rauberischen Lebensart abgelassen. Sie find gaste fren und leutselig und bekennen fich jest alle gum Wiam. Merkwürdig ist es, daß man ben ihnen noch jest die Kranks heit findet, von der Berodot ben den Scothen ergahlt, indem er fagt: "Als die Senthen herrn von Asien was ren, gingen sie von da nach Egypten, allein da sie nach "Sprien und Palaftina gekommen, ging Pfametichus, "Konia von Cappten, ihnen entgegen und bewegte sie burch. " Befchenke und Bitten, nicht weiter vorzudringen; fie fehre

.. ten alfo über Asfalon in Sprien gurud, und berlieken "bies land ohne weiteren Schaben angurichten; ausgenom: "men, daß einige, die juruckgeblieben maren, ben Tempel ber "Weania plunderten. Diefer Tempel ift nach ben Rachgrichten, Die ich darüber eingezogen habe, der altefte, den " biefe Bottinn gehabt hat, und ber in Appern verdanft, anach dem Geftandniffe ber Roprier felbit, ihm feinen "Ursprung, ber Tempel der Anthere wurde auch von "Phoniziern aus Sprien geburtig erbaut. i, tinn fcbictte barauf eine Frauentrantheit unter die "jenigen Scothen, die ihren Tempel zu Askalon geplundert hatten, und diese Strafe pflanzte fich fur immer ... unter ihren Rachkommen fort. Die Scothen fagen, daß " biefe Krankheit die Strafe fur diefe Entheiligung ift, und s bie Fremden, die im Lande der Scothen reisen, feben fie "in dem Zustande derjenigen, die von den Scorhen Ena: Greer genannt werben. " --

Hippofrates spricht in seiner Abhandlung von der Luft und der Feuchtigkeit, wo er viel von den Scythen ers zählt, auch von diesen Enareern. "Auch giebt es, sagt "er, ben den Scythen solche, die als Eunuchen zur Welt "bommen, und die alle weibliche Arbeiten verrichten; man "nennt sie Enareer oder Weibische. Ihre Landsleute halten diesen Fehler für den Willen der Götter, und verzehren die Weibischen, um von sich ein ähnliches Unglüd "abzuwenden. Ich für meinen Theil glaube, daß dies zulled von der Gottheit nicht mehr und nicht weniger, als "alle Dinge, die wir sehen, gesendet ist, denn ich denke, daß alles seinen Grund hat, und daß nichts ohne denselzben geschieht." — Reineggs ist der erste Europäer,

welcher eine ahnliche Krankheit ben ben Rogan wiederfand. nur mit dem Unterschiede, daß sie nicht angebohren ift, fonbern aus unheilbarer Entfraftung nach Rrantheiten, ober durch zunehmendes Alter entsteht. Die Baut wied dann runglicht, die wenigen Barthagre fallen aus, und der Mann befommt ein vollig weibisches Ansehen. Er wird zum Benschlafe untuchtig und feine Empfindungen und Sandlungen verlieren alles Mannliche. In diesem Zustande muß er der Manner Gesellschaft Alehen, und bleibt unter den Weibern, denen er vollkommen ahnlich ist. Rur darin irrt Reis neags, wenn er fagt, daß folde Manner auch Beiberfleider tragen, weil sie sonst mit Schiepern und rothen Rleis bern gehen mußten. Ullein es ift auch haufig, baf die alten Noganschen Frauen, nur einen ungegarbten Sammelvelz über ihre runglichte Haut werfen, und eine Mute von Schaffell auf ben Ropf feten, wo sie benn von jenen Beibis iden nicht zu unterscheiden find.

Der Herr Graf Potocki, der im Winter von 1797 bis 1798 die Aumasteppe und den Kaukasus bereiste, bes fragte die Nogay am Beschtau über diese Krankheit, denen sie aber völlig unbekannt zu sepn schien. Als er aber nacher die Reise langs der Kuma machte, und über die Sandplätze Anketeri zurückschrte, wo er einen großen Theil der Nation versammelt fand, sahe er bep dem soges nannten rothen Brunnen zum ersten Wale einen dieser weis bisch gewordenen Männer oder Choß, den er anfänglich sür eine alte Frau hielt, nachher aber durch Nachstragen überz zeugt wurde, daß es wirklich ein Mann sen, und daß diese Krankheit noch, wiewohl selten, Statt sände. Sie ist auch in der Türkey nicht unbekannt, wo man den Namen Choß

allen benen giebt, die keine Barthaare haben. — In gleicher Zeit bemerkt der Herr Graf noch sehr richtig, daß Reineggs irre, wenn et die ganze Nation der Nogap Mangutai nenne; daß zwar die Kalmücken allen Lataren den Namen Mangut gaben, der aber nur eigents sich einem Stamme zukomme, der sich selbst so nennt, und eigentlich nicht einmal zu den Nogan gehört. Der Graf Potocki war selbst in ihrer Horde, allein die erwähnte Krankheit war ben ihnen ganzlich unbekannt *).

Die jenseit des Ckuban wohnenden Nogan, welche Manzurow und Nawrus Mul genannt werden, und von denen ich bep einer anderen Gelegenheit sprechen werde, haben zum Theil die herumziehende Lebensart aufgegeben, und wohnen in beständigen Dörfern, deren Häuser so wie die Tscherkessischen aus Flechtwerk bestehen und mit Thon und Spps beworfen sind.

Bon allen Tatarischen Stammen, die ich gesehen habe, gleichen die Rogan ben weitem am mehrsten den Mongolen in ihrer Gesichtsbildung und Gestalt, welches auf eine starke Bermischung mit dieser Nation schließen läßt, die vielleicht schon zu der Zeit Statt gefunden hat, als sie noch in Norden und Nordwesten des Kaspischen Meeres wohnten. Allein die Behauptung einiger Schriftsteller, daß sich ben ihnen die Wongolische Sprache erhalten habe, ist falsch, vielmehr sine det man ben einigen von ihnen noch Ueberbleibsel des Alts Tatarischen Dialekts, dessen sie sich im Schreiben bedienen,

^{†)} Hiltoire primitive des peuples de la Russie, par le Comte Jean Potocki, à St. Petersbourg 1802, 4, p. 175.

und der Dishagatai *), oder, wie man dort gewöhnlich ausspricht, Schagaltai, genannt wird. Er ist von frems den Wortern fast ganz rein, so wie das Uigurische, welches noch jetzt im mittleren Usen, ben Chamil und Turs fan gesprochen wird, und von dem Runsbroeck sagt, es sen die Mutter der Türkschen und Komanischen Sprache, Dieser Dishagataische Diasett wird auch von vielen ans deren Tatarischen Nationen, und besonders jenseits des Kaspischen Weeres, als Schriftsprache gebraucht, und theils wit den gewöhnlich Arabisch Tatarischen Buchstaden, theils mit ligurischer Schrift geschrieben,

Die Rogan leben gewohnlich in Gemeinschaften von mehreren Familien, die dann zusammen einen Ant J. ausmachen, ber, nachdem die Weibe ift, fich bald hier, bald dort lagert. Die gewöhnliche Berechnung der Starfe eines folden Mal wird nach den Reffeln (wie Cfajan) angestellt, indem auf jede Familie ein Reffel gerechnet wird. Die Ruffen aber bestimmen die Anzahl der Familien nach der Menge der Filzjurten oder Kibitken, die Tatarisch und Versisch Est Aldshif genannt werden. Die Gewohn= beit dieses Bolkes, auf Wagen zu wohnen, ift jest fast gang abaekommen, wohl aber haben die Rogan viele große zwen, radrige Karren, die von Ochsen gezogen, und Arba جبه gmannt werden, und die mit ihren ungeschmierten Radern ein unerträgliches Geknarre und Pfeifen verursachen, worauf fie fich recht viel zu Gute thun, indem fie fagen, daß fie fich

جغتای (*

als ehrliche Leute überall hören ließen, wenn sie herumzogen, und nicht wie Diebe heimlich schlichen.

Ihre gewöhnliche Speise ist Milch, die theils frisch, theils gesauert genossen wird, und Kase, den sie auf verschiesdene Art zubereiten. Da sie große Liebhaber von Pferdemilch sind, so halten sie viele Stuten und bereiten, so wie die Kalmucken, den berühmten Milchbranntwein Kumiß, womit sie sich leicht und häusig berauschen. Die Rogapsschen Frauenzimmer sind nicht häslich und die vornehmeren desonders am Körper sehr weiß, und ben den benachbarten Rationen wegen ihres hisigen Temperaments beliebt.

Die Nogan sind Mohammedaner von der Sunnisschen Sekte und haben Priester oder Mullas von ihrer eigenen Nation, die zum Theil ben den Tütken studieren und nach fünf bis sechs Jahren wieder nach dem Ekuban zurückskommen. Demungeachtet sind die mehrsten sehr unwissend, und bringen es selten weiter als zum Lesen des Ekuran und zur Absingung einiger Gebete.

Stawropolist die Hauptstadt eines Rreises, der davon der Stawropolsche genannt wird. Seine oftliche Granze geht gerade von Suden nach Norden von dem Einsstuß des Atschile in den Kalauß, bis zur nördlichen Spize des großen Sees Ilmen, den der Manytsch macht. In Norden trennt ihn der mittlere Jegorlyk von dem Lande der Donschen Rosaken, in Westen hat er das Gestiet der Tschernomorzen und den Fluß Ekuban und in Suden den Kreis von Alexandrow und das Waldzebirge Scheb Ekaragatsch. Der größere und nördliche Theil dieses Kreises ist, die Rosakenpostirungen und Redouten ausgenoms men, fast ganz unbewohnt und flache Steppe, dahingegen die

die Gegend um Grawxopdl selbk, etwa 30 Wenstein im Umkreise, sehr bevolkert und gut angebaut ist. Längs dem Csuban liegen die Redouten Redrem annoi, Derschaws noi, Sapadnoi, Protschwi Ofop, Zartzinse noi, Sapadnoi, Protschwi Ofop, Zartzinse soi, Grigoripolis, Ternowsoi, Temischbek, die Redouten Lafanskoi, Sistiskoi und Ladogskoi, die Redouten Lafanskoi, Sistiskoi und Ladogskoi, die Aedouten Kasimentern haben, und endlich die beträchte lidere Festung Ust Labinskaja, der Mündung der Laba in die Linke des Esubans gegenüber, Etwa vierzig Werst von diesen Festung in Norden haben mehrere kleinrussische Panansamilien, an der Gränze der Technomprzen, sinen kleinen Meisu angelegt, der daher Nowos Maloroßißkaja, genannt wird, und ziemlich beträchte sich ist.

am 23. Nov. fruhmorgens verließen wir Stampos pol ber gemlich ftrenger Ralte und einem fehr unangenehe men schneidenden Mordmind, der sich an den Hohen zurücks Unfer Weg, der bisher von Norden nach Suden gegangen war, wendete sich nun nach Often und ging noch immer auf ziemlich flachem Boben bis zu bem acht Werft enfernten Dorfe Rabelbba (Hoffnung), welches an eie nem Bache Ramens Mamai liegt, ber in ben Atschile Binter diesem Dorfe mußten wir eine fteile Bobe bing auffahren, die schon zum Slotzgebirge gehört, und wie dass selbe aus grauem ziemlich porssen Kalkstein hesteht, in dem Abdrucke von Schaalthieren haufig find. Bon Radelhda hatten wir wieder acht Werft bis jum Dorfe Pofrometoi, dem erken im Kreise von Alexandrower, das auf einer hohen kiche liegt. Kunf Werste von da hatten wir wieder einen v. Rlaprothe Reife te. 1. Band.

Heinen nach Often jum Atschile fliefenden Bach, und jenkits desselben eine betrachtliche Sohe zu ersteigen, auf der wir blieben, bis wir nach gehn Werften das Thal erreichten, worin der Beschpaghir (بثنى بغر d. i. die fünf Bruft) Riefit, ber fich auch mit bem Atfchile verbindet, und an dem die 31 Werk von Stanvopol entfernte Redonte und Rofafenstation Befodaghir liegt. Dier wurden nur bie Pferbe gewechselt, und dann ging unfer Beg von ber Sto tion giemlich fteil über einen fleinen Bergruden, ber in De ften ein langliches Reffelthal begränzt, in dem wir auf der neunten Werft gur Rechten einen fleinen Gee mit bitterem Baffer hatten, und nicht weit davon ben Bach Gorfaja, oder den bitteren, der es in einer nordöftlichen Richtung burchfließt, und fich in ben Atfchile erhiekt. Sinter bies sem Thale wurde die Gegend eben und blieb es bis jum Satans, an dem die von ber vorigen 27 Werft entfernte Ctar tion und das Dorf Rows Grigoriewskaja auf der Der Ralaus ift einer ber betrachtlichken Linken lieat. Fluffe in der Kumasterpe, und entspringt auf der Gudfeite bes Waldgebirges Scheb Cfaragatich aus vielen Bachen, Die fich alle in ber Begend zwischen diefer Station und bem 25 Werft davon am Ridgebirge belegenen Dorfe Krugloi Lek, ober der runde Wald, vereinigen, im Sommer aber jum Theil austrocknen. Außer dem Atfcbile, der in feine Linke fallt, hat er bis zu feiner Bereinigung mit dem Mas nytich keinen bedeutenden Zufluß, und fein ganger hanfig gekrummter Lauf mag wohl einige dreißig deutsche Meilen ber tragen. Bey den Rogan heißt der obere Theil dieses Flustes, wegen ber vielen Rothweiben, Junful und Ticherkeffic Banota. In diesem Stuß fleigen die Sifche aus dem Don

und Manytschi herauf, besonders Karpfen, Schlene, Karaus soen und Barfche, die bis nach Georgiewsk verfährt werden.

Sinter Romo Grigoriewstaja tamen wir auf eines Bride über ben Kalaus und fuhren in einem engen Thate weiter, in dem uns zur Rechten ber fleine Bach Dibiffinio oder Lichertschorg blieb: Der fich bennn Doefe Sfors giewsta jurin ben eben genannten Rich verefeft. funfiehn Werften eifeinden wir die Station und Keftung Gewernoi, die auf der fteilen Bobe des Thales liegt und penlick beträchtlich ift. Bon da find mur noch neumelur Berft bie jar Rreiskabt MI er androw, Die am weftlichen kalen. Ufer bes Doniau ble ober Schweineffuffes gelegen ift. Auf dem Wege hierher Gatten wie einen ftarten Sands kinraden zu veffinen; welcher das Thal dieses Alusses eins folieft, und word dem Babtas, der ihn genauer zu unters fiiden Gelegenheit hatte : folgende Befdreibung giebt: Dies ler fleine Gebirasnug, welcher fich unter verfcbiebenen Ramen. in einer Rette vom Bufe bes Elbrus herziehe, und hier, the er fich gegen die Steppe verläuft, als ein bober Ricken enfarmorfen herlieat, ist ein blokes auf bas Ralfaebirae aufs sefente Sandfteinflot, beffen gelbliches und draues Geftein in großen Quadern und fast horizontalen, dicken Lagen bricht. voraus auch an ber nordweftlichen Spipe Mublitoine fan die same hiefige Gegend gebrochen werben Went man bielen fteilen und hohen Richen hinauf ift. B findet man oben auf bemfelben, eine mit Doben eingefaßte Thalflache, aus welcher ein Bleiner jum Donguste fliegenber Bach. Ternemfa, entfpringt, und laft fich endlich wieder febr kil gegen bas weite That nieder, in welchem auf einer fachen Erhöhung die Feftung Sfewernoi gelegen ift.

Diefer: Gebirgerucken, bor all-ein: Amein ber Botte birae bes. Elbrus, zwischen dem Ursprunge der Rume und der Krimmung bes aus dem hohen Gebirge hervorbrechen den Churb anfluffes nordwarts durchfest, die Sichen von Cfara = Saella ober Borowskoi Len (Rauberweld) und die von Rottoff of Left (runder Wald), welch iber Die meisten Rebenhohen hervorragen, mit begreift, und ehe en Cfewennoi erreicht, eine hohe Ruppe, wegen ihre frmifchen fregen Lage Swiffunt fiber Saufer) genannt, aufwirft, läuft mit seinem Ausgehenden, über meldes ber Wed geht, endlich mifchen bem Urfprange bes Douguste und Ralaus fort. Benn mane von ber niebrigen Steppe an der Ruma gegen diefen Berarheten feitgebt, fe fangt fich the Klacke an, oberhalb Primol mai, allmahig wer heben. Ben bem Raramitle effe ein farterer Mich por, der an biefem Bache herauf, bis zu ben Soben an fei nen Urfprung freigt, und mit immer zunehmenden Sigeln, Die fich auch aber ben Urfprung bes Don guste ausbreiten, an biefen bochften Sandfteinruden anschliekt. Diesem Buge tommen die magigen und gegen die Steppe pu fich verflächenden Sügel her, welche bas rechte Ufer bes Efuban: bis Arotfonvi Otop begleiten; worunter das miriffene. Gebirge, welches ber Windung des Beinen Ges Le nt fibut gegenüber liegt, und die Bohen des fogename ten Coeb Cfaragatith ober Temnot Leg (finftern Waldes), ben ben Jeftung Pregradnoi Stan, Wik find, und aus. welchen die Urbache bes Jegoripf ihren Ursprung, ganzinahe am Etuban; nehmen. Protsichnot Ofop verlaufen sich diese Boben, lange bem Efuban, mit ebenem aber hohem ganbe, aus welchem dunderbarer Weife, taum fünf bis acht Werfte vom Ufce bes Ckukan die Filiffe Efchelbakth und Beiku, bie für fich jum Afswichen Weeve laufen, ihren Unipung haben.

Bieler Aweig der Borgebirge des Elbrus ift besont bers wegen bes Ginfluffes mertwirbig, ben er auf Bittes rung, Temperatur und Wilangen ber won felbigen nordweft: und sidostwarts gelegenen Gegenben hat. Die gange Ebene nach der Ruma zu, besonders die Gegend von Georgiems? und Aterandrow in durch biefen hohen Rücken vor allen nordicten und nordwestlichen Winden so vollkommen ges fount, daß man feine andere als milbe Binter bafelbit fennt, faft niemals Schlittenbabn bat, und oft, wie int gebirgigen Theile von Taueien, im Januar ohne Ueberrock Der Rrubling fangt ba febr zeitig an; im aeben kann. Sommer ift bie Dine febr groß, und die Witterung fast immer beiter. Die kalten Binbe weben nur vom Schneeges birge ber, aus ben Thabern ber Pobluma, ber Dalfa und ber Baffan, woher auch bie Rebel und Regen über diese Gegend kommen; alle übrigen Winde sind warm und troden - Singegenik in Sfewernoi, ber fo gerine gem Abstande von neungehn Werften, ber Winter oft viel limaer und ftarker, besonders dauert er langer in den Krube ling hinein. Der Schnee fallt daselbst oft eine Elle tief und liegt länger; weftliche und nordwestliche Sturme toben febr hanna und verursachen fable Witteruna *).

Der Rreis von Alegandrow liegt bitich vom Ctamropolichen und erftredt fich von Pregradnoi Stan, einer Redoute am Ctuban, über die Fluffe Ralaus, Dons

^{*)} Vallas Reise in Die südlichen Statthalterschaften Auflands &b. 1. S. 430.

guble, Buywalla und Suchaja Buywalla bie jum Manytich, der ihn vom lande der Donichen Rosalen und dem Aftrachanischen Gouvernement wennt; doch berühr seine Gränze nicht die Ruma und die darzn gelegenen Dorfichaften. Zehn Weust von den beiden Redouten Pregradin voi Stan und Newinnomyktoi, am Ctuban, liegt im Waldgebirge Scheb Ctaragatsch die neu angelegte Festung Lemnolesktaja, und fünf Werste nördlich davon die eben so genannte Rosalenstanina. Alexandrow selbst war sonst eine Redoute in der 1777 angelegten Clubanischen Linie, aber seit 1783 if sie zur Kreisstadt des Kauskassischen Gouvernements erhoben worden, und hat sich seit dam ansehnlich vergebsert, obgleich sie nicht so groß als Stawropol ist.

Die Station Sfablia ober Goldatstol, ber erfte Ort im Georgiewskischen Kreife, ift pon Alexandrow 27 Werste füdwestlich entfernt und liegt an einem Bache gleiches Ramens, ber aus dem Sandfteingebirge kommt, und fic ben demfelben in die Linke des Fluffes Mofroi Cfatas myfle ergieft. Hier gingen wir nach umgewechselten Pfets ben über den letteren, und nach neun Werften über den fo genannten (trodenen) Sfucoi Cfarampele, der wirtich kein Waffer hatte. Die Gegend ward hier, eben und nur jur Linken hatten wir in der Entfernung von einigen Der ften eine Bugelreihe bes Borgebirges, die wir fury por Alexandria, einem Dorfe und Station, 3.1 Werke von Sfablja', überftiegen. Die Ruma, welche wir bier juerft begrüßten, floß in einem thonigen Thale, das fo bb بورسوفلي) her hinauf bis zum Einfluß des Bargukly d. i. Dachswasser) fortdauert. Im Frühlinge ift in dem Bargufin großes Waffer, wenn ber Schnee auf bem

Borgebirge schmilat, aus bem er etwa gehn Werfte über ber Redoute Zanlygtoi entfpringt. Lanas bemfelben binauf geht ein bequemer Weg jum Efuban und von diefem noch ein anderer zu bem biesen in Weften entaggengesetten Bache, ber auch Barkufly genannt wird, und in ben Cfuban fällt. Jum Unterschied von diesem wird der zur Kuma gehende Bad auch Sfurufly von den Lataren genannt, wegen des spitigen und felsigen Berges, der an seiner Rords oftseite, nabe ben feiner Dundung liegt; benn Ssuruf bedeutet fpisia, und daher beift ber Berg Tatarifc Sintut : tafch , Tiderfeffico aber Dtidef Rui, b. i., ber table Otichet. Die Ruffen nennen ihn Rum. mag wohl über dem Alugbette bes Bargufly dreifig Ras den erhaben fenn, und feine Spipe ift ein gang tabler Relfen, famm einige Zuf breit. Un dem nordoftlichen Auße deffelben ist eine bittersalzige Pfüte und etwa zwen Werst von derselben in Rorboften eine kalte Schwefelquelle, die aus dem flachen Gebirge, zwischen feinem grauen Sandstein herborfommt und gur Ruma fliefit *).

Bon Alexandria hatten wir nur noch drenzehn Werste bis nach Georgiewst und der Weg ging größtenstheils durch die Riederung gegen die Kuma zu, die wir auf einer Brücke passirt hatten, und erst kurz vor der Kosakenstauf an die auf der Rordseite von Georgiewsk liegt, sichrt man auf einem ziemlich steilen Wege den hohen Steps penabhang an der Podkuma hinauf, auf dem sie und die Festung selbst liegt, welche letztere wir am Worgen des 24sten Rovembers erreichten.

^{*)} Galbenfabt.li. S. 28.

Siebzehntes Rapitel.

Lege von Georgiewel — Stropenabhang — Rofalenstanina — Saw art — ungesundes Alima — Gebirgskette des Anusaus — Schneegebirge — Schwarze Gebirge — Elbrus — Rasi beg — Ursprung des Namens Anukalus — andere Namen dieses Sebirges — Jakbus oder Lismahne ist der gewöhnlichste — Borstellung beym Gonverneur des Akukassichen Gouvernements — Abänderung des Reiseplans — Gesteral Bunghakon — seine Expedition gegen die Aschetschenzen.

Georgie wakisk ein kleiner ziemlich stark besestigter Ort am linten Ufer bes von ben Ruffen Dobfumot ober Dob kum ka genannten Afrifes, welcher ben ben Tiderkeffen Bumeh beift, und auch fonft unter bem Ramen ber Fleinen Ruma bekannt war. Auf ber Oft: und Gud feite ber Festung ift dieser Abhang sehr fteil, so daß man nur an wenigen Stellen unbequem hinuntersteigen tam Bu Tage geben grober Sand und Thon aus, und er gleicht allen andern Schluften ber Rumafteppe. Man findet hier zuweilen fleine Muscheln im Sande, Die entweder versteinert oder verwittert sind. Die Rordseite ber Stadt if mit der Steppe verbunden, und bat einen unmerklichen Abhang nach ber, etwa eine Werft entfernten, Rofatens franita. Die Balle von Georgiem &f felbft, meldes ein Funfect bildet, find smar nur von Erbe aufgeworfen, aber giemlich ftart mit Ranonen befest. Doch bat man seit einigen Jahren angesangen, auf der Westseite bedem understünderne Bastionen und Werkennzulegen, welche den Ort, da, mo er nicht am hohen Abstange liegt, für joden Angrist der Gehiegsvolker, die weder die geringste Kennunks von Belagerungskunst, noch Geschütz haben, unüberwindlich machen werden. Die Baumaterialien hierzu liesern die Kaltbrüche des benachbarren Beschstau.

Georgiemst ift jest die hauptstadt bes Raufas sischen Gouvernements, und ward 1777, als man die Rantafifc = Efubanifde Linie einrichtete, an= gelegt. Es ift wegelmägig und freundlich gebaut, allein die Saufer find gewöhnlich nur von leichtem Sachwerk, und felten findet man eine, bas feft genug mare, um im Bine ter feine Einwohner vor den unangenehmen und durchbrine genden Steppenminden ju sichern. Die Begend ift techt angenehm, und bie gange Rlace jenseits ber Poblume Obgleich in der Rabe feine mit Bufdwert bewachfen. Morafte find, und die Luft trocken und heiter ift, fo hat doch bes hiefige Klima eine fehr ftarke Einwirkung auf Fremde und Ginheimische, und bringt ju Ende des Coms mere und im Berbfte fo haufige Fieber hervor, dag faft kein Haus davon verschönt bleibt, und wenigstens einen Fieberpatienten hat.

Bon hier aus kann man die ganze Rette des Raukafus, dis zu den Lesgischen Gebirgen hin, übersehen; ein Anblick, den man vielleicht nur noch in den Steppen von Mittelasien haben kann, denn nirgends in der alten Welt schließt sich ein so hohes und ausgebreitetes Gebirge an eine so große Ebene, wie die Rumasteppe ist. Der Kaukasus bildet, dem Anblick nach, zwep parallel saufende Bergs weihen, die höchte mit Schnee bedecke, und die niedrigere wardliche, die man gemobnlich die schwarzen Gebiege nennt. Die Schneegebirge heißen ben den Tonren Efar Daghlar die, Licht, Lichterfessich aber, vom Rasibeg bis zum Elbrus, Rurdsh, und die schwarzen Gebier ge werden von den Russen Tschernoi Gory, Latarisch Efara = Daghlar die f., und Aschersessich Kusch die fara = Daghlar die f., und Aschersessich Rusch die fara genannt.

Im hochken ragen in ber Rette bes Schneegebirges ber Rafisbeg und der Elbrus hervor, boch ift diefer ben weitem ber bochfte, und giebt vielleicht bem Montblanc wenig nach. Er ift noch niemals erstiegen worden, und die Raufafier glauben, daß niemand feinen Gefel ohne bes fondere gottliche Erlaubnif erreichen fann. Auch fagen fie, bağ hier Noah (خوح Ruhh) zuerst mit der Arche Grund gefunden habe, aber weiter bis jum Ararat ges trieben worden fen. Bon der Gudfeite mare es vielleicht cher moglich, ihn ju besteigen, wenn nicht die Gebirgevolfer einem folden Unternehmen unbefdreibliche Sinderniffe in den Weg legten. Sein Fuß ift ganglich unbewohnt und von Moraften umgeben, die im Sommer von dem Schnee waffer und aufgethauten Lawinen entstehen. Die Ruffen nennen diefen Berg Schat : gora, Die Cfaraticai Mingi tau, die Lataren Jalduß wull odn Elbrus ichle die Armenier Jalbus, die Ticherfeffen Nafc'hamafo, b. i., ber gnadenvolle ober heilige Berg, Die Abaffen Orfi Sf'gub und Die Sfuanen Alle Gebirgspolfer erzühlen von den bofen Geis i und Dampnen, die auf bemfelben hauseten, deren tie Dibin Pubischah alie Gah nennen, som ihren jährlichen Zusammenkunften wissen sie Kaheln, als die Norddeutschen von der Walpurgische auf dem Bracken. Der andere hohe Berg, der die von Georgiewsk aus sichtbare Schneegebirgsreihe fast in Diten beschließt, ist der Kasisbeg, welcher Georgisch dyabschaft Mehren der Georgisch Main wari, von den Offeten aber Ursehooch, d. i. der weiße Berg, genannt wird.

Rankasung bie Bedeutung und den Ursprung des Ramens Laukasus sind die Meinungen sehr getheilt. Die alteste Erklarung desselben sinden wir beym Plinius, der dies Wort vom Scothischen Graucalus ableitet, welches nive candidus bedeuten foll. Da sich aber diese Etymologie aus keis ner bekamten Sprache erweisen läßt, und es sehr unwahrsscheinlich ist, daß der ganze Sprachstamm, dem sie anges hört, verloren gegangen sen, so scheint sie wenig für sich zu haben, und eben so grundies zu senn, als manche andere von den Alten aufgestellte. Laukas, welches ein in dies sem Gebirge fremdes Wort ist, stammt welleicht von der Persischen Benennung Som Rohsekaft ab, die Gebirge Ekaf*) bedeutet. Die altere Form dieses Worts war wahrscheinlich Sekaft von Grachen häusigen Endung mit der in den Wedischen Sprachen häusigen Endung

[&]quot;) Im Pehlmi, ber alten Landessprache bes nieberen Mediens ober Barthiens hief ein Berg Rof, ber Kautafus also Rof Etaf ober Rof Etafp.

Afp. Bott blefer alteren gorm erhielten aud wahrscheinlich bas Rafpische Megr und bas Boll ber Rafpher ihren Ramen : Denn nach Etatoft henes Zeug nif (benn Strabo) nannten die ben Raufafus bewohnenben Bolfer benfelben das Rafpifde- Gebirge (Kaonior hor). Benm Dofes von Chorene beift et Undum Kowkag und Um-Lus Kaukag, und in der, auf Beranftaltung des Ronigs Bachtang bes Kunften *) aus den Archiven der Kloster delbyod Michestha und Bymboo Gelathi jusammengetras genen, Geschichte von Georgien, werden die alteften Grans gen biefes Landes folgendermagen angegeben. "In Dien "hatte es das Gurganische (Zonazobold Gurgas nifa) Meer, welches jest das Gilanifche genannt "wird. In Westen das Pontische, welches auch bas "fowarte heißt. In Guden die Drethifden Be "birge (an-myonald Drethika), die im lande der Rurden (Ammond Khurthia) gegen

pu gelegen find; und in Borden die Ramtafis

^{*)} zebzetz dybonon congzete di Bachtang der Bachtang mechuthi Lewanga tse, Bachtang der Künste, Sohn des Lewan; regierte von 1703 dis 1722 in Junorma Charthli, welches wir sälschlich Latt duel oder Kartalinien nennen.

"iden (Jozevios Abant abin) Gebiege, " von ben Perfern Jalbus genannt merben." dem vom Georgischen Ronigssohne Davith verfagten und 1798 ju Tiflie gedruckten furgen Abrif ber Befdichte wird ber Raufafus ebenfalls nach alten Quellen 357361 Pramt'as genannt. Junhundboa mon-damacis flynoson don filosopanostyl, sondardoz. ლეთით "ზიტანეტორგანიისა δανίης στος ασωίωντης της διασός (jly aza sab imbeniet) lidalingono စ်စုနှင့် ရှိနှင့်နှင့် (၂၆၅ ဂဥဂ ဝနက် ၂၈၂၀ တွင် -နှင့်နှင့် ပွဲလေး ထရထုမှု တက္ကာကွဲကေရိ. ပွဲတွဲ ၂ 20 molis .. Das im (namile dem oscazion-le "Thang am oft) gehörige Land grangte in Often an bas "Gurganifche Meer (bas ift bas Rafpifche), in Beften "an das fc warje Meer (welches das Pontifche ift). "in Gabeit an bie Breffifchen Gebirge (bies find bie "Rhurchiftin lichen), und in Morden an die Ratuly "afifchen." *)

^{*)} Tyden-zenydogene allem-enad be fenta sa onghenenabe Schemotitebuti Inoria sa kharthuhtotffa, Russe Octationte von Georgien j. 4. Geite 84.

ben den Natischen Bationen. Dennoch ist er jest wenig ben den Natischen Bationen. Dennoch ist er jest wenig ben den Natischen Bolkern im Gebrauch, welche dies Gestiege gewöhnlich mit dem Tatarischen Namen Jalbus birge gewöhnlich mit dem Tatarischen Namen Jalbus (inches der inches der ist der inches der inch

Eine andere, jedoch seltene Benennung der Kaulasschen Gebirge bep den Georgiern ist OJAn Themi oder dasscheiden Temi, deren Bedeutung ich aber nicht erfahren konnte. Sonst geben sie verschiedenen Theilen desselben verschiedene Namen, und fast jeder Gipfel der Schneealpen hat seine besondere Benennung.

Ben den Perfern heißt der Rautafus , Cibrus'*), eine alte Benennung, die vielen hohen Schneegipfeln eigen

The unfprängliche Schreibart ift النهرج Die unfprängliche Schreibart ift, dahingegen النهري und النهري

ift, und-fcon int Bunbebefch, welches in Genbifchel Sprace verfaft ift, vortomit. Im Lautafus giebt ies indeffen noch zwen Schnegalpen, die besonders diefen Raie Die eine in Rordwesten, an welcher ben etuban, mam-ba stioni und of byball budono 3denigen ali entfpringen und in Rorden von Im er q t h i, pup bie andere in Side Dagheftan, weftlich von der,Stydt Cf uha, welche unter dem Ramen Sca ahs Dagh ober Schat = Dagh befannter ift. Diefe lettere ift es, die in einer Perfifch gefdriebenen Gofdicte Timur's unter dem Ramen Cibrus vorfommt. In der, ben Gelegenheit ber Expedition nach wimelo Daghe ftan, im Jabre 788 (1386 n. Chr.) erjästen Geschichte des منتبخ أدرهيم emir Ocheich Ibrahim, heißt es: حام ايالت عنه ولايت شهوان و شماخي تا اقصي المهم كوه مر und er (Timur) ertheilté, قبصة در أقيش نهاد "ihm (dem Emir Scheich Ibrahim') und feinen "Rachkommen ben Bugel ber Berrichaft in den Lanbern "Shirwan und Schamady bis jum auferften "Elbrus." - Much in Perfien,

Abrus fehlerhaft find. Im Perfischen bedentet noch jest Johns, statura, proceritas corporis, altus, aktitudo, doch darf man davon nicht das Wort John Elbrus ableifen, indem der Arabische Artikel Ji El nie einem Perfischen Worte vors geset wird. Borbs ift in den alten Mundarten Perfiens mit Johns gleichbedentend.

Piffie Ad giebt etigiven hohe Broge; die diesen Ramen füßien, won denen der einst der borühmte Feuerberg der Parfen ist; der gewöhnlich auch vo Schaff Roh, Königsberg genatifit wird.

Man sieht alfo, daß Elbrus kein wirklicher Eigenname, sondern ein Appellativum allet hohen Schnegipfel ist, und dem Raukafus wegen seines stellen, mit ewigen Eise bedeckten, Rackens gegeden wardent Doch ist dieser Rame ebenfalls sehr att.

Die übrigen von Reineggs angeführten Benennungen des Kaukasus sind entweder nicht gewöhnlich, oder komment einzelnen Theilen der Gebirgskette zu. — "L' Lau, taw, El Dagh oder El Thagh ist Tatarisch und Bedeutet Berg im Allgemeinen, kann also nicht ins Besons dere den Kaukasus bezeichnen. Doch hat es Gelegenheit zu dem pan den Russen in früheren Zeiten gebrauchten Ramen Lawlinzi (Bergbepphyer) gegeben, mit dem sie die Kisten und Osse ten belegten, der aber jest, als under stimmt und sprachwidrig in Vergessenheit gerathen, und durch den noch unbestimmteren Gorffti (Gebirger) ersett worden ist. —

Die Worte Karn und Aente sind im Kaukasus gar nicht gebräuchlich, sondern Arabisch. Das erste Gekarn bedeutet jungere unum alteri, nachher Hörener, und davon abgeleitet vertex montis, Bielleicht hat Reineggs auch an das Persische Sie Kerane Koh, hohe Berge, gedacht. tractus vel latus rei, wied aber niemals von Bergen gestraucht. — Galbus und Desalbus sind ebenfalls unbekannte, oder aus Jalbus verdrehte, Ramen.

Léw Je Efár Daghlar (Schneeberge) und Jede Bus Daghlar (Sisberge) sind keine Eigennamen und Oß = Daghlar heißen ben den Tataren die Berge der Offeten, welche sie aber gewöhnlich mit dem unbestimmten Mamen Staulistan oder Tawlistan belessen. — Karakalkan Daghlar ist ebenfalls keine allgemeine Benennung. Reineggs übersett dies Wort ganz falsch durch Berge der Schwarzauskeher, indem er Kalkan vom Tatarischen Exile Ekalkan aufstehen, ableitet; eine Etymologie, die er Th. II. S. 77. auf eine lächerliche Art zu erklären sucht.

beisen im Latarischen die füblichen Schiefergebirge des Kanskasus zwischen dem Ursprung des Rioni und des Arasgwi, welche von Osseten bewohnt werden, und der in denselben entspringende Fluß Coronwoodzo Didi Liachwi führt in derselben Sprace den Namen Judici Ckara Ckaldan sin. Ckara Ckaldan bedeutet schwarze Schilde, und ist ein Rame, den man den Offeten gegeben hat, weil sie ehemals schwarze Schilde trugen. Rach Andern werden diese Berge, wegen ihres dunkelen Ansehns, schwarze Schilde genannt.

Die Afcherkeffen nennen die hochften Schneegebirge bes Laukasus Rusch'ha, die ganze Rette aber, wischen dem v. Alaproths Reise zc. 1. Band. oberen Terek und dem Ursprunge des Ckuban heißt bezihnen und den Osseten Kurds. — Diese letzten nennen die Schneegebirge Zitischog, Georgisch Ynbungmald don's Dinulis mtha, welches in beiden Sprachen Schneeberge bedeutet.

Am Lage nach unserer Antunft (25. Rov.) in Geor: giewst übergab ich Gr. Ercellenz, dem herrn Gouverneur der Raufafischen Statthalterfcaft, Ricolai Dicailos witfd Rartwelinow, meine Empfehlungsfcreiben aus St. Petersburg, und mard von ihm auf bas Auvertom: mendste aufgenommen. Mein erster Vlast war, diesen Win: ter an der Linie zuzubringen und den nordlichen Kaufasus stellenweise ju bereisen, und dann gegen Ende des Man's nach Tiflis zu gehen. Ich legte ihn dem herrn Gouver: neur vor; allein er rieth mir, die Reisen an der Linie lieber bis auf den Sommer zu verschieben, weil ich jett überall lange in den Quarantainen aufgehalten werden wurde, und ben den Gebirgsvolkern, besonders ben den Ticherkessen und Abaffen, die Best noch nicht aufgehort habe, und alle Rommunikation mit ihnen aufs strengste unterfaat sen. fah mich daher genothigt, meinen Reiseplan dahin abzuans bern, noch in diesem Jahre, in der Mitte des Dezembers, über den Kaukasus nach Georgien zu gehen, von wo ich meine Erpedition nach den Umftanden einrichten konnte.

Auf Befehl des herrn Gouverneurs erhielt ich für die Zeit meines Aufenthals in Georgiewst ein Quartier, und er war so gutig mich mit mehreren Personen, die mir nust fich seyn konnten, bekannt zu machen. Auch ftellte ich mich

bem an der Linie kommandirenden General von Bulgha; kow vor, der sich schon lange in diesen Gegenden aufgehals ten, und sich in den Feldzügen gegen Kaufasier und Lürken durch seine Schrereit ausgezeichnet hat. Er war in diesem Jahre von einer Expedition gegen die Lichete schenzen zurückgekommen, die aber, weil er nicht hindlanglich unterstützt wurde, keine große Resultate gegeben hat. In Georgiewsk traf ich auch Perrn Siemfen, einen Chemiker, welcher ben der Bergeppedition des Grafen Mussin Puscht in in Georgien gewesen war, und mir dies beauchbate Rachtichten und Anwelfungen sur meine Reise dahin geben konnte, auch andere Gefälligkeiten erzeigte, wosur ich ihm hier meinen Dank nochmals bezeige.

Ich hatte in Georgiewst Gelegenheit, Rachs nichten über den notdwefflichen Raufasus- einzuziehen, die mit meinen eigenen späteren Bemerkungen vereint hier folgen mögen. Bum besseren Berkanbnis meiner ganzen Reise, lasse ich erft eine allgemeine kebersticht der Verhältnisse Russ lands mit dem Kaukasus und Georgien vorheigehen, wozu ich die Materialien jum Theil dem Perrn Grasen Johann Potocki verdanke.

Achtzehntes Kapitel

Ueberficht der Berhaltniffe Ruflands mit bem Rautafus und Georgien.

Erste Epoche.

Bom Bar Iwan Wafiliewitich bis jum Celbing: Peter's bes Erfen nach Berfien.

r355 Unter ber Regierung des Jars Iwan Bagiliewitsch, im Jahre der Welt 7063 unterwarfen fich die Tichettels sischen Fürsten der fünf Gebirge (Beschetzu) mit ihrem ganzen Lande und allen ihren Unterthanen, für immer dem Russischen Seepter.

Rachdem sie unter die Jahl der Bafallen des Reichs aufgenommen worden, brauchte man sie, nach einem Kaiserlichen Befehl, zu Kriegesdiensten, woben sich in der Folge mehrere von ihnen mit Ruhm auszeichneten.

1557 Im Jahre der Welt 7065, als die Ruffen Krieg gegen den Krymschen Chan Dewlet Gerai führten, schifte der Zar Jwan Waßiliewitsch den Fürsten Dimitri Wischnjewski mit einem Theil der Truppen in die Krym, der die Stadt Iflam = Kjermen mit Sturm eroberte, die ganze Besatzung niederhauen ließ, und alle Ranonen, die sich darin befanden, erbeutete. Zu derselben Zeit mach

ten die Afcherkesischen Fürsten Las-Durt und Doffibot, mit Gelaubnis des Jars, von einer anderen Seite einen Eine fall in das Arymsche Gebier, und eroberten die beiden Städte Lemruk und Thaman.

. Unter derfelben Maierung überfiel ber Arpmiche Chan Coaf's bas s'Serai, an ber Spite eines großen Betres, das aus feinen eigenen Truppen und aus Efabonischen Latas ten bekand, die Efte et effen, planderte ihre Borfer und awang fie am Cluban zu wohnen und ben Mahr anzus nehmen. Der Gewals nachgebend, blieben sie einige Jahre dafalbft, als aber Kuffand Krieg gegen die Eurken und gegen bie Arnmiden und Etubanifden Zataren anfing, teheten bie Efcherkeffen mit Saffe ber, unten dem Bar ftebenben Ralmuden in fore alten Wohnplase am Befchstan gurich. Allein noch wenigen rubiken Rabe ren fingen die Bewohner bes Cfuban wieber an Ginfalle in the Land au machen und beunruhigten fie beständig, uns fie wieder an ben Efuban; unter die Berrichaft bev Reom, guendtaubringen. Die Ticherfeffen, bes ewis gen Rrieges überbruffig, vertiefen entlich ben Bofdetauf ober bie fanf Berge, und jogen naber an ben Teret, wo fie fich auf Ruffischem Gebiete am Riufe Batfan wie berließen. Un ihrer Spipe ftanden damats zwen Rarften die Gebrüber Rabarty & Bet, welche ben biefer Berandes rung ihrer Bohnplage in Streitigfeiten geriethen, fich trenns ten und bas Licberkeffiche Bolt unter einander theilten. Und war fo, daß der altere am Ufer bes Batfan blieb, der jungere aber mit ben Seinigen an ben Tobe f jog, wodurch nachher die Eintheilung ihres Landes in die große und fleine Rabardah entstand. Die Riviten und Usbenen.

(Edelfente) der Motion bekannten sich zum Iskant, allein das eigentliche Walk-nuch die Bauerpromowen Christen vom Briedischen Rütusz-nuch hatten in hrem Dicken Miechen und rechtgläubige Priester. Anderen 3. dem Invendant nach Anfre Ischen der Unterwärsigkeite gabens damals die Archer keffischen Kürsten dem Zar ihre Kinder und nächten Mannandten, als Geißelne "Died damentenunter Im an. Wasie biewit fch und feinem, Sahne Handen Imannanit schriften

- ISSA wie Erschienign Mostros eine Gesandrschaft des Licherkste schen Karsten von Lieun en, deriden Wursch, äußerteszune Busalen des Reichstrausgenommen zu werden, wechtestische auchgewährt ward. Inrdemselben Faßreskum auch eine Um basinde der Scha und al. a.n., die zum Wepkand gegen die Einsale der Licherksten dat, der abenabgeschlagen wurde:
- A560 Minter jenen Geißeln befanden sich der Sohn und die Anchter den damaligen Theerkestichen Sünfen Seneuch, eines Schnessdes Idar, und nahmen im Moskinis die Spristiche Religion am i Die Locker Maxia Cemuus Locu na ward im Sicher Tobar des Zaver man Waßis Liemit isch Gemahinn westerniche, (Gie hard Asch) In Brader Michaika Lemenkowirfud Charlass Laizwer Beierin, aberrwirklicher Geheimenach ben ihm
- 2365 Schickeschiefer Japo den Boiwoden Fürsten Iwan Masch som mit einem Deesesdem Fürsten Sem rustwiden seine Keinde zu Gülker Damals ward das Christenshum under den Escherkeschundreitet.
- 1568 Am Legten die Russen wine Stadt am Tex ek zur Ungufrier benheit der Ticherkoffen von Tiumen an 4. worüber es oft 211 Mutigen Aufwitten kamt

Berloven die Edierfoffen am Befchet au einer Schacht 1570 gegen die Lataren, in der ihr Fürft vorwundet; und seine beiben Sohne Maimftrut und Biberut gefangen ges nommen wurden.

Schiedte man von Auflicher Seite den Kourier Ro21573 woßil zo wo nach Konstantinopel, um Friedensvorschläge zu machen, und eine Alage vegen die Tartischen Truppen zu übergeben, welche einen Einfall in das Astrachamische zes macht hatten. Allein die Pforte antvoertete, daß sie nut unter der Bedingung den Frieden abschließen wolle, wenn die Russen die neuangelegte Stadt am Texes versießen.

Machten die Arymschen Tataren häusige Einfälle in 1572 Unfland, und kamen selbst bis in die Nahe von Woskwa, wurden aber immer zurick getrichen. In deinselhen Jahre wurden die Fürsten Wichailo Temvarkowitsch, Pes ter Gorenski Tschevkaßki und andere hingerichtet, weil man sie, wegen der Bergistung der britten Gemahlinn des Zare, in Berdacht hatte.

Ram eine Georgische Gesandtschaft nach Rußland, 1589 welche ben Beystand des Jars gegen die Lürken erdat, der auch durch eine gegenseitige Ambassade, die von Priestern begleitet ward, versprochen wurde. Im wachergehenden Jahre war der Rourier Nowoskilzow nach Persien gesschickt worden, und kehrte von dort mit dem Persischen Gessandten Andy Beg zurück. Als dieser in Astrach an den Lod des Schah Abbas erfuhr, nahm er das Siegel seiz nes Creditivs ab, und setzte es einem auderen ben, das er kelbst im Namen des Usurpators versaste.

Der hauptgegenstand seiner Sendung mar, den Ruffen vorzuschlagen, ihre herrschaft über ben Teret und

Rantafus, bis jum Gebiet bes Sichamical und über Geotgien ausubreiten. Er wurde zur Aubiem geleffen. und ber neue Schah bestätigte nachber die Berfprechung feis nes Baters, Die Stabte Derbend und Bafu ben Rus fen zu überlassen, wenn sie dieselben ben Turken abgenoms men haben wurben. So ward eine Allians swiften Rugs land und Verfien gegen die gemeinschaftlichen geinde geschlossen. Die Darf en, welche bamale mehrere Berliche Stadte, befetzt hielten, machten ju gleicher Zeit dem Schoh Zwiedensvorschlige, und versprachen sie zurücknigeben, wenn er seine Schwester bem Großberen zur Gemablickt gebet In bemfelben Jabre tam Bagiltiditom molle. --von einer Sendung nach Perfien gurud, begleiber von Abgefandten bes Schahes, unter benen fich auch ein Soeid, Burk von Sfamerdand befand.

Burben biefe dem Far vorgestellt und Boris be nachrichtigte sie, daß schon Rusliche Truppen nach Larin geschickt worden seven, um die erwähnten beiden Städte in Besig zu nehmen. Man gab ihnen aber zugleich zu verstes hen, daß Rustand diese zu besigen wänziche, ohne seine eigene Nacht dazu anzuwenden, und daß man dem Chah eine entscheidende Antwart deshalb schiefen würde. Denn man wollte nicht gern öffentlich mit den Türken brechen, sow dern nur eine Diversion zu Gunsten von Ungarn verursachen, wo sie die Oberhand über die Desterreicher hatten, und hosste durch Hules zu einem vortheilhaften Krieden zu bewogen.

1594 Benahmen fic bie Unterthanen bes Schamchal's feindlich gegen Rufland, weshalb ber Zar Feodor Iwas nowitsch ben Screten Andrei Iwanowitsch Chwos west in im mit einem Beiegescheere nach Ler i schifte, um zun Erneiterung der Russischen Eranzen, an der Mindung des Flusses Kaisen Kaisen, eine Stadt zu erbauen, und zu gleiches Jeit von Larku, der Hauptstadt des Scham chaisel Pesig zu nehmen und sie bester zu beseitigen. Die Stadt am Loisu wurde zwar vom Fürsten Das for vull angelegty. allein bep Larku fand man von den Dag host anderen und Ekum kellen Ausgeng härer nehmen. Oanseis dem auch ein Tscherkssischen Kusgang härer nehmen. Oanseis dem auch ein Tscherkssischer Fürst Staut schale i Ranzen litsch mit seinem Bollo nach Kerki, baute daselbst aust dem entgegengesetzten Ufer des Fiusses eine Borstadtz: und thar dem Reiche niele Dienste.

Die aufrührerischen Kofaken bisteten eine Ant Republik, längs der Wolga und dem Don, und machten häusge Räuberzüge. Die Türken beklagten sich, daß jong von der Russen am Torek und an der Skun of hab jong von der Russen gehalten würden. Wosnuf man dem Spulishan kmurath III. antwortete, daß bereits die nöthigen Bes felle gegeben worden wären, um sie zur Ruse zu bringen.

Die Pforte unterftutte unter der Sand die Kryma iden Chane mit Truppen und Kanonen gegen die Ruffen.

Expon im Jahre 1587 hatte Rufland einen Dofmets seinen Georgien gesthickt, um dies Land auszukunde staften, der 1594: mit Gefandten des dasigen Koniged Alegander, und einem der Tscherkessen zurüffenn, die beide verlangten, als Befallen des Reichs aufgenommen ju werden. Obgleich dieser König Alegander früher einen Trattat mit Persien geschlossen hatte, so wurde er dem

Die Erweiterung ber Ruftischen Gebugen unter Boris Gu daunow erregte: das Miffallen des Sid ah Abbas, and auf sein Anflisten pfünderten die: Scham dal's einen Bussischen Gefandsen mit frinem Gefolge: Man machte von Caten Ruftigfands Borstellungen darüber, allein die Persisten Gefandsen vertangten; daß die Sache vergessen wirde, und tongen zu gleicher Zwie darauf an; die am Abise neu ab baute: Grade zu schiefen, und den Dandel sem zwisen zu geben.

m al :In bemfelben Schre wurden zwer Gefanbte nach ber fien geschicht, namuch bie Runken Alexander Sagefin und Temir Sagelsdi. Ihre Instructionen enthiehen folgende Punfte: 1: Bu verlangen, Daß ben Diplomen bal Siegel des Schah's bengefest wurde. 2. So wie and eine Cidesformel. 3. Gollten sie suchen, ihn von einer Allang mit ben Eurfen abzuhalten, und zu bewegen, einen Gefande ten an den Kaifer von Defterreich ju schicken, welcher ber Abschließung des Friedens mit den Turfen bepwohnen sollte. 4. Dem Schah anzuzeigen, bag Boris nach bem Wunfde bes perfrorbenen Baren Bepbor, ben Thron bestiegen habe. 5. Die Bereitwilligkeit Ruflands jur Schleifung der Feftung om Roifu ju ertennen ju geben, wenn fic ber Coah ans beischig machte, ben Soamdal ju nothigen; bie Beleibt 6. War den gung gegen Rufland wieber gut ju machen. Befandten aufgetrogen, im Fall eines Weberfalls ihre Popiere ind Meer zu werfen.

Der König Alexander von Georgien hielt, wie et ihm gut dankte, bald die Auffiche, bald die Aufische aber Perfische Parthey. Während einer seiner Sohne in Auftnad als Geiftel war, hielt sich der andere zu eben diefem Behufe in Persien auf, und er selbst leisves beiden Reichen den Sib der Leene. Die Pforte unterftagte heimlich bie Arymischen Catgren.

Depflar befahl die Befestigung der Asiatischen Gran wohrt ben bet Reiches und schiefte deshalb ein betrachtliches Trupe penterps unter Anführung des Fürsten Was als ein und der Generale Buturlin, Pleschejew und anderer dahin ab, das aber pon den Türken und Bergbewohnern übersale len und niedergeshauen wurde. Die mehrsten Anführer Mies ben ben dieser Gesegenheit und alle Ruffische Bestungen in Daghest an und im Lande des Schamchal's selen in die Sewalt der Keinde.

Seit der Zeit, his auf die Argierung des Jars Bas fili Imanowitfc Schupffoi, boren alle Berbinduns gen mit den Gebirgsvollern auf.

Soidte ber Rabardifde gutft Sfoloch und ane 1609 bere Oberbaupter ber Ticherkeffen einen Abgesandten , Ras mens Rardan, an ben Bar, ber ein Schreiben überbrins gen folle. Atlein als er in die Rabe von Mostwa fam. ward er von ben Polen, welche ben falfchen Dimitri unterflägten, gefangen genommen, bon biefen nach bam Ort Tufdino, gwolf Werke von Mostwa gebracht und feiner Papiere bergubt. Die Polen hielten ihn fo lange in Befangenichaft, bis fie mit bem fallden Dimitri gelchlag gen worden und fic nach Raluga zutückziehen mukten. Erft bann konnte Latban nach Moskiwa gelangen. wa er feine Schisffale erzählte. Rachbem bie Volen und die übrigen Reinde aus Rugland vertrieben, und Micael Reoborgwitich Romanom jum Bar etwählt werben war, foidten im Jahre 1614 Die Rabardifden Sur-1614 fin Gfoled, Rafi Murfa Scheptute, Marbat

Musia Alfaßi, Kudenes Mutfa Etasbulat, Nartschow Mursa Busluka, die Schne Aiteto's und andere dein Zar Kin Stürkwänschungsscheiden ju seiwer Thronbesteigung, nachdem vorher der, aus der Stadt Terki an sie abgeschickte Sfin Bojarski Peter Ssmar gin, von ihnen den Hildigungseid für den Zur eingenom men hatte, den sie sowohl auf den Ekuran inündlich der schweren, als auch nachher schriftlich verkaste, eigensäufig untwischrieben hatten, und der folgenvermaßen kauten:

5 , 3th (Ramens -) forbore bem großen herrs afder, Baren und Groffurften Michael feos Bootowitfc, bem Gelbfthalter bon gang Rufe "land, für mich, für meine Bruder und für meine Rin "ber, fur große und kleine, fur meine Unterthanen von 33 ber hochken, mittleren und niedtigften Riaffe des Rabardi "nischen Landes, daß wir bienen wollen bem großen "berrider, Baren und Groffarften, Dichael Beodocomitio, von gang Rufland, unfer ganges fte 3. ben hindurch, und unter der hohen Gewalt des gars als AUntergebene auf ewige Beiten zu fteben, und, wohin bet sperrider, Bar und Groffire Dicael feet "borowitsch von gang Rufland es beftehlt, in semm Dienke ju gehen. Und wenn er es bekehlt, gegen bie "Feinde feines Reichs zu gehen, und gegen die, deriffm "nicht gehorchen, werbe ich, (Ramens ---), meine Bris "ber, meine Kinder und alle meine Unterthanen, geben, un " die Keinde des Bars zu bekampfen. Wir verforeten, feine "Befehle aufe ftrengfte zu befolgen, und fie mit Panklich "feit auszuführen, mit gutem Willen und vhne Berrath. 3, Wir berfprechen ferner, nur mit ben Murfen Semeinschaft

nur begen', bie unferem herrn und Baren bienen, feinen "Schaden den Städten des Reichs zuzufügen und kein Bieh wegutreiben, noch die Unterthanen des Bars gefangen : mu nehmen. "..... (hier ift eine Linke im Original) "und mit den Litthauern" - (wieder eine Lufe) - " die "Ronige, und que mit Afowern und mit allen Keinden " bes Reichs und Berrathern, wollen wir nicht die gerinafte "Gemeinschaft haben, noch wollen wir sie oder ihre Leute "nach Most ma ober nach anderen Stadten bes Bars in "unserer Rachbarschaft begleiten, noch nach ben Stadten "am Don und in bet Ufraine, noch nach ber Mords mua, noch gu irgend einem Unterthanen bes großen "herrichers, Bars und Brogfurften Dichael "Reoborowitich von gang Rugland; indem ich. "(Ramens -), für mich und meine Unterthanen verfpreche, "sie nicht zu fchicken, ober begleiten zu lassen, noch Berras "therep oder Hinterlistigkeiten anzuspinnen u. f. w."

Die Unterschrift ift: "Ich beschware bem großen "berricher und Großfurften, Micael Feodos "rowitsch, von gang Rugland, alles, was in dies "fer Schrift aufgezeichnet fteht."

Schickten Diefe Rabarbinischen gur Bezeugung 1616 ihrer Unterthanigfeit, Die Furften Ranbulat, Gfunts icalei Rangiptichi und Schegunut Murfa Buslut an den Bar Michael Keodorowitsch.

Die Geißeln, jur beffern Befraftigung ihrer Ereue, murden wie vormals in der Stadt Terki gehalten. Bon den Kamilien der genannten Fürsten waren dazu folgende bestimmt: Dengisbeg Alashufa (Atashufa?), Rafi Ruga= wi, A'ly Mugami, Gfulthan A'ly Cheibulat (Disembulat?), Shawloch Riela und Iflam Beg. Mußi.

1622. Schloß Rußland einen Rommerztraktat mit Perfien.
1628. Die freundschaftliche Verbindung zwischen diesen beiden Reichen dauerte fort, aber im Jahre 1628 beklagte sich Schah Abbaß über die Aufführung des Russischen Sechandten Fürsten Tufakin, der dafür durch Einziehung seines Vermögens bestraft, und an dessen Stelle ein anderer gesschickt wurde. Schah Abbaß verwarf in demselben Jahre Safußkoi's verrätherischen Vorschlag, ihm Afrachan auszuliefern, und unterrichtete den Jar davon.

Die Kosaken boten dem Russischen Dofe die Besitznahme bon Afow an; allein man schlug es aus, und benachrich tigte die Pforte davon.

In Jahre 1643 wurden einige neue Städte gegen die Einfälle der Tataren erbaut, und der Zar Michael Feodorowitsch ließ Terki, welches sonst nur höhrene Wande und Thürme hatte, durch den niederländischen Ingenieur Cornelius Claussen mit Erdwällen und Bollwerken auf Europäische Art beseitigen. Diese Werke wurden unter Alexei Michailowitsch 1670 durch einen Schottländer, Namens Thomas Bayley, noch um ein Ansehnliches vermehrt.

1648 Berlangte der König Alexander von Imerethi, als Bafall des Russischen Reichs angenommen zu werden.

1650 Im Jahre 7158 befahl der Zar und Groffürft Alegei Michailowitsch dem Nikisor Michailos witsch Tolotschanow und dem Gekreide Alegei, Sohn des Iman Igewles, als Gesandre zum Könige Alegander nach Imerethi zu reisen, die in Zobein bester bestehenden Zarischen Gefchenke dahin zu bringen, und wegen anderer wichtigen Reichsangelegenheiten daselbst zu verhandeln.

Loloticanow und Igewlef empfingen im Bes fandtichaftshofe von ben Benfigern deffelben ihre Inkruftion und bas Schreiben bes Bars und Groffurften an den Imerethischen Ronig Alexander; besgleichen bas Bers richnif ber Bobel und bie Bobel felbft, welche jum Gefchent bon dem Groffurften geschieft wurden. Ihrer Inftruftion gemäß follten fie zu ihrer Sicherheit in allen Städten bis Aftrachan mehr ober weniger, nachdem die Nachrichten lauten murben, welche fie aller Orten einzugiehen batten, Bedeckung nehmen. hinter Uftrachan follten fie fich bes muben, auf dem Kluffe Teref nach Imerethi zu kommen, dem Könige Alexander einen Gruß von unferm Monarchen bermelben, fein Schreiben übergeben, eine Unrebe an ihn halten und ber Geschenke, welche ber Bar ihm geschickt, Erwähnung thun. Was nun Alexander barauf antworten und feine Minifter fonft fprechen wurden, barüber mußten fie ein genaues Tagebuch halten.

Den 3. Junius wurden sie ben dem Zar jum Sande fuß gelassen, und mit den Imerethischen Gesandten jusams men abgefertigt. Den 6. September kamei. sie nach Aftras can. Der Statthalter Fürst Golyzin befahl, ihnen unverspillich Fahrzeuge fertig zu machen.

Sie gingen zu Waffer und zwar durch viele Sturme eufgehalten bis zum 24. Oktober. An diesem Tage schicksten die Gefandten des Jars und Großfürsten ihren Dolsmetscher Tisitschenka und die Gesandten Alexanders ihren Popen Simeon, nebst noch einigen andern nach Imerethi.

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um anzuzeigen, die Gefandten wären insgefammt auf dem Tevel angekommen; der König Alexander möchte ihnen ans Ufer Auhrwerk entgegen schicken.

Den 21. Januar kam der nach Imerethi geschickte Dolmetscher wieder nach Terki, von einem der vornehmssten Höllinge begleitet, zurud. Dieser brachte einen Brief von seinem Herrn und sogte: Sein Herr lasse ihnen zu ihrer hochst erfreulichen Ankunft Gluck wunschen. Er lasse serfuchen, nach Opern aus der Stadt Terki zu ihm zu kommen.

Rach dem Ofterfeste, den 15. April, reiseten die Gefandten aus der Stadt Terki ab. Der dafige Boiwobe gab ihnen 140 Mann zur Begleitung und zwey Wegweiser.

Den 29. May schiefte der König Alexander den Gefandten zwey' seiner vornehmsten Postbedienten entgegen, die einen Brief von ihrem Herrn brachten. Mit ihnen kamen 273 Mann, um die Geschenke des Zars und die Bagage der Gesandten über die Berge zu tragen,

Den 3. Junius kamen sie nahe an den ersten Marks stecken in des Königs Alexander Gebiete, nach seinem Rasmen benannt. In diesem Orte hatte man ihnen wieder zwey vornehme Georgier entgegengeschiekt, und mit ihnen Pferde, um sowohl die Gesandten als die Bagage weiter zu führen. Dier ist der Sitz eines Erzbischofs, welcher, weil eben Messe gehalten wurde, die Gesandten zum Gobtesdienst, und darauf zu sich zur Tasel lud. Bey Tische ließ der Erzbischof eine Schale mit Wein beingen, segnete sie ein und sprach: "Unser König hatte seine Gesandten an euren Monarchen geschiekt, um ihn zu bitten, uns als eure Glaubensgenossen unter seinen mächtigen Schutz zu nehmen.

Jest sind wir erfreut, da wir eure, der Gesandten seiner Zarischen Majestät, Ankunft sehen. Wir bitten Gott, daß er das hohe Wohlergehn eures erhabenen Monarchen erhalte, ihm ein langes Leben verleihe, und auch unserm "König mit uns gnädig sep." Darauf trank er aus der Schale auf die Gesundheit unsers Zars, und gab sie hers nach den Gesandten, welche auf die Gesundheit des Königs Alexander und des Erzbischofs tranken.

Den 16. Junius kamen die Gefandten in die Stadt (Proving) Ratscha, welche ber Georgische König Theis muras als Appanage besitzt. Dieser ließ den Gefandten ju ihrer Ankunft Glud wunschen und sich nach ihrer Ges sundheit erkundigen.

Den 201 Jun. gelangten sie in die Residenz des Ronige Alexander Rhuthais. Man falug für sie auf einem Berge am Flusse Rioni Zelte auf. In diesen standen sie wep Lage und erhielten Lebensmittel im Ueberstusse.

Den 23. Jun. ließ der König den Gesandten Wohns häuser in der Stadt anweisen. Den 25. Jun. wurden sie jur Audienz eingeladen. Für die Gesandten wurden Pferde gebracht, deren Sättel mit Silber und die Zäuse mit Gold beschlagen waron. Auch kamen Leute zu Fuß, um die Geschenke zu tragen.

Die Gefandten gaben die Jobel nach dem Register den ihnen zugeordneten Georgiern Mamuf Dichemarig und Georg Kanschoff zu tragen. Das Schreiben uns sers Zars ließen sie den Dolmetscher hoch vor sich her tragen. Selbst setzen sie lsich zu Pferde. Als sie nahe an das Zelt des Königs Alexander kamen, ließ er sie bitten, hier einige Augenblicke still zu halten, weil seine Gemahlinn

mit ihren Bojarinnen in andern Zelten faffen. Diese öffne ten ihre Borhange, und nahmen die Gefchenke, Die Be fandten und ihr Gefolge in Augenfchein. Balb barauf lief ber Ronig fagen, man mochte zu ihm ins Belt kommen. Wie sie sich bemfelben auf gehn Raden genabert hatten, fing man von den Stadtthurmen aus Ranonen und fleinem Bewehr zu feuern an. Man ersuchte bie Gefandten bon ben Pferden ju fteigen. Darauf famen aus bem Beite ber Metropolit Bacharias und ber Abt bes Berges Golgatha in Berufalem, Mitifor, die Gefandten ju em pfangen. Sie fragten zuerft im Ramen ihres Ronigs nach bem Bohlfenn unfere Monarchen: bann gingen fie vor ben Gefandten her in das Belt. Die Gefandten verbengten fic benm Eintritt ehrerbietig. Sie hielten Unreben an den Ronig, in welchen fie ihm erklarten: ihr Monarch habe feine Bitten um feinen machtigen Sout, be fie von Giner Religion waren, gnabig und wohlgefällig aufgenommen, feine Befandten gut gehalten, und nun ichide er fie ihm wieder jurud, jugleich aber auch fie, nach feinem Bunfche, als Gefandte, um das land und ihren Gottesbienft in Mugenschein zu nehmen, und Berabredungen zu treffen, auf welche Art und unter welchen Bedingungen fie hinfuhr unter feinem machtigen Schute fiehen follten. habe sie mit diesem Creditiv (das sie übergaben) abgefertigt, damit er ihnen als Bevollmächtigten Glauben beymeffen moge. Er fonne versichert fenn, dagiihr Beherricher ihn, fein Land und feine Unterthanen gegen alle Reinde in Sout nehmen und nicht zulaffen murde, daß ihm irgend ein Leid widerfahre, wenn er die ju treffenden Berabrebungen reds lich erfulle. Bum Zeichen feines hoben Wohtwollens schide er 79 Bierzig : Gebinde vortrefflichen Zobel, welche man gefälligft anzunehmen beliebe, dagegen Gr. Ruffischen Zasrischen Majestät auf emige Zeiten treu ergeben bleiben möge, ohne sich an andere Potentaten zu wenden. Die Gefandten wolle der König Alexander ohne Verzögerung zurück nach Rusland abfertigen. — Der König hörte hiese Reden stehend we.

Dierauf überaaben Die Gefandten Die Bobel. Ronig empfing fie mit großer Kreude, und befahl den Ges fandten, fich zu feten. Sie thaten es beshalb nicht, weit fe noch nicht zum Sandfuß waren gelaffen worden. Gie erklarten durch den Dolmetider: sie konnten nach dem Befehl ihres Monarchen sich nicht eber feten, bis sie die Onade gehabt batten, jum Sandfuß gelaffen ju werden. Sierauf feste fich der Ronig, und die Gefandten gelangten mit ihrem gangen Gefolge jum Sandfuß. Nach diesem bat er die Gesandten zur Mittagsmablzeit. Run ging er aus dem Belt heraus und befahl feinen Dofbedienten, die Gesandten in das Kublzimmer zu briggen, welches von Ziegelsteinen erbaut und mit einem Dache versehen mar. hier leifteten ihnen det Abt vom Berge Golgatha, Di= fifor, und einige Große des hofes Gefellichaft. Balb barauf fchictte ber Ronig, Die Gefandten jur Safel einguladen. Sie erschienen im Tafelgelt. Der Konig ließ sie nicht weit von fich zu feiner linken Sand fegen, neben fie fügte fic der Abt vom Berge Golgatha. Bur rechten Sand bes Ronigs, in einer fleinen Entfernung, fag ber Ratolikos-(soviel als Patriard) nebft ber hohen Geists lichfeit; die Bojaren und Asnauren (Edelleute) fagen ju beiden Seiten gegenüber. Man deckte für den Konig

ein bamaftenes Lifchtuch mit gofbenen Streifen auf einen Teppich, fur ben Ratolikos und die Gefandten von ges freiftem Atlas, für bie hohe Beiftlichfeit und Bojaren taffetne, und fur die Ebelleute und Dofbedienten bes Ros nige ftatt ber Lifchtucher jufammengenabete rothe guften. Der Ronia und alle ubrige Bafte faffen auf perfifte Art mit untergeschlagenen Rufen, aber fur die Gesandten fette Die Speifen trug man ein Paar man Tifche und Banke. Stunden por Abend auf. Da goffen fogleich bie Stols nifiden Wein in Schalen, ftellten ihn vor den Konig und Die übrigen Gafte; und ber Konig erhob fich mit ber gangen Bersammilung, gab seine Schale bem Ratolikos, sie einzusegnen, (er fprach ein Gebet baruber und gab fie bem Ronige jurud'). Hierauf sagte der Konig mit hoher Stimme: Da ich fo glucklich bin, in bem Baren und Groffurs ften von gang Rufland Alexei Michailowitsch einen großmuthigen und machtigen Beschützer ju finden, fo bin ich auf ewige Zeiten fein Rnecht, und trinke auf fein Wohls ergehn und langes Leben. Er leerte die Schale, hob fie über feinen Ropf in die Bobe, gab fie barauf dem Rato : lifos und Gefandten gefüllt, und nachdem fie ausgetrunfen, wendete er fich abermals ju ben Gefandten mit ben Borten; 3ch und mein ganges Bolf find eures großen Monarchen ewige Anechte. Wir find bereit, ju allen Beis ten unfer Blut fur ihn gegen feine Reinde ju vergieften, ja felbst unser Leben aufzuopfern. hierauf sette er fich mit den Uebrigen. Aurz darauf trank man auf die Gefundheit bes Ronigs Mleranber, ber Ratolifos, die Beiftlich= feit und die Gefandten ftehend, die Bojaren und Ebelleute mit einem jut Erde gebeugten Anie. Die Speisen wurden

dem Könige und Katelisos auf geldenen Schiffeln aufges tragen. Bon diesen erhielten ebenfalls die Gesandten. Die Alebrigen speiseten alle auf Gilber. Eben so wurden die Getränke in goldenen und silbernen Gesägen prösentied. Als es ansing Racht zu werden, trug man bunte Lichter in großen silbernen Beuchtenn auf, und die Lafel endigte sich ungesähr drey Stunden nach Sonnenuntengang. Der Abs nig war sehr den Laune, und sprach vieles zum Lobe unsers Monarchen. Ben Aussehung der Lasel ließ er die Gersandten durch viele seiner Ehelleute die an die Pferde und so weiten nach Hause begleiten.

Den 28. Junius schiefte er Pfende für die beiden Gersandten und ließ sie zu einer Untemedung einladen. Sie ritten fogleich dahin, und wurden wieder ins Abfühlungszimmer geführt. Bald schiefte er, die Gesandten möchten zu ihm in's Beltz kommen. Dier sogte gr ihnen in Gegene wart des Latolikos, der Bojaren u. q. 1. 15ch habe die Geschenke eines Memarchen und sein Schreiben mit Freude erhalten, und weiß, daß ich euch Glauben bepmessen kann. Erstatt mir also wwas habt ihr für weitere Aufträge?"

Sie antworteten: "Der 3 ar Alexel, unfer Bebermicher, hat uns aufgetragen, die König Alexander zu sagen, du hattese durch deine Gesandten unserm Monarchen deinen Bunsch vortragen lassen, dich unter seinen machtigen Schutz zu begeben. Diesen ließ er die allergnädigst anges deihen, du felbst wächtest aber mit deinen Sohnen; so viel du ihrer jetzt haft, und mit deinen nächsten Anverwandten, unserm Monarchen den Eid der Treue in unserer Gegens wart leisten und geloben, daß bu, deine Sohne und kunftige Rachsommen ihm auf ewige Zeiten unabanderlich treu

ergeben seyn wollt, ohne euch an irgend eine andere Macht zu wenden. Die Eidesformel, welche wir mitgebracht ha ben, mochtest du und deine Sohne eigenhandig unterschreiben, und eure Siegel daben drucken. Dies wird unsern Deren ein sicherer und angenehnner Beweis sonn."

So lange Die Gefandten redeten. Rand ber Ronie mit entbliftem Baupte. Darauf werbete er fich gegen bat Bild ber beiligen Mutter Gottes, folug ein Rrent und fprach: "Go lange ich Alexander von bem rechtglaubigen Westowischen Reiche noch nichts gehört hatte, befand mein Reich durch fich felbst. Ich wandte mich weber at Die Burten, noch an die Berfer, noch an den Rtymfcen Chan. Sobald ich aber von meinem Schwiegerrater Theis muras hörte, daß über das große und machige Mos Towifche Reich der Bar und Groffurft Alexei Dicailos witfch glucklich und mit ufteingeschränkter Gewalt hers fche ? und daß fein Boll fo wie wir rechtglaubige Chriften waren, aufferte ich ben Wunfch, unter feinem machigen Sibute ju frehen:, und ihm diefes durch meine Gesandten vortragen zu laffen. Bahrend der Zeit flehte ich beständig gil' Gott, er mochte bas Berg eures Monarchen jur Go währung meiner Bitte geneigt machen: Da ich nun fo giudlich bin, die Erfullung derfetben gu eefahren, fo bit ich und mein Bolk feinem erhabenen Willen vallig unter worfen. Ich bin bereit, ihm ben Gid ber Treue ju leiften und auf ewige Zeiten mich zu einer unabanderlichen Erge benheit gegeit ihn zu verpflichten. Der große Gott erhou mein Gebet, baff euer großer Bar gerube, mir gegen meis nen boshaften Zeind und Widerfacher, meinen vormaligen Rnecht, ben zur Kinfternig des mobbammebanischen Glaubens

ibergetretenen Dadian Fürsten Leon ty benzustehen, und mich gegen ihn zu schätzen. Für eine fo große Wohls that wird der Derr der Welten eurem Jar und seinem Bolle alles Heil und Segen zuströmen laffen."

Run rief er die Gefandten zu fich, und fagte ihnen heinlich, fie mochten nur die ihnen mitgegebene Formel fertig halten. Der Wille des Ruffichen Zars solle unverstäglich erfüllt werden: Aachher entließ er fie, und schickte ihnen Speisen und Getranke von feiner Zafel.

Den 29. Junt kam er nach der Stadt, schiefte ihnen Pfeide und tieß sie einladen, in der Kathedrakkirche dem Gottesbienste bezzuwohnen. Wie sie in die Kirche kamen, sogte man ihnen, sie mochten ihre Gebet derrichten, und dann dem auf einem erhadenen Platze sizenden König Alexander ihre Chefurcht bezeugen. Sie thaten es. Det Gottesdienste wurde in ihrer Sprache, vollkommen so wie in unsern russischen Kirchen gehalten. Rach geendigtem Gettesbienste ließ sie der König zu seiner Tafel einkaden, woder es eben so zuging als das erste Mal.

Den 2. Jul. kam der Abt von Golgatha mit einem Editmanne zu den Gesandeen und sagte: Der König Alegans der habe ihnen aufgetragen, zum Dadian Fürsten Leonty zu gehen, um ihm vorzuschlagen: er möchte sich mit dem Könige Alegander versöhnen, und hernach Gesssadter an den russischen Monarchen schiefen mit der Bitte, ihm eben die Gnade widerfahren zu lassen, welche er dem Könige Alegander erzeigte. Er ließ sie ersuchen, sie möchsten doch ihrerseits durch den Abt dem Dadian einige Borssstellungen machen. Die Gesandten antworteten: sie hätten wegen des Dadian's von ihrem Monarchen keine Bes

fehle, konnten also dem Abt keine Aufträge an ihn mit geben. Indessen versprachen sie ihm, daß, wenn er (der Abt von Golgatha) seine Sache glücklich aussähre, den Fürsten mit ihrem Könige versöhne, und daranf der Fürsten to sich unter den Schutz Ruslands begabe, er, der Abt, von dem Zar und Großfürsten aller Reusen über seine Erwartung belohnt werden würde.

Den 6. Julius reifete ber Ronia nach feiner Stadt Er ließ den Gefandten melden, fie mochten Stalda. Dies nicht bedenflich finden. Die Angelegenheiten feines Reichs hatten ihn genothigt, dahin zu gehen. Rach dres Zagen wurde er fie abholen laffen, und mahrend ber Beit nad bem Ronige Theimuras fchicen, um in feiner Ge genwart ihre Angelegenheiten zu beendigen. Sie fonnten indeffen feinen Pallaft in der Stade Rlein & Thuthais Dies thaten bie Gefandten am & Julius. Der Pallaft mar ein weitlaufiges Gebaube mit vielen großen Bimmern, Die bemahlten Banbe ftellten Die Schlachten ber vorigen Konige por. hinter bem Pallast mar ein großt Garten mit vielen Obftbaumen.

Den 13. schickte der König den Metropoliten Zacher rias, und ließ fagen, sie möchten sich keine Unruhe mas den, daß er sie noch nicht zu sich kommen ließe. Er würde es thun, sobald es ihm seine Geschäfte erlaubten. Wahrend der Zeit schlug er ihnen vor, alles Merkwärdige in den Städten Golethi und Groß: Khuthais in Augenschein zu nehmen. Sie nahmen dies mit vielem Vergnügen an. Zuerst ritten sie nach Golethi, einer ansehnlichen Stadt, mit vielen schönen und vortrefflich ausgezierten Kirchen. Ben da gingen sie nach der Haupts und Residenzstadt

Srof. Ahnthais. In biefer fanden sie viele steinerne Rirden und Pallaste. Unter den Meliquien bemerkten sie besonders das Bild der Mutter Gottes, welches, wie man saste, der heilige Evangelist Lusas gemahlt hatte. Der Kaifer Kon fant in soll es seiner Tochter, ben ihrer Bern mahlung mit dem Imerethischen Könige Davit, als Segen mitgegeben haben.

Den 18. Jul. tamen zwen Monche vom Berge Athos nach Graf: Abuthais, um von den Bauern der ihrem Riofter in Imerethi von frommen Leuten vermachten Gas ter die Gintanfte ju heben. Gie ergabtten, fie maren in Diana in Choteifchen Rlofter gewefen. Da murbe feit undenflicher Beit bas Sembe ber un beflecten Duts ter Entres aufbewahrt. Der Bibliothekarius aus Rome ftantinopel habe es zur Beit bes Bilderfturms, unter ber Regierung bes Raifers Theophil bahin gebracht. aus baumwollenem Beuge ober Reffeltuch mare, tonnten fie nicht bestimmt lagen. Ge ichien als mar es beschrieben. der Grund aber fen weiß wie Zucker. Sie hatten bas Raak von biefem hembe genommen und brachten eins das von ben Gesandten in weifes Schreibpapier eingewickelt. Selbft tragen fie bergleichen auf ihren Ropfen unter ber Måge.

Den 20. Jul. tieß ber König ben Gesandten anzeigen, fie möchten zu ihm nach Skalda kommen, er hatte nothswendiger Angelegenheiten wegen mit ihnen zu fprechen. Sie reiften sogleich ab, und fanden nahe bep ber Stadt für sie aufgeschlagene Zeite.

Den 22. waren fie wieder zu des Konigs Mittagstafel eingeladen, woben alles eben so zuging wie sonst, ausges

wommen, daß nach der Gesundheit unsers Monarchen, auf den Borschlag des Kololisos, auch auf die Gesundheit des heit. Moskowischen Potenarchen: Joseph getrunken ward.

Den 27. fchichte ber Ronig feinen geheimen Sefretar Defdengen ju ihnen. Er benachriebtigte fie im Ramen feines herrn es maten tartifche Wefandte ben ihm gewes fen, und hatten ihm vorgetragen, ber Sfulthan murbe von den Benezianern, Brabantern und Arangofen befriegt. Der Konig Alexander mochte also ohne Borwissen bes Stulthans mit Riemandem ein Bundnig eingehen, auch Albft feine Reindseligkoiten an ben turfifden Granzen aud aben? Er habe ihnen geantwortet : er fen nicht gefonnen, feindfelig gegen die gander des Sfult bans ju verfahren, aber er werde auch mit feinem mobbammedanischen Sofe ein Burdnig ichtieften. Denn unter ben Befiehlen des turfifchen Sfulthans wolle er nicht fechen, ba er bas Glud hatte, unter bem machtigen Schut bes Bars und Groffürsten von gang Ruftland ju fenn. Die turfifden Befandten hatten einiges Difbergnugen baruber geaufert. und fo waren fie Lages barauf wieder abgefertigt worden. offic jur Lafel eingelaben ju fenn ober Gefchente erhalten au haben.

Den 1. August ließ ber König ben Gefandten bekannt machen, sie mochten nach Ahuthais zurückreisen, er wurde bald nachkommen.

Den 26. August kam zu ihnen Lamkaz, der Schatzmeister des Königs, um ihnen zu melden, er ware von feis nem Herrn gewählt, als Gefandter zu unferm Monarchen nebst dem Archimandrit Artemon abzugehen. Zum Gesschenk bostimme er Pferde, welche voraus über die Berge follten gebracht werden, ehe der Schnee fiel, und dann folle ten wir und die Gefandten bes Konigs Alexander nachfolgen.

Wir antworteten: Euer König will Geschenke schicken, und hat sein Bersprechen noch nicht erfüllt, und den Eid der Troue nicht in unserer Gegenwart geseistet. Damit können wir nicht zufrieden seyn. Sobald er aber alles, wie verabs redet, wird beendigt haben, sind wir bereit in allen Stucken seinen Willen zu erfüllen.

Den 8. Sept. kam der König mit seiner Gemahlinn nach Ahuthais und meldete: er ware gekommen, seint Bersprechen zu erfühlen. Zugleich schiefte er die Unterwers sungkakts, nach der von den Gesandten gegebenen Form in ihrer Sprache aufgesetzt, zu unserer Darchsicht. In dieser war geschrieben: "Ich, der König Alexander, mit meis nem Sohne Bagvat, und Bruder Mamuk, meinen Bojarent und allen meinen Unterthanen, sind ewig des Zaren und Großfürsten aller Reuffen, Alexei Michailowitsch; und Geiner Majestät Erben, Knechte, ewig und so lange die Belt stehen wird."

Den 14. Sept. ließ der Ronig den Gefandten fagen, er wolle heute das beschlossene große Werk vollenden, sie möchten also ins Rloster des Metropoliten Zacharias zur Messe kommen. Dies geschah.

Rach geendigtem Gottesbienst befahl ber König seinem Beichtvater, dem Metropoliten Zacharias, das Kreuz mitten in die Kirche zu bringen. Es wurde von einem Archismandriten gehalten. Er rief die Gesandten näher zu treten, und sprach: Ich sabe dem Zaren und Großfürsten von ganz Rusland, Alegei Michailowitsch, den Eid der Treue gelobt. Dier sind die beiden Eidesformeln, eine die ihr mit aus

Mostroa gebracht und bie anbre, wie sie in unsrer Sprace Man lege sie unter das heilige Kreiz. Die übersett ist. Gesandten thaten biefes, und hielten jeder eine. Darauf fuhr der Konig fort: "Ich schwore und fusse datauf das benige Kreug, im Ramen meines Gobns Bagrut, und meines Bruders Mamut, dag wir, maine Boiaren, Baile fichfeit, Sbelleute, alle meine Unterthanen und bas gange Amerethische Reich bem großen Berrn Baren und Groffichen von gung Rufland, Alerei Dichailowitich, und feinen künftigen Erben zu ewigen Zeiten treu ergeben, und feine Anechte find." Rach diesen Worten tukte er bas beilige Areuz, hob die Sande in die Sohe, und sprach mit Ihris nen: "Gott gebe meinem großen herrn Boblergeben, langes leben und Sieg über, alle feine Reinde!" Hierauf bes fahl er ber Geiftlichkeit, ben Bojaven und Spelleuten, auf eben die Art den Sid zu leisten. Am Schluffe lieft er das Rreuz vor das Klofter herausbringen, wo das Bolt das Greug ebenfalls mit Rreuden fußte, und far das Wohl uns fers großen Monarchen betete, für welchen fie Blut und & ben aufzuopfern jederzeit bereit waren.

Die Mittagsmahlzeit genoß man ben bem Metropolisten Zach ar i as eben fo, wie die vorhergehenden.

Nach der Mahlzeit schickte der König seinen geheimen Sekretar Peschengey und ließ den Gesandten sagen: der König Alexander hatte nun den Willen des Russischen Mosnarchen erfüllt, und den Eid der Treue geleistet. Er wollte sie also nicht langer aushalten, sondern mit Ehren entlassen, sobald sie wollten. Juhren und Begleitung wurden in völliger Bereitschaft seyn, sie durften nur dem Könige den su ihrer Abreise bestimmten Tag wissen lassen.

Die Gesandten antworteten: der Konig hatte noch nicht alle seine Berbindlichkeiten erfüllt. Er moae noch bie Eidesformeln zu unterschreiben und fein Siegel bepaubricken belieben; besaleichen ber Beiftlichkeit und feinen Bojaren bies Der Ronia erwiederte, er tonne nichtau thun befehlen. schreiben, wolle beshalb feinen Siegelring aufdrucken, bie Beiftlichkeit aber werbe unterzeichnen. Die Befandten lieften ihn bitten, er mochte ihnen seinen Siegelring sehen laffen. Der Ronig schickte ihn burch seinen geheimen Sefretar Des idengen. Es ftand barauf ein Rreug, und rund um baf felbe ber Rame Alexanber. Die Gefandten urtheilten, es ware nicht faglich mit diesem Ringe zu bestegeln. Der Konin fragte: wie ein folder senn muffe? er wolle einen neuen ftechen laffen. Die Gefandten liefen folgende Worte dazu auffeten : "Der Konig Aler an der mit feinem Bene ber Mamuf, feinem Sohne Bagrat und feinem gangen Imerethischen Reich, find ihres Monarchen, des Zars und Groffürften Alexei-Dicailowitich, ewige Rnechte. Diese Worte wurden gestochen.

Den 23. Sept. bat der König die Gesandten, ihren Gesandtschafts Popen im Aloster des Metropoliten Zachas rias die Wesse celebriren zu lassen. Er selbst und die hohe Geistlichkeit waren zugegen. Sie gaben der ganzen Office mit empor gehobenen Händen Benfall. Wahrlich, sagten sie, es ist die ächte rechtgläubige Liturgie.

Den 9. Oft. lud Alexander die Gesandten in die Kathedralkirche ein, um in ihrer Gegenwart die Eidesfors meln zu untersiegeln und unterschreiben zu lassen. Man that es nach geendigtem Gottesdienst in der Kirchenhalle. Jest händigte der König den Gesandten die unterschriebenen und

unterzeichneten Eidesformeln ein. Mit ben Gesandten sprach er besonders, sie mochten ihrem Monarchen, zu welchem er jest mit ihnen feine eignen Gefandten schicke, gefälligft feine Bitten vortragen, namlich: erftens ersuche er ihn um Schus und Bulfe gegen ben Dabian, Surften Leonty, welcher thm und seinem Bolke allerler Uebel zufüge. Er hatte viele Einer gefangenen Unterhanen an die Turfen verfauft. Sein Bruder Mamut und fein Gohn Bagrat waren jest ben ihm in Gefangenschaft. Der erstere als Schlachtgefangener, der andere abet fen betrugerischer Weise als Beikel gefordert und versprochen worden, Mamut dafür loszulassen, und dies ware nicht geschehen. Sobald er feinen Bruder und Sohn wieder hatte, wolle er fie jum Monarchen nach 3weptens: er hatte gehort, daß den Mostwa schicken. Ruffiche Bar fich oft mit der Kalken und Reiherjagd belus Rige. Dergleichen dazu abgerichtete Bogel befamen bieweis len die Eurfen und Verfer jum Geschenke. Auch sein Schwiegervater Theimuras habe fie erhalten. ftebe fich nicht ben Ruffischen Zaren barum zu bitten, allein Die Gesandten mochten es vortragen. Wenn der Bar ihm einen Bogel von feiner Jagd jugufchicken gerube, fo murbe er ihn beståndig auf seinen Banden tragen, und sich vor Sebermann der Gnade des Beherpfchers Ruglands ruhmen. Drittens bate er, ber Ruffiche Bar mochte die Gute fur ibn haben, ihm einige Kanonen, Klinten und Bulver zu ichenfen. Dies durfte nur bis an die Granzen der Rabardinischen Bon da wolle er es durch seine Lande gebracht werden. eigene Leute über die Berge transportiren. Der der Moparch durfe ihm nur Stuckgießer schicken. Erz und Rupfer babe er in Imerethi genug. Und nun ihr Berren Gesands ten,

ten, sagte er, reiset gludlich zu eurem Beherrscher zurud! Rach biesen Worten verbeugte er sich tief und ging in seinen Pallast. Die Gesandten verfügten sich nach ihren Wohnungen, wo ihnen der König durch seinen Geheimschreiber ein Verzeichniß aller seiner Städte und Aloster und der Zahl seiner Unterthanen im Durchschnitt einhändigen ließ.

Die Gefandten reisten den 10. Oftbr. aus Imerethi, kamen den 26. Marz des folgenden Jahres in Afrachan, ben 22. Jul. in Rasan, und den 26. Jul. glücklich in Moskwa an.

Der Zar Alexei Michailowitsch blieb mit Per: 1667 sien in gutem Bernehmen; obgleich es durch die Seeraube: 1669 repen, welche der Rosak Stenka Rasin auf dem Kaspisschen Meere verübte, und die 1667 ansingen, gestört zu werden, bedroht wurde, dis dieser endlich 1691 geschlagen, gefangen genommen und hingerichtet ward.

Begebenheiten in Georgien.

Das Waffengluck des Schah Abbaß gegen die Türsken seite die Könige von Georgien in Sicherheit, die, nachs dem es ihnen vortheithaft war, bald Rußland, bald Persien verriethen. Der König von Kharthli, welcher dem Zar Boris den Eid der Treue geseistet hatte, wurde durch dessen Tod verhindert, eine projektirte Cheverbindung zwischen seinem und dem Russischen Regentenhause zu schließen. Rurz darauf ward auch er auf Besehl des Schah Abbaß vers

D. Mtaprothe Reife ac. 1. Banb.

1615 Moskwa. — Im Jahre 1685 erhielt er von den Zaren Iwan und Peter Alexiewitsch die Versicherung ihres Schutzes. Er verließ darauf Moskwa und nahm 1691 wieder die Stadt Ahuthais in Besitz, ward aber von den Türken bald daraus vertrieben, worauf er nach Moskwa zurücksehrte, wo er 1713 starb. —

Rußland blieb hierauf noch immer abwechselnd mit 1723 Georgien im Berhältnisse, bis 1723 die Türken dies Land zum Paschalick machten, und im folgenden Jahre Wachtang und sein Hof nach Rußland kam. Die Angelegenheiten von Georgien blieben so lange schwankend, 2736 bis 1736 Thomas = Ruly = Chan den Thron von Perssien bestieg und den Frieden mit jenem Lande abschlos. Theimuras, Sohn des Königs Nicolai, ward damals zum König gemacht, und herrschte über Kharthli, K'aschethi und über die beiden Tatarischen Distrikte Bortsschalt und Dasachi.

Fortfegung ber Efcherkeffifchen Ange-

2705 Im Jahre 1705 ruckte der Arpmiche Chan Cif Sin Jahre 1705 ruckte der Arpmiche Chan Cif Serai mit einem farten Heere gegen die Kabardiner an, um sich diesethen wies der zu unterwerfen, weil sie, seitdem ihre Berbindungen mit Rußland aufgehört hatten, unter seine Bothmäßigkeit gekommen waren. Er drang in die Kahardah ein,

ward aber geschlagen, und kehrte mit großem Berlufte nach haufe jurud.

Funfiehn Jahre fpater, 1720, rudte wieder ber Rryns 1720 Raun gegen bie Labardiner, und forderte fie auf, fich ihm ju unterwerfen, und unter feiner Bothmäßigkeit am Etuban zu mohnen. Wenn fie aber in ihren alten Wohns plagen blieben, so follten sie ibm eine Kopfsteuer entrichten. Im Beigerungsfalle wurde er ihr Land verheeren und ste bes frafen. Allein die Labardiner antworteten auf feine Drobungen, das ihre Borfahren niemals unter der Berts schaft der Chane gekanden hätten, und daß sie entschlossest waten, ihrem Berfwiele zu folgen, und dem Ruffischen Reiche treu zu bleiben, für besten Unterthanen sie sich biels Dierauf gerftorte der Chan mehrere ihrer Dorfer, und verbrannte das Korn auf dem Kelde, und das heu in ben Schobern. Die Rabardiner schickten barauf ben Sfa'as bet Berai Sfulthan aus dem Geschiechte A'lp an den Raifer Veter ben Erften ab, und baten um Bulfe gegen ihre Keinde. Dieser befahl auch dem Gouwerneur ven Uftrachan, Rarften Urtemi Bolonsfi, im Rall ber Arymiche Chan die Ticherkeffen wieder angreifen warbe, eis nige hundert Donische und andere Kosaken in die Rabars dah ju ihrem Benftande ju schicken. Doch ward ben Rosafen anbefohien, nicht mit ihnen gemeinschaftliche Sache zu machen, wenn sie nicht angearissen wurden, fondern selbst einen Ueberfall auf die Arnmiden und Cfubanischen Lataren unternahmen, welches die Eurfen als eine Bers letung des bestehenden Traftats ansehen konnten.

Bowoerneur von Aftrachan follte nur darauf feben, die Rabardiner gegen feindliche Ueberfalle zu beschützen und suchen, sie mit ihren Keinden zu versihnen.

Im folgenden Jahre 1721 zeigte der Kürst Bostynski dem auswärtigen Kollegio an, daß der Chan die La dard ah habe anfallen wollen, und er deshald mit einem Theile der unter seinem Befehle stehenden Truppen den Rabard inern am Teres zu Hulse gesommen sen. Da jener aber von seinem Anmarsch Radwicht erhalten, habe er sich zurückzeigen. — So wurden also die Tschera kelsen von der Krymschen Ferrschaft bestrett. — Bostynskisch auch Wittet, die innerlichen Zwistigkisten und ten ihnen berzulegen, worauf su dan neuem ewige Trus gegen Rusland beschwaren, und sowaht Fünken, als auch vornehme Us den en, als Geiseln nach Teres schieden.

3m Jahre 1729 drangen die Bruber bes Chan's Mengli Berai, Ramens Bacti Gerai Giuls than und Murad Gerai Cfulthan, mit einem großen Beere in die Rabarbah eine, um die dort mit nenden Ticherkeffen ju bezwingen. Diefe finchteten in Die Bebirge, ben Baffan hinauf und verschanzten fich in ben engen Baffen, mit fteinernen Mauern, Die noch bis jest bie Rrumfden genannt werben. Gie versprachen nun ben Lataren aufs neue Tribut, brachten ihnen viele Mads den jum Geschent, und om Tage des Rriebeneschluffes führten fie ihnen noch einen Ueberfluß von ftartem Betrante In ber Nacht, als die Lataren berauscht im tiefen Schlafe lagen, aberfielen die Ticherteffen ihr Lager, macht ten die beiben Anfuhrer nieber, und fprengten bas ganfe Deer aus einander.

الفعد الفعد

Reunzehntes Kapitel.

Tweyte Epoche.

Bon dem Beldinge Beter's des Erften nach Berfien

1717 Im Rabre 1717, foiche Peter ber Erfte eine Gefande fcaft an ben Schab Shugein pon Verfien, und folef mit demfelben einen Sandelsvertrag. Seine Abficht mar, fich baburd ben Weg nach Dftinbien ju eroffnen. Schon unter der Regierung des Bars Dicael, 1622, batte Rufland Berbindungen mit bem Chan von Chiwa gehabt. und 1646 und 1675 gingen Rouriere, wegen Sandels angelegenheiten an ben Gfanbihatic und Amrenge Obgleich biese Annaherungen an Afien feinen weite feb. ren Erfolg hatten, fo ift boch aus offiziellen Schriften ju erfeben, bag 1696 Ruffifche Raufleute in Indien waren, die mit den dortigen Gingebohrenen Bandlung trie ben. - Peter ber Erfte foidte auch ben Rarften Mleranber Befemitich ale Gefanbten an ben Chan von Chiwa, und gab ihm Truppen mit, um fic ber Gold minen diefes Landes ju bemachtigen; allein bas unvorfiche tige Benehmen des Rurften vereitelte biefen Tlan, und fein Tod und die Aufreibung des ibm anvertrauten Rorps, vernichtete alle hoffnung zu künftigen Bortheilen auf diefer Seite. Andere Bersuche liefen eben so unglücklich ab.

Im solgenden Jahre suchte der Raiser die inneren Uns ruhen in Persep zu benugen, um den Handel mit diesem Lande auf einen sesteren Suß zu sesten, und ihn wo möglich die nach Indien auszuhreiten. Er verlangte daher popp Schah einen Besehl, wodurch die Apmenische Handlungse kompagnie zu Isfah an gehalten würde, den Ueberschuß ihre Seide keinem anderen als den Aussen zu verlaufen. Da aber diese Kampagnie ihre Berpstichtungen nicht refüllte, so nahm der Raiser ihre Periodesien zurück und wollte, daß eine Perssiche Dandelsgesellschaft sich in Rustand niedertließe.

In demfelben Jahre fiel ein Lesgischer Aufrührer, Ras mens Da ub e beg. in Berbinbung mit anderen in bas Bebiet von Schirman ein, eroberte ef, plimberte bie etabse Ctuba فرجا und شباخی de فرجا Schamachi und hich alle Raufleute nieder, unter benen fic an 300 Ruffen befanden. Der Berlatt, ben ber Ruffice Banbel baben litt, ballet fich auf vien Millionen Rubel (Gilber). -Dogleich nun Peter ber Erke ben Schab mehrere Dale aufabiorbent batte, Diefen Berluft ju verguten, fo fonute duch diefer, der felbst in einer miglichen Lage war, feinen Forberungen fein Genuge leiften. Der garft von Cfans dabar, Ramens Dir meiß, und nach ibm fein Sohn . Mir . Mabbmub, fielen mit ihren Aghuanen in Derfien ein, und forberten, por ben Thoren von Isfaban, ; ben Schah auf, fich ju ergeben, ber in ber größten Roth, durch dren Gefandte Bulfe von Rufland erbat.

Am 15. Jun. 1722 kam Peter der Erste in 1722 Afrachen an, und ließ sogleich ein Masifest, in Zataris fcer, Türkischer und Perkischer Sprace, austheilen, worin er die Grunde angab; bie ihn nölfzigten, einen Zug gegen Persien zu unternehmen. Dies Manifest folgt hier, wie 46 damals in Deutscher Uebersetzung erschien.

35 Bon Gottes Gnitten Wir Peter ber Erfe, in Raifer von gang Riffiand, und Gethftheerfcher der Deftis in den und Rorbficen Reiche und Lande, von Westen und 3. Giben, Petr auf Erben, Raifer auf den Meeren, und vielet anderer Reiche und herrschaften Beherrschee, und vermöge Unserer Raiserlichen Würde Gebieter u. f. w.

Denen unter Cr. Mojefiat bes Alleedurchundige "fen, Grofmachtigfen, Gladichten und Rormidgbeifen, " Unfete alten großen Freundes, bes Schahs, Bothmafig-Leit und in feinet Dienften ftebenben geehrten und acht " baren Gipafalaren, Chanen, Rorbidigen, Mgen iber " das Aufvolt, Copbicbibaiden, Beglerbegen über bie 3, Arme, Gultaften, Begiren und anderen Befehlehabern, "Dbriften, Sauptleuten und Offizieren ben ben Truppen; wie " auch denen geehrten Lehrern, Imamen, Mugimen und ans ", bern geiftlichen Perfonen; imgleichen benen Auffehern iber in bie Dorfer; benen Rrumern, Rauf, und Sandwertsleuten, "und allen Unterthanen, von mas für Ration und Reis Unfern gnadigen Grug juvor. gion fie auch fenn mbaen. "Wenn Diefer Unfer Raiferlicher Befehl euch jufons men wird, fo fen ench fund, bag, als im Jahre nach ... ber Geburt unfere Seilandes Jesu Chrifti 1712 (bas ift: "im Jahre der Begira 1124) der unter der Bothmäßigleit " Or. Majeftat bes Allerburchlauchtigften, Grofimachtigften 22 und Formidabelften., Unfere Großen Freundes und Rache "pharn, bek an Reichen und Lanbern hochansehnlichen per

"filden Schaffe, ftebenbe Beberricher bes Lesaifden "Bandes, Dand beg, und ber Beherricher ber Rafis 3, Lumpeifden Proping, Gurchaf, in benfelben Ges ", genben viel übelgeffinnte und unruhige Leute von verfchies "benen Rationen gufommengebracht, und gegen obgebache 3 ten Goals Majekat, Unfern Freund, Febelliret; auch "beffen in ber Ploving. Soften au geftgene Stadt Schae "macht mit frumender Sand eingenentmen, und wicht "mur biefe ihnterthauen St. Majefter bee Schahe, Unferd " Freundes jetfchlagen, fonbern auch biefenigen von Unfern "Ruffen & bie Eraftetenmaffig und nach alter Gewohnheit; "ihres Panbele megen babin verreifet waten, unfchulbiges "und unbarmbermger Welle niedergemacht, und ihre Gus .. ten nad. Waaven, aux Werthe ben vier Millionen Rubel, "geraubt, unde affo, ben Traftaten und ber allgemeinen "Rube zuwider, Unferm Reiche Schaben jugefliget haben.

"De nun wohl auf Unferer Rafferichen Majestat Bes
"seht ber Statthalter von Aftrachan zu verschiederken
"Malen zu den Santern dieser Rebellen gefandt, und von
zihnen Genugumung begehrer; ja, ob Wir auch schonichers
"nach, wegen Unserbrechung der Laufmannschaft, einen
"Abgesandten mit einem freundlichen Schreiben an den
"Schaf; Unfern Freund, gefandt, und von obgedachten
"Rebellen Genugthuung fordern lassen; fo ift doch bishev
"micht das Geringse deshalb geschehen, indem Se. Majes
"skar der Schaft, fo sehr sie auch gewünschet, die Rebellen
"bur bestraften, und Und dadurch Genugthuung zu geben,
"durch ihr Unvernögen daran verhindert worden.

"Da nun unfere Ruffiche Raffort von biefen Bofer "wichterman Gugen und Chre verleger worden, und leine

"Genugthuung bafür erhalten kann: fo find Wir genichis
" get, nachdem Wir den herrn Unfern Gott um Sieg an
" geflehet, selbst mit Unserer unüberwindlichen Armee gegen
" die Rebellen anzurücken, in dem Bertrauen, daß Bir
" durch Unsere heilige Waffen dergleichen Bosewichter, die
" beiden Theilen so viel Berdruß und Schaden zugesiget,
" nach Berdienste frasen, und Und selbst die billige Genugs
" thung nehmen werden.

"Derobalben geben Bir hiermit benen unter Gt. "Majeftat bes Allerburchlauchtigften, Grofinachtigften und "Rormidabelften, Unfere lieben Freundes, bes Schaft "Bothmaßigfeit ftehenden Befehlshabern und Unterthanen, wes Glaubens und Mation fie auch fenn mogen, Perfen ", und Fremden (Abibem), Armeniern, Georgiern und allen, "die fich jest in biefen Gegenben aufhalten, Unfere Laifer "liche allergnädigfte Berficherung, und ift Unfer aufricht ger, fefter und grafter Bille, bag in obermabnten Pros mpingen, fo wenig benen Ginwohnern, ale gremben, bie "fic bafelbft befinden, nicht ber geringfte Schade gefder "ben, und Miemand weder an fie felbft, noch an ihre Dabe pfeligfeit, Fleden und Dorfer die Dande legen folle; wie Bir benn Unfern Generglen, Offizieren und andeten Bo -fehlshabern, fomobl ju Lufe, ale ju Pferbe, und über "baupt bep ber gangen Armee, aufe fcharffte verboten bar ben, jemanden im allergeringften zu beleidigen; follte naber einer von ben Unfrigen auch nur eines kleinen Un " wechts überführet werben, fo foll hierauf unmittelbar bie Jedoch verfteben Wit "Strafe und Erekution erfolgen, "biefes unter ber Bedingung, daß ibr, wie Freunden agebubret, in euren Wohnungen rubig verbleibet, euch "für Plünderung eurer Süter nicht fürchtet, noch deswes
"gen flüchtet, und eure Güter zerftreuet. Golten Wir
"aber von euch erfahren, daß ihr euch zu diesen frevelhafs
"ten Räubern schlagen, und ihnen heimlich oder öffentlich
"mit Gelde, oder Lebensmitteln, helsen, oder auch, dies
"ser Unserer allergnädigsten Versicherung zuwider, aus
"euren Säusern oder Dörfern flüchten würdet, so werden
"wir genöthiget senn, euch unter die Jahl Unserer Feinde
"zu rechnen, und ohne Varmherzigkeit mit Feuer und
"Schwerdt zu verfolgen. Ihr werdet alsdann erwürget,
"und alle eure Sabseligkeit wird ausgeplündert werden.
"hieran aber werdet ihr selbst einzig und allein Schuld
"seyn, und solches ben der andern Zukunft des Herrn Uns
"sers Gottes zu verantworten haben.

"Denen von Seiten ber alanzenden Ottomannischen "Pforte fich in biefen Provinzen, der Sandlung oder andes "rer Geschäfte halber aufhaltenden Unterthanen geben Bir. "über bie vormals errichteten Traftaten, burch gegenwärs "tigen Unfern Raiferlichen Befehl, aufs neue die feste und "ungezweifelte Berficherung, bag, wenn Unfere Truppen "in felbige Gegenden einruden werben, fie fich nichts au "befürchten haben, fondern ihre Raufmannschaft und ans "bere Geschäfte fichet abwarten follen, woferne fie fich nur "ruhig halten. Wir haben auch zur Erhaltung ber Sichers "beit eurer Berfonen und Guter, Unfern Generalen und "anderen Befehlshabern icarfe Ordre gegeben, benen von "Geiten ber glanzenden Pforte in Diefen Gegenden fich bes "findenden Raufleuten, wofern'fie fich nur rubig verhalten "werden, fo wenig an ihren Perfonen, als an ihren Baas "ren, nicht ben geringften Eintrag, Schaden, oder Ueber"last zu thun, so wir soldes der zwischen Unsern beiberseits "Hösen geschlossene ewige Friede von und sordert; wie denn "auch Unsere Meinung keine andere ist, als diesen ewigen "Frieden (wosern es Gottes Wille ist) fest und unverbrück-"lich zu halten, dessen Uns Unser Kaiserliches Gewissen Zeug-"niß giedt. Wir zweiseln auch keinesweges, es werde "gleichfalls von Seiten der glanzenden Pforte diese Freund-"schaft bestens unterhalten, und das Versprochene kräsig "gehalten werden.

"Solcher Ursachen wegen haben wie diesen Unsern "Raiserlichen Befehl drucken lassen, eigenhändig unterscheies ben, und euch selbigen, sobald möglich, zuzusenden, und "unter euch auszutheilen befohlen, damit ihr euch nicht mit "ber Unwissenheit entschuldigen könnet. Ihr habet also weuch hiernach zu richten. Inzwischen lebet allezeit wohl. "Gegeben Aftrachan den 15. Jun. im Jahre der Geburt "Ehriki 1722."

Am 18. Jul. verließ der Raiser mit einer Flotte von 442 Schiffen Afrachan, an der Spite einer Armee von 22,000 Mann regularen Truppen und 5000 Matrosen. Das ganze, zu hiesem Kriege bestimmte Heer soll 106,000 Mann start gewesen seyn, indem es aus

22,000 Mann Infanterie 20,000 Kataren 20,000 Kalmüden 9,000 Mann Kaballerie 5,000 Matrofen

Summa: 106,000 Mann bestand. Doch scheint diese Anjahl übertrieben. Im 23. Julius kam ber Kaifer zu Terki au, und balb nachdem alle Truppen gelandet hatten, ward der Feldz zug eröffnet. Der Scham dal von Carku, Ramens A'bdul Beran, der schon früher dem Ruffischen Jutereffa zugethan war, und der Sfulthan Mahhmud von Arai begaben sich unter Ruffischen Schutz und leisteten dem Raifer gute Dienste.

Die erften Feindseligkeiten fingen an dem befestigten Dorfe Ender poder Andreewa an, bep dem ein Ruffissches Korps ein enges Defilé zu paffiren hatte, in welchem es ploglich und unvermuthet von den Einwohnern überfallen wurde. Allein die Ruffen eroberten endlich das Dorf, zers stotten es, und machten eine ansehnliche Beute.

Rachdem Tarku von den Russen besetzt worden, richtete der Raiser seinen Marsch auf Derbend. Auf dem Bege dahin ward er treuloser Weise von dem Ssuthan' Mahhmud von Utemisch, in Berbindung mit dem Usmei der Ekara Ckaitack, mit einem Heere von 16,000 Mann angegriffen, das aber geschlagen wurde, und 1000 Mann an Gerödteten verlor. Utemisch, ein Ort von 500 Päusern, ward von den Russen geptündert und in Asche gelegt.

Am 23. August 1722 hielt ber Raifer seinen Einzug in Derbend, bessen Raip oder Rommendant die Stadt fremwillig übergeben hatte.

Die Berfuche, Baku einzunehmen, waren indeffen nicht fo glucklich abgelaufen, und der Raifer trat seine Ruckreise nach Aftrachan zu Anfang des Septembers an, aufwelcher er den Grund zu der Festung Swatoi Arzst,
wischen den Flusen Sfulat und Agrachan, zwanzig

Werft vom Meere, legte. Die Garnison von Tarku, tausend Familien vom Don, und drephundert aus dem Lande der Tscherkessen, wurden zu ihrer Besetzung der hin geschickt. Als aber im Jahre 1728 diese Festung geräumt ward, versetzte man ihre Bewohner nach Kislar, am Ufer des Terek. Eine Parthey von 1000 Kosakn und 4000 Kalmucken, machte noch einen Einfall in das Gebiet des Usmei und des Ssulthans von Utemisch und nahm 350 von ihren Unterthanen gefangen.

Am 4. Oftober tam endlich der Raifer wieder nach Aftrach an gurud. Bon hierans fcicte er Truppen nach Gilan gur Eroberung der Stadt Refct, die am Ufer des Rafpischen Meeres gelegen ift.

Mir: Mahhmub hielt indeffen Isfahan eingerschloffen, der schwache Thamafip reifte im Lande umber, und der atte Dhubein entschloß sich endlich, sich den Ughnanen zu ergeben. Dennoch schiefte er vorher den Ismael: Beg an den Raiser von Rußland, um mit die sem eine Defensivallianz zu schließen, die auch wirklich in St. Petersburg zu Stande kam.

Daud s beg und Ssurcai schan, die gant Schirman eingenommen hatten, boten der Pforte an, sich zu unterwerfen. Mohammed Pascha kam beit halb nach Aftrachan, um die wahren Absichten des Kaip serfahren, welcher erklärte, daß er zwar entschlossen sev, Persien zu vertheidigen, aber darum doch nicht den Araktaten mit der Pforte zuwider handeln wolle. Der Divan wagte nicht öffentlich gegen Rußland zu handeln, Daud s beg wurde also von den Lürken verjagt, und

Stelle trat ber Ssurchaischan ber Cfafi den.

ven Sahre 1723 erhielt der Genetal Matuschein 1723
ven verehl, die Stadt Baku zu besetzen, und der Admis
ral Apraxin bekam die Direktion der Militär: Angelegens
heiten in Persien; der diplomatische Theil derselben aber
ward dem Grasen Tolsko überträgen. — Der Wesir,
welcher in Rescht kommandirte, versammelte 15,000
Mann und griff den bep dieser Stadt verschanzten Obristent
Schipow an, verlor abet daben 1000 von den Seinis
gen; worauf Schipow eine Redouce anlegte, um die
Perset im Zaumzu halten.

Der Franzbsische Gesandte' zu Konstantinopel ber stimmte den Divan, ber mit den Eroberungen der Rafe sen unzufrieden war, einen Abgesandten an den Kaiser zu schiden, um eine entscheidende Antwort zu erhalten. Dazu ward ein Agha ernannt, ben dessen Abreise die Zürkschen Truppen schon zum Schut der Gränzen vertheilt wurden.

Matuschin bombarbirte indiffen Baku und machte Anstalten, diese Stadt zu bestürmen, als sie ihm ant 26. Jul. die Thore diffnete. Er übergab darauf sein Koms mando dem Fürsten Borjätinski, und kam am 14. Mus guft nach Aftrachun zuruck.

Bon dem Perfifeben Gefandten Ismaels Beg vers langte man, baf der Perfifche Dof den Ruffen die von ihr nen besetzen Prodingen nicht streitig machen sollte, so wie auch den Besit von Masanderan und Aftrabad. Schamach; welches damals noch von den Türken besetz war, sollte ebenfalls ben Ruffen abgetreten werden, sobald v. Klaproths Reise ze. 1. Sand.

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es in ihren handen senn wurde. — Rach diesen Untershandlungen ward auch ein Traktat abgeschlossen, durch den Persien Daghestan, Shirwan, Gilan, Masans deran und Astrabad dem Raiser überließ, und Issmael: Beg kehrte am 12. September nach hause zur ruck. — Damals wurde auch eine handelskompagnie auf dem Kaspischen Meere errichtet, aber die 1762 seht lebe haft gewordene Schiffsahrt auf demselben, verhinderte ihren Fortgang.

Bachtang V., König von Georgien, ließ fich pe Aftrachan nieder.

In demfelben Jahre nahm der Obrift Simbula: tow mit einem Bataillon Besit von Sfallian; allein die damals dort regierende Fürstinn Chanum, ließ ihn bep einem Gaftwahle mit allen seinen Offizieren umbringen, und die Soldaten dieses Detaschements Lehrten nach Baku purud.

Auf Borftellung des Rapitains Sfoimonom ward hernach in der Gegend von Sfallian eine Festung angelegt, und von 200 Mann, unter einem Rapitain, besetzt.

Der Friede zwischen Rußland und der Pforte kam am 1724 12. Jun. 1724 zu Stande, und zwar unter Bedingungen, wie sie von beiden Seiten gewünscht worden waren. Peter der Erfte gab sein Projekt eines Indischen Handels fast ganz auf, Rumjanzow wurde beauftragt, die Gränzen Rußlands gegen Persien zu bestimmen, und als Ambassarbeur nach Konstantinopel geschieft.

In diesem Jahre wurde auch der Bau der neu anger legten Sestung Siwiatois Arest beendigt.

Die Armenier, welche durch Fleiß und Betriebs famileit die Aufmerksamkeit des Kaifers auf fich gezogen haw ten, erhielten bie Erlaubniß, sich an den Ufern der Flusse Sfulat, Agradan und Teref niederzulassen.

Berschiedene Unruhen und die hinterlistigen Nachstels lungen der Fürstinn Chanum nothigten Matusch'fint zur See nach Rescht zu gehen; und der schwache Schalf von Persien vernichtete den von Ismael. Beg abgeschlossenen Traktat und schiefte 20,000 Mann gegen die Russen, die aber dreymal mit großem Verluste zurückgeschlassen, wurden.

Der Schamichal von Earfu & bil s Sera i 1725 chrachte 80,000 Daghestäner jusammen, um die Festung Sfwiätoi strest zu belagern, allein der General Kropotow, schlug ihn und zerstörte Tarfu. hierauf hob Peter der Erste die Würde der Schams dal's auf, und übergab diesem General die Aussicht über jene Provinz.

Im folgenden Jahre faßte ber bevollmächtigte Ruffi 1727 sche Sefandte zu Konstantinopel, General Rumjänzow, der die Gränzen bestimmen sollte, in Berbindung mit Ders wisch Mahmud Agha, zwen Schriften ab, durch welche das Dorf Mabur, wo der Arares in den Etus fällt, zum Mittelpunkt der Gränzen von Rufland, Persien und der Türken sestgesogt ward, und die Gränzen selbst folgendermaßen angegeben wurden.

Ruffliche Gränzen.

Die Gegenden vom Die Proving Abben spischen Meeres bis nach ris, und die Proving Chart and die Proving Abben Die Proving Abben wirden Meeres bis nach ving Choraffan.

Städte Ardabat, dar, so wie die Burks wing Choraffan.

Dawris und Obas der Grünzen, die im Madan bis und Gebirge fortlaufen. Jew Riermanschab zu. feits des Efur's aber die Provinzen Gilan, Mas and die Provinzen Gilan, Mas and die Rum Krahad bis zum Flusse Offa.

In demfelben Jahre unterwarf fic auch der Usmei ber Ctaitaden ben Ruffen.

1728 Der Soah Thamakip ichickte einen Gefandten nach Rukland, um von den Bortheilen Anzeige zu machen, die er über die aufrührerischen Aghuan en davon getragen hatte, und sich zu beklagen, daß man in Berbindung mit den Turken seine Provinzen theilte. Der Ausgang dieser Gefandtschaft ift unbekannt.

1729 In diesen Jahren schloß der General Lewaschow ju bis Rescht einen Friedenstraktat mit Eschreff, dem Anschlifter ver der aufrührerischen Aghuanen, wonach Aftrabad und Masanberan wieder zurückgegeben werden sollten, die übrigen Eroberungen aber den Ruffen verblieben. Allein der wurde nicht rafifizier, und Chamaß Ekulischan befahl die hinrichtung Eschreff's.

Bu der Zeit, als Peter der Erfte in Perfien eins rudte, erhob fich der berühmte Rabir . Cfuli aus dem Staube, bot mit einer Sand voll Leute feine Dienfte bem

auf det Flucht degriffenen Schah Thamakip an, und feste ihn wieder auf den Thron; ließ ihm aber nar den Litel als Schah, und vegiette unter seinem Namen. Et schug die Lürken und suchte mit Rustand in ein gutes Berspehmen, und sommen. Im Jahre 1734 erklärte er den 1734 Echah Thamahip des Throns unwürdig; setzte ihn ger sangen, und machte dessen Sohn Mirsa ubah zum Schah; welches durch eine Gesandtschaft-Nadir's in St. Petersburg auszeigt wurde. — Russand erneuerte nun 1735 den Traktat von Rescht von 1723, nach welchem beide Rächte sich verbindlich machten, keinen Separatsrieden mit den Türken zu schließen.

Beigte Thamag: Efult: dan bem Ruffischen hofe 1736 an, daß er dem Abaß in der Regierung, unter dem Titel Radir = Shah, gefolgt fep.

Schickte Rabir wiegerum eine Gesandtschaft, und 1728 bot feine Bermittelung an, ben Frieden zwifchen Ruftland ... und den Turfen abguschließen, mit benen er fcon felbit Brieden gemacht hatte. Munichs Eroberungen hatten bies fen icon mehr als alles andere erleichtegt, und er kam wirflich, im folgenden Jahre 1739, in Belgrad gu 1730 Die beiden Rabarden murben badurch fur uns Stande. abhanaia erflart, um Rugland als Bormauer ju dienen. Auch feste man feft, daß es feine Rlotte im Deer von Sabache (bem Momichen) haben follte. Diefer bem Ruffischen Baffengluck fo wenig entsprechende und unvortheilhafte Friede lift vermuthen, daß die angebotene Bers mittelung des Rrangofischen Botschafters ju Ronftantinopel, nicht gang aufrichtig gewesen fep. — Die politischen Rebe

fer unter ber Regierung ber Raifepinn Glifabeth, vernesache ten, daß sich die Rabardinen: ju den Lataren, schwe gen, und seibst den Iblam annahmen.

Nachdem Rabies Schah Indien erobert hatte, tieflickte er eine große und koktpielige Gesandtschaft nach Rustand, die sehr ericht Geschenke überstächte, zum Besweise, wie sehr er die alte Freundschaft mit diesem Reiche zu erhalten wünschte. Ben seiner Zundklunft erhoben sich kuntuhen in Daghestan, und die beständigen Einfälle die Lesgiev in Georgien nothtigten den Schah, strenge Rabspregeln zegen Daghestan zu ergreisen. Darum erhiekt regeln zegen Daghe der General Tarakanow den Besehl, im Fall der Schah weiter vorrüsten und dadurch die Besstimmungen des Traktats brechen würde, Gewalt durch Gewalt zu vertreiben, und feindlich zegen ihn zu handeln,

T745 Funf Eurkmannische Horden verlangten als Rusfice Unterthanen angenommen zu werden, welches ihnen
1746 auch, unter der Bedingung zugestanden wurde, daß sie die
nach der Bucharen und Chiwa gehenden Raufleute bes
gleiten, und ind Kunftige keine Feindseligkeiten gegen Rußs
land ausüben sollten.

2747 Auf die Nachricht von der Ermordung Radirs Schah's in Choraffan, fehrte der, als Gefandte nach Persien bestimmte Admiral, Fürft Goligin, nach Aftrachan zurud.

Im Jahre 1742 hatte der Georgische Erzbischof Jogiaf und der Archimandrit Ricolas des Spaftischen Klosters zu Moskwa, Sr. Majestät den Raiserinn Jelis fawet Petrowna, eine Vorstellung des Inhalts übers reicht: "Die Offetiner, ein an Gold und Silber reiches "Bolk, welches das Kaukasische Gebirge bewohnt, und, "seit der Zerstörung des Georgischen Staates durch die Pers, seit und Türken, keinem Perven unterworfen ist, bekannte "sie sonst zum Christenthume, ist aber seit dieser Zeit wies "der in das Peidenthum verfallen. Lon Reisenden, die "durch ihr Land gekommen, hat man indessen, in Ersahs "rung gebracht, daß sie wünschen, wieder den christlichen "Gauben anzunehmen. Man darf sie also nicht in der "vorigen Verirung tassen, und es ist sehr wahrscheinlich, dass wenn man rechtzläubige Lehrer zu ihnen sendet, sie "in kurzem auf den rechten Weg zurückzwöringen sehn "wärden."

Rachdem biefe Burftellung bom birieirenben Senat und vom heiligen Spnod durchaefeben worden, befchloß man im Sahre 1745 ju biefem Bolfe ber Offeten, ber 1745 Berbreitung des driftlichen Glaubens wegen, den Arci: mandriten Dacomii, die Mebte Chriftophor und Ris colai und ben hieromonach Jefrem ju ichiden. Diefe gingen auch wirklich dasiin ab, und fingen noch in demfels ben Sabre ben Bau einer Rirche jur Offenbarung bes berren an, und fuhrten biefe Unglaubigen jum mahren Glauben gurud. Sie riethen ihnen auch, um vor ben lleberfällen ber Rabardiner und Efchetichengen ges ficert zu fenn, fich fur Unterthanen Ruglands zu erflas ren, welcher Rath angenommen, und im Jahre 1748, 1748 burd bie Ruratiden und Efdimiden Melteften Lesbi, Amistala, Gutschi, Gafi und Masi in Ausführung gebracht murbe.

1752 Ward die Offetische Kommission jur Berbreitung des Christenthums in Offetien, die aus Rufficen Gelflichen bestand, gestiftet.

1756 Schlug ber Aghuanische Seebar Asad schan, ben Amir schinischan, Kommendanten von Rescht und eroberte diese Stadt. — Ben ihm befanden sich die beis den Könige von Georgien, Theimuras und sein Sohn Jrat'li (Perattius). Nadir, den sie nach Indien bes gleiteten, hatte zum kohn für ihre Lapferkeit den ersten zum König von Kharthli, und den andern zum König von K'achethigemacht. Diese beiden Kürsten baten im Jahre 1752 Rustand um Hülfe gegen die Gebirgsbewohner.

nto Frat'li (Heraflius) vertrieb feinen Bater Theis muras aus dem Lande und fette sich auf den Thron. Dieser kam 1762 nach Africachan, wa er Karb.

2mangigftes Rapitel

Dzitte Epode.

Bon der Anlegung der Feftung Mosdof bis auf den Esh bes Farpen Zisianow, im Jahre 1805.

Rungof Lantschiolin, Fark der kleinen Rabars 1759 dah, der das Christenthum angenommen hatte, ließ fich am Ufer des Terefs in der Rahe des jegigen Mosdof nieder.

Die Geldvortheile, die man den Bergbewohnern zus 1762 kmanen ließ, wenn sie das Christenthum annahmen, thasten sehr gate Warfung. — Im folgenden Jahre ward 1763 die Anlage der Festung Wosdof gemacht, nachdem der erwähnte Licherkessischen Kurgof, der zu St. Peterssburg getauft worden war, den Plat dazu abgetreten hatte.

Ranten zwephundert Personen beiderley Geschlechts 1764 nach Mosdot, um sich taufen zu lassen. — Die Rasbardiner, welche unzufrieden waren, daß diese Festung ein Zufluchtsort für ihre entstohenen Unterthanen wurde, theilten sich in zwey Partheyen, von denen die eine für, die andere gegen Rußland war, und schieften zusammen einen aus ihrer Mitte nach St. Petersburg, der die Aushebung der Festung und Kolonie Mosdot, so wie eine Entschädis

gung in Gelde für ihre ausgewanderten Unterthanen ber langen follte. — Der Ausgang diefer Sendung ift unbekannt.

- 1765 Auf die Rabardiner und Efubaner fiel im Jahre 1765 der Berdacht, eine Ruffifthe Karawane geplundert zu haben, und man forderte vom Krymiden Chan eine Genugthuung.
- 1766 Die Pforte entschädigte die Eigenthumer derfelben für ihren Berluft.
- Die Bewohner des Eluban luden die Rognyschen Tataren ein, sich zu ihnen zu flüchten, allein dieser Ans schlag ward noch zur vechten Zeit entdeckt, und viele dieser Tataren, welche darin verwiedelt waren, berwies man nach Orenburg.
- 3768 In diesem Jahre wurden Sicherheitsmaafregeln ges gen die Etubaner genommen, weil man den Lurken den Krieg erklaren wollte.
 - Der General von Medem *), dem die Angelegenheiten in den Kabardah übertragen wurden, erhielt
 zugleich den Befehl, offensto zu verfahren, und man ent deckte, daß die Kabardiner den Wunsch hegten, unabhängig zu fepn, ohne sich zu irgend einer Parthey zu schlagen. Bergossiziere wurden nach Kislar geschielt, um die Andrüche jener Gegenden zu untersuchen. Die Kisten wollten das Christenthum annehmen, und mehrere häupter

^{*)} Oleser merkwärdige Mann hat sich allen Kaufassern so surcht, daß man, um schreyende Kinder zu schrecken, noch jest sagt: der taube General kommt (denn er mat harthörig). — Reise des H. Grafen J. Potodi.

eledien Bolterlichaften beten Rufifchie eften Dielifte benm Naffnehen von Silber : und Bleominen an. Allein die bie fidnbigen Kriege in jenen Gegenben machten ihre Bearbeb aung unmöstich. Anderwas begnügte fiche damit, genous Radrichten über die Orte, wo fie fich fauben, einzugleben: at a Che der General von Medem bas Remmando åbernommen, war der Lieutenant des Chans der Adl? muden. Ramens Ubafdi, mit 20,000 ber Seinigen über die Bolga gegongen, und hatte bie Rabarbiner. die mit den Bewohnern des Cfubani verbanden marent om 29. April pollig gefchlagen. hierben ift zu bemarken: daß die Sfulthan Amhaenannten Lageren am Cfaban fich fcon 1736 unter Ruffifchen Gebut begeben hatten, ober 1742 wieber über den Chuban entflohen waren. -Bon Medem ging bierouf in Bereinigung mit Ith afcht über ben Chubon, lieferte vom erften bis zum funften Man beständige Gefrechte, und schlug den Feind überalle Bon der andere Spite focht der Major Rataliem. an der Spiec eines kleinen Detafdements z gegen bie Rubar: dingr, und mang fie, fich für Unterthanen Ruslands m erflaren. Dies wer auch ber Fall mit ban Alti Relfet Abaffen.

Der General Medem hatte ebenfalls ben Befehl erhalten, die Ackvaso wichen Kosaken für Rugland ju gewinnen, allein der deshalb zu ihnen geschickte Botsschafter kannter sie micht zur Unterwerfung bewegen, dach händigte er ihnen den Brief des General v. Medem ein.

Der Rapitain Dafebusch wirfte burch feine Ranke einen Firman bes Geogheren aus, ber bie Rabardiner bevollmächtigte, fich gegen Rufland, zu emporen. Sie theile sen flch also in zwen Theile; von denen ber eine unter ben Fürsten Atafhuka: treu blieb, der andere aber unter der Anführung von der Fürsten die Parchen ber Ekubanet ergeist; allein sie wurden gezwungen; sich wieder zu verei nigen und den Eid der Treue an Auftand zu leisten.

Clubans, gaben ebenfalls den Burfch zu erkennen, sich unterwerfen, doch blieb es bep der Berfprechung.

In diesem Jahre ward der Obrist Schergilow, ber verschiedener Einrichtungen wegen zu den Tscherschen zen geschielt worden, obn ihnen umgebracht. Sie warden aber dafür in ihren eigenen Wohnsigensgestedst, und nehr vere ihrer Odrser zeitebet,

Der General von Medem ward an ber Ansfihrung feines Borfanes, wiederum gegen die Cirubaner ju mar schienen, gehindert, weif Ubafch i befürchtete, die Wohn plage der Ralmuden würden von der Rergifen angu griffen werden, und gegen diese ins Selbentete.

1770 Ramen von beiden Theilen det Kabardisten Ration Abgeordnete nach St. Petersburg, und wiederholten die 1764 von Kaituck Raßimow gemachen Unträge wegen Räumung der Festung Mosdof.

Bu gleicher Zeit brachten es bie Thefen burch Bes flechungen und Borftellungen bahin, daß sich die Rabardiner wieder gegen Ruftiand emporten, so daß der Major Laganow, der sich ben ihnen befand, nur mit Ruhe Mos dot erreichen konnte, um sich vor ihnen in Sicher heit zu segen. Auch erhielten die Stlavenhändler in der Arym den Befehl, feinen Sandel in Daghestan und im Lande der Ekumucken zu treiben.

Der Offete Josept - Abaifirt, weicher Briefe and ben Ronig Salvoin o von Im erethiebrachtet, wildbe ben feiner Zuruckkunfeiwon ben Rabardinern getöbtet.

Die Edubanier griffen ben General von Medem - an, der sie zwar an der Spiss von 2000 Mannisschuss aber seine. Bortheiles wegen der gebirgigen Gegesid nicht weiter verfolgen konnte. Der Färst der kleinen Rabars bahr erhiett für die guten Dienste, die er den Ruffen leister, einen jährlichen Gehalt von 50 bis 100 Aubeli (Silber).

Das im Jahre 1771 bestätigte Reglement wegen der 1774 Rebardinischen Ueberläufer enthielt folgende Punkte:

- 1. Leute von geringem Stande follen gur nicht angenoms met worden.
- 2. Für jeben Meberläufer von driftlicher Religion, von welchem Beschlecht er sep, sollen 50 Rubel (Silber) bezahlt werden:
- 3. Für Cfumuden 25 Rubel (Gfiber).
- 4. Rabardinische Usbenon follen nur unter bee Bedingung, daß fie auf ihr Cigenthum Bergicht leisten, angenommen werden.
- 5. Bezieht fich dies Reglement nur auf die, bon ben Rabardinern gefauften, driftlichen Sflaven. Di.jenigen, welche von Einwohnern von Mosdoff und Rislar gefauft werden, find davon ausgesnommen.

Man erfuhr, daß sich die Kabardiner zu einem Ueberfall auf Ristar und Mosdos vorbereiteten. Der General Totleben drang in Georgien und Imerethi ein, und eroberte die von den Lurken besetzten Festungen! Abuthais und Bagbatfebiet, wodurt der König Salomo von Imerethi und der Kazias Dadian von Mingrelien vom Türkischen Jacke befreyt wurden.

1772 in Die den Kabardinern zugeschiefte Erklärung theilte die Gemuther, indem sie nach dem Bepspiele der Kalmüden glaubten, daß Rufland diejenigen, welche sich ihm unterprecken, zu unterdrücken suche.

Muf der Seite des Etuban machte man Einricht tungen, um einer fich zeigenden ansteckenden Krankheit Einhalt zu thun.

Der Profesor Gulbenstädt ward im Monat Ofter ber auf seiner Rucklehr aus Georgien bep Stephan Imindg von den Engaurischen Offeten ausgehalten, und vom General von Medem, durch ein 600 Mann stautes, ihm entgegen geschieftes Korps, befreyt; nachdem die Bornehmsten dieser Offeten für etwa 30 Rubel (Silber) Geschenke erhalten hatten. Ben dieser Gelegenhit wurden die Tagauren gezwungen, neue Geiseln für die zuistissarverstorbenen zu geben.

Parthey der Kabardiner, hielten beim General von Meden um Schutz gegen sie an, und bemerkten zugleich, daß sie nur gezwungene Unterthanen derselben gewesen waren.

Im Jahre 1772 wurden jagende Rabardiner von einer Russischen Patrouille angehalten, welches sie, so wie alles Borhergegangene, völlig aufbrachte. Sie schwortn, wenn ihnen die Ihrigen nicht wieder herausgegehen wurden, alle Mittel anzuwenden, die Gott dem Unschuldigen giebt, um sich von dem Russischen Joche zu befrepen.

Der Rabardinische Usben Islam = Gerai, aus dem Geschlechte Babagi *), benachrichtigte den Lommens danten von Wosdof von dem Berhaben der Refraso weiter ichen Rosafen, den Mohhammedanischen Glauben aus junchmen.

Die Rabardiner schieften Abgeordnete in die fleine Kabardah, zu ben Tschetschenzen, nach Arai; Endern, Rostef und Tarku, um Gahrungen gegent die Ruffen hervorzubringen. Hierauf ward der Befehl ets theilt, sie mit Milde zu behandeln.

Mehrere Bolferschaften vereinigten fich mit ben Ras bardinern, und 25,000 Dann ftart nothigten fie ben General von Debem, bem fie an Bahl weit überlegen die amolf Gefangenen beraus ju geben. waren, Dennoch gelang es ihnen nicht, bie Ronaniden Zatas ren auf ihre Seite ju bringen. And von Eurfischer Seite wurden Abgeordnete ins Gebirge geschieft, Die jenseits des Etubans die Rabarbiner jur Berathichlagung vers sammelten. Die Rachricht von dem Anmarich einer Eurs fischen Armee, welche die Ruffen an ber Donau und in der Rrym geschlagen haben follte, erregte ben ben Latas ren und Rabardinern Unruhen. Bier, und zwanzig taufend Mann Turfen famen über ben Cfuban, gins gen nach Ehaman, und viele Gebirgevolfer, mit Husnahme der Rabardiner, erwählten einen Bermandten bes Rrymichen Chans, als Sprogling aus bem Saufe bes Dihingis : can, ju ihrem Sfera'gtjer. -Bu berfelben Beit berfammelte ber Chan ber Umaren

^{*)} Ronfantins Papagi? - S. oben G. 147.

30,000 Mann, und ging nach Achalziche und Geote gren, um bie Eurfen gu unterftugen.

1774 Man hatte Ursache, an der Treue der Grebenstis
schen Kofa ken zu zweifeln, und der General von Mes
dem bediente sich ihrer deshalb nur in ihren eigenen Wohn
plägen, weil sie dort, im Fall sie angegriffen wurden, sich
pertheidigen mußten. — Die Kabardiner setzen indessen ihre Einfälle fort.

Der Major von Arudner ward mit einer hinlanglie den Mannschaft abgeschickt, um die Eurfischen Abgeordneten und ihre Briefe anfjufangen, und nahm auch viere berfel ben gefangen, unter denen fich ein Bermandter bes Arym Schen Chans, Mamens Schirin: fan befand. Rrud: ner führte fie durch einen großen Saufen Rabardiner, welche ihn beständig angriffen, aber immer jurudgeschlagen wurden. Dies Abgepednete fagten beom Berhor aus, das Fich der Rrymfche Chan المالية Dewlet Ger rai ju Thaman an der Spite von 8000 Turfen befande, um die aufruhrerischen Gebirgsbewohner und Rabardinet ju unterftugen. In der That erschien auch dieses Rorps an ber Malfa, von allen Cfubanifden und andern Bolferschaften begleitet. Jede derfelben bildete einen befonbern Saufen, und versuchte einzeln fein Beil vor ben Ballen von Dosdor, aber die Maagregeln maren dort fo gut genommen, daß alle ihre Berfuche gegen diesen Ort fruchtlos blieben.

Die Saupter ber Efcerteffen in ber fleinen und großen Rabardah hatten fich schon zur Turfischen Parthen geschlagen, als ber Major von Krudner an ber Spige von 1356 Mann auf ihr Ansuchen abgeschickt wurde,

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...

um fie eben gegen die Turfen ju vertheidigen, weshalb er auch, ohne etwas zu unternehmen, zuruckfehrte.

Der Einsiedler Artemp war es, durch deffen Eine fluß die Turken die Grebenskischen Kosaken der Russischen Suchten.

Rach dem Lode ihres Fürsten A'ly Sfulthan fingen Die Lichetfchengen an, Feindfeligkeit gegen Die Ruffen auszuüben,

Der Krymfche Chan, Dewlet Gerai, übers gab das Rommando dem Ralga = Sfulthan, der am 10. Junius in der Gegend von Wosdof erschien; allein er wagte nichts von Bedeutung zu unternehmen, sondern begnügte sich, einen an Krüdner geschieften Kourier und einige andere Personen, die er antras, aufzusangen. Um solgenden Tage griff er die Rosafenstaniza Naux an, verslor aber 800 Mann, und unter den Todten fand sich auch Kortschof (Kurgos) aus der Familie Tatarchan. Nach diesem Unfall ging er wieder an die User des Kurazusäch. Während der Bestürmung von Naux ersannte man den Ungrund des Berdachts gegen die Grebenskischen Rosafen, die sich daben sehr auszeichneten.

Um 13. Junius hatten die Tichetichen jen einen Angriff gewagt, aber baben 70 Mann eingebugt.

2m 17. Junius eilte v. Medem ben treugebliebenen Rabardinern ju Bulfe.

Durch den 1774 geschlossenen Traktat von Kutschukk 1774 Kainardschi wurden beide Kabarden für abhängig von Rußland anerkannt. In einer allgemeinen Versamm: lung ihrer Fürsten ward tiefe: Traktat vorgelesen; aber einer von ihnen, Chammursa Arstanbek, erhob sich

v. Maptothe Reije 20. 1. Bund.

und sagte, daß er nicht eher die Ruffische Oberherrschaft anerkennen murde, bis derfelbe vom Arymichen Chan ratifizirt worden fep.

In diesem Jahre erbaute der Chan von Gilan, Mamens Shida'et = chan, drep Schiffe im hafen von Enfili, welches einen strengen Befehl veranlagte, aus Aftrachan feine Materialien zur Erbauung von Schiffen nach Persien auszuführen.

Dem, daß der Shan der Arym, Dewlet Gerai, alles anwende, um die Kabarden zum Abfall von Rusland zu bewegen, und deshalb seinen Sekretär Ekasbulat zu den Tscherkessen geschiekt habe, der ihnen vorstellen sollte, daß sie Unterthanen der Krym und nicht der Russen specie. Diese zogen auch die Krymsche Oberherrschaft vor, weil sie glaubten, durch diese am besten zu ihrer vorigen Unabhängigkeit zu kommen. Zu gleicher Zeit berichtete von Medem, daß er nicht genug Truppen hätte, um sie mit Gewalt zum Gehorsam zu zwingen.

Bwey Jahre darauf schieften die aufrührerischen Kasbardiner einen Boten an den Sfera's kier des Cfusbans, um von ihm Hulfstruppen zu erlangen, allein er schlug ihnen ihr Berlangen ab, und brachte es durch Drobungen dahin, daß der größte Theil ihrer Fürsten zum Geschorfam zurückschrte. Sie schworen von neuem Treue gegen Rußland, und erhielten ihre Gerechtsame von 1769 wieder. Nur von der großen Kabardah verlangte man Geißeln, weil das gute und unzwendeutige Betragen der kleinen sie davon befrepte.

Der General von Medem gab den Befehl, daß in Zukunft jeder Bergbewohner, ber nach den Rufficon

Besitzungen auswandere, um das Christenthum anzunehe men, ein Zeugniß aufweisen solle, daß er varher keine Berbrechen in seinem Baterlande begangen habe.

Der Major von Rrudner murde mit einem leichten Detachement nach Derbend geschickt, mahrscheinlich um ben Usmei ber Cfara Cfaitad ju guchtigen. Obgleich ber Grund babon nicht genau bekannt ift, fo fcbeint es boch folgender ju fenn. — Im Jahre 1776 ward ein Ruffis scher Rauffahrer, dessen Werth auf 700,000 Rubel geschätzt ward, in der Rahe von Derbend durch Rethh = M'lp. dan geplundert. Ginige Ruffifde Offiziere murden an biefen Chan abgefchickt, um ihn jum Schadenerfat aufs jufordern, nachdem fich gefunden hatte, daß fich der Berluft des Eigenthumers auf 500,000 Rubel belief. - Der Major Fromhold erhielt den Auftrag, die Ruffifchen Truppen aus Derbend jurud ju ziehen, und als fich ber Chan dem widerfette, zeigte man ihm das Miffallen Gr. Majeftat ber Raiferinn an. Ben biefer Belegenheit bewies der Schamdal von Tartu, durch feme geleis fteten Dienfte, wie fehr er Rufland ergeben fen.

Der General von Medem erhielt indessen den Besfehl, das Oberkommando dem Generalmajor v. Jacoby ju übergeben, und vor einem Kriegsgericht zu erscheinen. Jacoby ward zu gleicher Zeit zum Generalgouverneur von Aftrach an ernannt, und ward beauftragt, die Rauskassische Linie durch eine Festungsreihe auf folgende Weise zu sichern:

1. Die Zestung Jekaterinograd wurde am linken Ufer der Malka, zwolf Werst vor ihrer Mundung in den Teret, und 35 Werft von Mosdof aufge-

- 2. Die Festung Pawlowstaja, 45 Werft von ber borigen, auf der Subseite der Rura.
- 3. Martistaja, un der Salufa, 12 Werft von Pawlowsfaja.
- 4. Georgiewstaja, am linten Ufer ber Pobtums fa, 15 Werft von ber vorigen.
- 5. Andrejemsfaja, 35 Berft von Georgiems: faja, am nördlichen Ufer bes Donghusin. (Jest verlaffen.)
- 6. Alegandrow, 15 Werft von der vorigen an der Linfen des Donghusly.
- 7. Stamropol, 65 Werft von der vorigen, auf der linken Seite der Quellen des Atschile.
- 8. 3wifden den beiden letten Sfewernaja, 15 Berft von Alexandrow an der Linken des Kalauf.
- 9. Um eine frene Rommunifation zwischen dem Don und der Linie zu bewerfftelligen, wurden 30 Berft von Stamt'opol die Festungen Mogkowskaja und
- 10. Done faja 18 Werfte nordlicher am Lafchle ans gelegt.

tim den Teref und Efuban in Verbindung zu seine, warf man am Ausgange des Waldgebirges Schebe daragatsch zwen Redouten auf, und eine dritte Paws lowskaja, auf 90 Werst von Stawropol am Efuban.

75 Berft von biefer letten die Redonte Meriams=

Wieder 75 Werft weiter, und fünfe vom nordlichen Urme des Ckuban, die Kopplekaja genannte, und endlich

150 Werfte jur Nechten am Bluffe Cja, Epstaja, welche von Afow 80 Werft entfernt ift.

- 11. hierauf wurde der obere Ctuban auf eine noch beffere Art durch bie Festung Konstantinogorst, 40 Werk von Georgiewst am Ufer der Poblumta, gesichert. Auf den Anhöhen von Ctuban folgten dars auf die Redouten Pregradnois Stan, Protschsnoi Ofop und Aarplinstoi.
- 12. Endlich beschloß diese Linie in Westen, am Einfluß der Laba in den Etuban, die Festung Ust=lasbinstaja, und ben der Betsetzung der Kosaken vom schwarzen Meere ward diese Gegend noch durch viele andere Festungen und Redouten bis nach Thaman zu geschätzt, die ben der Beschreibung des Ekuban benannt worden sind.
- Die häufigen Unruhen in jenen Gegenden, und bie Beschwerben des Arymschen Chan's im Jahre 1764, hatten den Fortgang des Bekehrungswerks in den Kabars den und in Ossetien, und den dortigen Ausenthalt der Russischen Wissonäre verhindert; so daß es seit 1769 ganz liegen gehlieben war. Im Jahre 1765 erschienen in Ossetien zwen Rapuzinermissonäre; allein man traf so gute Raaßregeln, daß ihr Eiser wenig Belohnung fand, und sie wieder abreiseten. Obgleich von 1746 bis 1764 die Ossetischen Geschiechts getauft hatte, so bemerkte dennoch der Bischof von Astrachan, daß, aus Rachlasses

feit der Geistlichen, das Christenthum in Offetien noch sehr darnieder liege. — Im Jahre 1764 stiftete man zu Mobdot eine Schule zum Unterricht für die Kinder der Gebirgsbewohner, die aber schlecht verwaktet wurde, und durch die Intriguen unter den Geistlichen, die Ausbreitung des Christenthums und der Unterricht der Kinder in immer schlechteren Zustand versetzt war. Dies verursachte, daß ein Kaiserlicher Besehl die Erneuerung der ganzen Unternehrmung vorschrieb.

Das Bolf in ben Rabarben verlangte unter Auffischer herricaft zu ftehen, um ben Unterbrudungen feiner Furften zu entgehen, welches aber abgefchlagen warb.

In demfelben Jahre erschien auch ein Befehl des Kriegskollegiums, Maaßregeln zu nehmen, um die Dow schen Gegenden vor den Einfallen der Rogay zu sichern, und der General von Jacoby begab sich selbst dorthin.

1778 Indessen wollten 3000 Kabardiner die Festung Pawstowskiesen wollten 3000 Kabardiner die Festung Pawstowskiesen angreisen, zogen sich aber ben Annaherung der Russischen Truppen zurück.

Rafi : Gerai , Sfulthan, Sferå'ffier bet Bolfer bes Clubans, bot 1778 feine Dienfte ben Ruffen an, deren Wichtigkeit einleuchtete, und erklarte fic, mit feiner ganzen Familie, für Vafallen des Reichs. (Sein Riffe Mengli-Gerai befindet fich noch, mit dem Range eines Generalmajors, in Ruffichen Dienften.)

Der Lieutenant Laganow berichtete, daß fich Turs fifde Schiffe mit Truppen im Bafen von Dfugotfcut's Ca'tah versammelten.

Der Bafil von Perfien fciette Gefdente an ben

den Ronigefohn Aleganber auf den Thron von Georgien qu feten, allein feine Bemuhungen blieben ohne Erfolg.

Die Türkischen Truppen, welche ben Dfugotschuts da'lah ausgeschifft worden, gingen von da nach ber Arym, wodurch die Ruhe wieder hergestellt wurde.

Um diese Zeit schickte der König Jrak'ii (Herakius) von Georgien Abgeordnete an die Rabardiner, deren er sich selbst östers für Besoldung gegen die Perser und Türze, ken bedient hatte, und ließ ihnen den Borschlag machen, ihr kand zu vertassen, und sich in Georgien nieder zu lassen, wo er ihnen die Provinzen landbyon Som dethi und onnowngon Thrialethi einräumen wolle. Allein drey dieser Abgeordneten wurden entdeckt und in Mosdot gesangen gehalten *).

^{*)} Einige Georgianer, welche fich bamals benm Könige Gra t'li aufhielten, baben mir biefen Borfall aan; anders erzählt, in: bem es , nach ihrer Aussage, die Rabardiner waren, welche ben Ronis 3ra f'li um die Erlaubnig baten, fich mit ihrem gangen Bolfe in den Provingen Sfomdethi und Ehrias lethi niederzulassen; und bagegen versprachen, ibm gegen alle. feine Reinde Bulfstruppen zu ftellen. Dan bielt über biefen Borfchlag ju Tiflis Rath, fand es aber nicht für gut, Sfuns nifden Dohammebauern, als Glaubensgenoffen ber Eurfen, biefe mit ihrem Gebiete grangende Provingen eingus raumen, and ber Sonig antwortete, er tonne ihr Berlangen nicht erfullen, weil er, vermöge feiner Traftaten und freunds schaftlichen Berbindung mit Rugland, Diefem Reiche feine Vafallen nicht abtrunnig machen durfe. — Seitbem follen die Labarbiner niemals wieder Sulfetruven nach Georgien ges -fchicft baben.

Im folgenden Jahre maren die Kabardiner noch immer aufrührerisch und erklärten, daß sie niemals Unter thanen von Rukland gewesen wären. Sie wurden aber vom General von Jacoby gezwungen, unsere Oberherr schaft anzuerkennen, indem beide Kabarden in verschied denen Gesechten auf 3000 Mann verloren hatten; worauf sie unverbrückliche Treue schworen. Seit dieser Zeit ward der Fluß Malka als Gränze ihres Gehiets bestimmt, und der Berlust, den die Russischen Unterthanen durch ihre Unruhen erlitten, wurde geschätt, und von ihnen wieder erstattet.

Der Obristlieutenant Sfaweliew führte den ethab tenen Auftrag aus, die Bewohner der kleinen Kabars hah, in ihre alten Wohnsitze jurud ju führen, und den Eid der Treue von ihnen einzunehmen.

Der Chan von Baku hielt alle sich dort befindlichen Russischen Schiffe und Waaren an, und gab sie nicht eher fren, bis ihm der General von Jacoby ein von den Less giern aus Baku gestohlenes, und in Astrachan verkauftes, Kind zurückschiete. — Um diese Zeit war auch der Russische Handel mit Persien in keinem bedeutenden Flor, und die Verhältnisse mit diesem Lande, während der nach dem Tode Nadir Schah's eingetretenen Anarchie, sehr loder.

In Frühlinge des Jahres 1781 mard ein Ruffischer Offizier, der schon mehrere Reisen ins Raufasische Gebirge gemacht hatte, mit einem Kofakenkommando abgeschidt, um den mittleren des Kaukasus, befonders die Wege nach Georgien und Imerethi zu untersuchen, eine militärrisch geographische Karte zu entwerfen, die Gebirgsbewohrner zu Riederlassungen in den Sbnen (Steppen) zu bereben

und einige Rachforschungen über die Produtte des Mines rakeiche zu machen.

Dieser brauchbare Mann, beffen Rame leider under kannt geblieben ist, hat nicht nur eine sehr lehrreiche Beschreibung seiner Expedition geliefert, sondern auch die Badillathé, eine eble Familie ben dem Offetischen Stamme Dugor, mit dem sie zehn Jahre lang in Streit war, versöhnt und beide zur Unterwerfung an Rusland beswogen; wodurch eine frepe bisher unbekannte Rommunikation nach Imerethi, durcht Gebirge hergestellt wurde. Der deshalb mit ihnen abgeschlossene Traktat ist folgender:

- 1. Per allgemeine Eid der Treue foll an Rufland abges legt werden.
- 2, Alle seit der Zeit der jest lebenden Babillathé ju Sflaven gemachten Dugoren sollen ausgeliefert, und alle seit ihrer Bater Zeiten unrechtmäßig in Besitz genommenen Landereven eingezogen werden. Alles an Bieh und Waffen, so gewaltsamer Weise vorents halten worden, soll wieder hergestellt werden, so viel davon aussindig zu machen ist.
- 3. Die Abgaben an die Babillathé werben nach eis nem alteren herfommen funftig entrichtet, und ges nauer bestimmt.
- 4. Die Thuma *) (natürliche Kinder der Badillathé) follen kunftig unabhängig von den Badillathé fenn, und gleiche Rechte mit dem Bolke und den Aeltesten der Dugoren genießen.

[&]quot;) طوما Ehuma in Katarifch.

- 5. Die Babillathé konnen eher von ihren Dbriem feine Abgaben fordern, bis zur genauen Erfüllung der bewilligten Punkte; nach deren Erfüllung aber treten sie in ihre alten Borrechte.
 - 6. Ein Babillath und zwen Aeltefte aus jedem Dorfe gehen zu dem Ruffischen Oberbefehlshaber ab, um ben Bertrag bestäsigen zu laffen.
 - 7. Bis bahin beschworen alle Babillathe' und bie Aeltesten von einigen dreifig Dorfern von Dugor Diefen Bertrag, und druden, statt Unterschrift, ihren Finger darunter.

Die Könige Frak'll (heraklius) von Georgien, und Salomo von Imerethi, saben die Nothwendigs keit ein, aunter dem Schutze einer Macht wie Rufland ju stehen, und der erste schickte den Kürsten Gargewan Tschawdiche wad si ab, um einen Traktat abzuschließen, 1783 der am 24. Julius 1783 zu Georgiewsk zu Stande kam. Nach diesem erklärte sich Frak'li, als unter Rufsschem Schutz stehend, und die Georgischen Könige sollten ins Künftige vom Russischen Kaiser bestätigt werden, der sie gegen alle feindlichen Ungriffe zu schützen versprach, und einen Residenten in Tiflis haben sollte.

geitsch Potemkin abgeschickt, um dem Könige von Georgien die Ratifikation dieses Traktate und die Reichsinsignien zu überbringen. Man benuste diese Gesandtschaft, um eine Chausse über den Kaukassussen, welche, so lange sie existirte, die Offeten so in Ordnung hielt, daß sie von den Borüberreisenden nur

eine geringe Belphnung, für ficheers Gefeit, forberten. Allein fie verfiel mit ber Zeit.

Die Pforte *) konnte biefe Ausbreitung Ruflands nicht gleichgultig anfeben, und befchoff; feine Macht in Mien noch eber au gerftoren, ale es jum offenbaren Tricae fame. Der Litet Chalifeh, welcher den Turfifchen Rais fer über alle Mofilemin fest, follte bie-Mittel bagu beis geben, und man bediente fich jur Ausführung dieses Bor habens eines Derwifd, Mamens Cheich Mangur **), der unter der Maste eines Tugendheiben und der größten Unduldsamteit gegen bas Chriftenthum, im Gebirge ben den Efdetidenzen befannt wurde. Sein eigentlicher Rame war Mohhammed, und von feiner Rindheit an, batte fich feiner ein dufteres, mejancholisches Temperament bemachtigt, baben befag er aber ein fo ftarfes Gedachtniß, daß er den gangen Cturan und noch amangigtaufend ans bere geiftliche Berfe auswendig wufte. Mit biefem nicht geringen Beisteswermogen verband er eine ftrenge Moral die er aber nur auf die Bolfer des Raufasus einschränkte, fie von ihren innerlichen Unruhen abhielt, jur Ginigfeit em maknte, und jum Gebrauch ihrer großen Macht, Die aus

[&]quot;) Rach mindlichen Nachrichten aus Konfantinopel frann ber bamalige Groß: Wefir Salim Bafcha biefe gange Unternehmung, ohne Pormiffen der Pforte, au, und unterftuste die aufrruften Gebirgevolker, auf eigene Koften mit Waffen und Munition.

Dan hat an der Kanfafischen Linie behauptet, diefer Scheich Dangur fen ein Europäer gewefen, welches aber sehr numahu icheinlich ift.

ihrer wechselfeitigen Berbindung entstehen, und ihren mu gläubigen Nachbarn, den Ruffen, hocht nachtheilig wer ben mufite.

Bon ben Turfen burd Berfprechungen ermuntert, luchte er ben alten Groll ber Rautafier gegen Auffanb durch unermudetes Umberwandeln und Predigen aufwirk fcen und ju verftarten, indem er fic burch feine ftrenge Lebenbart und Uneigennungfeit, aberall die größte Achtung erwarb. Dilch' und Brod maren feine einzige Rahrung, und fo oft er vom Raube gurudfam, hatte er feinen Am theil an Rranke und Durftige vertheilt. Dies that er aud noch, als man ihn bon allen Seiten ber mit Gefdenten überhaufte. Gein Ruf ward, wie gewöhnlich, durch Bur berlugen vergrößert, und in ben entfernteften Orten be fannt. Die Eurfischen Abgeordneten beredeten Mobbams med, fich fur einen-Propheten ju halten; fie verficherten dies dem Bolfe, welches diefes ichon felbft ju glauben anger fangen, und viele in bemuthiger Untermurfigleit geschriebent Dankfagungsbriefe bestätigten von verschiedenen Orten ber Die unerhörten Wunder, welche die Rraft feines Gebens gewirft hatte. Die Etumudifchen Furften von Endeti fcidten ihm aus Dantbarteit ein Siegel von horn, mit Der stolzen Inschrift: الفازي السبيد المشبخ صحهد Der Siegreiche, der Dberfie bet Sheiche Mohhammed Mangur 1199 (= 1784 n. Chr.). Und auf einem anderen, welches vom himmel gefallen fenn follte, ward er lad 3mam Mangur genannt, als wenn er wirflich der große Buns berthater mare, auf den alle Mohammebaner marten

Fromm geachtete, aber erkaufte Einfieder kamen aus mis
fernten Gegenden, um diesen helden aufzusuchen umd, zu
begrüßen. Sie zeigten ihm die Stelle in ihren Glaubenss
büchern, wo von ihm die Rede, und ausdrücklich gesagt
sey, daß Mohhammed Mangur aus dem Raukasus
kommen, daß er dreißig Jahre alt, und ein schönes
waizenserbiges Gesicht haben wurde. Sie lasen ihm die
wiederholte Bersicherung vor, daß fremde Röster ihn zuerft
Mangur nennen, und zur Wiederherstellung der allges
meinen Ruhe des Kaukasus einladen würden, und die seinds
lichen ungläudigen Gränzvölker zu vertilgen. Sie behaups
teten endlich, daß die letzte Zeit nahe, und daß eben er
Glaube aller Welt geprediget werden solle.

Die Einbildungsfraft Mohhammeds gerieth üben bie, theils ichon eingetroffenen, theils noch in Erfüllung zu gehenden Weißagungen, in Schwindel; er hielt sich nun wirflich für das, was man ihm zu fenn eingeredet hatte, nahm den Namen Scheich Manzur an, und sandte Einsladungssichreiben an alle Raukasische Fürsten, verlangte ihre Bephüse und bestimmte die Jahl der zu stellenden Krieger.

Um diesem Unfuge zu steuern, und den Propheten gesfangen zu nehmen, ward der Obrist Pietri mit einem starken Kommando abgeschickt, allein in einem engen Felssenthale übersielen ihn die Bergbewohner, und hieben ihn mit dem größten Theil seiner Mannschaft nieder. Nur der Obristlieutenant Lamara, der mit seinem Korps nicht im Besecht gewesen war, kam glücklich zurück. Dieser geringe Erfolg erhitzte die Gemüther noch mehr, und vergrößerte die Racht und des Ansehn des Speichs. Im Ansange

von Rußland abgefallen, andere Bolkerschaften vereinigten sich mit ihnen, machten Einfalle auf unfer Gebiet und Scheich Manzur versuchte, mit 10,000 Tschetschenz zen, Riblar einzunehmen, von wo er aber durch den Dalmatischen Grafen Woinowitsch mit großem Berluste zurückzeschlagen wurde. Darauf rückte er vor Raur, des sen Greisen und Frauen unterstützt, einen fast unglaublichen Widerstand leistete und sein Unternehmen vereitelte. — Die Zapferkeit dieser Rosakenfrauen gesiel der Kaiserinn Ratharina so sehr, daß sie ihnen eine beständige Pension außletzte.

In den Gefechten bediente fich Scheich Mangut, mit ziemlichem Bortheil, einer beweglichen Bruftwehr von Fafchinen, auf Radern Tatarischer Arben, die feine And ger vor sich her schoben.

Pafcha mit Turfischen Truppen in der Gegend des Efu; ban, ward aber vom General Der mann geschlagen und gefangen genommen; wodurch die Bergbewohner im Zaum gehalten wurden. Um dies noch besser ins Wert zu richten, und die beständigen Unruhen zu dämpsen, hielt man es sut nötzig, die Tursische Stadt und Festung Anapa zu nehmen, die am schwarzen Meere lag; allein der erste Bersuch men, die am schwarzen Meere lag; allein der erste Bersuch 1790 im Jahre 1790 siel nicht nach Wunsch aus, und erk im 1791 folgenden eroberte der Generallieutenant v. Gudowitsch diesen Platz mit Sturm, und nahm darin den Schick Manzur gefangen, der nach Schlüsselburg geschick wurde. Mit ihm erlosch der Geist des Austruhes unter im

Gebirgsbewohnern, und ber mit der Pforte geschlossene Friedenstraktat befestigte durch seinen fünften und sechsten Artikel, Ruslands Oberherrschaft über dem Raukasus, mehr als sie es jemals vorher war. Das Rasbinet von St. Petersburg suchte nun durch bestere Borkehs rungen Ruhe, Ordnung und Ergebenheit unter diesen Bolskerschaften zu begründen, wie dies die hier kolgenden Beschehe beweisen, welche, indem sie die Absüchten der erhasbenen Raiserinn zeigen, zu gleicher Zeit Licht über mehrere spätere Begebenheiten verbreiten.

Befehl an ben Generallieutenant Potemfin, vom 9. May 1785.

- I. In der Festung am Eingange des Raukasus (Blas dika wkas) soll eine griechische Kirche erbaut, und die Offetische Kommission nach Geomiewsk verslegt werden.
- 2. Ueber den Raukasus soll eine Chaussee bis nach Tiflis gehen *).
- 3. Ueber die Metallanbruche im Gebirge muffen Rachrichten eingezogen, und Untersuchungen angestellt werden.
- 4. Für die Gebirgsvölker foll zu Jekaterinograd eine Schule angelegt werden.
- 5. Und eine andere für die Schüler ber Afiatischen Sprachen.

^{*)} Siehe pben G. 378.

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- 6. Es ist dahin zu sehen, ein gutes Bernehmen, wie sehen den Gebirgsvolkern und den Russen zu bestründen.
- 7. Man foll die Ralmuden aufmuntern, fich in fleden und Dorfern niederzulaffen.
- 8. Bu Aftrachan foll ein Schiffswerft angelegt werden.
- 9. Auch dort foll man eine Affatische Schule enrichten.
- 10. Nach und nach muß man Stadte in der Nachbarfchaft der Bergbewohner erbauen, um den handel
 mit ihnen in Thatigkeit zu setzen.

Befehl an ben Feldmarschall Fürsten Potemfin ben Zaurier,

vom 26. August 1786.

- 1. Diejenigen Rabardiner, welche Kriegsdienste thun, follen Pensionen erhalten, nämlich die Fürsten 120 Rubel, die Usdenen (Edelleute 50 und die Gemeinen 12 Rubel jährlich. Außerdem erhalten die, welche einen bestimmten Rang haben, noch verhälten nismäßige Besoldungen.
- 2. Bon der großen Kabardah sollen 600 Mann, 12 Fürsten und 24 Usdenen auf diese Art im Dienste stehen, von der kleinen aber 300 Mann, 6 Fürsten und 12 Usdenen.
- 3. Diese Truppen follen bazu gebraucht werben, bie Chausseen zu beschützen und die Cfubanischen Lastaren im Zaum zu halten. Im Fall eines neuen Grie

Rieges, werden: die Rabardiner for viel Manufchaft fellen, als verlaugt wird.

- 4. Bum Gefolge bes Feldmarschalls gehören sechs Fürsten und eben so viel Usbenen, mit 300 Rubel (Silsber) jährlichem Gehalt für die erften, und 150 für die anderen, die in bestimmten Zeiträumen durch neue abgelöst werden.
- 5. Die Ingufchen und Offeten follen 500 Mann ftellen, um die Wege rein von Straffenraubern zu halten.
- 6. Der Schamchal von Tarku erhalt 6000 Rubel (Silber) jur Einrichtung einer Milig.
- 7. Auch soll er die Bestätigung feines Titels von Rusp land, einen Orden und das Patent als: Geheimerats; so wie auch einige reguläre Truppen als Leibwache bekommen.
- 3. Der Chan ber Awaren wird mit den Seinigen in Ruffischen Sold genommen, und aus der Summe, die für die Lesgier bestimmt ift, bezahlt.
- 9. Der König von Rharthli erhält 60,000 Rubel (Silber) jährlich, zum Unterhalt einer Miliz, und zue Deckung ber Ausgaben, die er auf Anzeige des Koup mendanten machen muß.
- 10. Der Feldmarschall hat unumschränkte Bollmacht, Diejenigen Boller unzunehmen, Die sich bem Ruffischen Scepter unterwerfen wollen *).

[&]quot;) In biefem Jahre marb auch herr von Lafchtaren nom Fürften Potemtin nach Perfien geschickt; allein ber Sweck und Erfolg feiner Genbung ift unbekannt. ...

v. Raprothe Reife sc. L. Bant,

Befchl an ben General vonschub ubitfc,

- 1. Ceche Doniche Rosatenregimenter werden in ichiff befestigten Dertern am Etuban und in die geftung Uft Labinstaja vertheilt.
- 2. Ein Theil der Tataren, die an der Mitte der kinie wohnen, sollen an die Ufer der Ruma und des Fuffes Molotichnyja Wody verfest werden.

Da befohlen worden, auf alle Art das Bertrauen der Bergodiker zu gewinnen, sie beständig mit Gute zu behand bein, und nur im höchsten Rothfall Strenge zu brauchen; so ward der General Goritsch, von Geburt ein There kes, mit einem Mufti zu ihnen geschickt, um sie zu ber wegen, sich dieser allerhoch ken Andrhnung gutwillig zu unterwerfen.

In demfelben Jahre beschwerten sich die Offeten über die Bedrückungen der Tscherkeisen, die deshalbzut Webe gestellt wurden. Sie verlangten auch, unter sich ein Korps nach Art der Kosaken zu bilden, und der General von Sudowitsch ward beauftragt, diesen Vorschlag zu untersuchen.

Ein Tärkischer Jirman word aufgefangen, durch den bie diesseits des Ckuban wohnenden Tataren eingeladen wurden, auf die andere Seite dieses Flusses zu entsliehen, und man sah sich gendthigt, dies Projekt durch den Mufti ver eiteln zu lassen.

Much marb ber Befehl ertheilt, ben Murtajas Cfuli = Chan, ber burch feinen Bruder Aghas Mobhammed & Chan aus Masanderan vertrieben wors ben, ju unterstützen, und, wenn es sein Bunsch ware, ihm Mittel an die Sand zu geben, um Gilan zu verlassen, und fich nach Ruftland zu begeben.

Befehl an ben General von Gubowitsch, vom 19. April 1793.

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Mit ben Bolfern des Etuban soll ein Tauschhans bei mit dem Salz, welches sie bedürfen, eingerichtet wers den, und es soll den Rabardinern und andern Gebirgs bewohntern zu einem sehr geringen Preis abgelassen werden. Doch muß daben aufs strengste verhindert werden, daß sie nicht selbst unter sich einen Sandelsartitel daraus machen.

Statt der bisherigen vier, follen nur zwen Gerichte zur Einnahme des Tributs fenn, und fur die Usdenen eben fo viel.

In der kleinen Rabardah foll ebenfalls ein Gericht für die Abgaben und Rechtsfälle eingefest werden, und bas Grangericht seinen Sig ju Mosdor haben.

Der Chan von Batu, Phuffein sefuly sefant foll unter eben den Bedingungen, wie der von Larku, als' Rufficer Bafall angenommen werden. Dies kann auch mit dem Chan von Derbend geschehen.

Die Insel Shilvi, in der Rachbarschaft von Baku, wird von den Russischen Truppen besetzt, und daselbst ein Safen, sowohl für Rauffahrer als auch für bewassnete Schiffe angelegt,

Befehl an Denfelben,

Um die Gebürgsvölker zur Annahme des Christenthums zu bringen, soll sich der Georgische Archimandrit Cojus *) in Mosdof niederlassen, und die geistlichen Angelegenheiten des Kautasus unter seine Leitung erhalten. Daselbst sollen auch, wie an anderen Orten, Jahrmärkte und Kaufhäuser eingerichtet werden, um den Handel in Aufnahme zu bringen:

Murtaga. Efuly: Chan, der seinem Bruder nicht Widerstand leisten konnte, ließ sich in Ustrachan nieder, und die vornehmen Gefangenen, die er mit sich gebracht hatte, wurden dort in Verwahrung gehalten, um seine Anverwandten, die sich noch ben seinem Bruder befanden, in Sicherheit zu setzen.

Im folgenden Jahre schickte dieser lette eine Gesandt schaft an den General von Gudowitsch, und fordert, daß man ihm seinen Bruder und diese Gefangenen ausliebser, welches ihm abgeschlagen und ihm zugleich angezeigt wurde, keine Bersuche auf die Russischen Granzorte und Georgien zu machen, weil dies Land ebenfalls unter Ausliebem Schutze stehe.

[&]quot;) Er war aus der Jamilie Bagsicho Schwili in L'act: thi, findierte zwölf Jahre in Ruffland und tehrte 1780 nach Georgien zurad, wo er zu Thelawi eine Schule anlest. 2783 aber ward er unter febr fchmoidelhaften Bedingungen mitt der nach Aufland berufen.

Die oben erwähnten Gerichte für bie Rabardah wurden in Mosdot, unter bem Borfin bes Kommendanten Obriften Zaganow, und in bem beiden Rabarden eröffnet.

Agha = Mohhammed = Chan, der sich fast ganz Persien unterworfen, und eine Armee von 200,000 Mann zusammengebracht hatte, wurde selbst den Türken surchtar. Dennoch ließ er ihre Gränzen unberührt, und erhielt sogar von den Pascha's Lebensmittel, woraus man auf ein geheis mes Einverständniß mit der Pforte schloß, und den Gränzsbeschlishabern auftrug, auf ihrer Dut zu sepn.

Im Jahre 1795 fiel Agha : Mohhammed in 1795 Georgien ein, eroberte und zerstorte im September Tiflis, und führte eine große Menge Gefangener mit sich. Eris wan mußte sich ihm ebenfalls ergeben, und in ganz Adherbitschan war nur Ibrahim chan von Schusschie oder Ckarabagh ihm nicht unterworfen.

Die Raiserinn erklarte deshalb im folgenden Jahre den 1796 Rrieg an Persien, und schickte den Grafen Balerian Sus bow, an der Spitze einer Armee, nach Daghe ft an.

Am 10. April ward Derbend rekognoszirt, und ein Detaschement eilte auf einem bieher unbekannten Wege, die Rommunikation mit dem Ssurchai Shan der Kaszistum uck abzuschneiden, welcher dieser Stadt Lebensmitztel lieferte. Derbend ergab sich, nach einem starken Ansgriff am 10. May. Wunderbar war es, daß man nur funfzehn Kanonen auf den Wällen fand, da doch Peter der Erste im Jahre 1722 dort 230 erbeutete, unter welchen 60 von Metall waren.

Dier erhielt man die Rachricht vom Tode des Usmet der Cfara Cfaitack. Seine Unterthanen theileen fich in zwen Parthepen, deuen jede einen Bruder des Berftorbenen zum Anführer hatte. — Ohne Rücksicht auf Aghas Mohhammed, waren die Chane von Daghestan und Schirman selbst nicht gut für Russland gestimmt.

Die Russen begegneten während dieses ganzen Feldzuses nicht dem wirklichen Feind, und Agha Mohhammed ließ indessen diesenigen Personen hinrichten, die er des Aufsruhrs verdächtig hielt; unter welchen sich auch sein Bruder Al's befand. Als die Russische Armee vor Baku erschien, überreichte der Chan dieser Stadt, Namens Shüssein A's, selbst dem Grasen Subow die Schlüssel, der von da seinen Marsch nach Schirwan fortsetzte, und den General Rachmanow dort ließ. Das Kommando in der Festung Ekuba erhielt der General Bulghakow, und die Armee lagerte sich ben den Ruinen von Alts Schamachi, wose sie bis zum Oktober blieb, um die Hitze des Sommers zu vermeiden.

Scheich Mily schan beunruhigte mit einem Schwarm von Lesgiern den General Bulghakow in Ckuba, und als dieser erfuhr, daß sich ein Korps derselben in dem benachbarten Dorfe Alpani besinde, schickte er den Obristieutenant Bakunin mit zwen Kompagnieen Jäsger und 50 Kosaken dahin ab, um sie zu rekognosziren. Allein dieser junge, von Kriegesluft entstammte Mann, wagte sich zu weit und ward von allen Seiten eingeschlossen. Er wollte sich durchschlagen, siel aber als eins der erken Opfer seiner Unvorsichtigkeit, so wie auch der größte Theil seiner Truppen und Offiziere auf dem Schlachtselde blieben.

Dennoch koftete biefen Sieg ben Lesgiern über taufend Mann, und feste fie fo fehr in Schrecken, daß sie es nicht mehr wegten, sich in ben Gbnen zu zeigen.

das die nach Reu Schamacht reichte, und die Gewisheit won den übelen Absichten des Dusthafaschan, der diese Stadt inne hatte, verursachte, daß sein Bruder Raffimschan an seine Stelle gesetzt wurde, der ihn auch schug, und über den Ctur trieb.

Phassan, Bruder des A'spican von Derbend, ward zum Chan von Etuba gemacht. Die Russischen Truppen behaupteten beide User des Ekur, und schlugen ihr Winterlager in der Steppe Mogan auf. Der Genes ral Korssakow nahm: die Festung Bandscha ein, und ging von da nach Tiflis, um die Staaten des Konigs Irak'li (heraklius) von Georgien zu beden.

Murtagas Efulis Chan ward nun in das Haupts quartier des Grafen Subow geschiett, um sein Manisest in den Provinzen Wasanderan, Aftrabad und Gilan zu publiziren. Auch an die Turkmenen wurden Schreisden erlassen, um sie zu bewegen, sich mit den Russen zu vers binden; allein diese Maaßregeln blieben ohne Erfolg, weil sich Murtagas Ekulis Chan, während seines Aufenth lits zu Afrachan; zu sehr den Ausschweifungen ergeben hatte.

Ruffiche Landungstruppen nahmen Enfilie, gents heran und die Insel Sfaru ein.

Die Fortschritte Außlands in biefen Gegenden, was ren der Pforte gar nicht gleichgültig, und sie bediente sich unter der hand ihres Einflusses, um die Gebirgsvolker auf zuwiegeln und einen ihr zugethanen Fürsten auf den Thron

von Imerethi zur fegen. Mehrere Bollerschaften bes Raukasus hielten die Türkische Parthen, indeffen andere Rufland treu blieben. Eins der Oberhäupter der Ckaras Ckaitack, Namens Emir = Mama = Ben, ward vom Grafen Subow zum Uhnei dieser Nation gemacht.

Alle Aubsichten waren vorhanden, den Ruffen die glanzendsten Bortheile in Persien zu sichern, als der Lod der großen Kaiserinn Katharina diesen Feldzug beens digte, denn ihr Nachfolger Paul der Erste gab sogleich 1797 den Befehl, die Armee von dort zurücksommen zu lassen.

Rescript an ben Grafen von Subowitsch, vom 5. Januar 1797.

- 1. Die Chubanische Linie soll ftark befestigt werden.
- 2. Alle Plackerenen gegen die Gebirgevoller follen auf beren, und von ihnen nur Geißeln genommen werden.
- igaftlichen Religion wegen, zu vertheidigen, aber so viel als möglich ohne kriegerische Maagregeln. Auch sollen alle Mittel angewendet werden, um die Ge dingsbewohner unter ein Lehnsspstem zu bringen, def sen Haupt der Kaiser ist, doch ohne sie zu zwingen, ihre alte Verfassung aufzugeben.
 - 4. Der Shamhal von Tarfn, und die Chane von Derbend und Baku sind ummittelbare Unters thanen des Reichs, und gegen Aghan Mohhams med Chan zu vertheidigen.

- 5. Der Handel ift, insoweit es die Traffate erlauben, im bessere Aufnahme zu bringen.
- 6. Bem Agha Mobhammed Chan muß zu verflehen gegeben werben, daß er erft dann ficher auf
 bem Afrone seh, wenn er sich mit Rustand verbande,
 woben man ihn ermahnen kann, bie Rustischen Abgeordneten gut aufzunehmen.
- 7. Alles muß verhindert werden, was der Pforte missfallen konnte, um mit ihr auf einem freundschäftslichen Zuß zu bleiben.

Die Ruffichen Truppen kamen aus Schirman zus rud, und Agha Mohhammed ward von feinen eigeneh leuten ermordet, seine Glieder in den Straßen von Schusschierteut, und sein Ropf aus einer Provinz in die ans dere geschickt. Der Serdar Baba Chan, einer seiner Nessen, raubte seine Schäpe und wollte sich an seiner Stelle zum Herrn von Persien machen, aber die damasigen Umskände verursachten, daß er nur die Gegend von Theran, Lawris und Masanderan unter seine Bothmäßigkeit bringen konnte.

Der alte König Salomo von Imerethi ftarb, 1798 und hatte sein erstes Testament geandert, indem er seinen ältesten Sohn aus erster Ehe Giorgi zum Thronfolger besstimmte. Seine Brüder, die damit unzufrieden waren, machten sich jeder ihre Parthep und erregten einen Bürgerstrieg. Da sie die Lesgier, die sie in Sold-genommen hatsten, nicht bezahlen konnten, so überließen sie ihnen Scorzgische Dörfer, welche diese plünderten und zerstörten, so daß das einzige Regierungsjahr Georgi's ein Jahrhundert des

Glende für bas, Land maeb. Der Gencual La farem ret tete Georgien vom gonglichen Untergange, indem er den Ronigsfohn Alexander, ber genfeinschaftlich mit dem Um'a : dan ber Amaren einen Ginfall gemacht hatte, folug. .. Aber bas Sauptunglad biefes Landes mar bie Herrichfucht feinen Königssühne, Die beständige Unruhen vers Raifer Paul, von diefen Uneinigkeiten unterrich anlagte. 1800 tet, verleibte, um sie zu beendigen, Georgien seinem Reide sin. Diefe Magheegel erfalte ben Bunich ber Einwohner, des verstorbenen Ronigs Georgi felbsta und bes größten Der General Lafaren Theiles ber Fürften und Gdelleute. erhielt ben Befeht, einstweiliger Chef ber Regierung w kom um den Rauberepen der Lesgier Einhalt zu thur. Die Ar Bahl der Rufischen Truppen in Georgien ward verfark, und den Sberbefehl in militarischen und Swilangelegenheiten erhielt ber General von Anopring.

Bey seinem Regierungsantritt bestätigte der Kaiser Afexander die Besitzuahme von Georgien, und im solissoz genden Jahre 1802 kehrte der Generallieutenant Kvot: ring nach Tislis zurück, versammelte die Einwohner in der Hauptsirche, die mit Russischen Truppen umgeben war, und machte das Kaiferkiche Manifest bekannt, wodurch Georgien zum Russischen Gouvernement gewocht wurde. — Kharthli und Kachethi wurden in die Distrikte von Lori, Shori, Duschethi, Thelawi und Csignach getheilt. In den Gerichten wurden gebohrne Georgier zu Bepsigeru gewählt, und die Civischen nach den Gesethen des Königs Wacht ang entschieden. Die Einnahmen dienten zur Besoldung der Beamten, und der Ueberschus zur Unterstützung der Haufsbedürstigen.

Der Geheimerath Geaf Muschin Puschsin ward aber das Bergwesen gesetzt. Während der Regierung der Thige von Georgien brachten die Silberminen von Acheusta nur 20 Pud *) Silber jährlich ein, und die Aupserwerse von Louis waren für 40 bis 45,000 Aubel jährlich, an Griechische Rausseute verpachtet. Allein die Schwierige keit, hinlangliche Arbeiter zu erhalten, verweschte, daß der Gewinn davon fast unwerklich ist, und sich noch lange nicht verbessem wird.

Im Monat April tam ber gurft Paul Biglanem 1808 von der Linie in Tiflis an. — Im Anfange des Mays monats erftach die Koniginn Maria, Gemablinn bes letten Ronigs Giorgi, ben Generalmajor Lafarem, Chef bes fiebebiten Jagerregiments, ber ihr ben Raiferlichen Befehl, nach Rugland zu kommen, ankundigte. In demfelben Monate swickte ber Kurft ben General Gulatow, Rommandeur des Rabardinischen Infanterie = Regiments, mit 1500 Mann und gwolf Ranonen, gegen bie leegier von Belatan und Didari. Er mandte fich querft gegen Belofan und er oberte es im Muguft beffelben Jahres. Im Geptember marfcbierte er gegen Dichar, wo es zu einem binigen Gefecht kam, in welchem die Ruffen und Lesgier 300 Mann eine buften, und ber General Gulafom erschoffen murbe. Diefe Bataille murde mahricheinlich gewonnen worden fenn, wenn fich nicht ber General Leontiem, mitten im Gefecte. mit den unter seinem Kommando ftehenden Truppen, juruckgezogen batte. Als ber gurft Bigignom bie Dach-

[&]quot;) Ein Pub enthalt 40 Ruffiche Pfunde,

richt von dem Tode jenes tapferen Generals eisiett, schried er an die Einwohner von Dichar, daß, wenn sie sich nicht unterwersen würden, er felbst mit einer großen Krmee da hin kommen und alle ihre Dörfer zerstören würde. Sie schicken daher Bevollmächtigte nach Liflis, begaben sich unter Russische Bothmäßigkeit, und versprachen einen jahr lichen Tribut an roher Seide, den sie auch noch entrichten. Sie würden sich eher unterworfen haben, wenn nicht der General Gulakow so unmenschlich mit ihnen umgegangen wäre. — Im November 1803 war also diese ganze Expedition geendiget.

Im Unfange des Augusts beffelben Jahres rudte bas neunte Ragerregiment und ein Bataillon des Raufafischen Infanterie-Regiments, aus Tiflis. Dies Rorps mar in allem, mit den nothigen Kosaken an 1000 Mann stark und murde vom Georgischen Furften Dimitri Orbes lianow, und bem tapferen Obriftlieutenant Simono: with angeführt. Es ging über omobongon Thrialethi, βάτηχο Thalf'i und γένδυμου Dihamadethi gegen bie Lesgier im Zurfifden Gok de, mit denen es auch ben bym-&n Cheobi, nicht weit von Acalziche und dem Cfur, in einem engen Thale ausammen traf, und verlor daben 50 Rosaken, die den Hauptangriff gemacht hatten, und bie Lesgier jogen fic Der Kurft Orbelianow lief ben Obriftlieute nant Ssimonowitsch mit ber Infanterie in Tjalf'i, und ging felbft mit ben Rofaten und Jagern nach Dihas wachethi, wo er 900 Lesgier in einem Kelsenthale fand,

die viele Ruffifche Gefangene und Ammunition nach Ach a be side gebracht hatten: aber er verbot, fie angigreifen. machte mit ihnen einen Bertrag, nach welchem fie bas Genommene wieder herausgehen follten, und lies fie von feinem Bugber, Johann Debelianow. bis mun Sm58560 Alafani, an ihre Granze begleiten. Allein fie betrogen ibn, und die Ruffen erhielten nichts zuruck. Als ber gurft Drbelianow im: September wieber nach Liflis gurudfam. erhielt er vom Rurften Bigianom einen ftarfen Berweiß, Die Burbe eines Oberbefehlshabers bet Truppen in Dasr & Rharthli ward ihm genommen, und er felbft nur als Generalmajor ber ber Armee gerechnet. Bigianow manbte fic an ben Pafca von Acalgice, um bie von den Lesgiern genommenen Menschen und Ammunition wieder ju erhalten, aber biefer verlaugnete fie. Er mußte sich daher in Konstantinopel beschweren, von wo auch bald darauf (1804) der Befehl kam, den Pascha ju ente haupten und das Geraubte jurudjugeben. Der erfte Punkt des Rirman's wurde erfüllt, aber der andere nicht.

Am 12. Dezember 1803 brach der Fürst Zizi a now mit 3000 Mann gegen Gandscha auf, dessen Chan sich den Russen nicht gutwillig unterwerfen wollte. Unterwegs ließ er einen beträchtlichen Theil seiner Truppen, zu Besetzung wichtiger Posten zurück, namentlich: bep Schamchort drep ganze Bataillons. Am 15. Januar 1804 stürmte 1804 und eroberte er de Gandscha, beg welcher Geles genheit den Chan dieses Orts, Namens Dschawat Chan, auf einer Batterie mit dem Bajonnet niedergestoßen wurde. Man sagt, dies so auf Wesehl des Fürsten geschehen, wele,

und sich von rohen Kräutern ernihven mußte. Alle endich der Proviant ankum, fand es sich, daß daß Mehl ganp liche verstocks war. — So endiges die Expedition von Eximan.

Sin 10. Oftober ging der Flieft mit 500 Minn ten Tiflis, aber Mudrani, Belothiand Shribin: mali, gegen die Offeten bes Diftrifts Dihaufon eBequaifc Dihamis Cheoba). In der letteren Gtadt Weh er ein Keines Proviantmaggin für die Erpedition zurud, und marschierte am 22. Oktober, langs ber Rechten bet Liach wi weiter fort, bann langs ber Linken bes Aufet Daga nach Dibawi, von wo aus er einen Georgiden Ruciten an die Einwohner des groken Dorfes Rojdti ab Schickte, die in der Mitte besselben Jahres ein Donisches Au lakenregiment, unter Anführung bes Doriften Rifofin, aufgerieben und geplandert hatten, und lief alles Geranbte, an Menichen, Wferben, Gelb und Sachen, aber ohne & folg, jurudforbern. Der Fürft rudte also am 3. Dezember in Rofdti ein, beffen Bewohner fich in die Gebirge bege Um folgenden Tage erneuerte er feine Anfrage, ben hatten. aber wiederum vergeblich, worauf er Rosch fi zerftoren lief. Die Offeten fürchteten, daß: alle ihre Borfer ein gleicht Schickal haben mochten, und gaben nach einigen Unter kandlungen das Geraubte zurud. Da fie aber keine Geifelt stellen wollten, so nahm man Alles, was man bekommen konnte, mit sich, auf 250 Manner und 150 Weiber, die nacher in und ben Ghori vertheilt wurden.

303 Im April marschierte der Fürft mit 500 Mann nach Ruchi, um es der Krone Ruglands zu unterwerfen, und ben Dichaphar Kuli Chan zum Chan von Schefi und Ruchi t einzuseten. Bon diesem Zuge kehrte er ju Anfang.

*Im 27. Julius ging er gegen Schuschi ober Etas rabagh mit 1500 Mann und nahm den Ibrahim Chan von Etarabagh, ohne alle Feindseligkeiten, diess seit des Flusses Askaran am 12. August, unter Kussische Bothmäßigkeit. Zwey Kompagnieen des siehzehnten Jägers regiments ließ er, unter dem Obristlieutenant Ließanos witsch, als Garnison in Schuschi zuruck, und kam den 22. Oktober wieder in Listis an.

Am 6. November 1805 brach er mit 3000 Mann gegen Baku auf, das er auch im Januar 1806 erreichte. Die Geschichte seiner Ermordung, am Thore dieser Stadt, an der er durch seine Unvorsichtigkeit selbst Schuld war, ist bekannt genug. Er nimmt den Ruhm mit sich in die Gruft, der beste Russische Oberbesehlshaber in Georgien zwesen zu seyn.

Ein und zwanzigstes Rapitel.

Kninen von Mabshar — ihre Beschreibung — find jest suft ganz zerftort — Smelins, Pallas und Galdenfädte Meinung über dieselben — Sie beuten offenbar auf eine große Stadt — die aber nicht von den Ungarn erbaut ift — Bedeutung des Wortes Madshar im Noganschen — Die Bauart der Gebäude ist Tatarisch — Inschriften und der gefundene Münzen übersetzt und erklärt — Nachrichten der Affatischen Geschichtschreiber von dieser Stadt.

Mamensahnlichkeiten wirken bey manchem Geschichtschofer mehr, als sunfzig Stellen glaubwürdiger Geschichtschricher, die seiner darauf gebauten Lypothese widersprechen. So gründete des Guignes ein neues System der Bolkergesschichte des Mittelalters auf das, den nordlich von China herumziehenden wirklichen Tataren, von den Chinessen beygelegte Schimpswort Hiongsnu (richtiger ausgesprochen Chiunnsun)*) und machte Hunnen daraus, die nun unendlich weit von der Chinessischen Gränze bis vor die Thore Rom's wandern und kriegen mußten. So ließen manche Schriftsteller die rohen Horden der Radsjaren, aus den an der Ruma gelegenen Trümmern von Madshar hervorgehen. — Zum Glück sind wir im Stande, diesen unglaublichen Mißgriff zu widerlegen, denn

^{*)} Bedentet schändliche Sklaven.

die Ruinen von Madshar stehen noch, und ich habe sie mehrere Male von Georgiewsk aus besucht.

Der erfte Schriftsteller, ber, fo viel ich weiß, berfel ben erwähnt, ift Garber, in feinen Rachrichten über bie zwifden bem Rafpifden Meere, Aftracan und dem Rluffe Efur befindlichen Bolfer und Land fcaften'*), Die er im Jahre 1728 auffente. Ins bem er vom lande ber Efchirkaffen und den dort fliegens ben Rluffen spricht, fagt er: "Der dritte ist der Rluft Cu's "ma, welcher erftlich zwischen, und hiernachft neben ben "Bebirgen hinlauft, und nachdem er viele andere Kluffe "eingenommen und dadurch ziemlich groß geworden, feinen "Lauf uber bas frege Reld nach ber Cafpifchen Gee "nimmt, boch aber selbige nicht erreichet, sondern eine ober "zwo Lagereisen bavon fich nach und nach verliert, einige "mit Schilf bewachfene Morafte macht, und endlich in die "Erde versieget. In der Gegend, wo er den Kluf Bp. gruma empfänget, find fehr angenehme und icone Relber , und Waldungen, auch verschiedene Ueberbleibsel von Riecken "und Obrfern. Insonderheit siehet man daselbst die Ruis "nen einer großen Stadt mit schonen fteinernen Saufern "und Gewölben, aus welchen, wie auch aus den unter ben "Ruinen liegenden gehauenen und theils mit fauberer Bilds "hauerarbeit gezierten Steinen, man nichts anders ichlieken " fam, als daß dieses ehemals eine ansehnliche und berühmte "Stadt gewefen. Man nennt fie noch gegenwartig Mad.

^{*)} S. Mällers Sammlungen zur Rufflichen Geschichte. Th. IV. S. 21 ff.

mittelbar am linken Ufer der Ruma und zwischen zwen jeme lichen Seen, Barwala ober Bibala und Lamus, lowa; die beide mit dem Flusse in unsichtbarer Gemeins schaft stehen *), und wenn dieser des Sommers sehr niedrig ist, meistens ohne Wasser sind, da dann der erste-ein am sehnliches morastiges Schiffeld abgiebt, in dem sich wilde Schweine und andere Thiere aushalten: Der Plaz der Stadt Feldst ist ein erhabenes Viereck, das fünf Werste im Durchmeffer halt und ganz von den Ueberbleibseln eingenommen wird.

Diese Ruinen find redende Beweise einer ehemaligen aroken und prachtigen Stadt, und einige Trummer von Be bauden find noch in einem Ruftande, ber dies überzeugend Andere find mehr zerfidet; und von den mehrfich hat der Bahn ber Beit nur ben Schutt und bas Aufbament, mehr oder weniger eingestürzte Gewolbe und bergleichet nachgelassen. Die am besten erhaltenen und besseren Rub nen ftehen meistens am Rande des Biereck, und umgeben Sie find von großerer Anlage, von Die übrige Stadt. Dauerhafteren und größeren Biegeln, reicher an Bergierun aen und fiehen mehr abgesondert, auch find fie mit Spure von Graben und Wall versehen, und haben alle Kennzer chen, daß fie Schloffer der Magnaten. die Bertheibigung, Pracht und Dauer zur Absicht hatten, gewesen find. Die Ricgel sind ife. wie sie die Astrachanischen Tataren noch jest machen, namlich breiter und bicker als unsere gewöhnlichen

^{*)} Sier icheint & melin zu ieren, benn die Bywalla verband fich zu Galden fiadts Zeit, der im folgenden Jahre da mar, mit der Ruma, und noch jest ergießt fie fich in diefelbe. Auch find die Bywalla (bofe Barantel) und Douguste (Schwip nebach) Flusse, die nur ben ihrem Ende Seen bilden.

Backfreine. Jum Manern ist nur hie und da Mortel von Kalk und Sand, gewöhnlich nur bloger Thon gebraucht; fast alle Zimmer aber sind inwendig mit Kalk beworfen, geebnot und übertüncht. Die Zundamente sind meistens von Bauksteinen, wenige von Bruchsteinen, alle aber sehr dauershaft. Die Balken sind von Fichtenholz.

Die Gestalt ber noch erhaltenen Gebaube ift vieredia. achteckig und rund. Alle find vier bis neun Kaden hoch und die vier = und achtecfigen oben mit einer sich spigenden Voramide versehen, oder sie ziehen sich vielmehr ppramidens formia zusammen. Bur biefer Ppramide ober Kuppel führen verborgene Wendeltreppen in den Seitenmauern, die nur somal und selten über funfiehn Zoll breit sind. Die Dorgs miden und Ruppeln erhalten ihr Licht durch fensterahnliche Seitenlocher. Im Dache sind die Ruppeln gewölbt. An jedem Saufe ift eine ebenfalls von Steinen erbaute, hobe und geräumige Sulle mit wen Kenkerlochern, aus welcher man durch eine Pfacte in das untere hauptzimmer witte Der Einaana in die Salle ist vorstehend und niedrig. Redes Sebaude besteht alfo nur aus einem unteren Sauptimmer, der Halle und der Kuppel oder Pyramide. Das Hauptzims mer erhalt das Tageslicht durch ein ziemlich boch angebrachtes, nicht großes, fcmales Kenfterloch an jeder Seite, auch ift dem Rufboden fehr nahe, an ein oder zwen Geiten, ein fleineres Loch, ebenfalls des Lichtes oder vielleicht des Luftjuges wegen. ' Die Seitenmauern des Sauptzimmers und ber Salle find auswendig eines Ziegels ftark geschwächt, und diese Schwächung ist immer oben gewölbt; wahrscheinlich für Wandzierrathen. Inwendig sind mehrere folche Schwächungen ober Mischen angebracht

Roch mehr weicht die Bauart der runden häuser von der heutigen Europäischen und Asiatischen Architestur ab. Diese sind ebenfalls vier die neun Kaden hoch, nicht groß, oben gewölbt und gespist und den runden Persischen und ans deren Wachtthürmen so ähnlich, daß man sie dafür halten würde, wenn sie nicht unter den übrigen Gebäuden auf slachem Boden stünden, und statt Schießscharten nur Fensters licher hätten. Bermuthlich sind es Magazine gewesen.

Mitten im Hauptsimmer ist eine runde Definung eines Rellergewolbes, die drey dis vier Fuß im Durchmessen hat und mit einem gut passenden Stein verschlossen ik. Diese Tellergewolbe ist ein horizontaler Gang, oft nicht länger als das Jimmer, oft aber geht er unter dem Fundamente deselben in gerader Linie fort und reicht an die Gränze des Geboftes, wo auch ein verschlossener Eingang ist. Er hat einige Luftlächer.

Die Zierrathen der Gebäude bestehen in blau, grün, roth, ziegels und perlenfarben glasiten Steinen, die in die inneren und äußeren Wände des unteren Zimmers, der Ppramide oder Auppel und der Halle zwischen den Backseinen sehr nett und geschickt in Form von Dreps oder Blereden, Rhomben, Areuzen, Herzen und anderen Figuren eingelegt sind. Gerade so wie den Den Gebäuden in Sseliternoi Gorodof.

Dibid : Shabibi an der Achtnba, welches von den Anfen Sfeliternon Gorobof (Salveterfiddichen) genannt wird, zeigte fonst bedeutende Ruinen, jest aber findet man bott nur ungeheure Saufen von Backfeinen, deren einige auf der einen Seite blau, grun oder weiß glasirt flud. Sogar Spuren von Mosaif findet man. Die vier Thurme, die noch da feben

Der fleine Ball ichlieft bas Gehofte ber beschrieber nen vorzüglichern Gebaube, welche Form fie auch haben,

find neu, und, wie die Manern von Afrachan, aus alten Backsteinen erbaut. Beweise ihrer Nenheit sind: der Litt, der nur ein schlochter Thon und dem alten Katarischen Ritt gar nicht zu vergleichen ist; der neue Geschmack am Holzwerk der Fenster, und die glasirten Backsteine, die hier durch einander gemischt sind, da hingegen die Lataren sie bloß an Ehusten und Karniesen gebrauchen. Es scheint, die Ruffen haben ehemals einen schüsenden Plas für ihre Schissiahet auf der Achtuba darans machen wollen.

Einige Reifende haben mobl geirrt, wenn fle von Grabern. ans Badificinen gewolbt, fprechen. Huter ben Ausbruden Dos gila, Rurgan ober Bugor is Rirpitich', verftehen Die Ruffen blog Ruinen, ober Sagel von Trammern, ienen vier Tharmen erblickt man auch noch neuere Heberbleibfel son boliernen Saufern ohne Dacher, ohne Charen und Fenffer, bhne Einwohner, außer Schlangen und Taranteln. Eine eine sige arme Ruffifche Familie bat fich noch ba angefiebelt, wegen eines fleinen Sandels mit den benachbarten Romaden. Bon ben Schlangen begreife ich nicht, wie fie an einem fo boben und trodinen Orte leben konnen, aber gewiß ift, bag man feinen Schritt thun fann, ohne biefen angenehmen Rreaturen ju bes gegnen. Debrere Sataren und Ralmucken, die fich einfanden. fcienen fich febr zu verwundern, bier Fremde anzutreffen. Abende liegen andere Gafte fich veruehmen, beulende Bolfe-Die unter ber jegigen Garnifon biefer alten Festung, nämlich einigen Sunden, große Schrecken verbreiteten. Ich mochte Feinem Sprochondriffen rathen, lange in Dibid , Shabibi in permeilen, benn biefe Ruinen, Die armfeligen Bewohner Derfelben, Diefe unabfebbare Bufe rings umber, Dies Bifchen ber Schlangen und Seulen ber Wolfe, machen es ju einem ber grauenvollften Anfenthalte auf der Beit. - Aus Des Berru Brafen 3. Botodi Reifen.

immer im Biereck ein. Jebes biefer Gehofte fat Bentale niffe, eines oder etliche, vermuthlich der Besitzer und der Wo mehrere find, findet man alle ber nachsten Ihrigen. Jedes Begrähniß hat einen ftehenden oder liegen den Leichenstein. Die letteren haben bis auf einen Raden Lange und auf der Oberseite gewöhnlich das Bild eines in Deutschland üblichen Sarges, einige aber auch geometrische und andere Kiauren, die mir willführlich icheinen (wohl aber das Sandzeichen oder Vetschaft der Berstorbenen fem könnten); man sieht auf demfelben Triangel, Rreme, Die Rlache eines aroken Leichenfteins Quadrate u. s. w. war durch zwen Diagonallinien in dren Kelder abgetheilt, im mittleren war bas Bild eines Sarges, in den beiden außeren in jedem eine Figur.

Außer diesen einzelnen Gräbern auf den Gehöften sind auch besondere allgemeine Kirchhöfe, besonders ist ein Plak, jenseit des Sees Baiwalla (Flusses Bywalla) voll ver schiedener Leichensteine.

Die Gebäude des von diesen dauerhaften Sausern umgebenen inneren Plages der Stadt, sind jest alle Schutthaufen, die kleine Hügel bilden. Sie mussen von schleckteren Steinen gemauert, und theils wohl nur von blosen ungebrannten Thon erbaut gewesen senn. Dennoch hat sedes Haus sein mit Wall und Graben umgebenes Gehöste, und seine Wirthe schlafen in ihrer eigenen Erde, wie die Spuren der Wälle und Grabsteine deutlich zeigen. Alles Beweise von dem blühenden Zustande dieser vorigen Stadt.

Die Regenflufte, die Madfhari jest durchschneiben, find, wie ich nicht anders finden konnte, burch bas Steigen

und Fallen des Flusse und der Seen entstanden, und nicht, wie einige Reisende behaupten, Ueberbleibsel kunklicher Grasben. Die an dem Rande der Gladt befindlichen sesteren Gebäude waren gewiß nicht Todtengrüfte, wie Einige wolsten; wozu sonst die besonderen Begräbnisse auf jedem Hofplatz?

Nahe ben Madshari am See (der) Batwalla sah ich ein Todenbehältniß, dessen Ursache ich gar nicht zu enträthselm weiß. Dieses Begrädniß kann nur durch einen Zusall, vielleicht daß jemand dort einbrach, oder auf ans dere Art bekamt geworden seyn; so sehlt es demselben an allen Zeichen und Spuren, die etwas in der Erde vermusthen lassen. Auf einem mit Schilf bewachsenen Platze ist eine etwa zwen Faden tiese, vier Faden lange und fast eben so breite Gruft mit schrägen Wänden, die mit Ihon und Rasen bedeckt war und es zum Theil noch ist. Sie ist mit zermorschten Menschenknochen sast ganz angefüllt, die Uebers bleibsel in einer Schlacht Umgekommener zu seyn scheinen.

Das vorher erwähnte erste Madshari *) liegt achtzehn Werst von dem großen Madshari an der Kuma, und besteht aus den Ruinen von drep nicht nahen Gebäuden und Schöften. Eines derselben glich den beschriebenen achtzeitigen völlig in Gestalt und Bauart, nur war es größer als irgend eines der dortigen, und Zierrathen von glasurten Ziegeln waren hier weniger als dort beschädigt. Die anderen beiden stehen jedes etwa zwenhundert Faden von diesem, und alle drey in Korm eines Drepects.

^{*)} ober Unter : Madibari.

An der Auma, drey *) Werst über Mittel'Mads shari sind die Ruinen eben solcher Sauser, welche von den Russen die obere Madshari genannt werden. Gegen Mittel = Madshari über sind noch an der anderen (rechtm) Seite der Kuma sinige weniger kennsbare Kuinen voriger Wohnsitze und Häuser.

Bu dieser Beschreibung der Ueberbleibsel von Madschar fügt Smelin noch die Nachricht hinzu, daß im
Tahre 1735 der Aftrachanische Gouverneur Tatischtschew, als die Tatarn diese Gegend noch inne hatten, einige Leute unter einer starken Bedeckung dorthin geschickt
hätte, um diese Ruinen zu untersuchen und Alterthümer mit
zu bringen. Er soll durch diese eine Schrift auf blauen,
sehr sestem Papier **) und verschiedene Münzen erhalten
haben, die er als Geschichtsforscher (!) für Schthische
hielt. — Sehr bedaurungswürdig ist es, daß man nicht
weiß, wo diese Sammlungen hingerathen sind, denn 1735
mußte man ben weitem mehr Merkwürdigkeiten dort sinden,

^{*)} In & melins Reifen fieht burch einen Schreibfehler breifig.

Die Mongolen bedienen sich noch berselben Papiergatinns, die entweder blau, braun ober schwarz ist, um die beiligen Bucher des Lamaischen Glaubens, darauf mit goldener, silber ver oder weißer Schrift zu schreiben. Von dieser Art warn die ben Semipalatna und Ablaiskit gesundenen Libes tanischen und Mongolischen Schriften, die zu Anfanze des vorigen Jahrhunderts so viel Aussehen wachten. — E. Mayer Museum Sinioum Petrop. 1730. Vol. I. Praes. p. 108. und G. F. Müller Comment. de Script, Tanguticis in Sihiria repertia, in den Comment. Acad. Petropol. Vol. X. p. 420 sqq.

als zu Gmeline Zeiten oder gar jetzt, weil die Sabsucht der Ruffischen Bauern überall, wo Ruinen und alte Grabersind, durch Nachgraben nichts zu finden übrig läßt.

Der madere Gulbenftabt, ber am 4. Jul. 1773 ben Madshar war, fand dort noch auf einem Plate von 400 Quadratfaden, an funfzig verschiedene Gebaude von Er halt sie nicht fur Wohnhauser, sondern Backfteinen. für Maufolaen, Die alle mit unterirdischen Gewolben vers seben waren, die keine Reller, sondern bas Grab waren. worin die Sarge gestellt wurden. Etwa 500 Raden meste lich von diesem Begrabnifplate ftanden Ruinen einer Mas hammedanischen Megdschet, mit einem daben befindlichen Thurme ober Minaret, und noch 500 Kaden westlicher ans dere Erummer eines folchen Bethauses. Zwischen beiben, meint er, könnten wohl Wohnungen gestanden haben, von benen man zwar keine Spur mehr fande, die aber vermuthe lich nach ber, noch jest in diesen Gegenden gebrauchlichen Bauart, von leichtem Fach : und Flechtwerf gewesen was ren. - Ans einigen Infcbriften ertannte Galbenftabt, dag Dabfhar im achten Sahrhunderte ber bebihrah bewohnt gewesen sen, und schließt ans ber Bauart der Ruinen, daß die Einwohner Mohammedaner, und nach der Geschichte Rogaper gewesen waren. Bon ben heus tigen Madjaren ober Ungarn, bie dort gewohnt haben follen, will er naturlich nichts wissen *).

Pallas, der am spätesten von allen genannten Reis fenden hier war, sagt, daß im Jahre 1780 noch zwen und dreißig Gebäude übrig gewesen waren, zum Theil gut ers

^{*)} Galbenfabts Reife Eb. II. G. 27.

halten, zum Theil in Ruinen liegend, und daß außer dies sen noch zehn in Gestalt von Thürmen gestanden hatten *). Seitdem sich aber (1786) viele Kolonisten an der Kuma sesssehen und Odrser anlegten, verschwanden alle diese Ueberdleibsel von Madshat, weil sie die Backsteine davon zur Erbauung ihrer Häuser brauchten, denn Bauholz ist in der dortigen Gegend eine Sestenheit. Pallas sand also sieden Jahre später nur noch vier sogenannte Kapellen übrig, und an die Stelle der übrigen waren Schutthausen getreten. — Er glaubt nicht, daß hier eine Stadt gestanden habe, sondern daß Madshar nur der Begrächnisplag eines Mohammedanischen Volkes gewesen sep. Von Ungarn, die hier gewohnt haben sollen, hält er, so wie Gütdensstädt, nichts.

Der abentheuerliche Keineggs, ber alles verstehen und erklären will, sagt von Madshar, es sen von den Mongolen angelegt worden, nachdem sie die Lesghier und Shpgr' (Chasaren) besiegt und ihre Besispungen einge nommen hätten. Entweder erhielt es diese Benennung jum Andenken eines großen, daselbst gehaltenen Treffens, dan Matshar will so viel sagen als: Lod, oder Niederlage eines Heeres, oder es war Mad: med: tschar nur ein Sammelplaß der Truppen, das Hauptquartier, wie denn auch wirklich Shakan San: nang: ky allhier sein Hossager gehalten haben soll. — An einer anderen Stelle läßt er die Einwohner von Madshar, zu Ansang des zweisten Jahrhunderts der Hebshar, der beständigen Kriege

^{*)} Pallas Reise in die südlichen Statthalterschaften Aufland. Eb. 1. S. 307 ff.

iberdrussig, in welche sie der Ghakan des Teste Ripzs schaft verwickelte, diesen Ort verlassen, und mit allen ihren Dab und Gutern gegen die Abendlander fortziehen. Er spielt also auch auf Ungarn an. Bald darauf aber behaupstet er, daß Jahreszahlen auf Leichensteinen und anderen Inssechriften zu Madshar bezeugten, daß dieser Ort nur erst seit 180 Jahren (jest über 200) wust läge *).

Was soll man zu allen diesen Etymologieen und Widers sprüchen sagen?

- I. Mat io ist ein Neupersisches Wort, welches verwirrt, entsetz, schachmat (im Schachspiele) bes deutet, tscheri aber ist im Türkischen Soldat, Ariegesheer. Also Mongolen in der Rumaischen Steppe vor Christi Geburt! die Neupersisch und Türkisch zu gleicher Zeit sprachen! Die andere Erklärung ist eben so abges schmackt und sprachwidzig.
- 2. Bar Reineggs, wie ich von Leuten, die ihn genau kannten, für gewiß erfahren habe, nie in Mads shar, und hat wahrscheinlich keine von daher gebrachte Inschrift gesehen. Möglich ist es, daß er Inschriften von dem, sechzig Werst von Madshar entfernten, Noganschen Begräbnisplat, an der Bywalka, die wohl 180 Jahre alt sepn können, für Madsharische gehalten hat.

Machdem ich nun die Berichte früherer Reisenden über Madschar geliefert habe, mogen meine Bemerkungen dars über folgen, die, wie ich hoffe, befriedigender senn werden, als jene, wenn ich gleich zu spat kam, um die Ruinen dies ser merkwürdigen Stadt in ihrem Glanze zu sehen.

^{*)} Reineggs Kankafus, Th. I. S. 66. 74. 78.

Im 29. September 1808 verließ ich bie Refinne Georgiemet, um gum zweyten Rale *) Rabihar und Die Alterthumer an der Ruma zu besuchen. Der Bea aina durch Gebuiche funf Werft bis zum Ufer diefes Kluffes, über den eine Brucke führt. Diese Ufer find hier von betrachte licher Sohe, arontentheils abgefturzt und überall mit Buide werk und Laubbaumen eingefast, die wegen des herrlichen Bobens hier vortrefflich gedeihen. Rach acht anderen Werften erreichten wir das am linken Ufer der Ruma gelegene Dorf Dbilnoi, auf einer Anbobe nicht weit über ber Bereinigung des Podfumof mit ber Ruma. Dies Dorf. so wie viele andere an der Ruma, wird zum Theil von Bauern bewohnt, die sich zu neuen noch bisher unbefannten driftlichen Seften befennen, welche die Drepeinigkeit verwerfen, mit ihren Rindern und Schwestern in ehelicher Berbindung leben, und andere von der Griedischen Lirche gang abweichende Grundfate haben. Biele find aus Chris Ren zu Juden geworden, lefen nur das alte Teftament und haben eine ordentliche Synagoge, in der aber fein wirklich Gubifder Rabiner; fondern ein jum Juden gewor bener Ruffe, das Priefteramt verwaltet. Man hatte diefe Unglücklichen vor kurzem noch sehr verfolgt, sie ins Gefang nif gefest, und jum Widerruf ihres Glaubens zwingen wob len, bis der menfchenfreundliche Raifer Mleran: der ihnen frev gegeben bat, ju glauben, was fie wollen, and

[&]quot;) Ich mar im November 1807 jum erften Male im Dabfhat, weil aber bas Wetter fehr fturmisch mar, und viel Schnee fiel, To konnte ich bamats bie Auinen nicht fo genau unterfuchen.

und nur bas Profelytenmachen in fremden Kamilien untere faat hat. Auf dem Wege nach dem funf und zwanzig Werfte pon da entlegenen Redorow fa famen wir über die Dors fer Rifhoi Pobgornoi und Romo Samedennoi. beibe auf' ber Linken bes Kluffes, den wir ben bem von ben Sataren Efdan act brod genannten Hebergang auf einer Brade paffierten, und Dtfasnoi erreichten. Bier zeigte manmir einen wiften Meervettig (Crambe orientalis), ber im hohen Ufer der Ruma gewachsen war, und es zersvrenat Er alich einem kleinen Baume, hatte fieben Roll im Dirchmeffer, und war auf drittehalb Ellen lana. riesenmäfige Wurzeln kommen hier nicht seiten bor, und diefer wilbe Meerrettig wird bem gewohnlichen, wegen feis ner Starte, vorgezogen. Man trocfnet und gerreibt ihn gu Pulper, und frifcht ihn jum Gebrauch burch etwas Effia auf. Auf bem Markte von Georgiewell batte ich fcon bfters fehr große Stude Mescrettig, und ebenfalls ungeheure Rus ben und Rettige gesehen, allein feines von diefer Groke. Bon Otfasnot an blieben wir auf ber rechten Seite ber Ruma, beren Ufer hier nicht mehr fo hoch find, und erft fury por Romo Grigoriemskaja oder Redoromka gingen wir über biefelbe. Dies Dorf ift eins ber bedeutends ften an ber Ruma und liegt auf der Linken, nicht weit uns ter ifrer Bereinigung mit bem Bache Cfaramickle. ber von Beften nach Often lauft. Da es finfter zu werden ans fing, fo brachte ich die Racht hier gu, um am fruhen Mots gen weiter ju reifen. Ich befragte die Welteften ber Bauern wegen Alterthumer, erhielt aber jur Antwort, daß alles, was von alten Gebäuden noch vor zwanzig Jahren in ihrer Begend gestanden habe, abgebrochen fep. Dennoch brache v. Rlaprothe Reife ac. 1, Banb.

ten sie mir einige Silber und Rupfermungen und einen Glassluß mit eingelegtem Mosaik, der ziemlich gut erhabten war.

Um die von Bulbenfradt beschriebene Statue, die von den Cataren Cfara Cfatun genannt wird, aufzusuchen, ließ ich meinen Wagen auf dem gewöhnlichen Wege, der auf der Rechten der Ruma bis zum Dorfe-Alexans drowsfaja geht, und erft hinter bemfelben über die Ruma gurud auf die Linke fuhrt, povangehen, felbst aber blieb ich auf der Linken. Ich unterfuchte diese Seite genau bis Nino oder Krolowskoi-Rut, fand aber feine Sour von Alterthumern. In Rino erwartete mich mein Kuhr werk, und ich fuhr nun bis jum Dorfe Primolnoe ober Maslow : Rut, das, 15 Werft von Reodorowla ents fernt, auf der ginten des Aluffes liegt. Bon de hat man vier Werft bis zu bem Uebergang über die Ruma, Der ber den Tataren Cidemir = brod heißt. Hier erfuhr ich von einem alten Turfmennischen Tatarn, Der Die Gegend icht genau fannte, daß die Rigur Cfara Cfatun nicht mehr porhanden, sondern schon seit mehreren Jahren von den Bauern als Werkftuck verhauen worben fen. Da ber Weg auf ber Linken ber Ruma fehr hockrigt und unbequem mar, fo verließ ich diese Seite, und die Gegend, Die Latarisch Hitfc = Bilga ober die bren Thaler genannt wird, und blieb nun bis Prastownno auf der Rechten bes Fluffes. Dies Dorf liegt in einer schönen fruchtbaren Ebne 39 Werft von Maglow : Rut. Gegenüber haben fic, auf dem hohen Ufer der Ruma, unter dem Orte, wo fit Die Bibala, ober wie die Ruffen aussprechen, Buywola, aufnimmt, mehrere aus Rislar gekommene Armenische und Georgische Familien angesiedelt, die vom Handel und von wenigem Ackerbau leben. Ihr Dorf ist von Prasstown no auf vier Werst entfernt, und zu beiden Seiten bestelben liegen die Ruinen, die Madshar oder Masbshari genannt werden.

Diese Ruinen, von benen ich nur noch die Spuren fand, befinden fich auf dem hohen Steppenabhange, auf ber linken Seite ber Ruma, ju beiben Seiten ber Bibar la, und reichen in Rorden bis an zwen kleine Salzseen, die aber fehr unbetrachtlich find, Gie nehmen einen Raum ein. ber von Suden nach Rorden etwa 4 ! Werst lang und bes fen Breite nicht viel geringer ift. Der Berfall dieser alten Ueberbleibsel ist vorzüglich durch die Anlagen der verschiebes nen Kolonieen bewirkt worden, die fich in ihrer Nahe nies berließen, und fie ber auten Ziegel wegen abbrachen. malico aber ift der Graf Daul Sferaeitich Dotemfin an ihrer ganglichen Zerstorung Schuld, weil er den größten Theil Der übrig gebliebenen Gebaude einreißen ließ, um die Backfreine zur Erbauung der von ihm projektirten Gouvers nementsfradt und Restung Jefaterinograd zu benuten: Die Bauern von Pofoinoi und Prastownno haben and feitbem fo viel Steine geholt, daß von allen Gebauben nur noch zwen Todtenkapellen, die auch ichon verfallen ubria geblieben find.

Da die oben angeführten Beschreibungen von Gmestin und Gulbenstadt vollständiger sind, als ich sie lies sern könnte, so begnüge ich mich, die Beschreibung kiner Todtengruft, unter einer der noch stehenden Kapellen, die ich biffnen ließ, hier folgen zu lassen. Der vertiefte Boden dieses, von der Ostseits ganz offenen Gebäudes, dag über

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awer Ruft hoch voll Ziegel, Schutt und Erde, die mit Schaufeln weggeraumt wurden, worauf sich ein, mit einem aroken Ralfstein verbedtes, Loch fand, von zwen und einem halben Ruft Sohe, und zwer Ruf in der Breite. Dies war ber Eingang zur Gruft, beren Gewolbe neun Rug lang und funf einen halben breit war; doch kaum so hoch, daß man aufrecht darin fiehen konnte. Es war mit auf der Kante ftebenden-Biegeln ausgelegt, und in der Mitte ftand auf einer Erhöhung von Backfteinen, ein aus bicken, fichtenen Brettern gegebeiteter Sarg, mit ben Anochen bes Berftor: benen, von gewöhnlicher Größe, die aber icon ziemlich zers fallen waren, und auf ein beträchtliches Alter schließen laf Der Schabel war gertrummert, fonst hatte ich ihn Außerdem fand fich in der gangen mit mir genommen. Gruft nichts Bemerkungewerthes. Die Luft mar rein, und unfere Bachelichter brannten recht hell darin. Der Sarg ftand in der Richtung von Rorden nach Guden. wollte noch das Gewolbe unter ber anderen Ravelle bffnen lassen, allein die Armenier versicherten mich, daß sie dieselbe fcon vor einem Jahre untersucht hatten, und darin nichts anders fen, als in diefer.

Aus den übrigen Ruinen, und aus den im Schilfe en der Ruma befindlichen alten Fundamenten ist es deuts lich zu ersehen, wie die Stadt gestanden hat, und daß ihr Begrädnisplatz nach der Ruma zu lag. Jeder Unbefangene muß zugeben, daß die mehrsten dieser Ueberbleibsel auf eine Stadt deuten, so wie auch die vielen alten Europäischen und Tatarischen Silber = und Rupfermunzen, die goldenen und silbernen Ohrgestänge, Ringe, bronzene Spiesgel und andere Utensilien, die man noch häusig in der Erde

findet; ferner die blau, weiß und grun getäfelten Fußboben von glafirten Ziegeln, fteinerne Bante und unter andern auch ein großes in Stein gehauenes Wafferbehaltniß, bas jest einem Bauer in Prastownno jum Kornkaften dient.

Der Rame Madfhar, den biefe Ruinen führen, ift Alt : Latarifc und bedeutet ein fteinernes Gebaude *), er ist mit While Ehaschtan gleichbedeutend. wöhnlich werden sie auch ben ben benachbarten Roaan und Etird Mabshar, d. i. bie فهن مجلم Etird Mabshar, d. i. bie vieraig fteinernen Bebaube genannt. Efird bedeus tet aber bier fo wie im Turfifden nicht nur vierzig, fonbern ift die Bahl, womit man in diefer Sprache eine große Menge ausdruckt, fo wie im Lateinischen fechshunbert. Das Wort Ac Mashar hat war in einigen Tataris iden Digletten noch die Bedeutung eines großen vierras brigen Bagens, biefe febeint aber hier junpaffend gu In jedem Kall alfo kann man ben diesem Ramen nicht an Ungarn ober Madjaren benten, vielmehr behaupten einige Stamme ber Bagianischen Tataren, im hoben Gebirge bes Raufafus, am Urfprung bes Efchegem und Tfderet, aus diefen Efird Dabfhar abe zustammen.

^{*)} S. die S. 431 angeführte Stelle aus einer Latarischen Geschichte, worin es heißt بولو باركوار المحاربي محارب ولو "Chanlerinün jurtleri Madshar bulur," b. i., "die Wohnpläse ber Chane waren steinerne Ges", baude" (Madshar).

Folgende Sage beweisen indeffen unwidersprechic, baf Madshar eine von Efipdshackischen Latas ren erbaute und bewohnte Stadt war.

I. Die Form der Gebäude und Tobienkapellen ift Sudasiatisch, und vorzüglich gleichen die letzten ganz und gar denen, die man ben Tiflis, auf dem Tatarischen Besgräbnisplage am Bache Zakuißi, sieht: Nuch die Art, die Mauern mit Ziegeln auszulegen, die auf der einen Seite mit verschiedenen Farben glasirt sind, ist Tatarisch und Mongolisch. So sindet man in Daurien die Ruinen einer alten Stadt, und eben solche grüne, blaue und rothe Backseine, wie hier, und in Tiflis sind die Mauern der von den Türken aufgeführten Sitadelle Naraklea ebens falls mit bunt glasirten Ziegeln geziert.

II. Die noch vorhandenen Inschriften auf Richensteinen in Arabischer Sprache stammen von Mohammedanischen Tataren her. Mehrere, die ich sah, waren mit einer der Kusischen ähnlichen Schriftart geschrieben, andere in Niß' die Chakakteven, von denen die beiden vollständigsten solgende sind:

هذا تربت المرخوم البحتاج التي رُحبة الله خلا سينا بن محمد

بن خليل ا ... قائل الرو ... في تاريخ سنة سبعة اربعين

d. i. hier ist begraben der Seelige, welcher der Barmherzigkeit Gottes bedarf in Ewig: feit, Sina, Sohn des Mohhammed, des Soh: nes Chalil im Jahre der Zeitreche nung fieben und vierzig und fiebenhundert.

Das Jahr ber Sebshirah 747 fångt mit bem 23. April 1346 an, und endigt mit bem 11. April bes folgenden Jahres ber christlichen Zeitrechnung.

Die andere Inschrift ift um breifig Jahre junger und lautet folgendermaßen:

الغاضي المسلمين قاسي محمد بن تاج الدين سبعة سبعة سبعان و سبعماية

d. i. Der Richter der Glaubigen, Efaßi Moh: hammed, Sohn bes Ladfh : eddin (Arone des Glaubens). Im Jahre fieben und fiebenzig und fiebenhundert.

Dies Jahr 777 der Dedschirah fällt zwischen dem 1. Junius 1375 und dem 19. May 1376. — Diesen schon erhaltenen Stein habe ich, der Jahreszahl wegen, mit mir aus Madshar genommen.

Alle übrige Grabsteine, deren Inschriften Jahresjahlen enthielten, die theils mit Worten, theils mit Zahlzeichen ausgedrückt waren, stammten aus dem achten Jahrhundert der Pedshirah, und ihrer fand ich, außer den hier übersetzten, noch fünf andere, die aber, bis auf den unteren Theil, der die Jahresjahl enthält, zu verstümmelt waren, um ganz erklärt zu werden. — Wenn Pallas sagt, er habe keine Steine mit Inschriften in Madshar gefunden, so hat er sich wenig dort umgesehen. Ben ben Ruinen trifft man sie auch nicht mehr, wohl aber auf den Sofen der Bauern in den benachbarten Dorfern, die sie als Bruchsteine gebraus Gen. Auch in den Mauern von Jekaterinograd sols len viele eingemauert worden sepn.

III. Die in Madshar gefundenen silbernen und kupfernen Munzen sind fast alle in Sfarai, dem Sitze der Oshingischaniden im Ekipdschack oder in andern Städten ihres Reichs geschlagen. Unter vielen von mir gesammelten sinden sich nur wenige, deren Insschriften lesbar sind. Dennoch ist es mir gelungen, mehsere zu übersetzen, die nach den Jahren, in welchen sie geprägt worden, hier folgen.

1. Eine Aupfermunze, dem Jahre nach von Mangustimurschan, einem Bruder des Batu, der von 1266 bis 1281 regierte. — Die Vorderseite zeigt folgende Figur oder Wonogramm:



und die Rudseite ziemlich deutlich die Inschrift:

ضرب سراي سنة ww..

d. i. Geschlagen zu Gsarai im Jahre .. 73. Die Bahl der Hunderte sehlt zwar, allein das Monos gramm läßt schließen, daß sie vor die Zeit des Loktöguschan fällt, man muß also lesen 4411 (673), welches Jahr der Hedshirah zwischen 1274 und 1275 n. Ehr. fällt.

2, Zwen Kupfermungen, deren Avers, in einem mit Zierrathen umgebenen Biered, folgende Figur ober Monogramm zeigt:

Ã

Revers :

ضرب ... الحديد سنة ٧٧.

Gefchlagen in der neuen (Stadt) im Jahre .. 77.

Da die spateren Chane von Efipdschaft keinen. Sebrauch von den Monogrammen machten, deren sich ihre Borfahren bedienten, und auch ihre Munzen viel sauberer geprägt sind, als die beiden hier erklärten, so muß man annehmen, daß die erste verwischte Zahl eine 4 (6) sey; das Jahr also 677=1278 n. Chr., und dann fällt auch diese Munze unter Mangu = tiemur, der von 1266 bis 1281 regierte.

3. Dren silberne und eine kupferne Munje mit einerlen Aufschtift, aber von verschiedenem Geprage. Avers, in einem Biered:

السَّلطان الاعظم غياث التنبيا لمسلَّمات العامل Der große Sjulthan Ghajat, 8 eddunia (die Stüge der Welt) Toftbguschan, der Gerechte.

Der Name Toktogu=can ift mit Mongolischer Schrift.

Revers, ebenfalls im Bierecke

فرب سراي المحروسة سنة 100 Geschlagen zu Ssarai, der Hauptstadt, im Jahre 715, d. i. 1315 n. Chr.

- 4. Eine bis auf die Jahresjahl V+q (709) b. i. 1309 n. Chr. ganglich unteferliche Silbermunge, von Lot: togu=chan.
- 5. 3men Gilbermungen.

Avers:

السلطان الاغظم اوزبك خان Der große Ssuthan Usbet dan.

-ضرب سراي الجديد Befclagen im neuen Grarai

Revers :

Am Rande:

لا الله الله محبّد رسول الله

Es ift fein Gott als Gott, und Mohammed ift ber Ge fandte. Gottes,

Usbef : chan regierte bis 1341.

6. Gine fehr gut erhaltene Silbermunge.

Avers:

السلطان العادل عدومانم جلال التين محمد

Der gerechte Sfulthan Dfham : beg : can, Dfhelal edbin Mobhammed.

Der Name Diham : beg : can ift in Mongo: lifch : Jgurischer Schrift.

Révers :

مرب في السراي الجديد سنة عاماب خوب في السراي الجديد سنة عاماب القراء والمراب المراب ا

Diese Munge ift von Diffani s beg Chan, der von 1341 bis 1357 regierte.

7. 3men Gilbermangen.

Moers :

السّلطان العامل جلال الدّين جاني بك خان Der gerechte Ssutthan Official eddin (Ruhm des Glaubens) Offiani = beg = han.

Revers :

مرب سراي الجديد سنة ۱۳۵۰ Sefchlagen im neuen Starai, im Jahre 747 (= 1346 n. Chr.).

8. Eine Aupfermunge mit Bergierungen auf der Borders feite. Die Ruckfeite hat folgende Inschrift:

صرب سراي سنة ستّ حبسين و سبعهاية
Geschlagen zu Gsarai, im Jahre sechs und funfzig
und siebenhundert (d. i. 1355 n. Chr.).

9. Gine Silbermunge.

Apers :

السلطان العادل كلدي بك خان على العادل كلاي بكا خان على على على على العادل على العادل العادل

Der Revers ist bis auf die Worte on Befet agen zu Sfarai" unlesbar. — Diese Munze muß vom Jahre 1359 senn, denn Kildibeg regierte nur in diesem.

10. Mehrere Aupfermunzen von Kildibeg = chan, die auf dem Avers alle ein — haben, als den Anfangs buchstaben seines Namens. Auf dem Revers sind uns teserliche Inschriften, und nur auf einer ist die Jahre restahl VII (761) zu erkennen, die mit dem Jahre Christi 1359 übereinkommt.

11. Zwey Rupfermungen, beren Avers nur Bergieruns 'gen zeigt, auf bem Revers aber lieft man bie Worte:

ضرب سراي الجديد سنة ٧٧٧

Gefchlagen im neuen Sfarai, im Jahre 772 (= 1370 n. Chr.).

Diese Mungen fallen unter bie Regierung bes Urus = can, ber 1376 ftarb.

12. Gine Silbermunge.

Mpers:

السلطان العادل ناصّم الدّين توقتامش خان عود gerechte Gulthan Ragger eddin Tocta:
mifc = ه م n.

Revers :

مرب سراي الجديد سنة ۱۳۵۰ ضرب سراي الجديد سنة المحافظة ال

Avers:

السلطان العادل فاصّر الدّين توقنامش خان على Per gerechte Gluthan Mazzer eddin Toctea. miso = ه ما،

Revers :

vay منب حاجي ترخان في سنة المرب حاجي ترخان في سنة المرب كالمواه إلى كالمواهدة المرب المرب

14. Eine Rupfermunge von Pulab : dan, der von 1406 bis 1408 regierte.

Abers:

السلطان العائل بولان خان Der gerechte Ssulthan Pulad : dan.

Revers:

ضرب سراي الجديد...

Geschlagen im neuen Sfarai.

Dies ift die neueste Munze unter allen, denn sie fallt in den Anfang des funfzehnten Jahrhunderts unserer Zeitrechnung.

IV. Den unwiderfprechlichften Beweiß, bag Mad = fhar eine Stadt gewesen sen , geben endlich Afiatische Ges ichichtschreiber, die beffelben als folder ermahnen. der Geschichte von Derbend (مربنك نامة) Derbend nameh), die von Mohhammed Awabi Afrafchi, einem Ginwohner von Endern, auf Befehl des Gerais dan Tatarifc verfagt wurde, fieht man beutlich, dag Groß = und Rlein = Madfhar icon zu Anfange des amenten Jahrhunderts der Bedfhira bedeutende Stadte gewefen fenn muffen, weil fie eigene Statthalter hatten, wie dies folgende Stelle beweift: و بلخ ده اندري ادلو حاكم اولد وغينه الحال شهور دركه اندري ديم لم جهت اولدور كه يونسه قديمدن بلخ دور كلبآخنك اصل اسي اهمان دور كلبانح اللو حاكم اولد و غنه ايمدي كلباح شهور دور كه ديلر امّا راوي روايت ايدر كيم خافان اوغلي باشنك اهرانه كلنده جبيع سردارلينه

سفار بنس ايلدي كه اول كلماخه اهران حاكبي اوله و اندرية كه بلخ حاكبي اوله ، قنهیل یار قلعه سینکه حاکمی سُرْخُابُ اوله و کچی ملجار حاکمی که جوملی اوله و اولو ماجارٌ حاكبينة و جولان حاكمينه وشهر تاتار حاكمينه واول جانينك حاكملرينه قدغن يلديكه جبيعًا اهران حاكمي كلملظتك امرينه اطاعت ايله Da in Bald, Endern Statthalter war, fo ift auch "bekanntlich diefe Stadt nach beffen Ramen Endern ge-"nannt worden. Sonft hief es von Alters ber Bald. "Der urfprungliche Rame von Galbach ift Ihran, "weil es aber einen Statthalter hatte mit Ramen Guls "bach, fo ift es Gulbach genannt worden. -"Gefchichtschreiber ergablen ferner, daß, als Pafcent "bes Chadan's Cohn nach Ihran gefommen, er allen "feinen Befehlshabern befannt gemacht habe, ale beni "Gulbad, ber Statthalter von Ihran, mar, bem "Endery, der Statthalter von Balch mar, Sfurcab, Statthalter ber Festung Rifil : jar. bem "Efdumli, Statthalter von Ritfchi (Rlein) Dabfhar, "und den Statthaltern von Ulu (Groß) Madfhar, "Dihulad und Scheheri Latar, und die Statthal= iter aller diefer Begenden ermahnt habe, baf fie dem Gil "bad, Statthalter von Ihran, gehorden follten." Auch Abulghasi Bahadur Chan in feiner Geschichte ber Tataren von Madfhar, als

In Mosdot erhielt ich noch eine, im Noganich : Lastarischen Dialekt geschriebene, Geschichte der Lataren, in der sich folgende merkwurdige Stelle über die Wohnsige der alten Latarischen Chane befindet, in der auch Madshar genannt wird:

(** بستان في المجلس و البكان أيبدي خانلهنيك يورتلي شجار ***) بولور بم خانوك يورتي اورش بم خانوك يورتي خورسان ايبدي امر خوجه خانوك يورتي اوچ اوين

^{*)} Bon 1266 bis 1282 n. Chr.

⁹⁾ Genan nach ber Schreibart bes Driginals abgebruckt.

Bort — Reinernes Gebaubs. (G. oben G. 421.)

توقطامش خانوكا يورني جام جايق اراسي شرمش برله تبصدات جان بكا خان يورتي دور آن ايدل تباغي سراي الدي بونراغانس قراخانيكا يورني بورا خانيكا يورتي آف طوبه كوشم خانيكا يورتي تورا طاخ استندا اولو اوبار دورغانلموكا يورتي توبه سي اوشال تورور هند حكيم خانوكا يورتي سرايجة يايق خانوكا يورتي مجار حكيم خانلري او چ اجدارخان يورتي مجار حكيم خانلري او چ اجدارخان توري قطتار دور شيخ علي خانيكا يورتي توري قطتار دور شيخ علي خانيكا يورتي توري مولور

"Radrict von den Berfammlungsorten "und Wohnplagen."

"Die Wohnungen der Chane waren fteinerne Ses, baude. Eines Chans Wohnort war Urisch und eines "anderen Chans Wohnung Churfan. So war der "Wohnort des Emir Chodsha Chan, Uitsche Osen, "Tockthamisch Chans Wohnung Dsham Oshaick, zwischen Schermischen und Timfadack; Oshan Beg "Chan's Wohnung war Ack Adil, mit dem Ramen "Saran Aldn, Bus Agasch war Ckara Chan's "Wohnort, Buta Chan's Wohnort Ack Thubah (Ach), "tuba), Auschum Chan's Wohnung war auf dem Berge "Tura, der Wohnplat der Ubars durghan war der hügel "Uschaf,

"Ufchal, hind hetim Chan's Wohnort war Sfaran "tichick, Jaick Chan's Wohnung war Madihar. Es "gab drep Bicechan's, zu Adshdrachan war der Wohns, ort des Timur Ckutlu Chan, Borki Chan's Wohnort war "Ekathatar, und Scheich Ally Chan's Wohnung war "du Ckasan."

Die Tataren, welche in der Gegend der Ruinen von Madshar herumziehen, erzählen, daß dieser Ort der Sit des Chan's Mamai gewesen sen, welches kein anderer seyn kann, als Temnick Mamai, der nach Kildt Beg Regent des Ckabbshackischen Reiches wurde und im Jahre 782 der Hedshirah (1380 n. Chr.) starb. Daher nennen auch die Russen in der Gegend diesen Ort Masmaiski Gorod. — Sie haben aber auch schon von ihren Borgesetzen und von Reisenden erfahren, daß hier Ungarn gewohnt haben sollen, und ein Obrister hatte sie kurz vor meiner ersten Anwesenheit in Madshar in diesem Glauben bestärkt. Dies dient nachfolgenden Reisenden zur Nachricht, damit sie dies Gerücht nicht für eine Bolkssage halten.

Auch Abulfeda, der seine Geographie Im Jahre 1321 vollendete, scheint Madshar als Stadt zu kennen, denn in den Anmerkungen zu seiner acht und zwanzigsten Tafel, welche die nördliche Weltseite enthält, sagt er: "Zu diesen Gegenden gehört auch Kusmadsher, im Lande der Tataren des Borkah, wels "ches fast in der Mitte zwischen dem eisernen Thore "(Derbend) und Asack liegt, und von der etwas süddstlich "Babsels Schadidi (oder die eiserne Pforte, Derbend)
"Raproths Reise ze. 1. Band.

"und in Westen Asak üt. Richt weit davon sind bie "Bohnvläge ber Leksi. die in den Gebirgen hausen, "welche die nörölichen Tataren, oder die des Borkah, "von den südlichen, welche dem Hulagu unterworfen "sind, trennen." Diese Stelle paßt ganz auf Madshar, und der Name Rumadsher *) scheint aus der Ruma zusams mengezogen zu sepn, wie denn die ganze Rumasteppe ben den Persischen Geschichtschreibern wie den heißt.

Mabshar ward wahrscheinlich in den unruhigen Zeiten zerstört, welche der Regierung des Tocktamisch († 1400) folgten, in denen das Ckapdshakische Reich durch innerliche Ariege zerrüttet wurde. — Die letzte dort gefundene Münzez welche ich gesehen habe, ist unter der Regierung des Pulad = Chan, der von 1406 bis 1408 regierte, geschlagen.

[&]quot;) Im Arabischen Berte, den ich durch die Gute des herrs von hammer aus Wien erhalten habe,

3men und zwanzigftes Rapitel.

Efubanfluß - feine alten Ramen - Quelle - Einfluffe in bie rechte Seite - Einfluffe in Die Linke - Daran gelegene Ortschaften - Jenseits bes Cfuban wohnenbe Bolfer find Ticherkeffen, Lataren und Waffen - Nachrichten von ben Abaffen - Rleine Abafa, oder bie feche Stamme (Alti Res fet Abaffi) - Beschilbai - Rogan ber Kamilie Mangur -Beelenie — Midami ober Madowch — Barrafai — Rafile beg — Afchegreh und Bagh — Muchosch — Naurus Aul — Lubi und Ubuch - Bfubbeh - Abafech - Kemurduabe oder Cemirgoi — Biheduch — Sattiquabe oder Sattufai — Schapschif - Netichquadiba ober Natuchafch - Chani -S'degateh — Adalv — Auf der Gudseite des Kaufafus nach dem ichmarten Deere ju mohnende Bolfer: Ubuch, Schafcht, Ibfip, Aratchowas, Bah und Nalkupi : Mads fbami - Berftreut lebende Nachkommen ber Krymichen Sfulthane — Anara — Subshuf : cfala'h — Gochum ! dalath - Art die Eranskubaner ju beftrafen - Dinge, Die fie von Ruffischer Seite nothig haben - Borfchlage, fie in Rube und Ordnung zu erhalten.

Der Ckubanfluß ist der Hypanis des Herodot und Strado, und der Bardanes des Ptolemaus; doch sind keine Quellen, die dieser Geograph nicht bestimmt hat, auf den Karten, die Gerhard Mercator im Jahre 1578 zu seinem Werke entworfen, willführlich viel zu west lich an die Albanischen engen Passe gesetzt, wozu sich im Text des Ptotemaus selbst kein Grund sindet. Bibius

Sequefter sett den Hopanis zur Granze zwischen Afen und Europa, mit den Worten: "Hypanis Scythicae, "qui, ut ait Gallus:

"uno tellures dividit amne duas,

"Afia enim ab Europa separat." - In spateren Bei ten scheint er auch Maotis genannt worden zu fenn, benn Julius Honorius und die falschlich bem Aethicus jugeschriebene Rosmographie, welche beibe ben Lanais (Don) fehr wohl kennen, sprechen bennoch von jenem Aluffe, und scheinen aus einer Quelle geschöpft zu haben, benn bet erste sagt: "Fluvius Maeotae nascitur de monte Hipanis, influit in mare maeotis, currit milia CCIII." und in der Rosmographie heißt es: "Fluvius Maeotis nascitur de monte Spano: influit in mare maeotis: currit millia CCIV." - Dies kann fein Riug von de nen fenn, die fich zwischen ber Mundung des Don und des Efuban in das Afowiche Meer ergießen; denn alle diefe kommen aus der flachen Steppe und entspringen auf keinem Much'icheint ber Dame bes Berges Bipanis ober Spanus mit bem Ramen bes Fluffes Sppanis verwech. felt ju fenn.

Der Name Sefuban ist Tatarisch, und auch von den Ruffen bepbehalten worden. Er wird von den Rosgap auch Ruman ausgesprochen, ich habe indessen seine Bedeutung nicht erfahren können. Bey den Abaffischen Bollern heißt dieser Fluß Rubin, und ben den Tscherksellen Psische, d. i., altes Wasser, oder der alte Fluß. Er entspringt auf der Nordseite des hohen Schneederges Elbrus, und wird an seinem Fuße durch den aus dem Gebirge kommenden Bach Chursuf, der beym Dorfe Etas

raticai in seine Rechte fallt, verstärkt. Seine erfte Riche tung ift nordwestlich, und in diesem Laufe nimmt er folgende Flusse in seine rechte Seite auf; von oben nach unten zu:

- T. Den kleinen Bach Mara, wenige Werste unter der über den Ekuban gehenden Brücke, die Latarisch Lasch kopie Wim e' t'lemisch, d. i., die steinerne Brücke, genannt wird. Der Bach Mara kommt aus dem dklich davon gelegenen Berge gleiches Namens, auf bessen Nordseite die Kuma entspringt.
- 2. Kalmurfa Dihilgaße, zehn Werft unter bem vorigen.
- 3. Temir = fin oder Gifenwaffer, funf Werft pom vorigen.
- 4. Utich : ful, oder die drep Bauern, eben fo weit bom Temir s fu.
- 5. Difegota, funfzehn Werft vom vorigen.

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- 6. Difecanes ober Jachnas, auch Lafchly ober ber freinige genannt. Funf Werfte von Difegota.
- 7. Roiden, auch Tocktampsch, nach einem Tatarisschen Fürsten genannt. Ben diesem Flusse tritt der Ekuban aus den hohen Gebirgen, und von ihm geht den Roiden hinauf, ein Weg westlich über seine Quellen bis zur Ruma, Podkuma und Walka. Fünf und zwanzig Werst vom vorigen.
- 8. Der Blug Batmadly تنبغلي b. i. im Tataris fchen ber Berfuntene, entspringt in Gudoften guf

bemfelben Gebirgsruden, aus bem ber Roiden tomme, und fallt 25 Werfte unter ber Mundung deffelben in den Ctuban. Um Batmackly ift oberhalb der fogenannte Ctubanifde Rofatenpoften *), und unterhalb auf der rechten Geite die Redoute Rubanstoi.

- 9. Der Gogunly, ben den Ruffen Reminnaja, b. i.', der unschuldige, 35 Werst vom vorigen. Zwischen den beiden letten Fluffen ist die Waldung Ralajarle und ben berfelben ein eben so genannter Uebergang über den Ekuban, auf dessen linker Seite sonst die Turken eine Berschanzung hatten. Zwischen Ekubanskoi und der Redoute Ust = Newinskoi ist noch eine andere, Namens Otkrytnoi.
- Pachswasser, entspringt in Sudosten ben Borows, foi Leß, geht dann links vor dem Berge Dud ara vorben, auf dessen Rordseite die Redoute Werchnoi Barsucklowskoi liegt, und ergießt sich nicht weit unter Pregrad noi: Stan in die Rechte des Ekusban. Die Russen haben an dieser Seite, zwischen dem Barsuckle und Gogunly, die Redouten Rewinnoi, Newinnomygnoi und Pregrads noistan. Ben Newinnoi ist der Ssulukis gesnannte Uebergang über den Ekuban.
- utsch Baxsud (Las derisch) die dren Dachse, bep den Ruffen Gors

^{*)} Sier ftand bas Rofakenregiment Zabunfichikow.

porigen in den Cluban. Auf dieser Strecke haben die Ruffen die Redouten Redremannol, Ders spannen, Gapaduvi, Ubendhnal, Protsche noi Okop und Jarylinskol. Dicht unter der Mündung des Barfuckle ist der Uebergang über den Etuban, der von den Tataren Sfare-Tsches gew genannt wird, und ein anderer, Ramens Okhangelde, etwa acht Werft über Sapaduvi.

12. Der Bach, welchen die Russen Kampsche wat asa ohre den Rohrbach nennen. Funfiehn Werste vom vorigen. Etwa drep Werste über seiner Mündung liegt die Redoute Grigoripolis am Ckuban.

13. Der Keine Bach Ternowfa ift der lette Zufing, den der Cfuban in seine Rechte erhält. Behn Werfte vom vorigen, mit der Redoute Ternowsfoi.

Bom Ginfluß bes Baches Ternowka find noch fols gende Ruffice Orte, Redouten und Beftungen an der Rechten des Cfuban: 1) Die Redoute Temischbek. 2) Die Festung Kawkakkaja...; 3) Die Redoute Kas

4) Tifliefbi, Reboute. 5) Enboass fansfoi. foi, Reboute. 6) Die Reftung: Uft : La bin Staft, die lette im Rankafischen Gouvernement. : Die folgenben ges boren jum lande ber Rofafen bes fcmargen Dees res, und jum Gouvernement Laurien. 7) Die Res boute Boronefhfoi. 8) Bagurinsfoi, Redoute. 3) Die Stanita Rorgunstoi. 10) Blaftunimss foi, Redonte. 11) Dinstoi, Staniga. 12) Bafchs fowstoi, Stanita. 13) Die Sauptstadt der Tschers nomorgen Gefaterinobar mit einer Redoute. 14) Eis moschinskoi, Staniga. 15) Rogiwskoi, Stas nita. 16) Efchernoi Left. 17) Die Festung Roppl. 18) Sterilowstoi, Staniga. 19) Ronivetoi, Stanita. 20) Bedmediwsfoi, Stanita. 21) Dis tarimstbi. 22) Anufoi. 23) Bifdefte Blimss foi, mifchen welchen beiden letten Orten fic der Efuban 'in ben Chubanifden Liman ergieft, ber feinen Mus: fluß ins ichwarze Meer zwifden bem Ruffifden Borpoften Bugas, und einem Eurfischen, auf einer landzunge gegens über liegenden bat, ber aber feit ber letten Einnahme bon Unapa auch in Ruffifchen Sanden ift.

Ich laffe nun die Fluffe folgen, welche fich in die Linke Seite des Ckubans ergießen, deren Specials beschreibung aber bey den verschiedenen Stammen, die baran wohnen, gegeben werden wird.

1. Der kleine Fluß Teberbe, der aus dem hohen Schneegebirge an der Westseite des Elbrus entspringt und gleich unterhalb der keinernen Brucke über den Ekuban in die Linke desselben fällt. Auf der podrodneja Karta ist dieses Flüßchen sälschlich Res

berba genamt, und gegen alle authentische Rachs nichten oberhalb ber fleinernen Brucke in ben Chuban geleiket.

- 2. Der Bach Schona oder Gsona, der auf dems
 selben Gebitge entspringt, und dessen Mundung nur
 keben Werste von der des dorigen emfernt ist. Links
 von! derselben liegt, gegen den Ekuban zu auf
 einem Berge, eine alte Kirche, die von den Tschors
 tessen auch Schona genannt wird. Sie ist jetzt,
 so wie der daben besindliche Glockenthurm, ziemlich
 verfallen, und soll von Frengi (Europäern) erbaut
 worden senn. Bey den Tscherkesten heißt jede Kirche
 im Gebirge Klißi, welches, so wie das Türkische
 Limber Alisia, von dem Griechischen ennangen
- 3. Das Blufchen Rarefent.
- 4. Der Tjafdedfere, melcher ben Bach Rubufch in feine Rechte aufnimmt.
- 5. Der Bach Dihato, b. i. im Ticherkeffischen, Filg. mantel

Alle drep im Schiefers gebirge, das fich nach dem Efuban zu vers flacht.

6. Sierauf folgt nach bennahe 80 Werken die Muns bung des ansehnlichen Flusses, der von den Tataren Kitschik Silindshik, von den Ischerkessen aber Indschik schie genannt wird, welches beides kleiner Intschik bedeutet, so wie das Russische Maloi Setentshuk. Er entsteht im schwarzen Gebirge aus dem Zusammenstuß mehrerer kleinen Klusse, die aus dem Schneegebirge entspringen, und

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unten angeführt werden. Bep feiner Mondung lag ehemals eine Türkische Schanze, von der ein Weg den Fluß hinaufgeht, der zu den Altekesseke Abaffen und den Beschikbai bis zu den Quellen des Urup führt. Bon da aber durch das Land der Schanen über das Schnoegebirge, zu den Quellen des Schabis, und so weiter nach Mingrelien geht.

- 7. Der große Inbfhit, Latarift tilu : Silind: fhit, Efderteffifch Intidit saufdgua, und Ruffifd Bolfdie : Gelentfout. Geine Dundung ift 25 Werft unter ber bes vorigen und über ihn führt 80 Berft von ba, im Schiefergebirge eine Brude, Die von ben Efcerteffen Efchelemifd, Ratarist يركىبور Berkopir genannt wird, wels des beides Erdbrucke bedeutet, von der ein Beg iber ben Ingl und Urup ju den Besleine fuhrt, und fo weiter die Laba hinunter. Am Urfprunge bes großen Jubfhif im hohen Schiefergebirge, bicht unter ben Schneealpen, fieht man eine fteinerne Rirde. Etwas nordlich von diefer Rirde liegen Die Ruinen von Gebauben, die aus Ziegelsteinen erbaut maren und bey den Efcherfeffen Madfhar suns neb, b. i. Biegelfteinbaufer, heißen, benn Madfhar bedeutet ben ihnen und ben Roganichen Tataren jedes Gebaude von Badfteinen.
- 8. Der Fluß, bet Licherteffisch Urup, ben ben Rogan aber Uarp ober Arp heißt. Er entspringt am Bufe bes Schneegebirges auf bem Berge Rigiri,

und ergieft fich wenige Werfte unterhalb ber auf ber Linten bes Efuban liegenben Reboute Ubefbnoi, ben welcher ber Mebergang Dihangelbe ift, in diesen Rluft. Die Mundung des Urap ift 90 Werft unter der des großen Indifit. In diefent gluffe scheint die alte Reftung gewesen zu fenn, die in den Offetifchen Belbenfagen Harpspfibar (Reftung Uarp) hief, bren Lagereisen hinter ber großen Sas bardah lag, und von ihrem Belden Babhteras, dem Sohn des Chammit, auf eine wundervolle Art erobert wurde, indem er sich in eine Ranone las ben und in die Stadt ichiegen ließ. Wenn gleich Diese Erzählung fabelhaft ift, so kann man doch ans nehmen, daß die Offeten ebemals diefe Seftung erobert haben, mas von ihrer Ausbreitung nach Westen au zeugt.

9. Der bedeutende Fluß Laba, der sich 125 Werst unter dem Urup der Festung Ust = Labinst gegensüber in den Ctuban ergießt, entsteht aus den beisden Flussen, von denen der dstliche Tscerkessisch Lasaba, d. i., der kleine Laba, der westlichere aber Tscherkessisch Laba, ber kleine Laba, der westlichere aber Tscherkessisch Laba, heißt, und die sich unter dem Berge Ach met vereisnigen. Außerdem hat die Laba noch viele Zustüssen aus den schwarzen und Borgebirgen, die unten angesgeben werden sollen. Zwischen diesem Flusse und den Borgebirgen an der Westseite des Urup und des Etuban, sieht man nicht weit von dem Orte, wo der letzte Fluß seinen nordöstlichen Lauf verläßt und.

nach Westen geht, in den Ckubanischen Liman des schwarzen Meetes, Bon Diten nach Westen nimmt er folgende Flusse auf: Atchir, Bugundur und Shof, die Moraste machen und sich mit ihm verbinsden, den Sad'scha, der den Shiptschi aufenimmt, und den Jerly, der zwischen ihm und dem Ckuban verschiedene Seen bildet — Alle auf der rechten Seite — Auf der Linken, den Bakan, der aus Westen, vom Berge Schog'alesch, d. i. (Licherkessisch) der alte weiße, nach Diten sließt, den Chudruk, Jsset, Schuga, Lschukups und Schukan.

Der Cfuban hat helles Baffer und einen größtentheils steinigen Boden. Sein Lauf ist schnell, so lange er sich nicht in Moraste zertheilt, da dann sein Fluß langsam und das Wasser trübe wird.

Nachdem ich nun eine Uebersicht bes Flußspftems bes Ekuban's gegeben habe, schreite ich zu der Beschreibung ber verschiedenen Bolkerschaften, die jenseits desselben, bis zu den höchsten Schneegebirgen des Kaukasus wohnen, und von den Russen unter dem allgemeinen Namen Sakusbanzi (d. i. Transkubaner) begriffen werden, obsgleich sie ihrer Sprache und Abstammung nach den drep versschiedenen Nationen, Tscherkessen, Abassen und Tastaren zugehören. Da ich von den ersten bep der großen und kleinen Rabardah und von den letzten an einem ansberen Orte aussührlich gesprochen habe, so mögen hier nur einige Nachrichten über die Abassen,

Die Abaffen, Ruffifch Abaffingp, nennen fich felbft Abene, werden aber von den Sataren und

Ifcherfeffen Aba fa und ihr Land von ben Georgieon Ab. Sie unterfcbeiden fic burd ihre daketi genannt. und feitwarts jusammengebruckten fdmalen Gelichter. Ropfe, furges Untergesicht, hervorftebende Rafen und dunfelbraunen Saare von allen benachbarten Bolfern. Sie fdeinen uralte Einwohner bes nordweftlichen Raufas fus ju febn, und fich weiter ausgebreitet zu haben, ehe fie von den Escherfeffen in das Gebirge gufammengebrangt; und durch ftetes Morden aus einer zahlreichen Ration aus fammengeschmolzen find. Thre gange fremde Sprace hat wenige Tiderteffifche Worter ausgenommen, mit feines befannten Europhischen und Affatischen Aehnlichkeit, und ift bis zum fowarzen Meere und Mingrelien bin gebrauchs Ihr Land hatte in alten Zeiten feine eigene Beberrs lid. fder, die in den Georgischen Urfunden Abdag:mephe Soboli djogg genennt werden. Rachher ftand es lange unter ben Georgischen Ronigen, die fic damale S&bSbg-တဂါပ လုပ် ပြပ်က်တျှတာဂါပ ပြုတျှ 26 4 a gethiga da Rhartheliga Mephe, b. i., Konige von Abchas fethi und Georgien, nannten. Unter ihrer Regierung ward das Griedische Christenthum eingeführt, Botfcbwinta am fcwarzen Meere war fogar ein Bar und zu Mofmi und Dranda Erzbifchofe. Allein dies hat fich, wenigstens ben den nordlich vom Schneegebiege wohnenden, bis auf einige Spuren ganglich und ihre Ebelleute bekennen fich jum Iflam. In der Rolge befreiten fie fich von Beorgien, und find auch noch jest ohne allgemeines Dberhaupt. Einiae

Stamme am fcwarzen Maere, Die einen eigenen Fürften baben, fteben unter Turkifder Oberherrichaft, die übrigen aber find Unterthanen der Ticherkeffischen Rurften, beren Berechtsame aber nur auf der Macht des Starteren beruhn. Durch die Bedrudungen derfelben find ihre Rurften verarmt, daher fich gange Stamme einen oder mehrere Meltes ften mablen, fich aber ben ihrer Ungebundenheit ofters befriegen und unter einander aufreiben. Unter bem Genes ral Kabrigian, ber in den fiebenziger Jahren an ber Raufafifchen Linge fommandirte, wurden die Alti Reffet Abaffen fur unabhangig von den Escherkeffen erklart; Famen aber unter den folgenden nachgiebigen Befehlshabern wieder unter ihr Joch. Endlich murben fie gar diefen letstern jur Aufficht übergeben, um, wie man fich ausbruckte, ju berhindern, daß fie nicht von Ruflands Granzen ent= Best aber, da die Raufasische Linie ftarfer als flohen. jemals von Truppen befett ift, und die Ticherkeffen ftets gegen diese auf ihrer But senn muffen, haben auch die Abaffen mehr Ruhe vor ihnen.

Die Abaffen sind ziemlich friedfertig, fangen aber doch auch an, Streifereyen auf dem Russischen Gebiete zu machen. Wenn sich ein Hausen Streiter unter einer alten heiligen Eiche gesammelt hat, so stoßen sie einen Sabel in den Baum und sagen: Saspaonja Urussomja nako t'chamcha tatabi, d. i. "Wir ziehen gegen die Russen, last sie uns fangen und tödten."

In der häuslichen Verfassung haben sie viel Aehnlichs feit mit den Tscherkessen, auch kleiden sie sich wie diese, nur find ihre Röcke kurzer. Die an Mingrelien gransen, tragen Imerethische Mügen. Die Abassischen Dorfer

Dorfer im nordlichen Rankasus find von den Ticherkeftischen darin unterschieden, daß die Saufer nicht in Bierecken oder Rundungen reihertweise an einander gebaut sind, und eis nen gemeinschaftlichen Sof umschließen, sondern einzeln liegen und im Balbe gerfreut find. Sie baben ein kleines Behöft und find zur Sicherheit mit einem gemeinschaftlichen ftarfen Baun umgeben. Sonft gleichen fie ber innern Bee schaffenheit und Bauart nach den Escherkeffischen, haben außer der Bohnung der Samilien, abgefonderte Gaftzims mer, und fratt des Ofens, Kamine von Rlechtwerk, mit Thon beschlagen, und bestehen selbst aus eben den Materias lien, mit einem langen Sparrendache, bas mit Rrauters ftengeln und Gras gedeckt ift. Das Lager ift eine Wet Diven, links vom Eingange, mit Rilgen und Volftern auf einem bolgernen Geftelle. In ber Butte bangen an ben Banden Velzwert, Rleidungsfrucke, bunte Matten, die sie selbst aus Stroh verfertigen, und ihre Waffen. Unter dem Dache halten fie ben eingesammelten Borrath von Mansahren in Bunbeln aufgehängt *).

Sie bauen Gemuse, Dirse und Kurbisse, und halten Federvieh und viele Bienen. Die Produkte, die sie verstandeln, sind Houig, Wachs, Fuchs und Marberpelze, grobe Luchröcke und Kilzmantel, die sie nach der Krym verkaufen, wofür sie von den Armeniern grobe Leinwand, beumwallene und seidene Zeuge, Justen, Safsian und andere Nothwendigkeiten eintauschen.

Da sonst alle Abaffen den Tscherkeffen unterworfen waren, und diese auch noch jett sich eine scheinbare Obers

^{*)} Pallas fübliche Statthalterschaften Sh. I. S. 825. v. Rlaproths Reife zc. 1. Sand, & f

herrschaft über dieselben anmaßen, so werden die Abassisschen Fürsten nur den Kabardinisch en Usben en gleich geschätzt, und bekommen auch nur Kabardinisch er Usben en Töchter zu Weibern, so wie diese Abassische Fürstentöchter heirathen. Ehemals, als sie den Tscherssessen noch nicht unterworfen waren, fand dieser Untersschied nicht Statt. — Wenn Abassen einen Rabardisnischen Fürsten oder dessen Abassen, und der Fürsten oder dessen Sabardisnischen fo mussen sie geraubten Sachen wiedergeben, und der Fürst nimmt noch drey Stlaven männlichen oder weibesichen Geschlechts als Strafe von ihnen; ist aber sein Sastsreund getödtet worden, so nimmt er neun Skaven.

Alle Abasen werden in die große und kleine Abasa oder Awasa getheilt, zu den ersten gehören auch die Stämme, die jenseits des Kaukasischen Gebirges am schwarzen Meere wohnen, und deshalb von den Tscherzkesen Rusch hasib = Abassi, d. i. transmontanische Abassen, genannt werden. Ich gehe nun zur Beschreibung der verschiedenen Stämme über, die jenseits des Ekuban wohnen, und zwar von Osten nach Westen zu, oder von oben nach unten. Der Vollständigkeit wegen werde ich Pallas Nachrichten mit den meinigen verbinden, in so fern sie damit übereinstimmen.

1. Die sogenannte kleine Abasa, Tatarisch Altis
Resset, b. i. die seche Stude, heißen ben den Tscherkessen Bastech, und nennen sich selbst Tapanta. Sie wohnen zum Theil noch diesseits des Efubans bis zur Pods kuma, und diese sind Russische Unterthanen, vogleich sich die Tscherkessen die Oberherrschaft über sie anmagen. Ihre Abhängigkeit von dem Kommendanten, der kleinen Festung Ronft an bin og or & f gereicht ihnen indessen sehrt jum Schutz gegen ihre Unterdrücker. Die diesseitigen Stamme sind folgende:

- 1. Lou, von 1500 Ropfen.
- 2. Bibert, von 1600 Ropfen.
- 3. Klitsch, 600 Kopfe.
- 4. Dihantemir, 1700 Ropfe.

Doch haben fie jest alle viel durch die Pest eingebüßt, fo daß man ihre wirkliche Anjahl nicht genau angeben kann. Diese Stamme wohnen um die Ruma und Pode kuma aufwärts in kleinen Dörfern zerstreut.

Außerhalb der Ruffischen Granze find folgende Stammorter der fleinen Abafa:

- I. Klitsch, am Bache Kalmursa Ofhilgaffa, ber sich drepzehn Werft unter der steinernen Brucke in die Rechte des Ckubans ergießt. Auch haben sie das weiter unten liegende Dorf Ketschega, am rechten Ufer des Ckuban.
- 2. Eramft, am Teberde, ber gleich unter ber fteis nernen Brude in die linke Seite des Ekubans fallt; imgleichen am Bache Schona, der auch von der Linken in den Ckuban fallt. Der Stamm Tramft ift sowohl hier als am Beschstau wegen seiner schosnen Pferderace berühmt.
- 3. Lou oder lou = quadfidh, wohnen etwa 200 Fasmilien ftark am kleinen Kardenek, ber in die Rechte bes kleinen Indschift fallt.

- 4. Aflantt oder Aslangerieh am Bache Affaut, ber fich mit bem fleinen Rardenet vereint.
- 5. Dubaruquahe, 250 Familien ftart, die unter mehreren Aeltesten stehen, von denen der vornehmste Byzaglan Dudaruf ist. Sie wohnen zum Theil am fleinen Indschif, theils aber auch 20 Werst von diesem Flusse entfernt, am großen Indschif.
- 6. Bibert, am Bache Marau ober Marauch, ber in bas linke Ufer des kleinen Indichit fallt.

Der Weg von der Russischen Granze zu diesen Boldern geht von der Redoute Ekubansko i bis zur Ruma, dann diesen Fluß hinauf vor den Bergen Mara und Basumut vorben, über die steinerne Brücke des Ekubans. Er ist gut und mit Wagen fahrbar, obgleich an einigen Orten etwas hüglicht. Dinter ihren Wohnplagen sind enge Felsenthäler, wo man nur zu Pferde reiset. Das Schneezgebirge selbsk kann man nur an beiden Selten des Indschift un Tuße passiren, und kommt so nach dem Imerethischen Distrikt Letsch kum, langs dem Ursprung des Lzchen is pali, dem Hippus der Alten.

Die Alti Reffet haben tein gemeinschaftliches Oberhaupt, sondern stehen unter verschiedenen Usdenen, die nur dann geachtet sind, wenn sie viel Geld und Gut haben. Sie hatten eine große Anhänglichkeit an den Rasbardinischen Fürsten Adilgerich Atashutin, und leisteten ihm blinden Gehorsam. Er saß ehemals mit Atashuta guta Chamurfin und Ismael beg Atashuta gu Ickaterinoslaw gefangen, entsich aber, von einem Rogap auf einem zweyrädrigen Tatarischen Wagen (Arba)

weggeführt. Wegen verschiedener Berbrechen gegen Rußland mußte er seinen Wohnsig in der großen Rabardah verlässen, und flüchtete mit etwa 100 Licherkessischen Reutern zu den Dudaruckschen Abassen am kleinen Indschiek. Seine Mannschaft vermehrte sich täglich, und als erklärter Feind der Russen machte er häusige Räuberzüge auf ihr Gebiet. Er hatte mit allen Wohammedanischen Seistlichen des Gebieges Berbindung und benutzte ihren Einfluß, um die jenseits des Ekubans wohnenden Stämme zu einem Religionskriege gegen Rußland zu bewegen. Allein die Vorsehung hatte ihm sein Ziel gesteckt, denn er starb 1807 an der Pest, und von seiner ganzen Rotte blieben nur dren Mann am Leben.

Diese Abassen, die mit Rußland in Feindschaft leben, haben indessen ihren Freunde und Verwandte auf der Russischen Seite, die sie heimlich über den Etuban zu besuchen kommen, auch gehen sie, bep guter sich dars bietender Gelegenheit, über die Rosakenstanizen weg, um mit den Nogap in Gemeinschaft die nahe gelegenen Dorsker zu plündern, und theilen die Beute mit diesen und den Abassen, die auf der Russischen Seite wohnen. Die Rasbardinischen Räuber sinden hier eine Frenstatt, und stehen in Verbindung mit ihnen, auch bringen die Rabardiner häusig ihren in Wenschen und Vich bestehenden Raub zum Verskaufg jenseits des Ekuban dahin. Alle diese Mißbräuche könnten leicht durch die benachbarten und Rußland untersworfenen Rogap verhindert werden, allein diese sind selbst mit den Abassen verbunden.

Sie find ben Furften ber Rabardah unterworfen und gehorchen bem niedrigften ihrer Agaffir. Jeber

berfelben hat das Recht, ben einem Abaffen nicht nur Bieh zum Unterhalt zu nehmen, sondern auch seine Frau zum Bepschlaf, die er nach einigen Tagen wieder zurückschich. Die Abaffen sind ein arbeitsames Boll und konnten reich sepn, wenn sie nicht von den Tscherkessen ganzlich ausgesogen wurden.

2. Die Befdilbai, find Abaffen, und bewohnten fonst die waldigen Borgebirge an den Bachen Jefir und Bid, die vereint vor dem Siongebirge, in bas linke Ufer Des großen Indibit fallen, fo wie auch diefen gluß felbft; ferner im ichwarzen Schiefergebirge ben Urfprung bes Urup, und jum Theil auch ben großen und fleinen Tegenn, die im hohen Rlobgebirge entspringen und von ber linken Seite in den Urup fallen. Gest aber wohnen fie nicht mehr am großen Indfhit und an feinen Bachen, fondern allein am Urup, weil fie bort bon ber Peft fehr gelitten haben, und weggezogen find. den Abaffifch in einer verdorbenen Mundart, und har ben eigene gurften, unter benen 3gmael und Rufd bie pornehmften find. Dennoch ftehen fie unter ber Dbers herrschaft ber Rabardiner. Sie find hartnadig und widerspenftig, und haben fic, trot der Ruffifden Erpedi tion gegen fie, nicht unterworfen. Ihr Charafter und & bensart find benen ber übrigen Abaffen abnlich. Die haben wegen der Waldungen und Gebirge, Die fie bewohnen, weniger Aderbau, und auch Diefen nur unten am Urup. Borguglich beschäftigt sie die Ziegen : und Schafzucht und ein ftarker Bienenbau. Im Berbft und im Fruhlinge hab ten fie ihre Deerben in ben unteren Gegenden bes großen und fleinen Indibit nabe am Ruffichen Grantorbon. Im Sommer in den Gebirgen und im Binter ben ihren Bohnungen. Bep ihnen findet man haufig den beraufchens den honig, den die Bienen vom Rhododendro und der Azalea pontica sammeln.

Der einzige Weg zu ihnen ift fehr beschwerlich, und fann geößtentheils nur zu Auße zuruckgelegt werben. gebt von der Redoute Reminnoi über den Uebergang bes Cfubans, ber von ben Tataren Gaulufis genannt wird. langs der rechten Seite bes großen Indfhif 75 Berft, dann tommt man über die Brucke Diefes Rluffes, und von diefer durch das enge Relfenthal bes Inals Baches, ber in die Linke bes Urup fallt (an 16 Berft) und von der Dundung besselben durch einen anderen engen Dag ben Urud hinauf, zehn Werfte. Der Weg ift hier febr fothig und man ift genothigt, haufig pon einer Geite des Urups auf die andere zu gehen, bis man zu ihrer erften Anfiedelung fommt, die auf einem ebenen Plate liegt, der drep Werft lang und etwa hundert Rlafter breit ift. bemfelben ift noch ein Defilee von zwen Berften, ohne alle Solaung, bas nachher offener wird und jum Schneeges birae führt.

Da die Beschilbai jest so versteckt wohnen, und selbst große Kauber sind, so verbergen sich die Berbrecher der, auf der Russischen Seite wohnenden, Abassen bep ihnen, und verleiten sie häusig zu Ueberfällen auf die Russische Gränze.

3. Die Rogay, welche vormals 450 Familien, ftart in den unteren Gegenden des großen Indibit, etwa funf und zwanzig Werfte vom Ruffischen Granzfordon, wohnten, find zwar jest an den Fluß Chot gezogen, der

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Ach breifig Berft unter ber Bereinigung ber großen und fleinen Laba, in Die Linke biefes Aluffes ergieft; allein Da fie eine nomabifche Lebensart fuhren, und bort nicht Raum genug haben, fo ift es ju vermuthen, baf fie balb ju ihren alten Weideplaten jurudfehren werben. Ihre für Ren find Admet Geral Mangur oglu und bie beiden Reffen des Obriften Atafbufa Chamurfin von fowe fterlicher' Seite, Duffa und Murfa Bet Mangar oglu, die mit ihren Unterthanen ruhig leben. ibre Rurften jum Stamme ber Dangur oglu geboren, fo heißen fie ben ben Ruffen Manguromgi und ben ben Sicherteffen Mamgirru'fo. Ben ihnen wohnt auch Befmurfa Mangur oglu, ein Bruder bes Arelan Bet Mangur oglu, ber auf ber Rufficen Geite lebt. Befmurfa felbft hielt fich erft ben ben Ruffen auf, ent floh aber mit feinen Unterthanen und übte viele Mordthaten und Rauberepen aus, aber nach dem Tobe feines Bruders Relman bet, hat er fich mit feinen Deffen vereinigt, und lebt nun als ein friedfertiger Romade.

In der Rachbarschaft dieser Rogay wohnt auch der Fürst Sfelim Gerai Abemejew, ein Atalif ober Onkel des Generalmajors Sfulthan Mengli Gerai, der von den Krymschen Chanen abstammt. Seine Unter thanen bestehen aus 40 Familien, mit denen er beständig auf Raub ausgeht. Er beschipt in seinem Auf den der rühmten Räuber Rossan, beg Taganow, und seinen Bruder Oshambulat Taganow, der zwar nicht mit ihm-zusammen, sondern bey den kleinen Abassen, wohnt, aber doch, sobald als jener eine Räuberpartsie gegen die Russen macht, nach dem Auf des Sfelim Gerai

kommt, und sich, so lange der Zug und Die Theilung der Beute dauert, dort aufhalt.

Diese jenseits des Etuban an den beiden Indfitz stuffen wohnenden Rogap waren sehr leicht auf die Ruffis sche Seite zu bringen gewesen, ehe sie nach dem Chotz zos gen, allein die Ungeschicktickeit und habsucht der Gränzbeamsten verhinderten dies immer. Der Wes zu ihnen war im herbst und im Frühlinge sehr gut, und ihr Vieh weidete am kleinen Indshit nur sieben Werst vom Gränzfordon. Im Sommer hielten sie es im schwarzen Gebirge und im Winter ben ihren Aul's. Sie lebten unter Filziurten und veränderten ihre Wohnplätze öfters. Mit den Abassen von Lou und Dudarut, so wie mit dem Beschilbai, sterhen sie in gutem Vernehmen.

4. Bestenie, gehören mit ben Ticherfeffen gu ein und bemfelben Stamm und ihre Rurken find Bermanbte der Rabardinischen Aurften, und ihr gemeinschaftlicher Stammvater mar Ranufa. Sie wohnen 1500 Ramis lien fart an ber oberen Laba, wo sie sich aus bem bod hen Gebirge ergießt, und erftreden fich unterhalb bis jum Chop, Der in das linke Ufer der Laba fallt, und bis jum Urfprunge des Baches Pfefir, ber von der rechten Geite in ben Saman fu fallt. Bier grangen fie mit ben Ihr vorzüglichfter gurft mar Rafil beg Mucholch. Ranufa, ber aber jest geftorben ift. Ihm folgten fein alterer und jungerer Bruder Befmursa Roslanbet und Murfa bef Ranufa, Die von Seiten ber Rrau, Bettern bes Obriften Atafbufa Chamurfin find. Die Anfahrer ber Besten geben mit den Rabarbinern und den auf der Ruffischen Seite wohnenden Rogan auf

Baub aus, mit benen sie die Beute theilen. Gefangene Russen verkaufen sie weiter ins Gebirge, und nur die Kinsder behalten sie für sich. Die Bestenis gehen mit Passen als Rabardiner nach allen Orten der Laukasischen Linie, um ihre Pandels und Einkaufsgeschäfte zu machen. Das Wieh halten sie im Winter bep ihren Wohnungen an der Laba in gestochtenen Einzäunungen, im Herbst und Frühling weidet es am Urup, am großen Indshift und an dem salzigen Bache Rasma, der in den Ekuban fällt. Sie sind reich an Heerden und haben besonders viel Schase.

Ihre Berge sind unzuganglich und sie leben mit ben übrigen Gebirgsbewohnern in beständiger Uneinigkeit, denn diese stehlen oft ben ihnen Menschen, Ochsen und anderes Bieh. — Unter ihrem Schutze stehen die beiden Odrser der Muchaschew, die sich von den Muchosch gestücktet haben, am Flusse Machmach, der in den Shot fällt. Sie bestehen aus hundert Familien, die keinen Fürsten, aber zwen Aekteste, Mamadsef und Medrup, haben. Ihre Weideplätze sind mit denen der Besten vereinigt. Die Bestenie leben mit den entfernteren Temirgoi, Muchosch und mit dem Rogan, die vom Indshist nach dem Chot zu ihnen gezogen sind, so wie auch mit den Naurus aul im besten Vernehmen. Auch haben sie Gemeinschaft mit den auf der Russuschen Seite herumsziehenden.

5. Gang oben an der Laba wohnt der fleine Abaffis
fche Stamm Midawi oder Madoweh, auf fehr hohen
und festen Gebirgsplagen. Sie find nicht Mohammedaner
und leben gang frep, indem sie weder Fürsten noch Melteste

haben, sondern den Lapfersten und Starkten zu ihrem Amfahrer wählen.

- 6. Die Barrafai, find Abaffen und mit benen vermandt, die ber ber Turfifden Reftung Sodumadala'h wohnen. Sie find 360 Ramilien ftart und leben in Balbern und bergigten Gegenden an breifig Werft von ben Bestenie, langs bem Rluffe Chos, und ben barein fals, lenden Baden. Gin großer Theil von ihnen wohnt auch an beiden Seiten bes But, ber fich ebenfalls in ben Chos ergieft. Diefe Begenben, in welchen fie zerftreut angebaut find, heißen Runaftam und Chigil bulufo. Den Milam haben fie erft vor kurzem angenommen, und noch jest effen einige von ihnen Schweinefleisch. Sie hatten fonft kein Oberhaupt, fondern jede Kamilie ftand unter ihrem befonderen Melteften, jest aber fteben fie unter ben Rurften Adilgerai, Shabichisa'li und Bfege'us, alle aus der Kamilie Rontschaf. Sonft maren fie den Rabardinern unterworfen und nacher den Beslenie, benen fie aber auch nicht mehr Gehorfam leiften. fie von diesen oder von anderen Bolfern beunruhigt merden, fo gieben fie fich ins hobe Gebirge gurud, mo ihre Bobs nungen im Sommer gar nicht aufzufinden find. Sie find reich an Dieh und haben gute Weideplate, daben aber find fie fehr wild und roh, und tommen oft mit ben Abaf: fen des Raubes megen aufe Ruffische Gebiet.
 - 7. Die Rafilbeg, find Abaffen und von einem Stamme mit den Madoweh, sie wohnen auf den hochs ften Sipfeln des Raukasus, zwischen dem Ursprunge der großen und kleinen Laba, sudwestlich die nach dem schwarzen Meere zu. Sie granzen mit den Bestenie,

find 200 Familien ftarf und stehen unter Aeltesten, von benen die vornehmsten herow, Papneh, Kanimat und Abschischen stehen. Wegen ihrer Felsenwohnungen leben ste fren, und sind keinem anderen Volke unterworfen. Der Sohn des Obristen Atashuka Chamursin, Nasmens Oshambulat, wurde ben diesem Volke erzogen. Weil ehemals der Ssulthan Kasilbeg, der viele Raubereyen auf der Ruffischen Seite verübte, ben ihnen wohnte, haben sie den Ramen Kasilbeg erhalten.

- 8 und 9. Die Abassischen Stamme Tschegreh ober Tschagrai und Bagh, wohnen im hohen Gebirge am linken Ufer der Laba und den Bachen, die darein fallen. Sie machen gewissermaßen mit den vorigen Kasilbeg ein Bolk aus, entrichten aber an die Beslenie Tribut, und stehen unter einem Meltesten, Namens Zichischeh. Ihre Weideplate sind im Gebirge, und sie gehen mit den Besslenie in Gemeinschaft auf Raub aus, von denen sie du für wieder unterstützt werden.
- 19. Die Muchofd (Ruffifd Mochofdemgi), ein Ticherkessischer Stamm, der 670 Familien ftark ift, wohnt am Fuße des waldigen, schwarzen Gebirges, aus dem eine Menge kleiner Bache sich durch eine fruchtbare Gegend in den Jaman : füu ergießt. Von Often nach Westen gerechnet besitzen sie folgende Bache:
 - vereint von der Linten in Die Laba fallen. Sier haben fie hauptfachlich ihre Bieh; und Bienenzucht.
 - 2. Pfefir, an dem die Dorfer Merberi und Rurs
 gutau.

- 3 Pfedusch, mit ben bren Dorfern Rerberi, bie einem Ueben gleiches Ramens gehören, ber unter bem Farken Sfalat Gerai Baharfuta fieht. Diese bren Bache fallen vereinigt in den Jaman's fu.
- 4. Pfarich oder Jaman : fu : Sfofuratai, mit dreo Dorfern.
- 5. Ponafo, der fich in das linte Ufer bes Jamans gu ergießt, mit ben Dorfeen Delbugai.
- 6. Rald, ber ebenfalls in ben Jaman : fin fallt, und von wo die dem oben gedachten Gfalat Gas rai gehörigen Dorfer Bierhabel und Des ichufa.
- 7. Arim, mit ben Dorfern Labugai, ber von ber rechten Seite in ben Bulans fu fallt und bie wefte liche Granze ber Muchofch macht.

Diese Muchosch sind wohlhabend an Bieh, treiben guten Ackerbau, und leben nach Ackerkessischer Art, in sessen Dorfern. Ihre Fürsten sind aus der Familie Bahaus sufuka; ber Bornehmste heißt jest Dopatsch, und ist wes gen seiner Räuberepen auf Russischer Gränze bekannt. Mit dem Kabardinischen Fürsten und Obristen Kutschuk steht er in genauer Freundschaft, aber mit Roslan bek, aus dem Hause Misiost; ist er zerfallen, weil dieser mit den Schwester des Hopatscher verheirathet war, mit ihr zwen Kinder zeugte und sie dann verließ, worauf sie den zwepten Rann nahm.

Ihr Bieh halten die Duchofch im Binter in bursben, im Sommer auf der Beide an den Linken der Laba und im Fruhlinge und herbft nahe am Cfuban an den

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Flussen Schackmik und Schebarta. Der Weg ju shnen gest von Protschnoi Ofop über den Ekuban und die Anhöhen zwischen diesem Flusse und dem Tschels bot, der in die Rechte der Laba fällt; dann über die Laba und den Schograg. Die Russischen Truppen waren oft in ihrer Nähe.

Sie find Rachbarn ber Temirgot, benen bie Ruffe fcen Rogan im Jahre 1805 awen Borfer gerftort und hunbert Mann abgenommen haben. Rest find fie von allen Seiten bedrangt, und ihr gurft Sopatic war ein Jahr lang in Ruffischer Gefangenschaft, wo er-fich Sande und Rufe effror. ! Rurg vorher hatten die Ruffen ihnen zwen Dorfer gerftort und die Schafheerden weggetrieben. Die Abasech berauben die Muchosch an Menschen und Bieh, und Hopatsch war vor einigen Jahren entschlofe fen, nach Georgiewst zu gehen, und fich ber Rrone Ruflands vollig ju unterwerfen; wenn man ihm für fein Bolf Bohnfite am Cfuban anweifen wollte. bies geschen und noch emige benachbarte Stamme unter worfen, so durfte daraus der große Nugen erwachsu, daß fie die Chubanische Linie gegen die Rabardiner und au dere Rauber vertheidigen konnten.

Dopa'tsch ist ebenfalls mit ben Abasech in Uner nigkeit, weil sein Bruder von Schamacho Raurusi getöbtet worden ist. Als er nämlich auf einen Rauberpug gegen die Abasech ausgezogen, stieß er auf einen hausen Rabardiner, die ihn nicht erkannten, für einen keind hielten und auf ihn schossen, woben er blieb. Nacher be fragte man diese Rabardiner, wer ihn getöbtet hätte, und diese schoben alle Schuld auf einen Abasech, der sie begleitete. Schamacho Raurufi ließ biefen auch ents haupten und an einem Baum aufhangen, worauf er in bie Rabardah gurudbehrte.

.. II. Raurus: Mut, find 650 Roganice Rainis lien. bon der Matermanichen Sorbe, die an der uns teren Laba, den Befungen Ramfastaja und uffis Labinstaja gegenüber wohnen, und Bermandte ben Daurus find bie auf unferer Seite befindlich fint Thre bornehmften gurften find Efgra Durfa, Ibafd Oglu, Bahatir Schah Kaffai oglu, Roslan beg : Achmat aglu und Krimit Abfhi (ober Dhas bibi). Dgiu. Mach ..einigen : Uneinigkeiten : unter Miren begaben fich Roslan beg und Bahatir Schah uns ter bie Bothmäßigfeit ber Besteniel, bie anderen aber unter bie ber Lemirgoi. Gie find febr rauberift und ibr tavferfter Degen ift Astan Gerai Urus Dalu. Thre Beibeplage haben fie ju beiben Geiten ber Laba; wo das Bieh in Umgaunungen gehatten wird. Rum Derbft und Frühling aber verluffen fie bie Laba und treiben ibe Bieb an ben Efcalmit ober Efchelhof.

Abassischen Sprache reden, wohnen in sehr seinen Dialekt ber Abassischen Sprache reden, wohnen in sehr seinen Bergen in ben hochsten Gegenden der Flusse Schnegebinge und nach dem schwarz zen Weere zu. Sie sind große Rauber und dauen vielen und guten Wein, den sie Sana nennen. Det Boden ist ben ihnen fruchtbar und braucht nicht bestellt zu werden: Fürsten haben sie nicht, sondern Usbenen und bebein nicht in Obrfern, sondern zu dres oder ober Sausern im Walde zersteent.

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- 13. Die Bfubbeh, ein Abafficher Stamm, ber fübmestlich von den varigen wohnt, auf den Gebirgen, die sich vom Schneegebirge hinunter nach dem schwarzen Meer quisenken. Sie breiten sich bis Soghume dal'ah aus.
- 14. Die Abafech, ein bedeutendes Bolf Licherfel fischen Ursprungs. Das auch einen verdorbenen Diaket der Liderkeffischen Sprache rebet, wohnte font auf dem bid: ften Schneegebirge bes weftlichen Raufafus. aber taglich vermehrte, fo jog es auch herunter in die fdwargen Schiefergebirge und verftartte fic noch baburd, bag es überall Menfchen zu fteblen fuchte, Die dann Bauern der Abafech wurden. Auch kamen viele fremde klucht linge ju ihnen und fiedelten fich dort an. Dadurch find fie nun, so vermischt worden, dag nur noch die Edelleute ben ihnen wirkliche Abafec find. Jest mobnen fie in ben oberen Gegenden ber Ruffe Pfarfeh, Pfefir, D'icaf und Difdad, welchen der lette ben ihnen ift, auf den fcwarzen mit Bald bewachsenen Bebirgen. Nach anderen Radrichten aber etstrecken fich ihre Site weftlich von ber Laba bis jum. Rinfle Gabbja, nicht weit von der Luck ichen Feftung Amapa, in einer gange von 250 Werft ju beiben Seiten bes Schneegebirges.

Diese ganze Strecke bewohnen sie 15,000 Familien ftark, ohne ingendwa große Zwischenraume zu lassen. Den Bamen Aba sech teiten sie von einer Licherkestischen Sobwheit her, die ehemals ben ihnen lebte, benn im Labar dintschen bedeuter Abasech dache ein schones Frauenstimmer.

3hre Aeder find nicht groß, und die Dorfer bestehen gewöhnlich nur aus einigen Sausern, liegen aber nabe bep einans einander. Jeder hat sein Feld für sich und einen kleinen Wald, die er umzäunt, und so in seinem kleinen Eigensthum Weide fürs Wieh, Solz und Acker besitzt. Alle diese Ansiedelungen führen den Namen ihres herrn, und die Häufer sind ganz auf Tscherkessische Art angelegt. Das Land ist bergig, aber sehr reich an Flussen und Quellen.

Die Abasech haben keine Fürsten, sondern nur Ael's teste oder Usdenen, unter denen die angesehensten Nedik, Aenamok, Aentschiko und Oshangat heißen. Ben ihnen wurde der Obrist Atashuka Chasmursin aufgezogen, so wie auch der Obrist Ogé Rosstan beg Missaost, und jest werden die Sohne des Kabardinischen Fürsten Kutschuk und sein Wesse Dew. let Mursa dort erzogen. Sie haben auch Weideplätze an beiden Seiten der Laba, diejenigen aber, welche näher an der Bsheduch und Schapsich wohnen, entbehren dieselben.

Die Abafech theilen sich in bren hauptstamme, bie fich aber ber Lebensart nach gang ahnlich find:

- 1. Menamof, von 29 Gefchlechtern.
- g. Mentschiffe, 20 Geschlechter,...
- 3. Medshigh, 10 Geschlechter,

Sie haben eigentlich gar keine Religion und effen Schweinefleisch, allein mehrere ihrer Usbenen bekennen sich seit to Jahren zum Islam, doch sind sie noch nicht sehr sest im Glauben. Gegen ihren Freund sind sie sehr gastsfrey und opfern alles für ihn auf. Gaste werden vom Wirsthe selbst, nie von Dienern bedient, und bis zum nächsten Aunak begleitet. — Wan sindet bep ihnen viele gefans

r. Klaprothe Reife zc, 1. Band.

gene Russen und entlaufene Soldaten, denn die naher am Ckuban wohnenden Bolker wagen es nicht, ihre Gesangene ben sich zu behalten, aus Furcht, daß sie sich auf das Russische Gebiet flüchten, darum verkaufen sie dieselben an die Abase d, die sie dann weiter den Aubican verhandeln, welche jenseits des Schneegebirges am Meere wohnen. Bon da bringt man sie nach Anadolien und Egypten. Doch nur Gefangene von Gebirgsvölkern, denn Russen nach Konstantinopel zu verkaufen, fürchten sie sich, weil diese ihre Freyheit erlangen und zurückkehren könnten, worauf denn unfehlbar die Transchubaner gezüchtigt werden würden.

Um mit gewaffneter Hand gegen die Abasech ju rücken, besonders wenn man Kanonen und Proviant mit sich führen will, muß man långs der Schag' mascha hinauf gehen, welche in einem engen Thale vom Schnee gebirge kommt, und die man sehr oft zu passiren hat, um Gebirge und hindernde Felsen an beiden Seiten zu vermeis den. Mit leichter Artillerie kann man auch långs den Flüssen Kudshit und Pschi gehen, die in die Schag's wasch fallen, und an denen es frepe Pläze giebt. Sollte es einmal zum Kriege gegen dies Volk kommen, is würden sich gewiß die Tscherkessen und andere Gebirgsvie ker mit den Kussen verbinden, um ihre entlaufenen und gefangenen Unterthanen zurück zu erhalten.

15. Remurquahe, ein starter Licherkeffenstamm von 5000 Familien, der von den Lataren Temirgoige nannt wird. Sie granzen mit den Muchosch an den Bach Arim, wo unterhalb Labugai das Temirgoische Dorf Tscherichai liegt. Die Bewohner stammen aus

Caerotoi und gehören bem Kurften Aslam : Gerieh und Atashufa Aiteffo. Gben diefem Aiteffo ges horen am Butanfu, ber in die Laba fallt, bas Egeros foifche Dorf Ratafai, und am Schag'wascha bie Dorfer Minbulatai, Pfinaof und Gaur habla. ein reiches Armenisches Dorf. Dieser Fluß ist so groß als Die Laba, und wird von den Temirgoi in mehreren Bon feinem Urfprung an wendet fich, Dorfern bewohnt. das Gebirge mehr nach Sudwest und verliert sich gegen das schwarze Meer. Das schwarze Gebirge mit großen Batbungen gieht fich etwas nach Nordwest bis nach Anapa ju, und wird von Abafech bewohnt. Der Rluß Schag' wasch a hat auf der linken Seite ein hohes Ufer, auf der rechten aber ift er flach, hat überall Baldung, und durchläuft eine sowohl zum Ackerbau als zur Biehaucht überaus gunftige Gegend, bis er endlich breifig Berft unter ber Laba in ben Efuban fallt. -Bad Pfega oder Pfcaba macht endlich die Grange der Imirgoi, und an demfelben fteben noch brep ihrer Dorfer, Chafemfi bes Edelmannes Chafemis, und brep andere Abemier Reschuchai, die fammtlich unter bem Sarften Miteffo ftehen. Diefer Bach fommt aus bem Schneegebirge und fallt in die Linke bes Schag'wafca. Der gange Stamm ber Temirgoi besteht aus mehr als vietzig Dorfern, und fann über 2000 Bewaffnete ftellen. Jest find fie mit den Rabardinischen gurften jerfallen, ftehen aber mit den Bestenie, Dudofd und Bibebuch in Kreundschaft, und mit biefen vereint fommt wenigstens eine Macht von 5000 Mann unter die Waffen. Die Lemirgoi find reich und leben unter allen Efchers

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kessen am reinlichsten. Alle ihre Dorfer sind befestigt. Dicke Stangen, kreuzweise gegen einander gestellt, deren unterer Zwischenraum ausgefüllt, der obere aber mit Dornnensträuchern belegt ist, sind unüberwindliche Befestigungen gegen ihre Feinde, die Abassischen Stämme Lubi und 11 buch im Gebirge, mit denen sie sich ofters herumsschlagen.

Abemi ift ein Gefdlecht unter ben Temirgoi, has in einigen Dorfern am Pfega und unten am Pfifce wohnt. Ihr angesehenfter gurft ift Besrufo aus dem Stamme Aiteffo, ein Sohn des oben ermahnten Ata: Thufa Aiteffo, und die andern, find feine Bruder, von benen ber altefte Diffaoft heißt. Auch feine Reffen find machtig. Ikmael Elefishuf, ber fich an ber linie für einen Fürsten ausgab, ift nur ein Usben oder Edel mann des Bestufo. Berühmte Anführer und Rauber find ben ihnen Safhali Mobhammed aus dem Stam me Rirai, und ein anderer Inmael, beide Reffen bes Ikmael Elefishut. Sie raubten mit ihm gemein schaftlich an der Raufasischen Linie, er als Theilhaber nahm die Balfte der Beute und brachte sie den Ruffen pu ruck, indem er vorgab, er hatte sie wiedergefunden. De für erhielt er einen Ruffischen Rang und die beften Ab testate von den kommandirenden ruffifden Generalen.

Im Winter haben die Temirgoi ihre Beideplate ben ihren Dorfern in Umzaunungen, im Sommer auf bei ben Seiten der Laba, und im Frühlinge und herbste jew feits der Laba, nach dem Ekuban zu.

16. Der Escherkessische Stamm Bibeduch war, the bie Russische Granze langs dem Ekuban bestimmt und

angelegt worden, auf beiden Seiten biefes Fluffest anges feffen. Jett wohnen fie, im Gangen 670 Familien ftart, an fulgenden Fluffen und Bachen:

- 1. Pfifche, an bem das Dorf Edepfucai des Usben Batut, und die Borfer Raragus, einem Usben beffelben Ramens gehörig, liegen.
- 2. Machomat, mit den Dorfern Gabutai und Retuchai, oder Reschuchai, die dem Usben Retusch gehören. Beide Bache fallen vereint in den Etuban, so auch der folgende.
- 3. Shatung (auf ber Podrobnaja Karta Shetus imem), wetan die Dorfer Latticulai, Chatus gui und Mamrutai, alle bem Fürsten Chalmifch gehörig.
- 4. Efchebi, woran die Borfer Schirgi und Eus gurgi, die bemfelben unterthan find.
- 5. Am Fluffe Sfup, Latarifc Rislar Retten, an dem das Dorf Juem liegt.

Die Bsheduch, ben denen auch eine Familie der Abasech lebt, haben Ackerdau und zum Theil auch einige Biehzucht, sind aber räuberischer als ihre Nachdarn, mit denen sie oft in Händel gerathen. Ihre vornehmsten Fürsten sind Batmirfa aus der Familie Pschekui, Batir Mursa aus dem Geschlecht Otschuka, Oshantschift vom Stamme Karepai und Ajubono aus der Familie Chalmisch. Jest haben sie ihre Weidepläse ben den Dörfern und leben auf Kabardinische Art. Auf dem Gesbiet der Tschernomorzen üben sie häusige Käubereyen aus.

17. Der Tiderfeffifde Stamm Sattiguahe, von ben Ruffen Attigoi ober Sattufai genannt, 400 800 milien ftart, wohnte fonft westlich vom Cfara Cfuban, an ben Bachen Ubin, Gill und Affine ober Afdipe, bis an die Morafte des Cfubans hin, beren fubliche Seite ber Jaman : fiu umgiebt, zwifchen ben Ifcher, nomorzischen Rosafen und den Schapschif; al lein da sie von den lettern beståndig beunruhigt wurden und auch mit den Lichernomorgen in Uneinigkeit lebten, fo verließen sie vor einigen Jahren ihre alten Wohnplage, begaben fich zu den Temirgoi, und wohnen jest mit ihr Sie find ziemlich rubis nen an der Schag'wascha. und dienen der Reftung Uft Labinet jur Bormatt gegen die Ueberfalle anderer Bolfer. Jest bereuen auch Die Efchernomorgen fehr, mit ihnen zerfallen ju fepn, weil fie nun gang den Ungriffen der Schapfdif ausgefest find. Ihr vornehmfter gurft ift Aslan Gerai aus ber Kamilie Rerefni.

18. Die Schapschif sind an 10,000 Familien Ratt, und Stammverwandte der Kabardinischen Acherses fen; da sie aber wie die Abase dieden zu ihnen kommen den Flüchtling unter sich aufnehmen, so sind sie so vers mischt, daß nur noch wenige vom ächten Tscherkesischen Blute ben ihnen übrig sind. Sie wohnen westlicher als die Bsche duch in dem waldigten Gedirge, das nach Anas pa zu ausgeht, an den Bächen Antihir, Bugundur, an welchen beiden die Dörfer Abat, eines Edelmannes gleiches Namens, liegen, Apin, Afiß, Tschebif, Esatassa, Bakan und Schips. Die mehresten sind, wie die Abasech, familienweise zerfreut, am Ssatassa

und Tichebit aber findet man großere Dorfer. Sie has ben werig Biehaucht und Ackerbau, und leben mehr vom Fürsten haben fie nicht, fonbern ber, beffen gas milie die ftartfte, oder wer der größte Rauber ift, wird als Borgefester angesehen. Sest find die vorzüglichften ben ihnen Achbat, Ruhofd, Schetluf, Aslangerieh und Arichat. Auf der Ruffichen Grange, ben den Tschernomorgen, machen sie haufige Heberfalle, und es ift hochft nothig, ichnelle Unftalten ju ihrer Bezwingung ju machen, wenn sie fur den westlichen Theil der Linie nicht eben fo gefährlich werden follen, als es die Efchet ichen= gen fur den bitlichen find. Gie übertreffen diefe noch an Starfe und an Reftigfeit ihrer Bohnplate. ' Sollte von Russischer Seite etwas nachdruckliches gegen fie unternom= men werden, fo wurden fich gewiß alle Transclubaner mit baju verbinden, die von ihnen beständig beunruhigt werden. Lagt man aber ihre Demuthigung noch langer anfteben. so werden die benachbarten Bolfer bemerken, welche achfte Beute fie ben ben Tichernomorgen machen, umb ihrem Benfpiele folgen.

Die Schapfik sprechen einen verdorbenen Efcherskessischen Dialekt. Sie reichen westlich bis zu bem Gesbirge, von dem der Bakan fließt, welches von den Ascherziesen, von dem der Bakan fließt, welches von den Ascherziesen, velche von das alte weiße, genannt wird, weil es aus einer weißen Steinart besteht. Darüber geht der Weg nach der vierzig Werst entfernten Türkischen Festung Anapa, welche von dort zu sehen ist.

19. Die Nethquadsha, Nathus faitsch, ben den Ruffen Natuchaschi, sind ein Abasischer Stamm, und wohnen westlich von den Schapsif, auf den letten

schwarzen Gebirgen bis jum Bache Meffjach, d. i. ber lange Wald, der sich ind schwarze Meer ergiest. Ihre Unsiedelungen haben sie an folgenden Bachen:

- 1. Attakum, ein Flüschen, das, nach Aufnahme mehrerer Bache, mit dem Ekuban gleichlausend durch einen langen Morast fortsließt und endlich in das linke Ufer des letzten fällt. Er wird von der hamilie Kuifuk bewohnt.
- 2. Bakan, woran das Dorf Kalabat und viele zerstreuete Familien wohnen. Det Bakan zertheilt das Gebirge von Sudwest nach Nordost, und bildet ein starkes Defilee, wodurch der gerade Weg nach Anapa geht. Er fallt ben dem Ausgange des Des silee's in den Attakum. Oberhalb des Desilee's, am Wege nach Sudschuk-Kala'h, wohnt die Familie Charsek.
- Bemes, fällt in den Safen von Sud foutedalah; mer, von diefem Bache südlich besitzen die Retchquadsha noch andere funfzehn Bäche und gränzen an die große Abasa.

In dem Gebirge, das sich nach Norden bis jum Eluban fortzieht, besigen sie auf vierzig Werste langs bem Ckuban, also von Westen nach Often zu, folgende Bache:

- 4. Tafipfh, bewohnt die Familie Soubaf, bes Melteften Naurus.
- s-Bihup, weran die Familie Chafan : Souffot wohnt.

- 6. Pribebs, wo die Familie Iflam : Soutice mobnt, fo wie am
 - 7. Chups und
 - 8. Refil ober Repil bie Dorfer des Aelteften Sous pato . Rafco;
 - 9. Pfif; zwischen diesem Bache und dem Refil liegt ein viercetiger regularer Wall und Graben, der dier Ausgange wie ein Romisches Lager gehabt hat. Gesgen Rorden an den Morasten des Ekuban sind hohe kunfliche Hügel (Aurgani) ausgeführt, die wie kleine Befestigungen anzusehen sind. Man hat die Sage, es sep ehemals die Stadt eines Chans der Lemirgoi gewesen, die man Schantgir nennt. Die Lemirgoi und Licherkessen behaupten, ihren Ursprung von hier zu haben. Diese Befestigung schließt sich westlich an den Refil und östlich an den Psif an, und hat im Durchschnitte ungefähr drep Werste *).
 - 10. Kudafa; an diesem Bache liegen die Porfer der Aeltesten Remeri = Primurse und Schupafo = Rascho. Wo der Fluß aus dem Gebirge kommt, besinden sich Raphtaquellen.

Die Netchquabsha find biesseits bes Gebirges Die machtigften unter den Abassen, und wohnen in den Belfenthalern, die überall mit lichter Waldung besetzt find, haben also wenig Acerbau; aber ber schonen Weide wegen

⁹⁾ Pallas fübliche Statthalterschaften Eb. I. S. 370.

follten sie mehr Biehzucht treiben. Ihre unaushörlichen Befehdungen und ihr Hang zum Rauben läßt sie an keine ordentliche Wirthschaft denken. Sie sind Feinde mit allen ihren Rachbarn, außer mit den Shana, an welche sie grönzen. Sie gehen schlecht gekleidet und leben armselig, bauen etwas Roggen und halten zu Zeiten Schweine, eine Seltenzheit, die man ben anderen benachbarten Nationen nicht sindet.

20. Die Shana ober Shani, ein fleiner Ifor kessenstamm, der nur aus sechs Dorfern bestand, von denen viere am Klusse Attakum und zwen unterhalb an einem Fleinen See lagen. Sie bewohnten ehemals das rechte Ufer des Cfuban, oberhalb Ropyl, entflohen aber im Sahre 1778 ben Unnaherung der Russischen Truppen, auf die Linke beffelben, jugleich mit den Einwohnern von Thas man. Damals gehörten fie dem gurften Diffaoft Mes lik Gerai Shana, und konnten 200 Mann wohl bewaffnet ftellen. Sie bauten das Land und befagen auch Biehaucht, waren aber armer als die übrigen Tscherkeffen und daber große Rauber. Tett sind sie von den Tscherno morgischen Rosafen fast gang gerstort und aufgerieben wor ben, und nur zwanzig bis dreißig Kamilien wohnen, unter ihren Rurften Alias Melif Gerai und Metabhus fo, an den Bachen Pfdez und Chochai, welcher let tere acht Werft von Anapa entfernt ift, ber fleinen Tur kischen Kestung Taliffini gegenüber.

21. Der kleine Ticherkeffische Stamm S'chegakeh, wohnt dicht unter Anapa am Bugur und deffen Rebend bachen. Ihr Name ist Tscherkessisch und bedeutet nahe am Meere wohnende. S'che heißt Meer und S'che psitsa' das schwarze Meer. Sie hatten

einen Fürsten Mamet Geraf: Chana und wohnten: fonst auf der Mite, wo Anapa angelegt ist. Durch Ueberfälle der Netchquadsha und durch die Pest sind sie sehr zusammen geschnissen. Ihr Fürst war reich, hanz delte und hielt eigene Schisse auf dem schwarzen Meete.

- 22. Die ehemaligen Einwohner von Th'aman, die bep, der Einnahme der Arym entflohen, waren theils Tastaren vom Stamme Bulnady, theils Tscherkessen, und wurden mit dem Tatarischen Namen Avaly, d. i. Inselbewohner, belegt. Sie zogen sich von dort auf das linke Ufer des Ekuban, und längs dem Liman dessels ben, und wohnten in Dörsern, unter ihrem alten Ramen Adaky. Sie bauten Korn und Gartenfrüchte und trieben vorzüglich Fischerey. Ben der Einnahme von Anapa im Jahre 1791 kamen viele um, und seit der Zeit haben sie sich genzlich verloren, oder mit den benachbarten Stämmen vermischt.
- The Muf ber Subseite ber Schneegebirge und auf der Ebne am schwarzen Meere wohnen die Abassischen Stamme Ubuch, Schaschi, Ibsip, Rubichau, Aratchowaß, Schund Ralfupi Madshawi, die von den Tscherkessen Kuschind Ralfupi Madshawi, die von den Tscherkessen ges nannt werden. Sie haben keine Fürsten, aber wer ben ihnen gut läuft und gut raubt, wird für einen außerordentlichen Menschen gehalten, und sie gehorchen ihm. Gegen die diess seitigen Abassen machen sie oft Räuberzüge zu Fuße. Ihre Menge ist unbekannt, aber nach der Aussage der Transckusbaner sind sie fast eben so stark, als diese. Alle haben Weinsbau, vorzüglich die Ubuch (siehe oben unter Nr. 12.), die vielen und guten Wein machen. Auch Früchte sind ben ihnen

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häusig, als: Aepfel, Kirschen, Pflaumen, Pfirsichen (To tarisch Nick Schäftalu, gewöhnsch Tscheptala ausgesprochen), Rüsse und Kastanien, die häusig wild wach sen. Ben ihnen sindet man auch, so wie in Mingres lien, den Steinhonig, den man mit Wasser ausschlund trinkt. Borzüglich giebt es ben ihnen viel Buchsbaum von unglaublicher Dicke, der einen großen Handelsariks ausmacht und nach Konstantinopel und Triest verführt wird.

Außer den genannten Bolkern haben sich noch einige Rachkommen der Krymschen Ssulthane in die Gegens den jenseits des Ckubans gestüchtet, die aber wenigen oder gar keinen Anhang haben. Sie werden von den Lataren und Tscherkessen unter dem gemeinschaftlichen Namen Ssukthanie begriffen.

Murad Gerai Chaf Gerai wohnt an der Laba über den Naurus = Aul, und feine Unterthanen belaufen sich nur auf vierzig Häuser.

Sein Bruder Dewlet Gerai Chaf Geral wohnt ben den Abasech im schwarzen Gebirge am Fluk Rudshups. - Auch er hat nur an bierzig Familien unter sich.

Die Kinder des verftorbenen Sfulthan Aslan Gerai, und die Bruder des Generalmajors Sfulthan Mengli Gerai wohnen am großen Selentschuk mit den Rogap zusammen, nahe beym Achmet Serai Manzurow. Sie sind in elenden Umftanden.

Die andere Chulthanische Familie der Kinder des Ssultham Rasilbeg, die an verschiedenen Orten zersstreut sind, Jiehen von einem Bolke zum anderen. Einer der letteren, Gerik Rasilbeg oglu, macht Räuberszige in Gesellschaft des an der Linie berüchtigten Oshams bulat Taganow: Beide wohnten zwischen den Temirsgoi und Abasech, jest aber sind sie zu den Schapsschift geslohen.

Alle diese Ssulthane haben nur den Ramen, aber gar feine Sewalt, und wenn sie auf Streifzüge ausgehen, so können sie niemanden zwingen, ihnen zu folgen, sondern nehmen nur Freywillige mit sich.

An apa الاح murde im Jahre 1784 von den Türfen angelegt, als Rugland die Rrym und die Insel Thas man in Befit genommen hatte, jum Schute fur bie geflüchteten Ginwohner ber letten, und der am Efuban berumziehenden Rogap. Diefe Reftung liegt auf einem. Borfprunge des Gebirges Ryfilfaja, deffen Rug fich mit einer Rlache von bren Werften gegen bas Meer ju verlauft. Als fie ber damalige General-Lieutenant v. Budowitfc im Cabre 1791 mit Sturm einnahm, hatte fie nur einen Erdwall. Rachdem Be aber ben Turfen fo wie Sud fhu f. dala'h wieder jurudgegeben worden, befestigten sie biefe mit einer zwanzig Arschinen haben und eine Rlafter breiten Bor der letten Eroberung war sie sehr schlecht bes Mauer. fest, hatte aber viele Kanonen. Die Einwohner und die Befatung flüchteten aber bor ber Ankunft ber Ruffen, weil die erwartete Türkische landmacht nicht ankam, und wurden von den Schapschif und Retchquadsha, die ihnen zu Hulfe kommen follten, beraubt. Als die Russen die Stadt bombardirten, waren nur wenige alte Frauen darin, und sie wurden sie eingenommen haben, ohne einen Mann zu verlieren, wenn nicht durch die Unvorsichtigkeit eines Offiziers ein Keller mit Pulver in die Lust gestogen wäre.

Subshuck-chala'h عجوت ift eine andere Turfifche Festung, die 25 Werft fublich von Anapa an einem Meerbusen liegt, in den fic der Bach Bemes et Ihr Rame bedeutet, wenn man ihn übersett, Burftichlof, ben den Ticherkeffen aber heißt fie eigentlich Dihugo Bufdala'h, d. i. fleiner Maufe Schlof, von Dihugo Maus, jut flein und Cfala'h Schloß, weil man ben ihrer Erbauung, in der Gegend viele fleine Erb maufe fand. Rach ber Eroberung von Anapa verliegen Die Turken und mit ihnen die dort wohnenden Re: Frafowichen Rofaken diese Gegend, und wurden nach Unadolien verfett. Jest ift fie in den Sanden der Ruffm und wird nur von wenigen Ubuch bewohnt: Es giebt bott nur einen fteinernen Brunnen mit fußem Baffer. Dicfe kleine Festung ist schon ziemlich alt und findet sich auf den Italianischen Seekarten des schwarzen Meeres unter ben Namen Burjuchi (Dfurdfufi), Porto de Eu-Die Mauern sind von Zie: faco und Porto Suaco. geln verbaut.

Soghum-Ra'la, gewöhnlich Schum Glo's when chala'h geschrieben, ist die Hauptfestung der Litz Ken auf der Kuste des schwarzen Weeves zwischen Chai man weld und Mingrelien, und der vorzäglichste Handelsort für die Bewohner des westlichen Kaukasus, die hier ihre Beute, Gesangenen und Produkte gegen Türkische Waaren austauschen. Die Gegend derselben wird von Abassen bewohnt, und nahe daben im Gebirge hausen die Bsubbeh. Soghum bedeutet im Türkischen, wie es in Anadoli gesprochen wird, gemästetes Vieh einschlachsten. — Tochomi ist der Georgische Rame dieser Stadt, die auch www. Durr Dup, d. i. Perlenberg, ges nannt wird. Abulsed a erwähnt ihrer unter dem Ramen Sachum und nennt sie eine Georgische Stadt.

Die jenfeits bes Cfubans mohnenden Bolfer find ben Ruffen an der Raukasischen Linie felbst den Namen nach unbefannt, und man wirft unter der allgemeinen Bes nennung Sakubangi (Transchubaner) alle gufammen. wie verschieden fie auch in Sprache und Lebensart fenn mos Daher fommt es auch, bag man bisjest noch nicht aen. bafin gefommen ift, fie in Ordnung halten ju fonnen, mon man die zwischen ihnen obwaltenden Uneinigkeiten bes nuten mußte. Die unternehmen fie einen Raubergug auf das Ruffische Gebiet, ehe fie fich nicht in einer Berfammlung ihrer Bornehmen barüber berathichlagt haben; und follen fie von den Ruffen angegriffen werden, fo verbinden fie fich unter einander jur Bertheidigung, und bringen ihre Beiber, Rinder und besten Sabseligkeiten an feste und unzugangliche Orte.

Um fie für ihre Räuberzüge und Ueberfälle zu bestrasfen, braucht man nicht mehr Truppen zu haben, als man

in ber Stille mit Schnelligkeit gufammenbringen fann, wel des barum geschen muß, bamit fie nicht borber bavon unterrichtet werden. Rerner gebort dazu eine gute und wohlbewaffnete Reuteren, um fie fchnell aus einander ju Um den naher am Cfuban wohnenden bas Bieh wegzutreiben, braucht man nicht mehr als 200 Rofaken, 100 Jager und eine Ranone. Mit aroken Corps, Die viele Bagage nothig haben, kann man nur im Bintet in ihren Wohnplaten fortkommen, und braucht bann nicht zu fürchten, an Solz und Beu Mangel ju leb den, denn Wald ist genug da, und auf die Rachricht vom Anmarich der Ruffen, verlaffen fie die Dorfer und laffen ihr Bieh und Beu jurud. Rommt man nun an folche leere Dorfer, deren Ginmohner in Die Gebirge ge fluctet find, fo darf man fie nicht fogleich verlaffen, for bern muß vier bis funf Lage bort bleiben, worauf fie, von Mangel und Sunger getrieben, felbft jurudfehren und fic fregwillig unterwerfen.

Sie leiden vorzüglich Mangel an Safz, welches sie nicht sowohl für sich selbst, als für ihr Wieh, besonders für die Schafe nothig haben, die, wenn sie nicht Salz er halten, häusig sterben. Daher kaufen sie jetzt dasselbe von den Eschern om vrzen und von unseren Rogap, ber denen es in Seen gefunden wird, und die felbst für einen zweprädrigen Tatarischen Wagen (Arba) voll, nur 1 Rubel 50 Ropeken Rupfergeld bezahlen, als Contrebande für einem sehr hohen Preis. In der ganzen Gegend jenseit des Ekuban ist nur Salz im Bache Kasma, der acht Werk unter Protschnoi Okop in den Ekuban sält, wohin sie deshalb häusig ihre Schasheerden treiben.

Unbere

Andere Waaten, die sie nothig haben, Salz und Leinswand ausgenommen, kauften sie sonst von den Türken in Anapa, mußten sie aber drepmal theuerer bezahlen, als ben den Russen.

Außer ihrem natürlichen Sang zum Rauben treibt sie auch die Armuth dazu. Chemals kannten sie den Weg in das Ruffische Gebiet nicht genau, und gingen nur immer in großen Paufen, in Gemeinschaft mit den Nogap und Rabardinern, auf Raub dahin aus; allein die von Russsischer Seite zu ihnen entstohenen Nogapschen Mursen, wie Lagan Oglu, Bekmursa aus dem Geschlechte Manzur und andere, haben sie dazu angelernt, und sich selbst dadurch bereichert, indem sie einen Theil der Beute erhielten. Weil man ihnen von Russischer Seite dfrers den Raub wieder abgenommen hat, woben viele von ihs nen blieben, so sind sie jest desto erbitterter gegen die Russen.

Ce ware leicht, fie im Zaum zu halten und die Ordenung wieder herzustellen, wenn man folgende Punkte beobachtete:

I. Maste an der fteinernen Brude über den Efuban eine kleine ftark befeste Festung angelegt werden, um zu verhindern, daß die Kabardiner keine Gemeins schaft mit ihnen hatten, und ihnen nicht ihre Gefangenen vertaufen könnten, auch öfters mit den Transchubanernigemeinschaftlich oder allein unter ihrem Namen auf Russischem Gebiete rauben. Dann mußten aber auch die Russisen, wenn nur Kabardiner ben ihnen geraubt hatten, keine Repressalien gegen die Transchubaner gebrauchen.

v. Rlaproths Reise 2c. 1. Banb.

- 2. Rerner waren an folgenben Orten Galzmagagine anzulegen:
 - a. Ber ber Rofafenpoft bes Regimente Labuns fdifow am Batmafle (fiehe oben),
 - b. ber Protionoi, Dfop und
 - c., an der gaba;

bamit die Eranschubaner bas Galg fur ben Preis er hielten, fur den es an der Linie verkauft wird. Ben biefen Magazinen konnte man Ruffifden Raufleuten erlauben, mit ihnen zu handeln, die bann Bonig, Relle, Rilamantel, Werde und anderes Wieh von ihnen kaufen murden; wo durch jene Geld in die Bande befamen, wofur fie aus ben Kronsmagazinen Salz nehmen konnten. Wenn man ger boriae Rolle anlegte, fo murbe man es dahin bringen fon nen, daß fie in die nachften Ruffifden Stadte famen, um Rothwendigkeiten zu faufen, Die fie ehemals aus Anapa erhielten, aber feit ber Berftorung biefes Orts von den Ruf fen ju nehmen gezwungen find.

- 3. Ift es fowohl ihrentwegen, als auch um ber Provingen Mingrelien und Imerethi willen booft no thig, die Ruften des fcwarzen Meeres von Anapa bis Pothi zu behaupten.
- 4. Repreffalien muß man nur bann gegen fie gebrau den, wenn fie auf Ruffifder Seite geraubt haben, und aud nur ben dem Bolfe, bas ben Raub verübt hat. man nun die Schuldigen, und fommt burch andere Dorfer, so durfen diese nicht angetastet werden, wie gewöhnlich ger fchieht, fondern muffen in Rube gelaffen werben.
- 5. Borguglich muß man fuchen, mit ben Melteften bet Abafed ein gutes Bernehmen zu erhalten, weil biese auf

alle ihre Nachbarn großen Einflug haben, und in sehr festen Plagen wöhnen. Dazu bedarf es nur jährlich einiger Urben Salz, die man ihnen zum Geschenk macht. Eine Maagregel, die oft zur Unzeit ausgeübt worden. So hat man z. B. dem berüchtigten Lemirg oischen Usden Igs mael, der weder bey seiner Familie, noch ben andern Stäms men im Ansehn ist, viel Salz umsonst abgelassen, bloß weil er seine Berwandte zu Ueberfällen auf Russische Seite beredete, die Hälfte der Beute für sich nahm, und sie dann den Russisschen Beselhschabern zurücktrachte, als wertn er sie den Räus bern wieder abgenommen hätte.

- 6. Bon jedem Ctamm mußte man fuchen, einen gurs ften auf feiner Seite zu halten, und ihn durch Schmeiches leven und Gefchenke gewinnen.
- 7. Den Tschernomorschen Rosaken sollte vers boten werden, Salz an die Transckubaner zu verskaufen, und die Krone mußte es nur solchen Fürsten und Aeltesten ablassen, die Rugland unterworfen waren und sich ruhig verhielten.
- 8. Waren an ben Orten, wo diese Bolker auf Russische Seite herüber kamen, Grang- Commissaire nothig, die ihre 'Rlagen gegen Russische Unterthanen annahmen, und ben benen sie bis zur Ruckfehr in ihr Baterland die Wafsten niederlegen mußten. Bon diesen Beamten wurden sie Passe erhalten, die auf den Ort lauteten, nach dem sie wollten.

Drey und zwanzigstes Rapitel.

Beschtau oder die füns Berge — Reise nach dem warmen Bade — Ekaraß, englische Missionsanstalt — ihr Zukand — dort gebruckte Werke — vergebliche Reise nach dem Sauerdrunnn — andere Sauerbrunnen im Kaukasus — Luma und Vodkuma — ehemaliger Zusammenhang des Kasvischen und Ajonschen Meeres — Udon des Ptolemaus ist die Kuma.

Da mich die Einrichtungen zur fernern Reise langer in Georgiewse aufhielten, als ich anfanglich geglaubt hatte, aber bennoch nicht meine beständige Gegenwart erforberten, fo übertrug ich ihre Beforgung dem Studenten Bobrins 20w, und unternahm eine fleine Reife nach ben benach barten funf Bergen, bie Tatarifc Beich:tall بنش تاو, Ascherkessisch aber Dich'hi'= tch'u genannt werden, welches daffelbe bedeutet. Sie bilden das nord: lichfte Borgebirge des Raukafus, und hangen durch einen gerade nach Suden gehenden Ralfrucken mit dem Schiefer gebirge am Buge des hohen Elbrus aufammen, welcher lette von ihrem Fuge auf funfgehn beutsche Meilen entfemt ift. Ptolemaus, der diefe Gegenden ziemlich genau ge fannt ju haben icheint, nennt diefe Berge ra innina oph d. i. die Hippischen oder Pferdegebirge, und in der That hatte er keinen befferen Ramen dafür finden fonnen, wenn ihm ihr Barbarifder unbekannt mar, denn gerade am Befchtau werden noch die besten Tscherteffischen und Mbassischen Pferde von der Race Tramet *) gezogen, die dies Zeichen Nauf dem Schenkel eingebrannt tragen, und nach der Schaloch genannten am mehrsten geschäft werden. Am Gebirge Beschtau wohnten auch die in der Russischen Geschichte so bekannten Pjätigorischen Kussischen Geschichte so bekannten Pjätigorischen Twan Wassische sich im Jahre 1553, dem Zar Iwan Wassischen wilch unterwarfen. Daher heißt diese Gegend bet älteren Schriftstellern über Russland Pätisgoria, und auf manchen neueren Karten, namentlich auf der schönen Zan nonischen von den Türkschen Gränzen, noch sonderbarer, Beschtowisches daghi, welches übersett die fünfbergigen Berge heißen würde.

^{*)} Bergl. G. 451.

Sutte errichtet, in der beständig ein Rosaf Bache halt, und die umherliegende Gegend durchfpaht, ob er nicht irgendwo Reinde oder andere verdachtige Leute fieht. Er blickt man folde in geringer Anzahl, so wird eine hinlang: liche Mannichaft ausgeschickt, um fie zu beobachten, bie dann gewohnlich auf fie zureitet und fie um ihr Borhaben befragt, oder sich ihre Papiere zeigen laft. Fommt es auch wohl zum Gefecht, in dem dann gewöhn lich die armen, schlicht berittenen und bewaffneten Rosafen ben furgeren gieben. Wenn aber die Angahl der Reinde ju groß ift, fo verschließt man das Difet oder den Boften und Halt fie durch Mustetenfeuer davon ab, woben fast immer ber Bortheil auf der Seite der Rosaken ift. In Lissas gorbti ftanden icon feit drep Jahren 40 Mann Donichtt Rofafen unter einem Chorundfhe, oder Rahnrid mit Lieutenantsrang, die eigentlich alle zwen Jahre abgeloft werden follten, welches aber aus Mangel an Truppen nicht moalich ift. Ueberhaupt ift die ganze Kaukasische ginie gegen die betrachtliche Menge Bewaffneter, welche die Bo birgsvolker ftellen konnen, viel ju fcwach befest, jumal da jest der größte Eheil der sonst an Derselben stehenden Eruppen in Georgien gebraucht wird. Glud fur Rugland, daß die Bewohner bes Raufafus nit, bon einem gemeinschaftlichen Intereffe befeelt, unter einam ber einig find, fonst murde es ihnen ein leichtes fenn, die gange dortige Ruffische Macht in furger Zeit zu übermib tigen.

Die Podkumka macht hier eine beträchtliche Krummung von Sudost nach Nordwest, an deren rechten Stitt, nordöstlich vom Rosakenpiket, der Ralkberg Baralpd

liegt, der von den Ruffen Enffie Gora, b. i. bet Bucher berg, genannt wieb.

Bon Enffagorefi reifeten wir, 'nach umgewechfele ten Pferden, achtzehn Werft weiter, ju bem an ber Sids westfeite bes Berges Wafduta gelegenen warmen Bruns nen, der von ben Liderteffen Pfi chwaba, b. i. warm Waster, genannt wird, welchen wir quch nach anderthalb Stunden erreichten. Muf diesem gangen Bege blieb uns die Podfumfa, die hier fehr reifend flieft, jur Linken, fo wie ber eben angeführte Berg Baralpet. Rury por bem Mafduta verließen wir bas Ufer bes Aluffes und fuhren nach Sudweft, vor dem Bitterfalgfee Difhamgata vorben, der etwa eine halbe Meile vor seinem Buffe liegt, und im Sommer austrochnet. Dihamgata bedeutet im Tiderkeffischen "bie gestorbene Rub." - Bur Rechten blieb und fast in Morden der rechte Urm des Fluffes Ges much, der über Alerandrowsta in die linte der Ruma fallt. Bis hierher mar die Begend fast gang eben gemefen. und nur wenig auffteigend gegen den Beschtau gu. Run aber ward ber Weg immer steiniger und ging beständig fteigend, über fleine Sugel und Thaler. Wir fuhren auf Diefe Urt um die West : und Gudseite des Maschufa herum auf feine Oftfeite, an welcher der warme Quell etwas erhöht gelegen ift. Schon bennahe ein Werft vor demis selben spurt man einen frarten Geruch von geschwefeltem Bafferstoffgas, der fich verstartt, je naber man kommt:

Das Badehaus, welches außerft elend von Solz ers baut ift, und im vorigen Jahre erneut worden war, liegt auf einer ziemlich steilen Sohe, die fast ganz aus schaalis gem weißen Kalksinter besteht, den der Brunnen selbst feit

langer Zeit abgesethat, und der das Alter der Quelle bes weist. Das Bad selbst ist in solchen Stein gehauen, aber so klein, daß auf einmal nicht mehr als sechs Menschen, und war sehr unbequem, darin Plat haben. Das Wasser wird vermittelst offener Rinnen aus dem Felsen dahin ges keitet, und sließt durch andere wieder ab. Ben der Quelle ist der Schwefelgeruch außerordentlich stark, und in den Rinnen und in der Quelle solhst setzt sich sehr viel Schwefel ab, der, nach meiner Untersuchung, einen bedeutenden Opdrothiongehalt ben sich hat, und im frischen Zustande eine wirkliche Schwefelmilch bilbet. Eine neue Silber münze lief in wenig Sekunden ganz dunkelblau und tauben hälsig an.

Dem Bade gegenüber zieht fich ein ebenfalls duch ben Abfat ber Ralferde entstandener Ruden von Lufffen von Rorden nach Guden, in dem mehrere Spuren bon ähnlichen Quellen find, deren Beschaffenheit sich indeffen , fast alle Jahre andert. Etwa eine Werft rechts von dem Sauptbrunnen ift noch ein anderer, der mit Recht fur bit : eigentliche Quelle deffelben gehalten wird; was fic vorzige lich badurch zu erkennen gegeben hat, daß, als fich im Jahre vorher der Badequell verstopft hatte, jener dagegen gang bis oben heran anschwoll. Das Waffer aller biefer Brunnen, welches gewöhnlich eine Temperatur von mehr als 55° Reaumur hat, fest haufig feinen Gehalt an erdigen Theilen in Gestalt eines weißen Breves ab, deffen fic bie benachbarten Ticherkeffen und Abaffen zum Uebertunden ihrer Zimmer und Sanfer bedienen. Diefer erhartet nach und nach und bildet den erwähnten pordfen Luffftein, bet einen ftrahligen Bruch hat, und fich in Salpeterfaure gange lich aufloft.

Es ift unbegreiflich, wie menig Gorge man fur bie Erhaltung und beffere Ginrichtung diefer so beilfamen Dis neralquellen tragt, welche doch von dem größten Rusen fenn murben, wenn fie mehr gefannt und nur mit einiger Bequenflichkeit zu brauchen waren. Befonders ift das Bad viel ju eng, und, wie ich icon bemerkt habe, taum fur sechs Versonen groß genug, ba doch die Menge des sprus belnden Waffers wenigstens fur vierzig hinreichend mare. Kerner ift es fehr unangenehm, bag sich alles gemeinschaftlich badet, mas doch leicht durch die Anlage mehrerer Bas der abgeholfen werden konnte. Rur das Bolf konnte als lenfalls ein großes allgemeines Bad eingerichtet werben. allein die wirklichen Badegafte follten abgesondert ihre Bes quemlichkeit haben. Bisher ift es auch noch immer uns möglich gewesen, daß diejenigen Personen, welche bas Bab gebrauchen, ben bemfelben felbft, wohnen konnen. weil außer ben elenden Reiserhutten (Balagan), in wels den die dafigen Rofaten ftehen, gar feine andere Bebaube porhanden find. Man ift baber genothigt, fein Quartier in ber, funf Werft babon entfernten, Reftung Ronftan= tinogoret aufzuschlagen, welches ebenfalls eine bedeutende Unannehmlichkeit, und fur die Gefundheit ber Babes aafte nicht jutraglich ift, weil sie fich leicht auf diefem Bege eine Erfaltung zwiehen tonnen, wenn fie erhipt aus bem Bade fommen.

Rachdem wir alles Merkwurdige hier besehen hatten, verließen wir den Berg Maschuka, welcher mit Wald bes wachsen ist, und bessen Zuß sich weit in die benachbarte

Sbene hinein verbreitet. Unfer Beg ging nun fudweftlich und bann nordwestlich nach der vor funf Sahren angelegten Englischen Diffionsanstalt, welche am Rufe des hochten Beichtauberges gelegen ift, und nach einem benachbarten, jest aber wegen der Deft abgebrannten, Abaffifchen Dorfe Cfaraß genannt wird. Zu Anfang wohnten hier fiebzehn Familien, die aber, wegen des ungefunden Rlima's, bis auf acht zusammengeschmolzen sind, und vor zwen Sahren das Ungluck hatten, daß ihnen mehrere Gebaude von ben benachbarten Rogan und Abaffen abgebrannt wurden. The Meltefter ift Benen Brunton, ein murdiger Greis, ber icon als Miffionair in Afrika ben ber Ration Gulu ober Mandinga, welche in ber Sierra Leona wohnt, gelebt, und über ihre Sprache eine Grammatif mit einem Worterbuche, fo wie auch mehrere in derfelben verfafte Religionsbucher herausgegeben hat.

Diese Missionaire werden von der Schottischen Sofellschaft zur Ausbreitung des Evangeliums unterstützt, und
haben durch die Huld Sr. Masestat des Kaisers laußerordentliche Privilegien erhalten, wozu ihnem besonders der damalige Staatssekretar Nikolai Rikolae witsch Rowoßilzow verholsen hat. Der Hauptzweck ihres hießigen Etablissements ist die Uebersetzung der Bibel ins Latarische und die Bekehrung der Kaukasischen Rationen, besonders der Lataren, zum Christenthum, nach der Modissation der Englischen Kirche. Da sich alle diese Missionaire mit besonderem Eiser auf die Erlernung der Latarischen Sprache legen, so haben es die mehrsten darin schon sehr, weit gebracht, besonders weil sie gebohrne Lataren, die sie ger tauft, als Dienstboten ben sich haben, und also in bestäns diger Uebung bleiben. Ihr Aeltester Henry Brunton hat sich vorzügsich mit der Schriftsprache bekannt gemacht, und es ist ihm gelungen, außer mehreren kleineren Religionsbüchern, auch die vier Evangetien zu übersetzen. Alle diese Werke sind gedruckt, und nach der Aussage mehrerer Tataren, die ich darum befragte, sollen sie recht gut ges schrieben sepn.

Die Mission hat eine vollständige Arabisch Zatarische Druckeren, mit einer schönen Presse, die ihr, so wie das Papier zum Druck von 3000 Exemplaren des neuen Testasments, aus kondon übermacht worden ist. In Absicht der Schönheit der Typen wetteisern sie mit den besten Europäisschen Druckerenen gleicher Art. Sie hat zwen Schriftsorps, von denen das größere von denselben Poincen abstammt, die zur Bersertigung der Oxfordter Lettern gedient hat, mit welchen Withe's Institutes of Timur und mehrere ansdere Werke in England gedruckt worden sind. Das kleinere ist eins mit denjenigen Lettern, die zum Druck des Arabisschen neuen Testaments und der Psalme gedient haben, welche in den Jahren 1720—30 zu kondon erschienen, und kammen.

Bis zu meiner Unwesenheit zu Ekarag waren aus ber bafigen Druckeren schon folgende Werke hervorges gangen:

1. Ein großer Ratechismus in Tatarischer Sprache, in Fragen und Antworten, 92 Seiten in flein Oftab.

عنه والمن الما تعلقه والمن الما والمنه وال

3. انجير دينك سري Endshil dinün sseri, d. i. das Beste aus dem Evangelischen Glauben. Gedruckt yn Ckaraß 1806, 14 Seiten in klein Oktab.

- 4. اللامني مسلمانه Bir dostün Gelamy
 Mosslemaneh, d. i. eines Freundes Bort an
 bie Moßlemin. 52 Seiten in flein Oftab. 3u
 Ende: ju Cfaraß im 1221sten Jahre der Hedshah
 (1806).
- endshil Matteinun jasussi, das Evangelium Jesus nach der Schrift des Matthäus. In Folio. Ben meiner Anwesenheit waren erst 24 Seiten ges druckt.

Alle vorsichende Bucher sind in großen Karufter ren, auf blaulichem Russischen Papiere gedruckt.

مرقص یازدوغي عیسینک انجیر کوفا یازدوغي عیسینک انجیر کوفا یازدوغي عیسینک انجیر کوفا یازدوغي عیسینک انجیر کوفا یازدوغي عیسینک انجیر gelia von Marcus, Lutas und Johannes zusammen gebruckt id groß Oftav, mit der fleineren Schrift. Dies Werf ist mir erst im Jahre 1809 nachgeschickt

werden und war damals noch nicht vostendet. Ich besitze davon 28 halbe Bogen, die nicht paginirt sind. — Englisches halb Belinpapier.

Da diese Missionaire das Recht haben, von ben Gebirgsvolfern Menfchen ju taufen, fo besigen fie icon mehrere Ticherkeffen und Tataren, Die fie im Chriftenthum unterrichtet und getauft haben, und benen fie in der Rolge die Krenheit geben werden. So gut auch die Absicht und die Ginrichtung biefer Miffionsanstalt ift, fo fteht es doch au begreifeln, daß fie ben 3med ihrer Stifter erfullen wird, indem es außerordentlich fcwer halt, Affaten gur Annahme einer Religion ohne außerliche Ceremonien zu bereden, und der moralische Theil aller Religionen fast über-Außerdem haben die Miffionaire die bes all derfelbe ift. nachbarten Roganichen Tataren, burch die Befehrung eis nes Individuums, aus einer ber erften Familien biefer, Ration, fehr gegen sich aufgebracht, und es steht zu befürchten, daß fie ben ber erften Gelegenheit eine Beute ihrer rauberifden Rachbarn werden, die von den feche in ber Englischen Rolonie stehenden Rosafen nicht abgehalten werden durften. Ihre Baufer find fehr ichlecht gebaut und eng; allein fie haben jest die Anlage eines großeren Bebaudes angefangen, in welchem fie funftig gemeinfchaft= lich wohnen werden, und das bem Plane nach geräumig genug ausfallen muß.

Wie ich nach meiner Rudreise vom Raufasus etfahren habe, sollen sich seitdem mehrere herrnhuterkolonieen aus Sfarepta nach Ckaraß gezogen, und mit ben Englischen Missionairen gemeinschaftliche Sache gemacht haben, wodurch die Kolonie bettächtlich vergrößert worden ist. Dadurch wurde freylich die ganze Anstalt mit der Zeit ihre Eigenthümlichkeit verlieren, und der rein christliche Enthusiasmus ihrer Stifter in Heuchelen und Habsucht, den bekannten Triebfedern aller Pandlungen der Herrnhuter in ihren Russischen Etablissements, außarten, und aus der Mission bald eine Leinwandfahrik werden, welches auch nicht ohne Nugen seyn wurde, denn Leinwand und Hemden sind die Münze, mit der man im ganzen Kaukasus sort kommt.

Bir übernachteten in Cfaraf, und weil am an bern Morgen das Wetter febr flar und heiter, und am gangen Beschtau fein Wolfchen gu sehen mar, fo befolog ich denfelben zu erfteigen. Bon ber Miffion ging unser Weg erst nordwestlich und bann gang westlich ben fteilen Ruff des mittleren und hochften Beschtauberges him an, der von den Eicherfeffen Beichtau : ifchgma ge nannt wird, und fo wie bie gange Erhabenheit gwijchen der Ruma'und Podfuma aus Urfalfftein besteht, der mit Cauren wenig brauft. Der Ruf des Berges ift mit Wald bewachsen, der aber nach der Mitte zu immer lichter und struppiger wird und endlich ganz abnimmt. auf lagt fich auch die Sauptgebirgsart biefes Gipfele ber merken, die ein Sienitporphyr ift, deffen Sauptmaffe bichs ter Feldspat ju fenn icheint. Die eingemengten Theile find Arpstalle bon glafigem Feldspat, Hornblende und Quary korner, und die Farbe der Feldspatmaffe ift grauweiß. An andern Stellen habe ich sie hell fleischfarben und ftrohgelb gefunden, und manche Stude maren mit feinen, moos artigen Dendriten burchjogen.

Rur die! Mitte dieses Berges ift eigentlich felfigt zu nennen, indem der obere Theil desselben ebne Seiten zeigt, die mit Gebirgspflanzen bewachsen sind, also eine wirks liche Alpe bildet. Der hochste Gipfel ist von sehr gerinz gem Umfange und hat hochstens drittehald Faden im Durchs messer, welches dem ganzen Berge eine sehr konische Ges stalt giebt. Bon einer ehemals hier errichteten Pyramids von Bruchsteinen sind nur die Ruinen noch zu sehen. Nach der Ausfage der Abassen soll sie vor sechs Jahren von einem Blisstrahl zerschellt worden seyn.

Die Aussicht vom Beschtausischama, Die wir ben iconem Wetter im vollen Maage genoffen, ift wirklich portrefflich. In Guden zeigte fich febr deutlich der majeftas tische Elbrus mit feinem doppelten Gipfel, ber die Gestalt eines Sattels hat. Die jacfigten Schneegebirge am Urs fprung des Arredon und Tideret maren hier viel kenntlicher als in der Ebne ben Georgiemsk, und nut der Rali = beg und ber Berg Chochi, auf dem der Tes ret. entspringt, wurden uns von andern vorliegenden Schneegebirgen verbectt, fo daß nur ihre Gipfel jum Worschein kamen. Die in Westen vom Gibrus nach bem fcmargen Meere ju ftreichende Rette ber Schneegebirge zeigte fich fier im Berhaltnif gegen bie bitliche fehr niebrig, wie sie es wirklich ift, und verflächte fich in wenig fcheins Barer Entfernung noch bedeutender. Die benachbarten Beschtaugebirge erschienen fehr flein und mit wenigem Schnee bedeckt, und die am nordlichen und nordweftlichen biefes gangen Gebirgefnotens liegenden Berge Ende Shepfifai, Dibhafa, Shachupfa und Beich; Lau : bibafo fahen fahl und unbedeutend aus. Sinter bem Maschuka hatten wir die drey Berge, welche Le: mir = Rubeschek oder die Eisenschmiede genannt werden, und an der rechten Seite der Podkuma gelegen sind. Da es ben der jezigen Jahreszeit auf dem Gipfel des Beschtau sehr kalt war und sich unangenehme und schneis bende Winde um uns her tummelten, so verließen wir ihn bald wieder, und traten unsern Ruckweg nach Eka: raß an.

... Um die weitere Reise nach dem Sauerbrunnen ange nehmer zu machen, ließ ich meinen Wagen in Cfaraf und feste fie ju Pferde bahin fort. Meine Sauptabiidt aber mar daben, die Bebirge und Abhange langs bem lim Ben Ufer der Dodfuma genauer zu unterfuchen, um mid zu überzeugen, ob hier wirklich kein folder Sienitporphot, wie er die Sauptmaffe bes Befchtau's ausmacht, p Tage ausginge; allein ich fand in der That nichts als Ur Balt mit einzeln ftebenben Tufffteinhugeln. Bon Cfataf aing unfer Beg wieder bor dem Ruff des Dafduta vor ben gerade auf die Podkuma los, über ziemlich ebne Go genden, und dann in dem flachen Thale, in dem fie flieft, meiter, bis jur fleinen Restung Ronftantinogorst, an der Linken dieses Rluffes, wo wir übernachteten. Diek ift, fo wie die Schange Rumstoi oder Rljutfdewoi, die funfzehn Werst südöstlich davon, am südlichen kuft bes Gebirgezuge Temir Rubefchef, liegt, als bit Bormauer von Georgiewst von Diefer Seite anzusehm, und deshalb ziemlich ftark befest.

Am andern Morgen brachen wir ganz fruh nach bem Sauerbrunnen auf, ber von hier höchstens zwen und breptig Werst entfernt ift. Zu Anfang geht der Weg langs ber

der Kinken der Podkuma durch eine ebne und bon ben Ticherkessen und Abassen angebaute Gegend über Die Bache Dfipfcha (fcwarz Baffer) und Gurmich bis jum Effens gut ober bem fleinen Effen, ber betrachtlicher ift, und fo wie jene in die Linke der Podkuma fallt. Von bier an wird die Landschaft gebirgiger und felfigt. Wir schlugen nicht ben gewöhnlichen Weg ein, ber auf dem feinigen Abhana langs dem Ufer des Aluffes auf einige Berft entfernt gebe. fondern blieben immer dicht ben demfelben. Etwa zwanzia Berk von Konftantinogorsk gingen wir zu Pferde burch bie Dobfuma, die hier reifend uber Ralftrummer flieft. aber daben nicht fehr tief ist. Bon diesem Hebergang wers ben bis zum Sauerbrunnen am Bache Rargana, b. i. Sotterwein, nur ambif Werft gerechnet, von benen wir fcon die Hälfte zurückgelegt hatten, als sich plotlich, wenige hundert Schritte von uns, ein Saufe von vierzig bis funfgia bewaffneter Licherkeffen zeigte, die Feuer auf uns gaben. Da meine gange Gesellschaft mit den als Convon mitgegebes nen Rofaten nur gehn Mann ftart war, und wir nicht Luft batten, unser Kriegsgluck gegen eine viermal größere Anzahl aut bewaffneter Ticherkeffen und Abaffen zu versuchen, fo hielten wir es für's Rathsamste, auf demselben Wege zurücks aufehren, auf dem wir gekommen waren, woran uns der Reind nicht hinderte, fondern ftehen blieb und unferen Rucks rug beobachtete. Ich that dem Kosafenchorundshe, der mich begleitete, ben Borfcblag, einen anderen, etwas weis teren Weg nach bem Sauerbrunnen einzuschlagen, langs der Polfumfa bis zum Einfluß des Marzana zu gehen, und biefen Kluft hinauf bis jum Brunnen; allein ba er aud bagu wenig Luft bezeigte, und die Cache fur ju gefährlich 3i

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hielt, so sah ich mich genothigt, meinen Plan, dahin zu reisen, aufzugeben, und nach Konstantinogores zu rückzukehren, wohin am anderen Morgen die Nachricht kam, daß die Feinde, welchen wir begegnet, wirklich einen Versuch gemacht hatten, den Sauerbrunnen zu überfallen und zu zerstöden, der aber gemisglückt war.

Mußer biefem bekannten und besuchten Sauerbrunnen in der Nachbarschaft von Konstantinogorsk, giebt es in den nordlichen und südlichen Ralt - und Schiefergebirgen bes Raukasus sehr häufig ahnliche Quellen, die theils von den Einwohnern in Arankheiten oder für's Bieh gebraucht wer den, theils gang unbenutt dabinflieken und fich mit an derem wilden Gewässer vermischen. Am Ursprunge der Ruma und Podkuma liegt der makig hohe Berg Mara, und an demfelben entdeckte vor etwa vier Sahren ein Sinwohner von Cfaraticai, der dort herum jagte, einen viel ftarkeren Sauerbrunnen als ben ermabnten. Er sette namlich einem Rehe nach und erlegte es, briet etwas von feiner Beute und fuchte nun gutes Baffer jum Trinfen. Ben dieser Gelegenheit fand er eine fark fprudelnde Quelle, beren saueres Wasser ihn berauschte und in einen tiefen Schlaf versenkte. Nachdem er erwacht war, befand er fic außerst wohl, fullte seinen Schlauch mit dem Waffer ber Quelle und wollte mit dem leberbleibfel des Reh's nach Saufe reiten, als er von zwen Abaffischen Usbenen angehal ten murbe, benen er feine Entbeckung mittheilte. awangen ihn durch einen Eid, die Sache geheim ju hab ten und niemandem etwas davon zu fagen, weil sie befürch teten, daß die Ruffen, darauf aufmerksam gemacht, sich die fer Stelle bemachtigen und sie noch mehr in bem Eigen

thumsrecht ihrer Wohnplatze schmalern wurden. Seitdem bedienen sich die in der Gegend wohnenden Abassen dieses Wassers, das, noch weit von der Quelle entfernt, wenig von seiner berauschenden Eigenschaft verliert.

Die Ruma, welche von den Ticherkeffen Gums pich, d. i. ake Gum, genannt wird, entspringt, wie eben erwähnt worden, auf dem Berge Mara, und nimmt etwa breifig Werft unter ihren Quellen einige bedeutenbe Bache auf, die von demfelben herabfließen. Ihr Lauf geht. so lange sie außer der Ruffischen Linie bleibt, fast gang von Suden nach Norden, und da, wo sie ins Russische Gebiet tritt, nimmt be ben fleinen Rlug Zankock in ihre Linke auf. Etwas westlich von den Quellen des letzteren sind swen Salzseen, die mit in die Russische Granzlinie gezogen. Begenüber ber Redoute Pefctich anoi Brob (b. i. Die fandige Rurth) ergieft fich ber Rluft Undar, ber aus dem Ralkaebirge fommt, in die Rechte der Auma, und etwa eine Meile weiter unten fallt ber Bach Rerfel in diefelbe Ceite. Ben Proforimichei, am Rufe ber Dtichet Rui, nimmt fie ben fogenannten Rumifden Barkutly in ihre Linke auf. Ben Obilnoi fällt die Dodfumfa, Die ber ben Ticherfellen eigentlich Gum ober Sum eh genannt wird, in die Rechte ber Ruma. fer Kluff, welcher faft eben fo betrochtlich als die Ruma felbst ift, entsteht aus zwer Bachen am Rufe ber Berge Retidergan und Baramut, die zwischen ben Quele len ber Malfa und ber freinernen Brude uber ben Efuban liegen, und auf welchen die Licherkeffen ibre Bieh = und Pferdeheerden in den Monaten Julius und Aus auft, während ber großen Sommerhite, pierzig Lage lang

halten, weil dort keine stechende Fliegen find, die das Bich im Sommer in der Steppe qualen. Die beträchtlichten Auffuffe hat die Podfumfa von der rechten Seite, erft lich im hohen Kalkgebirge ben Kluf Reberdaf, welcher ben Bach Efchkalon aufnimmt, banu weiter unten ben Rargana, und die Stofa furz por ihrer Bereinigung mit ber Ruma. Nach der Podfumka nimmt die Ruma das Steppenflugden Saluta in ihre Rechte auf, welches ihr letter Aufluk von dieser Seite ift. Bahrend ihres gamen Laufes durch die Steppe fallen die Bache Cfaramidle, Bunwola und Sfuchaja Bunwola, oder die trodene Bupwola, in ihre Linke. Unter Borgon Rabfhat und dem benachbarten Dorfe Bolodimirowea fangt bie - Ruma an weniger fliefend zu werden, bilbet mehrere kleine en einander hangende Seen, die ihren ehemaligen drepfachen Musfluß in den Bufen bes Raspifchen Meeres, welcher Rumb foi Rultuf heift, andeuten. Der nordliche dieser Ausfluffe wird von ben Ralmucken und Lataren Ruduck genannt Er macht mehrere zusammenhangende Bufen, trodnet im Sommer aus, ohne das Kasvische Meer zu erreichen, und verliert sich zwischen Sandhugeln in kleinen Seen. weit von diesem ist eine andere südlichere Wasserspur ber Ruma, die von den Ruffen der erfte Podkumok oder Malaja Ruma, d. i. die kleine Ruma, genannt wird, die aber ben den Tataren und Kalmucken schlechtweg Ruma beißt. Gie macht ebenfalls kleine an einander bangende Seen und Schilfbufen und erreicht bas Meer ben weitem nicht, fondern versieat im Triebsande. Die dritte und südlichste Wasserspurist der zwente Podkumok oder Sfrednaja Suma (bie mittlere) ber Ruffen. Gie erreiche das Meer ebes

fo wenig; so daß also der ganze Rumastuß, dessen Hauptspur noch jenseit jenes dritten Rebenausstusses mit karken Aettensseen und Wasserbusen fortgeht, und unweit des Moerusers mancherlen kleine kachen bildet, ohne eigentlichen Ausstuß im zusammengewehten Sande versieget. Nur wenn die Seewisde das Meer auf dieser Seite anschwellen, und das Wasser in den recht gegen die blinden Ausstüße der Auma liegenden Meerbusen treibt, der Russisch Aumsko Ausstalie und von den Tataren und Kalmücken Kosükai gernantt wird, so tritt das Wasser bis in die Seen der Kuma über, und alsdann scheint der Strom einen sonnlichen Mussluß zu haben *)...

Pallas, welcher der Steppe zwischen dem Kaspischen und schwarzen Meere eine besondere Ausmerksamkeit geschenkt, hat die hochst wahrscheinliche Vermuthung ausgesstellt, daß das Kaspische Meer durch die Riederungen von Ulagan Terni, Alabuga und Bieloe ofero, durch die dies Meer, bey Anwachs des Wassers durch Seesstürme, sich so gern landeinwärts ergießt, und durch die von Hügeln begränzte Ebne, in welcher der Ranntsch träge dahin schleicht, ehemals mit dem Weere von Asow versbunden gewesen sey. Denn die Sandhöhen, welche jest diese Niederungen von denen des Manntsch trennen, sind sichtbarlich bloß von den durch die Kaspische See ausgebrachsten und durch die Stürme landeinwärts getriebenen Flugssandschollen entstanden, oder vielleicht zum Theil aus dem in der Weerenge selbst zurückgebliebenen Sande zusammens

^{*)} Pallas Reise burch die füdlichen Statthalterschaften Russ lands Ch. 1. S. 273.

irrt, wenn er glaubt, diese Wolker hießen ben den letten auch Pshiki. Dies war der Name der am Meere wohnens den Tscherkessen, die Georgisch Rosso Pshikhi und ihre Wohnsitze Rosso Pshikhethi genannt werden, und sich von Sohows der Bitschiunta, dem Pytius der Atten und dem Pezonda der Italianischen Karten des Mittelalters, bis zum Ausstuß des Ekuban, längs dem User des schwarzen Meeres erstreckten. Sie sind die 392ch en der Alten und der Byzantiner, denn Zychi ist, wie Georg Interians deutlich sagt, der Griechische Rame der Tscherkessen.

Den Ramen Bagiani, unter dem aber die Efar ratschai nicht mit begriffen werden, haben sie von der vornehmsten Familie unter ihnen erhalten, die nach einer Georgischen Geographie *) Offetischen Ursprungs sepn soll. - Rach der Aussage ihrer Aeltesten bewohnten sie feit langer Zeit die Kumasteppe bis zum Don hin;

Jangymos son bongmold Janomold lusgazmand dono dono dono dono dono do son do s

wann dies aber gewesen, wissen sie nicht mehr anzugeben. Thre Sauptstadt, die febr prachtig gewesen fenn foll; hieft Ctird Mabshar, welches in ihrer Sprache فرق مجار die vierzig fteinernen Gebaube ober die vierzig vieradrigen Bagen bedeutet, je nachdem man Dadfhar nach feiner doppelten Bedeutung überfeten will. Gie behaupten, daß die noch jest vorhandenen Ruinen von Madfhar die Ueberbleibsel davon fenen. Sier herrschten verschiedene ihrer Fürsten, die aber zu Anfange des zwenten Jahrhunderts der Bedshira mit ihren Nachbarn in bestäns diger. Uneinlakeit lebten, und endlich von diesen vertrieben wurden, worauf fie in bie große Rabardah jogen, aus der fie aber in fpateren Zeiten von den Efcherkeffen vers drangt wurden, und in einzelne Haufen getheilt, sich gende thigt faben, in dem bochften Gebirge am Ursprunge bes Ctuban, Baffan and Tichegem ju mobnen *). Ein Theil von ihnen blieb indessen noch immer an ber Malfa und begab fich erft fpater an ben Ursprung bes Ischered, wobon er noch den Ramen Malfar ober Balfar führt. In Diefen ihren neuen Wohnplagen lebe ten fie lange Zeit ruhig, bis fich die Georgische Roniginn თამარ Thamar, die benachbarten Offeten und andere

einen Theil habe übersetzen lassen, mard etwa um die Mitte des vorigen Jahrhunderts versast. — Es heist darin: "Miele "Oss sind aus vornehmen Familien, und die Sklamanischen "bestehen aus folgenden: Schtschachilltse, Thaganri, "Rhurthauli, Babelitse, Tscherkhesitse und Bassisiani."

^{*)} Nach anderen Nachrichten geschah dies erst vor 450 Jahren.

Baba mis olan koklerdu. Bater unser sepend himmeln in. Olsum chass aden. Gey heilig Name bein. Kelsun schachlegen. Komme Reich bein. Olsun aradeten erdü ky

Olfun aradeten erdü ky oldygi Gep Wille bein Erde auf wie er ift kok du.

Dimmel in.

Bugun wir bistt hergungi etmekmis. Heute gieb uns tägliches Brod unser. Wa bistt bageschla afuilu borudschlar Und uns erlaß Bergebung mit Schulden mist.

unsere.

Nemükü bis borüdschlar — mist So wie wir Schuldnern unseren afu ilires.

Bergebung geben.

Wa bist ketunnu imtechson. Und uns nicht führe Bersuchung in Amma boschat schwirdem. Sondern befrepe Uebel vom.

Sira ssültanlek ssennünkider, wa alsim, Denn Reith bein ift und Rtaft wa istechar daim.

und Ruhm befandig.

Bur Vergleichung mag hier das Rogapische Baterunfer fteben.

كوكلمده اولان اتامنر الكان المامن الكان المامن الكان المامن المامن الكان المامن المامن المامن الكان ا

مرادك يرده أولسون كوكده اولدوغي كبي هركونكي المكتبري بوكون بنره وير و بوجلرمنري بنره بغشله بنر دخي بورجلولرمنره بغشلد و غمركبي و بنري صنامغه كتورهه

و بري صورت إما يمامنون بري قورتار

نها ملک و تَدرت و بیوکلف سککیدر ایرا میلان سککیدر دایها امین

Diese Lataren, weiche von den Licherkessen Latar Rusch'ha, d. i. Latarische Alpenbewohner, genannt wers den, heißen den den Osseten Asi und bestehen aus verschies denen Stämmen, die abgesondert von einander an verschies denen Flüssen wohnen. Da ich meine Radvichten über sie von dem Mosdorschen Armenier Tachar Iwanowitschen über sie fch ergilow, der sich einige Jahre ben den Ekaratsscha aufgehalten hat, erhielt, so sind auch die von der Lebensart und Einrichtung dieses Stamms viel ausschihrslicher; allein was von ihnen gesagt ist, past auch mit wesnigen Ausnahmen auf alle übrigen.

I. Die قراجاي Cfaratschai (d. i. schwarzer Bach), nicht Rara-uni, werden von den Sscherkessen

Rarichaga Rusch'ha; von den Demareliern und ime rethiern aber Raratschioli genannt. Bey den Lata: ren heißen fie Ctara : Eschertes سكم أع ober fowarze Eicherkeffen, weil fie Unterthanen ber Ischerkeffen find. Chen fo hießen fie ben den Georgiern im Mittelalter yokho yaja Dara Dibithi und ihr Land Daradfhachethi, benn Dihithi und Bodi if einerlen und bezeichnet Licherkeffen *). Gie behaupten, Daß fie aus Da abfhar nach ihren jetigen Bohnplaten ge gogen, noch ehe die Escherkeffen in die Rabardah getom men waren, und leiten ihren Ramen Cfaraticai bon bem Anführer her, unter bem fie ftanden, als fie fic am EBuban unfiedelten. Pallas **) giebt ihnen eine ju große Ausbreitung nach Westen zu, indem er sie mit ber Beid ilbai am Urup grangen lagt. Gie wohnen aber zerftreut am nordlichen Zuge des Elbrus, der ben ihnen Mingistaw beift, an ben Bluffen Churfut, Cfus Ban und Teberbe. In Often werden fie durch bie Berge Kandshal, Tshalpaf und Urbi, und in Row ben burch die Betge Muarfetich, Retichergan, Bar tamut und Mata von den Ticherkeffen und Maffen

Reinengs (Th. I. S. 271.) fagt: '"Die ans 130 Families "Seftehende robe Horde des Stammes Karaghan liegt neht "ben ans 300 Familien bestehenden Stämmen Kilitsch und "Resch an dem kleinen Kuban." — Er versieht hier den vberen Ekuban nuter dem ganz unbekannten Namen des kleinen Ekuban. — Auf der podrobnaja Karta sinden ste nuter dem Namen Karakschifagi.

[&]quot;) Gådliche Statthalterfchaften Th. 1. S. 407.

getrennt. In Westen haben sie die Abassischen Stamme Tramft, ko'u und Klitsch. Ihre beiben Hauptdorfet sind Ckaratschai, am Einstusse des Chursuk in die Rechte des Ckuban, welches etwa aus 250 Häusern des steht, und ein anderes, 50 Häuser groß, liegt westlich vom oberen Ekuban am Flüschen Te ber de. Dies letzte ist erst in späteren Zeiten von gestückteten Ekaratschai angelegt worden, die aus Furcht vor den Ueberfällen der Kabarsdiner das Hauptdorf verlassen haben. Der Weg zu ihnen, der sehr beschwerlich ist, und nur zu Pferde zurückgetegt werden kann, geht längs dem Ckuban und Bakkan.

Bom Dorfe Ckaratschai am Jusammensluß des Shursuf mit dem Ckubanesind siedzehn Werst bis zur steis nernen Brucke über den letzten Fluß, die ben den Ascherkels sen Wiwwet'le misch, von den Tataren aber Tascher fon Miwwet'le misch, von den Tataren aber Tascher kop ur genannt wied. Der Weg dahin geht langs dem rechten User des Ekubans und ist nicht sahkbar. Um von Ckaratschai nach der großen Kabardah zu reisen, geht man zuerst den Bach Chursuf bis zu seiner Quelle hinauß und dann über den Gebirgsrücken Tschalpak, so daß den Berg Kandshal*) zur Rechten liegen bleibt. Diesen Weg ist sehr beschwerlich und beträgt bo bis 70 Werstei Bis zum Kuße des Mingitaw oder Cibrus sind nur funszehn Werste, die man in einem halben Tage zurücklegen kann, aber sein Gipfel ist unerstreiglich.

Diefer Berg führt feinen Namen megen feiner folgigen Geffalt, benn , Sie Chandfhar bedeutet im Tatarifchen Dolch, am Raukafus aber freicht man genohnlich Randfhal ads. Ruffic Rinfhal.

Sonst waren alle Ckaratschai heiben, wie die Balskar und Tschegem, allein jest sindet man keinen and deren Glauben dep ihnen als den Wohhammedanischen, und sie verabscheuen nun das Schweinesleisch, das ehemals stark den ihnen gegessen ward. Erst vor dreizig Jahren (1782) wurden sie von dem Kabardinischen Priester Jaak Effendi, der im Solde der Pforte stand, zum Islam bekehrt. Ihr jetziger Essendi heißt ebenfalls Isaak, ihr Mulla Oth man, und derjenige, welcher sie vom Thurme der Westliched zum Gebet ruft, Guotschai.

Das Christenthum kennen sie gar nicht, auch halten fie keine andere Fasten als die im Ekuran vorgeschriebe nen. Doch sieht man außerhalt dem Doefe Ckaratschai qu einem Orte, der zur Beerdigung der Fremden bestimmt ift und Getmischbasich *) heißt, viele Graber und Leichen feine, die sie für katholische (Frengi) halten.

Die Fürsten bey den Ckaratschai heißen By und die drep vornehmsten Familien derselben sind die Ekrym; Schochali, Urusti und Mubari. Das Wolf entricktet aber weder ihnen, noch den Usden oder Edelleuten, irgend eine Abgabe; boch haben die Fürsten das Recht, von jedem Einwohner Pferde zum eigenen Gebrauch zu nehmen, die sie nach einiger Zeit dem Eigenthumer wieder zustellen. Dagegen aber mussen sie den Kabardinischen Fürsten, die ben ihnen Bek genannt werden, gewisse Abgaben entrickten, Alle Ckaratschai, sie mogen Fürstein, Edelleute oder

Detmifchafic bedentet Manbung bes (Bachel) Citi mifch.

oder Bauern seyn, stehen unter den Beks, und sehen sio als ihre einzigen Oberherren an. Gewöhnlich erhalten diese aus jedem Pause fünf Schafe, aber die Begüterten geben ihnen noch ein schönes Pferd, kinen Ochsen, Filzmäntel (Jamatscheh), Pelzwerk, kupferne Ressel und andere Dinge.

Obgleich die Ckaratschai ihren eigenen Fürsten teine besondere Auszeichnung schuldig sind, so mussen doch die Usden den By auf seinen Zügen zu Pferde begleiten. Kauft er etwas, so giebt er gewöhnlich seinem Gefolge einen Theil davon zum Geschent, welches ihn dagegen überall aufs beste bewirthet und die Speisen und Getränke vorsetzt, die ihm seinem Range nach zukommen.

Da die Freundschaft der Kabardinischen Fürsten bey ihnen vorzüglich hoch geachtet wird, so sucht sich jede Fas milie einen der mächtigken verbindlich zu machen, damit er ihr Beschützer und Bertreter ben unvorhergesehenen Unsglücksfällen oder Angriffen sep. Niemand wird es dann wagen, einem Gliede derselben öffentlich oder heimlich Beleis digungen zuzusügen; ja öfters werden geringe Geschlechter nur durch die Freundschaft mit Kabardinischen Fürsten mächztig und angesehen. Daher wagen es weder die Abassen, aus Furcht, von den Kabardinern dafür gezüchtigt zu werden, vielmehr suchen sie immer mit ihnen im besten Vernehmen zu bleiben.

Die Ekaratschaf gehören mit zu den schönften Beswohnern des Raukasus, und gleichen vielmehr den Georsgiern, als den in der Steppe herumziehenden Tataren. Sie sind gut gebaut und von sehr feinen Gesichtszügen, die v. Alaproths Reise ze. z. Band.

mussen. So lange die Vermählung noch nicht vollzogen ist, darf der Bräutigam die Braut durchaus nicht sehen und sprechen, und sie bekömmt ihn eben so wenig zu sehen; auch ist es nicht schicklich, daß sich der Bräutigam in Gegenwart seiner kunftigen Schwiegereltern niedersetzt, oder wenn er schon vor ihrer Ankunft gesessen, aussteht, noch darf er mit ihnen eine Unterredung haben, ehe er wirklich mit ihrer Lochter verheirathet ist.

Wenn jemand ein Mädchen oder eine verheirathete Krausentehrt und die Sache im Dorfe bekannt wird, fo ver fammeln fich alle Einwohner ben der Megdshed, wohin auch ber Berbrecher geführt wird. Die Aeltesten richten ihn und das Urtheil läuft gewöhnlich dahin, daß man ihn aus dem Lande verweiset, mit dem ftrengften Befehl, fich niemals in ober um Cfaratschai sehen zu laffen, wenn er nicht fein Leben aufs Spiel setzen will. Der Bater wirft seine ent ehrte Tochter und der Gemahl die Shebrecherinn aus den Saufe, und nie werden fich beide entschließen konnen, fie wieder ben fich aufzunehmen. Defters endet die Sache and mit dem Tode des Berführers und dann geht der beschimpfte Theil außer Landes, um in weiter Entfernung von feinen ehemaligen Mitburgern seine Schande zu verbergen. Doch treten folche Ralle felten ein.

Wenn ein Fürst oder Edelmann keine Kinder von seiner rechtmäßigen Frau hat, aber mit einer Sklavinn Kinder zeugt, so werden diese Thuma oder Tschankua gernannt. Sind sie männlichen Geschlechts, so werden sie gleich nach ihrer Geburt einem unbegüterten Manne über geben, der sie mit Sorgfalt erzieht, bis der Bater sirbt, und dann treten die Thuma in alle seine Rechte und

empfangen die Erbschaft, als ob sie ehelich gezeugt wären. Wenn aber noch andere rechtmäßige Kinder von der Fräu vorhanden sind, und diese den Bastard nicht als ihren Brusder anerkennen und den sich wohnen lassen wollen, auch nicht geneigt sind, ihm einen Theil der Erbschaft abzutreten, so todten sie ihn, weil niemand sein Blut rächen wird, inz dem er mit keinem verwandt ist. Dennoch trifft es sich häusig, daß die rechtmäßigen Kinder aus Chrsurcht vor dem Blute ihres Baters, den Bastard nicht umbringen, sondern ihn als ihren Bruder anerkennen und Theil an der Erbschaft nehmen lassen. Gewöhnlich nimmt dieser seinen armen Pflegevater ins Haus und ernährt ihn aus Dankbarkeit bis an sein Ende.

Die Erziehung ihrer Sohne übertragen viele unter ben Efaratschai ihrem Mulla, der sie im Lesen und Schreisben unterrichtet. Wenn sie dies hinlanglich gelernt haben, so werden sie Tochta genannt und mussen in der Megdshed benm Gottesdienst den Ekuran absingen. Haben sie nun einige Zeit diesem Amte vorgestanden, so werden sie selbst Mulla, im Fall sie sich nicht zu etwas anderem bestimmen.

Die Ekaratschai sind nicht so rauberisch, als ihre Nachbarn, die Tscherkessen und Abassen, ja, Raub und Betrug sind Worte, die ben ihnen selten gehört werden. Sie sind sehr arbeitsam und erhalten sich größtentheils durch Ackerbau, denn um ihre Herrn und Beschützer, die Kabardiner, im Wassenhandwerk nachzuahmen, sind sie zu schwach, indem das ganze Volk aus etwas mehr als 250 Familien besteht.

Der Boben des Landes ist fruchtbar und bringt Baigen (بودائي Budai), Gerste (مردائي Arpá),

Strfe (الرى) Tari) und Gras zur Weibe in Menge hervor, bod ift biefer gled nur acht Berft breit, indem Die ganze umliegende Gegend mit Balbern bebeckt ift, in benen man haufig wilbe Birnbaume (Rortmo) antrifft. Auch giebt es bier viele Kornelfirschen, die mit Honig eins gemacht und an die Rabardiner und Turken abgesett wer ben. Außerdem find die Balder voll Bildpret, all: Baren; Wolfe', wilde Ziegen von zweperlen Arten, De fen, wilde Ragen, beren Kell fehr geschätt wird, und An fremde Kaufleute verhandeln sie die Felle von Baren, Safen, Raten und Marbern, aber die ber wik ben Ziegen behalten sie fur fich, und machen Teppiche bar aus, die sie an den Ort legen, wo sie knieend beten. Auch machen sie Stiefelschafte bavon und Latarische Stiefeln, und gerschneiden sie in feine Streifen, um damit ju naben. halten viele Schafe, Efel, Maulesel (قنر Ckadra) und Pferde, von denen die letten zwar klein, aber ftark und munter und jum Reisen im Gebirge vortrefflich find. Butter ift ben ihnen portrefflich und aus ber Mild preffen fie, fehr gute Rafe (بيشلف Bischlick). gewohnliche Speise ist Refir, so auch gekochtes hammel fleisch, Schifflid, ober an Stabden gebratenes Rleifch, und kleine mit gehacktem Fleische und anderen Dingen gefüllte Ihr Bier (van Spra) jst, so wie das der Offeten, bas befte im Raufasus und gleicht bem Englischen Branntwein brennen fie aus Gerfte und Waigen, Porter. und Brodt backen fie gewöhnlich in der Afche. tabaf, ben fie felbft bauen, ift bey ihnen ftarf im Bebrauch, und es giebt verschiedene Arten davon, die alle fehr gesucht werben. Sie verkaufen ihn am die Rogan, Gsuanen und Juden, welche lettere ihn nach der Kubardah und Rusland beingen.

Wenn sie alte untaugliche Pferde haben, so schneiden sie ihnen den Schwapz und die Mahne ab, und lassen sie in den Wald auf die Mast gehen, wodurch sie sehr fett werden. Wenn sie dieselben schlachten, so bewahren sie das Fleisch getrocknet bis zum Winter, schneiden es auch in kleine Stücke, welche sie gut aussehnen und in die Einges weide stopfen. Diese Art von Wurst setzen sie ihren Freunden, als einen Leckerbissen, vor. Den Magen, die Leber und andere Abgänge brauchen sie ebenfalls im Haushalt. Kümiß oder Wilchbranntwein bereiten sie niemals.

Die Manner tragen, wie die Tscherkessen, Tuchkleiber, die einem engen Ueberrock gleichen und Tschimek genannt werden. Ihr Tuch, welches im ganzen Raukasus beliebt ist, machen sie selbst. Die Frauen kleiden sich ebenfalls in Tuch und in Pelzwerk, wenn sie sich diffentlich zeigen, in der großen Sommerhisse aber tragen sie nur ein leichtes Unterskeid von weißem baumwollenen Zeuge. Die jungeren unter ihnen bedecken den Kopf mit einer Müße von Silberlahn und flechten sich die Haare auf, die auf Tscherkessische Art, mit einem weißen Bande gebunden, auf die Schulter herzunter hängen. Die älteren Frauenzimmer aber tragen ein weißes Tuch über den Kopf.

Sie wohnen in sehr reinlichen, aus Fichtenholz erbausten Häusern, die aber keine Defen und ziemlich kleine Fensster haben. Ihr vorzüglichster Hausrath besteht in verschies denen kupfernen Resseln, die vermittelst eines Hakens über das Feuer gehängt werden, und über Sochum ackalah

aus Anadolien fommen. Die Bettgestelle find von Bolg, nur etwas über ben Fußboden erhaben und mit Aiffen und Teppichen bebeckt.

Ihre Wassen sind jest Flinten, Pistolen, Sabel und Dolche, sonst bedienten sie sich auch der Schilde (Wills Ckalchan) und zwen verschiedener Arten kleiner Jagds spieße Stungeh und Mudshurá. Wagen haben sie, wegen der bergigten Gegend, nicht, sondern sie transportieren alles auf Packpferden.

Wenn jemand einen anderen umgebracht hat, so bie ten die Berwandten des Ermordeten alles auf, um durch den Tod des Morders fein Blut zu rachen, und ihre und feine Seele nach ihrer Meinung zu beruhigen. geschicht es manchmal, bag ein Kurft beide Parthenen ju versohnen sucht, indem er sie mit allen ihren Berwanden au fich ladet; man schlachtet einen Dofen ober ein Schaf, welches unter gehörigem Biertrinken verzehrt wird, und bo Diefer Gelegenheit kommt gewöhnlich die Berfdhnung # Ift aber ber, welcher das Blut seines Berwand ten rachen foll, arm oder muthlos, oder bat ber Getöbtet keine Berwandten, die im Stande maren, ihre Sande in dem Blute des Morders zu waschen, so geschieht die Ber fohnung auch wohl durch Entrichtung verschiedener Go schenke, die oft mehr als 600 Rubel (Gilber) an Werth Dies heißt bey ben Cfaratichai Chanbahafe. betragen.

Sollte aber die Mordthat nicht vorfätzlich geschehn sen, so wird sie zwar für ein Berbrechen gehalten, allein die Bersöhnung ist dann viel leichter und findet sost im mer Statt.

Die Farften der Ckaratschai heirathen Lochter Rabardinischer Usden, und diese Usden nehmen wieder Ckaratschaische Fürstentochter zu Frauen. Der Kalim oder die Brautgabe übersteigt, bey den Fürsten, die Summe von 1000 Rubeln (Silber) an Waffen und Vieh.

Die Erziehung ihrer Kinder ist sehr lobenswürdig und strenge. Wenn ein Sohn seinen Eltern ungehorsam ist und sich nach wiederholten Ermahnungen nicht bessert, so wird er öffentlich, vor den Augen des ganzen Dorfs, an die Thur der Mestoshed gestellt, und ernstlich zur Aenderung seiner Aufführung angehalten. Silft auch dies nicht, so sagen sich die Ettern von ihm los und verstoßen ihn. Man giebt ihm das Nothwendigste mit, und er dark, sich dann nie mehr im väterlichen Hause blicken lassen. Ist seine Aufschrung zu anstößig, so wird er sogar aus dem Dorfe verjagt, und ihm das Zurücksommen auf immer untersagt,

Berratheren ist ein ben ihnen unerhörtes Berbrechen, welches sie kaum dem Ramen nach kennen, und sollte sich jemand desselben schuldig machen, oder ein Fremder als Rundschafter zu ihnen kommen, so bewassnen sich alle Einswohner, um ihn gefangen zu nehmen, und er muß sein Bergehen mit dem Leben büßen. Gewöhnlich ruhen seine Berfolger dann nicht eher, die sie ihn in Stücken gehauen haben.

Wenn die Einwohner von Ckaratschai irgend eine wichtige Angelegenheit mit einander besprechen und abmaschen wollen, so versammeln sich die Aeltesten ben der Westhiebed. Sind Berträge abzuschließen, so mussen beide Partheyen dieselben beschwören, und wer seinen Eid bricht, entrichtet funf oder zehn Schase an das Dorf. Sollte

jemand zum zweyten Male bundbrüchig werden, so wird, nach erlegter Strafe, der Bertrag von neuem beschworen, und man hat kein Bepspiel, daß ein solcher verdoppelter Eid gebrochen worden ware. Beym Eide werden solgende Gebräuche beobachtet. Man versammelt sich in der Borballe der Meßossed und der Mulla halt den Ekuran in die Hohe. Der Schwörende legt die Hand darauf und rust Gott zum Zeugen der Wahrheit seiner Aussage an, worauf die Seremonie geendigt ist, und der Eid als unverletzlich angesehen wird.

Wenn jemand gestorben ist, so erheben die Weiber ein entsetzliches Geschren, schlagen sich den Busen und raufen die Haare aus, die Männer aber, welche den keichenzug begleiten, schlagen sich selbst kräftig mit ihren Pferdepeitschen vor die Stirn und stechen sich mit Messen in die Ohrläppchen. Bey der Zurückfunft aber betrinken sie sich in Bier, um ihren Schmerz zu verschmerzen.

Die Ckaratschai bedienen sich der Divination, vor züglich ehe sie zu Pferde steigen, um auf Reisen oder auf die Jagd zu gehen. Sie legen nämlich ein und vierzig kleine Steine, Erbsen, Bohnen oder Gersten körner, nach gewissen Regeln in verschiedene Hausen, und aus ihrer Anzahl und Lage gegen einander sagen sie den guten oder schlimmen Erfolg einer Unternehmung vorher. Sind die Zeichen glücklich, so eilen sie, ihr Borhaben auszuführen, liegen sie aber ungkücklich, so kann sie nichts bewegen, Hand ans Werk zu legen, weil sie von der Wahrheit der Prophezeihung vollkommen überzzeugt sind. Doch giebt es mehrere unter ihnen, die diesem Spielwerke keinen Glauben beymessen.

Uebrigens find fie, wie alle Gebirgsvolfer, fehr abergläubisch und erzählen viele Geschichten von Damonen und Robolden, die im Gebirge haufen follen, wovon fols. genbe aum Benfviel bienen mag. In einem Balbe foll fic ein bofer Beift in weiblicher Gestalt und mit fehr langen Saaren aufhalten, ben fie in ihrer Sprache Sfalmafti Einer der Einwohner des Dorfs fing ihn vor etwa funf und zwanzig Jahren, nahm ihn mit fich zu Saufe und jog ihm ein Saar aus, welches er forgfattig versteckte, wodurch ihm ber Robold unterthania murde. Eines Tages befahl ihm fein Berr, Bofa ju tochen, er feste also den Reffel aufs Reuer, tochte die Hirle, und als das Getrank fertig war, gingen die Bewohner des Saufes aus, und liegen zwen fleine Rinder allein jurud. baten den Robold, ihnen etwas zu effen zu geben, welches ihnen berfelbe verfprach, wenn fie ihm fagten, wo fein Saar verborgen mare. 2016 fie ihm ben Ort, wo es lag, aezeigt hatten, nahm er es ju sich und ward badurch von der Unterthanigkeit gegen feinen Beren befrept. Er marf darauf die Kinder in den Reffel mit kochender Bosa und entfich wieder in den Bald, wo er fich noch aufhalten foll.

Sie halten es für ein großes Berbrechen, die vom Ekuran vorgeschriebenen Fasten nicht zu halten, und bas tägliche Gebet zu verabsaumen. Wie alle Mohhammedasner im Kaukasus sind sie Skunniten, und hegen einen großen haß gegen die Anhänger A'li's. Das Fleisch von wilden und zahmen Schweinen, welches sonst sehr häusig bep ihnen gegessen wurde, verabscheuen sie jetzt aufs äußerzste, und halten den, welcher ein Schwein berührt, für unrein.

Sie sind von sehr hitiger Gemüthkart, und die größte Aleinigkeit, welche sie für beleidigend halten, sett sie sogleich in den heftigsten Zorn gegen den Beleidiger; allein sie besänftigen sich auch eben so bald, und sehen leicht ihr Unrecht ein. Ueberhaupt kann man wohl mit Recht sagen, daß sie die gebildeteste Ration im Kaukaius sind, und alle ihre Nachbarn in Sanktheit der Sitten übertreften. Ihren Vorgesetzen, den Kabardinischen Fürsen, sind sie sehr gehorsam und bezeigen ihnen die größte Uchtung, richten auch alle ihre Besehle mit Pünktlichkeit und Willfährigkeit aus. Die Aermeren werden ben ihnen durch Seschenke und Hüsselichtungen unterstützt, und die Reichen leihen ihnen ihre Ochsen, schaffen ihnen Arbeit und lohnen gut dafür, so daß sie dadürch ihr Leben auf eine bequeme Art fristen können.

Die Ckaratschai versertigen selbst keine Arbeiten, se denen viel Muse und Geduld erfordert wird, sogar ihr Flinten, Sabel und Dolche erhalten sie von den benachdarm Tscherkessen, aus Ssochum ackala'h und von den Abaksen. In ihrem Gebiet sindet sich weder Salz, noch Eisen. Bley und andere Metalle, und alle diese Bedürsnisse fau Bley und andere Metalle, und alle diese Bedürsnisse fau sen den Ascherkessen und Nogay. Zum Einsalzu des für den Winter bestimmten Fleisches brauchen sie das Wasser einer nicht weit von Chursus entfernten Quelle, womit sie auch ihre Speisen kochen.

Auger Bier und Bosa haben sie wenig andere Ge tranke. Sie brennen zwar Branntwein aus Waigen und Gerfte, welcher sehr ftark und berauschend ist, allein sie trinken ihn selten, weil or im Churan verboten ist. Bie und Bosa machen sie im Borrath für den Winter. — po nig haben sie nicht, weil das Alima für die Bienen im Winster zu rauh ist, und sie sich nicht auf ihre Wartung verstes hen. Den Honig, den sie brauchen, erhalten sie durch die Rabardiner, bedienen sich aber desseben nur zum Einmachen der Kornelkirschen und anderer Becren.

Salpeter und Schwefel giebt es in ihren Gebirgen, und sie haben nicht nothig, zur Gewinnung des ersten, nach Art der Tscherkessen, den Boden der Schafställe und Dürzden auszulaugen. Ihr Schiespulver ist fein und von bes sonderer Statke.

Sie verkaufen ihre Produkte, als Tuch (, Nich Schal), Kilze (Kirs) jur Bedeckung bes Rufbodens, Pelzwert, Regentappen (Bafcblick) u. f. w. theils an die Amerethier, theils nad Sfocum = dala'h, einer am fdwarzen Meere gelegenen Turfifden Keftung, die fehr viel Raufmannsladen enthält, und einen beträchtlichen Sandel mit bem westlichen Raufasus treibt. Bon ba holen sie bagegen baumwollene Zeuge, Seibens maaren, Labatspfeifen, die fehr beliebt find, Turfifchen Tabat, Rahnadeln, Lingerhute und Otternfelle. Ihr Sandel mit den Rabardinern, von denen fie Salg und andere Ruffische Produkte erhalten, ift viel geringer, auch konnen fie alles ihnen nothwendige durch die Turken bes fer, und wegen des Waffertransports von Konstantinopel, mobifeiler befommen. Ru ihnen handeln auch bie Gluas nen, die ben den Bafianen Ebfe heißen, und ihnen vor auglich Blen und Schwefel bringen.

Etwa feche beutsche Meilen in Subwesten bes Dorfes Efaratschai liegt ber Berg Dibuman stam, ben bem

Die Wohnplate ber Sfuanen anfangen. Zwischen bem felben und bem Elbrus in Often geht bas enge Thal, in bem bas Rlugden Teberbeh flieft, bis boch ins Sone gebirge hinauf, und burch daffelbe führt ber Weg über ben Raukasus zu den Quellen des Flusses (Ibgbab Pudma 3denig : gali und fo weiter nach Imerethi und Minarelien. Dies Thal ift an vielen Stellen fehr eng und wird von fteilen Felfen eingeschloffen. Sublich bep feinem Musgange nach Imerethi ift es auf 800 Kaden breit, ber bemfelben liegt weftlich das Dorf Remme, welches noch jur Imerethischen Proving Letsch fum gehort, und aus vierzig Steinhutten besteht. Chemals foll der notdliche Eingang dieses Thales ganz überbaut und befestigt gewesen fenn, und die Bewohner der dortigen Gegend wollen fogat an einigen Orten noch übriggeblichenes Mauerwert gefeben haben, und behaupten, daß die Restung auf diden eifernen Pfahlen und Balten gebaut gewesen, und fowohl beime gen, als auch der Berfperrung des Weges halber, bis eiferne Thor genannt worden fen,

Aehnliche Befestigungswerke von engen, durch bat Gebirge führenden Thalern sind im Lande der Stuanen hausig, und der P. Lambert i versichert, daß noch vot hundert und funfzig Jahren eine Mauer von 60 Lieues Lange Mingrelien in Norden gegen die Ueberfalle der norde lich vom Kaukasus wohnenden Bolker geschütt habe. Reineggs *) meint, das oberwähnte Thal zwischen dem

^{*)} Eh. II. S. 20. 21. — An einer andern Stelle feines Budi (II. S. 140) giebt er noch eine fehlerhaftere Nachricht von dir fer Gegend, indem er fagt: "Es scheint überzeugend maht is

Elbrus und Dihuman's tam mochte wohl die Porta Cumana des Plinius fenn. 'Allein Diefer Schriftsteller fennt folche Pforte gar nicht, wohl aber sagt er, daß ben ben Kaspischen Pforten ein Schloß, Namens Rumas nia, auf einem Felsen liege, welches doch nicht eine Ruzmanische Pforte zu nennen ist. Was Plinius mit der

"fenn, bag bie gange Porta Cumana pon ber Gubfeite burch "Menschenhande geoffnet, und burch bas Aushauen ber Miner " biefes heutige machtige Thal geworden fen. Die Bande, und " vielleicht reichen Gange, find amar jest mit Dammerde bebeckt nnb untenntbar; allein, mo nur ber Stein offen au feben ift. "wechselt immer Sornschiefer ab, und verschiebt fich nach "Morboft, wenn icon mehr als ein Drittheil ber Strafe jurad. "gelegt ift, die alsdann nördlich burch vorliegende taube, graue " Relefteingebirge abgeschnitten und verschloffen wirb; benn nun maffen unwegfame beichwerliche Chaler zwifden hoben Granits .gebirgen überfliegen werden, ehe man an bie norbliche Deffe ... nung ber Porta Cumana berabtommen tann. - Wenn man " alteren Rachrichten ju Folge (welchen?) aus ben taglichen "Ginkunften an Gold und Gilber auf Die Menge ber Minern "foliegen wollte, welche taglich gewonnen und ju Gute gemacht "werben mußten; fo fonnte bies, nebft allen andern Sulfe-"mitteln, nur burch eine große Augahl Menfchen bewerffieltigt "werben; ba aber eine große Angahl Menfchen auf einem fleis "nen Raume fich felbft hinderlich gewesen fenn murbe, fo bleibt "feine andere Bermuthung übrig, als: Das Ers fen fo "haufig, reichhaltig und leicht ju gewinnen ges "wefen, dag auch mit einer geringen Ungahl Dens "foen bas fengefeste Gewicht an Gold und Gils "ber geliefert merben tonnte." - - Bon biefen reis den Gold : und Silberminen ift indeffen feine Spur mehr übrig. und auch fein anderer Schriftfteller als Strabo fprict bavon. Die Erzählung bes lenten flingt ebenfalls febr fabelbaft, benn

Raukasischen Pforte gemeint habe, werde ich im Berfolg der Reise zeigen. Hier will ich nur bemerken, das die Porra Cumana einer von den häusigen Mißgriffen Reineggs ist, und daß kein einziger alter Schriftseller davon spricht.

Die

als er von ben Sfnanen fpricht, berichtet er, daf bit Bache ben ihnen Golb mit fich fabren follen, welches biefe Barbaren mit burchlicherten Plate ten und wolligten Rellen auffangen. Bober bie Rabel vom goldenen Bließe entkanden if -Wahrscheinlich ift bas, was hier Nachricht scheint, um eine Sypothefe jur Erflarung bes goldenen Bliefes. Demun geachtet hat man fich in neueren Beiten, wiewohl vergeblich, ber mabt, biefe reichen Bergwerte wieder aufzufinden. Johann Sifcher, ber, wie man erft nachher bemertte, verrudt war abergab bem Raifer Paul I. ein Projekt, Die von Strabs et mabnten reichen Bergwerfe aufzusuchen; erhielt aber feine ant wort darauf. Ben der wirklichen Bestauchme von Georgien et nenerte er seinen Borschlag, ber auch genehmigt wurde. Rat ruftete ihn zur Reise nach bem Kaufafus aus, und ber Omf Duffin , Bufch fin, ber als Auffeber ber Bergwerte borthin ging, erhielt den Befehl, ihm zwen Bergoffiziere und vier Berg leute jur Sulfe ju geben. Er fuchte nun bie Bohnplage ber wir Reineggs angegebenen Nation Lntichu, von der ihm aber mu tarlich niemand Nachricht geben kounte, weil fie nicht fo beifi fonbern Let fch fum. Endlich nach vielem vergeblichen herum reisen hörte er von einem Dorfe Namens Lpt fchu an bei Grant von Georgien und der Imerethischen Proving Bachan. Et begab fich alfo fogleich babin, brachte aber nur taubes Geficit mit nach Saufe. - Bor einiger Zeit bat fich wieberum tit Mineraloge auf die Reise nach dem golbenen Bliefe begeben.

Die vorzüglichften fürftlichen Familien beb ben Cfas ratfchai find mit ihren jest lebenden Gliedern folgende,

1. Familie Arnm Schochafi.
Silachfan, Sohn des Binagor.
Aflanbeg, Sohn des Gilachfan.
Ekara, Sohn des Afchagmat.
Riffost oder Missaosk, Sohn des Autschud.
Rasi, Sohn des Autschud.
Ismail, Sohn des Autschud.
Vinagor, Sohn des Mudara.
Riffost, Sohn des Mudara.

2. Familie Saffan (Haffan : ullu).
Wußa Binagor
Osman Dubaruck .
Iftmail Miffoft.

- 3. Familie Cfumud (Cfumudeullu). Omar Dibenai Deman.
- 4. Familie Schaban (Schaban:ullu). Machmat Lichopal Haffana Lau Ssulthan Gubenet.
- 5. Familie Dot'ta I. (Dottasullu). Omar Deman Arymschochal.
- 6. Familie Kotschfar (Kotschfar-ullu). Murtaga Dmar Osman Kerim.

v. Rlaproths Reife ic. 1. Banb.

3. Familie Tfoetsch'cal. (Lichotsch'calar). Machmut Osman Hassana. Mustafa.

8. Familie Kaißin (Kaißin zullu). Kaißin Wirfa Befir Doman.

9. Familie Mirfa beg (Mirfa beg:ulu). Mirfabeg Dibenai Paffana Rotichanai.

10. Familie Tfcotfc'ca II. (Tfcotfc'casulu). Kofcenai Haffana.

ni. Familie Korchmaß (Kerchmaßlarin). Korchmaß Pabshibeg Passana Pagim.

12. Familie Dot'ta II. (Dot'ta = ullu). Mirfabeg Kaißin Dfhambulat Ofchenai Mirfai.

13. Familie Botefc (Botefch : ullu). Osman Saffana Muftafa Ifmail.

Bu den Ckaratschai gehört noch der nordöstlich davon, auf dem Bergrücken Tschalpack, der sie vom Baksan trennt, wohnende Stamm Urusby, der auf 150 Familien stark ist, und unter dem Kabardinischen girten Missaosk steht. Außer den Stammeinwohnern des Dorfes Ckaratschai giebt es dort noch eine Familie aus Derbend und zwen oder dren Ckumuckische, die aus der Gegend von Endery abstammen.

II. Destlich von Ekaratschai folgt im Schieferges birge der Tatarische Distrikt Baksan, an den oberen Ges genden des beträchtlichen Flusses Baksan und um den Ursprung des Baches Kutkudshin, der in einen Salzsee fließt, von dem man im Winter das Salz abnimmt. Die Bewohner desselben werden, so wie die des folgenden, von den Tscherkessen Tscheriga genannt.

III. Die Efchegem ober Ticheriga, Ticherfeffich Eschegem Rusch'ha, bestehen aus 400 Kamilien und bewohnen die hochsten Schnee = und Schiefergebirge an den Kluffen Tichegem und Schawdan, bis jum Baffan in Beften. Gie haben Fürften (By), Edle (Usden) und Bauern (Tichagor), doch ftehen die letten feinesmeges unter der Bothmakiafeit der erften, sondern alle hans gen von den benachbarten Kabardinischen Zurften ab, die von ihnen noch von Zeit zu Zeit den alten Tribut fordern . den sie aber, wenn sie konnen, mit den Waffen in ber Sand verweigern. Gie bauen Baigen, Birfe und Gerfte, und brauen fehr gutes Bier. Ihre Schafheerden find ans fehnlich, auch halten sie viele Pferbe, die zwar nur klein und jum Tragen großer laften nicht brauchbar, aber befto beffer zu den Gebirgereisen zu brauchen find, weshalb fie haufig nach Imerethi und Mingrelien bin verfauft werden. Auch haben fie eine besondere Art fleiner Mauls thiere, die Cfara Ratir genannt werden, und aus ber Bermischung des Pferdes mit der fleinen Efelart entfiehen, die auch in Georgien häufig ift. Ihr Honig ift vortrefflich, hat aber oft eine berauschende Eigenschaft, wenn ihn die Bienen vom Rhododendrum und Azalea Pontica sammeln. Bur die Weibe ihres Biebes in den niederen Thalern muffen sie Abgaben an die Tscherkessen entrichten, und obgleich sie soch abzuschünteln, und sich Rußland zu unterwerfen, so ist ihnen dies doch bis jett noch nicht geglückt. Ihre Wohnplätze nebst denen der benachbarten Balkarn werden von den Georgiem Schrobb Baßiana, aber nicht wie Güldenstädt und Pallas wollen, Ofhikhethi genannt, wie ih schon oben bemerkt habe. Sie scheinen sonst bevöllerten gewesen zu senn, und zeigen noch jett viele alte Ruinen und keinerne Kirchen im Gebirge.

Ihre Dorfer find folgende:

- 1. Ulu Elt im hohen Gebirge am Tschegem. Ber demfelben: liegt eine alte, drep Faden lange, Kindt auf einem Felsen, in welchem ein schlängelnder Gang ausgehauen ist, der auf beiden Seiten mit eisemen Lehnen versehen war. In durselben werden noch Ueberbleibsel von Büchern bewahrt, von denen Pals Las einige Blätter-erhielt, die mit vieler Gefahr von dorther geholt worden waren. Das eine war in Blatt aus dem Evangelio in Altgriechischer Sprack, und die anderen aus Griechischen Kirchenbückern. Ben dieser Kirche thun schwangere Frauen Selidde sur ihre glückliche Riederkunft, welche gewöhnlich darin bestehn, ein Thier zu schlachten, und es den seperlich verzehren zu lassen.
- 2. Efchegem, dem vorigen gegenüber, auf der norten Seite des Efchegem.
- 3. Labenindfhie.

- 4. Berbebi, weiter herunter ebenfalls auf ber Reche ten bes Efchegem.
- 5. Urgundag.
 - 6. Mimula, noch weiter unten an ber Rechten bes Tichegem, nicht weit von ber Stelle, wo er ben Schawban in seine Linke aufnimmt.
 - 7. Abfhaga, auf ber Linken bes Tichegem, etwas fühweftlich von Berbebi.
 - 8. Ticherliche, ju beiden Seiten bes Schamban, nicht weit von feinen Quellen, am Fuße des Schneel gebirges.
- 9. Bulungu, auf ber Rechten bes Schawban, etwa gehn Werft mebriger.
- ro. Usduschird.
- 11. Ram, ju beiden Seiten bes Schawban bicht vor feiner Mundung in die Linke bes Tichegem.

In dem Thale, in dem der Schawdan fließt, finden sich Eisenerze (Lemirbasch), welche die Einwohner auss schmelzen, und aus dem Bleyglanze des Berges Etars gadscheistaw (Bleyberg) machen sie Bley zu Gute, aus dem sie ihre Augeln gießen. Auch bereiten sie Salpeter und verkaufen Pulver.

IV. Die Balcax, ben ben Therteffen Balcar Rusch'ha, heißen Georgisch eigemlich Bagiani, und nennen sich selbst Maltar aul, d. i. Maltarische Obrefer. Sie sind über 1200 Familien start und leben theils jerstreut, theils in Dörfern zusammen, an den oberen Gesgenden der Flüsse Tscheret, Psigons und Aruan oder Argudan im hohen Schiefergebirge. Zu ihnen geshört auch der Distrikt Bisinge am oberen Mischolssigt,

der fich in die Linke des Tichegem ergieft. Ihr haupt handel geht nach Radsha und Oni am Rion in Ime: rethi, welcher Ort von ihrem Hauptdorfe Ulu Maldat 35 Werst entfernt senn soll. Der Weg dahin führt durch entsekliche Schneeklufte, in welchen die Reisenden oft von herabstürzenden Lawinen verschüttet werden. welche fie nach Rabsha und Oni bringen, sind vorzüglich Kilamantel (Jamatscheh), hellgelbes und braunes Luch (Soall), das für fehr gut gehatten wird, Rige, Regen kappen, (Bafcblick) und Kelle. Dagegen taufchen fie ein feidne und baumwollene Zeuge, Rahnadeln, Gold : und Silbertahn, Labat, Pfeifen und anderen kurzen Kram. Besonders kaufen sie in Oni viel Steinsalz, welches in großen langlichten und vieredigen Studen von funf bis fcb Dud, aus dem hinter Etiwan gelegenen Bergwerke ber Ba: iafid, durch anne Georgien und ben Raufasus versuht wied. Doch erhalten fie auch Ruffisches Salz von der kink und, den Tschernomorgen, welches ihnen Juden und Kabar Diner guführen. Ein anderer Sauptartifel, den fie auf Rabfha holen, find Reffel und Geschirre von Rupfer, bit iber Bathumi und Dothi aus Erferum gebracht met Die Balkar und Tichegem follen auch haufig ben. Ruffisches Rupfergeld, das sie erhandeln, einschmelzen und Schuffeln und Teller baraus machen. Anf dem Wege bon Duger ju ben Balfarn liegt am Rlugden Chafria: Don der Berg Jedischong (d. i. Bleyberg), der viel Erganbruche enthalt und von dem die Dugpren Blenglang holen, ben sie ben sich zu Sause ausschmelzen. Dugorischen Dorfe Masquawa kann man leicht mit Do gen dahin kommen. Rach Georgischen Rachrichten soll ihre

firstliche Kamilie Bafflat, Die bem Range nach ben Ras bardinischen Ebestäuten gleichheschen wird, Dffetischen Urfprunge fenn, welches aber noch einer Beftatigung bedarf. Mired Dovier find folgendes.

- 1. Ulu Makkary d. i. Groß Makkar, am kleinen Riuffe Pfigon su, ber fich in die Rechte des Tideret ergießt: Das Sauptborf und ber Sit ber Kamilie Bakiat, von etwa 180 Saufern.
 - 2. Sobfarta, an demfelben Rhuffe.
 - 3. Churdaira.
 - 4. Chawarba, auf ber Linfen bes Efcherel.
 - 5, Julu, auf eben ber Seite weiter unten.
 - 6. Affanta.
 - 7. Adshalga.
 - 18. Mochaula, am Ginfluß bes Pfigon in ben Efderef.
 - 9. Bifinga, ein Dorf mit einem besonderen Diftrift, mifchen ben Bluffen Efderet : dacho, ober bem reifenden Ticheref, und bem Difbigt, ber in Weften entspringt und unterhalb ber Mundung des Borigen in den Ticherek fallt. Unterhalb von Bifinga ergieft fic ber Bac Cfara : fu, b. i. fdwarz Waffer, in die Linke des Ticheret = caco.
 - 10. Chulam, an ber Weftfeite bes Ticheretschache oder des reißenden Ticherek, eines großen und klaren Rluffes, der im hohen Gebirge entspringt und in die Bestseite des Tscherek fallt. Unterhalb der Mundung Dieses Fluffes ift am Ticheret eine tiefe, mit febr flarem, aber solzigem und bitteren Baffer angefüllte Rluft, die Licherkessisch Ticheret : Jana, b. i.

an den Ruhrwerken gerbricht, es nicht so leicht ersett wer ben kann, theils weil man ben einem etwanigen unglick lichen Ueberfall, zu Pferde besser fortkommen kann. Gepack und die Reisebibliothet mußte also in Raften und Mantelfacte (Schamabani) vertheilt werben, die paar weise mit Striden verbunden und den Pferden auf einem sogenannten Pacfattel aufgelegt wurden. Diese boppelten Backete beifen im Rufficen Bjuti und find im ganger Raukasus ben Transporten gebrauchtich, ja felbst ber grifte Theil der Ammunition und des Proviants für die in Geor aien Rebende Ruffische Armee wird auf Wiukenpferden von Rufland aus borthin geführt. Auf ein Pferd tann man hochens sechs Pud oder 240 Ruffische Brunde laden, und zwar auf jeder Seite genau die Halfte der Laft, damit fic beibe Pactete bas Gegengewicht halten. 3ch brauchte ben Reit = und funf Packpferde, indem ich meinen Ruffscha Bedienten an der Linfe zuruckließ und nur ben Deutschen mit mir nahm, theils weil eine Person die Reisekoften betracht lich vermehrt, theils weil ich in Georgien doch genothigt war, einen Landeseingebohrenen als Dollmetscher ber mir anzunehmen.

Da man mir gesagt hatte, daß in wenigen Tagen ein bedeutender Transport dem Herrn General Feldmars schal Grafen Gudowitsch zugehöriger Sachen, mit einem sehr sicheren Convon von Mosdos nach Tistis abgehen wurde, so beschloß ich, mich an denselben placeilegen und eiste, vor seinem Abgange nach Mosdos placement. Nachdem atso alle Borbereitungen zur Abreist gemacht worden waren, ersuchte ich den Herrn Gouverneut von Kartwelinnow und den in der Kausassischen Linie

tommandirenden General en Chef Sfergei Alerewitich Bulahakom, um die, wegen ber Boftpferbe und ber Bedeckung nothigen Papiere, welche ich auch am 16ten De zember Rachmittags erhielt. Unfere Subrwerke maren gepact und nichts hinderte unsere Abreise, allein der herr Gouverneur erlaubte sie nicht, weil das Nachreisen jest außerordentlich gefährlich ift, und man fich gar nicht auf die mitgegebenen Rolafen verlaffen kann, die gewöhnlich beom Anblick des Keindes die Klucht, ergreifen, um fich und ibre Pferde in Sicherheit zu bringen und ben ihnen anvertrauten Reisenden im Stiche laffen. Sicherer geht man übers haupt mit einem Infanterieconvon, denn diesen fürchten die Gebirgevoller viel mehr, weil fie felbft faft immer zu Pferde angreifen, und dann der Rufganger einen großen Bortheil im Zielen hat. Uebrigens giebt man den Rabardinern fo ju fagen alle Krevheit zu rauben, und die Ruffen auf ihrem eigenen Gebiete auszuplundern, weil man den Rosaken und anderen Truppen ftreng unterfagt, einen von ihnen ju todten, sondern sie lebendig gefangen zu nehmen, welches faft unmöglich ift, ba diese weit schlechter beritten und bewaffnet find, als der Keind. — Wenn man alle die Menschen aufammengahlte, die seit funf und zwanzig Jahren an der Linie von den Ticherkeffen und Tichetichenzen geraubt worden find, fo wurde gewiß eine ungleich größere Angahl herauss kommen, als die betraat, welche an der letten Dest im Raukas fischen Gouvernement gestorben find. Da man nun gegen Diese so strenge Borsichtsmaagregeln nimmt, warum verweis gert man sie benn gegen jene weit verberblichere und entehrende Pek, die einen auf 150 Werst breiten Strich langs der Ruffischen Granze verheert, denn die Kabardiner gehen oft weit über Madshar hinaus bis an die Gränze anderer Statthalterschaften. Frentich ist es kein Wunder, daß diese Nation gegen die Russen feindlich gesinnt ift, weil sie von ihnen, unter dem Scheine des Schutzes und der Freundschaft, immer mehr und mohr aus ihren Wohnsitzen gedrängt worden, und jetzt auf ein Biettheil ihrer ehemaligen Beideplätze eingeschräuft ist. Da man nun aber einmal den politischen Fehler gemacht hat, eine brave und vortressliche Ration auf alle Art zu beeinträchtigen, so sollte man jetzt wenigsfrens seinen übelen Folgen durch Energie entgegen zu arbeiten, und ihn so zu verbessern suchen.

Um 17ten gegen Morgen um acht Uhr verließen wir endlich Georgiewet, und fuhren aus bem bitlichen Thore ber Reftung ben fteilen Steppenabhang hinunter und über bie Dobtumta, Die hier noch ziemlich schnell flieft. ber befohlenen fieben Rofaken erhielt ich aber nur zwey Mann, weil alle andere mit bem General Bulghafow auf die Jagd geritten waren. Begen Mittag erreichten wir bie Stanisa Marinefaja auf der Bobe der tiefen Sterpenfoluft, in welcher bas Alugden Salufa, bas jut Ruma geht, fließt. Beym hinunterfahren von der weft lichen fteilen Seite diefer Schluft, konnten die Pferbe den Bagen nicht halten, und eilten bamit im Gallop in bas Thal hinunter, burch ben Kluf und wurden endlich, durch bas häufige Schleendorngestrauch an bemfelben, jum Stehen Wir waren in Gefahr gewesen, alles am Wagen ju zerbrechen, allein gludlicher Weise ging die Sache noch ohne bedeutenden Schaben ab. Die folgende Stanita Pawlowskaja ift 27 Werft von Georgiewsk entfernt und liegt am linken Ufer des Flugdens Rura, welches aus

einer mit Wald bewachsenen Sügelreihe in der Steppe entspringt, die Tatarisch Tschapschafte und Tscherkesisch Oschapschack genannt wird. Eigentlich ist der Ursprung der Rura doppelt, und der oftliche wird von den Tscherkessen Aura jug, d. i. die trockene Rura, der westliche aber Rura Isch gwa oder die große Rura, genannt. Der Fluß läuft nach Often etwas nördlich und endigt mit versschiedenen kleinen sumpsigen Seen in der Steppe vor den Sandplägen Anketeri.

Das tief eingeschnittene machtige Thal ber Rura. beffen Grund gang aus Rollsteinen besteht, hat unftreitig einen viel größeren Strom zur veranlaffenden Urfache gehabt, als der jest fich fast darin verlierende fleine Bach ift; und da dieses Thal so fortdauernd machtia aufwarts gegen Beften und Gudweft fortfett und bis an die Dalfa, in Die Gegend von Bieloi Mefidshet reicht, so ift die grofite Wahrscheinlichkeit vorhanden, daß die Malka, welche eben folde Riefel rollt, als in diesem Thale liegen, vormals burch daffelbe seinen Ausfluß in das vorige weiter ausgebreitete Rafpifche Meer gehabt haben muffe. Bielleicht ift auch ein Theil dieses Stromes damals, durch bas ebenfalls non Bieloi Degofhet an gegen ben Bach Saluta oder Golfa durchsegende Querthal, welches, so wie ber Lauf dieses Baches, ebenfalls voll Rollsteine liegt, durch die Spur der Golta gegen die Ruma gefloffen und hat mit diefer eine gemeinschaftliche Mundung gehabt; wie man benn auch noch, zwischen Sfolenoi Brod und Prochladnoi, eine alte Spur feines fpater veranderten Laufes fieht. -Ja auch ber Baffan, ber Teref und andere Riuffe, mogen gar wohl vormals ihren Ausfluß aus dem Gehirge

mehr nordwärts, in diese vormalige See gehabt haben und von ihrem mitgebrachten Quarysande rühren vermuthlich die Flugsandstrecken zwischen der jetzigen Kuma und dem Lerek her *).

Wenn man einmal annimmt, die Malka, welche bep ben Tataren auch Balch genannt wird, habe fich ehemals für sich in das Raspische Meer ergossen, so ist es auch sehr wahrscheinlich, daß die Beranderung ihres Laufes vor nicht gar langer Beit Statt gefunden hat. Ptolemaus mar tennt nordlich vom Raukasus bis zur Wolga nur zwen gluffe, Die in dies Meer gehen, die Alonta und den Udon (Ruma), allein fo fpat konnen auch die Rluffe in der Steppe ihren Lauf nicht geandert haben. — Das tiefe Thal ber Rura, welches bis jum Ufer der Malfa reicht, hat auch wahrscheinlich ju bem gang unverzeihlichen gehler ber podrobnaja Karta Anlag gegeben, melde fie in Often entspringen, nach Weften fliegen und sich in bie Malka nach Suden zu ergießen lagt, ba bies in ber Birf: lichkeit boch gerade umgekehrt Statt findet. Die Ruta entspringt etwa eine Meile nordlich vom Ufer der Malte, Rieft zuerst nach Mordost und dann fast ganz nach Often, bis fie fich in die erwähnten Sandftellen ber Steppe verliert. Wie man diesen Sehler ber der Revision hat stehen lassen konnen, ist gang unbegreiflich, jumal da auf der Karte ju Buldenftadte Reife und auf ber von Bannoni, welche die Granzen des Othmanischen Reichs darstellt, der Lauf der Rura gang richtig bargestellt ift.

^{*)} Pallas Reise in die süblichen Statthalterschaften Ruflands, Eh. I. S. 356.

Wenn man von Pawlowskaja das Kurathal hinauf bis jum Ufer der Malka geht, welches etwa zwen Deutiche Meilen von bort entfernt ift, fo kommt man in ein rundes angenehmes Thal, welches fich nach Beften gieht und den Ticherteffischen Ramen Ruich = bihapa fahrt. Auf einem Berge in demfelben fteht das Begrabnif des Furften Difaoft, ber ein Sohn des Cfara = Rurfa und Bater des Arflan : beg mar, welcher lettere unter bem Ramen Sfokur Shadfhi, als ein muthiger Rauber und Rrieger bekannt mar. Er war Furst der Cfubanischen Rogan und zwar der Horde Raffai Aul, welche vor etwa achtzig Kahren in dieser Gegend und niedriger an der Malfa, ja felbft jenfeits des Teref's in der Begend von Dibulat herumzog. Dies Denkmal ist eine fiebeneckige Rapelle und etwa 15 Fuß hoch. Ihm gegenüber Reht ein Stein mit einer Tatarischen Inschrift, und neben ber Fenfterbffnung ift im Mortel eine große Mannshand eingebruckt. Diefe Rapelle wird von den Ruffen Bjeloi Degofhet, oder die weiße Megdshed, genannt. Auf der anderen Seite der Malka liegen zwen Tscherkeffische Dorfer der Kamilie Zwen Meilen oftlich von Bjeloi Deg= Tidashukin. dibet ift die Gegend, welche wegen eines Uebergangs über die Malta von den Escherkessen Scheguta Sikego, von ben Tataren Tuffetschu und von den Ruffen Sfoles noi Brod genannt wird, welche Namen alle falzige hier fteht jest ein deppelter Rofakens Rurth bedeuten. poften, um den Uebergang ber Ticherkeffen über bie Malka zu verhindern.

Nachmittags verließen wir Pawlowskaja, wo wir lange auf Pferbe hatten warten muffen, und gelangten

nach einer Rahrt von achtzehn Werften , Die wir in einer guten Stunde gurudlegten, nach bem bedeutenden Dorfe Saldatskaja Malka. Behn Werfte von da hatten wir Die Redoute Sfoliman Brod, Die von einem alten Uebergange ber Ticherkeffen über die Malfa ihren Ramen .hat, und nach funf Werften die Station und bas Dorf Prochladnoi, eine Reile vor der Bereinigung bet Baffan mit ber Malfa. Bier hatte bamals ber Auf: feber über die Rabarbiner (Rabardin stoi Briftam), in der, Verson des General-Majors Del Pozzo seinen Sin. Bon Drochladnoi ging unfer Weg über bas Doch Pribliffnie nach der Stadt und Reftung Befaterins grad an der linken Seite der Malka, die wir nach fiebzehn Werften um Mitternacht erreichten. Saft auf allen Sto tionen waren die mitgegebenen Rosafen auf der Balfte bes Beges in der Stille umgefehrt, fo daß wir gewohnlich die Stanita ohne Bededung erreichten. Wieder ein Beweis, wie wenig Ordnung felbst in den militairischen Ginrichtungen an ber Linie herrscht. Wegen der Quarantaine lief man une nicht in die Stadt felbft ein, fondern wir warm genothigt, unter frepem himmel ju übernachten, welche besto unangenehmer war, weil ich mein Kilzzelt mit andem Sachen nach Mosdof vorausgeschickt hatte, und die Ralte einer Dezembernacht felbst in sudlicheren Gegenden nichts besonders erwarmendes an sich hat. Ru unserm größten Leidwesen fehlte es auch anfanglich an Solz, um ein keurt anzumachen. Ben diefer Gelegenheit bemerkte ich wieder, wie wenig eigentlich die Ruffen Ralte aushalten tonnen, benn mein Student war dem Weinen nah, und einige Ruffice Zuhrleute, die auch dort Salt gemacht hatten, Ponnten.

konnten nicht Pelze genug über einander ziehen. Ueberhaupt ertragen die Ausländer die Kälte in Rufland viel besser als die Eingebohrnen, die schon, im Derbste anfangen, ihren. Pelz zu tragen, und ihn vor der Mitte des Frühlings nicht ablegen. Dabep ist das Einheizen in den Zimmern unausshaltbar. Fremde hingegen, die sich nicht in den ersten Jahren ihres Aufenthalts in Rufland an Pelze gewöhnt has den, bedürfen ihrer für die Folge fast gar nicht, und mir ist immer ein mit Watte gefutterter Ueberrock oder Mantel viel angenehmer zu tragen gewesen, als ein erhipendes sehweres Fell, dessen ich mich nie anders als auf der Reise im kättesten Winter bedient habe.

Jekaterinograd liegt so wie Georgiewsk auf eis nem hohen Steppenabhange, der ganz steil nach der Malka zu abgestürzt ist. Diese Stadt hat die Gestalt eines Künfsecks, ist die stärkte Festung an der Kaukasischen Linie und ward 1776 angelegt. Die beiden Seiten, welche am Abshange liegen, sind, weil sie durch diesen hinlanglich gesschützt werden, unbefestigt, aber die drey andern mit Wall und Graben und drey Batterieen versehen. Vom Jahre 1785 an war Jekaterinograd die Hauptstadt der Kaukasischen Provinz des Ustrachanischen Gouvernements, bis diese Provinz vor wenigen Jahren selbst zur Statthaltersschaft erhoben wurde und Georgiewsk zur Souvernementsschadt erhielt.

Die ganze Gegend von Jekaterinograd bis zum Terekift fehr fruchtbar und führt den Tatarischen Namen - Beschetamad Color Cib, d. i. die fünf Mündunsgen, weil sich in derfelben die Flüsse Malka, Baksan, v. Riaproths Reise 22. 1. Band.

Tich egem und Ticheret mit einander und dann mit dem Teret vereinigen. Da, wo jest Jekaterinograd fteht, war fonft der Hauptübergang der Tichetkeffen über diefen Fluß, über den sie ihr Bieh trieben.

Am 18. Dezember fruh Morgens brachen wir aus unserm kaiten Nachtlager auf und erreichten nach zwölf Wersten die Bereinigung der Malka mit dem Terek, die unsetwa eine Werft zur Rechten liegen blieb. Ueberall waren die Kosakenposten wegen der Quarantainencordons verdoppelt, und standen an einigen Stellen sogar jenseits der Walka und des Tereks, welche beide Flüsse die Gränze der Russen und Tscherkessen machen. Bon da ging unser Weg wieder über die Odrfer Alexandria und Podpolnoi nach Pawlodolsk, der letzen Station vor Mosdok, die 22 Werst von Jekaterinograd entfernt ist. Nach 13 andern Wersten gelangten wir noch Bormittags in Moszadok das

Da der Herr von Kartwelinow mir ein besondes res Empsehlungsschreiben an den Kommendanten dieser Festung, Obristlieutenant Dianow, mitgegeben hatte, so suhr ich bep demselben vor, um ihn zu ersuchen, mir sogleich ein gutes und geräumiges Quartier anweisen zu lassen, welches ich auch zu meiner großen Zufriedenheit im Hause des katholischen Armeniers Stephan Lantissow erhielt.

Mosdof wird 115 Werst von Georgiewsk gerechnet und liegt dicht am Terek, auf dem hohen Steppenabhange, der das ganze linke Ufer dieses Flusses einfaßt, und hier auf sechs Klafter hoch ist. Der Name dieser Stadt ist eigentlich Tscherkessischen Ursprungs, und aus Meg Bald und dof taub, zusammengesent; es bedeutet also einen dicken Bald, denn dieser befand sich hier, ehe diese Festung angelegt wurde, und die Rabardiner hielten in demselben ihre Bieh und Pserdeheerden zu gewissen Zeiten des Jahres. Mosdof wurde im Jahre 1763 erbaut, nachdem zwey Jahre vorher der Eigenthumer dieser Gesgend, Mursa Rurgof Kantschiofin, ein Fürst der kleinen Rabardah, der sich zu St. Petersburg hatte tausen lassen, dieselbe für immer der Krone Russlands abgetreten hatte. Noch vor etwa dreisig Jahren sahe man in dem, etwa sieben Werst von hier entlegenen Walde, der Alt & Moske dof genannt wird, die Ueberbleibsel steinerner Gebäude und einen ausgemauerten Keller, die den Ueberbleibseln von Madshar in der Bauart ähnlich gewesen seyn sollen.

Die Festung ist nur von der Nord, und Oftseite zus gänglich, und könnte als eine starke Bormauet gegen die Gebirgsvolker angesehen werden, wenn sie stärker besetzt ware und die Kanonen auf den Ballen in einem bessern Stande erhalten wurden. So aber sind es größtentheils außerors dentlich schwere eiserne Stude, die nur als Belagerungssgeschütz gebraucht werden können.

Die Einwohner von Mosdot sind Russen, Armes nier, Armenische Ratholiken, Georgier, Tataren und Ofsseten; auch sindet man viele getaufte Tscherkessen hier. Der Zusammensluß so verschiedener Bolker verursacht, daß die mehrsten handelnden Einwohner außer dem Russischen noch Tatarisch, Armenisch, Georgisch, Tscherkessisch und Ofseisch sprechen, und also ihr Sprachgenie sehr ausgebils det haben. Aus dem Besuche des Kaushoses (Goltianoi dwor) kann man aus der Menge und Verschiedenheit der Mm.

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verkäuflichen Waaren und der Raufer auf die Wohlhaben= heit ber Einwohner einer Ruffischen Stadt ichließen. Mosdoffche Raufhaus ift aber jest fehr armselig und man Andet nur in einer Bude Rachtschimanischer Armenier Guropaische Baaren. Der größte Theil der übrigen ift ver= schoffen und die andern sind von hiefigen Armenischen und Offetischen Raufleuten eingenommen, die mit kleinem gram und Eswaaren handeln. Sonft foll hier ber Sandel ben weitem betrachtlicher gewesen fenn, allein bie jetige Unficherheit an ber Linie, Die Quarantainen von Ruffischer Seite und die Beft ben den Gebirgevolfern haben außerordentlich zu feinem Berfall bengetragen. Auch mag wohl Die Offupation von Georgien das ihrige dazu bepaetragen haben, weil fich badurch ber Absat Ruffischer und Euros paifcher Baaren, an die Bewohner diefes gandes, Tiflis gezogen bat.

Die Hauser sind theils holgern, theils aber auch nur aus Atrebtwerk, welches mit Lehm ausgefüllt ist, aufgeführt. Die. Fenster gehen gewöhnlich in den Hof, und von der Strasse sieht man nichts, als eine kahle mit Erde beworsfene oder weiß übertunchte Wand. Unterhalb der Stadt sind einige schlecht gebaute Schiffsmühlen auf dem Terek angelegt, deren Steine sich aber so stark abreiben, daß man manchmal das aus dem hier gemahlnen Wehle gesbackene Brodt wegen des bengemischten Sandes kaum gesnießen kann.

In Mosdor sieht man außer den Ruffischen auch zwen Armenische und eine Katholische Kirche, welche lette etwa vor 40 Jahren von den hiesigen Kapuzinermissionarien angelegt worden, und jest, da diese ausgestorben, in den

Satet und einen kaienbeuder haben. Ich glaubte von dies sein einige Nachrichten über die Gebirgsbewohner einzichen zu können, allein ihr kurzer Aufenthalt in Mosdok hatte ihnen noch keine Gelegenheit gegeben, sich mit denselben bekannt zu machen, oder gar in Berbindung zu sepen. Der P. Aegidius Henry, der aus den Französischen Niederlanden gebürtig und in England gebildet worden ist, hat es in kurzer Zeit sehr weit in der Armenischen Sprace gebracht, und obgleich er dieselbe ben meiner ersten Anwessenheit zu Mosdok erst seit neun Monaten zu erlernen ans gefangen hatte, so war er doch schon im Stande, bsende lich und in der Airche Reden darin zu halten. Der Sotztesdienst bis auf die Messe wird hier ebenfalls Armenisch verrichtet.

Diefer schlaue Jesuit hatte vor einiger Zeit ben Ptan' gemacht, die Sebirgsbewohner des Raukasus, welche noch nicht völlig der Russischen Herrschaft unterworfen sind, durch Mitglieder seines Ordens so kultiviren zu lassen, wie sie es mit den wilden Einwohnern von Paraguay gethan hatten. Die Regierung hatte daben dem Orden freyes Spiel lassen mussen, und wurde so einer kostdaren und unsangenehmen Sorge überhoben gewesen senn. Diesen Plan, der von verschiedenen Beamten an der Linie gebilligt und unterstützt ward, schieste er nach St. Petersburg, indefessen schaplich vergessen worden.

Ich hatte hier in Mosdof Gelegenheit, einer Armenis feben Hochzeit benzuwohnen, und merkte Folgenbes über die daben ftatthabenden Gebrauche an. Am Abend vor

berfelben ladet ber Brautigam alle feine Areunde mannliden Geschlechts au fich und bewirthet fie aufs befte. Dann laft er einen Barbier tommen, welcher ber gangen Bersammlung die Ropfe und Barte schiert, und nun geht alles ine Bad. Um andern Morgen gang fruh begiebt fich ber Brautigam mit feinem Gefolge in bas Saus feines Zunftigen Schwiegervaters, um die Braut abzuholen. Diefer legt erft beiber Bande jufammen und begleitet fie-Dann mit feiner gangen Gefellicaft in die Rirche, wo die Trauung durch den Geistlichen vollzogen wird. Rach ihrer Burudkunft aus ber Rirche bauern die Restlichkeiten bren ganger Tage hindurch, und erft am dritten Abend durfen Die Neuvermählten ben einander ichlafen. Gine besondere Bewohnheit, die ben mehreren Affatischen Bolfern herrscht, hat fich auch ben den Armeniern erhalten, namlich die, Daß die Frau mahrend des erften Jahres ihrer Che, und manchmal noch långer, burchaus nicht mit den Eltern ih res Mannes fprechen barf.

Folgendes find die Sauptpunkte, worin die Armenier in Glaubenssachen von den Romisch = Katholischen Christen abweichen:

- 1. Glauben fie nur an eine Ratur im Beilande, namlich an bie gottliche.
- 2. Ramen die Seelen der Gerechten nicht in bas Feges feuer.
 - 3. Burde die Strafe furs Bose und die Belohnung des Guten erft am jungften Tage angehen.
 - 4. Gehe der heilige Geist allein vom Bater und nicht vom Sohne aus.

- 5. Salten fie den Pafft, ju Rom nicht fun bas fichtbare
- 6. Erkennen sie keine Concilien an außer die drep erften allgemeinen. Besonders verwerfen sie das Chalges donische.
- 7. Wenden sie ben fcmeren Kranken die lette Delung
- 2. Bep der Messe vermischen sie den Wein nicht mit, Wasser, um dadurch die einzige Natur im Heiland, zu bezeichnen.
 - 9. Im Ranon der Deffe erwähnen fie einiger Reger.
- 20. Allein die Priefter, und nicht Die Bifchofe ertheilen das Sakrament ber Firmelung.
- 11. Die Feperlickeiten wegen der Geburt, Erscheinung und Laufe Chrifti fepern fie an einem Lage, namlich am oten Januar.
 - 12. Beym Schlachten, ben der Reinigung der Weiber nach der Geburt, und der Auswahl der reinen und unreinen Speisen, haben sie noch einiges vom Judenthum beybehalten.

Der Teref fließt bep Mosbot sehr schnell, welches von der hohen tage seiner Quellen im Schneegebirge des Aankasus herrührt. Bon Stephan Lyminda im hos hen Gebirge dis Lars am Anfange des Kalkgebirges soll er allein 95 englische Zuß Fall haben. Im Julius und August, wenn ihn das Schneewasser in der Flache auf acht bis zehn Juß über die im herbst, Winter und Frühling gewöhnliche Sohe anschwillt, wird er reißend, tritt an

mehreren Stellen' aus feinen Ufern und überfcwemmt ei= nen Theil feines Gestades. Er nagt auch nicht nur an seinen Ufern und unterwäscht sie, sonbern macht fich auch ftellenweife neue Betten und versandet die alten, auf wels den die ausgeriffenen Baume und nicht felten auch Solzfibffe aus dem Gebirge ftranden. Dicht alle Jahr friert Diefer Fluff au , treibt aber boch im Winter mit Gfe! Diefe Beit ift fein Waffer ziemlich flar, welches fonft, won ba an, wo er aus dem Gebirge in die Ebne ber Rabardah tritt, von fowimmenden Erdtheilen fehr trube wird. Allein geschöpft klart es sich bato ab und ift dann hell und wohls fomedend. Unter Rislar hat ber Teret weit weniger Rall und theilt fich in mehrere Urme, in welchen bas vertheilte Baffer fo fanft fliegt, bag es die Erdtheile abfeten kann, wodurch diese Arme immer mehr verschlammen, und bald ber eine, bald ber andere ben Sauptfluf vorftellen.

Der Teret und alle seine Rebenstusse sind an Fischen sehr arm und besitzen keine eigenthumliche Arten. Es sind alles Raspische Fische, die des kaichens und sußen Wassers wegen aus dem Raspischen Weere in den Fluß herauf gesten, und nach dem kaichen wieder zurückkehren. Daher kommt es, daß zu einer bestimmten Zeit nur immer eine öber einige Fischarten in Menge gefangen werden. Der Mangel an Fischen hat aber besonders seinen Grund in der Seichtigkeit der Mündungsaime, in welchen sich große Fische, wie der Hausen und Wälts; kaum unter Wasser halten konnen. Daben ist dies Wasser kafte stehend, im Sommer warm und schlecht, der höhere Leiek aber, so wie seine größeren Zustüsse, die Malka und Stundsha; sind den Fischen zu schnell und kalt.

Die haufigften Sifche im Leret find Kurpfen; Bare ben, Saufen, Stohte und Seturga. Der gemeine Lacht. ift hier im Januar und Kabenar in fo großer Menge vorflanden und von so autem Geschmaet, das man ihn mit Rupen rauchern und im Reicher verfenden tonntes Des Rafvifde Kettfid (Staffic ShienajarRoba, Ceprinus chillooides)? Der wegen feines Wortrefflichkeit. von bent Betfern , wie die Gan's maft, D. i. Ronigs fiche genannt wird, und auch unter bem Ramen bes Ristarichen Berings bekannt ift, findet fich im Teret in den Binter? monaten fo haufig ein', baß et bie gemeinfte Sifchattung Diefes Bluffes ausmacht. Diefer fette und febe wohls fcmedende Bijch, ben man gewöhnlich rauchert, tann bie Bollandischen Beringe vollig erfeten, und ift außerft wohle fent, großer und von befferem Gefchmade. Manche wers ben auf 45 Boll lang und wiegen an achtzehn Pfunde. — Bechte, Sfandarte, Barfe und Brachfen find felten int Teret, bagegen findet man gegen bas Meer zu Ricottern und Schildfroten *).

Die Gegend an der linken Seite des Terek zwischen Mosdok und Beschet amack hieß souft den den Ticherskesten Jeroschta. Auf der andern Seite dieses Flusses ihr gegenüber bildet derfelde den hohem Wasser zwey lange Inseln, welche die Aders Inseln (Oprowa Orlowy) genannt werden, von denen die füdliche durch einen Arm von der kleinen Kabardah: getrennt wied, welcher der Des mirtsche genannt wied. Sechs Werste stellich von Moss.

^{*)} Galbenfabt Th. i. G. 174.

bok war ein Waldchen, welches Tatapifch Jus Terek, d. i. die hundert Weifpappein, genannt wurde; an deffen; Stelle ist jest eine Ansiedelung, die Gsto Derew oder die hundert Baume heißt. Auf: dem halben Wege dahin sch man sonst noch einige alte Muinen.

Der Seibenban, der feit mehr als viernig Jahren inben Rosafenstanipen zwifchen Wosbof und Ristar ges, erieben wird, hat fich in neueren Zeiten, vorzäglich burch. Die Bemühungen des Marfcalls von Bieberftein, febr gehoben, und liefert mit Georgien vereint jest eine bedeus tende Menge rober Seide für die Mostowischen und andern Ruffifchen Geibenweberenen. Allein bie Rultur bes Beinfocts, die awar febr verbreitet ift, hat bennoch bisher gar nicht zur Bollkommenheit gelangen konnen, weil man wes ber hinlangliche Renntniffe, noch Gebuld genug dazu befitt. Darum ift ber Kislarsche Wein noch immer mehr schlecht als mittelmäßig, und bem ganglichen Berderben fehr leicht ausgefest. Dennoch giebt es einzelne Befiger von Weinbergen, Die fich mehr Dube mit ihren Stocken geben und es porgieben, weniger Wein ju gewinnen, aber bagegen befferen. Go habe ich jum Benfpiel bemm Beren pon Rartwelinow in Georgiewet Rislariden Wein getrung fen, ber einige Jahre auf Bouteillen gelegen hatte, und im Gefdmad und Rraft bet Beremitage fehr nahe fam. Eintraglicher als der Sandel mit Bein ift für Die Bemohner ber Mosdofichen Linke ber Bertauf des Weinbrannts meins, der in und ben Rislar von besonderer Gate gemache und durch gang Rufland, ja tief in Giberien binein verfahrt wird. Er ift auch überall unter dem Ramen bes Rislars fden Branntmeins befannt und beliebt.

Die Steppe in Rorben bes Rantafus ift faft bas. Baterland ber Gurten, Turbiffe, Melonen und Waffers melonen ju nennen, und besonders find die beiden letten. Früchte in der Gegend von Mosdok von ausgezeichneter Bute. Bon den Delonen, die Tatarifc Raun beifen, giebt es viele Arten, von benen eine immer die andere an. Wohlaeschmack übertrifft, aber die beste von allen ist groß; und långlich und hat hellgrunes Fleisch. Bon den Baffers. melonen, Tatarifd Cfarbus, ift die Gorte die befte, welche starkrothes Fleisch und kleine Saamen wie Birnene körner hat. Aus den Waffermelonen hat man feit einigen Jahren versucht, Branntwein zu brennen, ber gar nicht übel schmedt. So scon auch biefe Früchte an ber Linie find, fo muß fich doch jeder Kremder des Benuffes berfele ben enthalten, weil er unvermeidlich Fieber nach fich gieht. Die hiefigen Armenier behaupten indeffen, dag nordlich. pom Raufafus ber Genug ber Baffermelonen, und füdlich. Davon der Genuf der gewöhnlichen Melonen befonders, icablich fen. Eine ber mohlichmedenbften Gemufe find die Kruchte des Solanum melongena, die von den Affaten Bableihan genannt und in ben Garten gebaut merden. Sie werden theils mit Rleisch gebraten, theils allein in Butter oder Del, ftart gepfeffert, gefcomort.

Den 21. Dezember blieben wir noch in Mosdof und sahen einen großen Provianttransport auf drey Uebers fahrten über den Teref setzen. Er geht auf zweprädrigen Tatarischen Wagen (Arba) über Tartartup nach Wlasdischen Bagen (Arba) über Tartartup nach Wlasdischen Bedeckung waren hundert Mann Jäger, achtzig Rosafen und zwen Kanonen mitgegeben, weil die Tschetschenzen

vor kurzem einen Transport angefallen und größtensteils genommen hatten. Ich wünschte sehr, mit diesem Transporte abgehen zu können, um die Ruiden von Taxstart up zu untersuchen, allein der Rommendant von Mosstok, Iwan Iliewitsch Dianow, ein gebohrner Tatax, der nachher wegen verschiedener Bedrückungen abgesetzt worden ist, wollte es, aus mir unbekannten Gründen, nicht zugeben, obgleich ich so weit sicherer und bequemer gereist ware, als mit dem Postconvoy.

Da ich besonders während meines Aufenthalts in Georgiewsk und Wosdok Rachrichten über die Tscherkessen gesammelt habe, so glaube ich, daß sie hier am besten ihren Platz sinden werden. Jur Vergleichung will ich darauf die Beschreibung ihrer Sitten, welche und Georgio Insteriano, ein Genueser, der zu Ende des funfzehnten Jahrhunderts ben ihnen war, hinterlassen hat, folgen lassen,

Sechs und zwanzigftes Rapitel.

Bon ben Efcherteffen — ihr Rame und fein Urforung — ehemele tige Wohnplate Diefes Bolles — Rabardah — Abftammung ibrer Kurften - Merkmurbige Sage - Berfchiedene Stanbe - Rarften, Ebelleute und Bauern - Berhaltnif bes Rus Ben zu feinen Ebelleuten - ehemalige Gerechtsame ber Rurden. - Ausbreitung bes Iflam's ben ihnen - fie find nur dem Namen nach Bafallen von Rufland — Ihre Lebensart -Blatrache — Abelfiols — Brautgabe — Chescheibutia — Berbaltnif bes Mannes zum Beibe - Erziehung ber Rinber — Begegbniffe — Strafe des Diebstahls bev einem Gurs Ben - Ausbreitung der Licherkeffischen Ration - forverliche Geftalt - Rleibung ber Manner und Frauen - Bafs fen und Bulver — Sandwerke — Bauart ber Saufer — ! Sausthiere und Diebrucht - Aderban - Greifen und Bes trante - Bienemucht - Sprache ber Dicherfeffen - von ihren geheimen Sprachen - Manner : und Weibernamen -Benennungen, Die fie ihren Rachbarn geben.

Das merkwürdige Bolk der Tscherkeß, das ben ben Ruffen Tscherkessi heißt und von den Europäern fälschlich Eircassier genannt wird, nennt sich selbst Adige *) und

^{*)} Einige Schriftheller haben diesen Namen vom Turische Latas rischen ada, adah oder athah, Infel, herleiten wollen, allein von dieser Etymologie wissen die Ascherkessen selbst nichts, die in ihrer Sprache nicht einmal ein Mort für Infel has ben. — Benm Procop, Strabo, Plinius und Stesphanus von Byzanz heißen die am schwarzen Meere wohs.

bewohnt jest die fogenannte große und fleine Rabardab, und mehrere in die Linke bes Cfuban fallende Rluffe, bis nach Anapa und, bem ichwarzen Meere gu. Benennung Efcherfeß ift Satarifchen Ursprungs, und foll aus den Wortern A Ticher, Weg und Same Kelsmek, abiconeiben, jusammen gesett fen. عول كسيجي Jol tef= fidfhi, das noch im Turkischen gebrauchlich ift, gleichbedeutend fenn, und einen Beagbiconeiber, b. i. Strafenrauber, bezeichnen. Reffed ober Rafaco ift der Rame, den die Nachbarn der Tscherkeffen, die Die feten, ihnen geben, und ba Rafacia der Brantinischen Geschlatschreiber in den von Tscherkessen bewohnten Begenden des unteren Efuban ju fuchen ift, fo durfte die Behauptung der Offeten nicht gang ohne Grund fenn, die porgeben, daß fich die Ration der Tscherkeffen, vor der Ankunft ber Rabardinischen gurften aus ber Rrum felbit Rafaco *) genannt babe. Die Tataren

nenden Escherfessen Spicen (Zuxoi) und Georgio Intestiano, ein Genueser, der ums Jahr 1502 schrieb, fängt seinem Eraktat von der Lebensart der Spicen mit solgenden Worten au: Zychi in lingua vulgare, greca, et latina cosi chiamati, et da Tartari et Turci dimandati Ciarcassi, et in loro proprio linguaggio appellati Adige, habituno dal siume della Tana su Lasia tutta quel ora maritima, verso el Besphoro Cimerio. — Ramusio Viagg. II. p. 196 e.

Daffubi, ein Arabischer Geograph, der ums Jahr 947 n.
. Chr. schrieb, erzählt: Rach Exebisonde, das am Meere von

scheinen daher das Wort Cka sack, das ben ihnen keine weitere Bedeutung hat, in ihre Sprache aufgenommen zu haben, um einen Menschen zu bezeichnen, der ein so keitzgerisches und nomadisches Leben, wie die Licherkessen, führt. Im alten Tatarischen und dem damit verwandten Türkischen sindet es sich nicht, und viele Tataren kennen nicht einmal diese Bedeutung.

Die Tscherkeffen waren sonft weit mehr nach Rorden ju ausgebreitet, und ihre Weideplate gingen bis über bie Suma (ben ihnen Gum'nfc, b. i. alte Rumas beraus. Ja noch vor etwa vierzig Jahren holten die Ragan, Rumuden, Afderteffen und Abaffen ichrich ifr "Suly aus dem. nordlich von der Mundung biefes Kluffes tienenben Salifee Ofhanseit, wamit fie bas game Be-· bibge verforaten, so wie auch aus einem kleineren am Upfprunge ber De an pt fc gelegenen. Durch die Ausbreitung der Ruffen aber, und vorzüglich durch die 1777 erfolgte Anlage der Raukasischen Linie, find sie fehr eingeschränkt, und jenfeits des Terefs, der Malfa und des Cfuban juruckengebrangt worben. Ihren Bauptubergang über bie Malta hatten fie in ber Gegend ber jetigen Restung Je-Paterinograd, ben ber fruchtbaren Ebne, Die von ben Zataren Clot ii Beschetamad (d. i. die funf

Konstantinopel liegt, kommen alle Jahr bie Raussoute der Mosbammedaner von Anm, Armenien und aus dem Lande der Raschek. (Notic. et extraits I. p. 16.) — Hier sind aber vielleicht die Latarischen Einwohner des füdlichen Georgieus, aus den Landschaften Rasachi, Gortschalb und Bambak gemeint. Siehe oben S. 148,

Mandungen) genannt wied; und noch jest ist dies der Ort, wo man gewöhnlich derch den Fluß nach der großen Kasbard ah setzt.

Der Urfprung bes Mamens Rabarbah ift fomer aufzufinden, benn Reineggs Ableitung vom Fluffe Ra: bar in der Rrym', und von Dah Dorf *), durfte wohl wenigen Benfall finden. Roch jest heißen viele Ticherkeffen Rabardah, und namentlich ein Usben (Ebelmann) aus bem Gefdlechte ber Zambie, am Rlagden Rifchef, bas in ben Bakfan fallt. In ihren Grenche bebeitet auch Rabardiesch **) einen Rabarbifchen Efcherfeffen. Reineggs und Daflas find ber Meinung, dag biefe Mation ehemals in der Arym: gewohnt habe, von dort aber ausgewandert und in ihre jetigen Bodnplate gezogn In der That findet man dort noch die Anism eines Schlosses, das ben den Lataren جركس كرمان Efcherfeß : fjerman heißt, und bie Begend gwifchen ben Gluffen Ratich a und Belbit, deffen obere Balfte noch جمكس توز Rabardah genannt wird, heißt ben ihnen Tichertegetus, b. i. Ticherfeffen Chue. Allein ich febr nicht ein, warum man davum die Tiderkeffen aus ber Arnm einwandern laffen will. Es scheint im Gegenthal sehr wahrscheinlich, daß sie sowohl in der Ebne nördlich

⁹⁾ Ich weiß nicht in welcher Sprache; denn im Ticherfeffichen bedeutet Luabibe Dorf.

^{*)} Die Licherkeffen beißen auch ben ben Richetichengen Chaf bartie.

vom Kaukasus und in der Krym zugleich gewohnt haben, aus der sie vielleicht von den Tataren unter Batu = han vertrieben wurden. Josaphat Barbaro, der 1474 Benetianischer Gesandte in Persien war, benennt schon des mals die jezige Kabardah mit diesem Ramen, und Kers keten kannte Strabo in dieser Gegend.

Aus mundlichen Rachrichten von den Aeltesten der Ration habe ich Kolgendes über ihren Ursprung, ober vielmehr über die Abstammung ihrer gurften in Erfahrung gebracht. Ihr erfter Stifter hieg Arab : chan, und foll ein gurft aus Arabien gewesen fenn, der vor langer Beit mit einem fleinen Anhange von dorther nach Schane tichir jog; einer jest vermufteten Stadt, Die nicht weit pon Anapa im Lande der Ratuchas'ich lag, aus der Die Rurften der Temira of und alle Efcherfessen abgus Rammen behaupten. In der That sieht man dort noch einen, etwa eine halbe Meile im Durchmeffer habenden Ball und Graben, ber biefe alte Stadt eingeschloffen hat, und bflich bis jum Bache Pfift, westlich aber bis jum Mefil reicht. Mordlich bavon, nach den Moraften bes Efuban ju, erblicht man mehrere fleine Bugel, Die Schangen gewesen gu fenn scheinen. - Auf Arab : chan folgte fein Sohn Churpataja, ber wiederum einen Sohn Anal hinterließ, ber ben Bennamen Ref, b. i. ber Schielende, führte, und von den Kurften beider Rabarbenals ihr Stammvater angesehen wird. Dieser hinterließ fünf Sohne, Lau : Sfulthan, Achlau, Mudar, Besten und Romuqua, die fich nach feinem Tode trennten und bas Bolf unter fich theilten. Lau = Sful= p. Rlaprothe Reife 2c. 1. Band. n K

than *) war der altefte und hatte die ftarffte Parthen, und pon ihm ftammt die fürftliche Kamilie gleiches Ramens ab, die noch jett im Besite des westlichen Theils der fleinen Rabarbah ift, welcher nach ihr Laltoftanie genannt wird. Adlau und Mudar hielten zusammen, und find die Stifter ber beiden Kamilien, die den bftlichen Gilach ftanie Besten und Ro: genannten Theil berfelben inne haben. mugug trennten fich zwar von ihren Brudern, blieben aber unter sich in Verbindung und von ihnen ftammen die Rurften ber eigentlichen ober großen Rabardah ab, die beshalb auch Beslanteh genannt wird. Man fieht hier: aus, daß dies nur eigentlich die Abstammung der Kurften ift, die nicht hoher als bis in das fechzehnte Jahrhundert Daß diese- aus Arabien gefommen fenn follen, binauf geht. ift fehr unwahrscheinlich, wenn gleich ihr Stammvater Araboan geheißen hat; allein es liegt im Geiste der Afigten, die Ramen ber Personen und Orte von Begebenheiten herleiten zu wollen, wie wir dies fehr haufig scon im alten Testamente finden. So ergählte mir einmal ein alter Lata: rifder Rulla gang ernfthaft, der Rame Efcherfeß fen pon בעל Efchehar vier (Perfifch) und בעל Ref Menfch (Tatarifch) zusammengesett, weil die Ration von pier Brudern ober Stiftern abstamme. Daß aber Ticher: keffen fruher in jenen Gegenden gewohnt haben, wiffen wir aus ber Geschichte; und Ticherkeffische Mameluten ftifteten ums Jahr 1382 in Egypten eine befondere Dynastie, Die

^{*)} Saus Sfulthan ift Zatarifch und bedeutet Bergherr.

fich bis 1517 behauptete, in deren Reihe man schon 1453 einen Inal findet, der also alter ist, als der dritte Stammp herr der Kabardischen Fürsten.

Rach Pallas *) leiten die Rabardinischen Fürsten ihre Genealogie von Inal auf folgende Art ab. Leiber ist in dieser ganzen Stammtafel keine Jahreszahl angegeben.

InaL. Lanufa. Saft. Zaufultan. Gilachftan. Attaibuf. Schambulat. Raitufa. Befmurfa. Attaibue. Arelanbet. Kanamat. Schambulat. Mambet. Elbusbuf. Iflam. Chamurfa. Diente Katarchan. Peter bem Ers Attaibuf. Beslen. ften in denn Belbauge gegett Difoft. Temruf. Kurgot. Schangot. Befmurfa. Uimee. Befmurfa. Demletgirei. Jettagefch. Betlen. Demletmurte.

Ich glaube hier die merkwardige Sage anführen zu muffen, die unter den Cscherkessen herrscht, daß namlich in

Parlangirei.

^{*)} Gabl. Statthalt. Ah. I. S. 375.

ihrem lande fonft Frengi, d. i. Europäer, gewohnt: hatten, benen fie felbft gewiffermaßen unterworfen gewefen Einer ihrer Fürsten, so erzählen sie, hatte eine sehr foone Frau, Die ber Beherricher ber Frengi ben einem Befuch fur sich forderte. Der Tichertes suchte die Sache aufzuhalten, und berathichlagte mit feiner Familie, mas zu Endlich willigte er ein, sie abzutreten, wenn der Frankische Fürft ihm ebenfalls eine Bitte nicht abzuschlagen versprache. Er brachte also die Frau felbst zu ihm, und biefer befcowor, feine Bitte ju erfullen, worauf der Efchertes bas Land verlangte, welches damals die Frengi inne hatten. Diese fabethaft scheinende Erzählung, habe ich doch nicht gang unbemerkt laffen wollen, weil man noch jett ben den Rabardinern ein Sprichwort findet, das darauf Bezug ju haben icheint: "Fur dies Land haben wir un: tere Frauen gegeben. 4 - Auch behaupten fie, baß in Cartaretup ehemals Frengi gewohnt hatten.

Die Nation der Tscherkessen wird eigentlich in fünf Klassen getheite. Zur ersten gehören die Fürsten, Ascherzkessisch Pscheh, auch Pschi und Tatarisch Spet oder By genannt, die ehemals in den Russischen Urkunden nur Wladelyv Brazerubi d. i. Beherrscher hießen, jest aber den Titel Khasd Anjas oder Fürsten erhalten haben. Die zweyte machen die Work oder alten Edelleute aus, die von den Tataren und Russen Usden, Vczenbi genannt werden, Die dritte enthalt die Frenzelassenen der Fürsten und Usden, die dadurch selbst Usden geworden sind, aber was den Kriegsdienst anbetrisst, ihren ehemaligen Herren immer noch unterthänig bleiben. Zur vierten gehören die

Perpselafienen solchen neuen Ebelleute, und zur fünften die Leibeigenen Tich o'kahtl, die don den Ruffen Xaxonner Chasopy genannt werden. Diese zerfallen wieder in solche, die den Ackerdau treiben, und in die, welche als Dienste beten der höheren Klassen gebraucht werden:

Die Angahl der Fürsten war sonft ben weitem beträcht? lichen als jent, weil die lette Best ben biefer Ration große Berwüstungen angerichtet hat. Bu jedem Zweige der fünfts lichen Kamilien gehören verschiedene Kamilien der Usben, welche die von ihren Borfahren geerhten Bauern als ihr Eigenthum anfeben, weil ihnen der Uebergang von einem Usden jum anderen unterfagt ift. Der Aurft ift daher lehnsherr seiner Edelleute, und diefe find wieder Berrn über ihret Leibeigene; doch geschieht es ofters, daß abeliche Kamilien von einem Fürften zum anderen übergehen, und dadurch ift vorzüglich der Anwachs der großen Rabardah entstanden. Bestimmte Abgaben haben die Bauern nicht an die Usben Alles, was diese brauchen, muffen sie zwar au entrichten. hergeben, aber bies geschieht nur aufs Rothdurftigfte, benn wenn der Usben den Bauer zu fehr preft, so verliert er ihn Sben so verhalt es sich mit ben Furften und endlich aanz. Ebelleuten: was jene brauchen, fordern sie von diesen, aber auch nicht mehr, als zur außersten Nothdurft nothig ist. Wenn man ja biefer Berfaffung einen Ramen geben will, so konnte man sie republikanisch aristokratisch nennen, eigents lich aber findet gar feine Statt, benn jest handelt jeder nach seinem Gutdunken. Chemals behnte sich die Gewalt ber Licherkestischen Rurften noch über die Offeten, Tiche: tichengen, Abaffen und über Die Tatarifden Stamme im hohen Gebirge am Urfprung bes Efchegem, Bate

fan, ber. Malka und bes Ckuban aus, allein burch bie Offupationen der Ruffen haben sie ihre alte Macht vers loren, doch sehen sie sich noch immer als herren biefer Bolter an.

Das Alter giebt das vorzäglichste Ansehen ben ihnen. Wenn daher Sachen zu schlichten sind, so treten die Aeltestent aus den Fürsten, Usben und auch der reichsten Bauern zus fammen und machen die Sache ab, aber allemal mit großem Geschrey und vieler Weitläuftigkeit. Bestimmte Gerichte und geschriebene Urtheile und Gesetze sinden ven ihnen nicht Statt. Durch alte Gewohnheiten sind über den Diebstahl und über Mordthaten gewisse Strafen einges führt, wovon ich nachher sprechen werde.

Es ift ber ihnen Sitte, daß ber Rurft feinen Ebelleus ten von Beit ju Beit Gefchenke giebt, Die, fo wie Die Ers adhlung, warum und ben welcher Gelegenheit fie gemacht morden find, von Bater auf Gobn forterben, fomohl in ber Ramilie des Empfangers, ale auch in ber des Gebers. Benn aber ein Edelmann, ohne hinreichenden Grund, feis nem Rurften den Gehorfam verweigert, fo muß er ihm alle Die Geschenke, die er und seine Borfahren von ihm erhals ten haben, wieder herausgeben. Die Usben muffen dem Rurften in den Rrieg folgen, fo oft er es verlangt, und stellen fo viel ihrer Unterthanen als Bulfstruppen, als ber Surft nothig hat, und fie geben fonnen. Wenn diefer entweber burch ju große Ausgaben, ober burch Unglud in Schulden gerath, fo muffen feine Stelleute fur ihn bezahlen. Sowohl der Kurft als auch der Edelmann hat das Recht über Leben und Lod feiner Leibeignen, und fann auch die, welche ihn im Saufe bedienen, nach Belieben verkaufen. Defters

erhalten einige von diesen die Freyheit, die dann Bégaus lia genannt werden, und die Befehle ihres Herrn, sowohl gegen Belleute, als gegen Leibeigne, vollziehen mussen. Die Ackerdau treibenden Leibeignen durfen nicht einzeln verkauft werden. Sie stid verpflichtet, die Schulden und die Diebstähle ihrer Usben zu bezahlen. Der Fürst führt im Ariege an, und macht mit seinen Rittern und Anechten Ueberfälle und Räuberzüge auf das Russische Gebiet, oder gegen die Offeten, Inguschen, Karabulaken und oft gegen die am Ckuban wohnenden Bolkerschaften.

Bor ber Ginfuhrung des Iglams ben ben Ticherteffen hatte jeder Rurft und Rurftenfohn das Recht, von jeder Deerbe Schafe, wenn fie im Krubling jur Beibe auf bie Bebirge getrieben murben, eins zu nehmen; fo wie auch ben ihrer Ruckfunft von dorther ju Aufang bes Berbftes. Much mußte bem Rurften, wenn er auf feinen Bagen bem einer Schafhurbe übernachtete, ein Schaf gegeben werben. Ram er ben einer Pferdeheerde (Zatarifc Zabun) pors ben, fo konnte er fich ein Pferd, bas ihm gefiel, aussusden, bestieg es und bediente fich deffelben fo lange, als er es nothig hatte. Uebernachtete er aber ben einer folden Beerde, fo burfte er ein Rullen ichlachten laffen und es mit' feinem Befolge verzehren; benn fie haben noch die Gewohnheit, Pferbesteisch zu effen ; doch nur das von geschlachteten und nicht an Krankheit geftorbenen. Die Saut des Pferdes und der Schafe gehorte bann bem, ber bas Dahl jus bereitete.

Dies waren bie Gerechtsame ber gurften seit ben alter ften Beiten, Die ihnen fo theuer und ihrer Lebensart anges meffen waren, und boch haben fie biefelben ben Annahme das Bolk hat seitdem seine Sitten in manchen. Stücken verzähndert. Wie alle rohe Nationen liebten die Tscherkessen den übermäßigen Genuß des Branntweins, rauchten und schnupften Tabak, aßen Schweinesleisch, und vorzäglich das der Eber, die es in ihrem kande in großer Menge giebt, und die den Hauptgegenstand ihrer Jagden aussmachten. Jest aber haben sie sich gewöhnt, den Branntswein zu enthehren, so wie die Pfeise und das Schweinessteisch, und viele von ihnen lassen, katt des sonk gewöhnslichen Schnausbarts, den ganzen Bart wachsen.

Roch por etwa vierzia Jahren lebten die Ascherkeffen faft ohne alle Religion, obgleich fie fic Dofte min (nach ibrer Aussprache Bugurman) nannten. Allein fie mas ren nicht beschnitten, und hatten weder De fib fbeds noch Briefter, mit Ausnahme einiger ginfaltigen Mulla's, Die aus Aras und Endern zu ihnen kamen. Kaft durch nichts weiter als burch bie Enthaltung vom Schweines fleische und vom Weine bewiefen fie, daß fie Mohammes daner waren. Ihre Todten begruben fie auch nach Des hammedanischer Art, und ihre Ehen wurden auf dieselbe Art gefchloffen. Bielweiberen mar erlaubt, aber felten, und Die Rurften und angosehenften Usben verrichteten zu ben bes ftimmten Lageszeiten ihre Arabifden Gebete, von benen sie selbst nichts verftanden. Der gemeine Mann lebte das gegen ohne alle gottesdienstliche Sandlungen und ben ihm waren alle Tage gleich. Bon bem griechischen Christens thum, bas jur Beit bes Bar's Iman Bagiliemitich in der Rabardah verbreitet worden, findet fic wenigftens ben der Ration feine Spur, obgleich noch Ruis

nen alter Riechen und Grabfteine mit Rreugen im Lander übrig find.

Seit dem Rrieben von Ruticut Ranarbibi im Sahre 1774 hat aber die Pforte gesucht, durch abgeschickte. Geiftliche ben Iglam im Raufasus und vorzuglich ben ben. Escherkeffen m verbreiten, und wenigftens ben biefen ihren. 3wed erreicht; woju am mehrften ber bekannte Ifaak Effendi beptrug, der im Golde ber Turfen fand -Thre Mulla's ober Priefter find gewöhnlich Frengelaffens. der Furften oder Usben, die fich zu ben Lataren van Eb qe bageran oder nach Endern begeben, bort etwas lefen. und schreiben lernen, den Litel leine Effendi annehe. men, und in ihr Baterland jutallfommen, um das Boll im Mohammedanischen Glauben zu erhalten, und es immer, mehr von der Berbindung mit Rufland abzugiehen fuchen. Denn die Rabardiner find zwar feit fechtig Jahren ertiarte: Bafallen diefes Reichs, allein dies durchaus nur bem Das men nach, weil fie weber Abgaben, noch irgend Rechens foaft über ihr Betragen in ihrem eigenen Lande geben. Ja was noch mehr ift, sie machen alle Jahre-häufige Ueberfalle auf das Ruffische Gebiet, und treiben Menfchen und Bieh weg. Sonft ftanden fie unter dem Kommendanten von Rielar, jest aber unter einem fogenannten Rabars binefi Priftam, b. i. Auffeher uber die Rabarbiner: eine Stelle, die ben meiner Unwefenheit im Raufasus ber General : Major Del Poggo befleibete. schwer nicht, diese Ration in Ordnung au halten, allein es scheint, daß den Ruffischen Granzbefehlshabern selbft nichts baran gelegen ift. Ueberhaupt bat man jest gegen

bie Gebirgsvolfer ein fehr fehlerhaftes Softem angenoms men, namlich bas ber Gelindigkeit und humanitat, womit man gewiß nicht feinen Zweck erreicht, weil es von ihnen dis ein Reichen ber Somache und Furcht angesehen wird. Mis Vaul Sergeitsch Dotemfin an der Linie foms Mandirte, suchte er die Rabardinischen Rurken durch ertheilte Range und Geschenke im Zaum zu halten, und ' brachte es in St. Petersburg dahin, daß fie, ihre Ebellente und Bauern, den Ruffifden Rurften, Edelleuten und Bauern gleichgestellt murben, welches eben fo unpolitisch als unnus war, benn wie kann man einem Bolke, bas feit Sahrhunderten vom Raube lebt, mit denen gleiche Rechte geben , bie es bestandig beraubt? Die Elderteffen legten Defe Gleichstellung nach Affatischer Art, als eine Anerkens mina ihrer groken Ueberlegenheit aus, wie fie fic benn für viel Ringer und tapferer als die Ruffen balten. Beit Des Beneral : Lieutenants von Gubowitfd erhobte man die Penfionen, welche die Efcherkefischen Rurften von ber Bufficen Krone erhielten, und bod murde dadurch nichts gewonnen, benn fie festen ihre Rauberepen beständig fort. - Jest ift die Unficerheit an der Linie fo groß. bak-man fich gegen Abend taum einige Werft von Geors giem &f entfernen barf, ohne Gefahr ju laufen, anges Ergreift man' ben folder Gelegenheit fallen au werden. einen Rauber, fo wird er auf einige Zage gefangen gefett, und die Sache durch Rarfprache, b. i. durch gehaltreiche, von iegend einem auf Ruffischem Gebiete wohnenden Ros gapfchen ober Rabardinischen Rurften bengelegt. Der Delins quent wird bann im Stillen auf frepen Kuß gefett, mit bem Bedeuten, fich nie wieder an der Linie feben ju laffen.

Bur Beit des Grafen Mattow und des Fürften 3is gianow behandette man die Rabardiner mit der größten Strenge, und zahlte ihren Fürften den bestimmten Gehalt gar nicht aus. Anfänglich suchten sie sich zwar durch Raus berzüge auf das Russische Gebiet zu entschädigen, da sie aber daben der Wachsamkeit dieser Befehlshaber nicht ents gingen, häusig auf der That ertappt, und ohne Ansehn der Person mit harter körperlicher Züchtigung, auf eine Kanone gebunden, bestraft wurden, so kühlte sich ihr kriegerischer Eifer bald ab.

Die Beschäftigungen ber Bornehmen find gewöhnlich Raad und friegerifde Bebungen, und fie unternehmen oft Buge von mehreren Lagen in die Balber und Gebirge, aufbenen sie keine andere Lebensmittel, als ein wenig Sirfe mit Diefe Lebensart und Frenheit hat fo vielfic nehmen. Anziehendes fur fie, daß fie fie mit nichts anderem vertaufden wollen, und alles gern aufgeben, um nur zu ihr auruckkehren zu konnen, wie bies folgende Benfpiele zeigen, Der Dbrift Atafhuta Chammurfin, ber als Freys williger ben ben Ruffen im letten Rriege gegen bie Eurs fen biente, wegen verschiedener Urfachen verdachtig gewors ben, und nach Jefaterinoslaw gefchiett worben mar, fehrte nachher in fein Baterland jurud, legte alle Ruffifche Sitten ab und lebte gang nach ber Art feiner gandeleute, Die den Dienst fur etwas Schandendes, ihr freges und herumftreifendes Leben aber fur das hochfte Gluck hale Der Obrift Ifmael Atafhuta, ber ben bet Armee gedient hat, Ritter des Georgenordens ift, und ber ebenfalls nach Jefaterinostam geschickt murbe, viele Jahre in Petersburg lebte, ber Ruffifch und Frangbfifch

freicht und eine Benfipp von 3000 Rubeln giebt, ber fo viel Wohlthaten von Rufland genoffen bat, lebt graar in Georgiewet, halt aber bennoch seine Rrau in einem Dorfe in ber Rabardab , und lagt feinen Gohn ben einem baffgen Usden erziehen, fatt ihn nach Rufland zu schicken, wo er gewiß eine viel beffere Bildung ethalten wuede, und ift mit allen Rauberanfuhrern feiner Landsleute im geheimen Gins Endlich Temir Bulet Atafbufa verständnik. --wurde in feiner frubeften Jugend nach St. Betersburg ges foidt, und bort im Bergfabettenforps erzogen, biente in einem Dragonerregiment bis jum Dauptmann, und fehrte in fein Baterland gurud, obne ein Bort feiner Mutter fprace zu wiffen; und boch vergaß er feine ganze Erziehung, lebt mit den Tiderkeffen als Tidertes, und hat nies mals es jugeben wollen, daß feine beiden Sohne in Rusland erzogen werden follten.

Der Rabardiner hat ein kriegerisches und ftolzes Ansfehn, und besitt gewöhnlich eine große physische Kraft, ist groß gewachsen und von ausdrucksvollen Gesichtsügen. Wit der größten Genauigkeit beobachtet er die Gesetze der Gastfreundschaft, und wenn er jemanden in seinen Schut, oder als Gastfreund angenommen, so kann dieser sicher auf ihn rechnen und ihm sein Leben anvertrauen, nie wird er ihn verrathen, oder an seine Feinde ausliesern. Wollen diese ihn mit Gewalt wegführen, so giebt die Frau des Wirthes dem Gastfreunde Wilch von ihrer Brust zu trinken, wodurch er als ihr rechtmäßiger Sohn anerkannt wird, und seine neuen Brüder haben nun die Pflicht auf sich, ihn mit ihrem Leben gegen seine Feinde zu vertheidigen, und sein Blut an ihnen zu rächen. Diese Blutrache, die ganz

der Arabischen abnlich ift, heißt ben den Liebenkessen Eli'l uaffa, d. i. Blutpreis, und ben den Lataren Kangleh, von Kan Blut. Sie ist durch den ganzen Raukasus vere breitet, und die gewöhnliche Ursache der Feindseligkeiten seiner Bewohner. Ihre Unverschnlichkeit gegen die Russen hat zum Theil eben diesen Grund, denn die Blutrache erbe von Bater auf Sohn, und wird auf die ganze Familie dess sen ausgebreitet, der durch den ersten Word dazu Gelegenheit gegeben hat.

Da ben keiner Nation der Abelstolz so weit getrieben wird, als ben den Tscherkessen, so hat man auch niemals Benspiele von Mißheirathen unter ihnen. Der Fürst nimmt stets eine Fürstentochter zur Frau, und die von ihm außer der Ehe erzeugten Kinder, konnen niemals den Titel und die Borrechte ihres Baters erhalten, wenn sie nicht eine ächtgebohrene Fürstinn heirathen, wodurch sie dann Fürsten der dritten Klasse werden. Da die Abassen sonst den Tschen nur wie Kabardinische Usdenen geschätzt, und können auch nur Tochter solcher Usdenen zu Frauen erhalten, so wie diese Abassische Fürstentöchter heirathen.

Die Brautgabe (Tatarisch Ralim) beträgt ben den Fürsten den Werth von 2000 Rubeln Silhergeld. Dersjenige, dem die Erziehung eines jungen Fürsten anvertraut war, verheirathet ihn auch, und entrichtet, in Berbindung mit den übrigen Usbenen, den Kalim in Flinten, Sabeln, Pferden, Rindeth und Schafen; und der Bater der Brauk strenkt dagegen nach seinem Gutdunken seinem neuen Schwiegersohner einige Leibeigene.

Wenn ein Reuvermählter sindet, daß seine Brauk nicht Jungfer ift, so schieft er sie sogleich zu ihrer Familie zurück und erhält den Ralim wieder. Das Frauenzimmer aber wird von den Ihrigen verkauft oder umgebracht. Begeht eine Frau Chebruch, so läßt ihr der Mann das Haar abscheeren, macht ihr Einschnitte in die Ohren, schneidet die Nermel ihrer Kleider ab, und schieft sie zu Pferde ihren Ettern zurück, die sie dann auch verkaufen oder umbringen. Dem Chebrecher sieht der Tod von dem beleidigten Mann, oder von den Händen seiner Freunde bevor.

Die Chescheidung ist ben ihnen von doppelter Art. Entweder trennt sich der Mann von seiner Frau in Gegenswart von Zeugen, indem er ihren Eltern den Kalim läßt, und dann kann sie sich wieder verheirathen; oder er sagt ihr bloß, daß sie von ihm gehen solle, und dann hat er noch das Recht, sie nach einem Jahre wieder zu nehmen. Geschieht dies aber binnen zweyen Jahren nicht, so begeben sich der Bater der Frau, oder ihre Verwandten zu ihm und beendigen die wirkliche Scheidung, worauf sie einen ander ven Mann nehmen darf.

Der Mann kann, ohne gegen die guten Sitten ju versftagen, feine Frau niemals am Tage bffentlich besuchen. Gemeine Lente leben indeffen, wenn die Frau schon alt wird, mit ihr jusammen.

Sobald einem Fürsten ein Kind gebohren worden, so stellt er große Festlichkeiten an. Ist es ein Knabe, so übers giebt er ihn am britten Tage einem seiner Usben zur Erzies hung, die sich gewöhnlich nach dieser Ehre drängen. Der Knabe bekömmt bann eine Amme, die ihm einen Ramen

beplegt, und erft im dritten oder vierten Jahre wird er besichnitten, wofür der Mulla ein Pferd erhalt. Die sieht der Bater seinen Sohn vor der Berheiramung, woraus eine sehr große Gleichgültigkeit zwischen den nachken Bermandten entsteht. Ein Fürst erröthet vor Jorn, wenn man sich nach dem Wohlseyn seiner Frau und seiner Kinder erkundigt, giebt keine Antwort und kehrt dem Frager ges wöhnlich voll Berachtung den Rücken zu.

Die Sohne der Usdenen bleiben bis zum dritten oder vierten Jahre im väterlichen hause, und erhalten erst dann einen Erzicher, der gerade nicht von demselben Stande zu seinen Braucht. Die Eltern bezahlen demselben nichts, weder für seine Mühe, noch für die Nahrung und Rleidung ihres Aindes. Dagegen erhält der Erzieher, so lange sein herangewachsener Zögling bey ihm ist, den besten Pheil der Beute, welche derselbe auf Räuberzügen oder im Kriege macht.

Sonst verheiratheten sich die Rabardiner erst in einem Alter von dreißig dis vierzig Jahren, allein jest treten sie schon zwischen funfzehn und funf und zwanzig Jahren in den Chestand, und die Weiber vom zwölften die zum sechzehnsten Jahre. Ein Mädchen, das über siebzehn Jahre alt ist; sindet selten einen Mann.

Der Erzieher sucht für seinen Zögling eine Frau aus, und läßt sie, wenn sie keine Reigung zu einem anderen hat, oder wenn noch kein anderer um sie angehalten hat, raus ben. Sind aber zwey Rebenbuhler vorhanden, so schlas gen sie sich entweder selbst um die Braut, oder ihre Freunde thun es für sie und suchen den Gegner zu tödten. Der übrigbleibende Liebhaber erhält dann das Rädchen.

Benn der Bater stirdt, so versieht die Mutter die Haushaltung und das Vermögen bleibt ungetheilt. Bach ihrem Tode verwirtt gewöhnlich die Frau des ältesten Sohenes ihre Stelle. Wollen aber die Brüder die Erbschaft theilen, so macht sie die Einrichtung dazu, doch so, daß der älteste am mehrsten erhält und der jüngste das wesnigste. Uneheliche Kinder haben kein Erbrecht, werden aber gewöhnlich von der Familie ernährt.

Die Todten legt man in ein Grab, das mit Brettern ausgeschlagen, boch fo, daß ihr Gesicht nach ber Gegend son Meffa quaefehrt ift. Die Beiber erheben ben einem Todesfall ein erschreckliches Geheul, und ehemals schlugen fich die leidtragenden Manner selbst mit Pferdeveitschen vor ben Sopf, um ihren Jammer auszudrucken. Sonft gab man auch bem Lodten alle fein Sabe und Gut mit ins Grab, jest aber nur feine gewohnliche Befleibung. Afderteffen trauern mit ichwarzen Rleidern ein ganges Sabr Aber die, welche im Rriege mit den Ruffen umfommen, werden von ihrer Kamilie gar nicht betrauert, weil mon glaubt, bag folde geradezu ins Paradies eingeben. Benm Begrabniffe lieft ber Mulla einige Stellen aus bem Roran, wofur er reichlich beschenkt wird, und gewöhnlich eins ber beften Werde des Berftorbenen erhalt.

Nach den jetigen Gesetzen der Tscherkessen wird der Diebstahl ben einem Fürsten, durch den Ersat des neuns feichen Werths der gestohlenen Sache und einen Stlaven bestraft. So muß der Dieb für ein gestohlenes Pferd neun andere und einen Leibeiguen geben. Hat einer bev einem Usben gestohlen, so muß er das Genommene wieder geben und noch dreißig Ochsen dazu. Nach den Einrichtungen

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des

des General : Lieutenants von Gudowitsch sollten die ben den Ruffen gemachten Diebstähle eben so bestraft werden; allein dies Gesetz ist fast immer unbefolgt geblieben.

Die Tscherkestische Sprache ist eine von allen übeigen gänzlich unterschiedene und wird in der kleinen und großen Kabardah und ben dem Stamme Besten, der an der Laba wohnt, rein gesprochen, dahingegen die anderen Tscherzestischen Bolker, jenseits des Ekubans die zum schwarzen Meere zu, sie in mehr oder weniger abweichenden Dialekten sprechen. Es kommen darin sehr viel zischende und schnalzende Jungen = und Gaumbuchstaben vor, die ihre Ausssprache für einen Fremden soft unmöglich machen. Ich din besonders bemühr gewesen, Wörter und Phrasen aus derselzben zu sammeln, die zu Ende des zweyten Theils abgedruckt werden sollen.

Bucher und Schriften haben sie in ihrer eigenen Mundaet nicht, und bedienen sich im Schreiben gewähnlich bes Tatarischen, das im ganzen Kaukasus verbreitet ist.

Im Sanzen sind die Ascherkessen eine schone Ration zu nennen, und vorzüglich zeichnen sich die Männer durch einen hohen und schonen Wuchs aus, weil sie alles mögliche anwenden, um ihre schlanke Laille zu erhalten. Ihre Stasturist nur mittelmäßig hoch, doch sind sie sehr nervigt, aber nicht sett. Schultern und Brust sind breit, der Unterleibsaber immer sehr schmal. Sie haben gewöhnlich braune Baare und Augen, einen länglichten Kopf und schmale und zerade Nasen. Ihre Frauen sind bep weitem die schönsten im ganzen Kaukasus, doch muß ich bemerken, daß der allgemeine Glaube, als derdsterten vorzüglich sie die Lürksschen Serails, ganz grundlos ist; denn die Ascherkessen verkaufen

v. Rlaproths Reife ic. I. Banb.

hochst selten ihre eigene Landsleute an die Türken, sondern nur geraubte Sklaven. Die größte Menge schoner Frauen kömmt aus Imerethi und Mingrelien nach der Türken, das hingegen der Menschenhandel der Oscherkessen sich fast nur auf männliche Sklaven beschränkt. Die Acherkessischen Mädchen ziehen durch ein enges ledernes Kamisol ihre Brüste so zusammen, daß man sie kaum wahrnimmt, und die Weisder lassen sie bald hängend werden. — Die Frauen sind übrigens ben den Ascherkessen gar nicht so eingeschränkt, als den den übrigen Assach.

Die Rleibung ber Manner gleicht ber Rumutisch : Zatarifden, doch ift fie leichter und von befferem Zeuge, auch gewöhnlich reicher. Ihr Bembe (Dana) ift entweder von weifer Leinwand, ober, nach Georgischer Art, von leichtem rothen Taft, und über der Bruft jugeknöpft. Darüber tras gen fie ein seidenes und gewöhnlich gekicktes Unterfleid. und überdies eine Art kurzen leberrock (Tscherkefisch 3ieh. Tafarisch Eschefmen), der kaum über die Salfte ber lende reicht und über bem Bauche febr eng jugeknopft ift. Auf jeder Seite hat diefer kleine gestickte und in verschiedene Racher abgetheilte Laschen ju Patronen. Die Manner schneiden das Kopfhaar ganz kurz ab und lassen nur von bem Scheitel die Saare einen Ringer lang herunterhangen. Die Saidar genannt werben. Die Sataren und Riften icheeren aber ben Ropf gang ab. Sonft ichbren die Licherfeffen ben Batt und ließen nur einen Stupbart fieben, allein jett laffen ihn viele wachsen. Un den Schaamtheilen schafs sen beide Geschlechter die Saare weg, theils durch Abschneis ben, theils burch Ausrupfen und theils mit einer beigenben

Salbe von ungeloschtem Ralte und Auripigment. Auf dem Lopfe tragen fie eine fleine wattirte und gefticte Dupe, in Gestalt einer halben Melone. Ihre gewöhnlich fleinen Ruffe fteden in zierlichen rothen Stiefeln mit fehr hohen Abfaten, mas ihnen ein viel größeres Ansehn giebt. ein Ticbertef unbewaffnet aus feinem Baufe, wenigftens nicht ohne Sabel und Dolch am Gurtel, und mit feinem rauben Filymantel (Ticherkeffisch Dibako, Latarisch Jas matiche, Armenisch Sapindibi) behanat. ftandigen Ruftung gehort aber noch, außer Flinte und Biftole, ein Pangerhemde (Affeh), ein fleiner Belm (Rip'ha), ober ein großer (Zafd), eiserne Sandiduh (Afdteld) und Armidienen (Abdumbud). Wenn sie in Vomp ausreiten oder Besuche machen, fo find' fie noch mit Bogen, Rocher und Pfeilen geschmudt; ben Gebrauch des Schildes aber kennen fie nicht. Ihre Pangerhemden find größtens theils fehr koftbar, und es foll folche geben, die fo gut gears beitet find, daß man fie zur Probe auf ein Ralb legt' und mit einer icarf gelabenen Piftole barnach ichieft, beren Rus gel aber weiter feine Wirfung hat, und nur bas Ralb etwas Rolpern macht. Unter diesem Panzerhemde tragen sie im Rriege ein wattirtes Rleib, das durch feine Elasticitat Die Rugeln noch beffer abprallen macht. Die besten Panger erhalten fie von den Rubetscha in Dhagestan, allein auch im Lande ber Mbcaf am fcwarzen Deere follen febr gute verfertigt werden. Die Rofaken haben indeffen jest einen befonderen Runftgriff, im fcnellen Reiten ihnen ben Banger mit der Spite der Vite aufzuheben, und fie zu burchbohren. Heberhaupt find ihre Waffen alle pon vorzüglicher Gite. aber auch fehr theuer, benn die gange Bewaffnung eines

Fürsten wird auf 2000 Rubel Silber an Werth geschätt. Eine ihrer Sauptheschaftigungen besteht mit barin, daß sie Baffen und Gewehre in Ordnung bringen und puten, und wirklich halten fie dieselben beständig febr glanzend und nett. Schon benm fruhen Morgen umgurten fie fich mit Gabel und Dolch, und feben, ob die übrigen Stude ber Ruftung nicht von der naffen Nachtluft gelitten haben. Bugen bient ihnen ihr fleiner Sattel jum Ropffiffen, bas barunter liegende Stud Filz jum Bett, und ihr Filzmantel aur Decfe. Ben schlechtem Wetter machen sie sich auch von bem Kilg ein fleines Belt, bas mit Baumaften geftust wirb. Sie erhalten ihre übrigen Waffen theils von den Türken und theils aus Georgien, doch findet man fehr viele alte Bene tianische und Genuesische Sabel und Pistolen ben ihnen, die in hohem Werthe fteben. Reuersteine find felten und jett bekommen sie die mehrsten von den Ruffen. Schiefpulver (Bin) machen fie, wie fast alle Raufasier, felbst. Salpeter (Gin : dusch oder Gin : foud, d. i. Dul verfalz) foll man im Gebirge theils naturlich finden, theils laugen fie ihn aus dem Boden ihrer Schafhurden aus, und sieden ihn felbft. Handwerker giebt es fehr wenig ber ihnen, und unter diesen nur Gifen = und Gilberfchmiede, beren jene, außer Dolchen, Sicheln und Pferdegebiffen, und biefe, auger Armaturftuden, fast gar nichts arbeiten. Rleidungeftude macht ein jedes Frauenzimmer in ihrem Saufe, und Sausund Sandgerathe verfertigt der Sauswirth felbft, weil baben nichts von Metall vorkommt. In großen kupfernen Reffeln wird gemeiniglich gefocht, und diefe kommen aus Georgien.

Ihre Saufer find vollkommen wie die der Rumuden beschaffen, aus Weidenreisern gestochten und mit Thon von

innen und außen beschmierr. Doch sind sie darin von jenen unterschieden, daß sie mit Stroh gedeckt werden, weil der Thon im Layde der Tscherkessen nicht haltbar genug ist. Vierzig die funfzig Dauser stehen gewöhnlich in einem Rreise herum, der Dorf (Tscherkessisch Ru ad she, Tatarisch Rabard, und das wehrlose Bolk der mitte das Dieh zur Nachtzeit, und das wehrlose Bolk der einem Ueberfalle getriebesk wird. Außerhald dem Kreise sind in einer Entsernung von etwa zwanzig Soritten hütten aufgeführt, die zu Abtritten dienen. Die Zäune bestehen ebenfalls aus gestochtenen Weitdenen. Im Winter werden nahe den Flüssen und Beuschlagen hütten aufgeführt, die Chuter oder Rutan heißen und als Schafställe dienen. In allen ihren Gebäusden, so wie in ihrer Reidung und Zubereitung der Sprisen, herrscht die größte Reinlichkeit.

Bu ben Hausthieren der Acherkessen gehören Pferde, Rinder, Bussel, Schafe, Ziegen, Junde und Kapen. Ihre Pserde gehen beständig frey im Felde herum, und werzden nie in Ställen gehalten. Sie verhandeln sie nach Rüßland und Georgien. Die Größe berselben ist mittelmäßig, und gemeiniglich sind sie braun oder Schimmel. Rappen habe ich gar nicht bey ihnen gesehen. Die beste Race wird Schaloch genannt, und führt ein besonderes Zeichen auf dem Sinterschenkel eingebrannt. Sie ist nur der Lau-Ssulthansschen Familie eigen und mag jest nicht viel über zweyhunz dert Stück start seyn. Die Pferde dieser Race sind gewöhnzlich braun, seltener weiß. Sie gehen beständig in der Weide, in den heißen Monaten nach dem Gebirge zu, zwisschen den Klüssen Kiag, Arredon und Ursdon (Ischerz

keffisch Pfeschusch), in der übrigen Jahreszeit am Terek in der Gegend zwischen Tartartup und Dfhulat. Ein Geschenk von einem Füllen dieser Race, wird schon einem Selaven gleich geschätt. Wird aber eins davon gesichlen, so entrichtet der Dieb nicht mehr Strake, als sur eine andere dem Fürsten gehörige Sache, nämlich neunsachen Werth des Gestohlenen und einen Sklaven. Uebrigens sind recht schone Pferde auch nicht so häusig ben den Tscherkesen, als man gewöhnlich glaubt, und für die besseren muß man ofr an 100 Rubel Silber bezahlen; gewöhnliche hat man für funfzehn bis fünf und zwanzig.

Die Viehheerden der Ticherkeffen find nicht groß und fie halten gewohnlich nur fo viel, als fie ju ihrem Bedarf Der Ochsen bedienen sie sich vor Wagen und brauchen. Pflug, und von den Ruhen genießen sie die Milch gewohn lich fauer, auch machen fie schlechten Rafe und Butter dat: aus, die immet geschmolzen und ungefalzen ift. schlachten fie fehr felten Rindvieh, und verkaufen auch nur wenig bavon nach Moedof. Buffel findet man nur felten, und sie werden mit 12 bis 18 Rubeln bezahlt, doch verrich tet ein Buffel in der Arbeit mehr als zwei Dobfen, und aus ber Milch erhalt man mehr Butter, als von gewöhnlichen Ruben. Die Schafe machen fast den ganzen Reichthum ber Efcherkeffen aus, und find ber wichtigfte Artifel ihrer haus haltung. Das Fleisch derfelben ist ihre gewöhnliche Rahrung, und fie effen es gefocht ohne Sall und ohne Brod. Der Wolle verfertigen Die Beiber bas grobe Euch ju ber Rich dung ber Manner, auch Filideden (Ruffifch Boilot) und Filmantel (Licerteffich Dicato, Ruffice Burfa), und aus ben Fellen machen fie fich Pelge. Gegen Schafe,

Reile f: Bolle und Lath tanftien fie von Buffen und George giern Salz, Leithwand, Juften, Schwefel, Gifen, fupferne Geschiere; baumwollene und feidene Zeuge ein. Die Lichers Teffischen Schafe find viet Meiner als die Ralmuckischen, und Thre Relle ben weitem nicht so schon. Der Kettichwang ift auch viel fleiner und felten über vier. Pfund fchwer. **2** Saben oft vier und fechs hoener. The Fleisch ift schmachafter und angenehmer all bas ber unfrigen, und man ift es fich nicht leicht muiber. Der gewöhnliche Preis für ein Schaf ift feche Arschinen grober Leinwand, die ungefähr acht Man mellt auch die Schafe, und macht aus Copelen foftet. iheer Mild Tafe, son bem ein Theil in Leinwand genabt und genauchert wird, wodurch er fester und haltbarer wird. Im Sommer tweiben fie die Schafe ins Gebirge zu den Offeten und Dugoren, im Sanuar und Kebruar werden fie in Chutern gehalten und mit beu gefüttert, Die übrige Cabresteit weiden sie in der Cons und den niedrigen Borges Riegen trifft man nicht häusig, gewöhnlich sind sie frier braun und werden ben ben Dorfern gehutet. Sunde und Ragen halten bie Eftherkeffen auch ber fich, und von Windspielen haben sie sthone Racen. In den Waldern der Rabardah findet man oft wilde Ragen. Schweine halten sie als Mohammedaner nicht. Dirsche (aber keine Dams hirsche und Clenthiere), Rebe, wilde Schweine und Safen aicht es in Menae.

Der Adserbau der Escherkessen ist seine einfach, denne sie dangen gar nicht. Im Frühlinge wird das Stück Lansdes, das sie besaen wollen, so wie alles übrige, es mag zu Heuschlag oder zu Diehtristen bestimmt senn, angezündet und das darauf stehende Kraut abgebegant; dies ist ihr

Dunger. Darauf wird ber Refer eining denfikat und bienauf bie Saat mit belaubten Banmen eingegat. Inder ober bren Rahre benuten fie baffelbe Stud Laubes : umb wienn es schlecht geworden ober ausgezehrt ift, bearbeiten sie einen anderen Rieck. Wenn fie auf biefe Met einige Wetft ums Dorf herumgekommen find, so wandern fie mit allen ihren Dabfeliakeiten nach einem frifden ungebrauchten Plate. Ste bauen nichts als hirfe und wemig Spelt. Mit bet biefe futtern fle ihre Pferde, wenns Now what, sie bient ihnen aber auch ftatt des Brodtes, auch verfertigen sie daraus ein halbaegohrenes Getrant, das von ihnen Rada ober Sada dufd, b. i. weiße gaba, Tatarfic mer Braga genomt wied, so wie and Branntwein, der ben ihnen Arka ober Rada fina, d. i. fcwarze Rada, heift. Der Meth wied Rada plifch, d. i. rothe Rada, genannt. Braan eft fehr gewöhnlich, Branntwein aber jest felten. Gefäuertes Brod haben fir nicht, ftatt deffelben effen fie Sirfe mit ber Schadle, Die in Waffer gefocht und bann in die Scheiben geschnitten wird; dies nennen fie Pasta. ift nur darin unterschieben, daß baju birfe ohne Sulfen genommen wird. Gehr selten gesthieht ed. bak die hiese wief: fich gemahlen, und alsbann baraus umgefäuerter Leie ges macht und in fingerbicke Fladen gebacken wird, die men Med fhaga nennt. Dies find bie bren Arten, wie fie bie Dirfe aubereiten, unter benen bie erfte bie gewohnlichfte ift, weil fie teine Baffermuhlen haben. Sie enthalfen Die Birfe Durch eichene, nach Art ber Muhlfteine gehauene Ribbe, Die init der Sand herumgetrieben werden, nachbem bie Saamen vorher in einer Stampfe, Die mit den Ruffen aufgehoben wird, etwas zennetscht worden find. Um endlich Wehl dorous me engigen, haben fie handmittlen mit fleinen Mible feinen, die man aber unr in werigen Saufern findet. bauen nicht miebr Sied als fie gerabe brauden nicht bach itaue iden die auch bagegen Sell von ben Ruffen und Georgiere. für's doppelte. Maag ein, beffen fich aber dar gemeine Mann faft gar nicht bedient. Dagegen tauchen fie bast Gleifc bewm Effen in foure Miled ein. Sinfe, Miled, Roft und Schaffleisch find ihre porgoglichten Rahrungemittet; gund Baffer und Braga ihre Getrante. 316 Bemarie: Mieren ibnen Lurtifder: Meffer (Capifigum), Imiebela und Angblauch. Sie lieben auch hartgefachte Ever, pormies lich in einem Gerichte, Das Chimeal brift. Dies bestelet aus faurer Mild mit wemie Butter , friftbem Rafe . Stiden von in Boffer gefochtem Speliteige, Die unferen Dudeln gleichen, harten in vier Studen gefdnittenen Event -Amirbeln und Knoblauch. Dies Gericht mird ben ben arbis ten Gaftgeboten aufgetragen und ift febr beliebt. Sich ir af: dam a find platte Tieden von Waigenwehl mit Even jund Wild eingerührt und in Butter gefotten. Saling-find Aleine Lorten von eben foldem Leige, mit frifchem Rufe und Awiebeln gefüllt, Beibe ichmeden nicht übel und werben Ratt bes Buders mit Bonig bestwichen. Den Sonig nuten Ge auch auf mancherlen Arten. Mit Butter jusammen gewihrt heißt er gau'tgo und darin twucht man Rleisch. Rau'us ift mit Donig verftiftes Baffer, bas jum Gerrante dient. Ueberhaupt ift die Bienengucht ein wichtiger Aweig in der Saushaltung ber Ticherteffen. Die Bienenftode find von Weidenreisern geflochten, und von aufen mit einem Gemische von Ruhmift und Thon beftrichen, man fann fie Daber mit Recht Bienentorbe nennen. Gie find von

whater Geftalt, anderthalb Ruf hoth und haben umen nicht Meht über einen Ruf im Burchmeffer. Der Boben banat wicht mit bem Rorbe gufammen, fonbern besteht aus einer Scheibe, auf Die ber Roeb gefest wird und aufgehoben werben kann, um tobte Bienen und Unreinlichkeiten herauszunehmen, und bie honigfiaben, die von ben Bienen fcheag angefest werben, berauszuschneiben. Im Innern werben gwen fleine Stabe übers Rreng gestellt, damit fie die Bache-Beiben beko beffer bilden konnen: Underthalb Boll über bem funteren Rande ift ein kleines rundes Loch, das nicht wiel nichker ift, als eine Biene breit. Auf den runden Derribeil ber Borbe werden handbicke Strobnebinde gefest, um ben Regen abjuhalten. In jedem Rorbe findet man acht bis zehn Backkluchen, die vertikal stehen. Best man bie Bienenftocke unter ein Dach, boch nur bieienigen; Die man fure tommenbe Jahr jur Bucht bestimmt hatt Dazu nimmt man gewohnlich folche, bie am ftarfften dund vollfommenften find, und diefe werben gang weggefest, Cohne bag man bas Beringfte an Bache und Sonig heraus-Im erften Fruhjahre ju Ende bes Marges und Minfangs Aprils schwarmen biefe, und man theilt dann die : Prut eines Stockes in groen bis dren Stocke. In einen kegels formigen, aus Baumrinde zusammengebogenen Sut, ber an der Spite einer vier Baben langen Stange befestigt ift, twith der junge Schwarm hineingelockt, indem man beftandia mit fleinen Bogern am Ende ber Stange flappert. Darauf sucht man die Roniginn aus, die man in ein Stud Robr von der Lange einer Spanne fest, und es in Die Mitte des neuen Korbes legt, in den man auch den jungen . Schwarm hineinläßt. Wenn Koniginnen aberfluffig find, To werben fie gerobtet. Die Bicheteffen nennm fie Pico's h, b. i. ben Aurften. Bis nach Johannis ftebes Die Rorbe ben ben Borfern, im Butius und August bieb burch werden fie, wenn die Steppenuflangen vetteorinet find, in bie Balber auf ben niedligen Gebirgen gebrachs. Dahin sowohl als auch im Berbft guruck werden fie auf Arben (zwepradrigen von Ochfen gezogenen plumpen Wa-Die Rorbe, welche jum Mubnehmen bes gen) geführt. ftimmt find, werben über angegundeten Bovift gefest; madurch die Bienen erftickt werben. Die Sonigwaben nimmt man heraus und ichmilgt fie in einem Reffel, woburch fic ber Sonig unten fest und bas Bachs voen cetaltet ... Die Rorbe werden gewohnlich gang ju zwen bis dren Bemben verkauft. Manche Bienenwirthethaben 188 300 . Racht. Ihr honig ift bon weifgelber Mirbe und bon febr guton Gefcmack. त जीव औ

Die Tscherkessen gingen ehemals, wie ich Mon bes merkt habe, in ganzen Karawanen nach den am Aftrakansschen Wege, zwischen Kislar und Aftrakan, belegenen Seen, um Salz zu hoten, das sie ganz umsonst nahmen. Seitdem aber die Linie angelegt wurden, ist ihnen dies varwehrt, und sie mussen es von den Russen gegen Vieh, Luch und andere ihrer Produkte erhandeln. Durch sie werden vorzäglich die Osseten und Dugoren mit Salz versehen. Bor eine große Salzarba spannen sie sechs bis acht Ochsen. Dem Rindvich, Pferden und besonders den Schafen geben sie häusig Salz zu lecken, und dess halb verbrauchen sie sehr viel.

Brug ift ein ben ben Ticherkeffen wenig bekanntes Indisches Getrant, das auf folgende Art bereitet wird: Man nimmt hanffraut und Saamen, trodinet und pulvert sie, und hangt ein hamit angefülltes Sachen in ein Gestäg mit Maffer, meldes die Kraft herauszieht. Dies Wassen wird mit Konig verfüßt und ift berauschend. Tuschag to ift ein anderes Getrank von Wasser, worin eingekochter und bis zur Steinhäute verdickter Weinberrensfaft, der Tuschag heißt, aufgelost üst. Dies ist ben den Echerkesen weniger gebräuchlich als ben ben Versern.

Die Tscherkessen üßen gewöhnlich auf der flachen Erde mit untergeschlagenen Füßen. Die Männer reisen bestänstig zu Pfrede, die Frauenzimmer aber auf Arben (Tscherstelssich Gkuh), die mit Ochsen bespannt sind. Das Esska mied auf kleinen Tischen ausgetragen, die kaum einen stüße hoch und andenthalb Zuß breit sind und dren Füße haben. Fleisch, Käse und Pasta, wied in Stücken geschnitzuen darauf gelegt. Teller, Messer und Lössel gebrauchen sie nicht.

Die Tscherkessen sind zwar sehr arbeitschen, aber doch munter und dienststerig, doch daben sehr eigennütig und in Anforderungen verschlagen und hinterlistig. Ihre Hauptbeschäftigungen sind Krieg, Jagd und Diebstahl, und die sich darin auszeichnen, stehen ben ihnen im größten Ansehen. Auf ihren Räuberzügen haben sie geheime Sprachen, die auf eine wechselseitige Abrede gegründer sind. Die beiden gewähnlichten heißen Schakobschen, und Fars schipsel. Die erste derselben scheint eine ganz besondere zu sewa, weil ihre Werte mit der gewähnlichen Licherkespsschen Sprache keine Aehnlichkeit haben. Bon dieser habe ich keine Proben erhalten können, ich stelle also nur die von Reineggs gelieserten Worte mit den Lscherkessischen zus sammen.

| Shakobiche. | Elderteffifd: | Deutfc: |
|------------------|--------------------------------|----------------|
| Parhle | nnè | Muge |
| Baetāŏ | takhumah | Ohr |
| Raepe | tjø# | Pferd |
| Ptschafbkaff | gjem | Kuh |
| Themeschae | bshan | Biege |
| Raeghune : | mapha | Fener |
| Uppe | fig | Weib |
| Paschae | achiche | Geld |
| Schumghae | dihato | Filzmantel |
| Brugg | ii. fichath ii. it is i | Ropf |
| Bup | topang | Flinte |
| Ptschakogentsche | machsche | Rameel |
| Fogabbe | mall | Schaf |
| Scheahs | pie | Waffer |
| Netetofae | tschallah | Kind |
| Raekuschae | schafua | Brod. |
| | Sprace Farschips | é wird aus Ver |

Die andere Sprace Farschipse wird aus ber gewohnlichen gemacht, indem man zwischen jeder Spibe ri oder fe einschieht, z. B.:

| Liderteffisch: | Farschipsé: | Deutsch: | |
|----------------|-----------------|---------------|--|
| Shah | irisch'chari | Ropf | |
| tdle | tl'arufquari | Fuß | |
| ia - | iriari | P and | |
| takhumah | - tarimariquari | Ohr | |
| nne | irinneri | Nuge | |
| Pěh | iripēhri | . Nase | |
| Dihe | iridsheri | Mund | |
| Bbse | iribbferigueri | Bunge . | |
| Dshafe | dshariferi | Bart n. f. w. | |
| | | | |

Die Boche nennen Die Therteffen fo wie ben Sonnstag, der fie ben ihnen anfangt, Tha machua. Die Ramen ber Bochentage find folgende:

| •• | Sonntag | ' L | | Tha machua |
|----|------------|----------|------|------------|
| 1 | Montag | 1 | Ü, | Blischa |
| | Dienstag | | . 71 | Subsh |
| | Mittwoch | | | Bereshia |
| | Donnerstag | | | Machuf |
| ١. | Frentag | 1 | | Meirem |
| | Sonnabend | ; | | Schabat. |

Die Monate führen ben ihnen dieselben Benennungen wie ben ben Tataren.

Gewöhnliche Mannenamen find ben ihnen folgende:

Chubdichuqua, d. i. Sichelsfohn.

Bairam : aloe, Cohn des Festes Bairam, ift Catas rischen Ursprungs.

Anal, ein fehr häufiger Fürstenname.

Meirem : ful, Frentagssohn (Tatarifd).

Baitan, Papai, Mahomet, Gilachfan, Bos

Demletuqua, b. i. Reichthumsfohn.

Randshaua, d. i. Blutefohn; Tatarifch mit Ticher: feffischer Endigung.

Mifoft, d. i. Moses.

Arstan = beg, Lowenfürft (Zatarifc).

Shachmursch, d. i. Ruhgeschrep.

petaf, 3meig. Temur, Gifen (Zatarifc).

Laufdine, b. i. Gebirgefcaf (Latarifd).

Sfaffaruqua, b. i. des Festes Gfaffa Cobn.

Cham murfa, b. i. hundefurft, . : :

Temuruqua, Gifenfohn (halb Taterifc).

Boinuqua, Fellfohn.

Reitschuqua, Wollenfohn.

Roituqua, b. i. umgefehrter Gohn.

Meiremaqua, des Frentage Sohn.

Relemet, Dudaruqua, Botafc, Saffane.

Dol, d. i. Sklave. — Bahatyr, Riese; ist Tataris schen Ursprungs. — Thahaschine, d. i. Gottesslamm. — Habiaqua, d. i. Hundchen ohne Schwanz. — Machara — Burau — Tamass sa, d. i. Hundchen ohne Schwanz. — Machara — Burau — Tamass sa, d. i. Thomas. — Tha gelek, Gotteskurcht. — Togdschuqua, eines Fetten Sohn. — Nedsscha, d. i. Wie viel? — Dshaumaqua — Oshabirei — Schauloch — Taussulthan — Tewadschuqua, d. i Fortgangssohn. — Chod — Hustschu — Dadzug, d. i. junger Hund — Ras bulat ist Tatarisch und bedeutet Gansestahl. — Tschechi — Chetek — Uressai, d. 1. Fastmos nat — Taustanim — Randu — Ismail'— Koschosch ist Tatarisch und bedeutet Doppelkops. — Sfagastoqua, d. i. des Festes Ssage Sohn.

Manedshuqua, i. e. veteris penis filius.

Lambie — Anfor — Chemneft — Terol — Bababichipa, d. i. Entenschnabel. — Dihanstemir, d. i. Eisenseele (Latarifc).

Tichabas girei, Tichabas ift Arabifch und bebeutet einen Kalten.

Weibernamen habe ich nur wenige bemerkt, fie find mehrs ftene Arabifc.

592 Cuche und zwahzigfies Rapitel. Won ben Ticherfeffen.

Renfha : chan, Dewlet : chan, Dihennet, b. i. Seligkeit (Neabifch); Tepfike, Fatema, Rifta: man, Goschopho churaja, d. i. Fürstin : toch: ter: runde u. f. m.

Bum Schluffe will ich hier die Ramen folgen laffen, welche die Licherkeffen ihren Nachbarn geben:

Mogan Lartaren Ermelleh Armenier die Krom Getim Chadshar Derfer Uruk Ruffen Shanniofc ober Shannos Lesgier átstbe Rusch'ha. Sie führen dies Offeten fen Ramen, weil fie die hochsten Rammgebirge bewohnen, die ben ben Licherteffen auch Rusch'ha beifen.

Dugoren

— Digor Kusch'ha

Lagaurische Offeten

— Teger Kusch'ha

Raratschai Tataren am Eschegem — Rarschaga

Tataren an der Malka — Balkar Kusch'ha

— Tschegem Kusch'ha

Georgier

- Rurshé

Juden

— Dshut. — Die Usben Fas milie Kudenet soll von Juden abstammen.

Sieben

Sieben und zwanzigftes Rapitel

Seorg Interians's Nachrichten von den Licherkessen — sie beisen ben Griechen Inchen — ihre Wohnplässe — Christenthums — Stände unter ihnen — Sitten und Gebräuche — Lichers Lessen werden häusig nach Aegypten verkauft — Kleidung — Ariegsgebräuche — Frenzebigkeit und Saffreunbschaft — Ariege mit den Sataren — Schönheit der Männer und Frauen — ihre häuser und Wohnungen — Vegrähnisse — merkwürdige Festlichkeit daben.

Das Volk, welches in Italienischer, Griechischer und Lateinischer Sprache Bochen, von den Tataren und Turfen Efderteffen, in feiner eigenen Sprache aber Adiga genannt wird, bewohnt von dem Rlug Tanais; den man Don nennt, an, oberhalb Lasia, die gange Mees restufte, nach bem Bosphorus Cimmerius ju, ber heut ju Tage Bospero, auch Bocca (Mundung) bon S. 963 hann, Mundung des Meeres von Tichaabachi, oder des Meers von Tana beift und vor Alters Palus Maotis des nannt murbe. Bon ba an weiter jenfeit der Mundung aber die Meerestufte bin, bis an das Borgebirge Buffi, über Sirocco (Suboften ?) nach bem Flug Phasis zu, und bier grangen fie an Avogafia, einen Theil von Colchis. Thre gange Meerestufte innerhalb bem Palus und auffers halb kann 500 Meilen betragen. Sie geht nach Often uns gefähr 8 Tagereifen ine gand hinein, wo fie am breitften ift. Sie bewohnen das gange Land Dorferweise, ohne irgend eine Stadt ober mit Mauern verfebenen Ort. 'Ihr-

v. Rlaprothe Reife 2c. 1. Banb.

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größter und befter Det'ift ein kleines mitten im Lande lie gendes Thal Cromut genannt, welches beffer gelegen und bewohnt ift als bas Mebrige. Bu gande grangen fie mit den Scothen oder Tataren. Ihre Sprache ift gang ver fcieben von der ber benachbarten Bolfer und wird fehr burch die Rehle gesprochen. Gie bekennen fich jum Christen thum und haben Griechische Priefter. Die Laufe geschieht ben ihnen erft wenn sie acht Jahre und darüber alt find, und zwar ben einer Angahl von ihnen zugleich durch bloges Besprengen mit geweihtem Baffer auf ihre Beife, und eine kurze Einfegnung der genannten Priefter. Die Abli den kommen nicht in die Kirche, bevor sie 60 Jahre alt find, denn da fie vom Raube leben, fo halten fie dies für unerlaubt, und wurden die Lirche ju entheiligen glauben. Wenn fie ungefahr in diefem Alter find, boren fie guf ju rauben, und gehen hinein w bem Gottesdienft, ben fie auch als Junglinge icon außerhalb ben Kirchthuren, doch nicht anders als zu Pferde mit anhören. Ihre Krauen gebaren auf dem Stroh, welches nach ihrer Behauptung das erfte Bett des Menschen senn foll. hierauf tragen fie bie Rinder an den Flug und waschen sie trop bem Eise und der Ralte, Die jenen Begenden eigen find. Gie geben bem Rinde den Ramen derjenigen fremden Person, bie nach der Geburt zuerst ins Haus tritt, und ist der Rame griechijd, lateinisch oder sonft ausländisch, so fügen sie immer die Endung ue hingu; so wird aus Peter Petrut, aus Paul Pauluf u. f. m. Sie bedienen fich feiner Buchftaben, me der fremder god eigner. Ihre Priefter verrichten ben Dienft auf ihre Beife mit griechischen Worten und Schrift zeichen , ohne fie zu verfiehen. Wenn fie etwa an jemand

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schreiben laffen, welches aber felten akschieht, so laffen fie dies meistens durch die Juden mit: hebitaischer Schrift verrichten: die mehrsten aber fenden fich einander mundliche Es giebt ben ihnen Wiche und Bafallen, und Bothschaft. Rnechte ober Stlaven. Die Ablichen find unter ihnen hoch geehrt und bringen ihre mehrfte Belt'au Pferde zu. Gie leis ben nicht, daß ihre Untergebenen Pfecbe halten, und wenn etwa ein Bafall ein Fullen aufzieht, so nimmt es ihm ber Ebelmann fogleich weg, fo bald et erwachsen ift, und giebt ifm Ochsen dafür, woben er sagt: das kommt bir zu, aber Unter den Adlichen giebt es viele herren von Kein Pferd. Bafallen, und fie leben alle ohne einander untergeordnet zu fenn, wollen auch feinen Oberherrn erfennen, außer Gott. Reiner verwaltet ben ihnen die Gerechtigkeit und fie haben Pein geschriebenes Gefet. Gewalt, Scharffinn ober Mitz releversonen schlichten ihre Streitigkeiten. Bon einer großen Anzahl, der Ablichen todtet ein Betwandter den andern, ein Bruber ben andern, und hat einer feinen Bruder ermordet. fo schlaft er in der nachsten Racht ben beffen Frau, seiner Schwägerinn, benn fie erlauben fich auch, mehrere Weiber au haben, die fie alle als rechtmäßige betrachten. als ber Sohn eines Ablichen zwei ober bren Jahre alt ift. aberaeben fie ihn einem Anechte jut Aufficht, der ihn taglich mit lich ausreiten lagt, ihm einen fleinen Bogen in die Sand giebt und, sobald er ein huhn, einen Bogel, ein Schwein oder anderes Thier erblickt, ihn schießen lehrt. Anabe großer geworden, so geht er felbst in ihren eignen Dorfern auf die Jagd folcher Thiere, und fein Unterthan wirde magen, fich ihm zu widerfeten. Wenn fie Manner deworden find, ift ihr Leben ein ftetes Rauben von wilden 90 2

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und zahmen Thieren, ja auch von Menschen. Ihr Land ift arbitentheils sumpfig, mit Rohr und Schif bedeckt, aus bessen Wurzeln der Kalmus gewonnen wird. Diese Gumpfe entfteben aus den großen Rluffen, Lanais, der noch jest Diesen Ramen führt, und Rhombite, der Copro genannt wird, und mehreren andern großen und fleinen Gewässern, welche viele Dindungen, und wie schon gefagt, fast unends liche Sumpfe bilben, durch welche viele Fuhrten und Uebergange gemacht find. Durch folde heimliche Pfabe greifen fie verftohlner Beife die armen Bauern an, die mit ihrem Bieh und mit ihren eignen Kindern die Noth bavon tragen, benn sie bringen sie aus einem Lande in das andere zum Laufch und Berkauf. Weil es in ihrem Lande feine gang= bare Munge giebt, so machen sie alle ihre Contrakte nach Boecaffinen (geleimte und gemandelte Leinmand), welches ein Stud Beug zu einem Bembe ift, und fo berechnen fie jeden Perkauf, und schäpen alle ihre Waaren nach Boccassinen. Der gröfite Theil biefer verkauften leute wird nad Rairo in Alegypten geführt, und hier führt fie das Glück aus dem knechtischen Bauernftande zu den höchsten Ehrenamtern und Derrichaften unferer Zeit, wie zu benen eines Gulthan, Admiral u. f. w. Ihre Oberkleider find von Kilz wie ein Kirchenfleid (peviale di chiesa) gemacht und sie tras gen es auf einer Seite offen, um den rechten Urm burch-Auf dem Ropfe tragen fie eine Dute, ebenfalls von Silg, von der Gestalt eines Buckerhuts. dem erwähnten Mantel tragen sie sogenannte Terliks (terlicci) von Seide oder Linnen, die von dem Gurtel an gefalten und gefnifft find, fast wie die Schofe bes alten Ros mischen Rriegefleibes. Sie tragen Stiefeln und Stiefelet:

ten, die über einander gezogen und fehr zierlich find, und Sie tragen febr lange Anebelbarte. weite leinene Sofen. Sie haben immer Schiefigewehr an ber Geite, bas ift ein Beuerrohr in einem geglatteten Beutel von Leber, ben ihre Atauen machen und wirken. Sie tragen Scheermeffer, und Schleifftein um fie zu scharfen, ben fich, fie fic einander die Ropfe fibeeren, laffen aber daben auf bem Scheitel einen langen und geflochtenen Streif Daare ftehen, wobon einige fagen wollen, er fen bazu, um ben Ropf festhalten zu tonnen, wenn er ihnen abgeschnitten wird, damit das Gesicht durch die Blutigen und fcmunigen Bande bes Morbers nicht befleckt werbe. Gie icheeren fich auch bas Brufthaar, fo oft sie in ben Rampf gehen, weil fie es fur eine Sebande halten, daß man an ihrem todten Rorver, an einem folden Cheile Saare sehe. Sie werfen Reuer in die Baufer ihrer Feinde, welche alle von Stroh find, mit angegundeten Schwefelholzern. Im Saufe haben Ke. namlich die Bornehmen, große goldne Becher, 300 Dis 500 Dufaten fower, auch fiberne, und trinfen baraus mit großer Cerimonie, beren fie überhaupt benm Trinken mehr machen, als ben andern Berrichtungen, indem fie ftets entweder im Ramen Gottes, oder ber Beiligen, ober ihrer verstorbenen Bermandten und Kreunde trinken, woben fie einige porzügliche Thaten ober merkwürdige Umftande mit aroker Chrenbezeugung und Achtung erwähnen, gleichfam wie ben einem Opfer und ftets mit entblogtem haupte, jur Bezeugung ihrer Chrfurcht. Wenn fie ichlafen, legen fie ihren Barnifch, ber ein aus Ringen bestehendes Vangers hemde ift, als Kopffissen unter ihr Haupt und ihre Waffen neben sich, und wenn fie unvermuthet aufftehen, fo legen

fie ben Panger fogleich' an, und richten fich bewaffnet auf. Mann und Rrau liegen im Bette mit bem Ropf gegen bes andern Rufe, und ihre Betten find von leder mit Blumen von Ralmus ober Binfen gefüllt. Sie haben unter fich die Meinung, baf jemand nicht von ablichem Geschlecht fer, wenn es bekannt ist, daß dieses Geschlecht irgend einmal uns adelich gewesen sen, selbst wenn auch mehrere Konige daraus bervorgegangen maren. Sie wollen, daß der Ebelmann weber Rechnungen noch handelsgeschäfte zu machen vers ftehe, ausgenommen um feine Beute ju vertaufen, und behaupten, dem Abel gieme nichts, als Bolfer gu beberre schen und zu beschützen, und fich mit Rogd = und Rriegeåbungen zu beschäftigen. Auch loben sie sehr die Frengebigs feit, und verschenken fehr bereitwillig alle ihre Sachen. Pferde und Waffen ausgenommen. Mit ihren Rleidern aber find fie nicht bloß frepgebig, sondern verschwenderisch, und daher kommt es, daß sie, mas die Rleidung betrifft, meistens in schlechterer Ordnung find, als die Unterthanen. So oft des Jahrs neue Rleider oder Demden von framoifins rother Seide gemacht werden, die bey ihnen im Gebrauch find, fo fordern die Bafallen fie gleich von ihnen jum Geschent, und wenn sie ihnen bieselben abschligen ober ungern ju geben ichienen, fo murben fie große Schande bavon baben. Sobald also iemand ihr Rleid fordert, ziehen fie es sagleich aus und nehmen dagegen das armfelige Demde des gemeins ften Mannes, ber es geforbert hat, bas bann meiftens schlecht und schmutig ift. Go find also die Ablichen faft immer schlechter gekleidet, als die andern, ausgenommen in Stiefeln, Baffen und Pferden, die sie nie verschenken und worin vorzüglich ihre Pracht bestegt. Oft geben sie all ihr

Betretliches Eigenthamt bin, um ein Pferd zu befiten stwas ihmen anfteht, und fie halten nichts in der Welt für fonbas ver, als ein: vartreffliches Pferd. Wenn sie etwa burch Raub ober auf andere Weise zu Gold ober Gilber fommen. so geben sie es sogleich für die oben erwähnten Becher. oben Sattelgeug, ober für friegerifden Schmud aus. Unter fic felbik aber einen areken Aufwand zu machen, ist nicht ges brauchlich, am weniesten ber den mitten im Lande wohnens den, benn die in der Gegend bes Meeres find durch den Sandel verdorbener. Sie fampfen taalich mit den Sataren, von benen fie fast auf allen Seiten umgeben find. gehen auch über den Bosvorus in die Laurische Salbinsel, in welchem Lande Rafa lieut, eine por Alters von den Ges nuefern angelegte Rolonie: und sie machen den Uebergang über die Meerenge gern im Winter, wenn das Meer gefros ren ift, um die Scothischen Bewohner zu berauben. Eine geringe Menge von ihnen schlägt einen großen Saufen von diesen in die Klucht, denn sie sind viel gewandter, besser geruftet mit Waffen und Pferden, und zeigen groferen Die Schutsvaffen des Ropfs, die sie tragen, find bem Pontus eigenthumlich, wie man fie auf den alten Denkmablern findet, mit Riemens die über die Bacten gefen und unter bem Kinn befestigt sind, nach Art ber Alten. Die Tataren find abgehärteter gegen alle Art von Roth. und bies zu einem bewundernsmurdigen Grade, wodurch fie oftmals ben Sieg davon tragen; benn wenn fie fich in irgend einen entlegenen Sumpf jurudziehen fannen, ober in Schnee, Eis, ober in Derter, die von allem beraubt find, so flegen fie meistens durch ihre Ausdauer und Beharrliche keit. Die Bochen find größtentheils wohlgebildet und schon,

und in Rairo fieht man unter ben Mannetraten und Abmie rufen (welche, wie oben gesagt, meiftens aus ihrem Be-Whichte find) Leute von vortrefflichem Ansehen. Dasselbe atlt auch von ihren Krauen, die in ihrent eignen Lande auch mit den Aremden fehr vertraut umgehen. Gie erfüllen die Michter Gaffreundschaft gang allgemein gegen jeden mit großen Liebkosungen, und sowohl der Wirth als der Bewir thete nennen sich Congcco, wie im Lateinischen Hospes. Ben der Abreise begleitet der Wirth den fremden Conacco bis an eine andere Berberge, vertheidigt ihn und set daran, wenn es nothig ift, sein eignes Leben mit der groß Und obgleich (wie schon gefagt) das Phindern ten Treue. in jener Gegend so gemein ift, daß man es als ein recht maßiges Gewerbe betrachtet, so beweisen sie doch gegen ihre Conacci oder Gaffreunde viele Treue und begegnen ihnen mit den größten Liebkofungen, sowohl in ihrem Saufe, als aukerhalb. Sie erlauben ihm, an ihren unverheiratheten Tochtern jede Berührung vom Ropf bis zu den Ruffen, ber fonders in Gegenwart der Eltern, nur allein den Benichlaf ausgenommen, und wenn sich der Fremde jum Schlafen niederlegt, oder auch, wenn er wacht, suchen ihm diefe Madchen unter vielem Schmeicheln bas Ungeziefer ab, wel ches diefem gande fehr eigen und naturlich ift. den gehn vor aller Leute Augen nackt in die Fluffe, und man sieht dann eine unendliche Bahl der schönften und weißt ften Geschöpfe. Ihre Nahrung besteht größtentheils aus ber Art von Fischen, die sie noch heut zu Tage Anticei nen nen, fo wie sie nach Strabo auch vor Atters hießen; eigentlich ift es eine Art von dickeren und Heineren Storen. Sie trinken das Waffer ihrer Bluffe, das jur Berdanung fehr Betfam ift. Renner effen fie alles gabme und witbe Rieifc. Waisen und Traubenwein haben fie nicht, aber viel Siefe und bergleichen Gamerenen; aus benen fie Brod und vers Ebiebene andere Lebansmittel bereiten, wie auch ein Getrank. das fie Bosa nennen. Sie bedienen fic auch eines Honias Thre Wohnungen find fammtlich von Stroh. von mains. Rohr ober von hohwert; und es wurde einem herrn ober Ebelmann zu großer Schande gereichen, wenn er eine Keftung oder Bohnung mit farken Mauern bauen wollte, Denn, sagen fie, ein folder Mensch wurde sich feig und furchtsam beweisen, und unfahig, sich zu schützen und zu ver-Daher wohnen sie alle in ben erwähnten Saus fern und Dorferweise; in dem gangen Lande findet fich nicht die geringste Kestung, da aber noch einige alte Thurme und Mauern vorhanden sind, so bedienen sich die Landleute ders felben zu irgend einem Gebrauch, benn die Ebelleute wurs ben fich beffen schamen. Ihre Pfeile machen fie fich täglich felbst und arbeiten baran sogar ju Pferbe; sie verfertigen Dieselben gang vortrefflich, und es giebt wenig Pfeile, die fo Durchbringend waren als die ihrigen, mit Spipen oder Effen von vortreffticher Arbeit, sehr wohl gehartet und von einer kirchterlich burchdringenden Rraft. Ihre Ebelfrauen pers fertigen keine andere Arbeit als gewirkte, auch Lederarbeit, und fie machen Beutel von leber zu Reuergewehr (wie oben gesant wurde) und Gartel von Leder, die aukerordentlich glangend poliet find. Ihre Begrabniffe find hocht fonderbar. Rach dem Tode eines Edelmanns errichten sie ein hohes hole zernes Bett auf bem Relbe; auf biefes legen sie ben tobten Rorper in einer figenden Stellung, nachdem fie vorher die Eingeweide ausgenommen haben, und hier wird er nun acht

Zage lang von Bermanbten, Freunden und Unterthamen besucht und perschiedentlich beschenkt, mit filbernen Schalen, Bogen. Pfeifen und andern Sachen. Bu beiden Seiten des Betts stehen die beiden Berwandren. Die ihm an Alter Die nachsten find, mit einer Sand auf einen Stock geftutt und auf dem Bette jur linten Sand fieht eine Jungfrau mit einem Weil in der Sand, worauf fie ein aus einander ges schlagnes feidnes Schnupftuch gesteckt: hat, womit sie ihm Die Alliegen abwehrt, wenn es auch gang kaftes Wetter ift, wie es dort fast das gange Jahr hindurch der Fall ift. bem Sanpte des Toden fint die erfte von seinen Krauen auf einem Sit, die immerfort ihren verftorbenen Dann ftande haft anfieht und ohne zu weinen, benn das Weinen wurde ihr Schande machen, und diefes thun fie den größten Theil bes Tages hindurch dis jum achten Tage, und dann begras ben fie ihn auf folgende Beise: Sie nehmen einen sehr bicken Baum, und von bem bichteften und bicken Theil feneiben fie ein hinlanglich langes Sturf ab und spalten es in zwen Theile, diefes leeren oder boblen fie dann fo weit . aus, daß ber Rorper und ein Theil ber oben ermannten Ges schenke Raum darin hat. Darauf legen fie ben Rorper in Die Höhlung der Hölger, legen ihn an den jum Begrabnif bestimmten Ort, wo fich eine große Menge Leute befindet, und werfen ihm ein Grabmahl auf, welches fie ben Berg Erde darüber nennen, und je größer fein Ansehn gewes fen ift und je mehr Unterthanen und Freunde er gehabt hat. besto hoher und größer machen sie den Berg, nachdem ber nachfte Berwandte alle Gaben gesammelt hat. Rachbenz fie bann den Aufwand der Gafte beftritten haben, begraben sie mit dem Körper mehr oder weniger von den geschenkten

Sachen, je nachdem ber Berftorbene liebreicher und geehrter Roch ift ein anderer Gebrauch ben den Begrabniffen großer Berren, eine barbarische Opferhandlung und verdienstliches Schauspiel. Sie nehmen eine Junafrau von 12 bis 14 Jahren, setzen sie auf die Haut eines eben aeldlachteten Ochsen, ftreden fie mit ber haut in Gegenwart aller umftebenden Manner und Frauen auf dem Erds boden aus, und dann versucht es der ftarffte und fuhnfte unter den anwesenden Junglingen unter seinem Filymantel das Madchen zu entjungfern. Sehr selten geschieht es, daß Diese nicht durch ihren Widerstand drey oder vier, zuweilenauch mehrere Manner ermubet, ehe sie besiegt wird. Wenn fie endlich erschöpft und ermüdet ift, erbricht zulett der tapfere Mann mit taufend Berfprechungen, daß er fie als Krau halten wolle und durch andere Ueberredungsmittel die Thure und bringt in bas Baus ein. Dann zeigt er als Sieger den Umftebenden die mit Blut beflecten Siegeszeichen, die ans wefenden Beiber wenden, mit vielleicht erbichteter Schaam, bas Beficht weg, indem fie fich ftellen, als wetten fie nicht hinsehen, ohne jedoch das lachen lassen ju konnen u. s. w. Rach dem Begrabnig laffen sie mehrere Tage hindurch zur Zeit der Mahlzeit das Pferd des Berstorbenen aufzäumen, und laffen es durch einen feiner Anechte jur Grabftatte fuhe ren, und dieser muß ihn drenmal ben Ramen rufen und von Seiten feiner Bermandten und Freunde-jum Effen einlaben. Wenn mun ber Anecht fieht, daß er feine Antwort erhalt, tehrt er mit dem Pferde um, und meldet, daß er nicht antworte. Go entschuldigt glauben fie ihre Pflicht gethan zu haben und effen und trinfen ibm zu Ehren.

Acht und zwanzigftes Rapitel.

Abreise von Mosbot — flebergang aber ben Teret — Bergraden Aract - Achlau , Cfabact - Grigorivol , Reftung am Ruffe Rumbalei - Schalcha, eine Ingufchifche Rolonie am Lum balei — Bohnplane ber Inaufden — ihre einfachen Baffer mablen - Lebensart und Sitten - Große ober alte Jugu ichen - enger Dag - Beg von ba jum oberen Ceref -Salga, ber Stammort ber Inguschen im boben Gebirge heiliger Kelsen am Affaiflusse — Weg von da zu den Ingw fchen im Chale Schalcha. - Soble mit einem eifernet Rreuge - Schönheit bes Thales - ihr Aderban und ihre bausliche Einrichtung - Sitten und Unerschrodenheit -Mäßigkeit — ihre Art ju fchworen — Berbeirathung nach bem Lobe - Weiber und ihre Rleibung - Lange ber Ingufchen — ibre Abneigung gegen frembe Religionen -Glaube an Gott und Opfer ben einer alten Kirche am sberet Affai - Beschreibung berselben - ftammt aus den Zeiten ber Georgischen Königinn Chamar — Oberpriefter ber In gufchen - Sitten ber Groß : Ingufchen - Ramen, die fic bie Ingufchen felbft und ihren Nachbarn geben - ihrt fieben Stamme.

Sonntags den 22. Dezember am Morgen gegen neun the verließen wir endlich Mosdof mit einer Bedeckung von funfzig Donschen Kosaken. Das Uebersegen über den Leref geschah auf einer Fähre, die aus zwen ausgehöhlten Baus men oder sogenannten Kajuken bestand, die mit einander durch darauf gelegtes gestochtenes Weidengesträuch verbund

den waren und gerudert wurden. Micht seinen verunglückt ein so leicht zusammengesticktes Floß, und dann gehen geswöhnlich die darauf liegenden Agkete verloren, wenn sich auch Menschen und Pserde alenstellt durch Schwimmen, retrat fonnen. Ben großem Wasser im Julius und Jurusgust wuß die Fähre lange Diagonalen im Hinz und Zurüsgeban beschreiben, und da überhaupt nur drep Pserde, auf einmest übergeführt werden können, so ninnut dann die Uchersahrt über den Terek viel Zeit weg. Wie mußten auf den zechzien Seite des Flusses noch lange warten, ehe alles, was mit und abgehen sollte, übergesetzt war. Auf dieser Seite siege eine kleine mit vier Kanonen besetzt, Redaute, welche die Kommunikation schützt.

Endlich brachen wir gegen vier Uhr auf und erstiegen Die hohe Steppe, deren Abfall gegen ben Flug hier auf gehn Alafter beträgt. Der Weg ging anfänglich durch etwas Bald, bann aber lag die schone und fruchtbare Ehne ber fleinen Kabardah vor uns. Rach zwanzig zurückgelegten Berften erreichten wir den waldbewachsenen Bergruellen. Arack, an dem Sand, Thon und Mergel ju Tage ausaeht und ber nach Rorben zu einen fanften Abhang hat. Das jest von der Peft vermuftete Dorf Achlau : Cfabact oder Gilachftanieh, welches ehemals ber Sauptfis ber Gilachfanschen Rurften ber kleinen Rabarbah mar, hatten wir etwa eine Meile weiter auf unserem Wege. Es liegt am nordlichen Rufe eines zwepten Bergruckens, ber bem vorigen vollkommen ahnlich ift, in giner fruchtbaren Gegend, Die von den drep fleinen Bachen Afedache bewäffert mirb, Etwa eine Werst links blieb uns das Tscherkesissche Dorf Rurgofqua, beffen Dunde, als wir, im Dunflen vorübere, sogen, anschlugen und unsere Rosten nicht wenig in Schreden seizen, die und ermahnten, doch ja so still als möglich zu seinen. Auf dem südlichen Abhang des zweizen Bergräckens Arack lag die jetzt verlassen Redonte, welche die Grigoripolische genannt ward, und links davon ist ein Bach ohne Ramen. Mitten in der Racht erreichten wir, sehr ermüdet und durstig, denn Linkwasser hatten wir nirgends gefunden, die Festung Grigoseipol, die auch nach dem Flusse, an dessen linkem User sie siegt, häusig Kumbalei genannt wird. Beym Durchsseit, häusig Kumbalei genannt wird. Beym Durchsseit, häusig Kumbalei genannt wird. Beym Durchsseit durch denselben wurden wir und unser Gepäck, wegen ber Finsternis, sehr durchnästi

Grigoripol wird auf fechig Berfte bon Mostot cerednet, und eine folche Strecke, mitten im Dezember und halb ben Racht, durch eine bereifte kalte Steppe, und noch dazu im Schritt zu reiten, ift-wahrhaftig keine angenehme Um besto mehr hatten wir barauf getechnet, uns in Grigoripol, wenigftens bis juni anderen Morgen, ausruhen und auswärmen zu konnen. Leidet aber murbe unfere Erwartung getäuscht, benn man ließ uns wegen ber Racht nicht in die Reftung, sondern wir mußten vor derfel ben im Bivoag bleiben. Hungrig, durftig und erfroren blieb uns nichts übrig, als uns mit Thee mit eingebrochem Avieback und Kranzbranntwein zu erquicken, und dann mit vortrefflichen Lesgischen Ahmanteln bebeckt auf der bereiften Erde zu schlafen. Die Nacht war rauh und windig, indes fen fanden wir und boch am anderen Morgen viel geftarftet, als wir es geglaubt hatten.

Die Festung, welche ich nachher besuchte, ift gut angelegt, mit Jagem und Donschen Rosaken befest, und

wird von zwif Kanonen beschütt; übrigens wohnen in der felben feine andere Leute als de Garnifon und einige Man fetender, fast alle in Semlianken oder unterirdischen Sittum die mit einem aus der Erde hervorragenden Dache verseben find, und die ihr Licht durch kleine an denfelben' angebrachte Renker erhalten. Der Aufenthalt in diesen Bohnungen ift feler ungefund und feucht, auch verstocken darin leicht. Rieis der. Wäsche und Nahrungsmittel. Bey großem Balley ware es leicht, an den oberen Gegenden des Rumbales gehauene Stamme, auf diesem Fluffe bis nach Grigoripot schwimmen zu laffen, und fie bort zur Erbauung ordentliches Wohnungen anzuwenden, wenn nicht bie Inguiden bie fem Unternehmen Sinderniffe in den Weg festen. Der Rumbalei, wie ibn bie Ticherkeffen nennen, beift ben ben Riftischen Bolkerschaften Galun und entspringt im Schiefernebirge, jetwa bren Meilen oftlich von Stephan Taminda oder Cfasbef am eberen Teref, und flieft in bem Thale fort, welches die Groken En aufcheme ober wie die Ruffen fie auch nennen, Starpe Inquider b. i. alte Ingufchen, bewohnen. Das Gebirge an demfelben ift boch und waldigt; es läuft anfangs nörflich, zieht fich burch eine. Ebne von vierzig Werst mehr nach Rorbwesten bis unter ben wepten Bergruden Mrad ber fleinen Rabarbah. unter dem er fast westlich nabe vorben lauft, bis er sich vier Werft über Dartartup in Die Rechte bes Terefs ergieft. Er hat ein flaches und fteiniges Bett, lauft ben fleinem Maffer nicht fehr schnell und ift an vielen Stellen durchzureiten, hat aber wie alle Rluffe in der Ebne, wenig und nicht überall Baldung, weil ihr veränderter Lauf diefe oft · acritort.

Etwa vor viernig Jahren hat sich eine Kolonie von im aufchen, die man Schalch a nennt, unter bem Borgebirge am Rumbalei niedergelaffen. Ihre ftarte Berolferung in weniger fruchtbaren Thalern zwang fie nach ber Ebne ju Die große Ebne der Rabardah wurde von den ziehen. Offeten långst auf ahntiche Art bevolkert und angebaut wor ben senn, wenn die Herrschsucht der Kabardiner und ihre Braufambeit, sie als Sflaven zu verkaufen oder ihren Bauern als Leibeigne zu übergeben, Die Bergbewohner nicht in ihren Kelfenthalern zurückgehalten hatte. Bielleicht wir den sie auch wohl den Kabardinern gewachsen gewesen sem, wenn nicht unerfteigliche Relfen und Krenheitsfinn fie in flei nere Gesellschaften zertrennt und badurch geschwächt hatte. Die Rolonie der Schalcha, die ihrer Tapferfeit und Ans acht wegen fich bester halten konnte, warf ber jedem Bersuch der Rabardiner das ihr auferleate Joch wieder ab, und vertheibigte sich tapfer gegen sie.

Am linken Ufer des Kumbalei wohnen, hart unter dem Borgebirge, auf zwenhundert Familien, die durch einen jähen Abhang am Flusse selbst hinlanglich geschützt sind. Die anderen Dörfer liegen in der Ebne an der rechten Seite, an kleinen Bachen, auf denen fast jede Familie ihre kleine Horizontalmühle hat, deren Einrichtung sehr einfach ist. Ich weiß nicht, ob irgend ein anderes Bolk, aus schleckteren Materialien und mit wenigeren Umständen seine Abssicht so einfach und hinreichend erfüllt, daß man seine Mühle mit nach Dause nehmen und ben jedesmaligem Gebraus wieder aussehen kann. Ein kleiner Mühlenstein wird uns mittelbar durch die Aze des kleinen horizontalen Rades, gegen welches, durch einen hohlen Baum oder durch eine Rinnc,

Rinne, sich das Wasser unter einem sehr schiefen Winket stürzt, sehr schnell herumgedreht. Der trichtersvrnige Ser treidekasten von Baunteinde hangt an vier Seilen und wied durch einen daran besestigten Stock, den der Mühlstein ber rührt, hinlanglich erschüttert. Ein zugespitzter Stein; im der Höhlung eines anderen, dient der Welle katt eisernick Bapfen, und ein gabelfdrmiger Balken unter der Aze, heblt und stellt, durch Unterlegung eines Steins, den Mühlsteins Der ganze Bau ist ohne Eisen; die Weiber verrichten dete Mühlsteidenft, so wie alle Feld = und Haitsarbeit, und machen sich baben doch noch ihre Kleider selbsti.

Dan kann bies Bolt gegen andere Gebirasbewohnet reich nennen, weil es einen Ueberfluff an Wief und Dross forn hat, und baben boch maffig lebt: "Gie backen will Sirfeit : Gerften ober Baigenmebe: Jedesmal went 118 effen wollen, fleine Ruchen. Der Teig wird geformt, anf einen runden Stein gelegt, und wenn er halb gebaden ift; in Beife Afche gefteckt, bis et vollig gahr ift. Er ift follecht ausgebacken und fest, allein ber Magen ber Engusten vers baut'ifin ben magigem Genuffe leicht. Gie brauen auch', wie die Offeten, ben ihren Festen ein vortreffliches Bier, bad bem Porter gleichkommt. Ihre Kleibung gleicht ber ber anderen Raufafier, aber ihre Rleiber und Baffen find auss gefrichter. Bon allen iften Rachbarn-haben fie allein ben Gebrauch der Schilde in ihrer Bewaffnung benbehalten. Diese Schilde sind von Sofz, mit leber übergogen und mit eisernen ovalen Bandern beschlagen. Ihr kurzer knotiger Spief dient sowohl zur Wehr, als auch um auf ben Zweis gen, wenn er mit ber Spipe in die Erbe gesteckt wird, bie Buchfe aufzulegen und besto richtiger zu zielen. Sie fechten

p. Rlaprothe Reise 2c. 1, Banb.

Angehalei komint in zwep Armen auf bem belichen Co hippen, auf deren rechten Seite der Wes über das Gebing nach dem Thale des Affaiftliffes und zu den innicht In sufchen führe. Imifchen den bitlichen und nöedlichen Ce birgen ziehe sich ein Fußweg zu den Schadige und Clas pabulacien.

Benn mon poniben Quellen bes Rumbalei noch hider geht und, bas, Gebirge überfreigt, meldes fie, un Dem Thale des Mifai oder Schadier trennt, fo fommt man, in die Gegand beffelben , welche. Galga genannt wird, ber Stammort bar Ingufchen fenn foll, und von ben Quel · fen der Sfundiha gerade fieben Werfe in Suben liegt. Muf einem beschwerlichen Wege geht man bon bort iber eine folechte Brude an das rechte Ufcr bes Affai, bet hier von Bebirgen eingeschloffen wird und besto reifenber und voller Gelfenftucke ift. Oft fpult er an die fentrechten Selfenwande eines unerfteiglichen Gebirges, und zwingt den Weg von einer Seite jur andern. Richt meit von et nem heiligen Felfen, worauf Die Inguschen horner bon Thieren ober Stode aus Andacht werfen, folgt eine gwent Brude, Die jum linken Ufer führt. Golde Opferplage findet man ben vielen gefährlichen Stellen im Gebirge. Mus Mangel an Bruden nimmt man einen Zugfreig, am Abhange bes westlichen Gebirges, der an fteilen Orten über schmale, mit Erbe belegte Saschinen führt, die taum Menfchen tragen fonnen, über Die aber boch Efel und Maulthiere mit kaften bepackt herubergezogen werden. Behn Berfte füblicher fteigt man nach und nach jum Glufe hinab, und fieht-dafeloft eine jum Theil verfallene Mauer, mit einem Thurm, Die quer über den engen, nur smangig

Raben breiten Duff , swifden unüberfteiglichen Gebirgeft gezogen ift. Bon ba' nach Gubweft eroffnet fic bas geofe That ber Ingufden, bie fic auch Scalda neimen? Bor dem Gingange beffelben liegt an ber Weftfeite, benm Dorfe Bapila, mitten in einem fiellen Relfen, eine Soble mit einem effernen Rreuge, ju ber im Monat' Junius eine allgemeine Wallfahrt angestellt wird. Um Felsen fieht man Merkmale ehemaliger Wohnungen. Das Effel eft groß, uneben und fangs bem Whange ber Berge bewohnt: Es gewährt einen fehr angenehmen und romantiften Ans blick, benn überall fieht man auf Relfen und Anhohen; alte Schiffer, fegelformige Thurme wie Poramiben, abs hangige Relber an den hochten Bergen, zwischen ihnen herabstürzende Bergftrome in fcaumenden Bafferfallen, und grunende Wiefen, burch bie taufend fleine Kandle gur Bemafferung gefogen find. Dicht von Felfen eingefchieffen; beren bochte Spigen bies Thal mit ewigem Schnee ums framen, fcbeint es im Sommer alle vier Jaffresjeiten lie einer Gegend zu vereinigen. Mecker und Wiefen find mit Steinen eingefaßt, und die Ingufchen fuchen fo felle jedett Rieck jum Ackerban ju benuten, bag fie taum Ruffteige jum Durchkommen offen laffen; und ihn einen Zugbreik Landes reiben fich oft gange Familien auf. Thre Relber arbar ju machen, find fie jahrlich beschäftigt, die bom Ges birge herabgerollten Steine wegzuschaffen, neue Baffers leitungen anzulegen und ben fteinigen und unfruchtbaren Boden ju verbeffern. Ben aller mubfeligen Bearbeitung giebt er bennoch fur die Angahl ber Bewohner taum ben nothigen Unterhalt, und darum wanderten viele von ihnen nach bem Thate ber Grof: Inguichen, und gulent bie

pors Gebirge nach Schalcha. Die halme bes Getreibes wachsen bier nie über einen Zug hoch, aber die Aehren sind gut und voll.

Die Jugufchen find arbeitsam, besonders ihre Det ber, die nicht nur bas hauswesen, fondern auch die Be kleidung ihrer Manner beforgen, bas holz zur Fenerung oft auf acht Werft weit holen und die größten Lasten über bas Gebirge tragen. Alle bobe Gebirgsthaler find größten theils ohne holz, und es muß, in einiger Entfernung von hoben Bebirge, mubfam jufammengetragen werben. Dies ift, wie ich glaube, die Hauptursache, warum ihre Saufer pon Steinen aufgebaut, und die Dacher flach und mit lehm und Grand festgeschlagen sind. Die Gebäude und Thume überweißen fie von außen, obgleich fie inwendig wenig auf Reinlichkeit halten. Sie bauen Familienweise zusammen, und befestigen ihre Dorfer oft mit Mauern und fonischen Thurmen von gehn bis funfgehn gaben Sobe. der liegen junachft ben ben Wohnungen, und die Biehjucht besteht in Schweinen, Schafen, Gfeln, wenigen Pferden und Hornvieh, denn der Mangel an Beide erlaubt letteres nur sparfam. Uebrigens find ihre Bedürfniffe fehr eingeschrankt. Auf Tatarifche Art folecht befleibet, in einen Filzmantel ben Site und Lalte gehullt, haben fie oft nur rohe Burgeln gur Rahrung und find, wenn die Jagd ihnen eine gute Mabigeit gewährt, bennoch febr maßig. Die Melteften effen querft und laffen genüglam den folgenden so viel übrig, daß auch noch von dufen Mable genug für bie Anaben jurudbleibt. Baftrecht, ben bem gemeinschaftlichen Genuß ihrer Guter, ben ber billigen Bertheilung beffen, mas Glud und Bufall

githt, Merlieum fie bad Anfehn von Budheit, und febeinen menfchlicher zu benten, ale unfere habindtigen Gefitteten-Sie find febr mager, aber regelmagig gewachfen, leicht auf ben Ruffen, ftarf und unermubet. Ihr Ansehn ift frep, wild und ernfthaft. Im Reden find fie higig, aber eben so stouell wieder zu befanftigen, und alle ihre Leibensthafe ten zeigen fich offen und wahr. Die Berachtung bes Les bens halten fie fur Tugend und die geringfte Rurcht fur den größten Kehler, deshalb bringen fie fich tieber um, ebe. fie fich ergeben. Eben fo helbenmuthig find auch ihre Beis ber, und ber Berr Grof Johann Dotodi erfuhr bes feinem Aufenthalte an der Linie folgende Geschichte. Angusch brachte ein junges Madchen seines Landes nach Endern jum Bertauf. Gein Jude aus Schirman bok 240 Rubel in Perfiften Stoffen bafur und ber Sandel ward abgeschloffen. Raufer und Vertäufer entfernten fic einen Augenblief, um die Stoffe zu befehen; da fagte das Madden ju den Umftehenden: ", 3ch bin eine arme Baife, Die ieder ungestraft beleidigen kann. Mein Rührer hat mit Die Che persprochen, und nun verkauft er mich, um feibene Aleider ju bekommen. Wer diese Aleider foll er nimmers mehr tragen."" - Diefen Worten ging fie in ben Garten und erhing fich an einen Baum." -

Jagd, Streiferepen und Krieg find ben den Ingusschen die ruhmlichke Beschäftigung der Jugend, und fio rauben eben so sehr aus Ehrbegierde als aus Bedürfnis. Sie haben Familienoberhäupter ohne Gewalt, und nur Beredtsamkeit und Zutrauen kann sie leiten. Gesetze und Unterwürfigkeit sind ihnen fremd, und alles wird ben ihnen nach dem alten Herkommen abgemacht. Den Sohn bes

waffnet berBater, febald er fich zu verthelbigen im Stande ift, und abertägt ihm feinem Schickfal und eigener Willfahr.

Ihre Ramen entlehnen die Ingufchen von Thieren: ber eine heift Ochs (Uft), ber andere Schwein (Cha fa), Bund (Doe) u. f. w. Die Weiber fuhren noch fonderbarere Ramen, 1. B. Affir wachara (die ein Rath reis set), Offiali madara (bie eine Bunbinn reitet) u. f. m. Be ein Ingufch jemandem unter ben benachbarten Bollern etwas fculbig und bezahlt nicht, fo geht der Gtaubiger zu feinem Runad ober Gaftfreunde unter ben Inquichen, Ragt ihm feine Both, forbert ihn auf, ihm die Bablung su verschaffen, und droht: "Thust du es nicht, so habe ich einen hund mitgebracht, ben werde ich auf ben Gras bern beiner Familie todten." - Ben Dieser schrecklichen Drohung gittert jeder Inguftbe, und laugnet ber Schuldner Die Schuld, fo muß er fie abschworen. Da werden hunds-Inochen mit hundskoth vermischt und vor den heiligen Belfen, Jerda, gebracht. hier ruft ber Schworende mit lauter Stimme: "Wenn ich bie Wahrheit verläugne. fo follen die Todten meiner Ramilie die Todten von der Kamilie meines Anflagers auf ben Schultern tragen, und awar auf diefem Bege, wenn es geregnet hat und bie Sonne fticht." Dieselbe Ceremonie findet auch ben Dieben Statt, benn die Inguschen ftehlen ofteter als fie leiben. -Stirbt iemandem fein Sohn, fo fommt ein anderer, bem feine Lochter geftorben ift, und fpricht: "Dein Gobn fann in jener Welt eine Frau nothig haben, ich gebe ihm meine Tochter, gable mir ben Brautpreis." Ein folder Antrag wird nie abgewiesen, obgleich der Brautpreis bis dreifig

Riche beträgf: Sie nehmen fünft und mehrere Weiber; und nach des Baters Tode hetrather der altefte Sohn sie alle, außer seiner eigene Mutter, die aber dicht auch siner seiner Brüder zum Weibe nehmen kann. Wemmennte diese ruchlose Sitte einem Jnguschen vorwirft, so antwosset er: "Mein Bater hat ben meiner Mutter geschiafen, warum folite ich denn nicht ben seinem Weibe schlafen?"

Die Beiber ber Riften und Ingufden find flein, fart und ziemlich bubfc, und die Madden ben ihrer bluhenden Gefandheit fehr muntere Gefchopfe, begierig und icherghaft. Ihr Borberhaar ift turz abgeschnitten, fo baft es die Saffte ber Stirn erreicht, auf der fie es mit großer Songfalt ausbreiten, und mit Blenweiß an einander kleben und glangend machen. Die Binterhaare find in viele Bopfe geflochten, über die Schultern und ben Ruden herabhangent; ben Berheiratheten aber in groen Bopfe ges brungen, beren jeder befonders mit einem feibenen, wolles nen oder baumwollenen Bande fo oft umwickelt wird, bis er nahe am Ropfe eines Bolles Dicke hat, und bie immer abnehmenden Umwickelungen ben Saum bes hembes erreis den, wo beibe mit einem Bande jufammengefnupft wer. ben. Der übrige Ropfpug besteht aus langen und ichen fic Ohrringen von Rupfer, Meffing ober Glas, und einem Ticherkeffischen Bute, ber ihnen von vorn fehr aut feht. Das hemde ift, wo es die Schultern und die Bruft bes . bedt, fast funf Ringer breit, mit verschieden farbiger Seibe, Wolle oder Garn gestickt. Darüber tragen fie noch einen bis auf die Bade reichenden Oberrod, der mit einem Gurtel jufammengehalten wird, und unter bem Bemde lange Pofen. Durch die Sofen unterscheidet man

fie, bein nur Berheirachete tragen rothe hofm, Witten und alte Weiber blaue, die Madchen aber weise, doch sind-six alle, da, wo sie die Andchel berühren, sehr artig bunt durchnähet, und mit einem schwarzen gewirften Saume oder Bande besetzt. Im Winter geht alles, was weiblich ist, gestieselt, im Sommer aber barfus. Wenn die Hauswirthschaft versehen ist, beschäftigen sie sich mit Verprichmachen oder Filzberken walken. Auch versertigen sie ein dünnes wollenes Zeug (Zoka), welches ihnen, den Männern und Kindern zur Kleidung dient.

. Ihre Art zu tanzen scheint ihnen ganz eigen zu fen, und findet fich ben den übrigen Bewohnern des Raufajus micht wieder. Alle Anwesende figen namlich in einem groen Rreife, fingen und fordern, ben dem Betofe einiget Schalmegen, eines Dudelfacks ober einiger Pfrifen, junge ftarte Lamer auf, ihre Gefdiellichkeit zu zeigen. Alebann machen, fo viel als Luft dazu haben, einer nach dem ans bern mancherlen gefährliche Stellungen und Springe. Benn nun alle Tanger unter lautem und allgemeinen guruf daffelbe wiederholt haben, geben sie einander die Sande, und fingen und tangen in langen Reiben. Defters debnen Be, fich mit großer Geschicklichkeit in einen Rreis aus, ben fie offnen und schließen, und endigen mit eben den gefahr lichen Sprungen, mit welchen fie anfingen. Damit abet auch Madchen und Weiber Diefer Luftbarkeit nicht beraubt werden, so bemuht man sich, wo moglich einen blinden Musikanten zu finden, mit dem fie fich mahrend ber Zeper bes Reftes an einem von ben Mannern etwas abgelegenen Orte allein vermugen, ohne ider Gewohnheit Eintrag iu thun, fich vor fremden Magnern ju verbergen.

Die Runft ju foreiben betrachten bie Ingufchm als ein Bunder, welches das Christenthum und ber Iglam jum Besten ihrer Anhanger immerfort bewirken. Dennach sind und bleiben fie biefen Religionen abgeneigt, obgleich fic die Russichen Missionaire der Offetischen Commission viele Muhe gegeben, baben, fie jur Griechischen Rirde-ju betehren. Zwen Bruder biefer Dation waren in die Turfen verlauft, Moglemin geworden, in Meffa gewesen und hatten endlich ihre Frenheit wieder erlangt. Als fie in ihr Baterland jus ruckennen, fanden fle thre Mutter noch am Leben, bekehrten fie, wollten bann auch ihre Landsleute bekehren und predigten mit heiligem Gifer gegen die Verehrung ber Da fagten die Inguschen: "Ihr prebigt eine Relfen. Lehre, die ihr als Sflaven erlernt habt, wir mogen nichts bavon, padt euch fort und lagt euch nie wieber bliden." Die Bruder jogen ungehindert in ein anderes gand; ein Beweis, daß die Religion der Inguschen weit toleranter ift, als die Ebriffliche.

Die Religion der Inguschen ist sehr einfach, denn sie ehren einen Gott, den sie Dale nennen, aber keine Hellige oder in der Religion merkwürdige Personen. Den Sonntag sepern sie nicht durch Sottesdienst, sandern durch Ruhe von der Arbeit. Im Frühlinge haben sie ein großes und im Sommer ein kleineres Fasten. Weder ben der Geburt, noch beym Sterben der Menschen beobachten sie besandere Gesbräuche, aber jährlich stellen sie allgemeine Wallfahrten nach heiligen Dertern an, welches größtentheis Ueberbleibsel christlicher Kirchen sind, die aus den Zeiten der berühmten Georgischen Königinn MICH Thamaer, welche die mehrsten

Raukaster unterworfen und zum Griechischen Christenthume bekehrt hatte *). Bey diefer Gelegenheit opfern sie Schafe, Bier und andere Dinge. Ein alter unsträstlicher Mann,

Die Juguschen haben noch, wie die mehrsten Kankaser, die Woche von steben Tagen, die ben ihnen Kirra, d. i. Sonw tag, beist. Die Namen der Wochentage sind den ihnen und ben den mit ihnen verwandten Cschetschenzen und Ansschen folgende:

| Ing n | ifdifd: | Tuschisch: | Efe | betfdengif |
|----------------|----------|------------|-----|------------|
| Countag — . | Kirende | Awira | • . | Lirra |
| Montag — : | Oridioat | Zaenabe | ٠., | Drichoet |
| Dienftag - | Schinara | Schinabae | • 1 | Schinara |
| Mittmed - 5 | Rare | Ashe | | Rare . |
| Donnerftag - S | Jere | Seudi | | Jere |
| Frentag — | Baraske | Baraste | , | Baraste |
| Sonnabend — 6 | Schaat | Schabat | | Schaat. |
| Day Warma Na | | | | |

Der Name des Sonnabends kommt gewiß von Sabat ber. Dahingegen haben die Inguschen keine besondere Namen für die zwälf Monate des Jahres, wohl aber ihre Rachbarn und Sprachowmandte die Tschetschenzen, ben denen fie folgender: maßen heißen:

| Januar | | Antehera but |
|-----------|-------------|-----------------------|
| Februar | - | Baifte haldbarim but, |
| Mårz | | Mort but |
| Mpril | - | Nalal but |
| Man . | · | Bafti but |
| Junius | | Jufere but |
| Julius | _ | Schilim but |
| Muguft | | Gurine haldbarim but |
| September | - | Gurine juferim but |
| October | - | Gurine tabarim but |
| November | | Aini balcharim but |
| Dezember | <u> </u> | Eschile but. |
| But beben | tef s | Rond und Monat. |

á:

der sie Zanin stag, d. i. reiner Mensch, nennen, und der ihr einziger Priester und unverheirathet ist, hat allein das Neckt, die Opfer und Gebete an den heiligen. Dertern zu verrichten. Ein solches Fest wird mit allgemeinem Schmaussen, der Opferthiere gesevert. Ballicheitenthum hat sich ben ihnen nichts erhalten, als die gute Zuneigung gegen alle Rirchen, und die Verachtung der Wohhammedanischen Resligion. Die naher an der Sine der Kabardah wohnten, ließen sich wohl zu Zeiten von den Kussischen Wissionairen tansen, allein seit der Ausstehen, allein seit der Ausstehen. Sommissen

In dem eben beschriebenen Thase der Inguschen liegt in Suden auf einer Anbohe, unger der fich beibe Arme bes Affai *) vereinigen, ein altes Gebäude am rechten Arm.

Der Affai ober Affi, Ticherteffifch Schabzir und non ben Ruffen Offaja ober Offai genannt, gebort ju ben großten Gebirgeffuffen bes nordlichen Rautafus und entfpringt in Schiefergebirge am Auße bes boben Schneerndens, an bem in 1 3 Batben bie Quellen bes Do ton Argun (großen Argun) und ibes Roiffn befindlich find, und duf beffen Gableite ber Ibr. . Alafani und bie Sfamura entivringen. Anfanglich flieft er faft westwarts und wendet fich dann nach Rorden. und feinen Bachen Coslandi und Bafferen (ber Gelbe) fteben viele Borfer, von benen bie bobjer netegenen mit bein 3: 1 Beorgifchen Diftritt Chem gureth fi gelingen, beffen! Bache and alle bem Affai anfließen. Unter, Chemburethi find am Affai bie Riftifden Diftritte Deefi, Galgai aber-Salha (Die Inguichen) ber vom Rumbglei über die Sinnde fha meg, bis jum Affai reicht. Der Diffrift Meredibi, mit Erjanbruchen, Salafchta und endlich Dabach. Am Bafferen find Rochfelzenellen. - Bergl. 26. L 6. 171.

Twohist bie Tahellobe große Wallfahrt ber gangen Mation atte Der Banin ftag ober heilige Greis, aus einer befimmten Ramifie, wohnt ben benifelben und foldichtet bie Diferihier, Die bann von beit Battahretu vergehrt werben, und nur Ber Roof mit ben Sornern und bie Attochen werden im Ge Dande aufbewahrt. Diefes ift fcont jum Theil verfunten und hat brev und zwanzig Schrift in bie Lange und fleben in die Breite bey brey gaden Sohe. Es befteht aus glatten Quabersteinen, allein bas Dach ift verfallen. Bon ber West und Oftseite ift ein schmaler Borhof ju feben. Dr Eingang burch ein Thor war auf ber weftlichen Geite, it aber fest mit Steinen jugelegt! Der jegige Gingung ober if Durch eine niedrige Thur der Mittagefeite. Ueber bin Daubteingange find einige unformliche Siguren halb eihabn in Stein gehauen. Ein Mann, auf einem Snufte fitent, hat über fich zur finken Geite, eine ans beit Boffen reichente Sand mit einem Winfelmaage; neben ihm fieht ein andern, Der in der Linken vor fich ein Kreuz halt und mit der Rede ton jum Gabel greift. Gogenüber jur Rechten trat ein underer Weintrauben auf einer Stange iber ber Schilter; jur Seite find Ropfe von Engeln, Die auch jur Bergierung an ben Eden ber Rarniefe angebracht find. Ligur fieht man Die gagade einer Griechischen Rirche, abet Die Alicycorgi fcen Inferiften, die Pallas genig mit Unrecht für Gothtiche haft, find fcon gang unieftlic netvorben. Un ber Oftseite find zwen fchmale Fenfter, und in der Sudmauer drepectige fleine Locher, Raft der Fenfter, gelaffen. Enwendig ift das Gebäude dunkel, schmunig und phine Fusiboden sund in der Mitte voller Rahlen, die von den Opfern herftammen. Ropfe mit Sommern, Ruoden

und gerbrochene Pfeile werben an Ben-Geites auftethalen Arben der Duseite flehen einigs getobibte Bogen in bie mit Steinen verliegt find und unteritvifete Gange baben folien. dock in Birchenfachen und Buchte bufbenfahrt werbenn Doch erlauben die: Anaustben niemandem: hier Rachsuchungen aus guftellen. Dannoch erfielt ich ben meiner gwentene Antwohne heit in Mondo swed fehr geifette Griechifche Liturallete Danbabriften: auf weglattetem Baumwollenvanierer die not einem Ravusineomissionair, der sich einen d. bis au den! Am gufchen , verftiegen hatte, van dort mitgebrache mitben waren, aund eigentlich ber dafigen katholischen Million alle gehörten; Die mie gber von den gefälligen P. P. Reffiren gern gegen einige andere ihnen nutlichere Bucher auffien taufcht wurden. A 5. 16 85 840 a similar den Compa

Die geoßen Imgufden find vid gaftfreundlitten und leutfeliger gegen Frembe, all bierenn Affai muchnem ben .. und haben ihre Sitten und Bedehuche von den Diffes ton und Elderkeffen entichat. Dep: Gafterener: 160 bient ber Wirth und ift nur, was ibm ber Gaft unviefft Den Loof legt en mit ber Bruft gugleich vor und ein geber muk eiwas debon nehmen, und die Oferen befohring beit Amae, um ihn an Gehorfam gu eridnern. Rach : brun Aleisch trinkt man die Brube. - Sie offen in die Aunde nie dergekauert, mit blogen Sanden - Ihre Begräbnisse find gemauerte Bewolbe über ber Erbe, gegen Diren mit einer kleinen Definung, burch die der Todte eingestechtwirds worauf man fie mit Steinen julegt jumb bie Beiberdibet Saarflechten baran heften. Sur Erfchlagene vom Gentitten errichten fie Stangen mit einer ausgespannten Biegenhaut

and Roof: Bon ber Zeit ihrer bortigen Rieberlaffung wif the fie nichts; allein die verfallene Kirche auf dem Rond geblege; ber ber bie ihre Dpfer vernichten, welche nach ber aben erwähnten nicht wullfuhrten, beweifet ein ziemlicht Miteetham. Thre Biehundt ift ansehnlich und sie heben aute Pferde. Reichere vervachten ihr Wieh und finden de ben mehr Sicherheit und Rutten. Beber Schafe mit gen Lammern geben in brop:: Jahren acht Stad jum Bertheil; affo beismint der Bigenthumer acht und moanzig Stud zurück. Bettiert ber Pachter burch Ungluck bie Schafe, fo erfest a gile brey Jahr eine Ruh bafår, bis er einmal acht und awamia zuruckliefern Tann. ... Rur eine Auf mit dinem Kalbe wied jahelich ein Schaf ertegt, und auf eine Stutz wird eine Ruh, mit ber Balfte ber gefallenen Rullen abgegeben, ober in gehn Jahren dren Schafe, die Stute mit Rullen und nath bie Salfte ber gefallenen Bullen. Diefes Bertommen eilt ben ihnen als ein killichweigendes Gefet. Gie nehmn and für bestimmte Magaben Arme und Wehrlose in ihm Sebut. Die großen Kaften ber Griechischen Rirche halen fie. allein das ist auch alles, was fie vom Christenthune Hierben halten fie ihre Ballfahrten nach ben bei wisten. linen: Dertern , und nach ber Ernbte ju: ber Soble mit ben eiseenen Kreuze (Giehe oben G. 613.). Sie haben viele wunderbare Sagen von biefen Beilinthamern und unter an beren von einem Gewolbe bem Thale Schalcha, welche mit Steinen jugelegt ift. Hier soll man durch neun Thurn qui einer Gruft kommen, wo große Bucher, ein golbent Lenchter, ein Mann und ein Weib unverweset und eine Rifte mit Rokbarteiten, aufbewahrt werben.

Die Gatgut; Palha ober Ingufden nennen fich felbst Lamur, b. i. Gebirgsbewohner, und ihre Rachbarn bie

Ticherkessen — Ghabartie
Osseier — Shiri
Lesgier — Guèle
Bussen — Urusi
Georgier — Gurdshi
Armenier — Ermelei
Tschetschenzen — Nachtschui.

Die Ration der Inguschen besteht aus sieben Stämmen, die folgende Ramen führen: DEergimcha, 2) Agi, 3) Chamshoisp, 4) Charatoi, 5) Zimkalsboch, 6) Gesulaswy, 7) Wapi. Sie sind durch Güte und Nachgeben sehr leicht zu gewinnen, und man hat ihr Zustrauen, so lange sie nicht betrogen werden. Ist leben sie mit den Russen ziemlich friedfertig und werden von ihnen als Unterthanen betrachtet. Zu manchen Widerspenstigkeiten giebt der Eigennut der Russischen Beamten Anlaß, und der Betrug Armenischer Rausseute verursacht manche Besieberen.

^{*)} G. Salbenkadt Sh. I. S. 150, — Paklas fübl, Sieth balterichaften Ph. I. S. 415. — Deff en R. R. B. Ab. Ul. S. 27 ff. — Apineggs. Ph. I. S. 42. — Des herrn Grafen J. Pato d'i Reise.

v. Rlaprothe Reife sc. 1. Band.

Deun und zwanzigftes Rapitel.

Abreise von Grigoripol oder Aumbalei — Redonte Potentin, jett zerfibrt — Ankunft, am Terek — Geschiebe in demselben — serfichen Wamen — Terzi — Les mekis; mdinare — Aragwi — Sonderbarkeit dieser lesten Benennung — Wladikawkas oder Kerk; ckalla — Graf Institisch — Borschläge zur Aulegung einer neuen Militärlinie am Ekudan und an der Sundsha — Aleine Ladardah — ihre Beschreibung — doppelter Bergrücken, der sie durch schneibet — Flüsse derselben — Höhe der Steppe und ihre Fruchtbarkeit — Dörfer in der kleinen Kabardah — ihre häusige Orts : und Namensveränderung — ihre ehemalige Lage — Enger Pas am Flusse Nasiran und der Standsha — Begräbnis unverwester Körper daselbst — Alt: Katarischel Legräbnis am Jaman : ckul.

Um folgenden Morgen (23. Dezember) brachen wir am unserem beschneiten Lager auf und erhielten ein viel größe res aus Kosaken und Jägern bestehendes Kommando zur Bedeckung, weil die Ingusthen und Tschetschenzen den Weg von Kumbalei dis Wladikawkas sehr gesährlich machen. Ber Grigoripul und von da noch sieden Werkt südlich dis zum Terek sieht man in der Steppe häusig zerstreut stehende, sehr kleine Eichendaume. Auf dem halben Wege nach Wladikawkas stand sonst mehr ein Redoute Potemkin, von der aber jest nichts mehr als ein Theil des Erdwalls sichtbar ist. Der Boden schein

hier sehr fruchtbar zu senn, und warde, wenn man ihn ans baute, vortreffliches Ackerland geben. Das Wasser des Tereks war hell und hatte einen blaugrunlichen Schein, und der Bluß selbst stromte mit großer Schnelligkeit über die verschiedensten kleinen Geschiebe Kaukasischer Felkarten sort, unter denen ich solgende bemerkte: grauen sehr fest zusams menhängenden Basaltporphyr, dunkleren von nicht so großer Gestigkeit, braunrothen Porphyr, dessen Dauptmasse mit dem Basalte verwandt ist, denselben von hellerer Farbe und pordser, Kieselschiefer, derben schwarzen Schiefer und Kalksteine von verschiedener Farbe.

Der Teref führt ben allen benachbarten Bolferschaften benfelben Ramen, und die Georgier nennen ihn jest ebenfalls ogman Thergi, obgleich er ehemals ben ihnen mm-djzah doabsky tometik moinare, t. i. Rlug von Lomet'i, hieß. Aber hocht merfwurdia ift es. daß fie feinen oberen Theil, vom Ursprunge an, bis da, mo er die Rautafifchen Gebirge verläßt und in die Ebne ber Rabardah tritt, δώδηχο Aragwi nennen, eben fo wie ben Aluf, ber nicht weit von feinen Quellen entspringt, aber einen entgegengesetten füblichen. Lauf nimmt und fo wie er ben Raukasus von Guben nach Rorben durchftromt. ibn auf ber anderen Seite von Norden nach Guden theilt. und ber fich ben Michetha in ben Rur ergieft. Eben fo heißt ber Phasis der Alten ben den Georgiern Kom-bo Rioni, und ber feinen Quellen gegenüber, auf der andes ren Seite bes Schneegebirges entspringende Uruch ober Rr 2

Fref im Lande der Offeten, weicher nach Rorben fliest und sich in den Teref ergiest, wird auf Georgischen Karsten auch MOM-60 Rioni genannt *).

Unser Weg ging nun langs ber Rechten des Terefs den Fluß hinauf dis zu der jest beträchtlichen Festung Bladikamkas, die von den Tscherkessen Tereke dalla oder Terekstadt genannt wird, und nicht weit vom rechten User auf und an einem Sügel erbaut ist, der sich allmählig nach dem Fluß zu senkt. Der Ort ist sast nur von Soldaten und Rosaken bewohnt, wenn man einige Oseten in der Borstadt und die Russen, die des Marketenderwesens wegen dahin kommen, ausnimmt. Die Säuser sind von Holzaufgeführt, aber reinlich und von außen geweißt, so daß der Ort, bey seinen ziemlich breiten Straßen, ein recht freundliches Ansehn hat. Dier kommandirte zu meiner Zeit der Montenegrinische Graf Iwelitsch, ein großer Freund und Beschüger aller benachbarten Räuberfürsten,

Diche de l'Isle Carto générale de la Georgie es de l'Armenio, dessinée en 1738 à St. Petersbourg et publide en 1766 à Paris. Auf derselben ift indessen der Uruch in den Bakfan (Balliani) geleitet, der sich auch ganz gegen die Wahrheit in den Ekuban ergiest. — Diese merkwärdige Karte ist auf folgende Art entstanden. Joseph Nicolaus de l'Isle besand sich 1737 zu St. Petersburg und ersuhr, das ein Georgischer Fürs, der sich zu derselben Zeit dort aussteile, mehrere allgemeine und specielle Karten seines Vaterlandes mit sich gedracht habe. Er war so glüdlich, von diesem Kursen die Erlaubnis zu erhalten, sie zu copiren, und ließ sie durch dessen Secretair übersen. Nach diesen Materialien sonte er seine eben angesührte Karte zusammen.

mits denten er die den Ruffen abgenotumene Beute zu theilen pflegte. Stoch einige Jahre lang trieb dieser Ung hold hier sein Wesen, die er es endlich zu arg machte und nor ein Kriegsgericht gestellt wurde, das seine Schands thaten bestrafte.

Bladikamkas ift bren und zwanzig Berft von Grigoripol entfernt und als der Schluffel jum Laukafus und des Weges nach Georgien anzusehen, weil es am Ausgang bes Terefthals gelegen ift. Wenn man also bie Linie etwas beffer einrichtete und erweiterte, fo wurde diefer Dlas eine noch gebfiere Wichtigkeit erhalten. Es giebt überhaupt nur ein Mittel, bas Ruffische Gebiet von dieser Seite gegen die beständigen Einfälle der Bergbewohner in Sichers heit zu setzen, und die Kabardiner in Zaum zu halten, und bies ift: bie Bewohner bes Raufafus außer aller Berbindung mit den Turfen ju erhalten Dies konnte etwa auf folgende Art ins Wert gerichtet werden. Man ziehe langs dem Cfuban, von der Redoute Redremannoi bis jur fteinernen Brude, Die über biefen Aluf führt (S. oben S. 437.), einen Militars fordon und lege dort Schanzen und Restungen an, die man ohne große Unfosten wurde erhalten konnen, wenn man mit benfelben zugleich Salzmaggzine verbande, aus benen man ben jenseits bes Cfuban wohnenden Bolfern bas Sale, ju einem Rubel fechzig Ropeten fürs Bud', abliefe. Obaleich dieser Preis sehr hoch ift, so wurden sie bennoch damit zus frieden fenn, weil fie es jett viel thenerer von den Schleichhandlern kaufen muffen. Aber bann mukte man auch gegen diese mit ber gebften Strenge verfaheen und eine genque Aufficht über ben Salzhandel halten.

Aur Befchitzung diefer neuen Linie am Efuban Bonnte man einen Theil ber Truppen anwenden, Die jest an Teret feben, alle die an ber Malfa fantonniren und an ben Klaffen Rura, Ruma und Vodtumta, fo wie auch einige Schwadronen ber Stawropolischen Drawner. Auf diefe Art wurde man allen Zusammenhang ber Rabats biner mit den Transchubanern aufheben, und iene konnten dann nicht mehr die an der Linie gemachte Beute ben ihnen in Sicherheit bringen. Gelbft die Eranddubant wurden viel mehr Schwierigfeiten zu überwinden haben, um Ueberfalle auf das Ruffische Gebiet zu machen, und die Ruf fischen Befangnen wurden auf keinem Wege bis zur Rufte bes schwarzen Meeres gebracht werben konnen, um von bet aus weiter verhandelt zu werden. Gerner maren die Rogay bom Befchetan verhindert, fich jenfeits des Cfubant ju fluchten, wenn fie auf ber Rufficen Seite Unfug begangen haben, wie sie dies zu thun gewohnt find.

Auf der anderen Seite maßte man den Plan beide gen, welchen der Obrist Ruzewi auf Befehl des Fürsten Bizianow entworfen hat, namlich eine Linie langs der Ssundschapt zu ziehen, von ihrem Einsluß in den Teret den Bragun, dis nach Wladifawfas. Dadurch wurden die Kabardiner gehindert werden, den Tschetsschapten ihren Raub zu verkaufen. Die Tschetzschapten seichen wurden nicht mehr den Weg von Mosdolf nach Wladisawfas unsichen nachen, und keinen Durch ganz sinden, um ihre Beute an Menschen, Bieh und Sachen weiter zu verkaufen. Auch könnten sich die Kabardinischen Käuber, wenn die Russen auf ihre Auslieferung drängen, nicht mehr zu ihnen stächten, denn die Tsche

schenzen beschätzen gern alle Feinde Rufliends, und brauchen sie auf entfernten Rauberzügen nach der Limie zu Wegtpeifern. Auf diese Art würden die Aabardiner ganz von den Ruffen eingeschlossen und in ihrer Gewalt seyn. Um diese zweite linie zu besetzen, konnte man die Truppen anwenden, welche jest am Teres, von Mosdot bis zum Einflußden. Seund sich auch das Regiment von Raur. Sollten sich nach diesen Sinrichtungen dennoch Laufassische Räuber auf das Russische Gebiet wagen und unvermerkt durchschleichen, so konnte man sie doch ben ihrer Deimkehr erwarten, und ihnen den Raub wieder abnehmen, und sie dafür, indem die Truppen in der Räche ihrer Wohnsplässe känden, mit Leichtigkeit bestrafen.

Bey Bladikamkas endet die Steppe, welche uns ter dem Namen der kleinen Kabardah bekannt ist. Rleine Kabardah (Manan Kabapya) und große Rabardah (Bonman Kabapya) sind Einrheilungen der Nation und des Landes, von welchen die Tscherkessen seicht nichts wissen, und die nur ben den Aussen gebräuchlich sind. Eben so wenig kennen sie die von Garber angeget bene in obere und niedere Kabardah*). Sie wis

^{*) &}quot;Die Bschirkassen bestigen das Land Cabarda, welches in das Obere und Niedere abgetheilt wird. Das Obere oder bergigte Cabarda wird von Kawlikan, den Awari, dem Georgianischen Gebirge von Imirette, und gegen Westen von den Eubanischen Tataren begränzet. Nieders Cabarda erstreckt sich von den Gebirgen des Oberen Casbarda bis an die Flusse Texes und Suntsch. Beibe Landsschaften sind nicht groß und man kann eine jede in vier Kagen bequemlich von einer Ecke zur andern durchreisen. Das Obere

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fen nur von einer Rabarball, und bas ift ber Theil ben man gewohnlich bie atoke nennt, und ber auch in ihrer Sprace diefen Ramen führt. Die tleine Rabarbah, ble uns hier vorzugsweise angeht, wird in Morden vom Beret, in Often von der Glundiffa (Efchetschengisch Stottich), in Guben vom Bache Rumbalei (ber den Inquischen Shalun) und in Westen bom Rluffe Lesten begrant, ber mit bem Arguban verbunden in ble link bes Levels fallt. Sie bildet faft ein rechtwinfliges Dreved, ist in Norden auf 140 Werst breit, südlicher aber nur 60, und von Norden nach Suden 70 Werfte. Ihr bfticher Theil heift Gilach fanie (Zatarifc Gilach fan) und gehort bem gurften Gilachfan, Gohn bes Raitudo, beffen Sauvetborfer am Bache Diebache, von ben Ruffen Achlowy faboli (Axaobbi kabaku') genannt wer ben. Der westliche heißt Taltoftante (Tatarisch Lau Sfulthan, d. i. Bergherr,) und gehort bem gurften Mli madzid Mubarefe, Cohn bes Aldas. in dem Dorfe Pici: tfau, an ben fleinen Riuffen

Cabarba fit voller Gebirge und enger Wege, hat anch feine Städte, ja nicht einmal rechte Dörfer, indem sich ein jeder in den Khalern zwischen den Bergen, wo es ihm gefällt, eine fleine Hite von Schilf, oder ein Daus von getrockneten Leimsüden zusammensest. Nieder Cabarda hat hingegen größtentheils stades Land, folglich geungsame Aecker, Wiesen und Holzung. Es sinden sich aber wenig Dörfer darin u. s. w. S. Särber's Nachrichten in Müller's Samml. Auss. Geschichte. Th. IV. S. 19 u. s. — Man sieht hieraus, daß Gärber einen ganz salschen Begriff von der Kabardah hatte, zumal da er den Ekuban, Terek und die Kuma in der Niederen entspringen läst.

Bfip'bida ober Schmarimaffer, ber aud Taltes ftanie gengentt with, und ben ben Ruffen Rabafi Bar Sfultant (Kabaku Tay cyamanti) heift. In forie heifen bie Dorfer eines reichen Usben Cebelmans nes) mifchen ber Linden bes Teret und bem Auffe Les? Sen. 3men Retten bon fcmalen Gebirgen, welche bie Ruf fen febr gut Greben' (Tpefenb bis Ramme'l' nent nen, Die aber ben ben Efcherteffen Mraf ber Ar et helfen erftreden fich von Beften nach Often durch die große Ebni ber kleinen Rabardah, fowohl bem bitich laufenden Tereli; als auch dem ausgehenden des Bauptgebirges parallel. Bon Beret, über feiner Bereinigung mit ber Malta, ift let nordliche Greben, ber auch ber Achlowische Beith sehn bis funftehn Werst entfernt, und enbiat fich westich ben Dibulat und bftich ben Bragun am Ginfluffe ber Sfundfha. Der zwepte, ber Belanticha geninnt wird, lauft jenem parallel, auf zehn Werste südlich devon, und an dreißig in Rorben bes Ausgehenden bes Raufafschen-Er endigt fich in Weften am Kluffe Urud und Bebiraes. bitlich an der Sfundscha bem Tichetichenzischen Diefe 21da gegenüber. Jener ift in feiner Grundfläche an fünf Werft, diefer aber gehn breit, und beide find ar ben fochften Stellen auf fechzig Faden über ber Wafferflache des Teref's erhaben. Ihr Gerippe ift ein locker grober Sandstein, und die Bedeckung und ihr Rug beiecher aud einem graugelben Thon. Spuren von Mineralien findet man in ihnen gar nicht, mit Ausnahme ber Bergbhlgzellen und Baber an ihrem bftlichen Ende, ben benen sich gediegener Schwefel und Schwefelkiese finden. Ihr mittlere Theil ift gang ohne Quellen und Bache, allein in Westen rifft man

mebrere an, besonders im zwenten Greben. In beffen nort lichem Abhang, wom Teret bis 35 Werft nach Often ent fpringen folgende neun fleine Bache: I) Pfugabide, 2) Sfare s fu (Latar. gelb BBaffer), 3) Danbod, 4) Anofai, 5) Jaman : ful (Latarifc ber folecht Bauer), wischen biefen beiden liegen die Dorfer Botas fchewa, 6) Rurp, dies ift ber geofite und der einzige wn allen, ber fich nicht in ber Ebne verliert, fondern gerade nach Morben ju, burch ben Achlowischen Greben flieft, und bem Dorfe Alexandria gegenüber in den Teref fallt, 3) Riftem, 8) Dihariqua und 9) Pfedace. diese Klusse sind kaum einige Schritte breit, allein ihre Uft lind aans fteil und einige Raben boch. Das Bette besteht aus gelbgrauem Thon, daher ihr Wasser ganz lehmig ift Diden Zuffen entgegengefest flieft ber Bach Rirfdin lancs bem fublichen Rufe bes zwepten Grebens, von Often nach Weften, und fallt in den Rumbalei, furz vor feiner Manbung in ben Teref. Er nimmt in feinem laufe ver fcbiebene Quellen und besonders ben Bach Sfejuqua, bar febr klates Baffer hat, in feine Rechte auf. . Iwischen ben beiben Greben, an ihren westlichen nach bem Zeref # auslaufenden Enden, fließen die Bache Bbaja und Ad: basch (Tatarifch Weißkopf), die einen gemeinschaftlichen Abfluß in ben Teref haben, und ein reines und flares Das fer über einen Riefeligten Grund führen. Gie find megen ihrer autm Lachse bekannt. Kojan ift endlich ein Bad, der, aus bim westlichen Ende des erften nordlicheren Greben entspringt und nach einigen Werften fich in ber Steppe ver Boifcben biefen Greben, bem Teret und bem Ausgeheipen des hauptgebirges ift zwar alles eben ober

fraenannte Steppe, bod' ift diese uber ber borusntalen Atache bes nerbbfilichen Tenets an funftehn Rabenverhoben. und nach bem Gebirae zu beftandig, obgleich unmerflicht. auffbeigend. Diefe Steppe ift febr fruchtbar, und man Sindet zu Ende des Julius auf derfelben noch alle Pflamen sorder und frisch, weil sie von den Ausbunkungen der vielen Strome und von der fuhlen Gebirgelufu erquick werben, bagegen auf der von dem nördlichen Ufer des Terets fic fortftredenden Cone, ju derfelben Zeit schon alles verdeert and von der hise und Durre ausgetrochnet wird.

Die vorerwähnten Rluffe find mit wenigem Gebolie eingefaßt; ber norbliche Breben ift an feiner westlichen Balfte gang tabl, ber fubliche aber an berfelben mit ftarkem Beholze, besonders mit Quercus robur, Carpinus betulus und Fagus sylvatica, der auf dem nordlichen gang fehlt, bewachsen. Mit den bitlichen Enden diefer Gebirae, nach der Sfundfha ju, ift es umgefehrt, both findet man bort auch Linden.

Rach diefer physikalisch ageographischen Beschreibung ber fleinen Rabardah, will ich die lage ihrer Dorfer ans führen, wie sie vor der letten Pek (in den Jahren 1806 und 1807) war, denn seit derselben sind die mehrsten vers laffen ober zerftort, und überhaupt bat die fleine Rabardab baburch einen fehr großen Berluft an Bewohnern erhalten. weil die Escherkossen sich gar nicht vor der Ansteckung in Acht nahmen, und sich die Sabseligkeiten der eben Berftorbenen Soaleich zueigneten. - Am fühlichken am Rufie des Rautafifchen Sauptgebirges liegen die Dorfer Elmurfina und Barufina, jenes an bem Bache Chvttegops, ber in

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ben Ordan (Offersich Kere's don', weiter Fins) fallt, dieses am Pag oder Fiag, der von den Russen. Fot oder Forka gmannt wird. Das westlichste ist das Doef Ansforie, am Lesken, an dem nördlichen Fuse des südlichen Greben. Dies sind drey der größten Dörfer, deren jeds man wohl auf 500 Familien start rechnen konnte. Anden destlichen User des Lereks liegen drey, von denen jug kaum 500 Schritte von einander entsent und Larkartup zegenkber liegen. Das südliche heist Eusarcha und die nördliche Jeltucha. Das dritte ist an 20 Werk nördlich von diesen entsernt und heist Aukulduguahe. Jeds derselben konnte man 80 Familien stark rechnen.

Un dem Bache Bbaia liegen von feinem Urfprunge an bis fechs Werft hinunter, acht fast in gleicher Entfernung von einander abstehende Dorfer, die alle Schaloch genannt werden. Man konnte sie im Durchschnitt au 40 Familien anschlagen, also zusammen auf 320 Familien. bem Bbaja liegt zwen Werft nordlicher bas Dorf Pichi: tkau und noch zwei Werft weiter bas Dorf Dpidnoga, jedes zu 40 Kamilien. Bon biefem noch vier Werft nort licher liegt am Act = bafd bas Dorf Rumbefquabiht an hundert Familien ftart, und dies ift das außerfte gegen In dem gufe ber fublichen Breben liegen Morben. am Bache Afotai bren Dorfer, die faum moen Werft von einander entfernt find und beren jedes auf 50 Kamilien ent halten tonnte. Endlich am Bache Saman : ful liegen auf beiden Seiten große Dorfer, die Botafdewa heißen, und die man zusammen auf 300 Familien anschlagen konnte, und bies find die bftlichften im Diftritte Lau Sfulthan Rach diefer fregen Rechnung betief fich die Angahl der Ein

wohner in demfeiten vor der letten Post auf 2690. Femilien; jest aber soll sie auf vie Halfte zusammengeschmolgen semneng

Die angeführten Benenntugen ber Dorfer find fa wenig als ihre lage beständig, ber Rame wird gewohnlich von der Dauptfamilie genommen, die Im Befige Des Dorfes, ift. bftere auch von ben befonderen Ramen; bes alteften Us'be u oder Cheimanns, nach beffen Lobe das Dorf nach dem Ramen des folgenden genannt wird. Die Lage des Dorfes ift noch unbeständiger. benn es werden bfters nach einigen Sahe ren, wenn bie Relber zu fehr ausgezehrt find, und bas bolt in der Rachbarschaft verbraucht ift, die Dorfer nach einem anderen Ort versett. Bor mehr als funftig Jahren maren alle diefe Dorfer mehr füdlich an den Rluffen Rigil, Meres mebit, Ordan und Afecoufd gelegen. Beil fie aber von den im Bebirge wohnenden Bolferschaften au fehr beunruhiat wurden, so zogen sie fich weiter von ihnen weg, nach bem füblichen Greben zu und endlich gar diesfeits beffelben. Bu bem gregten Diftrift ber: fleinen Rabarbah, ber Biladfan beift, gehort nur ein Sauptborf mit einigen Rebenanfiebeimngen, welches am Bache Ufe bache an ber Merboffeite bed füblichen Grebens gelegen ift, und von ben Merteffen auch Gilachfan genannt wird, In demfele den wohnen die farklichen Kamilien Achlan und Mudar mit theem Unhange, den man etwa auf 500 Kamilies ichbern Bonute. Die Ruffen nannten dies Dorf fonft Rurg. gofina, bon bem gurften Aurgof Molau, benn Sois tufowa, von bem Gueften Soitufa Molan, und jest fchiechtweg Achlowy ober Achlau Rabat. Diefe Efchers teffifde Rarkenfamilie wohnte chemals an der Sfundiba. in ber Gegend bes Baches Rattan ober Raffiran.

pon wo sie aber vor etha 80 Jahren hierher son, weil fie pon ben benachbarten Efdetfdengen und Cfarabus Laden fehr beunruhigt wurde. Der Raffiran ift ein Meiner Kluft, ber von Rerdoften laufe und mie fumpfiem Boden, etwas Schiff und Strauchwerk umaeben ift, flaces Quellwaffer und einen morakigen Grund hat, und beswenn außer der Kurth nicht paffirt werden kann. Er etgiekt fic in Die Linke ber Sfundicha unter bem billichen Abhange des amenten Grebens und hat an seinem Ausstuffe warm Quellen, welche bie Pawlowich en genannt werben. Die Schwieriafeit bes Ueberganges, Die Anhohen und be Sfund fha felbft, die unter ben walbigten Gebirgen burch lanft, bilden hier einen fehr ftarten engen Baff, ber nach Watartup ber zwepte wichtige Posten ware, burch ben bie Gebirgebewohner, Rabardiner und Licbeticbengen in Baum gehalten werden konnten. Ratur und Lage giebt ihm Kefig Einige Werfte von der Rork feit und alles Rothwendige. feite biefes Baches, nahe ben bem weftlichen Ufer ber Sfundfha, befindet fich auf einer betrachtlichen frepen Unbobe ein Begrabnif, welches aus einem fechechigen Be baube besteht, von bem jebe Seite einen Raten breit und etwa anderthalben hoch ift, und das ein gewölstes Dad bat. Rach ber Mittaasseite ift ber Eingang an brep guf breit, aber nicht vollig Mannshoch. Un den Geiten bes Eingangs find mehr als einen guf bide Mauern bervorge ruckt, damit der Regen nicht hineinschlage. Der inner Durchschnitt bes Gebaubes betragt auf zwen Saben, und unter bem ebenen Auffboden ift ein unteriedisches Gewölle, pon ber Weite bes oberen Gebaubes. und etwa fieben Suf tief, an beffen bitliches Seite noch eine anbittbe Soble, all

den Ruf breit, befindlich ift. Bu biefem Gewalbe ficher eine runde Definung im Rufboden, die auch auf dren Ruft weit ift, und beren Rander fcbrag einwarts laufen, vermutte lich um einen gangen in diefe Deffnung paffenben Stein gur Bedeckung aufgunehmen, ber aber jest fehlt. Das Gebande ist von Quadersteinen mit sehr festem Kalke aufgeführt, und febr reaular nach bem Winkelmaage gebaut. Singange fieht man eine Inschrift von brev Beilen, Die aber ben Galbenftabt fo undeutlich abgebilbet ift, bag man feinen Buchtaben bavon erfennen fann. Rach ber ihm pon feinen Begleitern gemachten Ueberfetjung, gehörte bies Grabe mahl einem gewiffen Malet arii Sanabi, und die Con fcbrift von Mli : Sfulthan gefett *). Er fand in bent Gewolbe feche Leichen neben einander liegen, unter benen noch eben so viele ju fenn schienen. Die Rorper lagen in Sargen, welche aus funf glatten eichenen Brettern bestanz ben, namlich eins unten, zwey fentrecht an ben Seiten und awen febrage gegen einander inefinirend; an den beiden Er ben schlossen fie funfedige Tafeln jusammen. Die Rorper lagen auf bem Rucken mit bem Ropfe nach Abend, und waren faft alle unverweft. Einige waren gang, von ande ren aber Rufe und Sande aus dem Gelenke geriffen. Alle hatten Todtenkleider an, beren Schnitt man jedoch nicht mehr genau unterscheiden konnte. So viel war indessen noch gang beutlich zu feben, daß bas Bewand nur vom Salfe ben Anfang nahm und nicht über ben Ropf ging und über bie Rufe frey heruber bing. Mande Rleiber bekanden aus baumwollenem weißen Beuge, andere waren aus feibenem

^{*)} Galbenfabte Rolfe Stb. I. S. 509.

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nemacht, beren eins gang gelb und das andere roth mit bunten und goldenen Blumen geziert war. Die Kirpe waren theils mannlichen, theils weiblichen Geschlechts, und ausammen getrochnet, ober vielmehr mit Saut überwarn Gegen Often in der Mauer war ein vieredige Gerippe. Loch, in bem ein Safe und ein Windhund, auf gleiche Art aufammen getrochnet, aufrecht in einer laufenben Stellung befindlich waren. Beide waren zwar ohne Sagre, und die Safen war ein halbes Ohr abgeschmitten, sonft aber gan unbeschäbigt. Die Sage, daß ein verfolgter Safe fich it bie Deffnung des Gewolbes habe retten wollen, ber Bind wind ihm aefolat und beide, so wie alle andere Roper, burch die Ratur ber Soble erhalten worden fenen, ift beft unwahrscheinlicher, da der verhungernde hund den heln mobil schwerlich bis auf das eine Ohr, unversehrt gelasse haben mochte.

Aus der den Bolkern hiesiger Gegend ganz eigenen hageren Konstitution, aus der Erhabenheit des Ortes, aus der Trockenheit des kieseligten Bodens und der Lust, um aus der Lisse des Klima's, kann man hinlängliche Ursaden nehmen, um die verhinderte Fäulnis dieser Körper zu erkliren. Man hat keine Tradition von der Zeit der Erdaums dieses Begrädnisses, welches Bargunka et erschand, werd Begrädnisse unverwester Körper, genannt wird. Der unch scheinen die hier vorhandenen Leichen Mohammedanc gewesen zu senn, welches die Inschrift in Arabischen Budtaden und die Ramen Malek, Seanabi und Alp Stulkt an bezeugen; wenn gleich die Art, sie zu berdigen, von der gewöhnlichen der Moßlemin abweicht. In der Gegend dieses Begrädnisses einige Werste herum, auch

gegenübler an ben Andher wie Geinhaufen Wers ber Sfun's dis a fieht man Grober mit Steinhaufen bebeckt, oder mit Khlechtem, fast ppramidensbrmigen Mauerwerk geziert, denn noch vor achtzig Jahren wohnten hier, wie oben bes merkt worden, Rabardiner. Etwa zehn Werst unterhalb dem Begräbnisse, steht in der Steppe an der Ssundscha auf einem kleinen Hügel ein Sandstein, von wenigen Zollen Dicke, auf dem ein rosensprmiges Kreuz eingehauen ist.

Das mertwürdigfte Begrabnif, und aller Bahricheine lichfeit nach bas altefte, in ber fleinen Rabarbab, findet fich an ber Offfeite bes Baches Jaman schul, etwa bren Werft von Botafdewa : dabad, in ber Cone nordlich unter dem moenten Greben. Es ift ein aus Quaderfteinen erbautes Gebaube, und um baffelbe herum fint noch auf bundert fleine Erdhugel, ober fogenannte Buari, Die mahricheinlicher Weife Graber ber Diener bes im fteinernen Grabe liegenden Furften find. Das Sebaube ift achtecfia und jebe feiner Seiten einen Raben breit. In ber nach Mits tag jugekehrten, ift eine oben fcbrag gewölbte Thur, an beren Seiten groep Banbe einen Faben weft herausgebaut find. In ber nach Abend und Morgen gerichteten, fiehe man weet gegenüber ftebenbe genfterbffnungen an anderte balb Raben über bem Boben. Die Banbe felbft find an awen Kaben boch. Im Grunde bes Gebaubes ift ein fiefes Gewolbe, von bem bas fieinerne Lager eingefturit ift, und man bemerkt bier nicht die regularen Ranber einer centralen jum Gewolbe führenden Deffnung. Es liegen'ju viel Steine darin, als daß man die Ueberbleibsel don Leichen bemerken konnte, Die weftliche Grite bet Gebaudes ift faft gang eine gefallen, und die Mauern beffelben find auf zwer Gut bick.

9, Riaprothe Meife 2c. 1. Band.

In dem aber det Afte stehenden Steine ift eine Antariste Inschrift in drey Zeilen eingehauen, von der nur noch die Worte: Aud die Gerdisbeg im Jahre 860 "Ekoban schan Sohn des Berdisbeg im Jahre 860 (1455 n. Chr.)," lesbar sind. — Berdisbeg war Chan von Chabdihack, und ein Sohn Dihanisbegik, dem er in der Regierung folgte, aber nur von 1357 ist 1359 den Thron inne hatte. Sollte der in der Inschrift erwähnte Ckoban dan ein Sohn dieses Berdisbegs gewesen seyn, so müßte er über hundert Jahre alt geworden seyn, welches bey den nomadischen Tataren keine Selten beit ist.

Ueberall in der kleinen Rabardah legen die Feldbauer und Hirten, an den Spipen der Arcker und Weiden, kleine Erdverschanzungen mit hölzernen Gerüsten an, um sich wer Ueberschlen zu sichern. Diese für alle Gebirgsräuber unüberwindliche Beseizungen bestehen aus einem zwensachen, in der Rundung herumlausenden Flechtwerk, über Mannshoff, wozwischen vier Fuß die Erde geschüttet ist, und welche Schießlöcher hat. Inwendig ist rundumher ein Strohdag angebracht, worunter sie ihr Saatgetreide und die Gerüste verwahren und selbst Nachtlager halten, Der schmale Eingang wird mit ihren zweprädrigen Tatarischen Wagm (Arba) versperrt. Für die Schasspirten haben sie Gerüst von über einander liegenden Balken, auf vier Pfählen, auf vier Faden über der Erde errichtet, die ebenfalls mit Schießlichern versehen sind.

क्षेत्रं के ट क्ष्महरूपा

Dreifigftes Rapitel.

Bun den Amasonen — der Meremedik kann wohl nicht der Were madalis ber Alten fenn - Berb bate Rachrichten von ben Amajonen - Sie flammen von ben Sfarmaten ab - geben mit ihren Mannern wieder nach Sfarmatien jurud - Sfars maten und Maeoten find nach dem Bengniffe ber Alten ein Bolf, ju bem auch bie Amazonen geboren - Ibre Bohne fine in ber Kabardah und in ber Rumafteppe - Dela's Nachrichten von den Sitten ber Amazonen und Sianromaten - Cebuliche Bepfpicle in Amerita - im Ranfafus - Er baltene Cage von ben Amagenen, nach Reinegg's - nach herrn Grafen 3. Potodi - Erflarung ber Worte Apors Data — Thermodon — Abreife von Bladifamfas — Ingus schisches Dorf Stautona ober Staurowa — Buschna — Die meralogische Nachrichten wom Berefchale - Brade über ben Reret - Beltafch ober Balta - Bach Genfagin - bauffae · Regenguffe im Gebirge - Beschaffenheit bes Thales fublic son Baltaich - Siebenichlafer - Bobnungen in Baltaich.

Einige dreißig Werst unter Bladikawkas ergießt sich, proischen den Mündungen der Flüsse Kigil und Fiag, der Bach Mexemedik in die Linke des Leress. "Im Some mer trocknet er fast ganz aus und man hat ihn wohl mit Unrecht für den Fluß Mexacdadar oder Mexacdus der Altren gehalten, der nach Strade die Aryen und Thar von den Amazonen trennte. Wenn man annimmt, daß die Aryen das nach jest unter dem Ramen Lesgier im

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Raukasus bekannte Bolk sind, und die Todas sich in dem Inguschischen Stamme Galgas wieder sinden, der an dem in die Ssundschaft afallenden Flusse Affai oder Schalgir wohnt; so durfte wohl der Mermadalis kein anderer Fluss senn, als der Terek oder die Ssundscha, dem die bloße Ramensahnlichkeit mit dem Meremedik beweist nichts, zumal da dieser kleine Bach ein so schmales Bett hat, daß es scheint, als habe er sich erft seit einigen Jahrhunderten gebildet.

Da fich bie Sage von ben Amagonen im Raufafus erhalten bat, so will ich zur Bergleichung bas hier berfeten, was die Alten und besonders Herodot von diesen friege: rifden Arquen berichten: "Als die Griechen gegen bie Ams sonen gefampft hatten, welche die Scothen Apor : Data nennen, welcher Name von den Griechen in ihrer Sprace durch Undrochtonen (Manner = Todterinnen) überfest wird, denn Apor bedeutet im Scothiften Mann und Data todten; als also, wie ich gesagt habe, fie diese betampft und ben Sieg am Ufer bes Thermobon bavon getragen hatten, fo ergablt man, fie hatten alle Diejenigen, Die sie zu Gefangenen gemacht, in dren Schiffen mit sich Als sie aber auf dem hohen Meere waren, fo griffen diese ihre Besieger an und machten sie alle nieder; weil fie aber nicht mit ber Lenkung ber Schiffe, bem Steuer ruder, ben Segela und Rudern umzugehen wuften, fo lieken sie fich, machtem fie die Manner gewottet batten, von Den Bellen dnb Dem Winde treiben, und landeten bes Rremnes am Daeotifden Ge. Rremnes lag in Lande der fren en Sonthen. In Die Amagonen bier the Schiffe verlaffen battett und in bas bewohnte Land vorge

denngen waren, bemächtigten fie fich ber erften Pferbeheerde, Die sie antrafen , Riegen ju Pferde, und plunderten das Land der Sonthen. Diefe konnten gar nicht errathen, wer ihre Reinde maren, deren Sprache und Aleidung fie nicht kannten. Sie wußten baber nicht, von welchem Bolke fie seven, und in der Beftarjung fiel es ihnen nicht ein, wo fie bertamen. Sie hielten fie werft für junge Leute von gleis dem Alter und lieferten ihnen eine Schlacht, aber nach berselben erkannten fie aus ben Gebliebenen, bag es Weiber Darauf beschlossen fie in einem Rathe, keine ders felben mehr zu tobten, fondern schickten Die innaften ihres Bolles, ungefähr in gleicher Angahl, als sie glaubten, bag jene waren, ab, und befahlen ihnen, ihr lager dicht neben dem der Amazonen aufzuschlagen, und alles das zu thun, was fie von diesen thun saben. Auch selbst dann nicht mit ihnen zu streiten, wenn sie von ihnen angegriffen wurden, aber wenn fie aufhörten, fich feindlich gegen fie zu betragen, immer naher ju rucken. Die Septhen faßten biefen Ents folnft, weil fie von diefen kriegerischen Rrauen Rinder ju baben munichten.

Die Jünglinge befolgten den Befehl, und als die Amasjonen sahen, daß sie nicht gekommen waren, um ihnen. Boses zuzusägen, so ließen sie sie in Ruhe, und beide kager, näherten sich einander täglich wehr. Die jungen Scothen hatten, so wie die Amazonen, nur ihre Wassen, und ledten wie sie, von der Jagd und von der Beute, die sie machen konnten. In der Mittagskunde verließen die Amazonen das kager einzeln oder zu zwepen. Die Scothen, welche es demerkten, thaten dasselbe und einer unter ihnen näherte sich einer einzelgen Amazone, die ihn

weber zurückscheuchte, noch ihre Gunstbezeugungen vorents hielt. Da aber diese nicht mit ihm sprechen konnte, und beide sich nicht verstanden, so gab sie ihm durch Zeichen zu verstehen, sich am anderen Tage mit einem seiner Gefährten an demselben Orte einzustellen, und daß sie selbst mit von einer Freundinn begleitet dort hinkommen wolle. Als der junge Scothe in das Lager zurückgekommen war, erzählte et sein Abentheuer und kam am folgenden Tage mit einem and deren Scothen nach demselben Ort, wo er die Amazone sand, die ihn mit ihrer Gefährtinn erwartete.

Die anderen Junglinge, die diesen Borfall erfahren hatten, bezähmten auch die übrigen Amazonen, vereinigten beide Lager und wohnten mit ihnen zusammen, und jeder nahm die jum Weibe, deren Gunftbezeugungen er zuerft genoffen hatte. Die jungen Leute konnten nicht die Sprace der Amazonen erlernen, allein diese lernten die ihrer Mans ner, und als fie anfingen fich ju verftehen, redeten die Sop then folgendergeftalt zu ihnen: "Wir haben Eltern und "Gåter, und wollen lieber ein anderes leben führen laft , und mit den Scothen in Berbindung bleiben und mit ihnen "leben; doch wollen wir keine andere Krauen haben, als hierauf antworteten die Amazonen: "Wir " werden nicht mit ben Krauen eures Landes in Gemeinschaft "leben konnen, benn ihre kebensart ift nicht ber unfrigen "ahnlich. Wir spannen ben Bogen und werfen Burffbiefe, reiten und haben nicht die Sandarbeiten unferes Geschlechts Eure Krauen thun nichts von alle bem, was wir gefagt haben, fondern beschäftigen fich nur mit Beiber Sie verlaffen ihre Wagen nicht, und geben nicht "arbeit. " auf die Jogd. Auch wurden wir und auf Leine Weife mit

"thaen vertragen dunen. Wenn ihr uns aber ju Rrauen " behalten und gerecht fenn wollt, fo gehet ju euren Eltern, , forbet ben Theil Muce Bermigens, ber euch gutommt, " tehrer bann zurud amb wir wollen für und allein leben. 45. Wille Die junge Septhen, welche überzeugt, waren, thaten fo, wie's ihre Apauen verlangt hatten, und als fie das ihnen gutommenbe Erbtheil empfangen hatten, tamen fie wieder gurud. Darauf fprachen jene fo ju ihnen: "Rachdem wir "euch von euern Batern getrennt, und nach bem Schaben, , ben wir in eurem ganbe angerichtet haben, furchten wir " für die Kolge, wenn wie hier wohnen bleiben. " und aber ju euren Beibeen genommen habt, fo wollen , wir lieber hier wegziehen und auf ber anderen Seite bes "Zanais wohnen." Die jungen Septhen gaben Diefem Borfchlage ihren Benfall und gingen über ben Sanais. und nachdem sie drep Tage nach Morgen zu gewandert was ren, und eben fo viet nach Mitternacht vom Maestis an. kamen fie in das Land, welches fie noch inne haben, und wo fie ihre Wohnplate aufschlugen. Daher kommt es, bag Die Rrauen ber Sfauromaten ihre alten Gewohnheiten berbehalten haben. Sie weiten und gehn auf die Jagb, bald allein, bald mit ihren Mannern. Sie begleiten auch Diefe in den Arieg, und tragen eben folche Rleiber wie diefe.

Die Sauromaten bedienen sich der Scothischen Speache, aber seit ihrer Entstehung haben sie bieselbe niesmals rein gesprochen, weit die Amazonen sie nur unvollsständig kannten. Was die Heirathen anbetrifft, so hatten sie fektzesest, daß kein Madchen einen Mann nehmen darf, ehe sie nicht einen Feind getöbtet hat; auch giebt es ben ihnen solche, welche die Bedingung dieses Gesetz nicht erfüllen

tonnen, und beshalb bis jum Ende ihres gebens unverher rathet bleiben."

Rach biefer Erzählung Derobsts, mach mach einige andere Rachrichten der Alten über den Ursnoung der Ang sonen, welche die Weiber ber Scothen wurden und mit ihnen bie Ration ber Sfauromaten ober Sfatmaten bilbe Mordlich vom Raukafus mohnte in den alte ften Reiten bas Bolf ber Maenten, von bem Cemnus bon Chies fagt, dag die Sfarmaten von ihm ab ftammten. Bon bemfelben ging eine Rolowie unter 3lie nus und Cholovitus nach Meinaffen, und ließ fic am Ufer von Rappadofien in ber Bahe bes Thermodon nieder, und bewohnte bie Ehnen von Themiffire. Dott übten sie mehrere Jahre lang alle Arten von Räuberepen ben ben benachbarten Bolfern aus: bis lich biefe endlich gegen fie verbanden und alle niedermachten. Ihre Krauer griffen baber zu ben Baffen und vertheibigten fich. Gie Wheten eine Zeit lang ber Arieg mit Bortheil, wurden aber boch endlich von ben Griechen überwunden und zerkreut, und ein Theil von ihnen entfloh über's Meer nicht in ihr Land, sondern westlich vom Langis in das Land der Southen Bon da begaben sie sich mit ihren neuen Mannern auf die Oftseite diefes Kluffes, mo fie jufammen als Macotes fortlebten.

Dippokrates fagt: Es giebt ein Befchecht Schible feber Manner, welche um den Macerischen Sumpf wohnen fie unterscheiden sich sehr von den anderen Bolkern und werben Sfauromaten genannt. Ihre Weiber reiten, span nen den Bogen zu Pferde, und gehen selbst, so lange sie noch Jungkrauen find, in das Gesecht gegen den Frind.

An sie ihnen auch nicht eher teinnste ausguhören Jungsedueit zu senn, bis sie der Feinde zeitbliet haben. Ihre Ehes manner erfüllen; ehe sie ihnen bepwohnen; die heitigen Wischen, die ihnen die Gebräuche ihres Baterlandes auferilegen. Diesenige, welche sich verheirathet, braucht nicht mehr das Pford zu besteigen und den Streiszigen bestauwohnen, wenn nicht in der Roth alles ohne Unterschied bewassen, werden muß. Ihnen sehlt die rechte Brust, denn wenn sie noch klein sind, so brennen ihre Mutter sie ihnen mit einem Instrument aus Jinn, das besonders dazu gemacht ist. Durch diese Borkehrung geht alle ihre Kraft in die Schulter und den Arm der rechten Seite.

Stylag von Kariandra berichtet in seinem Peziplus, folgendes über die Ssauromaten: hinter dem Tanais fängt Asien an, und die erste Ration, die man dort am Meere trifft, sind die Ssauromaten. Die Güsnaiko: Kratumenen (d. i. von Beibern Besherrschte) sind ein Bolk der Ssauromaten. Die Maeoten gränzen mit den Gunaiko: Kvatumenen. Die Ssintier kommen nach den Maeoten, und erstrecken sich bis außer dem Palus; es giebt den ihnen folgende griechis sche Städte; die Stadt Phanagori, Kepi, den Ssins dischen Pasen und Patha.

Aber am beutlichsten spricht Stymnos von Chios die Bentität der Gfauromaten mit den Amazonen: mannern aus, indem' er fagt: Der Macotische Sumpf hat seinen Ramen von dem Bolke der Macoten erhalten. Nach den Ssauromaten kommen die Macoten und dann die Jagamaten. Demetrius sagt, daß diese ihren Namen dem Macotischen Sumpf gegeben haben.

Ephorus fagt, fle minen bie Sfaurdmaten. Man glaubt, daß nach der Schlacht am Thermodon, die Anagonen sich mit diesen Sfauromaten vermischt, hätten, und das daher diese den Ramen Günaiko ». Arweumenen (von Weibern Beherrschte). erhalten hätten *).

Strabo erzählts Man fagt, die Amajon en hinn fonft auf den Gebirgen jenfeits Albanien gewohnt. Wenigftens berichtet Theophanos, der den Pompejus auf

Gens (Sarmatiae) habitu armisque Parthicae proxima: verum ut coelà asperioris, ita ingenii. Non se urbibus tenent, et ne statia quidem sedibus. Ut invitavere pibula, ut cedens et sequens hostis exigit, ita res opeque secum trahens, semper castra habitat: bellatrix, libera, indomite, et usque eo immanis atque atrox, ut soemine etiam cum viris bella intenet. Atque ut habites sint, nais statim dautra aduritur mamma, sinde corpedita in icsus manus quae exeritur, virile st pactus. Arcus tendere, equitare, venari, puellaria pensa sunt: ferire hostem, adultarum stipendium est: adeo ut non percussille, pro sagino habeatur, sitque eis poena virginitas. — Mela Lib, Ill. Cap.

The and Mela: — Ripas ejus (Tanais) Sauromatie et ripis haerentia possident. Una gens, aliquot populi, et aliquot nomina. Primi Maeotici γυνάικοκρατουμένοι: regus Amazonum. — 1880 fur; nother: Apud eos easdem antes focusinae quas viri exercent, adeo ut ne militia quiden vacent. Viri pedibus merent, sagittisque depugnant: illat equestre proclium incunt. Nec ferro dimicant, sed quod laqueis intercepere, trahendo conficiunt. Nubunt tamen: verum ut nubiles habeantur, non in aetate modus est. Nis quae hostem intercemere, virgines manent. — Pomponiu Mela Lib. I. Cap. 19.

feinem Zuge nach Abanien begleitete, daß bie Albaniet von den Amazon en durch die Schthischen Boller der Legest und Gelen getrennt wurden und daß der Fluß Mermas, dafis die Gränze zwischen viesen beiben Bollern mack. Uber Staffius, Metrodot, hip sikrates und ans dere, die das kand gut kannten, behaupteten, daß die Amszonen Rachbarn der Gargarers wären, die den nordischen Fuß der Keraunischen Gebiege bewohnen.

Diefe beiden Meinungen, welche Strabo anfichet. kommen indessen auf eins heraus, denn bie Leger sind bie heutigen lesgier und die Gelen der Inguftbische Stanun Galgai, und die Reraunifden Gebirge find die norbs lichen Borgebirge bes Rautafus bis jum Befd stau. Man fieht also deutlich, daß bie Amagonen mit ihren Mannern in der Rabardah und ber Rumakenne wohnten, und vom Teret (Mermabalis) von den Lesgis fcen und Riftifden Bolfern getvennt wurden. Sfauromaten waren, von benen aller Bahricheinfichs feit nach bie Offeten abstammen, bie fonft auch norblicher woohnten, und bie Manen des Mittefalters find, fo fieht man beutlich; baf Amagonen, Maeoten, Gfauro? maten, Alanen und Offeten zu ein und bemfelben Saphetischen Bolferstamm gehörten, wie ich bies im folgen-Den Bande noch weiter aus einander zu fenen gebente.

Freylich ist es ummöglich, baß die Amazonen als Bastion lange existivt haben, allem so wie Gerobax ihre Gesschichte erzählt, hat sie gar nichts Unglaubliches. Auch sindet man in der Geschichte manche ähnliche Vorfälle. Go fand man, daß ben den Karaiben die Männer eine eigene Sprache, und die Frauen eine andere sprachen. Aach den

manbliden Ueberlieferungen biefer Ration, ftammen be Manner berfeiben von ben Galibid auf bem feften land, Die Rachbarn ber Elogagen und ihre Keinde waren, ab. Die rieben aber einen anbeven Stamm, der auf ben Infa wohnte, ganglich auf und nahmen nachber beffen Rrauen au Beibern. Mehnliche Berichiebenheit ber Danner: und Meibersprache findet man noch ben einigen Rordasischm und Amerifanischen Rationen. - Buch in Amerifa folatit Die Beiber ebemals itven Mannern in ben Krieg. Gewohnheit hat fic noch ben manden Raukafiern erhalten. So ergablt 3. B. ber D. Lamberti in feiner Relation de la Mingrélie, dak, als er sich in diesem Lande aufgehab sen batte, ber gurft beffelben einen Brief erhielt, in ben man ihm melbete, bag aus ben (Raufafifcen) Gebirgen eit Boff hervorgefommen mare, welches fich in dren Saufn getheilt batte, von welchen ber ftarffte bas Land ber Dok Towiter angegriffen, und die beiden anderen über die Wohn fine ber Sfuanen, Raratidiolen und anderer Bolle des Raufafus bergefallen feven. Die maren aber gurid arfcblagen worden und unter ihren Lobten habe man vick Beiber gefunden. Man brachte felbft bem Dabian bie Baffen diefer Amazonen, die fehr foon und nach weiblicha Urt vergiert maren. Es waren Beime, Banger und Sois nen, bie aus vielen fleinen eifernen Schuppen, Die über einander lagen , gemacht worden waren. Die an den Van gern und Schienen griffen eine in Die andere und erlaubten fo eine frepe Bewegung bes Rorpers. Am Panger wat eine Art Weiberrort, der bis auf die Bade reichte und von einem wollenen Zeuge gemacht war, bas eine fo fobit rothe Sarbe botte, bag man es fur Scharlad halten

konnte. Ihre Palbstiefeln waren mit kleinen Anhangkelninicht von Gold, aber von Messing, geziert, die in ihme Mitte ein koch hatten, durch welches sie auf Faben von Biegenhaare gereiht, die sehr ftark gestothen und kanklich gemacht waren. Ihre Pietle warder vier Spannen lang, vergoldet und mit einem Stud von dem feinsten Stahl verwsehen, welches nicht spis zulief, sondern am Ende derp vohr vier Linien breit war, wie die Schäese einer Scheens Dies ift alles, was er von diesen Anagodien ersassum konnte, die nach dem Berichte der Lingehohrnen, häusge Triege mit den Kalmucken führen sollten. Der Färft Dar die n versprach den Ssu n.e.n und Karnet school großt Belohnungen, wenn sie ihm einer dieser Weiber kehrtig verschaffen könnten *).

Reineg gs istrete eifte gewisen, melder die Erikst lung von den Annagenen det den Licherkessen Mortagien im Rautopill wiedergefunden hat. 3. Bon den alleren Mortagsen in Rautopill er, wird eine zwinich entstellte und sadchafter Seschichte ihrer Auswanderung erzählt, aus welcher ich folgenden der sieder Annaben und ihn der Beurthellung nicht ner Leser überlassen will. — Alle unseen Beweitern, faggie sie, noch an den Usern des schwarzen Wesees wohnten, hanen sie östers Reiege mit den Einwert d. Dieses wat ren Weiber, welche die heutige ischerkassischen wie Andere Beites und Erden die heutige ischerkassischen Wanter in Bedies wat Erdag inne hatten. Sie nahmen Isiae bis Aghlud Erdag inne hatten. Sie nahmen Isiae Wänner unwehred auf, sondern 7. voll kniegerischen Wünse, geselltwalfte jedes Weib zu siehr das meihren Steisper Antheile und

^{*)} Requeil de voysigestin Mosd. Tout: All, p. 180 fq. 2 % (*)

in ihre Sethinnen's Bunft, Antritt haben wollte. Enblid mit langen, mit abmechfelndem Stude geführten Rrigen. Randen beide Beere einftens abermals einander im Beficht um eine entscheibenbe Schlacht zu liefern, als auf einma cont unerwartet die Ankubrerinn ber Emmetich, die all eine große Prophetinn bekannt war, eine Zusammentunft mit Thulme, bem Anführer ber Tichertaffen, verlangte, ber ebenfalls einen prophetifchen Beift befaf. murbe awliden beiben Beeren ein Belt aufgeschlagen, it meldes fic ber Arophet und bie Prophetinn begaben. Rob einigen Stunden tritt endlich die Anfahrerinn der Emmen beraus, und verfichert ihrem weiblichen Beere, baf fe, non ben prophetischen, ftarteren Grunden des Thulme iber zeugt, folden nachgegeben, mit ben ihrigen vermechfelt mi daben ben Propheten, Doch unter-ber Bedinauns au ihnn Gemabl gemablt babe, daß alle Leindsedigkriten eingeftelt, mad beide Beereidem Bepfpiele ihrer Anfichner folgen fol Dies geffah. Die Beiber borten fogleich auf # Briegen, behielten die Efcherkaffen als ihre Manner ber fc und: biefe gerftreuten fich, mit ihren Beibern vergnugt, it ihoa heutigen Mohnungen " *). ...

So febr, ich wich bemüht habe, diese Aradition in dem Afcherkessen bestätigt zu finden, so ist es mir denned wiche gelungen. Alkin der hene Graf J. Potodi if hierin glücklicher gesvoßen, indem er sie, den den Sangen der Afcherkesten, wiederkand, nur mit dem Unterschied, daß-die Em was sich dem Arieg gegen die Raja ap führen denen Kirst Zul hieß. Daß dies Rainegg's Thulme if

[&]quot;) Rei hegg: s.Renfafus Th. I. Scale f.

leibet wohlefieiten Zweifele und Ankeleinen Zocheffen werden nun Sakakaken.

Derodots Ergablung bon ben Amagonen"bat fo menia Unwahriceinlices, bag ich es fogar mage, bie boit ibm angeführte Scothifde Benennung berfelben Apors Pata' (Mannermorderinnen)' ju'erffaren. Mehrere Ges foidteforfder haben bies Wort aus dem Tatarifd : Turtis iden ableiten wollen, allein fie find immer nicht weiter gefommen als f er, welches in biefen Dialetten Dafift bedeutet. Dagegen waren fie genothigt Data, tobten, für eine Onematopoeia ju halten. Wenn gleich fich bies Bort nicht aus diefen Sprachen vollftandig erklaren lagt, fo ift es boch merkwurdig, dag in ber Sprache ber. mals weiter als jest ausgebreitzten , Armenier min Aic Mann und umite Chan ober umulion: (banowith) Morder beift, alfo in einem jufammengefenten Worte mehramme acionipan oper mehr in maod acions tbanoab Mannermieber. Sich will diese Ahleipping für nichts anderes geben, als for bage, mas fie ift, für eine Sponthele: allein es ift doch micht anni unmahrscheinlich, bağ Berobot gerade bie Radrichten von ben Sfauros maten aus einem Armenischen Munde erhielt, und bag er das einzige Barbarifche Bonta mas in diefer Erzählung verfommt, fin Genthifch bielt,

and de de la constant de la constant

[&]quot;) Im Armenischen ift bas Werbum ich tobte um wumully

fbanan vellemed beffen pellertitäte dimpinis/e fbant: 2006

Gelbit ber Rame Ehermobun tonnte Den ben Umazonen herftammen, weil fie einen Sfautomatifchen Die lett fprachen, benn ich habe oben (S. 67.) bemertt, daß in den Sformatischen Sprachen, so wie noch jest ber ben Offeten, Die zu Diefem Stamme gehoren, Don Baffer und Flug bedeutet, welches mohl auch im Worte Thermos bon liegen tonnte. Go finden wir ben beffeten die Ringnamen Arredon, Uredon, Rainagidon, Du: gorden, 3stati = fomi = ben u. f. m.

Aud Soober, Der Memorabilia Russico-Asiatica hinterließ, borte in Daabestan Die Erzählung von den Amazonen, die aber fabelhaft zu fenn fceint. "anberen Bolferschaften, fagt er, wohnten bier ebemals 3, die tapferen Amagonen. Beut ju Lage trifft man fie mobl nicht mehr an : allein bie Memenischen und Latarie Cofchen Rauffeute erzählen, daß fich noch Uebewefte von "ihnen auf einigen Gebirgen in ber großen Zataren "fanben, bie auch noch ben Ramen Emagubn führten. "Sie follen wirklich noch die Oberherrschaft über die Dans "ner führen, und felde bloß ju ben niebeigften baueliden Berrichtungen und junt Beofchlafe gebrauchen. 3, rifc find fie zwar micht micht, aber farte Gigerinnen. "

[&]quot;Ant 24. Dezembet fetten wir unferen Weg lange bem rechten Ufer bes Terefs weiter fort. Wie veeliefien Blas Difamfas mit einer ungleich fleineren Bebedung, als bie mar, welche uns borthin gebracht hatte, benn wir bat sen diesmal nur breigig Rofaten und zwolf Jager bep uns. Rach vier. Werten, betten, mis den Awarichische. Dorf Sfaut,

Slaufaua, welches jest von ben Ruffen Glauroma genannt wird, jur Linfen. Es liegt auf bem fteilen Iffer am Teret, etwa zwen Werfte unter bem eigentlichen Boeaebirae. Bon diefem Dorfe ift im Thale nur ein bober Fonischer Thurm zu erblichen, der von febr weißen Ralffieinen aufgeführt ift. Ich ritt ben hoben Abhang bis zu bemfelben hinauf, um ihn genauer in Augenschein zu nehmen. Er hatte am Boben keine Thur, sondern etwa in einer Babe von zwen Rlaftern eine große langliche Deffnung, zu ber man nur mit einer Leiter tommen fonnte. Reine Rofaten bie porangeritten, maren über biefen Reinen Umweg, ben ich machte, febr benurat und fehrten au mir gurud, um mich am Rall der Roth zu beschüben. Go menig traven fie falbft bafreundeten Gebirgsbewohnern. In Gfauroma mobnen Anaufden und Offetifche Riuchtlinge gemeinschaftlich, fast alle in boliernen Baufern, boch übertreffen die letten die erften an Bahl, fo bag man dies Dorf eben fo gut ein Offerifches als Inquidifdes nennen fann. Etwa eine Berft von bier fiegt mehr nach Dften im Gebirge bas Dorf Bufchug! pon bem noch fieben Werfte bie ju ben großen Jugufchen find. Rad fanf anderen Wetften (also neune von Bladie Lamfas) erreichten wir bas Offetifche Dorf Baltafd. pon ben Ruffen Balta genannt, auf ber Linken bes Berefs. am Abhange des Raltgebirges. Dier führt eine lange hole gerne Brude über ben Leret, Die erft vor einigen Robren angelegt worben ift. Bir pafficten biefe und blieben bann bis Dariela immer auf ber linken Beite biefes Fluffes.

Benn Eingange bes nach Subfidoften freichenden Terefthales, bas ben nördlichen Raukasus ganz durche schneider, bestehen die Berge rechts und links aus Uebere

v. Rlaprothe Reife ac. 1. Banb.

gangskalksein, auf ben Thonschiefer folgt und weiter den Fluß hinauf Sienit. Hinter Dariela, der ehemaligen Raukasichen Pforte, an der Gränze von Georgien, ist das Sienitgebirge eingesenkt, und hier fängt die Basaltsormation an, welche mehr oder weniger von Thonschieferbergen unterbrochen, sich nicht nur dis an das Hochgebirge des Kaukasus erstreckt, sondern auch über diesenigen Theile seines hochsten Scheiderückens, den man zu übersteigen hat, um aus dem Terekthale in das in Süden entgegenliegende Thal des Arag wi zu gelangen, ausgebreitet ist.

Unter Baltafd liegt eine fleine Chne im Thale, auf der die Ingufden ihre Schafe im Sommer weiden lafe fen . und dafür eine fleine Abgabe an den Aelteften der Offetifden Kamilie Lemir Sfulthan Glaldi, der dies Dorf gebort, entrichten. Es giebt hier haufig fehr bicke und große Linden. aus beren Rinde fich die machehaltenden oder ar beitenben Rofaken und Ruffen |Sutten erbauen, Die fie im Sommer gegen die im Terefthale haufigen Regenguffe Denn wenn es einmal im Gebirge ju regnen anfanat, fo hort es nicht fo bald wieber auf. Die Dunfte, welche fic aus der Erde und von ben Pflangen, nach einem aefallenen Regen, durch die Sonnenwarme, bes Morgens und Mittags, erheben, fallen am Abend wieder berab, fobald die Sonne untergegangen ift, weil bann die Luft abaufühlt und fie ju Tropfen verbickt werben. Dies bauert fo lange abwechselnd fort, bis entweder burch die Rluffe Die überfluffige Menge Baffere abgeführet, ober bis ein fich erhebender Sturm große Wolfen nach ber nördlichen Ebne treibt, welches bem Regenwetter gewohnlich ein schnelles Ende macht.

Nordlich von Baltasch geht der fleine Bach Sen: kanin in die Linke bes Tereks. Ich erftieg, von diesenr Dorfe aus die hochfte Sohe des Gebirges an der Rordseite dieses Baches und fand ben Barometerstand auf 23 30ff 2 Linien, ber am Alusbette bes Terets, fomohl vor als nach dem Berauffteigen, 25 Boll betrug. Im Sommer trocfnet ber Genkagin ben großer Sige gang aus, fcwillt aber ben ftarkem Regen febr ftark an. Sein Bett besteht aus aerundeten, weißen, einzelnen Ralfsteinen, die von dem Gebirge, in beffen Seitenkluften er hinabfturgt, und welches ein Kalkgebirge ift, abgeriffen find. Bon der Offfeite bes Terets, diesem Bache gegenüber, behnt sich eine große, boch ziemlich erhabene'Rluft bis jum Rumbalei aus, in ber an demfelben die Wohnplate ber Ingufchen gelegen find. Bon diefer Rluft und bom Gentagin nach Guben. ift das Gebirge ansehnlich erhabener, als nach Norden zu. Es ragen hohe, fahle, ppramidenformige und weifigraue Relfen hervor, die nichts als Ralfftein find. Gie find fo hoch, daß auf benfelben gegen Ende des Augusts, ben anhaltenbem Regen, des Rachts icon Schnee fallt, obaleich Die Sipe im Thale noch fehr groß ift. Es find Diefe Rlufte. noch mit ziemlich bider Waldung besetzt, die aus Gichen und Linden besteht, und unter benen man faum noch bie weiter im Borgebirge haufige Rothbuche findet.

Am Bache Senkagin fand ich in einem hohlen Baume das Nest eines Siebenschläsers (Sciurus Glis), der seinen Winterschlaf hier hielt. Am Terek ist dies Thier uns bekannt, allein in Georgien soll er häusig seyn und wird daselbst 26520 Enawi genannt.

660 Dreißigstes Kapitel. Abreise von Wlabitawlas.

Dieser kleine Spatierritt hatte uns doch einige Stunben versaumen lassen, und da wir spät aus Wladikan: kas abgegangen waren, so hielten wir es für's beste, um uns nicht einem Ueberfall der Inguschen oder Osseten auszusetzen, in Baltasch die Racht zu bleiben. Wir wurden ben einem Russischen Offizier einquartiert, der seichst der einem Osseten als Sast lag. Das Haus war von Balkn und Bohlen sehr unordentlich ausgeführt und glich mehr einer Bude, als einer Wohnung, dennoch ließen wir uns das vortresssische Bier unseres Wirths und seine Pammel, von denen uns als Sästen der Kopf vorgesetzt wurde, recht gut schmecken.

Gin und breißigftes Rapitel.

bieife von Galtafco — Enger Bas am Deref, Affintel gerianne - Bette bes Aluffes - Gfan : bon - Offetifche Grabfizing Borf Dalleg : fen ober Raitucheng - Mag 3mi fan ober Tichim - Beichaffenheit und Bauart Diefer Dorfer - Ber: ichiebene Arten von Gemfen und wilben Biegen - Rautafis fches Rebhuhn - Befonbere Krankheit ber Dierbe; bie von afftigen Kräutern berrabren foll - Dorf Lages - Urbrung ber Schimitschen Offeten - Absammung ibrer Melteffen -Bradensoll, den fie fonft erhielten — ibre Uneiniafeiten mit den Ticherkeffen ber fleinen Kabarbah — Enges That Armes tum obet himmelsfelfenthal genannt - enger Das - Das riela ober Dairan, Die Raufaffiche Pforte ber Alten - ibre Anlage und Beschreibung - Rachrichten ber Alten baron -Dorf Selathi und Bach Defbarsei - Schneefelle bafelbe. andere Wege - Bafaltgebirge - Bafaltfope ber Gelathi -Sto oder Medo - Stephan: Timinda ober Lasbet - Dugs rantaine — Bivoag.

Um 25. Dezember verließen wir am frühen Morgen Balstasch mit einer kleinen Bedeckung von zwanzig Jägern, und setzen unseren Weg langs der kinken des Tereks fort. Der Weg ging an vier Werke durch ein Meißbuchens und Erlensgeholz, das die einige hundert Schritt breite Ebne bedeckt, in welcher der Terek fließt, und die von beiden Seiten mit sehr hohen und ganz steden und kahten Kalksteinkelsen einges sehrinkt wird. Um Ende dieses Schölzes sicht der Fluß

bicht an bas fteile westliche Gebirge, bas jest ausgesprengt ift und einen engen vom Kelsen überdeckten Durchgang gewährt, in dem nur etwa zwey Reiter neben einander Plat haben. Sonft mußte man hier von dem westlichen Ufer auf das ditliche reiten und nach einigen hundert Schritten aum zwentenmale durch ben Kluff, nach bem westlichen zueud. Annbiefer Stelle Pflegten jahrlich zwen Bruden gemacht zu werden, die aber nicht langet als bis zur Mitte bes May's, Da das Baffer wiederum groß wird, ftehen blieben. Junius, Julius und August aber waren Diefe Stellen bes Mules nicht zu paffiren; bann ging man einen Buffteig, ber langs bem erwähnten fteilen weftlichen Ufer, etwa gehn Raben über ber Bafferflache ethaben war, auf dem an einer Ehr rauben und fteilen Stelle bes Ralffelfens eine auf funfe gehn Stufen hohe, fast gerade aufstehende Leiter angebracht war, Die man mit vieler Gefahr hinanstieg. Diese Stelle wird von ben berachbarten Offeten Affinteh genannt. Sie war eine ber fchwierigften Paffagen im Teretthale, ift aber iest, ben Anlegung der Mitairftraffe durch ben Raus Lasus bis Tiflis, durch Aussprengen und Durchbrechen bequemer gemacht worden, welches um fo leichter war, da Das Gebirge hier nur aus Ralkfteinen besteht, die sich leicht forengen laffen. Dadurch find auch bie Abgaben weggefal-Ien', bie man ben Offeten fur die Erhaltung der beiden Bruden entriciten mufte. Wenn ber Glug flein ift, geht bas Baffer den Pferben benm Durchreiten faft bis an den Bauch, es find aber biefe tiefen Stellen nicht leicht gebn bis funfzehn Schritte breit, weil fich ber Teret in verschiedene fleine Aerme theilt's uith eigentlich hier gar feine Ufer bat, fondern willführlich bald hier : bald dorthin feinen Bang dinimet: Bennr hochsten Wasser wird seine Liefe kaum mehr als fünf Fuß betragen, allein wegen seiner großen Geschwindigkeit ist er so ungesseuer reißend, daß kein Pferd sich erhals ten kann, sobald das Wasser ihm über den Bauch steigt. Das Bette des Tereks ist voll von großen gerundeten Feldssteinen, die theile reißkraun, Speik geun, stahibkau schwarz oder weiß sind, und daher der mit ihnen bedeckten Erdsach soberschwemme gewesenen Stellen sinder man daher auch ihr von diesen Steinen abgeriebenen Theilchen, in Horne eines bunten Sandes, der um desto mehr in die Angen siel, weil gerade jetzt der Boden wedermit Kräutern, noch mit Schnee bedecks war.

Black bren Werken Taffo fieben Werke von Bals Lafd, hatten wir ben wus Sudmiften fliegenden Buch Sfan : dong d. i. fdiran Bafferi, an bem auf ber ben Eret umgebenben Ebne eine 3beboude von gelefteinen aufges febt war, "in ber manden Gomines hindure ein fleines Reflikties Lorps nit eines Kanone fielet, bie aber jest unbefeff mar. Diefer Reboute gegenaber ftanden in ber Ebne gweb ebelietenformige Ginibfteine, bicht neben einander aufs gefichtet, von denen der erfte folgende Mablice Inschrift الملم حوم المنظفول أضاحب هذا النصد قنى الماللة مروقًا أبن أحمد بن يلالدي عفر الله الهما المرابعين مراد المرابعين مولا استعمر "feine Gunben vergeben find, ... berg hern biefer Grange, Meni Meruda, Gohn bet Ahhaned, Gohn bes "Ralbi: Gott belohne ihn. Amen 1188 (1774). -"Befchrieben von Mulla 3gma'il" Ruf bem anderen

tiek man die Worte: kied inden gestell parloi all sei given sein gene Sinden der una ward ", Der Selige, dem seine Sinden der "geben sind, der Berr dieser Gränz, Shassan, Sohn "des Ahhmed, Sohn des Mastoi, Gott belohne ihn. "Amen 1188 (1774 n. Chr.)."

red An ber Gubfeite bes Baches Glau soon etwa atoans nie Kaden über der Bafferfläche bes Cereff, liegt das Offetis fche Dorf Dallag stau, b. i. bak untere Doef. Et beift, auch nach feinem Erbauer Banhir, ber ein Cobe Blatd's mar, Baghitis tau, und mirb von ben Ruf fen Diffnei Efdim ober Rajtnowma genannt. Ulag Aml : fau ober bag obere Dorf 3mi, heißt ben bem Ruf fen Berchnot : Efchim und ift noch dreifig Kaben hober ant Sfau sbon gelegen. Dallage tau ift folecht gebaut und besteht nur aus einigen zwanzig Steinbatten, beren Maucon aus unbehauenen Bruchfteinen und Gefdie ben zusammengelegt, und nicht einmal durch Kalkmörtel verbunden find. Die badurch entfiehenben locher ftopft man thit Erbe ober Mift, aus. Die Sausthur ift auch der Einming gum Binner, . welches weiter teine Deffnung hat und butch biefer fein Licht erhalt. Dagegen ift Berconoi Tichim, welches auch vorzugsweise Lichim genannt wird, ben weitem betrachtlicher und halt auf hundert Familien. Die Wahnungen nehmen aber hier nur einen sehr tleinen Dan ein, weil altes in einander und in Gaffen gebaut ift. Die Baufer bestehen aus viet Manben, Die von Felsfteinen aufgeführt und taum über einen gaben bach find. Das Dach ift gang flach, besteht aus Sichtenbalken und ist mit

Chon und Grant befchattet. In feiner Mitte ift eine aus Weibenreifern geffochtene, amb mit Thon und Rindermift bestrichene Rober aufgerichtet, Die ben Rauch bes, in ber Mitte des Zimmers brennenben, Reuers herausführt. Durch blefen Schornftein muk auch bat Lageblicht hinrinfellen: wenn die Thur angemacht, ift. Reben und zwischen ben Baufern find Die Stalle, Die theils von Balten, Meils von geflochtenem Strauchwert aufgeführt find. In jedem Dorfs findet man einen ober mehrere vieredige, an funf bis fects Raden hohe Thurme, Die jum Bufluchtsort in Kriegeszeiten bienen, wie ich icon ben ben Inguschen erwähnt habe. Die Kelssteine find hier mit Ralf verbunden und diefer halt febr fest, weil sie nie ben frifc gebrannten Ralt brauchen, fondern ihn ein Jahr und langer an der Luft, in der Grube. worin er gebrannt ift, liegen laffen, bamit er von felbst gerfalle, wodurch er weit bindender wird, als wenn man ben lebenbigen Kalk gleich mit Waffer loftbet. Ein Gebrauch, Ber überall verbiente eingeführt ju werben, und auf ben aut ehemals in einigen Gegenben Deutschlands fehr ftenige ber Antegung bffentlicher Unftalut, gehalten murbe.

Im Sommer find hier auf den Kornfeldern die Bergk raben sehr häusig, die einen blutrothen Schnabel und Fiffe haben, und die ich auch in der nördlichen Mongolen und ben Liachta in Siberien in Munge angetroffen hatte. Ich sah sier auch eine von den Offeten geschossene weiblide Gemse (Capra rupkapra), die sie in ihrer Sprache Dfai dit er nennen. Diese Thiere sind hier sehr häusig und springen auf den höchsten Felsensbirgen herum. Außer ihnen giebt es im hohen Kaukasischen Sehirge noch zwen andere wilde Ziegenarten, von denen die eine der gewöhnliche Greinvock (Iben) ist. Diese: wied ton den Osiekn Bubst genannt und ist nicht so häusig als die andere, man trifft sie zwischen dem Terek und Kumbalei, de hudets auf einer Nagau genannten Wiese. Die andere, wellde won den Russen nur wilde Ziene genannt wird, heißt ben den Georgianeen polizo Ossie gleicht im Neuße kein einer Ziege, ist aber den weitem größer, und hat hohe und schone Horner. Diese Oshich wi ersteigen die hohe sten Felsen, wo kein anderes Thier hingelangen kann, und im Winter legen sie sich auf den höchsten Gipfeln mit dem Gesicht gegen den Wind, indem sie gegen alle Kalte unem pfindlich sind. Ihr Fleisch ist sehr schoes.

Das Kaukasische Rebhuhn, welches auf Georgianisch dim Godo Gaurth eb i heißt, ist im ganzen Gebiege negeveitet, und gleicht im Ansehn einem gewähnlichen Rebbuhne, ist aber oft profer als ein Juhn. As sammelt sich ben Winter Kräutex, allein die wilden Ziegen stehlen seinem gewöhnlich, und es sieht, sich dann gewöhnlich, und es sieht, sich dann gewöhnlich, von dem Miste derselben zu leben,

Racht nach Skephau Tymin da zurkommen, so wurden Wacht nach Skephau Tymin da zurkommen, so wurden wir doch durch einen unangenehmen: Borsall' bey Aschin länger aufgehalten, als wir wünschen. Eins von meinen Parkpferden ward nämlich krank, und wärthende: Es schut hinten aus, stampfte den Boden und stieß gegen die Wände. Der ganze Körper bebte und war vom häufigen Schweik naß. Es harnte viel, und der Urin war sehr dunkelgeh,

auch gingen starke Winder von ihm. Die Respiration was intessen fren und die Ossern sagten mir, daß diese Arands heit von einer Art giftigem Kraute herrühren, das im vorigen Jahre unser dem heu häusig gewesen ware. Um daher eine Stihandung im Magen zu vermeiden; gaben ihm die Korsafen Wilch und Schiespulver und ließen eine Ader diffnend Allein nichts half und in einer Stunde war es verrieckt. In der aufgeschnitterien Bruft fand man eben so wenig, als im Unterleibe, Spuren von Entzündung. Der Nagen war geptiest voll vonr heu, welches es gefressen, die Gedammender seer und von den Winden aufgeblasen. Die Lataren nienen diese Krankheit Pferdetod.

Dieser Bbrfall Stremich einigermaßen in Berlegens heit, weil nicht gleichzein anderes Packpferd zu haben warz und wir mußten theils Offeten zum Tragen des Gepäcks mies Wen, theils es auf die übrigen Pferde vertheilen. Ichmuste derheit köngern für den kurzen Weg bis Laars (eine gute Weils) vier Rubst Silbet bezahlen.

Gegen Mittag kamen wir nach kaars, das wonntes Offeten auch Gors genannt wird, Es ift das lette Offetische Dorf vor der Georgischen Granze und liegt am Bache Laars : don, der sich in die Linke des Terek's ergiest. Ben demselben ist eine ftarke Redoute auf einer steilen Hohe angelegt, die von zwen Bataillonen Infanterie und vier Rasnonen beschützt wird, und deren Kommendant ein Major ist.

Die ganze Gegend von Baltasch bis Laars wird von den hier wohnenden Offeten Schimit genannt, und die Odrfer Baltasch, Dallagstau, Ulag Zwistau und Laars gehören der Familie Slonateh, die aus dem Walagirischen Dorfe Bad, am Flusse Fiag, stammt.

Ala It, ber Stammogter Defes neuen Zweiges ber Samilie Clonately, entfloh von beet wer etwa fiebengig Jahren, und ifetete fich am Teret feft, wo er das Dorf Ulag Amistau wer Tidim anlegte. Gein Gohn, jungfter Birfrmed, blieb baselbit ben feinen Ettern wohnen, aber feine beiben Braber, Temir Sfulthan und Bagbir, wennten fich von ihmen und leeten seber für fich ein Dorf Der erfte namich Baltafd und ber andere Dal: · Ing = fau ober bas untere Dorf. : Diefe Dorfer find auch ber iftren Rachfommen geblieben. Der Stammort Eldin gehott jest bem Gohne bes Abhmeb. Ramens Dubas In Dallag: fan wohnt Marim Glonateh und in Baltafic ber berüchtigte Demlet Dutfa, der ben Ruffen unter bem Ramen Dewletta befannt ift, und mit bem vorigen Kommendanten von Wabifamfas, dem Grafen Iwelitsch; ben gemachten Raub zu theilen ger wohnt war; wogegen biefer ungeftraft alle feine Streiche hingehen lieft. Die Abstammung ber Schimitifchen Mteften Raintlie ist also folgendes

| Lemir Gfuli | han. | Ahhmed. | | | | Baghir. |
|-------------|--------|---------------------------------------|------------|--------------------|-----|------------|
| 3 | Risos. | Dubarut. | Arflanbeg. | Haffan, † 1774. | | : |
| Dewlet Mur | īa. | # # # # # # # # # # # # # # # # # # # | • | | . 1 | Kaitud. |
| | | . w | | . : | • | Maxim. |
| Saturis. | | / fau | • | | | <i>달</i> : |
| • | • | . • | | | ı | Dates. |
| | | | | | • | 74 |

Sonft entrichteton blefe Offeten an Die Inaufden. die fich biefe Gegend juggeignet hatten, eine Abgabe, ab lein nach und nach wurden sie burch neue Unfommlinge und burd Rludtlinge im Gebiege ftarfer, fo dag fie fic jest zu ben Lagaurifden Offeten rechnen, und feine weitere Abaabe geben. Gur Die Bruden über ben Teref amifchen Laars und Dariela erhielten fie, vor der Ankgung det Ruffischen Militairftrafte, jaffrlich von ben Ruffen hundere Bemben. Allein biefe Brucken Die oft nur aus zwep langen neben einander gelegeen Balten bestanden, wurden manche mal schon am Tage nach ihrer Unlage vom Kluffe weggeriffert, ber hier mit unglaublicher Geschwindigkeit flieft und große Reisftucke mit fich führt. Das Rauschen seiner Schäumenden Wogen ift fo ftart, baf man, felbst wenn man auf zwanzig Schritte vom Ufer entfernt ift, nicht verfteben fann, mas ein dicht neben Stehender fagt, wenn diefer nicht gang laut fcrept. Best / ba bie Militairftraffe angelegt ift. hat man pon Bladifawfas aus nur bren Bruden, die über ben Teref führen, ju passiren, aber vor gehn Jahren belief sich ihre Anzahl noch auf siebenzehn.

Nachdem sich die Offeten von Baltasch, Tschim, Dallag-kau und Laars von der Abgabe an die Ingusschen frey gemacht hatten, entrichteten sie dieselbe bis noch vor dreißig Jahren an die Tscherkessischen Fürsten aus dem Stamme Mudar (Muldarate) in der kleinen Kabardah. Seit dieser Zeit aber auch nicht mehr, denn damals tödtete der älteste Sohn Ahhmed's von Tschim, Ramens Missoft, den Ischerkessischen Fürsten Alder Muldas rate, der seine Schwester mit Gewalt hatte entführen

wollen. Seit der Zeit find alle diese Obefer fren, benn die Schimitschen Offeten leben mit den Tscherkessen in beständiger Feindschaft, und werden von ihnen, sobald sie sich in der Rabardah sehen lassen, gefangen genommen und als Staven vertauft. Der vierte Bruder dieses Missos, Namens Argian » deg, dessen Kunak oder Baktreund der Tscherkessische Fürst war, rächte sein Blut mit dem Tode seines Bruders, den er, als er auf einem Wachthurm schlief, mit einer Pistole erschof, und dann zu den Inguschen sloh, wo er noch mit seiner Familie lebt.

Iftir 3mi oder Ulag 3mi fau gegenüber wohnen zwen Offetische Famisien, am Mafal don (Inguichisch Mufila), der in die Rechte des Teref fällt, im Borfe Scharache fau, das eigentlich aus den beiden Borfern Zurateh und Lenateh besteht. Weiter hinauf in Westen wohnen am Mafal don Inguschen, die mit ben Gudamafari und den Pschawen granzen, und so wie diese große Räuber sind.

Bon Laars blieben wir auf der Linken des Teref und hatten sechs Werst dis Dariela. Nachdem wir vier Werste zurückgelegt hatten, kamen wir wieder an eine sehr enge Stelle des Thales, wo der Terek den Fuß eines senkerechten hohen Felsens bespülte, der jest ausgesprengt ist und einen halben Schwiebbogen bildet, über den aber sonkt die Reisenden wegklettern mußten. Das Thal wird hier sehr enge und führt bey den Georgianern den Ramen Scholoss Wacht ari, bey den Offeten aber heißt es Urwe-Rum, d. i. Himmelsfelsenthal, weil die steilen Beiswände zu beiden Seiten die zum Simmel empor zu

freben scheinen, und die Sonne nur in der Mittageskunde seinen Boden bescheint.

Bir famen über die Bache Churmut und Efchat bon, und erreichten nach zweb Werften bie Ruinen bet alten Festung Wichengend Darieta, von der jett nut noch wenige Spuren an der Linken des Terek übrig find, weil ben Anlegung ber-Militairftrafte die Relfen, auf wele den sie frand, jum Theil weggesprengt wotten. Gie lat ungemein vortheilhaft auf einem Relfen, an dem der Treef Das Thal mag hier nicht über-fechzig Kaden breif fenn, und wird von zwen hohen and freilen Gebirgen einges ichloffen. Auf ber Weftseite fah man fonft noch Ueberbleibsel von der Quermauer, von der es gefchloffen wurde. Um Reifen waren oftlich nach dem Teref zu Treppen gehauen, um Baffer au holen, und unter ber Restung fah man Spuren von Gar=ten und Obstbaumen, obgleich die Gegend icon feit langer Beit verlaffen mar. Dariela, bie bon ben Offeten Das iran genannt wird, liegt an der Grange von Georgien am Bache Bach = don, der in die Linke bes Teref fallt. Ihr gegenüber stürzt sich ber Achfara in feine Rechte, langs bem ein Weg durch bas Gebiet der Mufil und Inque fchen nach Rachethi ju ben Quellen bes Ulafont fuhrt, ber Achfara ober Girgi genannt wirb. Gebirge ift hier Sienit mit wenigen Glimmertheilchen, und bicht ben Dariela auf ber linken Seite bes Teret porphprartiger Grunftein.

Rach der Georgischen Geschichte soll Dariela vom dritten Könige Bach 306 Mirman oder Bachaldb

Mirman, ber von 167 bis 127 vor Chr. Geb. regierte. erbaut worden fenn, um fein Land gegen die Ginfalle ber hazama Chafari, die in Norden des Kautasus wohn Der Rame Dariela fceint Latare ten, zu beschützen. schen Ursprungs zu senn, benn 36 Dar ober 36 Thar bedeutet eng, schmal, und jol oder jol Weg, alfo اريهل Daribl einen engen Pag, wie denn in der That das Thal hier so enge ift, daß, wie ben Thermoppla, brevhundert Mann mit Leichtigkeit eine große Armee zuruch halten konnten. - In einer fleinen Entfernung nordlich von Dariela foll ehemmle ein Rouigliches Schloß gelegen haben, und füdlicher eine Keftung, an der Oftseite des Teret's auf einem Felfen, die vom Georgischen Abnige დაძვით Davith IV., aus dem Geschlechte der Bagras tionen, der den Bennamen Sonds Inbigiona Aghma Soenebeli, d. i. ber Erbauer, führte, und von 1089 bis 1120 regierte, aufgeführt worden ift, von der aber jest nichts mehr, als einige Ruinen zu sehen find.

Dhne allen Zweifel ist Dariela, die auch von den Georgiern byzab, zocha Chewis f'ari oder die Pforte von Chewis) genannt wird, die ben den Alten so berühmte Raukasische Pforte, von der uns Plinius **) folgende Beschreibung giebt: "Ben diesen (den Bolsern von "Iberien,

^{*)} Ch ewi ift ber Georgische Rame bes obern Terefthals.

^{**)} Plinii hist, nat. Lib. VI. Cap. 9.

"Sberfen, ben Dibinel und Sfodi) find bie Raulafifcen "Pforten, die von vielen fehr unrichtig bie Raspifchen ge-, nannt werden, ein ungeheures Wert ber Ratur, swiften , fteilen Rtuften ber Berge, wo Thore mit eifernen Balken " verschlossen befindlich find, mitten unter welchen ber Klufe "Diri oboris burdflieft. Diesfeits berfelben fteht auf " einem Felfen ein Schloß; welches Eumania genannt "wird, und bas ftart genug befestigt ift, um ben Durch-"gang ungahligen Schaaren ju berfberren." fdreibung paft nicht nur gang auf Dariela, fondern in dem Borte Diri odoris icheint felbft der Georgifche Rame σητηροί δροοδότη Thergis moinare, Flus Tergi (Teref), verfteckt ju liegen. Roch jest beift bie Gegend auf ber Westseite von Dariela ben ben Offeten Roban, welches an die Festung Cumania bes Dlis nius erinnert.

Procop begeht den Fehler, den Plinius hier rügt; indem er der Kaukasischen Prorte den Ramen der Raspischen giebt. Doch ist seine Beschreibung dieser Segend ebenfalls sehr richtig. "Der Berg Laurus in Kilisien," sagt er, "wendet sich zuerst nach Kappadokien, und von da "nach Armenien, Persarmenien, Albanien und Iderien, "und die um denselben wohnenden Bolker sind theils frey, "theils stehen sie unter Persien. Er wird immer unermess, sicher, und es ist unglaublich, wie sehr er, je weiter er "sich erstreckt, sowohl an Breite, als an Hohe zunimmt. "Jenseit der Gränze von Iberien ist ein enger Weg, der "durch die höchsten Fessenkhäler, eine Strecke von funfzig "Stadien lang geht, und von einem steilen und unerstreige v. Klaprothe Reise ze. 1. Band.

"lichen Zeisen so geschloffen wied, daß fust gar tein Aus "gang zu sehen ift. Dort bat die Ratur ein Thor ange "bracht, welches man kunftlich angelegt glauben sollte, das .. man mit bem veralteten Namen des Kaspischen belegt. "Bon hieraus breitet fich ein jum Reiten ebnes und ftarf "bewässertes Reld aus. und die gange Gegend ift febr gur Pferdezucht geeignet, weil sie viele weite Ebnen enthat. "Doct wohnen fast alle die Bolfer, die man mit dem Ra "men der hunnen belegt, und ihre Site erstrecken sich bis "jum Maeotischen Sumpf. Diese, wenn sie durch die neben ermahnte Pforte bie Perfer ober Romer überfallen, " so besteigen sie frische Pferde und machen nicht den gerine "ften Umweg, weil fie nur diefen Weg von funfzig Stadien "bis zur Granze von Iberien haben. Bollen fie aber einen "anderen einschlagen, so geht dies nicht ohne große Mich , feligkeiten ab, und fie muffen ihre Pferde zurucklaffen, und "tonnen bann nur durch die Krummungen ber Berge und "fteile Rhifte fich durchschleichen."

"Nis dies Alexander, der Sohn des Philippus, ver:
"nommen hatte, verschloß er diesen Eingang durch Thore,
"und erbaute daben ein Schloß, welches, nachdem es ver:
"schiedene Besitzer gehabt hatte, -endlich in die Gewalt
"eines gewissen Ambazukes, von Geburt ein Junne,
"kam, der ein Freund der Romer und des Raisers Ana:
"kasius war. Dieser schiekte, in seinem hohen Alter,
"als er schon seinen Tod herannahen sah, einen Bothschaf:
"ter an den Anastasius, forderte Gelber und versprach,
"er wolle den Romern das Schloß und die Raspischen Pfor:
"ten übergeben. Anastasius aber, der ein Mann von
"Berstande war, und nichts unüberlegt that, sahe wohl

"ein, daß man den Soldaten gar keine Lebensmittel dahin "wurde zukommen laffen können, weil die ganze umliegende "Gegend wuste und von keinem Bolke bewohnt war, daß "den Römern gehorchte, daher ließ er zwar dem Ambazukest "für seine wohlwollende Gesinnung sehr danken, ließ aber "die Sache auf sich beruhen. Bald darauf starb Ambaz "zukes an einer Krankheit, und nachdem seine Sohne mit "Gewalt aus diesem Schosse vertrieben worden waren, "besetzte (ber Persische König) Kabades die Pforten."

Sogar der Offetische Rame von Dariel Daixam hat fich ben ben Balaminifden Gofchichtschreibern erhalten, bern als Zemarch, ber im Jahre 560 n. Chr. jum Turlischen Chan am Eftag (Altaigebirge) geschickt worden mar, nach Konftantinidet jurudfehrte und zu den Mlanen fam, die nordlich vom Kaufasus wohnten, rieth ihm ihr Anführer Carobius, nicht burch bas Land ber Minbis mianer ju gehen, weil die Perfer ihm im Lande ber Suanen einen hinterhalt gelegt hatten, fondern beffer burch ben Darinischen Weg zu Sause zu reisen. Als Zemarch bies erfahren hatte, schickte er gehn mit Burbur beladene Laftpferde durch Mindimianien, bie den Bers ern in die Bande fallen follten, damit fie glaubten, baf siefe nur vorangeschickt worden maren, und er felbit ihnen alb nachfolgen murbe. Bemarch aber ging burch ben Darinifden Beg nach Apfilien (im jeBigen Mingres ien), und lieg das land der Mindimianer jur Rechten *).

⁹⁾ Im Berte fieht zwar zur Linten, allein dies ift offenbar ein Schreibfehler bes Berfaffers felbft.

Bon Dariela führt ein ziemlicher Beg jum Radi bon, der ben ben Georgiern Defdarofi heift, mettid pom hochten Schneegipfel dyabzocha mainwaribe abstårat und in bas linke Ufer bes Terefe fallt. Raft alle fieben Jahr pflegt fich bas aufgehaufte Gis und der Cone am Rufe Diefes Berges loszureifen und fich langs dem Dife darofi in den Teref ju fturgen, der dadurch verdammip einer entfetlichen Sohe anschwillt, ebe er den Damm micht durchbricht. Im Jahre 1779 waren daher alle Einwohnt des Dorfes Getathi, welches an awangia Raden über ben Beref erhaben liegt, im Begriff au flieben, Kluk brev Lage lang verstopft war und das eingedammt Baffer bis zu ihnen frieg. Gine alenliche Begebenbeit be auch 1808 im Monate August Statt gefunden.

Richt weit vom Defdarofi und zwen Berfte bil ber jegigen Ruffischen Festung Dariel, ben ber wir in Seret auf einer Brude paffirten, und nun auf feiner me ten Seite blieben, liegt bas eben ermahnte Dorf Gelath aber Giuleti am Abhang bes Gebirges, und ift von & men Offeten, die jum Lagaurifden Stamm gehorm, Schlecht bebaut. Unterhalb Gelathi ift eine fleine Dick und in deren Nachbarschaft eine Sohle, in der ehemals die Reifenden, wenn fie wegen der Kinfternif nicht weiter font ten , übernachteten. Bey hohem und reißenden Baffer ! den Monaten May, Junius und Julius bis jur Mitte lit Mugufts fonnten die ehemaligen Schlechten Bruden ibn den Teref nicht erhalten werden, und man ging dann bi fogenannten Raufmannsweg, Der über das an der Beifen des Rluffes gelegene Gebirge langs bem Bache Ba dibit

von da nach Eschim führt. Er ist zwar etwas beschwerz lich, und auch oft schon im Julius und August wegen des vielen Schneewossers nicht zu passiren, allein im Fall der Noth kann man sethst Pferde darüber führen, nur mussen sie abzepackt seyn. Dieser Weg wird von den Oseten Beserg on genannt. Ein anderer Weg, der aus der Kabardah nach Georgien führt, geht längs dem Flusse Fiag über die Osseischen Distrikte Kurtat und Saka, und kommt beym Ursprunge des Terek beym Osseischen Stamme Tirkau wieder heraus.

In dieser Gegend wird der dem Hauptgebirge aufsstigende Basalt vorzäglich deutlich, und überall thurmen sich Berge von Basaltstäulen in die Wolken. Der Basalt ist zum Theil schwarz mit weißen Fleden, zum Theil roths draun und gelb gesteckt. Das ganze Gebirge ist hier sehr wild und zeugt von gar nicht alten Zerrüttungen. Besons ders merkwürdig ist die kegelformige Basaltkoppe den Geslath, die eine oben abgestumpste Gestalt hat. Der sie constituirende Basalt ist von der schönsten Säulenform. Die säulenformig abgesonderten Stücke sind über einen Fuß dies, und stehen, eine kleine Reigung gegen die Mitte oder Are dieser Koppe abgerechnet, bepnahe senkrecht. Die Steinart selbst ist verschieden, bald dichter, bald lockerer.

Nachdem wir die Brude ben Dariela paffirt hats ten, blieben wir bis Stephan = Lymindu auf der Rechten des Texet. Man hat jest den Plan gemacht, ben jenem Orte eine steinerne Brude zu erbauen, die in einem Schwiedbogen über ben Fluß fuhren foll; allein mit der Ausführung def felben wird es wohl noch lange anstehen muffen, inden man Mangel an sachverständigen Arbeitern leibet, und die jenigen Personen, denen die Erhaltung der Militairstraße übertragen ist, mehr darauf denken, ihren Beutel in fur zer Zeit zu füllen, als dem gemeinen Besten Ruhen zu kissen.

Bwey Werste von Gelathi hatten wir auf der Linken des Terek das Dorf Sto, welches von den Offeten Psetogenannt wird. Spat in der Nacht erreichten wir endschas eilf Werste von Dariela belegene Georgische Dorf Layous Pools Stephan taminda, d.i. St. Stephan, welches von den Offeten Ssena genannt wird, ben den Russen aber Kasbek heißt, weil daselbt ein Georgianischer Edelmann aus der Familie Libbiskhanischwilli, die ben den Offeten Tscholikata seit, wohnt, dessen Vorsahren schon seit langer Zeit von den Georgischen Königen den Ehrentitel Kasbek oder Kasische gerhalten haben. Seinem Amte nach ist er Mauromi oder Kreishauptmann und Steuereinnehmer des Distriktich wohi.

So mude wir und unsere Pferde auch waren, sextaubte dennoch der Quarantainenanfseher uns nicht, in die Quarantaine einzukehren, weil es ihm zu spat war und er sich nicht aus dem Bette bemühen wollte; wir waren also genöthigt, in der Nacht vom 25sten zum 26sten Dezember unter frevem Himmel zu bivoaquiren, nachdem wir über die Brücke bep Stephan = Lymin da auf die linkt Geite des Terek gegangen waren. Das runde Thal war hier von himmelhohen Felsen eingeschlossen, die sehr w

mantisch mit ihrem Schnee vom Monde beleuchtet wurden. Ein guter Punsch und ein gebratener Hammel ließen uns daher leicht das Rachtlager in der schmutigen und dumpsigen Quarantaine verschmerzen, und wenige Rächte habe ich so angenehm zugebracht, als diese, denn unsere Lesgischen Filzmantel schützen uns genugsam gegen die Kälte, die nicht einmal durch schneidenden Wind unangenehm wurde.

Zwen und breißigstes Rapitel.

Segend von Stephan Ezminda — Kirche benm Dorfe Sergethi — Hoher Schneegipfel Mainwari, von den Ruffen fallchlich Kasbet genannt — unverzeihlicher Fehler der podrodnut Karza — Steinart dieses Berges — Kirche in einer Sollich Bethleemi — Fabelhafte Erzählungen davon — Vorgebliche Besteigung des Mainwart durch einen Georgischen Priester — Basaltwand den Stephan Ruminda — Robi — Distrikt Chemi — Atschaftenheit des Kerekthals — Ursprung des Lackt am Berge Chochi — Justasse — Abreise von Robi — Leitz tzgalt oder weißes Wasser, der öftliche Quell des Lereis — Sauerbennnen Gubta — Leuzberg — Nebergang übn das Schneegebirge — Aragwithal — Distrikt Guda — Laufchaurt Fari — Georgischer Wein — Cschurts chela.

Im folgenden Morgen (26. Dezember), als der Quarantainenaufseher und der Chirurgus ihren Rausch ausgeschlafen hatten, kamen sie zu mir, um sich wegen ihrer gestrigen Unhöslichkeit zu entschuldigen, und baten uns in der Quarantaine zum Frühstück, welches wir natürlich ausschlugen. Ich benutzte die Morgenstunden, um die umlitzgende Gegend zu Pferde zu durchstreisen. Stephanz Tzminda gegenüber liegt, auf der linken Seite des Lexreks, das Georgische Dorf JMSJOO Gergethi, am Fuße eines hohen und steilen Berges, auf dessen Sipsel

sine alte, wohl ethakene Kirche steht, die im Griechischen Geschmacke von Stein, der Sage nach van der Georgischen Königinn Thamar, erbaut ist. Sie heißt: Voobos bidjos Liminda Ssameda, oder zur heiligen Drepeinigkeit. Sie hat eine gewölbte Kuppel, und in derselben soll das Kreuz der heiligen Kino (bobo-b 73000) ausbewahrt werden *).

Dinter diesem Berge erhebt sich der hohe Schneegipfel Tyobzocho Mainmari **), der von den Offeten Berifti zub, Christus Berggipfel, oder Urs. doch, d. i. der weiße Weg, genannt wird, ben den Russen aber, so wie das Dorf Stephan-Tyminda, Kasbet heißt. Auf der podrodnaja Karea ist dieser Berg gar nicht angegeben, dagegen führt der südwestlich davon gelegene Schneegipfel Chochi, auf dem der Teret und andere Flüsse entspringen,

Dach Reineggs (Eh, II. S. 82) wird die Kirche nach alter Gewohnheit im Jahre nur einmal und zwar am Ofierfeste geoffs net, und sie soll, außer anderen Seltenheiten, auch einen hyaz zinthfarbigen Arpstall ausbewahren, von dem man vorgiebt, daß er sieben und zwanzig Joll hoch und achtzehn diet sen. Reineggs Tonnte ihn nicht zu sehen bekommen, obsleich er fünsmal dort war, aber nie zum Osterseste; benn der Priester wollte sich nie zu der Sünde bereden lassen, die Lirche außer der Zeit zu ers affinen. — Gergethi soll der Name eines Heiligen oder einer Heiligen gewesen sen, die viele Wunder verrichtete.

²⁰⁰ Mainmari bedeutet Cisbers und kommt vom Georgischen (2000) Dinuti, Cis, ber.

ben Namen Rasbef, welches ein besto unverzeihlichene Fehler ift, weil man gerade vom Teresthale sehr genaue Narten und Marschrouten besitzt.

Der Mainwari ift ohne Zweifel, nach bem El: brus am Urfprunge bes Cfuban, der bochte Gipfel be Raukalichen Schneegebirges, und kommt mahrscheinlich bem Montblanc an Grofe gleich, wenn er ihn nicht noch abertrifft. Seine Geftalt ift Buckerbutformia, und er felbft bis bennahe jum Rufe mit ewigem Schnee und Gife bededt. So hoch als man an bemfelben fommen fann, das beift, bis ju Anfange ber Schneeregion, ift bas Geftein rother Bafaltporphpe und Thonporphpe, mit mehr ober weniger glafigem Relbspat, ber an manden Stellen die Sanptmafe gang verbrangt, mit wenigem Glimmer. Sauptmaffe diefes Porphpre, in orpftognoftischer Binficht, ein eigenes von dem Bafalte verschiedenes Roffil ju fenn scheint. To ift sie doch mit ihm fehr nahe verwandt, und macht mit dem eigentlichen Bafaltporphor, in deffer Sauptmaffe fie nicht felten gang übergeht, eine Gebirasfor mation aus. Da, wo die hauptmaffe aufgeloft ift, ift ihm eine, in fleinen und fehr kleinen Arpstallen vorkommende, rothlichbraune und braunlichrothe, von der bafaltifden freciell verschiebene, Hornblende ausschließend eigen. Diefe Porphorart kommt auch fehr haufig als Geschiebe im Leref por.

Ueber den Fuß des Mainwari sieht man ausger grabene Hahlen, die auf Georgisch Symmyyda Beth: Ieemi genannt werden, und zu denen der Weg sehr der schwerlich ist. Sie sollen der Sage nach ehemals von frommen Einfiedlern bewohnt worden sein. Dort soll eine Liferne Rette herabhängen, an der man hinaufsteigt*und zur Wiege Christi und zum Zette Abrahams kommt, wels des ohne Zeltstangen und Strieke errichtet ift.

Mach andern fabrihaften Erzählungen fieht man dort matmorne und kryftallene Gebände; die auf dem Schnee selbst stehen sollen, welches aber vermuthlich Eisschollen sind, die alle mögliche Figuren von Schissern und Thursmen bilden. Griechische Monche, die auf der Spiese des Schneegipfels gewesen seyn wollten, konnten den Leichtes gläubigen ungestraft allerley Lügen von den dort besindlichen Wunderwerken aufdürden, zu denen auch die Fabel von einer goldenen Taube gehört, die von selbst in der Mitte eines Gebäudes schweben soll.

Als Reineggs in Georgien war, erbot fich ein alter Priefter, ber ben Beg ju ber Rirche auf dem Dainmari genau ju wiffen vergab, dahin ju gehen, und ward bagu fehr vom Könige Fra f'li aufgemuntert, iber ihn vorzüge lich beauftragte, die der Sage nach bort befindlichen Schare mitzubringen. Er ließ ihnen felbft genugfame Beatehrung reichen, und nach einigen Wochen fah man ben jungen frohlockenden Priefter mit der Radricht jurude fommen, dag er ben Berg (vermuthlich feiner Jugenbfunben wegen) nicht habe ersteigen konnen, und daher von dem Bater ermahnt worden fen, am Ruge bes Berges in be: ftandigem Gebete bis ju feiner Biederfunft ju marten. Am fiebenten Tage endlich fen ber Bater mit der Berfiches rung herabgefommen, daß er alles wirflich und auch ben überaus reichen Schat gefehen habe; allein die Beit, ihn ju beben, fen noch nicht gefommen, aber doch nabe. In-

amifchen folle er nur feiner Bege geben, und bem Abnige die nothigen Beweise der Wahrheit übergeben, auch weiter nicht an ihn benten, weil er fich wieder auf den Berg be aeben und in ber überirdifden Gefellicaft ber Engel fein Leben beschließen wolle, wohin er benn auch wirklich wiid: gekehrt fen. - Die mitgebrachten Beugniffe bestanden in einem Studden alter vermoderter Leinwand, Die von dem Belte abgefcnitten fenn follte, einem Stucken ebenfalls vermoberten Solze von der Wiege, und einigen Bara aus der Zeit des erften Ssulthan Sfelim. So handgreiflich auch diefe Beweise des Betrugs und ber Lugen waren, fo wurden sie dennoch mit vieler Achtung aufgenommen, und besonders ein Stuck weißer Marmor mit breiten rothen Fleden, welches um fo mehr fur ein Beiligthum angefehm wurde, weil es vom Altare abgebrochen seyn sollte. Das Auffallendste ben biefer gangen Geschichte mar, daß der alte Priefter wirklich nie wieder zum Boricein fan. Bahrscheinlich fand er feinen Tod in einer Schneefluft, und der Sohn wollte bied nicht bekannt machen, um ba Fabel mehr Unsehen und wenigstens fur ein Menschenalter neue Glaubmurdigfeit ju geben.

Etwas westlich von Stephan = Lyminda hinter dem Dorfe liegt der Berg Kuro, der das Thal auf die ser Seite begränzt, und ein wenig südlich davon sieht man die hohe aus senkrecht stehenden Säulen bestehende Basalt wand, die von den Georgiern MMADON Shurginis mtha, d. i. Kronenberg, genannt wird, von der Reineggs (Th. I. Taf. B.) eine schlechte Abbildung gegeben hat. Bey diesem Berge fällt der Bach Tscheheri, an bem' bas Dorf Eo'r gali, in bie Rechte bes Terets.

So war Bormittags um eif Mip, als ich von Steile phan=Limin du und Gergethi wieder aufbrach. Wie blieben etwa eine Stunde auf der Linken des Leveks, und ritten dann durch denselben. Der Fluß verbreitet sich hier in einer fruchtbaren Chene in verschiedenen und daher ganz seinen Utwen, und nachdem wir an zwen Stunden längs seiner Oftseite weiter gegangen waren, erreichten wir das große Offetische Borf Lobi, welches eine Redoute mit einer ansehnlichen Besahung von Insanterie hat und von Stephan zum ansehnlichen Besahung von Insanterie hat und von Stephan zu Lyminda seinehn und eine halbe Werstentfeunt ist.

Muf bem gangen Bege hierher find ju beiben Geifelt des Kluffes verschiedene Dorfer und im Sommer Korfletbalt Der gange Diftrift von Dariela bis Rabi beift ben ben Georgianern byzo Chewi, ober Ber-byze Modernto ben ben Offeten aber Sona ober Sfena. Bu bemfelben meboren brev und zwanzig Dorfer, von denen folgende viere gehn an der Weftseite bes Teret's von Rorden nach Guben Golet, eigentlich ဥ၅တာပ်တဂ Gelathi, Sto Liegent. (Dffetifc Pfedo), Gergethi, am Bache Gergete: bon, Panichethi, Arica ober Aricari, mit einem jest verfallenen feften Schlof auf einem fteilen Relfen , das ber Sage nach nicht von Menfchenhanden erbaut fenn foll; Tothi, Raibotheni, Raridethi, Ghorisiche (b.i. Soweinefolog), Poelfde, Churtiffi, Mna, Ras nobi und Lolgoti. In der Oftseite liegen nun folgende : Stephan : Liminda, Ono, Adalide (b. i. neues

Schloß), Atschoothi, Garbani, Gsioni, Zuesi Robi, (Offetisch Serind Robi, d. i. Alt-Robi), Robi uph Uchate. Die Einwohner dieser Worset, die alle klein und im Durchschnitt kaum zwanzig Familien stark angenommen werden können, sind Georgianet mit Osseen vermischt; aber die Bewohner von Gelathi sollen Risten vom Stamme der Mukil oder Makal am Makak-don sein, die vor vielen Jahren von dort hierher gezogen sind. Sie sprechen also auch den Inguschischen Dialekt der Ristis schen oder Mithlhegischen Sprache, sind aber, wie elle erwähnte Odrfer, Georgien und jest den Russen unter wan, und stehen, wie schon bemerkt, unter dem Maurowi oder Kreishauptmann von Stephan = Lzminda, der jest Gabriel heißt und aus der Familie Lzobis khana ist.

Dier Werst über Stephan Tyminda vereinigt sich das Felsenthal und der Auß von Atschotthi, welches dem den Georgiern Shur-wald byza Atschotthis; dem genannt wird, mit der rechten Seite des Teresschen. In demselben ist die Festung wurd Sunna Gud schen, die seinen Bewohnern den Namen giebt, welches ein heidnischer und räuberischer Stamm ist. Durch dies Thal führt ein Weg längs dem Flusse zu den Gudasmagari und höher hinauf an dessen Ursprung zu den Tusschi in Rachethi.

Mordestlich vom Dorfe Stioni ப்படுக்க und estlich von Garbani படுக்கிக்க வா இவக்க கேர்கள் nen a don, liegt im Gebirge eine alte, von gehauenen Steinen sehr regulär erbaute Kirchest die auch Garbani heißt, und über deren Eingang ich folgende Aussichrift in alten Georgisschen Charakteren fand, von denen ich alle Buchktaben bis auf den dritten vom Ende lesen konnte, und sie hier in neuen Charakteren, die Redruli heißen, umschries ben liefere:

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Den Sinn dieses Bortes konnte mir indessen niemand von meinen Begleitern erklaren.

Beym Dorfe Robi sieht man, betich auf einer großen Unhohe, wieder eine Kirche, die Liminda Giorgi, b. i. ber heilige Georg, genannt wird. Bon Robi und Uchate ist anzumerken, daß, diese zum Distrikte Chewi gehörigen Obrfer von Lagaurisch en Offeten *) bewohnt werden,

[&]quot;) Die Offeten bes Stammes Tagate, welche Georgisch Lasgauri und Escherkeffisch Begei heißen, wohnen an den ober ten Gegenden der Bluffe Rizill und Gnalsbon, in den Dorfern ulags und Dallags Schanida, den beiben Dorsfern Rani, in Indag Tumanes kan, Ribbankak Tumanes kau und Darghaffs. — Reineggs nennt diefen Stamm Takaur, und übersent seinen Namen der Resgieren de, indem er ihn auf eine ganz unstatthafte Art aus dem Armenischen, in dem Taguur Forft bedeutet, ableitet. — Th. I, S. 223.

so wie auch der Level von dort im bis zu seinen Quellen, don der Ofsetischen Nation Tirkaut, die ben den Georgien Synchum- Turko heißt, ben welchen ich 1808 war.

Rach diefen geographischen Rachrichten, will ich auch bas, was zur physikalischen Beschreibum bes oberen Lenk thales gehort, anführen. Die Richtung des Weges bon Lichim bis Kobi, und also auch des gangen Thales, geht fühlich mit einer geringen Abweichung nach Westen; Die zwi icen Stephan= Taminda und Robi am ftarffen, doch kaum für Subfüdweit zu halten ift. Die Grundfinit Diefes Weges kann man nicht über fiebzehn Werfte gnneh men, und fur mehr bezahlt man auch nicht den Rofaken die Pferbe. Bon beiben Seiten fallen aus den Debenfluften bes hohen Bebirges Bache in ben Teret, Die nach einigen hundert Schritten auf einander folgen. Der Rluft Rad: bon, ber auf Georgisch Defdaroti genannt wird, if einer der ansehnlichsten, und kommt etwa eine Werft unter balb Belathi aus Weften. Etwas niedriger als diefer flickt ber Bach Achfare, Georgisch Chbe, an bem fic Bleverze-finden, aus Often. Drep Werste oberhalb Ste: phane Taminda flieft der Inosbon, ber ben ben Ger giern Raefurethi beißt, ebenfalls aus Dften, in den Teref. Un bemfelben und fidlicher wohnt die Ration Che w furethi in ben Dorfern Rargutica, Miguda, Art'ome Noch bstlicher am Ursprunge bes durch und anderen. R'achethi fliegenden Alafani findet man das Bolf ba Tufchi, bie bon ben Offeten auch Budan genannt wer Diese Bolfer sind weder Christen noch Mobbamme daner, und fprechen zwar Georgisch, reden aber auch ihre be fondere

fonbere Sprace, bie goa genannt wieb, und bie ein alter Georgifder Diglett, mit vielen Riftifden Bortern gemifcht. ift. - Etwa vier Werfte hober als ber Ino : bon', tommt ber Bad Ledena von Often aus bem Gebirde. und bon berfelben Geite noch hoher ber lich atesbon, mels der sich ben einem Dorfe gleiches Ramens in die Rechte bes Terefs ergieft. Ben bem Ginfall diefes Rluffes erhalt ber Retet einen gang anderen Lauf, als den et bis dahin gehabt. Er kommt namlich gerade aus Westen aus einer breitet Rtuft, in der er feinen Urfbrung am Schneegipfel Chochi hat. von dem auch ber nach Rorden fliefende Riaa kommt und der auf zwanzig Werft von Robi in Westen entfernt ift. Die Georgier nonnen diesen aus Westen kommenden Terek and Argawi, and nicht uneigentlich fann man biefem ans Beften kommienden Rluf einen besonderen Ramen benfegent und behaupten, bag aus der Berbindung beffelben mit beine Uchate son und bem Urs soon der Lerck entfielige ber von hier aus fast gerade nach Rorben durch bastice birae" fest. Der Urs : bon ober weife Rluft, Gebraifts တ်ကွတ်က်ဂ ကြီဟျှပ်ကာဂ Thethristali, entipringt auf bem Schneeberge Guba, flieft in einer weiten Rluft aus Gubfudweft und fallt ben Robi, uber bem Uchate = bon, in die Rechte des Terets. Sein Baffer ift gang weiß und an demfelben findet man haufig Bergfrostalle von weißer und rother Karbe, die durch bas Schneemaffer vom Gebirge abgespühlt werden. Der Teref hat keine eigentlichen Bafferfalle, aber fein gamer lauf bis binter Efchim ift fast ein einziger Kall zu nennen, indem die Bobe, von der er kommt. außerft beträchtlich ift.

D. Klaprothe Meise zc. 1. Band.

Run auch etwas von den auf dem Wege von Ischim bis Robi bemerkten Gebirgsschichten. Ben Efdim bort ber Kalkstein auf, ober richtiger zu sprechen, er fanat bort an und mit ihm läuft das Gebirge in sein nördlicher Ausge Die Breite dieser nordlichen Kalkschicht beträgt hendes aus. 15 Werft in der Grundlinie von Gaden nach Norden. Bon Tidbim in einer Grundlinie von etwa acht Werft erftrect fic der hoher als der Ralkstein gehende Schiefer, der da, wo er mit demfelben jusammenftogt., felbst etwas kalkhaltia wird. mit Sauren brauset, und schwarzbraun und weniger tom Beiter südlich aber wird er ftark schwarz und paft ift. etwas ins Blaue schielend, effervefeirt nicht und ift febr fek. Auf den Schiefer folgt ber Sienit, Granit, Bafalt und Basaltporphyr, die das eigentliche hauptgebirge und die Schneekette bilden. Seltener ift der rothe grobfbrnige Granit, und ben Dariela tommt eine Sattung mit Sernentin durchiogen por, der mit Feldspat durchmeht ift, so daß a oft wirklichen Berdantico bildet. Diefe Gebirgsarten liegen in fehr machtigen Schichten abwechselnd unter und über eine ander, daher an den fteilen, dem Teref jugefehrten Seitenwanden des Gebirges, breite Streifen, bald ftahlgran, balb rothbraun und apfelgrun ins Auge fallen. Bon diefen Se birabarten ruhren auch die gerundeten bunt gefarbten Gefcbiebe bes Terefs her, bie man von Tichim bis Tartar: tup in und an demfelben findet, bie das Baffer abgeriffen, mit fich geführt und abgeschliffen bat. Schieferftude finden fich nicht unter ben Geschieben, theils weil fie fehr breit und gang flach find, und also vom Baffer nicht mit fortgeriffen werden konnen, theils weil fie im Waffer leicht zerfallen und durch die Gewalt des Stromes gerrieben werben.

Daher scheint der schwarze glimmrige Sand zu rühren, den der Terek in der Gegend des nördlichen Kalkgebirges absetz.

Ben Kobi ist die merkwürdige Basalewand, die Reineggs im ersten Theile seiner Beschreibung des Rauskasses unter dem Namen brauner schörlartiger Kolonnenberg anführt, und auf der Rupferplatte C darstellt. Im zwenten Theile nennt er seine Wasse noch unbestimmter braunen, sesten basaltischen Granit. Diese Wand besteht aber aus Basaltporsphyr, der horizontalliegende säulenförmige Stücke darstellt.

Um 26ften Dezember Rachmittags um zwen Uhr bras den wir von Robi auf und ichickten uns zur lleberfteigung des Schneegebirges an, von dem wir noch denselben Abend wieber hinabzufteigen hofften. Wir liefen ben Ucates bon billich und ben Eeret westlich binter uns und folgten nach Sudwesten dem Sange des vom Gebirge herabfliefens ben Thethristagali erft an der Oftseite, nachher an keiner Westfeite. Rachdem wir anderthalb Stunden pon Robi aeritten waren und alfo an feche Werft guruckgelegt hatten, kamen wir an ein, auf der Westseite des ermahnten Baches von einer an zwanzig Kaden hoben Kelsenwand bers abstürzendes, Wasser, das die ganze Anhohe, von der es beranter lauft, mit einem wellenformigen Ralftuff übers zogen und an der Seite rothgelben Eisenocher absett, Quelle wird Subta genannt, ift auf bren Raden Breit, aber nur zwen bis bren Bug tief. Gie befindet fic auf einer fleinen Ebne, Die mit, im Sommer begraften, etwa noch vierzig Raden hoheren Schieferbergen umgeben ift. Baffer derfelben quillt mit Blafen, doch ohne Gerausch, an verschiedenen Stellen hervor, und frurzt endlich in einem, einige zwanzig Schritte breiten Umfange, von der ermahnten Sohe zu dem Thethristall herunter. Es warde an jeder anderen Stelle einen vortrefflichen Gesundbrunnen abgeben, dessen Wasser viel Achnlichkeit vom Selter hat, nur daß es noch mehr kohlensaures Gas enthält; allein hier geht es ungenutzt verloven. Der Geschmack ist mehr alkalisch als martiatisch.

Mordlich von der Quelle Gubta befinden sich am Flusse, besonders an der Oftseite und so auch nach seiner Mandung langs dem Terek, bis zu dem Einflusse des Baches Techena, ben dem Dorfe Ssioni, kleine wilde eisenhaltige Quellen, die einen Eisenocher absetzen, wie ich sie bischer auf meiner Reise noch nicht bewerft hatte.

Ueber den Thethri : Boali geht man über eine von altem herabgesturzten Schnee gebildete Brucke, unter der fein Wasser mit dumpfem Donnern wegftromt, indem es im Sommer durch sein allmähliges Schmelzen noch vermehrt wird. Roch anderthalb Stunden stiegen wir von der Quelle Subta magig bergan, bis zu einer fleinen Ebne, Die im Sommer mit Gras bewachsen, an beren Seiten bas Gebirge weder steil noch hoch ist. Auf derselben war der Ursprung bes von ben Offeten Urs : bon genannten Fluffes, bem wir bisher gefolgt waren, und der ben ben Georfiern Thethristqali heißt, welche beide Benennungen weifes hier waren wir nun schon auf dem Baffer bedeuten. Berge Guba, ber gewohnlich ber Kreugberg (Ruffifch Chreftowoi Bora, Georgifch Dibuarmate) genannt wird. Unfer Weg ging am Rande von Abgrunden, in Die man benm erften fallden Eritt bes Pferbes zu fturgen befürchten muk. Einer meiner Begleiter hatte dies Unglud, doch fam er mit einer geringen Kontusion davon. So fteigt

man beständig, bis man an bas von Robi neun Werft ents Fernte Remerne Rrent fommt, welches auf ber hochiun Stelle Des Weges errichtet fit, und von wo aus man die gange Gegerid weit und breit übersehen fann. hier ruhen gewohns lich die ermudeten Reisenden aus und verrichten ihre Uns Dacht für das aluctiche lleberstehen eines so beschwertichen Weges. Weftlich erhob fich der hohe Schneeberg Chochi, von dem der Teref und viele andere Kluffe kommen, und das Barometer ftand auf 200 9'. Die Gebirasart bes Rreugs berges ift ein rothlichbrauner, fehr loderer bafaltischer Borphyr, mit untermifcten Mandelfteinen, der faft immer horizontal liegt. Bon dem Kreuze fenkte fich der Weg nach Suden zu und wir ftiegen nun den Raufasus hinab, zu dent Ursprung des Aragwi Schoazo, der von den Offeten Chabbe = bon genannt wird, ber ben Dacheta in Georgien in ben Rur fallt und langs dem der weitere Weg nach Tiflis fortgeht. Beom hinabsteigen hatten wir ben Aragwi jur Rechten, an dem man einen fleinen, mit Laub = und Tannenbaumen bewachsenen Bafaltberg fieht, der mitten in einem tiefen Thale fehr mahlerisch liegt, und auf dem einige Wohnungen armer Offeten fteben.

Hier betraten wir den Offetischen Distrikt Guba, der aber mit zu Georgien gerechnet wird. Das erste Dorf des selben, welches wir trasen, war Noach fau oder das neue, darauf folgten Nargalset fari, Detweliund links davon Sere wafe. Weiter unten hatten wir Lumlisziche oder das Pfefferkuchenschloß, denn Rumlist der Georgische Name einer Art Ruchen, die von Waizens mehl und Ponig gebacken werden, und ben unverheiratheten Frauenzimmern sehr beliebt sind, die mit ihrem Genuß, ich

weiß nicht welchen, besonderen Aberglauben verbinden. Bon bier aus hat man, besonders im Sommer, eine vortressliche Aussicht in die Thaler von Mthiulethi. Auf der Westseite des Aragwi lagen die Obrfer Kanisi, Chatis kau, Guda, Kadiani, Mleti und Batara Guda (Klein Guda), von oben nach unten zu, die alle zum Disstrikt Guda gehören. Bestlich von denselben wohnt am Ursprunge des Flusses Ksani ein anderer Offetischer Stamm Osh amur, der auch zu Georgien gehört.

Abends um gehn Uhr erreichten wir endlich Rais fcaurt : f'ari ober die Raischaurische Pforte, Die dem Budaberae ben ben Ruffen ben Ramen Raifcaur ac geben bat. Ben diesem Dorfe, das auf einem ziemlich hoben Schieferberge liegt, und von einigen armen Georgischen Kamillen bewohnt wird, ift eine ftarke Redoute angelegt, mit einer bedeutenden Befatung von Jagern und einigen Ranonen. Wir kofteten hier zum ersten Male den Georgischen Bein (mzobo- Ghwino), ber, obgleich er nach dem Bergtheer roch, mit dem die Schlauche ausgeschmiert mers ben, une boch nach ber beschwerlichen Gebirgereise fehr aut schmedte. hier feste man uns auch zuerft Tichurtf'dela por; dies find auf Raben gereihte getrocknete Menfel. Aprifofen, Balinuffe und andere Fruchte, Die ju wiederholten Malen in eingebickten Weinmost getaucht, und nach dem Erkalten in Mehl gewälzt werden. Man ift fie kalt ober auch etwas erwarmt, wodurch sie weicher werden.

Die Finsterniß und die Ermudung meiner Leute nothigte mich, in Raifchaurt . f'ari zu übernachten.

Dren und breifigftes Rapitel.

tebergang über den Aragwi, den Aragon der Alten — Paschanauri — Gudamagari, ein alter Georgischer Stamm — sind
große Ruber — Beschaffenheit des südlichen Abhanges des
Kantassichen Gebirges — Bergleichung mit dem nördlichen —
Distrift Athiulethi — Alpenbewohner — ihre Lebensart —
Ackerban und Bichzucht: — Produkte von Athiulethi und
Chewi — Banart der Häuser in den Alpen — Festung Anax
nuri — Alte Lirchen — werden van den Lesgiern geplündert
— Banart von Ananuri — elende Quarantaine, in der wir
dren Tage unnüg aufgehalten werden.

Um 27sten Dezember stiegen wir am Morgen, ben sehn veblichter Witterung und starkem Schneegestüber von Laisschaurt st'ari in das Thal zum Aragwi, dem Araggon der Alten, hinab, der uns zu Anfange zur Rechten blieb, auf dessen rachtes Ufer wir uns aber nach vier und einer halben Werst, von dem Dorfe Araklethi begaben. Drep Werst von da hatten wir zur Rechten eine Kirche des heiligen Georgs (Tyminda Giorgi) und westlicher davon eine andere Kircha, die Zechlischuari heißt. Von Kaischaurtskari bis zur Kosefenstation Paschanauri rechnet man im Ganzen zwanzig Werste, und auf dem Wege dahin hatzten wir viele sehr starke Sauerquellen, die aber ungenutzt dahin sließen. Vorzüglich war das Wasser von einer dieser Quellen, nicht weit von unserem Uebergang über den braus

fenden Aragwi, fehr wohlschmedend und gab mit Rum gemischt einen wortrefflichen Punsch.

Dafchanauri, wo nur einige vierzig Rofafen feben, ift kein eigentliches Dorf, sondern nur eine aus Semlianken ober unterirdischen Butten bestehende Station fur Die Reifenden, und liegt am Ginfluffe bes Ticabaruci in bie Rechte bes Uragmi, fast ber Manbung bes ftarten Gebirgstromes zwooddonoch Gubamagari gegen über. Un demfelben wohnt ein eben fo heißender Georgis fcer Stamm in folgenden Dorfern, von unten nach oben ju gelegen: Dumatf'dau, Attenofi, Tfoodi, Libba, Ticala, Gogamurta, Makarta, Ris todi, Tidartidodi, Paudibihi, Tgibaurta und Bafurchemi, welches bas außerste nach Rorboften ift, und mit dem letten Dorfe des Diftrifts oder ber Ration Chemfurethi, die im vorigen Rapitel vortommt, grangt. Die Subamagari *) fprechen ben Altgeorgischen Digleft und find dem Ramen nach Griechische Chriften. es vorzüglich, welche die Strafe von Raifcaurt = f'ari bis Una/nuri unficher machen, fo daß fein Monat vergeht, in dem sie nicht einige Rauberenen oder Todtfcblace verüben. Borgüglich find sie Feinde der Ruffen und baben fich verbunden, sich nie unter ihre Berrichaft zu beugen.

^{.*)} Mofes von Chorene (Geographie S. 355.) tennt fie fcon unter bem Namen Gudamakark. Was dies Wort eigentlich bedeutet, habe ich nicht erfahren können. Guda ist im Georg gischen ein leberner Sack, und magari ein Band, das sich die Dochzeitgaste um den Arm binden.

wogu ihnen ihre Auffnwohnungen sehr bequem gelegent sind: — Das Barometer ftand dem Ausstusse des Gusdamagari gegenüber 23° 9''

Won Pasch auri hatten wir zwep und zwanzig Werst auf der Rechten des Arag wi bis zur Festung Anasnuri. Der Weg dahin ist sehr gefährlich, weil er nur einige Klaster breit, langs dem steilen User des Flusses geht, und zur Seite ein schrosses mit Wald bewachsenes Gebirge hat, in dem sich die Rauber verbergen und aus ihren Schupfwinkeln mit aller Bequemlichkeit auf die Vorübersreitenden zielen können; so daß ein einziger, mit hinzlanglichen Patronen versehen, viele tödten kann, ehe man pur sieht, wo er versteckt ist und ihm beyzukommen im Stande ist.

Die schiefliegenden Rlachen, welche bas Raufasische Gebirge felbst von feiner größten Sobe von Morden nach Saben macht, find nicht fo, wie die in entgegengefester Richtung nach Borben ftreichenben, von gleicher gange: sondern die subliche ist weit langer als die nordliche. lich vom hochten Scheidegebirge bis jum Ausgehenden bes Salfftein Bebirges. Die lange ber nordlichen schiefliegens ben Mache beträgt an funf und zwanzig. Werft, Die bes fudlichen aber bennahe funfgia, namlich von Belathi bis Ananuri. Die Gubfeite bes Gebirges lauft alfo weniger Reil und allmählig ins flachere Land, baher man bafelbft fehr selten fpipige und ppramidenformig hervorragende Rele Es ift aus eben ber Urfache auch weniger fen erblicket. Sahl, fondern fast überall mit Baumen und Pflanzen befett. Die dren Dauptschichten folgen im füblichen Gebirge in eben

ber Ordnung, die im nordfichen. Auf bas mittlere bochke Sienit's und Bafaltporphys Bebirge folgt nach Suben ber Schiefer, ber bier in ber Grundlinie von Rors ben nach Guben eine Breite von zwolf Berft einnimmt, und alfo an vier Werft breiter ift, als bas nordliche Schie ferfac. Auf ben Schiefer folgt ber Ralfftein, ber in ber Grundlinie von Morden nach Guben an funf und breißig Werft einnimmt, und also auf zwanzig' Werft breiter ift, als das nordliche Ralksteinfach. Bunachft am Schiefer ift Diefer Ralkstein ftablgrau, febr fein anzufühlen, Klingend und spattet fich in bicke Tafeln. In dem Musgehenden beg Un anuri ift er mit Sand vermifcht. Dit biefem Ralfftein boren nun wohl die Steinschichten auf, bas Bebirge läuft aber nicht nach Suden in eine flache Ebne aus, wie es nach Norden zu thut, sondern sett in kleinen, bald bobe bald niedrigeren Sugeln fort, die im Allgemeinen nach Guden zu immer niedriger werben, und fich bis gum Rur erstrecken, ber fie bom nordlichen Borgebirge bes Ararat trennt. In diefem füdlichen Theile des Gebirges kommen haufig Ralffpate, theils kompakt rhomboidelisch, theils brufigt vor, besgleichen auch Milchquarz, befonders am Leref von Gergethi bis Robi; auch ben Guba am Urfprunge bes Aragmi, baher man bier mehr als in dem nordlichen Gebirge Erzanbruche vermuthen kann. Meine eilfertigen Begleiter ließen mir nicht Zeit, Die Gange felbft aufzusuchen, aus welchen die von den Rinfen abgerifs fenen Spate und Quarge ihren Urfprung genommen. ber Gegendivon Gergethi und Stephan : Timinda fab ich haufig rothlichen und gelben Glimmer (Ratengold) in verschiedenen Steinarten, ber oft von unverftanbigen

Georgiern und Ruffen, welche glaubten, alles, was glanze, fep Gold, für mahres Gold gehalten worden ift.

Zwey Stunden oberhalb Ananuri fturst von einerzeinige zwanzig Faden hohen, Anhohe eine Quelle, die Mesne fau genannt wird, in das westliche User des Aragwi. Ihr Wasser setzt häusig einen wellenformigen Tuffstein ab, der auch die neben dem ebstießenden Wasser hängenden Aeste der Haselstauden inkrustirt. Uebrigens habe ich gar keinen Gehalt von kohlensaurem Gas bemerkt.

Das fubliche Gebirge fentt fich fehr flach nach Mits taa au, fo wie die Rluft des Aragwi noch flacher von Diten nach Beften, und das felfigte Gebirge ift uberall mit gelblichem Thon und genugsamer Erde bedeckt. her wird die obere Gegend des Fluffes überall ju Kornfels bern benutt, und an beiden Seiten beffelben liegen fol gende fieben und zwanzig Dorfer, welche den Diftrift donomongon Mthiulethi oder das Bergland ausmachen. Un ber Oftfeite des Aragwi neunzehn: Sfes tarte'ari, welches bas außerfte nordlich ift und mit bem Diftrift' Buba grangt, Raifdaurt : f'ari, Stere. Migurethi, Bicoa > Sowili, Tfconfco, Sas fat : f'ari, Roro, Raewscha, Mifoarat : f'ari, Arganau f'ari, Radibani, Rofnauri, Refige ni, Tidofdelni, Eimia Sowili, Tidirifi, Rautarani und Dihidihiani, welches das lette fubs liche ift. — An ber Westseite liegen acht zu Diesem Diftrift gehörige Dorfer, Die von Morden nach Guden fo auf einam ander folgen: Mlethi, Arafethi, Rimbarieni,

. Charcethi, Tzetlidfhuari, Amirni, Rande und Efdarthali. Alle biefe Doefer find in bem ziem lich hohen Gebirge gelegen, benn vier Stunden oberhalb Ananuri ift bas Gebirge mit bem bichteften Buchenwald oder mit Fagus sylvatica besett, daher duselbst keine Relber und Dorfer fenn tonnen. Rabe vot Unanuti bort bet bide Wald auf und verwandelt fich in Buschwerf: bies bes fieht aus Crataegus oxyacantha, Cornus mas und sanguinea, Mespilus germanica, Malus fylvestris, Prunus domestica, Ligustrum vulgare, Evonymus europaeus, Prunus spinosa, Acer campestris, Corylus avellana, Fraxinus excelfus, Berberis vulgaris, Carpinus betulus, Ulmus campestris, Quercus robur. Mit einem Borte, Diefe Gebufde am Aragwi gleichen vollkommen denen am niederen Terek wischen Mosdof und Rurdufowat. Der Wallnußbaum fommt in der Gegend von Unanuri haufig vor, er ift aber hier noch nicht einheis mifch und tragt nur ein Jahr ums andere, obgleich er bier vollkommen gut fortkommt und in Bobe und Dicke mit ben arbften Giden ftreitet. Um Ananuri werben' auch icon Weinreben und Pfirschen gezogen, die aber doch nicht alle Jahr gut ausfallen.

Die Gegend des höheren Gebirges zwischen Gelathi und Kobi hat sast gar kein Gehölz. Man sindet nur selten Fichten, Pinus fylvestris, Birken, Betula alba, Etsen, Betula alnus, Bogelkirschen, Sorbus aucuparia, Louicera coerulea, Spirea crevata, Azalea pontica, Rhododendron ponticum und Vaccinium Vitis idaea, welche die höchsten Gebirge, wo alles größere Gehölz auf hort, bekleiden. Sobald man sich aller vom höcken Gestiege entferut, kommen auch diese Baumarten in den wars meren Niederungen nicht mehr vor, an deren Stelle man alsdann Pyrus pyrakter, Corylus avellana und Ulmus campestris am häusigsten findet. Noch niedriger stellen sich dann die vorher angeführten Baumarten ein *).

Die Bewohner des Diftriftes Mthiulethi find Geors gier, die febr armfelig leben und ihre Sprace in einet etwas abweichenden Mundart reben. Gie find zwar bisjest noch nicht den Ruffen unterworfen, halten sich indeffen doch ruhiger als ihre bftlichen Rachbarn, die Gubamagari, weil man ihnen eher bepkommen kann, als diefen. The Sauptprodukt ift Tabak, ben fie ziemlich weit herum vertaufen. Much giebt es bep ihnen viel Bilopret, Baren, Bolfe, wilde Ragen und andere Thiere, deren Kelle fie verkaufen. Ihre Felder find micht fehr geraumig, fregen ber Enge ber Felfenthaler, in welchen fle wohnen. Gie fuchen zwar dem ftarren Geftein fo viel Grund als moas lich abzugewinnen, boch haben fie niemals hinreichendes Brodforn, weil Baipen und Rogaen nicht, wohl aber Berfte, Ruben und Rettige ben ihnen fortfommen. Gie erhalten ihr Mehl aus anderen Gegenden von Georgien uber Liflis, wohin sie oft in großen Karawanen kommen, um ihre einheimischen Baaren bagegen abzuseten. Auch verforgen fie fich baufig aus der fruchtbaren Gegend von Du-

^{*)} Alle diefe naturbiftorifchen Bemerkungen find bas Resultat fpaterer Commercecurfionen, denn der Binter erlaubt nicht, bie Pfangen ju beobachten.

schethi. Sie machen auch eine besondere Art keiner eisernen Tabakspfeisen, die bey ihren Rachbarn sehr beliebt sind.

In dem Distrifte Chewi wird Baiten, Gerfie, besonders zweyzeilige, und Safer gesäet. Der Waigen im Berbste und diese beiden im Sommer. In der Mitte des Septembers ist man erst mit ber Baipenernte beschäftigt und ber Safer und die Gerste find dann noch nicht vollig reif. Die Aussaat des Winterwaitens geschieht um dieselbe Zeit, und einige Felder zeigen bann icon bas neue Geun. Beufdlag muß um eben biefe Zeit geschehen, fo fehr baufcu sich, ben dem kurzen Sommer, die Arbeiten in den kalten Der Acker wird gedungt und mit einem kleinen Vilua bearbeitet, den ich anderweitig beschreiben werde. — Rindvieh, Schafe, Ziegen, Schweine, Pferbe und Efel find, die Sausthiere der Alpenhewohner, allein mit dem Rindvieh bestellen sie alle Ackerarbeiten, die Efel brauchen fie jum Tragen ber Laften, und bie Pferbe, beren fie nur wenige haben, blog jum Reiten. Sunde, von der Race ber gemeinen Wolfsbunde, halten fie baufig; Raben feltener. Aufer Buhnern giebt es hier fein Dausgeflügel, und von wilden Bogeln bemerkte ich besonders die niede liche Certhia muraria, die haufig auf den Klippen herum hupfte.

Die Paufer der Alpenbewohner sind aus rohen Steis nen erbaut und bestehen nur aus vier Wänden, über welche Balten gelegt sind, auf diese Schiefer und dieser ist wieder mit Grand beschüttet. Dies Dach ist also ganz flach und in demselben in der Mitte ein Loch zum Ausgange des Rauches, das von innen anigemacht werden kann. Durch dasselbe fällt auch das Tagesslicht hinein. Die Häuser sind ein bis zwen Faden hoch und gemeiniglich wohnt unten das Dieh und oben halten sich die Menschen auf. Die Dörfer in den beiden Distrikten Chewi und Mthiulethi sind klein, und man kann kaum mehr als zwanzig Familien in jedem im Durchschnitt annehmen. Fast ben jedem ist eine Muhle mit einem horizontalen Flügelrade, wie sie ben den Ingusschen beschrieben worden ist. Die Abgaben aus Beiden Distrikten betrugen unter den Georgischen Königen von jeder Familie zwen die vier Schafe, die, so viel ich weiß; und noch jest so entrichtet werden.

Ananuri Shiboncho, deffen Ramen Reinegge ohne allen Grund aus dem Arabischen durch Annenlicht iberfett, liegt am rechten Ufer des Baches Arkala, der sich in die Rechte des Araqwi ergießt. Es gehört zum Georgischen Diftrift Sferifto, ber fich bis über Dufches thi bin erftrect, und wird von wenigen Georgiern und Armeniern bewohnt. Die Kestung besteht aus einer an brev Raden hohen Mauer, die ein Biereck vorstellt, deffen Binkel rund und ausgebaut find, fo daß von benfelben bie Bandebeschoffen werben konnen. Diefe gange Reftung', in der ich' kein anderes Zeichen einer Zestung, als einen beständig betrunkenen Kommendanten, verspurte, wird gang von bres Rirchen ausgefüllt, Die ber heiligen Chithobel gewidmet find. Gine derselben foll vor zwenhundert und die andere por hundert und achtig Sahren erbaut worden fenn, und beibe haben Eristhawi ju Begrandern. Auker Diefen Rirchen fieht man nur noch innerhalb ber Keftung eine alte

Jege feer ftebende Rommenbantenwehmung und eine fur ben Beiftichen.

Im Monat August des Jahres 1727 miethete der Rfanische Eristhawi, Namens Schansche, einen Arupp Lesgier und eroberte zuerst mit denselben die Festung bedauf des Chamschiß ziche, worauf er sich gegen Ananuri wandte, wo der Aragwiß Eristhawi, Ramens Bardsig, mit seinen Brüden und Berwandten wohnte. Nach einem heftigen Rampse wurde diese Festung auch pon den Lesgiern eingenommen, und die Rirchen, die sonst reich gewesen seyn sollen, jest aber nichts als die leeren Wände zeigen, geplündert. Noch kann man sehen, wie die Lesgier den auf Sops gemahlten Aposteln und Deisigen die Augen mit den Dolchen ausgestochen haben.

Die Wohnungen der Bewohner von Ananuri find auker ber Festung und lehnen fich an ihre Ofiseite. Sie nehmen einen vierectigen Plat ein und waren fonft mit einer, jest verfallenen, Mauer eingeschloffen. Gie haben ein fonderbared Ansehn, benn ihre Dacher find alle bem Erbboben gleich. Man hat namlich Gruben von der Tiefe eines Fadens ge macht und diefe an ben Seiten mit bolg ausgelegt, ju beren oberen Decke Bretter bienen, die mit Thon beschüttet find. In der Mitte eines jeden Daches ift eine Deffnung, durch die der Rauch von dem im Zimmer brennenden Solze hinaus und das Tageslicht hinein geht. Die Biehställe sind neben ben Wohnungen und auf eben diese Art angelegt. Benart zeigt von der verächtlichsten Faulheit, da überall die Baumgterialien in großer Menge, in der Rachbarichaft in Roch muß ich bemerken, daß fich in ber baben find. Keftung

Festung von alten Zeiten her Wasserröhren besinden, durch die das Wasser der in dem anstoßenden Gebirge entsspringenden Quellen überall hingeleitet wurde; allein sie sind jest ganz zerfallen.

Bep Ananuri wurden wir vom 28sten bis zum 30sten Dezember in der Quarantaine aufgehalten, die aus drep von Reisern zusammengestellten Hitten (Balagani) bestand, in welchen wir allen Unfreundlichkeiten der Wittezrung ausgesetzt waren. Diese Quarantaine schien überdies ganz unnütz, weil nichts von dem Gepäck der Reisenden ges lüstet wird, und sie selbst gar nicht untersucht werden, wozu die betrunkenen Beamten keine Zeit haben.

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in den großen Aragwi, der auch Tozo omog zo Schawi Aragwi oder der schwarze Aragwi heißt. An demselben wohnt die Georgische Ration Mozzo Pschawi, die sich detlich die zum Ursprung des Flusses Jori in Rachethi erstreckt, in Westen aber durch die by Zochmon Chewsuri, deren Land by Zochmon Chewsurethi beist, von den Gudama quri getrennt wird. Die zelsenthäler beider Stämme hießen ehemals Mon-zymo Phoweli, und werden in Norden durch das Eisgebirge von den Inguschen und Kisten getrennt.

Die Pichawi haben diefelbe Sprache und benfelben Glauben wie die übrigen Georgianer. Besonders wird eine Rirche ben ihnen fehr heilig gehalten, die vom Konige Las fca Giorgi (regierte von 1198 bis 1211 n. Chr.) erbaut und and John Azoma Lasas plus es genannt wird. In derfelben follen fehr viele goldene Beiligenbilder, Rreuze und andere Rirchengerathschaften aufbewährt mer ben, benn die Pichawi und Tufchi bringen alles Gold und Silber, deffen fie habhaft werden konnen, hierher. Sie haben auch Bahrfager, welche ihnen verborgene Dinge fagen und im Ramen des heiligen George prophezeihen. Nebrigens gleichen fowohl sie als auch ihre Rachbarn, Die Chemfuri, den Bewohnern von Mthiulethi, und find in ihren Zelfenthalern gegen alle feindlichen Angriffe So wie ihre Nachbarn, die Gudamagari, find fie Zeinde der Ruffen; allein fie haben bep weitem nicht den Muth bei übrigen Raufaster, sondern machen ihre Ueberfalle entweder mit großer Ueberlegenheit in der Angahl; wenn fie überzeugt find, nicht den Kurgeren zu ziehen, oder fie lauern mit einigen Rameraden ben einem engen Baffe, hinter einem von Baumen und Steinen gemachten Bollmert. ben Borubergehenden auf, von wo fie mit Bequemlichkeit gielen und too ihre Gegner ihnen nicht bentommen tonnen. Ruffen tobten fie auch ohne hoffnung auf Bente, blog weit fie diefelbem fur Reinde halten, und leider thun bies auch häufig andere Georgianer unter dem Ramen der Bergbewohner, beim das gange Bolf wänscht nichts fehnlicher, als von der Russischen Berrschaft los zu kommen, und entweber von eigenen Ronigen reglett gu werben , ober uns ter Perfien gu fteben Die Chemfuri haben in ihren Beigen fructbare Meder, worauf fie befonbers Berftei-Bafer ! Dirfe und mir wenig Baigen bauen. - Panthers thiere (Tatarifo ასაშ Cfaplan, Georgift ვბთლიანი Raphlani) giebt es bep ihnen haufig, und fie bringen die Relle nach Liflis, die daselbft ziemlich wohlfeit verkauft Ein fleines gilt bren, und ein großes feche bis fieben Rubel Gilber.

An der Bereinigung des weißen und schwarzen Aragwi liegt zwischen beiden das seine Stadt ftand. Einige Berst südlich von hier vereinigt sich der Fluß und das Felssenthal von Schwarzen Bodawi, welches auf den Gesbirgen von OneShon Thianethi seinen Ansang nimmt und von Osten nach Westen geht, mit der Linken des

Aragwi. Bep Bobami ist ein gensies und schöngebauetes Aloster mit einer Auppel. Darauf folgt auf derselben Seite städlicher das Felsenthal Variourval byza Tirs daliß schemi, und noch südlicher ein anderes, welches 600-200-0060 byza Nokorniß schemi genannt wird. Beide kommen von den Thianethischen Gebirgen, und in dem höheren Theile der legteren liegt ein Aloster mit einer Auppel, welches nom vier und vierzigsten Georgischen Könige Artschil, der ums Jahr 718 n. Shr. den Märtzertad starb, erbaut worden, und in dem er auch selbst der gegeben liegt.

Am giften Dezember verließen wir endlich bie uns fo nnangenehme Quarantaine und fetten unfern Beg fangt dem rechten Ufer bes Aragwi weiter fort. Auf dem Bege: von Angnuri bis Ragaspiri hatten wir jur Rechten auf einem bohen Konglomeratgebirge eine dem heiligen Georg gewidmete Rirche (Giorgi Eaminda), Die noch ziemlich gut erhalten und von Sandfteinquabern gebaut ift. Der gange Berg ift voller großen und fleinen Sohlen, über beren Entftehung fich nichts mit Bewinheit fagen läßt. Bermuthlich find fie von frommen Ginfiedlern ausgegraben, die souft ben ber Rirche gewohnt haben. Dier fangt foon bas angeschwemmte mit Ralf gemifchte Sandsteingebirge au und Konglomerathügel sind überall in Menge au finden. Dies deutet auf die ehemalige Machtigfeit der Raufasischen Strome und der haufigen Berandes rung ihrer Betten. Die gange Gegend ift mit abgerundes ten Gefchieben aus dem bochften Gebirge überfaet, von benen bie alteren im Berwittern eine faft fußhohe Thonbede über dem Boden gebildet haben, unter der aber mie Sauren braufender Sand jum Borfchein kommt.

In dieser Gegend sahen wie die ersten Weinstode. Georgiens, sie schienen aber abgestorben zu sepn. Dobe Rußbäume, die aber nicht alle Jahre tragen, giebt es auch hier in Menge. Aurz vor Ragaspiri wird das Thal, in dem der Aragwi fliest, viel breiter und die Berge zu, beiden Seiten sind mit Laubhaumen bewachsen, die ihnen ein frohliches Ansehn geben. Die Eiche ist hier vorwaltende Sonst ist die Gegend fruchtbar und bringt Waigen in Menge hervor.

Bir tamen über die Bache Pote, Duschethi und Riba nach ber bedeutenden Rosafenstation Chartifia f'ari, die in einer angenehmen und nicht fehr bergigten Begend am rechten Ufer bes Aragwi liegt. Etwa brep; Berft in Nordwesten hatten wir auf der andern Seite Des Flusses die alte Festung bozonchoom- Staguramo, sie fonst bymgo Chert'i hieß, im Bessenthale anjogale 1930 Chetsmiß : dewig In Often wird daffelbe von inem Bergraden von Ergo in R'a dethi getrennt, und üdlich davon liegt das Gebirge von Booplo Gabeni, ruf dem eine Reftung ftand, die vom vierten Georgifchen tonige Pharnabas, ber von 274 bis 242 regierte, ang jelegt worden fenn foll. Diefer Pharnabas errichtete. pier bas Gopenbild Saben, von dem der Ort feinen Ras nen erhielt. Darauf wohnte hier einer von den drepgehn jeiligen Batern Ramens om-obj Joane, der daselbsti in Rlofter erbaute, in bem er lebte und begraben liegt.

Aus dem Gewolbe dieser Rirche fließt ein Wasserquell, der in ein großes steinernes Bassin läuft, aus dem er seinen weiteren Abstuß hat. Die Georgier betrachten es als ein Wunder, daß dasselbe immer voll bleibt und niemals über läuft; auch schreiben ste diesem Wasser eine heilsame Krast gegen verschiedene Krankheiten zu und bringen es in Schläw den in der benachbarten Gegend zum Berkauf.

Bon Shartiß : t'ari bis zur Quarantaine von Machetha hatten wir nur noch eine deutsche Meile, die wir Rachmittags machten. Auf diesem Wege passirten wir sübs lich vom Dorfe Phontchela den Bach Rares = chewi, der zehn Werst in Südosten von Duschethi im Sandstein gebirge entspringt, sehr klares Wasser hat und sich in die Rechte des Aragwi ergießt. Dies ist der letzte Zusluß, den dieser Strom auf der Seite und überhaupt erhält, und indem er in einem breiten oft; veränderten Laufe dahin sließt, sich ben Machetha in den 333000 Mt. was xi oder Aur ergießt.

Michetha, welches sonft die Hauptstadt von Georgien war, jest aber nur ein elendes Dorf ist, liegt in dem Winkel, den der Aragwi und der Mtk'wari ben ihren Bereinigung machen, und zwar auf der rechten Seite des ersten und auf der linken des andern Flusses. Dieser! On ward, der Georgischen Sagengeschichte nach, vom Michethoß, einem Sohne des Khartloß, der in der sechsten Generation nach Noach lebte, erbaut, und nach seinem Ramen benannt. Nach und nach ward er zu einer ansehne Ischen Stadt, in der die Könige von Georgien ihren Sie hatten. Der Persische Eristhawi (Satrap)

Arbam umgab fie mit einer Maner, erbaute eine Reftung an ber Brucke über ben Rur und eine andere in Rorben. und verband fie mit School Armafa, das jenfeits Diefes Rluffes gelegen mar. Seit biefer Beit follen bie Geors gigner angefangen haben, ihre Gebaube mit Rale aufzufah Er wohnte in diefer Stadt als der hochfte Bewalts haber im Lande und alle übrige waren ihm unterthan. Darauf gerftorte Mon Die Befestigungen von Machetha Die vom Konige Pharnabas wieder aufgebaut und von ben folgenden iftets in gutem Stande erhalten wurden. Der Ronig Mirian (von 265 bis 318 n. Chr.) erbunte bier eine holgerne Kirche, in der ein zerrifnes Kleid Christi aufbewahrt wurde. Der feche unde awanzigfte Konig von Georgien, Mirbat (von 364 bis 379.n. Chr.), errichtete, ftatt der alten holzernen Saulen, fteinerne, melde auf Georgisch UZIGO Ssweti genannt werden, und bes-Halb erhielt diese Kirche den Ramen bzzen Sbro-zzon Simeti zoomeli, jest aber heißt sie bodockon-by Rordlich von derselben erbante berselbe Sfamirone. Mirian noch eine andere, die gnozzzabald bododzam- Chthaebiffa : Sfamthawro heift und von Quadersteinen fehr icon mit einer Ruppel aufgeführt ift. In berfelben liegt ber brev und vierzigste Ronig. Die (lebte um 668 n. Chr.) begraben. - 20 achtang Gurs gaflan (von 446 bis 499 n. Chr.) baute Michetha von Stein auf und fette dafelbft einen Ratolifos ein. bem ein und fiebenzigften Konig Giorgi (um 1304) ward Die zerstorte Stadt wieder erneuert und bald darauf wieder

pon Limur, der in der Georgischen Chronik Mohamur heißt, verwüstet. Alexans der, der sechst und siedenzigste König, der 1414 n. Shr. der Ohron bostieg, erbaute sie wieder, so auch eine schink keinerke Kirche mit einer Kuppel; allein die Kuppel sie das dapauf ein und ward erst unter dem neun und achzischen Könige Rostom (von 1634 bis 1658) wieder herge stellt. Endlich der vier und neunzigste König Wachtang (von 1703 bis 1722) verschönerte diese Kirche sehr. In derstiden liegen folgende Könige begraben: Wachtang Gurgastlan, Davith Lastchatse, Dimitri Lhamsdahli, der große Luarsab, Swim on und Giorgi. Auf der Ostsiete der Stadt war noch ehredem die Stesphan z. Laminda, die vom ein und dreisigsten Könige Katschil aufgeführt worden *).

Machetha liegt etwa jehn Faden über der Wasser, kinde des Kur's und ist rings herum von Bergen umgeben. In Osten hat es den Berg 7366 8360360 Dihmar Sed at seni, an der Linken des Aragwi. Auf demselden sieht, die Kirche und das Kloster Tschatschuiß-Lagidari, d. i. die Panzerkirche, von den die Sage sabelt, daß eine Kette von derselben die zur Thurmspize der in Michetha gezogen gewesen sen, auf der die Heiligen beider Kirchen wechselseitig den einander zum Besuch gekommen waren. Beide sollen von zwep Baumeistern, von welchen

^{.*)} Mue bier gegebenen biftwifchen Rachrichten nehme ich aus ber S. 504 angeführten geographischen Beschreibung von Georgien.

der eine den Lehrer a der andere der Sibuler war, erbaut worden fenn. Alls aber der Lehrer gesehen bag bas Werk feines Schulers in Magetha bas feinige übertroffen. habe er fich in ber Berzweiflung bie rechte Sand abgehauen. ... Westlich von Machetha find die Berge von buck-form Storethinethin auf benen some eine Borffadt Ramens Sfaethine ftanti, und an benen man . jest die Ruinen mit Die Mirche des alsen Schieffes Glain's tham'ro fieht, welche giemlich geratimig und nur brens bie bieihundert Sibritt von der Stadt entlegen find. In benfelben bat mair jege bie Quarantaffie angelege, in Bet vir bis jum 12. Sannar 1808 angehalten wurden. In der nordoftlichent Gde berfelben ift bas Grad ber feillach Rin of die bas Chriftenfoum in Georgien einführte, abet veldem eine kleine Rapelle' fieht, in der jest der Quarais ginen strat feine Debifdniente aufbewahrt. In ber Gab eite bon Cfamebab to fieht min bie alten Mauern bes hemidigen Bifchoffibes Wund gegefiaber in Rorden eine don erfraltene alle Richt, bie aber fett gang leer fieht. in berfeiben find Georgifche Konige und Roniainnen. egraben.

Machena, welches vielleicht das Meordine des Itolemaus ift, war ehemals die Haupt- und Residenzkadt on Georgien, bis im Jahre 469 Wackang Gurgassan den königlichen Sit von dort nach dem von ihm ersauten Tiflis verlegte, Aus den häusgen Teummern on steinernen Gehäuden, die man hier überall antrifft, ann man auf die sonstige Größe der Stadt schließen, die iessseits und jenseite des Aragwissand. Ihre Ausbreis

Rufland nie auf die Erfüllung dieses letten Artifels gedrum zen, benn die Pforte befand sich bis noch eine vor einer Jahre im ruhigen Besitz von Bathumi in Guriel und von Poty und Anaklea in Mingrelien. Downwebe die lette Stadt schon vor mehreren Jahren von einen gewissen Saltschutzi Golovani verrathen, und sitt einen sehr geringen Preis vom Dadtan an den Fürsten in Abchaß abgetreten. Dieser lette heißt Kaleschbed und sitt von Georgischer Abkunft, hat aber den Islam angenominen und erkannte die Oberherrschaft der Pforte an.

Mingrelien zerfallt in zwen große Diftritte, Dbi: foi, langs dem rechten Ufer bes Rion bis jum Deer, mi Ledingumi grangt an Imerethi, Squanethi und an das land der Mb da f. Obgleich Voto auf der linfn bes Rion liegt, so gehort es boch mit zu Dbifchi, so wie auch die fleine Stadt Un aflea an der Mundung bet Sut fes Decu Enguri. Der Theil von Dbifchiam Rim, ift wegen ber häufigen Ueberfchwemmungen moraftig, abn bas Klima von Lebfhgumi ift angenehm und gefund Der Boden ift fruchtbar, und bie Berge find mit fcomm Bauhol; und Rruchtbaumen bedeckt. Rauffahrer fomm fich nur auf zwen Werfte Poty nahern, aber große platte Rahrzeuge laufen in den Rion ein und fahren hinauf til jum Ginflug ber R'wirila, in einer Entfernung von ben Stunden Weges von Rotatis. 218 man im Cabre 1804 von Ruffischer Seite auf der Kufte von Mingrelien Truppm und Borrathe mit Transportichiffen landete, entdedte man einen neuen Dafen, im Ausfluffe der beiden Gluffe Chopi und Biwi, Die Bier eine bebeutenbe Bucht bilben, welcht

funfig Schiffe enthalten fann, und beren Gingang man nut reinigen mußte.

Die vorzüglichsten Flusse in Mingrelien sind ber Tideniftgali (b. i. Pferde-Basser, der Sippus der Alten), welcher es von Imerethi trennt, det Enguri und der Unwi, welcher in den Choni falle und dessen Duellen nur funf Werst von denen des Rion entsernt sind. Burst Zizianow schiefte einen Ingenieur-Offizier hierheit, um zu untersuchen, ob eine Verbindung zwischen beiden Flussen moglich sey; wenn aber die Einfahrt in den Safen von Chopi beschwerlich seyn sollte, so wurde auch ein solcher Ranal ganz unnütz seyn.

Die Einwohner leben von wemigem Ackerbau und win dem Berkauf ihrer eigenen Kinder, und die Fürsten verhans deln die ihrer Unterthanen an die Burken. Das Bolk ist arm, und sein Esend wird noch burch beständige Kriege und innerliche Unruhen vermehrt. Alle Mingresser sind Griechische Christen, so wie die Imerethier und Georgier. Die Reszierung hat dies Achnlichkeit mit der von Imerethi, mut ist n diesem ein König unter dem Litel Mephe, und in jesseich in Fürst, der Dadian genannt wird.

Während des Türfichen Krieges 1772 und 1773 seistete' der regierende Fürst von Mingrelien Kabia Dadian vem Seheral Lotle den bedeutende Dienste, und sein Land vurde deshalb; so wie Imerethi, benm Friedensschlusse von er Verpflichtung gegen die Pforte besteht, junge Knaben nd Mädchen als Geißeln zu geben. Sie erhielten auch völge Religionssrechheit und wurden von beiden Theilen für mabhängig erkläte. Russland war ihn lange außer aller derbindung mit Misterlien. Aus fell Badian gerieth

aber mit bem Konig von Imerethi Salomon I. wegen ber Proving Ledichaumi in Streit, ber von feinem Sohne Giorgi Dabian fortgefest wurde. Im Jahre 1803 folate Salomon II. feinem Bater in ber Regierung von Imerethi und eroberte mit gewaffneter Band Ledife aumi. In ber Berzweiflung wendete fich baber Giorgi Dabian an Rugland, bat unter die Bahl feiner Bafallen aufgenommen zu werden, und leistete gegen Ende besielben Jahres dem Raiser ben Gid ber Treue. Er übergab zu alei der Zeit eine Unterwerfungs : Afte, Die am 4. Julius 1804 ratificiet wurde. Rach derselben sollte er und seine Rachfol ger ber Borrechte, die ihnen die Gesetze ihres Landes guge stehen, genießen, doch ward die Todesstrafe auf immer abaefcafft.

Der Farst Giorgi Dadian starb im Oktober 1804, und sein Sohn Lewan wurde als Beherrscher von Mingrelien bestätigt.

Rach der Bereinigung diesek kandes und Imerethi mit dem Aussischen Reiche, endigten der Dadian und der König von Imerethi ihre Streitigkeiten, und die Feindseligkeiten wurden eingestellt. Beide Theile aber fegten die Auseinandersetzung ihrer Ausprüche auf Ledsch gumi dem Rufsischen Hofe vor, dessen Entscheidung sie erwarten.

Imerethi besteht aus dem eigentlichen Imerethi und dem Distrikt Radsha. Es granzt an Georgien, Mingrelien und den Paschalik von Achalziche, und wird durch den Kaukasus von der großen Kabardah und dem Lande der Offeten getrennt. Das Klima ist mid und der Boden fruchtbar. In den Gebirgen sindet man das schönste Bauholz und Fruchtbaume in Menge. Der Weinschaft

fock, und umschingt alle hohen Baume, so daß das Land einem großen Weingarten ahntich sieht. Der Imerethische Wein (NIO) Ghwino *)) hat sehr viel Aehnlichkeite mit dem K'achethischen, und ist ungleich besser als der, den man um Tiflis und in Kharthli (Kartalinien, dem eigentlichen Georgien) gewinnt. Auch übertrifft er ben weistem den Donschen, Kislarischen und Krimmschen, mit deren Kultur man sich doch viel Mühr giebt. Die beiden Hauptssusse sind der Kioni und Kwirili (d. i. der schrevende oder sausende), die in sich eine Wenge weniger bedeutender aufnehmen, deren Lauf gewöhnlich durch viele Wassersälle unterbrochen wird.

Die Imerethier beschäftigen sich mit dem Aderbau und sind nicht ganz so armlich als die Mingreler **). Um sich etwas zu verdienen gehen jahrlich einige Tausend nach Georgien und vorzüglich nach Tiflis, wo sie sich als Bediente oder Laftträger vermiethen. Ausgeführt wird etwas

^{*)} Bemerkenswerth ift, daß die sonft gang einzeln ftehende Georg gische Sprache, die mit keiner bekannten Achnlichkeit hat, in diesem einen Worte Ghwino mit vielen Europäischen übers einstimmt. Dahingegen Wein in allen benachbarten Sprachen durch gang fremde Werter bezeichnet wird. Fast konnte many ben der unglaublichen Menge Wein, der an beiden Seiten des Epr wild wächst, auf den Gedanken kommen, dies vortreffliche Getränk fen, so wie sein Name, von dorther nach Europa gesbracht worden.

^{**)} Am hofe des Dabian konnte einer meiner Freunde, ber fich bort einige Zeit aufhielt, oft nicht einmal ein Eurkisches Goldsfind von eirea zwen Chalern Werth auswechseln.

v. Rlaproths Reife ic. 1. Band.

Korn, Honig, Bachs und Wein. In Kharthli, einem sehr hohen und den kalten Raukasischen Winden ausgesetzten kande, gedeiht der Wein nicht sonderlich, und man trinkt daher vielen Imerethischen. Khuthaißi, die Hauptstadt von Imerethi, liegt am rechten User des Rioni und ist jest sehr verfallen. Hier sindet man etwa hundert Armeinische Familien, die den Handel in Handen haben; und einige von ihnen, die in Radsha, Ofsetien und der Rabardah befreundet sind, treiben ihn bis Wosdof. Ihr Weg geht dann über Oni, Sebi und Tschiora nach Istirdugor, im Lande der Dugoren, und von dort längs dem Uruch, durch die kleine Rabardah nach Wosdof.

Die Ginkunfte des Ronigs find fehr geringe, und hanaen von Umftanden ab. Sie belaufen fich auf 30,000 bis 50,000 Rubel Gilbergeld jahrlich, nach dem Werthe bef sen, was er verpachtet. Druckende Taren belaften bas Bolk und bereichern feine Raffe. Die Bevolkerung von Emerethi ift schwer zu bestimmen, und überfteigt gewiß nicht 20,000 Familien, so wie man die von Mingrelien hochftens auf 10,000 anschlagen kann. Seit der Regierung des Ronias Salomon I. hat det Bandel mit Sflaven, die man an die benachbarten Bolfer verkaufte, beträchtlich abeenommen, und bas land ift, nach Berhalmig feiner Geoffe, viel bevolferter, als Georgien. Dem Imerethi ift etwa nur ein Biertel fo groß als biefes, und boch betrug. nach der letten Bahlung (1803), die Anzahl der Abgaben entrichtenden Familien 13,000, die von Georgien aber nut 25,000, wenn man die Tartarifchen Provingen Efafac, Bortichalo und Bambaf mitrechnet.

In Imerethi herrscht das Kehnssstem, und die Kürsten, welche Basallen des Königs sind, brauchen in ihrem Gebiete Riemandem Rechenschaft zu geben. Die Einswohner sind theils Stlaven des Känigs, theils Leibeigene der Färsten, und die Anzahl der letten ist ben weitem die größte. Die Versammlung der Bornehmen des Landes bils det einen Rath, ohne dessen Einwilligung der Känig nichts, von Bedeutung unternehmen kann.

Salomon I., der bas Turfifche Joch abgeworfen hatte, mandte fich an den Russischen Sof und schickte vers febiebene Befandtichaften nach St. Vetersburg. felben wurde vom Futften Saurob : Szerteli anace fibrt, ber ju einer ber vornehmften Kamilien bes landes gebort, und feitdem immer fehr bem Intereffe Ruflands ergeben mar. Das Undenfen Salomons I. ift bem Bolfe noch immer heilig, benn er beendigte die beständigen Unruben im Innern, beschütte es gegen fremde Ginfalle, und verbot ben Sandel mit Sklaven ben Lodesstrafe. geblich mandte die Pforte alle Mittel an, diefen Rurften wies ber in ihr Intereffe ju giehen, er blieb Rufland getreu. -Rach feinem Tode beftieg fein Schwager David ben Thron, ber ein Entel bes Ronigs Aferander mar. Aber Brat'li, Ronig von Beorgien, oder vielmehr feine Gemablinn Daria, welche wunfchte, ihren Entel Salos mon, ber jest in Imerethi regiert, und jur Familie. ber Bagrathionen gehort, auf dem Throne au feben. fcicte Truppen babin, die einen Aufruhr erregten, ben Konig David, der nur feche Jahre regiert hatte, vertries ben, und 1793 Salomon II. an feine Stelle fenten. David, der mehrere Jahre als Flüchtling herumgeirrt

mar "Karb endlich in Acafrice. Conftanting fein Sohn, welcher rechtmäßiger Beherricher von Imerethi war, wurde gang jung in einer Seftung gefangen gehalten. Die Koniginn Anna *), seine Mutter und Gemahlinn Da: vids, ward ebenfalls aus Imerethi vertrieben, und fam 1802 nach St. Petersburg, um den Raifer um feine Berwendung jur Befrepung ihres Sohnes zu bitten. Der Collegienrath Sfokolow wurde auch beshalb nach Emerethi gefdidt, tam aber unverrichteter Sache wieder jurud, fo auch der Georgische Kurft Abafdible, ber nachher vom Rueften Bigianow in berfelben Abficht borthin gefchicht worden; bis endlich der Collegienrath von Bronjemsfi Die Befremung Conftantins bewirfte. Er mard alfo, nach einer gehnjährigen Gefangenschaft, aus ber Reftung Duduri entlaffen, und tam mit herrn von Broniewski am zosten May 1803 in Liffis an, von we er fic nach St. Petersburg begab, begleitet von dem Rur ften Leonidse, ber vom Konig Salomon IL abgefchieft worden, um den Raifer zu ersuchen, ihn unter die Babl feis ner Bafallen gufzunehmen. Salomon II. leiftete 1804 ben Gid der Treue, und erhielt von Gr. Majeftat bem Rais fer ein Patent, burch welches er und feine Rachfolger für

Diese merkmardige Frau befindet fich jest mit ihrem Sohne in St. Petersburg. Sie ift die Lochter des Georgischen Fürften Mathwei Or beliani Schwilt, und war sonft eine der erften Schönheiten in Liflis. Ben meiner Anwesenheit in Georgien hat fie mir viel Gefälligkeiten erzeigt, und ihr verdanke ich sehr intereffante Nachrichten über ihr Baterland und Imerethi, so wie auch eine Abschrift der Georgischen Geschichte, von der der größte Theil übersett in meinen Danden ift.

rechtmäßige Beherricher Im erethi's erklart, und in allen ihren Privilegien, mit Ausnahme des Rechtes über Leben und Tod, bestätigt wurden.

Die Streitigkeiten und Feindseligkeiten zwischen Saslomon und dem Dadian hörten zwar durch diese Begesbenheit auf, aber ihr gegenseitiger haß ist dadurch doch nicht verschwunden. Auch-scheint es nicht, daß man sich duf die Ergebenheit des ersten ganz verlassen darf.

Unter den Produkten von Imerethi ist vorzüglich eins sehr merkwürdig, welches der Untersuchung der Natursorscher würdig zu sepn scheint. Man sindet nämlich dort eine Art wilden Honig, der von den Einwohnern K'wa zapli, d. i. Steinhonig, genannt wird, weil er wirklich ganz sest, zerbrechlich und gar nicht klebrig ist. Er hat einen angenehmen und gewürzhaften Geschmack und sindet sich in den Spalten der Felsen. Der Honig und das Wachs bilden eine Rasse, und gleichen in der Hatte dem Juckerkand. Die Scheiben sind gewähnlich weiß, werden aber vom Alter gelb und halten sich lange. Die Imerethier tragen ihn ben sich in den Taschen. Außerdem giebt es dort noch eine Urtgrünen Honig, dessen Genuß kark beranscht.

Funf und breißigftes Rapitel.

Der Fluß Aur oder Mtt'wari — ift der Aprus der Alten — Sein Ursprung und Lauf — Im Scherz vorzeschlagene Berbindung des schwarzen und Laspischen Meeres — Schifffahrt mit Flößen — Georgische und Latarische Wagen, Arba genannt — Andere Art, Lasten sortzuschaffen — Abgang aus der Quas rantaine — Brücke über den Kur — Armasi oder Armasis siche, Armozita der Griechen — Felsen Dewis Mamnchli — Ebne von Digomi — Werischeni — Ankunft in Lift is — Bortritt benm Generalfeldmarschall — Beschreibung von Listis.

Die Hohe ber gebirgigten Rette, die sich langs der Subseite des Kur erstreckt, ist ansehnlicher als die an der Rordseite. Das Flußbett dessehen ist also von hohen Gedirgen eingesschlössen und nicht breiter als hundert und funfzis Schritte, und ben jezigem kleinen Wasser war es kaum hundert breit. Der Kur ist hier einige Faden tief und fließt ganz sanst und ohne Geräusch dahin. Er führt nur ganz kleine gerundete Steine mit sich; dagegen ist das Flußbett des Aragwi auf fünshundert Schritte breit, das Wasser in demselben fließt slach, aber sehr reißend, und führt noch einige faustgroße Steine mit sich. Dieraus kann man entweder schließen, daß der Kur aus nicht so hohen Gebirgen kommt, als der Aragwi, oder daß seine Schnelligkeit durch seinen langen Lauf vermindert wird.

Diefer Riug ift ber Aprus ober Apros ber Mis ten, und der Rono der Gendbucher. Gein Georgischet Rame ift 36235660 Mtt'wari, ben ben Armeniern heißt er Stur und ben ben Arabern und Perfern 3.5 Rur ober ... Et entspringt im Aracatschen Boss gebirge, etwas nordweftlich von ber Turfifchen Stadt Cfare, in der Rabe ber Quellen bee Rluffes Tfcarud ober Efcoroffi, ber fich ben Bathumi in bas schwarze Meer ergieft, und ehemats die Granze von Georgien muchte. Der Rur bat also feinen gangen Lauf, nach der sonftigen volligen Ausbehnung dieses Landes. Bon feis nem Urforunge flieft er in einer gang nordlichen Richtung bis unter Acalgide und Borgami, in bem ben Eurfen unterworfenen und von Georgien abgeriffenen Dber: Unter Achalbabo am rechten und iber Rharthfi Sfuram am linfen Ufer, wendet fic ber Rur burch bie Thalebne zwischen bem füdlichen Raufafischen und nordlichen Argratichen Borgebirge nach Often, und bann unter bem Sinflug bes Aragwi nach Oftfuboft und ftellenweise nach Suboft bis dahin, wo er ben Aras ober Brafi (Arares) aufnimmt, weil er bort auf Gebirge trifft, welche Geors gien von Schirman trennen und ihn zu einem füblichen Lauf gwingen, in welcher Richtung er außer und unter Georgien mit mehreren Dundungsarmen, ben Gfallign, in das Kaspische Meer fallt.

Bor kurzem hat jemand in Rußland, wahrscheinlich aus fatprischem Beiste, und um ein Epigramm auf die Wasferkommunikation zu machen, in Vorschlag gebracht, den

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Rur mit dem Tschorothi sder Fins von Bath umi burch einen Kanal zu verbinden, und sp das schwarze Meer mit dem Kaspischen zu vereinigen. Unsere gutunützigen Zeitungsschreiber haben dies ohne Mistrauen, das ihren über haupt zu mangeln scheint, weiter verbreitet. Allein wenn man weiß, daß die Quellen der genannten Flüsse und ihr ganzer oberer Lauf, durch den Sedirgsrücken Lalis kan getrennt werden, und daß der Tschorothi sast gar nicht, der Kur laber erst weit unter Listis schissbar ist, so mus man sich freuen, daß ein spashafter Sinfall, solche galvenische Zuchung durch das Löschpapier Europens von Osten nach Westen verursachen konnte.

Alle Zustüsse des Aur haben wegen der Gebirge ihren Lauf in tiefen, theils breiten, theils engen, steilen und sansten Aluften, die entweder fruchtbare Felder enthalten, oder überschwemmt werden, daher viele Uferdrier in den Aluften, mehrere aber auf dem hohen Ufer stehen.

Das helle und grunliche Wasser des Aragwi vermischt sich nicht sogleich mit dem gelblichen, durch viele Leimtheile getrübten des Aur, sondern ist noch eine ziemliche Strecke, weit im Bette dieses Flusses sichtbar. Die einzige Art, auf welche der Aur dis Tiflis beschisst wird, ist auf Flossen, auf denen verschiedene Waaren von Muchran und anderen Dertern nach der Hauptstadt gebracht werden. Allein die Sache ist zu gefährlich und verunglücht häusig, daher man den Transport auf Tatarischen, mit Buffeln bespannten, Wagen (Arba) vorzieht. Die Einrichtung dieser Wagen, deren man sich im ganzen Kausasus bedient, ist sehr sonderdar, denn die Raber bewegen sich nicht auf der Aze, sondern mit denselben drehe sich die ganze Ber um. Der Raber find nur groen, und feffe plump. Der Rvang besteht aus vier Studen, Die eine Sand breit und faft einen Ruf hoch, bon Gidenholz gemacht find. Dee Raften ift fehr did, enlindrifd und auf anderthalb Rug lang. Beibe Theile find mit acht dicken Speichen verbunden. Ure, auf der die Rader mit Gewalt aufgestedt werden, ift neun Bug lang, gerundet und von der Dice eines Mannes arms. Auf berfelben ruben zwen Stangen, zu benen Baume mit einem Aft ausgesucht werden, durch ben bie Are vom Buruckweichen nach hinten ju abgehalten wird. Beide burfen nur feche Suf lang fenn. Die Flache, auf der die Are ruht, ift gerundet, der obere Theil derfelbeit aber ift glatt gehauen und barauf find wen, an bren Saben lange, Stangen befestigt, Die von dem Aft ober Safen, ber an ber Are anliegt, nach hinten nur ein Drittheil, nach vorne ju aber zwen Drittheil ihrer Lange hervorragen. ben vorberen Enden konvergiren biefe Stangen, an benen das Joch zum Anspannen zwener Buffel angebracht wird. Mus denkelben ragen nach oben einige fußthohe Stocke her: aus, die mit einamber burch geflochtenes Weibengeftraudr verbunden find, damit das hineingeleste nicht an den Seis ten herausfalle. Eben biefe Stangen find auch unterwärts mit Querftaben verbunben.

Auf diesen Wagen wird selten etwas anderes als Stroh, Heu und Holz geführt. Alles übrige packt man in Georgien auf Pferde, Maulesel, Esel oder Ochsen, und in den südlichen ebenen Gegenden werden auch häusig Kameele (Georgisch ofmida Aftemi) dazu gebraucht. Mens, schen sahren nie, sondern reiten allezeit auf Pferden, Frauens

simmer sowohl als Manner, vornehmen und niederen Stand bes. Daß die eben beschriedenen Karpen sehr ungeschickt sind, wird man leicht einsehen, indessen ist es augenscheins lich, daß sie sehr leicht beweglich senn mussen, weil die Reisdung nur in zwep sehr kleinen Flächen geschieht, nämtlich in der Berührung der Erde und der Aze. — Diese Arben werden nie geschmiert, daher die Musik ihrer. Räder nicht die angenehmste ist.

Am 13. Januar 1808 wurden wir endlich aus der Ouarantaine entlassen, und erhielten unsere Reisepässe und ein Gesundheitszeugniß zurück, worauf wir schnell sattlen ließen, um einen Ort zu verlassen, an dem wir zwölf Lage lang unserer Frenheit beraubt gewesen waren, und wo wir oft nicht einmal die nöthigen lebensmittel erhalten konnten, weil dieselben außer der Quarantaine verkauft werden. Bon Wzcheth a ging unser Weg auf der linken Seite des Kur, zwen Werke stromauswarts, die wir die über diesen Fluß führende Brücke erreichten, die halb von Stein und halb aus Holz erbaut und in einem sehr guten Stande ist. Hier stand eine Quarantainenwache, welche den Borüberreisenden ihre Gesundheitsscheine zum Einschreiben abnimmt.

Wenn man diese Brude über den Kur passirt hat, so Sommt man aus dem inneren Rharthli in das untere und bleibt immer auf der rechten Seite dieses Flusses. Der Brude von Machetha gegenüber, auf dieser Seite, stand das seste Schloß Armasi oder Armas ziche, das der Sage nach von Rharthlos, dem vorgeblichen Stamms vater der Georgischen Rution, auf einem Berge dieses Ras

neres, in ber Gegend ber Bereinigung bes Mragmi mit em Rur angelegt worden fenn foll. Es war fein Wohnfit ind der Berg erhielt von ibm den Ramen Tharthli Sammo, bis der erfte Georgische Konig Pharnabak vort ein Govenbild, Ramens Scholog Armafi, erricht Mahe ben diesem cte, von dem der Ort benannt wurde. Bilde war Rharthlos und Pharnabaf begraben. 218 iber die heilige bobm- Rino Georgien gum Chriftenhume bekehrte, zertrummerte fie auch dies Gobenbild. Stadt #rma si everedte sic bis nach ပြေကြကာပြပ်ခြေအ Rathulbathewi und zamonto Gluchi hin, word iber in spateren geiten gerftort, fo wie auch bas Dorf, wels bes an ihre Stelle trat. Reinegg's berichtet gang falfche lich, daß die Georgianer dieses Schloß horum zighe (Griechen : Schloß) nennten, ber eigentliche Rame ift Ar : mafi = ziche. Daffelbe war eine lange Zeit hindurch ber Sit Georgischer Konige und ist ohne allen Zweifel Aeuo-Zuce bes Strabo, Armactica bes Prolemans und Sar= maftis am Kluffe (Rur) des Plinius.

Der Aur wird hier von steilen Sandfelsen eingeschlofssen, bis zu einem sehr hervorspringenden auf der rechten Seite, bep dem er sich füdlich wendet und der Georgisch Soldsburgen Dewiß : Ramuchli, d. i. Teufelstnie, heißt, welcher seinen Ramen daher erhalten hat, weil an demselben unten am Ufer des Flusses der Fels die Gestalt eines ungeheuren Knies hat. Bey dieser Stelle ist der Weg durch den Sandstein ausgehauen, und

man tommt von ba auf die fruchtbare Biefe von Dighe mi, welche conmin-dal dabom-na Dighomib mindori genannt wird. Bon bier aus bemertt man ich große Sandfteinkonglomeratberge zur Rechten bes ginfich, und ber Sandftein liegt unten auf Thonschiefer. In jenen finden fic baufig Spostroftalle, von denen man aber weiter feinen Gebrauch macht. Berfteinerungen und Dbsidias broden, wie ben Machetha, find hier ebenfalls nicht felten. Muf bem ferneren Bege vaffirten wir den Bach Digoni, bee im Felfenthal Digomifscheoba flieft und in Ben auf dem Berge Si'dal = bibi entspringt. 3men Benk por Tiflis hatten wir ben Bach von Bere, uber ben ein von Steinen recht geschmachvoll erbaute Brude führt, wa Dorfe Bere bis nach. Tig atha hin ift das gange Hol in bem er flieft, mit Obfrgarten befest, Die ihre Probuht nach Tiflis liefern.

Nach einem Wege von 21 Werst langten wir endich gegen Mittag in Tiflis an, in welcher Stadt wir durch das Sophienthor einritten. Wir hatten zu Anfang Mich, ein hinlanglich geräumiges Quartier zu erhalten, wurden aber doch gegen Abend zu unserer großen Zufriedenheit in dem auf dem Berge gelegenen hause des Armenischen hie kers David Akaitmasssian i einquartiert.

Am folgenden Tage hatte ich die Ehre, meine Em pfehlungbschreiben som Minister des Innern und vom ham Grafen Potocki dem General = Feldmarschall Grafen Iwai Wassiliewitsch Gud-owitsch zu übergeben, der mid verschiedentlich über den Iweck meiner Reise befragte, der ich ihm denn auch so viel als möglich aus einander sest. Seine Wohnnig ift nicht in der Ginkt, sowdern wot der elben, links am Wege nach Machetha, dem alten Alaster Lurdich monakerti gegenüber, ben welchem der alle jemeine Begräbnifpling der Einvochner von Tiflis befindlicht. Hier fieht die Hauptwache, idie Arben zum Transport ver Kriegsbedürfnisse, und ein großer Theil des Artilleries rains.

Tiflis! bie Sanpeftadt von Georgien, liegt unter dem 61° 57' ber betichen Adnye und innter bemi 418 tank nbeblicher Breite, am Aluft Rate, bot von ben Georgian Mt ? wari genamit wird; und mitten durch die Stade Ben feinem Andritt aus Liftle wird er fart bon Felsen jusammengeprest und ftromt sehr rauschend. eigentliche Name dieser Geade ift निज्ञतपुर्मातिक र क्रिश्मिंस ober Bogamali zomoja Ephilis Ralati, p. j. Warmftabt, ben fie wegen ihrer iconen warmen Baber erhalten hat. Sie besteht aus durn Theilen: das eigentliche Ephilifi ift ber altefte, und in ihm find die Baber; es liegt füdwestlich vom Aur und ist sehr unbedeutend. 30000 R'ala, nordlich pom vorigen, an der Beftfeite des Gluff fes, ift der jest bewohnteste Theil der Stadt, und aboa Igni, die Borftadt, wied durch die einzige Brucke, bie hier über den Kur geht, von den beiden andern Theilen geschieden. Enhilifi mar in ben altesten Beiten nur ein Dorf, ben dem aber ber fieben und zwanzigfte Ronig von Georgien, Barga Bat'ur, aus bem Baufe ber Chase roen, unter beffen Regierung bas Land von den Perfern vermuftet wurde, ums Jahr 380 n. Chr. Die Festung & dus

sifziche anlegte. Alein 469 erdaute hier der tapfere & nig Bachtang Gurgaflan (Bolfibwe) die Sta Lphilifi, die nachber von den Chafaren zerstört, vo Emir Agarian aber wieder aufgebaut, und nach di Berwissung von Richetha die Residenz der Bagrathionen wurde.

Der westlich vom Rur gelegene Theil der Stadt bil bet faft ein rechtwinkliches Oreped, beffen langfte Sein hart am Ufer bes Kluffes liegt; im Beften ift er von Gar ten umgeben, und feine Gubfeite lebnt fich an einen giem lich hohen Ralemergelruden, ber Retech genannt wirt. Muf biefem gegen ben Rur m liegt bie Koftung Rarefla, von der eine mehr als Werk lange und fechgehn Ruf bok Mauer mit Schieficarten, mitten auf bem Ramm biefet Bebirges, bis ju bem jest gerftorten Fort Scharbadti nach Beften lauft. Diefe Mauer, Die bann berach lanes Der Beft = und Rordfeite ber Stadt bis jum Stur geht, wird als Stadtmauer angefebn, obgleich fie einen arvin und unbebauten Theil bes Rucens dich ibn metedi mit einschlieft. Gudlich hinter demfelben fliegt der Bach von Vozzaba Zawkiffi, der von einem Dorfe gleiche Mamens fommt, durch ein tiefes von hohen Relfenwanden eingeschlossenes Thal, das im Sommer wegen des Shav tens und der angenehmen Ruhlung fart befucht wird, und in dem ben der Stadt auch einige Garten fiegen, die aber von keiner Bedeutung find. Die Mauern von Tiffis, welde gerftort maren, murben vom Schach Abbas mieber aufgebaut, und er leitete fie auf der Gubfeite ber Statt über ben Bergruden von Sfolalani.

In Besten von Efflis ift der hohe Berg Mtashminsda oder der heilige, auf dem ein kleines jest verfallenes Kloster steht, von dem man viel Bunderdinge erzählt, und nach dem gegen Ende des Mapmonats viel, vorzüglich von Frauenzimmern, gewallfahrtet wird. Nahe dabep ist auch der Kirchhof der Karholiken. Nördlich von Liflis liegt die Borstadt Johnsolf Garethubani, welche stark bebaut ist und mit zum eigentlichen Liflis gehört, so wie Awlabari zu Inni gerechnet wird.

Die Stadt felbft ift febr folecht angelegt und gleicht, feit ber letten Berftorung burd Maha Dohammeb Chan im September 1795, halb einem Schutthaufen, und nur zwen Drittheile ber Baufer find wieder aufgebaut. Die Straffen find fo enge, daß in ben breiteften nur etwa eine Arba bequem fahren fann, bahingegen in ben Quers und Rebenftragen taum Plat für einen Reiter ift, und fic ben kothigem Wetter oft zwen Aufganger nicht ausweichen konnen. Die Baufer sind schlecht nach Georgischer Art aus gemischten Biegel = und Felbsteinen erbaut, Die mit Roth oder Thon zusammengefügt find, und taum funfiebn Sahre bem Berfallen widerftehen. Die Stadt hat nur bren Thore, namlich bas Cophifde, Muchranifde, und auf der Gudfeite bas Badethor oder bas Gandidaifde. Auf ber andern Seite bes Rur liegt eine neuerlich angelegte Borftabt ozmobomo Amlabari, in ber Sprer und Rurden wohnen.' Man gablte fonft in Tiflis funfzehn Gries difche Rirchen, in welchen ber Gottesbienft in Alt. Georgie fcher Sprache gehalten wird, zwanzig Armenische und zwen Ratholifde, von benen die altere Chareba beift und bem

heiligen Joseph gewihmes ift; jest aben den Einfturg broht, Denn fie ift bep einem beftigen Erbbeben an verschiedenen Stellen geborften. Die andere neue wurde erft vor einigen Sahren durch kaiserliche Unterftitzung gebaut, und ift noch nicht gang vollendet, obgleich icon Gottesbienft barin gebalten wird. Dicht baneben ift bas neue Bohnhaus ber Ravuginer : Miffiongire, Die jest dren Patres hier haben. Aufer den Kirchen find noch jest in Tiflis zwen Den: bifebs, von welchen die eine fur bie Alitischen Berfer, und die andere fur die Sunnitischen Sataren bestimmt ift, Die lette wurde aber von Naha Mohammed zerftort, dech ift ihr fconer Minaret ober Thurm fteben geblieben. Sie wurde von Ifaac Bafca, bem Eurfischen Befehlehaber, 1710 erbaut. Das Saus bes Gouverneurs von Beorgien (Brawitel Grufia), jest Rebor Mfaittic Ich werdow, General von der Artillerie, liegt auf einem thepen Plat am Rue, auf bem fonft das vom Ronige Roftom 1658 in Affatischem Geschmad erbante prachtige Schlof Kand, von dem und Chardin eine Befchreibung argeben bat.' Best bat man bort ein großes Bebaude für bie Rronerpeditionen ju bauen angefangen. Sonft findet man in ber gangen Stadt fein großes ober merfrourdiges Sond, alles find elende Steinhutten, Die meiftens febr schmutzig find, doch haben fich einige an Ruffische Sitten gewohnte Georgifche Rurften beffere Wohnungen erbaut, die gewähnlich zwey Etagen und eine herumlaufende Gal Benfter findet man in ben wenigften anbern lerie haben. Baufern, fondern ftatt derfelben nur locher, die nicht eine mal immer mit gebltem Papier verflebt find.

Tiflis

Tiflis hat zwey Markte (Bafaxi), die zusammen 1904 Buden enthalten, in welchen porzüglich Armenische, katarische und Gevegische Kausleute handeln; denn Ruffische sind nur wenige hier, die auf dem sogenannten Arknesischen Basarein Waarenlager haben. Die hiesigen Markte inthalten nach Asiatischer Art die Werkstätte aller Handswerker. Man sindet hier eine ganze Straße, die von laus ter Schuhmachern bewohnt wird, eine andere, in der Rügenmacher und Schmiede ihre Werkstätte haben; Silsberarbeiter, Seidenspinner, Gewehrmacher und Schwerdte seger, alles arbeitet und gewährt durch seinen dffentlichen Fleiß dem Reisenden einen angenehmen Andlick, so daß der Basar eine der interessantessen Promenaden in Tissis wird.

In den Raufmannsbuden finder man Auflische, Deuts fche, Latarische und Perfische Waaren, die aber alle seine theuer find, und besonders merkwürdig ift es, daß man in St. Petersburg und Moskau Asiatische Fabrikate, wie Shawis und seidene Zeuge, viel wohlfeiler haben kann, als in Tiflis.

Man jahlt jest in Liftis außer ben bore wohnenden Ruffischen Beamten und der Befatung 18000 Einwohnet, von denen bennahe die Palfte Armenier sind.

Tiflis war sonft, wie ganz Georgien, sehr armselig, allein der Armenische Fleiß, das viele aus Rußland dahin gekommene baare Geld, und der ununterbrochene Handel mit den Tataren und Perfern haben die inwohner in einen besseren Wohlstand gesetzt. Der Turkische Handel mit Uchalziche und Alein: Asien ist jest wegen des Krieges fast ganz aufgehoben.

v. Rlaprothe Reife ic. I. Band.

Maa

Die berühmten warmen Baber waren fonft febr prad tig, jest aber find fie fehr verfallen, doch findet man in ben mehrsten noch Marmorboden und Befleidung. Das Baffer ift wenig ichwefelbaltig, benm Gebrauch aber febr heilfam. Die Eingebohrnen, vorzüglich die Beiber, übertreiben aber bas Baden fo fehr, bag fie ofter Tage lang in den Badern bleiben, und fich Effen und Trinken von Hause bahin mitbringen. Ich habe mich in Tiflis benm amenmaligen Gebrauch ber Baber in ber Boche, fo mie mein ganges Gefolge, fehr wohl befunden. Borftadt und Festung Igni auf ber rechten Seite bes Que waren sonst Schwefelbrennerepen in Zetfenhohlen, Die aber jest eingegangen find. Man fublimirte ben Somefel auf einem mit Riefen gemifchten Geftein, den man mit Sofgfohlen in einen verschloffenen Ofen schichtete. Roch jest tropft in einer weiten Relsenspalte aus den Banden vitriolhaltige Ben ben Badern ftand fonft auf dem Berge Baffer. moom-ma Thabori, eine jest gerftorte Keftung, in melder die vom Schah Sefi eingesetten Berfifden Sfeid's ihren Sis hatten, und die beshalb auf Berfifd Sfeidabad genannt murbe.

Etwa drey Werst unter Tislis bildet der Kur einige Inseln, die mit Garten bedeckt sind, in welchen sehr gutet Obst gezogen wird, doch bekommt man es selten reif nach Tislis, denn die gierig dummen Georgischen Bauern reism fast alles vor der Zeit ab, und verkaufen es so, daher im Sommer und Herbst häusige Opssenterieen entstehen. So giebt es z. B. um ganz Tislis sehr viele Mandelbaume, aber nie sieht man Mandeln davon zum Berkauf ausbieten, sow

bern man bedient fich ber Perfischen, weil fie gang grun abgepfluckt werden.

Die Berge bep Tiflis, die ich schon jum Aravatischen Borgebirge rechne, das durch den Kur vom Kaufasischen getrennt wird, bestehen aus Mergel, Kalsmergelschieser und Sandstein, und haben zur Grumdlage trocknen braunsgrauen Thonschieser. In den Krüstungen des Mergels sindet man häusige Gänge von faserigem Kalkstein, auch Gyps und Marienglas. Schwefelkiese kommen im Taselsschieser vor, und machen ihn oft zum wirklichen Alaunsschieser. Der Boden um Tiflis ist thonig und an vielen Stellen mit kalkhaltigem Sande gemische, der viele Gesschiede aus dem Kur enthält. Parnstein mit aussigender saft jaspisartig verhärteter grüner Erde sindet man im Thale des Baches Zawk issi.

In Tiflis find, nach den Angaben, die ich vom Poliszemmeister erhalten habe:

- 1 Georgischer Patriarch (Katholikos) Antoni, Sohn des Königs Frakli.
- 1 Georgischer Metropolit.
- 55 Georgische Priefter.
- 1 Griedischer Ardierei.
- 3 Griechische Archimandriten.
- 1 Armenischer Erzbischof.
- 73 Armenische Priefter.
- 8 Armenische Archierei.
- 4 Ratholische Batres.
- I Tatarifder Effendi.

Maa 2

740 Funf und Dreißigstes Rapitel, Reise nach Tiflis.

160 တပ်ဥပ်လက 2h am ad i, ober Georgische Fürsten.

- 216, Sub manti, oder Georgische Edel-
- 1983 den-zomody motalathi, oder Bürger der Stadu
- 251 Rronsbauern, bon-oggonal 3503a Sio:
- 426 Bauern, die Edelleuten angehören, တပ်ဥပ်ထွက် ပက-တျှကာလါ ဒုပ်လိုက Thamadig Sfor phelige taji.
- 3684 Eigenthumer Daufer, im Gegenfat von Rrons.

Ende des erften Cheiles.

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