



12 THE
HISTORY
OF THE
GROWTH *and* DECAY
OF THE
OTTOMAN EMPIRE.

PART I.

CONTAINING THE
Growth of the OTTHMAN EMPIRE,
FROM THE
Reign of OTTHMAN the Founder,
TO THE
Reign of MAHOMET IV.
THAT IS,
From the Year 1300, to the Siege of *Vienna*, in 1683.

Written Originally in LATIN,
By DEMETRIUS CANTEMIR, late Prince of *Moldavia*.

Translated into ENGLISH, from the Author's own Manuscript,
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Adorn'd with the HEADS
Of the TURKISH EMPERORS, Ingraven from Copies taken from
ORIGINALS in the Grand SEIGNOR'S Palace, by the late
SULTAN'S Painter.

LONDON:

Printed for JAMES, JOHN, and PAUL KNAPTON, at the *Crown*
in *Ludgate Street*. MDCCXXXIV.



DEMETRIUS CANTEMIR
 S.ROSSIACI IMPERII,
 et MOLDAVIÆ PRINCEPS
 PETRI.M.RUSSORUM *Imperatoris*
 SENATOR, et AB IN- TIMIS CONSILIIS.

THE TRANSLATOR TO THE READER.

IT will be necessary for the more easy pronouncing the uncommon names in this History to premise a few observations concerning the Turkish Orthography. In the first place, A and E are often used for one another, as are also O and U, hence Soliman or Suliman, Allah or Ellah.

2. Ch is always to be pronounc'd like our K, except when it stands for the Turkish Chim (which read as the first syllable in the English word Chimney,) and then it must be sounded as our Ch in the word Church. Wherefore to avoid confusion, the words wherein Ch is to be thus pronounc'd, are always markt with an Asterisk as Chorlu*. Our Author expresses Chim by Cz (as Czorlu) which, 'tis to be supposed is the nearest sound to it in his language. Sch when it stands for Shin or Schin, is pronounc'd like our Sh, as Shah or Schah. Our Author, probably for the foremention'd reason, expresses also Shin by Sz, as Szah instead of Shah. When sh belong not to one Syllable, they will be printed thus, sh as Ashad, read As-had.

3. J consonant, standing for the Turkish Gim, may be pronounc'd in the beginning of a syllable, as in English; for example, Jenghiz. But at the end of a syllable like ge, in the word Age, as Yelvaj, as if it was Yelvage. So Hejra, as if it was Hedgri. If this be not exact, 'tis however the nearest sound we have to it. Our Author always expresses Gim by Dz, as Dzenghiz, instead of Jenghiz, and generally uses the J consonant for the Turkish Ye (which answers to our Y) because 'tis likely in his language, as in Italian, J is pronounc'd like Y. But this would breed confusion to an English Reader.

4. D and T are often used promiscuously, for instance, Erdogrul is sometimes Ertogrul. So Dugra and Tugra.

5. Words, or Names, that have been frequently, tho' corruptly used by us, are preserv'd in the Translation; such as Bajazet, instead of Bayazid; Mahomet, instead of Mohammed; Tamerlan, instead of Timurleng; and a few others, but then the difference is always noted.

As there will be annex'd a short Account of the Author and his History, there is no occasion to say any thing more here, than that the Author's Latin Manuscript History was communicated to the Translator by his Son, Prince Antiochus Cantemir, Minister Plenipotentiary from the Czarina, to his present Majesty King GEORGE.

At the same time were communicated also painted Copies of the Heads of all the Turkish Emperors, taken from Originals in the Grand Seignor's Palace, and with great difficulty procur'd by the Author, as is related in his Annotations. These Copies are small, and will be ingraven just as they are.

Some few Additional Notes are distinguish'd from the Author's Annotations, by being inclos'd between two Crotchets [].

THE P R E F A C E.

BEfore the Reader proceeds to the following History of the *Othman Empire*, it will be requisite to explain some Particulars, concerning which the *Christian* Historians seem to have been frequently and grossly mistaken. The principal of these are,

I. The reduction of the year of the *Hejira*, to the *Christian* *Æra*.

II. The Name and Nation of the *Turks*.

III. The Origin of the *Othman Race*, which now fills the *Turkish* Throne.

I. *The Hejira compar'd with the Christian*
Æra.

Many Historians, and those of no little Credit, have, as I find, refer'd several material Occurrences to different years, for want of an accurate knowledge of the *Mahometan* *Æra*, by the *Turks* call'd *Hajret*, and by us *Hejira*. Of this, I shall produce a remarkable instance. Nothing certainly, since the removal of the Imperial Seat to *Constantinople*, has happen'd more memorable than the taking of that City by the *Turks*, whereby all Christendom was in danger. And yet, the year of that fatal period of the *Greek* Empire is so far from being known, that very learned Writers differ about it, some placing it in the year 1452, others in 1453. Hence it may be infer'd how many errors have been committed in other points of the *Turkish* History, as the days of the Birth, and Death of the Sultans, and the like. To remove these mistakes, I have thought fit to inquire a little more accurately into this computation, especially as I have made use of it in my History. I shall not stay to examine the Name, or whether it begins from *Mahomet's* flight from *Mecca* to *Medina*, or from his death, as some *Mahometans* assert. It suffices for my purpose, to show how to reduce the years of the *Turkish* *Æra*, to the year of our Lord, by some instances taken from *Christian* Writings.

Ricciolus very rightly places the beginning of the *Hejira*, in the year of our Lord, 622, whose words, (since Authors differ chiefly about the day) I shall here quote. "The dispute (says he) is concerning the

day. For the Astronomers, with *Alfraganus*, *Albutegnius*, and *Jordanus*, astronomically compute the years of the *Ismaelites* and *Turks* from Thursday the 15th of July, because on that day happen'd the true New-Moon. But the *Arabians* themselves, and the *Turks*, and with them the Chronologers, *Scaliger* and *Petavius*, politically compute from Friday the 16th of July, join'd with the foregoing night, because in the night following the 15th day, *Mahomet* fled from *Mecca*, and the same night, first appear'd the New-Moon, and therefore the *Arabians* begin their New-Moon on the sixth day of the Week or Friday, which with them is now reckon'd Holy." As *Ricciolus* has here mention'd two several ways of computing, without assigning the reason, it may not be amiss to inform the Reader, that *Mahomet* when he introduc'd his Religion into the World, gave this general Rule for the beginning of the New-Moon, to the People ignorant of Astronomy: *When you see the Moon, begin the Fast: When you see the Moon, celebrate the Bairam*. Now as the Moon is never seen on the first day but sometimes on the second, and sometimes (if the New-Moon happens at Sun-set) not till the third; 'tis no wonder, *Mahomet* himself, being illiterate, or the Nations infected with his Superstition, who believe their Law-giver is to be trusted more than their reason, should take the second day of the Moon for the New-Moon itself, and by that rule appoint the Months, Fasts, and Festivals. It is also very probable that *Mahomet* began the computation of the *Hejira* from his flight from *Mecca*. His Successors, not to derogate from the Law, or out of negligence, or ignorance, have fix'd the beginning of the *Æra*, not from the Astronomical New-Moon, (which by the Testimony of all the Mathematicians, happen'd on Thursday the 15th of July) but from the Political, which fell out on Friday the next day, and so appointed that day to be the first of the Month *Muharrem*. What has been said is confirm'd by their present manner of computing, of which I have been an eye-witness. For tho' now, not only the day and hour, but also

also the minute of the New-Moon, may be pretty exactly known by their *Ephe-merides*, by them call'd *Ruznamche**, yet they never begin either the *Ramazan* or *Bairam* ‖, till some have testified that they have seen the New-Moon. For this reason, every year about that time, certain Persons are sent by the Sultan to a high mountain (nam'd *Istirajadaghy*, about twelve hours † distant from *Constantinople* towards the *Euxine Sea*) to observe the moment in which the New-Moon appears to their sight. When they see it, three of them instantly repair to the *Istambol Effendisi* or Judge of *Constantinople*, one of whom declares, he has seen the New-Moon, and the other two attest his declaration. The New-Moon being thus prov'd by three Witnesses, (for without that number, the *Grand Seigneur* himself will not be credited in this case) the *Istambol Effendisi* immediately sends Cryers, at whatever hour it happens, to proclaim thro' the whole City, the *Ramazan* or *Bairam*. By which means, I have seen the *Mahometans* whilst they have been eating and drinking, spit out what they have had in their mouths at the voice of the Cryer, and begin the Fast. If a cloudy Sky hinders the Moon from being seen, or the Messengers are detain'd by the way, after waiting the first and second day, the People are commanded to abstain on the third from meat and drink, whether the Witnesses are come or not. In like manner, the Fast is not ended till the same Persons witness the appearance of the New-Moon of the Month *Shevvel*.

Tho' this be sufficient to remove the Reader's doubt of the truth of *Ricciolus's* computation, it may not be improper to confirm the same by some farther instances. To this purpose, serve the two memorable conquests of *Constantinople* and *Rhodes*. The former is said, by the *Constantinopolitan Patriarch* to happen on *Tuesday* the 29th of *May*, 1453, and the more accurate *Turk-*

ish Historians, on the 20th day of the month *Jemaziul ewvel*, in the year of the *Hejira* 857. The Christians say *Rhodes* was taken the 25th day of *December* 1522, the *Turks*, the 3d day of the month *Safer*, in the year of the *Hejira*, 929, and add, that the siege lasted five months, beginning in the month *Ramazan*, of the year 928, and continuing the other three months of the same year; namely, *Shevvel*, *Zilcade*, and *Zilbiye*, with the two first months of the next year, 729, *Muharrem* and *Safer*, on the 3d of which it was surren-der'd. To these, I may add a famous instance in the diploma of Sultan *Murad III.* to the Emperor *Rodolphus II.* in which, both the year of our Lord, and of the *Hejira*, are expressly set down in the following words: "On the first day of *January*, *Anno Domini Jesu*, (on whom be "the divine favour and aid) 1584, which "will be the 27th day of the month *Zil- "biye* in the 991st year of the transmigra- "tion of our Great Prophet." But according to *Ricciolus's* Table, the year of the *Hejira*, 991, begins on *Tuesday* the 15th of *January*, 1583, and ends on *Friday* the 3d of *January*, 1584; so the 4th of *January* begins the year of the *Hejira*, 992. Since then the month *Zilbiye* is the last of the *Hejira* year, and consists of twenty nine days, it is evident that the 27th of *Zilbiye*, is the first of *January*, 1584. By means of these examples it will be easy for the curious Reader to compare the years of the two *Era's* together, with the assistance of a parallel astronomical Table, which I shall annex to this Preface**.

Before I proceed to the 2d point, I shall endeavour for the sake of the Curious, to clear a doubt into which some famous Historians have fallen.

The first year of *Othman I.* Emperor of the *Turks*, is by some, as *Leunclavius*, re-ferred to the year of Christ, 1300; and

* The *ch* in all words markt with an Asterisk is to be pronounced as in the *English* words, *cheap*, *rich*.

‖ *Ramazan*, or as the *Arabians* write it, *Ramadân*, is the ninth month of the *Turkish* year, during which the *Turks* fast every day from meat, drink, and women, from Sun-rising till night. But upon the appearance of the next New-Moon, the *Bairam* begins, which is a time of feasting and jollity. In short, the *Ramazan* answers to the Christian *Lent*, and the *Bairam* to the Popish *Carnaval*.

Our Author seems here to reproach the *Turks* for reckoning the New-Moon from the second day, which after all, serves the purpose very well, and was a custom us'd also by the *Jews*. But I would fain know, what a learned *Turk* would think of our *Ecclesiastical* or *imaginary* Full-Moon by which we regulate all our Moveable Feasts. And for our *Old Style*, would he not think it ridiculous to hear us call that the first day of a month, which is really the eleventh? In a word, we knowingly and therefore absurdly stick to an error committed by the *Nicene* Fathers thro' ignorance, and therefore in them the more excusable. Sure a time will come when we shall be willing to reform at least such obvious and palpable errors.

† The *Turks* reckon the distance of Places by Hours, which are supposed to be each about three of our miles.

** Our Author has annex'd no such Table in his Manuscript.

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by others, as *Calvisius*, from *Zacuthi*, to 1303. In order to clear this matter it must be observ'd, that by the consent of all the *Turkish* Chronologers, *Orchan* Son and Successor of *Othman*, took *Prusa* the Metropolis of *Bitbynia*, in the year of the *Hejira* 726, and was then sent for by his dying father. That the same year on the 10th of *Ramazan*, *Othman* dying, *Orchan* succeeded him in the Throne. But *Ramazan* is the ninth month from *Mubarrem*, the first month of the *Hejira* year. Now the 10th of *Ramazan* fell that year, (as appears by the Chronological Table) on the 8th of *August*. Moreover it is affirm'd by the *Turkish* Writers of the greatest credit, that *Othman* reign'd twenty six years, three months, and ten days, (tho' *Leunclavius*, by what authority I know not, ascribes to him, twenty nine Lunar or twenty eight solar years) and was succeeded by *Orchan*, the 10th of *Ramazan*, in the year of the *Hejira*, 726. Wherefore counting backwards from the 10th of *Ramazan*, to the year of the *Hejira*, 700, and to the 10th of the same month *Ramazan*, we shall reckon twenty six compleat years. In like manner, counting back three months, namely, *Shaban*, *Rejeb*, and *Jemaziul acbir*, with the ten days of *Ramazan*, it will appear that the first year of *Othman's* reign was the 706th of the *Hejira*, and begun the 1st of the month *Jemaziul acbir*; answering to the 11th of *February*, 1301. as appears in the following Table.

CHRONOLOGICAL TABLE of the year of the *Hejira*, 700, answering to the year of our Lord, 1300.

H. 700.	A. C. 1300.
LUNAR MONTHS.	SOLAR MONTHS.
30 <i>Mubarrem</i> . 1.	Sept. 16.
29 <i>Safur</i> .	Oct. 16.
30 <i>Rebiul ewel</i> .	Nov. 14.
29 <i>Rabiul acbir</i> .	Dec. 14.
30 <i>Jemaziul ewel</i> .	Jan. 13. A. 1301.
29 <i>Jemaziul acbir</i> .	Feb. 11.
30 <i>Rejeb</i> .	Mar. 12.
29 <i>Shaban</i> .	April 11.
30 <i>Ramazan</i> .	May 10.
29 <i>Shevval</i> .	June 9.
30 <i>Zilcade</i> .	Jul. 8.
29 <i>Zilbije</i> .	Aug. 7.

Observe the Year of Christ, 1301, falls in this Year of the *Hejira* on the month

Jemaziul ewel, whose first day answers to the 12th of *January*. But it was before shown, that *Othman* began to reign in the year of the *Hejira* 700, the first day of *Jemaziul acbir*, which is the 11th of *February* 1301, tho' in the Table, the year of the *Hejira*. 700, answers to the year of Christ, 1300; therefore what was said of the beginning of *Othman's* reign is rightly inferr'd. Hence, in my opinion, proceeded the mistakes of *Leunclavius* and others in their way of computing.

In the same manner the *Hejira* may in any other years be easily reduc'd to the *Christian Era*, by only seeing in the astronomical Table on what day and year the beginning of any year of the *Hejira* falls. For instance, the beginning of the year of the *Hejira* 699, which preceded *Othman's* reign falls on *Monday* the 28th of *September*, 1299, which therefore is the first day of *Mubarrem*.

Having thus sufficiently prov'd the first year, month, and day of *Othman's* reign, by the same method may be found out the year, month, and day of the death of *Erdogrul*, *Othman's* Father, who according to *Saadi*, died in the year of the *Hejira* 680, (which begins on *Tuesday* the 22d of *April*, 1281) and therefore from the first year of *Othman's* reign to *Erdogrul's* death, there were inclusively nineteen years, seven months, which being trac'd as before in *Othman's* case, it will appear that he died the last day of *Shevval* of the year 680, which answers to the 10th of *February*, 1281. So likewise may be found the time of *Erdogrul's* reign and *Soliman's* being drown'd in the *Euphrates*, which is unanimously ascrib'd to the year of the *Hejira* 616, that is, sixty four years inclusively from 680, the time of *Erdogrul's* death, which being trac'd as before, it is manifest that *Soliman* was drown'd and *Erdogrul* began his reign on the first day of *Zilbije* in the year 616, which answers to the 6th of *February* 1220.

Thus likewise the year of *Soliman's* irruption may be found out, which according to *Nisforin*, happen'd in the year of the *Hejira*, 611, and consequently four years and eleven months before his death, or on the last day of *Mubarrem*, in the year 611, which answers to the 10th of *June* 1214.

As *Jengbizchan's* irruption is mention'd by the *Turkish* Writers about the same time with

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with *Soliman's*, and as *Christian* Authors differ in that point, I shall endeavour to fix the time. *Nicephorus Gregoras* (who is rather a Rhetorician than Historian) says (Lib. II.) that *Jengbizchan* in the year of Christ, 1222, and of the *Hejira* 619, first came down towards the *Caspian Sea*. *Lonicerus* will have it to be in A. C. 1202. H. 599. *Calvisius* in A. C. 1220. H. 611. *Ricciolus* in A. C. 1212. H. 609. But with the most learned *Saadi effendi* of *Larissa*, in his elaborate *Synopsis Historiarum* (published in 1696, and dedicated to Sultan *Mustapha*, Brother and Predecessor of the present Sultan *Achmet*) collected from the most celebrated Historians, *Mevlana Idris*, *Neshrin* and *Saadi Tajuttevarich*, and *Perchovi** and *Hezarfen*, I firmly hold that *Soliman Shab*, Father of *Erdrogul*, first departed from the City *Nera*, bordering on the *Caspian Sea*, in the year of the *Hejira*, 611, which answers to the year of Christ, 1214, and coming into *Asia minor*, with his *Oguzians*, *Jengbizchan's* irruption happened either the same, or the next year (which of the two is uncertain) and *Soliman* thereupon remov'd towards *Media*. Hence therefore, on the authority of these Historians it appears that *Jengbizchan's* invasion was one or two years after *Soliman*, in the year of the *Hejira*, 612 or 613, that is, of Christ, 1215 or 1216; in the 6th year of the reign of the Emperor *Theodorus Lascaris*.

II. Concerning the Name and Nation of the Turks.

Among the many Swarms that came from the cold regions of *Scythia*, the *Turks* were not the least noted, as the *Persian* Annalists abundantly testify, as well as the famous Author of the *Othman Annals* *Tajuttevarich*, *Saadi effendi*, and what seems to be inserted from him in the *Lexicon-Persico-Turcicum* *Nimetullab* to explain the word *Turk*, where it is said, "By this name are call'd the Inhabitants of *Chata* or *Chuten* (*Kitabia* or Great *Tartary*) who inhabit the *Copebac** Plains. And because all of them have fair faces and black eyes and eye brows, therefore the *Persian* Poets call Lovers and Gailants, by comparison, *Turks*." But this name of *Copebac** peculiar to a Tribe of the *Tartars* was after *Jengbizchan's* expedition given by the *Persians* to the whole

nation of *Scythians*, their Conquerors, as appears by the testimonies of the *Persian* Writers. Thus the Poet *Shich Saadi*, in the Preface of his *Gulistan* or *Rosary*, declares the cause of his leaving his country *Ghorasan* to this effect: "Are you ignorant, my Friend, why I sojourn'd for a time in foreign Climates? I departed because of the iniquities of the *Turks*." Describing their manners, he says, in another place, "They are all the Sons of Men, but are like bloody Wolves. At home they are adorn'd with good manners like angels, but abroad are an army of Lions." That he speaks of the *Scythian* nation of the *Turks* who follow'd *Jengbizchan*, is plain from the time in which he compos'd this *Rosary*, namely, (as he says himself) in the year of the *Hejira*, 656, in the reign of *Ebubeker*, Son of *Saadi*, that is, forty four years before *Othman*, and forty eight after *Jengbizchan's* Expedition. *Nicephorus*, mentions by the name of *Turks*, the People who in his time were subject to *Azadinus* (so he corruptly calls *Aladin*) Sultan of *Iconium*. "To the Emperor (*Theodorus Lascaris* the younger, in 1255) thus employ'd were brought (says he) Letters from *Nicea*, signifying *Palæologus's* flight to the *Turks*." That *Michael* fled to this *Aladin* Sultan of *Iconium*, shall hereafter be shown by the unanimous testimony of the Historians. Since therefore it is manifest, the Name of the *Turks* was known to all *Asia* long before *Othman*, and chiefly attributed to the *Scythian* Tribes that follow'd *Jengbizchan*, and were dispers'd over *Persia* and *Asia minor*, it remains to show how this name came to be appropriated to the *Othmanidæ*. *Soliman*, Father of the *Othman* Race, Prince of *Nera*, treading in the steps of the great *Jengbizchan*, came forth from his Country with fifty thousand Followers, the flower of the *Scythian* youth, and overran not only the neighbouring regions, but all *Azerbejan* and *Syria*, as far as *Aleppo*. When the news of these Conquests was brought to the *Persian* Court, immediately the name *Turk*, common to the *Jengbizchan* *Scythians*, was given also to this Army. Another reason of this appellation, besides that before mention'd out of *Tajuttevarich* and *Nimetullab*, is alledg'd by the best *Persian* Writers, namely, the ugliness of the *Scythians* if compar'd with the *Persians*, on which account *Turk*, the name formerly of the beautiful

beautiful nation of *Copchacs**, was by the Poets ironically given to them. After *Soliman*'s death these Forces being dispers'd, when upon *Jenghizcan*'s Invasion, many *Persian Satrapæ* or Governors, (who presided over *Syria*, *Armenia*, *Paphlagonia*, *Cilicia*, *Mejopotamia*, *Phœnicia*, *Phrygia*, and the rest of the *Asiatick* Kingdoms lying between *Pontus Euxinus*, the *Caspian Sea*, and the *Euphrates*) had taken the opportunity to shake off the *Persian* yoke, *Aladin* Sultan of *Iconium*, the most powerful of these Princes, resolv'd also to destroy the remains of the *Jenghizcan* Forces, who continually infested his dominions. But being by them conquer'd and expell'd his Kingdom, he fled to his Friend *Michael Palæologus* the *Greek* Emperor, and desir'd his assistance. As he died in this exile, his Son *Melekshah* (corruptly call'd by *Nicephorus*, *Moloko*) who afterwards assum'd the name of *Aladin* II. finding he was only amus'd by *Palæologus*, and having in vain desir'd leave to depart, privately retir'd by the help of his People, into his Country; where being join'd by the Great Men of his Father's Kingdom, he not only freed them and himself by his valour from the *Scythian* yoke, but recover'd his paternal dominions, and forc'd many of his Enemies to submit to his Empire. These he deprives of their Arms, and to stifle their martial Spirit, mixes them with the Country Peasants to exercise agriculture, and calls them by the common name of *Turks*, whence it came to pass that he who before was call'd *Satrapas* of the *Persians*, or Sultan of *Iconium* was now stil'd Sultan of the *Turks*. About this time, *Soliman*, Grandfather of *Othman*, being drown'd in attempting to swim the *Euphrates*, *Aladin* appoints his Son *Erdogrul*, famous for his warlike Virtues and Exploits, and after his death, his Grandson, young *Othman*, General of his Armies. *Aladin* dying, (as the *Turkish* Annals relate) without Heirs, *Othman* is unanimously proclaim'd Sultan. Whereupon to banish from his People the ignominious and odious name *Turk*, he order'd it to be confin'd to the Peasants, and the rest to be call'd *Othmanli* or *Othmans*. Then removing his Seat from *Iconium* to *Neapolis*, (call'd by them *Enisberi*) he order'd himself to be stil'd Emperor of the *Othmans*, and not of the *Turks*. On these accounts the *Othman* Port, will not at this day be call'd the *Turkish* Court, nor does it suffer

that word to be us'd but in reference to the language, as *Turkiye Vilurmisin*? Do you understand *Turkish*? *Othmanije Vilurmisin* being improper. For *Othmanije* denotes politeness of manners, as on the contrary, *Turkiye* signifies rude and unciviliz'd. Hence the common saying, *Turk Muddeti um rinde: A Turk thro' the whole course of his life: that is, he will always be a clown, and never learn the politeness of the Othmans.*

Very probably to a Reader, vers'd in History, a doubt will here arise, since he finds that *Turkistan*, a Country lying between the *Chagataian** *Tartars* and the *Chinese*, is assign'd by most of the antient and modern Geographers for the Seat of the *Turks* or *Turcomans*. But as by a very gross error, the *Turks* and *Turcomans* are confounded, so by a no less mistake is *Turkistan* made the Seat of Both. This is refuted by the most accurate Historian *Saadi*, when he expressly affirms, that the Princes who from the *Chinese* Provinces join'd *Tamerlan*, came from *Turkistan*. His words are: "Of the Kings of *Turkistan*, twenty famous Princes join'd their forces with *Timur*, and pitch'd their Tents in his camp." But that the *Turks* are descended from the *Oguzian Tartars* I shall demonstrate when I come to speak of the origin of the *Othman* Race. As for the *Turcomans*, to whom the Grand Signor now gives a Prince, and removes him at pleasure, they have no fixed habitations, but live in Tents, (call'd *Oba*) and wander up and down as far as *Erzer*, thro' part of *Armenia* major (formerly *Assyria*) which even now is by some *Christian* Writers, call'd *Turcomania*, a name unknown to the *Turkish* Annals. For all the antient *Turkish* Historians and Geographers call *Armenia* major by a synonymous name with ours, *Ermeniyei Kubra*, and *Armenia* minor they are us'd to call *Ermeniyei Sagra*, which perhaps is a good argument that they are not originally Natives of that Country. They all profess the *Mahometan* Religion, but for want of Houses, neglect many Precepts of the *Koran*, particularly, praying five times a day. Some of these People, were by Sultan *Murad* IV. forced to remove into *Europe*, and were put in possession of the Plains between the mountains of *Hemus*, (call'd at this day *Chengbe** by the *Turks*) from *Actos*, (a noted Town at the foot of *Hemus*) to *Philippolis*, where after the custom of their Nation, they live in Tents, and cultivate their

their lands, but however, are much more civiliz'd than those of *Asia*. But that the modern *Turks* should derive their original from this Nation, I don't find it so much as conjectur'd even by the Historians of these People. Only indeed they are the same, who were first subject to *Aladin*, and afterwards to *Othman* the first Sultan of the *Othmanidæ*, of which more largely under the following Head. Hence we justly infer, that the contrary common opinion is founded more on the ignorance of the *Europeans* in the Eastern languages, and on the sound of the Words, than on the Truth of the Thing.

III. Origin of the Othman Race.

It seems peculiar to the most illustrious Races in the World, to have either a doubtful or fabulous Origin. If we view the beginnings of the most noble *Grecian*, *Persian*, or *Roman* Families, what do we meet with but Fables and ridiculous Fictions of the Poets, concerning their Origin. If this was the case among the most polite nations of the World, what is to be expected from *Barbarians*, strangers to learning? Tho' soon after the foundation of this Empire several *Turkish* Writers, compos'd fabulous Histories, for instance, That call'd *Novarichi Othman*, (from whence some *Christian* Authors seem to borrow their Chronology of the *Othmans*) they are not approved by the *Turks*, and are bitterly inveigh'd against, in *Tajut-tevarich*. Thus we read that some derive the Rise of the *Turkish* Empire from the downfall of the *Tartarian* Dominion, and others, from a Band of Robbers, and find but very few have discover'd the true Origin of the Race which now reigns.

I. As for those who begin the Growth of the *Turkish* from the downfall of the *Tartarian* Empire, least they should seem to assert it without grounds, they frame a long series of *Tartarian* Chans, but agree neither in their accounts of the years, nor in Facts. *Nicephorus Gregoras* says *Jengbizchan* (whom he calls *Sitzischan*) appear'd about the year 1222 (more rightly in 1216 as we have shown) in the reign of *Johannes Ducas*. *Jengbizchan* dying, leaves two Sons, *Chalaos* and *Telepugas*. *Chalaos* leaving the *Caspian* Sea, and the river *Iaxartes* to the North, descended thro' lower

Asia, but *Telepugas*, having settled his Empire, pass'd, towards the South, over the Mountains of *Caucasus* and the *Caspian* Sea, and marched thro' the Territories of the *Sauromatæ* and *Messagetæ*, subduing not only them, but all the Nations inhabiting about the *Palus Mæotis* and *Tanais*. *Lonicerus*, who places *Jengbizchan's* expedition in 1202, relates, that having overturn'd the Kingdom of the *Indians*, he founded the Empire of *Great Tartary*, and reign'd twelve years in *Asia*. He was succeeded (says he) by his Son *Hocatan*, and he by *Majuzchan* who took *Antioch* from the *Christians* in 1260. *Majuzchan* dying, *Helio*, and after him, in 1280, *Abusaga*, reign'd. This last was succeeded by *Tanagodus*, who embracing Christianity, was call'd *Nicolaus*, but returning afterwards to his old Superstition, took (says he) the name of *Mabommed*. *Battus* was his Successor, but dethron'd by *Casan* Son of *Argo*, who about the year 1310, overran all *Syria*. After *Casan*, came *Carbadagrus*, under whom the Empire of the *Tartars* in *Asia* falling to decay, that of *Othman* was erected. In this series of *Tartar* Kings, *Lonicerus* reckons one hundred and eight years, and others ninety eight. But to pass by all the forementioned Names, entirely unknown and foreign to the *Turkish* Language and History, it is agreed by all who have left written Histories of the Eastern Nations, that the *Tartarian* Princes, Successors of *Jengbizchan*, were in the year of the *Hejira* 656, and of *Christ* 1258, (forty-four years before *Othman*) subdued by *Ebubekir* Son of *Saadi*, King of *Persia*, and their Provinces restor'd to the *Persian* Monarchy, except those which were held by some of the *Satrapæ*, who in the expedition of the *Tartars*, took (as I have said) the opportunity to set up for themselves, among whom were *Aladin*, Sultan of *Iconium*, and *Soliman*, Grandfather of *Othman*. Hence it is evident that the *Tartarian* Kingdoms in *Asia* were overturned by the *Persians* long before the beginning of the *Othman* Empire, which therefore could not derive its Origin from thence.

II. There are also other *Christian* Historians, who, perhaps out of envy, say that *Othman* first Emperor of the *Turks*, was a Man of mean Estate, who gathering together a Band of Robbers and Murderers, fell upon his Neighbours, and by force or policy oppress'd all, both of his own and other Nations.

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Nations. To this opinion, though it wants, I think, no confutation, as being in itself improbable, 'twill not be amiss to oppose the authority of *Chalcocondylas*, who almost alone of all the Greek Historians that have writ of the *Turkish* Affairs, deserves credit. In his first Book he affirms, " that
" *Othman* first Emperor of the *Turks* both
" by his Father *Erdogrul* and Grandfather
" *Soliman*, was among the *Turks* as well
" illustrious for his Birth as renowned for
" his Virtues."

III. Others there are who think a little more honorably of so great a race, and grant it was deriv'd from a noble Family of the *Oguzian Tartars*, but omitting its true Author, *Soliman Shab* Prince of *Nera*, introduce other names of Tribes unknown to the *Turkish* Annals, as the *Eureneshi*, the *Ebrenenses*, the *Turacambi* or *Turacani*, the *Michaloglienses* and *Malcocaboglienses** &c. &c. The four first of these names neither signify any thing etymologically, nor do I remember to have seen them in any *Turkish* Historian, except *Evrenus*, or as several read it, *Ornusbeg*, General under *Murad I.* and the first that was call'd Prince of *Greece*, as will appear in the following History. The Families of the *Michalogli* and *Malcocabogli** are most certainly private Families only, and not very antient. For *Michael Koffe* was Head of the first, who being related in blood to the *Comnenian* Family, and abjuring Christianity fled, as the *Turkish* Historians say, to them. He flourished under Sultan *Orchan*, an evidence of which is the Stone-Bridge at *Adrianople*, built over the River *Tunje* by his Son or Grandson, which still goes by the name of *Michalogli Kuprifi*, that is, the Bridge of *Michalogli*. Of the same original is the Family of the *Malcocabogli**, whose Author by the common opinion of the *Turks* is of *Bulgarian* or *Sirbic* Extraction, who changing his Religion went over to them, neither is the name of the *Malcocaboglian** heard of, but in Songs wherein the *Turks* use to celebrate the Actions of Great Men. History is entirely silent about him. He flourished under *Mahomet* who took *Constantinople*.

IV. Moreover, some in numbering the *Oguzian* Race, feign such unheard of names, that they may justly seem barbarous to the *Barbarians* themselves, as, *Oguzalpis*, who, they say, was Father to *Er-*

dogrul, and *Duzalpis*, Father of *Oguzalpis* and Great Grandfather of *Othman*. Others no less barbarously divide it into four Branches, the *Nambuci*, *Candelori*, *Caramani*, and *Othmani*. Of these names only *Duzalpis* is *Turkish*. The *Caramani*, though very noted in the East, are however falsely numbered with the *Oguzians*. For the Founder of this Family, *Caramanogli*, who gave his name to his Dominions and Race, was one of the *Persian Satrapæ* or Governors, that on *Jenghizchan's* invasion, threw off the *Persian* yoke; but his Posterity are described by the *Turkish* Historians as Enemies to the Growth of the *Othman* Empire; nor was their Dominion entirely destroyed till the Reign of Sultan *Mahomet*, who took *Constantinople* in the year of the *Hejira* 872.

V. Having sufficiently examined the various opinions of the Writers in general, I shall now proceed to the Sentiments of some particular Authors of Note. The first that occurs is *Laonicus Chalcocondylas*, a Man not only to be reckoned among the *Classick* Authors, but to be deemed a very diligent searcher into the *Othman* Affairs. He collects the various opinions concerning the origin of the *Turks*, and thus briefly relates them in his first Book. 1. Some (says he) think, the *Turks* (that is the *Othmans*) are deriv'd from the *Scythians*, whom they also call *Tartars*, and that whilst the *Partians* flourish'd, they broke out seven times from *Tanais*, and as often laid waste *Higher Asia*. They imagine this conjecture is confirmed from hence, because (say they) there are now to be seen, as 'tis reported, many of this Nation dispersed over *Asia*, resembling the *Scythian Nomadæ* in their manners and way of living, that is, they have no fix'd Habitations. He adds farther, they also endeavour to confirm their opinion, that the *Turks* are of *Scythian* extraction, by another argument, namely, because the barbarous Nations of *Turks*, which inhabit *Lydia*, *Caria*, *Phrygia*, and *Cappadocia*, are known to differ neither in Language nor Customs from the *Scythians* inhabiting between *Tanais* and *Sarmatia*. 2. They are also (says *Chalcocondylas*) who suppose the *Turks* to be descended from the *Partians*. For it is agreed (say they in proof of their opinion) that the *Partians*, when distress'd by the wandering *Scythians* (who from changing pastures are call'd *Nomadæ*) came

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came into *Lower Asia*, and live in the same manner with the others, and appear dispersed through their Towns, and from thence that race of Men happened to be called *Turks*, as much as to say, *Nomadæ*.

How weak this Interpretation of the word *Turk* is, abundantly appears, I think, from what I have before said of the true Etymology of the *Turkish* name. 3. Others imagine the *Turks* came from *Turca*, a large and rich City of *Persia*, and at last possess'd themselves of *Lower Asia*. 4. Some also are pleas'd to think that they came out of *Celo-Syria* and *Arabia* or *Scythia* (perhaps this should be *Persia*) having with them their Lawgiver *Omares* (more truly *Omerus*,) and at length acquired the Empire of *Asia*, living like the *Nomadæ*.

After *Chalcocondylas* had thus shown the various opinions of several Writers, he in the end agrees with them who affirm the *Turks* to come from the *Scythians*. For, says he, it is evident, the *Scythians* who live at this day in *Europe* towards the East, are exactly like the *Turks* in their Commerce, Customs, and manner of life.

VI. At last, *Chalcocondylas* being about to give his own opinion, rejects the almost dry Rivulets, and draws the Truth from the very Fountain. "I find (says he) when the Race of the *Turks* was greatly increased, it was divided into several Tribes, among which the Tribe of the *Oguzians* was one. Of these was born their Leader *Duzalpes*, (the same that is called in the *Turkish* Annals, *Kiya Aleb*, Father of *Soliman*, Grandfather of *Othman*) a Man studious of justice and equity. This Person, I find to be much praised for his fortitude, and to be so just, that the contending parties chose him for Arbitrator in every affair, and both sides gladly acquiesc'd in his Sentence. The *Oguzians* seeing this Man's equity, prevail'd by their repeated intreaties with the King of that Country to make him their Judge." [The explainer of *Chalcocondylas*, wrongly interprets this King to be *Aladin*, Sultan of *Iconium*.] "After this, they delivered themselves up to *Duzalpes*, to do with them what he should deem beneficial to the *Oguzians*. Afterwards when his Son *Oguzalpes* [he will appear presently to be the same with *Soliman Shab*] had claimed the Rule of the *Oguzians*, he

"aspir'd to Royalty, and by warring on the *Greeks*, soon grew to be very famous in *Asia*. Moreover his Son *Orthogules*," [hence it plainly appears that *Oguzalpes* is our *Soliman Shab*, Prince of *Nera*] "having made himself illustrious by his Actions in *Asia*, was at length sent for by *Aladin*, and by him greatly esteemed." Thus far *Laonicus Chalcocondylas*.

VII. After *Laonicus*, but not of so approv'd credit, comes *Johannes Gaudier*, no careless interpreter of the *Turkish* Annals. Nevertheless, he has, as I think, too boldly asserted for truth what he has taken from some *Turkish* Chronicle, concerning the *Othman* Race. In the first place, he sets down some names very corruptly, and sometimes not in their true order, with some inconsistencies as to times, places, names of Nations and particular Men. The first (says he) that rul'd the *Turks* was *Othman*, Son of *Erdogrul*, Son of *Soliman Shab*, Son of *Cabielpis*, Son of *Casulbuga*. Thus far he was right, but then follow twelve corrupt names scarce to be traced in the *Turkish* Annals. After which, he adds that he recites only these seventeen Patriarchs of this Race, but that the rest, whose names are unknown to him, might in a continued Series be carried-up to *Japhet* Son of *Noah*. Then he proceeds to declare the Origin of the *Othman* race, and asserts what is contrary to almost all the opinions, and especially to *Chalcocondylas*. Whilst (says he) the Family of the *Oguzians* reigned in continual succession over the *Parthians*, they were plain and uncivilis'd, but afterwards embracing the *Mahometan* Religion, they made the City of *Machan* the Seat of their residence. When *Soliman Shabus* reigned over the *Parthians*, [*Oguzians*] the famous *Jenghiz* made an irruption into *Parthia*, and destroy'd *Belcha* and *Chorasán*, but *Curisemis Shabus*, Prince of *Belcha*, perished in his flight. Sultan *Aladines* of *Seljukian* extraction, flying from *Parthia* to the Country of *Junan* [which this Author thinks to be the present *Caramania*, but in reality *Junan*, is *Ionia*] and seizing the City *Savasta*, [whence he should have this I don't know] assum'd royal Power. At the same time *Machan* being totally destroy'd, *Soliman Shabus* giving way to the violence of the *Tartars*, and leaving *Parthia* (perhaps this should be *Patria*) repair'd to *Erzinga* [he means

means *Ezerbejan*] from thence penetrating into *Romania*, came to *Amasia*, [entirely contrary to Historical Truth.] Then altering his course, he goes to *Chaleppus*, and when he incamped at the City *Jaber*, on the banks of the *Euphrates*, and first attempted to swim the River on horseback, is drown'd. *Soliman* had three Sons, whose names were *Sungargensis*, *Giudogdis*, and *Erukules* Father of *Othman*, Founder of the *Othman* Empire.

VIII. Having thus given the Opinions of other Historians in this Affair, it remains now to show as clearly as I can, the true Origin of this illustrious Race. *Soliman* Prince of *Nera*, is by all the Historians of his Nation, and also by the more accurate *Christian* Writers, affirm'd to be Fore-father of the *Turkish* Emperors, the Glory of whose Ancestors, as it is but darkly set forth by the *Turkish* Historians, I think it in vain to seek for a clearer account in other Writers. Nevertheless it is so far agreed by all, that *Soliman* was of the noblest *Oguzian* Family among the *Scythians*, and Head of a *Hord* or Tribe of *Tartars* near the *Caspian Sea*, whom they vulgarly call *Conar Cocher** *Tatar tayfeli*, that is, *staying and going*, as much as to say, without fix'd Habitations. I am inclined to believe they dwelt between the *Caspian Sea*, and the Lake now called by the Inhabitants *Carabogaz*, where at this day the *Scythians* who are now called *Caracalpak*, lead a wandering life, and speak the *Turkish* Language, though the *Turks* greatly differ from them in their manners and way of living. By these, as well as by the neighbouring People, *Soliman* was proclaimed by the name of *Shah*. (By the way, *Shah* in the *Persian* Tongue is more honorable than *Chan*, and signifies a Prince to whom the *Chans* are subject, hence the King of *Persia* affects the title of *Shah*. But *Chan* is the same as a Governor of a Province, and much like a *Vizir* or *Basha*, who has the privilege of three Horse-Tails.) Whether *Soliman* receiv'd this dignity from his Ancestors, by Hereditary Right, or acquir'd it by his own Worth, since no Historian but *Chalcocondylas*, clearly mentions it, I shall not take upon me to determine.

IX. Before I proceed, it will be proper to enlarge a little on what has been just mention'd, namely, that after *Jengbizchan's* expedition, and the destruction of the *Persian*

an Monarchy, most of the *Satrapæ*, or Governors of the *Persian* Provinces between the *Euphrates* and *Mediterranean*, made themselves independent, and rul'd in their own names. This seems to be hinted by *Nicephorus* in his seventh Book. "But" (says he) the *Turks* [note that he calls all the *Satrapæ* that revolted from the *Persian* King, *Turks*] "by agreement divided" "among them by lot all the Provinces of" "the *Roman* jurisdiction." Then he adds the names of the *Satrapæ*, but so corruptly, that without the aid of History they could not be thought the same with the forementioned *Satrapæ*, whose true names thus occur in the *Turkish* Annals. *Churzem Shah* (King of *Caspia*, for *Churzem* among the *Turks*, signifies the *Caspian Sea*, whose name tho' they do not mention, yet they say he was subdued by *Jengbizchan*) *Caramanogli*, *Azerbejan*, *Germianogli*, *Hamidogli*, *Kutrum Bayezid*, *Isfindarbeg*, *Abmedholamir*, *Tekkebeg*, *Zuulcadirbeg*, and the chief of all, *Aladin Sultan* of *Iconium*, who alone enjoy'd the name of *Sultan*. I shall dwell no longer on these matters, each of which the Reader will find in its proper place, in my Annotations.

X. When these things had thus happen'd, in the third year, (as I have shown) after *Jengbizchan's* Expedition, our *Soliman*, Prince of *Nera*, and of a Tribe of *Oguzians* with fifty thousand select *Scythians*, pass'd the Mountains of *Caucasus*, and at once overran all *Azerbejan* (or *Media*) to the borders of *Syria*. But I imagine it will not be unworthy the Reader's Curiosity to look back a little to the manner, occasion, and time of the coming forth of the Patriarch of a race at present so illustrious.

XI. *Saadi Effendi* Author of the Annals, so approv'd by the *Othmans*, thus describes the manner and occasion of *Soliman's* irruption. Antient Writers, (says he) who have faithfully transmitted the Knowledge of things to posterity, relate, that when *Alfuljuk*, (i. e. the *Seljukian* Tribe) removed from *Maverennubar* (a Country beyond the *Oxus* towards the *Caspian Sea*, known also to our modern Geographers) to the Land of *Iran* (a Country below the *Oxus*, reaching to the *Persian* Sea, and on the West to the *Tigris*) with them also *Kiyu Chan* (Father of *Soliman Shah*) Prince of the *Oguzians*, departed with his Tribe from *Merushahjan*, and possess'd himself of the City *Ma-*
chan.

chan. But after *Jengbizchan's* Irruption, *Soliman Shab* Son of *Kiya*, or as some write it, *Kiya aleb Chan*, whose Dominions now reached to *Ablad* (Part of *Armenia major*) when he saw the rage and cruelty of the *Jengbizchan-Tartars* to be intolerable, was forc'd to relinquish his Possessions, and with his people to move in quest of new Habitations towards *Rum* (so part of *Anatolia* or *Asia minor* was call'd by the antient *Turkish* Writers.) Thus far *Saadi Efsendi*, concerning *Soliman's* leaving his Country, after which he relates the Expeditions of *Soliman* and his Sons, which the Reader will see in their proper place.

XII. *Hesbri*, a much older Historian than *Saadi*, says, the *Oguzians* (who according to *Chalcocondylas*, chose *Soliman's* Father for their Prince) possess'd the Country of *Ablad* 170 years before *Soliman*, and in 611 of the *Hejira* made their first expedition, under *Soliman*, towards the Regions of *Asia minor*. But the *Jengbizchan-Tartars* having left nothing undestroy'd, *Soliman* with his followers deserting *Asia minor*, remov'd back to *Azerbejan*, and there for some time lead a Country or unsettled life. At last in the year of the *Hejira* 616, press'd with want of necessaries in those uncultivated Parts, he advances a second time with 50000 select Men, towards *Rum* to recover his former possessions. When he was come attended with success as far as the *Euphrates*, he attempts to swim the River on horseback and is drown'd.

XIII. *Soliman* left four Sons, *Sungurtekin*, *Jundogdi*, *Erdogrul gasi*, and *Dindar* or *Dumdar*. Of these the two first returning to their antient Seats are entirely pass'd over in silence by the *Turkish* Writers. *Erdogrul* and *Dumdar* with their part of the Forces, first pitch'd their Tents in a place call'd *Syrmaluchukur**. *Dumdar* dying here in a few days, *Erdogrul* moving towards *Asia minor* subdued several *Asiatick* Provinces, and from his compelling the vanquish'd to pay tribute or embrace his Religion, obtain'd the name of *Zeletis*, a name famous in those parts. *Erdogrul*, setting the most moderate bounds to his good fortune, lest he should seem tyrannically to desire the possessions of others, sends in humble manner his eldest Son *Sarayati* (afterwards celebrated by the Epithet *Savushibeg**) to *Aladin* Sultan of *Iconium*, desiring a Habitation somewhere in

his Kingdom for himself and followers. *Aladin* readily grants his request, prudently thinking it better to make this powerful, though new, Neighbour, his Friend than his Enemy. Wherefore he honorably sends back *Sarayati* with Ambassadors to *Erdogrul*, and promises, if by his valour the remains of the *Jengbizchan Tartars* are driven out of his Dominions, not only to place him at the Head of his Armies, but associate him in his Empire. For this aged Prince did not so much want Soldiers, Courage, Riches, and Strength, as a good General against such troublesome Enemies.

XIV. Neither was *Aladin* deceiv'd in his expectations of *Erdogrul*. For having assign'd him *Karajedagy* for his Habitation, and according to his promise, entrusted him with part of his Forces, *Erdogrul*, by his conduct and wisdom, soon vanquish'd the *Tartars*, and not only freed his afflicted Kingdom from all its imminent dangers, but also subdu'd other Countries, subject to the *Romans*, and annex'd them to his Empire. *Aladin*, mindful of his promises, royally rewards *Erdogrul*, and commits to his rule the whole Province of *Ancyra*. At last, worn out with wars and old age, *Erdogrul* dies in the year of the *Hejira* 680, says *Saadi*, but according to *Nisshrin*, in 687, whose Sepulchre in the Town of *Sugubick** is at this day honorably visited by the *Mahometans*.

XV. *Erdogrul* departing this life in the midst of his happiness, *Aladin*, to show his gratitude to so great a man, causes his Son *Othman* (who for his youth, 'tis said, was wont to be call'd *Othmanjik* or little *Othman*) to succeed his Father, and to be the Chief of all the *Tecaddum* or *Satrapæ*. Moreover he allow'd him in all the Towns and Provinces subdu'd by his Father, or to be subdued by himself, to use the Title of Sultan, and coin money with the inscription of his own name.

XVI. After this, *Aladin* the younger, (whose proper name was *Kichoshrev*) in the year of the *Hejira* 699, (which begins the 28th of September 1299) being driven into *Europe* by the *Gazanensian Tartars*, his *Satrapæ*, divide all his Dominions among them. But *Othman*, being the most powerful of them, oblig'd the rest (in the year of the *Hejira* 700,) to seek his Protection and Favour. From hence some Historians

torians date the first year of *Othman's* Reign, though *Saadi*, not without strong reason, contends his Reign began, when after the taking of the City *Carajebisar*, he appointed a *Cadi* or Judge, and a *Chatyb* or Deacon (who might pray for him by name as Sultan) and coined new money with the inscription of his own name, which was in the year of the *Hejira* 688; and of Christ 1289. Thus with the consent of the Great Men and the Army, *Othman* is chosen King, and joining his own with *Aladin's* Dominions, changes the name of *Oguzians* or of *Turks* (as they were commonly call'd under both *Aladins*) into that of *Othmans*, and lays the first Foundation of the *Othman* Empire, which is now so terrible to the World. The Actions of whose Successors will be more accurately related in the following History.

Genealogy of the *Othman* Family.

XVII. *Saadi* the *Turkish* Writer so often commended by me, one not more zealous for the *Othman* Glory, than for Historical Truth, willingly points at the burthen of so weighty and obscure an affair on other Men's shoulders. Since it is not manifest to him, he says in general, there are Historians, who carry the line of this race from *Othman* to *Japhet* Son of *Noah*. As he has inserted the names in the Preface of his History, I shall transcribe them, that the Reader may not peruse them corruptly, as I have seen them, in some *Christian* Writers.

Othman Son of *Erdogrul*, Son of *Soliman*, Son of *Kiya aleb*, Son of *Kyzyl boga*, Son of *Baytemur*, Son of *Ayktylg*, Son of *Tugra*, Son of *Karaniv*, Son of *Sacur*, Son of *Bulgar*, Son of *Suncur*, Son of *Toctemur*, Son of *Tasak*, Son of *Chemeder**, Son of *Kutluk*, Son of *Turak*, Son of *Karachan*, Son of *Yasur*, Son of *Yelvaj†*, Son of *Baybeg*, Son of *Tugra*, Son of *Togmysb*, Son of *Cusbeg†*, Son of *Ortuk*, Son of *Kumari*, Son of *Cbektemur**, Son of *Turaj†*, Son of *Kyzyl boga*, Son of *Yamak*, Son of *Bashboga*, Son of *Hormir*, Son of *Bayfui*, Son of *Sunj†*, Son of *Boga*, Son of *Kurtulmysb*, Son of *Korchard*, Son of *Balchyk**, Son of *Cumasb*, Son of *Caraoglan*, Son of *Soliman Shab*, Son of *Corchlu*, Son of *Bulgar*, Son

of *Baytemur*, Son of *Turmysb*, Son of *Cokaleb*, Son of *Oguzchan*, Son of *Karachan*, Son of *Kaychan*, Son of *Ulijechan*, Son of *Takva*, of the House of *Japhet*.

XVIII. Before I conclude this Inquiry, it will not be amiss to observe, it is the common opinion of the *Turks*, that there are two principal Branches deriv'd from the *Oguzian* Tribe, the *Othmanidæ*, and *Aljengbizians*, which last branch has given *Chans*, in an uninterrupted Succession, to the *Crim Tartars*. A strong proof of this opinion is the law establish'd by the *Othman* Sultans, whereby in case of failure of Heirs in the *Alotbman* Race, the Emperor is to be chosen out of the *Aljengbizian* Family, as being both manifestly deriv'd from the same Stock. Hence the *Crim Tartars* have conceiv'd great hopes, that one day, the *Alotbman* race being extinct, they shall mount the Throne. And that this law is not abolish'd, appears from a Sedition in my time, rais'd against Sultan *Mustapha* (which will be largely related in the second Part of my History.) At that time it was consulted in the *Hippodrom*, by the Soldiers, Citizens, and Ecclesiastical Order, for several days, about dethroning *Mustapha*, and choosing another Emperor. But since *Mustapha* detain'd, according to custom, in safe custody with him at *Adrianople*, his relations, *Ibrahim* Sultan *Abmed*, his Uncle with his two Sons, and also his Brother Sultan *Abmed*, who now reigns, they were afraid, when their proceedings should be known, he would put them to death, and by destroying the lawful Heirs of the Empire, oblige the People, whether willing or not, to honour him as Emperor. Whilst they were perplex'd with this fear, the new-elected *Musti*, with the rest of the Learned in the Law, stood up and said, "Indeed to confer the Empire upon any "not join'd in blood to the *Othman* Race, "is contrary to the Laws both human "and divine. But since the *Crim-Tartars* "have Heirs of the same blood with the "Othmans, who may lawfully govern the "*Othmanic* Commonwealth, the People's "fears of Anarchy are vain. For should "Sultan *Mustapha* kill all his Relations, "he ought to be punish'd for parricide and "disturbing the publick peace, and a Successor chosen from among the Sons of "the *Crim-Tartars*, as being of the same

† This *j* is to be pronounced like *ge* in the *English* Word *age*, and by the Author is usually express'd by *de*.

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XV

“ Family with the *Othman*.” Nay so great is the force of this Law, that it excludes from the Throne, even the Men born of the Female Line. For when at the same time, it was said by some, that an Heir of the Empire was at hand, namely, the only Son of *Saphia*, Daughter of Sultan Mu-

rad, living in the Suburbs call'd *Beshiktash*, all the rest oppos'd it, publickly declaring, “ the *Othman* Empire never falls to the *Spindle*, nor do they acknowledge other Heirs than those of the Male-line, and on their failure, the *Aljenghizians*, as being undoubtedly of the same blood.”



AS

AS the Parallel Chronological Table mentioned by the Author in his Preface is not to be found in his Latin Manuscript, the Translator instead of it has inserted the following Method of reducing the Hejira to the Christian Æra, and the contrary.

The Beginning of the Hejira being fix'd to the Year of our Lord 622, July 16th, if the 621 pass'd years of the Christian Æra be subtracted from any given Year of our Lord, the remainder will be the Hejira in Solar years, which being reduc'd to Lunar, will be the correspondent year of the Turkish Æra. On the contrary, if any given year of the Hejira be reduc'd to Solar years and added to 621, the Sum will be the Year of our Lord. N. B. 521 Solar are equal to 537 Lunar or Turkish years.

For Example,

What is the present Year 1734, according to the Hejira?

From ——— 1734
Subtract ——— 621

Hejira in Solar years 1113

521 : 537 :: 1113 : 1147

The present year of the Hej. 1147

What is the Year of the Hejira 1000 according to the Christian Æra?

537 : 521 :: 1000 : 970

Hejira in Solar years ——— 970

To which add ——— 621

The Year of our Lord 1591

N. B. The minute Parts of Days and Hours are here omitted, which, by reason of the different beginnings of the several years, must be observ'd in strictness of Calculation.



OTHMAN. I.
FOUNDER of the OTHMAN EMPIRE.
in the Year 1300.
From an Original Picture in the Seraglio.

C. Du. Bose, sculp.

THE HISTORY Of the GROWTH of the Othman * or Alothman † EMPIRE.

In Three BOOKS.

BOOK I. CHAP. I.

The Time of the Eruption of the Tartars under Soliman Shah. His Conquests and Death.

SO great a diversity of Opinions, remarked by Us in the Preface, and such a mixture of Fable by Foreign Writers, occur to curious Inquirers into the Origin of the *Alothman* Race, now on the *Turkish* Throne, that like Travellers on a divided Road, they can't without great difficulty distinguish between

Cause of the various Opinions concerning the *Othman* Race.

ANNOTATIONS.

BEfore we proceed, it may not be amiss to prefix to our Annotations some of the most usual Titles of the *Othmàn* Court. For that Court, like the rest of the *Eastern* Courts, both assumes and expects the proudest and most pompous Titles. Hence in the Imperial Edicts call'd *Ferman*, there frequently occur; *Bâbi humayun*, The sublime Port. *Bâbi adalet*, The Port of Justice. *Bâbi seadet*, The Port of Majesty. *Bâbi* or *Déri deulet*, The Port of Felicity, from whence the *Othmàn* Empire has been wont to be call'd *Deulêti Othmaniye*, The *Othman* Majesty, or Felicity. If the Reader desires more of these Titles, he will find them collected by *Meninskius*, in his *Turkish* Dictionary.

* *Othmàn*] This Name, given to the *Turkish* Nation from the Emperor *Othmàn* their Founder, is generally writ perversely by the Christian Historians, some inserting (o) in

the second Syllable, as *Othoman*, others omitting the (h) and doubling the (t) as *Ottoman*. Both very falsely. For the *Arabic* *Tfe* or (th) called by the *Turks*, *Tfhei Arabi*,
B exactly

tween what is true and what false. Some have wander'd from the Truth for want of Oriental Learning and History, whilst a Tradition, envious perhaps of the felicity of this Race, has impos'd upon others. From these troubled Streams our *Christian* Historians, ignorant, as we observ'd, of the *Turkish* Learning, have been forc'd to draw what should have been taken from the Fountain-Head. But we (without vanity be it said) justly preferring the Testimony of the domestick Writers to the Assertions of all others, have from Historians deem'd by the *Turks* the most faithful and accurate, collected our Materials.

Time of the
Eruption of
Saliman
Shah.

There we learn, that about the Time when the renowned Prince *Jengbiz* (1) *Chan* (2) had not only laid waste the greatest part of *Asia* subject to the *Persian* dominion, raz'd the City of *Balch* the most opulent of the Province of *Chorasan*, expell'd from his Kingdom and slain *Churzem* (3) *Shah* (4), but also, by means of continual In-

curfions

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exactly answering to the Greek *The-ta* Θ [or the Saxon *Þ*] ought doubtless to be pronounced in *Latin* [or *English*] as in Greek, *Θεσμαν*, *Othman*. [It must be observ'd the *Turks* pronounce the *Arabic* *Tse*, almost like our (f). Hence *Othman* is by them call'd *Osman*.]

† *Alothman*] This word is compounded of *Al* and *Othman*, that is, *The Sons* or *Posterity* of *Othman*, and ascribed not only to the Imperial race descending from *Othman*, but to the whole *Turkish* Nation in general. Hence, *Tevaifi Alothman*, the *Alothman Hords* or *Tribes*. But the Emperors are wont to be call'd *Alothman Padishahi*, that is, *Emperors of the Sons of Othman*. For this reason, we have thought proper to style our Lucubrations, *The Alothman History*.

(1) *Jengbiz*] He was, according to the *Turkish* Annals, Prince of the *Oguzian Tartars*, whose Actions and Fortunes are largely related in the Preface, to which the Reader is refer'd. [This name is pronounced by the *Persians* and *Turks*, as if it were writ in *English*, *Chingbiz*, or in *Italian*, *Cingbiz*. He is call'd by the *Latin* Historians, *Cangius*. *Jengbizchan* signifies in the *Mogul* language, *King of Kings*.]

(2) *Chan*] This word perhaps pass'd from the *Arabian*, into the *Persian*, Language, and signifies *Lord* or *Prince*, answering to the *Arabic* Word *Sultàn* and the *Turkish*, *Ulu beg*, that is, *Great Prince*. *Chan*, tho' ever us'd by the *Turkish* Emperors, as *Muràd Chan*, *Selim Chan*, &c. was however chiefly ascribed by the *Othman* Court to the King of *Crim* or *Little Tartary*. Hence he is usually styl'd *Kirim Chan*, *The Prince of Crim*, or *Chani Alissan*, *The Sublime Chan*. [*Chan* seems rather to come from the *Persian* into the *Arabic*. The Reader must observe once for all that *Ch* is to be pronounced like our *K* or the *Italian* *Ch*, except in words where it is to be read like the *English* *Ch* in *cheap*, *rich*, for then it stands for the *Turkish* *Chim*, which to avoid confusion shall always be noted.]

(3) *Churzem*] This word properly signifies the *Caspian* or *Hyrcanian* Sea, and from thence is applied to the Regions bordering on that Sea, whose Sovereign is called *Churzem Shah*, that is, *King* or *Lord* of the Countries situate on the *Caspian* Sea. It is sometimes call'd, even by the *Turks* themselves, *Chuzrem*, from the likeness of the two Letters, *Ry* and *Ze* without the distinguishing point, frequently

ursions and their civil Dissentions, had weakened or dispersed the Princes of all those Regions, (then it was that) *Soliman* (5) *Shah* Son of *Kiya Chan* Prince of the City of *Nere* (6) and of the *Oguzian* (7) *Tartars*, Lord also of the Region of *Merushabjan*, excelling

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quently omitted in their writings by the more learned *Turks*. The *Nubian* Geographer (Part 7. Clim. 5.) pretends this word is derived from *Chosar*, Son of *Togarma* who first peopled the neighbouring Regions, which opinion seems to be owing rather to a likeness of name than to a reality of fact. *Meninskius* says it was also called *Kulzum Dengiz* but upon what foundation is uncertain, that name being chiefly appropriated by the *Turks* to the *Red-Sea*. It is however, from the City *Bakuyè* standing on its Coast, by the *Christians*, usually called, *the Sea of Baku*. [It must not be understood as if all the Countries bordering on the *Caspian Sea* are subject to one Sovereign, or that the whole *Caspian Sea*, is call'd *Churzem*, but only that part which washes the borders of the Kingdom of *Churzem*; extending as is said, to the mouth of the *Oxus*, which runs into the *Caspian Sea*. This Kingdom is now subject to the *Uzbek Tartars*, who took it from the Posterity of *Tamerlan*, by whom the Successors of *Jenghiz Chan* were expell'd. *Churzem Shah*, here mention'd by our Author, was the Title of one Race of its Kings, the most powerful in *Asia*; which *Jenghiz Chan* put an end to, in the Person of *Mahommed Churzem Shah*. *Chorasma* is mention'd by *Herodotus*; so ancient is this Kingdom.]

(4) *Shah*] or *Sheh* is a *Persian* word answering to the *Arabic*, *Sultan*. Hence the *Turkish* Emperor is stiled, *Shahi Alem Penah*, the Emperor Refuge of the World. It must however be observ'd, that *Padiſhab* is commonly esteem'd a more honorable Title than *Shah* in the *Ottoman* Court, the latter being given absolutely to the *Persian* Kings, the former never. The reason of this will hereafter be

shown when the word *Padiſhab* comes to be explained.

(5) *Soliman*] He was Father of *Ertogrul* and Grandfather of *Othman*, descended from the noblest *Oguzian* Family among the *Scythians*. *Lanicerus's* mistake in making him King of *Nice* was remembred in the Preface. [It must here be observed that in the *Turkish* and *Arabic* Tongues, the same Mark stands for (a) and (e), and the same for (o) and (u). Hence the various ways of writing the same word in our Historians, as *Shah*, or *Sheh*; *Soliman*, or *Suliman*. &c.]

(6) Prince of *Nere*] A City according to the *Turks*, near the *Caspian Sea*. The Name of this City is in vain look'd for in the Maps of the *Christians*, unless we understand by it the City of *Herat*, Metropolis of the antient *Aria* or *Nurketzur* in *Masanderan*, in the Province of *Gbilan*. The *Turkish* Annals mention the taking and demolishing this City by the *Jenghiz-Chan Tartars* in their return from the destruction of the Royal City of *Balch*. Our Opinion is confirmed by the *Persian* Historians, who mention seven distinct Kings governing the Province of *Gbilan* at that time, one of whom was, probably, our *Soliman*.

(7) *Oguzian*] That this Tribe under their Leader *Jenghiz Chan* came forth from *Great Tartary*, the Fountain of numberless Swarms of *Scythians*, is the common and constant opinion of the *Turks*. Nor do we know of any Christian Writer who ascribes any other Country to *Jenghiz*. This our Opinion is supported by an evident Passage in *Nicephorus Gregoras* in the fourth Chapter of his second Book, where he thus speaks of the Irruption of these *Tartars*. "Many ages after, flowing out of the first *Scythia*, as from an inexhaustible Fountain,

H. 611.
A. C. 1214.

celling all the Princes of his Nation in Nobleness of Birth, Glory of Ancestors and his own Virtues, in the Year of the *Hegira* according to *Nishrin's* Chronology, 611, [and of the *Cristian Era*, 1214.] with about fifty thousand select *Tartars* of the *Oguzian* Tribe, encouraged by the Example and Fortune of *Jengbiz-chan*, forsook his old, and advanced towards *Europe* (8) in quest of new, Habitations.

His Con-
quests :

In this manner *Soliman Shah* with equal speed and success entering *Azerbejan* (9), a Province bordering on *Syria*, by the force

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" Fountain, they divided into two Bo-
" dies, one whereof penetrated as far
" as the *Caspian* Sea, and forgetting
" their Native Appellation were cal-
" led by the Names of, the *Sarmatae*,
" *Messagetae*, *Melanclæni*, *Amazones*,
" &c. The others bending their
" Course towards *Europe* over-ran all
" the Sea-Coasts, &c." Again, in the
1st Section of the 5th Chapter, he
says, " *John Ducas* being now Em-
" peror, a numerous Swarm of *Scy-*
" *thians*, composed of many Myri-
" ads of Men, forsaking the Nor-
" thern Regions came down to the
" *Caspian* Sea. Mean while, their
" Leader *Sitzischan* (by which Name
we have shown in the Preface, *Grego-*
ras meant *Jengbiz chan*) being dead,
" the Command of the Armies was
" divided between his two Sons, *Cha-*
" *laus* and *Telepugas*." Thus far *Gre-*
goras, on whose words it will not be
foreign to our purpose to remark,
that the *πρώτη Σκυθία* or first *Scythia*, as
it is called by him, is the same with
what is now called *Great Tartary*, and
tho' Historians have given Names to
its Inhabitants, these Names are ra-
ther asciticious and foreign than pro-
per and peculiar to them, whilst they
remained in their old Habitations.
So that when, in the Preface to this
History, the Reader finds the Princes
of the *Oguzian* Family to be divided
into two Branches, the *Alothman* and
Aljengbiz, let him not imagine that
this distinction prevailed during the
Lives of the Founders of these
Branches. For as it is absurd, that
the *Alothmans* under *Soliman's* Com-
mand, should receive a Name from

his Grandson, who reigned not till a
hundred Years after, so with no less
falsehood are the Princes of the *Crim-*
Tartars vulgarly said to have retained
the Appellation of *Aljengbiz* from
Jengbiz Chan himself. For neither
were they wont to be called by this
Name till after they were subdued by
the *Othman* Arms, nor do their *Chans*
derive their Origin from *Jengbiz Chan*,
but from his Grandson *Gherai*, who
first conquered those Parts. And these
Princes seem in later times, in imita-
tion of the western Emperors, (who
from the Founders of the Empire,
used to call themselves *Cæsar* and *Aug-*
ustus) to have taken and transmitted
to their Posterity the Names of their
Heroic Ancestors, the *Turks* That of
Othman, and the *Tartars* That of *Ghe-*
rai. From whence at this day the
Chans of *Tartary* to their proper
Names always add *Gherai*, as *Selim*
Gherai, *Kaplan Gherai*, &c. but of
these things more in another Place.

(8) *Europe*] or the *European* Parts,
Rumi-li or simply *Europe*, *Rum*, is
bounded with *Syria* by the *Arabians*,
so that they who at this day go to
Aleppo the Metropolis of *Syria*, are
said to enter into the *European* Parts.
But the *Turks* own the same Bounds
to *Europe* as we do, namely, the *Bos-*
phorus of *Thrace*, *Tanais*, and the
Nile.

(9) *Azerbejan*] or *Shirvan*, or *Bila*
duljebel, the greater *Media*, but not
with the same Bounds as antiently.
For the *Tartars* (who scrupled not to
extend the old Limits, and change the
Names of their Conquests) have added
to it the greatest Part of Northern *As-*
syria.

force of his Arms or the fame of his Exploits, possesses himself of every thing in his way to *Ablad*, a Province and City of *Armenia major*. But the *Jenghizian Tartars* with unheard of fury and cruelty ravaging all before them, and advancing to *Azerbejan*, *Soliman Shah*, either giving way to the stronger, or reserving his Followers for a more prosperous fortune, was forc'd to assemble his People and from *Asia minor* to retire into the inmost Parts of *Azerbejan*. But a Nation born to war and rapine, being impatient of the indigence of an unactive Country-life, and the want of even necessaries in those Deserts, he departed in the year of the *Hegira* 616, from *Azerbejan*, and led his victorious Forces a second time towards the Regions of *Lower Asia*. Being crown'd with unexpected success, he subdued many Cities and Towns of those Regions, and pushing his Conquests to the *Euphrates*, wou'd, led on by inconstant Fortune, first attempt to pass the River on Horse-back, but being carried away by the violence of the stream, was drown'd in the foremention'd year. His Body being afterwards taken out of the Water, was buried by his Sons under the Walls of *Jaber* (1), not far from *Aleppo* (2). An anonymous Poet of that Age sung his Epitaph in the following Distich.

H. 616.

A. C. 1215

and Death;

See

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syria, the rest of which goes at this day by the Name of *Kurdistan* (with some *Gordiana*) and joins it on the West. *Azerbejan* is compounded of *Azer*, Fire, and *jan*, Soul, with the Conjunction *be*, *in*, so that it may be properly rendered, *Fire in* or *with the Soul*. [This Word is writ by *d'Herbelot*, and others *Erzengian*.]

(1) *Jaber* or *Baber* formerly a City near *Aleppo*, at present a *Tekkie* or Convent of *Turkish* Monks called *Sbeg Ebù bekir*, which in late Maps is, perhaps, corruptly writ *Bir*, and *Elbir*. This place of his Interment is visited by the *Turks* with great Devotion, which, besides its Antiquity, is become more venerable by a Monument or *Turbè* erected there by Sultan *Selim* the Conqueror of *Egypt*. It is said to have been raised to the Memory both of *Soliman* and *Ebubekir*, one of the four Expounders of the *Koran* and *Mahomet's* immediate Successor, who is believed to be buried here. [*D'Herbelot* calls this Place *Kbaibar*, and says the Sepulchre of *Soliman Shah* is according to *Saadi* the famous *Turkish* Historian, nam'd at

this day, *Mezar Turk*, the *Turk's* Grave.]

(2) The Reader may, perhaps, think that we have been more concise in relating the Actions of *Soliman* than the dignity of the Subject, and the Memory of the Founder of so great a Race, seems to require. But we who have made truth our sole aim, chuse rather to deliver a few well attested Facts, than impose upon the Reader with a long recital full of Fables, Barbarisms, and Anachronisms. With such things as these, we have often observed *Christian* Historians in their accounts of the *Turkish* Affairs, to have loaded their Works, and have wondered that Men of Learning, and in other respects of great Penetration, could be ever induced to credit the indigested and absurd Narrations of *Abulfarago*, who among the *Turks* scarce merits the Name of Historian. There are indeed among the *Turks* themselves fabulous Books *Alothman Tevarichi*, and others which give us pompous Lists of *Othman's* Ancestors, but are in no more esteem with the more learned *Turks* than the

C

Arabian

*Seu mezidi chu * nebri saili ol,
Nebri Sailde buldi meft ana yol.*

That is,

Since he the river *Sail* did not love,
He in that very river met his death.

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Arabian Nights Entertainments, lately published in *Europe* in *French*, nor do they scruple to own, that every thing in the *Othman History* before *Soliman* favours of Fables.

* *Chu* is here to be pronounced as in the *English Word Chuse*.

[It may not be amiss to add at the end of each Reign, a Catalogue of

the Cotemporary Princes reigning in *Europe*, whereby the Reader will be enabled at one view to represent to himself what was transacting at the same time in those two Parts of the World. From the Time therefore of the Eruption of *Soliman Shab* in 1214 to his Death in 1219 there reign'd in *Europe* as follows:

At Constantinople, { HENRY Earl of Flanders, 1206 -16.
PETER de Courtenay, 1216 -22.

In the West, { OTHO IV. King of the Romans, 1208 -18.
FREDERIC II. 1218 -45.

In England, { JOHN, 1199 to 1216.
HENRY III. 1216 -72.

In France, PHILIP the August, 1180 to 1223.]



THE



The REIGN of
OTHMAN or OSMAN I.

FOUNDER of the

Alotbman **EMPIRE.**

BOOK I. CHAP. II.

- I. Soliman Shah's four Sons divide their Father's Forces among them. II. Ertogrul goes to Aladin. III. Falls upon, and vanquishes the Tartars, whilst they are engag'd with the Turks. IV. Is made General of his Army by Aladin. V. After many prosperous Actions, dies; and, VI. is succeeded in his Dignity by his Son Othman. VII. Who suppresses the Rebels and conquers many Cities upon the Grecians. VIII. Othman is dignified with more Honours. IX. He repels Fraud by Fraud, and Arms by Arms. X. Aladin deserted by his People flies to the Emperor Michael. XI. Othman by the Suffrages of all the Princes is declared Sultan. XII. Sets his Sons over the Provinces. XIII. Removes the Seat of his Empire to Jenghisheri. XIV. Attempts in vain to take Nicomedia. XV. Defeats the Grecians in a Battle, and takes Cotaia. XVI. Long besieges Prusa. XVII. Offers the Coran or Sword to the Christians, and by

by Both subdues many. XVIII. He adds many Cities to his Empire. XIX. Conquers a nation of the Tartars, and compells them to Mahometism. XX. Conquests of Orchan Son of Othman. XXI. He takes Prusa. XXII. and by his dying father is left Heir to his Empire.

Soliman's Sons
divide among
them his
Forces.

Soliman Shab being thus taken out of the World, his four Sons Ertogrul or Togrul (1), Sunkur Tekin (2), Jundogdi (3) and Dindar or Dumdar (4), divided between them their Father's Riches and Forces. Sunkur and Jundogdi returning to their antient habitations, must be there left to their unknown Fortunes. Ertogrul and Dumdar with their part of the Forces, first pitch'd their Tents in a Place call'd Syrmalyzukur, where Dumdar within a few days, departing this life, Ertogrul assembled his own and his Brother's Forces; and subdued by arms or policy, all the Countries between Aleppo and Casarea, with their Castles and Towns, introducing every where (5), the Mahometan Religion which he himself profess'd.

Ertogrul goes
to Aladin.

II. His Fame thus increas'ing, Aladin (6), Sultan of Iconium thought it

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(1) Togrul or Ertogrul] These Names signify in English, a Man born, or, a just Man. Ertogrul was Son of Soliman and Father of Othman I.

(2) Sunkur Tekin] Sunkur according to its Etymology signifies a kind of white Falcon, the most rapacious of all the feather'd Tribe, and found nowhere but in the Country of the Ussbec Tartars, and by their Ambassadors brought to the Turkish Emperors for a Present. It is but rarely taken and highly esteemed by the Turks.

(3) Jundogdi] Etymologically, the Sun is risen, or, the Morning has appeared. For Jun with the Turks signifies, Day or the Sun, Dogdi is the Preterperfect Tense from Dogarim, signifying, to be born or to come into the Light.

(4) Dumdar] According to the Etymology this Name signifies, Sonorous or endued with the power of Sound, for Dum is the noise of the Drum called Kios, Dar, in the Per-

sian Language signifies keeping or being endued with. Whence the Words Vefadar, keeping Faith, Namdar, endued with a good Name or Reputation, Alendâr, holding the Standard or Standard-bearer, &c.

(5) Introducing every where] The Turks ascribe the fortunate Successes of the Empire, not so much to human Prudence, Policy and Valour, as that their first Emperors wag'd war not through Ambition and a Desire of Dominion, but through the Zeal of propagating the Mahometan Religion, and by that means they procured the divine Assistance to their Undertakings.

(6) Aladin] Lord or Sultan of Iconium. He is always call'd the Second by the Turkish Historians. Hence though they mention not a first, yet it seems most agreeable to Truth, that the first Aladin was the Azatines spoken of by Nicephorus Gregoras B. IV. Ch. 1. Sect. 6. who (says he) taking occasion from the Expedition of the Tartars, shook off the Persian Yoke,

it more advisable to allure to him so brave and indefatigable a Warrior, and set him at the head of his Army, than to cope with him as an enemy. Whilst he was thinking of these things, he was unexpectedly prevented by an Embassy from *Ertogrul*, with his Son *Sarujat* at the Head of it, who in his Father's Name was to ask of *Aladin* some Place in his Dominions where himself and his People might live in peace and amity. *Aladin* receiving the Embassy, and seeing, as the Proverb expresses it, that what he expected from Heaven was come to him on earth, readily grants *Ertogrul's* desires; and with Ambassadors from himself, honourably dismisses *Sarujat* to his Father, desiring him to repair immediately to his Court, where he should meet with a reception worthy so famous a Leader. Induc'd by these promises, *Ertogrul* hastens to *Aladin* with the Ambassadors; is receiv'd with great distinction, and obtains *Carajedagy*, in the region of *Ancyra* for his first Habitation.

III. *Aladin* had been long infested, and often brought to the last extremity by dispers'd Bodies of the *Tartars*, who surviv'd the great *Jenghiz Chan's* expedition. About this very time a numerous Body of these *Tartars* happening, without opposition, to invade the region of *Ancyra*, *Aladin*, to check their fury, leads against them such Forces as cou'd be most speedily assembled. But the *Tartars* superior in number and arms, at the first Onset, put the *Sultan's* Army into disorder. *Ertogrul* hearing of the battle, comes opportunely in the heat of the Fight, with five thousand select Men. His Soldiers seeing *Aladin's* Forces dispers'd, and flying before their victorious Enemies, perswade their General to join with the Conquerors. But *Ertogrul* answers, "It is not the part of a steady man to violate his faith, or of a brave warrior to draw his Sword upon the prostrate, but rather to assist and relieve the desperate and weak." By these words dissuading his Soldiers, eager to fall upon the spoils of the Run-aways, from their base purpose; he bravely charges the victorious *Tartars*, and quickly putting them to flight, unexpectedly recovers the day to the vanquish'd *Aladin*.

Ertogrul vanquishes the *Tartars*, who are engag'd with the *Turks*.

ANNOTATIONS.

subdued several Asiatick Provinces, belonging to the Eastern Emperors, and with his Son *Melek Shab* was obliged to retire to *Michael Palæologus* after having been routed by the *Tartars*, in the Year of the *Hegira* 661, and of *Christ* 1261. For, it being

certain that his Son *Melek Shab* after the Recovery of his Father's Dominions took the Name of *Aladin II*, who can be (especially in so short a space as the Empire of *Iconium* lasted) the first *Aladin*, but the forementioned *Azetines* of *Gregoras*?

Aladin makes him General of his Armies.

IV. Sultan *Aladin* now an Eye-witness of *Ertogrul's* Valour, which before had only reach'd him by fame; perceiv'd that he stood in less need of Forces than of wise Counsels and a good General. Wherefore pronouncing *Ertogrul* most worthy in both these respects, he commits to his care the whole region of *Ancyra*, and appoints him Generalissimo of his Armies.

Ertogrul's Actions and Death.

H. 680.
A. C. 1281.

V. *Ertogrul* therefore joining his Forces with the Sultan's; not only puts a stop to the incursions of the *Tartars*, but every where defeating and slaying them, compells them to retire from the Borders of the Kingdom. Thus he not only preserves, but also enlarges, the Sultan's Dominions. In the year of the *Hegira* 680, (according to the accurate Historian *Saadi*) he crown'd his Victories with the Conquest of the famous City of *Kutabi*, upon the *Greeks*, and would have done greater things, had not death, unjust to the Glory of Heroes, taken him out of the World. For, worn out with old age, and the Toils of his Victories, he ended his life the same year, with great fame indeed to himself and his nation, but to the greater grief of *Aladin* and the whole Kingdom. His Sepulcher at the Castle of *Suguchick* * is still religiously visited by the Admirers of the *Othman* Family.

Othman succeeds to his Father's dignity.

VI. But however, the Fortune of his Race did not expire with *Ertogrul*. For there remain'd three Sons, *Othman*, *Junduz*, and *Sarviz*. *Othman* (7) tho' the eldest, yet being a young man, receiv'd in *Aladin's* Family the diminutive appellation of *Othmanjik* or little *Othman*. His deceas'd Father had indeed left him by Will the Inheritance obtained of Sultan *Aladin*; but the Sultan in a grateful acknowledgment of *Ertogrul's* Services, sends him the military Ensigns, *Tabl Alem* (8); that is, the Drums, Standards, and the other Ornaments

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* *Ch* is to be pronounced here like *Ch* in the English word *Chick*.

(7) *Othman*] *Ertogrul's* only Son according to the Turkish Historians, who (say they) on account of the Heroic Virtues of his Father succeeded to the Generalship of *Aladin's* Army whilst a Youth, and from thence was called *Othmanulus*, or little *Othman*.

(8) *Tabl Alem*] All the Governours of Provinces are called *Tabl Alem fabibi*, such as *Viziers*, *Basba's*, *Begs* and the like. *Alem* is a large broad Standard, which instead of a Spear-head has a Silver Plate, in the middle, bor'd in the shape of a Cres-

cent or Half-Moon. *Tabl* is a Drum, from whence the whole military Accoutrements with which the Turkish Emperors adorn the Great men, are called *Tabulchanà*. The *Tabulchanà* of a Vizier consists of nine Drums, nine *Zurnezèn* or Players on the *Zurnader* or Fife, seven *Borazèn* or Trumpeters, four *Zillezàn* or Players on the *Zil* (or Brass Basins which being struck against one another make a loud and clear sound) three Horse-Tails very artificially pleated, called *Tug*, one *Alem*, one *Sanjak*, (or Standard, distinguished only by the Colour from the Standard of *Mahomet*, *Mahomet's* being red and this

ments of a General, with full power over his whole Army. Moreover, he permitted him not only to coin money (9), impress'd with his own name, but also in the Cities and Towns conquer'd by his Father, and in those he should himself conquer, to have the *Chutbè* (1), that is, to be mention'd by name in the publick Prayers. Some Historians have from hence dated the beginning of the *Othman* Empire; but, as will hereafter be clearly shown, they are mistaken in their computation.

VII. *Othman*, invested with so many Honours, seem'd to want nothing of the royal dignity, but the Title of *Sultan* (2), which however

Othman suppresses the Rebels, and conquers many Cities upon the Greeks.

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this green) to these are added two other very large Standards called *Bairak*. Other *Basba's* who are not honoured with the name of Vizier and who are not inferior to them, the Princes of *Moldavia* and *Walachia*, have the privilege of at least two *Horse-Tails*, with the other Standards and Ornaments of the Viziers. A *Beg* with the Standards has but one *Horse-Tail*. There are moreover others of a much inferior order to *Begs*, who have no *Horse-Tail*, and but one *Sanjak* allowed them by the Emperor, and these are called *Sanjakbegs*, whose Office at the beginning of the *Othman* Empire, was the most honorable, That of *Basba* being of later appointment.

(9) *Money*] No *Turk* is allowed to coin Money or to be mentioned in the publick Prayers, but the Emperor alone. For though *Cairo* in *Egypt* coins money by the Emperor's license, it is done not in its own, but the *Sultan's*, Name. The *Turkish* Money has no Effigies stamp'd on it, but only the *Sultan's* Name in most elegant Characters. Thus on the Money of *Sultan Ahmet* who now sways the *Turkish* Scepter, are these Inscriptions.

Sultan Ahmet ibn Sultan Mahomet el Sultan ibn el Sultan. That is, *Sultan Ahmet* Son of *Sultan Mahomet*, himself *Sultan* and Son of a *Sultan*.

On the reverse,

Sultan alberin vebacanulbabrin sarb fi Constantiniè. That is, Emperor and Conqueror of the World, Lord of

the Seas; stamp'd at Constantinople, or *fi Edrne*, at Adrianople, or *fi Misr*, at Cairo, or *fi Ismyr*, at Smyrna. For no other Cities enjoy the privilege of Coining. But if the Emperor himself is in the Field with his Army, he carries a Mint with him, and the Inscription is thus, *fi ordii humayun*, that is, in the Tents of the most Sublime. The *Chan* of *Crim Tartary*, is permitted however to coin Money with his own Name inscrib'd on it.

(1) *Chutbè*] By this is meant an Acclamation or Petition in the publick Prayers for the Health and sacred Majesty of the Emperor, and for Victory over his Enemies, particularly the *Christians*.

(2) *The Title of Sultan*] It was observ'd that the *Arabic* Word *Sultan* answers to the *Persian* [or rather *Mogul*] Word *Chan*. It is supposed by some to be derived from *Selatat*, that is, Conqueror or Potent. It must however be remark'd that this word in common Discourse is applied with a Pronoun to any Person, as *Sultanim*, my Lord, just as in *French* they use the Word *Monsieur* without any distinction. But if *Sultan* be used absolutely without a Pronoun, or with the Article *el* (*the*) it signifies only the Emperor, though, as I have before observed, the Title *Padishab* is accounted more excellent. The Sons of the *Chans* of *Crim-Tartary* are allowed the Title of *Sultan*, as *Caplan Gherai Sultan* &c. [Ricaut says when the *Sultan* writes to the *Chan* he uses this Style. To the Government wherein flourishes the Mass and Original of Regency,

H. 687.
A. C. 1288.

however he did not think proper to assume during *Aladin's* life (3) He believ'd it more adviseable to wait that Prince's death, than, by an unseasonable thirst of dominion, to hazard both his Kingdom and Himself, nor was he disappointed by this resolution. For preserving inviolable the Allegiance, he had sworn to *Aladin*, he arm'd in his defence; and leading his victorious Troops against the Princes who had revolted from the Empire, reduc'd them to obedience. Then he turn'd his Arms against the *Greeks*, and in the year of the *Hegira* 687, taking the Town of *Culze*, the First-fruits of his following Victories, added it to *Aladin's* Empire. The same year he fought with the Captain of *Carasberi* or the *Black City*, and defeating him in a sharp Battle, takes his Brother *Calanos* or *Callinicus* prisoner, whom he causes to be flea'd, and afterwards buried. Then he orders the whole Army to piss on his Grave; from whence the Field, call'd before *Tomalidz*, retains, to this day, the name of, *It ishini* or *Dog's Piss*. Nor was this a bloodless Victory to *Othman*, for besides the Loss of many of his Men, his Brother *Junduz* was slain valiantly fighting. His Body was by *Othman's* order laid in his Father *Ertogrul's* Sepulcher near *Suguchick* *. Immediately after this Victory he took also the city *Carachisar* and annex'd it to the *Seljukian* Dominion,

He is invested
with more
Honours by
Aladin.
H. 688.
A. C. 1289.

VIII. *Aladin* the second, being inform'd of *Othman's* Victories, invests him with the Government of *Eskishebr*, or the *Old City*. The next year 688, he expells the *Mogul-Tartars*, and suppressing on all sides the incursions of the Enemies, signalized himself by many Victories. At last, having assembled Inhabitants from all Parts and enlarged *Carachisar* with new Buildings and Walls, he made it the splendid Seat of his Residence,

There seems to be some difference in the Computation of years in the *Seljukian* Historians. For they fix *Othman's* Victory over the *Mogul-Tartars* to the year of the *Hegira* 698; namely, ten years later, which we therefore believe truest, because *Saadi*, in the following Actions of *Othman*, uses also the same Computation.

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Regency, on which Fortune depends, and by which Felicity is obtain'd. Possessor of excellent Power and establish'd Glory, elected by the favour of that King from whom Succours are to be demanded. The King of Crim, Gian, Beg, Ghirai, Chav, whose Height he for ever maintained. After respect had to those Blessings which are freighted with Amber, and Salutations perfumed with Narcissus proceeding from the Imperial Grace, Be it known unto you, &c.]

(3) During *Aladin's* Life] The prudent *Othman* refused whilst *Aladin* lived to accept the offered Title of Sultan, perceiving he could not fail of it after his Death. He chose rather to be called *Serasker* or General of the Army, that he might not be suspected of aspiring to the Throne. But after *Aladin's* Death, he threw off the Fox's and put on the Lion's Skin.

* Pronounced like the English *Ch*.

IX. In the year of the *Hegira* 698, *Michael* firnam'd *Kosè*, *Othman* re-
 that is, *Goat's-Beard*, Prince of the City *Bilejiki*, being to celebrate pells Fraud
 the Nuptials of his Daughter, invites *Othman* as his Friend and Pa- with Fraud,
 tron, to the Marriage. Whereupon the other *Grecian* Princes and Arms
 privately concert measures to seize *Othman*. But this Treachery being with Arms.
 discovered to *Othman* by trusty Messengers from the faithful *Michael*, H. 698.
 he feigns ignorance of the design, and using stratagem for stratagem, A. C. 1298.
 orders some hundreds of Soldiers to conceal themselves near the Place,
 whilst forty well armed young Men, dress'd like Women, were to
 enter in the Evening, the Castle of *Farbisar*, and in the Night set
 fire to the Houses about it. In the mean time he himself repairs
 to the Guests with a slender Retinue to *Chakyrbunar*, a Place so
 call'd in the Suburbs where the Nuptial Feast was to be. The forty
 disguis'd Soldiers, (who, as we said, had entered the Town then with-
 out garrison) set it on fire, and in the Combustion, seize the Gates and
 Fortifications. *Othman* perceiving by the Flames that his stratagem
 had succeeded, gives the signal for the Soldiers in ambush to take their
 Arms with a Shout, and charge the Enemies buried in Wine. The
 Signal is no sooner given than executed, and all, except *Michael*,
Othman's faithful Friend, are taken or slain, without distinction of
 Sex. Among the Captive Ladies was the Bride *Holophira*, of a noble
 Descent, whom *Othman* afterwards married to his Son *Orchan*, by
 whom she had *Soliman* and *Muràd*, which last was *Orchan's* Successor
 in the Empire (1).

Presently

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(1) [This Story by reason of some mistakes or omissions is render'd very imperfect and obscure, and therefore it will not be improper to insert it here as related by the Christian Historians. *Michael Cossi* Governor of *Hirmen Kata*, Great Friend of *Othman*, invites him with the Christian Governors of the neighbouring Castles to his daughter's marriage. *Othman* by his noble Presents to the Bride and Bridegroom, (usual on those occasions) raising both the envy and jealousy of these Governors, they combine to destroy him by treachery. To that end, the Governor of *Bilejiki*, the most powerful of them, being shortly to marry the Captain of *Farbysar's* daughter, requests *Othman* to grace the marriage with his Presence, and acquainting *Cossi* with their design, sends him at the time appointed to conduct *Othman* to the Wedding. *Cossi* found

Othman very ready to go; but grieving that so brave a man should perish by treachery, discovers to him the whole Plot. *Othman* resolving to be reveng'd, bids *Cossi* tell the Governor, he would certainly come, but being at wars with a neighbouring Prince, and fearing a surprize in his absence; that he desires the liberty to send to his Castle of *Bilejiki*, his Mother-in-law and Wife with their Attendants, and some of the best of his Goods. This is readily granted, and *Othman* disguising forty young-men like women, with some others, pack'd up in carriages as goods, he comes to the place where the marriage was to be solemniz'd the next day, being an open Field, for the conveniency of room, at some distance from the Castle. After his compliments to the Governor, he obtains his order that the pretended Ladies and Goods may be received

Presently after this Victory, he takes the Town of *Ainegiol*, and also subjects many other Castles and Towns with their Territories to *Aladin's* Dominion.

Aladin deserted by his People flies to the *Grecian* Emperor.

H. 699.

A. C. 1299.

X. In the year of the *Hegira* 699, a Swarm of the *Gaxanensian Tartars* invading *Aladin's* Kingdom, his Princes and Great-Men, who obey'd him more out of Fear than Affection, deeming his Misfortune their Happiness, revolt a second time. By this Defection *Aladin's* Affairs growing desperate, he is forced to abandon his Dominions and privately fly for his Life to *Michael Palæologus* the *Grecian* Emperor. But when the Thread of the Destinies is spun, fruitless and vain are the Efforts of human Policy. For when he hoped to find a Sanctuary and Assistance from the *Greeks*, he is most inhumanly thrown by them into perpetual Imprisonment. From whence though he is said by *Nicephorus Gregoras* to be afterwards delivered by his Subjects, yet it appears by the unanimous Testimony of the Historians that he died in the year of the *Hegira* 703, and of *Christ* 1303.

Othman by the Suffrage of all is chosen Sultan.

H. 700.

A. C. 1303.
Feb. 11.

XI. Mean while *Othman* far superior to the rest of the Princes under *Aladin's* Dominion, in Valour, Reputation, Soldiers and Wealth, prevailed with them all, partly by great Presents and Assurances of greater, partly by the Favour of his Protection and a Communication of Power, and partly by threats, to obey and acknowledge him for Sovereign of the whole Empire. Wherefore by the unanimous Consent of all the Great-Men he is, in the beginning of the next year, that is of the *Hegira* 700, declared *Sultan*, and in the City *Carachisar* first assumes the Title of Emperor of the *Othmans*. From hence some Historians date the beginning of *Othman's* Reign, though *Saadi Effendi* strongly contends, that the first year of his Reign was when having conquered upon the *Greeks* the City *Carachisar*, he appointed there in *Aladin's* life-time, and with his Consent, a *Cadi* or Judge, and a *Chatib* or Deacon to mention his Name in the publick Prayers, and also coin'd Money impress'd with the Title of *Sultan*, namely in the year before-mentioned 687. But we following the common Opinion fix the

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into *Bilejiki*. The moment they are enter'd the Castle, the Soldiers leaping out of the Packs with the help of their disguis'd Fellows, with some difficulty seize the Castle. *Othman*, as soon as the Governor was retir'd to his Bed-chamber, supposing by this time the Castle was secur'd by his Men, immediately takes horse with his Followers and Friend *Cossi*, and rides full speed to *Bilejiki*. The Governor, inform'd of his sudden de-

parture, pursues and overtakes him, but his attendants, being for the most part, drunk, he is slain by *Othman* in the conflict, and the rest put to flight. Having thus taken *Bilejiki*, *Othman* with great diligence surprizes also in the morning the Castle of *Jarbyfar*, where he took prisoner the Captain, and his beautiful daughter the Bride, who were preparing to go to the Wedding.]

the first year of his Reign to the beginning of the year 700 [and of *Christ* 1300,] as the clearer, in our Opinion, and more accurate Chronological Computation, as we have demonstrated in the Preface to the Reader.

XII. *Othman* being thus possess'd of an Empire which he had rather long expected than fought, and having fix'd the Imperial Seat in *Carabifar*, sets his Sons over the Provinces and Cities to govern and protect them. The *Sanjak* of *Carajedagy*, a City afterwards very famous by the Name of *Sultan Ongbi*, was given to *Orchan*, of *Eskishe-bri* to *Junduz Aleb*, of *Ain Ongbi* to *Aigud Aleb*, of *Jarbyfar* to *Husan Aleb*, of *Ainegiol* to *Dorgud Aleb*, but *Aladin* his youngest Son with the Government of the City *Bilejik*, was committed to the care of his Mother and Father-in-law *Baliad* (2).

Othman places his Sons over the Provinces.

XIII. These Governments being thus fill'd, and the City of *Kupribifar* taken the same year, he removes the Imperial Seat from *Carabifar* to *Jenghishe-bri*, which he adorns with Royal Palaces, Bagnio's, and other stately Buildings, enlarges with new Walls, and strengthens with various kinds of Fortifications.

He removes the Seat of the Empire to *Jenghishe-bri*.

XIV. In order to the more firm Establishment of his new Empire and Seat, he peaceably spent some time in regulating his Domestick Affairs. Having ordered these according to his pleasure, his next concern was to prevent the Soldiers from being corrupted with Luxury and Ease. To this end he leads his Army against the City of *Iznimid* (or *Nicodemia*,) which though he annoy'd with a long Siege, he is unsuccessfully repuls'd by the Garrison. Wherefore raising the Siege, he builds over against it on a very high Mountain towards *Jenghishe-bri*, a strong Castle, which being well garrison'd and stor'd he commits to the Custody of the famous *Targan*. After that, he retires with the rest of the Army to Winter Quarters at his Royal Seat at *Jenghishe-bri*. It must be observ'd that the Chronicle of *Meulan Idris* makes this Castle (call'd *Targan* from its Captain) to be built not by *Othman* but his Son *Orchan*.

He attempts in vain to take *Nicodemia*.

XV. About this time the Governours of the Greek Provinces, among whom *Ornus* or *Honorius* Governor of *Prusa* was the Chief, observing

He defeats the Greeks and takes *Kutabi*.

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(2) *Baliad* [It is plain from hence, that *Michael Kose* was not Governor of *Bilijik*, since it is not probable, *Othman* wou'd deprive of his Government, so faithful a Friend, that had lately sav'd his Life. Consequently

there must be some mistake in (SECT. IX.) where our Author makes him Captain of *Bilijeki*. And therefore most likely to be, as related in the foregoing note.]

observing the daily Progress of *Othman's* Arms, and that Victory always attended him, privately agreed to meet with their forces under the Walls of *Coiunbyfar* in order to march and surprize him. But *Othman's* watchful Fortune discovers to him by scouts their Designs. Wherefore silently leading his Army into the Field, he unexpectedly attacks, vanquishes and routs his Enemies. The Prince of the City *Kostel*, with many others fell in the Battle. *Ornus* Lord of *Prusa*, and the Governor of *Kutabi* (whose Name is not mention'd) save themselves by flight. *Othman* pursuing them, the Captain of the Castle of *Ulubad*, warn'd by the Example of his Allies, and fearing also to be expos'd to the Fury of the *Othmans*, on certain conditions opens a way to his Pursuit. But *Othman*, unable to overtake the flying Enemies, besieges *Kutabi* (lately recovered from the *Turks* by the *Grecians*) and takes it. But the Conquest of that Place was attended with a notable Loss to *Othman*. For passing his Army under the Walls of the Town, over a Timber-Bridge, his Grandson *Dogris* with some Soldiers were drown'd, the Bridge breaking under them. His Body, being found, was, by *Othman's* Command, buried in the Suburbs of *Coiunbyfar*.

He besieges
Prusa, but
raises the
Siege.

H. 717.

A. C. 1318.

XVI. Most of the Cities of *Bithynia* being conquered, and his Empire now firmly established, *Othman* at last in the year of the *Hegira* 717 besieges *Prusa* (1) the Metropolis of *Bithynia*. But the City being strongly fortified and defended by a numerous Garrison, it was very difficult if not impossible to take it, and therefore *Othman* to prevent any fresh Supplies of Men or Provisions, from being thrown in, builds over against the City two Castles, of which he commits one to the Custody of his Nephew *Artimur*, and in the other places the famous Captain *Balanjik*, with strict orders not to molest or injure the Inhabitants. By this means all the Subjects of the *Prussian* Territory, flying for safety and life to these Castles as to a Sanctuary, voluntarily submitted to *Othman's* Dominion.

XVII. It

ANNOTATIONS.

(1) *Prusa*] [This City is of great Antiquity, and was the Seat of the Kings of *Bithynia*. It lies at the foot of Mount *Olympus*, and is said to be built by a King of that Name in the time of *Cræsus*. It had been in the hands of the Greek Emperors since the year of *Christ*, 947. It is now call'd by the *Turks*, *Bursab*, or *Burussab*, in *Natolia*. This City is famous for its Baths of Mineral Waters, which draw thither a vast Con-

course of People from all parts of *Turkey*. A *Turkish* Poet has made an Inscription in verse for the Baths of *Bursab*, to this effect: *It must not be wondered that the great number of naked Persons in these Baths very aptly represents the general Resurrection, since the Springs of the Water wherein they bath, flow from the Fountains of Paradise*. When *Prusa* was taken by *Orchan*, he made it the Seat of his Empire, as will hereafter be seen.]

XVII. It was *Othman's* Custom after the Conquest of a certain Number of Cities, to check the rapid Course of his Victories, and repose himself and his Army some time in composing the Affairs of his late conquered Provinces, and restoring Peace and Tranquillity to the Inhabitants. Having spent some years at home to this purpose, his Soldiers, accusom'd to Victory and Spoil, and impatient of Ease and Rest, humbly petition'd to be led to new Conquests upon the *Greek Empire*. The prudent, and, in the Administration of the publick Affairs, the most politick, *Othman*, readily promises to grant their Request, but however, says he, the Propagation of the *Mahometan Religion* is not to be neglected, and puts them in mind that the Precepts of the *Koran* are to be preferr'd to Riches and Empire. Wherefore he proves to them by the Law of the *Koran*, that the *Christian Princes* ought first to be peaceably invited to the *Mahometan Religion*, and in case they refused to obey, were then, by the Divine Law, to be declar'd Enemies of God and the Truth, and for their Obstinacy to be subdued and chastised with Fire and Sword. Accordingly, an Edict is sent by the *Chaufes* * (2), signifying to all the Princes of *Asia Minor*, that they must either embrace *Mahometism*, or pay tribute, or be subdued by the Sword. The News of this thundering Edict reaching the Ears of all, *Michael Kose*, Lord of *Bilejik*, was the first that submitted to the *Mahometan Superstition*, which afterwards procur'd him and his Posterity for many ages great Honour and Credit with the *Othman Emperors*. His Example was follow'd by the Prince of the City *Liblebiji*, who, tho' he refused to turn *Mahometan*, became Vassal to *Othman* and delivered his Son to him in Bondage. The Lords also of *Lefka* and *Chadarly* * Many Cities are added to his Empire. subjected their Dominions to the payment of a yearly Tribute.

XVIII. About the same time the Cities *Mortuni*, *Goinik*, *Tarakly Enguijesi*, *Kayabisar*, *Hejeji*, *Akhyfar*, *Karachyn* *, *Tekkurbanari*, and some others, whose Princes had contemn'd both the Religion and Do-

ANNOTATIONS.

* The Reader is to take notice for the future, that the Letters *Cb* in all the Words mark'd with an Asterisk are to be pronounc'd like the *English Cb*, otherwise like *K*.

(2) By the *Chaufes* *] [These are (according to *Ricaut*) a sort of Messengers who attend at the Prime Vizier's Palace, to carry Letters and Commands to any part of the Empire. There are now between five and six hundred who have from twelve to Forty *Aspers* (about our Half-penny) a day. Their chief Officer is call'd *Chaus* * *Bashee* to whose Custody Prisoners of Quality

are committed. *Christian Renegades* for their Incouragement and Subsistence, are commonly admitted into this Rank, because, understanding other Languages, are most serviceable on Messages into foreign Countries, and sometimes are sent with the Title of Ambassador, as one was once into *France*, *England*, and *Holland*. They serve likewise as a sort of Apparitors or Serjeants to call the guilty Person to Justice. Their Arms are a Scymiter, a Bow, and Arrows, and a Truncheon with a Knob at the End, call'd *Topus*.]

minion of *Othman*, being weaken'd by the frequent Incursions of *Chau-shibeg* *, formerly *Ertogrul's* servant, he at last takes them all, and annexes them to the *Othmanic* Empire.

Othman obliges the *Tartars* call'd *Chaudar* to embrace his religion.
† *Phrygia*.

XIX. Whilst *Othman* was employ'd in these Conquests, a nation of *Tartars* call'd *Chaudar* * coming from the Kingdom of *Kernian* †, unexpectedly invade his Dominions, and destroy all with Fire and Sword, to the very Walls of *Carachysar*. *Othman*, then residing at *Jenghisberi*, when he heard the unfortunate news, immediately leads his Army into the field. At *Oinasb* (a Town then in ruins near *Carachysar*,) he bravely attacks and routs the ravaging *Tartars*, killing great numbers, and taking more Prisoners. These upon their embracing the *Mahometan* Religion, were afterwards restor'd to liberty, and remain'd for ever within the jurisdiction of *Carachysar* (3).

The Conquests of *Orchan* Son of *Othman*.

XX. Among the Sons of *Othman*, *Orchan* (his Successor in the Empire) excelled in Virtue and Bravery. With part of his Father's Army he conquer'd the Cities *Carachebesb* * *Alebsui*, *Pirgos*, *Tekinbisari*. Then he returns to his father, leaving the Command of his forces to *Cognuzalhem*, who storms and takes the Castles of *Akari*, and *Tuzbazari*, and dispatching the famous Captain *Akije Coja*, lays waste the Province of *Iznigmid* to the very Walls of the City. The Governor of *Iznigmid* complaining to the Emperor at *Constantinople* of the Fury of the *Othmanidæ*, and informing him of the imminent danger the City was in, the Emperor sent some thousands of well-armed Forces to his relief. But *Abdulrahman* another of *Othman's* Captains, having intelligence of their coming, suddenly meets them in the Field of *Yailazova*. The *Greeks*, when they could no longer withstand the Fury of the *Othmanidæ*, turn'd their backs to the Conquerors, but being pursu'd, many were slain, great numbers taken, and but very few escap'd by an early flight, to carry the unfortunate news to their Emperor.

Othman being seiz'd with the Gout, *Orchan* overruns *Bithynia*, and takes *Prusa* the Metropolis.

XXI and XXII. Tho' *Othman*, exhausted with labours, continual Expeditions and old Age, had been seiz'd with the tormenting distemper of the Gout, yet preserving the vigour of his mind, and perceiving a most

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(3) *Othmanic* Empire] Some *Christian* Writers ascribe many more Victories to *Othman*, particularly the Taking of *Nice* in *Bithynia*, *Neapolis* in *Thrace*, *Ancyra* in *Phrygia* and other Cities of *Natolia*. But since the *Turkish* Annals expressly mention in what year and by whom these Cities were taken, namely *Nice* in the year

of the *Hegira* 726, by *Orchan*, *Ancyra* in 761, by *Murad* I, and relate as it were with the same Pen, that *Orchan* first attempted to pass into *Europe*, we cannot be blam'd if we doubt of the Faithfulness of these Narrations, till they are confirm'd by the stronger Testimony of the *Turkish* Historians.

most prosperous success attended his Arms, he sends his Son *Orchan* with numerous Forces, to subdue the Province of *Bythinia* govern'd, as we observ'd, by *Ornus*, and if possible to take *Prusa* the Metropolis of the Kingdom. *Ornus*, unable to meet *Orchan* in the Field, is oblig'd to remain within the Walls of his Capital, a City otherwise very strong, and stor'd with eight years Provisions. *Orchan* closely besieging the City, and annoying it with continual attacks, met with a gallant resistance from *Ornus* and his Garrison. But, (to use the language of the Psalmist) *except the Lord keep the City, the Watchman wakes in vain*. For *Michael*, who had lately abjur'd the *Christian* Religion, and was now chief Counsellor to *Orchan*, artfully perswaded *Ornus*, after a long and obstinate Siege, to surrender at last upon Capitulation. So, on payment of thirty thousand Gold Crowns, the lives of the Inhabitants were spar'd, and the famous City of *Prusa*, without the effusion of one drop of *Turkish* Blood, was delivered to *Orchan* in the year of the *Hegira* 726 (4).

H. 726.

A. C. 1326.

XXIII. As human happiness is seldom pure and unmixt, *Orchan*, in the midst of his triumph and joy for the taking of this renowned City, receives the melancholy news that his Father was dying, and had therefore commanded him to repair to him with all possible diligence. *Orchan*, obedient to his Father's command, leaves a strong Garrison in *Prusa*, and with few attendants returns to *Jenghisberi*, where he found his Father almost expiring. *Othman* giving him his paternal Benediction, and bequeathing to him his Empire, the same year *Prusa* was taken, in the month *Ramazán*, resign'd his last breath, in the 69th year of his age, after a reign of twenty six years, three months and ten days (5).

Othman dies,
and bequeaths
his Kingdom
to his Son
Orchan.

O T H M A N ' S

A N N O T A T I O N S.

(4) [As the *Christian* Historians for the most part say, this City was taken by old Sultan *Othman* himself, so they pretend it was effected in the following manner. The Sultan after taking the Town, perceiving the Castle to hold out, ordered it to be reported that he was dead and had just before his Death, desir'd to be buried in the *Greek* Convent in the Castle, with about forty Persons to attend his Funeral, and if this Request was granted, his Army was to retire. The credulous Monks very readily complied, and a Coffin full of Arms with *Othman* himself in disguise and thirty nine others being admitted, they seiz'd the Gate, let in more

Troops, and took the Castle. *M. Lucas* gives this Account in his Travels to the *Levant*, wherein he describes the Place with its Monuments of Antiquity, numerous Baths, Sepulchres of the *Turkish*, Sultans, and the Ruins of ancient Palaces; &c. by which it appears to have been a very considerable Place. The Reader will see presently a probable Conjecture of our Author how the *Christian* Writers came to think this City was taken by *Othman*.]

(5) ten days] *Philippus Lonicerus*, and other *Christian* Writers ascribe to him a Reign of twenty eight years, but we think the *Turkish* Historians, as better informed and more accu-

OTHMAN'S last Words to his Son ORCHAN as ex-
tant in the Historian Saadi.

WHEN these two Princes beheld one another, with Hearts inflam'd with affection, *Orchan* lamented and said, "Oh! *Othman*! Thou Fountain of Emperors, Lords of the World! Thou Conqueror and Subduer of Nations!" The excellent King casting his dying Eyes on him, in a languishing voice, express'd himself thus: "Lament not, O my Soul's delight! for this my last Conflict is the Lot of all Human Kind, common to young and old, who equally breath the same Air of this malignant World. Whilst I now pass to Immortality, live thou Glorious, Prosperous, and Happy. Since I leave thee for Successor, I have no cause to grieve at my departure. I will give thee my last Instructions, to which be attentive. Bury the cares of this Life in oblivion. I conjure thee, crown'd with Felicity, lean not to Tyranny, nor so much as look towards Cruelty. On the contrary, cultivate Justice, and therewith embellish the Earth. Rejoice my departed Soul, with a beautiful series of Victories, and when thou art become Conqueror of the World, propagate Religion by thy Arms, and exercise a just Friendship towards the *Rumæan* Kingdoms (6). Promote the Learned to Honors.

ANNOTATIONS.

rate, are to be followed, who unanimously allow him but twenty six Lunar Years, three Months and ten Days, that is, about twenty five Solar Years, five Months, and seventeen days. [When *Othman*'s Coffers came to be open'd, no Treasure or Jewels were found there, he having liberally bestow'd his Money upon his Warriours, so that the Wealth he left his Sons was, his Example to imitate, large Dominions, many Horses and much Armor fit for Service, and especially great Herds of Cattle and Flocks of Sheep. Of these last it is remarkable, that there are at this day in the Pastures near *Prusa*, Sheep belonging to the Grand Seigneur which are said to come from those of *Othman*. He lies buried at *Bursab*, where his Tomb is still to be seen in a certain Chappel of an old Monastery in the Castle. But whether this be so or no, it is certain the Tombs of the Sultans that were afterwards buried there, resemble Chap-

pels, and are lin'd with Marble and Jasper, and their Domes painted with Azure and fine Ornaments in Gold and Red, their Floors are covered with Tapestry, on which lie the Coffins of the Sultans with their Turbants and Arms about them.]

(6) *Rumæan* Kingdoms] [*Regna Rumæorum*. D'Herbelot observes, that *Rum* was a name given by the *Arabians* and other Eastern Nations to the Countries, which the *Romans* first, and afterwards the *Greeks* and *Turks*, reduced to their Obedience. But more particularly, according to *Ebn Alwadi* in his Geography, the Country call'd *Rum* begins at the Western Ocean and contains *Galaleca*, *Gallicia*; *Andaluz*, *Spain*; *Afranja*, *France*; *Rumiab*, *Italy*; *Nemsiab*, *Germany*; *Leb* and *Cheb**, *Poland* and *Bohemia*; *Inkitar*, *England*; *Majar*, *Hungary*; to *Constantinople* and the *Euxine-Sea*, where he joins the Country of the *Secalebah* or *Slaves*, and *Slavomians* bordering upon the *Ry-*
sians,

“ So the Divine Law, shall be establish'd, and in what Place soever
 “ thou hearest a Learned Man, let Honour, Magnificence, and Cle-
 “ mency attend him. Glory not in thy Armies, nor pride thy self
 “ in thy Riches. Keep near thy Person the Learned in the Law, and
 “ as Justice is the Support of Kingdoms, turn from every thing re-
 “ pugnant thereto. The Divine Law is our sole Aim, and our Pro-
 “ gress is only in the Paths of the Lord. Imbark not in vain Under-
 “ takings or fruitless Contentions. For it is not our Ambition to en-
 “ joy the Empire of the World, but the Propagation of the Faith was
 “ my peculiar desire, which therefore it becomes thee to accomplish.
 “ Study to be impartially gracious to All, and take care to discharge
 “ the publick Duties of thy Office; for a King not distinguished by Good-
 “ ness and Bounty, belies the Name of a King, Let the Protection of thy
 “ Subjects be thy constant Study; so shalt thou find Favour and Pro-
 “ tection from God.” *Othman, Refuge of the Faithful*, having finish-
 ed these Instructions, his Soul departed to the Regions of Eternity.

ANNOTATIONS.

sians. And lastly, the Country still more properly call'd *Rum*, viz. *Romania* and *Rumilia*, that is *Thrace* and modern *Greece*. The Author of the *Massabat alardb*, or, *Extent of the Earth* says, that *Rum*, in which he includes Part of *Asia Minor*, is bounded on the West, by the Canal of the *Black-Sea*, on the South, by *Belad Sham* and *Belad Jezirah*, *Syria* and *Mesopotamia*, and *Arminiab*, *Armenia*, on the East and North by *Belad Kurg*, *Georgia*, and *Babr Bontos*, the *Euxine-Sea*, and that in the Middle of this Country of *Rum*, is, *Ghebal Carman*, (the Mountain of *Carumania* or *Mount Taurus*, where inhabit many *Turkish* and *Turcoman* Families) the ridge of which Mountain extends from *Tharsus* in *Cilicia* to the *Hellef-*

pont. And in this Country of *Rum* properly so call'd, reign'd the Dynasty of the *Seljukian Sultans*, call'd by the *Arabians*, *Selajekah Rum*, or, the *Seljudicæ* of *Rum*, from whom the *Othmanidæ* or present *Turks* deriv'd their Original, which is the reason that the *Persians* and *Moguls* still call the *Turks* to this day, *Rumi*. From *Ebu Aluardi's* Description of *Rum* it appears that by the *Regna Rumæorum*, the Kingdoms of the *Rumi*, here mention'd by *Othman*, are to be understood the *Christians of Europe*, and by, *exercising just Friendship towards them*, he doubtless meant, *obliging them to embrace Mahometism*, which in the opinion of the *Turks*, is the greatest Kindness or Friendship that can be shown *Christians*.]

From the Death of *Soliman Shab* in 1219 to the Death of *Osman I.* in 1326, there reigned in *Europe*, as follows.

At Constantinople, { ROBERT (Son or Brother of PETER de Courtenay) 1222 -29.
 BALDWIN II. 1229 -62.
 MICHAEL PALEOLOGUS 1262 -82.
 ANDRONICUS PAL. the Elder 1282 -1325.

In the West.

From the Death of FREDERIC II. 1250 to 1273, was a Sort of *Interregnum*, in which time were elected HENRY of *Thuringia*, WILLIAM of *Holland*, RICHARD Duke of *Cornwal* Son of King JOHN of *England*, ALPHONSUS the *Wife*. During these twenty three years, were extinguish'd the great Families of *Suabia*, *Austria* and *Thuringia*.

RODOLPHUS of *Habsburg*, 1273-91.

ADOLPHUS of *Nassau*, 1291-98.

ALBERTUS Son of RODOLPHUS, 1298-1308.

HENRY of *Luxemburg*, 1308-13.

LEWIS of *Bavaria*, 1313-46.

In England.

EDWARD I. 1272-1307.

EDWARD II. 1307-27.

In France.

LEWIS VIII. 1223-26.

LEWIS IX. 1226-70.

PHILIP the *Hardy*. 1270-86.

PHILIP the *Fair*. 1286-1313.

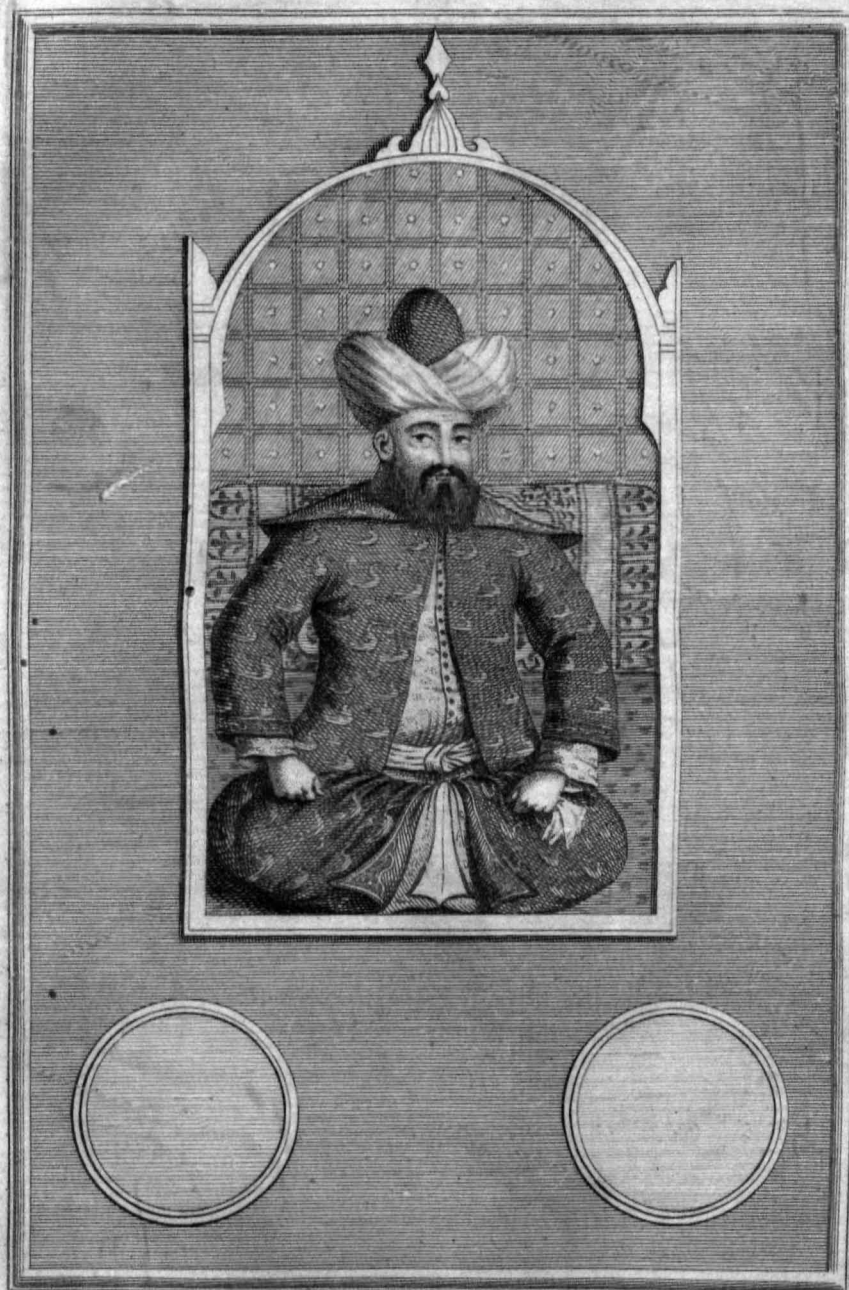
LEWIS X. 1313-15.

PHILIP the *Long*, 1315-21.

CHARLES the *Fair*, 1321-27.

The End of the Reign of OTHMAN I.





ORCHAN Son of OTHMAN,
SECOND EMPEROR of the TURKS.
in the Year 1326.
From an Original Picture in the Seraglio.

C. Du. Rofe. fculp.



The REIGN of
O R C H A N
Second EMPEROR of the **TURKS.**

BOOK I. CHAP. III.

I. Nicomedia surrenders to Orchan. II. He removes the Seat of his Empire to Burfah, coins money in his own name, and models the Army. III. He puts his Army under regular Pay, and propagates his Religion. IV. He takes Nice after a long Siege, and marries the Grecian Widows to his Soldiers. V. He takes the strong Castle of Kemluk, and first founds Schools and Academies. VI. Having weaken'd the Grecians in Asia, he politickly gains the Mufelman Princes to his Dominion. VII. He unites to his Empire the maritime Towns. VIII. He first sends his Son Soliman into Europe, who with his fleet takes two European Ports. IX. Callipolis surrenders to Soliman. X. Orchan sends his other Son Murad with a new Army into Europe, where, besides others, he takes the strong City Chorlu *. XI. Soliman, Son of Orchan, is kill'd by a fall from his Horse. XII. Ache-beg * takes the

the City of Dydomothycon, which is restored to the Inhabitants by Orchan. XIII. Orchan's Death and Character.

Orchan is saluted Emperor, to whom Nicomedia surrenders.

H. 726.
A. C. 1326.

H. 727.
A. C. 1327.

OTHMAN being dead, his Son *Orchan* (1) in the thirty fifth year of his age, and of the *Hegira* 726, on the 10th day of the Month of *Ramazan*, was immediately saluted Emperor of the *Othmanidæ*. *Orchan* having in his Father's Life-time (as 'tis said) taken *Prusa* (2), and subdued the Territory of that City to his dominion, spends the first year of his Reign in settling the affairs of *Asia*, and establishing his new Empire. But the next year, he at once overruns the whole Province of *Semendura*, extending from the City of *Aitas* to *Iznigmid* or *Nicomedia*. Then he leads his Army against *Iznigmid*, which tho' difficult to be taken, he closely besieges and conquers. *Calojanes* the Governour, who rather deserted than defended the City committed to his care, when he saw *Orchan's* Army approach, flies away in the night to the Castle of *Coinbifar*. *Orchan* hearing of his flight by some Captives, sends part of his Army to invest that Castle also, which being easily taken, and *Calojanes* slain with an arrow; he causes his head to be fixed on a Pole, and shown in terror, to the *Nicomediensians*. They seeing the head of their Governor and General, send Ambassadors to agree with *Orchan* upon Articles of Surrender, and so obtaining liberty to retire with their lives and goods to *Constantinople*, they deliver up the City to *Orchan*.

ANNOTATIONS.

(1) *Orchan*] *Nicephorus Gregoras* Book XV. Chap. 5. Sect. 2. calls him *Hyrcanus* or *Orchanes*, and says, he married *Maria*, (or according to *Cantacuzenus*, Book III. Ch. 92. *Theodora*) Daughter of *Johannes Cantacuzenus*. Of this, tho' the *Turkish* Historians are entirely silent concerning it, we are unwilling to doubt, because it is hardly credible that a *Christian* Writer, and Father of this *Maria*, should relate a Falsity which could be attended with nothing but disgrace, both to the *Christian* Religion and the Emperor himself; or should propose from thence any praise to himself. But whether he had any Children by this marriage or not, since no Historian, that we have seen, has informed us, we chuse also to pass it over in silence. [*Johannes Cantacuzenus* Guardian to the Emperor *Andronicus's* two Sons, usurp'd the Throne in 1338, but be-

ing dethron'd, he retired to a Monastery on Mount *Athos*, where he wrote the History of his own Reign, which is reckoned the Master-piece of the modern *Greeks*.]

(2) *Having taken Prusa*] The *Christian* Writers refer the taking of *Prusa* to the times of *Othman*, who they tell us, died the following year. This mistake seems to arise from the Loss of *Prusa*, (which was a very great calamity) being known to *Greece* before the news of *Othman's* death could arrive there. For it is usual in the *Othman* Court to conceal with great care the death of the Emperor, especially from their Enemies. Now the great exactness observ'd by the *Turkish* Writers in marking the days of the deaths of their Emperors, will scarce permit us to doubt of the truth of this Narration.

II. In the year 728, he took by Capitulation under the conduct of *Alibeg*, the City of *Herkie* (call'd afterwards *Karamufeké*) Capital of the Province of *Semendura*. *Orchan*, when he had subdu'd all the fortified places of *Bitbynia*, except *Nicæa*; the same year removes his Imperial Seat from *Jenghisberi* to *Prusa*, and by the advice of his Brother *Aladin*, abolishing the *Seljukian* money, makes a new Coin, inscrib'd with his own name. He orders the Inhabitants of Cities to be distinguish'd from those of Villages by different Habits; and also was pleas'd that the military Men should be distinct, who before differ'd in nothing from the *Christian* Soldiers. He inroll'd a new Militia of Foot, (of which there had yet been none among the *Othmans*) and taught them to make Engines, for taking of Towns, (which before they were entirely ignorant of) and made his Brother *Aladin* General of his Armies, and set him over the Publick Affairs with the new Title, of *Prime Vizir*.

H. 728.

A. C. 1328.

Orchan removes his Seat to *Prusa*, and models the Army.

III. In the year 729, *Orchan* first assign'd the Soldiers (who before were all Volunteers) regular Pay, namely a *Nikra* a day, (so his new Coin was call'd, being in value about the fourth part of a silver Drachma.) However, when they were not upon duty, he appointed them to live peaceably on their own possessions, free from all contributions. But this Infantry, being taken from the dregs of the Peasants, a rough and unciviliz'd generation, very frequently rais'd, or endeavour'd to raise, mutinies. *Orchan* observing this, abolishes that Body, and puts in their room as many *Christian* youths as can possibly be procur'd; whom he first causes to be instructed in the *Mahometan* Faith, and then to be inroll'd. So, in a short time he not only got a numerous Army, but also greatly enlarged the *Mahometan* Superstition. If any of the *Turkish* Peasants, contented with his own possessions, was willing to be inroll'd, they were permitted to serve among the Horse, under the *Sanjakbegs* and *Balukbashis*, by the name of *Musellem*, that is, *the Free*.

H. 729.

A. C. 1329.

He first gives the Soldiers Pay, and propagates his Religion.

IV. The military Orders, and a new Soldiery being thus re-establish'd, and the number of Forces greatly increased; *Orchan* this same year besieges *Iznik* or *Nicæa*, which almost wholly destroy'd by a two years continual Siege, Famine, and Pestilence, is compell'd to surrender at the mercy of *Orchan*; who, when the Inhabitants by their Deputies

He takes *Nicæa* after a long Siege, and marries the *Grecian* Widows to his Soldiers.

beg their lives with leave to retire to *Constantinople*, very generously permits them to take also what riches they can carry with them. Whereupon, the *Nicæans* seeing *Orchan's* clemency, voluntarily become Tributaries to the *Othmanic* Empire, and remain'd free in their possessions and houses. *Orchan* in the year 730, enters the City, and, when the Wives of the *Greeks*, kill'd by famine and war, bewail their Widowhood in his presence, commands the *Othmanic* Courtiers, and

H. 730.

A. C. 1330.

H

Nobles

Nobles to marry them, and treat them as honourably as *Musulman* Women. By this means, many Women of noble birth, and also of inferior condition, received at once Husbands, and the *Mahometan* Faith. After the taking of *Nicæa*, the Fame of *Orchan's* humanity to his Subjects flying over the neighbouring Regions; not only the *Nicæans*, of whom great Multitudes had by flight avoided the Siege, but also numberless Inhabitants of other Cities and Towns, not yet subdued by the *Othmanic* Arms, flock to *Nicæa*. By which means, in the space of one year, *Nicæa* so abounded with Inhabitants, that it seem'd to rival even the City of *Constantinople*.

H. 734.

A. C. 1334.
He takes the
strong Castle
of *Kemluk*,
and founds
Schools.

H. 736.

A. C. 1336.

V. In the year 734, *Orchan* takes by capitulation the Castle of *Kemluk*, fortified by Nature and Art, after a whole year's close Siege. This Castle had been often, tho' in vain, attempted by *Othman*. In the year 736, *Orchan* adorns the City of *Prusa* with a new *Mosch*, Academy, and Hospital, Structures truly royal. But especially the Academy, which was founded in a Monastery, became so famous, and illustrious for Professors of the liberal Arts, that out of *Arabia* and *Persia*, which before were looked upon as the Preceptors of the World, very many to pursue their studies, flocking thither, disdain'd not to be the disciples of the *Othmanidæ*.

Having weak-
en'd the Gre-
cians of Asia,
Orchan poli-
tically gains the
Musulman
Princes to his
dominion.

VI. *Orchan*, after he had by his Arms subdued upon the *Greeks*, the forementioned Cities and Territories, by his Policy and Art of Government, for which he was famous; contrives how to unite to his dominion the rest of the *Asiatick* Provinces, which were in subjection to some *Musulman* Princes, the remains of the *Seljukian* Empire. He begins with the dominions of *Ajilanbeg*, who dying and leaving a young Son call'd *Cashimbeg*, *Orchan* under pretense of being his Foster-father and Protector, places him near his Person, and seizes his whole Province. *Tursonbeg*, another young Prince, imitating his example, dedicates to the *Othmanic* Scepter the Cities of *Aidynjik*, *Minas*, *Balykesre*, *Bergame*, and *Ermid*. Near to these, *Ulubad*, *Kablius*, and *Eblius*, which as yet acknowledged the Empire of the *Greeks*, were reduced by the force of his Arms. *Michalche*, * the Son of *Keramastoria* a noble Matron, taking warning by their misfortune, delivers up his paternal possessions (which from his name are at this day call'd by the *Turks*, *Muchalich* *) to be held of *Orchan* in Vassalage. Mean while a contention arises between *Tursonbeg* and his Brother *Hajelbeg*; the former offers to *Orchan*, the Principality which he had before promis'd him, but the latter refuses to consent to it. A War from thence being kindled, they had recourse to Arms. *Hajelbeg* being the weaker, quitted the Field, and betook himself to the City of *Bergame*. *Orchan* taking occasion from this quarrel of the Brothers to seize the Province; with a cunning Hypocrisy, says he, "it is not just nor allowable by the *Mahometan* Religion, that by reason of

" the

" the rage kindled between the Brothers, even one drop of *Musulman* Blood shou'd be spilt; yea rather it is a sin to contend with Arms " about what may be decided by Law." Wherefore he orders the Brothers to meet under the Walls of *Bergame*, and according to the prescription of the Law, to make an equal division of the Possessions. Both agreed to the Sentence of the Judge. But at their first meeting, *Turfonbeg*, stabb'd with a dart by his Brother, (who pretended to embrace him) falls down dead before *Orchan's* Mediators. *Hajelbeg*, like another *Cain*, being seiz'd with horror after the deed, and dreading both his own People, and the *Othmanide*, endeavours to shut the Gates of the City, and oppose *Orchan* with Arms, but in vain, for the Citizens abhorring the murder and justly fearing *Orchan's* power, deliver up to him both their City and Prince; who, after languishing two years in prison, died at *Bursab*. The same fate attended the Prince of *Ulubad*, who being falsely accused of a revolt, is put to death. Whereupon the whole Province of *Carafus* with *Ulubad*, acknowledge the Sovereignty of *Orchan*. These things were transacted about the end of the year 737, and of the *Christian Era* 1337.

VII. In the beginning of the year 738, the maritime Towns *Andchor* and *Emrud*, (which yet remain'd under the deplorable rule of the *Christians*) hearing *Orchan* was preparing an Army against them, chuse rather to surrender themselves to his clemency, than by their resistance to experience his fury; whose example being followed by some other Towns and Castles, they were united to the *Othmanic Empire*. H. 738.
A. C. 1338.
He unites to his Empire the maritime Towns.

VIII. *Orchan's* Ambition seem'd rather to be inflam'd than satisfied, with the course of his *Asiatic* Victories. Wherefore having conquer'd all *Bithynia*, in the year 738, he sends his Son *Soliman* to attempt a passage into *Europe*, joining with him the most famous Captains of his time, *Achebeg* *, *Gazifazyl*, and *Ornusbeg*, (or as other Writers are pleased to say) *Gazifaryl*, *Yacubjebeg* and *Michalbeg* (3). Wherefore *Soliman* H. 738.
A. C. 1338.
Soliman Son of Orchan is sent into Europe and takes two Ports.

ANNOTATIONS.

(3) *Michalbeg*] The *Christian* Writers have left nothing certain (as far as I find) concerning either his Birth or Fortune. But the *Turkish* Historians tell us, he was descended from the Emperors of *Trabizond*, (perhaps of the *Comnenian* race) and abjuring the *Christian*, embrac'd the *Mahometan*, Faith, and was so beloy'd (as they say) by *Orchan*, that he would do nothing without

his advice. At this day there remains a very beautiful Stone-bridge at *Adrianople*, built over the river *Arta*, a famous Monument of his Son, who after his Father was call'd *Michal*. This Bridge still retains the name of its Builder, being call'd, *Michalogli Koprifi*; that is, the Bridge of *Michal's* Son. But whether he was of royal race I dare not venture to affirm, tho' the name of *Michael*

Soliman taking with him eighty chosen men, under pretense of hunting, descends into the region of *Aidinjik*, and surveys the *Asiatic* Shores. But as it was death by an Edict published by the Emperor of *Constantinople*, and confirmed by the rest of the *Christian* Princes, for any one even in a little boat to go over on the *Asiatic* side, or for an *Othman* to sail over into *Europe*; necessity whetting his invention, *Soliman* lays two Rafts on Ox-bladders tied together by the necks, on one of which he gets first himself, and in the night, the moon being at full, passes over more happily than he expected, from a village in *Asia* to the Castle of *Hamni* in *Europe*. *Soliman* having thus wafted over his followers, they first seize a Country-man, who thro' an underground passage showing them an easy entrance into the Town, destitute of Guards, they suddenly surprize the People oppressed with sleep, and little expecting such an invasion. Wherefore *Soliman* taking the men prisoners, and judging it more prudent to deal gently with them than roughly, treats his captives very civilly, swearing to give them their liberty with ample Presents, if any of them understanding Sea-affairs, wou'd conduct into *Asia*, the Ships which lay in the Harbours of *Balair* and *Akchiliman**. The Captives, allur'd by *Orchân's* clemency and promises, transport into *Europe* from *Asia* in a few hours, about three thousand *Othmans*. On the morrow he suddenly took the Castle of *Hyasobonia*, and supplying it with Provisions and a Garrison, gave it in custody to *Achebeg**; from whose name that Territory is at this day call'd *Acheovasi*.

Callipolis surrenders to *Soliman*.

IX. *Gelibolij* or *Callipolis*, put indeed a stop to his progress. The Governor, (who is mentioned by the *Turkish* Writers by the name of *Callaconias*) assembling as many of the neighbouring Youth as he could, endeavours to make head against *Soliman*. The fight was long and doubtful; but the *Othmans*, superior both in courage and number, are at last victorious, and force the *Greeks* to fly within the Walls of their City. *Soliman* considering that he could not take the Town by assault, without the loss of his men, resolves to humble his enemies by a long Siege and Famine. Wherefore drawing the Garrisons out of the Castles already taken, and preventing all relief and provisions from entering, he closely besieges the Town. Tho' the Governor and Garrison bravely defended the place committed to their care; yet tir'd at length with a long Siege, and weaken'd with frequent assaults, and moreover destitute of provisions,

ANNOTATIONS.

Michael will hardly suffer us to doubt of his former Religion; for to the best of our remembrance that name is ascribed to none but him and the Archangel by the

Turks. In the *Koran* or *Alcoran*, this name is written *Mikail*, but in speaking or writing to *Christians*, they are wont to say *Michal*, they

they deliver up by capitulation in the year of the *Hegira* 760, *Callipolis* with the whole Province of *Chairéboli* or *Charipolis* (4). The Grecian Emperor, when he heard of the taking of *Callipolis*, which was justly call'd not only the Key of *Constantinople* but also the Bulwark of *Europe*, is reported to say, the *Turks* had only taken a Hogsty and a Pottle of Wine (5).

X. The next year Sultan *Orchan* sends a second Army into *Europe*, under the Conduct of his other Son *Murad*. The two Brothers uniting their Forces, *Soliman* subdues *Malgara* and *Ibsalam*, and *Murad* takes the Castle of *Epibatos*, about ten hours journey from *Constantinople*, after which he lays siege to the strong City of *Chorlu* * (or *Tyriolos*) situated between *Constantinople* and *Adrianople*. The Inhabitants relying on the strength of their City by nature and art, despise the Army of the *Othmans*, and not only refuse to surrender upon the honourable terms offered them by *Murad*; but also in vigorous Sallies kill several thousands of their enemies; and often beat them from their Walls, 'till overpower'd with numbers, rather than vanquish'd, they were all slain to a man. In revenge of this slaughter, *Murad* having taken the Town, order'd it to be entirely demolish'd, and levell'd with the ground, so that now there scarce remain any signs of it. By this act of Cruelty the Inhabitants of *Pirgos*, (a Town between *Adrianople* and *Chorlu* *) were frighted from their habitations, and left their empty Town a prey to the Enemy. After these Conquests, *Murad* joyfully returns with his Army into *Asia*, whilst *Soliman* remains with his Forces in *Europe*.

XI. This year, however fortunate it was to the *Othman* Empire, prov'd as fatal to Sultan *Orchan*. For *Soliman* (6), when under the colour of hunting, he was reviewing his Forces in the Field, and exercising, according to the *Othman* custom, his Cavalry in darting their Spears, and shooting their Arrows, was by an unruly Horse run away.

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(4) *Chairéboli*] It seems to be *Christopolis*, in which place *Gregoras* (Lib. VII. c. 6. Sect. III.) says that the Emperor *Andronicus* built a Wall extending from the Sea to the Top of a neighbouring Mountain, (call'd by the *Turks* *Despôt yalasi*;) in order to obstruct the way into *Macedonia*. I wonder from whence *Johan. Duns.* should have it, that *Christopolis* is called by the *Turks*, *Yanboli*. For *Yanboli* is in *Thrace*, about seventy miles from *Philippopo-*

lis under Mount *Hemus*, situated on the Banks of the River *Tunje*.

(5) [Alluding it seems, to the name of a Castle taken by the *Turks*, which signified *Hogsty*.]

(6) *Soliman*] *Gregoras* seems to call him by the name of a *Trojan* Leader, whilst he tells us (Lib. XIV. c. 11. Sect. II.) that he married the Daughter of *Johannes Batatzes*, and first pass'd over from *Asia* into *Europe*. For the *Turks* make no mention of any man's passing into *Europe* before this *Soliman*.

with, and breaking his leg against a Tree, fell to the ground with such violence that he instantly expir'd.

*Achebeg** takes *Dydomothycon*, which is restored to the Inhabitants by *Orchan*.

XII. *Orchan*, hearing of the unexpected death of his beloved Son, was so overwhelmed with grief, that he was seized with an incurable Illness, which shortly after laid him in his grave. However, least his Son's death and his own sickness should seem to stifle all warlike thoughts, he sends an Army under the conduct of *Achebeg**, to conquer *Dydomothycon*. This General approaching the City before he was expected, accidentally takes the Governour in the Neighbourhood of the Place, where he had walk'd for his pleasure. The Governour, who was of the race of the Greek Emperors, impatient of a hard Captivity, purchases his freedom with the surrender of the City. *Orchan* however, mov'd at that time with the intreaties of the Grecian Prince his Friend, (this was *Johannes Cantacuzenus*, who had married his daughter to *Orchan* before his accession to the Throne) restores the City to its former possessors.

Orchan's
Death and
Character.

XIII. The illness contracted by the death of his Son, continually preying upon *Orchan's* old Age, and daily increasing, he died the same year, two months after his Son's misfortune, and was buried in *Manastyr* or the Monastery of *Prusa* (7). He left his Kingdom to his Son

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(7) *Manastyr*] There was at *Prusa* or *Bursab*, a large monastery, (now turn'd into a *Jami* or Temple, retaining its antient name) in which, it is reported, there were in the time of the *Christian* Emperors five thousand Monks. Strange stories are told of these Monks by the *Turks*, in a Book call'd *Yacobin Madian*. Among the rest, one Story is, that those Monks from the top of Mount *Olympus* (call'd by the *Turks*, *Keshish dagy*, or the *Mountain of the Monks*) flew thro' the air over the *Propontis* to the Church of *Santa Sophia* at *Constantinople*, and that they eat only every seventh day one Olive or Fig. If any *Christian* questions the Truth of this Story, a *Turk* thinks it sufficiently prov'd, if he shows it to be written in his Book. For the illiterate among them, believe nothing false can possibly be recorded in their Books. I don't think it foreign to the purpose to relate here, as an in-

stance of this credulity a pleasant Story which happen'd at *Constantinople* in my time. In the reign of Sultan *Mustapha* the present Emperor *Achmet's* Brother, the Patriarch was one *Callinicus*, who was tolerably vers'd in the *Greek* learning, and of unblameable morals. He was continually dunn'd by the Proctors or *Meteveli* of the Empress *Valida's* Temple, for the interest of money due to them from the Church. The Patriarch, having no money to discharge the debt, desires they would grant him a delay till the *Monday* of the following Week. This term being expired, the Proctors are with him again, and more urgent for their money. The Patriarch intreating for another Week's respite, is thus taken up by the senior Proctor. "To what purpose (says he) O Patriarch, are these lies? Our Books tell us, and we certainly believe it, that your Monks heretofore, " not

Son *Murad* having lived seventy (8), and reign'd thirty-five years, according to *Saadi's* Computation. The *Turks* greatly extol this Sultan's Clemency, Valour, Justice and Liberality to the Poor; and affirm, that it was his constant practice to converse with the Learned; nor would he undertake any thing of moment without asking their advice; that he was the first of their Emperors that founded *Moschs*, *Jami* (9), *Medrese* (10), or Schools, and *Imaret*

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“not only were far from being
“guilty of lying, or any ill action,
“but also had attain'd to that degree of Virtue, that being taken
“up into the Air, they flew from
“Mount *Olympus* [meaning *Olympus* in *Bythinia* different from that in *Greece*] “to *Santa Sophia*, and return'd the same way; and were
“famous for other miracles exceeding all human power.” The Patriarch, as he was very facetious, replies, “not the antient Monks only did This, but we also daily
“do the same wonders. I myself frequently take a flight from hence (he was then at the Patriarchal Seat at *Phanarium*) “to *Pera*. Indeed I
“chuse to fly after Sun-set, and not very high, in order to avoid the
“eyes of the multitude, and the imputation of *Imposture* or *Magic*.” To this the *Turks* only answered, “did not we tell you, our
“Books, wherein we believe nothing untrue is contained, say as much?” It must however be confess'd, that in so great a Nation, there are many of the learned *Turks* who do not implicitly believe all that is said in the *Koran*; tho' they dare not openly express their Sentiments. So on the contrary, the most learned Turk, *Saadi Effendi* (to whom alone I am indebted for my *Turkish* learning) being one day asked by me, how he, being a great *Mathematician* and vers'd in the *Democratean* Philosophy, could believe, that *Mahomet* broke the Star of the Moon, and caught half of it falling from heaven, in his sleeve. He replied, “that indeed in
“the course of nature it could not
“be done, nay was contrary to it,
“but as this miracle is in the *Koran*

“affirmed to be wrought; he resign'd
“his reason and embrac'd the Miracle. For, added he, God can do
“whatever he pleases.”

(8) Seventy] From the years of his life, we gather the years of *Orchan's* reign. For if he succeeded his father *Othman* in the thirty-fifth year of his age, and died in his seventieth, it is evident he must have reign'd thirty-five years. Hence we think those mistaken who ascribe to him but twenty-two years reign. Historians also differ in the manner of his death: Some say he was kill'd with an arrow at the siege of *Prusa*, and others, that he fell in a battle with the *Tartars*. But without insisting that the *Turkish* Historians are to be most credited in these domestick affairs, it is agreed by all, that *Prusa* was taken in the first year of *Orchan's* reign; and consequently it would be ridiculous, to seek his death where he begun his reign. No Historian mentions his war with the *Scythians* or *Tartars*, and therefore I think this to have no better foundation than the other opinion.

(9) *Jami* This is a *Turkish* Temple, priviledg'd for the *Friday's* devotions, called *Jumanamazi*; which it is not lawful to perform in the lesser *Meschids* or *Moschs*. If a *Jami* is built by the Sultan, it is call'd, *Selatin* or *Royal*.

(10) *Medrese*] These are Academies or greater Schools, and generally, if not in the Court of the *Jami*, they are always very near it. The lesser Schools where Children are instructed in the first rudiments of learning are commonly called *Mekteb*. The Persons set over these Academies are call'd *Muderris*; that is, School-