



MURAD or AMURATH. II.
Son of Mahomet, sixth Emperor of the Turks
in the Year 1422.
From an Original in the Library

II. *Murad*, taught by his Father's example, sends the prime Vizir ^{He defeats Murad's Vizir.} *Bajazet* into *Asia* (3) with chosen Troops to stifle the flame in its birth. But the Vizir was not crown'd with the same success as had attended *Mahomet*. For the counterfeit *Mustapha* with his army bravely meets *Bajazet*, and joining battle, vanquishes and kills the Vizir, and routs his forces destitute of a General.

III. The sad news of this defeat being brought into *Europe*, *Murad* ^{Murad appeases God by Seid Bechar,} not at all discourag'd, says, "This misfortune has not befallen me by the virtue of these Impostors or by my Vizir's fault, (whom I have often experienc'd to be both a brave Soldier and excellent General) but by some just tho' unknown indignation of God against his People, which, if we would have our affairs to prosper, must first be appeas'd by true repentance, hearty prayers, and fervent tears (4); and then I shall think my self sure of Victory, and of being reveng'd
" on

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us that *Mustapha* (whom he supposes to have been the real Son of *Bajazet*) was brought by *John Paleologus* out of *Peloponnesus* to *Callipolis*, and set over the Western Parts of the Empire, tho' *Murad* earnestly desired the *Greeks* not to lend him any assistance.

(3) into *Asia*] *Pbranza* in the place above mentioned gives us this Relation inverted. For he says, that the Battle fought by *Mustapha* with *Bajazet*, *Murad's* Vizir, (an expert, says he, and able Warrior) was near *Adrianople*, but that *Mustapha* after the Victory moved into *Asia* against *A-murath*, by whom being defeated he returned into the West, and was pursued, overtaken, and killed by *Murad*, with the assistance of some *Genoese* Vessels. But as it is undeniable that *Muhammed I.* dy'd at *Adrianople*, and that *Murad II.* his Son returning out of *Rumelia*, there first assum'd the Ensigns of the Empire, I had rather accuse *Pbranza*, than the *Turkish* Writers, of an oversight in this Affair.

(4) tears] The *Turks* ascribe every Victory not to Multitude, Valour, or human Industry, but solely to divine Providence; and therefore they always seek a just Ground of War, that they may not seem to take Arms against the Will of God. But they call those Wars just, (and only those) which are undertaken for the

Propagation of the *Mahometan* Religion: On the contrary, unjust Wars with them are such as are enter'd into for the enlarging the Bounds of their Empire, or the Royal Revenue. From whence it may be easily imagined that they can never want a just pretence for a War. Thus their Opinion was dextrously laid hold of by *Kuprili Mustapha Basha*, prime Vizir to Sultan *Soliman II.* Uncle of the present Emperor *Ahmed*. For when the *Turkish* Soldiers, struck with former disasters, refus'd the Service, he in a Council gave this Opinion; "That the Victories of the *Germans*, and their own Defeats, were owing not to the Valour of the Enemy, but to the Sins of the *Musulmans*; therefore the Gold and Silver Furniture of the Emperor was to be sold, and the Militia to receive their Pay out of the Money arising from the Sale; and by a Proclamation of the Emperor it was to be declared, that he undertook the War against the *Germans* for no other Cause but merely the Propagation of the Faith; and therefore they who were obedient to the Laws of the *Coran* ought to follow him, not as forc'd into the Service, but as Volunteers; for if he had only 12000 true Observers of the *Coran*, he assuredly promised himself a speedy recovery of whatever had been wrested from
" the

“ on our Enemies.” He concluded with this common *Turkish* Saying, *Virminje Maabud ne eile sun Mahmud?* i. e. *When the Creator opposes, what can the Creature do?* (5) At that time flourish’d among the *Turks* for virtue and holiness *Seid Bechar*, who in the common opinion of the *Othmans* could obtain of God whatever he pray’d for. To this man, living in a Cell, far from the allurements of the World, *Murad* humbly directs his steps, and having declared the news of the defeat, he adds, “ The increase and victories of our Enemies are a sufficient argument to me that our Nation by innumerable transgressions of the Law have incurred the wrath of the eternal and omnipotent God. My own sins hinder me from expiating their offences and begging pardon; for when I consider my own unworthiness, I readily confess, I neither can nor dare stand before the divine Majesty. Wherefore I see a necessity of thy mediation, by means of which I may approach the throne of mercy, appease the spirit of our most holy prophet, and render him propitious to my self and the whole army of *Muslimans*.” *Seid Bechar* yielding to *Murad*’s request, is by way of extasy (pardon the fable) snatch’d up the following night into heaven, where he sees the pure and immaculate spirit of *Mahomet* (6), and thrice

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“ the Empire by the *Germans*.” And accordingly in the first Expedition he retook *Shebir kioi*, *Nissa*, *Semendria*, and *Alba Græca*, but in a second he lost near *Salankemen* almost the whole Army, with his Life and Reputation.

Creature do?] The *Turks* ascribe this Saying to Sultan *Murad II*, by which is meant that, without God Man labours in vain. *Maabud* is one of the 1001 Names of God (for so many the *Turks* give him) and signifies his having a Care of his Servants and Worshipers. *Mahmud* is a proper Name and has regard to *Maabud*, so that the Proverb may be literally render’d, *Maabud* not giving, what will *Mahmud* do?

(6) spirit of *Mahomet*] Satan (who apes the divine Works and Mysteries) while by the *Mahometan* Religion he was desirous to overthrow the Doctrine of *Christ*’s twofold Nature, invented something like it with regard to *Mahomet*, but so fabulous, that it seems a greater Paradox than that Doctrine even to human Reason which more easily fathoms other Fables than the Abyss of divine Mysteries. For who can without laughter hear what his Bio-

graphers say concerning the Spirit of this false Prophet, and which his Followers assert with no less Warmth than we do *Christ*’s Divinity. They pretend that seventeen thousand years before God decreed the Creation of the World, he planted in the same place, where the World now is, Paradise, and in the middle of it a lofty Tree called *Tuba*, in whose Branches he lodg’d the *Taus* or *Peacock*, and put into its Heart the Spirit of *Mahomet*, to be there carefully preserved. At length, when he had determined to create this visible World (which according to them will be the last,) and to give it to Man for his Habitation, he took something out of the Spirit of *Mahomet*, and with it animated the first Man called *Adem*, and placing him in Paradise, caution’d him against eating of *Wheat*. *Adem*, when he rang’d the Garden at full Liberty, and unmindful of the divine Precept, fell to eating of *Wheat*, immediately perceived, he had swallowed something deadly, but however felt the Spirit of *Mahomet* living within him, and knew it would prove the Cause of a future Resurrection. After this *Adem* dy’d, and was insensible

thrice kissing (7) the dust of his feet, humbly beseeches him to obtain of God by his powerful prayers, victory for *Murad* over his profligate enemies. To this petition repeated three times, *Mahomet* at length answers: "for my sake (says he) the divine Majesty has heard *Murad's* prayers, and therefore tell him, God will be with him and give him "victory." Early the next morning, *Seid Bechar* in obedience to the Prophet's command, sends *Murad* word of the welcome message he had received, who transported with joy, pays a second visit to the Saint. Whereupon *Seid Bechar* with his own hands girds the Sultan with a sword (8), saying, "Go on and prosper, most august Emperor, for "victory attends you."

IV. *Murad*, encourag'd by the words of the Saint, returns God thanks, and leads his army with great marches against the counterfeit *Mustapha*. Mean while the Impostor had assembled his forces near *Ulubad*, where having broke down the bridge, he undauntedly waited the coming of *Murad*. The Emperor arriving, encamps on the other side of the River, in expectation of the promised assistance from Heaven, and perhaps to extinguish by delay the first heat of sedition which is usually very great. This method succeeded to his wish. For when both Armies had remain'd six days without motion, and the Generals anxious of the event, had continued in their posts, on the seventh, the Impostor was seized with a violent bleeding at the nose which lasting three days, made him so weak that his life was almost despair'd of. This extraordinary and unexpected accident caused the enemy's army

and miracu-
lously van-
quishes the
Impostor

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fible as well of his Birth as of the Death of his Posterity, till *Mahomet* was born, when the particle of *Mahomet's* Spirit leap'd within him, and as by Sympathy, declar'd to him and his Posterity eternal Salvation, and the blessing of a Resurrection. Whereupon *Adem* broke out into Thanksgiving, and said—After so many Ages my Posterity have at last brought forth my only true and genuine Son, who is that last Prophet for whom God created the World and me—After *Mahomet's* Death (or as the *Turks* say, his *Hejret* or *Flight* out of this World) his pure and immaculate Spirit was translated to Heaven, and there enjoys the beatific Vision of God.

(7) kissing] The *Turks*, tho' they are of Opinion that the Dead, even the very Saints, give no assistance to the Living (from whence the Hereticks of our Age have suck'd their Poison) yet grant that *Mahomet's*

Soul hears and conveys the Prayers of Men to the Throne of God, and believe this Privilege to be peculiar to him amongst all the Creatures; in this they seem to agree with the Orthodox.

(8) with a sword] From that time it is a sort of Law with the *Turks*, for the Emperor the second Day after his Advancement to the Throne, if he is at *Constantinople*, to visit with great Solemnity, the Monument *Eyubensari*, (of which more hereafter) standing in the Suburbs called *Eyub*, and there to be girded with a Sword *Sbeikk Tekke*, or the Prelate of the Monastery, who concludes the Solemnity with these Words: *Yuri nufret Senundur, Go, Victory is yours, only yours from God*. But if the Emperor is at *Adrianople* or elsewhere, he is obliged to perform this Solemnity at his return to *Constantinople*, as if he was enjoin'd it by some divine Law.

to imagine God was come to blast the counterfeit *Mustapha's* designs. Accordingly the Impostor's followers dreading the divine wrath, desert him in the night and fly for their lives. He himself follows quickly after, but not with the same speed, by reason of his weakness caused by loss of blood. *Murad* hearing what had happen'd, immediately pursues the run-aways, and taking the counterfeit *Mustapha* extremely ill in the Town of *Cara Agadz*, commands him to be instantly beheaded.

Caraman ogli
sum,

V. The Impostor being thus miraculously destroy'd, it remained to quench the sparks of this flame which were flown into the neighbouring countries. For when *Bajazet*, *Murad's* Vizir was vanquish'd by the counterfeit *Mustapha's* forces, *Caraman ogli Mehemed beg* thinking the *Othman* affairs in a desperate state, resolved to seize at least some part of *Murad's* dominions. Wherefore assembling as large an army as he could, he besieges *Andalia*, in hopes that being destitute of relief it would quickly surrender. But the garrison, whilst they are bravely defending their walls, accidentally kill *Mehemed beg* himself with a cannon-ball. The *Caramanians* terrified by this disaster, and despairing to take the town, chuse another General of the same name, and with great precipitation raise the Siege.

and his Ally
Othman beg.

VI. *Gamze beg* Governor of *Andalia*, seeing the enemies retiring in disorder, courageously sallies out to pursue them. *Othman beg* Sovereign of *Tekke* (9) was come, perhaps the evening before, to *Caraman's* assistance, but at the same time, was seized with an acute distemper (10) and deserted by his men. *Gamze beg* in taking the enemy's camp, finds this Prince breathing his last, and cutting off his head sends it to *Murad* in token of his victory, to compleat which he moreover adds all *Othman beg's* dominions to the *Othmannic* Empire.

Mustapha
rebels,

VII. To celebrate this noble victory obtain'd without hazard or toil, *Murad* returns in triumph to *Adrianople*. There whilst he is thinking to cultivate the arts of peace, and settle the state of the Empire, which the times had not yet suffer'd him to do, he is again disturb'd by civil dissention. For his younger brother *Mustapha* (11) a youth, allur'd

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(9) of *Tekke*] It is known that this Country belongs to *Asia Minor*, and lies not far from *Kutabia* (probably so called from some *Tekke* there) but its ancient Name does not occur. As to *Othman beg* he seems to be one of the Posterity of those *Persian* Satrapæ so often mentioned.

(10) with an acute distemper] The *Turks* will have this to be a Miracle in confirmation of the promise of their Lawgiver, and the Prediction of *Sbeikb Seidi Bechar*. So strangely are

Men prepossessed with any prevailing Superstition.

(11) brother *Mustapha*] The same whom *Phranza*, Book I. Chap. XL. calls *Mustaphopulus* Brother of *Amera*, and who, he says, came into *Constantinople* after the Siege was raised by *Murad*. But I cannot comprehend his meaning, when he there says, that the *Turks* which came out of *Asia*, full of admiration asserted that he was like the Founder of their Religion *Mahomet*, and might by his Looks

allur'd by the deceitful counsels of the *Greeks*, and perhaps incited by an unseasonable thirst of dominion, rebels in *Asia*, seizes *Nicæa* weakly garrison'd, and being amply supplied with all necessaries by the *Greeks*, strongly fortifies it as the seat of the future war.

VIII. *Murad* to stifle this rebellion in time, leads a great army into *Asia*. *Mustapha Cbelebi** as he did not dare to meet his brother in the field* (for besides the *Greek* soldiers he was join'd only by a few plunderers) shuts himself up in *Nicæa*. But walls prove no safeguard to him. *Murad* assembling his forces closely besieges and valiantly assaults the town, and on the 25th day takes it with his brother, whom he immediately orders to be strangled in his presence.

IX. To repair the wound given by this execution to the *Alotkman* race, *Murad* in the year 827 marries the daughter of *Laz ogh* (12) betrothed to him before, a Lady excelling all of her time in beauty, and the *Helena* of the *Servians*.

X. The next year 828 afforded *Murad* a singular occasion to display his virtue and enlarge his dominions. The growth of the *Othman* Empire had been long looked upon with an evil eye by *Isfindarbeg* Prince of *Siphab* (13), who fearing to be dethron'd, was meditating to weaken it by his utmost endeavours. That it would be in vain to attack so warlike a Nation, the unfortunate attempts of his Predecessors had convinc'd him, and whether it was to be destroy'd by policy, he had resolv'd to try. Wherefore he had not only made peace with *Murad*, but also a league, and to remove all cause of suspicion, given him his Son *Cassimbeg* in hostage. Nay, he had observed the agreement, whilst he knew a numberless army was ready upon the least motion. But hearing *Murad* had taken a Wife, disbanded his army, and laid aside all thoughts of war, he imagin'd he had a fair opportunity to effect his purposes, and therefore like a lurking Tyger, with forces he had long been preparing, he rushes forth and cruelly destroys with fire and sword the neighbouring Cities *Tarakly* and *Burni*, to compel the unwilling to obedience, and terrify perhaps the Inhabitants from making a Defence.

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Looks alone be known to be Emperor. For not to insist that such Expressions could hardly be spoken by the *Turks* who have no Picture of *Mahomet*, the Words themselves agree much better with the counterfeit *Mustapha*, whom they allow to have so exactly resembled the *Mustapha* whose Name he assumed, that they who had before been about him as well as his Guards, affirmed that he was the same. I am apt therefore to believe that *Pbranza* impair'd in

his Memory by age, cares, and calamities, when he began to write his History, ascrib'd what he had heard in his youth concerning the counterfeit *Mustapha*, to the other *Mustapha* Brother to *Murad*.

(12) *Laz ogh*] of the Family of *Lazarus*, Despot of *Servia*, from whom likewise all *Servia* has received the Name of *Lazogli Vilaieti*, or the Land of *Lazarus*.

(13) *Siphab*] A Country in *Asia Minor*.

XI. *Murad*

on his Sub-
mission is
pardon'd.

XI. *Murad* upon news of this rebellion, instantly assembles his forces and passes from *Europe* into *Asia*. When he came to *Bolova*, he is met by the Nobles of *Siphah*, detesting the daring and rash enterprize of their Prince, and humbly imploring him to depose *Isfindarbeg* and make his Son, whom he had in hostage, their Governor. When *Isfindarbeg* hears of this unforeseen proceeding, not knowing what to do, he also comes to *Murad*, begs pardon, and offers both his second Son in hostage and his only Daughter, of incomparable beauty, in marriage to the Emperor; with which the Sultan being appeas'd, promises to forgive his past offence.

*Murad's ex-
peditions in
Asia and
Europe*

H. 830
A. C. 1426

XII. In his return from this expedition, he takes the famous City of *Izmir*, a place of great trade at this day; and subdues not only that Town but the adjacent Countries *Monteshe* (14), *Aidin* (15), and *Sarichan* (16), with all the dominions belonging to *Hamidogli* (17). The East being thus quieted, in the year 830 he turns his arms against the *Venetians*, lays waste the Island of *Janta* (18), takes the Castle of *Gogerjinlik* (19), and with great spoils collected from the adjacent Countries on the Continent, returns victorious to *Adrianople*. The same year, near *Ergene* (a marshy place half-way between *Constantinople* and *Ederne*) he orders to be built at a vast expence a Bridge of square stone, with seventy-two arches, and on the West-side, a *Fami*, *Bath*, *Imaret* and *Chan*.

*Giermanogli
subject, his
dominions to
Murad*
11 831.

A. C. 1427

XIII. In the year 831, *Giermanogli* (so often mention'd) taught by the examples of his neighbours, whilst he reflected on his former narrow escape, thought it safer to calm the Lion's rage with a peaceable Cession than have to do with his Talons. Wherefore he comes with profound respect to *Murad's* Court, and voluntarily delivers to him the keys of all his Towns. *Murad* gives him a very honorable reception, loads him with royal Presents, and makes him perpetual Sanjack of *Ipsalam*.

*Murad in-
vades Greece.*

† *Athens.*

XIV. After this, in order to subdue what yet remain'd in *Greece*, under the dominion of the Emperor of *Constantinople*, he assembles both his *Asiatic* and *Europæan* forces, and leads them into *Greece*. As he met with no opposition, he takes *Selanik*, *Atine* † and *Karline*, and with a great number of Captives and Cattle returns with his victorious army to *Ederne*.

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(14) *Monteshe*] A Country known to Geographers by this Name.

(15) *Aidin*] A Town of the Province of *Monteshe*.

(16) *Sarichan*] Or *Citron-Inn*, a Town of the same Country, and the Country it self.

(17) *Hamidogli*] See Note, p. 41.

(18) *Janta*] An Isle of the *Adriatic* Sea subject to the *Venetians*, now called *Zante*, and formerly *Zacynthus*.

(19) *Gogerjinlik*] A Fort on the Borders of the *Morea* whose ancient Name is forgot. It signifies Etymologically a *Pigeon-House*.

XV. The

XV. The next year 832, Greece being subdu'd, he marries *Isfindar* marries Isfindar's daughter beg's daughter, betroth'd to him four years before, of whom after six years was born the great *Mahomet*, vanquisher of *Constantinople*, and scourge of Christendom. H. 832
A. C. 1428

XVI. At the time of this Hero's birth in the year of the *Hefira* 838, *Caramanogli* (20) rebels in *Asia*, as if with design to crush in his infancy the Conqueror of one half of the world. *Murad* immediately leads his forces into *Asia*, and at the first assault takes *Akshebrî* (21) and *Conia*. *Caraman* finding himself too weak to resist the Imperial Army, goes to *Menla Gamze* (22), a Monk of great fame for virtue and sanctity, and intreats him to make his peace with the Emperor. The Monk readily undertook the office, and by his piety, reverenc'd by all the Musulmans, or eloquence, (in which he is said to have excelled) so wrought on *Murad*, that forgetting the injuries done him, he freely pardon'd *Caraman* and restored him to his former State. Caramanogli rebels.
H. 838
A. C. 1434

XVII. The *Asiatic* affairs being settled, in the year 839, a new enemy arises in *Europe*, *Morakrally* brother of the Greek Emperor (23). As this man was besieging *Giogerjinlik*, a Town on the borders of the *Morea*, *Cassim Basha*, *Beglerbeg* (24) of *Rumelia*, with a select band of Murad deposes the Prince of the Morea

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(20) *Caramanogli*] The same Prince of *Caramania* who surrendered his Country to Sultan *Murad*, and married his eldest Sister. But how he came to fly out of *Rumelia* into *Asia* is not known.

(21) *Akshebrî*] Or *White-Town* in *Asia Minor*.

(22) *Menla*, or *Mola Gamze*] At that time the most celebrated Saint amongst the *Turks*, whose Cell even to this Day is in *Caramania*, religiously visited by them.

(23) *Morakrally*] He seems to have been the Despot *Demetrius*, who about that time, according to *Phranza* govern'd the greatest part of the *Morea*. He is called Brother of the *Grecian* Emperor from the affinity he had with him.

(24) *Beglerbeg*] What the Word signifies etimologically has already been shewn. But it must be observed, that tho' all Bashaships where Governors are honour'd with three *Tugs*, are called *Beglerbeglies*, yet by way of eminence only three Bashes have at this Day the Title of *Beglerbeg*, namely, of *Rumelia* who resides at *Sophia*, of *Anadol* who lives at *Kiutahia*, and of *Damascus*; formerly also

the *Basha* of *Buda*. The rest, tho' their Flatterers sometimes give them the Appellation of *Beglerbeg*, yet at Court have no higher Title than that of *Desdûr-mukerrem*, i. e. *Plenipotentiaries*. That Word is derived from *Dura*, by which a Character expressing the Imperial Name is signified; to bear which and to propose in the Emperor's Name Mandates in their Jurisdictions is allowed to these alone next to the Vizir. Such is their Authority in the *Othman* Empire, that, as long as they bear that Name, if they go from the Metropolis into the Provinces allotted to them, or are sent from one Province into another, in their Journey (without the Walls of *Constantinople*, where alone they have no Jurisdiction) they have a Power over all their inferiors, of whatever Province, equal with that of the prime Vizir. They can at pleasure hang, behead, or punish with any other Death, the Guilty, nor can the *Basha* of the Place give them any Obstruction. His redress is only complaint to the Court against any abuse of Power in these *Plenipotentiaries*.

European soldiers unexpectedly attacked him and put him to flight. The Conqueror having taken and slain most of his enemies, return'd laden with the spoils of their Camp.

War with the
Hungarians.

XVIII. Mean while, a fierce war breaks out with the King of *Hungary*. Battles are fought with doubtful and various fortune (25): sometimes the *Hungarians*, and more often the *Turks*, are defeated. At last the brave General of the war *Michal ogli Alibeg* (26), assembling a stronger army, like an inundation over-runs the richer Provinces of *Hungary*; carries away captive the Inhabitants, little expecting such an incursion; and with great booty and fame returns to *Adrianople*, in which City Sultan *Murad* orders to be built in the year 840, a stately *Jami* (27) and *Imaret*, Structures worthy an Emperor.

H 840.
A C. 1436.

Belgrade be-
sieged in vain.

XIX. Whilst these things are transacting, the *Hungarians* taking *Ali beg's* departure for a flight, rush again into the *Turkish* dominions, destroying all with fire and sword. *Murad* to check their boldness and keep them more in awe, passes the *Danube* near *Vidin*, and lays waste the country wherever his forces could march. At length he besieges the great Bulwark of *Hungary*, *Belgrade* (28), in order to secure his own People from the inroads of the *Hungarians* and to weaken his enemies by continual incursions; but fortune did not favour his designs. For the brave defense of the besieged, and the approach of Winter force him to raise the Siege when he seemed to be very near taking the City. But in his return he subdues *Sophia* (29), with some other Towns of *Bulgaria*.

Valak ogli is
dispossess'd,

XX. *Murad* was however vexed at his disappointment before *Belgrade*, and ascrib'd it not so much to the valour of the enemy as to treachery. *Valak ogli* was nearly allied to the Sultan in blood and friend-

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(25) various fortune] The *Christian* Annals ascribe glorious Victories in those Days to *John Huniades* General of the *Hungarians*.

(26) *Michal ogli*] Of this Family I have spoken in the Preface. His Ir-ruption into *Hungary*, and the Calami-ties thence brought upon the *Christi-ans*, are pass'd over in silence by *Christian* Writers.

(27) *Jami*] A large Mosch com-monly known at this Day by the Name of *Eski Jami* or the old Mosch, it is the largest of all those of *Adri-anople*, and stands near the Place where the Vizir holds his Court.

(28) *Belgrade*] *Alba Græca*, for-merly *Tamrunum*, universally known and now limiting the *Turkish* Empire on the side of *Hungary*. Whether the *Turkish* Losses in the Siege of this City

were so great as the *Christians* relate, may justly be doubted by him, who reflects that after the raising of the Siege, the *Turks* in their return as-saulted and took *Sophia* and other Towns in the same Country, perhaps *Nissa*, *Scopia*, *Novomont*, or *Shebir-kioi*) by the Confession of the *Chri-stians* themselves. They indeed say, that these Places were taken before the Siege of *Alba Græca*, but the *Turks* say afterwards.

(29) *Sophia*] The Metropolis of *Bulgaria*, and Residence of the *Begler-beg* of *Rumeli*, a City without Walls. It seems to derive its Name from a Church built like *Sancta Sophia* at *Constantinople*, tho' not of the same largeness, and now turned into a *Jami*.

ship

ship (30), and had always so behav'd that it would have seem'd a sin to question his fidelity. But upon a closer enquiry, it appear'd that he had not only discovered the *Othman* counsels to the King of *Hungary*, but also done his utmost to prevent the taking of *Belgrade*. Wherefore to punish so unexpected a treachery, the Emperor commands the eyes of his two Sons, whom he had in hostage, to be put out, marches himself with an army into *Servia*, takes the City of *Semendre* on the *Danube*, seizes the territory of *Zerinogli* (31), and thus dispossessing the Prince, subjects all *Servia* to his dominion.

XXI. *Valakogli* happy only in escaping by flight the due reward of his treachery, applies to the King of *Hungary* (32), excites him against the *Turks*, and breaks off a treaty of peace; by which means, as if fortune had conspir'd against all his places of refuge, he became the occasion not only of the following slaughters, but also of that King's death.

XXII. In the year 844, the Mosch called *Eski Jami* (33) begun at *Adrianople* by *Musa Chelebi**, is finish'd. The next year *Caramanogli* *Ibrahimbeg*, inveterate enemy of the *Othman* Empire, kindled a new war. For breaking the conditions of peace, he had lately confirm'd by oath, he enters with an army the *Asiatic* Provinces destitute of a defense, and miserably lays them waste. At the first notice of this affair *Murad* flies into *Asia*, assembles an army at *Prusa*, and that the state might not in the mean while suffer farther damage, sends before some chosen forces he had brought with him. These are met in their march by *Caraman's* wife the Emperor's elder sister (34) (given him formerly in marriage for the stricter band of their alliance,) who bids them halt and lay aside warlike thoughts, promising to be arbiter of peace, and to end the war to her brother's satisfaction. Accordingly she goes to her brother, sets forth in an elegant speech her husband's offence, begs pardon with tears, adding, her husband should bind himself by oath, never to act in the least against the *Othman* Empire, nor his soldiers on any account, just or unjust, ever set foot in the Emperor's dominions, and

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(30) blood and friendship] *Christian* Writers also relate, that *George*, Despot of *Servia*, gave his Daughter in Marriage to *Murad* for a Confirmation of the Peace. And as these are more accurate in giving the Names of Princes than the *Turks*, I see no reason for questioning it, especially since they add, that the Sons of *George*, after the rupture between their Father and *Murad*, were depriv'd of their Eyes, which is acknowledg'd also by the *Turks*.

(31) territory of *Zerinogli*] With the *Turks*, the Country along the Ri-

ver *Save* from its conflux with the *Danube* as far as *Peterwaradin*, is known by this Name.

(32) King of *Hungary*] This was *Ladislaus* King of *Hungary* and *Poland*, more known by the *Varnesian* Slaughter than any other action.

(33) *Eski Jami*] Etymologically the old Mosch, of which, See Note above (29)

(34) elder sister] The time of this Marriage is not ascertain'd, but it seems to have been after the surrender of the *Caramanian* Prince, in the Year of the *Hejira* 831.

that

that she would be the pledge of those conditions. Her eloquence, and his brotherly affection entirely reconcile the angry Emperor. Wherefore on these terms *Murad* receives him into friendship, and confirming the former league by an *Abd-name* (35), returns into *Europe*.

Murad resigns
the Empire
H 847

A. C. 1443.

XXIII. The Empire being now in profound peace, its enemies reduc'd, and a treaty concluded with the *Hungarians* (36), *Murad* tired with cares and expeditions, voluntarily resigns, in the year 847, the Empire to his Son *Mahomet*, and retires to *Magnesia* (37), with design to lead a private life.

Caraman ex
cites the King
of Hungary to
league against
Murad.

XXIV. When this was known, *Caramanogli* who but the year before had by the intercession of *Murad's* sister, obtain'd his pardon, thinking it a proper time to be reveng'd, meditates again the destruction of the *Othman* Empire. So discovering the treachery which he had long harbour'd in his bosom, he privately sends a letter to the King of *Hungary*, saying, " *Murad*, that old destroyer of the world, has abdicated the Empire, and resign'd his scepter to his Son *Mahomet*, a youth unqualified by his age and understanding for the administration of civil or military affairs. Wherefore if you ever intend to revenge the injuries you have receiv'd, a fairer opportunity will never offer. For if I on the *Asiatic*, and you on the *Europæan* side, invade at the same time the *Othman* dominions, we shall doubtless very quickly rout out the whole *Othman* race, and restore the injur'd and dispossest'd Princes to their former happiness."

Invasion of
the Hunga-
rians, &c.

XXV. The King of *Hungary*, who had lately, with his hand on the Gospels, sworn by the immortal body of *Christ* to observe the conditions of the peace, would not have readily listen'd to this advice, if he had not been perverted by the authority of the Pope of *Rum* (38). At his instigation therefore and absolution from his oath, he assembles an army

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(35) *Abd-name*] an *Arabian* Word compounded of *Abd*, a Covenant or Condition, and *Nome*, a Letter. By this Name the Letters are signified which foreign Ambassadors, after a Peace obtain'd, procure from the Sultan, to their respective Princes, containing the Terms of the Peace (which the *Arabians* call *Mevad*) and ratified with the *Dura*, or Character of the Imperial Name.

(36) with the *Hungarians*] Shame fully broke by *Ladislaus*, as shall be related in a following Note out of the *Turkish* Historians.

(37) *Magnesia*] No *Christian* Writer, whom I have seen, mentions this first Abdication of Sultan *Murad*. With the *Turks* it is clear that the *Varnefian* War happen'd under *Ma-*

homel II, of which *Murad* was only General, not being then Emperor, and that he, the War being finish'd, retired a second Time to *Magnesia*, and *Mahomet* from the Year of the *Hejra* 847, reign'd to the Year 850, when *Murad* being recalled by the Nobility, *Mahomet* by reason of his Youth, was sent to *Magnesia* to live privately till the Death of his Father, which the Series of this History will more amply declare.

(38) of the Pope of *Rum*] The unseasonable Zeal of this Man has been sufficiently deplored by the *Christians*. But the common *Turks* (not the more learned) believe the Pope to be immortal, and in proof of their Opinion relate a Fable, That a Pope being wounded in the Face with a Sword by

army and being joined by the *Bohemian* †, *Polonian*, *Latin*, *Bulgarian* † *Chub*st *Vahak* ogli's auxiliaries, who had all conspir'd the destruction of the *Othman* Empire, he leads them into the *Musulman* dominions.

XXVI. So great armies consisting of such warlike nations, inspir'd <sup>Murad re-
sumes the
Empire</sup> the *Christians* with as much courage as they struck the *Musulmans* with terror. Their fear was increased by the youth and unexperience of their Emperor, and therefore they unanimously resolve in counsel to recall *Murad* to the Empire. Whereupon Ambassadors with *Mahomet*'s consent are dispatch'd to *Murad*, beseeching him to resume the reins of the Government, and defend the State with his counsels and sword, so terrible to the enemies. *Murad* rejects this ambassy, saying, "You have both an Empire and Emperor, do whatever you shall deem for your welfare and advantage: but envy me not the quiet and peace-able life which after so much toil endur'd for your sakes, I think, I have deserv'd." The Ambassadors returning a second time and urging him more vehemently, he at length consents, and with the utmost speed passes thro' *Callipolis* into *Europe*.

XXVII. At *Adrianople* having consulted with his Son and Great Men <sup>The battle
of Varna</sup> about the state of affairs, -he takes upon him (tho' unwillingly and after many intreaties) the office of General. To discharge which the more happily, he leads out his army the third day, and with long marches proceeds towards *Varna* (39), where he was inform'd the *Hungarian* King

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by *Amavia* the Caliph, the Scar of the Wound has been observ'd by Captives in the Popes of the present Age. Thus a credulous Nation believes what is reported even to their own dishonour.

(39) *Varna*] It is a Tradition of the *Turks* that *Murad* calling a general Council at *Adrianople* before the Battle of *Varna*, spoke thus, "We (says he) believe the *Haziret Isa* (the Holy *Jesus*) to be, as indeed he is, the *Ruh Ullah* (the Spirit of God) born of a Virgin Mother; a Prophet highly beloved of God, yet alive, but preserv'd from the malice and rage of the *Jews* and convey'd into the third Heaven, to reprove them for their treachery, and the *Nazrans* (the *Christians*) for having corrupted his Gospel, and for exhibiting him (whom we acknowledge to have been a very great Prophet, but mortal and appointed to die three Days before the End of the World) as the Son of God begotten from Eternity, and of the same Majesty
N^o. 5.

" and Power with the World's Creator. Moreover, amongst their other Superstitions, they firmly believe some Mysteries as they call them, for instance, that *Isa Messih* (*Jesus Christ*) has endued his Priests with a Power of converting as often as they please, Bread and Wine into his real Body. Upon this Mystery, and upon the *Injil Sherif* (the Holy Gospel) they lately swore a Peace with me; wherefore it is not to be doubted that God whose Gospel they have bely'd, whose Mysteries they have trampled upon, will certainly punish them." It is moreover related, that in the very Engagement *Murad* ordered the Writing which he had received from the King of *Hungary* in Confirmation of the Peace, to be hung from the Point of a Spear and carried through the Ranks by an unarm'd Person, crying out, "Let the *Gaurler* (Infidels) come on against their God and Sacraments; and if their belief of these Things be certain, let them, O just
A a " God,

King lay incamp'd. That his speed might not be retarded by the Foot, he goes before with the Horse, and in three days coming in sight of the *Hungarian* Camp, immediately falls upon the enemies, but not with the success he expected. For the right wing, destitute of Infantry, being unable to withstand the first shock are put in disorder and pursued above a mile. But this prov'd the safety of both the Sultan and his Empire. For the young King of *Hungary* excelling the rest in valour, whilst he is resolved to complete the Victory which he now thought his own, in the heat of the battle challenges *Murad* to single combat (40). *Murad* accidentally meeting him, pierces his Horse with a *Jirid* (41), whereupon the King falling to the ground, the Janizaries (who were now arriv'd) instantly cut off his head, and putting it on the

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“ God, who causes thy Sun to rise up-
“ on the Good and the Bad, declare
“ themselves their own Avengers,
“ and the Punishers of their own Ig-
“ nominy.”

(40) single combat] Whether the *Turks* forg'd this in honour of their Emperor, or the *Christians* are silent concerning it in order to conceal the rashness of *Ladislaus*, is left to the determination of the Reader. I am however more inclined to believe the *Turks*, because our *Christians*, and particularly *Phranza*, Book II. Ch. XIX. tell us, that the King penetrating as far as the Tent of *Amera*, fell there, his Horse being first wounded by a Janizary named *Chamutza*.

(41) *Jirid*] A sort of light missile Javelin much used by the *Turks*. They who are expert in the use of it carry three of these Javelins in a Case hung from the right side their Horse, with which they hit the Mark with an exactness scarce to be match'd by the most skilful Gunners. Of this I shall give an Instance which, had I not been an Eye-witness I should hardly have believed. In the last year of the former War before the Forces departed from *Zenta*, some of the Emperor's Chamberlains exercised this Sport before him on a Plain near *Philippolis*. The Javelins they used were not pointed but blunt at the End. One *Mehmed Aga* a *Circassian*, and Master of the Stables, (a Place of great Dignity with the *Turks*) was among them. One of the

Company hit him, unawares upon the Back with a *Jirid* sent with great force. *Mehmed* asham'd, and perhaps enrag'd with the smart, gave the reins to his Horse of the *Egyptian* breed, and furiously pursued the flying Enemy, who sensible that if he rid directly on he could not escape his pursuer, turn'd his Horse to the right, when *Mehmed* with a Javelin sent after him, blunt as it was, pierc'd the Jaws of his Horse, and threw both Horse and Rider to the Ground. The Emperor seeing it, forbade *Mehmed* using that exercise. I saw the same Man in ostentation of his Strength strike an ordinary and pointless *Jirid* through the outer Gate of a Monastery in *Moldavia*, made of Planks three Inches thick. The *Turks* accustom their Bodies to this exercise in the following manner. They begin with the Iron *Jirid* (or *Lobat* as 'tis call'd) weighing 12 *Occa's*, (an *Occa's* is four hundred Drams) They fix the Thumb of their left Hand in their Girdle, and with their Feet in a right Line, throw the Javelin at a Heap of Mud as long as their Strength lasts, and sometimes hold out even to seven hundred Throws; they afterwards take a wooden Javelin, twice as large as an ordinary one, and when they have fix'd it two thousand times in the Mud, they then come to the common Javelin, which in respect to the Iron one seems a Feather; and thus continual practice makes them able Darters.

point

point of a Spear, shew it to the enemy, crying out, *Behold the head of your King!* At the same time they rally the scatter'd Horse, and the fight being renew'd, they break at the first charge, their enemies ranks and disperse them. The *Christians* make some stands, but night coming on (42) and wanting a Leader, they are entirely routed. Some few escape in the dark, and the rest are all slain, or made captives. *Murad* leads back to *Adrianople* his army not much lessen'd, and laden with the spoils of the enemies camp.

XXVIII. The glory acquir'd by this expedition would have been perhaps to others an inducement to greater undertakings, but to *Murad* it was an instance of the uncertainty of human power. He had seen the *Hungarian King*, furrounded with so many armies, reverenc'd by so many nations, when he thought himself sure of victory, fall by one stroke of fortune, and his victorious forces put to rout. From whence he infer'd what might possibly be his own fate, after having enjoy'd so long a prosperity. Wherefore pursuing his former purpose he again delivers the scepter to his Son, and resolves upon a private life at *Magnesia*.

XXIX. But neither there is he suffered to be quiet. In the year 850 the Janizaries, instruments formerly of many victories over their enemies, now of the ruin of their fellow citizens, raise a great sedition on some slight occasion. Hence it came to pass, (as it usually happens in civil diffentions,) the houses of the citizens as well as of foreigners are plunder'd, all persons that come in their way, without distinction of age or sex, are robb'd or murder'd, as if those who ought to defend the citizens had conspir'd to their destruction. Scarce any other cause of this rebellion could be assign'd but the Emperor's youth or too great clemency, on which relying these plunderers thought they might do what they pleased. Wherefore the great men to put a stop to this mischief send to *Murad*, intreating him by letter, "To take upon him again the Government, for his Son *Mahomet* is young and not of sufficient authority to appease these tumults, wherefore they hope he will have pity on the *Othman State*, and not suffer an Empire he had so well establish'd and enlarg'd to perish like a ship without a pilot, nor the riches of the citizens acquir'd with so much labour, to be seized by the rapacious hand of the Janizaries. In a word, so great is their reliance on his prudence and approv'd management, that they hope not only the peace of the Empire will be restor'd, but render'd much more illustrious under his conduct." *Murad* touch'd with the

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(42) but night coming on] 'Tis related that those who thought to escape thro' unknown ways, and in the dark, fell unexpectedly upon Mount *Gben-gie* (the old *Hæmus*) and there were taken by the Country People in Cou-

ples and Leashes like so many wild Beasts, but of the Princes and Generals of the Army, scarce *Hunniades* himself escap'd; concerning whom, See the large Accounts of the *Christian Writers*.

present

present danger, remounts the throne (43) at *Adrianople*, and sends his son to *Magnesia*,

He subdues
Greece and
Epirus, and
expell Scanderbeg
H 851
A C 1147

XXX. *Murad* being again at the helm, easily appeases the civil dissensions, and the next year turns his arms against the rebellious *Castriot*, *Iskenderbeg* (44), and not only drives him out of his kingdom and lays waste all *Greece* and *Arnaud* (45), but also takes by assault in the *Morea*, *Balibadri* and *Akcbehisar** (46). Moreover because *Iskenderbeg* had without reason deserted the *Mahometan* religion, and treacherously broken his faith, he converts all the Churches of *Arnaud* into *Jami* and *Moschs*, and orders all the *Epirots* either to be circumcis'd, or expiate his treachery with death *. By this means all *Arnaud* was in a short time initiated in the *Mahometan* faith.

Defeats the
Hungarians
at C ossova

XXXI. Whilst these things pass in *Greece* a new war is kindled on the borders of *Hungary*. For the King of *Hungary* (48) to revenge

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(43) the throne] *Christian* Writers themselves tell us that *Murad*, after the Battle of *Varna*, retired to a monastic Life at *Prusa*. But his quitting this way of Life is by them ascrib'd to the Successes of *Hunniades* in *Hungary*, and the Rebellion of *Scanderbeg*, not to the Sedition of the *Janizaries*, or the Intreaties of the *Basbas*.

(44) *Iskenderbeg*] The famous *George Castriot* Son of *John*, Prince of *Epirus*, whose warlike exploits are the subject of Volumes of the *Christian* Writers. In his younger years his eminent Virtues procured him his Name from *Murad*, which is a corruption of the *Greek* Word *Alexander*, and, as I before observed, given to very few *Turks*. The *Turkish* Historians mention only two *Iskenders* (or *Alexanders*) besides this *Castriot*, *Iskender Rumi* *Imiselmekes*, or *Alexander* the *Macedonian* Son of *Philip* (whom they are in doubt, whether to place amongst *Prophets* or believing Princes, Hea-then they will not allow him to be) and *Iskenderi Zuul Carnein* or *Alexander Corniger*, otherwise by them called *Sabib Kiran Monarcha*. By this Name we may conjecture that *Hercules* is un-

derstood, because they write that he carried no other Arms but, a Club, which with them is called *Giurz*. But this by the way.

(45) *Arnaud*] By this common Name are signified *Albania* and *Macedonia*.

(46) *Akcbehisar**] The City *Alba*, whose ancient Name I know not.

(48) King of *Hungary*] I cannot determine who is here meant by the *Turks*. For the lawful Prince of *Hungary* at that time was *Ladislaus* surnam'd *Posthumus*, detain'd by *Frederic* Duke of *Austria*, and disown'd by the *Hungarians*. I therefore conjecture, that *John Hunniades*, General of the *Hungarian* Army, is the Person here spoken of. That he receiv'd some defeats from *Murad* is not denied by *Christian* Writers; they add indeed, that this was with such notable loss to the *Turks*, that *Murad* declared he should be unwilling to repeat his Conquests at so dear a price. The difference is, that the *Christian* Historians affirm these things happened before *Greece* was subdued, but the *Turkish* afterwards.

* [George Castriot was Son of John King of Epirus, or Lower Albania, who was forced to put five of his Sons into Murad's Hands as Hostages. Of these the youngest was this George, whom Murad was so fond of that he carefully trained him up in the Mahometan Religion, and the Turkish Discipline, and gave him the Name of Skanderbeg, or Lord Alexander. But whilst Murad was engag'd in the Hungarian Wars, Scanderbeg took an opportunity to withdraw into Epirus, where he is said by the Christian Historians, to perform Wonders against the Turks. He died at Lissa, in the Venetian Dominions, Jan. 27 1467 being Sixty three Years of Age.]

the death of his predecessor, in conjunction with other Princes (among whom was also the Prince of *Walachia* who had lately revolted from the Sultan) enters the *Othman* dominions. *Murad*, who was employed rather in settling than subduing *Greece*, hearing of this invasion, goes to *Sophia* quicker than could be imagin'd, and from thence with his Veterans and other troops raised in *Rumelia*, marches against the enemy. But before the armies came in fight, the *Beigler*, certain Musulmans, whom *Murad* had order'd to come to his assistance, whilst they are marching to his Camp, meet the *Walachians* at a distance from the rest of the army, and attacking them, easily put them to rout. *Murad* interpreting this as an omen of Victory, leads on his forces to *Coffova* (48). a Plain near *Nigromonte*, chiefly famous for that here the valiant *Chobavendikar* after his victory over *Lazogli* was crown'd with *Sehadet* or Martyrdom. Immediately after his arrival at this place, he begins the battle, but not with the success he expected, because the enemies being covered with armour, are proof against the sword. The Sultan seeing this, draws back his forces, and orders them to lay aside their light arms, and strike at the enemies heads with pole-axes and clubs. The *Christians* being surrounded on every side, and perceiving they could not withstand the Musulman's fury in open field, hem themselves in with their carriages, and retreating with a slow pace, valiantly fight from thence with various fortune till Sun-set. At last, the King seeing his men discourag'd and scatter'd, assembles the bravest of his Horse, and exhorting the rest with a short speech to renew the fight, promises to go and fall upon the rear of the enemy, and by that means easily gain the Victory. Accordingly he withdraws from the battle; but more solicitous for his own than his people's safety, instead of attacking the enemy's rear, takes to flight. The Soldiers finding themselves deserted by their General, despair of Victory, and leaving their Camp, turn their backs and shift for themselves. The *Turks* pursue them with eagerness, kill great numbers, and take many prisoners. There fell in the battle, except the King himself, all the *German*, *Bohemian*, and *Polish* Generals, and about two thousand made captives.

XXXII. *Murad* having gained the Victory, returns with honour to *Adrianople*, and there marries the same year his Son *Mahomet* to the Daughter of *Soliman beg* Prince of *Elbistan* (49). After which, in the year 855, on *Monday* the seventh day of *Mubarrem*, when he had struggled some time with a light distemper, he departed this life.

Marries his
Son *Mahomet*,
and dies

H 855.
A. C. 1451.

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(48) *Coffova*] A Place near *Nigromonte*, famous for two mighty Battles; in the first of which *Murad I.* gain'd a Victory over the *Bulgarians* with the loss of his own Life, the second fought with the *Hungarians* by *Murad II.* This Battle is to be met
N^o. 5.

with in the *Walachian Annals*, which describe it so fierce and bloody as to exceed all before it, and not likely to be equalled by any to come after it.

(49) *Elbistan*] A certain Country of *Asia Minor* mention'd before. Its ancient Name is not known.

B b

XXXIII. Such

His Character
and Issue

XXXIII. Sultan *Murad* lived forty-nine, and reign'd thirty years, six months, and eight days. He was a just and valiant Prince, of a great Soul, patient of labours, learned, merciful, religious, charitable a lover and encourager of the studious, and of all who excell'd in any Art or Science, a good Emperor, and a great General. No man obtain'd more or greater Victories than he. *Belgrade* alone withstood his attacks. Under his reign the Soldier was ever victorious, the Citizen rich and secure. If he subdu'd any Country, his first care was to build, *Jami*, *Moschs*, *Imaret*, *Medrese* and *Cban*. Every year ~~he~~ gave a thousand *Filuri* to the *Evladi reful allah* (50), and sent two thousand five hundred to the *Mahometan* Monks at *Mekiè*, *Mediniè*, and *Kudjsberif* (51). He had five Sons, *Mahomet*, *Aladin*, *Hafan*, *Orchan* and *Abmed*.

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(50) *Evladi reful Alla*] i. e. Sons of the Prophet of God, properly called *Emir*, that is, *Lords*; they derive their descent from *Fatima*, a Sister of *Mahomet*. In former times they were, like the *Levites*, destin'd to the Worship of God, and received a yearly stipend out of the Treasury. They are now dispers'd over the whole Empire, and are distinguish'd from the other *Musulmans* by wearing green *Turbans* instead of white. They may be tried before ordinary Judges, but are to receive their punishment from no Man, not even from the Emperor himself, but only from their own Head of the same Extraction called *Nakib* or *Nakybul esbref*, Chief of the Saints, and of the same Race. A Circumstance hardly credible, but however true, is observed in this Family, that the *Emirs* before their fortieth Year are Men of the greatest Gravity, Learning and Wisdom; but after that, if they are not quite Fools, yet they discover some sign of levity and stupidity. Tho' this is interpreted by the *Turks* as a sort of divine impulse in token of their Birth and Sanctity, it is nevertheless a common Saying among them when they see any stupid Person, *Emir Soudur*, he is of the Race of the *Emirs*.

(51) *Mekiè Mediniè* and *Kudjsberif*] *Mecca*, *Medina*, and *Jerusalem*, are the three Places to which the *Turks* go in Pilgrimage. *Mekie* or *Kaabi* is a City of *Arabia*, where stands a large *Mosch* (in the Place where before stood a lesser) built by Sultan *Selim*

Conqueror of *Egypt*. The *Turks* have a Tradition, that in this Place *Abraham* pitched his Tents in such manner that no Traveller could pass by without being seen by him, and refresh'd with a draught of Water, and the third part of a Loaf. That *Mubammed* afterwards transported hither from the Celestial Paradise a square black Stone, and plac'd it as a *Mithrab*, i. e. Altar or Mark of the Place where God is to be worshipped. He that takes a Pilgrimage to *Mecca*, in the opinion of the *Turks* receives from God a full remission of even his greatest Sins. They likewise go on Pilgrimage to *Medina*, as to a Place made sacred by the burial of their Lawgiver. They believe his Body to be preserv'd there uncorrupted and entire, except one Tooth, which in a Fight was, they say, crown'd with Martyrdom. In the Book called *Mubammedyè*, containing the Life of *Mahomet*, it is related, that the Archangel *Gabriel* never stood in so much fear of the divine Wrath, as when a club of the Enemy striking the Mouth of the Prophet, beat out a fore Tooth; that therefore to prevent its falling to the Ground, the Archangel immediately dropp'd from Heaven, received it in its fall, and restor'd it to the Prophet, but not to its former Situation. The Sultans have a human Tooth which they believe to have been *Mahomet's*, and preserve it amongst their choicest Treasures. They likewise with great care preserve a Robe of his in the Treasury, whose

Border

Abmed Of these only *Mahomet* ascended the throne, all the rest died in his life-time of distempers. *Hasan* and *Orchan* were buried at *Adrianople*. *Abmed* met with death and a grave in *Amasia* (of which he was Lord) *Aladin*, who had succeeded *Abmed* as *Sanjak* of *Amasia*, died also there but was buried at *Prusa*.

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Border, the *Musti* three days before the *Ramazan* (or Month of Fasting) after some Prayers, dips in Water, which from thence is believed to become holy and exempted from corruption. The Water called *Abi Hyrcan* Sberif, or *The Water of the holy Robe*, is put into small Glasses seal'd with the Seal of the Treasury, and sent by the Emperor to the prime Vizir, and the other Grandees, as a Mark of his Favour. When the *Turks* first break their Fast after Sun-set, they pour a drop of it into a large Glas of Water, and after three sips, swallow the whole at a Draught. They think that *Kudsberif* (or *Jerusalem*) is a venerable Place, so that he who in his visit to *Mecca*, passes by *Jerusalem*, is, according to them, no perfect *Haji* or *Pilgrim*. Their chief Devotion there is pay'd to the Church built by *Justinian*, by them falsely supposed the Temple of *Soliman*. They pretend besides that there is a square Stone of three Cubits hanging in the Air, and miraculously suspended by *Mahomet*. For as he was ri-

ding on the *As* (called *Burak* in the *Koran*) he was ordered by *Gabriel* to ascend into Heaven, and immediately was taken up on high with his *As*, and the Stone whereon his *As* stood, which the Arch angel observing, said, that his Command extended only to the Prophet, not the Stone; upon this *Mahomet* said to the Stone, *Dur ya Mubarek, Stand, O happy Stone*, and immediately the Stone rested in the place where it was. It is not permitted to *Christians* to enter into any of these three Places; and therefore when a *Dutch* Ambassador, by what means is not known, had obtained from the Emperor a Mandate to the Governor of *Jerusalem* for his entrance into the *Mosch*, the Governor refused to obey the order. The Ambassador asking him the Reason of his Disobedience, his answer was, That he would strictly comply with the Mandate, which indeed allowed him an Entrance, but not a Return; he was therefore at his liberty to go in, if he was willing never more to come out. This stop'd the Ambassador's Curiosity.

Cotemporary with MURAD II. in Europe.

At Constantinople, { JOHN PALEOLOGUS, 1421-45.
CONSTANTINE PAEOL. 1445-53.

In the West, { ALBERT of Austria. 1437-39.
FREDERICK III, of Austria. 1439-93.

In England, HENRY VI. 1422-60.

In France, CHARLES VII. 1422-61.

The End of the Reign of MURAD II.



The REIGN of
M A H O M E T II.
Seventh EMPEROR of the *TURKS*.

B O O K III. C H A P. I.

Mahomet
grants peace
to *Caraman*
ogli

H 855
A C 1451

WE are now come to Sultan *Mahomet Fatib* (1), than whom the *Othman* Empire, not to say the whole world, never saw a more illustrious or more fortunate Prince. What several had wished, and few had ventured to attempt, was accomplish'd by him, namely, the conquest of *Constantinople*; which City, fortified by Nature and Art, open to two Seas, and defended by a more numerous army than his, was by him taken and made the Seat of his kingdom, to the utter subversion of the ancient eastern Empire. But to return to our history. *Marad* being dead, *Mahomet* II, now in the twenty-first year of his age, is crown'd a second time (2) on the 10th of *Mubarrem* in the year 855. That very summer he leads out his forces against *Caramanogli*, who never missed an opportunity of raising disturbances, and infesting the adjacent Countries. *Caraman*, when he hears of the Emperor's approach, perceiving himself too weak to oppose him, has recourse to his usual artifices, and sues for peace on any terms. Tho' the Sultan knew the treacherous temper of the man, yet, not to be detain'd by so inconsiderable an enemy from greater undertakings, stifles his resentment, and grants the desir'd peace.

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

(1) *Fatib*] An *Arabian* Word signifying an *Opener* or *Vanquisher*. This Name was given to *Mahomet* for his assault and conquest of *Constantinople*.

(2) a second time] Hence it is evi-

dent he had been crown'd during the Life of his Father, but had resigned to him when he re-assum'd the Scepter, of which we find no mention among the *Christian* Writers.

II. The



Mahomet II Sirnam'd Fatih
 SON of MURAD, seventh EMPEROR of ^STURK.
 in the Year 1451.
 From an Original in the Seraglio.

II. The next year he makes greater preparations, orders Cannon to be made, and assembles out of all his Provinces an army, with which he marches to besiege *Constantinople*. The Greek Emperor, terrified at so great danger, sends Ambassadors to the Sultan, and humbly begs peace on whatever conditions he should please to impose. Mahomet tells the Ambassadors, "That he pities the Emperor's case: and therefore cannot in conscience deny peace to the humble. But least he should be blam'd by his own people, for having been at so great an expence, and for arming almost all *Asia*, without any advantage to the *Othman* affairs, he desires *Cæsar* to give him for ever a little spot of land on the *European* bank of *Bogaz* †, no bigger than an Ox-hide (3). On this condition he would immediately withdraw his forces, and raise the Siege." The *Greeks* readily consent, thinking it great gain to redeem themselves from such danger with so small a matter. The terms therefore being confirm'd on both sides, he sends his army to *Adrianople*.

III. Mahomet, after raising the Siege, shows the *Grecian* Ambassadors a rocky place (4) on the bank of the *Bosphorus*, and demands the possession. Upon their consent he orders an Ox-hide to be cut into small thongs, and with them inclosing a piece of ground five hundred paces in circumference, seizes it to his use, the *Greeks* not daring to gainsay it. Here he builds in forty days a castle with thick walls, and fortified with five high Towers, representing the letters of Mahomet's name (5), and immediately after runs up another (6) to answer it on the *Asiatic* bank. Moreover he provides these Castles with great Guns, and other warlike Stores, and strengthens them with a good Garrison, ordering the Governors not to let the Vessels pass which daily brought provisions to *Constantinople* from the *Euxine* sea. This done, he returns under the appearance of peace to *Adrianople*, and on the third

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(3) Ox-hide.] Mahomet seems to have imitated *Eliza* Queen of *Carthage*, whose Fraud is to be seen in *Justin*, Book XVIII. Chap. V. For not only *Turks*, but *Lonicerus* himself (Tom. I. p. 37.) allow him to have been studious of Antiquity, and particularly delighted with reading the Expeditions of ancient Kings and Generals, as of *Alexander the Great*, of *Scipio Africanus*, of *Hannibal*, of *Julius Cæsar*, &c.

(4) rocky place] It is on the *European* side of the *Bosphorus*, about six Italian Miles from *Constantinople*.

(5) of Mahomet's name] This is a *Tetragrammaton* or Word of four Letters with the *Turks*, namely, *Mim*, *Hba*, *Mim*, and *Dal*, which with the *Teshdid* over the latter *Mim* to show it

Nº. 5.

must be doubled, make five Characters in all. As so many Towers fortified the above-mention'd Castle, these Towers are said to have had by accident some resemblance of those Letters; from whence the Emperor drew a certain Presage, that he should take *Constantinople*, because the Castle built by himself had a fortuitous Inscription of his own Name. It is at this day called *Rumeli Hisari*, i. e. the *European Castle*.

(6) another] It stands on the *Asiatic* side over against that just mentioned, where the little River *Gioksu* (or blew Water) falls into the *Bosphorus*, and is at this Day called *Anadolhisari*, or the *Asiatic Castle*.

C c

day

day after his entrance, lays the foundations of that stately Palace, which is at this day called *Jiban Numa* (7).

Besiege Constantinople
second time
1157
A. C. 1153

IV. In the third year of his reign, and of the *Hejira* 857, *Mahomet* at last discovers the designs which he had hitherto conceal'd in his breast. For raising as great an army as possible, he marches from *Adrianople* towards *Constantinople*, and closely besieges it. In this expedition, besides other Engines hitherto unheard of, that was particularly worthy of admiration, by which from the North-side some Vessels were brought over hills and declivities, into the inner Haven, and occasion'd the taking of the City (8). For doubtless, vain would have been the efforts of the land-army, which tho' they strongly assaulted *Ederne Capu* (9) and *Egri Capu*, could not prevail against the *Greeks*, render'd valiant by despair, had not the Sea-forces thro' the gate *Phenar* (10) taken

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(7) *Jiban Numa*] i. e. Watch-Tower of the World, because from the Women's Apartment built to a great height, there is a Prospect into all Parts.

(8) the City] The *Turks* say, that the Sultan observing that his Ships could not enter the Haven, which extends as far as *Blacernæ*, and that it would be very difficult to assault and take the City from the Continent, he order'd some Vessels to be built on the Continent, and carried over Land the Space of several *Italian* Miles, from the Village *Beshiktash* to *Galata*, and sent into that part of the Haven now called *Casim Pasha*, from which being apply'd to the Wall, his Soldiers first took the Gate called *Phenar*.

(9) *Ederne Capu*] 'Tis a Gate on the Continent opening towards *Adrianople*, and from thence called *Adrianople Gate*. To the North of it the next Gate is *Egri Capu* (Oblique Gate) memorable for the most antient Palaces in *Constantinople*. These are reported by some to have been built by *Belisarius*, first the Avenger of *Italy*, and afterwards the Sport of Fortune; by others they are ascrib'd to *Constantine the Great*, but erroneously. For the present Palation (in the *Turkish* Language *Balat*) which Name the Region about them has retain'd, sufficiently evinces, that these stately Structures were Imperial, and built by later Emperors. In the Ruins of these, in the time of Sultan *Mahomet*, was found by a Boy, a Diamond, said to weigh 120 Scruples. A Spoon-

maker purchased it for twelve wooden Spoons, and ignorant of its value, shew'd it to a Jew. The crafty Jew, well knowing its worth, pretended it was only a Chrystal, and offered a golden Crown for it; and upon the Man's insisting upon three, very readily told out the Money. The Spoon-maker wondering the Jew offered so much Money for a Chrystal, changes his Mind, and demands ten Crowns. The Jew agrees to it, which made him think it a precious Stone, and therefore told him, he was only in jest, that the Stone was not his own, otherwise he would have sold it for a Crown. The Jew perceiving the Fellow knew the Stone was something more than a Chrystal, prefers a Petition to the Emperor, and discovers what he had seen. The Sultan without delay sends for the Spoon-maker and his Diamond. Amaz'd at the Lustre and Size of it, he handsomely rewarded the Jew and the Spoon-maker, and threw it amongst his Jewels. It was afterwards called *Kashikchi* Tasbi*, the Spoon-maker's Stone, and is believed by the *Turks* not to have its fellow in the whole World. But that Palace is called by the *Turks*. *Tekkiur Serai*, or the Palace of the *Græcian* Emperors.

(10) *Phenar*] Vulgarly *Finer*, a Gate looking to the lower Haven of *Constantinople*, and particularly celebrated at this Day, because in the neighbourhood of it, the more noble and wealthy *Greeks* have their Residence.

taken great part of the City, and compell'd the rest to surrender to *Mahomet*. These things happen'd on the fifty-first day of the Siege, the negligence

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Here stands also the Patriarchal Seat and Cathedral Church, famous, as for other Things, so for its containing the Sayings, Writings, and Acts of all the Patriarchs since *Constantinople* was taken by the *Turks*, accurately written. Not far from hence is an Academy built for the Instruction of Youth, by one *Manolaki* a *Greek*, who had nothing ignoble in him but his Blood. In this Academy are taught Philosophy in all its Branches, and the other Sciences in the old uncorrupted *Greek*. In my time there flourish'd here Prelates and Doctors of great Piety and Learning, namely, *Johannes Cariophyllus* an excellent Divine and Philosopher, afterwards the celebrated Preacher of the Cathedral-Church; *Balasius Scavophylax*, *Antonius* and *Spandonius*, *Peripatetic* Philosophers; *Jacomius* an accurate Grammarian, from whom, during my Residence at *Constantinople*, I learned the Elements of Philosophy; *Sebastus*, sufficiently known by his Controversial Writings against the *Latins*, and his Ecclesiastical Calender; *Dionysius Hieromonachus*, and *Alexander Maurocordatus*, celebrated by the learned World on many accounts, Professor of Philosophy, Divinity, and Physic, afterwards Interpreter to the *Ottoman* Court. He writ, besides a Tract on the Circulation of the Blood, printed several times in *Italy*, a large History from the Foundation of the World to our Times, also Letters, and other little Works innumerable, which I now hear are published in *Moldavia*, by the care of his Son *Nicolaus Maurocordatus*, a Man well vers'd in the Oriental and Occidental Learning. For we are not to imagine, with the generality of *Christians*, that *Greece* is so far sunk in Barbarism, as not in these latter Ages to have produc'd Men little inferior to the most learned of her ancient Sages. To say nothing of Times more remote from us, even our Days have seen three Patriarchs of eminent Reputation for Learning, one of *Con-*

stantinople, and two of *Jerusalem*. He of *Constantinople* was *Callimicus*, a very eloquent Orator, who, which seldom happens, died in his Patriarchate. Those of *Jerusalem* were, *Dositheus*, and his Kinsman and Successor *Chrisanthus*, yet, as I hear, alive. From the first, besides other Monuments of his Learning, we have three printed Volumes of Controversial Writings against the *Latins*. Besides these, there flourish'd at *Constantinople*, *Meletius* Archbishop first of *Arta*, and afterwards of *Athens*, a Man skilful in all Parts of Learning, but chiefly studious of the *Helmontian* Principles (or rather those of *Thales*) which he also explain'd to me for the space of eight Months; *Elias Maniatis Hieromonachus*, a most acute Philosopher, and eminent for his Knowledge of both dogmatic and scholastic Divinity, afterwards Bishop of *Messene* in *Peloponnesus*; *Marius Larissæus* an excellent Grammarian; *Metrophanes Hierodiconus*, chiefly studious of Poetry, and a happy Imitator of the Ancients; *Licinius* born at *Monembasia* or *Malvasia*, Philosopher and Physician, and both ways eminent. He was chief Physician of our Court. His Skill and Experience in the Medical Art, procured him both Esteem and Authority amongst the *Turks*. He afterwards left *Constantinople*, and in his own Country was honoured with the Title of a Count by the Republic of *Venice*. About a year after he was taken in *Monembasia* by the *Turks*, and, as I am inform'd, publickly hanged in *Constantinople* for a Literary Commerce which he had before held with the *Venetians*. *Constantine* Son of *Ducas*, Prince of *Moldavia*, superior to most in the ancient *Greek*, and in Philosophy, a Scholar of *Spandonius*; *Andronicus* of the noble Race of the *Rhangavi*, justly praised for his Knowledge of the *Greek* Tongue in its purity, and for his reading the Fathers. To these I might justly add *Jeremias Cacavela*, a *Cretan* by birth, *Hieromonachus*, and Preacher of the

Great

negligence or treachery of the Vizir (11) (who was said to be corrupted by the *Christians*) preventing the City from being sooner taken. But I shall relate the particulars of this affair more largely from the *Turkish* Historians.

The City
taken by as-
sault next the
sea

V. The *Christians* after fifty days Siege, tir'd with continual labours and watchings, when they see but few, tho' brave, defenders remain, their Walls full of Breaches, their Batteries destroy'd, in a word, the City block'd up by sea and land, and destitute of all assistance, believe, upon mature deliberation, that there is no safety but in a surrender, being perswaded that the Vizir, whom they knew to be corrupted by them, would be very serviceable in the affair. The Emperor himself approves of the advice, and sends Ambassadors to *Mahomet* to make his own terms. As they are coming out of the City with white Streamers in their hands, the tokens of peace, they are civilly receiv'd by the Sultan, who promises to give the Inhabitants their lives and goods, with liberty to remove wherever they pleas'd. The Ambassadors offer the surrender of the City on these conditions, and are sent back to give their master an account of their proceedings. But before they reach'd the walls, Sultan *Mahomet*, having something to communicate to them, orders them to be recalled. The Messengers accordingly pursue the Ambassadors (who were now some way before them) with full speed. The haste of this *Turkish* band caused the Centinels on the Ramparts to suspect that *Mahomet* would fraudulently attempt to enter the City with the Ambassadors. Wherefore they fire upon the unwary *Turks*, to hinder their nearer approach. The *Turks*, when they unexpectedly see some of their companions grievously wounded, sound a retreat, and coming to the Sultan, declare what had happen'd. *Mahomet* imagines the *Greeks* had repented of their agreement, and treacherously wounded his people. Wherefore, full of indignation, he orders his army to be ready, and by their bravery to destroy the remains of the perfidious enemy. On the other hand, the *Greek* Emperor being told by the Centinels,

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Great Church at *Constantinople*, from whom I drew the first Precepts of Philosophy; *Anastafius Condidi*, a *Corcyran* by birth, Preceptor to my Sons; as likewise *Anastafius Nausis* a *Macedonian*, a Man whose eminent Knowledge in *Greek* render'd him sufficiently known both in *England* and *Germany*.

(11) of the Vizir] He seems to be *Hatıl Paşa*, whom *Pbranza*, Book III. Chap. XIII. names as chief of the Council, and the most approv'd of all, and says he advis'd *Mahomet* to desist from this War, not only before the Siege, but even repeated and con-

firm'd his Advice afterwards, when Things succeeded not to his wish; but his Opinion being reject'd, he privately betray'd the Resolutions of the Council to the *Greek* Emperor, for which reason he was, a few Days after the City was taken, put to Death. We are not to expect such Discoveries from the graver *Turkish* Historians, who tho' they are not ignorant of the Treachery of their own Ministers, yet never clearly express it, as well not to pay so much regard to the Memory of Traytors, as to spare the Honour of that eminent Degree in which they are placed.

that

that the *Turkish* army attempted to take the City by fraud, and were now approaching the walls, commands his people to arm and exert their utmost in this extreme necessity. The *Greeks* are animated by their present danger, and seeing despair to be their only refuge, are resolutely bent to defend the City. Whereupon there ensues a fierce and bloody conflict, one side fighting for religion, liberty, and life, and the other for Victory and Empire. But whilst the *Greeks* valiantly fight on the side of the Continent, those that defended the City from the Haven, being beaten from the walls by the enemy's darts, give the *Turkish* forces an opportunity to enter the Town.

VI. In this assault the Emperor himself falls whilst he is bravely acting the part sometimes of a General, sometimes of a Soldier, and in the greatest dangers animating his men by his presence. By his fall, the whole glory of the *Greek* Empire is laid in the dust. His headless body was found on that of an Ensign-bearer, from whence the place to this day has acquir'd the name of *Sanjakdar Yokusbi* (12).

VII. When these things were known to those who yet bravely repelled the attacks of the *Turkish* land-forces, they resolve to seek their last hopes of safety in the surrender already agreed on. Wherefore erecting on the walls the signal of peace, they cry aloud from the Ramparts, "Why do you without the fear of God, causelessly, and for no fault of ours break your promise? The agreement for the surrender of the City is now made and order'd by both Emperors to be ratified. Desist therefore from fighting, nor assault those who have promised to be your future subjects." *Mahomet* hearing these words, and ignorant perhaps of what had passed in the Haven, commands the battle to cease, promises to stand to the former conditions, and so receives the other part of the City by surrender.

VIII. Next day, *Mahomet* enters by the gate called *Topkapu*, and to the *Greeks*, anxious about their religion and lives, makes the following determination: "I promised you in our agreement, that if you chose to remain here, all the Churches and Monasteries should be untouched, and your religion suffer no damage. But since I have received half the City by force of arms, and half by surrender, I think it just, and accordingly order, that the religious Houses and Churches which stand in that part I have conquer'd, be converted into *Jami*, and the rest left entire to the *Christians*." So from *Akserai* (13) to *Sancta Sophia*, all the Churches were turn'd into *Jami*, but

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(12) *Sanjakdar Yokusbi*] i. e. *Assents* or *Hills* with Ensigns upon them. It is a high Mount, on whose Top a Temple is erected, not far from the Cathedral Church, in honour of the Virgin *Mary*, the only ancient Church
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which the *Turks* have left to the *Christians*.

(13) *Akserai*] *White Palace*, so is the Street called by the *Turks* which looks to the *Propontis*, where now are seen beautiful Chambers of the
D d Janizaries

but from the Temple *Suly Monastery* (14) to *Ederne Capu*, all remain'd to the *Greeks*.

He goes in
Procession to
Sancta Sophia

IX. After this, the land and sea-forces being assembled in the market-place *Akserai*, he goes in a triumphal procession to *Sancta Sophia*, and there orders the *Ezan* (15) to be sung, and *Namaz* to be perform'd. After prayers he goes to the Imperial Palace, and as he is entering, being addicted to Poetry, he is reported to say an extempore Distich in the *Persian Language* (16). The taking of *Constantinople* (17) happen'd in

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Janizaries called by the *Turks* *Yengio-dalar*, or the *New Mansions*; thro' this Street it is not permitted even to the Women of the Janizaries to pass. For whatever injuries they receive from them here go unpunish'd. But if any Whore voluntarily comes into it for the embraces of a Man, it is customary to hang her Turban on a knife, stuck in the Wall at the entrance of the Street, on sight of which all passing that way turn off to another Street.

(14) *Suly Monastery*] The watry Monastery. It was in the times of the *Christians*, a Church of the *Arminians*, who took up all that quarter of the City. It is now a *Jami*, and owes its Name to the Springs which flow from the Foundations of the Church.

(15) *Ezan*] A Hymn containing the Profession of the *Mubammedan* Faith, repeated five times a day to call the People to Prayers, from the highest Tower of the *Jami* called *Minare*, by the Chanter *Muezin*. On *Irday* is added a sixth *Ezan* called *Sella*, two hours before the Noon *Namaz*, which is followed by no Prayers, as neither does the *Temjid* which is sung before the Morning Prayers, immediately precede these Prayers; for it is as it were a Doxology to God, the Giver of Light, and Sanctifier of the sacred Day. There are but two Heads of Confession, namely, *There is no God but God*, and *Mubammed is his Prophet*. To the *Ezan* is usually added, "God is the most high, there is no God but God, and *Mubammed* is his Prophet; (which is twice repeated) come to the Place of Tranquillity or Integrity (meaning *Mecca*) come to the Asylum or Salvation." As the *Christians*

when they take a City sing their *Te Deum*; so the *Turks* for the like Success thunder out their *Ezan* in the Churches, which they immediately convert into *Jami*.

(16) *Persian Language*] The Distich was, *Perdâ dari m. kuined ber kyfr Caifar ankebut Bumi neubît mizenedber kumbeti Efrasiyab*, that is, "The Spider has wove her Web in the Imperial Palace, the Owl has sung her watch Song upon the Towers, of *Efrasiyab*," (a Palace of the King of *Persia*, celebrated in the *Turkish Fables*.) This Oracle seems to intimate the downfall of the proud Majesty of the *Grecian* Emperors. For as we see Spiders throw their Webs over ruinous and deserted Houses; in like manner, the *Grecian* Empire, subverted and wrested from its ancient Possessors, is likely to become as the Palaces of *Efrasiyab*, in which, instead of Guards, Owls make their Nests, and stream out their direful Notes. A true Prediction, and fulfilled in every Circumstance! For at this day, as I before observ'd, the Palace of the *Grecian* Emperors is become the Residence of Owls and Bats, a lively Emblem of the destroy'd Empire.

(17) of *Constantinople*] I am not ignorant that almost all the *Christian* Historians, both *Greek* and *Latin*, give a different Account of the taking of this City, and make the whole to be acquir'd by Arms. But many Considerations (by which the Truth of what is here related is evidently supported) hinder me from being mov'd by their Authority. First, the concurrent Testimony of all even the gravest Historians amongst the *Turks*. Of them both ancient and modern,

in the year of the *Hejira* 857, on the 20th day of the month *Jemaziul evvel*.

X. The

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der, however disagreeing in their Narrations of other Facts of their Emperors, when they come to this head, with one Mouth as it were declare, that half of the City (and indeed the greatest part of it) was surrendered to *Mubammed* on covenanted Terms, which they have also transmitted to us. Now as it is customary with most Oriental Writers, not the *Turks* alone, to magnify their own Affairs, and as much to depress and sink those of others, I can hardly believe they would assert a Lye to their own dishonour. For to take a City by force of Arms, is by all Nations, which have any sense of military Prowess, esteem'd much more honourable, than to receive it by surrender. A second, and still more strong Argument is, the *Greeks* were quiet Possessors of their Churches in the surrendered part of the City under three Emperors, *Mahomet II.*, *Bajaze II.*, and part of the Reign of *Selim I.*, who indeed afterwards took them away. The Acts of these Churches during those times are to this day preserv'd in the Records of the Patriarchal Church. How they came to be taken away, I shall relate from a grave and co-temporary Historian of the *Turks*, *Ali Effendi*, a Native of *Philippopolis*, who held the Office of *Chazne Kiatibi*, or Secretary of the Treasury under the celebrated *Ferbah Pascha Tefterdar*, or Treasurer to Sultan *Selim I.* This account will serve to confirm my Opinion concerning the surrender of the City. *Selim I.* on a Time zealous for the Propagation of his Faith, sent for the *Musti*, and talking familiarly with him on indifferent Matters, at last artfully turn'd the Discourse, and seriously asked him which he thought would be most pleasing to God, and most redound to his Honour, to subdue the whole World to the *Othman Empire*, and make the Followers of *Issavi* (*Jesus*) and *Musavi* (*Moses*) tributary to himself, and so bring into the Treasury of *Beitulmal Muslimin*, of the *Musulman*

State, the Wealth of so many Kingdoms, or, despising so great a Treasure, convert all Nations to the *Mubammedan Faith*? The *Musti*, not comprehending his meaning, answered, that one lost Soul (and such was that of every *Christian* and *Jew*) recovered to the true Faith, was of infinitely more value in the sight of God, than the Riches of the whole Earth. The Emperor by this *Fetva* being confirm'd in his Opinion, a few Days after sent for the Prime Vizir, and ordered him to convert all the Churches of the *Christians* into *Jami*, to forbid them the publick Profession and Worship of their Religion, and by all means use his endeavours to reconcile them to the Profession of *Mubammedism*, with even capital Punishment of such as disobeyed the Imperial Mandate. The Vizir, thunder-struck with this Innovation, and the Command of an attempt so contrary not only to the *Mahometan Law*, but to the good of the Empire it self, knew not what to reply; but hearing that the *Musti* had confirm'd the Emperor in this by his *Fetva*, he immediately leaves the Court, and going to him, sharply reproves him for the Counsel he had given. The *Musti* owns himself over-reached by the Emperor, but with an Oath promises his Endeavours to repair his Mistake, and recover the Emperor to a better Mind. They then consult together, and privately dispatch a Person to the *Greek Patriarch*, to furnish him with an answer to the Imperial Mandate when there should be occasion. Next they opened the Mandate to the *Caimacan*, ordering him to convert all the Churches of the *Christians* into *Jami*, and compel all the Inhabitants of *Constantinople* of another Faith by all means to embrace *Mahometism*. He receiving the Mandate, summons the Patriarch and all his Clergy to the Palace, and reads to them his Instructions. The Patriarch, as taught before by the Vizir and *Musti*, answers, that he would

Eyub enfaris
Monument is
discover'd

X. The City being thus settled the third day after it was taken, the Sultan is told, that a certain *Mahometan* General *Ebr Eyub En-fari*

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would try the Matter with the Emperor, and plead his Cause before the Mufti, and others learned in the Law, and whatever the Sentence of God should determine according to the Law of the *Coran*, by that he would abide. But should he be denied this Justice, he would require the Souls and Sins of himself and all his People, in another World, and before another Tribunal. The *Caimacan* sent the Patriarch's answer to the Vizir, inclosed in a Letter according to order, and with it the humble Petition of the *Christians*. These being received and read, the Mufti with the Vizir goes to the Emperor, tells him that the Patriarch of *Constantinople* refused Obedience to his Mandate, and gave for a reason of his Disobedience, a Trial which must first be had between himself and the Emperor. But, added the Mufti, as at the Voice of *Emrisberiyn*, let the Will of Righteousness be performed, flowing Waters ought to stop; so I think it but just that your Majesty should hear his Complaints, and vouchsafe them an Answer. The Emperor, sensible that he could do nothing by force, contrary to the Opinion of the Mufti, replied, let it be so, and ordered the Patriarch, the Metropolitans, and some others of the Seniors to attend him at *Adrianople*. When they stood in the Divan, they complained that the Emperor's Mandate was not only injurious to themselves, but rashly violated and trampled upon the Covenant entered into with his Ancestors, and confirm'd by an Oath. The Emperor's *Testerdar Effendi* (for he always pleads the Sultan's Cause) asking them what Covenant it was that they talk'd of? The Patriarch answer'd, "Be it known to your Majesty, that our Ancestors voluntarily surrendered one half of *Constantinople* to *Mubammed Fatih*, on Condition, 1. That the Churches of the *Christians* should not be turned into *Jami*. 2. That Marriages, Funerals, and other Rites of the

"*Christian* Worship, should be solemniz'd as usual, without Lett or Molestation. 3. That the Feast of *Easter* should be kept with full Liberty, and for that purpose the Gate *Pbenar* left three days open for the *Christians* to come from the Suburbs, and join in the nocturnal Devotions of the Patriarchal Church. On these Conditions (I say) did we surrender the City to your Majesty's Grandfather, with the render of the Keys in golden Bowls, and by his Sentence were confirm'd in the possession of our Churches to this day, and religiously protected by two of your Ancestors from all Violence; which Rights your Majesty is now wresting from us, with what Injustice to us I need not say. To the other head of your Majesty's Mandate which orders us to quit *Christianity*, and embrace *Mahometism*, besides what is before alledged, I have to say, that it contradicts the Law of the *Coran*, which expressly says, No Person who from his entrance into Manhood, to his fortieth Year, annually pays thirteen Drams of pure Silver in the name of a Tribute, shall be forc'd into *Mahometism*." To the Mufti confirming by his Testimony that such a Law was owned by Commentators on the *Coran*, and even to be found in the Text it self, and ought to stand inviolable, the Imperial Advocate answered, That it was a doubt with no Man, that what the Patriarch had produc'd out of the sacred *Coran*, and the Mufti confirm'd, was true and highly venerable; but his Account of the surrender of *Constantinople* appeared neither true nor probable. The Patriarch being asked by the Mufti, whether he could produce the Instrument of this Covenant, was answer'd by him, that it perish'd in a Fire, but that he had three Eye-witnesses amongst the Janizaries themselves, on whose Faith he durst rely for the Confirmation of what

sari (18) had long since foretold that he should be crowned with Martyrdom under *Constantine*, but that an Emperor of the Musslimans who should take the City, would by revelation discover his Monument. The Sultan, desirous of fulfilling the prediction, asks *Sheich Akshems-iddyn*, who

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what he advanc'd. The three Janizaries, each almost 100 years old, were produc'd, and before the Mufti, owned that they were present at the taking of *Constantinople*, and with their own Eyes saw the Greek Nobles come out of the City, and present the Sultan, yet in a Tent without the Walls, the Keys in golden Bowls, and require and obtain the Grant of the three mentioned Conditions. Here the Emperor interpos'd—Notwithstanding, says he, these Conditions were granted to the *Christians* by our Grandfather, yet since neither Justice, nor our Law, allows such beautiful Buildings destin'd to divine Worship, to become *Buichanè*, Houses of Idols, we cannot confirm the Conditions. Wherefore, according to the Pre-script of the holy *Koran*, we give all *Christians* leave to make a publick Profession of their Religion; but it is our Will and Pleasure, that all Churches built of Stone, and hitherto possessed by *Christians*, be entirely turn'd into *Jami*; with liberty nevertheless to build wooden ones in their room, or repair any such as are worn out with time. According to which Mandate the Patriarchal Church called *Panmacaristos*, (which on the West looked to the Palace of *Moldavia*, called *Bogdan Serai*, on the East to the *Walachian* Palace called *Cara Iflak*, corruptly *Ulab Serai*) was then converted into a *Jami* by the Name of *Fetbiye*, and shortly after all the rest. I thought it proper to produce these things out of the before-mentioned *Turkish* Historian, which deserve the more regard, as no other *Turkish* Writer delivers the *Christian* Affairs with greater Care and Modesty. I found the Book at the House of a *Greek* at *Philippopolis*, nor did I ever happen to see any other Copy of it. After my departure it remained at *Constantinople*, and came, as I hear, into the Hands of *John Maurocorda-*
Nº. VI.

tus, who is now Interpreter to the *Orbman* Court, with other Collections of mine concerning the Affairs and Manners of the *Turks*. And of all the Churches which for almost a whole Century the *Christians* were in Possession of after the calamitous Conquest of *Constantinople*, only one was left them by *Selim*, and that in favour of a certain *Greek* Architect, who had built for *Selim* at *Adrianople*, a large and elegant Temple. He was Nephew of another Architect, whom Sultan *Mahomet II*, intrusted with the care of a *Jami* which he built at *Constantinople*, and for his faithful execution of the Design, presented him with the Church above mention'd, together with the whole Street in which it stands; of which Grant an authentic Record is to this day preserv'd in the Treasury of that Church. Near that quarter, when I was at *Constantinople*, I raised a Palace on a high Hill called *Sanjakdar Yokusbi*; the Building was elegant, and afforded a Prospect over almost the whole City and Suburbs. Under Sultan *Mahomet IV*, my Father-in-law *Serban Cantacuzenus*, Prince of *Walachia*, having raised from the Valley Walls of 25 Cubits high, levelled the Ground for a Garden, and had now raised the first Wall of his House at an expence of 35000 Imperial Crowns, when he received an order to proceed no farther, because he could already look into the Imperial Palace called *Terfane Serai*. At length, by the Intercession of the prime Vizir *Ali Pascha*, I obtain'd leave of the Emperor to carry on the Building of my Palace on the old Foundations, which I had hardly finish'd, when I was, as it were, thrust into the Principality of *Moldavia*.

(18) *Ebu Eyub Ensari*] A Suburb so called from the Monument *Eyub Ensari*, situated at the head of the inner Haven, where the River *Kiagyz chanè* discharges it self. Near this
F e Place

who by a divine impulse, (as 'tis pretended) always accompanied the Emperor, to prevail with God by his prayers, to reveal to him the Monument of *Eyub Ensari*, that so great a testimony of the divine original of the *Mahometan* law might not be lost. *Sheich* being told the place in a vision, carries the Sultan into the Suburbs, which from that General's name is at this day called *Eyub*, and in a certain spot orders the ground to be dug up; by which means a great stone is found with this Inscription, *Heza Cabri Sabibi Reful-allah, Abi Eyubi Chalidin Zidul-ensari*, which may be thus render'd: "This is the Sepulcher of the lasting friend, or counsellor, and of the never dying Apostle of God, *Eyub*, whose aid be increas'd and prevail." *Mahomet* gives God thanks for this discovery, and commands a *Turbè* (19), *Jami*, and School to be erected over the Tomb.

Mahomet's
farther Pro-
greis.

XI. About the same time, just as the downfall of an old spreading Oak crushes all the neighbouring Trees, the adjacent Towns, particularly *Syllivri* (20) and *Burgaz*, offer their keys to the Sultan, chusing rather to make him their gracious Sovereign than Conqueror. The next year the Emperor builds in the center of *Constantinople* the great Palace called at this day *Eski Serai* (21). In the year 860 he goes with

H. 858.

Ch. 1453.

H. 860.

A. C. 1455.

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Place stood formerly the Monastery of the *Blachernæ*, dedicated to the Virgin *Mary*, and famous for many Miracles, now given by the Sultan for an Habitation to the *Cingari*. Nothing remains of the Church besides a Fountain, which bubbles out with salutary Water to the Faithful, and now in possession of a certain *Turk*, who for Money allows the *Christians* to draw out of it.

(19) *Turbè*] Is a Turret commonly placed over Sepulchres, of which I have spoken elsewhere. They are usually built open at the Top, after the form of the *Kiabè*, or Monument at *Mecca*. This is done to let the Rain come at the Flowers and other odoriferous Trees there planted; the Top is guarded by a brazen Net, to hinder Birds from getting in.

(20) *Syllivri*] *Syllebria* a City on the *Propontic Shore*, between *Constantinople* and *Adrianople*, ten hours distant from the latter. It is a Metropolitcal See, and has a most beautiful Church built in the time of the *Christian* Emperors. Here are preserv'd the intire Remains of *St. Euphymia*, visited by the *Turks* out of Curiosity, and called by them *Cadid*. Here like-

wise are seen the ruins of a large Palace, built by *John Caniacuzenus*, concerning which see *Nicephorus Gregoras*, Tom. II.

(21) *Eski Serai*] The Old Palace. A vast Building surrounded with high Walls, and separated into several Apartments. It is the usual Residence as well of the Mistresses of the decess'd Sultan, whom the Eyes of a Successor (if a Son or Brother of the decess'd) cannot behold without impiety, as of the Sultaneffes who have had Children, with their Courtiers and little ones, and likewise of old Virgins who have no longer any Charms, and are maintain'd rather out of the Sultan's Clemency, than for any Merit of their own. The Walls built in a Square, are in compass about an *Italian Mile*. Of four Gates, two are always shut, the other two are guarded Night and Day by five hundred *Baltaji*. The Doors of the inner Palace are kept by white Eunuchs, to whom the black ones, as the more noble, commit the Care and Attendance of the Women. Their head Officer is called *Eski serai Agasi*, or the Governor of the Old Palace.

a great

a great army against the King of *Hungary* (22), defeats and puts the *Christians* to rout. In the battle, the King himself receives a wound, of which he is said to die shortly after.

XII. Having obtain'd this Victory, by which his enemies were more easily restrain'd, he besieges *Belgrade*, the great Bulwark of *Hungary*. But he meets with no better success than his Father. For the Siege being prolong'd beyond expectation, he is obliged to raise it by the approach of winter, and the loss of his men. The same year he circumcises his Sons *Bajazet* and *Murad*, and makes sumptuous feasts on that occasion.

XIII. In the year 861 he subdues the rest of the *Morea*, and the next spring attacks and routs the *Greeks*, who were endeavouring to recover what they had lost, and repair *Altymil*, whose Walls he demolishes, and lest they should make any future disturbances, he places strong garrisons in *Akkerne* and *Beldex*, and lays waste the Island *Korfes* (23).

XIV. In the year 863 he assaults and takes *Semendre*, of which the *Christians* had some years before made themselves master. In a word, within two years after the Conquest of *Constantinople*, he reduces by arms or capitulations above forty Cities (24) to his obedience.

XV. In the year 864, in *Asia* he seizes the dominions of *Kyzil Ahmed* (25), by means of his brother and betrayer *Ismael beg*. *Ahmed* being thus dispossest, flies to *Uzunbasan* (26); but instead of finding there an end to his miseries, he proves the cause of many mischiefs to his defender. For *Mahomet* hearing his enemy was received and protected by *Uzunbasan*, passes into *Asia* with a great army, and routing *Uzunbasan's* forces, takes *Synope*, a town on the *Pontus Euxinus*. From hence leading his victorious army towards *Trapezond*, he receives in the way *Coumluhisar* by surrender from *Husein beg*, who had married the King of *Trapezond's* daughter. Then closely besieging *Trapezond*, *David Comnenus* the King, by the persuasions of his Mother-in-law *Sarechan*, delivers up himself and whole Kingdom to *Mahomet*, by whom he is honorably receiv'd, and sent with all his family to

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(22) King of *Hungary*] This was *Ladislaus Posthumus*, Son of *Albert* Emperor of *Germany*, whose death *Christian* Writers place the 21st of November 1458, of the *Hejira* 863.

(23) *Korfes*] The name of the *Adriatic* Sea, commonly called *Golfo di Venetia*, in appearance the Isle of *Corfu*, the *Corcyra* of the Ancients.

(24) forty Cities] This is only to be understood of the two years after the taking of *Constantinople*. For that *Mahomet* in his whole Life subdu'd

twelve Kingdoms and two hundred Cities, is confessed by the *Christian* Writers themselves.

(25) *Kyzil Ahmed*] *Ahmed Rufus*, who first gave occasion to the War between *Uzunbasan* and *Mahomet*. He seems to have been a *Persian* *Satrapas*.

(26) *Uzunbasan*] i. e. *Hasan the Tall*, King of *Cappadocia*, and famous in the *Turkish* Wars. The Series of this History will more amply describe him.

Constantinople.

Constantinople. Soon after the victorious Sultan himself returns into *Europe.*

Mabomet is
taken, and the
Walachians
dejected

H 365
A C 1460

XVI. The countries which had been subject to the *Greeks*, having all since the conquest of the Imperial City submitted to, or been subdued by *Mabomet*, the Islands alone, which thought themselves sufficiently defended by nature from the *Othman* power, seem'd to assert their liberty. Wherefore to conquer their obstinacy, the Sultan in the year 865 prepares a great fleet, and for the first tryal of his fortune by sea, attacks *Mitylene*, and tho' bravely defended by the Islanders, takes it by the valour of his Men, and annexes it to his Empire. The rest of the Islands of the *Archipelago* would have shar'd the same fate, if about this time *Cazyklu Voda* (27) Prince of *Walachia* had not attempted to shake off the *Turkish* yoke, and denied the tribute he had been used to pay every year. *Mabomet* thinking the nearest danger first to be averted, instantly turns his arms against *Walachia*, and expelling the rebellious Prince, makes his younger brother Governor of the Province.

Mabomet re-
stains the
rebellious
Greeks
H 867.
A C 1462

XVII. In the year 867 the Sultan orders *Catirga Ilimani* (28) or the three-oar'd Port, to be made towards the South within the walls of the City, that a magazine for naval expeditions, and a safe harbour for his Ships against all events, might not be wanting. Whilst he was employ'd in this work, the *Greeks*, in conjunction with the *Venetians*, raise commotions in the *Morea*, take *Gingerjinlik*, *Sada*, *Giuzelje hisar*, *Duraj* (29) and *Ezornik*, and try to expel the *Turks* out of all *Peloponesus*. *Mabomet* being inform'd of these things, immediately sends *Mehemmed Pascha* with a good army to chastise the rebels, who not expecting his coming, desert their Camp, by which means they give *Mehemmed* an opportunity not only to recover the lost Cities, but to subdue the country of *Koje hersek* (30).

builds a *Ja-*
mi at *Con-*
stantinople.

XVIII. *Mabomet*, to return God thanks for the great Victories he had hitherto obtain'd, and to leave a Monument of his piety to posterity, orders this year in the month *Jemaziul Achyr*, the Church of the

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(27) *Cazyklu Voda*] He was Prince of *Walachia*, and a bloody Tyrant. He empal'd six thousand Men for a trifling occasion, and from thence procured amongst his *Walachians* the nick-name of *Capatush*, or *Pale-Maker*. From whence the *Turks* interpreting the Etymology, seem to have taken their *Cazikly*, or *rich in Pales*. By the *Christians* he is called *Dracula*, but why I know not, because that name is plainly foreign to the *Moldavian* Language. *Dragosh* indeed is said to be the first Prince of *Moldavia*, but *Dracula* was long before him; but of these things elsewhere.

(28) *Catirga Ilimani*] The three-oar'd Port, situate between the Gates *Chat-ladi** and *Cumcapu*, in the Southern Quarter towards the *Propontis*. It is now filled up with Earth, and made a Kitchen-Garden called *Vlangu*, in which grow the choicest Cucumbers.

(29) *Duraj*] Formerly *Dyrrachium*, the most celebrated Mart of all *Rumelia*, situated on the Shore of the *Adriatic* Sea, and in the Confines of *Dalmatia* and *Albania*.

(30) *Koje hersek*] The ancient *Illyria*, for *Koje* is Old, and *hersek* "lyria."

holy

holy Apostles (31) to be demolish'd, and a large *Jami* to be built in its room, which called after his own name, *Mubamedie*, he adorns with eight schools, and as many hospitals. This work, scarce to be parallel'd by the wonders of Antiquity, was finish'd in the month *Rejeb* of the year 876.

XIX. In the year 868, assembling a great army, he moves towards the East, to reduce the Provinces of those parts which refus'd to submit. His design was crown'd with success. For having vanquish'd and slain the Prince of *Bosnia* (32), he places strong garrisons in the castles, and in his return from this expedition, strengthens the borders between *Bosnia* and *Albania*, by erecting fortresses in the narrow passages of the Mountains.

XX. The next year, *Caramanogli Ibrahim beg*, inveterate enemy of the *Othman* race, dies, and leaves behind him six Sons: Of these *Isbak beg*, having expell'd his brothers by force and policy, seizes alone his Father's dominions; which the rest not enduring, fly to *Mahomet*, beseeching him to forget the injuries done him by their Father, take pity on Princes oppress'd and expelled by a tyrannical brother, and declare another Prince whom he pleased, for to his pleasure they commit themselves and their fortunes. *Mahomet* readily grants their re-

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(31) of the holy Apostles] It was a Church built by the Empress of *Justinian the Great*. It is now a Place or Mount lying in the middle of the City, but nearer to the inner Haven than to the Continent. It is higher than the six others, where a *Jami* built by *Mahomet Fatih* of 120 Cubits square, is thought to be the largest Temple next to *Santa Sophia*. The Architect was, they say, a *Greek Christian* named *Christodulus*, who in reward of this vast and wonderful Work, was presented with a whole Street, and other Imperial Gifts. They add, that being asked, whether he could build another *Jami* larger and more elegant, he answered, he could if Materials were plentifully supplied. This being told to the Emperor, he ordered him to be impal'd, that his Successors might want an Architect capable to raise a nobler *Jami* than his own. That to this purpose an Iron Pale was fix'd to the Gate of the outer Hall of the *Jami* which looks to the North, and by a little Tower thrown round it, not to be seen by those without, excepting the Point of it, which to this day appears. How-

Nº 6.

ever, that the *Mubamedie* is the Work of *Christodulus*, and that he receiv'd in recompence the Street before mentioned, I am induc'd to believe from the Writing given by *Mahomet* to *Christodulus* on this occasion, which I my self read, and afterwards lodged in the Treasury of the Church of the blessed Virgin *Mary* at *Muglotissa*. For when under the present Emperor *Ahmed III.* the *Turks* commenc'd a Suit against the *Christians* of that Street, with intention to take away from them both the Street and the Church, I undertook their defense, and amongst other *Hujet*, or Testimonials which they had of their being legal Proprietors of their Houses, I shew'd this Writing to the Prime Vizir *Choruly* Ali Pascha*, which after he had carefully read, three times kissed, and as often rubb'd his Face with, he gave it back into my Hands, and ordered the *Turks* to give the *Christians* no farther Molestation.

(32) Prince of *Bosnia*] From *Christian* Writers I gather, it must have been *Stephanus*, whose Seat was *Yaz-yga*.

F f

quest,

quest, names *Ahmed beg*, one of the brothers (with the consent of the others) for Prince of *Caramania*, and sends him with a good army to take possession of his father's inheritance. The rest of the brothers he keeps with him, promotes them to great honours, and orders them noble salaries to be paid yearly out of the Treasury. Mean while *Ahmed beg* marches with his army into *Caramania*, vanquishes his brother *Isbak beg*, and forces him to fly to *Uzunhasan*. Being thus possessed of the *Caramanian* Kingdom, and having appeas'd the intestine dissensions, he honourably sends back to *Mahomet* the imperial forces laden with presents.

Some
town of *Al-*
bania .
H 576
V C 1115

XXI. In the year 870, *Albania* gave fresh occasion to warlike expeditions. His father *Murad* had before vanquish'd *Scander beg* the rebellious Prince of this country, and subdued most of the fortresses. But as *Murad* by death, and *Mahomet* by other expeditions, had been prevented from conquering the whole, the garrisons of the rebels had infected the neighbouring countries with frequent inroads. Whereupon the Sultan invades *Arnaud*, takes all the towns of the rebels, some of which he demolishes, and to prevent any future commotions, commands a new and strong City to be built at the entrance into the Province.

See in Son
Mogapha
King of *Caramania*

XXII. The Sultan having now subdued almost all his intestine enemies in *Europe*, turn'd his thoughts towards his *Asiatic* affairs. *Caramania* had frequently obstructed the attempts of the *Othman* Empire, and more than once stopp'd the victorious progress of the *Turkish* forces. *Mahomet*, mindful of this treachery, resolves to extirpate that race, that the Kingdom might be more peaceably deliver'd to a Successor. Wherefore in the year 872 he invades *Caramania* with a great army, subdues the whole Kingdom, and expelling the Prince with his brothers, makes his eldest son *Mustapha* King of *Caramania*. The next year he again marches into that Kingdom, and conquering the towns which refus'd to submit, or tried to shake off their yoke, places strong garrisons in *Akferai* (33) and *Giulluk* (34), and returns to *Constantinople*.

H 37-
V C 1107.

XXIII. *Caramania* being subdued, the only place in *Europe* that seem'd formidable to him was *Egriboz* (35). To draw this thorn out of his side, *Mahomet* in the year 874 goes in person with a strong army and fleet into *Greece*, and takes in the space of a month the strongest City of that age. The *Venetians* indeed came with a considerable fleet, and promis'd to assist the besieged; but as if they had sail'd so far, not for the sake of fighting, but only to be spectators of the Sultan's Vic-

H 11
V C 1115

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(33) *Akferai*] i. e. *White Palace*, a Town of *Caramania*.

(34) *Giulluk*] *Rosetum* a Town of the same Province.

(35) *Egriboz*] The Isle *Negropont* in the *Archipelago*, anciently *Eubœa*, whose Metropolis *Chalcis* is by the *Turks* likewise called *Egriboz*.

tory,

tory, they retir'd, to their great dishonour, without firing a gun. *Mahomet* after taking the City stays a few days to repair the ruins, and then leads back his victorious army to *Constantinople*.

XXIV. By these conquests *Mahomet* caus'd not only the hostile Cities which had not yet felt his sword, to submit themselves to his mercy, but also in the year 876 the Lord of *Alaë* (36), *Kyzul Arslan beg* voluntarily surrenders his dominions to the Sultan; who admiring his faithfulness and obedience, gives him a very honourable reception, with the Province of *Giumuljina* (37) for ever.

XXV. About the same time, *Uzunbasan's* General *Yusufche* beg*, in conjunction with a great army of *Tartars*, enters the *Othman* dominions, burns *Tokad*, and threatens destruction to the adjacent Country. Attempting the same things in *Caramania*, he is met by *Mustapha*, *Mahomet's* son, with what forces he could assemble, and by him, after a long and bloody battle, defeated, taken and sent in chains to the Sultan his father in token of Victory.

XXVI. To revenge this blow, *Uzunbasan* himself the next year with a powerful army invades *Mahomet's* *Europæan* dominions. The Sultan had foreseen this, and for that reason, lest he should be surprized unprepar'd, had so placed his army in winter-quarters, that they could easily be assembled by sound of trumpet. Being therefore inform'd of *Uzunbasan's* proceedings, he immediately passes into *Asia*, and meeting the *Persians* at *Payàs* (38), orders them to be attack'd. The battle is fought with various and doubtful fortune, both sides contending for Glory and Empire, and encourag'd by the examples of their Generals. At length *Mustapha*, the Sultan's eldest Son, in the left wing, which he commanded, meets *Zeinuldin*, *Uzunbasan's* Son (who led the enemy's right wing.) Immediately the two Princes fiercely engage, and at last *Zeinuldin* is by *Mustapha* thrown off his horse, and before he can recover himself, or be rescu'd by his men, run thro' the body (39). His fall seem'd to draw after it the destruction of the whole army. For when the *Othmans* saw the right wing of the *Persians* flying in disorder, they all furiously attack the left, which still bravely resisted the charges of the *Musulmans*, compel them first to give ground, and at last take to open flight. Many are slain, and not fewer made prisoners. Thus *Mahomet* with the spoil of the Camp obtains a glorious Victory. *Uzunbasan*, when he saw the battle was lost, escapes with a few attendants by often changing his horses.

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(36) *Alaë*] A Province of a petty Prince, called *Kyzul Arslan beg* (red Lion,) its ancient Name unknown, but of some part of *Asia Minor*, as may be seen from the tenour of the History. Perhaps the *Philadelpia* of the Ancients.

(37) *Giumuljina*] The Turkish Name

of a Province and Town in *Rumelia*, near *Larissa*.

(38) *Payàs*] A City and noble Mart of *Paphlagonia*.

(39) the body] The Christian Writers say that he was killed by a Musket-ball. Which are we to believe?

XXVII. The

and several
Cities taken
from him.

XXVII. The difficulty of the Country would not suffer the flying enemy to be pursued, and it did not seem to be for the *Othman* interest to waste the time idly; so giving his Troops but two days to breath, he besieges on the third *Karà bisâr Sharky* (40), takes it in a short space, and destroys the neighbouring Country with fire and sword. After this he returns in triumph with part of the army to *Constantinople*, leaving the rest under the command of his Vizir *Giedyk Ahmed Pascha* (41), by whom not only *Ermenak* and *Ziliske* are taken, but the whole Province of *Varfak* (42) is subjected to the *Othman* Empire.

Kieffe and
Crimea are
taken.

H 876

A C 1471

XXVIII. The next year, under the conduct of the same *Giedyk Ahmed Pascha* he wrests *Kieffe*, the strongest place of *Crimea* from the *Genoese*, and by that means reduces to his obedience all *Taurica-Chersonesus*. Here he found *Mengily Gierai*, descended from the race of the *Copcbak** Princes (43), who after a long war with his brother was vanquish'd and forc'd to fly to the *Genoese*. This Prince the Sultan not only appoints *Chan* of *Crimea* on certain conditions, but sends with an army to recover his Country. *Mengily Gierai* (44) entering his Kingdom

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(40) *Carà bisâr Sharky*] A noted City of *Paphlagonia* near *Payas*, perhaps the *Arfenga* of the Ancients.

(41) *Giedyk Ahmed Pascha*] A famous General, and afterwards Prime Vizir to Sultan *Mahomet*. He was called *Giedyk*, because he had lost a fore Tooth, which whoever wants, or has a Hair-Lip, is always by the *Turks* called *Giedyk*. But properly *Giedyk* signifies a *Chink* or *Cleft*, and metaphorically any Military Order, as *Giedyk Sabibi*, inroll'd in some Military Order, and *Giedyk lerinden nirmidiler*, They have not deserted their Ranks, or have left no void in them. There is likewise in *Constantinople* a certain quarter called *Giedyk Pascha*, which took its Name from this *Basha*, either from his building a Market-Place, or having a Palace there.

(42) *Varfak*] It seems to be *Paphlagonia*.

(43) *Copcbak**] A *Scythian* Nation near *Usbek* in the Confines of the *Chagataean* Tartars*, beyond the *Caspian* Sea Eastward, from whence the *Turks* and *Tartars* deduce their Origin. It is perhaps that Country which in the present Map is called the Kingdom of *Tibet*, or *Turkestan*.

(44) *Mengily Gierai*] The first who committed *Crim Tartary*, under certain stipulations, to the Protection of

the *Aliothman* Empire, which he had before wrested out of the hands of his Brother. According to both *Turkish* and *Christian* Historians, he was descended from the Race of the *Alijenghizians*. But the latter intermix so many Fables, that a Man who has the least Tincture of the History of that People, cannot forbear laughing at their Accounts, which nevertheless are pretended by them to be given after the strictest Enquiry and Examination. Above all the rest *Michalo Lithuanus* deserves my notice and censure, who when in his *Tartary*, p. 296, he owns the first Prince of the *Crim* to have descended from the *Alijenghizian* (or as he corruptly calls it the *Cyngisan*) Race, yet, from what Authority no Man knows, names him *Lotherius*, and p. 193, removes his Descendents into *Lithuania*, and deduces a long Succession of *Lithuanian Cæsars* or *Chans*, from the same Race. The last of these, according to that Historian, was *Abbkieras** (perhaps *Haji Gierai*) who was born at *Troki*, and sent by St. *Withcrode* to seize *Taurica Chersonesus*. To him, after he was in possession of that Principality, was born *Menglikierai* (*Mengli Gierai*). This last was father to *Mebeded Kierai*, *Sadet Kierai* (*Seadet Gierai*) *Chas Kierai* (perhaps *Shah Gierai*).

dom of *Copchack** by the help of the *Turks* easily overcomes and kills his brother, and then takes possession of his dominions. This was the first *Chan* of *Tartary* appointed by the *Turks*, and the first who in *Crimea* order'd the *Chutbè* in the name of the *Othman* Emperor to be used in the prayers.

XXIX. Whilst these things passed in *Chersonesus*, *Soliman Pasha* *Turks defeated by the Moldavians.* leads a considerable army into *Moldavia*. *Stephanus*, *Tekkiur* of *Mol-*

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rai) and to *Sapkierai* (perhaps *Sefai-gierai*) the youngest of all, who succeeded in the Kingdom, and at the same time was Prince of the *Tartars*. For thus all the following race, being Princes, also enjoy now the noble appellation receiv'd from their Ancestor, namely *Achkierai**. The Falsity of this Narration requires, I think, no long deduction to prove it, since it contains such evident Contradictions, that it is at first sight obvious that it has no support from any Monuments or Testimonies of the *Tartars*, but merely from the Conjecture of the Historian. For to say nothing that the united consent of the *Turkish* Historians makes not *Lothobus*, but *Giera* first Conqueror of *Crim Tartary*, and that he transmitted his Name to the Princes descended from him; it is certain that the *Lithuanian Tartars* were neither *Crimæans* nor *Oguzians* (the Root of the *Ali-jengbizian* Family) but *Cheremissi**, from whence our Countrymen at this day call them *Chirimush**, though with the *Turks* they are known by the Name of *Lipka Tatari*, the first Word being corrupted from *Litva*. Moreover the Race of the present *Chans* of the *Crim* did not begin to reign there, or assume the Name of *Gierai* under *Murad II*, where this Historian places *Achkierai**, but, as is inferr'd from *Turkish* Histories, and the constant Tradition of the *Tartars*, was prior to the *Othman* Empire, as is largely prov'd in the Preface. But it may not be foreign to our purpose to take notice here, that amongst the *Tartars* themselves there is a dispute who are the genuine and who the spurious Offspring of *Gierai*. For besides the Race which at this day rules the *Crim-Tartars*,

Nº. 6.

and by way of eminence is called *Gierai*, there is another commonly known by the Name of *Choban** *Gierai*, or *Gierai the Shepherds*. For they relate, that the Wife of a certain *Chan*, whose Name I have forgot, had an unlawful Commerce with a Shepherd, that from thence a Son was born (the Mother after the Birth being convicted of Adultery and put to death) who was delivered to one of the King's Servants, with orders to kill him; that the Servant put a Trick upon his Master, convey'd the Child into *Cherkassia**, and there had him privately educated. From him they derive the latter Family, and make his Posterity falsely assume to themselves the Glory of so illustrious an Ancestor. The *Choban** *Gierai* retort the same Calumnies upon the other *Gierai*, and then leave it very difficult to determine which side is genuine or legitimate, and which not, since neither have any thing to appeal to besides Tradition. The *Turks*, altho' they think the present Race of the *Chans* to be legitimate, yet deny not the Appellation of *Gierai* to the other, and allow them to live at *Jamboli* (formerly *Janopoli*) the destin'd Seat of the *Tartarian* Princes. One of these, by the Name of *Kior-gierai*, was after the Battle of *Vienna*, advanc'd to the Dignity of *Chan* by the *Turks*, distrusting the Faith of *Selim Gierai*, but after a few Months depos'd, and the ancient Race of *Gierai* replac'd on the Throne. Nor is it thought that the *Choban** *Gierai* will ever again rise to the same Honour, tho' they may enjoy the Offices of *Galga Sultan*, *Nurradin* and the like, which are in the Power of their Relations.

G g

davia

davia (45). meets him near *Falchy** (46), on the banks of the *Prut*. They long fight with great courage and doubtful fortune. At last, by the negligence of their General, the Musulmans are overthrown, the General himself falls in the battle, many are slain, some are made Captives, and the rest escape by flight over the *Danube*.

Moldavia
laid waste by
the *Turks*

H 877.

A C 1472.

XXX. At the news of this defeat, *Mahomet* full of indignation, marches in person the next year into *Moldavia* with all his forces, and when the enemy, unable to withstand such an army, did not appear, he lays waste all but the mountainous parts, and carries away an infinite number of Cattle and Captives.

Mahomet's
expeditions
in *Asia*

H 882

A C 1477

H 884

XXXI. In the year 882 he takes *Skanderun*, and the next builds a new Palace, which is now the Emperor's Court. In 884 *Aladin beg* who had implor'd his assistance against his father *Baddak beg* (47), prepares an army, by whose help he vanquishes his father, and compels him to fly to *Cberkassus** King of *Myfr*.

A C 1479
He defeats
the *Venetians*,
and lays waste
Apulia.

XXXII. The following year having vanquish'd the *Venetians* (48) at the River *Sontium*, he equips a great fleet under *Giedyk Ahmed Pasba*, to lay waste *Apulia*, and if possible all *Italy*. This General having ravag'd *Apulia*, and taken some fortresses, is in the midst of his progress recalled on account of the motions of the *Persians*, and new attempts of *Uzunbasan*, which seem'd to require the presence both of the General and Army. He is soon followed by a *Venetian* Ambassador (49) humbly suing for peace, which the Sultan, incumbered with other affairs, readily grants.

ANNO TATIONS.

(45) *Tekkiur of Moldavia*] i. e. King of *Moldavia*. This is *Stephanus* surnam'd the Great, of whom I have spoken in a former Note. *Moldavia* it self is frequently called *Bogdan* by the *Turks*, from *Bogdan* Son of this *Stephanus*, of whom more largely in another Place.

(46) *Falchy**) A City and Country of *Moldavia*, upon the River *Prut*, distant from *Hussi* (where *Peter* Emperor of *Russia* after four days Engagement made Peace with the *Turks* in the year 1711) ten Miles Southward from the Banks of the *Ister*. Upon recollection that I had some years ago read in *Herodotus* of the warlike Nation, and large City, of the *Taiphali* beyond the *Danube*, I out of Curiosity dispatch'd some Persons thither to search whether they could discover beyond the River any remains of Buildings. At their return they brought me word, they had discovered near this Town of *Falchy**,

in the thick Woods, the ruins of Walls, and Foundations of Houses, in a right Line. From hence I doubt not but the Town *Falchy**, was built in room of the ancient City of the *Taiphali*; on which I shall more enlarge in my particular account of the ancient and present *Moldavia*.

(47) *Baddak beg*] It seems to be the Province of *Sina*, or the name or surname of some King of those times, unknown to us.

(48) *Venetians*] The *Christian* Historians mention a defeat received by the *Venetians* at the River *Sontium*, but, in the room of *Giedik Ahmed Pasba*, they substitute one *Alabecchus* or *Marbecchus*; by what Authority I know not, for the Names have nothing of a *Turkish* Sound in them.

(49) *Venetian Ambassador*] This was *Benedict Trevisano*, a Man of great Wisdom and Authority amongst the *Venetians*.

XXXIII. But

XXXIII. But it was neither firm nor lasting. For in the year 886 ^{He is repuls'd at Rhodes; H 886} *Mesib Pasha* (50) is sent by *Mahomet* with a great fleet to take *Rhodes*. The General having landed his forces, closely besieges the City, but ^{A C 1481} by the vigilance and bravery of the enemies he is repuls'd, and at last forc'd to raise the siege with great loss, dishonour, and danger of his life.

XXXIV. That summer he assembles all the forces of the *Othman* ^{dies at Maltepe} Empire, not only to curb the insolence of *Uzunhasan*, but also to acquire the dominion of all *Asia*. Wherefore passing the *Bosphorus* near *Yuskinder*, he pitches his tents under *Maltepe* (51), and already thought himself master of the furthest bounds of *India*. Perhaps this immoderate transport of mind threw him into a fit of the Gout (52), which being attended with other symptoms, after short, but sharp pains, carried him off the fifth day of *Jemaziul ewvel*. He left the Empire to his son *Bajazet* †.

XXXV. *Mahomet* liv'd fifty-one years (53), and reign'd thirty, and ^{His Character} three months, exclusive of the time he rul'd in his father's life. Besides his warlike virtues, of which he gave great proofs, he was famous for learning, languages, desire of knowing things curious, wisdom, and patience in labours. He was also very religious, in short, an accomplish'd Prince, if he had made a conscience of breaking his word for the good of the State.

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

(50) *Mesib Pasha*] The *Christians* make him a *Græcian*, and descended from the Race of the *Palæolgi*. The *Turks* are silent as to his Race, but *Mesib* seems to come from the *Hebrew* *Messiah*, from whence *Jesus Christ* is called *Issa Mesib*.

(51) *Maltepe*] A rich Mountain, or Mountain of Riches. It is a very high Mountain not far from *Nicæa*, at whose Root a Treasure once found gave it the Name. Ships in the *Euxine* Sea when they come within eighty Miles of the *Bosphorus*, first discover and direct their Course by this Mountain, tho' it is nearer the *Propontis* than the *Euxine* Sea.

(52) the Gout] *Christian* Writers

say, he was seized with the Cholick three days after he had begun his Expedition, which agrees with the *Turks*, who allow more causes of his death than the Gout.

(53) fifty-one years] This must be understood of Lunar years, which reduc'd to a solar Computation, make about forty-nine years, seven months, and seven days. Here the *Turks* and *Christians* disagree. The latter ascribing to him fifty-one years of Life, and thirty of Reign; the former make him live fifty-three years, and reign thirty-two. The disagreement I think may proceed from this, that the *Christians* include the three years of his Reign during his Father's Life.

† *Mustapha* his eldest is said to have been strangled by his Father's command for ravishing *Abmed Pasha's* Wife

Cotemporary with *MAHOMET II.* reign'd,

At *Constantinople*, { *CONSTANTINUS PALÆOLOGUS*, last *Christian* Emperor of *Constantinople*. 1444-53.
In the *West*, { *FREDERIC III.* 1440-93.
In *England*, { *HENRY VI.* 1422-60.
 { *EDWARD IV.* 1460-83.
In *France*, { *CHARLES VII.* 1423-61.
 { *LEWIS XI.* 1461-83.

The End of the Reign of *MAHOMET II.*



The REIGN of
B A J A Z E T II.
Eighth EMPEROR of the *TURKS*.

BOOK III. CHAP. II.

*Bajazet
thinks of a
Pilgrimage
to Mecca.*

I. **A**S the *Othman* affairs about this time were in a flourishing condition, *Mabomet* had set his sons *Bajazet* and *Jem* over Provinces, the former being made *Sanjak* (1) of *Amasia*, the latter of *Iconium*, that they might not only have wherewithal to maintain a Court, but also give instances of their prudence, and art of governing in their younger years. *Bajazet* was now at *Amasia*, and was thinking of *Haj* (2) or a Pilgrimage to *Mecca*, when an unexpected message came to him from the *Vizir*, that his father was dead, and had appointed him his successor. He receiv'd also a letter sign'd by the *Vizir*, and the rest of the great men, exhorting him to come and take possession of the throne, and leave his intended Pilgrimage to men of lower birth and more leisure, it being much more for the advantage of the *Mabometan*

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

(1) *Sanjak*] Before *Pashas* and *Beglerbegs* were instituted, all Governours of Provinces went by this Name, which is at present peculiar to those who are set over Provinces without the Distinction of *Tug* or *Horses* Tails. So a *Sanjak* is under a *Beg*, a *Beg* under a *Pasha*, a *Pasha* under a *Beglerbeg*.

(2) *Haj*] Is a Pilgrimage to the Holy Places *Mecca*, *Medina* and *Jerusalem*; he who performs this Pilgrimage is called *Haji*, or *Pilgrim*. Every *Turk* once in his Life, is ob-

lig'd by his Law to undertake this Journey, and that at a time when his Substance is such, that half of it will suffice for the expences of the Pilgrimage; the other half is to be left behind for an honest Subsistence at his return. But for a safe and commodious passage to the Pilgrims thro' those desert and dry Places, the Sultan commonly orders the *Basha* of *Damascus* to attend them with Soldiers and Water-bearers, and to take care that their Numbers never fall short of fourteen thousand.

religion,



BAJAZET II.
Eight Emperor of the Turks
in the Year 1581
From an Original in the Seraglio

religion, to prevent, by his valour and counsels, his enemies from recovering their courage and strength.

II. Doubtful and surpris'd at this message, *Bajazet* remains uncertain what he should first do in this case. Piety called upon him to perform his Vow; and it seem'd dangerous to leave the throne so long vacant. At last Religion gets the better of the care of the Commonwealth, and fortune affords an opportunity to preserve both. He had a Son nam'd *Corcud*, of such sweetness and modesty, that he not only excell'd all of his own age, but also his seniors. His Grandfather *Mahomet* had two years since sent for him to celebrate the *Sunnèt* (3), and from that time, allur'd by his good qualities, never suffered him to depart. At the time of the Sultan's death he was in the army. This Son, *Bajazet* purposes should supply his place, hoping the prudence of Counsellors would make up the defects of his youth. Wherefore he answers the Vizir, "It is not in his power to lay aside his more than blessed Pilgrimage, and had rather forfeit the Empire of the whole world than leave his Vow unperform'd; but least the *Othman* State might suffer any detriment, it is his advice, that they reverence as Sovereign his son *Corcud* till his return." Presently after, without staying for an answer, he sets out for *Mecca*, to seek from God an auspicious beginning of his reign. Whereupon the Great Men invest his son *Corcud* with the Government, which for nine months he happily administers, causing his name to be mention'd in the prayers, and stamp'd on the Coin.

III. At the end of which space, *Bajazet* returns from his Pilgrimage, and sends letters to his Son and the Great Men, desiring him to keep the Empire, and them to obey, and suffer him to live privately at *Nicæa*. It can hardly be determin'd, whether *Bajazet* was led to this contempt of a Crown by a stretch of religion, and a zeal for the divine worship

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(3) *Sunnèt*] The *Turks* make the Precepts of their Law of two kinds, *Sunnèt*, where observance may on some occasions be dispens'd with, and *Fars*, which are absolutely necessary to Salvation. To *Fars* belong, say they, *Salavat*, i. e. Confession of Faith, which is never neglected or omitted by a Man who has the use of Speech, without forfeiting Salvation it self; *Zekkiat*, or bestowing yearly the fiftieth part of their Goods upon the Poor, and the like. But *Sunnèt* they call Circumcision, and the *Sunnèt Diuguni*, the Solemnities of Circumcision, and other Ecclesiastical Rites, which to omit is a Sin indeed, but venial. The omission of these

upon any pressing Necessity they think to be no Sin at all. They therefore never circumcise till the seventh year, and think a Child dying uncircumcised before that time, may nevertheless be receiv'd into Paradise. Thus if for the five Prostrations in the Noon Prayers, three only are perform'd, which are the *Fars*, or immediate Command of God, and the other two, which are only Institutions of the Prophet, and authoriz'd by Ecclesiastical Practice, are omitted, the omission is a Sin indeed, but not mortal. But he that does neither of these is to expiate his Crime in suffering for many years the Torments of Purgatory.

kindled at *Mecca*, or fearing his son's power, ambition, and popularity, chose by hidden arts to undermine his son at *Nicæa*, rather than by an unseasonable demand of the Kingdom, hazard both his Empire and Life. But the prime Vizir reading the letter, assembles the rest of the Great Men, asks their opinion, and after some debate, decrees, with their consent, that *Mahomet's* appointment should be firmly adher'd to, and *Bajazet* alone acknowledg'd and proclaim'd Emperor.

Corcud agrees to it,

IV. But to effect this openly, the same obstacles occur'd to them as to the father, violent counsels not seeming safer than decrees. Wherefore they resolve, first to sound *Corcud*; and the prime Vizir *Ali Pasha* having obtain'd an audience, says to him, "Your Majesty's resplendent father, by the divine aid, is return'd in safety from *Mecca*, and will hear, is arriv'd at *Aleppo*, which we thought it our duty to tell your Majesty, in order to know your pleasure concerning him, and his arrival." *Corcud* upon this information replies, "The services ^{year} have done the Empire ought justly to be so many testimonies of your fidelity; but whilst by so artful a speech you endeavour to shake mine, I can scarce refrain from taxing you with treachery. For you know my father did not absolutely, and for ever resign the Crown to me, but only commanded me to rule in his stead, till his return from a Pilgrimage undertaken for his own and the publick advantage. This have I done because I would not disobey a father's commands: Let him, being return'd, receive his own Empire, and I resigning the Scepter, will eternally profess my self both his Son and Vassal."

and resigns the throne to his father.

V. A few days after, hearing of his father's approach, he passes the *Bosphorus*, attended with all his Vizirs, and the rest of the civil and military officers, and meets him near *Nicæa*. He immediately pays him obedience, and commands the rest to follow his example, and the *Mimber* (4) to be rais'd. Which done, *Corcud* himself taking his father by the hand, leads him to the throne, and turning to the spectators says: "This is indeed my Father and Lord, but the Governor and Emperor of the *Othmans*. I have hitherto been his shadow, now the light is come, the shadow vanishes. To him alone therefore pay obedience and reverence." Having said these words, he waits on his father to *Constantinople*, where arriving on the 29th day of *Jemaziul Achyr* in the year 886, *Bajazet* is invested with the Imperial Crown. Next day *Corcud*, with an allowance fit for an Emperor, departs to *Magnesia*.

H. 886

A. C. 881

Jem rebels,

VI. But this seem'd very hard to *Jem* (5), who from *Corcud's* age, had entertain'd great hopes of seizing the Empire, but upon *Bajazet's* mounting

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(4) *Mimber*] A Chair much like a Bishop's Throne, on which rais'd with three Steps, both the Imperial Throne, and in great Churches *Vaidz*, the Preacher's Pulpit is erected.

(5) to *Jem*] *Jem* in common Language signifies a kind of Grapes more delicious than all others, but with the Arabic *Tesdid* added, *Jemm* magically signifies the fabulous name of

mounting the throne, thought his expectations entirely frustrated. He pretended the Crown belonged to him, because *Bajazet* was born to *Mahomet* before he was Sultan, and declared it a dishonour that the Empire should be given to the Son of a private man, in prejudice of the imperial Offspring. He charged his Father's Will with falshood, as not being written, but only coming from the mouth of a treacherous Vizir. By these discourses he perswaded not only several Cities, but also most of the *Asiatic* forces, that he was the true Heir, and caused himself to be proclaim'd Emperor at *Prusa*. Presently after, assisted with money by the Citizens of *Prusa*, and others who were in his interest, he raised a considerable army.

VII. But his dominion was neither firm nor lasting. For *Bajazet* and being, hearing of his brother's proceedings, instantly passes into *Asia* with a great army, and meeting him near *Prusa*, after a fierce and bloody battle, puts him and his followers to rout. *Jem* escaping with a few attendants, flies first to *Aleppo*, then to Sultan *Caiterbai* (6) King of *Misr* †, sets forth his brother's tyranny, in not only seizing the Empire due to him, but in taking and unjustly putting his children to death, and earnestly implores his assistance. *Caiterbai* on the contrary gives him more wholesome advice, bids him lay aside all enmity to his brother, because civil wars can never be wag'd without detriment to their holy Religion, which will be wonderfully promoted by brotherly love and agreement. So, that the heat of his indignation might in that time be allay'd, he perswades *Jem* to go in pilgrimage to *Mecca*, and by such a blessed journey, convert the image of his misfortune into a true happiness. For the present state of affairs would not admit of any attempt against *Bajazet*, who had great armies at command: but if at his return, the face of things were alter'd, he would to the utmost of his power endeavour to restore him to his right.

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of *Solomon*, or *Alexander the Great*, as *Chabem Jemm*, the Seal or signal Ring of *Solomon*, *Jami Jemm*, the Looking-Glass of *Solomon*, or *Alexander*, which in another *Greekish* Fable is attributed to *Leo the Wise*, Son of *Basilus the Macedonian*, and Emperor of *Greece*. From which of these Significations this Sultan drew his Name I cannot say. However, I have neither read nor heard of any other *Turk* distinguish'd by it. The *Christian* Writers without doubt drew from it their *Zemes* and *Zizim* Words, which etymologically have no meaning.

(6) *Caiterbai*] Not *Caitbeban*, or *Caitbeg*, as the Western Writers give it. For it is no *Turkish* Name, nor

to be derived from *Caitb* and *Beg*, a Prince but merely *Tartarian*, compounded of *Cait* and *Bai* added to avoid the ill sound of *Iistun*, which commonly has the power of our vowel *e*. *Cait* in the *Tartarian* Language signifies *Conversion*, and *bai* rich. The more honorable *Tartars* are accustomed to add this monosyllable to their Names, as *Tumanbai*, *Mambetbai*, (for *Mubamed bai*, *Mubammed* in the *Tartarian* Language being pronounc'd *Mambet*) as the chief *Pashas* of the *Turkish* Militia, the *Agas*, and all of noble Race have the Appellation of *Cbelebi*. But our *Caiterbai* was a *Cbercassian** by Nation, and came to the Sovereignty by Election; he was the *Hannibal* of the *Turkish* Empire.

VIII. With

From thence
to *Varsak*.

VIII. With such speeches as these *Caitebai* strove to appease *Jem*, but he had other designs. *Jem* had long since contracted a strict friendship with some of the great men of *Varsak* (7) and *Turgad*, which had been confirm'd by so many proofs, that he did not question they would do what they could for him. To these he writes from *Myrr*, complaining of *Bajazet's* injuries to him and his children, and intreating their aid. In answer, they detect *Bajazet's* impiety, and unanimously promise to stand by their Lord and *Shebzade* (8) with their lives and fortunes. Flush'd with these promises, and eas'd of his care, whilst he sees *Caitebai's* assistance doubtful and remote, *Jem* feigns to approve his advice, and desires him to supply him with necessaries for his pilgrimage. *Caitebai* gladly and plentifully furnishes him with every thing, and at his departure gives him an attendance suitable to his quality. But it was not devotion, but a kingdom *Jem* was seeking. Wherefore he desists the first opportunity from his pilgrimage, and leaving his attendants, flies with a few followers to his friends. There assembling the forces of those Countries, with some *Gionulli* (9) tumultuously raised, he tries a second time the fortune of war.

Being again
defeated, he
flies to the
Christians

IX. But he meets with no better success. For *Bajazet* being informed of his brother's fresh Motions, sends an army against him, which easily vanquishes and routs his undisciplin'd troops. *Jem* after his defeat, for some time wanders in disguise without servant or companion about the maritime places, and at length gets a ship bound for *Italy*. He first sails to *Rhodes* (10), and afterwards in company with some *Rhodesians* visits the Pope (11), by whose recommendation he is very honourably

AN NOT A T I O N S.

(7) *Varsak* and *Turgad*] I have before said, in the last Chapter, that *Varsak* is thought to be *Paphlagonia*, *Turgad* seems to have been a neighbouring Province to it.

(8) *Shebzade*] Son of the Emperor from the *Persian Sheb* by *Syncope* from *Shab*, Emperor, and *Zade*, Son. But the Sons of the Emperor are so called, when out of respect their proper Names are supposed.

(9) *Gioniulli*] They were formerly Volunteers, and followed the Camp at their own expence. At this day, they are an Order of Horse under the Vizirs, who in publick Solemnities precede the *Agavat*, or Military Officers of the Court, and wear the *Hungarian* or *Bosnian* Habit. Their Colonel is called *Gioniulli Agasi*. Something like these is another Cohort of Horse called *Deliler*, i. e. the Fools or Madmen. These formerly were un-

der no Discipline, but blindly rush'd on, and fell upon the Enemy from every quarter. Afterwards they were reduc'd to order, and by that lost their ancient Valour, with reserve of only the Name. Nor have I heard of any thing memorable perform'd by them of late times, or seen in any Battle where I was present.

(10) to *Rhodes*] The *Christian* Writers tell us, that he was there well receiv'd by the Great Master, who, furnishing him with a good Retinue, sent him to Pope *Innocent VIII*, and that he was afterwards surrendered to *Charles VIII* King of *France*, then preparing for the *Neapolitan Expedition*. Whereupon *Alexander VI*, (say the same Writers) poison'd him in the fear that *Charles* delivering him to *Bajazet* might merit too highly of him.

(11) the Pope] This was *Innocent VIII*, mentioned in the last Note.
His

nourably received by the King of *Naples* (12). Here in an elegant and polite speech, he declares the causes of his flight, imploring the assistance of the *Christian* Princes to recover his paternal inheritance, and promising with an oath, that in case he obtained the Empire by their help, the *Othmans* should never set foot in any *Christian* dominions, and that he would religiously observe the treaty of peace between them and his deceased father. The *Christian* Princes (13) who had been struck with great terror at the *Othman* arms, bid him be of good courage, assuring him they would exert their utmost, and omit no opportunity to restore him. The King of *Naples* also, as a farther instance of his good-will, gives him an honorable pension.

X. But neither here did *Bajazet* suffer him to remain in safety, for ^{where he} ~~feaf~~ he should give the *Christians* counsels destructive of his dominion ^{reached on} and the *Othman* affairs. One day as he was familiarly talking of these ^{killed by Ber} things, there happen'd to be present a certain *Italian* Captive who had been initiated into the *Mahometan* religion by the name of *Mustapha*, and for his notable skill in shaving, promoted to the office of *Berber bashi* (14). • This man being full of craft, hearing what the Emperor said, falls at his feet, and says, “If your Majesty will vouchsafe to commit so weighty an affair to my management, I will free your mind from all care, and dispatch your brother, tho’ he lurk’d in the most secret corners of *Italy*.” *Bajazet* not only readily gives him power to commit this deed, but swears by the holy Souls of his Ancestors (15) to advance *Mustapha* to the dignity of Prime Vizir, if he accomplish’d an undertaking so divine (16) and advantageous to the whole *Othman* Empire.

ANNOTATIONS.

His Successor was *Alexander VI*, innocent of the Crime with which the *Christians* impeach him.

(12) King of *Naples*] Here the *Turks* are mistaken. For he was not delivered to the King of *Naples*, but to the *French* King *Charles VIII*, then preparing for the *Neapolitan* Expedition.

(13) *Christian* Princes] All *Christian* Princes in general are usually stil’d by the *Turks*, *Umerai Miletull Mesibie*, Princes of the Nation of the *Messiah*, *Kiuberai Taifetul Iffevie*, Sovereigns of the People of *Jesus*.

(24) *Berber bashi*] Chief Barber, the sixth great domestic Officer, of whom the Reader will find an account in another Place.

(25) Ancestors] The Emperors never bind themselves by any other Oath than this, *Ejdadum eruab sheri-fleri ichun**, by the blessed or holy Souls of my Parents, or in the singular, *Je-*
No. 6.

*dum rubi ichun**, by the Soul of my Grandfather. But in all their Covenants with the *Christians* they use to add, *By the Name of the most high God*, *Koran baki ichun**, by the Truth of the *Koran*, *Peigamberin Pak rubi ichun**, By the pure Spirit of the Prophet, &c.

(16) divine] The Emperor’s Orders, of whatever kind, are received by the *Turks* as coming from the Hand of God, and to disobey them is reckon’d the highest Impiety. Wherefore, if ever the prime Vizir is to be put to death, the Emperor commits the Execution of his Sentence to none but the Vizir himself, which he does in a Writing to this effect: “Whereas for such or such Facts thou deservest to die, it is our Pleasure that, after having perform’d the *Abdest*, i. e. the washing of Head, Hands, and Feet, and made the accustom’d *Namaz*,
I i (“ or

pire. *Mustapha* encourag'd by these promises, throws off his *Turkish* habit, and as a fugitive goes to the *Franks* (17) dwelling at *Peru*, where with feign'd tears he laments his having abjur'd his religion, and conjures them to protect and assist him to make his escape into his own country. He adds, he had rather live in the utmost misery among *Christians*, than enjoy, with the hazard of his Soul, the highest honours of the *Turkish* Court. The *Franks* readily believe him, and pitying his condition, get him on board a ship bound to *Italy*, in which he arrives in a few days at *Naples*. *Jem*, who happen'd to be there, hearing an excellent Barber was come from *Turky*, and curious perhaps of knowing what passed at *Constantinople*, orders the man to be sent for. When he comes, being ask'd about the present state of the *Turkish* affairs, he answers, he had followed for some years at *Constantinople* the business of a Barber in the publick shops, and never troubled himself about any thing but the improvement of his art, and how to procure his liberty, which after long waiting he had obtain'd by the help of some good men, so that now he could freely enjoy his country, and profess the *Christian* religion. To this *Jem* replies, concerning your way of worship and religious profession, I am not solicitous. For God has given every man a free-will (18). But as I live in a land where Barbers

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“ (or Prayers,) thou deliver thy Head to this our Messenger *Capuchin* Bashir*.” And tho' the Vizir might have it in his Power to resist, yet he pays a ready obedience for fear of being accounted (as a transgressor of the Imperial Mandate) an Infidel, and cut off from the *Jemaa*, or *Ummet* *Muhammed*, in *Christian* Language, the Church. This happen'd in any time to some great Men who refus'd their Obedience to the Emperor's Mandate, and tho' by flight or arms they rescu'd themselves from the danger, had ever afterwards the nickname of *Firari*, or *Fugitives*, as, *firari Hasan Pasha*, and *firari Ismail Pasha*. Nay, the Infamy is derived upon their Sons, who for an eternal Ignominy, as it were, are called *Firari Ogullari*, Sons of *Fugitives*.

(17) *Franks*] It is customary with the *Turks* to call almost all *Christian* Nations (the *Poles*, *Hungarians*, and others excepted, who wear long Habits) and especially the *Italians*, by the name of *Isreny*, vulgarly *Fireng*. But to each Nation they likewise appropriate particular Names, as to the *Germans*, *Nemche**, to the *French*,

Fransiz, to the *Spaniards*, *Ispariol*, to the *English*, *Ingilis*, to the *Dutch* or *Hemings*, *Nidirlanda*, or *Filemeng*, to the *Saxons*, *Saks*, to the *Swedes*, *Isbed*, to the *Polanders*, *Leh*, or *Leih*, to the *Hungarians*, *Majar*, to the *Russians*, *Moskov*, to the *Cossaks*, *Cazak*, and so to the rest.

(18) free will] *Iradeti Juzy*, or *Juzy Izyar*. Altho' the *Turks* from the *Koran* believe, that nothing either good or evil can happen contrary to the divine Decree, according to that saying, *Charrusheru min allah*, Good and Evil are from God. Yet they allow a free-will in Man for this reason, that *Kiuffar* (Infidels, namely, *Christians* and all *Mahometans*, not *Musulmans*) may not at the last Judgment excuse their not embracing the *Mahometan* Doctrine from a Plea of their wanting free-will. I asked some of the most learned Expounders of the *Koran*, called by the *Turks*, *Teffiri Koran*, whether a Man could speak or act any thing contrary to the Divine Will, or not? But I could never obtain a direct answer from them; they used to say, *Jennet hac*, *Fibennem hac*; *Paradise is certain, and Hell is cer-*
tain,

Barbers seem to me very unskilful, I only wish you to be my Barber. For since you have sojourn'd some time among my countrymen, who, you know, shave with so light and pleasant a hand, that a man can scarce forbear sleeping under the operation, I hope you have acquir'd some share of their art. *Mustapha*, the better to deceive *Jem*, at first declines the office, but being ask'd again, consents at last, pretending he could not in conscience refuse the honour of serving so great a Prince, and shaving the head of one whose face all good men desired to see at *Constantinople*. Whereupon he is receiv'd among his Chamberlains to shave him on the usual days, according to the custom of the *Turks*. When he had discharg'd this office some time with great appearance of fidelity, *Jem* happens one day to fall asleep as he is shaving, and thereby gives *Mustapha* an opportunity of executing his premeditated design. For perceiving none of the servants in the room, he cuts the Prince's Wind-pipe with a sharp Razor (19), and to prevent the wound from bleeding, binds it very hard with a handkerchief. Then he goes out of the chamber, and tells the servants in waiting, that their Lord was asleep, bidding them to be quiet and not disturb him. This done, he posts to a ship, which lay ready to receive him, and sails first to *Crete*, and from thence to *Constantinople*.

XI. At his arrival, he instantly repairs to *Bajazet*, and acquaints him with his brother's death and the manner of it. The incredulous Sultan is convinc'd by a report spread shortly after, that *Jem* by the treachery of some *Christians* was murder'd (20). Whereupon *Bajazet* mindful of his promise, promotes Barber *Mustapha* to the dignity of Prime Vizir. After this, he sends to *Naples* for his brother's body. The Ambassadors are honorably receiv'd, and the body is deliver'd to them, which by *Bajazet's* order is buried at *Prusa*, near the Tomb of *Murat*, among the sons of the royal *Othman* race.

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tain, neither was the latter made by God in vain, but to some use, if to some end, that end could be no other than the punishment of those who are destin'd to it. If again they are asked, how their Opinion of free-will is reconcileable with this Reason, they beg the Question, by saying, that all may be saved who will, but that no Man is saved whom God has not destin'd to Salvation. They conclude with this Axiom, *Tacdir Tedbiri bozár*, i. e. *Divine Providence destroys human Appointments or Purposes*. From this Contrariety of Sentiments it is that free-will is highly valued by some, and as little esteem'd by others.

(19) Razor] The *Turks* here acquit Pope *Alexander VI* from the execrable Crime charg'd upon him by *Christian*, and even Catholick Writers, and believed for so many Ages. I leave the Reader to embrace which Side he pleases.

(20) murder'd] This contrary Report helps to confirm the *Turkish* account of *Jem's* death. The Place is disputed. *Christians* say he was poison'd in his march to *Naples* with *Charles VIII.* at *Teracina*; the *Turks* that he died at *Naples* by the Razor of Barber *Ibrahim*. Which is true, the Reader is left to judge.

XII. This

Jem's Character

XII. This was the end of *Jem*, a Prince of great hopes and good dispositions. Nothing was wanting in him that could be called virtue, prudence, magnanimity, fortitude and wisdom. He had no equal of the same age. He is chiefly praised for eloquence (21) and rhetorick, because he gain'd men to his interest more by his speeches, than by money or pensions. To say all in a word, he would have been (according to the *Turks*) a most accomplish'd Prince, and worthy of so illustrious a birth, if he had not eclips'd the light of his virtues by his shameful flight to the *Christians*. But even there he was most observant of the *Muhametan* rites, and not only said the due prayers five times a day, but finish'd *Telaveti Koran* (22) every week.

*Baja et
strengthen
Greece with
Castles*

H 887
A C 1482

XIII. The rival of his Empire being thus removed by fratricide, and the State settled, *Bajazet's* martial spirit, which had hitherto laid dormant, excites him to enlarge his dominions with the spoils of the *Christian* Princes. But to strengthen, before he increased the Commonwealth, he goes into the *Morea* in the year 887, and fortifies the Isthmus with two strong Castles towards the *Corinthian* Bay, built with materials design'd for other uses by the *Christians*. These he provides with good garrisons and all manner of warlike stores, that the enemies when from that side they invaded, as they frequently did, the *Othman* dominions, might be restrained, and time given him to come to their assistance.

Takes two
Cities in Mol-
davia

XIV. The next Spring he orders to be built in a pleasant situation on the river *Tunje* at *Adrianople*, a *Jami*, *Medrese*, *Darulshya*, *Imaret*, and publick Bath. Then he moves with all his forces towards *Moldavia* (23), govern'd at that time by *Stephanus*, and takes the Bulwarks of the

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(21) eloquence] *Ilmikieliam*, the Science of Speech, or the Art of speaking well, as *Ilmi Mantyk*, the Art of Reasoning, *Ilmi Sarf*, the Science of Grammar, as *Ilmi Nabum*, the Knowledge of Syntax, *Ilmi Hikmet*, the Knowledge of secret Things, or of Philosophy, *Ilmi Illabi*, Divine Knowledge or Theology, *Ilmi Fikyb*, Knowledge of the Law, the noblest of all others with them, as turning to another's Advantage, *Ilmi Nisum*, the Knowledge of the Stars, or Astronomy, *Ilmibendese*, the Knowledge of Measuring, or Mathematics, *Ilmi Icografic*, Geography, *Ilmi Recam*, Arithmetic, *Ilmi Shir*, Poetry, &c.

(22) *Telaveti Koran*] The reading of the whole *Koran*. This is perform'd at the Funeral, and the Tomb for forty Days, as in so many Days with us the Psalter is reading over the dead. The *Turks* believe that the

Soul of the deceas'd hovers about the Grave for forty Days, and that the reading of the *Koran* is very assisting to the Archangel *Gabriel*, that he may guard it from the Devils, and quickly convey it to Paradise. They moreover assert, that the sinful Soul is much advantag'd by the Prayers of the Living. But they invoke no Saints or Prophets besides *Mahomet*. To all others they deny any Compassion for human Miseries, as thinking it would be a hindrance to the perfect Felicity to which they are arrived.

(23) *Moldavia*] I could never sufficiently admire, as often as I look'd into Maps of *Hungary*, whence it was that the Limits of *Walachia* and *Moldavia* are so absurdly and erroneously mark'd in them. Nor have I seen one ancient or modern Map which does not abound with gross Mistakes. So the Towns *Kili* and *Akkierman*, vulgarly

the whole country, the strong cities of *Kili* (24) on the *Danube* and *Akkierman* (25) near it on the *Euxine* sea. By this means he not only prevents the *Moldavians* from exercising piracy on that sea, but gets an opportunity of annoying, with frequent incursions, a Province often attempted in vain.

XV. The same year, under the conduct of the *Beglerbeg* of *Asia*, Some Cities of Asia are taken by Bajazet. His Fidelity to Caitebai are taken the famous cities of *Tarsus* (26), *Kursbunly* (27), and *Kosunly*. At *Adrianople* the great General *Giedyk Ahmed Pasha* is accused of treason, and put to death (28). About the same time, are sown between *Bajazet* and *Caitebai* King of *Myfr* the seeds of war, which after numberless battles, ended at last in the Subversion of *Caitebai's* Kingdom. They had long beheld one another with a jealous eye, but neither had dar'd to attack the other, believing both Empires so firmly establish'd as to be hardly conquerable by human counsels or strength. The *Othman* was superior in extent and number of armies, the *Egyptian* was strengthen'd by the yearly accession of *Chercaffian** Troops, the most warlike of all Nations. *Bajazet* indeed had a plausible pretence for a war, because *Caitebai* had not only receiv'd his brother *Jem*, but also supplied him privately with money (29) to enable him to raise new commotions. But as this did not seem a sufficient reason to engage his Empire in a war, he thought proper to hide his intentions,

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gaily plac'd in *Walachia*, are distant more than three hundred miles from the *Walachian* Borders, nor ever belonged to *Walachia*, but to *Moldavia*. I shall explain this more at large in another Place.

(24) *Kili*] *Cilia* by the *Moldavians*, the ancient *Lycostomos*, a City situate at the Northern Mouth of the *Danube*, larger and deeper than the other four. It is distant from *Galach**, a considerable Mart of *Moldavia*, on the banks of the *Danube*, thirty eight leagues, or hours.

(25) *Akkierman*] Formerly *Moncafter*, the *Olea* of *Herodotus*, now call'd by the *Moldavians*, *Czetate* alba* or *White Town*, which is likewise the meaning of its *Turkish* Name. It is a most antient City, and famous for the Exile of *Ovid*, from whom also a Lake near it, call'd *Ovid's Lake*, seems to have receiv'd its name from the later *Moldavians*. But of this I shall discourse more largely in another place.

(26) *Tarsus*] *Tarsus* of *Cilicia*, the Country as is believ'd of *St. Paul*.

Nº. 6.

(27) *Kursbunly*] Or *leaden*, but the following name *Kosunly* neither has any Etymological meaning, nor know I any thing either of the Town or its Situation. But there is another *Kursbunly* in the *Crim*, call'd *Κούρβυν* by *Herodotus*, or, as others will have it, *Chersonefus*, from which the whole Peninsula derives its name.

(28) death] *Giedyk Ahmed Pasha* was accus'd as is reported of a design to dethrone the Emperor, to make great alterations in the State, and of solliciting *Bajazet's* eldest Son *Ahmed* to rebel against his Father; but that his Innocence appear'd clear to the Sultan after his death, who often lamented that he had so rashly put to death, an innocent Man, an able Counsellor, and a famous General. Thus the Crocodile sheds his tears over the Victim slain by him.

(29) money] This seems to signify that Money which the Sultan of *Egypt* furnish'd him with for his Expences to *Mecca*.

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