

till a more favorable opportunity presented itself. This was shortly after offered him by fortune, and in a manner beyond his expectation. *Alaideulet* (30), a petty Prince of some Provinces in *Asia*, led by an unseasonable desire of increasing his dominion, endeavours to wrest certain Cities in *Asia* from the *Chercaffians** (31). By these being shamefully

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(30) *Alaideulet*] One perhaps of the *Persian* Princes of whom the *Turkish* Annals say nothing farther, though he left his name to his Territory, which some Maps corruptly ascribe to *Aladuli*. It is a Country shut in with the *Taurus* and *Antitaurus*, or *Cappadocia*.

(31) *Chercaffians**] The most noble of all the *Scythian* People, inhabiting a mountainous and rugged Country between the *Euxine* and *Caspian* Seas. They are by the *Russians* call'd *Czerkiesi Patigorigi*, and by that name distinguish'd from the *Cozacs Chercaffians**. For all the *Ukrain Cozacs* are in the *Russian* Tongue call'd *Chercaffians**, but chiefly those who dwell upon the Banks of the River *Donetz*, and live in *Slobods* or *Colonies*. But of these *Chercaffians** thus distributed into Colonies there are five Provinces, whose chief Cities are *Izium*, *Charcouia*, *Ochirta*, *Ribinska*, and *Sumy*. To these is added the most antient *Russian* City call'd *Czuchniow*, once the Fortress of the *Russian* Empire against the *Tartars*, when that Empire was contain'd within narrower Bounds. It stands upon the *Donetz*. The *Patigoric Chercaffians** acknowledge no Deity, have no Worship, no Religion. They have a thick Grove lying in a Plain surrounded with high Mountains. It is well water'd, and has a large Ditch thrown round it. Hither the whole Nation repairs about the End of *August*, as if to the *Olympic* Games, and institute a Traffic amongst themselves, by an exchange of their respective Commodities. Thus assembled, in compliance with a Tradition of uncertain Origin even amongst themselves, they consecrate and hang upon some Tree of that Grove the best of their arms. These they cleanse at their return the next year, and kissing them, restore them to their former place. Here without

any guard these Arms remain 'till they are eaten up by Rust or Time. Many Historians of these Nations have left it upon record that they were once converted to the *Christian* faith by the *Genoese*, then Lords of *Caffa*, but that after the taking 'of the *Crim* by the *Turks*, being depriv'd of their Priests, they relaps'd to their former Ignorance. In proof of this opinion it is alledg'd, that before the *Cabartai* were infested with *Mahometanism*, the Name of one *Peter* was highly reverenc'd amongst them, and that it was permitted to them to eat Swine's Flesh, from which some at this day abstain. They are under obedience to no Laws, have no Judges, assur'd that the Conscience of the guilty Person is a full and adequate Punishment. Formerly they were without all Learning, but not long ago some of them embracing *Mahometism*, were initiated in the *Arabian* Literature. The rest continuing in their old Gentilism, retain to this day their former Savage Manners. The whole Region is distributed into three Principalities, of which *Cabarta* is the head. They yearly remit to the *Chan* of *Crim-Tartary* two hundred young Men and a hundred Virgins by way of Tribute. These are not chosen at pleasure, but by Lot. Those of them who are even born amongst the *Tartars* have neither the face nor make of that People, and should a Man call them the most beautiful of all the Oriental People, he would not much transgress the truth. They are always devising something new in their Habits and Arms, in which they are so passionately follow'd by the *Tartars*, that they may well be call'd the *French* of the *Tartars*. Their Country is the School of Education for the *Tartars*, every Man of whom, who has not learn'd War and Behaviour, in this School, is reputed for

fully repuls'd and seeing himself unable to withstand them, flies to *Bajazet* for assistance, promises to stamp his name on his coin, and have him

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for a *Tentek*, a worthless insignificant Fellow. The Sons of the *Chans* of the *Crim*, the moment they see the light, are sent to the *Cbercaffians** for their Nourishment and Education. The Infant being brought into *Cbercaffia**, he who finds a Nurse for it, is call'd *Ata*, or the Sultan's Tutor, and ever afterwards he with his whole Race has an exemption from Taxes, because he has a sort of Fraternity with the Sultan. Wherefore it is earnestly sought by all the *Cbercaffians**, that a Wife or a Sister may once at least give the breast to the *Chan's* Son, and thereby purchase a freedom from Tribute. This is often attended with violence. A Man who is stronger privately or forcibly entering the house where the young Sultan is nurs'd, and having seiz'd his Person immediately carries him to his own House, and delivers him to a Wife or a Sister to suckle him. The two years in which he is at Nurse affords more than one instance of this kind. The Prince when he is grown up is carefully taught to ride, shoot with arrows, to bear arms, together with the whole Science and Equipage of War, and then sent home. Women are here esteem'd noble from their having small Fingers and short Feet. But a Virgin who is so corpulent, and has unsizeable Feet or Fingers, be her Birth ever so illustrious, is reputed ignoble, nor without a very large Fortune, has any chance for a Husband. Wherefore a Girl of seven years of age is brac'd in with an Iron Girdle of four or five Fingers breadth, her feet are cramp'd with wooden Shoes, both which Engines she is oblig'd to wear till she is full grown. So that what is effected by the *French* Women with Whalebone and other Arts with no small pain, is here acquir'd without any trouble in a tender age, and enjoy'd with ease the rest of their Lives. Neither the Boys nor Girls ever lie on a bed, but on Planks or Pavements cover'd with Hay or Straw, to prevent their grow-

ing fat, or effeminate, which they not imprudently conclude, is attended with sloth and cowardice. The People are so valiant and strong, that by the confession of the *Tartars* themselves, as ten *Crim*s are more than a match for fifteen *Bujakians*, so five *Cbercaffians** are more than equal to ten *Crim*s. Of this Fortitude I shall give my Reader only one instance which happen'd about six years ago, and is not much unlike those exploits for which the old *Gracians* were so renown'd. When the annual Tribute due to *Selim Gierai* then *Chan* of the *Crim* (a Person of great wisdom and valour, an old Soldier,) was not paid, the following year sent his Son *Shabbaz Gierai* Sultan to demand the Captives for both the years. He was honourably receiv'd, as coming with no formidable Retinue, and had the Tribute immediately put into his hands by the Seniors, as due. But he had by chance seen a most beautiful Daughter of a *Cbercaffian**, whom, not appearing in the List of the Captives, he forcibly seizes contrary to custom, and carries off to his own House. Her Brothers, two very brave Youths, dissembling at first the sorrow occasioned by this accident, comfort their Father, and assuage his grief with the flattering Prospect of her one day rising to the honour of the Sultan's bed. But waiting their opportunity, they at last unexpectedly break in upon the Prince, secure and alone with the ravish'd Virgin, his Guards being partly dismiss'd and partly drunk, stab both him and their Sister, and kill the Guards to a Man. The Sultan's Father hearing of the Fact, suppresses his resentment, and declares that the *Cbercaffians** had done well in punishing a Man, who had thus attempted a rape upon a Virgin seiz'd contrary to custom. To him being dead succeeded his eldest Son *Deulet Gierai*, a little after dethron'd by the Grand Seignior, and sent into Banishment. But *Caplan Gierai*

him mention'd in the publick prayers, and thus subjects his territories to him as a fief. On these conditions, *Alaideulet* obtaining some auxiliary

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Gierai his successor and younger Brother, by leave from the *Othman* Court, marches against the *Cbercaffians** at the head of eighty thousand *Tartars*, threatening them with entire destruction. Having cross'd the *Tanais* he was joyn'd by fifteen thousand *Cubanensians*. Prince *Cabarta* receiving the news of this expedition, retires with seven thousand foot and three hundred horse to the top of a high Mountain adorn'd with the Ruins of a very large and ancient City, and fortifies the Clefts of the Walls with trees and ramparts of Earth. *Caplan Gierai*, sensible of the difficult attack of this Mountain (which had but one avenue) sends a trusty Messenger to the Prince to tell him that the Sultan had undertaken an expedition against the *Usbeks*, and desir'd three thousand of his *Cbercaffians**, that besides, himself wanted a personal Conference with him, and therefore desir'd him to come down from the Mountain. *Cabartai* perceiving the deceit of the Enemy, answers the Messenger, that he was now confin'd with a severe Fit of the Gout, but that within three days he would either on horseback or in a Litter (they have those with two Wheels) attend the Sultan. The Messenger being gone, *Cabartai* calls the *Cbercaffians** together, and thus addresses them.—“What is your opinion, Country-men, concerning the present posture of our affairs; Do you think it best for us to deliver our selves in chains to the Sultan, to be slaughter'd by him, our Wives and Children to be carried into perpetual Slavery, or like our selves, to conquer or die? If we die, we shall prevent the detestable sight of a Tyrant raging over us; if we overcome, the consequence will be the delivery of our selves by one stroke from the insupportable cruelty of the *Tartars*.”—Their Answer was unanimous, that it was better to die than to put themselves into the hands of the Enemy; upon this he obliges them

to their Resolution by the accustomed oath taken by their Swords and Arms. Things being thus settled, *Cabarta* in the evening sends one of his Men to the *Chan* to tell him that his Gout was now easier, and, that the next day he would attend him as a suppliant with the Seniors of his army. *Caplan Gierai*, transported with this Message, order'd his Horses to be turn'd to pasture, and resolves to dedicate the whole Night to Rest. The *Cbercaffians**, acquainted with what pass'd in the Hords of the *Tartars*, bind the Bark of Trees into little Bundles well pitch'd, and tying them to the Tails of their Horses drive them down with great silence to the *Kosh* or Tents of the *Tartars*, and there put fire to the Bundles. The Horses, terrified at once with the flame and the pain, run with the utmost precipitation, and in a very dark night, throw themselves like Lightning among infinite numbers of *Tartarian* Horses, who likewise terrify'd, break their fetters, and with great noise disperse themselves every where. The *Tartars* awak'd by this noise, neither see nor hear any thing but the Flames flying over the Plain, (for either the darkness or their fears prevented them from seeing the Horses) and thinking fire was come from Heaven, the Foot like men out of their senses run about indisorder. The *Cbercaffians** seeing this, quit all Arms besides their Swords, and kill every Man they meet, so that 'till the morning appear'd it was rather a Butchery than an Engagement. When it was day the *Cbercaffians*, gathering together almost a 100000 Horses of the Enemy, with the Loss of scarce five Men, return back in triumph. The *Cubanensian Tartars* fall on the other dispers'd *Tartars*, and put them to the Sword the two following days. For they had follow'd the Sultan by compulsion, having always before liv'd in strict friendship with the *Cbercaffians**, *Caplan Gierai* escapes with a handful of his

liary forces re-attacks the *Cbercaffians**, and after several battles fought with various success, takes from them *Giullek* (32), *Sues*, *Adana*, *Kaisarie*, and *Antab*. *Caitebai* perceiving *Bajazet*'s policy in designing to weaken his forces by the sword of another without hazard to himself, thinks he should use the same method, and opposes *Kiorshab* his neighbour to *Alaideulet*. These two petty Princes, supported by the aid of both Sultans, contend for some time with such doubtful fortune, that it was hard to determine which had the advantage. Whence it happen'd that these Countries were subject sometimes to the *Cbercaffians**, sometimes to the *Othmans*.

XIII. Taught by these events, *Bajazet* finds the dominion of the *Cbercaffians** in *Egypt* could not be subverted by arms, nor so flourishing an Empire weaken'd, unless their Country was destroy'd, and the way shut up by which they were wont to convey into *Egypt* so many forces every year. Wherefore pretending to make peace with the Sultan of *Egypt*, he recalls his troops, and in the year 889, in the month of *Jemaziul achyr*, unexpectedly invades *Cbercaffia**, overruns the Country, and carrying off a great number of Captives, shuts up the

HIS Expedition into *Cbercaffia**

II 889
A C. 1484.

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his Men into the *Crim*, leaving behind him forty thousand slain, and the rest all dispers'd. Accus'd to the Court of *Constantinople* of Rashness and Imprudence, he is depos'd from his dignity, and sent in banishment to *Yanopolis* a Town of *Mysia*. *Deulet Gierai*, an exile in *Chios*, who commanded the *Tartarian* Cohorts in the last engagement with the *Russians*, was appointed his Successor. But of what esteem the *Cbercaffians** are with the *Turks*, may be guess'd from the Price which the Sellers put upon their Captives. They value them in the first place, because their Virgins are more beautiful than all others, better proportion'd in their Bodies, capable of Instruction, and of great modesty, and their young Men, as they think, more sharp in their Wit, and capable of making the best artificers. The next in their esteem are the *Polanders*, then the *Abazâ*, then the *Russians* for the hardness of their Bodies and their enduring of Labour, which considerations often send them to row in the Grand Signior's Gallies, then the *Cossacks*, then the *Georgians*, and last of all the *Mengrelians*. The *Germans*, *Venetians*, and *Hungarians* (whom they are wont to call by the same name of

Nº VII.

Ifrenk) are by them thought incapable of all drudgery, by reason of the softness of their Bodies, and the Women of giving pleasure proper to their Sex from the hardness of theirs. So that were Slaves produc'd in the Market out of all these Nations of the same age, strength, or beauty, a *Cbercaffian**, Man or Woman, would be sold for 1000 Imperial Crowns, a *Polander* for 600, an *Abazâ* for 500, a *Russ* or a *Cozac* for 400, a *Georgian* for 300, a *Mengrelian* for 250, a *German* or *Ifrenk* for still less. But in *Egypt*, *Cbercaffians** and the *Abazâ* are sold at double value, because there they alone succeed to the Rights and Properties of their Masters, even in prejudice of the legitimate Sons. This indeed is against the precepts of the *Koran*, but is nevertheless allow'd from a singular and superstitious belief of *Josepb*'s praying to God whilst he was a slave in *Egypt*, that that Nation might be in perpetual subjection to Slaves, which by the secret judgment of God afterwards came to pass.

(32) *Giullek*] This and the rest that follow, are Cities of *Syria*, unknown to no *European* Travellers into the East, except *Giullek*.

L 1

entrances

entrances of the Mountains (33), by which it is surrounded, with Castles, and entirely hinders the Inhabitants from coming out. The nursery of soldiers being thus obstructed, *Caitebai* seeing his own daily diminish, and his Enemy's forces increase, is said to fall sick with grief, and shortly after he dies.

Other Expeditions.

H. 890.

A. C. 1485.

XVII. The same year, *Abdullah*, *Bajazet's* son, Prince of *Iconium*, departed this life. In 890 he sends an army into *Moldavia* to the great slaughter of the Inhabitants, and the next year subdues again the rebellious country of *Varsak*.

He afflicts the Moors in Spain.

H. 891.

A. C. 1486.

XVIII. Whilst the *Othman* affairs thus flourish'd in the East, the *Mahometan* Religion receives a grievous check in the Kingdom of *Endelos* (34). After several defeats, the Musulmans are every where expell'd, put to the torture, and compell'd to abjure their religion. In this distress they send ambassadors to *Bajazet* to set forth the rage and cruelty of the *Spaniards*, and from him, as head of the *Mahometan* commonwealth, to desire assistance. *Bajazet* readily grants their request; and to perform his promise, sends the next summer a great fleet into the *Mediterranean* under *Kiemal Ali Pasha*, who defeats the fleet of the *Christians*, lays waste the Island of *Malta*, and plundering the maritime countries of *Spain* and *Italy*, returns laden with spoil.

Subdues Bosnia and Croatia.

H. 894.

A. C. 1489.

XIX. Flush'd with this success, he resolves to try his fortune again with the *Christians*. Wherefore in the year 894, he sends General *Yacub* with an army into *Croatia* and *Bosnia*, to subdue there what still oppos'd the *Othman* dominion. After he had taken several castles and march'd triumphantly over the whole region, he meets the *Christians* in arms, and defeating them with a memorable slaughter, sends many noble prisoners with their leader *Jeneral yami* (35) to the Emperor. The same year *Bajazet* marries his daughter to *Abmed Myrza* (36) *Ogyrogli* (37).

XX. In

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(33) of the Mountains] At this day the Mountains of *Arzirim*, *Demurcapu*, and *Derbent*, that is, the Iron Gate or Guard in which *Tomyris* Queen of *Scythia* intangled *Cyrus* King of *Persia*, and, as it is said, cut him off with his whole army.

(34) *Endelos*] *Andalusia*. By this name is all *Spain* call'd by the ancient *Turks* which fell under the dominion of the *Moors*, probably from the first Province, they seiz'd. But at this day the *Turks*, as well as we, distinguish *Spain* into two parts, *Spain* and *Lusitania*, call'd by them also *Portugal*.

(35) *Jeneral yami*] This is the most famous Count *John Torquatus*, whose

fate is so differently related by *Christian* and *Turkish* Writers. The first say that he dy'd in this engagement amongst the thickest of the Enemy, not vanquish'd, but tir'd with victory; the latter make him to be taken alive, nor know we which to believe.

(36) *Abmed Myrza*] That he was either a Relation of the King of *Tibris*, or illustriously descended, is plain from the Surname *Myrza*. For although the Etymology of this word is unknown (unless you should derive it from *Myr* a Prince, and *Zad* to denote a Race, born as it were of the Essence of the Forefathers, or *Zad* a Son) it is nevertheless certain and confess'd, that this name never is, or can

XX. In the year 895, the King of *Azerbejan* Sultan *Yacub* dies, whose death proves the destruction of many others, by being the occasion of
Expedition
into *Ira*
1st 895
A C 1490.
terrible

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can be, given by the *Tartars* to any Person who has not receiv'd an immemorial Nobility and some Hord from his Ancestors by hereditary Right. The Reader will perhaps wonder how the memory of a Nobility can be preserv'd among a People so barbarous, and strangers equally to politeness and learning, especially since it is confess'd that no part of History lies in greater confusion and disorder than Genealogy. But it is a thing clear and beyond all controversy, that no Nation in the World more accurately enumerates their Nobility and the Series of their Ancestors than the *Scythians*. For it is a Law with them sacred and inviolable, that no *Tartar*, who is not descended from the first races of the Nobility, can obtain the appellation of *Myrza* or *Noble*, though he should alone retrieve the whole Nation from destruction, or recover a lost battle, or perform any the like actions exceeding human power; nor can a *Cazan* or *Cosb* (so they call ignoble families) by gift or purchase acquire a Title. So that the Races which have stood from the beginning distinguish'd with nobility, enjoy it singly and for ever. Of these you will hardly find a hundred in all *Scythia*: *Crimly*, *Orakogly*, and *Orumbetogly*, are the three great Branches. Of the two last I shall speak hereafter. The *Crim*s are subdivided into two Branches, the *Skirini* and *Myrza*. The first, though they are of the same stock with the latter, are accounted more noble, because to their suffrage the Election of a *Chan* is committed, as that of the Emperor of *Germany* to the Electoral Princes. As their Race is widely dispers'd over the *Crim*, the *Chan* deposes four Seniors with authority over the rest. These only have power of electing and confirming the *Chan*, of deciding Causes, and governing the Commonwealth; and this power is so great, that without their Voices neither can the *Chan* when he is elected be received, or do any act of Royalty. His

only power in such case is to depose the disagreeing and obstinate *Skirini*, and substitute others in their room, who nevertheless seldom contradict the Acts of their Predecessors, as they are of the same Race and Family. Formerly, while they retain'd their freedom, upon the death or expulsion of a *Chan*, they elected at pleasure one of his Sons or Brothers (but still with regard to the *Jengizian* race) and confirm'd him with peculiar ceremonies. But being now subjected to the *Turks*, they are oblig'd either to obtain a confirmation of the *Chan* elected by them from the *Ottoman* Court, or receive one sent from thence. The Ceremonies of their confirmation are very singular. They have an ancient and square piece of Tapestry, destin'd, they believe, to this use by *Jengisban*, and now almost eaten up with time and rottenness. In the middle of it they order the new elected *Chan* to sit down, whilst all bare headed cry as loud as they can, *Cop yasha*, or, in our way of speaking, *long live the Chan*. After this, the four senior *Skirini* take the Tapestry by the four corners, and railing the *Chan* upon it, proclaim him *Chan* of all the *Tartars*. The other *Myrza* likewise had formerly large Possessions, but are now, except a few, all extinct. For in the Reign of *Selim II.* Emperor of the *Turks*, all the *Myrza* (the *Skirini* excepted) rebell'd against their *Chan*, *Mengily Gierai*, and dethron'd him; but at the intercession of the *Skirini* they again receiv'd, and saluted him *Chan*. He, to revenge this injury and prevent any future rebellion, at first suppress'd his resentment, and publish'd an Amnesty. Two years after he made a great entertainment, and invit'd all the *Myrza* to it. He regal'd them with great magnificence, and protracted the Banquet till Midnight, when all of them, made drunk with sweet Wine and *Boza* (a kind of liquor amongst the *Tartars* made of Millet-seed,) were by his orders put
into

H 901
A. C. 1496.
H. 902.
A. C. 1497.

terrible dissensions in that Kingdom. *Bajazet*, as well as the King of *Egypt*, *Caitebai's* Successor, are concern'd, every one striving to seize the Provinces destitute of a Governour. So the Armies, though the Trumpet silently sounds to battle, engage, and the victorious *Turk* for six years roams into almost every corner of *Asia*. At last, after many conflicts in the year 901, all those countries, for which *Bajazet* and the *Chercassians** had hitherto contended, are annex'd to the *Othman* Empire. In the year 902 the *Rhodians* are defeated with great slaughter by the *Turkish* General *Nasubeg*. At the same time *Abmed Myrza*, whose fidelity *Bajazet* had purchas'd seven years before with

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into Waggon to convey them home, but in the way they were murder'd by Soldiers plac'd for the purpose, whilst they lay wallowing in their intemperance. This Tragedy has quite destroy'd the Race of the *Myrza* within the *Crim*, and reduc'd it to a few who were then abroad. But the other Nations of *Scythia* have their *Myrza* still, chiefly in *Bujak*, the *Bessarabia*, of the Ancients. The Daughters of these *Myrza* marry to none but a *Myrza*, but the Sons have the privilege of marrying Slaves, and their Children are as legitimate as if they were born of a female *Myrza*. The Betrothing and Nuptials are attended with peculiar rites. When both Parents are agreed upon the marriage of their Children, the Bride's Father orders a little house to be built, with the door opening into his own bed-chamber, and with a window so small that it will scarcely receive the head of a Man. Through this it is permitted to the Bridegroom to kiss his Bride in the night, and to concert measures with her concerning her escape. The Parents and Brothers are careful spies upon the Bride, whilst the Bridegroom endeavours to convey her off either by stealth or force. It often comes to a skirmish, but only with Fists and Whips call'd *Camchi**, and the Bridegroom, if taken, is not dismiss'd without a ransom. But if in the scuffle the Bridegroom can come at the Bride, he boldly enters, carries her off, strips her little Lodging, and retains whatever he finds in it for a Dowry. Her Brothers pursue her thus taken away at-

tended by their Relations, and if they can lay hold of her before she arrives at the Bridegroom's Pavilion, he is either to redeem, or accept, her without a Portion. But the moment she reaches his Tent, the War ends in a Marriage. Things are told of the Daughters of these *Myrza* equally memorable and worthy of admiration. When they become Women, and have their monthly fluxes, let them have been ever so strong and healthful before, they are immediately seiz'd with a sort of Lunacy. This gives great joy to the Parents, who congratulate each other upon it as an evident token of Nobility, and an acquittance of the Mother from Adultery, of which she would stand accus'd should her Daughter miss of this indisposition. An entertainment is immediately provided, to which all the Daughters of the *Myrza* are invited. This Ceremony being over, the Lunatic Virgin, is oblig'd to dance three days and so many nights to the sound of a Monochord (taken notice of by *Pliny*) without any refreshment from eating, drinking, or sleeping, till she falls down as one dead. The third day they set before her Meat and unseason'd Broth made of Horse flesh, with which when she is refresh'd she is again call'd to the Dance. This exercise being thrice repeated, her Malady immediately goes off, and troubles her no more during her life.

(37) *Ogyrogli*] i. e. Son of a happy Omen, from *Ogyr*, happy Omen, and *Ogul* Son. It signifies also, Son of a Thief.

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the marriage of his daughter, on pretence of hunting, goes out of *Constantinople* and flies to *Tybris* (38), where he is chosen King.

XXI. The next year *Bajazet* lays at *Constantinople* near *Eski Serai* the foundations of a *Jami*, Hospital, *Taalimchane*, and School, which are finish'd in eight years. In 905 he moves with great forces into *Greece*, and in the first assault takes *Anebach*, and the next summer on the 4th day of *Mubarrem* becomes master of *Mothone* by storm, and *Coroni* by surrender. In 907, the *Ifrenji* with a great fleet besiege *Mitilin* (39), but fifty Gallies coming to the relief of the besieged, they retire. About the same time, *Bajazet* having made peace with all his neighbours (40), orders the soldiers, tir'd with so many expeditions, to rest and exchange their martial toils for the pleasures of the city.

XXII. But how dangerous to this Empire is repose, the transactions about this time in *Asia* plainly demonstrate. *Sheitan Culy* (41), a Magician

Wars with the
Venetians in
Greece, and
makes peace
with his
Neighbours

H 907
A C 1501.

Sheitan Culy
infects the
Persians with
his Heresies

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(38) *Tybris*] By the moderns call'd *Tauris*, once Metropolis of the *Persian* Empire, and now to be numbred amongst the chief Cities of *Persia*.

(39) *Mitilin*] *Christian* Writers relate that the *Mitylene* was besieg'd by a *French* fleet. This I easily believe, since the *Turks* call all the *Western Europeans* *Ifrenj*.

(40) with all his neighbours] The Peace made between the *Turks* and *Venetians* by the assistance of one *Andreas Grittus*, then a Slave in the Court of *Bajazet*, by which *Leucas* and *Neritus* were restor'd to the *Turks*, and *Cephalonia* to the *Venetians*.

(41) *Sheitan Culy*] i. e. Servant or Slave of Satan, the first Hæresiarch amongst the *Mahometans*. The *Turks* gave him this name from a belief that he was a Magician and Conjuror. The *Persians* on the contrary affirm him to be a most learned Man, and full of a divine Spirit, who not only corrected the *Koran*, but prov'd his Doctrine by Miracles, and from thence he has obtain'd from them the name of *Sofi* or *Sopbus* (i. e. wise.) The *Persians* and *Turks*, with no less disagreement, relate the story of the propagation of his doctrine. For the *Persians* say, that *Sofi* being expell'd the *Othman* Dominions by *Bajazet*, retir'd to *Ismail* King of *Persia*, and there whilst he exercis'd the function of Præceptor to his Children, especially in *Mathematicks*, finish'd the Correction and genuine Interpretation

Nº. 7.

of the *Koran*, and drew the King and the Nobles to his Sentiments. But as neither his Preaching nor Exhortation could gain the common People, he obtain'd a Mandate from the King signifying, that whoever resisted his Doctrine, if rich, should forfeit his Wealth and Honour, if of inferior condition, his Life. *Persia*, mov'd with the terror of this Edict, saw her Sons in multitudes running into the neighbouring Kingdoms, with the loss of their Riches and Estates, as in the last Century the *Huguenots* fled out of *France*. The King, struck with this flight of his Subjects, call'd the *Sofi* to him, and told him, that as for himself he was perswaded of the truth of his Doctrine, but could not on its account suffer his Kingdom to be depriv'd of its Inhabitants. The *Sofi's* answer was, that in this necessity where the Truth of Doctrine clash'd with the safety of the Publick, the proper recourse was to Miracles: that he had such confidence in God and the Prophet, that a Miracle would be granted to confirm and establish his Doctrine in the minds of the ignorant. Upon this the most learned Interpreters of the *Koran* were conven'd out of the whole Kingdom, when the *Sofi* deliver'd to them a Book, fair and unwritten, and said—"If ye have yet any doubt of my Doctrine, God will confirm the truth by a Miracle, such as was never

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" seen

gician, and a man full of diabolical arts, had now lurk'd some time near the Town of *Beg Basar*; and finding the people after a ten year's peace greedy

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“ seen or heard of before.” He then lodg'd in an old hollow Tree the Blank Book, and another of the *Koran* as formerly receiv'd. The Mouth of the Hole, through which the Books were convey'd, was secur'd with Iron hoops, which had three Seals put to them, of which the King kept one, and the adverse party the two others. He offer'd under the Tree publick prayers every day, and on the fortieth order'd the Seals to be broke open, and the Books to be drawn out. The unwritten Book was found fill'd up from beginning to end, and entirely agreeing with the copy revis'd by himself: the old Copy was every where defac'd in the Writing, and only the Margin left untouched. On sight of this all the whole Company cry'd out, *Allab, Allab, God, God*, and immediately embracing the Doctrine deliver'd by the *Sofi* as true and free from all suspicion, sought every where for the ancient Copies of the *Koran* and committing them to the Flames, transcrib'd new ones from this miraculous Book. They moreover chang'd the Character; for whereas the older Copies of the *Koran* were written in *Nisibi* (retain'd by the *Turks* to this day) it was his order that all the *Korans* from that day should be transcrib'd in *Taalik*, to distinguish the genuine from the spurious copies. Thus the *Persians* tell the story, whilst the *Turks* give it quite another turn. For they say, that *Sheitan Culy*, whilst he was Preceptor to the Sons of *Ismael* King of *Persia*, led the youngest Son (whose name I have forgot, for I am oblig'd to rely on my memory for several things transcrib'd from the mouths of the learned *Turks* and other Monuments, now sacrific'd to the Malice of Fortune) frequently into a Wood, and shew'd him an old Plane Tree, with command, that if at any time his Father should bid him name a Tree to him it should be that. In this Tree he had lodg'd a year before the Book of the *Koran*, as reform'd by himself, writ in an unknown but elegant Cha-

rafter, and another transcrib'd from the receiv'd copies, but all foolishly blotted. The Hole of the Tree was so stop'd up by Nature and magical Arts, that no traces of it appear'd. The *Sofi* being afterwards severely chid by *Ismael* for the sedition rais'd by him, had recourse to his premeditated fraud, and offer'd to confirm his Doctrine by a Miracle. The King upon this offer call'd Multitudes together to witness the Miracle. The Conditions were, that if the Truth had the confirmation of a Miracle, all without exception should be oblig'd to receive it, if not, Death should be the portion of *Sheitan Culy* as an Impostor. All, as ignorant of the Fraud, consenting, the King went out to the Grove attended by numbers of learned Men and of the common People. The Impostor addressing himself to the King, that all suspicion of fraud, says he, may be remov'd, order your little Son to show you any Tree he shall please. This being approv'd by both King and People, show me, said the King to his Son, some Tree in this Grove. The Boy, as he had been instructed, pointed to the old Plane Tree, and immediately the stoppage being remov'd from the cavity of the Tree, *Sheitan* convey'd the unwritten Book and the old *Koran*, as is before said, into the Tree, and after the mockery of hypocritical Prayers, left them both there, the Hole being secur'd by Iron Plates and Seals. On the fortieth day, the People again came to the Tree, when the Impostor (with bare hands and previous Prayers to remove all suspicion) went to the Hole, and taking out, not the Books last put in, but two others plac'd below them. He then held them up to the People, and ask'd whether they were not the same put in by him in their sight. The Binding and Shape being exactly correspondent, the People answer'd, they were the same, and upon the delivery of them into their hands, found the Impostor's unwritten Book fill'd with

greedy of novelties, in the year 916 vends his long meditated heresy in the *Koran*, supports it with miracles, and therewith so bewitches the credulous vulgar, that in a short time he is able to bring an army of followers into the field. Whereupon *Bajazet* instantly sends *Ali Pasha* with forces to disperse these riotous assemblies; who vanquishing the Impostor in battle, forces him to fly to *Ismail Shab* (42), where

H 916
A. C 1512

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with fair Characters, and comparing it with the new *Koran*, discover'd every where a perfect agreement. *Aziz allah*, or glorious God, was now the Cry; and when the old *Koran* was found foully stain'd with Ink, they again cry'd out, *Hak allah*, *Subhan allah*, just God, merciful God. To suppress for ever all suspicion of his fraud, the *Turks* say the *Sofi* so bewitch'd, *Ismail* by his Incantations, that he order'd the Tree to be immediately burnt, on pretence of hindring any superstitious Adoration of it by the People. Thus, say the *Turks*, the Impostor propagated his Religion amongst the *Persians*. From that time the *Turks* and *Persians* have fiercely disputed about Religion. The Summ of the Controversy lies in this, that the *Persians* pursue with the most direful imprecations three of *Mahomet's* Successors, *Ehubekir*, *Omer*, and *Othman*, and call them Impostors, Falsifiers, and Robbers, and acknowledge only *Ali* as true Successor of the Prophet, who they pretend was murder'd in a *Jami* by the treachery of his Collegues. The *Turks* acknowledge all four as the Prophet's true Successors, and pay an equal respect and reverence to their Memories. Another Cause of quarrel between the two Nations is, that the *Turks* as soon as they rise out of their Bed, before they perform their *Sabah Namaz*, are oblig'd by their Law to wash their Feet with water, and after they have put on their *Mest* or Shoes, to rub them with their hands. The *Persians* on the contrary think it sufficient only to rub the foot with the bare hand, at their rising, and that any other washing is needless. This Controversy, trifling as it may seem, is thought

of consequence enough to set the two Nations at enmity, and engage them in the blackest reproaches and injuries against each other. The *Turks* call the *Persians*, Blasphemers, Impious, Infidels, *Kyzil bash*, or Red-heads, and say they are worse than the *Christians*. The *Persians* in their turn retort the same opprobrious names upon the *Turks*. And to such height is this enmity carried between the two Nations, that whereas the *Turks* firmly believe that for every Enemy of a different Religion (Subjects being put upon another foot) slain by them, God will amply reward the Service: in this computation they make one *Persian* slain equal to seventy *Christians*. Hither we are to refer the manner us'd by both Nations in sending Ambassadors. The King of *Persia*, when he sends one to the *Turk*, amongst other Presents, first offers him the *Koran*, as well to boast the Truth of his Law, as to engage the *Turk* to the reception of it by this, as it were, silent Preaching. The Sultan after he has receiv'd the Ambassador, and heard a Recital of the Presents read to him by the *Reisful Kiutab* (vulgarly the *Reis Efendi* or first Chancellor) when the name of the *Koran* is mention'd he kisses his own, plac'd by him on a Cushion, then reverently returns it to its former place, by this ceremony silently asserting the Truth of his own *Koran*, and the Falsity of the *Persian*.

(42) *Ismail Shab*] King of *Persia*, Cotemporary with *Bajazet*, the fierce and everlasting Enemy of the *Othman* Race. His superior Knowledge has plac'd him amongst the most learned Princes, and probably procur'd him the Sirname of *Sofi*, or the wise. †

† He was Founder of the present Royal Family of *Persia*, and from him they have retain'd the name of the *Great Sophy* to this day. But of this, and other the like observations, more largely in the additional Notes.

meeting with more liberty to spread his poison, he turns the King with the whole Nation from the true paths of the *Koran*.

Bajazet designs to deliver up the Empire to his Son *Abmed*.

XXIII. About the same time, whilst *Bajazet* in the midst of peace, was rolling in pleasures, the inconveniences of approaching old age, and the sharp pains of the Gout in his hands (43), contracted by luxury, inspir'd him with a resolution of imitating the example of his Grandfather, and voluntarily resigning the Empire. To this end, he sends for his eldest Son *Abmed*, whom he had set over *Cony*, declares him Heir of the Empire, and chuses to lead a private life at *Magnesia*, the place of his Grandfather's retirement.

Selim resenting it, is defeated by his Father.

XXIV. But having discover'd his intention before he had gain'd the great men to *Abmed*'s interest, it does not succeed to his wish, and what he designs to be for his advantage, turns to his detriment. For *Selim*, who was Governor of *Trapezond*, hearing of these transactions, with the forces of his Province, crosses the *Pontus*, marches to *Adrianople*, and that he might not alienate the Minds of his People by the name of rebellion, pretends he is come to pay his duty to his Father (44). From hence with twenty thousand men he goes directly to *Constantinople*, hoping the Janizaries, whom he knew to be in his interest, would join with him. *Bajazet* perceiving his Son's designs, assembles what forces happen'd to be at *Constantinople*, and bravely meets *Selim*, in the month *Jemaziul ewvel* of the year 917, near *Chorlo** at a Village call'd *Ogrifs*. The battle is long doubtful, but at last *Selim* is vanquish'd and forc'd to fly. *Bajazet* forbids all pursuit, hoping, as he said, his son would lay aside his fierceness, return to a sound mind, and be convinc'd by this fatherly correction, that God approves not the rebellion of children against their Parents. But if he would not even now repent, he should be left to the divine wrath, which never suffers rebellious Sons to go unpunish'd. Thus *Selim*, escaping by the goodness of a father, comes to *Varna* (45), and from thence sails to *Kaffa*, a maritime Town of *Crim-Tartary*.

H 917.
A. C. 1511.

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(43) Gout in his hands] The *Christians* say it was in the feet that *Bajazet* was troubled with the Gout. Both perhaps right, since this distemper generally visits both hands and feet.

(44) To his Father] The *Turks* are enjoyn'd by their Law to visit their Country and Parents, if in their power, after a long absence from them. And to neglect this is with them acting against a divine precept. From hence the Proverb, "To visit Country and Parents in due time, is not of less moment than a reli-

gious Pilgrimage to *Mecca*." For this reason, if any Servant asks leave from his Master to visit his Country, the Master cannot deny him; or if he does, is chargeable with the Sin, and not the Servant. This was *Selim*'s pretence when he had only in view the dethroning of his Father. For since *Bajazet* had ascended the Throne, *Selim* had not once seen him.

(45) *Varna*] A City of *Pontus*, memorable by the defeat and slaughter of *Uladislaus*, King of *Hungary* and *Poland*.

XXV. Freed from this danger, *Bajazet*, who reflected not that Crowns are given by God and not by man (46), thinks of meeting of no farther obstacles to his conferring the Empire on whom he had intended. Wherefore he again sends to *Ahmed*, telling him, his Enemy and Rival was conquer'd and expell'd the bounds of the Kingdom, and therefore he should come, and with universal consent take the crown with his father's benediction. *Ahmed*, more cautiously considering the offer, answers, that his father in vain attempted to confer this favour on him, since he knew not only the Janizaries, but all the great Men were inclin'd to *Selim*, and wish'd him alone Emperor, and therefore it was not a rival brother, but his adherents the soldiers, that he fear'd.

XXVI. *Bajazet* seeing *Ahmed* dislik'd his intention, and desiring to debar *Selim* from the Throne for his insolence and immoderate thirst of dominion, thinks of taking another course, and of deferring his purpose at present, in hopes of easily finding an opportunity to effect it. But it seem'd difficult to revoke his declar'd resolution of resigning, because whatever is said or done by the Sultans, is believed to be so firm (47), as not to be retracted on any human account. Wherefore he

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(46) not by man] Although the *Turks* affirm, that nothing, either of good or evil can happen without the will of God, yet it is their belief, that God can refuse nothing to a *Musliman*, seriously petitioning him according to the Oracle of the *Koran*, "O ye Angels, my Servant has touch'd me with Shame," or, "I am asham'd that I have not fulfill'd his Petition. Two things however are, according to them, never to be obtain'd by Prayers, Prophecy, and Empire. For these God will never grant to any other, since they are already limited by his Decree, Prophecy to *Mahomet*, and to none after him, and Empire to the *Ottoman* Race alone, which seems to be insinuated by many expounders of the *Koran*. Thus the subtle Impostor pronounc'd himself the last of all the Prophets, and destroy'd in all others the ambition of Empire. So that should a Man only hypothetically say, If God would grant me Empire or Prophecy, I would do this or that, he would be immediately thought to have deny'd God, and communicated with Infidels, which Sin is only to be abolish'd by the *Tajdid Iman*, or the renewal of his

N^o. 7.

faith, by which, as a new Convert, he is to appear before the *Imam* or Priest, and in the presence of two or three Witnesses declare the Profession of his Faith.

(47) to be so firm] Amongst the Sultan's most haughty Titles, that of *Zullullah*, or *Shadow of God*, holds the first Place, as it commands an obedience to his Edicts, as if they were divine, and never to be resisted. In proof of this opinion, I shall produce a particular which happen'd in my Father's time. As *Mahomet* IV. was marching his Army in *May* thro' *Moldavia* to the Siege of *Cambrice*, recollecting that it was the Season for ripe Cherries at *Constantinople*, he ask'd the prime Vizir, why Cherries were not brought to his Table. The Vizir immediately dispatch'd a *Capuji bassa* to the Prince of *Moldavia*, with command that he should instantly provide Cherries for the Emperor's Table. The Prince excusing himself, by saying, that no Cherries could then be had, nor hardly in *June*, the *Capuji bassa* reply'd, "O Prince, when the Emperor commands, there is no saying a thing is not, or cannot be done." Wherefore the Prince, to make himself believ'd,

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sent

he privately endeavours to induce the Great Men to petition him to alter his mind. But these, on the contrary, encourage the Janizaries, (to whom quiet, and a ten years pacific (48) Emperor, was ungrateful) to favour *Selim*, and easily lead, where they please, the soldiers thirsting, after so long a peace, for nothing but intestine wars and commotions.

When
home *Selim*,
of him
him to *Con-*
stantinople.

XXVII. The Great Men privately send Letters to *Selim*, acquainting him that they have all unanimously resolv'd, to salute him Emperor, and not suffer *Bajazet* to depart from his declaration of resigning the Crown. Terrified perhaps by his former danger, *Selim* at first refuses his consent, and tells the Conspirators, that indeed he is so far from despising the Throne offer'd by them, that he is ready to shed his blood for any, even the meanest soldier, but is unwilling to do any, the least thing contrary to his father's pleasure, especially since he had been taught by late experience, that the hand of God is against him. The Janizaries receiving this answer, repeat their instances to *Selim* by *Zemberekchi* Pasbi* (49), affirming they would all bind themselves by oath, not to desist, till they see him rais'd to the Throne, even against his father's will. Persuaded at last by these promises, *Selim* departs from *Kassia* with a few attendants, and under the former pretense, goes to *Constantinople*. On news of his arrival, the Janizaries flock together in Companies in the streets, and joyfully meet him at the Gate *Top Kapu* (50). *Selim* surrounded with a band of these, enters the City, and goes into

ANNOTATIONS.

sent by the *Capuji basba* some Branches of Cherry Trees yet in the blossom; on sight of which, *Mahomet* is said to have cry'd out, *Gaur wilaieti foub imysh*, "the Regions of the Infidels are cold," which admits of two interpretations, either of the natural coldness, or of any thing execrable and contrary to the *Mahometan* Religion.

(48) ten years pacific] That Peace and Quiet are not for the Interest of this Nation, has been prov'd by constant experience. Wherefore if they have no foreign Enemy upon their hands, they turn their rage against the Emperor, and like Crabs devour one another. To this purpose, they have a saying, *alberekitul berekiet*, Motion is Happiness, that is, every Alteration brings with it some Happiness. For besides their natural propensity to commotions, which prevents their having almost any peace amongst themselves, they are by their Law commanded to keep no long

peace with the *Christians*, or any other Nation not believing in *Mahomet*. This would at once hinder the propagation of their Religion, and give occasion for everlasting civil dissensions. The *Turks* here say only *Halizeman*, i. e. some time, but I compute it at ten years. *Christian* Writers agree with them, whilst they assert that *Bajazet* lay some time quiet under the confinement of the Gout.

(49) *Zemberekchi* Pasbi*] He was formerly Superintendent of the Battering Rams, and other military Machines, from *Zemberek*, an Engine to throw Stones, and *Basbi*, one that presides. This Office is now grown into disuse.

(50) *Top Kapu*] Etymologically the Gate of the warlike Engines. It is in the western part of the City, in the high road between *Ederne Capusi*, the *Adrianople* Gate, and *Sylliuri Capusi*, the *Syllebrian* Gate. In that Row are large Towers, where the *Turks* lodge their Gun-powder to be distributed out to necessary uses.

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the Mead *Embagche* (51), where the Janizaries had prepared Tents for him.

XXVIII. *Bajazet* is troubled at the news of this unexpected affair, and perceiving nothing could be done by force, studies to soften his son by gentle expressions. Wherefore on the eighth day, when he thought the violence of his ardor abated, he sends for his Prime Vizir, *Coja Mustapha Pasha* (52), and bids him in his name tell his son: "If my son desires to visit me, and obtain my benediction, why does he delay? But if under these proceedings he only conceals his impiety, why does he vainly spend the time?" The Vizir executes his commission, and with due adoration delivers the Sultan's commands. *Selim* perceives *Bajazet's* policy, and returns a no less ambiguous and acute answer, "Tell my Father, (says he to the Vizir) I will not in the least disobey his orders, and am ready to go wherever he shall send me, if he will but please to satisfy some doubts I have entertained concerning the present administration of affairs. *Sofi ogli* (53), a man of no account is risen up in the East, and with a sudden and swift progress, has laid waste the *Othman* Empire, carrying his arms as far as *Cæsarea*, whilst you instead of defending the Provinces, are an idle spectator of his victories. On the other hand, a *Chercassian** (54), of obscure birth and name, who ought to be prostrate under the sword of the *Othmans*, has made himself master not only of *Egypt*, but of many other countries in *Syria*, formerly subject to our dominion, and holds them even to this day, as if they were his lawful inheritance. To such contempt, the Majesty of the Empire, rever'd under our Ancestors, is fallen, and they, who formerly under the name of *Bajazet*, were fear'd as invincible Heroes by the neighbouring Nations, are now under the same name, as men unactive and effeminate, scorn'd and provok'd. Where is now the honour of the *Aliothman* Scepter! Where the military Discipline! Where the zeal of propagating the Law! Where the arts of Government! Is it thus, the Empire is enlarg'd? Is it thus, we deal with our enemies? Is it thus, the ardor of our hitherto invincible soldiery is preserv'd? Certainly by such methods our glorious Ancestors neither establish'd the Throne, nor extended the bounds of the Empire. These things duly weigh'd, let my father himself judge, whether they, who by their consent (55),

AN NOT A T I O N S.

(51) *Embagche**] Etymologically New Garden. It is a space of almost a mile in compass, but at present a Meadow where Horses go to pasture, and call'd by them *Chair*.

(52) *Coja Mustapha Pasha*] or Old *Mustapha*. A large Stone Exchange for the convenience of Merchants,

built by him at *Constantinople*, and which still retains his name.

(53) *Sofi Oglı*] *Ismail* King of *Persia*.

(54) The *Chercassian**] The King of *Egypt*.

(55) By their consent] The perfidious Son is seeking excuses for de-throning his Father, and putting him to death.

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“ or permission, or negligence, have been the cause of these mismanagements, can escape punishment? For unless a timely remedy be applied to these corruptions, we shall be oblig’d to ascribe the approaching and almost unavoidable ruin of our Empire to our sloth, and not to the bravery of our enemies.”

Bajazet returns to Selim, and retires to Dymotica

XXIX. The Vizir returning to the Sultan, and reporting his son’s answer, *Bajazet*, is said to reply: “ I too plainly see, my son’s business is not to visit his father, but right or wrong to seize the Empire. However that it is design’d for him by heaven, I am convinc’d by my dreaming (56) last night, that my Crown was by the soldiers plac’d on *Selim*’s head. Wherefore since I deem it impious either to attempt, or act any thing contrary to God’s will, in an humble resignation to divine providence, I lay down the Ensigns of Government, and will and command *Selim* to be by all saluted Emperor.” Accordingly he instantly acquaints *Selim* with his resolution, and desires his permission to live privately at *Dymotica*. *Selim* intreats his father to remain in the new Palace, for that he will be contented with the Empire in the old one. *Bajazet* still urges his request, alledging, one scabbar’d can never hold two swords (57). So prevailing at last, and taking with him the most precious things out of the Treasury, he departs from *Constantinople*, in company with *Yunus Pasha* (58) and a few friends, the 18th day of the month *Sefer* in the year 918.

H 918
A C 1512
Selim
Crown’d,

XXX. *Selim* with the Great Men attends his father to *Kuchuk* Cbekmeje** (59) two hours distant from *Constantinople*, talks to him about establishing the State, and as if he had a mind to expiate by his present obsequiousness his past disobedience, desires his Blessing. After which, he bids his father farewell, and returning to the Palace, receives the imperial diadem with the usual solemnities.

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(56) dreaming] The *Turks* are very superstitious about Dreams, and think, that the pure Soul of a Muselman foresees, and is admonish’d of some things in a Dream. They have a Book call’d *Vakaà namè*, or the Interpreter of Dreams, to which they apply on these occasions. But they say, *Dusk giorendè degil dur yoran dedur*, That is, the Event of the dream depends not on the Seer but the Interpreter. For this reason, as soon as any one says, I have had a Dream this Night, all the Company cry out, *Chair ola*, by which they think, that though the Interpretation of the Dream is of bad portent, yet it is now averted.

(57) Two Swords] He seems to have alluded to the saying of *Alexander*

the Great, “ That the World could not be govern’d by two Suns, nor with safety to its State be subject to two Emperors.”

(58) *Yunus Pasha*] From the Hebrew, *Jochanan* or *John*. So *John* the Prophet is by them call’d *Yunus Peigamber*.

(59) *Kuchuk* Cbekmeje**] A little Draw-Bridge, afterwards turn’d into one entire Bridge, but still retaining the name of *Little*, to distinguish it from a Greater. *Kuchuk* Cbekmeje** is the Town formerly known by the name of *Atbyra* in the high road which leads to *Adrianople*, distant from *Constantinople* two hours, and from *Bujuk Cbekmeje** (Great Bridge) six.

XXXI. Mean while, *Bajazet* pursues his intended journey, but so slowly, that he halted, on pretence of indisposition, in almost every village, and thereby bred a suspicion in his son, that he hop'd to be recall'd to the Government, (which he had unwillingly resign'd) by some popular commotion. Perhaps this was the cause, that when he was scarce forty miles from the City, he ended his days by an unexpected Martyrdom (60). *Selim* having notice of his death, orders the Vizir and Great Men to remove his body to *Constantinople*. He himself in a mourning habit meets them on foot in their return without the City, and with great pomp, like a triumph, introducing the funeral into the town, commands the body to be buried in the *Jami* founded by *Bajazet*.

XXXII. *Bajazet* liv'd sixty two, and reign'd thirty two, years. He had five sons, *Abmed*, *Selim*, *Shehinsbah*, *Alemshah*, and *Corcud*, whose fortunes will be related hereafter. He was a Prince if the *Turkish* Historians are to be credited, valiant, active, of an invincible mind, even in adversity, and had by exercise acquir'd such strength, that few could equal, and none excell him. A punctual observer of the law, and a great patron of the learned, to each of whom he not only gave every year ten thousand *Akche** (61), but also bountifully supplied them with *Sofra*† and provisions according to their respective conditions. He was himself so well vers'd in all parts of literature, that he was esteem'd by his people, as well the Prince of learning as of the Empire. By his conduct or good fortune, the *Othman* Empire, was not only not impair'd, but grievous wars wag'd with great honour, and large Kingdoms subdu'd. He expended great part of his revenue in buildings rais'd to the Glory of God (62). He repair'd the walls of the City demolish'd in many places by an Earthquake, and in the *Brasier's Market* (63) built a stately *Jami* of admirable workmanship, with another at *Amassia* not indeed so large, but equally beautiful and elegant. I say nothing of the many *Medrese*, and *Imaret* erected by him in several places. Besides these structures destin'd for the divine service, he built near *Osmanyk*, over the river *Kyzyl irmak* (64) a marble bridge of nineteen arches, and

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

(60) Martyrdom] From hence may be infer'd that what *Philip Lonicer* relates of his death out of *Anthony Manevin*, is not a fiction. In Tom. I. Part v. c. 22. He tells us that *Bajazet* was murder'd on his journey by the hands of a Jewish Physician, tho' the *Turks* do not avowedly confess the deed.

(61) *Akche**] *White*, interpreted from the Greek word *ασπρον*. It is a piece of money less in weight and value than all others (the brass half-

penny's called *Mangyr*, excepted) 120 of this Coin make a *Leonine*, 300 a *Keasman Crown*.

(62) Glory of God] Whatever is dedicated to God, is vulgarly said to be built to the Glory of God, *Hakk yoluna*, or in the Arabic, *filebil ullah*, or *fi tavyk ullah*, in the way of God.

(63) *Brasier's Market*] Not far from the old Palace, call'd anciently *χαλιοπράτης*.

(64) *Kyzyl Irmak*] Red Stream.

† Cloaths made of *Sof*. See Note p. 45

in the Province of *Saricban* over the river *Gioz sui* (65), another of square stone with the same number of arches.

A singular instance of piety.

XXXIII. But before I proceed, I shall relate a singular instance of piety much praised by the *Turks*. He is said through the whole course of his life, to have carefully preserv'd the dust, which in his expeditions, stuck to his Cloaths, and in his last hours conjur'd the By-standers with direful imprecations to make a large brick of it, and place it in his monument under his right arm instead of a cushion, adding he had always regarded the *Hadis* (66), or saying: *Igburetu Caddemahu sebilullah baram aleibi ennare*: that is, "If any man's feet have been sprinkled with the dust in the path of the Lord, him will God preserve from Hell-fire."

ANNOTATIONS.

(65) *Gioz sui*] Water of the Eye or Eyes, metaphorically Tears, as *Gioz yasbi*, the humour or spring of the Eyes.

(66) *Hadis*] Is properly the Oracle of a false Prophet, pronounc'd according to the opinion of the *Turks* with a prophetic Spirit. For they

distinguish the Prophecies of the *Koran* into divine, or dictated by the Archangel to *Mahomet*, which they call *Hadisi Kudus*, and into Prophetic, which *Mahomet* pronounc'd by a divine Spirit, and these they call *Hadisunnebrevi*.

Cotemporary with *BAJAZET II.* reign'd in *Europe*.

In *Germany*, { *FREDERIC IV.* of *Austria.* 1439-93.
 { *MAXIMILIAN III.* 1493-1518.

In *England*, { *EDWARD V.* 1483.
 { *RICHARD III.* 1483-5.
 { *HENRY VII.* 1485-1509.
 { *HENRY VIII.* 1509-46.

In *France*, { *CHARLES VIII.* 1483-98.
 { *LEWIS XII.* 1498-1515.

The End of the Reign of *BAJAZET II.*



*SELIM. I. Ninth EMPEROR of the
TURKS, in the Year 1513.
From an Original in the Seraglio.*



The REIGN of
S E L I M I.
Ninth EMPEROR of the *TURKS*.

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

I. **S E L I M**, firnam'd *Yavuz* (1), was born in the year 872, in his *Grandfather's* life-time, whilst *Bajazet* was Lord of *Amasia*, and in 918 on the 19th of the Month *Sefer* in the 46th year of his age, Ahmed rebell.
H 918
A. C 1512.

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

(1) *Yavuz*] This word properly signifies *fierce* or *savage*, and from thence *passionate*. This name ('tis said) was apply'd to *Selim* for his rage and tyranny, with which he pursued not only the Criminals, but also the innocent, even his Father and Brothers, as if they were Enemies. They report of him, that once ordering his Prime Vizir to erect the Horse-Tails before his Gate as the signal of an expedition, and to pitch the Tents in a proper place, the Vizir only asking him to what quarter he would have the Tents pitch'd, he was, without any answer to his question, put to death by him: that a Successor met with the same fate the same day, but that the third, made wiser by the examples of the other two, pitch'd the Tents to the four quarters of the World, and took care to have every thing ready that was necessary to the expedition. He being afterwards ask'd by the Sultan, whether and to what quarter the expedition was prepar'd, answer'd him that every thing was in a readinets

let him move which way he thought fit, to which the Sultan's reply was, "The death of the two first has sav'd the life of the third, and procur'd me a good Vizir." He alone of so many *Turkish* Emperors shav'd his Beard after he ascended the Throne, contrary to the Precepts of the *Koran* and the receiv'd custom. For the Sons of the Emperors are order'd by the Law to shave their Beards before they come to the Empire, but afterwards to let them grow. *Selim* being on this account one day gently and facetiously reprov'd by the Mufti, answer'd that he did it to prevent his Vizir's having any thing to lead him by. The *Turks* relate of him, that he had always by him, or in his hands, a Club call'd *Topuz*, of which they say this was the occasion. In the time of his Father some Provinces bordering on *Persia* paid yearly to that Empire for peace sake by way of Tribute a certain number of Carpets call'd *Cbul**. His Father being dead, the Governours of these Provinces, sent to *Selim*

age is appointed Emperor of the *Othmans*, after the expulsion of his father. His brothers, either because of his interest with the soldiery, or in order to appease his fierce temper, did not dare to contradict it. Only *Abmed*, who was perfectly acquainted with his Brother's disposition, and certainly knew he should no where be safe whilst he was on the Throne, resolves through despair, either to remove his brother, or die in the attempt. Wherefore allur'd by a false expectation, that some Great Men, who favour'd *Selim* only in appearance, would espouse his cause, he raises all the forces of *Anafia*, and thinking it best to enter his brother's dominions, prepares to pass into *Europe*.

and is defeated
and strangled

II. *Abmed* had scarce taken this resolution, when it was discover'd to *Selim* by his spies, whom he every where encourag'd. In order therefore to extinguish this flame, and surprise his brother before his whole army was assembled, he leads his forces over the *Bosphorus* into *Asia*. *Abmed*, though he perceiv'd his design was too early discover'd, yet when he saw he must either conquer or die, bravely meets his brother at *Enishebir* with what troops he had. Moreover, he valiantly fights in the foremost ranks, so that he more than once rallied the broken wings. At last his army, overpower'd with numbers, after a great slaughter is entirely routed. Most chuse to cover the place, where they stood, with their Bodies, few endeavouring to escape by flight. Among these, *Abmed* being taken alive, is immediately strangled, and buried at *Prusa*.

Corcud is put
to death without
cause.

III. Having refresh'd his men, a few days after this victory, he leads them against his brother *Corcud*, whom his father had set over *Magnesia*. *Corcud*, though he had hitherto chosen to reverence his brother, and see what fortune would allot him, rather than imbrue his hands with fratricide, yet when he finds his submission disregarded, and his blood thirsted after, meets *Selim* with what troops were under his command, that he might not at least die unreveng'd. But *Selim*, with his disciplin'd and more numerous army, easily vanquishes and disperses his brother's forces rais'd in haste. In this desperate state, *Corcud* escapes by flight, but deserted by his people, without servant or companion, he wanders alone in the night through by-ways and deserts,

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lim to know whether this light Tribute was to be continued or not. His answer was, "Tell the Infidel "Red-head, that the Father of the "Carpets is gone, and the Father "of the Clubs come in his room." This Phrase, *Father of the Clubs*, has by the *Turks* been borrow'd from *Hebrew* and *Arabic*, and signifies a Man abounding with any thing, as *Ebul Iman*, Father of Faith, or endu'd with Faith, *Ebul Sulcb*, Father of Peace, or abounding with peace, quiet, *Altun*

babasi, the Father of Gold, that is, abounding with money, *Deulet babasi*, Father of Happiness, or old in Honours. So *Selim* calls his Father *Bajazel*, *Chulji** *babasi*, the Father of Carpets, because he gave Carpets to the *Persians*, and himself Father of Clubs, because instead of Carpets, he design'd them arms and clubs. The *Turks* are full of such stories of their *Selim*, which for brevity are omitted by us.

and

and by day conceals himself in dark and horrible caves. He was said to do this, that he might after the example of *Jem* (2), fly to the *Chriftians* and be protected by them from his brother's power. Whereupon *Selim*, fearing he might give them advices detrimental to the *Othman* affairs, commands him to be more diligently search'd after. At length, ſuch was his fate, he is found by a ſoldier, drawn from his ſhelter, and brought to *Selim*, who without giving him an opportunity to ſpeak for himſelf, though he earneſtly deſir'd it, delivers him to the executioner to be ſtrangled.

IV. *Selim* having thus deſtroyed the Rivals of his Empire, as well as ſome domeſtick Enemies (3), turns his thoughts to foreign conqueſts. Amongſt his enemies abroad, the chief was doubtleſs Sultan *Gauri*, King of *Egypt*, with whom, after many diſputes, *Bajazet* had made a peace. But to attack him before *Kyzilbaſh ſhab* (4) was vanquiſh'd, ſeem'd neither ſafe nor adviſeable. This laſt had ſufficiently diſcover'd his enmity, and therefore it was to be fear'd, the *Perſians* would come upon the *Othmans* intent upon the *Egyptian* affairs. The breach was widen'd by the late heretical alterations of the *Koran* by *Sheitan Culy*, which with the King's approbation had infected all *Perſia*, and render'd her an enemy to the true followers of the *Koran*. Upon theſe conſiderations, *Selim* reſolves to humble the *Perſians* before he proceeds to other undertakings. So in the year 920, he leads a numerous army into *Aſia*, and at *Tybris* (5) one of the principal Cities of *Perſia* on a plain call'd *Chaldiran** (6) he finds the enemy's army not inferior to his own. Whereupon he inſtantly aſſembles the Vizirs and the reſt of his friends, to conſult what was to be done. All agree, things were not to be hurried, leaſt the ſoldiers fatigu'd with their march, might afford the enemy an eaſy victory, that the battle therefore was to be defer'd till next day, and time given the troops to recover themſelves. This advice being unanimouſly approv'd of, *Selim* alone is againſt it, and ſays, " the counſel you have given is no leſs advantageous to the enemies than to us, for are not they equally fatigu'd with

Selim inv. ac.
Perſia, and
conſult with
his Vizirs be-
fore the battle

H. 920.
A C 1514.

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

(2) of *Jem*] This I take to be rather ironically ſpoken by the *Turks*, who well know that *Jem* was murder'd amongſt the *Chriftians*.

(3) domeſtick Enemies] Namely ſome great Courtiers, who privately favour'd *Bajazet*, and were all put to death by *Selim*.

(4) *Kyzilbaſh ſhab*] King of the *Redbeards*. This was *Iſmael Soſi* the wiſeſt and moſt learned of all the *Perſian* Kings. He was deem'd a Saint by his Subjects, becauſe in his time happen'd the Reformation of the

Koran, as has been related in a former note.

(5) *Tybris*] This City was ſhortly after recover'd by the *Perſians*, and is in their poſſeſſion to this day.

(6) *Chaldiran**] According to the opinion of many it is a ſpacious Plain under the Walls of *Tybris*, and ſtill retains this name. Others think it a ſmall Town not far from *Tybris*. Etymologically it ſignifies a Man who expoſes any thing to Theft, from the verb *Chalarum**, to ſteal, from whence *Chaldirum* to cauſe to ſteal. And alſo cauſing him to knock.

" their march? Wherefore I do not see why we should allow them time
 " to resist and prepare the better for battle. And indeed I now per-
 " ceive our error in not attacking them at first sight, and in consulting
 " before, not after the battle, about refreshing our men."

He approves
 of Piri Pa-
 sha's advice.

V. Having said these words, he dismisses the Council with orders to
 prepare for battle, and immediately sending for his *Defterdar* (7), *Piri*
Pasha,

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(7) *Defterdar*] A word deriv'd from the *Perſian Defter*, Accompts or Book of Accompts, and *Dar*, keeping, or if you had rather from the *Greek*, *Διφθέρα*, the Skin or Vellum, on which they wrote. It is a very high Office in the *Othman Court*, and the Person invest'd with it, has the management of the whole external Revenue. But if a Secretary or *Effendi* enjoys this office, he can do nothing without the consent of the *Vizir*. But if manag'd by a *Pasha* with three *Tug*, he draws the *Tura* along with him, even without the privacy of the *Vizir*, and in his own name publishes the *Ferman*. This seldom happens but when the *Vizir* being stupid or ignorant, the Emperor is pleas'd to commit this Trust to a Man of greater authority. The *Defterdar* has under him twelve Chancelleries call'd *Calem*, in which the whole Income, Tributes, and Customs of the Empire are collected, and the military stipends distributed, but under different superintendents. The *Defterdar* holds the first, out of which are issued all Mandates, as well to the other Chancelleries, as through the whole Empire for levying the Tribute and Customs. Over the second is the *Reis Effendi*, High Chancellor of the Empire; the third is under the *Defter Emini*, who inspects the Books and Accompts of all the Revenues. The *Beglikchy** is over the fourth, who issues out Mandates to the *Pashas*, and the letters of the *Pashaliks*, Principalities, and other Offices: The *Rusnameji* has the fifth, and audits all the diurnal Stipends throughout the whole Empire. The *Bash Mubasebeji* is over the sixth; he is Accountant General, and in his Office all Accompts are made up: The seventh is under the direction of the *Anadoli Mubasebeji*, who is at the

head of the *Asiatic Revenues*: Over the eighth is the *Haraj Mubasebeji*, to whom is committed the care of levying the Tributes rais'd upon the *Jews* and *Christians*: The ninth is held by the *Mevkufat*, who has under his direction the Moneys expended for pious uses: The *Main Deskiereti* holds the tenth, to whom belongs the Chamber of Possessions and other Revenues: Over the eleventh, is the *Mucabeleji*, as if you should say, the Counter-fribe, he manages the Lists of the Soldiery; shows who is dead or superannuated, so that the pay may not exceed or fall short of the number of soldiers: and has two Deputies, the *Yaya Mucabeleji*, who takes account of the Infantry through the whole Empire, and the *Aily Mucabeleji*, who looks after the *Spahi* and the other Cavalry, or Stipendiaries dispers'd in the *Tymar zamet*. Over the last the *Tefhrifatchi**, whom we should call Master of the Ceremonies. In all these Chancelleries the Mandates indeed are writ in the *Turkish Language*, but all the Accompts in the *Perſian*, and in the Character *Kyrma*, i. e. broken, (not legible by any Person who is not us'd to it) with such conciseness, that the Revenues and yearly expences of the Empire are laid before the Emperor in twenty four Pages. The Director of every Chancellery has his *Kalfa* vulgarly *Chalife*, under him, or, as we should say, his Secretary. The chief of these are the *Maden Kalfa*, who has under his inspection all the Revenues from which any certain and limited Sum arises, as from Mines, Provinces with an annual settled Tribute &c. and the *Achir Kalfa*, who takes an account of the Emperor's Stable. Besides these Chancelleries there are other Offices, the *Emanet*, as if one should say the Concreditory, because their

Pascha, who was not at the Council, bids him give his opinion in the case. Though he did not know the Emperor's mind, yet his advice was agreeable to his will, "The reputation (says he) of the *Othman* arms "is not so to be expos'd, that the eyes of our enemies accustom'd to "the sight of us, may learn first to bear and then to condemn our va- "lour. It is a good Omen (8) to attack the enemies at first sight, "and fall upon them before they can open their eyes. Besides, if a "battle be not hasten'd, it is to be fear'd, a delay may breed a sedi- "tion in the army. For since many, who serve under the *Turkish* "Banners, have long contracted friendship and affinity with the *Per- "sians*, very possibly, if time be given for mutual discourse, they may "be corrupted, and the unstable vulgar be induc'd, if not openly to "revolt, yet certainly to fight with a double heart, and (as the Proverb "says) with the tips of their fingers only (9)." *Selim*, when he had

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their Accompts cannot be given in with accuracy, but must, for the most part, be left to the honesty of the Officers. The *Defterdar* can issue out no Mandates to these in his own name, though they are oblig'd to make up their Accompts in his Chancellery. These are, 1. The *Tersana Emini*, who has the care of building and repairing the Ships, and whatever relates to the Navy. 2. The *Gumruk Emini* or Master of the Customs. 3. The *Zarbchane Emini*, or Master of the Mint. He does not like the rest give an account of the Receipts and Disbursements, but farms the Bullion at the rate of delivering so many purses daily into the Treasury, after which he has the power of coining as much Money as he can for his own advantage. 4. The *Matpach Emini*, or chief of the Grand Signor's Kitchen. 5. The *Topchana Nazryi*, Super-intendent of the Ordnance and other warlike Engines. 6. The *Arpa Emini*, who lays in the Provision of Barley for the Royal Stables, and Officers belonging to them. 7. The *Muhacji* or general Purveyor. 8. The *Shebir Emini* whose business it is to see that the Walls and Fortresses be kept in sufficient repair. 9. The *Gumish Chane Emini*, who surveys the Metal Mines, and either collects the Profits arising from them, or lets them out to farm at a yearly Rent. To conclude, next to the Prime Vizir the only Officer in the outer Court superior

to the *Defterdar*, is *Kutchuda beg*, or, *Kutaya*, Lieutenant of the Prime Vizir, who is next in rank to the Vizir. Of all the money brought into the Imperial Treasury, the *Defterdar* has the twentieth part, from whence, I know for certain and by experience, there accrues to him at least two hundred thousand Imperials, of which he delivers fifty thousand to *Kutchuda beg*. But the Prime Vizir may justly get every year six hundred thousand Imperials, not to mention the Presents and other Arts us'd by the Vizirs to satiate their Avarice. This may seem incredible to such as have not seen the *Othman* Court, but those who know better, will think otherwise. Of these things more largely elsewhere.

(8) good Omen] *Ogur*. The *Turks* are persuad'd, if they make the first onset, the Victory will be theirs. Hence the Proverb, "He that "strikes first is a good and perfect "Arther." But in the last war with the *Germans*, the better and more prudent *Turkish* Generals were entirely of another opinion.

(9) tips of their fingers] It is a *Turkish* Phrase, "To take a thing "with the extremity of the Hand" instead of saying, "To go about an "affair unwillingly." Thus they say, *Harbe uju ile Virmek*, to give with the extremity or point of a Spear, speaking of Borderers relying on the assistance of another.

heard

heard this speech, cries out, " Lo! in my whole army with much difficulty have I found one prudent and well-advis'd Man, whose opinion shall be of more weight with me, than the Heads, Hands, and Arms of so many thousands. Assuredly to my own and the Empire's great detriment has this man, I think, been hitherto uninvested with the Prime Vizirship."

Defeats the
Persians with
great Slaughter.

VI. *Selim* thus approving of his advice, instantly commands the Enemies and City, which was surrounded with their forces, to be invested, and the *Persian* army rather pompous than well array'd, to be attack'd. The battle begins with the great guns, which are discharg'd by the *European* Troops in the left wing, so unhappily station'd, that an opposite Hillock either receiv'd the Balls or sent them without execution over the *Persian* Camp. But the *Asiatick* forces, under the command of *Sinan Pascha* (10), move towards the *Persians* with close ranks, and draw their field pieces after them. *Sinan*, when he comes within Cannon-shot, orders the foremost ranks to open to the right and left, and give room for the great guns behind them, which being discharg'd make such a slaughter among the enemies, that the *Persian* troops, who before were like a wall, seem'd now to resemble streets and lanes (11). The enemies ranks being thus broken, the signal is given to charge them hand to hand with swords and javelins, by which means, one half of the enemies left wing is slain, and the rest forc'd to fly. *Shah*, when he sees the left wing of the *Persians* in danger, leaves the right, and with his best Regiments coming to their relief, bravely repulses the *Turks* now intent upon the utter destruction of the remains of it. *Selim*, on the other hand, perceiving his right wing to be press'd with multitudes, places thirteen thousand Janizaries on their flank, with orders, first to charge the enemies at distance with ball, then attack them sword in hand, and by bearing the brunt of the battle, give the others time to rally. His orders are diligently executed, and the *Persians* so fiercely attack'd that they slowly give ground, and at last take to open flight. The *Persian* right wing, which still bravely sustain'd the charges of the *Turks*, perceiving this, and despairing of victory, fly also for their lives. Thus every where vanquish'd, and shamefully put to flight, the *Persians* are by the *Turkish* soldiers slain, taken, and branded with eternal dishonour. *Shah* himself hardly escapes by the swiftness of his horse, which would not have snatch'd him

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(10) *Sinan Pascha*] A very famous General among the *Turks*. At *Constantinople* a stately building of his stands on fifty marble octangular Pillars, in the entrance of the inner Port over against *Pera*. In this edifice *Bostanji Bascha* is wont to reside in the Spring. For near it, is a Gate

leading to the Imperial Court, destin'd for the habitation of the *Bostanji*, where is also another Stove call'd *Yala Koshki*

(11) Streets and Lanes] *Socak* be *Socak*, Street by Street. It is a *Turkish* Phrase, signifying confus'd heaps here and there.

from the danger, if the night coming on had not put an end to the pursuit. The *Persians* lost in the battle, besides many thousands of slain (12), the leaders of both wings, *Mehemed Chan* and *Tekielichan* the bravest and stoutest Generals at that time in *Persia*.

VII. This victory would have been much greater and more complete, had not *Selim* thought it dangerous to pursue in the night, through difficult and narrow places, the enemies not so broken but they might still venture to make a fresh attempt. Wherefore sounding a retreat, he plunders the Camp, where he finds the immense treasure and rich furniture of *Ismail Shah*. After which, he declares *Piri Pascha*, (the adviser of the battle) Vizir, and orders it to be proclaim'd, that no *Nisa* and *Sabian* Captive should be detain'd, but all dismiss'd, adding, " it is unjust to make Captives of men, who are *Sunni* (13), and
" forc'd

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(12) Thousands of slain] Tho' this was a fierce and bloody Battle, the number of slain on either side is not mention'd by the *Turkish* Historians.

(13) *Sunni*] So the *Turks* call themselves and the rest of the *Musulmans* in respect of the *Persians* and other Hereticks. They think it unlawful to detain like Slaves the *Sunni*, tho' taken in war, but if they are Rebels, they are to be punish'd with death, if not, to be releas'd. This is indeed an inviolable Law with the *Turks*, but with the *Tartars*, though they are *Mahometans*, it is not observ'd. To this purpose, I shall relate a story, which plainly shows the disposition of the *Tartars* to the *Turks*, and of which I was my self an eye-witness. When my Father *Constantinus Cantemyrius* govern'd *Moldavia*, the *Seraskier* or General of the *Turkish* Army, *Ameji Solyman Pascha* (afterwards Prime Vizir) staid at *Babadagy* a Town of *Myfia* sixty miles beyond the *Danube*, whilst he was assembling the *European* forces and preparing to store *Camemec*, where a Famine rag'd, with Provisions. In order to be inform'd of the condition of the Castle and the Camp of *John III.* King of *Poland*, he sends a Letter to my Father by *Ismail aga* (one of his Officers called *Agaler*,) in which he order'd the Bearer to be safely guarded to *Camemec* and convey'd to *Cabraman Pascha*, who commanded the Garrison of that Castle.

Nº.

My Father giving him a Guard, he happily enters the Castle, and dismisses our Men, intending to return with some Soldiers of *Camemec*. Having inform'd himself of what he was order'd, he departs with ten *Turkish* Soldiers. When they come to *Stephanesti* a Town of *Moldavia* on the Banks of the *Hyerajus*, he meets a Hord of *Tartars* going to ravage *Poland*. Having ask'd them, who was their Leader, he wishes them a prosperous expedition and proceeds in his journey. But presently after he sees himself pursued full speed by about fifty *Tartars*, as if they had forgot to make some inquiry. The *Turks* being under no fear of the *Tartars* their Allies, unfortunately halt and wait their coming. The moment the *Tartars* overtake them, they draw their Swords, and bid them dismount. In vain do the *Turks* ask them, what they meant, they are immediately bound with thongs, stript to their shirts, and threaten'd with death, unless they did what they were order'd. Terrified at this unexpected and present danger, they promise to do whatever is enjoin'd them. In the first place therefore, the *Tartars* unmercifully scourge their Captives, then shave their Beards and Mustachios, and teach them to answer in the *Russian* Language to the question what Countrymen are ye? *Neznaiu, ya Rusak*. " I know not, I am a " *Russian*." Having thus instructed them, they bring the *Turks* a few days after

“ forc’d into arms; the victory is sufficient and the vanquish’d are rather to be treated with clemency than cruelty. And as for *Shah* he
“ may

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after, with their hands tied behind them, to *Ismail* a Town in *Bujak* on the *Danube*, and there cruelly use them all night, that they may not discover themselves to be *Turks*. Which when they had sworn to conceal, they expose them next day to Sale. The Purchasers of Captives (for there are many in that place who transmit to their partners at *Constantinople* Slaves bought of the *Turks*) asking what Countrymen they are, the *Tartars* immediately shake their Whips at their Captives, that mindful of the Lashes they had receiv’d, they may speak *Russian*. So selling them for ten Imperials a Head (for they did not desire a great price for such vile wares) the *Tartars* instantly return home. The Captives within two or three hours speaking in the pure *Turkish* Language beg for God’s sake some Victuals and Drink. The Merchants, surpris’d at hearing the pure *Turkish* Dialect, (which is extremely difficult to be pronounc’d by the *Russians*) ask how they that were born in *Russia* came to speak *Turkish* so elegantly? The *Turks* showing the marks of their stripes, these, say they, with the *Tartarian* cunning, converted us from *Turks* into *Russians*. At last, the Merchants finding they had bought *Turks* instead of *Russians*, and so lost their money, give them their liberty. But *Ismail aga* the Officer, a man of wit and humour, desires his Purchaser to carry him as a Slave to *Babadagy* (where the *Seraskier* waited his return) and expose him in the Market to sale, and that he would there pretend to run away. The Merchant being taught his lesson, leads the Officer disguis’d by his stripes and loss of beard, through the midst of the Camp, (for the army was in the field in Tents) mean while, the Officer takes to his heels, and runs directly to the General’s Tent. The Merchant bawls out, stop him, stop him for God’s sake, my Captive is fled, the Infidel *Russian* has escap’d out of

my hands. Whereupon a great noise is made in the Market and Camp, all running up and down after the Fugitive. The Officer when he comes to the Entrance of the great Tent, which is call’d *Divanchane*, confesses (in broken *Turkish*, that he might seem by length of time to have forgot his native Tongue) that he was indeed the Merchant’s Captive, but a *Turk* and *Musulman* lately escap’d from *Poland*, and therefore unjustly expos’d to sale. Adding he had many discoveries to make to the General, as he was come but fifteen days from *Leopoli*, and therefore perfectly acquainted with the state of the *Polish* affairs. When the *Seraskier* hears this, he orders the Captive to be brought into the *Oba* or inner Tent. Being come there, he pays his obedience to the General, and, *Cabraman* the *Cameniec-Pascha*, says he, salutes you my Lord. The General knowing indeed the voice, but seeing a strange face, who art thou, says he, and how knowest thou these things? Don’t you know (answers he) your Officer *Ismail aga*, whom you lately sent to *Cabraman Pascha*, *Neznaesh porusku*, don’t you understand *Russ*? The General says to him, “ What “ Rascal has thus maim’d thee? ” He replies, Our *Tartars* made me a *Russian*, and at *Ismail* sold me to a Merchant, from whose hands I have escap’d to my Lord. When he had afterwards related the Particulars of what he had suffer’d from that rapacious and treacherous race, the *Seraskier* could not sufficiently wonder at the Cunning of those Plunderers, especially when the same things are told him by *Ismail aga*’s Companions who arriv’d the next day. The General indeed order’d the *Tartars* to be diligently search’d after, but among so many Hords they could never be discover’d. He promoted however the Officer, after his Beard was grown, to the dignity of his Master of Horse, and loaded him with presents. In like manner the

Tartars

" may learn by this Prelude of Victories, as by an experiment, what
" success the *Othman* arms will hereafter be crown'd with."

VIII. The next day, the Inhabitants of *Tybris* finding themselves deserted by their King, and despairing of relief, try to purchase the Conqueror's mercy, by the offer of the Keys of their City. *Selim* grants their request, enters the Town, and refreshing his soldiers a few days, orders, according to custom, the divine service to be perform'd on *Friday* in the Temple, and Prayers to be said for himself and whole army. His farther progress is obstructed by the great scarcity of Corn, occasion'd by the enemies laying waste the neighbouring countries, in order to deprive the *Turkish* army of subsistence. Wherefore seeing he could not remain in that place without great inconvenience, the Conqueror leaves a strong Garrison at *Tybris* and returns to *Amasia*. The forces are sent into as narrow winter-quarters as possible, that they might be more ready for the ensuing expedition. From hence he sends to *Constantinople*, as a token of his Victory, *Husein* (14) Son of *Bicarar*, born of the noblest *Persian* family, with many other Captives famous above the rest for Birth, or Learning.

Tybris being
taken, he
winters at
Amasia.

IX. *Selim*

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Tartars frequently steal *Turkish* Children, and afterwards sell them for *Russians*. For in point of Perfidiousness and Cunning, that Nation is not to be parallel'd in the World.

(14) *Husein*] The *Mæcenæ*s of the Oriental Musicians. He had the greatest regard for *Hoje Musicar*, the *Orpheus* of the *Persians*, and his Scholar *Gulam* the *Arabian*. All *Turky* and *Persia* were delighted with their Melody and Songs till the time of Sultan *Mahomet*, in whose Reign the Art of Musick almost forgot, not only reviv'd, but was also render'd more perfect by *Osman Effendi* a noble *Constantinopolitan*. He left many Scholars, among whom for the voice were famous, *Chafiz* surnam'd *Komar* (Coal,) *Bubiurji ogli*, *Memish Aga*, *Kiucbuk** *Muezin*, and *Despibebi** *Emir*, but for Instruments two *Greeks* excell'd, *Kiemani Ahmed*, a Renegade, and *Angeli* Orthodox, (both my Teachers for fifteen years,) and also *Chelebi** a Jew, with the *Turks*, *Dervish Othman*, *Curshunji ogli*, his Scholar, *Tashchi** *ogli Sinek Mehemmed*, and *Bardakchi** *Mebemmed Chelebi**, which two last, when they had been taught by one *Gamboso Mehemmed Aga*, were afterwards with *Ralaki Eupragios* a noble Greek of *Constanti-*

nople, instructed by me in some parts of Musick, particularly in the Theory, and a new method of my own invention of expressing the Songs by Notes, unknown before to the *Turks*. I had also for Scholars in the Theory and Practice of Musick, *Daul Ismail Effendi*, first Treasurer of the Empire, and *Latif Chelebi** his *Haznadar*. By their request, I compos'd a little Book of the Art of Musick in *Turkish*, and dedicated it to the present Emperor *Abmed II*, the Precepts whereof are, they say, follow'd to this day by all the Students in Musick. It will perhaps seem strange to the *European* Reader to see the study of so noble an art prais'd by me in a Nation accounted barbarous by all *Christendom*. Such indeed it was in the Infancy of the *Othman* Empire, when the Sultans were wholly employ'd in extending the bounds of their dominion, but in process of time, when a cessation of war allow'd the Arts of Peace, to be cultivated, they so far departed from their former fierceness, and became so civiliz'd, that scarce any signs of their ancient Barbarousness now appear. I may certainly venture to say, that the *Turkish* Musick for metre and proportion of words is more perfect than any *European*, but withal so hard

He takes some
Cities with the
Territories of
Alaideulet.

H. 921.
A. C. 1515.

The *Diarbe-*
kians expel
the *Perfians*,
and offer
themselves to
Selim.

IX. *Selim* had learnt by this year's experience, that nothing could be effected in those cold and mountainous regions, by which the *Perfian* dominions were bounded, unless by early expeditions. Wherefore in the year 921, he leads his army in the beginning of the Spring out of *Amasia*, and suddenly takes *Giumab* and *Baiburud* from the *Perfians*, by whom the *Turks*, were not yet unexpected. When he finds no resistance, he thinks it fruitless to employ so great an army in such a vile Place, and therefore sends part of his forces, under *Ferhad Pascha*, against *Alaideulet* Son of *Zuulcadir*, because he was believ'd to favour the *Perfians*. *Ferhad* surprises this Prince unawares, routs his forces, and cuts off his head. Whereupon *Selim* gives his dominions to *Ali beg* (15) Son of *Shah Suvar*, who had faithfully serv'd him at Court, on condition his name should be mention'd in the publick prayers. Thus *Selim* no less magnanimous than victorious, returns about the end of the year to *Constantinople*.

X. The next year, a fresh opportunity offers of enlarging his Empire. The Nation *Kare-Emid* (16), inhabiting the Province call'd at this day *Diarbekir* (17), and govern'd by *Karachan* Deputy of the King of *Perfia*, were by reason of some civil dissensions male-content, and had long been endeavouring to throw off his yoke. What they perceive could not be effected by force, they resolve to attempt by stratagem. To this end, they so manage that a counterfeit Letter from the King of *Perfia* is brought to him, by a Messenger, containing the following order. "Thou who art (18) *Karachan*, the moment our "Mandate shall reach thee, know, that we have resolv'd to send thee

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hard to be understood, that in the spacious City of *Constantinople*, where resides the greatest Court in the World, among so many Musicians and Lovers of Musick, you will scarce find above three or four, who thoroughly understand the grounds of this Art. The scarcity of complete Musicians is owing to the difficulty of comprehending all the parts of the sounds call'd by the *Arabians*, *Terkib*, which *Hoje Muscar*, after *Ptolemæus*, affirms to be infinite by this Axiom: *Emma ki Terkibate nıbayet yok*, i. e. "But because there "is no end of composing parts." To enlarge on these things is foreign to my present purpose, but if God grant me life and leisure, I will explain in a separate Treatise the whole Art according to the opinion of the Eastern World.

(15) *Alibeg*] One of the noble *Per-*

fian Refugees to Sultan *Selim*, an instance of fidelity among the *Turks*.

(16) *Kare-Emid*] The black *Midi*, who inhabit the country between *Urpha* and *Van* in *Asia*.

(17) *Diarbekir*] Etymologically, the Province of *Bekir*. It is a country on the borders of *Kurdistan*, whose name appears in almost all the Geographical Maps. It contains at present all *Mesopotamia* to the Confines of *Musul*, the *Nineveh* of the Antients.

(18) Thou who art] This is the usual form of the *Turkish* and *Perfian* Letters. For having premis'd the honorable Titles they give the Vizirs, they close the Letter, with the Phrase, *Tbou who art*. As *Abmed Pascha Lalam sen finki*: i. e. *My Lala, Tbou who art, Abmed Pascha*. So, *Sen ki Kirym cıbani olan caplan Gierai*. i. e. *Tbou who art Chan of Crim, Caplan Gierai* &c.

" with

“ with thy whole army against the enemies who are about to invade these parts. Wherefore with as great preparations as possible, march out of the City within five days, and pitch thy Tents in a place call'd *Kavakilder*, in order to be ready on our second notice, to go where occasion requires, or to come to us instantly ” *Karachan*, ignorant of the treachery, thinking it unlawful to disobey his Prince's command, departs from the City with all his forces and whole family, and incamps at the place appointed. The Citizens, when they imagine their Jailor to be too far off to assist the few he had left behind, shut the Gates, and putting the Garrison to the Sword, send a letter to *Selim*, declaring what was done, and promising to surrender their City, with a request that he would appoint for their Prince *Mehammed beg* Son of *Bykly ogli* (19) their Countryman, who was then in *Selim's* Court.

XI. This proposal was very agreeable to *Selim*; but as he was acquainted with the deceitfulness of that Nation, he suspected some fraud. So chusing to lose them rather than hazard his troops by too great a credulity, he defers sending an answer a whole year. Meanwhile, there are daily and fierce skirmishes between *Karachan* and the Citizens, with which when they were tired, *Chemsid beg*, a rich Nobleman of the country, possessor of above three hundred villages, after several messages to *Selim*, gains credit at last for his Nation, and obtains what was desir'd.

XII. The conditions of the treaty being ratified on both sides, *Selim* creates *Mehammed beg* Son of *Bykly*, *Beglerbeg* of *Diarbekir*, with Sovereign authority, and gives him *Malikiane* (20) the whole Kingdom, allowing him moreover out of the imperial Treasury an annual pension of forty *Tuk* (21), on the sole condition of being faithful.

After

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(19) *Bykly ogli*] Of the Family of some Prince of the *Kurdi*. *Bykly* is a name given to such as have prominent Whiskers.

(20) *Malikiane*] This word properly signifies *possessively*, by which name are called those lands that are not *Vakuf*, i. e. dedicated to *Jami*. This manner of possessing Lands had now been diffus'd for some ages, But, when about fifteen years since, the Revenues of the exhausted Treasury were to be increas'd, Sultan *Mustapha II*, who then reign'd, commanded the antient Tenure *Malikiane* to be reviv'd under certain conditions. There are however some free Regions or Cantons, which in the month of

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March are wont to pay an yearly Tribute call'd *Mukataa*. This Tribute by the name of a Possession was publickly sold in the Market-place call'd *Mezad*, so that the best Offerer held it for life, but on his death it return'd to the Treasury. It was moreover granted in favour of the Sons of the Purchaser, that the Tribute should not be sold to a Stranger after the Father's death, if they were willing to pay three fourths of the money offer'd by a Stranger. By this means there accrued to the Treasury above 1200 Purfes every year

(21) *Tuk*] Is a certain sum of money us'd in the Accounts of the publick

R r

lick

After which, *Mehemmed beg* goes with speed to *Diarbebir*, and with the consent of all orders and degrees annexes the City and Kingdom to the *Othman Empire*.

Karachan is
defeated and
kill'd

H. 922
A C 1516

XIII. But as the Emperor easily imagin'd that *Karachan's* ardor would not be extinguish'd by *Mehemmed's* presence alone, sends in the year 922 a good body of troops to his assistance, and that *Mehemmed* might be the more excited to behave valiantly, orders an expostulating letter to be deliver'd to him, upbraiding his backwardness in the following manner: "When I made thee Prince of *Diarbekir*, I expected much greater matters from thee than have yet appear'd. Why stand'st thou idle? Wherefore is *Karachan's* insolence unchastis'd? Why does thou not discover thy latent bravery by deeds worthy a generous mind, to my joy, to thy enemies sorrow, and to thy own glory. If thou exert thy self in this manner, thou wilt undoubtedly gain my highest favour, confound thy enemies with fear, and be invested with due honours." *Mehemmed* was stung with this reprimand, and thought it a grievous thing to be accus'd of indolence by him to whom he ow'd his life and fortune. Wherefore without staying for the Imperial forces, he joins his Courtiers to the army he had rais'd in that Province, and pitches his Tents against *Karachan*. Whilst he is thus employ'd, the enemies suddenly appear in fight; whereupon he orders his men to be drawn up, though he is yet uncertain whether he should instantly attack them, or stay till the morrow. On the other hand, the *Rafazi* (22), perhaps in the same uncertainty, remain, after the exam-
ple

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lick Treasury, consisting generally of a hundred thousand *Aspers*†

(22) *Rafazi*] This Appellation is commonly given by the *Turks* to the *Persians*, because (say the *Turks*) there are indeed among them Persons who in name are *Mahometans*, but in reality Professors of horrible Doctrines. Thus there are (say they) who deflower their own Daughters before marriage, pretending a divine Law for it, namely, The Planter ought to taste first the Fruit of his own Trees. To confirm this their opinion, they report that a certain Person deliver'd to *Ali* (*Mahomet's* Successor) a *Fetvâ* penn'd in this manner: "If a Man gathers the Fruit of a Tree planted by himself, and joyfully eats it with Thankf-

giving, is he to be accounted a Transgressor of the Laws of God and the *Koran*?" To which *Ali* replied, "By no means." Something of this Kind are the *Mum so-unduren*, who at a stated time meet together for forty days, and putting out the Candles, promiscuously lie with one another, neither do they think Incest a Sin at that time. But the forty days being past, they live in so chaste a manner, that whoever is caught with a Woman, is punish'd with death. This Heresy has many Followers in the Mountains *Kazdagy*. There are who worship Fire, *Atesh perest*, vulgarly call'd, *Ateshe tapan*, the Remains of the old *Persians*. There are also *Kialb perest*, Dog-worshippers, and *Giau perest*, Bull-worshippers,

† Four *Margy*, and 2, many *Ghediks* make an *Asper*. Three *Aspers* make a *Para*. Five, a *Beslik*. Ten, an *Oluk*. Twenty four, a *Salota* (or *Florin*.) Two hundred and sixty, a *Serif* of Hungary. A Purse 1 five hundred *Revdolans*, which are receiv'd by the Port at eighty *Aspers* each, and paid away at one hundred and twenty. But of this more largely in the Appendix.

ple of the *Turkish* army, without motion in battle-array. Mean while, a great cloud of butterflies appear in the air, and flying over the space between the armies, divide themselves in two parties, the white going to the *Turks*, and the red to the *Persians*. Presently, the white charge the red, and after a fierce conflict vanquish and rout them. The sword could hardly have effected what these insects produc'd in the minds of both sides. The *Turks* inspir'd with courage by the good omen, bravely fall on the *Persians* fill'd with terror, and easily slay and rout an army entirely dispirited by superstition. Among the Captives is found *Karachan* himself, whose head is instantly struck off by *Mehammed beg's* order.

XIV. This great and unexpected Victory was to *Mehammed beg* an argument of the divine aid and protection. Accordingly having by his speeches encourag'd his soldiers to greater undertakings, he closely besieges the strong City *Mardun* (23). This place would have been almost impregnable both by situation and the valour of the inhabitants, had they not been forc'd by pestilence and famine to purchase the Conqueror's mercy with a surrender of themselves and their City. A few days after, he besieges *Musul* (24), and taking it in the first assault, subdues it with fire and sword. These two Bulwarks of the whole country being conquer'd, the lesser towns easily follow'd, namely, *Anne*, *Hadise* (25), *Hegeti*, *Sujari*, *Hafinkeshi*, *Jemishberg*, *Amadie*, *Sudek*, *Jeidjeon*, *Baldyr*, *Ham*, *Zerbak*, and *Chaisan*, and within a short space the whole Kingdom of *Kiurdi* (26) and *Jezire* (27) is annex'd to the *Othman* Empire.

XV. *Mehammed* thought the reproach cast on him by *Selim*, might be easily wip'd off by so many exploits, and liberty more readily given him to remain quiet. To this end he dispatches his brother *Uccis Pazsha* with a letter to *Selim*, setting forth his performances. *Selim* rejoicing at the good news, highly extolls, in the presence of his Vizirs,

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shippers, and others, who by the *Turks* are call'd by the common name of *Rafazi*, *Giebr*, or *Tersa*, in the *Persian* Language. But these Heresies are slanderously ascrib'd to the *Persians* by the *Turks*, on account that the Knowledge of them first came from *Persia*.

(23) *Mardun*] Vulgarly *Mardin*. A very noted City of *Mesopotamia*.

(24) *Musul*] A famous City in almost every Map, and suppos'd to be the *Nineveh* of the Antients.

(25) *Anne* and *Hadise*] Towns in the Neighbourhood of *Musul*.

(26) *Kiurdi*] This Kingdom (if I

rightly remember) extends from the Confines of *Syria* to the Cities *Shebrezul* and *Van* on the borders of *Persia*. The Inhabitants are call'd *Kiurdi*, and speak broken *Persian*.

(27) *Jezire*] Etymologically an Island, it is *Mesopotamia*, lying between the Rivers *Frat*, *Murad*, and *Sbat*. *Frat* is the *Euphrates*, *Murad* a Branch of the *Euphrates*, and *Sbat* the *Tigris*. Both the *Euphrates* and *Tigris* are by the Inhabitants commonly call'd *Firatat*, and the *Euphrates* also by another name, *Nebr Effelam*, the pacific river.

Mehammed's

Mehemmed's bravery, and dismisses *Uveis Pasha* laden with honours and presents to his brother.

Selim moving
towards the
Persians, sud-
denly alters
his mind and
attack the
Egyptians;
11 923.
A C 1516.

XVI. The rapid course of his victories inspires *Selim* with the project of subverting the whole *Persian* Empire, or, if that could not be done, of entirely weakening it. Wherefore in the year 923 he departs from *Constantinople* to execute his designs with a more numerous army than before, and incamps near *Aleppo* (28). Not far from the same place, the *Chercaffian** King of the *Egyptians*, Sultan *Gauri* (29) meets him with

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(28) *Aleppo*] The most noted Mart of Syria and almost all *Asia*, well peopled not only with Inhabitants, but also foreigners. Here reside the *French*, *Dutch*, and *English*, Consuls. Many *Europeans* purchase here Houses and Country Seats, and marrying Wives are in a manner accounted as Natives. Here is also the Seat of the Patriarch of *Antioch*. For at *Antioch*, whose Inhabitants were first call'd *Christians*, the name of *Christ* is not so much as heard.

(29) Sultan *Gauri*] Sprung from the *Chercaffians**, the noblest race of the *Scythians*, among whom none are counted ignoble. Their Customs and Manners I have shown in a former Note (p 126.) *Palestine* being taken by the Crusade-expeditions, *Saladin*, Sultan of *Egypt*, much spoken of in the *Christian* Annals, about the year of the *Hejra* 583, and of *Christ* 1187, that he might have a better disciplin'd army than he found could be rais'd among the effeminate *Egyptians*, bought *Chercaffian** Slaves, and instructing them in the Art of war, by their valour quickly subdued the *Holy Land*. But after his death, these very Soldiers rebell'd against his Successors, and in the year of the *Hejra* 642, dethroning *Elmutan* the lawful Heir of the Kingdom, not only seiz'd all *Egypt*, but in process of time greatly enlarg'd the bounds of their dominion, which by introducing every year Soldiers of their own Nation from the utmost corners of *Asia*, they defended with wonderful bravery till *Selim's* Reign. An ancient Superstition, though deriv'd from the fountain of Truth, possesses the *Egyptians*, that it is decreed by fate, that Captives shall reign, and

the Natives be subject to them. That this was caus'd by the benediction of the Patriarch *Joseph*, both *Turks* and *Arabians* understand, and though it be contrary to the Law of the *Koran*, strictly observe it to this day. For although *Egypt* be subject to the *Othman* Empire, and a *Basha* given to it or remov'd at the pleasure of the Port, yet all the state-affairs are administr'd by twenty four *Begs* or Princes, none of whom, unless they have been Slaves, can inherit or come to the Empire. These publicly indeed profess to obey the *Othman* Mandate, but in reality are guided by their own Counsels. Very often a *Basha* given them by the Sultan is depos'd by their Authority, shut up in a Tower call'd *Kioshki Yusuf*, *Joseph's* Palace, stript of his Effects, and sent out poor and naked; however, that the Majesty of the *Othman* Empire may be preserv'd, they afterwards send to the Port for another *Basha*. Sometimes when depos'd, they call him to an account, and for the greater contempt, send to him the *Saraf Bashi* a Jew, Master of the Mint, who with a previous *Salam*, (salute) says, "The Lords
" the Princes order you to refund so
" much money, which you have un-
" justly heap'd up contrary to law." The *Basha* refusing or making some excuse, the Jew formerly repeated his demand with more insolence, "You shall refund indeed, most
" auspicious *Basha*." This was their way heretofore of dealing with the *Basha*, which they so constantly practis'd, that scarce one *Basha* in Ten escap'd out of their hands with honour. But now since in the memory of our Fathers, the *Egyptian* Princes were

with equal forces, and sending him ambassadors, offers friendship with a promise of assistance against the *Persians*. Whilst both armies remain without motion in their Tents, it happens that some *Chercaffians**, either with their Sovereign's connivance, or through the usual insolence of the Soldiers, intercepted some laden camels going to *Selim's* camp and plunder'd them. *Selim* was provok'd at this, and construed it as done in contempt of him. So he instantly resolves to pour the indignation he had conceiv'd against the *Persians*, on the heads of the *Egyptians*, and declaring war with the *Chercaffians** for affronting him without cause, is bent to subdue all *Egypt*.

XVII. *Selim* thus relinquishing the *Persian* invasion for that of *Egypt*, receives letters from *Chairbeg* Governor of *Damascus* (30), and *Gazelibeg* of *Aleppo*, (between whom and Sultan *Gauri* there was mortal though private enmity,) wherein they set forth their services to *Gauri* and his tyranny, ingratitude, avarice and jealousy, which prompted him to a design against their lives: they promise to desert the *Chercaffian** in the heat of the battle, and be his Subjects for the future: they require no other reward than that one of them should have for life the government of *Egypt*, the other of *Damascus*. To allure these

whom he
vanquishes by
the treachery
of their Ge-
nerals

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were humbled by the Management of *Ibrahim Pasha*, the *Basha's* live there a little more safely, though not without fear. The manner of inheriting in *Egypt* is as follows. The dying Person excludes from the inheritance all his Sons, and makes some Slave or Captive of approv'd Virtue and Probity sole Heir, who immediately after his Master's death, enjoys all his Effects, and makes the Deceased's Sons his *Seiz* or Grooms, with which condition they are forc'd to be content, and obey their father's slave all their lives. This is vulgarly ascrib'd to *Joseph's* Benediction on Slaves in force to this day, neither can it be alter'd without great detriment to the Commonwealth, because the Native *Egyptians* are naturally so unapt for civil Government. Many *Egyptian* Princes have frequently tried to polish the unciviliz'd Manners of their Sons, but perceived their labour was in vain. Since the inheritance thus descends not to the Children but to the Slaves endued with Virtue, the *Turks* take care not to commit the Office of *Basha* to a Captive, especially to a *Chercaffian**, but to some *Turk* or other free Person converted

to *Mabometism*. For they think it is decreed by fate, that the Kingdom of *Egypt* cannot be wrested from them, unless when rul'd by a Slave.

(30) Governor of *Damascus*] Or as he is now call'd *Sham Beglerbegi**, * See Note 4. which name, though by flattery P 35. given to all *Basha's* who have the privilege of three Horse-tails, yet properly belongs only to four, *Sham Beglerbeg*, *Beglerbeg* of *Kutabia*, who presides over *Natolia*, and *Beglerbeg* of *Sophia*, who governs the *European* Provinces, and *Budun Beglerbeg*, Governor of *Buda*, whom in our days the Emperor *Leopold* craz'd out of the list. The *Turks* reckon *Damascus* among their Holy Places, because *Mabomet*, after his being snatch'd up into the ninth Heaven from *Jerusalem*, and receiving the *Koran* from God, descended there. Moreover they believe the general Judgment will be at *Damascus*, and that City the Metropolis of the everlasting Kingdom, which will there have its beginning. These and the like particulars are more largely handled in a *Turkish* Book call'd *Mubammediè*.

Generals to his side, was so much for *Selim's* advantage, that he could not think of denying them any request. Wherefore he not only confirms the conditions with an oath and the subscription of his name, but also instructs the traitors how they might best execute their purposes. They take his advice, and with various reasons, egg on Sultan *Gauri* to a battle. They expose the effeminacy of the *Turks*, magnify the valour of the *Chercaffians**, and beg the *Chercaffian** name may not be dishonour'd by suffering the *Turks* to dare to incamp long unpunish'd in their sight. *Gauri* ignorant of the treachery of his Generals, thinks what they say the dictates of their bravery, and therefore draws up his forces immediately in a place call'd *Burj Vaik* (31) and marches against the *Turks*. *Selim* hearing what had happen'd, so places his men near *Aleppo*, that they might bravely receive the enemies from what part soever they come. The *Chercaffians** with a slow pace approach within bow-shot, then rushing with a great cry, on the *Turks*, furiously charge them, and notwithstanding their gallant resistance, force them to give ground. But whilst they are in the greatest hopes of obtaining the victory, *Chairbeg* in the right, and *Gazilibeg* in the left wing, unexpectedly revolt, and joining their forces with the *Turks*, strike the *Chercaffians** with the utmost terror. However chusing rather to die than be vanquish'd, they renew the battle, and so fiercely press their enemies, that notwithstanding the numbers against them, victory seem'd inclin'd to their side. Whereupon *Selim* perceiving the *Chercaffians** by their nimbleness and agility of body to avoid the strokes of swords, spears, and darts, orders the horse to halt, and placing the Janizaries in the front, commands them to fire on the enemies. His orders are so well executed, that the *Chercaffians** astonish'd at the sudden slaughter of their men, fall back to close their ranks. The *Turks* seeing this, give them no time to renew the fight, but rushing on them like a deluge, easily rout the broken troops. Sultan *Gauri* finding all hopes of victory vanish'd, resolves to lose his life with his Empire. So running into the thickest of his enemies, he overthrows all he meets, and flies through their ranks, as if they were so many sheep. He looks and calls for *Selim*, challenges him to single combat, in order to give or receive Death and Empire. Fortune not throwing him in his way, he returns as he came, and imagining he slew *Selim* in every *Turk*, makes a horrible slaughter. At length, not wounded amidst so many swords, (which is wonderful,) but tir'd with wounding, and his breath failing through heat, he falls down dead among his slaughter'd foes.

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(31) *Burj Vaik*] A place near *Aleppo*, according to the Etymology, the Tower or Fortrefs of *Vaik*. For the *Turks* use to give the name of *Burj* or *Zodiack* metaphorically to

the Turrets of their Fortresses, because as the *Zodiack* surrounds the Sphere, so do these the City, for instance, *Burj Calaa* the *Zodiacks* or Bulwarks surrounding the City.

XVIII. After the victory, the inhabitants of *Aleppo* humbly meet *Selim* with their keys, who receives them very honorably, and presents a *Chylaat* (32) to each of the principal Citizens. The next *Friday*, going to the *Jami*, he hears his name mention'd in the Prayers, and commands the Reader, whilst yet in the Pulpit to be cloath'd with a vesture wrought in gold, and alms to be distributed liberally to not only the Ecclesiasticks but Persons of all conditions. This clemency caus'd not only the lesser Towns in that region to offer themselves to the Conqueror, but also the inhabitants of *Damascus* on *Selim's* approach, to send their Elders to meet him and implore his mercy and goodness. These he receives not only with a pleasant countenance, but after twice reading their petition, promises to do every thing they desire.

XIX. After so many instances of clemency, *Selim* thought proper to gain the hearts of the superstitious people by some testimonies of his piety. Wherefore the first day of his entrance into *Damascus*, he orders divine service to be perform'd in the *Jami* call'd *Beni Ummie* (33), and prayers offer'd for his welfare. In the next place he religiously visits the Monument of the famous *Mubyddin* (34) without the walls of the

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(32) *Chylaat*] A Robe of various Colours, distinguish'd with a gold or silver border, and usually given by the Sultan, as a token of honour, to the Vizirs, Pashas, and Great Men or others at their entrance into their Office, or for some notable service or good news. There are three sorts of *Chylaat*, the first is *Chylaat sabire*, given only to Vizirs and Pashas of three Tugs. However it is sometimes bestow'd on the Roman Emperor's Ambassador extraordinary, as to Count *Oetingen*, after the peace of *Carlovitz*. After which, Monsieur de *Ferriol* Ambassador extraordinary from the King of *France*, that his Master might not seem inferior to the Emperor, spar'd no pains or cost to be honour'd with the *Chylaat*, but could never prevail. The Czar's Ambassador *Peter Tolstoi*, though otherwise a great Favorite of the Prime Vizir *Chorluly* Ali Pasha*, met with the like repulse. This honour, though unsought, was for particular reasons not to be divulg'd, confer'd on me, when I was put in possession of the Principality of *Moldavia* by Sultan *Abmed*. The second sort is the *Ala*, commonly given to Pashas, *Turkish* and *Christian* Princes, and Ambassadors extraordinary from

Christian Potentates. The third sort, which is sometimes call'd *Evjath* (middle,) sometimes *Edna* (meaner,) is given to Persons of inferior rank. *Chylaat* is also commonly call'd *Cashtan*.

(33) *Beni Ummie*] This is commonly said to be the name of the *Saracen* General, who first took *Damascus* from the *Christians*, and turn'd the famous Church there into a *Jami*, though the *Christians* ascribe that Expedition to *Omer*, *Mahomet's* second Successor.

(34) *Mubyddin*] *Chalife* of the *Saracens*, who first possess'd *Spain* and is undoubtedly the same whom the *Christian* Writers call *Musa* and say that by his General *Tarich* in the year of the *Hegira* 92, he first carried the arms of the *Saracens* into *Spain*. For the Chronology agrees, since the *Arabic* Historians say *Mubyddin* yet reign'd in the year of the *Hegira* 99, (which coincides with the year of *Christ* 718,) in which year *Vasæus* relates that *Moses*, Emir of the *Saracens* suffer'd a great slaughter from *Pelagius* King of the *Asturias*. But where they had this name I cannot conjecture. It cannot be a surname, both because it is propheticall which the *Mahometans* use to add to the

the City. The old men could hardly remember to have heard their fathers mention the burial of this Hero, and the monument itself was not only laid in a vile place, but so cover'd with filth by such as were ignorant of the precious Relicks it contain'd, that it look'd more like a Dunghill than a religious place. *Selim* having express'd a due abhorrence of the impiety of the inhabitants, orders the place to be instantly cleans'd and finds a Marble-stone, with an inscription to this effect: *This is the Monument of Sheikh Mohammed beni Arebi Conqueror of Spain.* The Emperor being satisfied by this inscription that the Hero's body lay there, erects over the Monument a large *Kubbeh* and near it a *Jami* with an Hospital, where he orders the poor to be daily supplied with a sufficient quantity of meat and drink. He moreover exempts the charges from taxes, and confirms these constitutions with a *Chatisherif* (35). These pious works were, the Turks believe

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the first name, and because according to the nature of the language, *Mubyddin* is more like a surname than *Musa* (*Moses*.) And I can hardly believe it his proper name, since he is call'd in the Epitaph *Mohammed ben Arebi*. *Mohammed*, Successor of *Abdallah* Sultan of the *Saracens*, is also to be distinguish'd from him, in whose reign the *Saracens* defeated the fleet of the *Christians*, laid waste *Dalmatia*, burnt *Ancona*, but at last being about to take *Rome*, they were vanquish'd with great slaughter by the *Roman* Citizens at *Ostium* in the year of *Christ* 849.

(35) *Chatisherif*] *Holy Character*, under which appellation is properly compriz'd the Sultan's name, confirming any Mandate or Letter, and from thence the whole imperial Letter. Formerly such Mandates were wont to be penn'd by the Sultans themselves, and that in vulgar Schedules with the common Character, an instance whereof is the *Chatisherif* of Sultan *Mahomet II*, still extant in the Church of the *Virgin Mary*, *Maguliotisa*. But afterwards when the Luxury and Pride of the Emperors increas'd with the Bounds of the Empire, they deem'd it beneath the Imperial Majesty, that the Sultan should either write or sign a Mandate. Wherefore they appointed the *Nishanji Pascha*, who takes care of the Confirmation of the Imperial Mandates and inscribes the character of the Sultan's

name artificially made, and commonly call'd *Turre*, not at the bottom as is customary to other Nations, but at the beginning over the first line of the Mandate. But if the Emperor intends a more than ordinary Confirmation over the *Turre* he uses to write with his own hand, *Mujibinje amel oluna*, that is, "According to the underwritten be it done." Such a *Chatisherif* (usually call'd also *Chati humayun*, i. e. the sublime Character) is held in to great Veneration, not only during the Emperor's life, but even after his death, that no *Turk* dares to touch it before he has religiously kiss'd it with his Mouth and Forehead, and wip'd off the dust of it with both Cheeks, which I observ'd the Prime Vizir *Chorluly* Ali Pascha* to do when I deliver'd him the *Chatisherif* of Sultan *Mahomet II*. It will not be improper to insert here for the sake of the curious the whole Mandate at large, which ran thus: "O thou who art allied to Honour, *Subasbi* of *Constantinople*, since We out of our sublime clemency have granted to *Christodulus* the Architect, as a reward for his perfect work, the Street call'd *Kiuckuk* Jaser*, Thou going to the Temple *Maguliotisa*, describe and mark it out with the adjacent void places, and put the said *Christodulus* in possession, giving credit to this our sacred Mandate." From this writing, it may also be remark'd

believe (36) amply made up to *Selim*, since they ascribe to the virtues of this *Sheikh* and his favour with God the victories obtain'd in so large and powerful a Kingdom.

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remark'd, that under Sultan *Mahomet Fatih* the manner us'd by the *Turks* in governing Cities was very different from what is now practis'd. For at that time one Imperial Mandate to the *Subashi* (an Officer now of the lowest order and little authority) was sufficient for what in our days cannot be effected without several Mandates, and the interposition of Persons of other orders. For if but a single House be granted to any man by the Sultan, it is notified by a *Chattibery* to the Prime Vizir, who, if the House is in the middle of the City, sends a Mandate to the *Mimar Aga* or chief Architect, by which he is order'd to go and measure the House, and describe the Rooms and Court-yard in a particular manner. But if the House be near the Walls of the City, the Mandate is directed to the *Shebrenini* or Inspector of the Walls and Streets. And whether the *Mimar Aga* or the *Shebrenini* execute the orders, he sends for the *Naib* or Deputy of the Judge of *Constantinople* or *Pera* (if the House be in that City) and by him sends the description and delineation of the House to *Istambol Effendisi* or supreme Judge of *Constantinople*. Lastly, A Copy of the Mandate and the Architect's description are laid up in the Archives, call'd by the *Turks*, *Sıyl*, and thus the possession of the House is confirm'd to the Person, to whom it was granted by the Sultan.

(36) *Turks* believe] Though it is the common opinion of the *Turks* that the Souls of the Deceased can give no assistance to the Living, yet we read in the best *Mahometan* Divines, that the Dead appear'd by the Prayers of the Living, interceed with God to grant their Petitions. They likewise own it to be meritorious and decent to reverence departed Saints, and religiously visit their Monuments. But they are chiefly commanded by their Law to invoke the names of

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Mahomet and his Successors, as *Ya + Mubammed ! Ya Ebubekir ! Ya Omar ! Ya Othman ! Ya Ali !* and write them on boards in very neat Characters, which they hang up in the *Jami* and other Buildings, and also describe them in large letters against the walls in the following manner. In the middle of the board they describe *Mahomet*, namely, that he had a ruddy Countenance, long Visage, straight Nose, blewish Eyes, black Beard eight inches long, broad Chest, slender Waste, round Hands, long Fingers, streight Legs, broad Feet, with longish Toes, &c. Though *Mahomet's* picture might easily be drawn by this description, it is unlawful to paint any thing but his hands and feet, to draw any other part is reckon'd a sin. But the *Persians* are not so superstitious, they paint whole Pictures, and commonly insert them in their Historical Writings. Of this I saw an instance in a *Persian* Book which I had at *Constantinople*, containing the History of the *Persians* from the Creation to *Shah Ismail*, wherein the Portraits of all the Prophets and Emperors were drawn, though not with great symmetry, yet with great elegance. Among the *Turkish* Emperors, only *Murad IV.* who conquer'd *Babylon* and was given to wine, order'd the walls of his bed chambers in the Palace to be adorn'd with painted pictures, but even these were eras'd by his successors. There is a single house on the *Bosphorus* near the village call'd *Betcozi*, in which still remain some Pictures drawn by that Emperor's command, namely, of men hunting and shooting at wolves, stags, and also eating and drinking and the like. But the *Turks* firmly believe that Angels can enter no house where are dogs or portraiture of men. Wherefore they preserve no face-paintings, unless of the Emperors, whose Pictures for many ages have been carefully kept in the

T t

Sultanic

He beholds
Husfan Pasha

XX. When he had thus spent some days in civil and sacred affairs, he leads his forces big with the hopes of victory towards Cairo. In this march

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Sultan's Library, from whence with good presents, by means of my friends at Court, I got them to be copied by the Sultan's *Musevuir* or chief Painter *Leumi Cbelebi**, and have them still by me †. Whilst I am writing these things, a discourse I once had with a learned Turk concerning Pictures occurs to my memory. He objected to us that even at this day we worship Idols and Images and Pictures the works of men's hands. When I told him there was no difference between a *Musulman* and a *Christian* as to the worship of images, he wonder'd and declared his abhorrence of image worship. To which I replied, I would prove my assertion if he would listen to me. "Don't you, (said I) on your Tables describe in gold Letters the make and shape of your Prophet? Don't you paint in lively colours his hands and feet with the Rose which you say sprung from *Mabomet's* sweat as it was dropping to the ground? Don't you inscribe on Tables of wood or gold the names of the *Asbab* (that is of *Mabomet's* four successors) and hang them up on the walls of your *Jami* and Houses towards *Kyble* (the region looking towards *Mecca* between the East and South) and when you rise in the morning, don't you, after saying your prayers, devoutly kiss them and wipe off the dust with your face? Now when you do this in honour to them whose names are mention'd in the Tables, do you pay this reverence or worship to the Colours, Lines, or Tables? Not at all, says he." Whereupon I replied. "But if any Turk or Christian should spit upon or otherwise show his contempt of these Tables, does not your law pronounce such a person worthy of death? Without doubt answered he." Then said I, "It is the same with us Christians in

"respect of the worship of Images. For we worship neither the Image nor the wood nor any work of man's hand, but reverence the person represented by the Image. If so, replies he, it is certainly wrong to call Christians *Put pereft* or Idol-worshippers. Admiring the candour of the Turk, I ventur'd to add, "Is not your Prophet's Tooth preserv'd in the Royal Treasury, which you deem inestimable, and the Sultan himself with great reverence, every year before the first day of *Ramazan*, offers to be kiss'd by the Great men after publick prayers on the occasion? Do you not religiously keep *Mabomet's Sanjak* or Standard and *Hirtai Sherif* or Holy Robe, the border of which you dip every year at the same time in water, and think that water to be hallow'd and incorruptible, calling it *Abi bircai Sherif*, the water of the Holy Robe, and distributing it to the Great-men that on fast days at Sun-set, they may infuse one drop of it into a large draught of water, with which after thrice tasting they quench their thirst, by drinking it at once? Don't you reverence, preserve, and worship the Tooth of your Prophet though dead? since these things are openly done by you, tell me I pray, whether you honour an inanimate thing, as a Tooth, or Water for its own sake, or in reference to your Prophet's immaculate Spirit (which you talk off) and his Trust in God?" Certainly, says he, all these things refer to him, for whose sake they are accounted Holy and sanctifying." Wherefore I concluded with saying, "Much less can Christians be charg'd with idolatry, since they refer the honour paid to the Images and Relicts of Saints primarily to God himself, and but secondarily

† The same that are published with this Translation.

march when he was come to a certain place call'd by the Inhabitants *Chani yunus* (37), and there talk'd familiarly with his officers, *Hiusan Pasha*, one of his Vizirs, with more boldness than prudence, asks him, "Most auspicious Emperor when shall we enter *Cutbuiur Cais* (38)?" The Emperor perceiving his too great familiarity with his friends bred contempt, replies, "We shall enter indeed when God pleases, but for thee it is my pleasure that thou stay here." And upon these words, orders his head to be instantly struck off.

XXI. From thence he marches to *Gaza*, where hearing *Kudshe-
rif*† was not far off, he was extremely desirous to see a City, the fountain
of so many Prophets, and the scene of so many miracles. According-
ly he goes thither with a few Attendants, and in three days perform-
ing what Religion requir'd, he returns to his army at *Gaza*. Then he
pursues his march directly to *Elkair* (39), and by the way takes *Sifi-
dulbahr* (40) and *Chanuljuni*. But he did not think it adviseable to
place there any Garrisons, because these towns would not shake off
his yoke if Conqueror, and if vanquish'd, would not be a safe retreat.
Wherefore leaving only such as were disabled by wounds or the length
of the march, he goes on. When the people of *Gaza* see this, and
imagining the Emperor would never return but be cut off with his
whole army by the sword of the *Chercaffians**, they kill the sick and
their Physicians committed to their trust.

XXII. The fresh efforts of the *Chercaffians** for the defense of the
Kingdom had perhaps prompted the Inhabitants of *Gaza* to rebellion.
For those who had escap'd out of the former battle when they come to
Cairo call a Council, and creating *Tumanbai* King, sprung from their
noblest family, style him in the inauguration *Muluk Esbref* (41), and
swear either to defend the Empire from *Selim*'s unjust tyranny or die
valiantly fighting, and sell their lives and extensive dominion as dear

He visits *El-
d-
rif* and
takes the
City
† *Jerusalem*.

Vanquishes
the *Chercaffi-
ans**.

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"secondarily to the Prototype or Per-
son represented. For they do not
"worship Saints, as Saints, or Holy
"Men, but as God's Servants or as
"they may be call'd, God's Saints."
This plain and intelligible explication
of our Doctrine pleas'd the *Turk* but
could not reclaim him from his Error.

(37) *Chani yunus*] *John's Inn*. I
can't say, whether they believe this
to be the House of *John* the Prophet.

(38) *Cutbuiur Cais*] A village or
suburbs of *Cairo*, and seems to have
been some narrow and difficult place,
but in what quarter I can't find.

(39) *Elkair*] It is commonly by
our Countrymen falsely writ *Alkair*,
so *Alkoran* instead of *Elkuran*. This

is the chief City of *Egypt*, and uni-
versally known, call'd also by the
name of *Mysr*. I purposely omit the
Turkish Fables concerning this City
and *Joseph* *πατριάρχης*, since they are
largely set forth in many books
publish'd of the *Egyptian* affairs.

(40) *Sifidulbahr* &c.] Properly sig-
nifies *White Sea*. These are two Ci-
ties whose antient names are to me
unknown. For I have not yet been
able to discover all the old appella-
tions of the eastern Cities, which for
so many ages have been conceal'd un-
der the modern barbarous names.

(41) *Muluk Esbref*] that is, Most
Holy, or Most Auspicious.

II 923
A C 1517.

as possible. Under this General, they assemble all the remains of the *Cbercaffians** with some auxiliary troops of wandering *Arabs*, prepare great guns and other warlike Engines, and with a select army of about forty thousand men incamp in a place call'd *Ridanie*, fortifying themselves with various stratagems, in expectation that *Selim*, flush'd with his former success, would instantly attack their camp, and by being taken in their toils afford them an easy victory. But *Selim*, inform'd of their snares by his spies, as he was superior in number, orders part of his forces to march round the enemies camp near Mount *Jebeli Maktab* (42) and at a given signal to fall on their rear. So in the first days (43) of the month *Jemaziul evvel* in the year 923 was fought such a bloody and obstinate battle, the *Cbercaffians** being surrounded on all sides, as can hardly be describ'd. The *Cbercaffians** are frequently overpower'd by numbers, sometimes repell'd, and as often renew the charge, the King himself fighting always in the front and animating his soldiers by his example. The battle is continued some time with broken ranks; when at last *Tumanbai* sees part of his men taken, part slain, and victory, no way to be gain'd, with a select band as a body-guard, he opens a passage with his sword through the thickest of his enemies, and flies to *Sheikh Arab* Son of *Becaar* (44). Thus the *Turks*, though not with-

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(42) *Jebeli Maktab*] I think it should be *Machtab*, not *Maktab*, which signifies a Hill or Mount, on which the Monuments of the Antients and the famous Pyramids are plac'd.

(43) first days &c.] The *Turks* are wont in letters and especially in imperial mandates to set down sometimes the days of the whole month, sometimes to divide the month into three decads, and if any thing is dated in the first ten days, they say *Avvaltynde* (in the first days,) if in the second decad, *Evasitynde* (in the middle days,) if in the third decad, *Avsertynde* (in the last days) of the month. Thus *Jemaziul evveli evvaltynde*, in the first days of the month *Jemaziul evvel*, that is, on some day of that month between the first and the tenth. And so of the rest.

(44) *Sheikh Arab* &c.] He seems to have been one of the *Arabian Sheikhs* or Prelates, who are more concern'd in the ecclesiastical than civil form of Government, and pretend to be the lawful successors of *Mabomet*. Of these there are seven races chiefly celebrated among the *Turks*, whose names I have forgot. For I live in a

Climate destitute not only of *Arabian*, but all polite learning, where the name of a compleat Library, much less the thing itself is not to be found. But however it may from hence be inferr'd that these *Sheikhs* are highly reverenc'd by the Emperor himself, because their head, (who resides at *Mecca*, and though he is confirm'd by the Sultan, yet transmits his dignity to his Children) whenever he writes to the Sultan after the enumeration of his other proud Titles, calls him the Prophet's and his *Vekilimus* (or Vicar) in the Empire of the World. He is said to use the same form in his letters to the Emperor of *India*. I saw one of these *Sheikhs* when he came to Sultan *Muſapha* Brother of the present Emperor (who was then in a Tent in a village call'd *Akbunar* near *Adrianople*) sit all the while and familiarly converse with him. He was lodg'd with *Cberkies** *Mehemed Aga* Master of the imperial Stables, an intimate friend of mine, who told me that this *Sheikh* whenever he talk'd of the Sultan, us'd to call him his *Bizum vekil*, Vicegerent or Lieutenant.

out

out the slaughter of their men, obtain a complete victory. On the *Turkish* side fell the chief Hero of his age, the renowned General *Sinan Pasha*, whose death was so grievous to *Selim*, that he is said long after the taking of *Cairo* to lament in this manner: *Myſri aldyk emma yuſufi aldyrdyk, Yuſuf ſiz, Myſri-den ne olur!* “*Egypt* have I taken, but *Joſeph* have I loſt, without *Joſeph* what ſignifies *Egypt*?”

XXIII. Thus ſo fertile a Province ſeem’d to be ſubjected to the *Ottoman* Empire, but King *Tumanbai*, who was ſtill alive and ready in the neighbourhood for any commotion, inspir’d a fear of loſing it. He was known to be fled to the *Arabians*, and there to wait *Selim*’s departure out of *Egypt* in order to attempt a change. Wherefore to prevent the danger threaten’d from that quarter, he ſends ambaffadors with noble Preſents to *Sheikh Arab* Son of *Becaar*, deſiring him to deliver up his fugitive enemy, and adviſing him rather to gain his friendſhip by good offices than incur his indignation by fruitleſs obſtinacy. *Sheikh* either fearing *Selim*’s power or gain’d by his Preſents, ſhamefully delivers up *Tumanbai*, whom he had taken into protection, contrary to the law of Nations, and particularly againſt the *Arabic Rai* (45). But the bravery which could not affect the mind of a baſe friend, appeas’d the wrath of a generous enemy. For *Selim*, when the King was brought bound into his preſence and his fortitude plainly ſeen, could not refrain

He ſtill
T. manbai he
no ably, and
towards
hung him

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(45) *Arabic Rai*] *Rai Arabi*, with the *Turks*, *Emam*, vulgarly *amam*, but the *Arabic* word is moſt uſ’d. With the *Italians* it is *Parola*, (with the *Engliſh* and *French*, *Parole*) the given word of ſecurity, peace, covenant, protection, as *Berai* of the *Arabians*, which with the *Turks* is, *El emam uzre*, Securely! Mercy! Quarter! But the *Arabians* boaſt themſelves to be of all Mortals the ſtrict-eſt obſervers of their *Parole*, and perhaps, very juſtly. For if any one even in the heat of a battle kills a man to whom the *Rai* was given, he is by the Laws of the *Arabians* puniſhable with death. If they have taken an enemy (for they are continually at variance amongſt themſelves) they give him the *Rai*, and draw a circle round him, with a command not to ſtir out of it, which he dares not do, though he ſhould periſh with hunger or thirſt. But the Conquerors acquaint the Enemies that ſuch a one is taken and in ſuch a place included within the *Rai* circle, wherefore if they will releaſe him they muſt

pay the ranſom promis’d by him. Which being done, ſome one of the Tribe which had taken the Priſoner, goes to him and erazes the circle with his foot, whereupon he is free. But being once within the circle he cannot purchaſe his liberty but by paying the ranſom. For though his Fellow-ſoldiers afterwards rout the enemies and have it in their power to free the Captive from the circle, yet if he dare go out of the circle without the conſent of the perſon to whom he had given the *Rai*, he will be accounted all his life, both by friends and foes, a man of no honour, neither will he be able ever after to regain his credit by any action. But if he has dar’d to go out of the circle himſelf and run away, he is by his own countrymen ſent back bound to his Enemies, to be ſentenc’d either to death or perpetual ſlavery as they ſhall think fit, nor can he be redeem’d at any rate. For, ſay they, a man, who values life more than *Rai*, is unworthy of liberty, neither is he to be called a man, much leſs an *Arab*.

giving him liberty, and bidding him daily eat at his table. Thus *Tumanbai* having purchas'd his freedom with his virtue, convers'd publickly and privately with *Selim*, and inform'd him of the state of the *Egyptian* affairs, with the laws, genius, and manners of the people. But the miserable *Tumanbai* shortly after demonstrated by his sad example how fortune sports in human affairs. *Selim* could not but admire his heroical virtues, singular fortitude, sound counsels, and grave manners. He thought it base to put such a man to death, and as he seem'd to free him from all danger, he had resolv'd to take him into his friendship and set him over the Kingdom of *Egypt*. Whilst he was thinking on these things, it was talk'd among the people that *Tumanbai* had found great favour with the Emperor and obtain'd the Government of *Egypt*, and therefore it was hop'd that with the remains of the *Cbercassians** and *Arabians*, he would, soon after *Selim's* departure, expell his garrisons and restore the *Cbercassian** dominion. These discourses could not be conceal'd from *Selim*, a watchful observer not only of what was done, but of what was said: he was unwilling however to give credit to the reports, as thinking them rais'd by enemies. At last, when by the continuance of the rumour he suspected some treachery, he order'd the son of *Sbeikh Suvar Alibeg*, whose father had been lately fasten'd to an iron hook by the *Cbercassians**, to hang up the miserable King in the gate of *Cairo*, call'd *Zavil*, with these words: "How great my mercy was, is already declar'd, but what the malignant speeches of the vulgar though on his side can effect, let the wretch himself experience." The order is gladly executed by *Alibeg* as it gave him an opportunity to revenge the murder of his father, and the unfortunate *Tumanbai* hang'd on the 10th of *Rebiul evvel* in the year before mentioned, in the Gate *Zavil*. The terror infus'd into the *Egyptians* by this unexpected death of their King, is inexpressible. They who before with conceal'd indignation bore his unjust dominion, now run all in a suppliant manner to *Selim*, intreat his clemency and promise perpetual and faithful service to the *Othman* race. The Emperor pardons them on the condition that if they know of any lurking *Cbercassian** they would instantly produce him in bonds. He had scarce made this declaration, when the common people, greedy of novelty, in expectation of obtaining pardon, search every where for the *Cbercassians** their former Lords, and drag them bound to *Selim* to be butcher'd. The next day, *Selim* orders a Theater with a Throne on it to be erected without the City on the bank of the *Nile*, and all the Prisoners to be beheaded in his presence, and their bodies thrown into the river. Their number is said to exceed thirty thousand. The second day after, in order to humble entirely the minds of the vanquish'd by a demonstration of his power, he makes a triumphant entry into *Cairo*, but after a few hours stay departs the same day, and pitching his tents in a place near the *Nile* call'd *Ruxa*, allows his forces some time for refreshment. A

certain witty *Arabic* poet has mark'd the Epocha of this butchery in the following line :

Hui shevi Sultan Selim !
Alas ! this is Sultan Selim !

XXIV. The same year, on the seventh day of *Jemaziul ewvel*, he marches to attack *Iskenderie* (46), which avoiding the Conqueror's insurrection by a surrender, he settles the affairs of that city, and returns to the inland parts of *Egypt*, from whence, having made *Chairbeg* Governor of the Kingdom, he begins his march in the month *Shaban* towards *Constantinople*. In his way, to revenge the perfidiousness of the inhabitants of *Gozza*, he put them all to the sword without distinction of age or sex, and raz'd their City to the ground. Afterwards going to *Damascus* he delivers that City with the other adjacent towns in *Palestine* and *Syria* to be govern'd by *Gazelibeg* according to agreement. In short, within the space of one year, and in the same expedition, *Selim* added more territories to his Empire than any of his Predecessors had been able to subdue in their whole reign. For he not only conquered all the dominions of the *Chercassians** in *Asia* and *Egypt*, but also reduc'd to his obedience as it were by the by, other strong and famous Cities of *Asia*, *Malatye*, *Dierbegi*, *Derende*, *Behtisi*, *Kierkieb*, *Kiachte*, *Berejik*, *Antab*, *Antakie* (47). Besides these even the Sherif of *Mecca* (48) brought the Keys of his City to *Selim* whilst he was about *Cairo*, and openly acknowledg'd his Sovereignty. Whereupon he was honorably receiv'd by *Selim*, who appointed his son, famous for virtue, piety, and learning, his successor in the principality. By this man the tribes of the wild *Arabians*, (*Beni Ibrahim* (49), *Beni Seva-*
lem,

He takes *Alex-*
andria, and
 subdues the
Arabians

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(46) *Iskenderie*] *Alexandria*, a most noted Mart of *Egypt*, much frequented by foreign Ships, built by *Alexander the Great*, and given for an Habitation to the *Greek*.

(47) *Malatye*, &c.] Of these Cities *Malatye*, *Derende*, *Berejik*, *Antab*, and *Antakie* or *Antioch*, are indeed pretty large, but the rest are rather Towns than Cities.

(48) Sherif of *Mecca*] He was before *Selim*, a Sovereign Prince, and govern'd *Mecca* and some other *Arabian* Cities with absolute power. But from *Selim's* time he has acknowledg'd the *Turkish* Emperors for Guardians and Protectors of the *Musulman* affairs.

(49) *Beni Ibrahim*] There are above seventy Nations or Tribes sprung from different Branches, which however all boast their extraction from

Abraham, and range the spacious Deserts of *Arabia* with unsettled habitations. All speak *Arabic*, but in so different a dialect, that they can hardly understand one another. Hence the *Arabic* Tongue is justly call'd the most copious and almost boundless. For the same word signifies a hundred things of a very different Nature, and the same thing is express'd by as many words which have not the least analogy to each other. Moreover there is scarce any quality of a thing but what procures its subject a peculiar appellation. *Menniskius's* *Tresaurus* of the oriental Languages affords numberless instances, which to copy is foreign to my purpose. Of the Flowers of all these Dialects the *Koran* is compos'd, and from thence it was believ'd by its followers

lem, Beni Ata, Beni Afyie, and Beni Saad, with many others (50), to whose very names I am a stranger, who inhabit the Desarts between
Mecca

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followers to be penn'd in a divine not human Language. For neither can any of these Tribes understand the whole, nor will any the most learned of the *Arabians* pretend to explain all the words. They add a pleasant story on this subject, which is firmly believed by them. They say, that in *Mahomet's* time the *Arabic* Tongue was arriv'd to the greatest perfection, and very elegant poets flourish'd, who, as in the *Olympic* Games, when any one produc'd a witty distich, affix'd it to a Pillar in the Forum erected for that purpose. To answer this with an opposite distich *Nazyrè*, three months space was allow'd to some other Poet. On the appointed day all the Poets assembled and examining each performance, gave the pre-eminence to him whose distich was most approv'd of, and call'd him Prince of Poets, honoring him also with a new *Maublaste* or surname. *Mahomet* taking the opportunity of this custom, fix'd up also on the Pillar one of the *Nazmi's* or Verses of the *Koran*, which all the Poets labour'd for nine months to answer; but the victory was unanimously assign'd to *Mahomet*, his verse declar'd divinely inspir'd, and his Doctrine from thenceforward embrac'd.

(50) Many others] Among the rest were the Monks inhabiting Mount *Sinai*. Of these something very particular is related, which, since I don't think it mention'd any where but in a fabulous treatise of a *Sinaitish* Monk, I shall here insert. They say, though fabulously, that *Mahomet* being of mean birth, us'd to drive in his youth hir'd Camels from place to place. In these journies, as he one day approach'd Mount *Sinai*, the Abbot saw a cloud hovering over *Mahomet's* head as he lay asleep in the open field, and defending it as it were from the Sun-beams. The Abbot thence conjecturing there was something more in the Youth than was promis'd by his outward appearance, because so singular an omen, in

his opinion, could only happen to the future Lord of those Regions, and therefore he went and saluted him very civilly, inviting him into his house, and bidding him take his rest quietly. When he thought he had gain'd his good-will by all kind of civilities, he ask'd him, if ever he should become Sovereign of those parts what his pleasure would be concerning the Monks? *Mahomet* answer'd, "He would free them as *Rubban*, (*Keepers of Life or Course*) dispers'd through the World from all Tribute, and hold them in great honour." He gave him this promise in an *Arabic* writing, and confirm'd it, for want of a Seal, with the Palm of his hand dipt in ink and impress'd on the Paper. Long after, when Sultan *Selim* was in *Egypt*, the Abbot of Mount *Sinai* humbly came to him with *Mahomet's* true or forged Instrument, which the Emperor purchased of the Monks for four thousand Gold Crowns, with a declaration of their being free from all Tribute, and a confirmation by his *Chatishberif* of this and their other privileges. *Selim's* Charter as translated out of *Arabic* into *Turkish* I read at *Adrianople*, and remember it to be as follows: "Since the Monks of Mount *Sinai* are come to our sublime *Divan*, and have humbly represented, that *Mubammed el Mustapha*, God's Holy Prophet, (on whom be Peace and Health) being heretofore by their Monastery hospitably receiv'd in his travails, and according to their slender abilities ador'd with all kind of honour and reverence, graciously exempted this community of *Nazaraan* Monks from their annual Tribute, and in confirmation of it was pleas'd to give an Holy writing signed with his own hand, after his Example We also out of our great clemency do ordain that the foremention'd Monks be free from the yearly Tribute paid by the rest, and be suffer'd without molestation

Mecca, Cairo, and Damascus) were induc'd to subject themselves voluntarily to *Selim*, and deliver him a writing for a testimony of their fidelity, with some of their principal countrymen in hostage.

XXV. Whilst he was returning from this expedition, and was now arriv'd at *Aleppo*, in the month *Ramazán* of the year 925, he is met by a *Persian* Ambassador sent under the pretence of friendship to deceive the Sultan, and by a feigned submission divert the storm which threaten'd the Kingdom of *Persia*. To gain his ends the more easily, besides noble presents worthy both Emperors, he tries to sooth the ambitious *Selim* with the addition of new titles, and flatteringly styles him, *Shebin Shahi Alem, ve Sabib Kyrani beni Adem* (51), that is, "The Emperor of Emperors, and sole Conqueror (or Autocrator) of the sons of *Adam*."

Received
Ambassador
in the Per-
sian King
H. 925
A C 1519

XXVI. So many and great victories, such flattering congratulations, not only from the vanquish'd Nations, but also from the neighbouring Princes, swell'd *Selim* with such Pride, that as if he was now Sovereign of the whole World, he look'd with disdain on earthly Kingdoms, and even imagin'd that cœlestial ones, if they could be reach'd, were to yield to his sword. Wherefore, after his triumphant entrance into *Constantinople* amidst the people's acclamations, he publickly binds himself the next year (as if the unconstant fortune of war had been at his command) by an oath (52) not to recede till he had entirely sub-
verted

Selim's Pride
and Death

H 926
A C 1520

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" Molestation to enjoy their Churches
" and Rites according to their obso-
" lete Law. To this end, we have
" graciously order'd them an authen-
" tick copy of the Instrument of
" God's Holy Prophet, confirm'd
" by our Inscription. We therefore
" enjoin every Person exercising do-
" minion or jurisdiction throughout
" our whole Kingdom, not to bur-
" then the said Monks of the Tribe
" of *Jesus* with Tribute or other Po-
" litical contributions. And who-
" ever shall act contrary to our *Cha-*
" *tisberis* and Mandate, know that
" he shall be certainly punish'd and
" chastis'd. Given at *Cairi*, &c."
'Tis certain the exemption of these Monks from Tribute remain'd in force through all the *Turkish* dominions till the time of *Soliman II.* Great-Uncle of the present Emperor, when the *Turks* began to collect the *Haraj* upon them, and that by means of *Kiopriliogli Mustafa Pasha*, who made no scruple to charge the whole *Diploma* with forgery. To prevent this, some of the Monks of Mount *Sinai*
Nº. 8.

were sent to *Adrianople* with the instrument of Exemption, in whose hands I both read and transcrib'd it. They indeed preserv'd by their petitions to themselves and Society, a freedom from Tribute, but could not prevail for the rest of the Monasteries.

(51) *Shebin* &c.] Though all the *Turkish* Emperor's Titles are very lofty, yet *Zilullah, God's Shadow*, is accounted higher than the rest, because given, as I have observ'd, by the King of *Persia*. However at Court, when mention is made of the Sultan, these are never us'd, but the common appellations are, *Padişahi Alem penab*, Emperor, Refuge, or Protector of the World, and *Allothman Padişahi*, Emperor of the Sons of *Othman*. For by this means they pretend to show, that the whole race of *Turks* acknowledge no other fountain of Nobility, than their first Emperor *Othman*.

(52) Oath] The *Turks* believe, their Emperor can say or think nothing, unless by divine instinct, and therefore

verted the rival Empire of the *Persians*, and utterly extinguish'd a Nation perfidious to God and hateful to man, in a belief that he should afterwards subdue also, without obstacle, the *Christian* Princes. But how deceitful are man's designs without God, and how frail is a clod of Earth when swoln with pride, the supreme Governor of the universe demonstrated for a warning to others by the following Instance. Want of money, both the external and internal Treasuries (53) being exhausted in the *Egyptian* expedition, obliges *Selim* to defer the year his intended war, and turn his thoughts to raising new supplies upon the conquer'd dominions. As this proceeded also the next year more slowly than he wish'd, and as by the approach of winter he sees the time for warlike expeditions to be over, he resolves to visit the monuments of his Ancestors at *Adrianople*. To this end, he sends all his Great men before, except *Ferhad Pascha* his sister's husband, who was *Caimecam Pascha* (54), and departs from *Constantinople*. In this journey

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therefore what he confirms with an Oath, ought and may be done; but how false these notions are, experience has often demonstrated.

(53) External &c.] The *Turks* have two Treasuries and two Coffers, in which the publick Money is kept. The *Defterdar* or High-Treasurer (mention'd in a former note) presides over the external, call'd *Dishbazinè*. This money is call'd *beitulmali Muslimin*, or the publick money of the Musulmans, of which the Emperor himself without the utmost necessity cannot expend any part at his pleasure, nor put to his private use without danger. For whenever he does so, the people always murmur, and sometimes openly rebel. *Ich*chazinè*, or the internal, is also call'd the Imperial Treasure, which the Sultan may use as he pleases without the least murmur or obstacle. Over this presides the *Hajnadur bashi*, who in the woman's Apartment is next in degree to *Ky*car Agaji*. For he is also an Eunuch, and usually succeeds upon a vacancy to the Place of the *Kyzlar Aga*. In my time there were yearly brought into the two Treasuries twenty seven thousand Purser, each containing five hundred Rixdollars.

(54) *Caimecam Pascha*] He is the Prime Vizir's Lieutenant, and created by the Sultan out of the Vizirs enjoying the privilege of three Horse-tails. When the Emperor is at *Constantino-*

ple or *Adrianople*, the *Caimecam* has no Authority, nor, like the rest of the Vizirs, has he any thing to do in publick affairs, except to advise. But if the Sultan be only eight hours absent from the City, his Authority is almost the same with the Prime Vizir's. Moreover when the Emperor undertakes any expedition, tho' the Vizir be present, a *Caimecam* is appointed, who, on the Vizir's departing from the Emperor eight hours space, has full power to act, ordain, alter, any thing except that he can't derogate from the Vizir's Mandate, nor depose or behead the old Pascha's. I observ'd there was never a good understanding between the Prime Vizir and the *Caimecam*. For Agreement between Rivals in power is rare. Besides this, there is another *Caimecam*, to whom the Emperor, when he goes to *Adrianople* or on some expedition, commits the care of the Royal City. He is indeed next to a Vizir in degree, but in authority on the same foot with a Pascha in his Government, except however, that in what relates to administering justice and civil affairs, he can do nothing without the Prime-Vizir's Mandate. He has for assistants, though of an inferior degree, *Bostanji bashi* or Superintendent of the Royal Serai†† Palace and Gardens, with the Suburbs without the walls, and *Seghan bashi*

journey, he had scarce reach'd the village *Suashtdy* (55), when he perceives his blood to be in a ferment, and himself seiz'd with a light fever. Next day there appears in his thigh a mortal imposthume, which so tormented and weaken'd him, that all the sinews of his body and feet (56) were contracted and dried. The Imposthume was indeed open'd by a skilful Surgeon, and remedies applied to remove the malignity of the distemper, but his death was perceiv'd to be inevitable, till the obstinate ulcer baffled the care of the Physicians, and so infected his whole body with a pestilential poison, that after forty days of torture rather than of sickness, the splendor of the *Othman* Empire expand'd on Sunday the ninth day of *Shevval* about Sun set.

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basfi the next to *Yenigicher** *Agasi*, or *Aga* of the Janizaries, and General of the Foot, to whom the custody of the City, and command of its Garrison is committed. By these three persons the whole civil government of the city is manag'd. But the ecclesiastical is under the care of *Istambol Effendi*, Judge of the Clergy, and next in degree to the two *Cadilaskers*, one of whom (as I have said) is universal Judge of ecclesiastical affairs in *Europe*, the other in *Asia*.

(55) *Suashtdy*] i. e. He has swam over the river. The name of a Village on the road (tho' not the great one) from *Constantinople* to *Adrianople*. They say this name happen'd to the Village on the following occasion. A little river runs by the Village, which swells in such manner by the melted snows and Autumnal rains, that it overflows all the adjacent fields, and renders it very difficult for Travellers to pass. A certain inferior tho' very rich Pasha, to remedy this inconvenience, builds a very handsome stone-bridge over the River. When *Bajazet* II, *Selim's* Father, came with his whole army to this place, he wonders to see a stately Bridge, and desires to know the Builder. When he was in his presence, *Bajazet* desires him to receive the money he had expended, and grant him the reward to be expected in the next world for so great a benefit to Mortals. (It must be observ'd according to the Law of the *Koran*, a *Turk* may either give or sell to another all his good Works, Charities,

Buildings erected to the Glory of God or Benefit of Mankind, so as the reward which he merits of God in the life to come, passes to the Purchaser.) The Builder affirms he can't do it, because he had no other work to qualify him to appear before the divine Majesty. For, says he, I did not build this Bridge to gain the applause of Man, but for the publick advantage and the salvation of my Soul. The Sultan thrice renewing his intreaties, is as often denied by the Pasha. Inrag'd at this refusal, *Bajazet* puts the Pasha to death, rushes with his Guards on horseback into the rapid Torrent, and with great danger of his life swims over, ordering the rest of the army to stay till the Waters were abated, and at the same time pronouncing this *Beit* or Distich:

Minet ile Kokma giuli al Eline Sufami.
Giechme namerd Kioprifini Ko aparfun*
su seni.

That is,

It is better to carry Pepperwort than smell to a Rose got by intreaties. Pass not over the Bridge of a fordid discourteous man: it is better to be swallow'd up by the Waters.

(56) Feet] The *Turks* seem here to reflect on *Selim's* oath, that he would not draw back his foot till he had subdued the whole *Persian* Empire. And that therefore the divine vengeance first punish'd his feet by the contraction of the Sinews, as well to humble the Pride of the Man as to demonstrate its Justice.

XXVII. When

Conceal'd by
the Vizirs

XXVII. When *Selim* had thus render'd famous by his death a village before little known, *Ferhad Pascha*, who alone had staid with him, conceals the Emperor's decease from the people, but tells what had happen'd to the rest of the Vizirs, who were anxiously waiting his coming to *Adrianople*, intreating them to feign him alive, and transact affairs in his name, lest any commotion should arise before the successor's arrival. Moreover he acquaints *Soliman*, *Selim's* son, who then resided at *Trapezond*, with his father's death, and advises him to come with speed and assume the reins of the Government. *Soliman* upon receipt of the letter hastens to *Constantinople*: Which being known, the Vizirs openly declare the Emperor's death, dismiss the army, and all except *Mustapha Pascha*, who is left alone to guard the Treasury, go with the whole imperial Court to the royal City to adore their new Sovereign.

Source: 1. 1.
Illuminated Empire
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H 926
A C 1520

XXVIII. Thus all the Vizirs, cloath'd in mourning, salute *Soliman* Emperor at his arrival at *Constantinople* in the last days (57) of *Shevval* in the year 926, and express their grief for his father's untimely death. *Soliman* himself the same day in the afternoon goes out to meet his father's funeral with all his Courtiers, and conducts the body in great pomp to the *Jami* built by *Mahomet* Conqueror of the City, and there orders it to be interr'd. The following Epitaph is inscrib'd on his Tomb,

Beka Miulkinge azm idup Sefer kyldy budir Tarich Koiup Sultan Selim baky jiban Miulkin Sulimane. "This year Sultan *Selim* departed
"to an everlasting Kingdom, leaving the Empire of the World to
" *Soliman*."

Source: 1. 1.
Illuminated Empire
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XXIX. Thus fell *Selim*, the Defender of the *Othman* Empire, after he had reigned nine years and eight months, and liv'd fifty four. The years of his Reign indeed were few, but such whose acts are hardly to be parallell'd. For by his diligence and valour, not only the *Asiatic* Provinces were freed from all incursions of the Enemies, but ample room given to his successors by the establishment of the East, to increase their dominion to the West. He had all the qualifications of a Hero, with an able head, strong arm, and great contrivance; he was indefatigable where the safety of the state was concern'd, very fit to manage affairs, and extremely quick-sighted in discovering hidden factions and other practices. He frequently walk'd in disguise about the forum, streets, camp, night and day, and whatever he perceiv'd contrary to the publick good or his laws, he punish'd severely. Where he could not go in person, he sent his spies, eminent for their cunning, who mixing with all companies, daily reported to the Sultan what they

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(57) last days] That is, some day of computing the day of the month, between the 20th and 30th of the month *Shevval*. Concerning this way See Note p. 64.

had

had heard or seen. By this means he was so fully acquainted with every thing that pass'd, that it became a common saying in his time: "The Emperor will know to morrow what passes in the chamber between man and wife." However this proceeding was of such service to the Empire, that in so remote expeditions, which in his time were undertaken, there was no rebellion but what was stifled in the very birth. ~~By these things~~ he would have merited everlasting praise, if he had ~~th~~ by his proudest to anger and cruelty sullied the lustre of his virtues ~~and caus'd himself to be distinguish'd from the Emperor's of the same name by the appellation of Yavuz~~ (58). It will not be improper before I close this larger account of his actions, to relate a single instance to this purpose. Two years before *Selim's* death, there appear'd in *Turcomania* a certain Free-booter who infested not only that and the neighbouring countries with his robberies, but having gathered together a considerable band of companions, he attempted to become master of these Provinces. To extinguish this flame *Selim* sent *Ferhad Pascha* with good part of his forces, who when he came to *Amasia*, hears the the whole band with their Ring-leader were routed by *Ilbistanbeg Mehmed*, Son of *Sheikh Savur*. So being unwilling to fatigue his army in vain with so long a march, and not daring to return without the Emperor's order, he incamps about *Amasia*, expecting an answer to a message he had sent the Sultan. Mean while, a malicious slanderer comes to him, pretends he could not forbear, out of due fidelity to the Emperor, to discover a projected rebellion of the inhabitants: for, says he, there lurks among the Citizens of *Amasia* a certain counterfeit *Murad*, who boasting himself to be the Son of Sultan *Abmed*, has drawn the whole City to his side, with above seven hundred Robbers. *Ferhad Pascha*, without examining the truth, acquaints the Emperor with what he had heard, and desires his orders in this imminent danger. *Selim* trusting perhaps to his General's prudence, commands without any inquisition that all the chief men of the country should be impal'd. *Ferhad* executes the orders, and impales above six hundred innocent Persons of note, others he beheads, and the rest drags through the streets at horses tails.

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(58) *Yavuz*] Concerning this name See Note p. 143. There is extant a most elegant Book about four Sultans, *Mahomet II*, *Bajazet II*, *Selim*, and *Soliman*, written by *Ali Effendi* so often prais'd by me, an Author no less grave than studious of Truth and void of Flattery. This Book is very scarce among the *Turks*, from which I have transcrib'd some things relating to my subject.

Cotemporary with *SE L I M* in *Europe*.

In *Germany*, { *MAXIMILIAN I.* 1493-1518.
 { *CHARLES V.* 1518-58.

In *England*, *HENRY VIII.* 1509-46.

In *France*, { *LEWIS XII.* 1498-1525.
 { *FRANCIS I.* 1525-47.

The End of the Reign of *SE L I M I.*



The REIGN of
SOLIMAN I. *Sirnam'd Canuni,*
 Tenth EMPEROR of the *TURKS.*

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

*Gazelibeg re-
 bellion is slain.*

I. *SOLIMAN Canuni* (1) had scarce mounted his father's throne when a great rebellion broke out in *Asia*. *Gazelibeg*, *Beglerbeg* of *Damascus* (by whose Treachery *Selim* obtain'd his victory over the *Chercaffians**) when he is inform'd of *Selim's* death, imagining all the virtues and fortune of the *Othman* Empire to be buried with him, revolts from his sworn fidelity, with a resolution to assume to himself the full Sovereignty of the countries of which he was Governor. To this

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(1) *Canuni*] From the *Greek Canonista*, Institutor of Rules. For tho' the *Othman* Empire before *Soliman* was not govern'd without certain Constitutions, they were founded rather on custom than written law, or to say more rightly, the will of the Prince was instead of law. But *Soliman* first distinguish'd the civil and military offices, assign'd to each its degree of dignity, establish'd the Laws of the Court, Palace, Forum, and Army, and instituted what body of Laws there now is in the *Othman* Court and Common-wealth. His successors are so strictly oblig'd to observe these laws, that whenever any doubt occurs, they think recourse must be had to *Soliman's* Canons, call'd *Teshrifat*. Thus for instance, in a consultation about war, regard is had before things

to these Canons. If they believe they see a just cause of war express'd there, they decree it to be proclaim'd, if not, to be avoided. If a peace is to be made with some *Christian* Prince, the same Canons are consulted, least any thing be done contrary to the Law of the *Koran* or the *Othman* Empire. But his Canons order, that a peace is not to be made at *Constantinople* or other Royal City, but in the Confines, in the Field, under Arms, that the Peace may seem, not to be made out of fear, but granted to the Enemies by the Emperor's clemency and his care for the quiet of his People. And by reason of these Constitutions, he is seen in the imperial Library, among the rest of the Sultans, painted with a Book in his hand, from which Picture his Effigies prefix'd to his life was copied by my care.