



C. De. Rossi. Sculp.
SOLIMAN. I. Tenth EMPEROR
of the TURKS, in the Year 1520.
From an Original in the Seraglio.

end, he assembles his forces, and so suddenly and unexpectedly besieges *Aleppo*, that a messenger sent to the *Ottoman* Court with news of this rebellion could hardly escape. However the Town, defended by *Coja Mustapha Pasha* (2), made a brave resistance, and gave *Soliman* time to extinguish the flame before it spread any farther. *Soliman* not to deceive the expectation of his Subjects, sends into *Asia*, under the conduct of *Ferhad Pasha* (3), what forces were ready, and also orders them to be joined in their march by *Asiatick* Troops rais'd on every side. *Gazelbeg*, whose ardor was cool'd by the unexpected bravery of the besieged, when he sees himself too weak to meet in open field the army marching against him, raises the siege, and goes and incamps near *Damascus* in a place call'd by the inhabitants *Mustaba*, which he fortifies with strong works, hoping the imperial army would be forc'd by the scarcity of corn and season of the year to march back, and afford him another opportunity to invade the neighboring Provinces. But *Ferhad Pasha*, though he found *Aleppo* free from the rebel, yet mindful of the Emperor's order, he bravely follows him, and at last, contrary to the opinion of all, on the 27th of *Sefer* in the year 927, attacks him in his fortified camp. A fierce and doubtful battle is fought for ten hours, the *Turks* being obstructed more by the situation of the place than the sword of the enemy. At length, the difficulties of the place being surmounted by the valour of the *Turkish* soldiers, the whole rebel army with their leader are slain. The Conqueror *Ferhad Pasha* enters *Damascus*, appoints *Aias Pasha Beglerbeg* of the City, and settling the affairs of those parts, returns with his forces to *Constantinople*.

II. *Asia* being in peace, *Soliman* resolves to turn his arms against *Europe*, in order to extend his dominion as far to the west of *Constantinople* as it reach'd to the east. To this end, that he might not, in the midst of his progress, be disturb'd by commotions elsewhere, as had often been the case of his predecessors, he leaves to *Ferhad Pasha*, with good part of his army, the care of *Asia*, sends a fleet into the *Archipelagus*, orders another for the *Black-sea*, consisting of fifty ships of war, with four hundred of Burthen to take care of the provisions for the *Hungarian* expedition. He himself departs from *Constantinople* by land with a great army to subdue all *Hungary*. But before he sets out he sends to *Yabibeg*, Son of *Balybeg*, Governor of *Semendra*, to besiege, with what forces he had, *Belgrade* on a sudden before his arrival,

H 927.
A. C 1520.

Soliman takes
Belgrade.

AN NOT A T I O N S.

(2) *Coja Mustapha*] Old *Mustapha*. *Coja* also figuratively signifies a Person of Gravity and Wisdom, as *bir Coja adem*, an experienc'd, grave, prudent Man. So also *bir baba adem*, denotes, a benevolent Man, because as a *baba* (or father) he is a well-wisher to All.

(3) *Ferhad Pasha*] A very famous *Turkish* General, of great valour, fortitude, and wisdom, by whose conduct *Soliman* did great things in *Asia*, and took many Provinces from the *Persians*. He is call'd *Farates* by *Lonicerus* and other *European* Writers.

and

and hinder provisions or a stronger garrison from being thrown in. Whilst *Yahiabeg* closely besieges the City, *Soliman* arrives in person, and incamping in the field call'd *Zemin*, sends his Vizir *Mustapha Pasha* and *Abmed Pasha* (4) Beglerbeg of *Rumeli*, with part of his forces to *Yahiabeg's* assistance. These two Generals, the more to gain *Soliman's* favour, to whom they knew the taking of the City as soon as possible would be very grateful, that he might have the way open to *Buda* the Metropolis of the Kingdom, by battery and undermining destroy the walls, renew their assaults every hour, and so weary the besieged, who make a brave resistance, that at length they are forc'd to yield to the fury of the *Turks*, and surrender (such was God's pleasure) on the 5th day of *Ramazan*, the bulwark of *Hungary*, which had often been attack'd but never subdu'd. Mean while *Soliman*, nor to be idle, with the rest of the army takes partly by assault, partly by capitulation, *Burgaz* †, *Barij*, *Tiruje*, and *Biugurdlen*, and overrunning the adjacent country, firmly lays the seat of the future war beyond the antient bounds of the *Othman* Empire.

† formerly
Pyrgos

Orders *Sheb*
Suvar to be
kill'd.

III. After these conquests, in the month of *Ziulcade*, returning to *Constantinople*, he is inform'd that *Sheb Suvar ogli* Prince of *Marash* (5) was raising disturbances in *Asia* in order to shake off his yoke, but deferr'd the execution of his purpose, because things were not yet ripe for rebellion. Wherefore he instantly sends orders to *Ferhad Pasha*, who had the custody of *Asia*, to behead the treacherous Prince. To attempt this openly seem'd dangerous to *Ferhad*, and therefore thinking it best to effect it by stratagem, sends him a friendly letter, telling him, he was by the Sultan appointed his assistant, and desiring him to come and consult with him about the publick affairs. The Prince ignorant of what was transacted, falls into the snare, and coming to *Ferhad's* tent, is with his two sons, by soldiers planted for the purpose, put to death.

He takes
Rhodes
H 928.
A C. 1521.

IV. This rebellion being stifled in the birth in the year 928, *Soliman* having prepar'd a great fleet, sends the Vizir *Mustapha Pasha* before to take *Rhodes* (6), whilst himself goes by land to *Theffaly*, from whence taking ship at *Marmaros*, he sails over to *Rhodes* on the 4th day of *Ramazan*. At his arrival, he closely presses the City, and sur-

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(4) *Mustapha Pasha*] whom I before mention'd left by the rest of the Vizirs at *Adrianople* to guard the Treasures at *Selim's* death. See p. 172.

(5) Prince of *Marash*] *Marash* is a City set down in the modern Mapps by the same name. But the Family of *Sheb Suvar ogli*, though of no great account at Court, boasts even at this day the antiquity of its nobility among the *Asiaticks*.

(6) *Rhodes*] The Metropolis of the Island of *Rhodes* was thus call'd also by the Antients. The *Turkish* name is *Rodos*. Out of her Ruins arose *Malta*, an instance of the divine love to *Christians* not being yet extinct, and hateful to the *Othman* Power, which daily threatens it with destruction, by reason of the deplorable discord of *Christian* Princes.

rounds it with strong works. In this siege are us'd, all the arts of assaulting and defending, hitherto invented by the wit of man. The *Turks* bravely attack, and the *Christians* no less gallantly repel their assaults. Thus they fought five whole months with such fury, that the dispute seem'd to be for the Empire of the World, and not for a single City. At length, the *Christians*, exhausted with continual slaughters and watchings, are forc'd on the 3d day of *Sefer* the next year, to surrender to *Soliman* that renowned City, famous under the *Grecian* and *Roman* Empires, fruitlessly attempted by his Great Grandfather *Mahomet*. The taking of *Rhodes* was follow'd by the voluntary surrender of the lesser neighbouring Islands *Iskankioy* (7) and *Butrum*.

V. During the siege of *Rhodes*, *Chairbeg* (8) Governor of *Egypt* happen'd to die and leave an immense treasure behind him. On news of his death, as if the great support of the *Othman* dominion was remov'd, *Jumun-Kiasbus* (9) stirs up the *Egyptians*, tells them an opportunity presented itself to recover their former liberty, and shake off their servile yoke, and by his speeches and presents, perswades the whole Nation unanimously to resolve upon an attempt to free themselves from slavery. But *Soliman* hearing of these transactions, sends his Vizir *Mustapha Pasha* with five ships into *Egypt*, to stifle this flame before it broke out. *Mustapha Pasha* with a fair wind arrives in a few days at *Eskenderie* †, surprises the rebels unprepar'd, who did not think their designs so much as known to the Sultan, and entirely routing and dispersing them, restores the *Othman* dominion in *Egypt* to its former lustre. But as it took him up some time to collect *Chairbeg's* riches and settle the *Egyptian* affairs, *Soliman*, to whom the whole administration of the Government, seem'd too great a burden, made *Ibrahim Aga*, from a common Janizary of the ninth Company (10), Prime Vizir.

VI. The news of this promotion, could not but grieve *Mustapha*, who imagin'd his late victory deserv'd rather an addition of honour

H. 929.
A C 1522

He sends *Mustapha* into *Egypt*, and creates *Ibrahim* Vizir

† *Alexandria*

Mustapha rebels in *Egypt*, and is vanquish'd

ANNOTATIONS.

(7) *Iskankioy*] The Island *Kw*, corruptly by the *Greeks* εις την *Kw*, as *Istambol* from εις την πόλιν. Indeed *Mich. Langius* does not like those derivations, who seems to follow such as are more strange than true, deriving for instance *Istambol* from *Istadi-bol*, i. e. a City abounding with Artificers. But I should advise him not to mix with what he calls the *Græco-barbarous* Idiom, more *Barbarisms*, whilst he gives Etymologies in a Tongue unknown to him. For such a proceeding plainly discovers his ignorance in both the *Turkish* and *Græcian* Learning which he boasts of.

Nº. IX.

(8) *Chairbeg*] A *Persian* by extraction, Governor of *Damascus* under Sultan *Gauri*, whose revolt to *Selim* has been related.

(9) *Jumun-Kiasbus*] An *Arabian Sbeikh*, who in *Selim's* time submitted to the *Othman* Empire.

(10) Ninth Company] There are reckon'd one hundred and eleven Companies of Janizaries, call'd by the *Turks*, *Oda*, (or Chambers.) The eleventh *Oda* has the precedence, the first *Oda* holds the second rank, and the one hundred and eleventh *Oda* the third, the rest follow in order.

Z z

than

than such an affront. But reflecting that he was servant to a Prince whose will was a law, he craftily conceals in his breast the wound he had receiv'd, and as if he was entirely ignorant of what had pass'd at *Rhodes*, sends the Emperor an account of his proceedings, requesting him to give him as a reward for all his past services the Government of *Egypt*. *Soliman* readily grants his petition, telling him, he reserv'd nothing in the whole *Egyptian* Kingdom but the royal name and coin: every thing else he most willingly gave him. *Mustapha* being invested with this power, and enrich'd with *Chairbeg's* treasures and the effects of those he had conquer'd or proscib'd, aspires to sovereignty, and resolves to subject all *Egypt* to his dominion. But the old axiom, nothing violent is lasting, was verified by his example. For whilst he was meditating on these things, he imparted his design to *Mehemmed Effendi* scribe of the *Divan* (11), and created him Vizir, as thinking him a man of sense and his particular friend. *Mehemmed*, either out of conscience or detesting his Lord's wicked purpose, resolves to revenge treachery with treachery, and free *Egypt* from a tyranny, and the Sultan from a rebel. To this end, he endeavours with some accomplices to kill *Mustapha* as he was bathing. But *Mustapha* being inform'd of the danger by a faithful servant, escapes out of their hands through a back door, and flies with a few attendants to the *Sheikh* of the *Arabians* (12). There, by means of great promises, he easily assembles a numerous band of *Arabs*, and wages war with the scribe, whom for his unexperience he despises. Mean while the scribe had acquainted *Soliman* with what was done, and for a reward of his service obtain'd the government of *Egypt*. Wherefore to show his fidelity to the Emperor, he encourages the soldiers with a large distribution of money, and leading them against his former Lord and the Sultan's enemy, vanquishes him after a bloody battle, and cuts off his head.

Ibrahim marries *Soliman's* Sister

VII. *Mustapha's* treachery, and *Ibrahim's* virtues, caus'd *Soliman* not to repent of committing the highest office in the *Othman* Empire to a man of so mean a condition. Wherefore to render him the more

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(11) Scribe of the *Divan*] *Divan Kiatibi*. Such an Officer belongs to every Pasha, and his business is to recite with a clear voice the complaints deliver'd in writing to the Pasha's *Divan*. They have now a more honorable name, *Divan Effendi*. For *Effendi* is an appellation of the learned. The Prime Vizir has two, who are not call'd *Kiatib*, Scribes, but *Teskieraji Effendi*, that is, Secretaries. *Teskieraji* *evvel*, vulgarly, *biuyuk Teskieraji*, the first or great Secretary, and *Teskieraji sani* or *Kiucbuk* *Teskieraji*, the second or minor Secretary. When the Vizir hears causes in the *Divan*,

the first stands at his right hand, the second at his left, and read with a loud voice by turns the Petitions or *Arzubah* receiv'd from the *Chaus** *Bashi*. The same also is done by them in the *Galibe Divan* before the Sultan. If the Sultan orders any thing to be done, they write it in a little book, which is afterwards confirm'd by the Vizir's hand, who usually does it with the word *Sab*. But the Sultan's confirmation is by a *Chatijberis*, or the Holy Character, of which I have before spoken.

(12) *Sheikh* of the *Arabians*] His Name is not ex/ant.

faithful,

faithful, he gives him, in the year 930, his sister (13) in marriage, and whilst he is gracing the nuptials with his presence, the joy is doubled by the Sultana being deliver'd of a son, who was nam'd *Selim* (14). H 9^o
A C. 1523

VIII. Shortly after *Ibrahim Pasha*, with some gallies, departs to settle the *Egyptian* affairs; but being beat back by tempestuous weather he anchors in the *Propontis* under the Island *Kyzyl Ada* (15), about seventeen miles from *Constantinople*. Whereupon *Soliman* in his royal barge, instantly goes to the Vizir, views the fleet, and advising with him about the publick affairs, returns to *Constantinople*. *Ibrahim* having got a fair wind, sails out of the *Hellepont*, but in the *Archipelagus* meets with a second storm, which forces him into *Rhodes* with the loss of some gallies. Finding the sea not propitious to him, he leaves there his ships, and goes by land to *Aleppo*, and from thence to *Cairo*. At his arrival, he composes the troubled state of the Kingdom, disperses by his authority the rebels, and taking the Ring-leaders, the sons of *Omer* and *Becaar* (16), orders them to be hang'd, and their estates confiscated. As among their effects was found a great quantity of Gold, he coins Ducats like those of *Venice*, but of less value by thirty Aspers, which to this day have retain'd the name of *Ibrahim* (17). After this, he delivers

He is sent into Egypt, where he coins false Ducats

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(13) His sister] The *Turkish* Sultans are wont to marry their Sisters and Daughters to the Pashas and Vizirs, though not of a fit age, nay sometimes whilst in their Cradles, of whom as Husbands they are to take care, and be at the charge of their Education; nor can they espouse another wife, before their marriage with the Sultana be consummated. When the Sultana is of mature age, she is conducted with great pomp and magnificence from the *Serai*, with her portion to her Husband's Palace. But if, in the mean time, her Husband happens to die, or lose his head by the Sultan's command, she is instantly betroth'd to another Pasha, who succeeds to the right and charges of the former. *Murad IV's* Sister had four Husbands in one year, and not one of the Marriages appears to have been consummated. For as soon as the Nuptials were celebrated according to custom, they were accused of some crime, and put to death by the Emperor, and their Riches with all their effects assign'd indeed to the Sultana as his lawful Wife, but in reality brought into the royal Treasury.

(14) *Selim*] This is he who succeeded his Father *Soliman* in the Empire, famous for the memorable defeat of his fleet by the *Christians* near *Napalus*†, and for his drunkennels. † *Lepanto*

(15) *Kyzyl Ada*] Red Island, so call'd from a Red Stone which is found there. It lies in the *Propontis* seventeen Italian Miles from *Constantinople*. This is the greatest of three Islands which lie together, and are by the *Turks* call'd by the same name *Kyzyl adaler*‖. Here are three Monasteries, viz. of the *Holy Trinity*, the *Virgin Mary*, and *St. George*, fill'd with *Greek Monks*. The least of these Islands breeds such quantities of Hares spotted with various colours, which they call *Moscovitica*, that when they come out of their holes to feed, they fill the whole Island like sheep. 'Tis said, there were great numbers of them in the time of the *Christian Emperors*. To hunt them is prohibited.

‖ *ler* is a plural termination.

(16) of *Omer* and *Becaar*] They seem to have been of the *Egyptian* Race of *Chercassians**, who, after Sultan *Gauri*, had escap'd *Selim's* cruelty.

(17) *Ibrahim*] It is a coin resembling the *Venetian* Gold Ducats, but by

H. 931. delivers up the Government to *Soliman Pascha*, and in the year 931, on
A. C. 1524. the 30th of *Sheban*, arrives at *Constantinople*.

Soliman van-
quishes the
King of *Hun-*
gary;
H. 931.
A. C. 1525.
IX. The next year, *Soliman* resumes the war he had hitherto deferr'd, against the *Hungarians*, and with a great army, on the 30th day of *Rejeb*, comes to *Belgrade*. He orders a bridge to be thrown over the *Savus*, and leads his forces over it into the plain of *Serem*. From hence he moves towards *Buda*, and in his march takes *Suliuk* and *Ofek*, under the conduct of *Balybeg*, and commands the bridge to be demolish'd, which afforded near *Ofek* a passage over the *Dravus*. Soon after, the *Hungarians* with the same design come thither; but when they see the bridge already destroy'd, they first wonder, and then are seiz'd with fear, because it was a demonstration to them, that the *Turks* had pass'd the river, with a resolution to conquer or die. *Ladosh* (18) himself, King of *Hungary*, to prevent the devastation of his country, marches with incredible speed, and incamps in sight of the *Turkish* army in a place call'd *Mobaj*. The next day, being the 22d of *Ziulcade*, both armies ingage, and so fiercely contend the whole day, that it was long difficult to perceive, to which side victory would incline. At length, about Sun-set, the *Hungarians* take to flight, the King himself falls in battle, and the rest with the whole camp become a prey to the *Othmans*.

and takes
Buda.

X. After this victory, *Soliman* marches directly to *Buda*, Metropolis of *Hungary*, which, dispirited by the late slaughter, is easily taken the 3d of *Ziulbije*, and the next day *Pestbe* opposite to *Buda* on the other side of the *Danube*, voluntarily surrenders to the Conqueror. Whilst *Soliman* is thus employ'd, some *Hungarians*, who had escap'd out of the late battle, set upon and kill some *Turks* dispers'd over the fields in quest of prey. Upon this, *Soliman* immediately runs a bridge over the *Danube*, and orders his troops, divided into parties, to go in search of these *Hungarians*. His commands are so diligently executed, that some are slain, and others brought prisoners to *Soliman*, who by that means clear'd the country of these enemies. Winter approaching, he leads back his army, and by the way takes by assault *Baj* on the *Danube*, with *Segedin* and *Titeli* on the *Tisa*. Having thus laid waste the neighbouring

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by the confession of the *Turks* themselves lighter by thirty Aspers. So great a quantity was coin'd at *Cairo*, as would suffice to pay two years tribute of *Egypt*. They are still to be met with at *Constantinople* and other Places, though most of them have

been melted down by the Emperor's order.

(18) *Ladosh*] This is *Ladislaus* King of *Hungary*, whom the *Christian* Writers do not deny to have receiv'd at *Mobatur* a great overthrow from the *Turks*, and to have perish'd in the battle. †

† Our Author is mistaken in the name of this Prince, for *Lewis* II. was then King of *Hungary*. But of this more largely in the additional Notes.

regions, he enters *Constantinople* in triumph, the 3d of *Muharrem*, in the year 933, with his victorious army laden with captives and spoils. H 933
A. C 1522

XI. Whilst these things pass'd in *Europe*, a false report of his death is spread in the farthest parts of *Asia*. Whereupon many free-booters in the country of *Zuulcadir* (19) miserably harra's all the neighbouring Provinces with clandestine depredations and open incursions. *Piri Pasha* indeed, Governor of *Adana*, bravely resists, kills many, and punishes all he takes with death, but for want of a sufficient force cannot quell the rebellion which had taken so deep root. *Calenderbeg* (20) son of *Haji Be'tash* the Arch Rebel, rejected all offers, nor would be persuaded to submit. To conquer his obstinacy, *Soliman* sends the Vizir *Ibrahim Pasha* with a good army into *Asia*, who finds *Calenderbeg* near *Kaisarie* (for so far had he penetrated) and bravely attacking him, after a bloody conflict, the plunderers valiantly fighting for their lives, defeats him, and kills above thirty thousand of his men. Suppress the rebellious Asiatics

XII. The next year is begun with religious disturbances. For there appears at *Constantinople* one *Cabyzi Ajem*, a man of great learning among the *Turks*, and well vers'd in the law and several sciences, who not only privately in schools, but publickly in his discourses in the *Jami*, endeavours to persuade the people, that the *Christian* doctrine stands upon a firmer foundation than the *Mahometan*. This so unexpected an opinion of a man of his wisdom could not but offend the ears as well of his brethren as of the common people. Wherefore when they find he is not to be brought by private admonitions to a recantation, they seize and carry him before the *Mufti*. There he not only openly and freely repeats what he had inculcated on the people, but strives to demonstrate, by a comparison with the *Koran* and other strong arguments, the excellency of the *Christian* law and precepts of the Gospel. He is again admonish'd to forsake his opinions, and not fully by a foul defection from the law, a life hitherto adorn'd with A Turk for maintaining the Gospel is put to death.
H 934
A. C 1527

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

(19) *Zuulcadir*] It is falsely writ by the *Christians* *Dulcadir*, by the change of the *Turkish* letter *Zal* into *Dal*, [the first being distinguish'd from the last by only having a point over it.] It is also call'd by another name among the *Turks*, *Alaideulet Memekiefti*, the Province of *Alaideulet*. The country is bounded on one side by the *Cappadocian* Mountains, and is call'd by *Cedrenus*, *Manzur*, towards *Syria* by *Aleppo* antiently *Beræa* with a single *p* *Bupota* to distinguish it from *Bupota* in *Macedonia* towards *Perfia* by *Armenia Major*, towards the *Othman* Dominions at that time by *Amasia*, towards

Caramania by *Adana*, which some think to be the antient *Tibarjux*, tho' at present *Tersus* and *Adana* are distinguish'd by the *Turks*.

(20) *Calenderbeg*] Who *Haji Be'tash* was, is unknown. But his son *Calenderus*, the *Turks* own, brought the *Othman* affairs to such extremities, that the Empire seem'd to be on the brink of destruction. For all *Turky* in *Asia* as far as *Cæsaria* being subdu'd at once by him, acknowledg'd him for Sovereign. But the blind fortune of the *Othmans* was able to reduce to nothing even the most sharp-sighted Warriors. Wonderful are the secret works of Providence!

sanctity. But disregarding both exhortations and threats, he is at last by the Emperor's command punish'd with the loss of his head, and an edict publish'd, that whoever should, even by way of dispute, prefer the Doctrine of *Christ* before *Mahomet's*, should undergo the same penalty.

All the *Albanians* at *Constantinople* put to death.

XIII. About the same time, some thieves at *Constantinople* break in to a *Christian* Merchant's house near *Selim's* Temple (21) murder the Merchant, and not only carry away his money, but also his goods.

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(21) *Selim's* Temple] It stands on the Mount which hangs over the Gate *Phenar*. Elegance and Art so shines in the whole Structure, that to describe its proportions would be acceptable to the sons of *Dædalus*. It is square, and built with square Stones, the length of the side being fifty, and the height seventy, Cubits. The Roof contains the same space with the Floor. No Arches are drawn from the Angles, but the roundness of the Roof rises from the walls themselves, so that from the point of the Angles is drawn the Arch of a Circle almost Horizontal. In this whole spacious building, (which is wonderful) there is not they say any iron to be found. The Architect was a *Greek* of *Constantinople*, who besides this built another and more stately Temple at *Adrianople*, in which are nine hundred and ninety nine Windows. The Sultan indeed had order'd a thousand, but the Architect designedly left out one Window. Wherefore when the Windows were counted at the finishing of the building, and found to be one less than the imperial Mandate, the Sultan in a passion commanded the Architect to be hang'd. He petitions for leave to plead his cause, affirming he would readily undergo his sentence, if the Sultan after hearing his reasons should think fit to condemn him. His request being granted, "If (says he) O Emperor, "there can be found in the whole "World an Architect, who, without infringing the Rules of Architecture, can open another window "in this building, let me be put to "death, but if not, then am I worthy your royal clemency. Besides

"there was also another reason "why I left out the thousandth window, because a thousand may appear to the illiterate vulgar to be "of less value than nine hundred "ninety nine." The Architect was not deceiv'd in his expectation, for he was not only pardon'd his omission, but royally rewarded. In this magnificent building, among other remarkable things are four Towers, where the *Ezan* is cried, seemingly too small for their height, of which two only can be seen at a distance from the four great roads: but by very high winds they were observ'd by their shadow to be moved. Two very lofty and thick Porphyry-Pillars adorn the larger Portico before the Gate, in both which is seen a white line from the top to the bottom, as if drawn with a Pencil. How this should happen is scarce to be conceiv'd, unless both Pillars are suppos'd to be cut out of the same piece of Porphyry, and so the white line which lay conceal'd in the middle appear'd on both Surfaces. There were also other Pillars in this Portico plac'd opposite to one another, which agree in variety of colours. They were brought from *Troas*, whose Ruins afforded large Materials for other *Turkish* Buildings. The *Jami* I am speaking of, is a square of seventy Cubits. For that is the figure the *Turks* are fond of in their Structures. But the Porticoes are generally Quadrangular. When the work was finish'd, the Architect being ask'd by the Sultan, in which Building he had shown most industry and art, is said to reply, that he had employ'd on that of *Adrianople*, most expence, but most skill on that of *Constantinople*.

Next morning complaint is brought to the Emperor's *Divan*, and upon a strict enquiry it appears, that the fact was committed by some *Albanians*. Whereupon the Sultan, since the names of the actors were not discover'd, and the circumstances of the thing show'd many more guilty, orders that the *Albanians*, whether inhabitants of *Constantinople*, or sojourners only on account of trade, should be all search'd after to a man, and put to death for this single murder (22).

XIV. At the same time this butchery was acting at *Constantinople*, a great quarrel arose at *Aleppo* between the ecclesiastical Judges, *Molla* and *Kaziler* †, which the Citizens despairing to see an end of, enter into a conspiracy, and kill them in the very *Jami* at the morning

inhabitants of
Aleppo put
not to death
the
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(22) single murder] The Sultan seems here to have acted more than tyrannically, though not against the laws. For it is ordain'd among the *Turks*, that if one thousand and one men tumultuously kill any person, and refuse to confess who gave the first blow, all the thousand and one are to die. I saw an instance of this in my time. At *Constantinople* under *Caimcam Mustapha Pascha* (who being taken near *Gran* by the *Poles*, was after seven years releas'd by my Father's intercession) a *Greek* Countryman coming from *Kiubuk** *Chekmeie**, a Town about two hours distant from *Constantinople* in the road to *Adrianople*, meets eleven *Janizaries*, who first reprimand him for slowly alighting from his horse, and then stab him to death with knives. Other *Turks* accidentally riding that way, (for the *Janizaries* had been on foot to drink wine) when they see what they are about, civilly admonish them not to commit such an heinous and illegal deed upon a subject of the Emperor. The *Janizaries* also give them abusive language, who, when they come to *Constantinople* inform the *Caimcam* of what they had seen. For the *Turks* believe, that as God will reward them hereafter for giving a voluntary evidence, so he that refuses his evidence against his conscience will be in the same state with the guilty person himself. The wife also of the murder'd man exhibited a Petition, imploring Justice of the Judge with a torrent of tears. Wherefore the *Janizaries* are sought for and taken drunk in the village.

Next morning, when they are come to themselves, and understand they had kill'd a man, and many witnesses had appear'd against them, ignorant of the laws, they resolve, when the Judge should ask which of them kill'd the *Raya* or Subject, to answer they did it all together, not imagining it possible, that for one man, especially a *Christian*, eleven *Musulmans* and *Janizaries* would be put to death. Being therefore brought into the *Divan*, they confess they all kill'd the man, and when ask'd which of them stabb'd him first reply, they know not, but remember that they all at once struck at him with their knives. Upon hearing the cause, the Judge states the case in this manner to the *Mutci*: "If eleven *Musulmans* without just cause kill a "*Gauri*||, that is, a Subject of the || Includ
"Emperor and pays tribute, what is
"to be done?" The *Mutci* subscribes with his own hand, "Though
"the *Musulmans* should be one thou-
"sand and one, let them all die." The Judge reading the *Mutci's* sentence, and pitying so many *Janizaries*, asks the woman whether she would accept of a price (call'd *Diet*) for the blood of her Husband, and offers two thousand Crowns for the life of the eleven *Janizaries*. The poor woman answers, that by the Sultan's auspicious Government and clemency she wants not money, but justice; and with wonderful firmness refuses the offer. So when she could not be perswaded to accept the ransom, the eleven *Janizaries* were put to death.

prayers

prayers. *Soliman* being inform'd of this deed, instantly orders some *Pashas* to lead thither an army, and put all the inhabitants guilty and not guilty to death. But *Ibrahim Pasha* the *Vizir* interceded, and by his great interest with the Emperor, obtain'd that the chief men and heads of the conspiracy only, should be punish'd with various kinds of death, and the common people, as being rather led on by the conspirators than guilty of the crime, banish'd to *Rhodes*.

Soliman's expedition into Hungary prevented by rains.

H. 935
A. C. 1528.

XV. Whilst *Soliman* is thus employ'd in domestick affairs, about the end of the year, *Alaman Kiraly* (23) takes *Buda* from *John King of Hungary* (24), and strengthens it with new works and a *German* garrison. Whereupon *Soliman*, to revenge the injury done to a King under his protection, in the year 935 marches from *Constantinople* with a great army, and near *Filibe* on a spacious plain incamps with design to assemble his *European* forces. In this place the *Mufti*, without just reason, incurs his displeasure, and with reproaches is depriv'd of his office: but the innocence of the holy man, which the Emperor could not see, is made appear by heaven itself! For God displeas'd (25) at this

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(23) *Alaman Kiraly*] The name formerly given by the *Turks* to the Emperor of *Germany*. But now he is honour'd in their letters with the appellation of *Nemche Kiraly*, King of the *Germans*, and *Cbasar**, *Cæsar*, and also *Ruma imperaduri*.

(24) *King of Hungary*] How treacherously *Soliman* executed the Guardianship committed to him, and how banishing the Queen with her Son *Lebessus* or *Logosb Sanjac*, he quickly seiz'd the Kingdom of *Hungary*, is too well known to be much enlarg'd upon. However it will not be improper for understanding the heinousness of this treachery, to insert the following narrative as related by the *Turks* themselves. For when *Soliman* was invited after King *John's* death to deliver *Buda* from the *Germans*, the young King with the Noblemen of *Hungary*, came in a submissive manner to meet him in his camp. The Sultan ordering an entertainment to be prepar'd, bid the *Vizir* invite the Nobles, and his Son *Selim* to invite the young King to dinner, saying, "Remember, Son, I am thy natural and his *Acbreti*, (i. e. of the other World or) Spiritual Father. And if I die, do you cherish him as your Brother, and readily take care of him and his

"Kingdom." The entertainment being ended, the *Vizir* says to the Sultan, "Behold! most potent Emperor, it is this day in thy power to subject the whole Kingdom of *Hungary* by one stroke of the Sword." The Sultan was highly offended with this Speech of the *Vizir's*, or at least pretended to be so, and said, "Certainly the *Othman* Empire is not to be enlarg'd, by treachery, deceit, perfidiousness, nor by the unjust slaughter of Princes suing for Protection, but by arms and open war; but that *Hungary* will one day be subject to the *Othman* dominion, what is now transacting, sufficiently presages." The *Turks* are naturally so fruitful of fine sayings, but withal so barren of good actions, that it is a common saying among them, *Othmanly eyu soiler, fena isbler*, the *Othmans* say well, but do ill.

(25) Displeas'd] Of all the Nations in the World, the *Turks* are the most given to superstition. Neither is there any where greater veneration paid to Ecclesiasticks than among the *Turks*. The Emperor may indeed banish but not put them to death, and of all the Sultans, *Murad IV.* alone commanded a *Mufti* to be pounded to death in a marble Mortar,

this proceeding, sends that very day as a punishment for it, such terrible and lasting rains, that they not only swept away like a deluge, Coffers (26) full of treasure, but even endanger'd the lives of the Sultan and his whole army †.

XVI. All the warlike provisions being thus destroy'd by the violence of the torrents, he is forc'd to defer his intended expedition. However he appoints his troops to winter in the neighboring provinces, that the army might be the readier in the Spring. Mean while, he makes new collections of money and fresh preparations, greater than what were destroy'd. Every thing being ready, he marches the next year with speed through Hungary to Buda, and incamping under the very walls, closely besieges the City. Having fortified his camp, he batters the walls with his Engines, and by continual assaults so weakens the garrison, which made a brave defense, that they promis'd to surrender on condition of having their arms and lives. *Soliman* accepts of the terms, and assures them of safety, provided they deliver up the Town: but whilst they are going out, they are revil'd by the *Turks*, and especially by the Janizaries, for their cowardice. A certain *German* soldier not bearing these affronts, "I do not command (says he) but am "commanded," and with that, draws his sword and stabs the Janizary who was reproaching him. The rest cry out, the articles are violated and against the Sultan's order, (say the *Turks* in excuse of their countrymen) suddenly fall upon the *Germans*, and before the tumult could be appeas'd, put them all to the sword (27). Thus whilst for the fake

He retakes
Buda from the
Germans.

II 936.
A C 1529.

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Mortar, saying, "The Heads, "whose dignity exempts them from "the Sword, ought to be struck with "the Pestle." An instance of this superstition happen'd in the last Turkish war with the Emperor of Germany under *Abmed II*, which I saw with my own eyes, and have related in the second part of my History.

(26) Coffers] The *Turks* usually place the money carried with them in an expedition, in the Tents of the Sultan and Vizir in the middle of the camp, and guard it with *Spabiler* or *Horse*, who relieve one another. The Coffers are often empty, but however they are always expos'd, cover'd with Arras, to the view of the soldiers, lest they should think the Emperor without money, and so behave the

more remissly in a battle. This in my opinion is certainly a great means to inspire the soldiers with courage. Besides the *Turks* say, that the Enemies, in the Reign of *Egre Sultan Mehemmed*, penetrating into the camp as far as the Treasure, the *Othman* soldiers flew thither to its assistance, and from vanquish'd became victors.

(27) to the sword] We frequently read in History, the *Turks* upon a surrender either kill'd or made Prisoners the Garrisons contrary to the Capitulations confirm'd by oath, as happen'd to the Garrisons of *Constantinople*, *Buda*, *Babylon*. The *Turks*, since they can't deny it, because they are convicted of it by living proofs, yet, that they may not seem to have been guilty of breach of Faith, affirm nothing was ever done by them

† It must be observ'd, that in this and many other places where mention is made of any miraculous interpolation of Heaven, the Author gives it in the words of the Turkish Historians, whom he faithfully copies.

fake of preserving their liberty and effects they surrender so strong a City to the *Turks*, they lose both with their lives.

Moldavia
made a hel of
the Empire

XVII. Whilst *Soliman* after the taking of the City, staid in the neighbourhood some days to refresh his army, *Teutuk Lagobeta* (28) is sent in ambassy by *Bogdan* (29) Prince of *Moldavia* to the *Turkish* camp. Having

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contrary to Agreements without just cause. For this people, most subtle in devising excuses, presently recur to the *Koran*, where they easily find a hundred passages to their purpose. Thus, for instance, suppose a Garrison surrenders on condition of being dismiss'd without arms, if but a knife or ax be found upon any one soldier, they cry out the articles are violated by the *Christians*, and use them as they depart with great severity. And if it be agreed, that the Garrison shall march out with their arms, cannon, and baggage, and they happen to do it a little beyond the appointed hour, or give a rough answer, or afford any the least frivolous pretence, the *Turks* make no conscience to break the capitulation, and violate their oath. Hence it is more adviseable and better for *Christians* to perish within their walls by famine, fire, and sword, than experience the treachery and barbarousness of the *Turks*.

(28) *Lagobeta*] He was of the noblest *Moldavian* race, from which even at this day five hundred families derived their original, though many of them are so fallen from their former splendor, that they look more like Husbandmen than Nobles. He understood the *Greek*, *Latin*, *Polish*, and other neighbouring Tongues to perfection, was well skill'd in politics, and of great wisdom. Being sent ambassador to the *Othman* Court, and admitted to the Prime Vizir, he is said to bid his servant bring his shoes with him into the audience-room; whereupon the Vizir asking him whether he was afraid they would be stole, he replies, from those who desire all things, every thing must be kept; and when the Vizir tells him he need not fear, for the *Turks* were now friends not enemies: I wish, (says he) they were as well friends to the head as to the feet!

He built at *Constantinople* a Palace call'd at this day *Bogdan Serai*, the *Moldavian* Palace, in which is a Church dedicated to St. *Nicolas*.

(29) *Bogdan*] This is a *Slavonic* name taken from the *Greek* Θεοδωρος. The *Moldavians* gave him the surname of *Negrul* or *Black*. The *Moldavian* annals say, that *Stephanus the Great*, after a Reign of forty seven years, five months, after so many exploits, and famous victories obtain'd over the *Turks*, *Hungarians*, *Polanders*, *Walachians*, and *Tartars*, when his body, not mind, was now impair'd, and death approach'd, sent for his only son and heir of the Kingdom with his Nobles, and spoke to them in the following manner: "O *Bogdan* my son, and you my fellow soldiers, witnesses and partakers of so many and great triumphs! See, I have now finish'd the course of my frail nature, and have before my eyes the setting of my life like the evening shadows. I shall not return through the Paths, which as a mortal, as a worm I have trod; Death is at hand, but that is not the object of my fear, (for I know I have been hastening to the Grave from my birth) the danger which hangs over this Kingdom from that fierce and roaring lion, *Soliman*, who so greedily thirsts after *Christian* Blood, is what disturbs my thoughts, and creates my dread. He has already swallow'd up by stratagem and craft, almost the whole Kingdom of *Hungary*, subdu'd by his arms and bound to him by the *Mahometan* superstition *Crimæa* and the hitherto unconquer'd Tribes of the *Tartars*, overrun our *Bessarabia*, impos'd his yoke on the *Walachians*, who, though our enemies, are however *Christians*; in short, he holds in

"subjection

Having obtain'd an audience, he declares his mission from the *Moldavian* Prince and People, to offer the Sultan both *Moldavia's* (30) upon honorable

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"subjection the noblest part of *Europe and Asia* with the imperial Seat; nor content with this, he extends his threatening arms on every side, sets no bounds to his power, and thirst of dominion. Since things are thus, can it be thought that after the surmounting of so many obstacles, he will withhold his hands from *Moldavia* surrounded with his Provinces? It is rather to be fear'd, that when *Hungary* is entirely subdued, his whole forces will be turn'd against us. For he is prompted to a mortal hatred of the *Christians*, not only by his deprav'd nature, but by the laws of the *Koran*. If I look round on my neighbours, I am forc'd to deplore the wretched state of our affairs: The *Polanders* I know to be inconstant, and unequal to the *Turkish* fury. The *Hungarians* already groan under his yoke. The *Germans*, it is my opinion, are so embroil'd at home, that they will not or cannot, look abroad. Since this is the melancholy situation of all around us, I think it adviseable, of so many evils to chuse the least. For to spread the sails against storms and tempests, is the part of a mad, not prudent pilot. Our forces are inferior, assistance uncertain and remote, the danger certain and nigh. Wherefore I judge it better to soften this raging wild Beast than rouse him by the noise of arms. For I do not see our calamitous state can be any other way reliev'd, than by moderating the unquenchable flame of his fury with the dew of submission. And therefore in these my last hours I exhort you, as a Father and Brother, if with the preservation of your civil and ecclesiastical laws, you can obtain peace on honorable conditions in the name of a sief, that you chuse rather to try his clemency than his sword. But if he prescribes other conditions, it

"will be better for all to perish by the hand of the enemy, than be idle spectators of the profanation of your Religion, and calamity of your Country. But the God of your Fathers, who alone performs wonders, will one day pour upon you his inexhausted Grace, and mov'd by the tears of his servants, raise up one who will restore you or your posterity to their former power and liberty." *Bogdan*, in obedience to his Father's last will, sends in the seventh year of his Reign Ambassadors to *Soliman*, and first subjects to him *Moldavia* by the name of a sief; but now alas! there is no man of letters, I believe, who is a stranger to the miserable tyranny *Moldavia* groans under.

(30) Both *Moldavia's*] *Moldavia* is divided into *Upper* and *Lower*. *Lower Moldavia* extends from *Jassy*, the present seat of the Prince eastward to *Bender* by the *Moldavians* call'd *Tigine*. On the South it is bounded by *Galatium* on the *Danube*, on the West, by *Walachia* and the *Transylvanian* Mountains, which run along the road call'd *Tetras*, and belong to the *Moldavians*, and not to the *Transylvanians*. *Upper Moldavia* begins at *Jassy*, and has the same eastern bounds with the *Lower*, but on the west is bounded by the *Transylvanian* or *Carpatian Alps* to *Snyatim* a Town of *Podolia*. To *Lower Moldavia* belong'd formerly all *Bessarabia*, call'd by the *Tartars* *Bujak*, where lie the two famous Cities *Akkierman*, (by *Herodotus* nam'd *Oŷia*, by the *Moldavians*, *Czestate Alba*, by the *Romans*, *Julia Alba*, noted for *Ovid's* banishment, near which at this day is seen a Lake call'd by the *Moldavians*, *Lacul Ovidului*, *Ovid's Lake*) and *Kilia*, antiently *Licostomon*, near the mouth of the *Danube*, where it falls into the *Black Sea*. Besides these in *Lower Moldavia*, which is now subject to the *Moldavian* Prince, were the fortified Towns, *Tigine* on the Banks of the *Tyras* [or *Nieſter*] (shamefully surrender'd

mise to send yearly to *Constantinople* the like present in token of his feudal subjection. The Emperor admits the Prince to his presence, and again ratifies the conditions made with the Ambassador, gives him a larger *Cucca* (33) adorn'd with jewels, with a *Chylat fabure*†, and † A Robe. a horse with all the imperial trappings. Moreover he orders four of his guard (34) to attend him, which custom is still observ'd whenever the Prince of *Moldavia* comes to the *Othman* Court. vol. I. p. 159

XVIII. About

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

“ his royal Majesty thus frees you
“ from the *Turkish* yoke.” Among
other numberless privileges granted
them according to the times, the chief
was that wherein it was expressly said,
that *Moldavia* voluntarily and without
compulsion offer'd her obedience to
the *Turkish* Empire, and therefore it is
the Sultan's will that all her Churches,
religious Rites, and Laws be un-
touch'd, and nothing more requir'd
of the Prince, but that he send every
year by faithful *Boys* to the resplen-
dent Port four thousand gold Crowns,
forty bred Mares, twenty four Fal-
cons, in the name of *Pisbkuß*, a pre-
sent or gift. The *Turks* punctually
kept their agreement to the time of
Peter Rares, in whose administration,
they requir'd both an *Haraj* or great-
er sum in the name of a Tribute, and
that he should once at least in three
years salute the Threshold of the sub-
lime Port. *Peter* boldly refus'd this;
and that the seeds of future calami-
ties might not be sown in his name,
he resign'd the Diadem and retir'd to
Cziuzeu, a City of *Transylvania*, where
he purchas'd no inconsiderable estate
with his money. But *Stephanus Juni-*
or, chosen in his room, either out of
ambition, or with the consent of the
Senate, promis'd to pay annually
twelve thousand Crowns; and in time,
out of too great thirst of rule, his suc-
cessors so increas'd the sum, that tho' at
present there are paid in to the impe-
rial Treasury sixty thousand Crowns
by way of Tribute, and twenty four
thousand as an *Easter* Offering, many
more are exacted by these insatiable
Blood-suckers. For as there is no
law against avarice, so there is no
end of the *Turkish* demands and ex-
tortions. All depends on the will of
the Prime Vizir, and to make any
N^o. 9.

remonstrance against his pleasure is
deem'd Capital.

(33) *Cucca*] It is a Crest or orna-
ment of the head made of Ostrich
Feathers, with which are adorn'd
only the *Bulukagalar* (or Tribunes,) the *S'ghan Iashi* or chief officer of the
Segban, who is next to the *Ag* of the
Janizaries, and the Princes of *Moldavia*
and *Wallachia*. A lesser *Cucca* is
worn by the *Solaki*. The *Cucca* is set
on the heads of the new Princes of
Moldavia or *Wallachia* by *Muhur*
Aga, (who is about the Vizir, Keeper
of his Court, and his Deputy over
the whole Militia of Janizaries,) after
which a robe is put on them by
the Vizir himself, because they may
be said to belong to the *Ojac* or Re-
giments of Janizaries.

(34) of his guard] Neither Pa-
sha's nor Vizirs in general are created
with so much pomp as the Princes of
Moldavia. For Pasha's as soon as the
Prime Vizir has put on their robe,
immediately go home, and next day
receive the Patents of their Pashalate,
with the Standard call'd *Sanjak*. But
the Prince of *Moldavia*, after receiv-
ing the robe from the Prime Vizir
in token of his power, is conducted
with the whole *Divan* and with the
acclamations of the *Chausbi** to the
Patriarchal Church, where the *Con-*
stantinopolitan Patriarch, attended
with all the Clergy and *Greek* Nobles,
waits to consecrate the Prince. When
the Prince comes into the Court of
the Church, he alights from his horse,
on a square stone plac'd there for that
purpose, all the *Chausbi** repeating
with a loud voice the Prayer usual on
these occasions. “ May the most
“ high God grant a life of many
“ years to our Emperor and our
“ Prince *Effendi* (a corruption of the
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misc to send yearly to *Constantinople* the like present in token of his feudal subjection. The Emperor admits the Prince to his presence, and again ratifies the conditions made with the Ambassador, gives him a larger *Cucca* (33) adorn'd with jewels, with a *Chylaat* *fabri*†, and † A Robe. vii p 159 a horse with all the imperial trappings. Moreover he orders four of his guard (34) to attend him, which custom is still observ'd whenever the Prince of *Moldavia* comes to the *Othman* Court.

XVIII. About

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“ his royal Majesty thus frees you “ from the *Turkish* yoke.” Among other numberless privileges granted them according to the times, the chief was that wherein it was expressly said, that *Moldavia* voluntarily and without compulsion offer'd her obedience to the *Turkish* Empire, and therefore it is the Sultan's will that all her Churches, religious Rites, and Laws be un-touch'd, and nothing more requir'd of the Prince, but that he send every year by faithful *Bojars* to the resplendent Port four thousand gold Crowns, forty bred Mares, twenty four Falcons, in the name of *Pishkush*, a present or gift. The *Turks* punctually kept their agreement to the time of *Peter Rares*, in whose administration, they requir'd both an *Haraj* or greater sum in the name of a Tribute, and that he should once at least in three years salute the Threshold of the sublime Port. *Peter* boldly refus'd this; and that the seeds of future calamities might not be sown in his name, he resign'd the Diadem and retir'd to *Cziczcu*, a City of *Transylvania*, where he purchas'd no inconsiderable estate with his money. But *Stephanus Junior*, chosen in his room, either out of ambition, or with the consent of the Senate, promis'd to pay annually twelve thousand Crowns; and in time, out of too great thirst of rule, his successors so increas'd the sum, that tho' at present there are paid in to the imperial Treasury sixty thousand Crowns by way of Tribute, and twenty four thousand as an *Easter* Offering, many more are exacted by these insatiable Blood-suckers. For as there is no law against avarice, so there is no end of the *Turkish* demands and extortions. All depends on the will of the Prime Vizir, and to make any
N^o. 9.

remonstrance against his pleasure is deem'd Capital.

(33) *Cucca*] It is a Crest or ornament of the head made of Ostich Feathers, with which are adorn'd only the *Bulukagalar* (or Tribunes,) the *Seyhan* *cash* or chief officer of the *Seyhan*, who is next to the *Ad* of the Janizaries, and the Princes of *Moldavia* and *Wallachia*. A lesser *Cucca* is worn by the *Sotaki*. The *Cucca* is set on the heads of the new Princes of *Moldavia* or *Wallachia* by *Misbeur Aga*, (who is about the Vizir, Keeper of his Court, and his Deputy over the whole Militia of Janizaries,) after which a robe is put on them by the Vizir himself, because they may be said to belong to the *Ojac* or Regiments of Janizaries.

(34) of his guard] Neither Pasha's nor Vizirs in general are created with so much pomp as the Princes of *Moldavia*. For Pasha's as soon as the Prime Vizir has put on their robe, immediately go home, and next day receive the Patents of their Pashalate, with the Standard call'd *Savak*. But the Prince of *Moldavia*, after receiving the robe from the Prime Vizir in token of his power, is conducted with the whole *Drova* and with the acclamations of the *Changhi** to the Patriarchal Church, where the *Constantinopolitan* Patriarch, attended with all the Clergy and *Greek* Nobles, waits to consecrate the Prince. When the Prince comes into the Court of the Church, he alights from his horse on a square stone plac'd there for that purpose, all the *Changhi** repeating with a loud voice the Prayer usual on these occasions. “ May the most “ high God grant a life of many “ years to our Emperor and our “ Prince *Effendi* (a corruption of the
C c c “ *Greek*

Besieges Vienna.
1529.

XVIII. About the end of the year, *Soliman* securing the Cities he had taken, goes with all his forces to *Vienna*, and lays close siege to the

ANNOTATIONS.

“ *Greek* αὐθεντης) and may he long
“ live in prosperity.” Then the
Prince’s whole company honorably
wait in the Court and Street his coming out. Mean while, the Singing-men, the moment the Prince treads the Threshold of the Church, sing ἄξιον ἔστί, a Hymn compos’d in honour of the *Virgin Mary*; which ended, the Prince ascends a Throne appointed for the Princes of *Moldavia*. The Deacon in reciting τὰς ἐκτενὰς mentions the new Prince in this manner:
“ We pray also for our most pious,
“ most serene, and most excellent
“ Lord N. N. may he be crown’d with
“ strength, victory, stability, health
“ and security, and may the Lord
“ our God farther co-operate with
“ him, guide him in all things, and
“ put all his adversaries under his
“ feet.” After this, the Patriarch in his sacred vestments, with four or more Metropolitans goes up to the Altar. The Prince also approaches the royal entrance to the Altar, where, being sign’d by the Patriarch with both hands in the face with the sign of the Cross, he lays his head on the Holy Table, which the Patriarch covers with an *Homopher*, and reciting the Prayers that were us’d at the inauguration of the Orthodox Emperors, anoints his forehead with the holy oil. After these ceremonies the Prince returns to his Throne, the singers chanting this *Polychronion*:
“ Grant, O Lord God, long life
“ to our most pious, most serene,
“ and most excellent Lord N. N.
“ Lord of all *Moldoulachia*, preserve
“ him, O Lord, many years.” Then the Patriarch also goes from the Altar to his Throne, and commanding silence, preaches a short Sermon to the Prince, which is follow’d by the foregoing *Polychronion*, pronounc’d by the Patriarch. At last, when all is over, the Patriarch and Prince, accompanied with all the People, go together out of the Church. In the Porch, the Prince after kissing the Patriarch’s right-

hand, and being confirm’d by him with hand and voice and the sign of the Cross, he mounts his horse, and with the same Parade as he came, returns home, and dismisses his attendants with presents. After some days *Mir alem Aga*, the Emperor’s Standard-bearer, brings the larger Standard call’d *Sanjak*, with the imperial Musick, *Tublchane*, from the Palace to the Prince’s house, and is met in the Porch by the Prince. There he takes the Standard, and kissing it, according to custom, with his mouth and forehead, delivers it into the Prince’s hands. The Prince upon receiving it, kisses it in the same manner, and gives it to his Standard-bearer to keep, saying, “ May the
“ blessed and great God grant the
“ most potent, most gracious, and
“ most just Emperor long life, and
“ multiply his days.” Then the Prince gives the *Mir alem Aga*, a robe, and dismisses him with the usual present. After spending a few days in dispatching his affairs with the Court, he is conducted to the great *Divan*, where the Prime Vizir with the rest of *Kubbe Vizirleri* and the two *Cadiuleskiers* stand at the Emperor’s right-hand. *Capuchilar** *Kietbudasi* or chief Porter, arrays the Prince with a Robe in the Porch of *Arzodasi* or Audience-room, *Mubzur Aga* bids him put the *Cucca* on his head, and cloaths all the Prince’s Barons, which are usually twenty eight, with new Robes. Thus adorn’d and supported on each side with two *Capujibashi*’s, with the chief Porter before and the Court-Interpreter behind, (who is commonly a *Christian Greek*) he enters the Audience-room with four of his Barons. At the entrance he bows his head to the ground three times, and stands upright when he comes to the middle of the room, which is not extraordinary large. Then the Emperor from the Throne (*Tacht*) turning to the Vizir, bids him tell him,
“ Since his faithfulness and sincerity
“ has reach’d the ears of my Majesty,
“ I gra-

the City. He assaults it forty days with various engines, blows up part of the walls with mines, and commands his men to enter the breaches.

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

"I graciously confer on him as a reward the Principality of *Moldavia*. It is also his duty not to fail in his fidelity and services for the future. Let him protect and defend the Provinces under his subjection, and dread to commit any thing against or beyond my Mandate." To this the Prince replies, "I vow on my life and head to lay out my whole endeavours in the service of my most just and gracious Emperor, so long as he does not withdraw the aspect of his clemency and Majesty from the Nothingness of his Servant," (*i. e.* from his unprofitable Servant.) Upon these words the Prince goes out of the room, accompanied as when he enter'd, and mounting an imperial horse at the inner Gate of the Court, salutes the prime and other Vizirs as they depart, who answer with a nod; after which, the Barons and his whole Company leading the way, he returns home. When he is about to go to his Principality, whether the Sultan be at *Constantinople* or *Adrianople*, one of the Court-officers as *Sylabdar aga*, *Cbocadar* aga*, *Miriachoraga*, *Capujilar Kiebaiafi*, or one of the Senior *Capujiba/bi's*, is order'd to set him on the Throne. There are also two *Peiki* or imperial Guards, equipp'd with their Gold and Silver ornaments, and two *Akkiullablu*, (so call'd from the white Hat they usually wear,) and also as many *Capuji's* and *Cbau/bi's** as the Prince pleases. The office of these is, when the Prince mounts or alights from his horse, to make the usual acclamation *alky/b*, and in the towns and villages to take care of necessaries for the Prince's Court. The *Cbau/bi** go a little before him on foot, when he enters and leaves any town, and the *Capuji's* hold his stirrup when he mounts or dismounts. In this manner he is attended till he arrives to the place of his residence, where all the great men both civil and military to the number of two thousand come to meet him. To all these the

Prince gives his hand on horseback to be kiss'd, and having inquir'd of their health bids them all remount. Then the Barons attending him on each side according to their rank, and the military officers going before, he enters the City with a slow pace for the greater pomp, and first unlights in the Court of the Cathedral Church dedicated to *St. Nicolas*. The Metropolitan, accompanied with three Bishops (for *Moldavia* counts so many Sees, whereas *Walachia* has but two) and the rest of the Clergy, offers the Cross and Holy Gospels for the Prince to kiss, the imperial Musick being silent during this ceremony. When the Prince comes into the Church, after the *ἀξιον ἐστί* is sung, and *τὰς ἑκτενας* read, he approaches the Altar, and when Prayers are over, is anointed by the Metropolitan with the Holy Chrysm, unless he has been inaugurated by the *Constantinopolitan* Patriarch, which happens when he is promoted to his dignity at *Adrianople*, or the Patriarch of *Constantinople* is absent. For he is, and is call'd, God's anointed. When all is over and the *Polychronion* shouted, he repairs with the sound of Trumpets and Drums and other Musick to his Palace, and alighting at the *Divan*, stands before the Throne plac'd there, whilst the Barons who came with him take their places. Then the Officer appointed by the Emperor to attend him, gives the *Cbati/herif* or imperial Mandate to *Divan Effendisi* or the scribe of the Court, who is a *Turk*, to be read. He rehearses the Mandate with a loud voice, sentence by sentence, which the great *Postelnik* interprets to the rest in their native Tongue. After that, the imperial officer arrays the Prince with the robe he had brought with him, and helps him with his right hand into the Throne, at which moment the guns are fir'd, and the *Cbau/bi** make the usual acclamation. The Prince in his turn gives the officer a Robe lin'd with Ermin, but to the scribe only a plain *Caftan*. Thus

breaches. But as often as they attempt it, they are repuls'd by the valour of the garrison, though not without loss. The *Christians* would at last have been forc'd to yield to the conquering sword of the *Turks*, if they had not by fraudulent promises (35) deceiv'd the politick *Soliman* himself. For by an ambassador they send the salutation *Eyuvallah* to the Emperor, own themselves exhausted, and promise to be his subjects and vassals. On this account they desire a truce, and prolong, under various pretences, the confirmation of the articles of the treaty; by which means they not only gain time to recover their strength, but also encourage the drooping garrison with hopes of the autumnal rains. Neither were they disappointed. For whilst they are yet busied in treating, the rains at the usual season suddenly fall in such abundance, that the besieg'd are inspir'd with hopes of preserving the City, and the *Turks* so annoy'd, that they despair of success, and are even in danger of their lives. Many of them perish'd with cold and moisture, and more whilst they faintly assault, are destroy'd by the sword and fire of the enemy.

He raises the
siege.

XIX. These continual calamities and daily slaughters, induce *Soliman* to raise the siege (36). But there was need of no less wisdom
to

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establish'd in his Throne, the Prince admits the Nobles to kiss his hand, and after saluting them, retires to his inner room. Then follows a splendid entertainment for the imperial officer, who is conducted to it by some of the Prince's Courtiers. This suffices to show the manner of confirming the Princes of *Moldavia*; they who desire a larger account may consult my *History of Moldavia*, which, I hope, will shortly be publish'd.

(35) promises] The *Turks* say that the *Christian* Garrison of *Vienna* perceiving the City could be no longer defended, sent to the Sultan to desire a ten days cessation of arms, in which space they could inform their Sovereign of their circumstances: for they were bound by their military oath not to open their Gates to Strangers without his privy: but if in that time they should receive no answer, they were freed from their oath, and would even against his will surrender the City to the Sultan, intreating moreover that he would not any more batter *St. Stephen's Tower*, nor destroy so famous and beautiful a structure to no purpose. The Sul-

tan yielded to their intreaties; and to give his own men also some respite, granted a Truce both for the City and Tower, on condition that they would instead of the Cross, place a Crescent on the top of it. This indeed the besieg'd did do, but deferr'd the promis'd surrender.

(36) raise the siege] The more fabulous *Turkish* Historians say, When *Soliman* was still intent on the siege, but doubtful of the good success, *Mahomet* appear'd to him in a dream, and told him, unless he appeas'd the angry Deity with the sacrifice of forty thousand rams, he would not escape the danger. *Soliman* interpreting the dream in a literal sense, sent to the Vizir to get forty thousand rams. The Vizir said it was impossible, for in so long a siege all the provisions were very near consum'd, and the remainder would hardly suffice to satisfy the hunger of the soldiers. Besides the neighbouring country was so ravag'd by the incursions of the *Tartars*, that there was no hope left of collecting a new stock of provisions. Whereupon *Soliman* assembled all his officers and told them his dream. They answer'd, the Letter of this
2 divine

to lead back his army with safety. The enemy's forces were at hand, to whom after so great losses in the siege he saw himself inferior. On the other hand, his army was incumber'd with great numbers of captives of both sexes, which the *Tartars* and other light horse had taken as far as the bridge of *Iskender* (37). To keep these seem'd dangerous, to send them away, imprudent. Wherefore, to be freed from this apprehension, he orders all the captives without distinction of age or sex to be kill'd in his presence. After which he unexpectedly commands the Tents to be unpitch'd, and so before his retreat was known to the enemies, he leads the remains of his forces to *Buda*. There he allows the army some days of refreshment, and receiving of the *Vayvod* (38) of *Transylvania* (whom they call *Ban*) the tents of the tribute he had rais'd in *Hungary*, confirms him in his principality.

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divine revelation was not to be consider'd, but the internal sense, namely, the forty thousand rams signified forty thousand Musulmans, who under the walls of the City should suffer Martyrdom for their faith. When the Sultan came to *Buda*, he review'd his army, and found just that number missing, and for that reason bound his successors by the strictest curse (*Lanet*,) never to besiege *Vienna* for the future. This story, though it wants the testimony of their more accurate Historians, is so firmly believed by all, that they do not scruple publickly to affirm, that their defeat at *Vienna* in my time was entirely owing to their treading the ground forbidden them by *Soliman's* curse, and thereby raising God's indignation against them, who is the avenger of broken vows.

(37) *Iskender*] This is certainly the bridge of *Ratisbon*, which for its famousness and the elegance of the building, the *Tartars* seem to denote by the name of *Alexander*. I can't forbear here to say something of the Geographical studies of the *Tartars*. It seems a paradox, but however is founded on truth and experience, that no nation in the world has so good a knowledge of all places as the *Tartarian Hords*. Geographical Books or Maps they have none, but by tradition alone have an exact knowledge of all narrow Passages, Mountains, Valleys, Towns, Villages, Rivers, Bridges, Fords, Lakes, and talk of them to one another so often, though

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they never saw them, till they are firmly implanted in their memories. Hence very justly the *Turks* have made it a proverb: *Tatarun kılavuze ybtiaji yokdur*: The *Tartars* never want a guide, and yet never lose their way. Where they have once been, they know the way as perfectly as if they were natives of the place, and hand it down so exactly to their posterity, that even they, after several ages, will readily find it. In this they employ their whole study, as in a point, without which they could never successfully perform their daily incursions. But to all places they give particular names according to their fancy, so that Strangers, though ever so well acquainted with the countries, cannot without great difficulty understand what they mean by their imaginary names.

(38) *Vayvod*] This is a *Slavonic* word, signifying the General of an army, but by the *Poles* given to Governors of Provinces. As *Vayvod Kiowsky*, *Polsniansky*, &c. The *Turks* are wont to call by this name the Christian Princes of *Moldavia*, *Wallachia* and *Transylvania*, who are Tributary to them, especially in the imperial Mandates and Letters of the Prime Vizir, as *Bogdan Vayvodefi*, *Iflak* or *Erdel Vayvodefi*, though formerly the Princes of *Moldavia* were, as appears in Historians, call'd *Tekkiur* or Kings. Sometimes this Title is given to Governors of large Cities, which are not *Bašas*, as *Pera Vayvodefi*, *Galata Vayvodefi*, &c.

D d d

XX. From

He circum-
cises his three
Sons.

XX. From thence returning to *Constantinople*, he celebrates with great pomp in the month *Rebiul evvel* the circumcision of his three sons, *Mustafa*, *Mahomet*, and *Selim*. At this solemnity are present not only all the Vizirs and Bashas of the Empire, but also the Ambassadors of the *Christian* Princes, and of *Persia*, with great and valuable presents, so that almost the whole world seem'd to be got together to congratulate the Sultan. The ceremony being over, a very splendid entertainment is made for all that are present. The Emperor bids *Musti Kiemal Pascha zade* and *Caziulasker Kadri Chelebi** sit (39) on his right hand, and on his left, his *Hoje*† and *Mubi illedin Chelebi**. A second table is prepar'd for the Vizirs, a third for the Bashas, a fourth for *Ulema* or the learned in the law. The rest of the civil and military officers were order'd to place themselves according to their rank; a separate table is provided for foreign ambassadors, among whom at that time the *Persian* and *German* had the precedence (40).

† Preceptor.

Buda besieg'd
by *Firindos*:
† *Bohemians*.

XXI. Whilst *Soliman* was thus employ'd, a sudden message from *Hungary* disturb'd his mirth. For *Firindos* (41) King of the ‡ *Chekehi**, thinking the Emperor taken up with these affairs, unexpectedly besieges *Buda*, and for twenty seven days attacks it with all his forces. But the Janizaries, who were left there in garrison, bravely repulse the assaults of the enemies, and give *Mehemed beg*, son of *Tahia Pascha*, Governor of *Semendria*, time to come to their relief with the forces of his *Sanjak*. But as he found himself too weak, he endeavour'd to elude the enemies strength by stratagem. To this end, he spreads a report among the captives taken from the bordering countries, that he was *Ibrahim Pascha* the Prime Vizir, and that the Emperor was coming in three or four days with the rest of the army; and with this information, he suffers them to make their escape. Whereupon they instantly repair to the Camp of the *Christians*, acquaint them with what they had been told, and by their report strike them with

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(39) sit] This Custom began to be diffus'd under *Soliman*, and at present the Emperors suffer no man to sit with them at table.

(40) Precedency] A Letter of a certain learned person to *Dav. Chytraeus*, inserted by *Lonicerus* in his *Turkish History*, largely describes the diversions us'd on this occasion, particularly the conflict between a Lion and a Hog, which I shall relate in his words. "Wild beasts (says he) also fought. Among the rest, a Hog brought from the German Ambassador's house so battled it with three lions one after another, that he not only withstood their

"attacks in a notable manner, but
"if he had not been tied by one leg,
"would perhaps have got the bet-
"ter and put them to flight. Most
"certainly he receiv'd the last in
"such a manner with his snout, that
"he tumbled him over and over, and
"made him shamefully run away, to
"the great confusion of the *Turks*,
"who compar'd themselves to Lions,
"and the *Christians*, especially the
"Germans, to Hogs."

(41) *Firindos*] *Ferdinand* at that time King of *Hungary* and *Bohemia*. But the *Turks*, as I think, have heedlessly put the Emperor's name for that of one of his Generals.

such

such terror, that leaving their great ordnance and other warlike provisions, they raise the siege, and think themselves very happy in being able to avoid the danger by a seasonable retreat (42).

XXII. Thus *Buda* was reliev'd, but that the King of the *Chekhi** Who is defeated by Soliman. Should retire without loss was grievous to *Soliman*. Wherefore to be reveng'd for this affront, in the year 938, he invades his Kingdom H. 938 with a great army, and where-ever his scouts could penetrate, destroys A. C. 1531 all with fire and sword. On news of this invasion, *Firindos* speedily comes with no inconsiderable army, gives him battle, and for some time bravely maintains the fight. But at last he yields to the *Othman* valour, his army is routed and forc'd to fly for refuge from their pursuers to *Gradisca* his seat (43). This victory not only added to the *Turkish* Empire above twenty Cities and Towns, but so terrified the petty Princes of the *Sclavi* and *Hirvati* (44), that they voluntarily submitted to *Soliman*.

XXIII. Mean while, before this victory had restor'd peace to the *Othman* borders, the *Italians* (45), assisted by other Princes, with a great fleet, invade the *Morea*, take the City *Coron*, and miserably lay waste the whole Province. *Soliman* being inform'd of it, made *Mehemed beg* Governor of *Semendria*, Son of *Tahia Pascha*, (who had lately given him a great instance of his prudence and bravery in relieving *Buda*) *Beglerbeg* of the *Morea*, and giving him good part of the army, bids him go and wrest the City out of the enemy's hands, and with Musulman resolution (46) attack and be reveng'd of them. The Italians are driven out of the Morea

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(42) retreat] Some *Turkish* Historians, but of little authority, say the City was reliev'd in another manner. For the *Turks* being beat from one of the Bulwarks, a *Jewish* woman, when she sees the *Germans* crowding through one of the Gates, tears off the sleeve of her shift, and lighting it, fires off a great gun, call'd by the *Turks*, *Baliemez*, which made such a slaughter, that the *Turks* had time to recover themselves, repulse the enemies, astonish'd with this unexpected blow, and renew their defense. The Gun was afterwards by *Soliman* bound with a silver-circle like a Crown, and the *Jewish* woman with her whole family declar'd free from tribute.

(43) his seat] *Gradisca*, is a noted Town of *Sclavonia*, which is erroneously, I think, said by the *Turks* to be *Ferdinand's* Seat, since no *Christian* Writer mentions *Ferdinand's* residing there any time.

(44) *Sclavi* and *Hirvati*] These are one and the same Nation. However the *Turks* call them *Hirvati*, who are under the dominion of the *Christians*, as on the other hand, those who have embrac'd *Mahometism* or obey the *Othman* power, are commonly nam'd *Serbady*, that is, *Of the Borders*.

(45) *Italians*] In *Turkish*, *Isrenj*, by which name are generally call'd the people of any part of *Italy*.

(46) Musulman resolution] that is, resolve to conquer or die. Both which they deem pleasing to God, for they believe the dead person to be crown'd with *Martyrdom*, and the Conqueror to be reward'd for his labour in the next World. Hence this saying is often in their mouth, when they are going upon an expedition, *ya tacbt, ya batcbt*, either a Throne or Happiness. *Ya Shebid, ya Gazi*, a Martyr or Conqueror.

Mehemed

Mehemed beg spur'd on by thirst of glory and the words of his Prince swiftly marches to the place where he was sent, besieges the City on a sudden, and presses it so closely, that at length the *Italians*, despairing of relief, surrender their City on condition of having their lives, and are forc'd to march out of the *Moréa*.

Olame rises up
Soliman a-
gainst the *Per-*
sians
H. 940.
A. C. 1533.

XXIV. Two years after, *Olame* Prince of *Azerbejan*, hitherto subject to the *Persian*, flies for refuge to *Soliman*, puts himself under his protection, and suggests the means of taking *Babylon*. Perswaded by his reasons, *Soliman* sends *Ibrahim Pasha* with forces into *Asia*, with orders to winter about *Aleppo*, and execute his designs the next spring. *Ibrahim* did as he was commanded, but finding more obstacles in taking *Babylon* than he expected, turns to *Van* (47), which he takes in the first assault.

Chairuddin is
made *Soli-*
man's Admi-
ral

† *Algiers*.

XXV. Mean time *Chairuddin Pasha*, who had hitherto exercis'd piracy in the *White-Sea*, offers his service to *Soliman*, and petitions to be Admiral of a fleet, that he might subject to the *Othman* dominion the Kingdoms of *Tunex* and *Jezair* †. The Emperor bids him repair to *Aleppo*, and consult with *Ibrahim Pasha* (48), for that he had committed the affair to his direction. Whereupon *Chairuddin* departs, and having perswaded the Vizir that the conquest of these Kingdoms was both easy and advantageous to the *Othman* power, is made Admiral of the fleet.

Some *Persian*
Princes turn
to *Soliman*
H. 941.
A. C. 1534.

XXVI. The next year, *Soliman* marches with the rest of the army to the assistance of his Vizir *Ibrahim Pasha*, who was still about *Van*. Departing from thence, when he was come to *Tigris* (49), Sultan *Muzaffer* King of *Gilan* (50) with ten thousand men, and *Mehemed chan*, join with him against *Persia*, and promise to be his future Vassals. *Soliman* encouraging them with the promise of his favour, leads his army to *Sultania*, and after a short refreshment, marches towards *Bagdad* about the beginning of winter.

He takes *Bag-*
dad, and
hangs his *Def-*
tendar.

XXVII. *Tekkiele Mehemed chan* (51) Governor of *Bagdad* under

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(47) *Van*] a City belonging to the *Turks* on the borders of *Persia*, too well known to be describ'd.

(48) with *Ibrahim*] The *Turkish* Sultans, if they have granted the Prime Vizir full power to administer the affairs of the Empire, especially when he is sent into any expedition, are wont to transact nothing without his privity, and if they do, his authority is immediately believ'd to be sinking. Hence if the Emperor orders any thing which should be commanded by the Vizir, that common saying is instantly heard at Court, *Semeri yere urdi*, The Trappings are

thrown to the Ground, that is, he is fallen from his honour and dignity.

(49) *Tigris*] formerly *Tauris*, or as others say *Persepolis*, the ancient residence of the *Persian* Kings, and Metropolis of the Kingdom.

(50) *Gilan*] formerly *Hyrcania*.

(51) *Tekkiele Mehemed*] A famous *Persian* General, and Governor of *Bagdad*, by whose management *Soliman's* Vizir and *Defendar* are said to be corrupted: which danger he escap'd merely by the favour of blind fortune.

the King of *Persia*, being inform'd of this march, and finding himself too weak to withstand the *Othman* forces, abandons the City, leaves the country to the mercy of *Soliman*, and retires with his men farther into *Persia*. Thus *Soliman* without opposition enters the City, and whilst he is spending some days in viewing the monuments of the antient Heroes, he takes notice of a place dedicated to *Imam azem* (52), from whence not only the City could be defended from the assaults of the enemies, but also the inhabitants easily restrain'd, should they endeavour a change. This place he immediately orders to be strongly fortified, well stor'd, and garrison'd with Janizaries. After this, having leisure, he carefully examines the *Defterdar's* † accounts, and finding † Treasurer. he had not only converted to his own use several bags of money, but prompted by avarice, had also betray'd his designs to the *Persians*, orders him, accus'd of High-Treason, to be hang'd. The *Defterdar* being brought to the gallows (53), asks for pen, ink, and paper, saying he had some matters to impart to the Emperor before he died. Pen and paper being brought him, he writes a letter to *Soliman*, acquainting him, that *Ibrahim Pasha* the Prime Vizir was also guilty, and brib'd by the *Persians* to make an attempt upon the Emperor's life. This letter, though at first it was suppress'd (54) by the Sultan, was the cause of that famous and prudent Vizir's losing, shortly after, his life.

XXVIII. Whilst he thus staid at *Babylon*, frequent messages come from the borders, that the *Shah* of *Persia* was marching with a great army to besiege *Van*. Whereupon he returns without delay to *Tybris*, and entering into the great *Jami* built at the immense charge of Sultan *Hassan*, hears the mention of the names of *Mahomet's* four successors (55) with his own by the *Chatyb* (56). Next day he goes and

He deters the
Persians from
the siege of
Van.

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(52) *Imam azem*] It is suppos'd to be the burial-place of that founder of the ceremonies of the Musulman Sect, whom they commonly praise under this name. His successor was *Imam Sbafi*, who though not rejected, yet is not so much follow'd as the other by the *Turks*.

(53) to the gallows] The Testimonies of dying persons find great credit with the *Turks*. For they believe whatever is confess'd in his last moments by a man going to die a natural or violent death, to be so true, as not only to exceed the evidence of forty witnesses, but even to remove all doubt, though the whole World should be of a contrary opinion. Hence it is no wonder, *Soliman* should credit this testimony, and

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though other proofs are wanting, put his Vizir to death.

(54) suppress'd] It is universally known how artfully the *Othmans* can dissemble, especially in cases of treason, or where their enemies are concern'd. Hence it is a common saying among them, *Kiesilmin El, upi- ulmek girek*, We should kiss the hand we can't cut off.

(55) successors] See their names p. 135. Of these the three first are denied by the *Persians*, and only *Ali* acknowledg'd.

(56) *Chatyb*] A Reader, as in our Churches the Deacon, also a Preacher, who from the Pulpit makes mention of the Emperor's name in the prayers.

E c c

incamps

incamps at *Dergejine*, to be more ready to oppose any attempts of the enemies. By this means, he not only deters the *Shah* from the intended siege, but strikes him with such terror, that he instantly sends ambassadors to the Emperor to sue for peace. *Soliman* calmly hears them, but dismisses them without an answer.

Leads home
his forces, and
puts *Ibrahim*
Pasha to
death

H 942.
A C 1535.

XXIX. In the year 942, when he sees nothing more to be fear'd from the *Persians*, in the month *Sefer* he leads his victorious troops through *Chavit* towards *Derjishe*. Here the Chan of *Bytlis* (57) comes to the Emperor's camp, and obtaining an audience, not only promises future subjection to the *Othman* Empire, but humbly offers the Keys of all the towns in his jurisdiction, and in return is highly honour'd by *Soliman*. After his departure, the Sultan pursues his march through *Amze* towards *Aleppo*, and at length in the month *Rejeb* enters *Constantinople* in triumph, but on the third day, orders his formerly belov'd and brave General *Ibrahim Pasha* to be put to death.

Takes *Giu-*
ristan by *Me-*
hemed chan.

H 943.
A C 1536.

XXX. The next year seem'd to require a fresh expedition into *Persia*, to prevent the loss of his late conquests. But the length and fatigue of the march discouraging the Emperor himself, he sends *Mehemed chan*, who had lately submitted to his dominion, with a good army into *Giurjistan* (58). *Mehemed*, to demonstrate his fidelity and diligence

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(57) *Bytlis*] A noted town of *Persia* on the borders of *Georgia*, on a river of the same name. This river abounds with a sort of fish call'd *Moruna* the largest of the river-kind, which are no where else to be found, except in the *Danube* and *Volga*. They never winter in this river, but in the spring they go into the sea, and in autumn return into the *Volga*, nor is there one to be found in winter in the *Caspian-Sea*. The *Russians*, who are possess'd of the mouth of the *Volga*, knowing this, stop up the passages with fences made of reeds, in which they catch innumerable quantities of these fishes as they are going into the sea early in the spring. But the Inhabitants of *Bytlis*, when they saw their yearly prey to be thus kept from them, agreed with the *Russians*, that on the day before *Palm-Sunday*, for the sake of the *Christians* of *Bytlis*, one fence at least should be open'd, and left so for three days. By which means even on the second day great plenty of *Morunas* are taken in the river *Bytlis*. If these things be true (as they were told me by an eye witness a *Turk*, inhabitant of *Tiflis*) the

swiftness of this fish is very wonderful, since it can swim over the whole *Caspian-Sea* within twenty four hours.

(58) *Giurjistan*] A famous nation inhabiting between *Pontus* and the *Caspian Sea*, antiently call'd *Iberia*, now the *Georgians*. Some believe this name to be given them by their Patron St. *George* after their embracing the *Christian* faith: but the falseness of this opinion is from hence evident, that long before the times of St. *George*, mention is made of the *Georgians* by *Pliny* and *Mela*. They profess the *Greek* and *Orthodox Religion*; but except the art of hunting, throwing the dart, and stealing, you will hardly find any other art or science among them. But about three years since they are reported to have brought *Greek Types* from *Holland*, printed a Book, containing the praises of the *Virgin Mary*, and to apply themselves now to *Greek Learning*. Their *Chan* or Prince also professes *Christianity*, yet cannot without a previous profession of *Mahometism* ascend the throne: but afterwards obtains the King of *Persia's* licence to say prayers either in a *Jami* or *Christian*

diligence to the Emperor, instantly leads the forces where he is order'd, enters *Georgia*, and by many bloody battles so humbles the inhabitants, that ambassadors are sent to the Emperor, and the whole country put in subjection to him on certain conditions.

XXXI. About the same time, a great number of *Moldavians*, *Poles*, *Bohemians*, *Germans*, and *Spaniards*, voluntarily assemble, and invading *Bosnia*, besiege *Sulien*. These *Hasrud beg* the brave Governor of *Bosnia*, without staying for the Emperor's assistance, suddenly attacks, though with a small force, and strikes with such terror, that raising the siege, they only think of saving themselves by flight. But *Hasrud beg*, not satisfied with relieving the City, briskly pursues the Runaways, and overtaking them near *Kilis*, vigorously attacks and puts them to rout. After the victory he besieges *Kilis*, takes it in a few days, and by that means adds to the Empire a whole *Sanjak*, of which he sends the joyful news to *Constantinople*.

XXXII. Whilst the Empire is thus enlarg'd in *Asia*, it is no less augmented in the West. For *Chairuddin Pascha* (59) (who as I have said, was by *Soliman* made from a Pyrate, High-Admiral) lays waste all the *African* Coasts in the *Mediterranean*, takes the towns which refuse to submit, and destroys the countries with fire and sword. Having thus subdu'd all the strong places of those parts, in his return, he arrives in *Apulia*, takes the town of *Caslube*, and overrunning the adjacent country, carries away a great number of captives.

XXXIII. About the end of the year, the Emperor equips another fleet, and sends it into the *Adriatic* sea under the command of *Lufsi*

Hasrud beg defeats the *Christians* in *Bosnia*.

Chairuddin lays waste *Apulia*.

Kiorfes attempted in vain.

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Christian Church. From whence he may justly be said to be amphibious as to his Religion. One of these *Chans* was forc'd on some account to fly the last century into *Russia*, whose son, being master of the ordnance in the army of *Peter the Great*, was taken by the *Sweeds* and died at *Stockholm*. When I came to *Mosco* in 1712, I found him there, and receiv'd from him, translated into *Greek*, the Genealogy of the *Chans* of *Georgia*, intermix'd with strange fables. In this Genealogy *David* King of the *Jews* is made the founder of the race, one of whose Grandsons by *Solomon* went from *Judæa* to *Georgia*, and there establish'd a Kingdom, and at last, I know not how, was baptiz'd by his father in the name of the *Holy Trinity*. Perswaded of these idle stories, he boldly affirm'd himself to be related in blood to our

Lord *Jesus Christ* as man. Hence the Reader will easily infer the ignorance of this people.

(59) *Chairuddin* } Etymologically, the Goodness and Grace of Faith: a famous Pyrate, and afterwards High-Admiral of the *Ottoman* Empire, the terror of the *Christians*, by whom he is commonly call'd *Barbarossa*. After him the *Turks* had another famous *Capudan Pascha* under Sultan *Mustapha*, *Mezomortus*, to whom the *Turkish* Navy owes all its reputation. Though, as *Capudan Pascha*, he enjoy'd three horse tails, with the honour of a Vizir, he never laid aside his Sea-habit, saying, the *Turkish* dress did not suit with sailors, and fine cloaths were the greatest reproach to a Mariner. So from his time, all the Admirals and Captains of ships have been us'd to wear only the sea-habit.

Paschas

† *Consul of
Constantinople.*

Pasha, (*Ibrahim's* successor in the *Vizirship*) and *Chairuddin Capudan Pasha*, to take *Kiorfes*† from the *Venetians*. He himself accompanied with his Sons *Mustapha* and *Mahomet* leads the land forces through *Avlonia* (60), in order to chastise in the way the
Arnaudi

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(60) *Avlonia*] A Country and City of *Albania*, which with *Epirus* is call'd by the *Turks* *Arnaud*. The Inhabitants of this Country are oblig'd to follow the *Turkish* camp with eight thousand men. Their soldiers are very warlike and stout, and excel in shooting with the Musket. Formerly they were Orthodox, but now so sunk in *Mahometism*, that they exceed the *Turks* themselves in superstition. No sort of literature is cultivated among them, but such of them as apply themselves to any art, are found to make good progress in it. Among the arts, they excel chiefly in two, *Aquæducts*, and the cure of ruptures. As for the first, their skill will not be questioned by any that have seen the *Aquæducts* of *Constantinople*. And yet without any *Mathematical Learning*, *Precepts*, or *Instruments*, they make these *Aquæducts*, measure the height of Mountains, distance of places, more exactly than a *Geometrician* can, and judge very well of the quality and quantity of water. When they are ask'd of the grounds of this art, they know not what you mean, nor can explain themselves. They perfectly cure by a method as rough as successful, ruptures in persons of any age. When I was at *Constantinople*, in order to see their method more exactly, I caus'd my Secretary, now in years, to be cur'd of this distemper in my Palace. Accordingly the price of the cure being agreed upon, they bound the Patient to a pretty broad board with swathing bands from his breast to his feet; then with a sort of razor they open'd the *Hypodermium* under the belly, and drawing out the inner coat a hand's breadth, thrust up in their place the intestines that were fallen down into the Cods. After this, they sew'd up the *Hypodermium* with a coarse thread, and when they had made a knot in the

thread that it might not slip out, they cut off with the same razor the part of the *Hypodermium* which hung over the stitches, and anointing it with Hog's grease, burnt it with a hot iron. After the burning they left the wound in the belly still open, and lifting up the legs of the Patient almost dead, pour'd the whites of nine new-laid eggs into the wound. This as it bubbled up or work'd in an hour or two, they took for a good sign of a cure. For if after the third hour no ebullition or working appears, they deem it mortal, because from thence the Patient's weakness is apparently so great, that he can possibly receive any benefit from the Medicine: though scarce one or two in a hundred happen to die; and this they ascribe rather to weakness or age than the insufficiency of their art. On the second and third day they repeated the infusion, the Patient being kept all the while on his back, so depriv'd of his senses, that he seem'd really dead. Neither did they allow him any thing to eat or drink, supposing it sufficient, if his tongue was frequently moisten'd with a drop of water. On the fourth day they laid the patient bound to the board on the floor, where he soon recover'd his senses, and complain'd of his pains with a weak voice. They refresh'd him with a moderate draught of warm water, and the three next days gave him a little broth made of any thing, only taking care not to overload his stomach with meat. The seventh day the bands were loos'd, and the Patient gently laid in a bed. But that he might not draw up his legs or move himself, two of them stood by him continually, and repeated the infusion of whites of eggs every day. From the ninth to the twelfth day the wound receiv'd only six whites, which as soon as infus'd, seem'd to bubble up more than before. The
fifteenth

Arnaudi, who had rais'd disturbances. But they would have render'd *Soliman's* passage very difficult, if they had not, by the persuasions of their countryman *Aias Pasha*, submitted to the Emperor. *Arnaud*† being thus subdu'd without blood-shed, he stay'd almost a † *Albania*. month to settle the affairs of the country, after which he passes into the Island of which he was now master. When his forces were landed, he commands all the towns and villages to be burnt, and closely besieges the City. At length after many conflicts and mutual slaughters, the City is reliev'd by the approach of winter, and the Sultan forc'd, the sea growing tempestuous, to retreat and sail back to *Constantinople*.

XXXIV. In the year 944, an army of twenty thousand men of different Nations under one *Cobpan* (61), enters through *Serem* (62), the *Othman* borders with design to besiege *Semendria*. But before they got thither, they are met by *Mehemed beg*, the Governor of the City, who suddenly attacking them, disperses the whole army. Having thus clear'd his territories of the enemies, he sends his son *Arslan beg* to acquaint the Sultan with what had happen'd, who rewards him for his news with a *Sanjak* (63).

XXXV. These victories, obtain'd by his Generals, lead the Sultan to greater undertakings. Wherefore the next year he sends his Admiral *Chairuddin* and *Soliman Pasha* General of the foot, with a considerable army into *India* (64), where they diligently execute his orders, and annex the whole Kingdom of *Yemen* (65) with the adjacent Provinces to the *Othman* Empire.

XXXVI. Whilst

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fifteenth day the wound scarce held the white of one egg, yet they repeated the infusion as long as they perceiv'd any to go into the wound and bubble up. When this ceas'd, they laid to the wound a plaister of pitch, oil, and other mixtures, and suffer'd the Patient to move his feet, and lie on his side. Mean while, they constantly in the morning before the Patient swallow'd any thing gently drew the end of the thread which hung out, to try whether the band might be broken. After the twentieth, thirtieth, or fortieth day, according to the age or strength of the Patient, they drew out the thread, and with another plaister made a perfect cure. By this rough method, of which I was an eye-witness, these illiterate people are us'd to cure so difficult a distemper.

(61) *Cobpan*] Who he is can hardly be trac'd. That the *Turks* gave
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the name of *Spaniards* to the *Germans*, was occasion'd, I believe, from the Emperor *Charles V.* being also King of *Spain*.

(62) *Serem*] By this name came to the *Turks* the large Plain, which beyond the *Savus*, lies between *Alba Græca* and *Peterwaradin*, whose inhabitants are also commonly call'd *Ser-rin ogli*.

(63) *Sanjak*] This was formerly the most honorable office among the *Turks*, but since *Soliman's* civil and military regulations, it is the lowest sort of Governments, because they that are invested with it, have no *Tug* or *Horse-tail*, but only a Standard which is call'd *Sanjak*.

(64) *India*] The borders of *Arabia Felix*. For I have not read that a *Turkish* army was ever in *India*.

(65) *Yemen*] A large Kingdom widely extending between the *Persian* Gulph and *Red-Sea*, which both ancient

Mehemed beg
defeats the
Christians.
H 944.

A. C. 1537.

Soliman takes
Yemen by his
Generals.
H 945.

A. C. 1538.

and lays waste
Moldavia.

XXXVI. Whilst these things were performing by his Generals, he himself with numerous forces, as a friend (66), enters *Moldavia*, but contrary to the expectation of the inhabitants, from the *Danube* to *Soczava*, then the Metropolis, destroys all with fire and sword. Moreover pitching his tents near the City, he demands the yearly tribute. The *Moldavians* seeing no way to withstand so great a storm, humbly sue to him for peace, and promise the payment of the annual tribute, only they petition that the choice of a Prince may remain in the state (67), and that he may, as before, be invested he seems be to winter

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tient and modern Geographers make part of *Arabia*, and have usually call'd it *Arabic* *Eddamun* or *Felix*. But no *Turkish* or *Arabia* Historian ever reckon'd the Inhabitants of *Yemenia* among the *Arabians*; from whence I may conjecture, that the opinion of the *European* Geographers, though confirm'd by so many ages, does not rest upon firm grounds. For the better understanding of this matter, it must be observ'd all the inhabitants of *Asia* and *Africa* are divided by the *Arabians* into three Tribes, *Tartars*, *Persians* and *Zengi*. Under the name of *Tartars* they include all the Nations between the northern Ocean and the Mountains of *Caucasus*, viz. *Tartars*, *Calmuks*, *Siberians*, *Chinese*, &c. By *Persians* they mean the present inhabitants of *Persia*. By the common name of *Zengi*, they call whoever have fix'd their habitations about *Persia* from the very borders of *Cbina* to the western Ocean, in *Asia* and *Africa*, the *Indians*, *Arabs*, *Egyptians*, *Abyssinians*, *Ethiopians*, Inhabitants of *Morocco*, *Tunis*, *Tripoli*, and *Fez*, the *Moors*, with the *Negroes*, and whatever other barbarous Nations possess that Tract of land, and derive the name from the short curl'd Hair, with which all these Tribes, and these alone are distinguish'd by nature; from whence also such Hair was wont to be call'd *Mui zengi* by the *Persians* who have long Hair, (as for *Asia Minor*, I have shown in a former note, that they commonly reckon'd it part of *Europe* or the *Roman Empire*.) But the name of *Arabians* is ascrib'd only to those Tribes, which wander in the desert plains between *Aleppo*,

Damascus, *Mecca* and *Bagdad*, the same that in the modern Maps are call'd *Arabia Deserta* and *Petræa*. If therefore in the former sense, the *European* Geographers understand by the name of *Arabians*, all the *Zengi*, they must describe *Arabia* larger than has been usually done in Maps and Commentaries. But if in the latter sense, they call those only *Arabians*, who call themselves by that name, it is evident, that what they term *Arabia Felix* is beyond the bounds of *Arabia*. For their very name *Sari-hindi*, yellow Indians, which is given them over all the East, abundantly shows the *Yemenians* not to be of *Arabian* but *Indian* extraction. The *Turks* assign a twofold reason of this appellation. Some think them call'd *Yellow*, on account that their Emperor is wont to wear only yellow garments, which are forbid to private persons, as the green colour must not be worn among the *Turks* by Foreigners. Others imagine, their natural yellow complexion, which appears whitish in respect of the *Ethiopians* gave birth to this name: in which dispute to know what is nearest the truth, is, I think, of no great moment, since it suffices that these are unanimously call'd *Indians*, and not *Arabians*, and therefore that *Yemen* also is not properly part of *Arabia* but of *India*.

(66) friend] The *Moldavian* Annals say, that the *Turks*, on pretense of a *Polish* expedition, only desir'd a passage of the *Moldavians*, and afterwards turn'd their arms against them, and miserably laid waste all *Moldavia*.

(67) in the state] The *Turks* for almost a whole Century permitted according

authority (68). *Soliman* grants their requests, confirms the Prince (69) chosen by them, and restoring the captives, assembles the Nobles next day, and severely reprimands them, saying, that unmindful of the favours receiv'd from the Musulman Emperors, they had dar'd to draw the sword against so powerful an Empire, and not only burnt the Town of *Kili*, but slain many Musulmans. Though for this proceeding all by the *Mahometan* Law were guilty of death, he as a demonstration of his clemency, was ready to give them life and liberty, on condition they would deliver up the Treasures of their late Prince (70) with a company of Janizaries comes into the town, and plunders both the publick and the Prince's private Treasury (71), where are found besides great quantity of money, the diadems of the Princes, scepters, crosses, and holy images adorn'd with precious jewels, which *Soliman* abusing as he pleas'd, leads back his forces to *Constantinople*. In his return, he orders *Kili* (72), destroy'd by the *Moldavians*, to be rebuilt,

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according to agreement the *Moldavians* to chuse their Prince, but in process of time, they began to appoint them Princes themselves, and usually out of the Sons of the Princes whom they detain'd as hostages at *Constantinople*. At length they granted this dignity to some *Constantinopolitan* Greeks, as forty years ago to *Demetrius Cantacuzenus*, thirty years since to *Antonius Rosseta*, and in my time to *Ducas Ramelota*, and *Nicolaus Maurocordatus*, Son of the famous *Alexander Maurocordatus* first Interpreter of the *Othman* Port, and Colleague of *Rami Mehemed*, *Reis Effendi* at the peace of *Carlowitz*. But of these things more largely in the Description of *Moldavia*, which I intend shortly to publish to the World.

(68) regal authority] This remain'd hitherto inviolate to the Princes of *Moldavia* and *Walachia*. They fill at pleasure all the great offices, make new laws, and have full power of life and death over all. For after the Prince is authoriz'd, no complaints of the death of any Person, Baron or other, though ever so innocent, are heard at the *Othman* Court. But if he has exacted any thing tyrannically and illegally from his Subjects, he is accountable for it.

(69) Prince] The *Moldavian* Historians call him *Stephanus junior*, natural son of *Bogdan*.

(70) late Prince] It is the way of the *Turks* always to fix crimes upon those they intend to punish. That the *Moldavians* had burnt *Kili*, 'tis certain, but not with the consent of the state, but through the revenge of some private persons, neither were these so much to blame as the *Buyak Tartars*. For a dispute about felling woods arising between those *Tartars*, in conjunction with other new colonies of *Turks* and the Inhabitants of *Kiegeczy*, these last drove the *Turks* out of the woods, and upon their making a second attempt, put them to flight, and pursuing them to *Kili*, set the town on fire. Thus the *Moldavians* formerly contended for their privileges, but now the Tyranny of the *Turks* forces them to submit not only their Timber, but also their Heads to the Ax. How long, O Lord, shall Wickedness reign!

(71) Treasury] *Hezar fenn*, an accurate *Turkish* Historian, says, great riches were found in this Treasury, and among the rest he mentions a gold cross adorn'd with so many precious Stones, that no man could pretend to value it. I am told it is still preserved entire in the imperial Treasury.

(72) *Kili*] By the *Moldavians* call'd *Cilia*, formerly *Lycostomon*; it is situated on the largest Mouth of the *Danube* on the north, through which

rebuilt, and because there was no woods in those parts, he gives them the timber of a bridge he had run over the *Danube*.

Chairuddin
defeats two
Christian
fleets

XXXVII. Mean while, *Chairuddin*, in his return from the Kingdom of *Temen*, unexpectedly meets near *Crete*, the enemy's fleet consisting of three hundred ships, and after a fierce and obstinate battle, gives them a memorable overthrow, takes many of their ships and sinks most of the rest. Next day, he finds another fleet of the enemies consisting of several Nations under the conduct of *Andrevirius* (73) in the port of *Prevesa*, and courageously attacks them. *Chairuddin* being aided by the advantage of the place, behave with great bravery; render the victory long doubtful, but at last the *Christians*, perceiving themselves overpower'd, make off in the night, but are forc'd to leave some of their ships to the *Turkish* Admiral as a reward of his pains. Whilst he is returning after these victories to *Constantinople* in a too great security, *Andrevirius*, now out of danger, besieges *Nova*, and taking it, puts all the *Mahometan* inhabitants to the sword to appease the discontents caus'd by his late defeat. But *Andrevirius's* conquest was short liv'd, for *Chairuddin* the next year attacks *Nova* with a fresh fleet, and recovering the lost Town, kills in revenge of his countrymen all the *Christians* there, without distinction of age or sex.

H 946

A C 1539

The Germans
are repuls'd at
Buda

H 947

A C 1540.

† *Stephanus*

XXXVIII. In the year 947, war is rekindled in *Hungary*. *John de zapol* King of *Hungary*, who had under *Soliman's* protection managed his affairs with good success, departing this life, left an infant son call'd *Istifan*† Heir of the Kingdom. The King of *Germany* (74), thinking it easy to dethrone a child with an army of eight thousand chosen men, besieges *Buda*. King *John's* widow instantly acquaints *Soliman*, who was made the young Prince's Guardian, with this unexpected invasion, and implores his assistance. Whereupon *Soliman* sends before his Vizir *Sofi* (75) *Mehemed Pasha* with a good army

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alone ships must pass into the *Euxine Sea*, not far from *Akkierman*. Both these Towns belong'd formerly to *Moldavia*, but now to *Bujak*, call'd *Bessarabia* by the *Moldavians*.

(73) *Andrevirius*] This seems to be the name of some *Christian* General corrupted by the *Turks*: But who he was I have not been able to find. ||

(74) King of *Germany*] Not *Charles V.* who was then Emperor of *Germany*, but his Brother *Ferdinand* King of the *Romans* and *Bobemians*, who by reason of his affinity (for he married *Ann* Daughter of *Vladislaus VI.* Sister of *Lewis II.* who was

kill'd in the battle of *Mohach**) thought he had a Title to the Kingdom of *Hungary*. But when he saw he could do nothing by force, agreed with *Johannes de Zapol*, that he should hold the Kingdom during his life, and after his death yield it to *Ferdinand*.

(75) *Sofi*] *Sofi* among the *Turks* signifies the more strict observers of the Laws, but those that carry their observance to excess are call'd *Zabid*, that is, Hypocrites. However the word seems to come from the Greek *σόφος*, hence *φιλόσοφος* is with them pronounc'd, *seilufus*.

|| Whom our Author here calls *Andrevirius*, was the famous *Andreas Doria* (call'd by *Jovius*, *An-ria*.) a *Genoese*, and at the time here mention'd, in the service of the Emperor of *Germany*.

and

and in a letter to the Queen encourages her with a promise of coming in person with all his forces to her aid. *Mehemed Pasha*, in pursuance of his orders, marches with all speed to *Buda*. Though he found the enemies strongly intrench'd, yet not discouraged by that obstacle, he commands his men to attack them. The *German* King finding by his scouts that the *Turks* were not very numerous, divides his army into two bodies, and with one carries on the siege, with the other opposes the assaults of the *Othmans*. So about the end of the year for thirty years there were continual skirmishes, with such doubtful success, that either side could boast of the advantage. But *Soliman* perceiving the town would not by this means be reliev'd, but was rather in danger of being taken, as the *Germans* had now destroy'd the fortifications, comes in person with the rest of his forces in the spring to his Vizir's assistance. The *Germans* hearing of *Soliman's* approach within four days march of their camp, raise the siege without hazarding a battle, and leaving their great ordnance, retire in the night. *Mehemed Pasha* deeming it a dishonour to suffer the enemies to depart without slaughter, vigorously pursues them, and getting before to the place where they were to embark, takes some, and kills others, as they were negligently approaching. Some few throwing away their arms, sav'd themselves by flight. The enemies being thus dispers'd, *Soliman* enters *Buda*, sends into *Transylvania*, *Stephanus* the heir of the kingdom with his mother, because he believed them incapable (the one for his youth, and the other for her sex) of defending the kingdom (76), and assigns them a *Sanjak* for their subsistence. After this, he places a strong garrison of Janizaries in *Buda* under the command of a governor of his own name, *Soliman Pasha*, and converting the Churches into *Jami*, and appointing a *Cady*, returns with glory to *Constantinople*.

XXXIX. This rapid course of victories, not only inspir'd his subjects with reverence, and his enemies with terror, but also induc'd the *Christian* Princes to implore *Soliman's* aid against the unjust oppressions of their neighbours. To this end *Firanche* Padishahi* (77) in the

*Soliman makes
an alliance
with the
French.*

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(76) the kingdom] What I took notice of in a former note, that the *Othmans* say well, but do ill, is here verified by *Soliman*. When he had under the appearance of virtue acquir'd the good-will of all the *Hungarian* Nobility, having now got an opportunity, he shows his true foot, and like an insatiable monster, swallows up the Kingdom belonging to an Orphan. The *Christians* may learn by this instance, what is to be got by the protection of the *Othmans*. I with *Charles XII.* of *Sweden*, (in No. 10.

other respects one of the Heroes of his age,) had duly weigh'd this before he committed himself to the faith of the ever perfidious *Othman* Court. Certainly, the event has sufficiently demonstrated how prejudicial his proceeding has been to his Kingdom and all Christendom, and it is to be fear'd will still prove more detrimental.

(77) *Firanche* Padishahi*] The *Othman* Court gives the title of *Padishah* to no *Christian* Prince but the King of *France*. The occasion and rise

H. 949. the year 949, when he could no longer withstand the *Spaniards*,
A. C. 1542. sends an Ambassador extraordinary to *Soliman*, with a letter, setting forth the injuries he had receiv'd from the *Spaniards*, and humbly intreating the Sultan to free him from the power of his enemies. *Soliman* admits the ambassador, makes an alliance with *Firanche* Padi-shahi*, and to gain credit to his promises, sends *Chairuddin Pasba* with a numerous fleet to *Spain*, whilst he puts his army into winter-quarters about *Adrianople*, in order to an early invasion of *Germany*.

Takes some
Towns in
Hungary.

XL. The *French* being thus assisted, annoy the *Germans* to winter-hand, whilst on the other, *Soliman* enters *Hungary* with a great army, and immediately takes *Liposa*, *Beczovi*, and *Shoklovass*, which had been two years before recover'd by the *Germans*. Then penetrating farther into *Hungary*, he becomes master of *Usturgun Beligrad* (78), *Tatarhysari* (79), and *Ustuni Beligrad* (80), converts the best churches into *Jami*, and fortifying the towns with strong garrisons, marches back to *Constantinople* in order to triumph. But when he approach'd the City, and had now commanded the *Alay* (81) to be prepar'd, he receives

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rife of this title is very remarkable, as reported by the *Turks*. They say a Grand-Daughter of the King of *France* having vow'd a pilgrimage to *Jerusalem*, was taken near *Cyprus* by *Turkish Pyrates*, and presented to *Soliman*. On account of her birth and beauty she was plac'd among the most beloved Concubines, and so attracted the Sultan's affection by her *French* airs, dancings, and love-verses, that she had an absolute influence over him, and manag'd all affairs. Not long after there arriv'd ambassadors from *France*, who seeing it impracticable to get her out of the *Seraglio*, made a virtue of necessity, and told the Emperor, "the King of *France* esteems it the greatest happiness, "that providence has destin'd his "Daughter (for so they say he call'd her, not Grand-Daughter) for the "bed of so potent an Emperor, and "hopes the band of perpetual alliance and amity between the two "greatest Monarchs of the World "will be confirm'd by this union of "blood." So by the instigation of this Sultana, *Soliman* not only granted all the *French* King's requests, but also gave him the Title of *Padi-shah*, and order'd that the *French* Ambassador should have access to his person before all others. This indeed

seems to be a fable, especially since I do not find it mention'd in any *Christian* Historian or Genealogist. However the *French* do not scruple to boast at *Constantinople* their King's affinity with the *Othman* race, and on that account claim the precedency of all *Christians*. For this reason the Emperor of *Germany* has never an Ambassador extraordinary at the *Othman* Port, but only a Resident; and if affairs of greater moment happen, as the confirmation of a peace, or prolongation of a truce, a Plenipotentiary (*Murachas*) is sent, who takes place of all.

(78) *Usturgun Beligrad*] *Strigonium*, or *Gran*.

(79) *Tatarhysari*] i. e. Castle of the *Tartars*. At the same time seems to be taken the City of five Churches, in German, *Fünf Kirchen*.

(80) *Ustuni Beligrad*] *Alba regalis*, call'd by the *Germans*, *Stulweissenburg*.

(81) *Alay*] *Alay* is not so much a triumph as the marshalling of the soldiers in a certain manner, which is always done when the Emperor either departs from or returns to the City. But a triumph after a victory is call'd *Donaxma humayun*, a majestic triumph. In a battle, when the soldiers are drawn up, the *Alay* is also said to be made, which as I shall have no occasion

receives the melancholy news of the sudden death of his son *Mahomet*, which so affects *Soliman*'s otherwise invincible mind, that laying aside all triumphal pomp, he enters the City mournfully like one that was vanquish'd. In remembrance of his son and for his soul's health, *Soliman* afterwards built at *Constantinople*, in the way leading to the gate *Engi Capu* (82), a large *Jami*, and adorn'd it with a College and Hospital, which to this day is call'd *Shebzade Jami*.

XLI. In the year 954, *Elkasib Mirza* being greatly injur'd (83) by destroying flies to the Sultan, and shows him how he may easily revive the *Persia*. He offers to be Guide and General to his forces, and represents matters so plausibly, that *Soliman*, perswaded by his discourses, supplies him with a large sum of money to raise an army and recover his dominions (84). Early in the spring the Sultan himself moves towards *Persia* with numerous forces. In this march the Emperor is met by his sons *Bajazet* Governor of *Iconium*, and *Mustafa* Governor of *Amasia*, who having kiss'd their father's hand, are sent back to their governments (85).

Marches against the Persians.

H. 954.
A. C. 1547

H. 955.
A. C. 1548.

XLII. After

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occasion to mention elsewhere, I shall describe in this place. The whole army is divided into five parts, namely, *Sagkol* the right hand, *Solkol* the left hand, *Dib alai* the main body of the army, *Charcaji** the forerunners (or vanguard,) and *Dondar* the bringers back (or rear,) who are commanded to force those that run away or give ground to renew the battle. In the front are the *Serden giebdi**, who are follow'd by the Janizaries led by their *Aga*. After these are drawn the great guns guarded by the *Topchys** and *Jebeys*, or Keepers of the Artillery. Then comes the Prime Vizir with his Court and *Segbani*. On his right hand stand the *Asiatic* horse, on his left the *European*. After the Vizir comes the Emperor, if he is present, surrounded with his Courtiers and *Bostanji*. On his right hand are the *Spabi* of the red Standard, and on his left, the *Spabi* of the yellow, who are call'd also *Sibladari*. After the Emperor are carried the money-coffers, with innumerable wagons and camels laden with provisions and other necessaries. Last of all are the above-mention'd *Dondar*. Much the same order is observ'd in the heat of a battle. The *Serden giebdi** charge first, then the Janizaries and the rest

of the foot. Mean while the horse endeavour to attack the enemy in flank, and when repuls'd are second'd by the *Spabi* of both wings. Then succeeds the Vizir with his horse. The *Aga* of the Janizaries takes notice of the weak part of the foot, and supports them with new supplies. The Emperor at a little distance from the battle with his men, has an eye to the whole army, and if any part is press'd by the enemy, sends aid from his own and other Regiments. The *Egyptian* foot give place to the *Asiatic*, and the *Albanian* to the *European*. But of these things more largely in another place. Besides these, the company of Merchants and Artificers are by the *Turks* call'd *Urâi alai*, who by the imperial mandate follow the camp, that nothing may be wanting there, of what is found in a City.

(82) *Engi Capu*] One of the twenty eight principal gates of *Constantinople* looking towards *Sylvius*, of which elsewhere.

(83) injur'd] They say his wife was ravish'd by the King of *Persia*.

(84) dominions] The name of which is not mention'd by the *Turks*, nor can I find it elsewhere.

(85) sent back &c.] Some of the *Turkish* Chronographers say, *Soliman* was

Recovers *Van*,
and routs the
Persians

XLII. After this, he enters the borders of *Azerbejan*, in order to carry war into the *Persian* Provinces. Whilst he remain'd here a few days, Sultan *Burhan* (86), descended from the ancient Sultans of *Shirvan*, comes to the camp, and surrenders himself and territories to the Emperor. Presently after, he commits the custody of *Tibris* to *Elkasib Mirza*, the author of this expedition; but he seeing himself neither safe from the attacks of the *Persians*, nor able to effect any thing for the *Othman* advantage, demolishes the Palaces of the *Shah*, and leads back his forces to the imperial camp, which was he then be-
Van. *Soliman*, with this addition of strength, makes a vigorous fault, which so terrified the besieged, that they offer'd to surrender on condition of having their lives. The Emperor, to prevent the effusion of blood, agrees to it, and on the 19th of the month *Rejeb*, is again master of so strong and noble a City. Having taken possession, he leads his forces to *Amze*, where he surprises and routs part of the *Persian* army, and then sends his victorious troops into winter-quarters about *Aleppo*.

Seizes the
Shah's trea-
sures, and
subdues the
Georgians.

XLIII. Mean while, he is inform'd by his spies, that the *Shah's* immense treasures lay weakly guarded in the towns of *Ispahan*, *Kieshan*, and *Camid* (87). Whereupon, allur'd by the hope of spoil, he sends *Elkasib Mirza* with some light armed troops to seize the riches. *Mirza* by known ways penetrates into these inner parts of *Persia*, and routing the guards before they knew any thing of his coming, gets possession of the treasures, and destroying the adjacent country with fire and sword, returns to the Emperor laden with spoil. *Elkasib* privately offers part of the prey to the Vizir *Azyzalla* to be made associate to the Governor of *Babylon*, and easily obtains his desire of the covetous Vizir. When he comes to *Babylon* with the imperial mandate, he repents of having deserted the *Persians*, sends private letters to the King, begging pardon, and promising to be for the future faithful to him even amongst his enemies, and a diligent spy upon the motions of the *Turks*. His Colleague *Mehemed Pascha*, who carefully watch'd all his actions, quickly accuses him of this treachery,

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was told that his sons were come with intent to dethrone him. And therefore, since on account of his reputation, he did not care to imbrue his hands with his own blood, he commanded them to return to their homes; but afterwards, upon a fuller discovery, put *Mustafa* to death, as will hereafter be related.

(86) Sultan *Burhan*] *Burhan* is the same with what the *Greeks* call ἀποδεικτικόν, and the *Latins*, *Demonstrativum*; hence the *Turks* were wont to

call a *demonstrative Syllogism*, *Debili burhan*: but turn'd into a proper name, it denotes something strong, and as it were invincible; such kind of names were once frequent among the *Turks*, but now are almost disus'd.

(87) *Ispahan*, &c.] Formerly the Metropolis of the Province of *Arak*, but now of all *Persia*. *Kieshan*, is corruptly call'd in the Maps *Casian*, and *Camid*, it may be, in modern descriptions is call'd *Com*.

and receives the Emperor's order, to send him in irons to the Port. But before the order came to *Babylon* he was inform'd by some of his friends (whom he had gain'd with *Persian* money) of what was transacting, and as there was no other way to escape, flies into *Giurjistan*. This retreat brings to *Soliman's* remembrance the late treachery of the *Georgians*, who about a year since surpris'd the Governor of those parts, *Mustapha Pasha*, when little expecting such perfidiousness, he had incamp'd in a narrow place, and cut his whole army. Wherefore *Mehemed Pasha*, to revenge this deed, is ving it with a good army, who entering *Giurjistan*, after several battles fought with various success, at last entirely routs all their forces. After the victory, he takes seven of their strongest castles, and razes them to the ground, and then as the season of the year would not suffer him to make farther progress, he winters his troops in *Diarbekir*. Early in the spring he re enters *Giurjistan*, and meeting no opposition, reduces above twenty towns to the *Othman* dominion; and when he had confirm'd the Province in the Emperor's obedience, and plac'd garrisons in the fortresses, he goes to *Constantinople* to give an account of his proceedings.

XLIV. His Empire being thus establish'd in the East, *Soliman* thinks of enlarging his dominion to the West. To this end, he sends *Mehemed Pasha*, Beglerbeg of *Rumeli*, with the *European* army to take *Temiswar* † the strongest City of all *Hungary*. Accordingly *Mehemed* having made himself master of the neighboring towns, *Bachi**, *Buchgergi**, *Ratzu*, and *Chenad** (88), he lays close siege to *Temeswar*. Mean time an army comes to the relief of the town, which when *Mehemed Pasha* perceiv'd was superior to his own, he acquaints the Emperor by letter with his danger, desiring a speedy supply of forces. Whereupon *Soliman* without delay sends his Prime Vizir *Mahmud Pasha* with the rest of the army to join *Mehemed*. Thus strengthen'd, he routs the enemies, and then takes the City by storm, and annexes the whole territory of *Temeswar*, which was almost as large as a *Beglerbeglic*, to the *Othman* Empire, and leaves the custody of it to *Casim Pasha* (89) with a good garrison.

XLV. Whilst the *Othman* dominion is thus extended in *Europe*, affairs are not so prosperous in *Asia*. *Shah Ismail*, son of *Tomasib*, after the departure of the *Mululman* army out of his borders, enters the countries subject to the *Othmans*, and suddenly takes *Erdish* and *Agdash* (90), and miserably puts to the sword all the *Turks* he could

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(88) *Bachi** &c.] Cities, as it seems, lying between the *Danube* and *Savus*, which country is by the *Turks* call'd *Bacha* ovafi*.

(89) *Casim*] A famous *Turkish* General, afterwards advanc'd to the *Vizirship*. He founded or enlarg'd

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the new colony at *Galata*, where are now the Magazines, and therefore call'd it after his name.

(90) *Erdish* &c.] Towns on the borders of *Shirvan*, in Maps corruptly call'd *Ergish* and *Elata*.

H h h

find

H 936
A. C. 1540

He take Te-
meswar.
H 959.
A C 1552.

† Temeswar.

The *Turks* de-
feated by the
Persians.

find in these towns. *Iskender Pasha* is sent into the field with good part of the *Asiatic* army to repress this boldness. *Shah Ismail* bravely meets him, and joining battle, routs him with the slaughter of the best part of his army. Thus fortune smil'd on the *Persians* in lesser battles, in order to show them her sting in greater. For irrag'd at this ill news, *Soliman* severely reprimanding *Iskender Pasha* for his dishonorable flight, resolves with a more numerous army to humble the *Persians* flush'd with this victory. But as the season of the year was too far advanc'd to carry war into those parts, he sent before the Prime Vizir *Mehemed Pasha*, and commands him to winter with what army he had ready about *Tokad* (91), and in the year 960, in the month *Ramazan*, near a place call'd *Erkile*, he himself joins the Vizir's camp with the rest of his forces. Here he receives certain information, that his son *Mustapha* (92) (whom on the same suspicion he had last year put under strong custody) was in a plot against his life, and had many complices. Whereupon after finding the thing to be true, he orders his son to be strangled. After this, when he was come to *Aleppo*, *Iibangir* (93) another of his sons departed this life, and the Emperor commands his eldest son *Selim* to winter with the forces in *Marash*.

XLVI. Assembling his whole army in the year 961, he enters *Shirvan*, and sends an Herald to the *Shah* (94), to tell him he is ready for

Soliman takes
Revan, and
lays waste
Persia
H 961.

A. C. 1553

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(91) *Tokad*] A City of *Natolia* not far from *Amasia*, according to some, the ancient *Eudocia*.

(92) *Mustapha*] Fourth Son of *Soliman*, who was said to excite all his Brothers against their Father. The *Turks* say, *Soliman* with great policy suffer'd their attempts to go unpunish'd above a year, in hopes of leading them to repentance, and afterwards perceiving their obstinacy, caus'd only *Mustapha* to be strangled as Author of the rebellion. *Iibangir* also by some is thought not to die a natural death, but to be poison'd by his Father's command. After these rebellions of his sons, *Soliman* made a law, that the Sons of the Emperors should not for the future have any Governments, but be detain'd in the royal City; and tho' some, since this law are reported to have had *Sanjaks*, 'tis never so now.

(93) *Iibangir*] He is said to have been crook'd-back, so that a Globe seem'd to be plac'd on his back, and for that reason to be call'd by *Soliman*,

Iibangir, as much as to say, *Atlas* or *Bearer of the World*. See the preceding note.

(94) *Shah*] The *Turks* are forbid by their law, to wage war without acquainting the enemy of their coming. This is done, (they say,) both that the *Othman* bravery may not be eclips'd by subduing their adversaries with fraud and stratagem, and that the enemy may be call'd to the precepts of the *Koran* and *Mahometan* Faith. Upon a refusal, they think themselves not only innocent of the effusion of blood, but if they die, believe they become in God's fight, Martyrs, and if they conquer, *Gazi*. However, they do not always strictly observe this custom, but often interpret the law according to urgent emergencies, nor proclaim war before they have sheath'd the sword in the Bowels of the enemies, as I perceiv'd was lately the case of the *Venetians*, from whom in four months Sultan *Abmed*, by his General *Ali Pasha*, wrested all *Peloponnesus*. But it is wrong

for battle, and challenges him to meet him in the field, if he dar'd trust his fortune to the valour of his men. But the *Persian* answering his challenge with neither words nor deeds, he besieges *Revan* (95) the seat of the *Persian* King, in the month *Shaban*, takes it in a few days, and destroying the royal gardens, palaces, country houses, sets fire also to the City, the glory of *Persia*. Then he leads his forces towards *Neb jivan* (96), and by the conduct of Sultan *Husein* (97) lays waste all the country between *Tybris* and *Meragye* (98), utterly destroying the cities, towns, and villages with fire and sword. Having taken this severe revenge of the *Persians*, at the approach of winter he sends his forces into quarters about *Amasia*.

XLVII. The next spring, before *Soliman* led forth his army, *Shah Kuly* (99) Sultan comes to him near *Arzirum* (100), imploring his clemency, and delivering himself to his protection. From thence going to *Bagdad*, he receives ambassadors from the *Persian* King, humbly suing for peace, which after several conferences is at last concluded, and by it the cities *Van*, *Merasb* (101), and *Musul* (102) are made the boundaries of the *Othman* Empire.

XLVIII. Whilst the Emperor was thus employ'd in *Asia*, a certain Impostor appear'd in *Dobruje* (103) under the name of Sultan *Mustapha*,
Makes peace with the Persians.
 Routs & conquers the Mustapha.

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wrong to blame the *Turks* for what is the common practice of all Mortals.

(95) *Revan*] A famous City of *Persia*, corruptly written in modern Maps *Ervan*.

(96) *Neb jivan*] corruptly in Maps *Nab Schuan*.

(97) *Husein*] He seems to be one of those *Persian* fugitives, who frequently at that time submitted to the *Othman* dominion. For *Amadia*, which is a Province of *Sbirvan* or *Azerbejan*, is at present in subjection to *Persia*. Hence seems to be taken the Hebrew *Madian*, and Greek, *Midian*.

(98) *Meragye*] corruptly in Maps, *Marraga*.

(99) *Shah Kuly*] One of the *Persian* Chans, who revolted to *Soliman*, famous only for Musick. There are still extant most elegant airs of his, composed for instruments, of which there are two said by the *Turkish* and *Persian* Musicians to be inimitable, namely, *Shah Kuli Sakil* in *Huseini*, and *Kiophpare* in *Hysar*, in metre call'd *Divick*.

(100) *Arzirum*] Etymologically,

Grecian or *European* Land. For the *Turks* are wont to call whatever lies west of *Arzirum*, with all *Asia minor* or *Anadol*, parts of *Europe*. But *Arzirum* is the Metropolis of that *Armenia* major, which obeys the *Turks*, not far from the borders of *Media*, six days journey from *Trapezond* on the *Euxine-Sea* to the South. This is one of the principal *Pashalicks* of the *Othman* Empire, and is given only to *Bashas* of three horse-tails.

(101) *Merasb*] A City of *Asia* on the River *Murafius* near the *Euphrates* between *Aleppo* and *Malatia*.

(102) *Musul*] According to some, the *Nineveh* of the Antients.

(103) *Dobruje*] A Country on this side Mount *Hæmus*, extending along the *Danube* from *Drista* in *Walackia* to the Mouths of that River. A Champain Country, neither water'd with rivers, nor distinguish'd with woods: though at the extremity near *Drista* there is a wood, call'd by the *Turks*, *Deli orman*, the foolish wood. The Inhabitants are originally *Turks*, and remov'd hither out of *Asia*, but now are call'd *Cbitaki*, famous for their singular hospitality. If a Traveller

pha, who getting together about forty dissolute men, had not on'y cruelly laid waste this, but also all the neighboring provinces. But before the impostor, by reason of the distance, could be restrain'd by the Emperor, *Bajazet*, the Sultan's sixth son, having by an admirable stratagem, drawn him into a snare, takes and sends him in chains to his father, by which means he eases him of great care, being now about to dispatch *Mehemed Pascha* with an army to oppose the ~~governor~~ *Mustapha*.

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veller passes through a village, let him be of whatever Nation or Religion, all the House-keepers appear at their doors, and very kindly invite him to come in, and accept of such a dinner as God has sent them (for that is their expression.) So the Person, whose invitation the Traveller accepts, entertains him and his horses, if he has not above three, without any reward, for three days with such civility and hospitality according to his abilities, that the like is hardly to be found. He sets before him Honey, Eggs, with which the country abounds, and Bread bak'd under ashes, but very fine. They prepare a little House design'd for the reception of Strangers with Couches in the middle round the fire-place, which the Travellers use as they please. Because they have no wood, they burn the dung of Cattle dried in the Sun. They build stone Cottages, but without lime or mortar, so that the walls seem to be rather a heap of Stones. However to keep out the cold, they daub the outside of the walls with dung. They have Wells, by reason of the dryness of the soil, above a hundred fathom + deep. The country produces bred-horses of great swiftness, which are reckon'd by the *Turks* next to the *Moldavian*. I have often pass'd through this region, because it is in the way from *Moldavia* to *Constantinople*, and shall relate what happen'd to me once in my journey. I us'd to be entertain'd by a certain Inhabitant of the Village *Alibegkio*, a Person of great note and riches among them. Coming to this man's house the 22d of July, *St. Phocas's* day, and seeing all his Labourers,

(of whom he had hir'd above a hundred of the *Christians* by the year) standing idle, I ask'd him, why his people were not at work. He reply'd, though he was a *Mahometan*, he never suffer'd any work to be done on that day. My wonder being more rais'd by these words, I ask'd him the reason of this solemnity; He answers with a smile, "I admire, that you, who are a *Christian*, do not know this to be *St. Phocas's* day." What, say I, have you to do with *St. Phocas*? My Friend, replies he, say not so. That Saint has sufficiently shown his virtues among us by Miracles. For it is transmitted to us by our Fore-fathers, that our people, ignorant of *St. Phocas's* sanctity, sent their *Christian* Labourers on this day to gather in the Harvest, and upon their urging it to be *St. Phocas's* day, forc'd them with blows to do as they were order'd. Accordingly they obey, though unwillingly, and load the Carts with Corn. But as they are returning home, there appears to them a Man, venerable for his age, with a burning Torch in his hand, who severely threatens the Labourers for profaning his Festival, and at the same time fires the Corn in the Carts with his Torch, the flames of which, like lightning, running through the country, consum'd not only the Corn yet standing, but what was already hous'd. Our Fathers, instructed by this loss, resolv'd to keep this Saint's day as religiously as the *Christians*, and abstain from all Labour. Which resolution being observ'd, we don't remember the like fire has since happen'd to us.

XLIX. About this time, a war was kindled again between the Kings of *Spain* and *France*, in which the *French* King (104) being unsuccessful, and press'd by his enemies, desires the Emperor to send a second fleet to his assistance. *Soliman*, not thinking any request of his ally should be denied, sends *Carly Elibeg* (105) with a strong fleet against *Spain*. *Elibeg* finding no opposition at sea, ravages the coasts of *Spain* with some islands, and setting fire to what he could not bring away, carries off the inhabitants in bonds. He caus'd by these proceedings *Spaniards*, dreading his farther progress, to recall their king, and send them against him, by which means the *French* army, commanded by *Corbon* (106), obtain'd a compleat victory, forty thousand *Spaniards* being, as it is said, slain on the spot.

Aids the
French with a
fleet.

L. *Soliman*, encourag'd by this success, sends another fleet under the conduct of *Peri Reis* to *Hurmiuz* (107), to ravage the Coasts: who succeeding at first, plunder'd all the maritime provinces of that Kingdom, and laden with spoils returns towards *Constantinople*; but whilst he was sailing with too great security in the *Egyptian* sea, he is pursu'd by the enemy's fleet, his scatter'd ships are attack'd, and partly sunk, partly taken, especially such as were incumber'd with the spoils. Some few of the lightest escape, in one of which was *Seid ali Kapudan*, who assembling the dispers'd ships that had not been in the battle, or had sav'd themselves by flight, re-attacks the enemy's fleet sailing back in disorder, and by a strange turn of fortune, gets the advantage, and sinks several ships. Thus *Soliman* was attended with good success on sea and land, and

Sends another
into Hurmiuz

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(104) *French* King] *Francis I.*, who by his continual wars with the Emperor *Charles V.*, afforded *Soliman* ample room to seize the Kingdom of *Hungary*.

(105) *Carly Elibeg*] He seems to have been an old Admiral, but not the *Kapudan Pascha* himself. It may be conjectur'd from the name *Carly*, that he was some Renegado *Christian*.

(106) *Corbon*] He seems to be *Charles* Duke of *Bourbon*, General of the Emperor *Charles's* army, who revolted to him from the *French*. The *Turks* often use to confound the names of the *Christian* Generals. But as neither the *German* nor *French* Annals mention this battle, I take it to be a fiction of the *French* to induce *Soliman* the more readily to assist them. An Artifice I have known them in my time to use at *Constantinople*.

(107) *Hurmiuz*] This name is by the *Turks* given to two Countries and Seas, *Portugal* and the Island *Ormuz*, (the *ἄρμυζ* of *Ptolemy*) and also to the Sea of *Portugal*, and the *Persian* Gulph, because Pearls are found in both, call'd by the *Turks*, *Hurmiuz*. As it is well known, that the *Turks* had a great fleet for a long time in the *Red-Sea*, call'd by them *Babril Kulzum*, or more usually *Suvid Dengisi*, and also that *Selim* endeavour'd to unite the *Red-Sea* to the *Mediterranean*, from which purpose he desisted not, till the Channel he had almost perfected was over-whelm'd with sand, (on these accounts I say) I should think the *Persian* Gulph was here meant, if it was not said the fleet return'd towards *Constantinople*, which could not be done, but by sailing all round *Africa*, a thing never yet perform'd by the *Turks*.

very often an Inconsiderable loss was the forerunner of a great victory. For at the same time *Toigun Pasha*, Beglerbeg of *Buda*, with his forces took three towns (108) from the *Christians*, and carried away numberless captives. On the other hand, the Governor of *Fizair* (109), *Salih Pasha*, subdu'd *Bijane* (110) and three other castles in *Spain*.

Send another
fleet to aid the
French.

H. 963.
A. C. 1555.

LI. In the year 963, a fresh occasion of acquiring glory occurs. *Francha Padishahi*, when he did not succeed against the *Spaniards*, according to his wish, desires a third fleet to be sent to him. *Soliman* rejoicing that he could break one egg with another, without hurting his own hands, readily grants his request, and sends to winter *Piale Pasha* (111) with a great fleet into the *Spanish Sea*, to join the *French*. *Piale* diligently executes his orders, and in conjunction with the *French* forces takes *Misina* (112), *Rije* (113), with *Marioca* (114), and three lesser neighboring Islands (115), and laying waste all the coasts of *Apulia*, about autumn returns to *Constantinople* with rich spoils.

Makes new
regulations in
the State

LII. His Empire being thus establish'd and strengthen'd on every side, *Soliman* gives his army some respite, and spends almost ten years in better regulating his civil affairs. His first care was to finish the *Jami* founded by him three years before, which he does in so beautiful a manner that next to *Santa Sophia*, there is not, it is thought, the like in the whole world, and calls it by his own name *Sulemanie* (116).

After

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(108) three towns] I cannot learn their names.

(109) *Fizair*] or with the article *El* + *fizair*, call'd in Maps *Algier*. It is subject to the *Turks*, but uses its own laws, like *Tunis*. However in time of war they are oblig'd to send the Sultan six or eight men of war. If the Sultan is at peace with the *Venetians* and other *Christian* States, they are free from all obligations to him, and may always pursue the exercise of *Piracy*, like the *Knights of Malta* among the *Christians*. A *Pasha* is given them by the Sultan, but he can do nothing arbitrarily, as in other places. As for *Necessaries*, *Victuals*, and *Cloaths*, he is largely supplied by the *Inhabitants*, but besides this, he has no right, nor power of commanding any thing in the Emperor's name. Very often they depose him by their own authority, but to save the honour of the *Ottoman* Court, accuse him to the Sultan of misdemeanours, and petition for a better. The Court rather connives

at, than allows these proceedings, but for fear of an open revolt, always condemns the *Pasha*, and declares the *Inhabitants* of *Fizair* to be just.

(110) *Bijane*] Perhaps *Nizza*, a Castle in *Piedmont*, which the *French* aided by the *Turkish* forces took about that time.

(111) *Piale Pasha*] A famous *Turkish* High Admiral, whose *Market-place* and *Jami* are to be seen at *Constantinople*.

(112) *Misina*] *Messina* in *Sicily*.

(113) *Rije*] *Regium Julium* in *Calabria*. This, and *Messina* by a common mistake of the *Turks* are plac'd in *Spain*.

(114) *Marioca*] The Island *Majorca*, the principal of the *Balearides*.

(115) three lesser] perhaps, *Minorca*, *Ivica*, and *Farmentera*, but this is only conjecture.

(116) *Sulemanie*] This Temple is on a high hill looking towards the Harbour, and built with so much art and elegance, that no structure serves to be compar'd with it. This

I have

After this, perceiving many things to be perform'd irregularly in the Court and Kingdom, and the confus'd degrees of offices to beget contention and strife among his officers, makes new regulations both civil and military, enjoins them as laws to the whole Musulman Nation, and assigns to every one his rank at Court, in the City, and in the Army. Thus the arms but not the mind of *Soliman* is at rest, who ~~batting~~ ^{batting} goat, retires only to strike his enemies with the greater way, ~~car~~ ^{car} he had discover'd by his former expeditions, that the *Ger-* ~~line~~ ^{line} destroying ~~it~~ ^{it} was too powerful to be overthrown with the bare hoofs vying ~~and~~ ^{and} greater preparations and longer time requisite to break down the barriers by which it was defended. Wherefore during these ten years, he makes the greatest warlike provisions, replenishes his exhausted treasures, assembles troops from all parts, and now endeavours to execute the design, in which only *Mahomet Fatih* had gone before him, and which he himself had already attempted in vain.

III. To this end, in the year 974, he goes with a mighty army from *Constantinople* to *Adrianople*, and dispatching some troops under the command of the Prime Vizir *Pertev Pasha* to seize *Giule* (117), follows more slowly with the rest. But though nothing was wanting to this expedition, yet he wanted youth, and old age refus'd to execute his purposes. Worn out with years, when he comes to *Segetwar* (118), his body, fatigu'd with so many labours, is first seiz'd with a slow fever, which increasing by degrees, turns to a malignant one. Though the Emperor was grievously tortur'd by it, and there was scarce any hope of recovery, yet invincible, and as it were immortal in his mind, he orders the City to be besieg'd and assaulted. But when, upon the Governor's making a braver defense than was expected, his grief was more increas'd, *Soliman* oppress'd with publick cares, frequently repeats this sentence: "The City, whose hearth (119) was to be extinguish'd, is not yet taken!" Afterwards when he perceives death's approach, he lifts up his hands to Heaven, and thus prays: "O God of all the worlds (120), O Sovereign and Lord of all creatures, I humbly be-

" Seech

Dies at the
siege of *Seget*
war
H 974
A C 1566

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I have heard affirm'd, not only by *Turks*, but by *Foreigners* of several Nations. Nor is it any wonder, that the Building should be so elegant, since it contains not only what the common Marble Quarries, and the Ruins of *Troy* afforded, but also every thing precious or rare that was found in the ancient works of the *Greeks*, by which they holistly imagin'd to acquire an immortal name to themselves. Four Towers adorn this Church, two with three *Sherife* or Galleries, from whence the *Ezan* is sung, and the others with two.

The President of the adjoining Academy takes place of all others, and from that office rises to the dignity of *Mola*.

(117) *Giule*] So call'd at this day in the Maps.

(118) *Segetwar*] by the *Christians* call'd *Sigeth*.

(119) hearth] A *Turkish* Phrase denoting utter desolation and destruction. For where the fire is not lighted, there men dwell not.

(120) worlds] The *Turks* say, that God has created seventeen thousand worlds, but that this will be the last. There

"seech thy most sacred Majesty to have pity upon the Host of the
"faithful, and vouchsafe to grant they may instantly conquer this City."
Whilst he was pouring out this prayer he dies, on the 13th day of
Sefer, in the year above-mention'd.

*Seget war is
taken, and
his death con-
ceal'd*

LIV. The Prime Vizir immediately informs *Selim*, who was then
at *Magnesia*, of his father's death, and intreats him to hasten to the
army, but conceals the Emperor's decease from all besides, and in his
name exhorting the soldiers to take the City, so manages, that the
Sultan's death could not be suspected. On the 18th of that month, he
orders a general assault, which promoted by an accidental fire (121) in
the City, so prosperously succeeds, that though the Garrison made a
gallant resistance, they were within few hours subdued by the valour
of the *Othman* soldiery. This day famous for the conquest of this
strong fortress, was render'd more illustrious by the news of the taking
also of *Giule* at the same time.

*Selim is salu-
ted Emperor.*

LV. Mean while, *Selim*, on receipt of the Vizir's letter, hastens with
all speed to the camp, where at his arrival, *Soliman's* death being de-
clar'd, he is unanimously proclaim'd Emperor. After which, to pay
the last duties to his father's remains, he lays his body in a gilt chariot,
and attended with the whole army, conducts it to *Constantinople*.
When they come near the City, all the *Ulema*, *Esbrefi* (122), and
Great-men, with a crowd of people, meet the funeral, and accompa-
nying it with the invocation of God's name, *Zikr* and *Teshbih*, and
with singing into the City, deposit the body in the Court of the *Ja-
mi* built by *Soliman*, and call'd by his name, and perform the *Namaz*
according to the rules of *Imam Shafit*†, to which the Emperor himself
was not only very much addicted, but always carried with him *Imam* (123)
Nakybul Esbref one of the sect. The solemnities being over, the
body is committed to the earth, and all the Ecclesiasticks and other re-

ANNOTATIONS.

There was once a great dispute about
this expression among the learned
Turks. Some denied it to be Ortho-
dox, to say God of all the Worlds,
when properly he is only God of the
Musulmans, and said the name of
Governor of the Good and Bad, suits
not with his Holiness. Others assert-
ed the contrary, and producing a
passage of the *Koran*, where God is
called Lord of all the Worlds, their
opinion was approv'd by the rest.

(121) fire] The *Turks* ascribe this
entirely to *Soliman's* prayers, by means
of which, the City was taken, not

by force of arms, but by a remarka-
ble accident, whereby God was
pleas'd to glorify the prayers of his
Servant.

(122) *Esbrefi*] Men of holier lives,
or conspicuous for some ecclesiastical
dignity, from *Sherif*, *Holy*. Hence
Kudsherif, *Jerusalem*, *Kiabeisherif*, *Mas-
ca*, &c.

(123) *Imam*] An *Equivoque* Priest,
who daily says publick Prayers. He
who attends on the Sultan, is in great
Honour, and distinguish'd with the
Title of *Imam Effendi*.

† See Note on Paragraph XXVII. of this Chapter. [*Imam anm.*]

ligious that were at *Constantinople*, are order'd to finish the *Telaveti Koran* (124) forty times a day for forty days, and by these prayers to obtain the peace of his soul. Moreover his son causes to be erected before the *Fami*, a *Mibrab* (125), and over his grave a large marble *Turbe*, which is at this day religiously visited by the Musulmans. For they are perswaded that he was a great favorite of Heaven, because he not only lost his life at the siege of *Segetwar*, and so became *Shehid*, but was also *Gazi* †, two Cities being taken under the conduct of † Conqueror his relicts, and annex'd to the *Othman* Empire.

LVI. Thus liv'd and reign'd *Soliman* a Prince of an heroic and invincible mind, of great valour and wisdom, and so patient of the hardships which usually attend warlike expeditions, that he almost seem'd to be nourish'd by them. Besides the *Turkish* language, he spoke also *Persian* and *Arabic*, and in that kind of poetry, by the *Persians* call'd *Nazm* (126), he excell'd all in elegance and wit. His *Persian*, *Hungarian*, and naval victories gain'd him a great name, but his reformation of the Courts of Justice, and his excellent laws, by which the *Othman* Empire still flourishes, acquir'd him a greater. On this account the name of *Canani* was ascrib'd to him by the *Turks*. He govern'd the *Othman* Empire one and forty years, and liv'd seventy four. He had seven sons, *Murad*, *Abdulla*, *Mehemed*, *Mustapha*, *Selim*, *Bajazet*, and *Jibangir*, who, all but *Selim* his successor, died contrary to the order of nature before their father.

ANNOTATIONS.

(124) *Telaveti Koran*] The Reading of the whole *Koran*, which is usually done over the Grave of the deceased, as with us the *Psalter* and *New Testament* are wont to be read.

(125) *Mibrab*] Signifies both an Altar and the Southern part of a *Fami*. Concerning this word the *Turks* have the following story. A certain Poet being banter'd by his Acquaintance for still loving a Mistress, now grown pale, bearded, and old, without any abatement of his former passion, excuses himself with this Distich. *Gier Meschid* ikyldys, nola Mibrab ierinde*; that is, Though the *Mosch* (or Temple) is destroy'd, the *Mibrab*

(or Altar) still remains unhurt. His Enemies upon hearing this Distich immediately carry the Poet before the Judge, and accuse him of Blasphemy, by explaining the Verses so, as if he had compar'd the wither'd face of his Mistress to a Church, and that part of her Body, which had been the object of his youthful Passion, to an Altar. At which the Judge is so mov'd, that he sentences the Poet to lose his Head.

(126) *Nazm*] A Poetical Metre often occurring, particularly in the *Koran*, and for that reason is accounted more elegant than the rest.

Cotemporary with *SOLIMAN I.* reign'd in *Europe*.

In Germany,	{	CHARLES V. 1519-58.
	{	FERDINAND. 1558-63.
	{	EDWARD VI. 1546-53.
In England,	{	MARY. 1553-58.
	{	ELIZABETH. 1558-1602.
	{	FRANCIS I. 1525-47.
In France;	{	HENRY II. 1547-59.
	{	FRANCIS II. 1559-60.
	{	CHARLES IX. 1560-74.

The End of the Reign of *SOLIMAN I.*



The REIGN of
SELIM II. Sirnam'd MEST (1).
Eleventh EMPEROR of the TURKS

BOOK III. CHAP. V.

Selim saluted
Emperor,
77 974.
A C 1566
† *Mars.*

I. **SOLIMAN** being dead, *Selim* only remained, on whom the Empire could devolve, and was then at *Amasia* as has been said. Departing from thence in the year 974, on the 9th of the month *Rebiul ewvel*, the Planet *Merich*† ruling that day, he enters *Constantinople*, and mounts his father's throne. Next day all the Great men of the Empire, according to custom, appear in mourning (2) at Court, adore the new Emperor, and comfort him on his father's death with excellent speeches.

and receiv'd
by the army.

II. Three days after, with a few attendants he departs from *Constantinople* towards *Segetwar*. But in the mean time, the Vizir *Mehemed Pasha*, having taken the City and guarded it with a strong garrison, had sent the army into winter quarters, and was now come as far as *Belgrade*, the Emperor's death being still a secret to all (3).

Wherefore

ANNOTATIONS.

(1) *Mest*] i. e. *Drunken*, so call'd from his being addicted to Wine and Drunkenness, which was his greatest delight. However, though he was extremely given to this vice, he is said never to omit the usual daily Prayers. There are other Historians, who that such a stain might not be cast on so famous an Emperor, deny he us'd to be drunk, but pretend he was seiz'd with a sort of divine Enthusiasm, which, least the people should suspect to be Hypocrisy, he

himself declar'd to be drunkenness, and so chose rather to be accounted a Drunkard than an Hypocrite. But such Colourings for the Vulgar.

(2) mourning] Formerly they us'd the greatest solemnities, and choice of colours at the Turkish Emperor's death, but at present they only mourn three days in red habits, and that not very strictly, after which they put on again their usual dress.

(3) secret] Both *Christians* and *Turks* unanimously affirm, *Selim's* death



G. Dur. B. sculp.

*Selim II. Eleventh EMPEROR
of the Turks, in the Year 1568.
From an Original in the Seraglio.*

Wherefore the foldiers are troubled at *Selim's* sudden and unexpected arrival, and fearing he might, after the example of his Grandfather of the same name, do some injury to his father, run to their arms. But when they were certain of *Soliman's* death, they all receive *Selim* as lawful successor, and pay obeysance to him as to their Sovereign.

III: As soon as all things necessary for his father's funeral were ready, he returns to the royal City, and after the ceremonies are over, is again confirm'd in the throne by all orders and degrees, and celebrates his father's victories with a splendid triumph. Then he distributes to the Janizaries and *Spahi* the usual *Bakhshish* (4) or donative, but presents the *Ulema* and rest of the Ecclesiasticks, who officiated at his father's funeral with silk robes and money.

IV. Mean while, *Beni omer* (5) *Ulian ogli* the *Arabian*, hearing of *Soliman's* decease, not only dares to throw off the *Othman* yoke, but also perswading his neighbours to join in the rebellion, invades the territories of *Bagdad*, which he cruelly lays waste. However he did

He buries his Father in a splendid manner.

He vanquishes the rebellious Arabs.
H 975.

A. C. 1567.

AN NOT A T I O N S.

death was conceal'd by the Vizir for forty one days, till *Selim* came to *Belgrade*. This, a Reader, ignorant of the *Turkish* Customs, will be apt to deem impossible to be done among so many thousands of soldiers, but those that know the more than *Pythagoric* silence of the *Othman* inner Court, will not call it in question. No man speaks there unless order'd, no talking to one another, neither doth any person dare so much as to sneeze or cough, whatever occasion he may have. If they have any thing to communicate to one another, 'tis done in the language of the Mutes, by signs. They wear no shoes, and walk only on the tips of their toes, and withal so softly and carefully, that you can hardly perceive the sound of their steps when they are running. For the least noise is attended with a severe correction.

(4) *Bakhshish*] or Largess, usually given to the soldiery, on the election of a new Emperor. Each Janizary, (and there are forty thousand) receives twenty Dollars, and each of fifteen thousand *Spahi*, twenty five. Sometimes also at the Sultan's pleasure their daily pay is increas'd with an *Asper*, which however is seldom done, but when the Sultan wants to ingratiate himself with the army.

(5) *Beni omer*] The sons or posterity of *Omer* are a Tribe of *Arabians* wandering in the deserts of *Babylon*, without fix'd habitations. Sometimes they are subject to the *Othman* Empire, and out of the produce of their Dates, which are the sole fountain of their riches, pay a good yearly sum of money to the Governor of *Babylon*. But they frequently rebel and ravage the very Suburbs of *Basra*. In Sultan *Mustapha's* reign, they suddenly surpriz'd the City of *Basra* itself, and continued masters of it near two years. But afterwards, *Daltaban Mustapha Pasha* Governor of *Babylon*, expell'd them from thence, and crush'd the whole tribe, by killing thirty thousand of them, whose heads he produc'd before *Capuji bashi Butdal Ismail*, sent by the Emperor for that purpose. This victory acquir'd him so great a reputation, that he was a few days after advanc'd to the dignity of Vizir, but to his destruction, for within three months he was accus'd by the *Mufti* of rebellion, and though innocent, punish'd with the loss of his head. This cruelty shortly after gave birth to a conspiracy which dethron'd *Mustapha*, and killing the *Mufti*, a thing seldom practis'd among the *Turks*, deliver'd the imperial Diadem to *Abmet* his brother, the present Sultan.

not long go unpunish'd. For *Selim*, inform'd of these proceedings, instantly orders the Governors of *Bagdad*, *Bafre* (6), and *Shebreful* (7), to join a good body of Janizaries with the forces of those Parts, and go in quest of these plunderers. His commands are speedily executed, and the wandering *Arabs* in the deserts of *Bafre*, are attack'd, dispers'd, and routed, and the country restor'd to its former tranquillity. The same year *Selim* finishes a bridge (8), begun five years before by his father, not far from *Constantinople*.

He attempts
in vain to join
the *Tanais* and
Volga.

V. Mean time, a new war was to be thought of, lest the *Othman* valour should be blunted with idleness. A peace had been but very lately concluded with the Emperor of *Germany*, nor was there any cause for a rupture. The *Persian* was the only Prince, against whom the *Othman* arms could be turn'd, as he seem'd by his continual incursions to give just occasion for a war. But *Selim* was deter'd from this by the difficulty of the places, as well as by the warlike stores and provisions to be carried thither, for want of which, he had perceiv'd that numerous armies of his Ancestors had miscarried. To remove this obstacle, he sends a body of soldiers over the *Euxine Sea* to *Kiese*†, and orders the Chan of *Crimea* to hire labourers out of all the *Tartarian* Tribes, and pitch his tents near the river *Ezel*‡, in that place, where it is but six *Italian* miles from the *Teri*‡, and by a Canal to join the two rivers. He hop'd if this design took effect, to penetrate with ease out of *Pontus*, through *Maille* (9), *Tert*, and *Ezel*, into the *Caspian*.

H. 976.

A. C. 1568

† *Cassa* ol.

Theodosia

‡ *Volga* ol.

Rba.

‡ *Tanais*.

ANNOTATIONS.

(6) *Bafre*] *Balsora*, formerly *Bojra*, in Maps it is commonly plac'd at the Mouth of the *Euphrates*, but erroneously. For it lies six days journey up that river. *Curma* is situated at the Mouth of the *Euphrates*, the most noted Mart of the East, unknown to all the Geographers I have yet met with.

(7) *Shebreful*] An *Asiatic* City and Territory well known. It has a *Pashalic* with the honour of three Horse-Tails, but of so little account among the *Turks*, that if a *Basha* be removed from another *Pashalic* to the Government of *Shebreful*, he is look'd upon as sent into banishment.

(8) bridge] This bridge is over the Lake *Buyuk Çekmeje*, where it runs into the *Propontis* at a village of the same name, about two hours distance from *Constantinople*. It is all built of square stones, and two thousand paces long, a truly Imperial work. *Hindal*, a famous Poet of that time, ador'd the marble inscription

to the Sultan with some elegant Verses, which, if I rightly remember, are as follows:

Bashladi bu jifri olmadan temam,
Kyldi azmi sui jennat elnain.
Gieldi zyl hak: Shah Sultan Selim,
Itidi tekml, oldi bu jifr azim.
Didi tarikhin Hüdai olzeman
Yapti ab uste bu jifri Sheh Selim.

i. e. He begun this Bridge, but before he finish'd, he took a Journey to the Paths of Paradise by the help of the most merciful (God.); SHAH SULTAN SELIM, God's Shadow, succeeded, finish'd and compleated this large Bridge. HÜDAI, at that time told the year, in which SHAH SELIM built this Bridge over the Water. From the last Distich, by a computation call'd by them *Ehjed*, the sum of 974 years is counted.

(9) *Maille*] So the *Palus Maotus* was once call'd by the *Turks*, as I gather from these words of the *Hiudar*, perhaps a corruption of *Maotus*. But at present the *Turks* give this name

Caspian-Sea, and as the *Persians* had no fleet there, to transport an army into *Shirvan*, and so without much difficulty subdue all *Persia*. And this work would have entirely succeeded according to his wish, if the supreme Governour of the world had suffer'd the bounds he had set these rivers to be changed. But the *Crimæan Chan*, who on receipt of the Sultan's mandate had instantly repair'd through *Aizderchan* (10) to the place appointed, had scarce finish'd a third part of the channel, when the labourers are so infested with constant rains, cold storms, and want of provisions, that many perishing with sickness and hunger, they are forc'd to desist from their enterprize. However with these mischiefs, this expedition was attended with one advantage, namely, thirty thousand *Nigaian Tartars* (11), who had hitherto been under the *Russian* Empire, turn'd to the *Othmans*, and departed with their families to habitations assign'd them in *Crimæa*. But *Chan Kyrim* not succeeding in his undertaking, the *Turks* return to *Constantinople*.

VI. About the same time, *Muttahir*, Sherif of the Kingdom of *Yemen*, with some *Arabians* gain'd to his party, suddenly attacks *Murad Pasha*, Beglerbeg of *Yemen*, slays him with his whole army, and so frees *Yemen* from the *Turkish* yoke. But *Selim* on news of this rebellion, burning with indignation to be thus serv'd by one of no account, commands *Sinan Pasha* (12) Governor of *Egypt* to join his forces with those of *Ozdemir Ogh* (13), and revenge their slain bre-

He quells a
rebellion in
Yemen
H 977.
A C. 1569

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

name to that Gulph of the *Black-Sea*, which washes *Orbacovia**, the *Olbiopolis* of the *Antients*. The *Mæotis* is now call'd *Azak denizi*, the Sea of *Azof*, and its *Bosphorus*, formerly, *Cimmerius*, *Gierch** *Taman Bogasi*. It was shut up by two Fortresses (after the taking of *Azof* by the *Russians*) by *Osman Pasha* the *Turkish* High-Admiral. These, if I guess right, were formerly call'd by the *Greeks*, *Nymphæum Cimmerium* and *Tauricum*.

(10) *Aizderchan*] A well known *Tartarian* Kingdom, now subject to the *Russians*, commonly call'd *Astracan*. This word in the *Persian* Tongue, signifies, the *Habitation of Dragons*, or the *Lord of Dragons*, which name was given to the inhabitants for their fierce and wild nature. But at present they are so accusom'd to subjection, that they are not said to attempt, even when they have an opportunity, the recovery of their former liberty. Thus what the Arms of *Alexander the Great* could not, the *Knave and Barot* of the *Russians* have effected, and perfectly tam'd the fierceness of the Nation. But what

will not fear join'd with love produce in the minds of men.

(11) *Nigaian*] These had Habitations assign'd them with the *Bujak Tartars* in *Bessarabia*, among whom even at this day are reckon'd above eighteen thousand of the *Cazanensian Tartars* so call'd. I have seen their Brethren in the *Russian* Empire with no difference of language, looks, and manners. So deeply has nature imprinted on every Nation its peculiar marks, that they cannot be alter'd much less entirely defac'd by the distance of places and change of Climate.

(12) *Sinan*] Care must be taken not to confound him with *Sinan Pasha*, who was Prime Vizir to *Selim I*, and slain in the battle with the *Cbercassians**.

(13) *Ozdemir*] According to the Etymology, wholly of *Iron*. He was a very famous Champion, of so great strength, that the *Turks* believe he never had, nor ever will have, his fellow. He was the *Turkish Sampson*. Whether he was Governor of any place before this expedition, I dare not determine.

thren. These Generals act so diligently in conjunction, that they surprise, rout, and disperse the rebels, and reduce again the whole country to the *Othman* obedience. But the next year, the joy for this happy success is interrupted by a sudden fire breaking out at *Constantinople*, which rag'd with such violence seven days, that the whole City was almost laid in ashes.

He promises
aid to the Sa-
racens in
Spain.
H 978.
A. C. 1570.

VII. In the year 978, the remains of the *Spanish Saracens*, who had hitherto been ill treated under the dominion of the *Christians*, rise in arms, seize *Garbie* (14), and make *Mansur*, of the race of *Beni Achmer* (15), King. They moreover vigorously attack the *Spaniards*, and vanquish them with great slaughter. But perceiving themselves too weak to resist their power, they send ambassadors to *Selim*, imploring his assistance against the *Spaniards*, the common enemy of the *Musulmans*. *Selim*, whose thoughts were turn'd to *Cyprus*, promises aid, but not till *Cyprus* was taken: exhorts them in the mean time to keep as close together as possible, and only stand on the defensive: and dismisses the ambassadors with noble presents.

Invades Cy-
prus,

† *Cyprus*.

VIII. Before these were return'd, he had now sent numerous forces under the Prime Vizir *Mustapha Pasha*, and *Capudan Ali Pasha*, to take *Kybris* †, with orders to the latter to guard the seas, that the invasion might not be interrupted, and to the other, to land the army, and closely besiege all the fortresses. *Mustapha* begins with the siege of *Nicosia* (16), and vigorously assaults it. But the situation of the place, and obstinacy of the garrison, baffle the *Othman* valour that year, and oblige the Vizir to turn the siege into a blockade, and put his soldiers into winter-quarters.

and subdues it.
H 979.
A. C. 1571.

IX. But the following year 979, *Capudan Ali Pasha* with a fresh supply of ships, stores, and forces, under the command of *Pertev Pasha*, sails from *Constantinople*, arrives at *Cyprus*, renews the siege undertaken in vain the last year, and after battering and undermining the walls, carries the City by assault, notwithstanding the obstinate defense of the besieged. The downfall of *Nicosia* draws after it the whole Island, which seeing itself destitute of relief, *Magusa* ‡ first, and then the rest of the towns strive to gain the Conqueror's clemency by a surrender. About the same time, *Kyliz Ali Pasha* (17) Governor of *Jizair*

takes

ANNOTATIONS.

the

(14) *Garbie*] or with the article *El* *Garbie*, a noted Kingdom, now subject to the Kings of *Portugal*, and by the *Christians* call'd *Algarva*. It seems to have receiv'd its name from its situation to the western Ocean. For *Garbie*, with the *Arabians*, is the Western Coast.

(15) *Beni Achmer*] One of the Race of the antient Kings of the *Saracens*, whom *Ferdinandus Catholicus*

drove out of *Spain*, of whose fortunes I find nothing either in the *Turkish* or *Lusitanian* Histories.

(16) *Nicosia*] with the *Turks*, *Kybris*, to which they seem to have given the name of the whole Island, because this was the first City they subdu'd there.

(17) *Kyliz Ali Pasha*, surnam'd, *Sword*, who in the Suburbs of *Constantinople*, call'd *Topchane*, (*Arsenal*)
, 'on