ſieged *Vicegrade*, which in a few days is taken; for the garriſon deſpairing to preſerve the city, had retired into the caſtle, where they defend themſelves longer; but when the cannon begin to play, finding no ſuccours appear, on the 4th of the month *Rejeb*, they deliver up the caſtle on conditions to the Duke of *Lorrain*; as they are marching from thence to *Vacia*, they are met near that city by the Beglerbeg of *Buda* with his troops, who was ſent before by the Seraskier *Shaitan Ibrahim Paſha*, to amuſe the *Germans*, and retard, if poſſible, their further progreſs. As ſoon as he appeared, the imperial troops fall upon him with ſuch fury, that he is obliged to retire with great loſs, and leave the country open to their conqueſts. The enemy being routed, the Imperialiſts beſiege *Vacia*, and preſs the city with various engines and continual aſſaults. *Budan Paſha* marches to the aſſiſtance of the beſieged, and being reinforced, twice attacks the imperial camp, is twice repulſed, and having loſt fifteen thouſand men, returns from whence he came. The governor of *Vacia* ſeeing thoſe defeated from whom he expected relief, ſurrenders the city upon the ſame conditions, which had been granted to *Vicegrade*.

The Imperialiſts take *Peſtum*, and beſiege *Buda*, but without ſucceſs.

CIII. Theſe with the neighboring towns being ſubdued, the Duke of *Lorrain* marches with his army to *Buda*, and on the 1ſt of the month *Shaban* encamps under the very walls. The firſt attack is upon *Peſtum*, a town oppoſite to *Buda* on the other ſide the *Danube*, which being taken in a few hours, the Capital of *Hungary* itſelf is cloſely beſieged. Whilſt the *Germans* are intent upon the ſiege, the Seraskier *Shaitan Ibrahim Paſha* advances with the whole *Othman* army, and endeavours to break through the lines, with which the Imperialiſts had fortified their camp, and at the ſame time orders a body of Janizaries and *Spahis* to attack the enemy another way, and try whether they could penetrate through their camp, and throw ſupplies into the garriſon. But being repulſed as often as they ventured to attack, he deſiſts, and pitches his tents oppoſite to the enemy, commanding his men to annoy them with continual skirmiſhes and incurſions, and eſpecially to endeavour to throw in all the ſuccours poſſible into the city. But all theſe efforts would not have relieved the city, ſince the *Germans* aſſaulted it with great bravery, and never ſuffered the enemy in their attacks to retire without loſs, if the garriſon had not, (whether through accident or treachery, is unknown,) diſcovered the mines; which were deſigned to demoliſh great part of their walls, juſt as the beſiegers had determined to ſurround the city; and removed the gunpowder. For the generals of the imperial army, who had hoped to take the city before the Seraskier ſhould be reinforced, perceiving, they muſt now begin their work again, call a council of the reſt of the officers, and ask their opinion, whether it is proper to continue the ſiege or not. Almoſt all adviſe to raiſe it, becauſe it ſeem'd too adventurous, at the ſame time to beſiege the city, and contend with a ſuperior army; and it appeared from the enemy's caſe at the ſiege of *Vienna*, how great loſs the army may ſuſtain by ſuch counſels. Prudence thus moderating their ardor, and the *Turks* making no oppoſition, on the 23d of *Zylcade*, after four months ſiege, the *Germans* being weakened, retire from the city with their baggage, having ſent their larger cannon before; whereupon the *Turks*, who had been kept in ſuſpence between hope and fear by that expedition, reſume their courage, and enjoy a calm after the appearance of ſo great a ſtorm.

The Imperialiſts gain two victories over the *Turks*.

CIV. In the mean time Count *Leſley*, who was ſent by the Duke of *Lorrain* with a party into *Sclavonia*, had beſieged *Wirrowit*, a conſiderable fortreſs in that country, defeated the *Turkiſh* auxiliaries in two battles, and aſſaulted the walls with ſuch fury, that the garriſon was obliged to ſurrender the 23d of the month *Shaban*. About the ſame time *Tekeli* is routed by the Imperialiſts at *Eperies* in Upper *Hungary*, and his cabinet and baggage are taken by the conquerors.

The Seraſkier ſettles the affairs in *Moldavia* and *Walachia*.

CV. While the Seraskier of *Hungary* is thus engaged with the *Germans* with doubtful fortune, and greater loſs than advantage, *Aineji Soliman Paſha* with

better

better ſucceſs fights the *Poles* at *Babadagy* (67), where having aſſembled his army, he paſſes the *Danube* near *Sakcza*, and hearing the *Poliſh* troops did not yet appear, thinks it more proper to ſettle the affairs of *Moldavia* and *Walachia*, than march any farther, ſince the preſent ſituation of things rendered it more neceſſary to defend than inlarge the borders of the Empire. Theſe two provinces were at that time governed by the two *Cantacuzeni's*, *Moldavia* by *Demetrius*, and *Walachia* by *Serban* (68). The former being a weak man, and unskilled in warlike affairs, and not having ſufficient authority to reſtrain his people in times of confuſion, was thought unqualified for the adminiſtration of his principality; and the Seraskier was diffident of the latter, becauſe he found he kept a correſpondence by letters with the Emperor of *Germany*, and eſpecially with the Czar of *Ruſſia*.

CVI. He reſolves therefore to diveſt them both of their authority; but being bribed by *Serban* with a large ſum of money, conceals his treachery, and, imagining the danger from thoſe parts was very remote, confirms him in his government. But he deprives *Demetrius* of his dignity, becauſe the times required a Prince of greater experience; and, with the conſent of all the Nobles, appoints *Conſtantine Cantemir* (73), Serdar (74) of the Province in his room. But, leſt he

He confirms *Serban* in the Principality of *Walachia*, and having depoſed *Demetrius Cantacuzenus*, advances *Conſtantine Cantemir* in his room.

ANNOTATIONS.

(67) *Babadagy*] It is the ſeat of the Baſha of *Siliſtria*, who is appointed to defend the northern provinces of the Empire, and under whoſe juriſdiction are all the countries between Mount *Hæmus*, the *Euxine* Sea, the *Danube*, and the *Tyras*. *Babadagy* ſignifies etymologically the *Father-Mountain*, becauſe, oppoſite to the town, there is a mountain higher than the reſt. There are found in the neighbourhood of this city, eagles called *Giujigien* by the *Turks* and *Tartars*, which are larger than all other birds, and in ſo great plenty, that the bow-makers all over *Turky* and *Tartary* are from thence furniſhed with feathers for their arrows, though there are not above twelve quills and thoſe in their tails that are fit for that uſe, which are commonly ſold for a Leonine. They are reckoned better for that purpoſe than all others, and a skilful archer does not care to uſe any other. If a man has ſeveral arrows in his quiver made with other feathers, and but one amongſt them fledged with a quill of one of theſe eagles, that one remaining untouched, will eat all the reſt to the wood. And it ſeems have been upon account of this ſtrength, that the *Tartarian* name of *Giujigien* was given to that kind of eagles.

(72) *Serban*,] a magnanimous Prince of the Imperial family of the *Cantacuzeni*, and full of Chriſtian zeal. After his obtaining the Principality of *Walachia*, upon the tranſlation of *Ducas* the *Rumelian* to *Moldavia*, he bent all his cares and endeavours to drive entirely out of *Europe* the *Turkiſh* tyranny, which was already brought very low by the *Germans*. To that end, he had not only ſent to *Vienna* his own brother, *George Cantacuzenus*, as ambaſſador to *Leopold* Emperor of *Germany*; but alſo made a cloſe alliance with *John* and *Peter*, Czars of *Muſcovy*, by the *Boſnian Archimandrite* uncle to the Vizir *Soliman Paſha*, and had obtained a promiſe from them, that after *Conſtantinople* was taken, he, as being deſcended from the Imperial family, ſhould be declared Emperor of the *Greeks*. He had moreover made very great preparations, cauſed thirty-eight cannons to be caſt, and hired an army of twenty-four thouſand *Servians*, *Sclavonians*, and *Hirvati*, which he kept aſſembled in the woods and mountains. The *Turks* knew it perfectly well, but as they were ſufficiently haraſſed by the *German* armies, they diſſembled their reſentment, and durſt not attack ſo powerful a man, till he had publickly declared againſt them. But that Chriſtian zeal, which the fear of an enemy's power could not extinguiſh, became unſerviceable and deſtructive to its author. For *Conſtantine Stolnicus*, the brother of *Serban*, and his ſiſter's ſon, *Brancovan*, ſeeing they could not, by any perſuaſions, divert the Prince from his purpoſe, are thought, by an unheard of crime, to have poiſoned him at a feaſt, that they might live peaceably, and without any diſturbance in their own eſtates. He left one ſon, Prince *George*, who lives at preſent in *Tranſylvania*, under the protection of the Emperor of *Germany*; and four daughters, *Smaragda*, who died ſoon after her marriage; *Maria*, wife of *Matthew Balaczan*, *Caſſandra*, whom I married, and *Balaſſa*.

(73) *Conſtantine Cantemir*,] Sirnamed the *Old*, Prince of *Moldavia* eight years. His father, *Theodorus Cantemir*, being killed by the *Bujak Tartars*, he retired in his youth into *Poland*, and ſerved for ſeventeen years in the armies of *Uladiſlaus* and *Caſimir*, Kings of *Poland*, where he gave no contemptible proofs of his courage, and was upon that account made a colonel by *Caſimir*. After the concluſion of the war between *Sweden* and *Poland*, he went to

he ſhould be ſerved in his battles with the *Poles*, as the Sultan was at *Chotin*, to ſecure *Cantemir*'s fidelity, he ſends his eldeſt ſon, *Antiochus*, and four of his principal Barons, as hoſtages to *Conſtantinople*.

The King of *Poland* takes *Quancze*, and entering *Moldavia*, is put to flight by the *Turks*.

CVII. The Seraskier being detained by theſe affairs longer than he expected, *John* III, King of *Poland*, on the twelfth of the month *Ramazan*, aſſembles his forces at *Buchach* *, and, before any ſuch deſign was ſuſpected, at the firſt aſſault, takes the caſtle of *Quancze*, ſituated on the *Tyras*, oppoſite to *Chotin*, and about two hours diſtant from *Caminiec*. Then he attempts to build a bridge over the *Tyras*, to tranſport his troops, animated by this ſucceſs, into *Moldavia*. But when the bridge was juſt finiſhed, the Seraskier advances with his army, and not only prevents the intended irruption into *Moldavia*, but likewiſe paſſing the *Tyras*, ſurprizes the King, and ſhuts him up in his camp; orders the *Tartars* to ſet fire to the ſtanding corn about them; and to cut off food from the cattle, while he with his forces daily harraſſes the *Poles*, and gives them no time to reſt or draw up their army. The King, finding things deſperate, eſcapes firſt out of the camp with a few attendants, and is ſoon after followed by the officers, who, having burnt their baggage, and thrown their warlike engines into a lake, lead home the remains of the army, not without great loſs.

The ſucceſs of the *Venetians* by ſea and land.

CVIII. The *Venetians* had much better ſucceſs againſt the enemies of the Croſs in the *Adriatic* ſea. They begin the war at *Morlaczki* in *Dalmatia*, ſubdue *Urana*, *Obrowazzo*, and *Scardona*, burn *Dernis*, and take the caſtle of *Duare* by ſtratagem. The *Venetian* fleet, commanded by *Moroſini*, who ſurrendered *Candia* to the *Turks*, ſails the twenty-ſixth of the month *Jemaziul achyr*, and arriving at *Leucas*, lays cloſe ſiege to the city. *Bekiraga*, governor of the caſtle, after ſeventeen days defence, ſeeing no ſuccours appear, delivers up the city to the *Venetians* the ſixth of the month *Ramazan*, and paſſes over with his men into the Continent. The iſland being ſubdued, the *Venetians* ſend part

ANNOTATIONS.

George Gicas, Prince of *Walachia*, and was by him promoted to the office of *Chauſh* * *Spatareſk*. After *George*'s firſt revolt to the *Germans*, being by good fortune parted from him, he retired to *Euſtathius Dabiza*, Prince of *Moldavia*, who gave him his father's place, namely the government of *Kiegieczenſian Codri*, and ſhortly after appointed him *Vernic* of *Barlad*. The ſame places he enjoyed under Prince *Ducas*, who ſucceeded *Dabiza*, and having ſtifled the rebellion raiſed by the *Moldavians* againſt *Ducas*, he was, for his good ſervices honoured with the dignity of *Great Kluczery*, or commiſſioner of the proviſions, and appointed *Calauz*, or conductor of the *Moldavian* army, by Sultan *Mahomet* IV, in the expedition againſt *Caminiec*. After the depoſition of *Ducas*, he poſſeſſed the ſame employment under *Petreczecus*, and having freed the Sultan's concubines from the attempt made upon them by the *Poles*, he received great commendations for it from the chief eunuch, and obtained from the Vizir the promiſe of the principality. Upon the revolt of *Petreczecus* to the *Poles* at *Chotin*, *Cantemir* was of great ſervice to his ſucceſſor, *Demetrius Cantacuzenus*, in ſecuring the *Moldavians* to his intereſt, and was rewarded for it with the dignity of *Serdar*; which he alſo enjoyed under *Ducas*, after his reſtoration. But this Prince growing jealous of him, and creating him a great deal of trouble and vexation, he retired into *Walachia* to *Serbanus Cantacuzenus*. When *Ducas* was taken by the *Poles*, *Cantemir* returned again into *Moldavia*, but though he had obtained a ſignal victory againſt the *Poles*, ſnares were laid privately and openly for him by the new Prince, *Demetrius Cantacuzenus*; nay the Seraskier alſo, *Soliman Paſha*, was bribed with thirty purſes to take away his life for ſome feigned cauſe. Being informed of it by the Seraskier himſelf, he fled again into *Walachia*, and having demonſtrated the falſhood of *Demetrius*'s accuſations againſt him, he was appointed Prince of *Moldavia* by the Seraskier. He afterwards gave a freſh proof of his valour at the battle of *Boiay*, and broke through the firſt ranks of the *Poles*, which brought him into great favour at the *Othman* court. Having enjoyed his Principality eight years wanting three months, he died *March* 23, 1693, and left two ſons, *Antiochus* and *Demetrius*; and two daughters, *Roxana* and *Elizabetha*.

(74) Serdar,] the general, in *Moldavia*, of the forces appointed to defend, from the *Coſaks* and *Tartars*, the borders that lie between the rivers *Hieraſus* and *Tyras*. He is next in degree to the Hetman, being almoſt the ſame as the *Hetman Polny* amongſt the *Poles*.

of their forces, under the command of *Straſoldo*, into *Acarnania*, a province of *Epirus*, and oblige *Venizze* and *Seromero* to ſubmit. As they are proceeding further, they are met by *Seffer Aga* with four thouſand *Turks*, who endeavours to ſtop the progreſs of their arms; but he being defeated, the inhabitants of the country voluntarily ſubmit to the conqueror, and promiſe to pay tribute. In the mean while, the reſt of the army had paſſed into the *Morea*, and ſo fiercely aſſaulted *Pereveſa*, that on the eighth day of the month *Ramazan*, *Mehemed Effendi*, who commanded the garriſon, was obliged to deliver up the caſtle to the *Venetians*. Beſides theſe ſucceſſes, there came an account from *Tine*, an iſland in the *Archipelago*, that ſeveral *Turkiſh* galleys, ſent to ſeize it, had been repulſed with great loſs.

New expeditions of the *Turks* againſt the enemies.

CIX. Theſe misfortunes grieved not the *Othman* court ſo much, as the raiſing of the ſiege of *Buda*, and their ſucceſs in *Poland*, gave them joy. For the power of the *Venetians* did not ſeem ſo great, but that it would be eaſy to recover their loſſes, when once the *German* and *Poliſh* armies were repulſed, and the borders of the Empire ſecured on that ſide. To this end, *Cara Ibrahim Paſha* appoints the generals, who had before been ſo ſucceſsful, Seraskiers againſt the *Germans* and *Poles*; and ſends only a ſmall army, with a fleet, againſt the *Venetians*.

The Imperialiſts beſiege *Vywar*, and the *Turks* *Gran*.

H. 1096.

A. C. 1685.

CX. Mean time, the *Germans* had cloſely beſieged *Vywar* during the whole winter, and ſo deprived it of proviſion, that the famine deſtroyed more of the garriſon than the ſword had done in a month's ſiege. The city, thus weakened, on the firſt day of *Shaban* in the year 1096, is aſſaulted in form, and the ſiege carried on with ſuch vigour, that the garriſon a few days after was obliged to abandon the outer works. Upon the report of this, the Seraskier *Sheitan Ibrahim Paſha* haſtens to the relief of the city, and finding it dangerous to attack an army ſo ſtrongly intrenched, has recourſe to his uſual artifices, and beſieges at once *Gran* and *Vicegrade*, hoping by this means to draw off the enemy's forces from *Vywar*. And the fortune of war ſeem'd indeed to favour him; for in a few days he not only recovered *Vicegrade*, but ſo diſtreſs'd *Gran*, not yet ſufficiently repaired ſince the laſt ſiege, that it ſeemed in no leſs danger than *Vywar*.

The Imperialiſts defeat the *Turkiſh* army by a ſtratagem.

CXI. But before the Seraskier could finiſh what he had begun, the Duke of *Lorrain* leaving ſixteen thouſand men to continue the ſiege of *Vywar*, marches with the reſt of the army againſt him, and on the 2d of the month *Ramazan*, advances within ſight of the *Turkiſh* camp. The Seraskier ſeeing the enemy's approach, and imagining he had gain'd his point, immediately abandons the ſiege of *Gran*, and draws up his army ſo advantageouſly, that the enemy could not ſurround, nor attack him in front or flank without great danger. The right wing was defended by the rapid waters of the *Danube*; the left by a ridge of mountains, which extended for ſeveral leagues. Behind his army was the road to *Buda*, which ſecured it from the want of proviſion; and the front was covered with wide and difficult moraſſes, which muſt be paſſed by thoſe, who would attack the *Othman* army. The Seraskier thus ſituated continues four days without motion, either by delay to elude the attempts of the enemy, or to deſtroy them in their paſſage, if they ſhould venture to attack him. But the Duke of *Lorrain* perceiving the Seraskier's deſign, and conſidering that his army could not without extreme danger to all Chriſtendom, be expoſed in ſuch places, where they would have nature rather than men to contend with, counterfeits a flight, ſounds a retreat, and in the night of the 14th day of the month *Ramazan* retires with his whole camp. The *Turks* imagining the *Germans* were flying in earneſt, boldly follow them, and though often repulſed by the Imperialiſts, continue all night to attack them as they retreat. The Imperialiſts proceed farther, and leave a ſpace for the enemy, both to paſs the moraſſes, and open their front. At laſt, when they perceive more are paſſed over than can return without loſs, they halt and ſo furiouſly attack the *Turks*, who follow them in confuſion, that they, who before imagined they ſhould utterly deſtroy the *Chriſtian* forces, now retire to their camp with greater precipitation than they came. The Elector of *Bavaria*, who commanded one of the wings, in order to a more exact obſervation of

the deſigns of the *Turks*, follows them with his troops in the path, they had made over the moraſſes; and the Duke of *Lorrain* takes the ſame courſe on the other ſide, though neither knew the other's intention. Upon this the *Turks* being ſeized with a panic, notwithſtanding all the perſwaſions and threats of the Seraskier, before they engaged, take to flight in ſuch confuſion, that the Janizaries killed and unhorſed their own cavalry to fly with more ſpeed, and a greater number of the *Othmans* were killed in the flight by their companions than by the enemy. The camp, baggage, treaſure, proviſion, and a great quantity of warlike ſtores fell a prey to the conquerors.

The Imperialiſts take *Vywar.*

CXII. After the battle, the Imperialiſts return to the ſiege of *Vywar*, and on the 19th of the month *Ramazan*, aſſault on every ſide the breaches made by their cannon, and with the loſs of a few men take the city. Several thouſands of the garriſon with the governor are ſlain, the reſt made priſoners, or forced into the river; and the city affords a rich booty.

The Seraſkier attempting peace meets with a repulſe.

CXIII. The *Turks* are ſtruck with ſuch terror at the ſudden taking of this fortreſs, that not only the garriſons of *Novigrade* and *Vicegrade* abandon thoſe cities at the report of the *Germans* approach, but the Seraskier himſelf, though in other reſpects a man of invincible courage, and a veteran ſoldier, ſent *Ahmed Chelebi**, one of his officers, twice to the Imperial general to try whether any peace might be made with the Emperor. But, as the preſent ſituation of affairs promiſed more and greater victories, and the Seraskier ſeemed to deſire peace, in order to divert the danger which threatened him on account of his ill ſucceſs at *Gran*, or to amuſe the enemy, rather than with a ſincere intention, the officer, after two denials, returned to the Seraskier without any thing done.

Various ſucceſſes.

CXIV. While the duke of *Lorrain* was yet engaged in the ſiege of *Vywar*, Count *Leſly* with a ſmall body of troops had laid waſte all *Sclavonia*, routed the Paſha of *Poſhega*, and on the 12th of the month *Ramazan*, burnt great part of the bridge over the wide moraſſes of the *Drave*, and taken *Eſſec*; but not being able to ſubdue the caſtle, plundered the town, and abandoned it again. *Schulcius* had equal ſucceſs in *Lower Hungary*; and on the 10th of the month *Ramazan* after a long ſiege obliged *Epiries*, a city of *Tekeli*'s party, to ſurrender, and took *Tokai* with ſeveral other caſtles and towns, which were garriſon'd by the rebels. *Merci* and *Heuſler* joining their forces had ſubdued *Zolnok*, *Ibraini*, *Kalo*, little *Waradin*, St *Nicholas's* church, and *Saraiſa*. *Tekeli's* party being every where routed, retire to *Caſſovia*, and ſtrongly fortifying that city, determine to wait there for the troops promiſed by the *Turks*; and to ſuffer the utmoſt extremities, rather than ſubmit to the Emperor of *Germany*. *Caprara*, who commanded the troops of *Schult*, ſoon after, on the 3d of the month *Zylcade*, begins to aſſault the city, and having dug a trench round it, cannonades the walls.

Tekeli is taken by ſtratagem, and put in chains to be ſent to *Conſtantinople.*

CXV. *Tekeli* ſeeing the danger of his troops, ſends frequent meſſengers to the Paſha of *Waradin* for his aſſiſtance; which the Paſha promiſes, and deſires *Tekeli* to come to him, and adviſe him, how the city might be beſt relieved. *Tekeli*, putting too great a confidence in him, comes to *Waradin* with ſeven thouſand of his countrymen. Before he reached the city, he is met by the Paſha, who received him with great honour, and deſires him to enter the city with his principal officers, and quarters his ſoldiers in the neighbourhood, where he provides for them. When *Tekeli* came into the town, he is invited to dinner by the Paſha, which being over, a *Turkiſh* officer, attended by ſeveral Janizaries enters the room, and ſhews the Sultan's mandate by which he was commanded to put *Tekeli* in chains, and ſend him to *Conſtantinople*. *Tekeli*, who was come as a gueſt, not being able, on account of the ſmalneſs of his retinue, to make any reſiſtance, is inſtantly carried away, bound, and kept under a ſtrong guard. His attendants, ſtruck with the novelty and ſuddenneſs of the thing, ſtand motionleſs, and not knowing what may be their own fate, dare not ask the reaſon of it, or even open their mouths.

The command of the *Hungarian* rebels is given to *Petrozzi.*

CXVI. *Petrozzi*, the principal perſon among them, is ſent for by the Paſha, after *Tekeli* was removed, and bid to lay aſide his fears, and take upon him the

command of the *Hungarian* forces, till the Sultan's farther orders, and to ſhew a due fidelity to the *Turkiſh* empire, aſſuring himſelf, that he ſerved a maſter, who cannot only puniſh the diſobedient and treacherous but alſo amply reward the faithful.

He perſuades the *Hungarians* to ſollicit the Emperor of *Germany's* favour.

CXVII. *Petrozzi* artfully conceals his reſentment, and anſwers the Paſha, that tho' he knew not *Tekeli's* crime, and had believed him a faithful ſervant of the Sultan, yet he cannot doubt but the Sultan had a very important, though unknown reaſon, to treat him in that manner. However this affair would not ſhake the fidelity of himſelf or *Hungarians*, for though, ever ſince, they had committed themſelves to the *Othman* protection, *Tekeli* had indeed been their commander, yet they have acknowledged no other ſovereign in the world but the Emperor of the *Othmans*. Theſe aſſurances he gave the Paſha of his fidelity; but, at his return to the camp with the reſt of *Tekeli's* attendants, he perſuaded the *Hungarians* to a very different conduct. He repreſented to the officers what had happened at *Waradin*, and how treacherouſly *Tekeli* was drawn into the ſnare. He adds, "It is in vain to expect the reſtoration of liberty to "*Hungary* from men, who know not what liberty is, and have no other rule "of their actions, but the arbitrary will of their governors. For this reaſon, "God oppoſes their deſigns, and puniſhes, not only them, but their allies. "For ſeveral years paſt, the whole army of the Emperor of *Germany*, though "diverted by no other wars, had in vain uſed their utmoſt efforts in *Hungary*; "but now, even a ſmall body of *Germans*, while the reſt are engaged with the "*Turks* beyond the *Danube*, have, within two years, ſubdued almoſt all the "kingdom except *Caſſovia*. They ſhould therefore conſider what would be "moſt for the intereſt of themſelves and the kingdom, whether to continue in "exile, and not only ſee the devaſtation of their country, but be perpetually "in fear of priſons and chains; or implore the mercy of the Emperor of *Ger-*"*many*, and embrace the amneſty offered them."

Petrozzi goes to *Caprara*, and offers to ſurrender *Caſſovia* to him.

CXVIII. This advice being approved by them all, *Petrozzi* with the whole army, goes to *Caprara*, ſtill engaged in the ſiege of *Caſſovia*, and promiſing fidelity to the Emperor of *Germany* in his own and his countrymen's name, joins his forces to the Emperor's, and orders them to make incurſions upon the enemy's country. The inhabitants of *Caſſovia*, hearing this, the obſtinacy of the garriſon is ſo much abated, that they immediately ſend depuries to the Imperial camp, beg pardon for their crime, and promiſe future obedience to the Emperor. Their offers being accepted, the deputies return to the city, and repreſent to the inhabitants the Emperor's clemency. The garriſon being informed of this on the 26th of the month *Zylcade*, open the gates of the city, take an oath of fidelity, and are placed among the other Imperial troops, and after all their labours, enjoy ſome repoſe.

The King of the *Poles* unſeaſonably endeavours to draw over the Prince of *Moldavia* to his intereſts.

CXIX. But the *Poles* meet with a very different fate in *Moldavia*. For the king, taught by the ill ſucceſs of the laſt expedition, that nothing could be done for the advantage of *Poland* in thoſe countries, unleſs he could engage the inhabitants in his intereſts; during the whole winter, he tries by various arts to gain *Conſtantine Cantemir*, Prince of *Moldavia*, and ſollicits him by frequent letters and meſſengers to revolt from the *Turks*. *Cantemir* anſwers the King, "he is "not only obliged by the religion he profeſſes; but even prompted by the "ſtrongeſt inclination, to venture his all in ſubduing the enemy of the croſs, "if he could but ſee, that by his revolt the leaſt advantage would accrue to "Chriſtendom. But ſince the preſent ſituation of affairs is ſuch, that probably "his revolt will be rather prejudicial than ſerviceable to him, whoſe part he "ſhould take, he is forced to defer the execution of his intentions to a more "favorable opportunity. For ſince, not only his own eldeſt ſon, but likewiſe "the ſons of the principal nobles are kept as hoſtages at *Conſtantinople*, he "thinks, though himſelf ſhould conſent, the ſtates of the province cannot be "perſuaded, to ſuffer the loſs, not only of their eſtates, but, what is generally "more grievous, of their children, to abandon their country, and to live in "exile in a foreign land."

CXX. *Sobieski*

Cantemir gives excellent advice to the *Poles.*

CXX. *Sobieski* finding the Prince inflexible to his perſuaſions, the beginning of the ſummer, ſends his forces under the command of *Potocky* and *Jablonowski* towards *Moldavia*. *Cantemir*, informed of this, again adviſes the generals by letter, "not to enter *Moldavia*, but to take *Cameniec*, before they attempted to "paſs the *Tyras*, ſince it would be of no advantage to them, if they were to "lay waſte *Moldavia* for ten years together, unleſs they firſt drew that thorn "out of their ſide. If they ſhould happen to be defeated by the *Turks*, they "would entirely be cut off from any retreat, as they had ſufficiently experienced the laſt year. And if they obtained any victories, they would not gain "one foot of land more, while the *Turks* continued poſſeſſed of that caſtle. "By this irruption into *Moldavia*, they would only expoſe the wretched inhabitants to captivity and torments from the *Tartars* and *Turks*. He himſelf, if "they ſhould paſs the *Tyras*, could not oppoſe them, and was now obliged by "threats of the ſevereſt puniſhment to repair immediately to the *Turkiſh* camp, "and to defend his principality from the enemy to the utmoſt of his power."

It is haughtily rejected by the *Poliſh* generals.

CXXI. The generals deſpiſing the Prince's wholſome advice, anſwer, "they "are commanded by their King to endeavour to ſubdue *Moldavia*, and therefore cannot change the courſe preſcribed them. The ſiege of *Cameniec* is "difficult and needleſs, becauſe the garriſon, after the country about them is reduced, cannot defend the walls without bread, upon the want of which they "will abandon the town of their own accord. They fear no defeat from the "*Turks*, for having ſo great and diſciplin'd an army under their banners, they "ſuppoſe themſelves ſafe againſt the forces of the whole *Turkiſh* Empire. They "therefore adviſe him again to lead his troops to the King's camp, and with united "ſtrength endeavour to drive the enemy of *Chriſt* and *Chriſtians* out of his "country. If he refuſed, they are commanded to turn their arms as againſt the "*Turks*, ſo againſt him, as being their confederate, and to deſtroy the country "with fire and ſword."

The *Poles* paſs over the river *Tyras* into *Moldavia.*

CXXII. Without waiting further anſwer, they run a bridge over the *Tyras*, and with their whole army paſs into *Moldavia*. But they had not marched far, when they are met at a village called *Boyan* by *Aineji Soliman Paſha* with twenty five thouſand *Turks*, and *Selim Gierai Chan* with fifty thouſand *Tartars*, who were followed by the Prince of *Moldavia* with five thouſand men. When both the armies come near each other, they ſtop, and fortify their camps.

Cantemir perſwades the Seraſkier to avoid a battle.

CXXIII. The Seraskier and Chan with the reſt of the officers, ſeeing the *Poles* approach, immediately conſult whether they ſhall attack the enemies, or wait till they either fall upon the *Othman* camp, or retreat. As they differ in their opinion, the Prince of *Moldavia*, deſirous of turning every thing as far as poſſible to the advantage of the *Poles*, perſwades the Seraskier to remain in his poſt, fortify his camp, and prevent the enemy from making any farther progreſs. For a battle is not raſhly to be hazarded, when the enemy may be driven from the borders without danger; neither is it ſafe at preſent to engage with the *Poles*. Their army is numerous, and full of hopes of victory; whilſt he himſelf has but twenty five thouſand men, who can actually fight the enemy, ſince the *Tartars* will ſcarce ſtand the firſt fire. If any misfortune happened, all *Moldavia*, and perhaps *Bujak*, with the provinces about the *Danube*, will become a prey to the *Poles*, ſince the reſt of the *Othman* forces employed in *Hungary*, cannot be recalled without the utmoſt danger to the Empire. Theſe misfortunes may not only be avoided, but alſo the enemies ſubdued without the loſs of a ſingle man, if he would ſurround his camp with ſtrong works, and weaken them by continual skirmiſhes. The Seraskier approves this advice, and ſtrongly fortifies his camp, commanding the *Tartars* and other light-armed ſoldiers to move round about the *Poliſh* army, and prevent their foraging, and every where burn the herbage.

The *Poles* make their firſt attack upon the *Moldavians.*

CXXIV. *Cantemir* by a truſty perſon truly informs the *Poles* of all that paſſed in the council, and what was reſolved, He tells them likewiſe his troops were ſeated on the weſtern bank of the *Tyras*; that they might fear nothing from that quarter, but carefully guard the other parts of their army. The *Poliſh* generals upon

upon this information, reſolve firſt to rout the *Moldavians*, imagining they ſhould afterwards meet with leſs oppoſition from the *Turks*. To this end, they immediately attack the *Moldavian* camp, which lay one hour's diſtance from the *Turks*. The Prince ſeeing them marching full ſpeed towards him, wonders, and thinking them miſtaken, imagines they intended to attack ſome other part of the army. He draws up therefore fifteen hundred of his men, not to engage the *Poles*, but by their enſigns, in which croſſes and other marks of Chriſtianity were embroidered, to ſhow themſelves to be brethren, and not enemies. When the *Poles* ſee the *Moldavians* ſtanding in a peaceable poſture without preparing for defence, regardleſs of their admonitions, they fall upon them as if they had been *Turks* and capital enemies.

They are ſhamefully defeated by the *Turks*.

CXXV. The Prince perceiving the treachery of the *Poles*, commands all his troops to take arms, and with force to repel force, though offered by *Chriſtians*. Immediately the *Moldavians* are armed, and not only bravely oppoſe the firſt body of *Poles*, conſiſting of ſix thouſand men, but alſo with ſuch reſolution attack the enemies, who retire after their firſt ardor is ſpent, that they at laſt put them to flight. The noiſe of arms and muskets ſoon alarms the *Turks*, who perceiving the *Moldavians* engaged, ſend ſeveral regiments to their aſſiſtance. The reſt of the army unexpectedly attack the *Poles* in the rear with ſuch fury, that within an hour ſix thouſand of the *Poles* are killed, and five thouſand *Coſſacks* incloſed and obliged to ſurrender. The remaining troops of the *Poles*, ſeeing the victory incline to the enemy, endeavour to retreat to their camp, and ſecure themſelves in their trenches. But before they can execute their deſign, the *Tartars* intercept their paſſage, upon which they take to flight, and leave their camp, and baggage, with all their warlike proviſions, a prey to the conquerors.

The *Venetians* take *Coron* in the *Morea*.

CXXVI. This was the only good ſucceſs, which happened that ſummer to the *Othman* Empire; from all other parts, where the war was carried on, there came nothing but melancholy accounts of the defeat of the *Turkiſh* forces, and the loſs of cities and even whole provinces. *Seromero*, which the laſt year had ſubmitted to the *Venetians*, is attacked early in the ſpring by the *Turks*, who as ſoon as they hear of the approach of the *Venetian* fleet, retire without ſucceſs. Afterwards *Coron*, on the 23d of the month *Rejeb*, (the 15th of *June*) is cloſely beſieged by the *Venetians*. The Seraskier of *Morea*, *Halil Paſha*, with the forces he had ready, inſtantly marches to the relief of the city, and ſuddenly takes one of the works, built by the *Venetians* on a hill for their defence, and from thence annoys the camp of the beſiegers with his cannon. But the *Malteſe*, who were appointed to guard that part, before the Seraskier could ſecure what he had gained, aſſault his camp with great bravery, and at laſt after a long and bloody conflict, being re-inforced by the other troops of the *Venetians*, force him from his poſt, and thereby free the beſiegers from great danger. A few days after the Seraskier advances again with more troops; but finding the *Venetians* ſtrongly fortified, and prepared to repel the aſſaults of the enemy, after ſome skirmiſhes retires. The *Venetians* perceiving there was no danger from the *Turkiſh* army, proſecute the ſiege with greater ardor, and having demoliſhed the walls on the 10th of the month *Ramazan*, ſurround *Coron*, and after an obſtinate defence of the garriſon enter it by ſtorm. The *Turks* ſeeing no poſſibility of ſaving the city, diſplay the white banner, and promiſe to ſurrender, but as this was too late, after all the fortifications of the caſtle were taken, they find no mercy, but are all put to the ſword.

The particular ſucceſſes of the *Venetians* againſt the *Turks*.

CXXVII. This caſtle being ſubdued, the *Mainottæ* (75) likewiſe take up arms againſt the *Turks*, and beſiege *Zarnata*, the garriſon of which hearing, the *Ve-*

ANNOTATIONS.

(75) *Mainottæ*] The Deſcendants of the ancient *Lacedæmonians*, who are at this day the braveſt People among all the *Greeks*. Though they are not reckoned to have above twelve thouſand ſoldiers, they never were ſubdued, nor made tributary by the *Turks*; neither could the *Venetians* ever give them law at pleaſure. Their modern name is derived from μανία *Madneſs*, becauſe they ruſh in battle upon the enemies, as if they were mad. The country they inhabit, is on all ſides ſurrounded with mountains, which are the chief defence of their province.

netians were ſending aſſiſtance to the beſiegers, before the arrival of thoſe ſupplies, deliver up the city. Shortly after the *Venetians*, under the command of *Degenfield*, near *Calamita* rout the *Turks* with great ſlaughter. Whereupon the terrified *Othmans* abandon *Calamita*, *Paſſava*, and *Chielaſa*, which towns are immediately ſeized and diſmantled by the *Venetians*. The *Venetian* army crowned with ſo many conqueſts, in their return take from the *Turks*, *Gommerizum*, a town of *Achaia* oppoſite to *Corcyra*.

The various ſucceſs of the war.

CXXVIII. Mean time *Valier* had cloſely beſieged *Zing* in *Dalmatia*; but the Baſhas of *Boſnia* and *Ercegovina* marching to its relief, he finds himſelf too weak, and after the loſs of a great number of his men, retires from the city. The *Turks* fluſh'd with this ſucceſs, immediately attack *Duare*, but a few days after are repulſed with greater loſs by *Valier*, who had raiſed freſh forces.

The Vizir is more ſollicitous about himſelf, than the *Othman* intereſt.

CXXIX. When the account of theſe things was brought to *Conſtantinople*, it can hardly be told how it diſturbed the minds and counſels of the *Othman* court, and eſpecially the Prime Vizir *Cara Ibrahim Paſha*. He not only feared the common danger, for the principal forts of *Hungary* being ſubdued, and the *Othman* army defeated, there appeared very little to hinder the *Germans* from reducing the whole kingdom with the capital; but he alſo dreaded the fate, which threatned him, and which in publick calamities he well knew to be ſeldom very favorable to the Vizirs. He had retained, and even confirmed his authority by relieving of *Buda*, and the Sultan was not the leaſt uneaſy, that on account of a real or pretended indiſpoſition he continued at home, while the Empire ſuffered no prejudice in other parts. But he ſaw that all theſe ſubterfuges would be unavailable, and he would be obliged to take upon him the command of the army, perhaps alſo on account of the ill ſucceſs of this year be diveſted of his dignity. There remained but one method uſed by other Vizirs before him (76), which was to deſtroy all who were eminent in the Empire for their

Annotations.

(76) before him] Some of the moſt eminent Vizirs have uſed this artifice, to put to death ſuch perſons as were moſt celebrated for their courage and virtues, namely, that after they were removed, there might be no perſon fit to ſupply their place. The moſt ſkilful in this way, was *Kioprili Mehemed Paſha*, who being raiſed from a mean fortune to the office of Vizir, did, within the ſeven years he poſſeſſed that dignity, put to death, under various pretences, almoſt all the old Paſhas, that had been brought up under Sultan *Murad* IV. The chief of them were, *Seidiogli* the Defender of *Hungary* againſt the *Germans*; and *Deli Huſein Paſha* governor of *Dalmatia*; two of the moſt excellent and invincible heroes that ever were in the *Othman* empire. After *Mehemed Paſha* had obtained of the Sultan a *Chatiſherif* for putting the latter to death, he is reported to have ſent for him, and to ſay with tears in his eyes: "See, my dear brother, what the Sultan "has ordered me to do: I have indeed "ſpared no pains to incline the Sultan to "mercy, but have found him ſo incenſed "againſt you, that he would not hearken "to my prayers and entreaties; where"fore, I think, this death is appointed for "you by divine providence, which it be"comes a Muſulman rather humbly to "adore than reſiſt." But *Huſein Paſha* is ſaid to make this reply, *Bire hei jazu tim ſah gibi ademi bogarſin, anden ſongra aglarſin: O thou old Wizard, like a crocodile, thou firſt killeſt a man, and then weepeſt over his body:* Then pulling a golden box out of his boſom, in which he kept twenty four pieces of bones that had been taken out of his wounds by the Surgeons, he flung them in his face, with theſe words: *Ben bu Vezirate ve Sultaneti deuleti ſenum gibi ſiherbaz lykile jadi lykile nail olmadum illa din deuletde ſadacat ile ve canimun dokiul meſyle peida eiledum, bundan ſangra ſenum gibi bir giauur baſhimi dacha catl idup aia clarimi ananun amine ſok.* i. e. *I was raiſed to the office of Vizir, and the happineſs of dominion, not, like thee, by magick arts, but for my fidelity, and effuſion of my blood. Cut therefore my head off, if thou wilt, like an infidel, but lay my feet in thy mother's pudenda. Huſein Paſha* was formerly *Selahdar* to *Murad* IV, and ſo highly in favour with him, that he would neither do nor reſolve any thing without asking his advice. Among his other conſpicuous virtues, he was famous for his invincible reſolution both in proſperity and adverſity, his ready wit, eloquence, and quick repartees. Many excellent actions and ſayings of his are recorded, of which I ſhall mention but a few, that theſe annotations may not be too prolix. Once, he was ordered in jeſt by Sultan *Murad*, to marry out of the

their warlike abilities, that in caſe the Sultan ſhould reſolve to deprive him of the imperial ſeal, there might be none, to whom it could with greater juſtice be committed.

CXXX. Neceſſity urging what cruelty ſuggeſted, he begins with *Shaitan Ibrahim Paſha*, who had been Seraskier againſt the *Germans*, and accuſing him of negligence in the battle of *Gran*, and of keeping back the pay due to the ſoldiers, and converting it to his own uſe, puts him to death. The ſame fate befall others, who could juſtly or unjuſtly be charged with any crime. The only perſon, who ſeemed above the danger of an accuſation, was *Aineji Soliman Paſha*, Seraskier againſt *Poland*, who had gained ſo great an authority in the *Othman* Empire by his victory in *Moldavia*, that it was not only dangerous to touch him, but he was likewiſe declared univerſally worthy of the Vizirſhip. The preſent Vizir therefore perceiving, he could not hurt him openly, reſolves to deſtroy him by clandeſtine methods, and expoſe him to the *German* forces, by whoſe valour he hoped he would loſe the glory obtained in the *Poliſh* war. Wherefore upon the death of *Shaitan Ibrahim Paſha*, a conſultation being held concerning the war in *Hungary*, he perſwades the Sultan to appoint *Aineji Soliman Paſha* general of the army againſt the *Germans*, repreſenting, he was beloved by the ſoldiers, and had great authority with them on account of the laſt victory, and there could ſcarce a man be found in the *Othman* Empire equal, much leſs ſuperior to him in prudence and valour.

The Vizir endeavours to eſtabliſh himſelf in his poſt by the deſtruction of the other Paſhas.

CXXXI. The Sultan being perſwaded by the Vizir's repreſentation, approves his advice, and orders that *Soliman Paſha* ſhould immediately be recalled out of *Moldavia*, and the command of the army at preſent be committed to *Buickly Muſtapha Paſha* (77). Mean time, *Yuſuf Kizlar aga* (78), coming to know what

The Vizir preparing a ſnare for the Seraſkier, falls into it himſelf.

Annotations.

the palace an old woman of ſeventy years, with a ſtrict injunction not to keep any concubine. He obeys the order, marries the old woman, and lives as well as he could ſome days without concubines. At the end of one or two weeks, changing his habit, he walks with the Sultan into the ſuburbs *Eyub enſari*, where the ice and ſnow are kept for the ſummer-ſeaſon; and both going into the cellar, they begin to drink wine very plentifully. As they are drinking, the Sultan aſks him, Whether there could poſſibly be a cooler place any where in *July* than that ice-cellar? *Huſein Paſha* anſwers there could. Where, ſays the Sultan? The other replies, in that old woman's—I lately married by your order. Whereupon, the Sultan, laughing heartily, declares him free from that marriage. Another time, the Sultan being angry with him, upon ſome occaſion, ordered him to be ſent to the priſon of the Seven Towers, and forgot him for three months: during which, he never ſhaved his head, which is contrary to the cuſtom of the courtiers, becauſe they muſt never appear before the Sultan, without having their heads and beards ſhaved. In the fourth month *Murad* remembring him, orders him to be brought to court. When he comes with his long hair and beard, What Devil, ſays the Sultan, has turned thee into a prieſt, that thou appeareſt before me with ſuch a griſly head? To which he replied, I ſhould deſerve to be called the moſt fooliſh of mortals, if I had ſhaved or taken care of a head, of which I was uncertain whether it was mine, or another's? The Sultan anſwers, Perhaps the noyſomneſs of the priſon has ſo turned thy brains, that thou fancieſt another man's head is upon thy ſhoulders. Not at all, ſays he, but finding you, who formerly were my friend and benefactor, ſo angry with me, I meditated on nothing but Paradiſe, and forgot I had a head. But if you will be pleaſed to forgive my offence, and reſtore me to favour, I ſhall be ſure the head which ſtands upon my ſhoulders is my own, and will ſhave and take care of it, according to cuſtom.

(77) *Buickly Muſtapha*] That is, having long whiskers, *Muſtapha Paſha* was ſo called, becauſe his were long. He had been *Silahdar* to Sultan *Mahomet* IV, and from that office was advanced firſt to be *Capudan Paſha*, then Seraskier of *Siliſtria*, and at laſt, for his victory over the *Poles*, was raiſed to the dignity of Vizir; but in that Station did nothing anſwerable to the expectations conceived of him. He was diſmiſſed by Sultan *Ahmed* II for a trifling cauſe, but without loſs of honour, and ſent to the goverment of *Damaſcus*, from whence he was recalled by Sultan *Muſtapha* II, and made *Caimacan*, which office he enjoyed at the battle of *Zenta*. After that defeat, *Muſtapha* offered him again the dignity of Vizir, but he refuſed to take upon him ſo harzardous an office,

what the Vizir had propoſed to the Sultan, inſtantly ſuſpects, as he was a man of great policy and well-skilled in court-artifices, that ſome ſecret ſnares lay concealed under this plauſible appearance, becauſe he knew the Vizir to be mortal enemy of *Soliman*. He therefore informs *Soliman Paſha* by one of his friends, adviſing him to beware of the Vizir. *Soliman Paſha* having received the Sultan's mandate, immediately comes to *Conſtantinople*, and before he goes to the Sultan waits on the Vizir, as if he deſired to receive his commands, and pretends ſo great a regard and veneration for him, that the Vizir imagining he had caught the fox, as a friend, acquaints him, that the Sultan for his known prudence and courage, had ordered him to be ſent for to declare his opinion concerning the re-eſtabliſhment of the Empire, and the election of a Seraskier of *Hungary*. When he comes afterwards to the palace, the Sultan highly commending him for his victory over the *Poles*, and his brave defence of the Empire on that ſide, offers him the poſt of Seraskier of *Hungary*, adding, he hopes, the remembrance of the victory obtained againſt the *Poles* will inſpire the *Othman* ſoldiers with courage, and cauſe them to fight with greater gallantry and ſucceſs under the conduct of a victorious Seraskier, than of any other commander. *Soliman Paſha* anſwers, he owes his life and fortune to the Sultan, and ought not to oppoſe his commands whatever they are: but he cannot help obſerving, that the diſordered ſtate of the publick affairs, and the terror ſtill imprinted on the army by the *Vienna*-defeat, required the preſence, if not of the Sultan himſelf, at leaſt of the Prime Vizir, in the camp, nor is the authority of a Seraskier ſufficient to oblige men to their duty, who ſeemed more inclined to fly or mutiny, than to fight. The Sultan moved with this ſpeech, ſtands muſing ſome time, which being obſerved by the *Kyzlar Aga*, who had long been the Vizir's enemy, and *Soliman*'s friend, "Why (ſays he) O Emperor, do you heſitate? If you think "the Seraskier's counſel juſt and prudent, what hinders you from immediately "applying the remedy to this evil? Diveſt of his dignity *Cara Ibrahim Paſha*, "under whoſe pretended or real indiſpoſition the Empire languiſhes, and appoint "this hero both Seraskier and Vizir." The ſuſpicion which the Sultan had before entertained of the Vizir, is increaſed by theſe remonſtrances of the *Kyzlar Aga*, and ſoon grew ſo great, that he firmly believes *Cara Ibrahim Paſha* had pretended ſickneſs out of fear; and removing him from his poſt, gives it to *Soliman Paſha*.

Soliman being made Vizir baniſhes his predeceſſor, and reſtores *Tekeli*, who was acquitted of all crimes, to his former honours.

CXXXII. When *Soliman* finds he had not only eſcaped the ſnares of his enemy, but obtained the adminiſtration of the whole *Othman* empire, he immediately ſeized his predeceſſor, and finding him accuſed of many crimes, baniſhes him to *Rhodes*. Then he releaſes *Tekeli*, impriſoned by *Cara Ibrahim Paſha*, as I before obſerved. and by the evidence of *Ibrahim Aga*, chamberlain of *Cara Muſtapha Paſha*, acquits him of the crime charged upon him. On the other hand, he expoſes to the publick, all the villanies of *Cara Muſtapha*, and his pernicious deſigns againſt the *Othman* empire; ſo that *Tekeli* is not only reſtored to his former honours, but all his furniture, which had been taken from him, and whatever had been plundered by the rapacious ſoldiers, are returned to him.

ANNOTATIONS.

and deſired the Sultan not to place him a ſecond time in that danger, from which, he reckoned it one of the greateſt felicities of his life, to have eſcaped.

(78) *Yuſuf Kiſter Aga*] At the taking of *Cameniec*, he was *Haſnardar baſhi*, or chief treaſurer of the women's Seraglio, and that ſame year was advanced to the dignity of *Kyſtar aga*. He was in ſuch eſteem with Sultan *Mahomet*, that the Sultan would do nothing without his privity, and the Vizirs feared him more than he did the Vizirs; Accordingly, he was the chief and only cauſe of the depoſition of *Cara Ibrahim Paſha*. No *Kyſtar aga*, either before or after him, amaſſed ſo great treaſure, or had ſuch influence over the Sultan. When he was turned out, there were found in his ſtables ſeven hundred *Arabian* bred horſes. He had an outer court in the city, and whenever he went there, was ſurrounded with more officers than the Vizir himſelf. After all, he was a man of great prudence, and very ſerviceable to his maſter in many reſpects.

Affairs

Affairs being thus ſettled, the Vizir with great diligence raiſes an army, engaging a great number in the ſervice by his perſuaſions and influence upon the ſoldiers; and compelling others who preferred eaſe to glory, by his *Chauſes**; and orders all his ſilver and gold veſſels to be turned into money for the expence of the war.

CXXXIII. But before he could bring his forces into the field, the country being ſtill covered with ſnow, part of the Imperial troops, under the command of *Caraffa*, on the 18th of the month *Rebiul evvel* of the year 1097, had taken St. *Nicholas*; and another party, under *Merci*, had routed ſeveral *Turkiſh* regiments, which were convoying proviſion to *Aradum*, taken that town, and burnt the ſtores laid up there by the *Turks*. After ſeveral other conflicts, at laſt, on the 26th of the month *Rejeb* †, the whole Imperial army beſiege *Buda*, which had in vain been attempted two years before, and on the 2d of the month *Shaban*, make themſelves maſters of the lower town, with leſs oppoſition from the garriſon than was expected. This obſtacle being ſurmounted, the walls of the city are aſſaulted, and the ſtrongeſt of the forts being demoliſhed by the cannon, on the 21ſt of the ſame month †, the breach is fiercely attacked with ſuch ſucceſs, that the beſieged are obliged entirely to abandon it. But the workmen, who were to cover the conquerors with a rampart, not coming immediately, not only many of them are killed by the continual fire of the enemy, but the *Turks* have an opportunity of ſpringing the mines before prepared, which force the Imperialiſts to retire with great loſs.

The Imperialiſts beſiege *Buda*; and at firſt ſuffer a conſiderable loſs.

H. 1097.

A. C. 1686.

† 7th of *June*.

† *July* 2d.

CXXXIV. However, this misfortune did not diſcourage the *Chriſtians*, but rather excited them to a revenge, Whereupon the fourth of the month *Ramazan* †, having demoliſhed ſeveral paces of the wall, they renew the aſſault in the ſame place. The conteſt is long doubtful, and ſo fierce, that above three thouſand Imperialiſts are either killed or wounded, before they could mount the breach, and it was with great difficulty, that after a conflict of ſeveral hours, they forced the beſieged to abandon the firſt wall. This progreſs being made, the batteries are directed againſt the ſecond wall.

They bravely aſſault the city.

† *July* 15th.

CXXXV. When the greateſt part of this wall is alſo demoliſhed, the Vizir *Aineji Soliman Paſha* arrives with his troops, and finding it in vain to attack the Imperial camp, reſolves, if poſſible, to ſtrengthen the garriſon, and amuſe the enemy by delays, till he had an opportunity to aſſault them unexpectedly, when fatigued with the length of the ſiege. For this purpoſe, the 22d of the month *Ramazan* †, he ſends four Baſhas with eight thouſand horſe, and two thouſand Janizaries towards the enemy's camp, with orders to try, whether they could paſs between the ſtations of the Imperialiſts and *Bavarians*, and throw in part of the Janizaries at leaſt to the relief of the beſieged. But the Duke of *Lorrain* ſuſpecting the intentions of the *Turks*, ſends a body of horſe againſt them, before they reached the camp, which attack the enemy's horſe with ſuch vigour, that after a ſhort oppoſition, they fly, and leave the Janizaries to the mercy of the Imperialiſts.

The Vizir marching thither, attemps in vain to relieve the city.

† *Auguſt* 3d.

CXXXVI. On the laſt day of the month *Ramazan* †, the Vizir makes another attempt, and ſends again two thouſand Janizaries with ſeveral troops of horſe, to execute his former deſign. Theſe advance with greater caution, and ſurprize the advanced guards of the Imperialiſts, and then fall upon the *Brandenburg* camp with ſuch fury, that like wild beaſts, not like men, they ruſhed through fire and ſword, and at once paſſed the rampart raiſed againſt them. The *Brandenburg* troops being in this dangerous ſtate, are ſeaſonably relieved by *Caprara* and *Heuſler*, who incloſe the *Turks*, juſt ready to enter the city, and make ſuch a ſlaughter of them, that ſcarce three hundred, and thoſe almoſt all wounded, eſcape into the city.

He again tries the fortune of a battle, but with the like ſucceſs.

† *Auguſt* 9th.

CXXXVII. Two days after *, the Imperialiſts, to ſhow the beſieged, how little they dreaded the Vizir, aſſault the ſtrongeſt part of the caſtle, and after a ſharp conflict, having driven out or killed thoſe who defended it, become maſters of it. When they ſeemed by this means to be very near taking the city, the Vizir, on the 19th of the month *Sheval* †, for the third time obliges a thouſand Janizaries, notwithſtanding their reluctance, to attempt the relief of the city

The *Turks* endeavouring to relieve the city, are repulſed.

* *Auguſt* 11th.

† *Auguſt* 18th.

with a thouſand *Spahis*, and fifteen hundred *Tartars*. But though they behave with the ſame bravery as the former, and even penetrated the trenches of the Imperialiſts, they are repulſed by the valour of the *Chriſtians*, and forced to retire with great loſs. The ſame fate is undergone by the garriſon, who, to divide the enemy, and favour the entrance of their friends, had made a ſally with their whole ſtrength, but ſoon after ſeeing the misfortune of the reſt, retire into the city with great ſpeed and ill ſucceſs. By theſe loſſes the *Turkiſh* army is entirely diſheartened, and a report being ſpread, that when the Imperialiſts had taken the city, they would attack them in their camp, the beſt part of the ſoldiers, notwithſtanding the Vizir's intreaties and perſuaſions, diſperſe themſelves, and return home. The Imperialiſts being freed from the danger, which threatened them in their rear, on the 13th of the month *Sheval* †, make the laſt aſſault upon the city.

† *Auguſt* 22.

Buda taken by the Imperialiſts; and the Vizir unwillingly retires.

CXXXVIII. *Abdi Paſha*, governor of the city, a man very famous at that time for his warlike abilities, with the remains of the garriſon, makes his laſt effort in defence of the city, and with fire and ſword for ſeveral hours bravely repels the *German* army. But he being killed by the Imperialiſts, the reſt of the garriſon begin to loſe their courage, and reſiſt the enemy with leſs vigour. At laſt, finding themſelves unequal to the *Germans*, they diſplay the white flag, and in the midſt of the fight, promiſe to ſurrender the city, and deſire quarter. But before the ardor of the *Germans* can be reſtrained, a great number of the beſieged are killed upon the very walls, ſo that ſcarce two thouſand are ſaved by the clemency of the Emperor's generals. *Buda* being ſubdued, the Vizir, who, during the aſſault, had with tears lamented his own and the Empire's fortune, with the reſt of his army, flies, rather than retreats; and moreover the garriſons of *Hatman*, and the other adjacent caſtles, abandon their ſtations, and of their own accord, ſubmit to the Emperor.

The Imperialiſts divided under the command of *Caraffa* and Prince of *Baden*.

CXXXIX. The *Turks* upon this account ſeeming to avoid a battle, the Duke of *Lorrain* divides the imperial forces, and ſends part under the command of the Prince of *Baden* into *Lower Hungary*, and part under the conduct of *Caraffa* and *Heuſler* into *Upper Hungary*. The Prince of *Baden* with his forces, on the 8th of the month *Zylcade*, beſieges *Simonthorn*, and in a few days obliges the *Turkiſh* garriſon to ſurrender themſelves and caſtle to his mercy. Then he attacks *Kapoſwiwar*, and takes the city, which, becauſe the caſtle ſeemed capable of ſuſtaining a longer ſiege than the time would admit, he plunders and abandons. Having ſtaid there ſome days, and receiving freſh ſupplies brought him by *Scherfenberg*, he marches towards *Five Churches*, and on the 28th of the month *Zylcade* †, with his foremoſt troops comes within ſight of the city. Whereupon the garriſon, imagining the whole army to be advanced, ſet fire to the town, and retire into the caſtle. The Prince of *Baden*, as his foot was ſtill at a diſtance, orders three hundred choſen horſe to diſmount, and extinguiſh the fire, which was done with ſuch expedition by the ſoldiers greedy of plunder, that they reſcued the greateſt part of the city from the flames. The garriſon perceiving that only a light-armed party was advanced, and not the body of the *Germans*, out of ſhame and regret for their loſs, endeavour by a ſally to recover the city, but were forced to retire with loſs. However to remove the diſgrace incurred by their flight, they reſolve to make a brave defence, and ſacrifice their lives rather than ſurrender the caſtle, and this they declare to the enemy by diſplaying one black and ſix red banners upon a turret of the caſtle. But after their ſtrongeſt works were demoliſhed by the cannon, the proſpect of immediate death inſpires them with gentler reſolutions, ſo they not only take down their banners, but ſend deputies to the Prince of *Baden*, offering to deliver up the caſtle upon condition of having leave to depart with their lives and arms. But this being refuſed by the *Germans*, they are obliged to ſurrender at mercy, and redeem their lives with their liberty. So, the gates of the caſtle being opened on the 3d of the month *Zylhije* †, the Paſha himſelf with ſeven Begs, and the whole garriſon are made priſoners, and ſent to *Stiria*. The Prince of *Baden* having taken this city, ſends part of his army under the command of *Scherfenberg* againſt *Siclos*, and with the reſt marches towards *Darda*. *Scherfenberg* on the

† *Septemb.* 15.

† *October* 5.

† *October* 10.

the 7th of the month *Zylhije* † comes to *Siclos*, and taking the city in the firſt aſſault, offers honorable conditions to the *Turks* for the ſurrender of the caſtle, into which they had retired. But on their refuſal, he batters the walls, and in various aſſaults preſſes them with ſuch vigour, that on the 12th of that month they diſplay the white flag, and there being no other way to eſcape death, ſurrender themſelves priſoners. † *October* 14.

The *Turks* fly at the report of the *Germans* approach. The Prince of *Baden* proſecutes his victory.

CXL. From thence *Scherfenberg* is recalled to *Darda* by the Prince of *Baden*, who hearing ſome *Turkiſh* troops were ſtill about the *Drave*, had determined to attack and defeat them. But the *Turks*, upon the bare report of his approach, fly with ſuch precipitation, that they not only leave *Eſſek* open to the *Germans*, but burn down great part of the bridge to prevent the enemy's purſuing them. The Prince of *Baden* finding they had eſcaped him, orders the remainder of the bridge, and the other bridges built by the *Turks* over the *Drave*, to be burnt.* In his return he aſſaults with greater force *Kapoſwiwar*, which had before been attempted in vain, and ſo preſſes the governor, terrified by the fate of the neighboring garriſons, that before the caſtle was reduced to extremities, on the 22d of *Zylhije* † it was ſurrendered to the *Germans* upon honorable terms. † *October* 29.

Caraffa hinders the *Tartars* from reſcuing *Segedin*.

CXLI. Mean time the other part of the imperial army commanded by *Caraffa* and *Heuſler*, had marched to *Segedin*, and cloſely beſieged that city. While *Caraffa* is intent on the ſiege, he receives an account, that two thouſand *Turks*, with a ſtrong band of *Tartars*, had encamped near *Schinta*, a town ſix hours diſtant from *Segedin*, and were deſigned to reinforce the garriſon of that city. Againſt theſe he ſends *Veteran* with ſeveral regiments, who attacks and routs the *Tartars*, and takes their camp with above five thouſand horſes. Soon after the *Tartars* return to the battle, imagining the enemy was employed in plundering the camp, and conſequently would afford them an eaſy victory; but being repulſed by the outmoſt guards, immediately retire.

Veteran defeats the Vizir himſelf. *Segedin* ſurrenders to him.

CXLII. After their defeat, the Vizir himſelf ſuddenly appears with his army, having joined to his forces the *Tartars*, he had intercepted in their flight. *Veteran*, though he has no certain information of the enemy's ſtrength, thinks proper to continue in his ſtation, leſt he ſhould by a retreat diſcourage his ſoldiers, and drawing them up, undauntedly expects the enemies. The *Turks* make the firſt attack, and fight with ſuch fury, that for two hours it appeared doubtful to which ſide the victory would incline. But at laſt they are repulſed by the valour of the *Germans*, and retire to a hill, where they are covered by their cannon. *Veteran* immediately follows, and ſurmounting all obſtacles, drives them alſo from that poſt, after they had loſt in both battles above two thouſand Janizaries, and as many *Tartars*. *Segedin* was the reward of this victory, for the garriſon exhauſted by continual fatigues, when they ſee the victorious army return to their camp, with ſo many heads of their friends, deliver up that fortreſs to the *Germans* on the 5th of the month *Zylhije* †.

† *October* 12.

The Emperor of *Germany* invites the Czars of *Ruſſia* to engage againſt the common enemy.

CXLIII. This was the ſtate of affairs in *Hungary*. But in *Poland* moſt part of the year is ſpent in negotiations. For the Emperor of *Germany* had invited the Czars of *Ruſſia*, *John* and *Peter*, into the alliance againſt the common enemy of Chriſtendom; and while the reſt were employed in *Hungary* and the the ſouthern parts of *Europe*, to invade *Crim Tartary*, and prevent the junction of the *Tartars* with the *Turks*. The Czars anſwered, they were ready to declare war againſt the enemy of the Croſs, if any method could be taken to ſecure them from the fear of a rupture with *Poland*. For as they had only a truce, and not a firm peace with that Kingdom, they ſhould be univerſally blamed, if, before they were ſafe from one enemy, they ſhould create another.

A firm peace is concluded between the *Ruſſians* and *Poles*

CXLIV. Upon this account, the Emperor was extremely ſollicitous to procure a good underſtanding between theſe two nations, and engage them to diſcharge their mutual reſentments upon the enemy; and at laſt after many endeavours, he obtained of the *Poles*, that they ſhould renounce all claim to *Kiovia* and *Smolenſci*, which had been for ſeveral ages the ground of ſharp conteſts between

* This bridge is ſaid by Dr. *Brown* to be five miles long and ſeventeen paces broad, reaching from the *Drave* to *Darda*. The Emperor *Ælian*'s name is ſtill to be read in a Latin inſcription on a gate. So antient is this place.

tween theſe nations, and ſign the articles of peace on the 20th of the month *Jemaziul-evvel*† of the year 1097.

† *April* 3. H. 1097.

A. C. 1686. The King of *Poland* ſends an ambaſſador to *Cantemir* Prince of *Moldavia*, to engage him in an alliance.

CXLV. The King of *Poland*, *John Sobieski*, encouraged by this new aſſiſtance, reſolves upon another expedition into *Moldavia*, and to attack that province, as the chief bulwark of the *Turkiſh* Empire againſt *Poland*. But before he took the field, he determines again to try to engage the *Moldavians* in a treaty againſt the *Turks*. For this purpoſe he ſends privately his confeſſor in diſguiſe, as ambaſſador to *Conſtantine Cantemir* Prince of *Moldavia*, to perſwade him to join with the *Poles* againſt the *Turks*, and offer him liberty, and confirmation of his principality, and a perpetual alliance. When the ambaſſador comes to the Prince, he opens what he had in commiſſion, and uſes his utmoſt efforts to engage him in the treaty. "It is now (ſays he) the third year, ſince the King my "maſter, heard with the utmoſt ſatisfaction that *Cantemir* was appointed Prince "of *Moldavia* by the *Turks*, and has conceived the greateſt hopes, that he will "exert againſt the *Turks* the great abilities, of which he has formerly given "proofs in *Poland* under King *Caſimir* againſt the *Swedes*, and will aſſert the "liberty of a people oppreſſed under the *Turkiſh* tyranny. For this reaſon his "majeſty imputes to his generals the misfortune, which happened laſt year to his "army at the *Tyras*, and withal aſcribes it to the Prince's prudence, that he had "under the pretence of fidelity induced the *Turks* to a greater confidence in him, "and not expoſed himſelf and his ſubjects to *Turkiſh* bonds, when after the Im"perialiſts were repulſed from *Buda*, it appeared uncertain, which ſide was moſt "likely to be ſuperior. But now the face of affairs is changed, and the "*Turks* will be ſo oppreſſed by the number of their enemies, that they will ſcarce "be able to think of *Moldavia*. For the Czars of *Ruſſia* are ready to invade "*Crim-Tartary* with five hundred thouſand men, and keep the *Tartars* em"ployed, the Imperialiſts alſo will paſs the *Danube*, and joining the *Poliſh* "forces at *Adrianople*, endeavour to ſubdue *Conſtantinople*. But ſince the King "cannot in his paſſage leave *Moldavia* behind him in the hands of the enemy, "he thinks it his duty to admoniſh a *Chriſtian* Prince and his old friend, not to "oppoſe the *Chriſtian* arms any longer, but immediately join his forces to the "*Poliſh* army, and command his ſubjects to receive the *Poles*, not as enemies, but "as deliverers, and bring all ſorts of proviſions into their camp. The King on "his part will promiſe, not to injure the inhabitants any way, but to purchaſe "whatever is brought at a proper price, nor to ſuffer even a grain of barley to "be taken from any man by force; and whoever ſhall be found to do the leaſt "injury to a *Moldavian*, ſhall be put to death without mercy."

The Prince of *Moldavia* juſtly excuſes himſelf from making an alliance.

CXLVI. The Prince, in anſwer, ſays to the ambaſſador; "His inclination "to ſerve the intereſts of *Chriſtendom* has appeared ſufficiently to the king, both "from what has paſſed between him and the King's generals the laſt year, and "from his converſations with him. He has never omitted any thing he thought "advantageous to the *Chriſtians*, nor ever would for the future, whatever the "conſequences might be; but it was neither in his power, nor would be of any "uſe to the *Poles* to join forces, or to make an open alliance with them this "year. His eldeſt ſon, with thoſe of ſome nobles, were kept at *Conſtantinople* "as hoſtages, who would ſuffer the ſevereſt torments, if the *Turks* ſhould en"tertain the leaſt ſuſpicion of his fidelity. He had in his camp but five thou"ſand *Moldavians* who, if joined to the *Poliſh* army, would be no great ac"ceſſion of ſtrength, nor render the *Turks* much weaker. But if he continued "in the *Turkiſh* camp, it would be in his power, not only to prevent any dan"gerous reſolution againſt the *Poles*, but likewiſe to inform the King every day "or even every hour of the deſigns of the Seraskier and Sultan of the *Tartars*; "which ſervices would be of much more importance than ſo ſlight an aſſiſtance. "Beſides, though for fear of the *Turks*, he could not by writing, yet by word "of mouth, he would command the inhabitants of *Moldavia* to bring all kinds "of proviſion into the *Poliſh* camp, and do every thing elſe agreeable to the "King's deſire. But if God ſhould grant ſucceſs to that expedition, and the "*Turks* and *Tartars* be defeated, he would uſe his utmoſt efforts to procure his

" ſon's eſcape from *Conſtantinople*, or give a large ranſom for him as a captive; " and if this could not be done, he would ſacrifice him to the intereſts of Chriſ- " tendom and the liberty of his country, and with his whole force invade the " enemy of *Chriſt* and *Chriſtians* in open war.

CXLVII. The King of *Poland* having received this anſwer, in the beginning of the month *Sheval*, paſſes the *Tyras*, and with long marches advances to *Jaſſij*, where meeting with no oppoſition, and finding great ſtore of corn and wine (becauſe the Prince had left *Ramandi Vornicus* at *Jaſſij* to get proviſion for the King's army) he ſpends fourteen days in feaſting and entertainments, mean time the Seraskier *Buikly Muſtapha Paſha* with five and twenty thouſand horſe, and eight thouſand Janizaries had already paſſed the *Danube*, and ſent for *Nurradin Sultan* (79), with thirty thouſand *Tartars* to his camp. Here he is informed, the King was advanced to *Jaſſij*, and that *Cantemir* had not yet appeared in the *Turkiſh* camp, and deeming his abſence a revolt, commands *Nurradin Sultan* with the *Tartars* to enter *Moldavia* as an enemy's country, to lay it waſte with fire and ſword, and make the inhabitants priſoners. *Moldavia* would undoubtedly have been involved in a moſt dreadful calamity, if *Beg Myrza*, one of the *Tartarian Myrzas* of the *Cantemir*-family (80), had not interpoſed, and diverted the Seraskier and Sultan from their purpoſe by promiſing to be ſurety for Prince *Cantemir*, that he ſhould never act contrary to the fidelity due to the *Othman* empire, or revolt to the enemy; adding, he was aſſured, the Prince was departed from *Jaſſij*, and in three days would arrive at the camp. The event juſtified his words, for the Prince, on the third day before the King's arrival, had left *Jaſſij*, and being come to *Falczy*, gives liberty to as many of his followers as thought proper to return to the King, and paſſing the *Hieraſus*, about the end of the month *Sheval* reaches the Seraskier's camp.

The King of *Poland* marches to *Jaſſij*. *Cantemir*, of his own accord joining the *Turkiſh* army, delivers the inhabitants from the danger of captivity,

CXLVIII. During this interval, the King of *Poland*, tired with his feaſtings, advances farther, with intent to drive the *Turks* entirely out of *Moldavia*, but upon his ſecond encampment, obſerves his ſoldiers begin to want proviſions, becauſe all their ſtores had been waſted, during their receſs at *Jaſſij*, through the negligence of the commiſſaries; and nothing left but a great quantity of fruits for the *Poles* to eat. To

The King of *Poland* having paſſed the *Hieraſus* is attacked by the *Turks*.

ANNOTATIONS.

(79) *Nurradin Sultan*] There are two offices among the *Tartars*, that are never given to any but the Chan's ſons, deſcended from the *Alijengizian* race, and not without the conſent of the *Othman* court; namely, *Calga* and *Nurradin*. *Calga* is as it were the Chan's Lieutenant-general, who never moves out of *Crim-Tartary*, but with the whole army of the *Tartars*. *Nurradin* which in the *Tartarian* language ſignifies *Will*, is the next in degree, and is ſent with a certain number of forces, as ten or twenty thouſand *Tartars*, to the aſſiſtance of the *Turks*.

(80) *Cantemir*-family] This family was very eminent among the *Tartarian Mirzas* for nobility and riches. According to tradition, the *Cantemirs* derive their pedigree from *Temur leng* the great conqueror of *Aſia*, which ſeems to be confirmed by the name, for *Can Temur* ſignifies the blood of *Temur*, or perſons deſcended from the blood of *Temur*. One of the *Cantemirs* rebelled both againſt the Chan and the *Turkiſh* Emperor, and fought for many years with equal ſucceſs againſt ſeveral Seraſkiers, and probably would have obtained his wiſh'd for liberty, had he not been deceived by a feigned treaty. For the *Turks* ſeeing, they could not prevail by arms, pretended to make a peace with him; and, complying with his terms, granted him *Bender* with the neighboring territory, under the title of Beg, with the privilege of two horſe-tails: But having thus amuſed him, they ſhortly after put him to death. The brothers of the deceaſed ſubmitted again to the Chan, and were placed in the provinces of *Akkierman* and *Kili*. His ſon *Shahbaz Cantemir* was alſo received into favour, but changed his name, and becauſe his father had been Beg, took the ſirname of *Beg-Mirza*, which paſſed to his ſons and poſterity. Whilſt my father was Prince of *Moldavia*, *Beg-Mirza*,, mentioned in the Hiſtory, uſed often to come with his five ſons into *Moldavia*, and related the Hiſtory of his anceſtors as he had learned from tradition, the only preſerver of the *Tartarian* genealogies. He moreover ſaid, he had been informed by his anceſtors, that at the time they were moſt cloſely preſſed by the Chan, one of their family fled to the Prince of *Moldavia*, and embraced Chriſtianity; and upon this account he affirmed my Father was his relation.

medy this inconvenience, he paſſes the *Hieraſus* near *Czoczora*, imagining that before the *Turks* advanced, he ſhould ſeize the richeſt ſtore-houſes of the *Polish Tartars*, and refreſh his hungry ſoldiers. The Seraskier being informed the king had paſſed the *Hieraſus*, immediately marches with his whole army againſt him, and when he was ſcarce two days diſtant from *Czoczora*, diſcovers him in an open plain, and ſurrounds him. The *Tartars* ſet fire to the graſs, already dried up by the heat of the ſun, continually infeſt the *Poliſh* camp in ſmall parties, and either take the *Poles* priſoners as they are foraging, or oblige them to return with empty waggons. The king in deſpair offers battle to the Seraskier, but he either thinking it hazardous to fight with ſixty thouſand *Poles*, or deſiring to draw them farther from the borders of *Poland*, avoids an engagement, and commands his ſoldiers only to annoy the enemy by continual skirmiſhes. But the *Poliſh* army felt a much more formidable enemy within their bowels, namely famine, which preſſed them ſo dreadfully, that they could not ſtir from their camp, without leaving three or four hundred dead bodies behind.

The *Poles* are obliged to retire. The King by ſacrilege and rapine diſgraces the name of Pious.

CXLIX. The King thus diſtreſſed, endeavours to repaſs the *Hieraſus* at a place, called by the inhabitants *Vale Strimba* (81). But ſcarce half the army are over, when the *Tartars* advance, and fall upon the reſt in the rear, kill a great number, take many priſoners, and force ſtill more into the torrent. The river being at laſt paſſed with great difficulty and loſs, the King diſcharges upon the *Moldavians* the reſentment which he could not upon the *Turks*, and gives his ſoldiers licence (82) to plunder the inhabitants of that province. He himſelf burns two monaſteries at *Jaſſij*, ſeizes the ſacred veſſels, carries away the relicks of St. *John* of *Soczava* with many jewels, the monuments of the piety of former princes, and forces away as a priſoner the Metropolitan of *Moldavia*, who refuſed to deliver up the ſacred things. He afterwards comes to the monaſtery of the *Three Hierarchies*, where the relicks of St. *Paraſceua* (83) of *Epibati* are religiouſly pre-

ANNOTATIONS.

(81) *Vale Strimba*] A place upon the river *Hieraſus* or *Pruth*, unfortunate to the *Chriſtians*, and very fortunate to the Infidels. *Konicky*, general of the *Coſſaks*, had his trenches forced there by the *Tartars*, and was defeated with great ſlaughter. *John Sobieski* King of *Poland*, was forced twice to retire out of the ſame place, and not without a very conſiderable loſs: And in my time *Peter*, Czar of *Muſcovy*, tho' he fought very bravely for three days together, yet concluded there a peace with the infidels upon ſuch conditions as he did not much like. There ſeems to be ſomething unlucky in the very etymology of the word; for *Vale ſtrimba*, in the *Moldavian* language denotes a *perverſe* or *unjuſt Valley*.

(82) licence] The King endeavoured indeed to clear himſelf of this infamy, and to throw the blame on the hungry ſoldiers, who had plundered the *Moldavians*, not only without his knowledge, but contrary to his expreſs orders; and of this he endeavoured to perſwade the Prince by letter: But his other violent proceedings in *Moldavia*, and the impriſonment of the Metropolitan, who refuſed to deliver to him the remains of St. *John* of *Soczava*, plainly ſhow, that if the ſoldiers had not the King's orders or permiſſion, yet they were certainly encouraged by his example, to commit robberies and other crimes.

(83) *Paraſceua*] *Paraſceua*, as we learn from the eccleſiaſtical menologies, was miſtreſs of the village of *Epibati*, which afterwards was poſſeſſed by the great *Apocaucus* general of the Emperor *Andronicus*. In the time of Sultan *Murad* IV. *Baſilius* Prince of *Moldavia*, obtained permiſſion to remove her bones out of the Patriarchal Church at *Conſtantinople*, on account of his great beneficence and ſervices to the Church. For he had paid out of his income above two hundred and ſixty purſes, which ſhe owed to *Turks* and *Chriſtians*. But as it is unlawful among the *Turks*, to carry a dead body above three miles, unleſs it is that of a Sultan, he ſpent above three hundred purſes in the *Othman* Court, to obtain leave to remove them, and to have an order from the Sultan for a *Capuji baſhi* to convey them into *Moldavia*. The whole Hiſtory of this Tranſlation is painted on the South wall of the Church, in which her ſacred remains are depoſited; and among other things, the *Capuji baſhi* and his officers are repreſented in proceſſion before the holy relicks. So much power has money among the *Turks*, that for the ſake of it, they not only permit, but alſo do things themſelves contrary to their ſuperſtition.

ſerved, and requires thoſe relicks, with the treaſure repoſited there, to be delivered to him. But the *Archimandrite* having heard in what manner the Metropolitan had been treated, ſhuts the doors of the church, and anſwers thoſe who were ſent by the King, that he had rather be buried in the ruins of the church, than voluntarily deliver up to any mortal ſo ſacred and valuable a treaſure. The King, to terrify the obſtinate monk, commands the cannon to be brought, and threatens to batter down the doors, and carry away the whole treaſure, ſince he was refuſed part, when demanded in a friendly manner. But finding the *Archimandrite* inflexible, either touched with the ſhame of ſacrilege, or prevented by his officers, he ſoon after departs without gaining his point.

The whole army follows the King's example.

CL. The ſoldiers, induced by hunger as well as the Kings example, plunder the cities and villages, not ſparing any place, religious or prophane, in which they imagined they could find any thing to ſatisfy their appetite or luſt.

God puniſhes the ſacrilegious *Poles*.

CLI. But this ſacrilege ſoon met its due puniſhment. For the inhabitants being diſperſed by the cruelty of the *Poles* and *Coſſaks*, when the troops which followed, found the houſes empty, they were obliged to eat raw fleſh without being ſalted; and this occaſioned a flux among them, which encreaſed in a few days to ſuch a degree in the King's camp, that ſcarce a night paſſed, but five hundred *Poles* or more died. The Prince likewiſe being informed of the heinous crimes and ſacrileges committed by the *Poles*, ſends his forces over all the province, ſurprizes them diſperſed, and apprehenſive of no ſuch attempt, and takes above four thouſand priſoners, of whom ſome he burns, others he impales or hangs, deſervedly puniſhing them by different kinds of death.

The *Tartars* poyſon the waters with noxious herbs.

CLII. When the King's army came to *Cotnar*, the *Tartars* poiſon with noxious herbs (84) the lake, which waters that city; by which means the men and cattle, who drink of it, are deſtroyed. The thing being diſcovered, the King, not to expoſe himſelf and his forces to greater danger, avoids the open country, and encamps on the *Siretus*, which is ſurrounded with mountains. The *Tartars* obſerving this, conclude, his deſign was to retire into *Poland*; and as the woods and mountains were difficult to paſs by the horſe, they return home, laden with plunder and priſoners.

The King in his return takes the caſtle of *Nemez*, and afterwards *Suchavia*.

CLIII. The King of *Poland*, freed from the *Tartars* (for the *Turks* had not paſſed the *Hieraſus*) that he might not appear to have conſumed the Pope's money to no purpoſe, in his return takes the caſtle of *Nemez* (85), deſerted by its inhabitants, though not without difficulty; for there remained by chance in the caſtle, nineteen *Moldavian* hunters, who ſhutting the gates, and drawing up the bridges, denied the King entrance, The King not knowing how inconſiderable the garriſon was, aſſaults it four days with cannon and bombs. The hunters defend themſelves, and kill about fifty *Poles* with the maſter of the ordnance. At laſt, on the fifth day, when they ſee ten of their companions killed, they ſurrender the city upon condition, that the garriſon ſhould depart where they pleaſed. The king ſeeing only ſix hunters come out, carrying three others wounded upon their ſhoulders, is ſtruck with admiration, reſentment, and ſhame, and firſt orders them to be hanged; but being put in mind by *Yablonowski* of his promiſe of liberty, diſmiſſes them. He afterwards places two hundred choſen horſe in the city, and marches to *Soczava*, the antient ſeat of the Princes of *Moldavia*, and finding it empty of both ſoldiers and inhabitants, takes and garriſons it.

Annotations.

(84) noxious herbs] It is a wonderful thing, and incredible to thoſe that have not been eye-witneſſes of it, but I have ſeen it ſometimes done by them. The *Tartars* have a ſecret among them, which not above three or four in all *Tartary* know by tradition, that is, an herb of ſo ſtrong and poyſonous a nature, that it can poyſon not only ſtanding water, but even the rapid river *Hieraſus*. They throw it into the river, a good way above the enemy's camp, and till it is carried down with the ſtream, all men or beaſts that drink of the water immediately die without remedy.

(85) *Nemez*] A very antient city of *Lower Moldavia*, ſituated upon a high mountain beyond *Siretus* near a river of the ſame name, concerning which ſee more in my deſcription of *Moldavia*.

The *Tartars* returning, greatly annoy the *Poles.*

† *Sept.* 23.

CLIV. By theſe ſucceſſes of the *Poles*, the *Tartars*, who had now carried home their former booty, are recalled, and like ravenous wolves run every where, and intercept the *Poles*, who are at any diſtance from the army. In theſe excurſions on the 16th of the month *Zylcade* †, they are met by the high treaſurer, whom the King had ſent before with eight thouſand *Poles*, and defeated with great loſs. But neither this victory was of any advantage to the *Poles*. For when, by reaſon of the famine, the army was obliged to live on the fruits of trees, and for that purpoſe was diſperſed more widely in the woods, than was proper, the *Tartars* frequently attacked them in this diſorder, killing ſome, and taking others priſoners; and whoever ſtrayed any diſtance from his troop, might be ſure of never returning.

The King privately abandons the camp, and flies.

CLV. The King perceiving this danger, firſt abandons the camp, and under the guidance of *Turkuleczius*, a *Moldavian* colonel, flies away privately in the night with a few attendants. The reſt of the army, whom a more propitious fortune had preſerved both from the famine and the enemy's ſword, under the conduct of *Yablonowski* return to the King at *Yavarovia* about the end of the month *Zylcade*.

The ſucceſſes of the *Venetians* againſt the *Turks.*

CLVI. The *Venetians* had that year much better ſucceſs. In the beginning of the ſpring, the *Morlachians* beſiege *Ottoch*, a city ſituated between the two channels of the river *Cettin*; and taking it by ſtorm, put the whole garriſon to the ſword. *Capudan Paſha* makes the ſame attempt upon *Chielafa*; but on the approach of the *Venetian* fleet, is obliged to retire. Part of this fleet is ſent to block up *Conſtantinople* on the ſide of the *Archipelago* towards the *Dardanelles*; the reſt of the ſhips attack *Old Navarinum*; which city being ſurrendered by the governor the firſt day of the ſiege, *New Navarinum* is cloſely inveſted: The Seraskier of the *Morea* flies to its relief; but before he reached the *Venetian* works, he is attacked by Count *Koningsmark* and the Marquiſs of *Curbon* with eight thouſand two hundred ſoldiers, and defeated. He ſoon after raiſes three thouſand men more out of the neighbouring garriſons, and aſſembling thoſe who had eſcaped the former battle, re-attempts to relieve the city, but is repulſed with great loſs; upon which the inhabitants of *Navarinum*, deſtitute of all hopes, on the 26th of the month *Rejeb* †, ſurrender the city to the *Venetians.*

† *June* 7. The *Venetians* take *Methone*, and defeat the *Turks* in a battle at *Corone.*

CLVII. Three days after *Methone* is beſieged, and on the 15th of the month *Shaban**, delivered up by the garriſon, terrified by the late defeat of the Seraskier. The *Venetians* crown their *Peloponneſian* expedition with the taking of *Neapolis* of *Romania*. This city is beſieged by *Moroſini* on the 10th of the month *Ramazan* †, and though it was very ſtrong both by nature and art, in a few days he demoliſhes the walls with his cannon. On the ſixth day of the ſiege, the Seraſkier of the *Morea* haſtens with his troops to the relief of the city, but is met by *Koningsmark*, and after a ſhort battle defeated. However not being diſcouraged with this misfortune, and knowing if this city ſhould be ſubdued by the *Venetians*, he muſt anſwer it with his head, he raiſes a more numerous army, and on the 9th of the month *Sheval** at break of day attacks the trenches of the *Venetians*, and before they can recover themſelves, takes poſſeſſion of a hill, from whence he could cannonade the greateſt part of the camp. In this exigence *Koningſmark* with the troops under his command, comes to the aſſiſtance of the *Venetians*, and detained the enemy till *Moroſini* advanced with the reſt of the army. The *Turks*, though they perceive the *Venetians* to be ſuperior, fight for ſeven hours with ſuch bravery, as if the whole *Othman* empire had been at ſtake; but at laſt, by the repeated aſſaults of the *Venetians*, are put to flight. *Muſtapha*, governor of the city, ſeeing the *Chriſtians* returning to their trenches in triumph, and concluding the forces, from which he expected relief, were defeated, the very ſame day diſplays the ſignal of ſurrender, and upon the promiſe of leave to depart, on the 9th of the month *Sheval* †, delivers up the caſtle to the *Venetians.*

* *June* 26.
† *July* 20.
* *Auguſt* 18.
† *Auguſt* 19.

The *Venetian* ſucceſſes in *Dalmatia.*

CLVIII. In *Dalmatia*, the Baſha of *Boſnia* early in the ſpring beſieges *Duare*; but hearing of the approach of the *Venetians*, retreats with great loſs. He makes ſeveral attempts upon the enemy in other places, but is repulſed with ſlaughter. The *Venetians*, elated with theſe ſucceſſes, on the ſeventh of the month *Sheval* †, under the command of *Cornaro* attack *Zing*, which *Vallier* had in vain attempted

† *Auguſt* 16.

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CLXIV. The Duke of *Lorrain* ſeeing theſe places too well fortified to be taken in the two months, which ſtill remained of the campain, ſpreads a report, that he deſigned to beſiege *Temiſwar*, upon which the Vizir, ſollicitous for the defence of that city, ſends the greateſt part of his army thither. The Vizir being deceived by this ſtratagem, and the *Turkiſh* army in *Sclavonia* weakened, the Duke of *Lorrain* orders *Dunewald* with a party to paſs the *Drave*, and endeavour to drive the enemies of the Croſs out of *Sclavonia*; and continues himſelf with the main army to obſerve the motions of the *Turks* in *Hungaria*. *Dunewald* having paſſed the *Drave*, lays ſiege to *Burzin* on the 2d of the month *Zylcade* †, and having demoliſhed the walls, prepares to inveſt it; upon which the garriſon on the ſixth day of the ſiege ſurrender themſelves and caſtle to the mercy of the conqueror. This city being taken, he aſſaults *Walpo*, which fortreſs was neceſſary to be ſubdued, before the ſiege of *Eſſek* could be undertaken.

The ſucceſs of the Imperialiſts in *Sclavonia*.

† *Auguſt* 29.

CLXV. The governor of the city by a ſignal informs the garriſon of *Eſſek*, that the *Germans* were come, and deſires aſſiſtance againſt them. But the ſoldiers of *Eſſek*, terrified at the unexpected approach of the Imperialiſts, lay gun-powder under the fortifications of the caſtle, and prepare to fly with their baggage. *Dunewald* being informed of this, orders *Lodrone* with two thouſand horſe to obſerve more particularly what is doing at *Eſſek*. The garriſon ſeeing him, imagine, the whole *German* army was advancing, and abandon the city with ſuch precipitation, that they not only left behind them the greateſt part of their baggage, but forgot to ſet fire to the mines they had made under the caſtle, and filled with gun-powder. Upon this the governor of *Walpo* thinks it more prudent to give way to the ill fortune of the *Othman* Empire, and by ſubmiſſion to ſoften the conquerors, than by a fruitleſs obſtinacy to exaſperate them; and therefore ſurrenders the city to the Imperialiſts, before it was aſſaulted.

Eſſek ſurrendered to them.

CLXVI. With equal ſucceſs *Dunewald* ſoon after takes *Poſhega*, the capital of *Sclavonia*, and *Bellaſtin*, *Patrask*, *Shirask*, *Telicham*, *Walkowar*, *Erdedi*, and ſeveral other caſtles of that country, which had been abandoned by the *Turks*, and reſtores all *Sclavonia* to the *Chriſtian* ſubjection. The governor likewiſe of *Leopoldopolis* aſſaults *Areizaga*, *Ciokaku* and *Polota*, which are ſurrendered to him. At the ſame time *Agria* in *Upper Hungary* is inveſted by a ſmall body of Imperialiſts drawn from the neighboring garriſons, and cut off from any ſupplies.

They ſubdue all *Sclavonia* with equal ſucceſs. *Agria* in *Hungaria* is beſieged.

CLXVII. The campain of this year is crowned by the Duke of *Lorrain* with the reduction of *Tranſylvania*. The Prince of that country, *Michael Apaffi*, in the beginning of the ſummer had been ſollicited by the Emperor of *Germany* to abandon his alliance with the *Turks*, and admit the victorious ſtandards of the *Chriſtians* into his province, and he had ſhown himſelf ready to comply, on condition the danger from the *Turks* ſhould be farther removed from the borders of *Tranſylvania*. But when about the end of this year the Duke of *Lorrain*, according to their agreement, was preparing to fix his winter-quarters in that province, *Apaffi* denies him entrance, (being unwilling to ſubmit to that burthen, or with an intention to perſwade the *Turks* it was out of neceſſity, and not of his own accord, that he ſurrendered his principality,) and returns the Duke this anſwer, that his promiſe of granting winter-quarters was not extended to the whole army, but only to ſome regiments. But the Duke conſidering there was no occaſion for words, where arms would prevail, enters *Tranſylvania* without the Prince's conſent, and ſeizing the principal cities of the country, *Cibinium* and *Claudiopolis*, obliges him to ſubmit to the Emperor, and places his ſoldiers in winter quarters.

The Duke of *Lorrain*, notwithſtanding the oppoſition of *Apaffi*, takes ſeveral cities in *Tranſylvania*, where he likewiſe fixes his winter-quarters.

CLXVIII. The *Ruſſians* did not meet with the ſame ſucceſs againſt the *Tartars*. For the Czars being incapable, on account of their youth, to command their army in perſon, had ſent *Baſilius* Prince of *Galliczin* with a numerous but confuſed army againſt the *Crim-Tartars*. This general after ſeveral days march without any oppoſition from the enemy through the deſerts, which divide *Ruſſia* from *Crim-Tartary*, is ſurrounded by *Nuradin Sultan*, and cut off from proviſion and water. This misfortune is ſoon followed by another ſtill more ſevere, for a peſtilence, occaſioned either by the intenſe heat, or the want of wa-

The *Ruſſians* march againſt *Crim-Tartary*, but without ſucceſs.

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ter, deſtroys above forty thouſand *Ruſſians* in a ſhort ſpace. However *Nurradin Sultan* fearing the *Ruſſian* army, though weakened by this calamity, to oblige them to return immediately, pretends to march with his *Tartars* towards *Kiovia*; upon which *Galliczin*, apprehenſive of greater danger, led his forces to the relief of that province, and abandoned the deſerts of *Crim-Tartary*. But this ſtratagem of the Sultan would not have diverted the Prince from entering *Crim-Tartary*, if he had not been recalled by the letters of *Sophia* (87), ſiſter to the Czars, which informed him that the *Ruſſian* Empire would be expoſed to great hazard, unleſs he returned immediately to the capital.

The *Poles* beſiege *Cameniec*; but at the approach of the *Turks* retire. † *Auguſt* 2.

CLXIX. The *Poles*, under the command of *James Sobieski* the King's eldeſt ſon, about the beginning of the month *Sheval*, take the field, and on the 24th of the ſame month appear before *Cameniec*, and threaten to beſiege the city. But after they had twice or thrice diſcharged their cannon, and demoliſhed ſome houſes in the city by their bombs, on the fourth day being informed, the *Turks* with the *Bujac-Tartars* were advanced to *Czuczora* in order to relieve the city, they raiſe the ſiege. The garriſon of *Cameniec* attack them in the rear, as they retire, killing ſome, and taking others priſoners, with the loſs of about fifty of their own party. Except this battle, the *Poliſh* and *Turkiſh* armies performed nothing remarkable this year.

The *Venetians* take ſeveral cities in the *Morea*.

CLXX. With much greater vigour the *Venetians* carry on the war againſt the enemies of the croſs in the *Morea*. For landing their forces on the 23d of the month *Ramazan* at *Patros*, they march three days after under the command of Count *Koningſmark* againſt the Seraſkier, who encourages his troops to fight by ſpeeches and preſents, and drawing them into the field, with his cavalry makes the firſt charge upon the left wing of the *Venetians*. But being repulſed with loſs, he directs his whole force againſt the right wing with ſuch fury, that the Janizaries endeavoured to remove with their ſwords the barricadoes which ſecured the front of the *Venetians*. But being every where bravely oppoſed, he is forced, after receiving a dangerous wound, and loſing many of his men with the Paſha of *Vallona*, to fly with the remains of his army, about two thouſand of which are partly ſlain and partly taken by the *Chriſtians*, who purſued them, and the reſt driven into the mountains. This victory not only confirmed the acquiſitions of the *Venetians* in the *Morea*, but reduced what till then remained under the *Turkiſh* dominion. The garriſon of *Patras* are the firſt after this victory, who abandon the caſtle with all their warlike ſtores and fly. *Mehemed Paſha*, who with ſix thouſand men was commanded to defend the caſtle of *Rumelia*, having blown up the walls, ſoon follows the example of the garriſon of *Patras*. The ſame is done by *Mehemed* governor of the caſtle of the *Morea*, when he ſaw the *Venetian* gallies approaching; and what is ſtill more ſurprizing, the city *Naupactus* ſtrongly fortified both by nature and art, ſends deputies to the *Venetian* fleet which was ſailing thither with offers of a ſurrender. After the affairs of the conquered cities were ſettled, *Moroſini*, general of the *Venetian* army, aſſaults *Caſtel-Forneſe* and *Miſitra*, the governors of which, content with the liberty of departing, deliver up the caſtles with all the warlike proviſions, without the leaſt oppoſition.

Moroſini takes *Corinth*.

CLXXI. The only city, which makes any long reſiſtance, was *Epidaurus Limeria* (88), the garriſon of which, confiding in the ſtrength of the place, though extremely annoyed by bombs, defend it with great bravery. But *Moroſini* paſſing by this place, ſails with his fleet through the *Corinthian* bay directly to *Corinth*, hoping, when that city was ſubdued, the *Turks* would not only be cut off from any poſſibility of returning to the *Morea*, but it would alſo be much eaſier to re-

ANNOTATIONS.

(87) letters of *Sophia*] Many are of a different opinion, and blame *Galliczin* alone for the ill ſucceſs of this expedition, but I have choſen to relate here, what I know to be true and unqueſtionable.

(88) *Epidaurus Limeria*] The ſame as is called by the modern *Greeks* μονεμβασία, by the *Turks Menewche**, and by the *Italians Napoli di Malvaſia*. It is the ſtrongeſt fortreſs in all the *Morea*.

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ed the laſt year, and having demoliſhed the walls with their cannon, on the ſecond day of the ſiege take it by ſtorm, and put the whole garriſon to the ſword. With like ſucceſs the *Morlachians* make an expedition towards *Conſtantinople*, and by a ſtratagem draw a thouſand foot and five hundred horſe out of the city, where they were garriſon'd, then ſurrounding them, kill a great number at the firſt attack, and purſued the reſt with ſuch vigour, that they entered the city with them promiſcuouſly, and having plundered it, ſet it on fire.

CLIX. Theſe misfortunes alarming the *Ulema* and the people of *Conſtantinople*, they at firſt utter privately ſeditious expreſſions againſt Sultan *Mahomet*, but afterwards throw them out publickly. The *Ulema* eſpecially repreſented to the common people, that the treaſury being exhauſted, myriads of Muſulmans ſlain by the *Chriſtians*, *Hungary* and the *Morea* loſt, and the royal city itſelf threatned with immediate danger, it was too late now to adviſe the Sultan to leave hunting, and apply himſelf to the care of the empire, and endeavour to aſſiſt it in this diſtreſs. That this could not be imputed to weakneſs of mind, ſince *Mahomet* had ſome years ſince ſhown, he was not unqualified for the adminiſtration of affairs; but to the divine wrath againſt the Muſulmans for the breach of the peace, made by the moſt wiſe Vizir *Kioprili Ahmed Paſha*, which had ſo infatuated the Sultan, as to imagine, that the bounds of the *Othman* empire, extended by the labours and blood of ſo many Muſulmans, could be defended by dogs and falcons. That the indignation of the moſt high could not be appeaſed by any other method than removing the objects of it, namely, the Sultan, who was the firſt author of the unjuſt war, and all thoſe, who by their advice or *Fetva*, approved of the violation of the peace.

The people of *Conſtantinople* are enraged againſt the Sultan, and cry out that he ought to be depoſed.

CLX. The Sultan informed of what was publickly ſaid in the ſtreets and aſſemblies, inſtantly repairs to *Conſtantinople*, diveſts the *Mufti* of his dignity, employs ſeveral perſons in his intereſts to repreſent to the people, that the Sultan was not the occaſion of beginning the war, but the Vizir *Cara Muſtapha Paſha*, and the depoſed Mufti, whoſe counſels he did not think proper to oppoſe, as well becauſe they appeared reaſonable, as out of regard to their authority. But that *Cara Muſtapha Paſha* had been put to death, and the Mufti deprived of his office, on that account.

The Sultan endeavours in vain to lay the blame upon others.

CLXI. To give the people a farther proof of his zeal for the intereſts of the empire, he ſells the jewels repoſited in the treaſury, and with the money pays the ſoldiers, and this not being ſufficient, he lays a tax upon the *Jami Moſchs* and every houſe (86). By theſe arts, the ſedition juſt ready to break out, is not only appeaſed that year, but the people alſo are excited to contribute more readily what was wanted for the publick ſervice.

He lays a new tax upon the people for the payment of the ſoldiers.

CLXII. Mean time the Duke of *Lorrain* marched with the Imperial army towards *Eſſek*, and having paſſed the *Drave*, deſigned to attack the Vizir who had encamped about *Eſſek*. But while the Imperialiſts were retarded by the difficulty of the ways, *Soliman Paſha* poſted his army ſo advantageouſly, that the Duke, inſtead of venturing to attack him, was obliged to fortify his camp for fear of being aſſaulted. The *Turks* and Imperialiſts being thus encamped near

The Imperialiſts defeat the *Turks* and take their camp.

ANNOTATIONS.

(86) houſe.] The Chriſtian *European* merchants that live in *Conſtantinople*, tho' they are very curious in other reſpects, could never compute how much this tribute brought into the treaſury. For not any, either *Turkiſh* or *Chriſtian* houſe, was exempted, but all paid according to their largeneſs, or the maſter's abilities, from ten to five hundred *Leonines*. Now there being in the city alone, without the ſuburbs of *Pera*, *Chriſopolis*, *Ejub*, *Bektaſh*, and other adjoining villages, above four hundred thouſand houſes, beſides the markets, inns, ſhops, and baths, any one may gueſs, how much money was raiſed: But when God is pleaſed to divide, man cannot poſſibly put together. For though that money was very carefully raiſed, and depoſited in the treaſury, yet, as if there had been ſome curſe attending it, it came to nothing, and could afford no ſupport to the *Turkiſh* affairs. So that it is a greater wonder, how ſuch an immenſe ſum was conſumed without any advantage, than how it was collected.

each other, at firſt try the fortune of war in ſkirmiſhes, then contend with their cannon, which doing much greater execution on the part of the *Turks*, by reaſon of their ſituation, the *Germans* are forced to give way. The *Turks* taking it for a flight, immediately follow the enemy, who retreat towards the *Danube*, and reſolve to give them battle. But while the Vizir proceeds more ſlowly by reaſon of his numbers, the *Germans* encamp at *Mohach**, where refreſhing their troops, fatigued with a long march and want of proviſion, they determine to demoliſh the walls of *Zicli* and *Five Churches*, and attempt to ſubdue *Alba Regalis*. With this view they decamp, and on the 30th of the month *Ramazan* † of the year 1098, march towards *Zicli*. But they had ſcarce left their camp, when a great number of the enemy's horſe appear, and attack them on all ſides as they moved ſlowly, in order to detain the *Germans* till the Vizir ſhould advance with his whole army. After three days ſkirmiſhing, the Vizir comes, and poſting himſelf in a little wood, through which the Imperialiſts muſt paſs, declares publickly to his army, he had received an order from the Sultan to engage the *Germans*, and promiſes great rewards to thoſe, who ſhould diſtinguiſh themſelves by their valour and heroick actions. The next day, which was the 4th of the month *Sheval* † he draws up his army, and obſerving the front of the *Germans* to be too wide for the wings to aſſiſt each other, commands his troops to annoy the enemy's right wing with continual, but ſlight attacks, and on the other hand to ruſh with their whole ſtrength upon the left wing. The *Turks* vigorouſly execute their general's orders, and fall upon the left wing of the Imperialiſts with ſuch fury, that they would undoubtedly have routed it, if the cannon, placed amongſt the ſoldiers, had not retarded the *Othmans* as they were incautiouſly moving forward, and killed a great number of them, and by that means extorted from them the victory, of which they almoſt ſeemed aſſured. However, not content to have once tryed the fortune of a battle, they again with more fury, and a larger body attack thoſe, by whom they had been repulſed, and though, by the reſiſtances they met with, they ſuſtain as great a loſs as before, they retire to the wood, from whence they were come, in good order, and ſeemed to retreat, rather than fly. The Duke of *Bavaria*, who commanded that wing, ſeeing the *Turks* twice repulſed by him, and imagining their courage abated, reſolves himſelf to attack the enemy in the wood, and leads his troops thither. But before he can execute his deſign, he obſerves the enemy advancing in a body againſt him; to repel whom, he orders the cannon to be placed in the front and loaded with ſmall bullets and pieces of iron, which being diſcharged upon the *Turks*, did ſuch execution, that they durſt not engage the Imperialiſts, but retired faſter than they advanced. The Duke of *Bavaria* immediately follows them; but he had ſcarce continued his purſuit an hour, when he is ſurprized to ſee the *Turkiſh* camp entire, and would have imagined it to be a viſion, ſince it could ſcarce be conceived how an army routed, and more inclined to fly than fight, ſhould in ſo ſhort a time have been perſuaded to fortify themſelves with ſo ſtrong a trench, if the cannon placed there had not been diſcovered by their noiſe, and warned the Imperialiſts not raſhly to proceed any farther. But the *Turkiſh* trenches being demoliſhed by the *German* cannon, the imperial horſe, and afterwards the foot, penetrate into the camp itſelf, and put to the ſword almoſt all the Janizaries, deſerted by their horſe. The Vizir perceiving things to be deſperate, with a few eſcapes by flight, and leaves the whole camp, with a great booty, and all the warlike proviſions, to the conquerors. The Imperialiſts immediately purſue him; but becauſe the horſe had retreated a great way before, while the Janizaries were yet engaged; they take only ſome hundreds of ſtraglers, and put moſt of them to the ſword, in revenge of the *Chriſtians* ſlain in the battle.

† *July* 18. H. 1098. A. C. 1687.

† *Auguſt* 1.

The Vizir eſcaping by flight, retires to *Belgrade*.

CLXIII. The Vizir having eſcaped by flight, his firſt care was to defend *Eſſek* and *Peterwaradin*, which very probably the Imperialiſts would attack after this victory. For this purpoſe he ſoftens the mutual reſentment of the Janizaries and *Spahis*, reinforces the garriſon of *Eſſek* with ſeveral regiments, and having left ſix thouſand men to guard the bridge of *Peterwaradin*, retires to *Belgrade*.

CLXIV. The

duce the reſt of the caſtles, ſtill held by the *Turks*. The Seraskier hearing of *Moroſini*'s approach, and finding the four thouſand men, he had with him, would not be able to contend with the *Venetians*, ſets fire to the magazines in *Corinth*, and demoliſhing the greateſt part of the walls, retreats with his ſoldiers into the mountains of *Thebes*, and kills very diſhonorably all the *Greeks* he met in his way, alledging, they were the cauſe of his misfortune. But *Moroſini* ſeeing the flames, and ſuſpecting the caſe, ſends ſome troops, and extinguiſhes the fire, before the magazines could be all conſumed.

CLXXII. Then he ſends Count *Koningſmark* with part of the army to *Athens*, who after a ſhort ſiege obliges the city to ſurrender. In this ſiege, the *Venetians* by a bomb ſet fire to the gun-powder repoſited by the *Turks* in the celebrated temple anciently dedicated to *the unknown God*, by which means it was entirely blown up. And thus the *Venetians*, the moſt polite people of *Italy*, deſtroyed theſe monuments of antiquity in *Conſtantinople* and *Athens*, which the *Barbarians* had left untouched; and upon this account, deſerved to be repreſented in the ſame picture with *Heroſtratus*; though there is this difference, that what the latter did with deſign, the *Venetians* did by accident. *Koningſmark* takes *Athens*.

CLXXIII. In *Dalmatia* the *Turks* begin the campain, and under the command of *Atlaglik Paſha* governour of *Boſnia*, on the firſt day of the month *Jemaziel evvel*, beſiege *Zyng*, which *Cornaro* had taken the year before, and aſſault it forty days with great vigour and reſolution; but at laſt, after the loſs of a great number of men, upon the approach of the *Venetian* army, on the 10th of the following month, are obliged to retire. The *Turks* invade *Dalmatia* without ſucceſs.

CLXXIV. *Cornaro*, on the other hand, with the aſſiſtance of the fleet of the *Malteſe* and the Pope, lays cloſe ſiege to the new caſtle of *Dalmatia* on the 25th of the month *Shevval*. The Baſha of *Boſnia* haſtens to the relief of that city, and having penetrated through the narrow paſſes, which were guarded by the *Morlachians*; on the 8th of the month *Zylhije* attacks the *Venetian* trenches with ſuch fury, that he would have beaten the forces, which defended them, if *Cornaro*, with the reſt of his army, and the *Malteſe* auxiliaries had not ſeaſonably ſupported them, when they began to give way. At his approach the ſcene is ſo changed, that the *Turks* juſt before conquerors, after a ſhort and bloody fight having loſt above eight hundred men, are obliged to fly. The garriſon, though they ſaw their friends defeated, defend themſelves with great bravery; but at laſt, after the *Venetians*, on the 21ſt of the month *Zylhije*, had taken the city by ſtorm; on the third day, thoſe, who had eſcaped into the caſtle, ſeeing themſelves irrecoverably loſt, if they made any longer reſiſtance, ſurrender alſo the caſtle. *Cornaro* defeats the *Turks*, and takes the new caſtle.

CLXXV. In the mean time there ariſes in the *Turkiſh* army from a ſlight cauſe, a very great ſedition, which not only deprived the Sultan of the Imperial dignity, but proved an almoſt irreparable detriment to the whole *Othman* empire. While the Vizir continued at *Peterwaradin*, being informed, that *Agria* laboured under an extreme want of proviſion, and unleſs immediately relieved, would be forced to ſurrender, he commands a thouſand Janizaries and ſeveral hundred *Spahis* to march with proviſion for the ſupply of that city. They both refuſe to obey his orders, and alledge the Vizir's intention is to deſtroy the whole army, which had been through his fault defeated by the Imperialiſts. They ſhow their ſcars and wounds, and horſes quite ſpent, and ſcarce able to breathe; and when the Vizir renewed his commands in a more poſitive manner, they reply, they will not move a ſtep from *Peterwaradin* without him. Theſe beginnings of a ſedition are ſoon after inflamed by a new incident, the Vizir having attempted the deſtruction of ſeveral Baſhas, by accuſing them to the Sultan of neglecting their duty in the laſt battle. The Baſhas informed of their danger by their friends at court, exaſperate the whole army againſt the Vizir. At the head of theſe diſturbances appears *Siavus Paſha* (89), who was in the liſt of the accuſed ſent by the Vizir to the Sultan, a man The *Turkiſh* army raiſe a rebellion againſt the Vizir.

ANNOTATIONS.

(89) *Siavus Paſha*] A man diſtinguiſhed neither by his birth nor by any ſort of merit, and before this action, the mere ſport of fortune. Three years before this expedition

man of great courage and haughtineſs, and by his perſuaſion the army demands of the Vizir the payment of two *Kyſt* (90), due to them. The Vizir not having the money ready, endeavours to ſatisfy them with words, and tells them, the Sultan had already ſent their pay, which would in a few days be brought to the camp. But they are deaf to theſe flattering ſpeeches, for, being encouraged by *Siavus Paſha*, they demand their due with ſtill greater inſolence, and command him either to pay them, or reſign the Vizirſhip, ſince they had a perſon much more deſerving of that dignity, who not only had promiſed them their pay, but would command the army with greater ſucceſs and prudence, than *Soliman Paſha*.

The Vizir finding affairs deſperate, eſcapes privately by night to *Conſtantinople*.

CLXXVI. When the Vizir ſees the army cannot by any methods be appeaſed, and is in fear of his life, he eſcapes privately out of the camp by night, and flies to *Conſtantinople*, bringing the firſt news of the rebellion to the Sultan. He lays the whole blame upon *Siavus*, and accuſes him, with ſome others, of corrupting the army, after having by treachery deprived him of the victory againſt the *Germans*, of which he was almoſt ſecure.

He is protected by the clemency of the Sultan.

CLXXVII. Sultan *Mahomet*, who from the former actions of *Soliman Paſha* had conceived too high an opinion of his prudence and courage, eaſily credits his repreſentation of affairs; and, lamenting with tears the misfortune, common to himſelf and the Vizir, orders him to conceal himſelf till he could receive a more certain account of the deſigns of the rebels. *Soliman Paſha*, by this inſtance, convinced of the Sultan's good-will towards him, retires to the houſe of a certain *Greek*, named *Manolaki* (91), near the palace, in the ſtreet *Curicheſhme* * (92), where he hides himſelf for ſeven and twenty days from the knowledge of every perſon, but the Sultan and his moſt faithful friend, the *Kiſlar Aga*.

The army under the influence of *Siavus Paſha*, who was at the head of the rebellion, conſpire againſt the Sultan.

CLXXVIII. But *Siavus Paſha*, finding the Vizir fled, two days after calls a council of the chief conſpirators at *Belgrade*, and engages them in a deſign to depoſe the Sultan, and put ſeveral of the great men to death. The reſt of the army imagining the Vizir was fled on purpoſe, that they, being deſtitute of a general, might either be expoſed to the enemy, or obliged humbly to ſue for pardon from the Sultan, deſire *Siavus Paſha* to take upon him the office of Prime Vizier. He, in order to gain the Sultan's favour, refuſes to accept of the honour, alledging, this dignity could not be conferred by any mortal, except the Sultan alone. That he had hitherto been their protector from the injuries of the Vizir, and would continue ſo till they ſhould reach *Conſtantinople*, and have an opportunity of exhibiting their complaints to the Sultan. That he was not ſo impious, as to preſume to attempt any thing againſt an innocent Sultan, whoſe ſingular virtues he had always revered; and therefore he would perſuade the ſoldiers, before they moved a ſtep further, to ſend a petition to the Sultan, and wait his anſwer.

In the name of the whole army he accuſes the Vizir as a deſerter.

CLXXIX. This advice being approved, *Siavus Paſha*, in the name of the whole army, ſends an *Arzmahzar* (93) to the Sultan, and informs him, that the

ANNOTATIONS.

dition he had been *Chocadar** to *Cara Kiehaia*; and afterwards being raiſed to the dignity of Baſha, his ambition increaſed with his good-fortune, and he conſpired againſt the Vizir his great benefactor.

(90) *Kyſt*,] Thee months pay, as *Navaka* is one day's, and *Uliufe* is a month's pay. The Janizaries yearly ſtipend is commonly divided into four *Kyſt*, and diſtributed to them four times a year.

(91) *Manolaki*,] a very rich *Greek*, who though of mean extraction, and illiterate, was yet a great patron and encourager of learning. He built in *Phanarium* a very large college, of which I have given an account in the firſt part of my Hiſtory.

(92) *Curicheſhme* *,] that is, *a dry ſpring*. It is the name of a village near the *Thracian Boſphorus*, or *Sea of Marmora*, about ſix miles from *Conſtantinople*. The word is written *Curikieſme*, i. e. *a dry Rock*, becauſe there is a craggy Rock hangs over the ſhore. Here is ſeen a very fine palace, formerly belonging to *Serban Cantacuzenus*, Prince of *Walachia*.

(93) *Arzmahzar*,] It is a petition preſented in the name of a whole province or army to the Sultan or Vizir; for ſuch as is preſented by a ſingle perſon, is called *Arzuhal*, concerning which I have ſpoken in a former note.

forces of the *Aliothman* Empire were determined to come to *Conſtantinople* under his command, not to raiſe a ſedition againſt the Sultan, or attempt any thing againſt his ſacred perſon, but becauſe, after the Vizir's ſhameful treachery and deſertion, they thought it neceſſary to demand Juſtice of the Sultan againſt him, and to reſcue themſelves from the danger in which they were involved by the Vizir. The Sultan therefore need not fear; but if he be deſirous immediately to appeaſe theſe commotions, he ſhould ſend to the camp the head of the Vizir, as a deſerter and traytor, and the pay due to the army, by the *Tefterdar* and *Giumrukchi**, *Huſein Aga* (94).

CLXXX. When this letter is brought to *Conſtantinople*, the Sultan is ſtrangely perplexed. Several of his moſt intimate counſellors perſuade him to ſatisfy the demands of the ſoldiers, by the death of the Vizir, whether guilty or innocent, in order to ſecure his own authority. They obſerve, there are ſeveral officers in the army ſuperior perhaps in merit to *Soliman Paſha*, ſo there is no reaſon to fear that the death of one man will prove fatal to the whole *Othman* Empire. However, the Sultan's favour to the Vizir, and the opinion which he had conceived of his abilities, prevail with him above all other conſiderations. He determines therefore, at all events, to protect him, and returns no other anſwer to the *Arzmahzar* of the army, but that money was already ſent to pay them, and would very ſoon be diſtributed. He takes no notice of the Vizir's miſconduct, hoping the ſoldiers, ſoftened by the ſight of money, would lay aſide their reſentments, which the want of pay had ſeemed chiefly to have raiſed againſt the Vizir, and return to their duty. But the ſoldiers, not content with the money, exclaim, that the Sultan is equally culpable with the Vizir, who is therefore protected, and the juſt demands of the army refuſed; nor can other remedy be applied to the unfortunate ſtate of the *Othman* affairs, than depoſing the Sultan, and puniſhing his evil counſellors.

The Sultan in protecting the Vizir paves the way for his own ruin.

CLXXXI. When he hears the rebels, for this purpoſe, are marching with great ſpeed to *Conſtantinople*, the Sultan, to turn their leader from this rebellion, ſends to him, by *Silahdar Aga*, the ſeal of the Empire, and *Mahomet*'s ſtandard, flattering himſelf that *Siavus Paſha*, having obtained what he wanted, would not be ſo importunate for *Soliman Paſha*'s death, but would rather, by gentle perſuaſions, compoſe the tumults in the army. But *Siavus*, conſidering the authority conferred upon him would not be laſting, while his enemy, who had ſo great ſhare in the Sultan's affection, was alive, receives indeed the enſigns of the ſupreme power from *Silahdar Aga* with ſtrong declarations of ſubmiſſion; but withal informs the Sultan, it was not in his power to pacify the army, till thoſe perſons were executed, to whoſe negligence the calamities hitherto ſuffer'd, and the ruin of the moſt flouriſhing *Othman* Empire, were unanimouſly imputed by the ſoldiers; namely, the Vizir, *Tefterdar*, and *Giumrukchi* Baſhi*.

The Sultan confers the poſt of Vizir, on *Siavus*, who demands the heads of *Soliman* and many others.

CLXXXII. Upon *Silahdar Aga*'s return to *Conſtantinople*, the Sultan at laſt perceiving the deſign of this inſurrection, and making a virtue of neceſſity, ſacrifices *Soliman Paſha* to the reſentment of the incenſed army, and ſends his head to them by a *Chauſh**, informing them that the others, whoſe deaths they had de-

The Sultan orders the Vizir to be beheaded, and the reſt impriſoned.

Annotations.

(94) *Giumrukchi**, *Huſein Aga.*] What *Giumrukchi** is, I have before explained. This *Huſein Aga* was one of the richeſt men among the *Turks*, and in great credit and favour with Sultan *Mahomet*. Scarce a week paſſed, but the Sultan dined at his houſe. He had a houſe in the ſuburb *Pera*, called *Fyndykly*, almoſt oppoſite to the Emperor's palace, and ſeveral rooms belonging to it were built over the *Boſphorus*, at a great expence. Out of the windows of theſe chambers the Sultan uſed ſometimes to fiſh, and, in ſign of favour, ſend preſents of what he caught to his courtiers, by his chamberlains: if the preſent was ſent by a chamberlain, then one purſe was given him; but if it was brought by a *Silah*, or *Choadar**, five purſes was the leaſt that uſed to be given by him who received the preſent. This palace is now poſſeſſed by the heirs of *Huſein Aga*; but becauſe an order was made that it ſhould not be inhabited, the greateſt part of it lies in ruins.

manded

manded, were kept in priſon by the *Caimacan, Kioprili Muſtapha Paſha* (95), in order to extort from them a confeſſion of their accomplices, and where their treaſures were concealed.

Siavus urges the Sultan to put the reſt to death, which he obtains.

CLXXXIII. *Siavus Paſha* anſwers the meſſenger, that the army indeed returned the Sultan the higheſt thanks for inflicting a juſt puniſhment upon the Vizir; but required alſo the heads of all thoſe who had been proſcribed, and till then would not lay down their arms. He would therefore adviſe his majeſty not to diſturb the whole *Othman* Empire, and draw ſome fatal conſequence upon himſelf by an unſeaſonable clemency. But if the Sultan would follow this faithful advice, he hoped in a ſhort time to extinguiſh the whole rebellion, and lead back the army in peace to *Conſtantinople.* The Sultan granted this alſo to the ſoldiers; and though he had detained the accuſed perſons in priſon with the ſole view to reſcue them from an unjuſt death, and afterwards, upon a proper occaſion, puniſh the rebels; yet, that he might not be charged with omitting any thing to appeaſe the army, he orders, compelled by neceſſity, the heads of the *Teſterdar*, *Giumrukchi** *Baſhi*, and three others, to be ſtruck off, and ſending them to *Siavus Paſha*, commands the forces to ſtop at *Adrianople.*

The rebellious army inveighs warmly againſt *Siavus* himſelf.

CLXXXIV. *Siavus Paſha* finding, every thing, which the army had demanded of the Sultan, was complyed with, ſincerely endeavours on his part to perform his promiſes to the Sultan, and by various arts to detain the ſoldiers at *Adrianople.* But they, whoſe rebellion was more inflamed by the blood of the Vizir and other great men, cannot be diverted either by perſwaſions or threats from their purpoſe, but publickly call *Siavus Paſha* impious, perfidious, and treacherous, one, who had undertaken the protection of the army with no other view, than to ſieze the Vizirſhip by any methods right or wrong; and who now having gratified his ambition, was become of the Sultan's party, and ready to expoſe the ſoldiers to deſtruction. Not content with theſe reproaches, they force him in a manner to lead the troops to *Conſtantinople*, threatning, if he would not take upon him the command of the army, they would cut off his head, and chooſe another general, who would not only compleat their deſigns, but depoſe the Sultan himſelf, and advance in his room *Soliman*, a Prince eminent for piety and ſanctity.

The rebellious Vizir is received with great honour by the Sultan, and excuſes himſelf that he had the command of the army.

CLXXXV. The Sultan therefore receives with great honour the new Vizir, when he came with the army, and admitting him to a conference, ſhows him what great diſturbances the ſedition of the army had raiſed in the whole *Othman* empire, and made not only the citizens, but alſo the *Ulema* partakers of their crime, and admoniſhes him, that mindful of his promiſes, he would uſe his utmoſt efforts to appeaſe the tumults, and reſtore the empire to its former tranquillity. If this were effected, he would not only entirely forget what the Vizir had done againſt him, but confer upon him greater favours, than he could preſume to hope or demand. *Siavus Paſha* firſt excuſes himſelf to the Sultan, for having taken upon him the command of the army without conſulting him. He ſays the ſedition was not raiſed by him; but the army was ſo highly exaſperated by *Soliman*'s miſconduct and obſtinacy, that they ſeemed reſolved upon ſome deſperate deſign againſt the Empire. When he ſaw this, he thought it would be very ſerviceable to the Sultan and the *Othman* Empire, to accept the offered command of the army, leſt the inner provinces of the *Othmans* being deſtitute of defence ſhould lie open to the *Germans*, and that thoſe perſons might be reſtrained, who endeavoured to plunder or injure their countrymen. He had ſince uſed his utmoſt endeavours to appeaſe the

ANNOTATIONS.

(95) *Kioprili Muſtapha Paſha.*] Son of the great *Ahmed Paſha*, a man famous above all the reſt of the *Turks*, for holineſs of life, integrity, prudence, and courage. I think it unneceſſary to give a particular account of his great actions, becauſe they occur ſo often in the Hiſtory. He left three ſons, *Abdullah Paſha*, who was *Camaican* of *Conſtantinople* under Sultan *Muſtapha*; *Nuuman Paſha*, who has been Vizir under the preſent Emperor *Ahmed* III. and *Iſaad Effendi*, who is an Eccleſiaſtick, and aſpires to be a *Molah*.

commotions

commotions, and had reaſon to hope, if the Sultan had granted the firſt petition of the army, he ſhould have been able to extinguiſh the flame without much difficulty. But he was diſappointed in this expectation by the Sultan's fault, in delaying to ſatisfy the army's demands, till after the rebellion had taken too deep root in their minds. Indeed, when he had received the Sultan's command, he had tried all poſſible methods to prevent the ſoldiers from advancing to the royal city, but could not reſiſt their unanimous reſolution, which breathed nothing but fire and ſword. However, he would uſe all means to reſtrain the ſedition, and not value his own life, provided the Sultan remained on the throne happy and unſhaken.

Having ſworn fidelity, he is diſmiſſed by the Sultan, and endeavours to oppoſe the ſedition.

CLXXXVI. Having confirmed theſe promiſes by an oath, he is diſmiſſed by the Sultan, and to gain credit to his words, aſſoón as he is returned to his court, he ſends for the chief of the rebels, and repreſents to them, " the Sultan has now " paid half their due, and would ſend the reſt in a few days; he has, according " to the armies deſire, put to death the plunderers and betrayers of the empire, " and omitted nothing to ſatisfy their demands. But now it is to be conſidered, " how the ſoldiers, meditating a ſedition, may be appeaſed, and induced to return " due thanks to the beſt of Emperors. He is informed indeed, that ſome of " the conſpirators are plotting to depoſe the Sultan himſelf, but he cannot con- " ceive how any man of ſenſe could deviſe ſo flagrant an injury to a prince ſo pi- " ous and merciful, ſo illuſtrious for his victories, the father of his country and " armies, in return for his late favours, not only to the ſoldiers, but to the whole *Oth-* " *man* Empire. It is true, affairs for ſeveral years have been managed unſucceſsfully " againſt the *Germans* and *Venetians*, not through the ill conduct of the Sultan, " but of the Vizir and the officers of the army and treaſury; and the deity being " juſtly incenſed by the unreaſonable exactions of theſe plunderers, could not but " thus chaſtiſe both them and us. But ſuppoſing the Sultan himſelf to be the " occaſion of theſe misfortunes, and therefore to be depoſed, there cannot be found " any perſon of the *Aliothman* race worthy to ſucceed him. His ſons are not of " age, and unequal to the burden of the Empire in the preſent difficult times: " Both his brothers, eſpecially *Soliman*, are men accuſtomed to daily and nightly " devotions, but not to the hearing of the complaints of the citizens; are well " ſkilled in the laws, but not in arms; in a word, are ſaints, but not ſoldiers. " Their holy prayers offered from their cloſets may avail more than thouſands of " ſoldiers; but the diſorder'd ſtate of the *Othman* affairs requires not a Monk, " but a vigorous and warlike Emperor, ſuch as the preſent Sultan muſt be allowed " to be by all who reflect on his heroic actions, and his adminiſtration of the Em- " pire forty years with the higheſt applauſe. They ſhould therefore divert the " ſoldiers under their influence from ſuch deſigns, and not ſuffer the burden of " ſo great an Empire to be laid on a perſon unqualified for it." The Vizir probably would have prevailed upon the conſpirators, if they had not begun to ſuſpect his fidelity, when he ſo earneſtly endeavoured to detain the army at *Adrianople*.

The leaders of the rebellion declare the Vizir guilty of a breach of his oath.

CLXXXVII. Being confirmed in this ſuſpicion by what the Vizir had propoſed to them, they feign, whilſt in his preſence, a readineſs to perform what was required of them; but as ſoon as they are out of his palace, they meet in *Orta Jami* (96), which ſtands in the antient lodgings of the Janizaries, acquaint their companions with what they had heard from the Vizir; and publickly declaring he had broken his oath, and was ſecretly in the intereſt of *Mahomet*, adviſe the

ANNOTATIONS.

(96) *Orta Jami*,] a temple in the midſt of the Janizaries *Chambers* in which they meet to ſay their prayers; to conſult about any matter, or when they are obliged to preſent any requeſt to the Sultan: They often make uſe of the ſame place to excite one another to ſedition. And therefore when the Emperors are afraid of a rebellion, they chiefly obſerve what is doing in the *Orta Jami*, and if they perceive any commotions there, they endeavour to quell them in time.

reſt to take care of themſelves, and execute their deſigns, before they are circumvented by the artifices of the perfidious Vizir.

And break out into open rebellion.

CLXXXVIII. By this, like fire by oil, the flame of ſedition is increaſed. The Janizaries and all the reſt of the ſoldiery run armed in great bodies through the Streets, crying out, the Sultan, both unfortunate and indolent, ought to be depoſed, and *Soliman* advanced in his room, who by his prayers would appeaſe the divine indignation. They are ſoon after joined by the *Ulema*, partly of their own accord, and partly out of neceſſity; whom when the common people behold, every one thinking remiſſneſs at ſuch a time to be criminal, ſnatch up what weapons are at hand, and repair to the church of *Sancta Sophia*. There *Nakyb* (97) and *Sheïkh* (98) offer themſelves to the reſt as leaders and directors of the intended conſultation. But before any thing is propoſed, they order, in the name of the whole *Muſulman* Nation, the *Caimacan* of *Conſtantinople*, *Kioprili Muſtapha Paſha*, to be ſent for.

The *Sherif Sheïkh* of *Sophia* publickly perſuades the Sultan's depoſition.

CLXXXIX. When he, more out of fear of the ſeditious, than of his own accord, was come to the aſſembly, the *Sherif* of *Sophia* repreſents to them, in a long ſpeech, how many calamities the *Othman* Empire had ſuffered; how many caſtles and flouriſhing provinces, ſubdued by their anceſtors with ſo much labour and effuſion of blood, were loſt; and how many great misfortunes were ſtill to be expected, if the *Othman* government ſhould be continued in the hands of ſuch an Emperor, who took no care of the army and ſtate, but only of hawks and hounds, and ſuffered the treaſures, *Beytulmalimuſulman*, out of which the ſoldiers, who ſhed their blood for the propagation of the faith, and defence of the honour and bounds of the Empire, ought to be paid, to be devoured and waſted by robbers and eunuchs (99). After many other reproaches of this kind, directing his ſpeech to the *Caimacan*, he puts him in mind of the great ſervices done to the Empire by his anceſtors, the two celebrated Vizirs *Muhammed* and *Ahmed*, and admoniſhes him, as a diligent imitator of their example, to aſſiſt, with his great abilities, the *Othman* Empire in this exigence, and avert the impending danger.

The Sultan attempts to deſtroy his brothers, who are preſerved by *Boſtanji Baſhi*.

CXC. As he is going to urge more to this purpoſe, he is interrupted by a ſudden tumult in the church, and a report that *Shehzade* are in danger. For the Sultan, when he was informed the conſpirators were met in the church of St. *Sophia*, and having ſent for the *Caimacan*, were conſulting to depoſe him, ſeeing that, in this deſperate caſe, no other remedy could be applied but the death of his brothers, had ſent ſome of his chamberlains to diſpatch them. But *Boſtanji Baſhi* being acquainted with this affair by ſome courtiers, bribed by the Sultan's enemies, had ſurrounded the apartments of *Soliman* and *Ahmed* with a regiment of *Boſtanji*'s, and having repulſed the Sultan's chamberlains, informed the aſſembly of the danger the Sultan's brothers were in: the rebels, fired with this news, again apply themſelves to *Nakyb* and the *Sherif* of *Sophia*, and deſire them inſtantly to proclaim the depoſition of *Mahomet*, and declare *Soliman* Emperor; for there is no occaſion for further conſultation, ſince the Sultan's attempt upon the life of his

Annotations.

(97) *Nakyb*,] Properly *Nakyb Eſhref*, the *holy Overſeer*, the *Keeper* of *Sanjaki Sherif*, that is, of the *Holy Standard*, of which I have given an account. This Perſon is choſen by the Sultan from among the *Emirs*, or the deſcendants of *Mahomet*'s ſiſter, and is no way inferior in dignity to the *Mufti* himſelf. He alone hath power over all the *Emirs*, and, without his knowledge, even the Sultan cannot ſtrike an *Emir*, or do him the leaſt hurt. But, becauſe it would be dangerous to entruſt any one man long with ſo much power, the Sultan often changes them; but when they are once appointed, he cannot take their ſalary from them, but is obliged to pay it them as long as they live.

(98) *Sheïkh*] I have before ſaid, that *Sheïkh* is the prelate or head of a temple. Here it is only to be obſerved, that the *Sheïkh* of *Sancta Sophia* takes place of all other *Sheïkhs*.

(99) eunuchs] He means the chief Eunuch *Yuſuf aga*, who had ſo much authority at that time, that he alone ſeemed to govern the whole Empire.

brothers,

brothers, though other reaſons were wanting, affords a ſufficient ground for depoſing him. On the other hand, it is to be feared, if the execution of the deſign be delayed, their guards may be bribed, and the *Muſulman* nation, for want of lawful heirs, be obliged againſt their wills to acknowledge *Mahomet* Emperor.

The excellent advice of *Kioprili Ogli Muſtapha.*

CXCI. The inconſiderate multitude would perhaps by force have depoſed the Sultan, and even attempted his life, if the prudence and authority of the *Caimacan, Kioprili Ogli Muſtapha Paſha,* had not prevented it. For, perceiving what deſperate reſolutions the conſpirators had taken, and that they could not by any means be diverted from their purpoſe, he too that he might not, by an unſeaſonable oppoſition, render himſelf ſuſpected, pretends to approve of their opinion. Having thereby gained the favour of the people, he adviſes the aſſembly " not " to proceed in a tumultuous manner, or do any raſh thing, which might fix an " indelible infamy even upon their poſterity. The *Muſulman* nation has great " and juſt reaſons of complaint againſt their Emperor, for which it muſt be own- " ed he deſerves to be depoſed; but this ought to be done in ſuch a manner, " that both the honour of the *Othman* family may be preſerved, and care taken " that greater tumults may not ariſe, and utterly deſtroy the already tottering " Empire. There is no occaſion for haſte, ſince nothing is generally more de- " trimental to publick officers, and there is no fear of the life of *Shehzade,* " ſince they are carefully guarded by *Boſtanji Baſhi*; but it will be more agree- " able to the *Othman* honour and cuſtom, to ſend *Sheïkh Sherif* and *Nakyb* to " the Sultan, to declare him depoſed in the name of the *Ulema,* ſoldiery, and " the whole *Muſulman* nation, and deſire him, of his own accord, to leave the " palace, and reſign the Empire to his brother *Soliman.*"

They declare to the Sultan by their deputies that he was depoſed.

CXCII. This advice being approved, the whole aſſembly ſend *Nakyb* and *Sheïkh Sherif* with this fatal meſſage to the Sultan. At firſt they refuſe this office, but afterwards, for fear of the enraged multitude, they undertake it, and, trembling, proceed to execute the commands of the people. When they come to the Sultan, they firſt humbly deliver their commiſſion, then ask pardon for their boldneſs, becauſe the incenſed multitude had forced them, unwilling to take upon them this office, and adviſe him to ſubmit to the demands of the confederated army and people.

The heroic anſwer of the Sultan to the rebels.

CXCIII. Sultan *Mahomet* having heard the meſſengers with great tranquillity, ſays, " You tell me nothing new or unexpected; for I have long ſince found, " that the common people are corrupted by the *Ulema,* deſirous of a change, " and engaged by them in their rebellion. I could indeed at the firſt, if not " have extinguiſhed the flame, at leaſt have taken away the fuel of it, by baniſh- " ing you; but, truſting in the conſciouſneſs of having acted rightly, I choſe ra- " ther to commit the event to God, than to make my ſelf the arbiter of it. " For, from the ſeventh year of my age, through a courſe of fifty years, which " I have governed this Empire, I do not remember I have done any thing un- " juſt, or contrary to the precepts of the *Muſulman* law, or omitted any thing " which ſeemed conducive to the propagation of our law among infidels, or the " enlarging the bounds of the Empire. How many inteſtine commotions from " that time to this laſt war have I appeaſed? how many enemies both at home " and abroad have I defeated? how many noble victories and triumphs over the " infidels have I gained? how many Provinces and Kingdoms have I ſubjected " to the *Othman* yoke by my indefatigable labours and induſtry; and how in- " creaſed the number of Paſhalicks? The moſt warlike inhabitants of *Poland,* " *Tranſylvania,* and *Hungary,* whoſe valour has been often felt by our anceſ- " tors, not without loſs, partly voluntarily, and partly by force, have ſubmitted " to our Empire under my conduct, and promiſed to become tributary. The " *Venetians,* formerly lords of almoſt all the ſeas, under my adminiſtration have " been expelled the *White-Sea*; and *Candia,* the largeſt, ſtrongeſt, and moſt " flouriſhing of iſlands, ſubdued. Theſe cities, which ſeemed to reach almoſt to " heaven, *Cameniec, Candia, Vyvar,* partly by my ſelf, and partly by my ge- " nerals, have I wreſted from the Enemy, and with theſe bulwarks reſolved to

" guard,

" guard, from all hoſtile attacks, thoſe very perſons, who ſince elated with their " wealth gained during a long peace, are determined to dethrone me. By all theſe " things, when I ſeem to merit not the curſes of the people, but their applauſe and " prayers for my welfare, I cannot even gueſs at any other pretence for your and " their impious attempt, except the breach of the peace with the Emperor of *Ger-* " *many* before the expiration of the truce, and the four years ill ſucceſs of the " war under my adminiſtration. But if I ſeem to you to deſerve ſo grievous a " puniſhment for that fault, you do not perhaps conſider, that yourſelves firſt per- " ſuaded me to the war, and the Mufti, the head of your confederacy, by his " *Fetvah*, pronounced our arms to be juſt. By what right therefore do you im- " pute to me the ill ſucceſs occaſioned by the indolence of the ſoldiers, and the " negligence of the generals, and, whilſt you are unwilling to acknowledge " your miſconduct to be the cauſe of our misfortunes, accuſe your innocent Em- " peror. It is certain, they are not mine, but the peoples crimes, which have " raiſed God's indignation againſt the *Muſulmans*, deſtroyed ſo many forces, and " delivered up ſo many cities and provinces to the enemy. When the divine " wrath might have been appeaſed by fervent tears, frequent prayers, purity, and " goodneſs, by your inſtigation, who ought to have been the teachers and guardians " of the laws, the people contemning the divine precepts, the prophetic ora- " cles, and the honour of the *Aliothman* name, preſume to diſturb my old age, " to trample upon my reputation, and to bring deſtruction upon the whole Em- " pire. To prevent this, what have I not done? what conceſſions have I not " made to the ſoldiers? did they demand their pay? I ſold all my jewels, and " emptied my treaſury, to pay them to a farthing. Did they require the heads " of my miniſters, who ſerved me and the Empire faithfully? even theſe I ſacri- " ficed to their fury. Did they inſiſt that *Siavus Paſha*, though the partner and " head of their conſpiracy, and the firſt author of the commotions, ſhould be " made Vizir? This alſo I granted, to cut off all pretence of complaint againſt " me. Did they deſire a man neceſſitous, and infamous for rapine, and other " crimes, to be appointed Paſha, I ſubmitted to it, though he was deſtitute of all " virtues. What is the offence therefore by which I have raiſed the reſentments " of the people, the army, the *Ulema*, and all the other orders of the nation, ſo " highly againſt me, that they ſhould entirely forget the former ſervices which " I have done them, and endeavour to remove me, like a worthleſs man, from " my father's throne. But though I know the people, by your authority, are " too deeply engaged and confirmed in their wicked deſign, to be brought to " repent and reform their conduct; yet I know the righteous God will prove " my avenger, and ſeverely puniſh the corrupted people for the injury now " offered me."

The inſolent behaviour of *Nakyb*.

CXCIV. *Nakyb*, unmoved with the Sultan's ſpeech, uſes ſtill greater inſolence towards him, and anſwers, without any ſenſe of modeſty, that he was not ſent by the people to hear his apology, but to command him, in the name of the whole *Muſulman* aſſembly, to quit the throne. If therefore he was deſirous to preſerve his honour and life, he ſhould, of his own accord, reſign the government to his brother *Soliman*; but if he oppoſed the will of the whole city, the aſſembly would notwithſtanding execute their reſolutions. *Mahomet*, hearing this, ſubmits to neceſſity, and ſays to the meſſengers, " ſince I ſee the divine indig- " nation, raiſed by the ſins of the *Muſulmans*, diſcharged on my head, go and " tell my brother, that God's decree is declared by the mouth of the people, " and he is appointed governor of the *Aliothman* Empire.

Sultun *Mahomet* is depoſed. H. 1099. A. C. 1688.

CXCV. Sultan *Mahomet*, having ſaid this on the third of the month *Muharrem*, of the year 1099, reſigns the imperial ſceptre; and after this misfortune, for five years, a thing very uncommon, lives cloſely confined in his apartment, and at laſt, in the month *Jemaziul evvel*, of the year 1104, departs out of this world. He lived fifty-two, and reigned forty years, five months, and ſixteen days. He left, by different wives, ſeven ſons, two of whom, *Muſtapha* and *Ahmed*, were advanced to the Empire: the reſt died in their infancy.

CXCVI. He

CXCVI. He was a Prince eminent for juſtice and warlike abilities, of great clemency, and very happy, except the laſt four years. There was but one thing which his enemies could reproach him with, namely, his immoderate love of hunting in the latter years of his reign, to the neglect of the care of his Empire. He is reported by ſome to have been poiſoned by his brother, Sultan *Ahmed*, at the inſtigation of the Vizir *Arabaji Ali Paſha*; who deſired that certain great men ſhould be put to death, and meeting, by *Mahomet*'s advice, with a repulſe from Sultan *Ahmed*, ſought revenge, and ſuborned *Munejin Baſhi* (100), to foretell, from the ſtars, that *Mahomet*, having depoſed his brother, would reaſcend the throne; by which means he induced Sultan *Ahmed* to haſten his death by poiſon. But, beſides that it is uſual at *Conſtantinople*, upon the deceaſe of all the Emperors, to ſpread among the vulgar a rumour of their being poiſoned, it is univerſally known that *Mahomet*, before he was depoſed, was continually troubled with the gout in his hands and feet; to which was added the hypochondraick diſtemper, occaſioned by melancholy during his five years confinement, by which all his vital ſpirits were at laſt exhauſted. *Mahomet's character and death.*

ANNOTATIONS.

(100) *Munejin Baſhi*,] the chief Aſtrologer. There are four officers in the inner *Othman* court, that are reckoned to be eccleſiaſtics, and if they leave the palace, are to be a *Cadiulaſker* or *Mollah* of *Conſtantinople*. Namely, 1. *Hoje*, or the Emperor's preceptor. 2. *Hekim Effendi*, the chief phyſician. 3. *Munejin Baſhi*. 4. *Jerrah Baſhi*, the chief ſurgeon.

The End of the Reign of MAHOMET IV.



The REIGN of
SOLIMAN II.
Twentieth EMPEROR of the *TURKS*.

BOOK IV. CHAP. II.

Sultan *Soliman* is obliged to aſcend the imperial throne.

I. SULTAN *Mahomet* being depoſed, *Boſtanji Baſhi* (1) firſt goes to *Soliman*, ſtill confined in his chamber, and, proſtrating himſelf to the ground, pays the obeyſance due to the Emperor, and deſires him to come forth and aſcend the *Aliothman* throne, vacant by his brother's depoſition, and offered him by the whole *Muſulman* nation. *Soliman*, contrary to the expectation of all, is extremely grieved at this meſſage, and ſays, "Why, in the name of the immortal God, do you endeavour to diſturb my tranquillity? Suffer me, I entreat you, to paſs in peace, in my cell, the few days I have to live, and let my brother rule the *Othman* Empire; for he was born to rule, but I to the ſtudy of eternal life." *Boſtanji Baſhi* at firſt is amazed at theſe words, but, recovering himſelf, continues to preſs the Prince, alledging, the Vizirs, *Ulema*, Nobles, and the whole People, declare him Emperor; and that their reſolution could not be altered, nor Sultan *Mahomet* be reſtored, without the greateſt detriment to the Empire. *Soliman*, ſtill in ſuſpence, ſays, he owed too great a reverence to his brother, to take poſſeſſion of his throne, which he had undoubtedly left with reluctance.

ANNOTATIONS.

(1) *Boſtanji Baſhi*] the chief of the *Boſtanji*, and Keeper of the Emperor's palaces. There are two of this name in the *Othman* Empire; one at *Conſtantinople*, and the other at *Adrianople*, becauſe the *Othman* Emperors have palaces in both thoſe cities. And though ſince the time of Sultan *Mahomet Fatih*, the Emperors have choſen *Conſtantinople* for the royal ſeat of the whole Empire, yet they often honour with their preſence the former metropolis of the growing *Othman* dominion. Theſe two *Boſtanji Baſhi's* are equal in honour and rank, but not in juriſdiction and revenues. He at *Adrianople* has nothing entruſted to his care but the Emperor's palace at *Adrianople*, and the charge of the Sultan's Sons, whenever he reſides in that place: but the other at *Conſtantinople* has moreover full juriſdiction over all the ſea-coaſts, from the mouth of the *Danube* to *Mount Athos*. Whenever the Emperor goes in his barge, his buſineſs is, either to go before the Sultan in his boat, and clear the way, or elſe to ſteer the Sultan's barge. He muſt know all the ſea-coaſt, and the buildings ſtanding thereon, and be able to anſwer any queſtions made him by the Sultan, concerning them or their owners; and as they are almoſt without number, nobody, but what has been a common *Boſtanji*, is qualified to bear that office. When the Sultan comes into his barge, he holds him under the arm, and is for that reaſon ranked among the *Coltuk* Vizirs (of which I ſhall give an account below) and cannot be diſmiſſed from his office but with three *Tugs*.



A. Du. Bosc. Sculp.

Soliman, II.

Twentieth EMPEROR of ye TURKS,

in the Year 1687.

From an Original in the Seraglio.

" II. I would come forth (continues he) but am afraid of my brother." At laſt *Boſtanji Baſhi*, impatient of delay, ſays, " You muſt give way, moſt reſplen- " dent Emperor, to the entreaties and wiſhes of the *Muſulman* people:" and with theſe words forces him, as it were, out of the chamber, and leads him to the throne. When he came to the room where the throne uſed to be placed, he firſt, not without ſigns of fear, deſires *Boſtanji Baſhi* and the door-keepers to take care, leſt his brother ſhould be within, ſince he dreaded to appear in his preſence. Being aſſured his brother was removed to another apartment, he at laſt mounts the throne, and is ſaluted Emperor by all the courtiers.

Tho' declared Sultan, he is ſtill apprehenſive of his brother.

III. The ceremony being performed, he immediately leaps from the throne, as from an impure place, and demands *Abdeſt*, that is, water to cleanſe his hands, head, and feet. This being brought, he defers returning to the throne, and when the courtiers preſs him to it, he puts his finger to his mouth, and enjoins them ſilence (2). At laſt, notwithſtanding his reluctance, he is again ſeated in the throne, and, according to cuſtom, admits the *Ulema* and Nobles to kiſs his robe.

He abhors the the throne as an impure place; at laſt, with reluctance, admits the nobles to to kiſs his robe.

IV. He confirms the Vizir, *Siavus Paſha*, in his poſt, and having preſented him with an ermin veſt, commands him to diſcharge the duties of his office faithfully, and to the utmoſt of his power compoſe the ſedition of the army and people.

He confirms the Vizir in his poſt.

V. Upon *Siavus Paſha's* return to his palace, the *Buluk Agalari* (3) firſt reverence him as Vizir, but afterwards demand their pay, and a new *Bachſhiſh* (4), which

The rebellion again breaks out againſt the Vizir.

Annotations.

(2) ſilence]] the *Turks* ſuperſtitiouſly obſerve what their new Sultans, when they firſt mount the throne, ſay, aſk, or command; and even with what action they begin their reign, and from thence gueſs at the Sultan's inclination, future actions and government, and very often are right in their conjectures. Certainly, as they inferred from *Soliman's* putting his finger to his mouth, and enjoining ſilence, that he would perform nothing memorable, ſo it accordingly happened.

(3) *Buluk Agalari*,] the commanders of the regiments of the Janizaries, and the ſuperior officers that are made from amongſt them, as *Baſhbuluk Baſhi*, *Kiehaieri*, *Mahzur Aga*, *Sampſonji Baſhi*, *Zagarji*, *Baſhi*, and *Kulkiehaſi*, are all called by one common name of *Buluk Agalari*. All the regiments alſo of the *Spahi's* are named *Buluk*, and their officers *Buluk Agalari*.

(4) *Bachſhiſh*.] This word denotes a gift beſtowed out of mere kindneſs, but a cuſtomary gift, which cannot be reckoned alms. When, upon the death or depoſition of their predeceſſor, the Sultans firſt mount the throne, they give a *Bachſhiſh* to all the choſen troops that are at that time at *Conſtantinople*, except thoſe belonging to the *Baſha's*, and this is called *julus akcheſi* *, the money of the new or of the renewed Empire. There are given to each Janizary twenty *Leonines*, and to every *Spahi* twenty-five; and if the payment is refuſed or deferred, they may demand them as a debt: nay, the ſoldiers have often given up to the Sultans, when they were in ſtreights, one or two *Kyſt*, or three months pay; but I never heard that they ever remitted the *julus Bachſhiſh*. This was firſt introduced into the *Othman* Empire by *Soliman Canuni*, the author of all the regulations in that ſtate. It ſeems indeed, at firſt ſight, to be an injury to the Empire, becauſe the hope of obtaining the *Bachſhiſh* is a perpetual cauſe of ſedition in the greedy ſoldiers; and it has already been found by experience, that moſt of the rebellions and depoſitions of the Sultans, have been raiſed and carried on by nothing ſo much as this, that the Janizaries, eager for a change in the government, have been, allured by the expectation of this *Bachſhiſh*, to join in conſpiracies with the Sultan's enemies. But whoever ſhall attentively conſider the end of this law, and the legiſlator's deſign, will not be able ſufficiently to admire his divine prudence, and conſummate knowledge in politics. For being willing ſo to ſettle the Empire, as that it might not be expoſed to any injuries from without, nor convulſions from within; and withal fearing leſt his ſucceſſors, blinded with the abſolute power they had over their ſubjects, ſhould, by pride, tyranny, and other vices, diſperſe what he had been gathering together; he bound them by ſuch a law, as might induce them to preſerve the imperial dignity, and at the ſame time deter them from evil, for fear of diſturbances, if the love of virtue was not ſufficient to engage them thereto. For he foreſaw, that neceſſity would oblige them to take particular care, that nothing unjuſt or tyrannical ſhould be committed within their dominions, in order to take off from the malecontents, allured by a reward to rebellion, the leaſt occaſion of finding fault with any of the Emperor's actions: and, by that means, the ſagacious ſoldiers keeping

which uſed to be given to the ſoldiers as a *julus*, or the beginning of a new reign. The Vizir ſeeing nothing remaining but catalogues either in the foreign or domeſtic treaſury, amuſes the officers for ſome time with words, and then endeavours to ſeparate the chief authors of the diſturbances from the reſt of the conſpirators, under the pretence of promoting them, and to ſend them to cities at a great diſtance. By this conduct, the hatred conceived by the ſoldiers againſt the Vizir, when he attempted to confirm Sultan *Mahomet* in the throne, is revived. And therefore aſſembling in the *Orta Jami*, they take arms, and in companies run through the ſtreets, crying out, the Vizir ought to be put to death as an enemy of Sultan *Soliman*, a deſerter, and a violator of his promiſes.

The rebels kill the Vizir in his palace.

VI. The Vizir, hearing of their aſſembling, and ſuſpecting the caſe, retired with his officers to his palace, and, ſhutting the gates, reſolved to die fighting. Soon after the ſeditious approach, ſurround the palace, and cry out for the gates to be opened, ſince they had ſomething to impart to the Vizir. *Siavus Paſha*, being aſſured of their deſigns, denies them entrance, and, as they attempt to break open the gates, repels them with the arms he had found by chance in the palace, and kills about twenty Janizaries. The ſoldiers, more enraged by the death of their companions, ruſh with their whole force upon the gates, and, breaking them open, enter the palace. The Vizir ſhoots ſeveral with arrows from his chamber, which was oppoſite to the gate: his officers, about an hundred in number, with their arms prevent the rebels from aſcending, and force them into the *Divanchane* (5); and when they wanted arrows, with drawn ſwords they ſtoutly

ANNOTATIONS.

keeping a watchful eye over the publick corruptions, out of a deſire of gain, would give prudent governors to the ſtate, who ſhould be ſenſible, that, upon the leaſt abuſe of their power, they were liable to be deprived of the ſame.

(5) *Divanchane*,] the *Houſe of Judgment*, or the place where the people's complaints are heard. There is upon the ſecond floor of the Vizir's palace a very large ſpace, which has walls on three ſides of it; but the fourth ſide, where ſtands the ſtair-caſe, is ſupported by pillars; and it is ſo contrived, that the pleaders may be the better heard, and more light let in; and thoſe who ſtand upon the ſtairs hear what is done above. In the middle of the wall, facing the entry, is an arch made, in the upper part whereof is written, in golden letters, the confeſſion of the *Mahometan Faith*, which I have ſo often mentioned. Under it is a ſeat placed for the Vizir, in which he ſits after the *European* manner, with his legs hanging down. On the ſouth wall there is a lamp painted, which is a ſign of a *Mihrab*, or altar, towards which the *Turks* are to turn their faces when they ſay their prayers. For the contending parties being often hindered from repairing to a *Jami*, to ſay the *Namaz* at the uſual time, while they are waiting for the iſſue of their cauſe, that ſign was invented for their conveniency, that nothing may hinder them, upon the cryer's notice, from ſaying their prayers, even in the midſt of all the noiſe that is made in the place. Now the form of judicial proceedings among the *Turks*, is in this manner. Four times every week, namely, on *Fridays*, *Saturdays*, *Mondays*, and *Wedneſdays*, the Vizir is obliged to appear in the *Divan*, and adminiſter juſtice to the people, unleſs he be hindered by very important affairs, which ſeldom happens. But if he is hindered, the *Chauſh* Baſhi* ſupplies his place. *Sundays* and *Tueſdays* are ſet apart for the Sultan's *Divan*, or *Galibe Divan*. *Thurſdays* are days of reſt, from whence they are called *datil Giuni*. The Vizir has for aſſiſtants, on *Fridays* both the *Kaziulaſkiers*, the *Anatolian* on his left hand, and the *Rumelian* on his right; the former ſitting only as hearer, and the latter as judge: on *Saturdays*, *Galata Mollaſi*, or the judge of *Pera*: on *Mondays*, *Eiub Mollaſi* and *Iſkiuder Mollaſi*: on *Wedneſdays*, *Iſtambol Effendiſi*. Before they come, both the parties are placed by the *Chauſh* Baſhi* in two rows, with a *Chauſh** as a guard, and are ordered to wait for the Vizir's coming, holding their *Arzuhal* before them. When the Vizir is come, and has commanded the gold cloth, called *Eiſhkir*, on which he writes, to be ſpread, the firſt ſuitor on the left hand gives his petition to his *Chauſh**: The *Chauſh** preſents it to the *Chauſh* Baſhi*, or other of his officers, ſuch as are *Chauſhlar* Katibi*, and *Chauſhlar* emini*, and this gives it to *Buiuk Teſhkiereji*, who ſtands on the Vizir's left ſide. The *Teſhkiereji* reads the *Arzuhal* with a loud voice, after which both parties are publickly heard. The reaſons being examined on both ſides, the aſſeſſors, whoever they are, ſtand up, and briefly ſumming up the whole matter, declare what ſentence ought,

ſtoutly defend their maſter. A warm and bloody conflict enſues, above an hundred and fifty of the conſpirators are killed upon the ſtairs, and as many wounded; but at laſt number overcomes valour, and many of the Vizir's party are ſlain, the reſt fly to the top of the houſe, and from thence throw themſelves into the ſtreet. His people being diſperſed, the Vizir again retires to his chamber, and in the door, with his ſword, kills twelve Janizaries; but at laſt, rather wearied with conquering, than conquered himſelf, he is beat down and killed by the ſoldiers, who cut his body in pieces, and throw them out of the windows into the ſtreet.

VII. After this, excited by a rage unheard of among the *Turks*, they break into the women's apartment, and, cutting the noſes, hands and feet of the Vizir's wife (6) and ſiſter, drag them naked through the ſtreets, and commit other execrable crimes upon the ſlaves and female-ſervants. The Vizir's family being deſtroyed, they rove, like ravenous wolves, through the city, and kill and plunder all they meet, as if partners with the Vizir in his guilt. A dreadful face of things appears, and the whole city would have been ruined, if the *Ulema*, firſt authors of the tumult, had not compoſed it: for they, perceiving the danger, immediately aſſemble at the imperial palace, and there diſplay *Mahomet's Sanjaki Sherif**, and, by the cryers, proclaim that all *Muſulmans*, who would not be eſteemed infidels, ſhould meet under that ſtandard. The citizens and inhabitants of *Conſtantinople* firſt haſten thither; and then the Janizaries, that they might not appear rebels, and regardleſs of the ſtandard of their prophet, lay down their arms, and ſubmit to it, crying out, they had armed, not againſt the Sultan, but his perfidious enemy, the Vizir, whom they had puniſhed; and therefore were now ready to do whatever the Sultan ſhould think proper, ſince they had given him power of life and death over them.

With unheard of cruelty they fall upon his women, and would have plundered the city, if they had not been prevented by the *Ulema*.

* Holy ſtandard.

VIII. The tumult being thus appeaſed, *Coja Iſmail Paſha* (7) is appointed Vizir, and the rebels return to their quarters. But this calm laſted not long; for a few days after the Sultan commands the Vizir to endeavour to ſeize privately the leaders of the rebellion, and put them to death. While the Vizir is attempting this with great earneſtneſs, the Janizaries again take arms, and calling an aſſembly in *Orta Jami*, threaten deſtruction to both the Sultan and Vizir.

Coja Iſmail Paſha made Vizir; but a ſedition again breaking out, he is deprived of his poſt.

ANNOTATIONS.

ought, according to the divine judgment, to be paſſed; which, if the Vizir approves of, the *Teſhkiereji* ſets his hand in the upper vacant place of the *Arzuhal*, and the Vizir confirms the ſentence, by ſubſcribing the word *Sah* (certain:) But when the Vizir doubts of the juſtice of it, he hears the cauſe a ſecond time, and if he finds that the aſſeſſor has wilfully given a wrong judgment, he orders the parties a *Hujjet*, or copy of the ſentence, according to his own opinion. But in ſuch a caſe, the aſſeſſors very earneſtly maintain the juſtice of their opinion, as they not only may, but alſo are obliged to do; becauſe if a judge among the *Turks* has once been found guilty of injuſtice, he can neither keep his place, nor ever expect to get another. While theſe things are doing on the left, the firſt man on the right-hand-row delivers his *Arzuhal* by the fore-mentioned perſons to the *Kiuchuk* Teſhkiereji*, who firſt runs it over, that he may not be at a ſtand when he comes to read it; and as ſoon as the cauſe in hand is diſpatched, then he reads it aloud. And thus they proceed till all the cauſes are heard: nor can the *Divan* riſe till night comes, or there are no more cauſes to hear. In the ſame place the *Spahi* alſo receive their pay in the Vizir's preſence: but the Janizaries have their ſalary paid them in the *Galibe Divan*, or the Emperor's court, in purſes; and theſe they carry to the *Kulkiehaia*, who divides it among the troops, according to every one's allowance.

(6) Vizir's wife,] ſhe was the daughter of the great and famous Vizir, *Kioprili Ahmed Paſha*, and ſiſter of *Kioprili Muſtapha Paſha*, who ſhortly after retook *Belgrade* from the *Germans*. The cruelty exerciſed on theſe by the enraged ſoldiers, turned more to their infamy than the rebellion it ſelf, and the death of the innocent Vizir.

(7) *Coja Iſmail Paſha*,] *Old Iſmail Paſha*. He was at that time Aga of the Janizaries, and that the commotions might be the more eaſily appeaſed, and the Janizaries pacified with leſs trouble, he was made Vizir; but upon their ſecond rebellion, he was, at the perſuaſion of *Kioprili Muſtapha Paſha*, delivered up as a ſacrifice to them, and baniſhed to *Rhodes*.

The former, perceiving the ſtorm would fall upon his head, by the advice of *Kioprili Muſtapha Paſha*, throws the whole blame upon the Vizir (8) ſpreading a report that the Vizir, by his own authority, without the Sultan's knowledge or command, had made that attempt.

Tekkiurdaghy Muſtapha Paſha made Vizir in his room.

IX. And to gain credit to his words, he deprives him of his poſt, and baniſhes him to *Rhodes*, appointing *Tekkiurdaghy Muſtapha Paſha* Vizir in his room. Theſe flames in the capital ſpread their fatal effects alſo into the reſt of the provinces.

Egen Paſha rebels in *Rumelia*; and *Gieduk Paſha* in *Aſia*.

X. In *Rumelia*, *Egen Oſman Paſha* (9), hearing *Mahomet* was depoſed, and ſucceeded by *Soliman*, aſſembles a conſiderable body of *Spahis*, and engages them to ſend, with one conſent, an *Arzuhal* to the Vizir, and demand the *Bachſhiſhi Julus* due to them. The Vizir pretending inability, and anſwering that the payment was to be delayed for ſome time, they raiſe what was due to them upon the inhabitants of *Rumelia*, and under that pretence plunder all *Bulgaria* as far as *Sophia*. In *Aſia*, *Gieduk Paſha* inſpires his troops with ſeditious deſigns, and being aſſiſted with ſeveral thouſand *Freebooters*, threatens to attack *Conſtantinople* it ſelf. Not content with this, having plundered and ſubdued all the provinces of the *Anadol Beglerbeglic*, he marches his army to *Iſmid Giechid** (10), and prepares to beſiege *Chryſopolis*, which he thought would be more eaſy to take, becauſe the Janizaries ſeemed more ſollicitous about their domeſtic than foreign enemies, and ſuch as were equal to themſelves in guilt.

The Janizaries laying aſide their rebellious deſigns, defeat the rebel *Gieduk*.

XI. But the Janizaries laying aſide their rage, in the night before *Chryſopolis* was to be attacked, paſs over, and ſurround the city with trenches,

ANNOTATIONS.

(8) blame upon the Vizir] That ſupreme, and ſometimes almoſt unlimited authority over the whole Empire, which the Sultans are wont to grant to the Vizirs, might indeed be attended with very dangerous conſequences in other ſtates; but it is the chief, if not the only ſupport of the *Othman* Empire. For, beſides that it is in the Sultan's power to cut off the Vizir whenever he pleaſes, unleſs his power has got too deep a root by long poſſeſſion: what chiefly hinders the Vizirs from raiſing commotions is, that they are ſenſible they never will eſtabliſh their fortune by the Sultan's depoſition. And they can never place ſo ſacred a diadem upon their own heads, by reaſon of the ſingular veneration the *Turks* have for the *Othman* race; nor promiſe to themſelves the perpetual favor of the Sultan's ſucceſſor, who never will place his confidence in a man that has been treacherous to his predeceſſor. When troubles ariſe, this is the only ſhield whereby the Sultans can defend themſelves againſt the complaints and murmurs of the people, namely, by throwing the whole blame of the ill management of affairs upon the Vizir, and ſacrificing him to the enraged multitude. That remedy has been ſeldom known to fail, nay, would never fail, did not the Sultans ſometimes, out of too great a love for the Vizirs, neglect to puniſh them, and ſoften the diſcontented people by other proper lenitives. For many conſiderate perſons think, the *Turks* would never have proceeded ſo far as to depoſe Sultan *Mahomet* IV. a Prince famous for his long reign and many victories, had he not been too much bent to protect *Aineji Soliman Paſha*, (who had, according to the *Turkiſh* cuſtoms, forfeited his head, becauſe the Imperialiſts had in 1686 taken *Buda*, whilſt he was looking on, and defeated him near *Siclos*) and not put him to death till affairs were in a deſperate condition: neither would *Muſtapha* have been turned out, had he but delivered *Rami Mahemed Paſha* and the *Mufti*, with their ſons, into the rebels hands.

(9) *Egen Oſman Paſha*,] a man noted for his robberies in *Aſia*. He was at firſt appointed Baſha in the neighbourhood of *Cazdaghy*, with two horſe-tails; and when the *Othman* Empire was miſerably diſtreſſed both within and without, he plundered all the adjacent provinces with the troops under his command, which were reckoned the ſtouteſt in all *Aſia*; nay, he threatned to deſtroy *Iſkinder*, and even the royal city: but at laſt being reconciled to Sultan *Soliman*, and having obtained his pardon, he brought with him above a thouſand *Freebooters* againſt the *Germans*; and yet he was put to death as ſoon as he came to *Conſtantinople*.

(10) *Izmid Giechid**,] ſo is the gulph of *Nicomedia* called, that reaches from the *Propontis* to the *Euxine Sea*. The name of *Giechid**, that is, *Paſſage*, was given to it, becauſe the way leading from *Aſia* to *Conſtantinople* lies near that gulph.

upon which *Gieduk Paſha* retires with his party, and is ſoon after defeated by the bravery of the *Othman* army.

XII. While the whole *Aliothman* Empire is thus ſhaken by inteſtine commotions, the imperial army ſubdues the moſt formidable bulwarks of *Hungary*. *Agria*, the ſtrongeſt fortreſs of *Upper-Hungary*, after four months cloſe ſiege, is obliged by famine, to ſurrender to the Imperialiſts on the 20th of the month *Muharrem* of the year 1099. The ſame fate befalls *Mongat*, a caſtle almoſt impregnable in *Upper Hungary*, which had been ſome years before not only fortified by *Tekeli* with a ſtrong garriſon and new works, but alſo made by him the repoſitory of his wife, treaſures, and records. He being ſiezed as I have related, and *Caſſovia* loſt, his wife, the heroine of our age, had aſſembled there what forces ſhe could, and ſtored the place with plenty of proviſion, in hopes to defend it till the war ſhould be finiſhed, or the *Turkiſh* army march to her relief.

Agria and other cities of *Hungary* ſurrendered to the Imperialiſts. H. 1099. A. C. 1688.

XIII. After the *Turkiſh* forces were driven out of the neighbourhood, Count *Terzi* in the year 1098, had attempted likewiſe to ſubdue their caſtle, and for ſeveral months aſſaulted it with cannon and bombs. But finding it ineffectual, on account of the heroic valour and ſingular firmneſs of that Lady, (who deſerved commendation, if ſhe had exerted her great qualities in defence of her country) he had blocked up the caſtle at a diſtance, and cut off all proviſion to ſuch a degree, that *Tekeli*'s Princeſs, conquered rather by famine than the enemy's ſword, on the 14th of the month *Rebiul evvel*, of the year 1699 *, ſurrendred herſelf and the caſtle to the mercy of the Emperor.

The Imperialiſts having taken *Mingat*, carry away *Tekeli*'s wife priſoner.

XIV. When the accounts of theſe misfortunes are brought to *Conſtantinople*, they again inſpire the common people and ſoldiers with ſeditious purpoſes. They had been in hopes, that ſince Sultan *Mahomet*, author of the unjuſt war was depoſed, and the government conferred upon *Soliman*, a Prince, as they imagined, of great ſanctity, that the divine wrath would be appeaſed, and the enemies repelled, who ſeemed to threaten the inner provinces of the Empire. When they found themſelves deceived in their expectation, they throw libels into the Jami and Divan, containing reproaches againſt the Sultan's negligence, and other devices both in proſe and verſe, by which not only the Vizir and Nobles, but the Sultan himſelf was ſharply ſatyrized. The Vizir very carefully watches theſe things, orders a guard day and night to paſs through the city, prevents nightly aſſemblies, in which he knew ſuch weapons were generally contrived, and ſiezes ſome perſons, who had unwarily uttered, in publick, ſatyrical expreſſions, but not to add oyl to the flames, he diſmiſſed them without puniſhment.

The reſtleſs diſpoſition of the *Turks* attempts a new rebellion.

XV. At laſt, the Sultan's natural timorouſneſs produces what courage could ſcarce have done, the beſt remedy for this evil. For *Soliman*, prompted by his fear, reſolves to leave *Conſtantinople*, and withdraw from the authors of the ſedition, which deſign being approved, under pretence of changing the air, he removes to *Adrianople* with his nobles and whole court. Indeed the people of *Conſtantinople* ſeemed to have cauſe to complain of the ill adminiſtration of affairs, though they did not impute it to the proper perſons. For how much the treaſury was exhauſted, and to how great a neceſſity that opulent Empire was reduced, evidently appeared from what happened in that journey. For when the Sultan was juſt ready to depart, the maſter of the horſe comes to him, and tells him, there are not in the ſtables ſo many horſes, mules, and camels, as were neceſſary for the whole court. The Sultan, as he was of a mild temper, orders what was wanted to be hired, and the money to be paid by the *Teſterdar*. He being ſent for, and declaring, there was not ſo much money in the treaſury, *Soliman* commands the gold and ſilver veſſels and jewels to be ſold in the publick market, and with the money his neceſſities to be ſupplied. Thus with difficulty he departs from *Conſtantinople* upon hired horſes and chariots, and by this means prevents the ſedition juſt ready to break out.

The fearfulneſs of the Sultan appeaſes the ſedition, when even fortitude would ſcarce have had that effect.

He goes to *Adrianople*, from whence he ſends ambaſſadors to the Emperor to deſire peace.

XVI. When he is come to *Adrianople*, he pretends to apply himſelf wholly to the care of the war, but as the law of the *Koran* and ſuperſtitious devotions were much more agreeable to him, than arms and ſoldiers, he ſends *Zuulficar Effendi*

Effendi (11), clerk of the Janizaries, and *Alexander Maurocordatos* (12) interpreter of the *Divan*, ambaſſadors to the Emperor of *Germany*, under pretence of

ANNOTATIONS.

(11) *Zuulficar Effendi*] A native of *Conſtantinople*, who was in great reputation at the *Othman* court on account of his learning. Beſides his perſonal virtues, the place of *Yengicheri* Effendiſi* or Clerk of the Janizaries, which he held, rendered him conſiderable at court. That officer's buſineſs is, to keep all the liſts of the Janizaries, to give each of them a Teſtimonium ſubſcribed with his own hand, to call them all by name to receive their pay, and in ſhort to confirm whatever is tranſacted between the Janizaries, by ſetting his name thereto, by which means it is incredible what vaſt riches he can acquire by lawful and unlawful ways. For, beſides his Salary, which is pretty large, he receives conſiderable preſents from the Janizary-officers whenever they are promoted, and that oftener happens amongſt them than any where elſe, partly by reaſon of the great number of officers in that body, and alſo from the frequent changes of the Aga of the Janizaries; for it is the cuſtom every where in *Turkey*, not to appear before any Clerk without a preſent. Moreover, when the Janizaries receive their pay, he gives in the *Puſula* (or Note containing each Janizary's name, which all of them are obliged to have,) of many that are dead or abſent, and by that means gets their pay for himſelf: Not to mention other ways of inriching himſelf, in which no people are equal to the *Turks* for invention. He left one ſon, *Oſman aga*, who after the death of *Daltaban*, was, by the intereſt of *Maurocordatus*, promoted to the place of *Kiehaia*.

(12) *Maurocordatus*] A man ſo well known to all *Europe*, that there is no occaſion to give a long hiſtory of his life: however for the ſake of the curious I ſhall add ſomething concerning his pedigree, of which there are only uncertain accounts. In the reign of *Murad* IV. famous for the taking of *Bagdad*, there lived at *Conſtantinople*, a very rich *Greek*, known by his regiſtred name of σκαρλάτος, *(Scarlatos)* who was *Sorguj*, or purveyor to the court for ſheep and oxen. That employment is commonly given to ſome *Greek*, becauſe they can more eaſily buy from the *Chriſtians*, the ſheep and oxen that are to ſupply the Sultan's and the Janizaries kitchins. Having by that buſineſs raiſed a very large fortune, he began to be known, and to have ſome intereſt at court, as is very eaſy for rich people. There was at that time a great enmity between *Baſilius* Prince of *Moldavia* and *Matthew* Prince of *Walachia*, each endeavouring to thruſt the other out of his reſpective Principality; but becauſe they were both rich and powerful at court, they hurt only their own treaſures. *Scarlatos* was of *Baſilius*'s ſide, and making uſe of his credit with the Vizir and courtiers to *Matthew*'s prejudice, raiſed him daily almoſt inſuperable obſtacles. *Matthew* attempted ſeveral ways to draw him into his party; but all in vain. At laſt, upon the death of his wife, he demands his only daughter *Loxandra* in marriage, hoping, that alliance in blood, would eaſily do, what money had not been able to effect. *Scarlatos* giving his conſent, *Matthew* has the Eſpouſals ſolemnized at *Conſtantinople*, by their *Capukiehaia* in a ſplendid manner, and ſends ſome Barons and Baroneſſes to *Conſtantinople* with a grand retinue to fetch the bride. But, a few days after the eſpouſals, *Loxandra* falls ill of the ſmall-pox, which not only ſpoiled her beauty, but alſo deſtroyed one of her eyes. *Scarlatos* carefully conceals that blemiſh, and ſends his daughter to her ſpouſe with a large portion, bidding her keep herſelf veiled after the *Turkiſh* faſhion during her journey, and not ſhow her face to any perſon, till after the marriage-ceremony was over; hoping, that if that was once performed, the Prince would be obliged to keep her for his wife, whether he would or no. She veil'd herſelf in her journey without any ſuſpicion; but arriving at *Targoviſtium*, where ſhe was received into magnificent Lodgings, when ſhe would permit none to come to her, except the maid-ſervants ſhe had brought from home, the Prince ſuſpecting ſomething in that ſecrecy ſo unuſual among *Chriſtians*, asked leave firſt for himſelf alone, and then for ſome of the Baroneſſes to wait upon her; but he was refuſed both, the young Lady pretending, her father had laid a ſtrict injunction upon her, and charged her with horrid imprecations, not to ſhow her face to any perſon as long as ſhe continued a virgin; which injunction included not only men but alſo women. The Prince, either out of good-nature, or for fear of her father's power, did not preſs her any further, but only intimated, that he gueſſed by her being ſo ſhy of ſhowing herſelf, ſhe had ſome imperfection or blemiſh in her body: To which ſhe artfully replied, ſhe had all that was requiſite in a virgin, but if the Prince repented of his engagement, ſhe was ready that very hour to return to her country; for that *Scarlatos*'s daughter would never want a husband. The Prince received

of informing him of his election, but in reality to ſettle a peace upon what terms they could procure.

XVII. The

ANNOTATIONS.

deceived by the young Lady's ſmart anſwer, immediately made very great preparations for his wedding. She is brought veiled from her lodgings to the palace, and from thence to the Church. When the Prince, after the marriage-ceremony, comes into his bed-chamber, and ſees that his bride was very ugly, and had loſt her right eye, he ſends her immediately untouched, or as others ſay, two days after, from the palace to her old lodgings, and has her conveyed honorably to her father, with her whole dower, and the wedding preſents, which were ſaid to amount to an hundred and fifty purſes. *Scarlatos* took this very heinouſly, and ſought many ways to be revenged for the contempt of his daughter, but his death prevented his deſigns, for a few days after his daughter's return, he is ſtabbed by a Janizary, ſaid to be bribed by *Baſilius* Prince of *Moldavia*. After his death, *Loxandra*, who was both a virgin and a widow, remained many years unmarried, though ſhe was very rich. For the *Greek* nobles then at *Conſtantinople*, did not ſeek for riches, but beauty, and cared not to purchaſe money at the price of ſo diſagreeable a marriage; and thoſe that were of mean extraction ſhe ſlighted, as being the daughter of one of the moſt conſiderable men of his time, and a Prince's ſpouſe. There came at that time to *Conſtantinople*, one *Pantelis Maurocordatus*, a *Chian*, commonly called *Panteli*, who was indeed noble by birth, but reduced to that poverty, that he was forced to ſell in *Conſtantinople Chian* ſilks, called by the *Turks*, *Hetay*: He was otherwiſe a tall, handſome, and well-made young man, and born of no inconſiderable family in *Chio*. And he had a paternal inheritance in that iſland, but not large; for it is ſufficient there to make a man noble, if he has a vineyard and a turret deſcended to him from his anceſtors, becauſe by reaſon of the ſmallneſs of the iſland, no one can enjoy large poſſeſſions. This man coming ſometimes to *Loxandra's* houſe to ſell goods, ſhe fell in love with him, and without conſulting any one, reſolved to marry him; ſo ſending for a pariſh-prieſt, ſhe was married to him privately in her own houſe, according to the ceremonies of the Church. From this marriage were born two ſons to *Panteli*, *Alexander* and *John*. *John* was hardly known to any *Europæan*, both becauſe he was naturally of a weak underſtanding, and therefore made no progreſs in the ſciences; and becauſe he had no employment at court, nor was engaged in any affairs, he led a private life; and died in the ſame, leaving two ſons *Scarlatos* and *Conſtantine*, not more famous than himſelf. As for *Alexander*, he was ſent at twelve years of age to *Padua*, where he applied himſelf ſo cloſely to his ſtudies for fourteen years, that he was not only created Doctor of Phyſick and Philoſophy, but alſo was thought worthy, at his return to his own country, to fill the chair of profeſſor of phyſick and philoſophy in the patriarchal ſchool. But this bringing him but a ſmall income, he alſo began to practiſe phyſick among the *Turks*, and acquired ſo much fame, that he came in a ſhort time to have moſt of the Great men for his patients. And to get to himſelf a greater name, the *Turks* not knowing his father, he called himſelf, not the grandſon, but the ſon of the famous *Saruji Scarlatos*, which the *Conſtantinopolitans*, who are little inquiſitive in ſuch matters, eaſily believed, and gave him the name of *Skierlet ogli*, that is, *Scarlatos*'s ſon; from thence he took occaſion to bear that name in *Europe*, as I have obſerved he does, in the Diploma of the Emperor *Leopold*, where he is called *Alexander* of the noble family of *Scarlatos*. In the mean time *Panagiotes Nicuſius*, chief interpreter of the *Othman* court, dying, that office was beſtowed by *Kioprili Ahmed Paſha* upon *Alexander*, on account of his great skill in the oriental languages, and he enjoyed it thirty years with ſome variety of fortune. For when his great patron *Cara Muſtapha Paſha* was ſtrangled, his ſucceſſor *Cara Ibrahim Paſha* threatned him with death, becauſe he was thought to have diſſwaded *Cara Muſtapha* from taking *Vienna* by force of arms; and ſo being turned out of his place, deprived of his goods, and thrown into priſon, he was ſucceeded by one *Sefferaga*, a renegado *Chriſtian*, who had embraced *Mahometiſm*. But *Cara Ibrahim* finding in a few months, that *Sefferaga* was unfit for the place, reſtored *Alexander* to his former honour, and gave him an opportunity of amaſſing more riches, and of growing more in favour at court than before. Under *Kioprili Muſtapha Paſha*, he expoſed himſelf to very great danger by his embaſſy to *Vienna*, and that would entirely have been the cauſe of his ruin, had he not by his many promiſes induced the court of *Vienna* to retain him, under divers pretences, till the death of *Kioprili*. When *Kioprili* was dead, he returned to *Conſtantinople* with *Zuulficar Effendi*, and his good ſucceſs at the treaty of *Carlowitz* procured him ſo much eſteem at the *Othman* court, that he was honoured with the new name and title of *Muharremi Eſrar*, that is,

The Vizir appoints a Seraſkier againſt the enemy.

XVII. The Vizir alſo, *Tekkiurdaghy Muſtapha Paſha* (13), either out of fear of the *Germans*, or apprehenſion leſt the Sultan, during his abſence, ſhould be perſuaded by his courtiers to put him to death, declines the command of the army, and appoints *Rejeb Paſha* (14) Seraskier of *Hungary*.

The Imperialiſts beſiege *Alba Regulis*, and take it, with many other cities.

† *May* 8. H. 1099.

XVIII. But before the *Turkiſh* forces took the field, the Imperialiſts had blocked up *Alba Regalis* the whole winter, ſo that on the nineteenth of the month *Rejeb* †, of the year 1099, the garriſon, compelled by famine, offered the keys to the conqueror. *Caraffa* had by ſtratagem aſſaulted *Lippa*, and taken the city by ſtorm, and obliged the caſtle in a few days to ſurrender; and ſoon after wreſted *Solmoz* and *Logoſh* from the *Turks*. *Caraffa*, to whom the command of the whole army was committed during the Elector of *Bavaria*'s abſence, after having taken *Illok* and *Peterwaradin* from the *Turks*, had ſent *Wallis* and *Heuſſler* with ſeveral regiments towards the *Tibiſcus*, to ſeize *Tiral*, a caſtle upon that river, becauſe, till that was taken, it would be difficult to beſiege *Belgrade*. When they approach the caſtle, the garriſon, prepared indeed for defence, but being vigorouſly preſſed, on the twenty-eighth of the month *Ramazan*, ſurrender upon condition of having leave to depart.

A. C. 1688.

The Elector of *Bavaria* ſubdues *Semendri* and *Belgrade*.

XIX. The neighbouring country being thus ſettled, the Imperial army, commanded by the Elector of *Bavaria*, turn their whole force againſt *Belgrade*; but in their way are oppoſed by the *Turks* at the iſle of *Sabats*, who endeavour to prevent their paſſage over the *Save*, but are repulſed by the foremoſt troops with great loſs. Theſe obſtacles being ſurmounted, the whole army march to *Belgrade*, in order to attack the *Turks*, who had pitched their camp round the city, and fortified it with a trench. But the Seraskier, without waiting the approach of the *Germans*, ſets fire to his camp and the lower part of the city, and, reinforcing the garriſon, retires with the reſt of his army to *Semandria*. The *Germans* ſeizing what the *Turks* had left, on the thirteenth of the month *Sheval* †, lay ſiege to the city on all ſides, and opening their trenches, proſecute it with the utmoſt vigour. Mean time, being informed that the *Turks* had abandoned *Semandria*, the capital of *Servia*, they ſend thither a thouſand *Hungarians*, who with eaſe take the city, deſtitute of defence. At length the *Ger-*

† *July* 30.

Annotations.

Keeper of Secrets, which he interpreted by the *Greek* word ἐξαποῤῥήτων, and required to be ſtyled after ὁμιλαμπρότατος by the Princes of *Moldavia* and *Walachia*, and other *Chriſtians* ſubject to the *Othman* Empire. He received ſome diſturbance in his old age from *Daltaban Muſtapha Paſha*, who endeavoured to obſtruct the peace of *Carlowitz*, and kill the authors of it, as if, contrary to their orders, they had made ſome conceſſions to the *Germans*, and eſpecially to the *Poles*. *Daltaban* being ſlain by the Mufti's contrivance, his favourers and adherents were ſo exaſperated at it, that they rais'd a rebellion, and inſiſted upon having *Maurocordatus* delivered up to them: which Sultan *Muſtapha* would have been forced to do, had not *Maurocordatus* retired to *Sozopolis* to his relations. But the conſpirators being diſperſed by the prudent management of Sultan *Ahmed*, and the rebellion appeaſed, he returned with his ſon to *Conſtantinople* in a monk's habit; and being reſtored by the Sultan to all his honours and riches, lived till the year 1709, towards the end of which he departed this life. He left as heirs to his immenſe riches two ſons, and two daughters, *Nicolas*, *John*, *Alexandra*, and *Helena*. He had a third ſon, named *Scarlatos*, who was chief cup-bearer of *Walachia*, and ſon-in-law to *Conſtantine Brancovan*, Prince of *Walachia*; but he died before his father, and without iſſue, being a very hopeful young man. *Nicolas*, upon his father's being ſent to *Carlowitz* with the title of *Muharremi eſrar*, was appointed *Baſhterjiman*, or chief interpreter to the court, and after his father's death was created Prince of *Moldavia*, and is now Deſpot of *Walachia*, being highly in favour at court. *John* was promoted after his brother to the place of chief interpreter, which he at preſent enjoys, and is the handſomeſt perſon of his time.

(13) *Tekkiurdaghy Muſtapha*,] a native of *Rodoſtus*, called by the *Turks*, *Tekkiurdaghy*, raiſed from a Janizary to the dignity of Vizir; but he diſtinguiſhed himſelf by no remarkable action.

(14) *Rejeb Paſha*,] he belonged formerly to *Aineji Soliman*, and by him, whilſt Vizir, was conſtituted *Chauſh* Baſhi*; and at laſt being ſent to the *Hungarian* army with three *Tugs*, and the title of Seraſkier, he loſt both his army and his life by his exceſſive Superſtition.

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mans, having demoliſhed the walls of *Belgrade*, on the eleventh of the month † *Ziulcade* ſurround the city, and after a ſharp battle of ſix hours, force the *Turkiſh* ſoldiers from the walls, and penetrate into the city. The garriſon, in deſpair, endeavour to retreat into the caſtle; but ſo uncautiouſly, that the *Germans* briskly purſuing and mixing with them, ſeize the gate. A fiercer battle enſues than the former, and at laſt the garriſon, as 'tis ſaid, conſiſting of nine thouſand men, are all put to the ſword by the *Germans*. † *Aug.* 26.

XX. When the city was taken, the *Turkiſh* Ambaſſadors come and declare they are ſent both to acquaint the *Germans* with the election of Sultan *Soliman*, and to ſettle a peace, deſiring ſome perſons might be named by the Imperialiſts, to whom they might communicate what they had in commiſſion. The Elector of *Bavaria* anſwers, he is general of the Emperor's army, and not his counſellor, and ſent by him to ſubdue *Servia* and *Bulgaria*, and not to make peace: if they had any thing to propoſe to his Imperial Majeſty, they muſt go to *Vienna*, and open their commiſſion. The *Turkiſh* ambaſſadors come to the Elector of *Bavaria* at *Belgrade*.

XXI. The Prince of *Baden* had no leſs ſucceſs with another part of the Imperial army in *Boſnia*. As he attempted to paſs the river *Unna*, he was oppoſed by a conſiderable body of *Turks*, which having vigorouſly attacked, he not only defeated, but purſued them ſo briskly, that they abandoned *Gradiſca* and *Coſtaniza*. Proceeding further, he was met at the little city of *Brod*, on the tenth of the month *Ziulcade* *, by the Paſha of *Boſnia* with the whole army, who, the ſame day, was routed with ſuch loſs, that five thouſand *Turks*, with their general, were ſlain. The Duke of *Baden*'s ſucceſs in *Boſnia*. * *Aug.*

XXII. Mean while, the *Venetians* carry on the war in other parts with doubtful ſucceſs. In the *Morea*, the Seraskier is before them in the campain, and obliges the garriſon of *Athens* to abandon the city with great loſs. The *Venetian* army ſoon after march to *Egriboz*, and, paſſing the narrow ſea which divides the iſland from the Continent, lay cloſe ſiege to the city; but, by the diſagreement of the officers, and the bravery of the beſieged, are obliged to retreat with loſs. Upon which Count *Coningſmark*, the general, eminent for his valour, who had been the inſtrument of almoſt all the victories gained by the *Venetians* in the *Morea*, fell ſick and died. The various ſucceſs of the *Venetians*.

XXIII. On the other hand, in *Dalmatia*, *Kain*, of which *Steaglik*, the depoſed Sopha of *Boſnia*, was governor, with ſeveral thouſand ſoldiers, is taken, and the caſtles of *Verlicca*, *Quonigrad*, and *Graſſach* *, are ſubdued by the *Venetians*. The *Venetians* more ſucceſsful in *Dalmatia*.

XXIV. In the mean time, the *Turkiſh* ambaſſadors *Zuulficar Effendi* and *Maurocordatus* were come to *Vienna*, and being introduced to the Emperor in the name of the Sultan, without any mention of peace, preſented the letters *Julus Name* (15), informing him of the election of *Soliman* to the *Othman* throne, hoping the Imperial court would firſt propoſe a peace, and ſo render the negotiation more eaſy to them. But when they find nothing mentioned on the Emperor's part with reſpect to that point, they offer to *Leopold* two ſetts of articles for peace, namely, if a ſhort truce only were deſired, all *Hungary* ſhould continue in the hands of the *Germans*, *Tranſylvania* be tributary to both Empires, *Caminiec*, with its walls demoliſhed, be reſtored to the *Poles*, and *Belgrade* to the *Turks*: but if a peace were more agreeable, ſome part of *Hungary*, beſides *Belgrade*, ſhould be reſtored to the *Othman* Empire. The *Turkiſh* ambaſſadors coming to *Vienna*, propoſe two ſetts of articles for peace.

XXV. The Emperor having conſulted with the ambaſſadors of the reſt of the confederated princes, returns this anſwer, that though from the preſent ſituation of affairs he had great hopes not only of recovering *Hungary*, but alſo of ſubduing the whole *Othman* Empire, yet he was ready to agree to a peace, provided The hard terms propoſed by the Emperor.

Annotations.

(15) *Julus Name*,] ſo are the Sultan's letters commonly called which he ſends to the Paſhas, and Begs dignified with the title of Paſhas, and to the neighbouring Princes with whom he is at peace, to notify his acceſſion to the throne: they are properly called *Namei juluſi humayun*, i. e. the letters of the moſt ſublime new dominion.

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the Kingdom of *Hungary*, with the provinces belonging thereto, *Sclavonia*, *Croatia*, *Boſnia*, *Servia*, *Bulgaria*, *Tranſylvania*, be reſigned to him, *Moldavia* and *Walachia* remain free, the exerciſe of the *Roman-Catholick* religion be permitted in all parts of the *Turkiſh* Empire, and the *Franciſcan* fryars put in poſſeſſion of the Holy Sepulchre at *Jeruſalem*, and *Tekeli* be delivered up to him. The *Poles* demand, that the antient boundaries of their kingdom be reſtored, and all *Crim-Tartary*, *Moldavia*, *Walachia*, and the whole country extending on both ſides of the *Boryſthenes* as far as the *Danube* reſigned to them; and to ſhow themſelves greater friends to religion than the other confederates, they inſiſt, that all the *Chriſtians*, who lived under the *Turkiſh* government, be exempt from tribute. The *Venetians* beſides the *Morea*, and the cities and iſles in their poſſeſſion demand the ſea-coaſt of *Negropont* from *Corcyra* to *Corinth*, and part of *Dalmatia*, with the demolition of the havens of *Dulcigno* and *Antivari*.

The King of *France* diſſwades the Sultan from this peace.

XXVI. The ambaſſadors immediately inform *Soliman* by a courier of the anſwer of the *Chriſtian* Princes, and deſire to be directed in what manner to reply. And undoubtedly the peace would have been ſettled, if the moſt *Chriſtian* Sun had not animated the waining Moon with his light, and prevented her from being totally darkened by the *German* arms. For the King of *France*, who had beheld with a jealous eye the delivery of *Germany*, and the victories of the *Chriſtians* in *Hungary*, when he ſees the imperial army had broken down all the fences with which *Conſtantinople* was defended, and was very near overturning the *Othman* Empire, is ſeized with envy, and though he has no juſt cauſe, proclaims war againſt the Emperor, and draws the *German* forces from the *Danube* to the *Rhine*. But that he might not turn the whole burthen of the war from the *Turks* upon himſelf, he adviſes the Sultan by *Chateau-Nouveau* his ambaſſador at *Conſtantinople*, not to make peace with the *Germans*, ſince the next year he would with a ſtrong army penetrate into the heart of *Germany*, and endeavour, that both the Padiſhahi's might in conjunction act againſt the *Germans*; and he had now four hundred thouſand men ready for that expedition.

He promiſes to divide the Empire of *Germany* between himſelf and the Sultan.

XXVII. He adds, if the event ſhould anſwer his wiſhes, he would reſerve to himſelf *Vienna* with all *Germany*, but reſtore *Hungary* to the Sultan. Theſe promiſes revive the drooping *Turks*, and fill them with ſuch hopes of ſucceſs, that the Sultan neglecting the ambaſſadors, whom he had ſent to deſire peace, thought of nothing but war.

All pretences of peace being laid aſide, the war is renewed, and the rebels defeated in *Aſia*.

XXVIII. Wherefore he firſt applies himſelf to ſettle affairs at home, and as ſoon as he heard, the *Germans* were retired to winter-quarters, ſends the greateſt part of his army againſt the two rebels, *Egen Oſman Paſha* and *Gieduk Paſha*, who had almoſt the whole year diſturbed the *Othman* Empire. They bravely attack, defeat, and take the ravagers priſoners, and bringing them to *Conſtantinople*, deliver the *Othman* ſtate from this inteſtine diſorder.

The *Turks* conſtitute *Liberius*, Prince of the *Mainots*.

XXIX. Moreover to avert the danger, which threatned *Greece* from the *Venetian* arms, and in ſome meaſure ſecure the ſouthern provinces, he ſets *Liberius Geralchari* (16) at liberty, who had been confined in the gallies, and appoints

Annotations.

(16) *Liberius Geralchari*] He is better known to the *Europæans* by the name of of *Liberaki*, which is a corruption of the word *Liberius*, according to the manner of the *Greeks*, he was a native of *Mania*, the *Laconia* of the antients, from whence he went in his youth, and ſerved in the *Venetian* fleet. Afterwards he fitted out a Pirate ſhip, and, under various colours, committed ſeveral robberies at ſea for ſome years. Being at laſt taken by the *Turks*, he was ſent to the gallies, where he lived miſerably for ſeven years. At the end of which he perſwaded the *Turks*, that if they ſet a *Chriſtian* Prince over the *Moreans*, they would all in a ſhort time revolt from the *Venetians*, and return to the obedience of their former maſters. For this advice he not only obtained his freedom, (the *Turks*, diſtreſſed and haraſſed on all ſides, being willing to try every thing for their preſervation,) but, with the title of *Maniabegi*, was honoured with a *Sanjak* but no *Tug*, and ſent into the *Morea*. But before he departed from *Conſtantinople*, he married *Anaſtatia* of the noble *Moldavian* family of *Behuſeſtij*, and widow of *Ducas* Prince of *Moldavia* (who died in his captivity in *Poland*)

points him Prince of *Mania* or the *Mainottæ*, in imitation of the deſpots of *Walachia* and *Moldavia*, though with a lower degree of authority. He was induced to this as well by the ſucceſs of his arms in *Moldavia*, which convinced him, that a *Chriſtian* governor could much more eaſily keep the ſubjects of his own religion in obedience, as by the aſſurances of *Liberius*, who perſwaded him, that all the people of the *Morea* were alienated from the *Venetians*, on account of their endeavouring to impoſe upon them the *Roman*-Catholick religion. If therefore a Prince of the eaſtern church was made governor of the *Morea*, they would ſoon be engaged to abandon the *Venetians*, and ſubmit again to the *Othman* dominion.

The Sultan promiſes to command the army himſelf.

XXX. Theſe affairs being thus ſettled, *Soliman*, to terrify the enemy, and animate his own men, declares, he will command the army in perſon againſt the *Germans*, and having raiſed as many troops as poſſible, marches towards *Servia*, as if he meant to beſiege *Belgrade*.

Hearing of the approach of the *Germans*, he ſtops at *Sophia*.

XXXI. But he was ſcarce come to *Sophia*, when he is informed, that *Segedwar*, a city famous for the martyrdom of *Soliman* I, had been obliged by famine to ſurrender to the Imperialiſts; and that the *German* army, which he had imagined was wholly employed againſt the *French*, was marching from *Belgrade* againſt him with great expedition. Whereupon in a fright, he remains at *Sophia*, and leaves the army to the conduct of the Seraskier *Rejeb Paſha*, with orders not raſhly to hazard a battle, but only prevent the progreſs of the enemy.

The Seraſkier being deluded by his aſtrologer, is twice defeated by the *Germans*.

XXXII. The Seraskier, when he is come to the river *Morava* within ſight of the enemy, being deceived by his aſtrologer (17), who from his obſervation of the

ANNOTATIONS.

land) to the great diſhonour of *Ducas*'s poſterity, by the following ſtratagem. *Liberius* having privately betrothed her, publickly demands *Anaſtaſia* in marriage; but ſhe refuſing, and declaring that it was unbecoming a Prince's widow to marry a *Paizan* (for that is the name given to perſons condemned to the gallies.) *Liberius* preſents an *Arzubal* to the Vizir, deſiring that the Patriarch ſhould be obliged by a *ferman* to celebrate the marriage. She ſtill pretending to be unwilling, begs of the Patriarch, with tears in her eyes, that he, and the chief of the *Greek* nobility, would intercede with the Vizir, to put a ſtop to the marriage. The Patriarch complies with her requeſt, but when he comes, attended with almoſt all the *Greek* nobility, to her houſe; ſhe plainly diſcovers her deſigns, ſaying, that having duly conſidered the matter, her modeſty would not allow her to come before the Vizir, and therefore ſhe choſe rather to marry any husband, than expoſe her ſelf to ſo much infamy; whereupon the company going away, ſhe was immediately married by a Prieſt whom ſhe had got ready in her houſe for that purpoſe. But ſhe, ſoon after, expiated the diſgrace ſhe had brought upon her family; for when her new husband was gone to the *Venetians*, ſhe put on the veil, and died in the ſame ſome years after.

(17) his aſtrologer] Though the *Turks* are forbid all ſorcery, and other kinds of divination, by the Law of the *Koran*, which expreſsly declares, *Kiulli munejimun Kiezzabun*, i. e. *all aſtrologers are liars*; yet they very eaſily give credit to their predictions. And to have ſome ſpecious pretence for this ſuperſtition, they fancy, that the heavenly bodies are the inſtruments of divine providence, by which it not only performs every thing, but hath alſo expreſſed by their figures what ought to be done: and moreover, that in the forehead of all perſons, the firſt moment of their conception in their mother's womb, are written, according to the harmony of the heavenly bodies, whatever is to befall them, in characters unknown to mankind. For the reading and explaining of theſe, they boaſt of wonderful and ridiculous arts, eſpecially the calculation *Reml* (invented, ſay they, by *Pythagoras*, whom they call *Feiſagures*) by which from the even or odd number of letters contained in the mother's and child's name, by *ebjed*, that is, the value of the number, they pretend to foretell things. The Vizir's courts are full of ſuch prophets, who never dare to foretell any unhappy events, but in order to preſerve the fame they have acquired by their lies, promiſe nothing but victories, greater honours, long life, and a laſting enjoyment of the Vizirſhip. *Chorluly* Ali Paſha* alone held thoſe people in the utmoſt contempt, and one of them, who was provoked at it, having foretold, that he would be deprived of his dignity of Vizir at the end of three months, he confined him in priſon the three months and eleven days, and then ſent him to the gallies. But under *Huſein Paſha*, the promo-

the ſtars promiſed him certain victory, bravely attacks the *Germans*, but is obliged with great loſs to retire with the remains of his army to *Niſſa*. But even this misfortune could not open the Seraskier's eyes, nor convince him how abſurd it is to truſt to the fallacious conjunctions of the ſtars, and the pretended interpreters of them. For he had no ſooner re-aſſembled his troops after their flight, and ſtrengthned them with new ſupplies, but, induced again by the promiſes of the ſame aſtrologer, he takes the field, and engages the *Germans*; but being quickly defeated, and his whole army almoſt deſtroyed, he eſcapes with a few followers, perceiving too late the vanity of his ſuperſtition.

The Imperialiſts ſubdue almoſt all *Servia*.

XXXIII. After this victory, the *Germans* over-run at once all *Servia*, take *Widdin*, *Niſſa*, *Shehirkioi*, and deſtroy *Siopia*, a city of *Bulgaria*, by fire.

The Sultan returns an anſwer to his ambaſſadors.

XXXIV. Upon the news of theſe misfortunes, *Soliman* immediately haſtens from *Sophia* to *Adrianople*, and returns an anſwer, till then deferred, to his ambaſſadors at the *German* court. But he orders them to make no new offer, beſides what they had before in commiſſion; and admoniſhes them to ſettle the peace agreeably to the precepts of the *Koran*, which were more favorable to thoſe who receive, than thoſe who give. He directs them therefore to perſuade the Emperor, without mentioning the reſt of the provinces of *Hungary* which he had demanded, to reſtore *Belgrade* to the *Othman* Empire, after which they might treat of peace. *Maurocordatus*, having received the Sultan's anſwer, finding that ſuch things could not poſſibly be propoſed or demanded, conceals his orders, pretending the Sultan would not give up any thing, except what he had before mentioned; but being afterwards put in mind by his collegue, *Zuulficar Effendi*, that both their lives would be in danger, if they ſhould be found to neglect the Sultan's commands, he communicates the real ſtate of the affair to the Emperor, and receives ſuch an anſwer as he expected. For though the Emperor, perceiving that while he was engaged with two enemies, he could not carry on the war againſt either with ſucceſs, would gladly have made a truce upon any terms, yet he was obliged to put off the affair to another time, becauſe the *Turkiſh* ambaſſadors had not full power of making peace, and he thought it diſhonourable, after ſo many victories, to ſend ambaſſadors to *Conſtantinople*, as it were, to ſue for peace, and withal expoſe himſelf to the artifices of the *Turks*, whom he knew to be very ſubtle in protracting negotiations.

The *Poles* are quiet. The *Ruſſians* attack *Crim Tartary*.

XXXV. Mean time, the two armies in *Poland* are quiet, and only ſhew themſelves to each other, being divided by the river *Tyras*. But the Czars of *Ruſſia* raiſe numerous forces, and ſend them againſt the *Tartars*, under the conduct

ANNOTATIONS.

ter of the peace of *Carlowitz*, there was a famous prophet at *Conſtantinople*, in the court of *Mehemned*, *Reis Effendi*, who was commonly called *Neſi Ogly*, or *the Exile's ſon*, becauſe his father had been baniſhed by *Kioprili Ahmed Paſha* (for *Neſi* ſignifies an exile, or a baniſhed perſon.) I was intimately acquainted with him before and after the death of *Rami Paſha*, and he certainly was the moſt learned man among the *Turks*, ſkilled not only in *Arabic*, and other parts of learning in uſe among the *Mahometans*; but he alſo underſtood *Latin*, which he had learned by means of *Meninſkius*'s *Turkiſh Grammar* and *Lexicon*, without the aſſiſtance of a maſter. And it was only by following his counſel, that *Rami Mehemmed Paſha* acquired ſo great fame in the *Othman* court. For when any difficult matter occurred, it was cuſtomary for *Rami* to conſult *Neſiogly*, and carry his opinion to the Vizir as his own. I know that moſt perſons aſcribe this to *Alexander Maurocordatus*, by reaſon of the cloſe friendſhip between him and the *Reis Effendi*; but that *Neſiogly* alone was his adviſer, hath been acknowledged by all who had an opportunity of being intimately acquainted with *Rami*'s court. It was he alſo who perſuaded *Rami reis Effendi* to undertake an embaſſy, which he intended to decline, telling him, he would thence reap great honour and advantages, and put a happy concluſion to a very dangerous war. Adding, *Huſeim Paſha* would not long enjoy the Vizirſhip after that peace, and, after one ſucceſſor, *Rami* himſelf would be advanced to that dignity: but he adviſed him not to accept of it, if he wiſhed well to the Sultan, for the Sultan would be in very great peril under his adminiſtration. All which was afterwards obſerved to be as exactly fulfilled, as if it had been read out of the *Leuh* (the book in which, according to the *Mahometan* fictions, are written by angels all the actions of mortals.)

of

of *Baſilius Galliczin*. It is ſaid, that three or four hundred thouſand men, and fourteen hundred cannon, were deſigned for this expedition.

XXXVI. But all theſe preparations are rendered uſeleſs by the treachery of the *Ruſſians*; for while the army was employed in beſieging the city *Or*, commonly called *Precop*, the Czar's own regiment revolted, and, by drawing into their party many of the moſt conſiderable officers, occaſion the whole army to return home without ſucceſs. In their retreat they are attacked by the *Tartars*, and by the perfidiouſneſs of their inteſtine enemies, ſuffer a great loſs in their rear. *But a ſedition ariſing, they are obliged to return, not without great loſs.*

XXXVII. But when the *Ruſſians* are returned, *Peter Alexiowitz*, to whom alone the goverment of that large Empire was committed by the unanimous conſent of the people, makes a ſtrict enquiry after the ſeditious; ſhuts up his ſiſter, who had been the principal occaſion of the rebellion, in the monaſtery of *Novodievicz*; removes *Baſilius Galliczin*, as privy to the attempts againſt the Empire, and, confiſcating his whole eſtate, baniſhes him to *Archangle*; puts to death eight of the Nobles, who are authors of the ſedition; kills, like wild beaſts, twelve thouſand *Streltzi's* publickly in the market-places and ſtreets; and having aboliſhed this military order, forms a regular militia, after the manner of other Chriſtian Princes. *Peter Alexiowitz* puniſhes the ſeditious, and forms a regular militia.

XXXVIII. In the *Morea*, the *Venetians* cloſely beſiege *Monembaſia*, and cut off all proviſion. *Liberaki*, lately appointed Prince of *Mania*, endeavouring to relieve the city, is repulſed with loſs. *The Venetians beſiege Monembaſia.*

XXXIX. About the end of this campain Sultan *Soliman*, labouring under a dropſy, by the advice of his phyſicians, returns from *Adrianople* to *Conſtantinople*, where he puts to death the Seraskier of *Hungary*, *Rejeb Paſha*, for fighting with the *Germans* contrary to his orders. *The Sultan returns to Conſtantinople.*

XL. Moreover, he removes the Vizir *Tekkiurdaghy Muſtapha Paſha* from his poſt, as a man unqualified for war and the adminiſtration of the ſtate, and confines him to a private life in *Malgara*, a little town near *Rodoſtus*, advancing in his room *Kioprili Muſtapha Paſha*, who, as I ſaid, was *Caimacan* of *Conſtantinople* when Sultan *Mahomet* was depoſed. *The Vizir being depoſed, Kiopriliogly is advanced in his room.*

XLI. The new Vizir, immediately after his advancement, ſends for the *Mufti*, the Cadiuleskers, with the reſt of the *Ulema*, and the generals of the army, and orders the interpreters of the law to give their opinion, whether it was proper to deſire peace of the *Germans*, or recover by force what the confederates had unjuſtly ſeized. The *Mufti* firſt declares, it was not contrary to the divine law to deſire peace even of infidels in times of neceſſity. The ſame opinion is eſpouſed by the *Rumeli Cadiulesker*; but the *Aſiatic Cadiulesker*, either by the inſtigation of the Vizir, or becauſe he ſaw his provinces out of danger, oppoſes this, and maintains it to be more eligible, that all the Muſulmans ſhould periſh by the enemy's ſword, than to make *Eiuallak* with the *Giaurs*; ſince no ſin could be imagined more heinous than this, by which the honour of the prophet and the *Koran* would be wounded. The Vizir approves of the ſpeech of *Anadol Cadiulesker*. *The Vizir calls a general council.*

" And as often (ſays he) as I attentively conſider our conduct for ſeven years " againſt the Emperor of *Germany*, I cannot ſufficiently wonder at the impru- " dence of our generals, the blindneſs of our counſellors, and the fearful or per- " verſe minds of the interpreters of the law. The Vizirs and Seraskiers, who " have been highly applauded for their wiſdom, though they knew the war was " to be carried on with the *Giaurs*, never thought of any thing, but raiſing as " large armies as poſſible; the counſellors were only ſollicitous about filling the " treaſury by any means, and providing the ſoldiers with money and warlike ſtores, " as if the *Muſulmans* had no other hopes of victory but in their arms and trea- " ſure. The *Ulema*, whoſe office it was to adviſe them, and correct their miſ- " taken conduct, content with their ſtipends, preferred eaſe to labour, without " any concern whether the *Othman* ſtate was well adminiſtered, or not. On " theſe accounts, as the Empire could not but be involved in the moſt dread- " ful calamities, they never thought of removing the ſource of them, by re- " forming the vices of the people, but immediately gave the ſanction of their " approbation to the propoſal of peace, and almoſt forced it upon the true *Mu-*

" *ſulmans.*

" *ſulmans.* But when God was more provoked by this infidelity, and debarred " them of peace upon honourable terms, they immediately return to their old " cuſtoms, and caſt the blame due to the ſubjects upon the Emperors. Having " obtained their ends, at their departure they foretold the ſoldiers out of the law, " that the *Giaurs* would be driven from our borders; not conſidering that the " promiſe of our prophet, of undoubted ſucceſs to the *Muſulmans*, depends up- " on certain conditions. There are required, for inſtance, a ſure confidence in " God, the exerciſe of good works, purity of mind in the ſoldiers, who are to " fight againſt the *Giaurs*, and juſtice in the rulers towards their ſubjects. Theſe " virtues being hitherto wanting, what wonder is it that God himſelf ſhould re- " fuſe to aſſiſt the *Muſulman* forces, and that their valour ſhould be defeated by " the art of the *Giaurs*. For my part, to demonſtrate the truth of what I have " ſaid, I deſire only twelve thouſand true followers of the *Koran*, men pure in " heart and mind. With theſe I truſt not only to fight valiantly againſt the " numberleſs forces of the *Giaurs*, but likewiſe, by God's aſſiſtance, humble them " in ſuch a manner, that they ſhall be obliged to reſtore all they have hitherto " taken from us." To this ſpeech the *Mufti* replies, that the Vizir had indeed with great ſagacity traced out the cauſes of the corruptions, and of the ſubſequent misfortunes to the *Othman* Empire; but that they could hardly be corrected by the method he propoſed, ſince the army wanted ſpirit, and the treaſury money, the ſinews of war. Beſides, all people were in hopes of an approaching peace, raiſed by the letters lately ſent from the ambaſſadors at *Vienna*. Upon this, the Vizir asks who were the ambaſſadors, and what peace they were ſent to make? And being informed by the *Mufti* of the whole ſtate of the affair, he is fired with indignation, and in a long ſpeech ſhows how much the authors of that embaſſy, of whom he deemed his predeceſſor to be the principal, had acted againſt the good of the Empire. At laſt, with a loud voice, he cries out, " I count the ambaſſadors, and thoſe that ſent them, *Giaurs*, and as ſuch do I " think they will be treated in the divine judgment. For no true *Muſulman*, " skilled in the precepts of the *Koran*, could have thrown the Sultan, a prince of " great mildneſs and ſimplicity, into ſo heinous and execrable a crime.

It is concluded to continue the war; and the Vizir denies that the Sultan had ſent ambaſſadors to the Emperor.

XLII. The Vizir, thus diſpoſed to war, is urged ſtill more to purſue his deſigns by the *French* ambaſſador, Monſieur *Château-Nouveau*, who poſſeſſes him and the whole court with ſuch a confidence in the arms of *France*, that a *Galibe Divan* (18) being called, they unanimouſly determined to proſecute the war with the

ANNOTATIONS.

(18) *Galibe Divan*,] ſo is the Emperor's *Divan* called, which is held every *Sunday* and *Tueſday*, under a *Cubbe* in the large hall of the outer court, named *babi humayun*, the *ſublime Port*. The Prime Vizir preſides in it, and has on his right hand *Rumeli*, on his left *Anadol*, *Kadulasker*, and the Mufti, if he is ſummoned by a particular order; as alſo the reſt of the *Cubbe* Vizirs, and lower the *Teſterdar*. The *Reis effendi*, and the other chiefs of the *Calemii*, ſtand by: but the military officers, as the *Aga* of the Janizaries, *Spahilar agaſi*, *Siludar agaſi*, and the reſt, ſit without the Divan, at the gate *Babi humayun*. The Sultan hears, out of a window over the Prime Vizir's head, all that is done. When they firſt meet, they cauſe all the ſuits preſented by the plaintiffs to be read aloud by the *Teskiercji*, and decide their cauſes: after which the Vizir declares to the great men, the *Ulema*, and the ſoldiery, what the Sultan pleaſes ſhould be conſulted, and requires their opinion about it. Each having declared his opinion aloud, the Vizir waits upon the Sultan in *Arz odaſi*, which is the firſt and the laſt room in court where ſtrangers have admittance, and examines with him alone, (other perſons being ordered to walk out) affairs that are of a private nature. After the Vizir, the reſt of the aſſeſſors, the *Mufti*, *Cadiulaskers*, and the Vizirs, are admitted to the Sultan; and ſo may alſo the Aga of the Janizaries, and the other *Ojak Agalari*. It is the cuſtom for thoſe that enter the *Galibe Divan*, to wear at that time a particular dreſs. The Prime Vizir, and the reſt of the *Cubbe* Vizirs, wear a triangular turban, named *Calevi*, above half a cubit high, folded all round with a very fine linnen cloth, which they call *Diulbend*, and adorned on the forehead with a gold border three fingers in breadth, and woven in the cloth in a circular form: the Vizir's robe is of white ſilk, not flowered, named *Uſt Caftan*, lined with ermins, and having long ſleeves hanging behind;

the utmoſt vigour. And that they might not ſeem to break off the treaty begun at *Vienna*, without ſome reaſon, the Vizir informs the Emperor of *Germany*'s council by letters, that he had heard ſome perſons were come to *Vienna* under the title of ambaſſadors from the *Port*, and had propoſed terms of peace in the Sultan's name: but that theſe were impoſtors, and had either forged the letters which they pretended to have from the Sultan, or procured them from the former Vizir, without the Sultan's knowledge. That they ſhould beware therefore of truſting them, ſince ſuch perſons neither were nor could be ſent by the *Othman* Emperor.

XLIII. Theſe affairs being thus ſettled, he prepares for an early campain, and applies his whole care to the raiſing an army, and providing warlike ſtores. But finding what the *Mufti* had ſaid to be true, that the *Muſulmans* were ſeized with ſuch terror, that there was little hope of raiſing an army capable of oppoſing the *Germans*; that moreover the treaſury was exhauſted, and the people every-where unwilling to perform their duty, he takes another method of levying forces, which he executes with wonderful art and ſucceſs. For as the former Vizirs, in their mandates, had required all perſons, whoſe duty it was, to attend the wars, he publiſhes a *Ferman*, in a very different ſtrain. He ſays in it, that after he was made Vizir by the Sultan, upon mature conſideration, he found it neceſſary to truſt the command of the *Othman* army againſt the haughty *Germans* to none but himſelf; that he would not employ in this expedition any ſoldiers forced into the ſervice, as well knowing the will is of more value with God than the deed; but that he would only put the followers of the *Mahometan* worſhip in mind of the precepts of God and his prophet, by which every Muſulman is commanded, neither to avoid martyrdom, nor deſpair of ſucceſs in the defence of the law, and the extirpation of infidels. That every Muſulman therefore, who thought himſelf obliged by that law, and had reſolution to ſuffer every thing for the faith, ſhould come, and liſt himſelf in his army, but that he, who was doubtful or fearful of Martyrdom, or detained by affairs, which he believed would excuſe him before God from the ſervice, ſhould have the liberty of ſtaying at home, and after purging himſelf from all criminal actions, intercede daily with God for the ſucceſs of the army: Nay, though he ſhould be of the military order, he ſhould not only be exempt from puniſhment, but enjoy his pay during his abſence. By this mandate, both the ſoldiers and the people of *Aſia* are rouzed as it were from a profound ſleep. For till then whenever they were called to the wars, the greateſt part for fear of the puniſhment threatned to the unwilling, hid themſelves, and evaded the enquiry of the Baſhas, partly by gifts, and partly by artifice and falſe pretences. But when they find

The Vizir, with great dexterity, raiſes a vaſt army.

ANNOTATIONS.

that of the reſt of the Vizirs is the ſame, only muſt be made of coloured ſilk. The Cadiulaskiers wear large Turbans, as big again as the common ones, called *Calavet*; and a brown garment made of *Sof*. The *Tefterdar*, *Reis effendi*, and officers of the *Calemij*, have likewiſe on their heads large round Turbans, which they call *Mujeveze*, and wear alſo brown garments, lined with Ermines, and made of the ſame ſtuff as thoſe of the other *Caftan*. The military officers and *Capuji baſhi* uſe a *Mujeveji* Turban, and an *Uſt Caftan* made of cloth of gold, and lined with Ermines. *Capijilar Kiebaiaſi* wears a *Caftan*, and holding in his hand a ſilver-rod adorned with a ball of the ſame metal, carries the Sultan's orders to the Vizir. The *Chauſh* baſhi*'s dreſs is the ſame, and his buſineſs is to bring the Plaintiffs into the *Divan*. The Vizir's officers have on their heads, a *Mujeveze*, and and wear an *erkian Kiurku* or a Coat of Ermines, with wide Sleeves. The *Kulkiehaia* an *Uſt Caftan* lined with Lynx-ſkins, and on his head a *Cucca* adorned on the left ſide with a *Sorguj* of black feathers: which alſo the reſt of the *Ojak Agalari* wear, only they have the *Sorguj* on the right ſide. But when the Sultan orders a general council to be held, to which are admitted all the great men, the officers of every degree, and the eldeſt ſoldiers, then it is called *Ajak Divani*, the *Divan of Feet*: becauſe all the aſſembly ſtand, or becauſe every one may fix his foot, or remain firm, in his opinion. The ſeveral opinions are taken and laid, by the Vizir and the reſt of the counſellors before the Sultan, to be diſcuſſed.

themſelves excited by the motive of religion to war againſt the infidels, and that the unwilling had liberty to remain at home, not only thoſe who received the pay, but others, who had been diſmiſſed the ſervice, partly to avoid the imputation of cowardice, and partly for fear of being counted *Giaurs*, prepare for the campain. Thus what the former Vizirs could not effect by the ſevereſt threats, by the Baſhas, Capuji-baſhis, and Chauſſes*, *Kioprili Muſtapha Paſha* accompliſhes without any difficulty by one word of the *Koran*, and raiſes more numerous forces than any Vizir had done ſince *Cara Muſtapha Paſha*.

He clears the treaſury of money unjuſtly raiſed.

XLIV. Having by this method aſſembled an army, he turns his thoughts to the purging of the treaſury of money unjuſtly raiſed, and filling it by more honorable means. When he carefully examines the accounts, he finds the ſtate of it no leſs confuſed than of other affairs. For the Vizirs and other great men in the time of peace had conſumed a great part of it under various pretences, and for bribes had granted to ſome an exemption from tribute, and laid a greater burthen upon others than they could bear. And afterwards upon the breaking out of the war, the Teſterdars had invented various ſchemes to fill their empty coffers, by which they had reduced the citizens to ſuch neceſſity, that nothing was heard but the cries of the people calling for the vengeance of God upon their unjuſt oppreſſors. The Vizir with great application removes all thoſe abuſes reſtores to the treaſury all the mony, which his predeceſſors, the Baſhas, and Secretaries had taken away, eſtabliſhes new laws for raiſing tribute, and orders that no perſon of a different religion ſhould be exempt from tribute, and ſubjects to the *Haraj* (19) the *Greek* monks, (who ever ſince the taking of *Conſtantinople*

ANNOTATIONS.

(19) *Haraj*] A ſet tribute, which all perſons that are not *Mahometans* are obliged to pay to the *Turkiſh* Emperors. This impoſition is grounded on the *Koran*, which injoins, that every perſon of a different perſuaſion ſhall pay yearly, when come to a ripe age, thirteen drams of pure ſilver, if he has a mind to be a ſubject to the empire, and not be obliged to embrace the *Mahometan* religion. But, in proceſs of time, this ſum ſeeming too ſmall to thoſe blood-ſuckers, three Rixdollars were ſet upon each perſon's head, as a tribute, under the firſt Emperors of *Conſtantinople*, *Mahomet* II, *Bajazet* II, *Selim* I, and *Soliman* I: which ſum was afterwards leſſened, or increaſed at pleaſure, by the following Sultans; till *Kioprili Muſtapha Paſha* divided it into three ſtanding payments, *Ala*, *Evſat*, and *Edna*; ordering, that the rich ſhould pay ten *Leonines*, perſons of a middling fortune, ſix, and the poorer ſort, three; and this appointment is obſerved to this day. And that they may not ſeem to their ſuperſtitious people to act, in thoſe grievous exactions, contrary to the forementioned law of the *Koran*, the crafty Muſulmans make uſe of a double pretence to reconcile the injunctions of the court with the precepts of their prophet. Firſt, they have perſuaded the people, that the price of all neceſſaries were much lower then, and the value of gold and ſilver much greater, than at preſent: and therefore the law of their prophet muſt be ſo interpreted, ſince it was ordained for the advantage of the *Othman* empire, that every perſon which does not profeſs the *Mahometan* religion, ſhould pay every year as much money, as is ſufficient to buy what might have been purchaſed at that time for thirteen drams of pure ſilver. Moreover, to cut off all occaſion of refuſal, they have invented a diſtinction between *Sheran* and *Urfen*, that is, thoſe things which the *Koran* has enjoyned to be done according to the divine will, and preſcribed as a rule to the judges; and ſuch things as are left to the diſpoſal of the ſovereign power, to enact and command for the good of the ſtate; and have taught, that the ſame obedience is due to both, and that they ought to be performed with the ſame readineſs. For which reaſon, if a *Chriſtian* or a *Jew* aſks the Mufti by a *Fetuah*, how much tribute he is to pay yearly? he will be told, that, according to the law of the *Koran*, he is to pay but thirteen drams of pure ſilver. But, if relying upon this, he refuſes to comply with the other impoſitions laid upon him, he will immediately be ſeized, and the ſame Mufti will condemn him to die by a *Fetuah*, for his diſobedience to the Sultan's commands. As to the *Haraj*, it is not as formerly, brought directly into the Sultan's treaſury, but is let every year to certain perſons in the provinces, who for a diſcount buy up ſuch a number of ſchedules called *Haraj Kiehadi*; and, whether they circulate them or no, muſt pay it into the treaſury. But at *Conſtantinople*, and in the neighbouring places, as *Adrianople* &c. it is collected by a *Jiziedar* or *Haraj baſhi*, who, inſtead of a ſalary, has an allowance